Works of John Bunyan — Complete

Author: John Bunyan
Editor: George Offor



The eBook Made Available by the International Missionary Baptist Publishing Ministry

International
Missionary Baptist
Publishing
Ministry

The Project Gutenberg eBook of Works of John Bunyan — Complete, by John Bunyan and George Offor

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Works of John Bunyan — Complete

Author: John Bunyan
Editor: George Offor
Release date: July 1, 2004 [EBook #6049]
Most recently updated: May 11, 2022
Language: English

*** START OF THE PROJECT GUTENBERG EBOOK WORKS OF JOHN BUNYAN — COMPLETE ***

THE WORKS OF JOHN BUNYAN

WITH AN

INTRODUCTION TO EACH TREATISE, NOTES,
AND A
SKETCH OF HIS LIFE, TIMES, AND CONTEMPORARIES.
VOLUME FIRST.
EXPERIMENTAL, DOCTRINAL, AND PRACTICAL.
EDITED BY
GEORGE OFFOR, ESQ.

MEMOIR OF JOHN BUNYAN

THE FIRST PERIOD.

THIS GREAT MAN DESCENDED FROM IGNOBLE PARENTS—BORN IN POVERTY—HIS EDUCATION AND EVIL HABITS—FOLLOWS HIS FATHER'S BUSINESS AS A BRAZIER—ENLISTS FOR A SOLDIER—RETURNS FROM THE WARS AND OBTAINS AN AMIABLE, RELIGIOUS WIFE—HER DOWER.

'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.'—2 Cor 4:7

'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. '—Isaiah 55:8.

'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.'—Psalm 68:13.

When the Philistine giant, Goliath, mocked the host of Israel, and challenged any of their stern warriors to single combat, what human being could have imagined that the gigantic heathen would be successfully met in the mortal struggle by a youth 'ruddy and of a fair countenance?' who unarmed, except with a sling and a stone, gave the carcases of the hosts of the Philistines to the fouls of the air, and to the wild beasts of the earth.'

Who, upon seeing an infant born in a stable, and laid in a manger, or beholding him when a youth working with his father as a carpenter, could have conceived that he was

the manifestation of the Deity in human form, before whom every knee should bow, and every tongue confess Him to be THE ETERNAL?

Father Michael, a Franciscan friar, on a journey to Ancona, having lost his way, sought direction from a wretched lad keeping hogs—deserted, forlorn, his back smarting with severe stripes, and his eyes suffused with tears. The poor ragged boy not only went cheerfully with him to point out his road, but besought the monk to take him into his convent, volunteering to fulfill the most degrading services, in the hope of procuring a little learning, and escaping from 'those filthy hogs.' How incredulously would the friar have listened to anyone who could have suggested that this desolate, tattered, dirty boy, might and would fill a greater than an imperial throne! Yet, eventually that swine-herd was clothed in purple and fine linen, and, under the title of Pope Sixtus V., became one of those mighty magicians who are described in Rogers Italy, as

'Setting their feet upon the necks of kings,
And through the worlds subduing, chaining down
The free, immortal spirit—theirs a wondrous spell.' [1]

A woman that was 'a loose and ungodly wretch' hearing a tinker lad most awfully cursing and swearing, protested to him that 'he swore and cursed at that most fearful rate that it made her tremble to hear him,' 'that he was the ungodliest fellow for swearing that ever she heard in all her life,' and 'that he was able to spoil all the youth in a whole town, if they came in his company.' This blow at the young reprobate made that indelible impression which all the sermons yet he had heard had failed to make. Satan, by one of his own slaves, wounded a conscience which had resisted all the overtures of mercy. The youth pondered her words in his heart; they were good seed strangely sown, and their working formed one of those mysterious steps which led the foul-mouthed blasphemer to bitter repentance; who, when he had received mercy and pardon, felt impelled to bless and magnify the Divine grace with shining, burning thoughts and words. The poor profligate, swearing tinker became transformed into the most ardent preacher of the love of Christ—the well-trained author of The Jerusalem Sinner Saved, or Good News to the Vilest of Men.

How often have the Saints of God been made a most unexpected blessing to others. The good seed of Divine truth has been many times sown by those who did not go out to sow, but who were profitably engaged in cultivating their own graces, enjoying the communion of Saints, and advancing their own personal happiness! Think of a few poor, but pious happy women, sitting in the sun one beautiful summer's day, before one of their cottages, probably each one with her pillow on her lap, dexterously twisting the bobbins to make lace, the profits of which helped to maintain their children. While they are communing on the things of God, a traveling tinker draws near, and, over-hearing their talk, takes up a position where he might listen to their converse while he pursued his avocation. Their words distil into his soul; they speak the language of Canaan; they talk of holy enjoyments, the result of being born again, acknowledging their miserable state by nature, and how freely and undeservedly God had visited their hearts with pardoning mercy, and supported them while suffering the assaults and suggestions of Satan; how they had been borne up in every dark, cloudy, stormy day; and how they contemned, slighted, and abhorred their own righteousness as filthy and insufficient to do them any good. The learned discourses our tinker had heard at church had casually passed over his mind like evanescent clouds, and left little or no lasting impression. But these poor women, 'methought they spake as actually did make them speak; they speak with such pleasant as of Scripture language, and with such appearance of grace

in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned among their neighbors' (Num 23:9).

O! how little did they imagine that their pious converse was to be the means employed by the Holy Spirit in the conversion of that poor tinker, and that, by their agency, he was to be transformed into one of the brightest luminaries of heaven; who, when he had entered into rest would leave his works to follow him as spiritual thunder to pierce the hearts of the impenitent, and as heavenly consolation to bind up the broken-hearted; liberating the prisoners of Giant Despair, and directing the pilgrims to the Celestial City. Thus were blessings in rich abundance showered down upon the church by the instrumentality, in the first instance, of a woman that was a sinner, but most eminently by the Christian converse of a few poor but pious women.

This poverty-stricken, ragged tinker was the son of a working mechanic at Elstow, near Bedford. So obscure was his origin that even the Christian name of his father is yet unknown:[2] he was born in 1628, a year memorable as that in which the Bill of Rights was passed. Then began the struggle against arbitrary power, which was overthrown in 1688, the year of Bunyan's death, by the accession of William III. Of Bunyan's parents, his infancy, and childhood, little is recorded. All that we know is from his own account, and that principally contained in his doctrine of the Law and Grace, and in his extraordinary development of his spiritual life, under the title of Grace Abounding to the Chief of Sinners. His birth would have shed a luster on the wealthiest mansion, and have imparted additional grandeur to any lordly palace. Had royal or noble gossips, and a splendid entertainment attended his christening, it might have been pointed to with pride; but so obscure was his birth, that it has not been discovered that he was christened at all; while the fact of his new birth by the Holy Ghost is known over the whole world to the vast extent that his writings have been circulated. He entered this world in a labourer's cottage of the humblest class, at the village of Elstow, about a mile from Bedford.[3] His pedigree is thus narrated by himself:—'My descent was of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all the families in the land.'[4] Bunyan alludes to this very pointedly in the preface to A Few Sighs from Hell:—'I am thine, if thou be not ashamed to own me, because of my low and contemptible descent in the world.'[5] His poor and abject parentage was so notorious, that his pastor, John Burton, apologized for it in his recommendation to The Gospel Truths Opened:—'Be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee.'[6] And in his most admirable treatise, on The Fear of God, Bunyan observes—'The poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of this world. True may that man say I am taken out of the dunghill. I was born in a base and low estate; but I fear God. This is the highest and most noble; he hath the honour, the life, and glory that is lasting.'[7] In his controversy with the Strict Baptists, he chides them for reviling his ignoble pedigree:—'You closely disdain my person because of my low descent among men, stigmatizing me as a person of THAT rank that need not be heeded or attended unto.'[8] He inquired of his father—'Whether we were of the Israelites or no? for, finding in the Scripture that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy.'[9] This somewhat justifies the conclusion that his father was a Gipsy tinker, that occupation being then followed by the Gipsy tribe. In the life of Bunyan appended to the forged third part of the Pilgrim's Progress, his father

is described as 'an honest poor labouring man, who, like Adam unparadised, had all the world before him to get his bread in; and was very careful and industrious to maintain his family.'[10]

Happily for Bunyan, he was born in a neighbourhood in which it was a disgrace to any parents not to have their children educated. With gratitude he records, that 'it pleased God to put it into their hearts to put me to school to learn both to read and to write.' In the neighbourhood of his birthplace, a noble charity diffused the blessings of lettered knowledge.[11] To this charity Bunyan was for a short period indebted for the rudiments of education; but, alas, evil associates made awful havoc of those slight unshapen literary impressions which had been made upon a mind boisterous and impatient of discipline. He says—'To my shame, I confess I did soon lose that little I learned, and that almost utterly.'[12] This fact will recur to the reader's recollection when he peruses Israel's Hope Encouraged, in which, speaking of the all-important doctrine of justification, he says—'It is with many that begin with this doctrine as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all.'[13]

As soon as his strength enabled him, he devoted his whole soul and body to licentiousness—'As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will: being filled with all unrighteousness; that from a child I had but few equals, both for cursing, swearing, lying, and blaspheming the holy name of God.'[14]

It has been supposed, that in delineating the early career of Badman, 'Bunyan drew the picture of his own boyhood.'[15] But the difference is broadly given. Badman is the child of pious parents, who gave him a 'good education' in every sense, both moral and secular;[16] the very reverse of Bunyan's training. His associates would enable him to draw the awful character and conduct of Badman, as a terrible example to deter others from the downward road to misery and perdition.

Bunyan's parents do not appear to have checked, or attempted to counteract, his unbridled career of wickedness. He gives no hint of the kind; but when he notices his wife's father, he adds that he 'was counted godly'; and in his beautiful nonsectarian catechism, there is a very touching conclusion to his instructions to children on their behaviour to their parents:—'The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.'[17] These fervent expressions may refer to his own parents; and, connecting them with other evidence, it appears that he was not blessed with pious example. Upon one occasion, when severely reproved for swearing, he says—'I wished, with all my heart, that I might be a little child again, that my father might learn me to speak without this wicked way of swearing.'[18] In his numerous confessions, he never expresses pain at having, by his vicious conduct, occasioned grief to his father or mother. From this it may be inferred, that neither his father's example nor precept had checked this wretched propensity to swearing, and that he owed nothing to his parents for moral training; but, on the contrary, they had connived at, and encouraged him in, a course of life which made him a curse to the neighbourhood in which he lived.

In the midst of all this violent depravity, the Holy Spirit began the work of regeneration in his soul—a long, a solemn, yea, an awful work—which was to fit this poor debauched youth for purity of conduct—for communion with heaven—for wondrous usefulness as a minister of the gospel—for patient endurance of sufferings for righteousness' sake—for the writing of works which promise to be a blessing to the

Church in all ages—for his support during his passage through the black river which has no bridge—to shine all bright and glorious, as a star in the firmament of heaven. 'Wonders of grace to God belong.'

During the period of his open profligacy, his conscience was ill at ease; at times the clanking of Satan's slavish chains in which he was hurrying to destruction, distracted him. The stern reality of a future state clouded and embittered many of those moments employed in gratifying his baser passions. The face of the eventful times in which he lived was rapidly changing; the trammels were loosened, which, with atrocious penalties, had fettered all free inquiry into religious truth. Puritanism began to walk upright; and as the restraints imposed upon Divine truths were taken off, in the same proportion restraints were imposed upon impiety, profaneness, and debauchery. A ringleader in all wickedness would not long continue without reproof, either personally, or as seen in the holy conduct of others. Bunyan very properly attributed to a gracious God, those checks of conscience which he so strongly felt even while he was apparently dead in trespasses and sins. 'The Lord, even in my childhood, did scare and affright me with fearful dreams, and did terrify me with dreadful visions.'[19] 'I often wished that there had been no hell, or that I had been a devil to torment others.' A common childish but demoniac idea. His mind was as 'the troubled sea, when it cannot rest, whose waters cast up mire and dirt.' 'A while after, these terrible dreams did leave me; and with more greediness, according to the strength of nature, I did let loose the reins of my lusts, and delighted in all transgression against the law of God.' 'I was the very ringleader of all the youth that kept me company, into ALL MANNER of vice and ungodliness.'[20]

Dr. Southey and others have attempted to whiten this blackamore, but the veil that they throw over him is so transparent that it cannot deceive those who are in the least degree spiritually enlightened. He alleges that Bunyan, in his mad career of vice and folly, 'was never so given over to a reprobate mind,'[21] as to be wholly free from compunctions of conscience. This is the case with every depraved character; but he goes further, when he asserts that 'Bunyan's heart never was hardened.'[22] This is directly opposed to his description of himself:—'I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire.' He thus solemnly adds, 'In these things, I protest before God, I lie not, neither do I feign this sort of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions.' The whole of his career, from childhood to manhood, was, 'According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience' (Eph 2:2).

These reminiscences are alluded to in the prologue of the Holy War:—

'When Mansoul trampled upon things Divine,
And wallowed in filth as doth a swine,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.'

The Laureate had read this, and yet considers it the language of a heart that 'never was hardened.' He says that 'the wickedness of the tinker has been greatly overcharged, and it is taking the language of self-accusation too literally to pronounce of John

Bunyan, that he was at any time depraved. The worst of what he was in his worst days is to be expressed in a single word, the full meaning of which no circumlocution can convey; and which, though it may hardly be deemed presentable in serious composition, I shall use, as Bunyan himself (no mealy-mouthed writer) would have used it, had it in his days borne the same acceptation in which it is now universally understood;—in that word then, he had been a blackguard.

The very head and front of his offending
Hath this extent—no more.'[23]

The meaning of the epithet is admirably explained; but what could Dr. Southey imagine possible to render such a character more vile in the sight of God, or a greater pest to society? Is there any vicious propensity, the gratification of which is not included in that character? Bunyan's estimate of his immorality and profaneness prior to his conversion, was not made by comparing himself with the infinitely Holy One, but he measured his conduct by that of his more moral neighbours. In his Jerusalem Sinner Saved, he pleads with great sinners, the outwardly and violently profane and vicious, that if HE had received mercy, and had become regenerated, they surely ought not to despair, but to seek earnestly for the same grace. He thus describes himself:—'I speak by experience; I was one of those great sin-breeders; I infected all the youth of the town where I was born; the neighbours counted me so, my practice proved me so: wherefore, Christ Jesus took me first; and, taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and inquiringly say, What's the matter with John? When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse at home. Some of them, perceiving that God had mercy upon me, came crying to him for mercy too.'[24] Can any one, in the face of such language, doubt that he was most eminently 'a brand snatched from the fire'; a pitchy burning brand, known and seen as such by all who witnessed his conduct? He pointedly exemplified the character set forth by James, 'the tongue is a fire, a world of iniquity, set on fire of hell' (James 3:6). This was as publicly known before his conversion, as the effects of the wondrous change were openly seen in his Christian career afterwards. He who, when convinced of sin, strained his eyes to see the distant shining light over the wicket-gate, after he had gazed upon

—'The wondrous cross
On which the Prince of glory died,'

became a luminous beacon, to attract the vilest characters to seek newness of life; and if there be hope for them, no one ought to despair. Far be it from us to cloud this light, or to tarnish so conspicuous an example. Like a Magdalene or a thief on the cross, his case may be exhibited to encourage hope in every returning prodigal. During this period of his childhood, while striving to harden his heart against God, many were the glimmerings of light which from time to time directed his unwilling eyes to a dread eternity. In the still hours of the night 'in a dream God opened' his ears[25]—the dreadful vision was that 'devils and wicked spirits laboured to draw me away with them.' These thoughts must have left a deep and alarming impression upon his mind; for he adds, 'of which I could never be rid.'[26]

The author of his life, published in 1692, who was one of his personal friends, gives the following account of Bunyan's profligacy, and his checks of conscience:—'He himself hath often, since his conversion, confessed with horror, that when he was but a child or stripling, he had but few equals for lying, swearing, and blaspheming God's holy

name—living without God in the world; the thoughts of which, when he, by the light of Divine grace, came to understand his dangerous condition, drew many showers of tears from his sorrowful eyes, and sighs from his groaning heart. The first thing that sensibly touched him in this his unregenerate state, were fearful dreams, and visions of the night, which often made him cry out in his sleep, and alarm the house, as if somebody was about to murder him, and being waked, he would start, and stare about him with such a wildness, as if some real apparition had yet remained; and generally those dreams were about evil spirits, in monstrous shapes and forms, that presented themselves to him in threatening postures, as if they would have taken him away, or torn him in pieces. At some times they seemed to belch flame, at other times a continuous smoke, with horrible noises and roaring. Once he dreamed he saw the face of the heavens, as it were, all on fire; the firmament crackling and shivering with the noise of mighty thunders, and an archangel flew in the midst of heaven, sounding a trumpet, and a glorious throne was seated in the east, whereon sat one in brightness, like the morning star, upon which he, thinking it was the end of the world, fell upon his knees, and, with uplifted hands towards heaven, cried, O Lord God, have mercy upon me! What shall I do, the day of judgment is come, and I am not prepared! When immediately he heard a voice behind him, exceeding loud, saying, Repent. At another time he dreamed that he was in a pleasant place, jovial and rioting, banqueting and feasting his senses, when a mighty earthquake suddenly rent the earth, and made a wide gap, out of which came bloody flames, and the figures of men tossed up in globes of fire, and falling down again with horrible cries, shrieks, and execrations, whilst some devils that were mingled with them, laughed aloud at their torments; and whilst he stood trembling at this sight, he thought the earth sunk under him, and a circle of flame enclosed him; but when he fancied he was just at the point to perish, one in white shining raiment descended, and plucked him out of that dreadful place; whilst the devils cried after him, to leave him with them, to take the just punishment his sins had deserved, yet he escaped the danger, and leaped for joy when he awoke and found it was a dream.'

Such dreams as these fitted him in after life to be the glorious dreamer of the Pilgrim's Progress, in which a dream is told which doubtless embodies some of those which terrified him in the night visions of his youth.

In the interpreter's house he is 'led into a chamber where there was one rising out of bed, and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night, as I was in my sleep I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate, upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven—they were all in flaming fire; also the heavens were in a burning flame. I heard then a voice saying, " Arise, ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and prisoners at the bar. I heard it also proclaimed, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake"; and with that the bottomless pit opened just

whereabout I stood, out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said, "Gather my wheat into the garner"; and with that I saw many catched up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side. Upon that I awaked from my sleep.'

No laboured composition could have produced such a dream as this. It flows in such dream-like order as would lead us to infer, that the author who narrates it had, when a boy, heard the twenty-fifth chapter of Matthew read at church, and the solemn impression following him at night assisted in producing a dream which stands, and perhaps will ever stand, unrivalled.

Awful as must have been these impressions upon his imagination, they were soon thrown off, and the mad youth rushed on in his desperate career of vice and folly. Is he then left to fill up the measure of his iniquities? No, the Lord has a great work for him to do. HIS hand is not shortened that he cannot save. Bunyan has to be prepared for his work; and if terrors will not stop him, manifested mercies in judgments are to be tried.

'God did not utterly leave me, but followed me still, not now with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway, so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might by my desperateness have brought myself to my end.

'This also have I taken notice of, with thanksgiving. When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room, to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket bullet, and died.'[27]

In addition to these mercies recorded by his own pen, one of his friends asserts that he acknowledged his deep obligations to Divine mercy for being saved when he fell into an exceeding deep pit, as he was traveling in the dark; for having been preserved in sickness; and also for providential goodness that such a sinner was sustained with food and raiment, even to his own admiration.

Bunyan adds, 'Here were judgments and mercy, but neither of them did awaken my soul to righteousness'; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation.'[28]

That such a scape-grace should enter the army can occasion no surprise. His robust, hardy frame, used to exposure in all weathers—his daring courage, as displayed in his perilous dealing with the adder, bordering upon fool-hardiness—his mental depravity and immoral habits, fitted him for all the military glory of rapine and desolation. In his Grace Abounding he expressly states that this took place before his marriage, while his earliest biographer places this event some years after his marriage, and even argues upon it, as a reason why he became a soldier, that 'when the unnatural civil war came on, finding little or nothing to do to support himself and small family, he, as many thousands did, betook himself to arms.'[29] The same account states that, 'in June, 1645, being at the siege of Leicester, he was called out to be one who was to make a violent attack upon the town, vigorously defended by the King's forces against the Parliamentarians, but appearing to the officer who was to command them to be

somewhat awkward in handling his arms, another voluntarily, and as it were thrust himself into his place, who, having the same post that was designed Mr. Bunyan, met his fate by a carbine-shot from the wall; but this little or nothing startled our too secure sinner at that time; for being now in an army where wickedness abounded, he was the more hardened.'

Thus we find Bunyan engaged in military affairs. There can be no doubt but that he was a soldier prior to his marriage, and that he was present at the siege of Leicester; but it is somewhat strange (if true) that he should have preferred the Parliamentary to the Royal army. Although this is a question that cannot be positively decided without further evidence than has yet been discovered, there are strong reasons for thinking that so loyal a man joined the Royal army, and not that of the Republicans.

The army into which Bunyan entered is described as being 'where wickedness abounded,' but, according to Hume, in this year the Republican troops were generally pious men.

Bunyan's loyalty was so remarkable as to appear to be natural to him; for even after he had so severely suffered from the abuse of kingly power, in interfering with the Divine prerogative of appointing modes of worship, he, who feared the face of no man—who never wrote a line to curry favour with any man or class of men—thus expresses his loyal feelings—'I do confess myself one of the old-fashioned professors, that covet to fear God, and honour the king. I also am for blessing of them that curse me, for doing good to them that hate me, and for praying for them that despitefully use me and persecute me; and have had more peace in the practice of these things than all the world are aware of.' 'Pray for the long life of the king.' 'Pray that God would discover all plots and conspiracies against his person and government.'[30] 'Will you rebel against the king? is a word that shakes the world.'[31] 'Pray for all that are in authority; reproach not the governor, he is set over thee; all his ways are God's, either for thy help or the trial of thy graces—this is duty, will render thee lovely to thy friends, terrible to thine enemies, serviceable as a Christian.'[32] 'Let kings have that fear, honour, reverence, worship that is due to their place, their office and dignity.' 'I speak it to show my loyalty to the king, and my love to my fellow-subjects.'[33] With such proofs of his peaceful submission to government in all things that touched not the prerogatives of God; it would have been marvelous indeed if he had taken up arms against his king. His infatuated delight in swearing, and roisterous habits, were ill suited to the religious restraints of the Parliamentarians, while they would render him a high prize to Rupert's dragoons. Add to this, the remarkable fact, that Leicester was besieged and stormed with terrible slaughter by the king, but not by the army of the Parliament. The taking of Leicester by the king in person was attended with great cruelties. The abbey was burnt by the cavaliers. Rupert's black flag was hoisted on the gate which had been treacherously given up. Every Scotchman found in the town was murdered. The mace and town seals were carried off as plunder; and, if the account given by Thoresby in his History of Leicester is correct, the scene of carnage was quite enough to sicken Bunyan of a military life. He knew the mode in which plunder taken from the bodies of the slain was divided by the conquerors:—

'Or as the soldiers give unto
Each man the share and lot,
Which they by dint of sword have won,
From their most daring foe;
While he lies by as still as stone,
Not knowing what they do.'[34]

'The king's forces having made their batteries, stormed Leicester; those within made stout resistance, but some of them betrayed one of the gates; the women of the town laboured in making up the breaches, and in great danger. The king's forces having entered the town, had a hot encounter in the market-place; and many of them were slain by shot out of the windows, that they gave no quarter, but hanged some of the committee, and cut others to pieces. Some letters say that the kennels ran down with blood; Colonel Gray the governor, and Captain Hacker, were wounded and taken prisoners, and very many of the garrison were put to the sword, and the town miserably plundered. The king's forces killed divers who prayed quarter, and put divers women to the sword,[35] and other women and children they turned naked into the streets, and many they ravished. They hanged Mr. Reynor and Mr. Sawyer in cold blood; and at Wighton they smothered Mrs. Barlowes, a minister's wife, and her children.'[36]

Lord Clarendon admits the rapine and plunder, and that the king regretted that some of his friends suffered with the rest.[37] Humphrey Brown deposed that he was present when the garrison, having surrendered upon a promise of quarter, he saw the king's soldiers strip and wound the prisoners, and heard the king say—'cut them more, for they are mine enemies.' A national collection was made for the sufferers, by an ordinance bearing date the 28th October, 1645, which states that—'Whereas it is very well known what miseries befell the inhabitants of the town and county of Leicester, when the king's army took Leicester, by plundering the said inhabitants, not only of their wares in their shops, but also all their household goods, and their apparel from their backs, both of men, women, and children, not sparing, in that kind, infants in their cradles; and, by violent courses and tortures, compelled them to discover whatsoever they had concealed or hid, and after all they imprisoned their persons, to the undoing of the tradesmen, and the ruin of many of the country.'

Can we wonder that 'the king was abused as a barbarian and a murderer, for having put numbers to death in cold blood after the garrison had surrendered; and for hanging the Parliament's committee, and some Scots found in that town?' The cruelties practiced in the king's presence were signally punished. He lost 709 men on that occasion, and it infused new vigour into the Parliament's army. The battle of Naseby was fought a few days after; the numbers of the contending forces were nearly equal; the royal troops were veterans, commanded by experienced officers; but the God of armies avenged the innocent blood shed in Leicester, and the royal army was cut to pieces; carriages, cannon, the king's cabinet, full of treasonable correspondence, were taken, and from that day he made feeble fight, and soon lost his crown and his life. The conquerors marched to Leicester, which surrendered by capitulation. Heath, in his Chronicle, asserts that 'no life was lost at the retaking of Leicester.' Many of Bunyan's sayings and proverbs are strongly tinged with the spirit of Rupert's dragoons—'as we say, blood up to the ears.'[38] 'What can be the meaning of this (trumpeters), they neither sound boot and saddle, nor horse and away, nor a charge?'[39] In his allegories when he alludes to fighting, it is with the sword and not with the musket;[40] 'rub up man, put on thy harness.'[41] 'The father's sword in the hand of the sucking child is not able to conquer a foe.'[42]

Considering his singular loyalty, which, during the French Revolution, was exhibited as a pattern to Dissenters by an eminent Baptist minister; [43] considering also his profligate character and military sayings, it is very probable that Bunyan was in the king's army in 1645, being about seventeen years of age. It was a finishing school to the hardened sinner, which enabled him, in his account of the Holy War, so well to

describe every filthy lane and dirty street in the town of Mansoul.

Whether Bunyan left the army when Charles was routed at the battle of Naseby, or was discharged, is not known. He returned to his native town full of military ideas, which he used to advantage in his Holy War. He was not reformed, but hardened in sin, and, although at times alarmed with convictions of the danger of his soul, yet in the end, the flesh pleading powerfully, it prevailed; and he made a resolution to indulge himself in such carnal delights and pleasures as he was accustomed to, or that fell in his way. 'His neglecting his business, and following gaming and sports, to put melancholy thoughts out of his mind, which he could not always do, had rendered him very poor and despicable.'[44]

In this forlorn and miserable state, he was induced, by the persuasion of friends, under the invisible guidance of God, to enter into the marriage state. Such a youth, then only twenty years of age, would naturally be expected to marry some young woman as hardened as himself, but he made a very different choice. His earliest biographer says, with singular simplicity, 'his poverty, and irregular course of life, made it very difficult for him to get a wife suitable to his inclination; and because none that were rich would yield to his allurements, he found himself constrained to marry one without any fortune, though very virtuous, loving, and conformably obedient and obliging, being born of good, honest, godly parents, who had instructed her, as well as they were able, in the ways of truth and saving knowledge.'[45] The idea of his seeking a rich wife is sufficiently droll; he must have been naturally a persuasive lover, to have gained so good a helpmate. They were not troubled with sending cards, cake, or gloves, nor with the ceremony of receiving the visits of their friends in state; for he says, that 'This woman and I came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both.'[46] His wife had two books, The Plain Man's Pathway to Heaven, and The Practice of Piety; but what was of more importance than wealth or household stuff, she had that seed sown in her heart which no thief could steal.[47] She enticed and persuaded him to read those books. To do this he by application 'again recovered his reading, which he had almost lost.' His wife became an unspeakable blessing to him. She presents a pattern to any woman, who, having neglected the apostolic injunction not to be unequally yoked, finds herself under the dominion of a swearing dare devil. It affords a lovely proof of the insinuating benign favour of female influence. This was the more surprising, as he says, 'the thoughts of religion were very grievous to me,' and when 'books that concerned Christian piety were read in my hearing, it was as it were a prison to me.' In spite of all obstacles, his rugged heart was softened by her tenderness and obedience, he 'keeping on the old course,'[48] she upon every proper season teaching him how her father's piety secured his own and his family's happiness. Here was no upbraiding, no snubbing, no curtain lectures; all was affectionate, amiable mildness. At first, he became occasionally alarmed for his soul's salvation; then with the thought of having sinned away the day of grace, he plunged again into sin with greediness; anon a faint hope of mercy would fill him with fear and trembling. But this leads us to the wondrous narrative of his new birth.

THE SECOND PERIOD.

THE INTERNAL CONFLICT, OR BUNYAN'S CONVICTIONS AND CONVERSION.

All nature is progressive; if an infant was suddenly to arrive at manhood, how idiotic and dangerous he would be! A long training is essential to fit the human being for the important duties of life; and just so is it in the new birth to spiritual existence—first a babe, then the young man; at length the full stature, and at last the experienced Christian.

The narrative of Bunyan's progress in his conversion is, without exception, the most astonishing of any that has been published. It is well calculated to excite the profoundest investigation of the Christian philosopher. Whence came those sudden suggestions, those gloomy fears, those heavenly rays of joy? Much learning certainly did not make him mad. The Christian dares not attribute his intense feelings to a distempered brain. Whence came the invisible power that struck Paul from his horse? Who was it that scared Job with dreams, and terrified him with visions? What messenger of Satan buffeted Paul? Who put 'a new song' into the mouth of David? We have no space in this short memoir to attempt the drawing a line between convictions of sin and the terrors of a distempered brain. Bunyan's opinions upon this subject are deeply interesting, and are fully developed in his Holy War. The capabilities of the soul to entertain vast armies of thoughts, strong and feeble, represented as men, women, and children, are so great as almost to perplex the strongest understanding. All these multitudes of warriors are the innumerable thoughts—the strife—in ONE soul. Upon such a subject an interesting volume might be written. But we must fix our attention upon the poor tinker who was the subject of this wondrous war.

The tender and wise efforts of Mrs. Bunyan to reclaim her husband, were attended by the Divine blessing, and soon led to many resolutions, on his part, to curb his sinful propensities and to promote an outward reformation; his first effort was regularly to attend Divine worship.

He says, 'I fell in very eagerly with the religion of the times, to wit, to go to church twice a-day, and that too with the foremost; and there should very devoutly both say and sing as others did, yet retaining my wicked life; but withal, I was so overrun with a spirit of superstition, that I adored, and that with great devotion, even all things, both the high-place, priest, clerk, vestment, service, and what else belonging to the Church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought,[49] of God, and were principal in the holy temple, to do his work therein. This conceit grew so strong in little time upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life,[50] I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work did so intoxicate and bewitch me.'

All this took place at the time when The Book of Common Prayer, having been said to occasion 'manifold inconveniency,' was, by an Act of Parliament, 'abolished,'[51] and by a subsequent Act[52] prohibited, under severe penalties, from being publicly used. The 'manifold inconveniences' to which the Act refers, arose from differences of opinion as to the propriety of the form which had been enforced, heightened by the enormous cruelties practiced upon multitudes who refused to use it. Opposition to the English Liturgy as more combined in Scotland, by a covenant entered into, June 20, 1580, by the king, lords, nobles, and people, against Popery; and upon Archbishop Laud's attempt, in 1637, to impose the service-book upon our northern neighbours, tumults and bloodshed ensued; until, in 1643, a new and very solemn league and covenant was entered into, which, in 1645, extended its influence to England, being subscribed by thousands of our best citizens, with many of the nobility—'wherein we all subscribe, and each with his own hands lifted up to the Most High God, doe swear'; that being the mode of taking an oath, instead of kissing the cover of a book, as is now practiced. To the cruel and intemperate measures of Laud, and the zeal of Charles, for priestly

domination over conscience, may be justly attributed the wars which desolated the country, while the solemn league and covenant brought an overwhelming force to aid the Parliament in redressing the grievances of the kingdom. During the Commonwealth there was substituted, in place of the Common Prayer, A directory for the Publique Worship of God, and the uniformity which was enjoined in it was like that of the Presbyterians and Dissenters of the present day. The people having assembled, and been exhorted to reverence and humility, joined the preacher in prayer. He then read portions of Scripture, with or without an exposition, as he judged it necessary, but not so as to render the service tedious. After singing a psalm, the minister prayed, leading the people to mourn under a sense of sin, and to hunger and thirst after the grace of God, in Jesus Christ; an outline or abstract is given of the subject of public prayer, and similar instructions are given as to the sermon or paraphrase. Immediately after the sermon, prayer was again offered up, and after the outline that is given of this devotional exercise, it is noted, 'And because the prayer which Christ taught his disciples, is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the Church.' This being ended, a psalm was sung, and the minister dismissed the congregation with a solemn blessing.[53] Some of the clergy continued the use of prayers, contained in the liturgy, reciting, instead of reading them—a course that was not objected to. This was the form of service which struck Bunyan with such awe and reverence, leaving a very solemn impression upon his mind, which the old form of common prayer had never produced. Bunyan was fond of athletic sports, bell-ringing, and dancing; and in these he had indulged, so far as his worldly calling allowed. Charles I, whether to promote Popery—to divert his subjects from political grievances—or to punish the Puritans, had endeavoured to drown their serious thoughts in a vortex of dissipation, by re-publishing the Book of Sports, to be used on Sundays. That 'after Divine service our good people be not disturbed, letted, or discouraged from dancing, either men or women; archery, leaping, vaulting, or any other such harmless recreations; May games, Whitsun-ales, Morris dances, May poles, and other sports.' But this was not all, for every 'Puritan and Precisian was to be constrained to conformity with these sports, or to leave their country.' The same severe penalty was enforced upon every clergyman who refused to read from his pulpit the Book of Sports, and to persuade the people thus to desecrate the Lord's-day. 'Many hundred godly ministers were suspended from their ministry, sequestered, driven from their livings, excommunicated, prosecuted in the high commission court, and forced to leave the kingdom for not publishing this declaration.'[54] A little gleam of heavenly light falls upon those dark and gloomy times, from the melancholy fact that nearly eight hundred conscientious clergymen were thus wickedly persecuted. This was one of the works of Laud, who out-bonnered Bonner himself in his dreadful career of cruelty, while making havoc of the church of Christ. Even transportation for refusing obedience to such diabolical laws was not the greatest penalty; in some cases it was followed by the death of the offender. The punishments inflicted for nonconformity were accompanied by the most refined and barbarous cruelties. Still many of the learned bowed their necks to this yoke with abject servility: thus, Robert Powell, speaking of the Book of Sports, says, 'Needless is it to argue or dispute for that which authority hath commanded, and most insufferable insolence to speak or write against it.'[55] These Sunday sports, published by Charles I, in 1633, had doubtless aided in fostering Bunyan's bad conduct in his youthful days. In 1644, when The Book of Common Prayer was abolished, an Act was passed for the better observance of the Lord's-day; all persons were prohibited on that day to use any

wrestlings, shooting, bowing, ringing of bells for pastime, masques, wakes, church-ales, dancing, game, sports or pastime whatever; and that 'the Book of Sports shall be seized, and publicly burnt.' During the civil war this Act does not appear to have been strictly enforced; for, four years after it was passed, we find Bunyan and his dissolute companions worshipping the priest, clerk, and vestments on the Sunday morning, and assembling for their Sabbath-breaking sports in the afternoon. It was upon one of these occasions that a most extraordinary impression was fixed upon the spirit of Bunyan. A remarkable scene took place, worthy the pencil of the most eminent artist. This event cannot be better described than in his own words:—

'One day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise; now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith; wherefore I fell in my conscience under his sermons, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaden therewith, and so went home, when the sermon was ended, with a great burthen upon my spirit.

'This, for that instant, did benumb the sinews of my best delights, and did imbitter my former pleasures to me; but behold it lasted not for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course. But O! how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without control! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

'But the same day, as I was in the midst of a game at cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put to an exceeding maze; wherefore leaving my cat upon the ground, I looked up to heaven, and was as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

'I had no sooner thus conceived in my mind, but, suddenly, this conclusion was fastened on my spirit, for the former hint did set my sins again before my face, that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind I would go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as be damned for few.

'Thus I stood in the midst of my play, before all that then were present: but yet I told them nothing. But I say, I having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already; so that on that I must not think.'[56]

How difficult is it, when immorality has been encouraged by royal authority, to turn the tide or to stem the torrent. For at least four years, an Act of Parliament had prohibited

these Sunday sports. Still the supinelness of the justices, and the connivance of the clergy, allowed the rabble youth to congregate on the Green at Elstow, summoned by the church bells to celebrate their sports and pastimes, as they had been in the habit of doing on the Lord's day.[57]

This solemn warning, received in the midst of his sport, was one of a series of convictions, by which he hardened sinner was to be fitted to receive the messages of mercy and love. In the midst of his companions and of the spectators, Bunyan was struck with a sense of guilt. How rapid were his thoughts—'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?' With the eye of his understanding he saw the Lord Jesus as 'hotly displeased.' The tempter suggests it is 'too, too late' to seek for pardon, and with a desperate resolution which must have cost his heart the severest pangs, he continued his game. Still the impression remained indelibly fixed upon his mind.

The next blow which fell upon his hardened spirit was still more deeply felt, because it was given by one from whom he could the least have expected it. He was standing at a neighbour's shop-window, 'belching out oaths like the madman that Solomon speaks of, who scatters abroad firebrands, arrows, and death'[58] 'after his wonted manner.' He exemplified the character drawn by the Psalmist. 'As he clothed himself with cursing like as with his garment: so let it come into his bowels like water, and like oil into his bones.' Here was a disease that set all human skill at defiance, but the great, the Almighty Physician, cured it with strange physic. Had any professor reproved him, it might have been passed by as a matter of course; but it was so ordered that a woman who was notoriously 'a very loose and ungodly wretch,' protested that she trembled to hear him swear and curse at that most fearful rate; that he was the ungodliest fellow she had ever heard, and that he was able to spoil all the youth in a whole town.[59] Public reproof from the lips of such a woman was an arrow that pierced his inmost soul; it effected a reformation marvelous to all his companions, and bordering upon the miraculous. The walls of a fortified city were once thrown down by a shout and the tiny blast of rams'-horns (Josh 6:20); and in this instance, the foundations of Heart Castle, fortified by Satan, are shaken by the voice of one of his own emissaries. Mortified and convicted, the foul-mouthed blasphemer swore no more; an outward reformation in words and conduct took place, but without inward spiritual life. Thus was he making vows to God and breaking them, repenting and promising to do better next time; so, to use his own homely phrase, he was 'feeding God with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes, and thinks that he serveth God as well as any man in England can, while he has only got into a cleaner way to hell than the rest of his neighbours are in.'[60]

Such a conversion, as he himself calls it, was 'from prodigious profaneness to something like moral life.'[61] 'Now I was, as they said, become godly, and their words pleased me well, though as yet I was nothing but a poor painted hypocrite.' These are hard words, but, in the most important sense, they were true. He was pointed out as a miracle of mercy—the great convert—a wonder to the world. He could now suffer opprobrium and cavils—play with errors—entangle himself and drink in flattery. No one can suppose that this outward reform was put on hypocritically, as a disguise to attain some sinister object; it was real, but it arose from a desire to shine before his neighbours, from shame and from the fear of future punishment, and not from that love to God which leads the Christian to the fear of offending him. It did not arise from a change of heart; the secret springs of action remained polluted; it was outside show, and therefore he called himself a painted hypocrite. He became less a despiser of

religion, but more awfully a destroyer of his own soul.

A new source of uneasiness now presented itself in his practice of bell-ringing, an occupation requiring severe labour, usually performed on the Lord's-day; and, judging from the general character of bell-ringers, it has a most injurious effect, both with regard to morals and religion. A circumstance had recently taken place which was doubtless interpreted as an instance of Divine judgment upon Sabbath-breaking. Clark, in his Looking-Glass for Saints and Sinners, 1657, published the narrative:—'Not long since, in Bedfordshire, a match at football being appointed on the Sabbath, in the afternoon whilst two were in the belfry, tolling of a bell to call the company together, there was suddenly heard a clap of thunder, and a flash of lightning was seen by some that sat in the church-porch coming through a dark lane, and flashing in their faces, which must terrified them, and, passing through the porch into the belfry, it tripped up his heels that was tolling the bell, and struck him stark dead; and the other that was with him was so sorely blasted therewith, that shortly after he died also.'[62] Thus we find that the church bells ministered to the Book of Sports, to call the company to Sabbath-breaking. The bell-ringers might come within the same class as those upon whom the tower at Siloam fell, still it was a most solemn warning, and accounts for the timidity of so resolute a man as Bunyan. Although he thought it did not become his newly-assumed religious character, yet his old propensity drew him to the church tower. At first he ventured in, but took care to stand under a main beam, lest the bell should fall and crush him; afterwards he would stand in the door; then he feared the steeple might fall; and the terrors of an untimely death, and his newly-acquired garb of religion, eventually deterred him from this mode of Sabbath-breaking. His next sacrifice made at the shrine of self-righteousness was dancing: this took him one whole year to accomplish, and then he bade farewell to these sports for the rest of his life.[63] We are not to conclude from the example of a man who in after-life proved so great and excellent a character, that, under all circumstances, bell-ringing and dancing are immoral. In those days, such sports and pastimes usually took place on the Lord's-day; and however the Church of England might then sanction it, and proclaim by royal authority, in all her churches, the lawfulness of sports on that sacred day, yet it is now universally admitted that it was commanding a desecration of the Sabbath, and letting loose a flood of vice and profaneness. In themselves, on days proper for recreation, such sports may be innocent; but if they engender an unholy thought, or occupy time needed for self-examination and devotion, they ought to be avoided as sinful hindrances to a spiritual life.

Bunyan was now dressed in the garb of a religious professor, and had become a brisk talker in the matters of religion, when, by Divine mercy, he was stripped of all his good opinion of himself; his want of holiness, and his unchanged heart, were revealed to his surprise and wonder, by means simple and efficacious, but which no human forethought could have devised. Being engaged in his trade at Bedford, he overheard the conversation of some poor pious women, and it humbled and alarmed him. 'I heard, but I understood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. hey also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight,

and abhor their own righteousness, as filthy and insufficient to do them any good. And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours (Num 23:9).

'At this I felt my own heart began to shake, as mistrusting my condition to be nought; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood, and resisted.

'Thus, therefore, when I heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.'[64]

The brisk talker of 'talkative,' was confounded—he heard pious godly women mourning over their worthlessness instead of vaunting of their attainments. They exhibited, doubtless to his great surprise, that self-distrust and humility are the beginnings of wisdom.

These humble disciples could have had no conception that the Holy Spirit was blessing their Christian communion to the mind of the tinker, standing near them, pursuing his occupation. The recollection of the converse of these poor women led to solemn heart-searching and the most painful anxiety; again and again he sought their company, and his convictions became more deep, his solicitude more intense. This was the commencement of an internal struggle, the most remarkable of any upon record, excepting that of the psalmist David.

It was the work of the Holy Spirit in regenerating and preparing an ignorant and rebellious man for extraordinary submission to the sacred Scriptures, and for most extensive usefulness. To those who never experienced in any degree such feelings, they appear to indicate religious insanity. It was so marvelous and so mysterious, as to be mistaken by a poet laureate, who profanely calls it a being 'shaken continually by the hot and cold fits of a spiritual ague': 'reveries': or one of the 'frequent and contagious disorders of the human mind,'[65] instead of considering it as wholesome but bitter medicine for the soul, administered by the heavenly Physician. At times he felt, like David, 'a sword in his bones,' 'tears his meat.' God's waves and billows overwhelmed him (Psa 43). Then came glimmerings of hope—precious promises saving him from despair—followed by the shadow of death overspreading his soul, and involving him in midnight darkness. He could complain in the bitterness of his anguish, 'Thy fierce wrath goeth over me.' Bound in affliction and iron, his 'soul was melted because of trouble.' 'Now Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, and struggle for life. The angels now come (Psa 107) down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities, and powers, and might, and dominion.'[66] His mind was fixed on eternity, and out of the abundance of his heart he spoke to one of his former companions; his language was that of reproof—'Harry, why do you swear and curse thus? what will become of you if you die in this condition?'[67] His sermon, probably the first he had preached, was like throwing pearls before swine—'He answered in a great

chafe, what would the devil do for company, if it were not for such as I am.'[68]
By this time he had recovered the art of reading, and its use a little perplexed him, for he became much puzzled with the opinions of the Ranters, as set forth in their books. It is extremely difficult to delineate their sentiments; they were despised by all the sects which had been connected with the government, because, with the Quakers and Baptists, they denied any magisterial or state authority over conscience, and refused maintenance to ministers; but from the testimony of Bunyan, and that of the early Quakers, they appear to have been practical Antinomians, or at least very nearly allied to the new sect called Mormonites. Ross, who copied from Pagitt, describes them with much bitterness—'The Ranters are unclean beasts—their maxim is that there is nothing sin but what a man thinks to be so—they reject the Bible—they are the merriest of all devils—they deny all obedience to magistrates.'[69]
This temptation must have been severe. The Ranters were like the black man with the white robe, named Flatterer, who led the pilgrims into a net,[70] under the pretence of showing them the way to the celestial city; or like Adam the first, who offered Faithful his three daughters to wife[71]—the lust of the flesh, the lust of the eyes, and the pride of life—if he would dwell with him in the town of Deceit. 'These temptations,' he says, 'were suitable to my flesh,'[72] I being but a young man, and my nature in its prime; and, with his characteristic humility, he adds, 'God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles.' Prayer opened the door of escape; it led him to the fountain of truth. 'I began to look into the Bible with new eyes. Prayer preserved me from Ranting errors. The Bible was precious to me in those days.'[73] His study of the Holy Oracles now became a daily habit, and that with intense earnestness and prayer. In the mist of the multitude of sects with which he was on all sides surrounded, he felt the need of a standard for the opinions which were each of them eagerly followed by votaries, who proclaimed them to be THE TRUTH, the way, and the life. He was like a man, feeling that if he erred in the way, it would be attended with misery, and, but for Divine interference, with unutterable ruin—possessed of a correct map, but surrounded with those who, by flattery, or threats, or deceit, and armed with all human eloquence, strove to mislead him. With an enemy within to urge him to accept their wily guidance, that they might lead him to perdition—inspired by Divine grace, like Christian in his Pilgrim, he 'put his fingers in his ears, and ran on, crying Life, life, eternal life.' He felt utter dependence upon Divine guidance, leading him to most earnest prayer, and an implicit obedience to Holy Writ, which followed him all through the remainder of his pilgrimage. 'The Bible' he calls 'the scaffold, or stage, that God has builded for hope to play his part upon in this world.'[74] Hence the Word was precious in his eyes; and with so immense a loss, or so magnificent a gain, the throne of grace was all his hope, that he might be guided by that counsel that cannot err, and that should eventually insure his reception to eternal glory.
While in this inquiring state, he experienced much doubt and uncertainty arising from the apparent confidence of many professors. In his own esteem he appeared to be thoroughly humbled; and when he lighted on that passage—'To one is given by the spirit the word of wisdom, to another, knowledge, and to another, faith' (1 Cor 12:8,9), his solemn inquiry was, how it happened that he possessed so little of any of these gifts of wisdom, knowledge, or faith—more especially of faith, that being essential to the pleasing of God. He had read (Matt 21:21), 'If ye have faith and doubt not, ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done'; and (Luke 17:6), 'If ye had faith as a grain of mustard seed, ye might say to this

sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it shall obey you'; and (1 Cor 13:2), 'Though I have all faith, so that I could remove mountains.' The poor tinker, considering these passages in their literal import, imagined they were meant as tests to try whether the believer possessed faith or not. He was a stranger to the rules of Hebrew rhetoric; nor did he consider that they were addressed to the apostles, who had the power to work miracles. He had no idea that the removing a mountain, or planting a sycamore tree in the sea, were figures of speech conveying to us the fact that, aided by faith, mountainous difficulties might and would be overcome. Anxious for some ocular demonstration that he had faith, he almost determined to attempt to work a miracle—not to convert or confirm the faith of others, but to satisfy his own mind as to his possessing faith. He had no such magnificent idea as the removal of a mountain, for there were none in his neighbourhood, nor to plant a tree in the sea, for Bedfordshire is an inland county; but it was of the humblest kind—that some puddles on the road between Elstow and Bedford should change places with the dry ground. When he had thought of praying for ability, his natural good sense led him to abandon the experiment.[75] This he calls 'being in my plunge about faith, tossed betwixt the devil and my own ignorance.'[76] All this shows the intensity of his feelings and his earnest inquiries.

It may occasion surprise to some, that a young man of such extraordinary powers of mind, should have indulged the thought of working a miracle to settle or confirm his doubts; but we must take into account, that when a boy he had no opportunity of acquiring scriptural knowledge; no Sunday schools, no Bible class excited his inquiries as to the meaning of the sacred language. The Bible had been to him a sealed book until, in a state of mental agony, he cried, What must I do to be saved? The plain text was all his guide; and it would not have been surprising, had he been called to bottle a cask of new wine, if he had refused to use old wine bottles; or had he cast a loaf into the neighbouring river Ouse, expecting to find it after many days. The astonishing fact is, that one so unlettered should, by intense thought, by earnest prayer, and by comparing one passage with another, arrive eventually at so clear a view both of the external and internal meaning of the whole Bible. The results of his researches were more deeply impressed upon his mind by the mistakes which he had made; and his intense study, both of the Old and New Testaments, furnished him with an inexhaustible store of things new and old—those vivid images and burning thoughts, those bright and striking illustrations of Divine truth, which so shine and sparkle in all his works. What can be more clear than his illustration of saving faith which worketh by love, when in after-life he wrote the Pilgrim's Progress. Hopeful was in a similar state of inquiry whether he had faith. 'Then I said, But, Lord, what is believing?' And then I saw from that saying, He that cometh to me shall never hunger, and he that believeth in me shall never thirst, that believing and coming was all one, and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ (John 6:25).[77]

In addition to his want of scriptural education, it must be remembered that, when he thought of miraculous power being an evidence of faith, his mind was in a most excited state—doubts spread over him like a huge masses of thick black clouds, hiding the Sun of Righteousness from his sight. Not only is he to be pardoned for his error, but admired for the humility which prompted him to record so singular a trial, and his escape from 'this delusion of the tempter.' While 'thus he was tossed betwixt the devil and his own ignorance,'[78] the happiness of the poor women whose conversation he had heard at Bedford, was brought to his recollection by a remarkable reverie or day

dream:—

'About this time, the state and happiness of these poor people at Bedford was thus, in a dream or vision, represented to me. I saw as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought also, betwixt me and them, I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass, concluding that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.

'About this wall I thought myself to go again and again, still prying, as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time. At the last I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass; but the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then I was exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

'Now this mountain, and wall, was thus made out to me: The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the Word, that did make separation between the Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father (John 14:6; Matt 7:14). But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it showed me, that none could enter into life, but those that were in downright earnest, and unless also they left this wicked world behind them; for here was only room for body and soul, but not for body and soul and sin.[79]

'This resemblance abode upon my spirit many days; all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was; whether at home or abroad, in house or field, and should also often, with lifting up of heart, sing that of the fifty-first Psalm, "O Lord, consider my distress."'[80]

In this striking reverie we discover the budding forth of that great genius which produced most beautiful flowers and delicious fruit, when it became fully developed in his allegories.

While this trial clouded his spirits, he was called to endure temptations which are common to most, if not all, inquiring souls, and which frequently produce much anxiety. He plunged into the university problems of predestination, before he had completed his lower grammar-school exercises on faith and repentance. Am I one of the elect? or has the day of grace been suffered to pass by never to return? 'Although he was in a flame to find the way to heaven and glory,' these questions afflicted and disquieted him, so that the very strength of his body was taken away by the force and power thereof. 'Lord, thought I, what if I should not be elected! It may be you are not, said the tempter; it may be so, indeed thought I. Why then, said Satan, you had as good leave off, and strive no farther; for if indeed you should not be elected and chosen of God, there is no talk of your being saved; "for it is neither of him that willeth, nor of him that runneth, but of God that showeth mercy."

'By these things I was driven to my wit's end, not knowing what to say, or how to

answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence thus to start the question: for that the elect only obtained eternal life; that I without scruple did heartily close withal; but that myself was one of them, there lay all the question.'[81]

Thus was he for many weeks oppressed and cast down, and near to 'giving up the ghost of all his hopes of ever attaining life,' when a sentence fell with weight upon his spirit—'Look at the generations of old and see; did ever any trust in the Lord and was confounded' (Ecclesiasticus 2:10). This encouraged him to a diligent search from Genesis to Revelation, which lasted for above a year, and although he could not find that sentence, yet he was amply rewarded for this diligent examination of the Holy Oracles, and thus he obtained 'yet more experience of the love and kindness of God.' At length he found it in the Apocrypha, and, although not the language of inspiration, yet as it contained the sum and substance of the promises, he took the comfort of it, and it shone before his face for years. The fear that the day of grace had passed pressed heavily upon him; he was humbled, and bemoaned the time that he had wasted. Now he was confronted with that 'grim-faced one, the Captain Past-hope, with his terrible standard,' carried by Ensign Despair, red colours, with a hot iron and a hard heart, and exhibited at Eye-gate.[82] At length these words broke in upon his mind, 'compel them to come in, that my house may be filled—and yet there is room.' This Scripture powerfully affected him with hope, that there was room in the bosom and in the house of Jesus for his afflicted soul.

His next temptation was to return to the world. This was that terrible battle with Apollyon, depicted in the Pilgrim's Progress, and it is also described at some length in the Jerusalem Sinner Saved. Among many very graphic and varied pictures of his own experience, he introduces the following dialogue with the tempter, probably alluding to the trials he was now passing through. Satan is loath to part with a great sinner. 'This day is usually attended with much evil towards them that are asking the way to Zion, with their faces thitherward. Now the devil has lost a sinner; there is a captive has broke prison, and one run away from his master. Now hell seems to be awakened from sleep, the devils are come out. They roar, and roaring they seek to recover their runaway. Now tempt him, threaten him, flatter him, stigmatize him, throw dust into his eyes, poison him with error, spoil him while he is upon the potter's wheel, anything to keep him from coming to Christ.'[83] 'What, my true servant,' quoth he, 'my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know, that thou hast sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?' Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace (says the other), for then I hope there is favour for me. Yea, as I told you, such a one is a continual spectacle in the church, for every one by to behold God's grace and wonder by.[84] These are the

'things the angels desire to look into' (1 Peter 1:12), or as Bunyan quaintly says, this is the music which causes 'them that dwell in the higher orbs to open their windows, put out their heads, and look down to see the cause of that glory' (Lev 15:7,10).[85]

As he became less agitated with fear, and drew consolation more frequently from the promises, with a timid hope of salvation, he began to exhibit singular powers of conception in spiritualizing temporal things. His first essay was to find the hidden meaning in the division of God's creatures into clean and unclean. Chewing the cud, and parting the hoof, he conceived to be emblematical of our feeding upon the Word of God, and parting, if we would be saved, with the ways of ungodly men.[86] It is not sufficient to chew the cud like the hare—nor to part the hoof like the wine—we must do both; that is, possess the word of faith, and that be evidenced by parting with our outward pollutions. This spiritual meaning of part of the Mosaic dispensation is admirably introduced into the Pilgrim's Progress, when Christian and Faithful analyse the character of Talkative.[87] This is the germ of that singular talent which flourished in after-life, of exhibiting a spiritual meaning drawn from every part of the Mosaic dispensation, and which leads one of our most admired writers[88] to suggest, that if Bunyan had lived and written during the early days of Christianity, he would have been the greatest of the fathers.

Although he had received that portion of comfort which enabled him to indulge in religious speculations, still his mind was unsettled, and full of fears. He now became alarmed lest he had not been effectually called to inherit the kingdom of heaven.[89] He felt still more humbled at the weakness of human nature, and at the poverty of wealth. Could this call have been gotten for money, and 'could I have given it; had I a whole world, it had all gone ten thousand times over for this.' In this he was sincere, and so he was when he said, I would not lose one promise, or have it struck out of the Bible, if in return I could have as much gold as would reach from London to York, piled up to the heavens. In proportion to his soul's salvation, honour was a worthless phantom, and gold but glittering dust. His earnest desire was to hear his Saviour's voice calling him to his service. Like many young disciples, he regretted not having been born when Christ was manifest in the flesh. 'Would I had been Peter or John!' their privations, sufferings, martyrdom, was nothing in comparison to their being with, and hearing the voice of the Son of God calling them to his service. Strange, but general delusion! as if Christ were not the same yesterday, to day, and for ever. Groaning for a sense of pardon, he was comforted by Joel—'I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion' (Joel 3:21), and he was led to seek advice and assistance from a neighbouring minister, and from pious persons.

The poor women in Bedford, whose conversation had been blessed to his thorough awakening, were sought for, and to them he unfolded his sorrows. They were members of a Baptist church, under the pastoral care of John Gifford, a godly, painstaking, and most intelligent minister, whose history is very remarkable. In early life he had been, like Bunyan, a thoroughly depraved character; like him had entered the army, and had been promoted to the rank of a major in the royal forces. Having made an abortive attempt to raise a rebellion in his native county of Kent,[90] he and eleven others were made prisoners, tried by martial law, and condemned to the gallows. On the night previous to the day appointed for his execution, his sister found access to the prison. The guards were asleep, and his companions drowned in intoxication. She embraced the favourable moment, and set him at liberty. He lay concealed in a ditch for three days, till the heat of the search was over, and in disguise escaped to London, and thence to Bedford, where, aided by some great people who favoured the royal cause,

he commenced business as a doctor. Here his evil habits followed him, notwithstanding his merciful deliverance. Swearing, drunkenness, gambling, and other immoral practices, rendered him a curse to others, especially to the Puritans, whom he bitterly persecuted. One night he lost fifteen pounds at play, and, becoming outrageous, he cast angry reproaches upon God. In this state he took up a book by R. Bolton—he read, and his conscience was terror-stricken. Distress, under conviction of sin, followed him. He searched his Bible, and found pardon and acceptance. He now sought acquaintance with those whom before he had persecuted, but, like Paul, when in similar circumstances, 'they were all afraid of him.' His sincerity soon became apparent; and, uniting with eleven others, they formed a church. These men had thrown off the fetters of education, and were, unbiased by any sectarian feeling, being guided solely by their prayerful researches into divine truth as revealed in the Bible. Their whole object was to enjoy Christian communion—to extend the reign of grace—to live to the honour of Christ—and they formed a new, and at that time unheard-of, community. Water-baptism was to be left to individual conviction; they were to love each other equally, whether they advocated baptism in infancy, or in riper years. The only thing essential to church-fellowship, in Mr. Gifford's opinion, was—'UNION WITH CHRIST; this is the foundation of all saints' communion, and not any judgment about externals.' To the honour of the Baptists, these peaceable principles appear to have commenced with two or three of their ministers, and for the last two centuries they have been, like heavenly leaven, extending their delightful influence over all bodies of Christians.

Such was the man to whom Bunyan was introduced for religious advice and consolation; and he assisted in forming those enlarged and nonsectarian principles which made his ministry blessed, and will render his Works equally acceptable to all evangelical Christians in every age of the church. Introduced to such a minister, and attending social meetings for prayer and Christian converse, he felt still more painfully his own ignorance, and the inward wretchedness of his own heart. 'His corruptions put themselves forth, and his desires for heaven seemed to fail.' In fact, while he compared himself with his former self, he was a religious giant; in comparison with these pious, long-standing Christians, he dwindled into a pigmy; and in the presence of Christ he became, in his own view, less than nothing, and vanity. He thus describes his feelings:—'I began to sink—my heart laid me low as hell. I was driven as with a tempest—my heart would be unclean—the Canaanites would dwell in the land.'[91] He was like the child which the father brought to Christ, who, while he was coming to Him, was thrown down by the devil, and so rent and torn that he lay and wallowed, foaming. His heart felt so hard, that with many a bitter sigh he cried, 'Good Lord! break it open. Lord, break these gates of brass, and cut these bars of iron asunder' (Psa 107:16). Little did he then think that his bitterness of spirit was a direct answer to such prayers. Breaking the heart was attended with anguish in proportion as it had been hardened. During this time he was tender and sensitive as to the least sin; 'now I durst not take a pin or a stick, my conscience would smart at every touch.' 'O, how gingerly did I then go in all I said or did!'[92] 'Still sin would as naturally bubble out of my heart as water would bubble out of a fountain.' He felt surprised when he saw professors much troubled at their losses, even at the death of the dearest relative. His whole concern was for his salvation. He imagined that he could bear these small afflictions with patience; but 'a wounded spirit who can bear?'

In the midst of all these miseries, and at times regretting that he had been endowed with an immortal spirit, liable to eternal ruin, he was jealous of receiving comfort, lest it might be based upon any false foundation. Still as his only hope he was constant in his

attendance upon the means of grace, and 'when comforting time was come,' he heard one preach upon two words of a verse, which conveyed strong consolation to his weary spirit; the words were, 'my love' (Song 4:1). From these words the minister drew the following conclusions:—1. That the church, and so every saved soul, is Christ's love, even when loveless; 2. Christ's love is without a cause; 3. They are Christ's love when hated of the world; 4. Christ's love when under temptation and under desertion; 5. Christ's love from first to last.[93] Now was his heart filled with comfort and hope. 'I could believe that my sins should be forgiven me'; and, in a state of rapture, he thought that his trials were over, and that the savour of it would go with him through life. Alas! his enjoyment was but for a season—the preparation of his soul for future usefulness was not yet finished. In a short time the words of our Lord to Peter came powerfully into his mind—'Satan hath desired to have you'; and so strong was the impression they made, that he thought some man addressed them to him; he even turned his head to see who it was that thus spoke to him. This was the forerunner of a cloud and a storm that was coming upon him. It was the gathering up of Satan's mighty strength, to have, if possible, overwhelmed him. His narrative of this internal tempest in his soul—this last great struggle with the powers of darkness—is very striking.

'About the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another. First, all my comfort was taken from me; then darkness seized upon me; after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as also stirred up questions in me against the very being of God, and of his only beloved Son. As, whether there were in truth a God or Christ, or no? And whether the Holy Scriptures were not rather a fable, and cunning story, than the holy and pure Word of God.

'These suggestions, with many others, which at this time I may not, dare not utter, neither by word nor pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me, and as though indeed there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up unto them, to be carried away with them as with a mighty whirlwind. 'Only by the distaste that they gave unto my spirit, I felt there was something in me that refused to embrace them.'[94]

Here are the facts which are allegorized in the history of Christian, passing through the Valley of Humiliation, and fighting with the Prince of the power of the air. 'Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand.' This was the effect of his doubts of the inspiration of the Scriptures—the sword of the Spirit. 'I am sure of thee now, said Apollyon; and with that he had almost pressed him to death, so that Christian began to despair of life; but as God would have it, while Apollyon was fetching of his last blow, Christian nimbly stretched out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy, when I fall I shall arise" (Matt 7:8), and with that gave him a deadly thrust, which made him give back as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors through him that loved us"; and with that Apollyon spread forth his dragon wings, and sped him away.'[95] What an awful moment, when he fell unarmed before his ferocious enemy! 'Faith now has but little time to speak to the conscience—it is now struggling for life—it is now fighting with

angels—with infernals—all it can do now is to cry, groan, sweat, fear, fight, and gasp for life.'[96] How desperate the conflict—the mouth of hell yawning to swallow him—man cannot aid the poor warrior, all his help is in God. Is it not a wonder to see a poor creature, who in himself is weaker than the moth, to stand against and overcome all devils—all the world—all his lusts and corruptions; or, if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, stand upon his legs, walk with God again, and persevere in faith and holiness?[97]

This severe conflict lasted for about a year. He describes his feelings at times as resembling the frightful pangs of one broken on the wheel. The sources of his misery were fears that he had sinned against the Holy Ghost; and that through his hardness of heart and impatience in prayer—he should not persevere to the end. During all this time, occasional visits of mercy kept him from despair; and at some intervals filled him with transports of joy. At one time so delightfully was his burden removed that he could not tell how to contain himself. 'I thought I could have spoken of his love and of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me.'[98] Thus his feelings were controlled by reason, very different to the poor madman who, in olden time, is represented as preaching to the fish. With Bunyan it was a hallowed joy—a gush of holy gladness, in which he wished all creation to participate. his heart was baptized in hope. 'I know that my Redeemer liveth'; and with holy Job, he wished to perpetuate his joy by a memorial not in rock, but in a book of resemblance. 'I would I had a pen and ink here to write it down.' This is the first desire that he expressed to proclaim or publish to others the great Saviour he had found: but he was not yet prepared; he must pass through deeper depths, and possess a living knowledge of Divine truth, burnt into his soul by satanic fires.

Very soon after this, he was harassed with fear lest he should part with Christ. The tempter, as he did with Christian in the Valley of the Shadow of Death, suggested blasphemies to him, which he thought had proceeded from his own mind. 'Satan troubled him with his stinking breath. How many strange, hideous, and amazing blasphemies have some that are coming to Christ had injected upon their spirits against him.'[99] 'The devil is indeed very busy at work during the darkness of a soul. He throws in his fiery darts to amazement, when we are encompassed with the terrors of a dismal night; he is bold and undaunted in his assaults, and injects with a quick and sudden malice a thousand monstrous and abominable thoughts of God, which seem to be the motions of our own minds, and terribly grieve and trouble us.'[100]

What makes those arrows more penetrating and distressing is, that Satan, with subtle art, tips them with sentences of Scripture. 'No place for repentance'; 'rejected'; 'hath never forgiveness,' and other passages which, by the malignant ingenuity of the fiend, are formed by his skill as the cutting and barbed points of his shafts. At one time Bunyan concluded that he was possessed of the devil; then he was tempted to speak and sin against the Holy Ghost. He thought himself alone in such a tempest, and that no one had ever felt such misery as he did. When in prayer, his mind was distracted with the thought that Satan was pulling his clothes; he was even tempted to fall down and worship him. Then he would cry after God, in awful fear that eventually Satan would overcome him. During all this time he was struggling against the tempter; and, at length, the dayspring visited him in these words, 'I am persuaded that nothing shall separate us from the love of God in Christ Jesus.' Again he was cast down with a recollection of his former blasphemies. What reason can I have to hope for an inheritance in eternal life? The questions was answered with that portion of Scripture, 'If

God be for us, who can be against us?' These were visits which, like Peter's sheet, of a sudden were caught up to heaven again.[101] At length the Sun of Righteousness arose, and shone upon him with healing influence. 'He hath made peace through the blood of his cross,' came with power to his mind, followed by the consoling words of the apostle, 'Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage' (Heb 2:14,15). This was the key that opened every lock in Doubting Castle. The prisoner escaped to breathe the air of hope, and joy, and peace. 'This,' said he, 'was a good day to me, I hope I shall not forget it.' 'I thought that the glory of those words was then so weighty on me, that I was, both once and twice, ready to swoon as I sat, not with grief and trouble, but with solid joy and peace.' His mind was now in a fit state to seek for church fellowship, as a further means of advance in his knowledge of Divine love. To effect this object, he was naturally led to the Baptist church at Bedford, to which those pious women belonged whose Christian communion had been blessed to him. I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability.[102] Although his soul was led from truth to truth, his trials were not over—he passed through many severe exercises before he was received into communion with the church.[103]

At length he determined to become identified with a body of professed Christians, who were treated with great scorn by other sects because they denied infant baptism, and he became engaged in the religious controversies which were fashionable in those days. We have noticed his encounter with the Ranters, and he soon had to give battle to persons called Quakers. Before the Society of Friends was formed, and their rules of discipline were published, many Ranters and others, some of whom were bad characters and held the wildest opinions, passed under the name of Quakers. Some of these denied that the Bible was the Word of God; and asserted that the death of Christ was not a full atonement for sin—that there is no future resurrection, and other gross errors. The Quakers, who were afterwards united to form the Society of Friends, from the first denied all those errors. Their earliest apologist, Barclay, in his theses on the Scriptures, says, 'They are the doctrines of Christ, held forth in precious declarations, spoken and written by the movings of God's Spirit.' Whoever it was that asserted the heresies, to Bunyan the investigation of them, in the light of Divine truth, was attended with great advantages. It was through 'this narrow search of the Scriptures that he was not only enlightened, but greatly confirmed and comforted in the truth.'[104]

He longed to compare his experience with that of some old and eminent convert, and 'God did cast into his hand' Luther On the Galatians, 'so old that it was ready to fall piece from piece, if I did but turn it over.'[105] The commentary of this enlightened man was a counterpart to his own feelings. 'I found,' says Bunyan, 'my condition, in his experience so largely and profoundly handled, as if his book had been written out of my own heart. I prefer the book before all others as most fit for a wounded conscience.' This was the 'voice of a man' that Christian 'heard as going before him in the Valley of the Shadow of Death,' and was glad that some who feared God were in this valley as well as himself, who could say, 'I will fear no evil for thou art with me.'[106] In many things Luther and Bunyan were men of similar temperament. Like Emmanuel's captains, in the Holy War, they were 'very stout rough-hewn men; men that were fit to break the ice, and to make their way by dint of sword.'[107] They were animated by the same principles, and fought with the same weapons; and although Luther resided in a castle protected by princes, was furnished with profound scholastic learning, and became a

terror to Popery; yet the voice of the unlettered tinker, issuing from a dreary prison, bids fair to be far more extensively heard and blessed than that of this most illustrious reformer.[108]

Bunyan's happiness was now very great; his soul, with all its affections, clave unto Christ: but lest spiritual pride should exalt him beyond measure, and lest he should be scared to renounce his Saviour, by the threat of transportation and death, his heart was again wounded, and quickly after this his 'love was tried to purpose.'

The tempter came in upon him with a most grievous and dreadful temptation; it was to part with Christ, to exchange him for the things of this life; he was perpetually tormented with the words 'sell Christ.' At length, he thought that his spirit gave way to the temptation, and a dreadful and profound state of despair overpowered him for the dreary space of more than two years.[109] This is the most extraordinary part of this wonderful narrative, that he, without apparent cause, should thus be tempted, and feel the bitterness of a supposed parting with Christ. There was, doubtless, a cause for every pang; his heavenly Father afflicted him for his profit. We shall soon have to follow him through fiery trials. Before the justices, allured by their arguments, and particularly by the sophistry of their clerk, Mr. Cobb, and then dragged from a beloved wife and from children to whom he was most fondly attached—all these fiery trials might be avoided, if he would but 'sell Christ.' A cold damp dungeon was to incarcerate his body for twelve tedious years of the prime of his life, unless he would 'sell Christ.' His ministering brother and friend, John Child, a Bedford man, who had joined in recommending Bunyan's Vindication of Gospel Truths,[110] fell under this temptation, and fearing temporal ruin and imprisonment for life, conformed, and then fell into the most awful state of despair, suffering such agonies of conscience, that, to get rid of present trouble, he hurried himself into eternity. Probably Bunyan alludes to this awful instance of fell despair in his Publican and Pharisee: 'Sin, when appearing in its monstrous shape and hue, frighteth all mortals out of their wits, away from God; and if he stops them not, also out of the world.'[111] To arm Bunyan against being overcome by a fear of the lions in the way to the house Beautiful—against giving way, under persecution—he was visited with terrors lest he should sell or part with Christ. During these sad years he was not wholly sunk in despair, but had at times some glimmerings of mercy. In comparing his supposed sin with that of Judas, he was constrained to find a difference between a deliberate intention to sell Christ and a sudden temptation.[112] Through all these searchings of heart and inquiries at the Word, he became fixed in the doctrine of the final perseverance of God's saints. 'O what love, what care, what kindness and mercy did I now see mixing itself with the most severe and dreadful of all God's ways to his people; he never let them fall into sin unpardonable.' 'But these thoughts added grief and horror to me; I thought that all things wrought for my eternal overthrow.' So ready is the tender heart to write bitter things against itself, and as ready is the tempter to whisper despairing thoughts. In the midst of this distress he 'saw a glory in walking with God,' although a dismal cloud enveloped him.

This misery was aggravated by reading the fearful estate of Francis Spira, who had been persuaded to return to a profession of Popery, and died in a state of awful despair.[113] 'This book' was to his troubled spirit like salt rubbed into a fresh wound.

Bunyan now felt his body and mind shaking and tottering under the sense of the dreadful judgment of God; and he thought his sin—of a momentary and unwilling consent to give up Christ—was a greater sin than all the sins of David, Solomon, Manasseh, and even than all the sins that had been committed by all God's redeemed ones. Was there ever a man in the world so capable of describing the miseries of

Doubting Castle, or of the Slough of Despond, as poor John Bunyan?
He would have run from God in utter desperation; 'but, blessed be his grace, that Scripture, in these flying sins, would call, as running after me, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee"' (Isa 44:22).Still he was haunted by that scripture, 'You know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears.' Thus was he tossed and buffeted, involved in cloudy darkness, with now and then a faint gleam of hope to save him from despair. 'In all these,' he says, 'I was but as those that justle against the rocks; more broken, scattered, and rent. Oh! the unthought of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt.'[114] 'Methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me.'[115] Here we find him in that doleful valley, where Christian was surrounded by enemies that 'cared not for his sword,' he put it up, and places his dependence upon the more penetrating weapon, 'All Prayer.' Depending upon this last resource, he prayed, even when in this great darkness and distress. To whom could he go? his case was beyond the power of men or angels. His refuge, from a fear of having committed the unpardonable sin, was that he had never refused to be justified by the blood of Christ, but ardently wished it; this, in the midst of the storm, caused a temporary clam. At length, he was led to look prayerfully upon those scriptures that had tormented him, and to examine their scope and tendency, and then he 'found their visage changed, for they looked not so grimly on him as before he thought they did.'[116] Still, after such a tempest, the sea did not at once become a calm. Like one that had been scared with fire, every voice was fire, fire; every little touch hurt his tender conscience.[117]
All this instructive history is pictured by a few words in the Pilgrim's Progress. At the Interpreter's house the pilgrim is shown 'a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.'[118] As Esau beat him down, Christ raised him again. The threatening and the promise were like glittering swords clashing together, but the promise must prevail.
His entire relief at last was sudden, while meditating in the field upon the words, 'Thy righteousness is in heaven.' Hence he drew the conclusion, that his righteousness was in Christ, at God's right hand, ever before him, secure from all the powers of sin and Satan. Now his chains fell off; he was loosed from his affliction and irons; his temptation fled away. His present supply of grace he compared to the cracked groats and fourpence half-pennies,[119] which rich men carry in their pockets, while their treasure is safe in their trunks at home, as his was in the store-house of heaven.
This dreary night of awful conflict lasted more than two years; but when the day-spring from on high visited him, the promises spangled in his eyes, and he broke out into a song, 'Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness.'[120]
Bunyan's opinion as to the cause of this bitter suffering, was his want of watchfulness, his not coming boldly to the throne of grace, and that he had tempted God. The advantages he considered that he had gained by it were, that it confirmed his knowledge of the existence of God, so that he lost all his temptations to unbelief, blasphemy, and hardness of heart, Doubts as to the truth of the Word, and certainty of the world to come, were gone for ever.
He found no difficulty as to the keys of the kingdom of heaven. 'Now I saw the apostles

to be the elders of the city of refuge, those that they were to receive in, were received to life, but those that they were to shut out, were to be slain by the avenger of blood.' Those were to enter who, with Peter, confessed to Jesus, 'Thou art the Christ, the Son of the living God' (Matt 16:16). This is simply an authority to proclaim salvation or condemnation to those who receive or reject the Saviour. It is upon his shoulder the key of the house is laid (Isa 22:22). Christ only has the key, no MAN openeth or shutteth (Rev 1:18, 3:7). All that man can do, as to binding or loosening, is to warn the hardened and to invite the contrite.

By these trials, the promises, became more clear and invaluable than ever. He never saw those heights and depths in grace, and love, and mercy, as he saw them after this severe trial—'great sins drew out great grace'; and the more terrible and fierce guilt was, the more high and mighty did the mercy of God in Christ appear. These are Bunyan's own reflections; but may we not add to them, that while he was in God's school of trial, every groan, every bitter pang of anguish, and every gleam of hope, were intended to fit him for his future work as a preacher and writer? Weighed in the balances of the sanctuary, there was not a jot too little, or an iota too much. Every important subject which embarrasses the convert, was most minutely investigated, especially faith, the sin against the Holy Ghost, the divinity of Christ, and such essential truths. He well knew every dirty lane, and nook, and corner of Mansoul, in which the Diabolonians found shelter, and well he knew the frightful sound of Diabolus' drum.[121] Well did his pastor, John Burton, say of him, 'He hath through grace taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan, which do more fit a man for that mighty work of preaching the gospel, than all the university learning and degrees that can be had.'[122]

Preserved in Christ Jesus, and called—selected from his associates in sin, he was taken into this school, and underwent the strictest religious education. It was here alone that his rare talent could be cultivated, to enable him, in two immortal allegories, to narrate the internal discipline he underwent. It was here he attained that habitual access to the throne of grace, and that insight into the inspired volume, which filled his writings with those solemn realities of the world to come; while it enabled him to reveal the mysteries of communion with the Father of spirits, as he so wondrously does in his treatise on prayer. To use the language of Milton—'These are works that could not be composed by the invocation of Dame Memory and her Siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and send out his seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases, without reference to station, birth, or education.' The tent-maker and tinker, the fisherman and publican, and even a friar or monk,[123] became the honoured instruments of his choice.

Throughout all Bunyan's writings, he never murmurs at his want of education, although it is often a source of humble apology. He honoured the learned godly as Christians, but preferred the Bible before the library of the two universities.[124] He saw, what every pious man must see and lament, that there is much idolatry in human learning, and that it was frequently applied to confuse and impede the gospel. Thus he addresses the reader of his treatise on The Law and Grace—'If thou find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms, it is because I never went to school, to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus his gifts and abilities, which he hath bestowed upon such a poor creature as

I am and have been.'[125] His maxim was—'Words easy to be understood do often hit the mark, when high and learned ones do only pierce the air. He also that speaks to the weakest may make the learned understand him; when he that striveth to be high, is not only of the most part understood but of a sort, but also many times is neither understood by them nor by himself!'[126] This is one of Bunyan's maxims, well worthy the consideration of the most profoundly learned writers, and also of the most eloquent preachers and public speakers.

Bunyan was one of those pioneers who are far in advance of the age in which they live, and the narrative of his birth and education adds to the innumerable contradictions which the history of man opposes to the system of Mr. Owen and the Socialists, and to every scheme for making the offspring of the poor follow in leading-strings the course of their parents, or for rendering them blindly submissive to the dictates of the rich, the learned, or the influential. It incontestably proves the gospel doctrine of individuality, and, that native talent will rise superior to all impediments. Our forefathers struggled for the right of private judgment in matters of faith and worship—their descendants will insist upon it, as essential to salvation, personally to examine every doctrine relative to the sacred objects of religion, limited only by Holy Writ. This must be done with rigorous impartiality, throwing aside all the prejudices of education, and be followed by prompt obedience to Divine truth, at any risk of offending parents, or laws, or resisting institutions, or ceremonies which he discovers to be of human invention. All this, as we have seen in Bunyan, was attended with great mental sufferings, with painstaking labour, with a simple reliance upon the Word of God, and with earnest prayer. If man impiously dares to submit his conscience to his fellow-man, or to any body of men called a church, what perplexity must he experience ere he can make up his mind which to choose! Instead of relying upon the ONE standard which God has given him in his Word; should he build his hope upon a human system he could be certain only that man is fallible and subject to err. How striking an instance have we, in our day, of the result of education, when the mind does not implicitly follow the guidance of the revealed Word of God. Two brothers, named Newman, educated at the same school, trained in the same university, brought up under the same religious system—all human arts exhausted to mould their minds into strict uniformity, yet gradually receding from the same point in opposite directions, but in equally downward roads; one to embrace the most puerile legends of the middle ages, the other to open infidelity. Not so with those who follow the teachings of the Word of God, by which, and not by any church, they are to be individually judged at the great day: no pontiff, no priest, no minister, can intervene or mediate for them at the bar of God. There it will be said, 'I know you, by your prayers for Divine guidance and your submission to my revealed will'; or, 'I know you not,' for you preferred the guidance of frail, fallible men, to me, and to my Word—a solemn consideration, which, as it proved a source of solid happiness and extensive usefulness to Bunyan in his pilgrimage, so it insured to him, as it will to all who follow his course, a solid foundation on which to stand at the great and terrible day, and thus enable them to live as well as die in the sure and certain hope of a triumphant entry into the celestial city.

THE THIRD PERIOD.

BUNYAN IS BAPTIZED, AND ENTERS INTO COMMUNION WITH A CHRISTIAN CHURCH AT BEDFORD—IS SET APART TO FILL THE DEACON'S OFFICE, AND SENT OUT AS AN ITINERANT PREACHER IN THE NEIGHBOURING VILLAGES.

Man is naturally led to seek the society of his fellow-men. His personal progress, and the great interests of civilization, depend upon the nature of his friendly intercourse and

his proper associations. So is it with the Christian, but in a much higher degree. Not only does he require companions with whom he can enjoy Christian communion—of sufferings and of pleasures—in seasons of depressing trials, and in holy elevations—but with whom he may also form plans to spread the genial influence of Christianity, which has blessed and so boundlessly enriched his own soul. Christian fellowship and communion has received the broad seal of heaven. 'The Lord hearkened,' when they that feared him spake often to one another, 'and a book of remembrance was written before him for them that feared the Lord' (Mal 3:16). Bunyan possessed a soul with faculties capable of the highest enjoyment of the communion of saints in church order. His ideas of mutual forbearance—that 'in lowliness of mind should each esteem others better than themselves'—he enforces with very peculiar power, and, at the same time, with delicate sensibility. After the pilgrims had been washed by Innocence in the Interpreter's bath, he sealed them, which 'greatly added to their beauty,' and then arrayed them in white raiment of fine linen; and 'when the women were thus adorned, they seemed to be a terror one to the other, for that they could not see that glory each one on herself which they could see in each other. Now, therefore, they began to esteem each other better than themselves. '[127] 'The Interpreter led them into his garden, where was great variety of flowers. Then said he, Behold, the flowers are diverse in stature, in quality and colour, and smell and virtue, and some are better than some; also, where the gardener hath set them, there they stand, and quarrel not with one another.'[128] 'When Christians stand every one in their places, and do their relative work, then they are like the flowers in the garden that grow where the gardener hath planted them, and both honour the gardener and the garden in which they are planted.'[129] In the same treatise on Christian Behaviour, similar sentiments are expressed in language extremely striking and beautiful. 'The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish and is kept green (Deut 32:2). Christians are like the several flowers in a garden that have upon each of them the dew of heaven, which, being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourly of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume.'[130] Similar peaceful, heavenly principles, flow through Bunyan's Discourse of the Building, &c., of the House of God and its inmates;[131] and blessed would it be if in all our churches every believer was baptized into such motives of forbearance and brotherly love. These sentiments do honour to the head and heart of the prince of allegorists, and should be presented in letters of gold to every candidate for church fellowship. A young man entertaining such opinions as these, however rude his former conduct, being born again to spiritual enjoyments, would become a treasure to the Christian society with which he might be connected.

In ordinary cases, the minister or people who have been useful to a young convert, lead him in his first choice of Christian associates; but here we have no ordinary man. Bunyan, in all things pertaining to religion, followed no human authority, but submitted himself to the guidance of the inspired volume. Possessing a humble hope of salvation, he would read with deep interest that 'the Lord added to the church such as should be saved.' The question which has so much puzzled the learned, as to a church or the church, would be solved without difficulty by one who was as learned in the Scriptures as he was ignorant of the subtle distinctions and niceties of the schools. He found that there was one church at Jerusalem (Acts 8:1), another at Corinth (1 Cor 1:2), seven in

Asia (Rev 1:4), and others distributed over the world; that 'the visible church of Christ is a (or every) congregation of faithful men.'[132] He well knew that uniformity is a fool's paradise; that though man was made in the image of God; it derogates not from the beauty of that image that no two men are alike. The stars show forth God's handy work, yet 'one star different from another star in glory' (1 Cor 15:41). Uniformity is opposed to every law of nature, for no two leaves upon a majestic tree are alike. Who but an idiot or a maniac would attempt to reduce the mental powers of all men to uniformity? Every church may have its own order of public worship while the Scriptures form the standard of truth and morals. Where differences of opinion occur, as they most certainly will, as to the observance of days or abstinence from meats—whether to stand, or sit, or kneel, in prayer—whether to stand while listening to some pages of the inspired volume, and to sit while others are publicly read—whether to call Jude a saint, and refuse the title to Isaiah—are questions which should bring into active exercise all the graces of Christian charity; and, in obedience to the apostolic injunction, they must agree to differ. 'Let every man be fully persuaded in his own mind' (Rom 14:5). Human arts have been exhausted to prevent that mental exercise or self-persuasion which is essential to a Christian profession. The great object of Satan has ever been to foster indifference, that deadly lethargy, by leading man to any source of information rather than prayerful researches into the Bible. Bunyan's severe discipline in Christ's school would lead him to form a judgment for himself; he was surrounded by a host of sects, and, with such a Bible-loving man, it is an interesting inquiry what party he would join.

He lived in times of extraordinary excitement. England was in a transition state. A long chain of events brought on a crisis which involved the kingdom in tribulation. It was the struggle between the unbridled despotism of Epsicopacy, and the sturdy liberty of Puritanism. For although the immediate cause of the civil wars was gross misgovernment—arbitrary taxation without the intervention of Parliament, monopolies and patents, to the ruin of trade; in fact, every abuse of the royal power—still, without the additional spur of religious persecution, the spirit of the people would never have proved invincible and overpowering. The efforts of Archbishop Laud, aided by the queen and her popish confessor, Panzani, to subjugate Britain to the galling yoke of Rome, signally failed, involving in the ruin the life of the king and his archbishop, and all the desolating calamities of intestine wars, strangely called 'civil.' In this strife many of the clergy and most of the bishops took a very active part, aiding and abetting the king's party in their war against the parliament—and they thus brought upon themselves great pains and penalties. The people became suddenly released from mental bondage; and if the man who had been born blind, when he first received the blessing of sight, 'saw men as trees walking,' we cannot be surprised that religious speculations were indulged in, some of which proved to be crude and wild, requiring much vigorous persuasive pruning before they produced good fruit. Bunyan was surrounded by all these parties; for although the rights of conscience were not recognized—the Papists and Episcopalians, the Baptists and Unitarians, with the Jews, being proscribed—yet the hand of persecution was comparatively light. Had Bunyan chosen to associate with the Episcopalians, he would not have passed through those severe sufferings on which are founded his lasting honours. The Presbyterians and Independents received the patronage of the state under the Commonwealth, and the great mass of the clergy conformed to the directory, many of them reciting the prayers they had formerly read; while a considerable number, whose conscience could not submit to the system then enforced by law, did, to their honour, resign their livings, and suffer the privations and odium of being Dissenters. Among these were necessarily

included the bishops.[133]
Of all sects that of the Baptists had been the most bitterly written against and persecuted. Even their first cousins, the Quakers, attacked them in language that would, in our peaceful days, be considered outrageous. 'The Baptists used to meet in garrets, cheese-lofts, coal-holes, and such like mice walks,'—'theses tumultuous, blood-thirsty, covenant-breaking, government-destroying Anabaptists.'[134] The offence that called forth these epithets was, that in addressing Charles II on his restoration, they stated that "they were no abettors of the Quakers." Had royal authority possessed the slightest influence over Bunyan's religious opinions, the question as to his joining the Baptists would have been settled without investigation. Among other infatuations of Charles I, had been his hatred of any sect that professed the right and duty of man to think for himself in choosing his way to heaven. In 1639 he published his 'Declaration concerning the tumults in Scotland,' when violence was resorted to against the introduction of the Common Prayer in which he denounced voluntary obedience because it was not of constraint, and called it 'damnable'; he calls the principles of the Anabaptists, in not submitting their consciences to human laws, 'furious frenzies,' and 'madness'; all Protestants are 'to detest and persecute them'; 'these Anabaptists raged most in their madness'; 'the scandal of their frenzies'; 'we are amazed at, and aggrieved at their horrible impudence'; 'we do abhor and detest them all as rebellious and treasonable.'[135] This whole volume is amusingly assuming. The king claims his subjects as personal chattels, with whose bodies and minds he had a right to do as he pleased. Bunyan owed no spiritual submission to man, 'whose breath is in his nostrils'; and risking all hazards, he became one of the denounced and despised sect of Baptists. To use the language of his pilgrim, he passed the lions, braving all the dangers of an open profession of faith in Christ, and entered the house called Beautiful, which 'was built by the Lord of the hill, on purpose to entertain such pilgrims in.'[136] He first gains permission of the watchman, or minister, and then of the inmates, or church members. This interesting event is said to have taken place about the year 1653.[137] Mr. Doe, in The Struggler, thus refers to it, Bunyan 'took all advantages to ripen his understanding in religion, and so he lit on the dissenting congregation of Christians at Bedford, and was, upon confession of faith, baptized about the year 1653,'[138] when he was in the twenty-fifth year of his age. No minutes of the proceedings of this church, prior to the death of Mr. Gifford in 1656,[139] are extant, or they would identify the exact period when Bunyan's baptism and admission to the church took place. The spot where he was baptized is a creek by the river Ouse, at the end of Duck Mill Lane. It is a natural baptistery, a proper width and depth of water constantly fresh; pleasantly situated; sheltered from the public highway near the High Street. The Lord's Supper was celebrated in a large room in which the disciples met, the worship consecrating the place.[140]
Religious feelings and conduct have at all times a tendency to promote the comfort, and elevate the character of the poor. How often have we seen them thus blessed; the ragged family comfortably clothed, the hungry fed, and the inmates of a dirty miserable cottage or hovel become a pattern of cleanly happiness. One of Bunyan's biographers, who was an eye-witness, bears this testimony. 'By this time his family was increased, and as that increased God increased his stores, so that he lived now in great credit among his neighbours.' He soon became a respectable member of civil as well as religious society; for, by the time that he joined the church, his Christian character was so fully established, that, notwithstanding the meanness of his origin and employment, he was considered worthy of uniting in a memorial to the Lord Protector. It was to

recommend two gentlemen to form part of the council, after Cromwell had dissolved the Long Parliament. It is a curious document, very little known, and illustrative of the peculiar style of these eventful times.

Letter from the people of Bedfordshire to the Lord Generall Cromwell, and the Councell of the army.

May 13th, 1653.

May it please your Lordship, and the rest of the council of the army. We (we trust) servants of Jesus Christ, inhabitants in the county of Bedford, haveing fresh upon our hearts the sadde oppressions we have (a long while) groan'd under from the late parlayment, and now eyeing and owning (through grace) the good hand of God in this great turne of providence, being persuaded that it is from the Lord that you should be instrument in his hand at such a time as this, for the electing of such persons whoe may goe in and out before his people in righteousnesse, and governe these nations in judgment, we having sought the Lord for yow, and hopeing that God will still doe greate things by yow, understanding that it is in your hearte through the Lord's assistance, to establish an authority consisting of men able, loveing truth, feareing God, and hateing covetouseness; and we having had some experience of men with us, we have judged it our duty to God, to yow, and to the rest of his people, humbly to present two men, viz., Nathaniell Taylor, and John Croke, now Justices of Peace in our County, whom we judge in the Lord qualified to manage a trust in the ensuing government. All which we humbly referre to your serious considerations, and subscribe our names this 13th day of May, 1653—

John Eston, Clement Berridge, Isaac Freeman, John Grewe, John Bunyan, William Dell, John Gifford, William Baker, junr., William Wheelar, Ja. Rush, Anth. Harrington, John Gibbs, Tho. Varrse, Richard Spensley, John Donne, Michael Cooke, Edward Covinson, Tho. Gibbs, John Ramsay, John Hogge, Edward White, Robert English, John Jeffard, John Browne, John Edridge, John Ivory, John White, George Gee, Daniell Groome, Charles Peirse, Ambrose Gregory, Luke Parratt, Thomas Cooke, William Page, Thomas Knott, Thomas Honnor. These to the Lord Generall Cromwell, and the rest of the councell of the army, present.[141]

Bunyan's daughter Elizabeth was born at Elstow, April 14, 1654, and a singular proof of his having changed his principles on baptism appears in the church register. His daughter Mary was baptized in 1650, but his Elizabeth in 1654 is registered as born, but no mention is made of baptism.

The poor harassed pilgrim having been admitted into communion with a Christian church, enjoyed fully, for a short season, his new privileges. He thus expresses his feelings:—'After I had propounded to the church that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them: while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scriptures, "this do in remembrance of me," was made a very precious word unto me; for by it the Lord came down upon my conscience with the discovery of his death for my sins: and as I then felt, did as if he plunged me in the virtue of the same.'[142]

In this language we have an expression which furnishes a good sample of his energetic feelings. He had been immersed in water at his baptism, and doubtless believed it to be a figure of his death to sin and resurrection to holiness; and when he sat at the Lord's

table he felt that he was baptized into the virtue of his Lord's death; he is plunged into it, and feels the holy influence covering his soul with all its powers.

His pastor, John Gifford, was a remarkably pious and sensible man, exactly fitted to assist in maturing the mind of his young member. Bunyan had, for a considerable time, sat under his ministry, and had cultivated acquaintance with the members of his church; and so prayerfully had he made up his mind as to this important choice of a church, with which he might enter into fellowship, that, although tempted by the most alluring prospects of greater usefulness, popularity, and emolument, he continued his church fellowship with these poor people through persecution and distress, imprisonment and the threats of transportation, or an ignominious death, until he crossed the river 'which has no bridge,' and ascended to the celestial city, a period of nearly forty years. Of the labours of his first pastor, John Gifford, but little is known, except that he founded the church of Christ at Bedford, probably the first, in modern times, which allowed to every individual freedom of judgment as to water baptism; receiving all those who decidedly appeared to have put on Christ, and had been received by him; but avoiding, with godly jealousy, any mixture of the world with the church. Mr. Gifford's race was short, consistent, and successful. Bunyan calls him by an appellation, very probably common in his neighbourhood and among his flock, 'holy Mr. Gifford';[143] a title infinitely superior to all the honours of nobility, or of royalty. He was a miracle of mercy and grace, for a very few years before he had borne the character of an impure and licentious man—an open enemy to the saints of God. His pastoral letter, left upon record in the church-book, written when drawing near the end of his pilgrimage, is most admirable; it contains an allusion to his successors, Burton or Bunyan, and must have had a tendency in forming their views of a gospel church. Even Mr. Southey praises this puritanic epistle as exemplifying 'a wise and tolerant and truly Christian spirit': and as it has not been published in any life of Bunyan, I venture to introduce it without abridgement:—

To the Church over which God made me an overseer when I was in the world.

I beseech you, brethren beloved, let these following words (wrote in my love to you, and care over you, when our heavenly Father was removing me to the kingdom of his dear Son), be read in your church-gatherings together. I shall not now, dearly beloved, write unto you about that which is the first, and without which all other things are as nothing in the sight of God, viz., the keeping the mystery of the faith in a pure conscience; I shall not, I say, write of these things, though the greatest, having spent my labours among you, to root you and build you up in Christ through the grace you have received; and to press you to all manner of holiness in your conversations, that you may be found of the Lord, without spot, and blameless, at His coming. But the things I shall speak to you of, are about your CHURCH AFFAIRS, which I fear have been little considered by most of you; which things, if not mended aright, and submitted unto, according to the will of God, will by degrees bring you under divisions, distractions, and at last, to confusion of that gospel order and fellowship which now, through grace, you enjoy. Therefore, my brethren, in the first place, I would not have any of you ignorant of this, that every one of you are as much bound now to walk with the church in all love; and in the ordinances of Jesus Christ our Lord, as when I was present among you: neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the ministry, but to Christ, and the church; and this is and was the will of God in Christ to all the churches of the saints, read Acts 2:42; and compare it with Acts 1:14, 15. And I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you

be found guilty herein.
Secondly. Be constant in your church assemblies. Let all the work which concerns the church be done faithfully among you; as admission of members, exercising of gifts, election of officers, as need requires, and all other things as if named, which the Scriptures being searched, will lead you into, through the Spirit; which things, if you do, the Lord will be with you, and you will convince others that Christ is your head, and your dependency is not upon man; but if you do the work of the Lord negligently, if you mind your own things and not the things of Christ, if you grow of indifferent spirits, whether you mind the work of the Lord in his church or no, I fear the Lord by degrees will suffer the comfort of your communion to be dried up, and the candlestick which is yet standing to be broken in pieces; which God forbid.
Now, concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you; only thus much I think expedient to stir up your remembrance in; that after you are satisfied in the work of grace in the party you are to join with, the said party do solemnly declare (before some of the church at least), That Union with Christ is the foundation of all saints' communion; and not any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that through grace they will walk in love with the church, though there should happen any difference in judgment about other things. Concerning separation from the church about baptism, laying on of hands, anointing with oil, psalms, or any externals, I charge every one of you respectively, as you will give an account for it to our Lord Jesus Christ, who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil; which, while some have committed, and that through a zeal for God, yet not according to knowledge, they have erred from the law of the love of Christ, and have made a rent from the true church, which is but one. I exhort you, brethren, in your comings together, Let all things be done decently, and in order, according to the Scriptures. Let all things be done among you without strife and envy, without self-seeking and vain-glory. Be clothed with humility, and submit to one another in love. Let the gifts of the church be exercised according to order. Let no gift be concealed which is for edification; yet let those gifts be chiefly exercised which are most for the perfecting of the saints. Let your discourses be to build up one another in your most holy faith, and to provoke one another to love and good works: if this be not well-minded, much time may be spent and the church reap little or no advantage. Let there be strong meat for the strong, and milk for babes. In your assemblies avoid all disputes which gender to strife, as questions about externals, and all doubtful disputations. If any come among you who will be contentious in these things, let it be declared that you have no such order, nor any of the churches of God. If any come among you with any doctrine contrary to the doctrine of Christ, you must not treat with such an one as with a brother, or enter into dispute of the things of faith with reasonings (for this is contrary to the Scriptures); but let such of the brethren who are the fullest of the Spirit, and the word of Christ, oppose such an one steadfastly face to face, and lay open his folly to the church, from the Scriptures. If a brother through weakness speak anything contrary to any known truth of God (though not intended by him), some other brother of the church must in love clear up the truth, lest many of the church be laid under temptation. Let no respect of persons be in your comings-together; when you are met as a church there's neither rich nor poor, bond nor free in Christ Jesus. 'Tis not a good practice to be offering places or seats when those who are rich come in; especially it is a great evil to take notice of such in time of prayer, or the word; then are bowings and civil observances at such times not of God. Private

wrongs are not presently to be brought unto the church. If any of the brethren are troubled about externals, let some of the church (let it not be a church business) pray for and with such parties.

None ought to withdraw from the church if any brother should walk disorderly, but he that walketh disorderly must bear his own burden, according to the Scriptures. If any brother should walk disorderly, he cannot be shut out from any ordinance before church censure. Study among yourselves what is the nature of fellowship, as the word,[144] prayer, and breaking of bread; which, whilst few, I judge, seriously consider, there is much falling short of duty in the churches of Christ. You that are most eminent in profession, set a pattern to all the rest of the church. Let your faith, love, and zeal, be very eminent; if any of you cast a dim light, you will do much hurt in the church. Let there be kept up among you solemn days of prayer and thanksgiving; and let some time be set apart, to seek God for your seeds, which thing hath hitherto been omitted. Let your deacons have a constant stock by them, to supply the necessity of those who are in want. Truly, brethren, there is utterly a fault among you that are rich, especially in this thing, 'tis not that little which comes from you on the first day of the week that will excuse you. I beseech you, be not found guilty of this sin any longer. He that sows sparingly will reap sparingly. Be not backward in your gatherings-together; let none of you willingly stay till part of the meeting be come,[145] especially such who should be examples to the flock. One or two things are omitted about your comings-together, which I shall here add. I beseech you, forbear sitting in prayer, except parties be any way disabled; 'tis not a posture which suits with the majesty of such an ordinance. Would you serve your prince so? In prayer, let all self-affected expressions be avoided, and all vain repetitions. God hath not gifted, I judge, every brother to be a mouth to the church. Let such as have most of the demonstration of the Spirit and of power, shut up all your comings-together, that ye may go away with your hearts comforted and quickened.

Come together in time, and leave off orderly; for God is a God of order among his saints. Let none of you give offence to his brethren in indifferent things, but be subject to one another in love. Be very careful what gifts you approve of by consent for public service.

Spend much time before the Lord, about choosing a pastor, for though I suppose he is before you,[146] whom the Lord hath appointed, yet it will be no disadvantage to you, I hope, if you walk a year or two as you are before election; and then, if you be all agreed, let him be set apart, according to the Scriptures. Salute the brethren who walk not in fellowship with you, with the same love and name of brother or sister as those who do.

Let the promises made to be accomplished in the latter days, be often urged before the Lord in your comings-together; and forget not your brethren in bonds. Love him much for the work's sake, who labours over you in the word and doctrine. Let no man despise his youth.[147] Muzzle not the mouth of the ox that treads out the corn to you. Search the Scriptures; let some of them be read to you about this thing. If your teacher at any time be laid aside, you ought to meet together as a church, and build up one another. If the members at such a time will go to a public ministry, it must first be approved of by the church. Farewell; exhort, counsel, support, reprove one another in love.

Finally, brethren, be all of one mind, walk in love one to another, even as Christ Jesus hath loved you, and given himself for you. Search the Scriptures for a supply of those things wherein I am wanting. Now the God of peace, who raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to his everlasting

kingdom by Jesus Christ. Stand fast: the Lord is at hand.
That this was written by me, I have set my name to it, in the presence of two of the brethren of the church.
John Gifford.[148]
Bunyan was now settled under the happiest circumstances, and doubtless looked forward to much religious enjoyment. A pious wife—peace in his soul—a most excellent pastor, and in full communion with a Christian church. Alas! his enjoyments were soon interrupted; again a tempest was to agitate his mind, that he might be more deeply humbled and prepared to become a Barnabas or son of consolation to the spiritually distressed.
It is a remarkable fact, that upon the baptism of our Lord, after that sublime declaration of Jehovah—'this is my beloved Son,' 'Jesus was led into the wilderness, to be tempted of the devil.' As it was with their leader, so it frequently happens to his followers. After having partaken, for the first time, of the holy enjoyments of the Lord's table—tending to exalt and elevate them, they are often abased and humbled in their own esteem, by the assaults of Satan and his temptations, aided by an evil heart of unbelief. Thus Christian having been cherished in the house called Beautiful, and armed for the conflict, descended into the Valley of Humiliation, encountered Apollyon in deadly combat, and walked through the Valley of the Shadow of Death. 'For three quarters of a year, fierce and said temptations did beset me to blasphemy, that I could never have rest nor ease. But at last the Lord came in upon my soul with that same scripture, by which my soul was visited before; and after that, I have been usually very well and comfortable in the partaking of that blessed ordinance; and have, I trust, therein discerned the Lord's body, as broken for my sins, and that his precious blood hath been shed for my transgressions.'[149] This is what Bunyan calls, 'the soul killing to itself its sins, its righteousness, wisdom, resolutions, and the things which it trusted in by nature'; and then receiving 'a most glorious, perfect, and never-fading life.' The life of Christ in all its purity and perfections imputed to me—'Sometimes I bless the Lord my soul hath had this life not only imputed to me, but the very glory of it upon my soul—the Son of God himself in his own person, now at the right hand of his Father representing me complete before the mercy-seat in his ownself.' 'There was my righteousness just before the eyes of Divine glory.'[150]
About this period his robust hardy frame gave way under the attack of disease, and we have to witness his feelings when the king of terrors appeared to be beginning his deadly work. Whether the fiery trials, the mental tempest through which he had passed, were too severe for his bodily frame, is not recorded. His narrative is, that, 'Upon a time I was somewhat inclining to a consumption, wherewith, about the spring I was suddenly and violently seized, with much weakness in my outward man; insomuch that I thought I could not live.'[151] This is slightly varied in his account of this illness in his Law and Grace. He there says, 'having contracted guilt upon my soul, and having some distemper of body upon me, I supposed that death might now so seize upon, as to take me away from among men.[152] These serious considerations led to a solemn investigation of his hopes. His having been baptized, his union to a church, the good opinion of his fellow-men, are not in the slightest degree relied upon as evidences of the new birth, or of a death to sin and resurrection to holiness.' 'Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come: for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come, clear before my eye.

'But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind an innumerable company of my sins and transgressions: amongst which these were at this time most to my affliction, namely, my deadness, dullness, and coldness in holy duties; my wanderings of heart, my wearisomeness in all good things, my want of love to God, his ways and people, with this at the end of all, "Are these the fruits of Christianity? Are these the tokens of a blessed man?"

'At the apprehension of these things my sickness was doubled upon me, for now was I sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if it had never been, nor seen. Now was my soul greatly pinched between these two considerations, "Live I must not, die I dare not." Now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in my house, as a man in a most woeful state, that word of God took hold of my heart, Ye are "justified freely by his grace, through the redemption that is in Jesus Christ" (Rom 3:24). But O! what a turn it made upon me!

'Now was I as one awakened out of some troublesome sleep and dream; and listening to this heavenly sentence, I was as if I had heard it thus expounded to me:—"Sinner, thou thinkest, that because of thy sins and infirmities, I cannot save thy soul; but behold my Son is by me, and upon him I look, and not on thee, and will deal with thee according as I am pleased with him." At this I was greatly lightened in my mind, and made to understand, that God could justify a sinner at any time; it was but his looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.'[153]

'Now was I got on high, I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight, for I saw that we shall never live indeed, till we be gone to the other world. I saw more in those words, "Heirs of God" (Rom 8:17), than ever I shall be able to express. "Heirs of God," God himself is the portion of his saints.'[154]

As his mental agitation subsided into this delicious calm, his bodily health was restored; to use his own figure, Captain Consumption, with all his men of death, were[155] routed, and his strong bodily health trimphed over disease; or, to use the more proper language of an eminent Puritan, 'When overwhelmed with the deepest sorrows, and that for many doleful months, he who is Lord of nature healed my body, and he who is the Father of mercies and God of all grace has proclaimed liberty to the captive, and given rest to my weary soul.'[156] Here we have a key to the most eventful picture in the Pilgrim's Progress—The Valley of the Shadow of Death—which is placed in the midst of the journey. When in the prime of life, death looked at him and withdrew for a season. It was the shadow of death that came over his spirit.

The church at Bedford having increased, Bunyan was chosen to fill the honourable office of a deacon. No man could have been better fitted for that office than Bunyan was. He was honesty itself, had suffered severe privations, so as to feel for those who were pinched with want; he had great powers of discrimination, to distinguish between the poverty of idleness, and that distress which arises from circumstances over which human foresight has no control, so as to relieve with propriety the pressure of want, without encouraging the degrading and debasing habit of depending upon alms, instead of labouring to provide the necessaries of life. He had no fine clothes to be spoiled by trudging down the filthiest lanes, and entering the meanest hovels to relieve suffering humanity. The poor—and that is the great class to whom the gospel is preached, and by whom it is received—would hail him as a brother. Gifted in prayer, full

of sound and wholesome counsel drawn from holy writ, he must have been a peculiar blessing to the distressed, and to all the members who stood in need of advice and assistance. Such were the men intended by the apostles, 'men of honest report, full of the Holy Ghost and wisdom' (Acts 6:3), whom the church were to select, to relieve the apostles from the duties of ministration to the wants of the afflicted members, in the discharge of which they had given offence.

While thus actively employed, he was again visited with a severe illness, and again was subject to a most searching and solemn investigation as to his fitness to appear before the judgment-seat of God. 'All that time the tempter did beset me strongly, labouring to hide from me my former experience of God's goodness; setting before me the terrors of death, and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came; I thought that there was no way but to hell I must.'[157]

'A wounded spirit who can bear.' Well might the apostle say, 'If in this life only we have hope in Christ, we are of all men most miserable' (1 Cor 15:19). Bunyan had enjoyed holy emotions full of glory, and now the devil was threatening him, not only with the loss of heaven, but the terrors of hell. The Puritan, Rogers, describes religious melancholy as 'the worst of all distempers, and those sinking and guilty fears which it brings along with it are inexpressibly dreadful; what anguish, what desolation! I dare not look to heaven; there I see the greatness of God, who is against me. I dare not look into his Word; for there I see all his threats, as so many barbed arrows to strike me to the heart. I dare not look into the grave; because thence I am like to have a doleful resurrection; in this doleful night the soul hath no evidence at all of its former grace.'[158] Bunyan's experience reminds us of the impressive language of Job—a book full of powerful imagery and magnificent ideas, in which Bunyan delighted, calling it 'that blessed book.'[159] Job goes on, from step to step, describing his mental wretchedness, until he rises to a climax, God 'runneth upon me like a giant' (16:7-22). 'Thou huntest me as a fierce lion' (10:16). 'The arrows of the Almighty are within me; they drink up my spirit: the terrors of God do set themselves in array against me' (6:4). Poor Bunyan, in the depth of his distress, cried unto God, and was heard and relieved from these soul troubles. He recollected the joyful ascent of Lazarus from the extreme of human misery to the height of celestial enjoyments. His spirit was sweetly revived, and he was enabled, with delight, to hope yet in God, when that word fell with great weight upon his mind, 'O death, where is thy sting? O grave, where is thy victory?' 'At this he became both well in body and mind at once; his sickness did presently vanish, and he again walked comfortably in his work for God.'[160] The words, 'by grace are ye saved,' followed him through the rest of his pilgrimage. His consolation was, that 'a little true grace will go a great way; yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can destroy us.'[161]

He had now become deeply instructed in the school of Christ, and was richly furnished with the weapons of spiritual warfare; 'a scribe instructed into the kingdom of heaven, like unto a man that is an householder, which bringeth forth out of his treasure things new and old' (Matt 13:12). Or, as 'the man of God, perfected, thoroughly furnished unto all good works' (2 Tim 3:17). It was powerfully impressed upon his mind that all his inward conflicts were to be made use of in preparing him to instruct others. All the events of his Saviour's life passed before his mind as if he had stood by as a witness to his birth—his walking with his disciples; his wondrous parables and stupendous miracles; his mental and bodily sufferings; his sacrifice, burial, ascension, intercession, and final judgment; all passed in vivid review before the eye of his mind; and then, he

says, 'as I was musing with myself what these things should mean, methought I heard such a word in my heart as this, I have set thee down on purpose, for I have something more than ordinary for thee to do'; which made me the more to marvel, saying, 'What, my Lord, such a poor wretch as I?'[162] Such was his inward call to the ministry; and it being attended with the three requisites usually insisted on among Dissenters—ability, inclination, and opportunity—he was sent out as an itinerant preacher in the surrounding villages in 1655, and laid the foundation of many churches, which now flourish to the praise of the glory of Divine grace. In some of these villages the gospel had never before been preached; they were strongholds of Satan. These were fit places for the full display of his intrepid energy.

After thus preaching and much suffering, for fifteen years, he was appointed to the pastoral office, or eldership.[163] Can a man enter upon the work of the ministry from a better school than this? Deeply versed in scriptural knowledge; thoroughly humbled by the assaults of sin and Satan; aware of his devices; with a keen perception of the value of the soul; its greatness; and, if lost, the causes and the unspeakable extent of its loss. Solemnly devout and fluent in prayer; ready in conversation upon heavenly things; speaking the truth without fear of consequences, yet avoiding unnecessary offence; first speaking in the church-meeting, and then more extensively in barns, or woods, or dells, to avoid the informers.[164] Such was his training; and the result was, that, when permitted to proclaim the gospel publicly, thousands hung upon his words with intense feeling; numerous converts were by his means added to the church; the proud became broken-hearted, and the lowly were raised, and blessings abounded; the drunkards were made sober; thieves and covetous were reclaimed; the blasphemers were made to sing the praises of God; the desert bid fair to blossom and bring forth fruit as a garden. But, alas! his early labours were contrary to acts of parliament; the spirit of intolerance and persecution soon troubled, and eventually consigned him to a prison.

Before we bid a final farewell to Bunyan's extraordinary mental struggles with unbelief, it may be well to indulge in a few sober reflections. Are the narratives of these mighty tempests in his spirit plain matters of fact? No one can read the works of Bunyan and doubt for a moment his truthfulness. His language is that of the heart, fervent but not exaggerated, strong but a plain tale of real feelings. He says, and he believed it, 'My sins have appeared so big to me, that I thought one of my sins have been as big as all the sins of all the men in the nation; ay and of other nations too, reader; these things be not fancies, for I have smarted for this experience. It is true that Satan has the art of making the uttermost of every sin; he can blow it up, make it swell, make every hair of its head as big as a cedar;[165] but yet the least stream of the heart blood of Jesus hath vanished all away and hath made it to fly, to the astonishment of such a poor sinner, and hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.'[166] Some have supposed the narrative to be exaggerated, while others have attributed the disturbed state of his mind to disease; my humble belief is that the whole is a plain unvarnished account of facts; that those facts occurred while he was in full possession of all the faculties of his mind. To ascribe such powers to the invisible world by which we are constantly surrounded, does not agree with the doctrines of modern philosophers. Those holy or unholy suggestions suddenly injected, would by the world be set down as the hallucinations of a distempered imagination. Carnal relations attributed Christian's alarm to 'some frenzy distemper got into his head,' and Southey, following their example, ascribes Bunyan's hallowed feelings to his want of 'sober judgment,' 'his brutality and extreme ignorance,' a 'stage of burning enthusiasm,' and to 'an age in which hypocrisy was regnant, and fanaticism rampant throughout the land.

'[167] What a display of reigning hypocrisy and rampant fanaticism was it to see the game at cat openly played by men on Sunday, the church bells calling them to their sport!!! Had Southey been poet-laureate to Charles II, he might with equal truth have concealed the sensuality, open profaneness, and debauchery of that profligate monarch and his court of concubines, and have praised him as 'the Lord's anointed.' Bunyan was an eye-witness of the state of the times in which he lived, and he associated with numbers of the poor in Bedfordshire and the adjoining counties. So truthful a man's testimony is of great value, and he proves that no miraculous reformation of manners had taken place; no regnant hypocrisy nor rampant fanaticism. In 1655, that being the brightest period of the Commonwealth, he thus 'sighs' over the state of his country:—'There are but a few places in the Bible but there are threatenings against one sinner or another; against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons. In a word, all manner of sins are reproved, and there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures. But for all this, how thick, and by heaps, do these wretches walk up and down our streets? Do but go into the ale-houses, and you shall see almost every room besprinkled with them, so foaming out their own shame that it is enough to make the heart of a saint to tremble.
'[168] This was a true character of the great masses of the labouring and trading portions of the commonwealth. Let us hear his testimony also as to the most sacred profession, the clergy, in 1654:—
'A reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers, do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another case, the blood of the ignorant shall be laid to their charge. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord; we are the servants of the Lord, our commission is from the Lord by succession; I say, these pretending themselves to be the preachers of truth, but are not, do, by their loose conversation, render the doctrine of God, and his Son Jesus Christ, by whom the saints are saved, contemptible, and do give the adversary mighty encouragement, to cry out against the truths of our Lord Jesus Christ, because of their wicked waling. For the most part of them, they are the men that at this day do so harden their hearers in their sins by giving them such ill examples, that none goeth beyond them for impiety. As, for example, would a parishioner learn to be proud, he or she need look no farther than to the priest, his wife, and family; for there is a notable pattern before them. Would the people learn to be wanton? they may also see a pattern among their teachers. Would they learn to be drunkards? they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous? they need but look to their minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great benefices, and parsonages by night and by day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice as he calls it, either by death or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run, for these tithe-cocks and handfuls of barley, as if it were their proper trade, and calling, to hunt after the same. O wonderful impiety and ungodliness! are you not ashamed of your doings? Read Romans 1 towards the end. As it was with them, so, it is to be feared, it is with many of you, who knowing the judgments of God, that they who do such things are worthy of death, not only do the same, but have pleasure also in them that do them. And now you

that pretend to be the teachers of the people in verity and truth, though we know that some of you are not, is it a small thing with you to set them such an example as this? Were ever the Pharisees so profane; to whom Christ said, Ye vipers, how can ye escape the damnation of hell? Doth not the ground groan under you? surely, it will favour you no more than it favoured your fore-runners. Certainly the wrath of God lies heavy at your doors, it is but a very little while, and your recompense shall be upon your own head. And as for you that are indeed of God among them, though not of them, separate yourselves. Why should the righteous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices.'[169]

The testimony of George Fox as to England's fashions in 1654, is very pointed and extremely droll:—Men and women are carried away with fooleries and vanities; gold and silver upon their backs,[170] store of ribbands hanging about the waist, knees, and feet—red or white, black or yellow; women with their gold; their spots on their faces, noses, cheeks, foreheads; rings on their fingers, cuffs double, like a butcher's white sleeves; ribbands about their hands, and three or four gold laces about their clothes; men dressed like fiddlers' boys or stage players; see them playing at bowls, or at tables, or at shovel-board, or each one decking his horse with bunches of ribbands on his head, as the rider hath on his own. These are gentlemen, and brave fellows, that say pleasures are lawful, and in their sports they should like wild asses. This is the generation carried away with pride, arrogancy, lust, gluttony, and uncleanness; who eat and drink and rise up to play, their eyes full of adultery, and their bodies of the devil's adorning.[171] Such quotations from the writings of men of undoubted veracity, and who lived during that period, might be multiplied to fill a volume.

Is this the regnant hypocrisy and rampant fanaticism which prevailed in England, and which Southey supposes to have influenced Bunyan and deranged his sober judgment? It is true that the Protector and his council discountenanced vice and folly, and that there was more piety and virtue in the kingdom at that time than it had ever before witnessed. But it would have been the greatest of miracles, had the people been suddenly moralized, after having been baptized in brutality for ages. Not a century had elapsed since the autos da fe had blazed throughout the country, burning the most pious, moral, and enlightened of her citizens. A century of misery to the professors of religions had passed, in which the persecutions of Papists and Puritans, hanging, transporting, murdering by frightful imprisonments all those who dared to dissent from the church of England. All this must have produced a debasing effect upon public morals. Even among professors Bunyan discovered pride, covetousness, impiety and uncleanness.[172]

Bunyan's religious impressions did not, as Southey states, arise from his ignorance, brutal manners, low station, nor from the fanaticism of the age in which he lived. Did the similar feeling of Job or David spring from these polluted fountains? He is a stranger to Christ's school that confounds its discipline with mental drunkenness, or with the other depraved sources alluded to by Southey. The luxurious imagination which ruled over him, must be curbed and brought into subjection to Christ. He must be weaned from a reliance upon sudden impulses to rely upon Divine truth. The discovery of errors by scriptural investigation was putting on armour of proof. Self-confidence was gradually swallowed up by dependence upon the word—the result of the severest spiritual training. Those painful exercises produced a life of holiness and usefulness. Can the thistle produce grapes, or the noxious weeds corn? Never! His experience came from heaven, in mercy to his soul, and to make him a blessing to millions of his

race. By this he was made truly wise, civilized, enlightened, and elevated. Every painful feeling was measured by Divine rule—weighed in the sanctuary balance—not one iota too much or too little to form his noble character. He has been compared with Lord Byron, one of our most impassioned thinkers and writers; but the noble poet's heart-griefs were on the wrong side. Judging of his own feelings by those painted on his heroes—they fight for freedom only to gratify lust, pride, and ambition, while the future appeared in dark, dreary uncertainty. But Bunyan strives to be released from the slavery of sin and Satan, that he might enjoy the liberty of being a servant of Christ, whose service is perfect freedom, with a glorious vista of eternity occasionally breaking in upon his soul.

Well may it be said of him:—Simple, enchanting man! what does not the world owe to thee and to the great Being who could produce such as thee? Teacher alike of the infant and of the aged; who canst direct the first thought and remove the last doubt of man; property alike of the peasant and the prince; welcomed by the ignorant and honoured by the wise; thou hast translated Christianity into a new language, and that a universal one! Thou art the prose poet of all time!

THE FOURTH PERIOD.

BUNYAN ENTERS INTO CONTROVERSY—BECOMES AN AUTHOR—OFFENDS A PERSECUTING MAGISTRACY, AND IS PROCEEDED AGAINST AT THE SESSIONS UNDER AN ACT OF THE COMMONWEALTH—IS ACCUSED OF REPORTING A STRANGE CHARGE OF WITCHCRAFT—PUBLICLY DISPUTES WITH THE QUAKERS.

In proportion as a man becomes a public character, especially if eminent for talent and usefulness in the church, so will his enemies increase. The envy of some and the malice of others will invent slanders, or, what is worse, put an evil construction upon the most innocent conduct, in the hope of throwing a shade over that brightness which reveals their own defects. In this they are aided by all the craft, and cunning, and power of Satan, the archenemy of man. The purity of gospel truth carries with it the blessed fruits of the highest order of civilization; the atmosphere in which it lives is 'good will to man.' Salvation is a free gift, direct from God to the penitent sinner. It cannot be obtained by human aid, nor for all the gold in the universe. It cannot possibly be traded in, bought, or sold, but is bestowed without money or price. Hence the opposition of Antichrist. The cry or groan of the contrite enters heaven and brings down blessings, while the most elegant and elaborately-composed prayer, not springing from the heart, is read or recited in vain. Human monarchs must be approached by petitions drawn up in form, and which may be accepted, although the perfection of insincerity and hypocrisy. The King of kings accepts no forms; he knows the heart, and requires the approach of those who worship him to be in sincerity and in truth; the heart may plead without words, God accepteth the groans and sighs of those that fear him. These were the notions that Bunyan had drawn from the Holy Oracles, and his conversation soon made him a favourite with the Puritans, while it excited feelings of great hostility among the neighbouring clergy and magistrates.

Bunyan's conversion from being a pest to the neighbourhood to becoming a pious man, might have been pardoned had he conformed to the Directory; but for him to appear as a Dissenter and a public teacher, without going through the usual course of education and ordination, was an unpardonable offence. The opinions of man gave him no concern; all his anxiety was to have the approbation of his God, and then to walk accordingly, braving all the dangers, the obloquy, and contempt that might arise from his conscientious discharge of duties, for the performance of which he knew that he alone must give a solemn account at the great day.

He entered upon the serious work of the ministry with fear and trembling, with much

heart-searching, earnest prayer, and the advice of the church to which he was united, not with any pledge to abide by their decision contrary to his own conviction, but to aid him in his determination. His own account of these important inquiries is very striking:—'After I had been about five or six years awakened, and helped myself to see both the want and worth of Jesus Christ our Lord, and also enabled to venture my soul upon him, some of the most able among the saints with us, for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in His holy and blessed Word, and had given me utterance, in some measure, to express what I saw to others for edification; therefore they desired me, and that with much earnestness, that I would be willing at some times to take in hand, in one of the meetings, to speak a word of exhortation unto them. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented to their request, and did twice, at two several assemblies in private, though with much weakness and infirmity, discover my gift amongst them; at which they did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed on me.

'After this, sometimes, when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also, the which they, as the other, received with rejoicing at the mercy of God to me-ward, professing their souls were edified thereby.

'Wherefore at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof.'[173]

The ministry of Bunyan's pastor, whom he affectionately called holy Mr. Gifford, must have been wonderfully blessed. In 1650 only twelve pious men and women were formed into a Christian church, and, although subject to fierce persecution, they had so increased that in 1672 ten members had been solemnly set apart for the work of the ministry, and they became a blessing to the country round Bedford. The benighted state of the villages was a cause of earnest prayer that men might be sent out, apt to teach, and willing to sacrifice liberty, and even life, to promote the peaceful reign of the Redeemer. The names of the men who were thus set apart were—John Bunyan, Samuel Fenn, Joseph Whiteman, John Fenn, Oliver Scott, Luke Ashwood, Thomas Cooper, Edward Dent, Edward Isaac, and Nehemiah Coxe.[174] Four of these were permitted to fulfil their course without notoriety; the others were severely persecuted, fined and imprisoned, but not forsaken.

Encouraged by the opinion of the church which had been so prayerfully formed, that it was his duty to proclaim the glad tidings of salvation, Bunyan entered upon his important work, and was soon encouraged by a hope that his labours were useful to his fellow-men. 'About this time,' he narrates, 'I did evidently find in my mind a secret pricking forward thereto, though, I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil concerning my eternal state. But yet I could not be content unless I was found in the exercise of my gift; unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, "I beseech you, brethren [ye know the household of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves

to the ministry of the saints], that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth" (1 Cor 16:15,16).

'By this text I was made to see that the Holy Ghost never intended that men, who have gifts and abilities, should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do.

'Wherefore, though of myself, of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God had showed me in the holy Word of truth; which, when the country understood, they came in to hear the Word by hundreds, and that from all parts. And I thank God he gave unto me some measure of bowels and pity for their souls, which did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be touched, and be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.

'But I at first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched would love me, and have a particular respect for me; and though I did put it from me that they should be awakened by me, still they would confess it, and affirm it before the saints of God. They would also bless God for me, unworthy wretch that I am! and count me God's instrument that showed to them the way of salvation.

'Wherefore, seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude that it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart with much sweet refreshment, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy" (Job 29:13).

'At this therefore I rejoiced; yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me. I thought on those sayings, "Who is he that maketh me glad, but the same that is made sorry by me" (2 Cor 2:2). And again, "Though I be not an apostle to others, yet doubtless I am unto you: for the seal of my apostleship are ye in the Lord" (1 Cor 9:2). These things, therefore, were as an another argument unto me, that God had called me to, and stood by me in this work.

'In my preaching of the Word I took special notice of this one thing, namely, that the Lord did lead me to begin where his Word begins with sinners; that is, to condemn all flesh, and to open and allege, that the curse of God by the law doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great feeling, for the terrors of the law, and guilt for my transgressions, lay heavy on my own conscience. I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment. Indeed, I have been as one sent to them from the dead; I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of. [175] I can truly say, that when I have been to preach, I have gone full of guilt and terror even to the pulpit-door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work, and then, immediately, even before I could get down the pulpit stairs, I have been as bad as I was before: yet God carried me on with a strong hand, for neither guilt nor hell could take me off my work. Thus I went on for

the space of two years, crying out against men's sins, and their fearful state because of them.'[176]

A man so much in earnest soon became a most acceptable and popular preacher. He studied his sermons carefully, and wrote such memorandums and notes as might refresh his memory before going into the pulpit, although his intensity of feeling, his ready utterance, and natural eloquence which charmed his hearers, and his extensive usefulness as a preacher, render it quite improbable that he restricted himself to notes while publicly engaged in sacred services. They must have aided him when he did not enjoy liberty of utterance. 'At times when I have begun to speak the Word with much liberty, I have been presently so straitened in speech that I scarcely knew what I was about, or as if my head had been in a bag.'[177] They were valuable, also, as a proof that all he said had its exclusive reference to the world to come, without the mixture of politics, which might have given offence to the Government. Thus, when he was apprehended for neglecting to attend the church service and for preaching the gospel, in his conversation with Mr. Cobb, the magistrate's clerk, he said 'that, to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine, in private I would willingly take the pains to give any one the notes of all my sermons, for I do sincerely desire to live quietly in my country, and to submit to the present authority. '[178] In such troublesome times these would afford abundant proof that he was desirous of submitting to all the political institutions of his country, while he dared not conform to human laws affecting his faith or his mode of worshipping God, for which he alone was to stand answerable at the great day.

The employment of his time in earning a maintenance for his family, and his constant engagements to preach, interfered with the proper fulfillment of his duties as a deacon of the church. His resignation of this important office is thus recorded in the minutes of the church—'At a meeting held on the 27th of the 6th month, 1657, the deacon's office was transferred from John Bunyan to John Pernie, because he could no longer discharge its duties aright, in consequence of his being so much employed in preaching. '

We cannot wonder that his time was incessantly employed. His was no ordinary case. He had to recover and improve upon the little education he had received, and lost again by dissipated habits. He must have made every effort, by his diligent study of the Bible, to gain that spiritual knowledge which alone could enable him to proclaim the unsearchable riches of Christ, and that profound internal converse with the throne of God which appears in all his writings. In addition to all this, he was engaged in continual controversy with a variety of sects, which, in his sober judgment, opposed the simplicity of the gospel. Among these the Ranters, or Sweet Singers, were very conspicuous. It is difficult to discover what were their opinions, but they appear to have been nearly like the Dutch Adamites; they were severely persecuted, by public authority, under the Commonwealth, for blasphemy. George Fox found some of them in prison at Coventry in 1649, and held a short disputation with them. They claimed each one to be GOD, founding their notion on such passages as 1 Corinthians 14:25, 'God is in you of a truth.' Fox quaintly asked them whether it would rain the next day; and upon their answering that they could not tell, 'Then said I unto them, God can tell.'[179] Strange as it may appear, the Ranters had many followers, while numerous pious people were troubled by their impudence and perversion of Scripture, but more especially by their being a persecuted people. Taking advantage of the inquiries that were excited by these strange doctrines, Bunyan determined to become an author, that he might set forth more extensively than he could do by preaching, the truths of the

gospel in their native purity, simplicity, and beauty, as an antidote to fanaticism. The learned and eloquent looked with contempt upon the follies of the Ranters, Familists, and some loose Quakers, 'and only deigned to abuse them with raillery, while the poor unlettered tinker wrote against them.' To indite a work would be to him a pleasant recreation, but writing a book must have been extremely difficult, and have required extraordinary patience. This will be better seen by a specimen of his handwriting, now in the Bedford Library, found in Fox's Book of Martyrs, the three volumes of which beguiled many of his tedious hours when in prison.

To write a volume, containing about twenty-five thousand words, must have been a serious task to such a scribe.

It is interesting to trace his improvement in calligraphy while recovering his lost education, and advancing in proficiency in an art so essential to his constantly extending usefulness. The next is a more useful running hand, however defective in orthography and grammar; it is from the first page of a copy of Bishop Andrews' sermons[180]—

The inscription in a copy of his Holy City, 1665, in Dr. Williams' or the Dissenter's Library, Red Cross Street, is in a still more useful hand, as good as that of most authors of that day—

The autograph in Powell's Concordance, in the library of the Baptist Academy, Bristol, is in a fair hand—

His autograph is in possession of the Society of Antiquaries. The document to which it is subscribed is written in a remarkably neat hand, addressed to the Lord Protector. The signatures appear to be written as if in the writer's best style.[181]

Signature to the deed of gift[182]—

In addition to the motives which have been noticed as inducing him to become an author, it appears, that in the course of his itinerating labours, he was much grieved with the general depravity which had overspread all classes of society. Evil communications had corrupted the great mass, and occasioned an aversion to hear the gospel, which plunged the people into carnal security. When roused by his preaching they too often found refuge in despair, or in vain attempts to impose upon God their unholy self-righteousness, endeavouring 'to earn heaven with their fingers' ends';[183] anything rather than submit to receive salvation as the free gift of God, and thus be led to consecrate all their powers to his glory and the comfort of society. A few who appeared to have thought on this solemn subject, without any change of conduct, are called by Bunyan 'light notionists, with here and there a legalist,'[184] or those who relied upon a creed without the fruits of righteousness, and some of these imbibed notions of the strangest kind—that the light within was all-sufficient, without any written revelation of the will of God—that the account of Christ's personal appearance on earth was a myth, to represent his residence in the persons of believers, in whom he suffers, is crucified, buried, and raised again to spiritual life—that such persons might do whatever their inclinations led them to, without incurring guilt or sin; in short, many sinned that grace might abound!! Some of them professed to be the Almighty God manifest in the flesh. All this took place in what was called a Christian country, upon which millions of treasure had been spent to teach religion by systems, which had persecuted the honest, pious professors of vital Christianity to bonds, imprisonment, and death. This had naturally involved the kingdom in impiety and gross immorality. The discovery of the awful state of his country, while he was engaged in preaching in the villages round Bedford induced him, in the humble hope of doing good, to become

an author, and with trembling anxiety he issued to the world the first production of his pen, in 1656, under the title of Some Gospel Truths Opened According to the Scriptures; and, as we shall presently find, it met with a rough reception, plunging him into controversy, which in those days was conducted with bitter acrimony.

Before it was published, he sought the approbation and protection of Mr. John Burton, who had been united with Mr. Gifford in the pastoral charge of the church to which Bunyan belonged. The testimony that he gives is very interesting:—

'Here thou hast things certain and necessary to be believed, which thou canst not too much study. Therefore pray that thou mayest receive it, so it is according to the Scriptures, in faith and love, not as the word of man but as the word of God, and be not offended, because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the Scriptures saith, Christ, who was low and contemptible in the world himself, ordinarily chooseth such for himself and for the doing of his work. "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world." This man [Bunyan] is not chosen out of an earthly, but out of the heavenly university, the church of Christ, furnished with the Spirit, gifts, and graces of Christ—out of which, to the end of the world, the word of the Lord and all true gospel ministers must proceed. And, though this man hath not the learning or wisdom of man; yet, through grace, he hath received the teaching of God, and the learning of the Spirit of Christ. He hath taken these three heavenly degrees—union with Christ, the anointing of the Spirit, and experience of the temptations of Satan—which do more fit a man for the mighty work of preaching the gospel, than all the university learning and degrees that can be had. I have had experience with many other saints of this man's [Bunyan's] soundness in the faith, his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners. I thought it my duty to bear witness with my brother to these glorious truths of the Lord Jesus Christ. '[185]

Bunyan was twenty-eight years of age when he published this work, and as he attacked the follies of his times, and what he deemed to be heresies, were exposed to Scripture light and condemned without mercy, it very naturally involved him in controversy. This brought forth the remarkable resources of his mind, which was stored with the Scriptures—his fearlessness—ready wit and keen retort, much sanctified by an earnest desire for the salvation of his opponents. An extraordinary man, younger than himself, full of energy and enthusiasm, entered the lists with him; and in Edward Burrough, very properly called a son of thunder and of consolation, Bunyan found an able disputant. He was talented, pious, and fearless in his Master's work, and became eminently useful in laying the foundation of the Society of Friends. Soon after this he was numbered with the noble army of martyrs at the age of twenty-eight, being sacrificed in Newgate, at the shrine of religious intolerance.

At this time the Quakers were not united as a body, and consequently there was no test of character nor rules of discipline for those who assumed that name. They were very dissimilar men to their quiet and unobtrusive descendants. The markets, fairs, and every public concourse were attended by them, denouncing false weights and measures, drunkenness and villany, with the curses of the Almighty, calling upon the people, frequently with furious and fearful energy and powerful eloquence, to repent, and cry unto God, that his mercy might be extended to the salvation of their immortal souls. their zeal led them to many breaches of good manners. They would enter

churches, and after the service, when the quiet folks were thinking of gratifying their bodies with a substantial dinner, they were arrested by the violent declamation of a man or woman, frequently denouncing the priest as being the blind leading the blind. This naturally led to a scene of riot and confusion, in which the Quakers were in many cases handled with great barbarity. among these disturbers were mingled persons of bad character. The violence of sectarian feeling in the churches thus disturbed, made no discrimination between bad and good; they were equally subjected to the roughest treatment. Bunyan attacked those who denied that Christ had appeared in the world as Emmanuel, God with us 'in fashion as a man,' that by the infinite merits of his life and death imputed to believers, they might be made holy. His attack was also directed against those who refused obedience to the written Word, or who relied upon inward light in contradistinction and preference to the Bible. The title to Burrough's answer is a strange contrast to the violence of his language—The Gospel of Peace Contended for in the Spirit of Meekness and Love. In this spirit of meekness he calls his opponents 'crafty fowlers preying upon the innocent'; and lovingly exclaims, 'How long shall the righteous be a prey to your teeth, ye subtle foxes; your dens are in darkness, and your mischief is hatched upon your beds of secret whoredoms.' The unhallowed spirit of the age mistook abuse for argument, and harsh epithets for faithful dealing.[186]
Bunyan replied in A Vindication of Gospel Truths, to the great satisfaction of all his friends; and although Burrough answered this tract also, Bunyan very wisely allowed his railing opponent to have the last word, and applied his great powers to more important labours than caviling with one who in reality did not differ with him. The Quaker had been seriously misled by supposing that the Baptist was a hireling preacher; and we must be pleased that he was so falsely charged, because it elicited a crushing reply. Burrough, in reply to an imputation made by Bunyan, that the Quakers were the false prophets alluded to in Scripture, observed that 'in those days there was not a Quaker heard of.' 'Friend,' replied Bunyan, 'thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then. Again, to defend thyself thou throwest the dirt in my face, saying, If we should diligently trace thee, we should find thee in the steps of the false prophets, through fancied words, through covetousness, making merchandise of souls, loving the wages of unrighteousness.' To which Bunyan replied; 'Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out this way, is a lying spirit; for though I be poor, and of no repute in the world as to outward things, yet through grace I have learned, by the example of the apostle, to preach the truth, and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre sake.'[187] Thus had he learned of the apostle to 'make the gospel of Christ without charge' (1 Cor 9:18); and upon this subject they strangely agreed. The same agreement existed between them upon the necessity of inward light from the Holy Spirit; without which they both considered the Bible to be a dead letter. The peculiar principle which separates the Quaker from every other Christian community, has nothing to do with the light within. Upon that subject all evangelical sects are agreed. The substantial difference is whether our Lord intended the work of the ministry to be exclusively a work of benevolence, charity, and love, binding all who are capable of using the talent intrusted to them, to do it without worldly reward. Surely every man may be satisfied in his own mind upon such a subject, without quarrelling with, or anathematizing each other.

Bunyan and Burrough agreed, without knowing it, in the sentiments of their illustrious and learned cotemporary, John Milton, as to the ministry being without charge; and had they, when offended, followed their Master's rule, 'If thy brother trespass against thee, go and tell him his fault between thee and him along' (Matt 18:15), had they met, and on their knees before the throne of grace, sought from heaven wisdom and charity in defending Divine truth, we can easily imagine that the approbation of God would have been manifested, by sending them on their important work in peaceful unity. They had been immersed in the same deep and solemn regeneration, and their ardent object was the same—to spread the influence of the kingdom of Christ.

When Christians of various denominations meet in prayer, how it melts down their sectarian bitterness. In this controversy, mention is made of a total abstinence movement in the time of the commonwealth, a germ which has put forth its mighty efforts in our more peaceful and happy times. A cloud now hovered over Bunyan, and threatened him with troubles of a very different kind to those of religious controversy. It will startle many of our readers to hear that, under the government of Cromwell, Bunyan was persecuted for his religious opinions and practices. Mr. Jukes, in his interesting History of Bunyan's Church, thus refers to it: 'Soon after he had resigned the office of deacon in 1657, the hand of persecution was raised against him; for at a meeting of the church, held on the 25th day of the twelfth month, in the same year (Feb. 1658), it was agreed that the 3d day of the next month be set apart to seek God in the behalf of our brother Wheeler, who hath been long ill in body, whereby his ministry hath been hindered; and also about the church affairs, and the affairs of the nation; and for our brother Whitbread, who has long been ill; and also for counsel what to do with respect to the indictment of brother Bunyan at the assizes, for preaching at Eaton.'[188]

Although persecution for religious opinions assumed a milder form under the Commonwealth, the great principles of religious freedom and equality were neither known nor practiced. The savage barbarities perpetrated upon Prynne, Bastwick, Burton, Leighton, and others, by Charles I and his archbishop, Laud, were calculated to open the eyes of the nation to the wickedness and inutility of sanguinary or even any laws to govern the conscience, or interfere with Divine worship. Alas! even those who suffered and survived became, in their turn, persecutors. The great object of persecution was the book of Common Prayer, the use of which was rigorously prohibited. The clergy were placed in an extremely awkward predicament. No sooner was the Act of Parliament passed ordering the Directory to be used and the Prayer-book to be laid aside, than the king, by his royal proclamation, issued from Oxford, November 13, 1645, ordered the Directory to be set aside, and the Common Prayer to be used in all the churches and chapels. Both these orders were under very severe penalties.

The Act against atheistical opinions, which passed August 9, 1650, illustrates the extraordinary state of the times. The preamble states that, 'Divers men and women have lately discovered themselves to be most monstrous in their opinions, and loose in all wicked and abominable practices.' It then enacts that—'Any one, not being mad, who pretends to be God Almighty, or who declares that unrighteousness, uncleanness, swearing, drunkenness, and the like filthiness and brutishness, or denying the existence of God, or who shall profess that murder, adultery, incest, fornication, uncleanness, filthy or lascivious speaking, are not wicked, sinful, impious, abominable, and detestable, shall be imprisoned, and, for a second offence, be transported.'[189]

One of the Acts that affected Bunyan was passed April 26, 1645, cap. 52—'None may preach but ordained ministers, except such as, intending the ministry, shall, for trial of

their gifts, be allowed by such as be appointed by both houses of Parliament.' This was amended by 'an ordinance appointing commissioners for approbation of public preachers,' March, 1653. In this Dr. Owen, Goodwin, Caryl, and many others are named, who were to judge of the candidate's fitness to preach.[190] The Act which more seriously touched Bunyan was that of May 2, 1648, which enacts that any person saying, 'that man is bound to believe no more than by his reason he can comprehend, or that the baptizing of infants is unlawful, or such baptism is void, and that such persons ought to be baptized again, and, in pursuance thereof, shall baptize any person formerly baptized, shall be imprisoned until he gives security that he will not publish or maintain the said error any more.'[191] It was these intolerant proceedings that led Milton to publish a poem On the New Forcers of Conscience, beginning with these lines—

'Dare ye, for this, adjure the civil sword,
To force our consciences that Christ set free.'

This last-mentioned ungracious and uncalled-for Act against the Baptists, led some violent spirits to print a paper, entitled, 'The Second Part of England's new Chains Discovered,' this was read in many Baptist meeting-houses, and the congregations called upon to subscribe it: fortunately, they were peaceably disposed, and denounced it to the House of Commons in a petition, dated April 2, 1649. Mr. Kiffin and the others were called in, when the Speaker returned them this answer—'The House doth take notice of the good affection to the Parliament and public you have expressed, both in this petition and otherways. They have received satisfaction thereby, concerning your disclaiming that pamphlet, which gave such just offence to the Parliament, and also concerning your disposition to live peaceably, and in submission to the civil magistracy; your expressions whereof they account very Christian and seasonable. That for yourselves and other Christians, walking answerable to such professions as in this petition you make, they do assure you of liberty and protection, so far as God shall enable them, in all things consistent with godliness, honesty, and civil peace.'[192] Whether it was in consequence of this good understanding having remained between the Baptists and the Parliament, or from some application to the Protector, or from some unknown cause, the persecution was stayed;[193] for the indictment does not appear to have been tried, and Bunyan is found to have been present, and to have taken a part in the affairs of the church, until the 25th day of the 2d Month, 1660 (April), when 'it was ordered, according to our agreement, that our brother, John Bunyan, do prepare to speak a word at the next church meeting and that our brother Whiteman fail not to speak to him of it.'[194]

This invitation was very probably intended to introduce him to the congregation, with a view to his becoming an assistant pastor, but before it took place, he again appeared before the public as an author. The second production of his pen is a solemn and most searching work, founded upon the parable of the rich man and Lazarus, under the title of A Few Sighs from Hell, or the Groans of a Damned Soul; by that poor and contemptible Servant of Jesus Christ, John Bunyan, 1658. His humility led him to seek the patronage of his pastor; and Mr. Gifford, under the initials of J. G., wrote a preface of thirty-eight pages, but he dying before it reached the second edition, that preface was discontinued, and the title somewhat altered. The only copy of this first edition yet discovered is in the royal library at the British Museum. It appears to have belonged to Charles II, who, with more wit than decorum, has bound it up, as a supplement, to an extremely licentious book, as if it was intended to say, 'Her house is the way to hell,

going down to the chamber of death'; or that a licentious life endeth in 'sighs from hell.' Mr. Gifford, in this preface, after strongly recommending the work, speaks of the author in the most respectful and affectionate terms, showing that his zeal, and energy, and great usefulness had excited the envy of many who ought to have encouraged him as one taught by the Spirit, and used in his hand to do souls good—'divers have felt the power of the Word delivered by him; and I doubt not but that many more may, if the Lord continues him in his work'; and he gives this as a reason 'why the archers have shot so sorely at him'; and then scripturally proves that no objection should be made to his valuable services from his want of human learning. As the whole of this interesting preface is accurately reprinted with the book, the reader is referred to it without further extracts.[195] The Editor's introduction to these Sighs was written under very solemn feelings, produced by reading this searching treatise. The rich man is intended to personify those who, neglecting salvation, die in their sins, while Lazarus personates all those who humbly receive salvation as the gift of God; who, however they may suffer in this world, retain their integrity to death. In this parable, a voice is heard from the place of torment—the cry is a 'drop of water,' the slightest relief to unutterable woes; and that a messenger may be sent to warn his relatives, lest they should be plunged into the same torment. The impassable gulf defies the vain request, while the despised Christian reposes in everlasting and indescribable enjoyment. This little volume was very popular; nine editions were printed and sold in the author's lifetime, besides pirated copies. Bunyan's feelings and mode of preaching are well described in the Grace Abounding,[196] and will be felt by every attentive reader of his Sighs from Hell:—'When I have been preaching, I thank God, my heart hath often, with great earnestness, cried to God that he would make the Word effectual to the salvation of the soul. Wherefore I did labour so to speak the Word, as that thereby, if it were possible, the sin and person guilty might be particularized by it.'

'And when I have done the exercise, it hath gone to my heart, to think the Word should now fall as rain on stony places; still wishing from my heart, O! that they who have heard me speak this day, did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are who are yet estranged from him.

'For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood by at my back to encourage me.'

Such feelings are not limited to Bunyan, but are most anxiously felt by all our pious ministers. How fervently ought their hearers to unite in approaches to the mercy-seat, that the Divine blessing may make the Word fruitful.

In those days it was not an uncommon thing for the hearers, at the close of the sermon, to put questions to the preacher, sometimes to elicit truth, or to express a cordial union of sentiments, or to contradict what the minister had said. Upon one occasion, Mr. Bunyan, after his sermon, had a singular dispute with a scholar. It is narrated by Mr. C. Doe, who was a personal friend and great admirer of our author, and who probably heard it from his own mouth, and will be found in the Struggler, inserted vol. iii., p. 767. It is the common taunt of the scorner, and sometimes a stone of stumbling to the inquirer, that, while the Christian believes in the intensity of the Saviour's sufferings, and that God was made flesh that he might offer himself as an atonement to redeem mankind, yet few are saved, in comparison with those who are lost—broad is the way that leadeth to destruction, and many walk therein, while few attempt the narrow way to life; that four sorts of hearers are described by the Saviour, only one receiving the truth;

as if the doleful realms of darkness and misery would be more thickly peopled than those of light and happiness, and Satan prove stronger than Christ. Such cavilers forget that the far greater portion of mankind die in infancy, purified by the Saviour's sufferings, and enter heaven in the perfection of manhood. As Mr. Toplady justly observes, what a vista does this open to the believer through the dreary gloom of the infidel! They forget, also, that all those who gain the narrow path, once helped to throng the road to destruction; and that the hearers, whose hardened deceitful hearts rejected the gospel under one sermon, may, by mercy, have them opened to receive it under another. And who dares to limit the Almighty? The power that prepared the spirit of the thief, when upon the cross, even in his last moments, for the pure enjoyments of heaven, still exists. Is the arm of the Lord shortened that he cannot save? The myriads of heaven will be found countless as are the sands upon the sea-shore, and the harmony of their worship shall swell like the voice of many waters and mighty thunderings, saying, 'Alleluja, for the Lord God omnipotent reigneth.' What! Satan stronger than the Almighty Redeemer? Perish the thought. Still how common is the question, which one of the disciples put to his master, 'Lord, are there few that be saved?' How striking the answer! 'Strive to enter in at the strait gate' (Luke 13:23). Encumber not thy mind with such needless inquiries, but look to thine own salvation.
Another very singular anecdote is related, which proves that the use of the churches was not then limited to any one sect. 'Being to preach in a church in a country village (before the restoration of king Charles) in Cambridgeshire, and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of 'em neither, enquired what the meaning of that concourse of people was, it being upon the week day, and being told, That one Bunyan, a tinker, was to preach there, he gave a boy twopence to hold his horse, saying, He was resolved to hear the tinker prate; and so went into the church to hear him. But God met with him there by his ministry, so that he came out much changed, and would, by his good will, hear none but the tinker for a long time after, he himself becoming a very eminent preacher in that county afterwards. This story I know to be true, having many a time discoursed with the man, and, therefore, I could not but set it down as a singular instance of the power of God that accompanied his ministry.'[197]
Bunyan's veneration for the Scriptures, as the only source and standard of religious knowledge, led him into frequent controversies. In common with the Christian world, he wholly depended upon the enlightening influence of the Holy Spirit to impress the Divine truths of revelation upon the mind, and also to illustrate, open, and apply the sacred writings to the heart of man. Unable to read the Bible in the original languages in which it was written, he wisely made use of every aid that might enable him to study its contents with the greatest advantage. It was his habit to examine the two translations then in common use. The present authorized version, first published in 1611, is that to which he usually refers; comparing it with the favourite Puritan version made by the refugees at Geneva, and first printed in 1560. He sometimes quotes the Genevan, and so familiar were the two translations, that in several instances he mixes them in referring from memory to passages of holy writ.
Upon one of his journeys, being upon the road near Cambridge, he was overtaken by a scholar, who concluded that he was an itinerant preacher, whether from having heard him, or observing his serious deportment, or his Bible reading, does not appear, although the latter was probably the reason. But the student determined to have a brush with him, and said, 'How dare you preach from the Bible, seeing you have not the original, being not a scholar?' Then said Mr. Bunyan, 'Have you the original?' 'Yes, said

the scholar.' 'Nay, but,' said Mr. Bunyan, 'have you the very self-same original copies that were written by the penmen of the Scriptures, prophets and apostles?' 'No,' said the scholar, 'but we have the true copies of these originals.' 'How do you know that?' said Mr. Bunyan. 'How?' said the scholar. 'Why, we believe what we have is a true copy of the original.' 'Then,' said Mr. Bunyan, 'so do I believe our English Bible is a true copy of the original.' Then away rid the scholar.[198] As neither persecution nor railing, nor temptations, nor the assaults of Satan, produced any effect upon Bunyan to prevent his preaching, but rather excited his zeal and energy, means of a more deadly nature were resorted to, to injure or prevent his usefulness. As Mr. Gifford said, 'The archers shot sorely at him' by the most infamous and unfounded slanders, which he thus narrates:—

'When Satan perceived that his thus tempting and assaulting of me would not answer his design, to wit, to overthrow my ministry, and make it ineffectual, as to the ends thereof: then he tried another way, which was to stir up the minds of the ignorant and malicious to load me with slanders and reproaches. Now, therefore, I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned. It began, therefore, to be rumoured up and down among the people, that I was a witch, a Jesuit, a highwayman, and the like. To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.

'But that which was reported with the boldest confidence, was, that I had my misses, yea, two wives at once, and the like. Now these slanders, with the others, I glory in, because but slanders, foolish, or knavish lies, and falsehoods cast upon me by the devil and his seed; and should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. "Blessed are ye (said the Lord Jesus) when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

'These things therefore, upon mine own account, trouble me not. No, though they were twenty times more than they are, I have a good conscience; and whereas they speak evil of me, they shall be ashamed that falsely accuse my good conversation in Christ. Therefore I bind these lies and slanders to me as an ornament, it belongs to my Christian profession to be vilified, slandered, reproached, and reviled. I rejoice in reproaches for Christ's sake. My foes have missed their mark in this their shooting at me. I am not the man. If all the fornicators and adulterers in England were hanged by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well. I know not whether there be such a thing as a woman breathing under the copes of the whole heaven, but by their apparel, their children, or by common fame, except my wife.

'And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. When I have seen good men salute those women that they have visited, I have made my objection against it; and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight. Some indeed have urged the holy kiss; but then I have asked why they made baulks, why they did salute the most handsome, and let the ill-favoured go. Not that I have been thus kept, because of any goodness in me, more than any other, but God has been merciful to me, and has kept me, to whom I pray that he will keep me still, not only from this, but every

evil way and work, and preserve me to his heavenly kingdom. Amen.'[199]
Notwithstanding all Mr. Bunyan's care to avoid the slightest appearance of evil, yet being over-persuaded to an act of humanity and civility to one of his female members, he was most unjustly calumniated. The circumstances which gave rise to this slander are narrated in James's Abstract of God's dealings with Mrs. Agnes Beaumont, of which an abridged account will be found in a note to the Grace Abounding.[200] It exhibits in a remarkable manner how easily such reports are raised against the holiest men.
Another still more extraordinary and unnatural charge was made against Bunyan. He lived at a period when witchcraft, witches, and wizards were in the height of fashion. Any poor woman who had outlived or had become a burden to her natural protectors, and whose temper was soured by infirmities, especially if her language was vulgar and her appearance repulsive, ran the risk of being defamed as a witch. If in her neighbourhood a murrain seized the cattle, or a disease entered a family which baffled the little knowledge of the country practitioners—such as epilepsy, St. Vitus' dance, or St. Anthony's fire—it was ascribed to witchcraft, and vengeance was wreaked upon any reputed witch. In many parts of England she was tried by a kind of Lynch law, in a very summary manner. Her hands and feet being bound together, she was thrown into deep water; if she sank, and was drowned, she was declared innocent; if she swam, it was a proof of guilt, and a little form of law condemned her to the stake or halter. In Scotland, they were treated with greater barbarity; they were awfully tortured—thumb-screws, the boots to crush their knees, pricking them with needles or awls night and day, to prevent a moment's rest, were persevered in—until a confession was extorted, to be followed by a frightful death. The ignorance that prevailed may account for the faith of the vulgar in witchcraft; but that learned divines, and even the enlightened Judge Hale, should fall into the delusion, is most surprising. The charge against Bunyan was, that he had circulated some paper libeling a most respectable widow, a Quakeress, as a witch. This paper cannot now be discovered; but the story is so perfectly ridiculous as to render it quite improbable that Bunyan had any knowledge of it. The account is contained in a rare pamphlet of four leaves, preserved in the very curious library of the Society of Friends at Devonshire House, Bishopsgate. It is entitled, 'A lying wonder discovered, and the strange and terrible news from Cambridge proved false; which false news is published in a libel, concerning a wicked slander cast upon a Quaker; but the author of the said libel was ashamed to subscribe his name to it. Also, this contains an answer to John Bunion's paper, touching the said imagined witchcraft, which he hath given forth to your wonderment, as he saith; but it is also proved a lie and a slander by many credible witnesses hereafter mentioned.'[201] It narrates that Margaret Pryor, of Long Stanton, indicted, on the 28th July, 1659, the widow Morlin, a Quaker lady, for having, on the 29th November, 1657, took her out of bed from her husband in the night, put a bridle in her mouth, and transformed her into a bay mare, and with a Quaker, William Allen, rode upon her to Maddenly House, a distance of four miles; that they made her fast to the latch of the door, while she saw them partake of a feast of mutton, rabbits, and lamb [lamb in November!!]; that they shone like angels, and talked of doctrine, and that she knew some of the guests; that her feet were a little sore, but not her hands, nor was she dirty. In examining her, the judge elicited that she made no mention of the story for a year and three-quarters, and that her deposition then was that some evil spirit changed her into a bay-horse; that her hands and feet were lamentably bruised, and changed as black as a coal; that she had her chemise on, which was all bloody, from her sides being rent and torn with the spurs. All this was unknown to her husband;

nor had she accounted for her chemise so strangely fitting a horse or mare. It was proved that the complainant had received money for bringing the charge, and pretended to have burnt some of her hair with elder-bark, as a counter-charm to prevent it happening again. The judge summed up with observing that it was a mere dream or phantasy, and that the complainant was the sorceress, by practicing incantations in burning her hair and bark. The jury found a verdict of—not guilty; and thus two innocent persons were saved by an enlightened judge from an ignominious death. It is almost incredible that, even after the trial, priests and magistrates who had promoted the prosecution professed to believe that the charge was true. This singular narrative, in defence of the poor persecuted Quakeress, is signed James Blackley, an alderman, George Whitehead, and three others. No one can believe that John Bunyan gave credit to such a tale, or mentioned it to the injury of the parties accused. His reply was, that these slanders were devised by the devil and his instruments—'God knows that I am innocent.' The probability is, that the pamphlet called Strange News from Cambridge had been sent to him, and that he gave it to some Quaker to answer. Considering the almost universal belief in witchcraft in those days—that Baxter, Cotton Mather, Clarke, and many of our most eminent divines, believed in it—and that Bunyan received the Scriptures in our authorized translation with the deepest reverence, it becomes an interesting inquiry how far he believed in witchcraft, possessions, incantations, and charms. He was persuaded that Satan could appear to mankind in the shape of animals, and in the human form. Had any one doubted the possibility of these appearances, he would at that time have been called an atheist and an unbeliever in the existence of God and of separate spirits. Thus he argues, that 'If sin can make one who was sometimes a glorious angel in heaven now so to abuse himself as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouse, or a dog, to serve its ends upon a poor mortal, that it might gull them of everlasting life, no marvel if the soul is so beguiled as to sell itself from God and all good for so poor a nothing as a momentary pleasure.'[202] When speaking of the impropriety of excluding a pious person from the Lord's table, because of a difference of opinion as to water baptism, he says, 'Do you more to the openly profane—yea, to all wizards and witches in the land?'[203] In quoting Isaiah 13, he, taught by the Puritan version, puts the key in the margin—'Wild beasts of the desert shall be there and their houses shall be full of doleful creatures. And owls shall dwell there, and satyrs [that is, the hobgoblins, or devils] shall dance there.'[204] He gave no credence to the appearance of departed spirits, except in the hour of death; and then, while between time and eternity, he thought that in some rare cases spiritual sight was given to see objects otherwise invisible.[205]

He fully believed in the power of Satan to suggest evil thoughts to the pious Christian, and to terrify and punish the wicked, even in this life; but never hints, through all his works, at any power of Satan to communicate to man any ability to injure his fellows. What a contrast is there between the Pilgrim of Loretto, with its witch and devil story, mentioned in the introduction to the Pilgrim's Progress, and Bunyan's great allegorical work! Conjurors and fortune-tellers, or witches and wizards, were vagabonds deserving for their fraudulent pretensions,[206] punishment by a few months' imprisonment to hard labour, but not a frightful death. In all these things this great man was vastly in advance of his age. He had studied nature from personal observation and the book of revelation. In proportion as the laws of nature are understood, the crafty pretensions of conjurors and witches become exposed to contempt. Bunyan never believed that the great and unchangeable principles which the Creator has ordained to govern nature

could be disturbed by the freaks of poor old crazy women, for purposes trifling and insignificant. No, such a man could never have circulated a report that a woman was turned into a bay mare, and her chemise into a horse-cloth and saddle! Unbridled sectarian feeling perverted some remark of his, probably made with the kindest intention, into a most incredible slander.

Among the many singularities of that very interesting period, one was the number of religious tournaments or disputations that were held all over the country. The details of one of these, between Fisher, a Jesuit, and Archbishop Laud, occupy a folio volume. In these wordy duels the Baptists and Quakers bore a prominent part. To write a history of them would occupy more space than our narrow limits will allow. Bunyan entered into one of these controversies with the Quakers at Bedford Market-cross,[207] and probably held others in the church, those buildings being at times available under the Protectorate for such purposes. Bunyan was met by the son of thunder, Edward Burrough, who was also assisted by Anne Blackly, a remarkably pious woman and an able disputant. Bunyan pressed them with the Scriptures, and dealt such severe blows that Mrs. Blackly, in the public assembly, bid him throw away the Scriptures. To which he answered, 'No, for then the devil would be too hard for me.' The great controversy was as to Christ within his saints. Bunyan proved, by the holy oracles, that Christ had ascended, and was at the right hand of God; to which Mrs. Blackly answered, that he preached up an idol, and used conjuraton and witchcraft. To the charge of spiritual conjuration and witchcraft he made no reply, it being unworthy his notice; but called upon her to repent of her wickedness in calling Christ an idol. With regard to his presence in his saints, he reminded her, that if any man have not the Spirit of Christ, he is none of his.[208] As a matter of course, both parties claimed the victory; and although the hearers were puzzled, doubtless much good was effected.

These were comparatively happy days for God's fearers—much valuable seed was sown, and the light of divine truth penetrated into many a benighted town and village. At length dark and portentous clouds rolled over the horizon. The Protector had entered into rest; his son was wholly incapable of taking the helm of public affairs. The exiled king, Charles II, declared his determination to publish an amnesty for all political offences; and from Breda issued his proclamation for liberty of conscience, and the kingdom was cajoled and sold. The king was scarcely seated on his throne, and armed with power, when he threw off the mask. Men who had faithfully performed very painful duties under the authority of Acts of Parliament were put to death, others imprisoned and transported, and uniformity in religion was re-enacted under ferocious penalties. Bunyan was to endure a cruel imprisonment, with all the fears of an ignominious death. 'Now,' he says, 'as Satan laboured by reproaches and slanders, to make me vile among my countrymen, that if possible my preaching might be made of none effect, so there was added hereto a long and tedious imprisonment, that thereby I might be frighted from my service for Christ, and the world terrified and made afraid to hear me preach, of which I shall in the next place give you a brief account.'[209]

THE FIFTH PERIOD.

BUNYAN SUFFERS PERSECUTION, AND A LONG AND DANGEROUS IMPRISONMENT, FOR REFUSING TO ATTEND THE COMMON PRAYER SERVICE, AND FOR PREACHING.

—'O happie he who doth possesse
Christ for his fellow prisoner, who doth gladde
With heavenly sunbeams, goales that are most sad.'

(Written by William Prynne, on his Prison wall, in the Tower.)

The men who arraign their fellows before any standard of orthodoxy, or claim the right of dictating forms of belief or modes of worship under pains or penalties, are guilty of assuming the prerogative of the Most High, and of claiming, for their frail opinions, infallibility. Such are guilty of high treason against the Majesty of heaven—and all their machinations have a direct tendency to destroy human happiness—the wealth of the nation, and that universal good-will among men which the gospel is intended to establish. Such men present to us the various features of antichrist, the dread enemy of mankind.

The duty of every intelligent creature is to watch the operations of nature, that he may be led to just perceptions of the greatness of the Creator, and the goodness of his immutable laws. Soon he finds his perceptions dim, and is conscious of evil propensities, which baffle all his efforts at sinless perfection. He finds nothing in nature to solve the solemn inquiry how sin is to be pardoned, and evil thoughts and habits to be rooted out. The convinced sinner then feels the necessity of a direct revelation from God; and in the Bible alone he finds that astounding declaration, which leaves all human philosophy at an immeasurable distance—'Ye must be born again.' God only can effect the wondrous change—man, priest, prophet, or magi, can do him no good—his terror-stricken conscience drives him to his Creator, and faith in the Redeemer causes consolation to abound.

In every kingdom of the world, the Christian inquirer is met by the opposition of antichrist, in some form or other, attempts will be made to limit his free-born spirit to human inventions and mediations in seeking Divine mercy. He feels that he is bound, by all his hopes of happiness, here and hereafter, to obey God rather than man, in everything pertaining to spiritual religion. In his simple obedience to the Word of God, he braves all dangers, sure of the Divine blessing and support while encountering obloquy, contempt, allurements, and persecution, in its varied polluted forms and appalling cruelties.

After the decease of Oliver Cromwell, it soon became apparent that the exiled king would be restored. In the prospect of that event, Charles II promised a free pardon to all his subjects, excepting only such persons as should be excepted by parliament; and 'we do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom.' Who could imagine, that, in the face of this solemn declaration, acts, the most oppressive and tyrannical, would be passed—compelling pretended uniformity in belief and real uniformity in the mode of public worship—driving the most pious and useful clergymen from their pulpits and livings—preventing them from becoming tutors or schoolmasters—and not suffering them to live within five miles of a city or town. Ruinous penalties were inflicted, not only on every minister, but upon every hearer, who met to worship God in private houses or in the fields and woods. Christians, convinced of the wickedness of such laws, strove, by every possible means, to evade the penalties, with a stern determination to worship God in the way that their conscience led them. They met their beloved ministers in private places, and at the most unseasonable hours. It is said that Bunyan, to avoid discovery, went from a friend's house disguised as a carter; with his white frock, wide-awake cap, and his whip in his hand, to attend a private meeting in a sheltered field or barn. To prevent these meetings, severe and almost arbitrary penalties were enforced, a considerable part of which went to the informers—men of debauched habits and profligate principles. With all their vigilance, these prohibited meetings could not be prevented. In some cases, the persecuted disciples of a persecuted Lord took houses adjoining each other, and, by opening internal communications, assembled together. In some cases, the barn or room in which they met, had a door behind the pulpit, by which the preacher could escape. A curious letter, preserved in the archives at Devonshire House, states, that when a Christian assembly was held near Devonshire Square, while the minister was in his sermon, the officers and trained bands entered the meeting-house. The preacher immediately ceased preaching, and gave out the lines of a hymn, which the congregation joined in singing, and the officers waited till the devotional exercise was ended. The preacher, taking advantage of their hesitation, made his escape by a door

at the back of the pulpit; 'thus,' says the quaint Quaker, 'he choked the informers off with his hymn.' In the Life of Badman are some illustrative anecdotes relating to informers and their violent ends, with an interesting cut of a religious meeting in the fields. One informer is in a neighbouring tree, to identify the meeters; while in the distance, another is running for the officers, with this verse under the print:—

'Informer, art thou in the tree?
Take heed, lest there thou hanged be:
Look likewise to thy foot-hold well;
Lest, if thou slip, thou fall to hell.'

In many cases the justices considered a field preacher to be equally guilty with a regicide.[210] One of the informers, named W. S., was very diligent in this business; 'he would watch a-nights, climb trees, and range the woods a-days, if possible to find out the meeters, for then they were forced to meet in the fields.' At length he was stricken by the hand of God, and died a most wretched object.[211] The cruelties that were inflicted upon Dissenters are scarcely credible. Penn, the Quaker, gives this narrative of facts:—The widow's mite hath not escaped their hands; they have made her cow the forfeit of her conscience, not leaving her a bed to lie on, nor a blanket to cover her; and what is yet more barbarous, and helps to make up this tragedy, the poor helpless orphan's milk, boiling over the fire, was flung away, and the skillet made part of their prize; that, had not nature in neighbours been stronger than cruelty in informers and officers, to open her bowels for their relief, they must have utterly perished.[212] One of these infamous, hard-hearted wretches in Bedford, was stricken, soon after, with death; and such had been his notorious brutality, that his widow could not obtain a hearse, but was obliged to carry his body to the grave in a cart.

It is gratifying to leave these horrors—these stains upon our national history—for a moment, to record an event which took place about fifty years back. The Rev. S. Hillyard, the pastor of Bunyan's church, thus writes:—'When our meeting-house was lately repaired, we were allowed, by the Lord Lieutenant and the justices, to carry on our public worship, for a quarter of a year in the town-hall, where, if it had been standing in Mr. Bunyan's time, he must have been tried and committed to jail for preaching.' How different our position from that of our pilgrim forefathers.

The justices, if the law had allowed them, would, from the first, have prevented Bunyan's preaching. When they had the power, he possessed nothing to excite the cupidity of an informer: this, with the caution of his friends, saved him, for some months, from being apprehended; they met privately in barns, milk-houses, and stables, or in any convenient place in which they were not likely to be disturbed. In addition to these services, every opportunity was embraced to visit his friends—praying with them, and administering consolation, arming them with a steady resolve to be patient in suffering, and to trust in God for their safety and reward. At length an information was laid, and he was caught in the very act of worshipping God with some pious neighbours. Bunyan's account of this event is deeply interesting; but the want of sufficient space prevents my giving more than an abstract of it, referring the reader to his Grace Abounding for fuller details.

On November 12, 1660, as the winter was setting in, having been invited to preach at Samsell, in Bedfordshire, he prepared a sermon upon these words—'Dost thou believe in the Son of God?' (John 9:35); from which he intended 'to show the absolute need of faith in Jesus Christ, and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts whether they had faith or no.'[213] He had then

been a preacher of the glorious gospel of Christ for five or six years, without any interruption; for, although indicted, he had continued his useful career, and through grace had received great encouragement and eminent proofs of the Divine blessing. Francis Wingate, a neighbouring justice of the peace, having heard of the intended meeting, issued his warrant to bring the preacher before him. The intention of the magistrate was whispered about, and came to Bunyan's ears before the meeting was held, probably to give him an opportunity of escape. His friends, becoming alarmed for his safety, advised him to forego the opportunity. It was a trying moment for him; he had a beloved wife to whom he had not been long married, and four dear children, one of them blind, depending upon his daily labour for food. If he escaped, he might continue his stolen opportunities of doing good to the souls of men. He hesitated but for a few minutes for private prayer; he had hitherto shown himself hearty and courageous in preaching, and it was his business to encourage the timid flock. 'Therefore, thought I, if I should now run and make an escape, it will be of a very ill savour in the country; what will my weak and newly converted brethren think of it? If I should run, now there was a warrant out for me, I might, by so doing, make them afraid to stand when great words only should be spoken to them.' He retired into a close, privately, to seek Divine direction, and came back resolved to abide the will of God. It was the first attempt, near Bedford, to apprehend a preacher of the gospel, and he thus argued with himself—'If God, of his mercy, should choose me to go upon the forlorn hope, that is, to be the first that should be opposed for the gospel, if I should fly it might be a discouragement to the whole body that should follow after. And I thought that the world thereby would take occasion at my cowardliness, to have blasphemed the gospel.'[214] These considerations brought him to the noble resolution of fulfilling his duty, under all its difficulties and dangers. In these reasonings the same honourable decision of mind animated him which impelled Daniel, and the three Hebrew youths, to violate the wicked laws of the nation in which they lived, because these laws were opposed to the will of God. He and they, as well as the apostles, judged for themselves, and opposed statutes or ancient customs which, in their opinion, were contrary to the Divine law by which they were to be judged at the solemn and great day. Nor did they, in the prospect of the most dread personal sufferings, hesitate to follow the convictions of their minds. Some laws are more honoured in the breach than in the observance of them. The law of Pharaoh to destroy the male children of the Israelites, in ancient times, and the present Popish laws of Tuscany, that the Bible shall not be read, are laws so contrary to common sense, and the most sacred duties of man, that 'God dealt well' with those who broke them in Egypt, as he has ever dealt with those who have thus honoured him. The millions of prayers that were offered up for a blessing upon the confessors, Madiai, have been answered. Had they perished in the prisons of Tuscany, they would have joined the noble army of martyrs before the throne of God, to witness his judgments upon that persecuting church which has shed so much holy blood.

When Bunyan was advised to escape by dismissing the meeting, which consisted of about forty persons, he replied, 'No, by no means; I will not stir, neither will I have the meeting dismissed. Come, be of good cheer, let us not be daunted; our cause is good, we need not be ashamed of it; to preach God's Word is so good a work, that we shall be well rewarded if we suffer for that.'[215] All this took place about an hour before the officers arrived. The service was commenced with prayer at the time appointed, the preacher and hearers had their Bibles in their hands to read the text, when the constable and his attendants came in, and, exhibiting the warrant, ordered him to lave the pulpit and come down; but he mildly told him that he was about his Master's

business, and must rather obey his Lord's voice than that of man. Then a constable was ordered to fetch him down, who, coming up and taking hold of his coat, was about to remove him, when Mr. Bunyan fixed his eyes steadfastly upon him; having his Bible open in his hand, the man let go, looked pale, and retired; upon which he said to the congregation, 'See how this man trembles at the Word of God.' Truly did one of his friends say, 'he had a sharp, quick eye.' But being commanded in the king's name, he went with the officer, accompanied by some of his friends, to the magistrate's residence. Before they left, the constable allowed him to speak a few words to the people of counsel and encouragement. He declared that it was a mercy when called to suffer upon so good an account; that it was of grace that they had been kept from crimes, which might have caused their apprehension as thieves and murderers, or for some wickedness; but by the blessing of God it was not so, but, as Christians, they were called to suffer for well-doing; and that we had better be persecuted than the persecutors. The constable took him to the justice's house, but as he was from home, to save the expense and trouble of charging a watch to secure his prisoner, he allowed him to go home, one of his friends undertaking to be answerable for his appearance the next day. On the following morning they went to the constable and then to the justice. The celebrated Quaker, John Roberts, managed an affair of that kind better. There was plenty of time to have held and dismissed the meeting before the constable arrived, and then he might have done as Roberts did—made the best of his way to the magistrate's house, and demanded, 'Dost thou want me, old man?' and when asked whether or not he went to church, his ready reply was, 'Yes, sometimes I go to the church, and sometimes the church comes to me.'[216]

When Bunyan and the constable came before Justice Wingate, he inquired what the meeters did, and what they had with them; suspecting that they met armed, or for treasonable practices: but when the constable told him that they were unarmed, and merely assembled to preach and hear the Word, he could not well tell what to say. Justice Wingate was not the only magistrate who had felt difficulties as to the construction of the persecuting acts of 35 Eliz. and 15 Chas. II. Had he taken an opinion, as one of the justices at that time did, it might have saved him from the infamy and guilt of punishing an innocent man. The case was this:—'Two persons of insolent behaviour, calling themselves informers, demanded, on their evidence of having been present, without summons or hearing in presence of the accused, that a fine of £100 should be levied; they were at the meeting and heard no Common Prayer service.' The opinion was that there must be evidence showing the intent, and that the meeting was held under colour and pretence of any exercise of religion to concoct sedition.[217] Mr. Wingate asked Bunyan why he did not follow his calling and go to church? to which he replied, that all his intention was to instruct and counsel people to forsake their sins, and that he did, without confusion, both follow his calling and preach the Word. At this the angry justice ordered his commitment to jail, refusing bail, unless he would promise to give up preaching. While his mittimus was preparing, he had a short controversy with an old enemy of the truth, Dr. Lindale, and also with a persecuting justice, Mr. Foster, who, soon after, sorely vexed the people of God at Bedford. They tried their utmost endeavours to persuade him to promise not to preach; a word from him might have saved his liberty; but it was a word which would have sacrificed his religious convictions, and these were dearer to him than life itself. This was a trying moment, but he had been forewarned of his danger by the extraordinary temptation to sell Christ narrated in his Grace Abounding. His feelings, while they were conducting him to the prison, were so cheering as to enable him to forget his sorrows; he thus describes them—'Verily, as

I was going forth of the doors I had much ado to forbear saying to them, that I carried the peace of God along with me; and, blessed be the Lord, I went away to prison with God's comfort in my poor soul.'[218]

Tradition points out the place in which this eminently pious man was confined, as an ancient prison, built with the bridge over the river Ouse, supported on one of the piers near the middle of the river.[219] As the bridge was only four yards and a half wide, the prison must have been very small. Howard, the philanthropist, visited the Bedford prison, that which was dignified as the county jail about 1788, and thus describes it:—'The men and women felons associate together; their night-rooms are two dungeons. Only one court for debtors and felons; and no apartment for the jailer.'[220] Imagination can hardly realize the miseries of fifty or sixty pious men and women, taken from a place of public worship and incarcerated in such dens or dungeons with felons, as was the case while Bunyan was a prisoner. Twelve feet square was about the extent of the walls; for it occupies but one pier between the center arches of the bridge. How properly does the poor pilgrim call it a certain DEN! What an abode for men and women who had been made by God kings and priests—the heirs of heaven! The eyes of Howard, a Dissenter, penetrated these dens, these hidden things of darkness, these abodes of cruelty. He revealed what lay and clerical magistrates ought to have published centuries before, that they were not fit places in which to imprison any, even the worst of criminals. He denounced them, humanity shuddered at the discovery, and they were razed to their foundations. In this den God permitted his honoured servant, John Bunyan, to be incarcerated for more than twelve years of the prime of his life. A man, whose holy zeal for the salvation of sinners, whose disinterested labours, whose sufferings for Christ prove his apostolical descent much better than those who claim descent from popes, and Wolsey or Bonner—those fiends in human shape.

Bedford bridge was pulled down in the year 1811, when the present handsome bridge was built. One of the workmen employed upon the ruins found, among the rubbish, where the prison had stood, a ring made of fine gold, bearing an inscription which affords strong presumptive evidence that it belonged to our great allegorist. Dr. Abbot, a neighbouring clergyman, who had daily watched the labours of the workmen, luckily saw it, and saved it from destruction. He constantly wore it, until, drawing near the end of his pilgrimage, in 1817, he took it off his own finger and placed it upon that of his friend Dr. Bower, then curate of Elstow,[221] and at present the dean of Manchester, charging him to keep it for his sake. This ring must have been a present from some person of property, as a token of great respect for Bunyan's pious character, and probably from an indignant sense of his unjust and cruel imprisonment. By the kind permission of the dean, we are enabled to give a correct representation of this curious relic.[222][223]

Bunyan was thirty-two years of age when taken to prison. He had suffered the loss of his pious wife, whose conversation and portion had been so blessed to him. It is not improbable that her peaceful departure is pictured in Christiana's crossing the river which has no bridge. She left him with four young children, one of whom very naturally and most strongly excited his paternal feelings, from the circumstance of her having been afflicted with blindness. He had married a second time, a woman of exemplary piety and retiring modesty; but whose spirit, when roused to seek the release of her beloved husband, enabled her to stand unabashed, and full of energy and presence of mind, before judges in their courts, and lords in their mansions. When her partner was sent to jail, she was in that peculiar state that called for all his sympathy and his tenderest care. The shock was too severe for her delicate situation; she became

dangerously ill, and, although her life was spared, all hopes had fled of her maternal feelings being called into exercise. Thus did one calamity follow another; still he preserved his integrity.[224]

Bunyan was treated with all the kindness which many of his jailers dared to show him. In his times, imprisonment and fetters were generally companions. Thus he says—'When a felon is going to be tried, his fetters are still making a noise on his heels.'[225] So the prisoners in the Holy War are represented as being 'brought in chains to the bar' for trial. 'The prisoners were handled by the jailer so severely, and loaded so with irons, that they died in the prison.'[226] In many cases, prisoners for conscience' sake were treated with such brutality, before the form of trial, as to cause their death. By Divine mercy, Bunyan was saved from these dreadful punishments, which have ceased as civilization has progressed, and now cloud the narratives of a darker age.

After having lain in prison about seven weeks, the session was held at Bedford, for the county; and Bunyan was placed at the bar, indicted for devilishly and perniciously abstaining from coming to church to hear Divine service, and as a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king. In this indictment Bunyan is not described as 'of Elstow' but 'of Bedford.' Probably he had removed to Bedford soon after he joined Gifford's church. The bench was numerous, and presided over by Justice Keelin.[227] If this was Sergeant Kelynge who, the following year, was made Lord Chief-Justice, he was a most arbitrary tyrant, equaled or excelled only by Judge Jeffreys. It was before him that some persons were indicted for attending a conventicle; but it being only proved that they had assembled on the Lord's-day with Bibles in their hands without prayer-books, and there being no proof that their meeting was only under colour or pretence of religion, the jury acquitted them. Upon this he fined each of the jury-men one hundred marks, and imprisoned them till the fines were paid. Again, on a trial for murder, the prisoner being under suspicion of Dissent, was one whom the judge had a great desire to hang, he fined and imprisoned all the jury because, contrary to his direction, they brought in a verdict of manslaughter! Well was it said, that he was more fit to charge the Roundheads under Prince Rupert than to charge a jury. After a short career, he fell into utter contempt.[228] He entered into a long argument with the poor tinker, about using the liturgy of the Church of England, first warning him of his danger if he spake lightly of it. Bunyan argued that prayer was purely spiritual, the offering of the heart, and not the reading of a form. The justice declared—'We know the Common Prayer-book hath been ever since the apostles' time, and is lawful to be used in the church!!' It is surprising that such a dialogue was ever entered upon; either Keling was desirous of triumphing over the celebrated tinker, or his countenance and personal appearance commanded respect. For some cause he was treated with great liberality for those times; the extent of it may be seen by one justice asking him, 'Is your God Beelzebub?' and another declaring that he was possessed with the devil! 'All which,' says Bunyan, 'I passed over, the Lord forgive them!' When, however, the justice was worsted in argument, and acknowledged that he was not well versed in Scripture, he demanded the prisoner's plea, saying, 'Then you confess the indictment?' 'Now,' says Bunyan, 'and not till now, I saw I was indicted; and said—"This I confess, we have had many meetings together, both to pray to God, and to exhort one another; and that we had the sweet comforting presence of the Lord among us for our encouragement (blessed be his name!); therefore I confess myself guilty, and no otherwise."' This was recorded as a plea of guilty, and Keling resumed his natural ferocity. 'Then,' said he, 'hear your judgment. You must be had

back again to prison, and there lie for three months following; and then, if you do not submit to go to church to hear Divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found in this realm without special license from the king, you must stretch by the neck for it. I tell you plainly'; 'and so he bid my jailer have me away.' The hero answered—'I am at a point with you: if I were out of prison to-day, I would preach the gospel again to-morrow, by the help of God.'[229]

The statutes, by virtue of which this awful sentence was pronounced, together with the legal form of recantation used by those who were terrified into conformity, are set forth in a note to the Grace Abounding.[230] Bunyan was, if not the first, one of the first Dissenters who were proceeded against after the restoration of Charles II; and his trial, if such it may be called, was followed by a wholesale persecution. The king, as head of the Church of England, wreaked his vengeance upon all classes of Dissenters, excepting Roman Catholics and Jews.

The reign of Charles II was most disgraceful and disastrous to the nation, even the king being a pensioner upon the French court. The Dutch swept the seas, and threatened to burn London; a dreadful plague depopulated the metropolis—the principal part of which was, in the following year, with its cathedral, churches, and public buildings, destroyed by fire; plots and conspiracies alarmed the people; tyranny was triumphant; even the bodies of the illustrious dead were exhumed, and treated with worse than savage ferocity; while a fierce persecution raged throughout the kingdom, which filled the jails with Dissenters.

In Scotland, the persecution raged with still more deadly violence. Military, in addition to civil despotism, strove to enforce the use of the Book of Common Prayer. The heroic achievements and awful suffering of Scottish Christians saved their descendants from this yoke of bondage.[231]

A short account of the extent of the sufferings of our pious ancestors is given in the Introduction to the Pilgrim's Progress[232]—a narrative which would appear incredible did it not rest upon unimpeachable authority. It would be difficult to believe the records of the brutal treatment which the sufferers underwent had they not been handed down to us in the State Trials, and in public registers, over which the persecuted had no control. Two instances will show the extreme peril in which the most learned and pious men held their lives. John James, the pastor of a Baptist church in Whitechapel, was charged, upon the evidence of a perjured drunken vagabond named Tipler, a pipe-maker's journeyman, who was not present in the meeting, but swore that he heard him utter treasonable words. Notwithstanding the evidence of some most respectable witnesses, who were present during the whole service, and distinctly proved that no such words were used, Mr. James was convicted, and sentenced to be hung. His distracted wife saw the king, presented a petition, and implored mercy, when the unfeeling monarch replied, 'O! Mr. James; he is a sweet gentleman.' Again, on the following morning, she fell at his feet, beseeching his royal clemency, when he spurned her from him, saying, 'John James, that rogue, he shall be hanged; yea, he shall be hanged.' And, in the presence of his weeping friends, he ascended from the gibbet to the mansions of the blessed. His real crime was, that he continued to preach after having been warned not to do so by John Robinson, lieutenant of the Tower, properly called, by Mr. Crosby,[233] a devouring wolf, upon whose head the blood of this and other innocent Dissenters will be found. Another Dissenting minister, learned, pious, loyal, and peaceful, was, during Bunyan's time, marked for destruction. Thomas Rosewell was tried before the monster Jeffreys. He was charged, upon the evidence of two infamous informers, with having doubted the power of the king to cure the kings'

evil, and with saying that they should overcome their enemies with rams' horns, broken platters, and a stone in a sling. A number of most respectable witnesses deposed to their having been present; that no such words were uttered, and that Mr. Rosewell was eminent for loyalty and devoted attachment to the Government. Alas! he was a Dissenting teacher of high standing, of extensive acquirements, and of great earnestness in seeking the salvation of sinners; and, under the direction of that brutal judge, the venal jury found him guilty, and he was sentenced to be hung. This frightful sentence would have been executed but from a singular interposition of Providence. Sir John Talbot was present during the trial, and a stranger to Mr. Rosewell; but he was so struck with the proceedings, that he hastened to the king, related the facts, and added, 'that he had seen the life of a subject, who appeared to be a gentleman and a scholar, in danger, upon such evidence as he would not hang his dog on.' And added, 'Sire, if you suffer this man to die, we are none of us safe in our own houses.' At this moment Jeffreys came in, gloating over his prey, exulting in the innocent blood he was about to shed, when, to his utter confusion, the king said, 'Mr. Rosewell shall not die'; and his pardon was issued under the great seal.[234] Every Englishman should read the state trials of that period, recording the sufferings of Richard Baxter, William Penn, Sir H. Vane, and many others of our most pious forefathers; and they must feel that it was a miracle of mercy that saved the life of Bunyan, and gave him leisure to write not only his popular allegories, but the most valuable treatises in the English language upon subjects of the deepest importance.

When he entered the prison, his first and prayerful object was to levy a tax upon his affliction—to endeavour to draw honey from the carcass of the lion. His care was to render his imprisonment subservient to the great design of showing forth the glory of God by patient submission to His will. Before his commitment, he had a strong presentiment of his sufferings; his earnest prayer, for many months, was that he might, with composure, encounter all his trials, even to an ignominious death. This led him to the solemn consideration of reckoning himself, his wife, children, health, enjoyments, all as dying, and in perfect uncertainty, and to live upon God, his invisible but ever-present Father.

Like an experienced military commander, he wisely advises every Christian to have a reserve for Christ in case of dire emergency. 'We ought to have a reserve for Christ, to help us at a dead lift. When profession and confession will not do; when loss of goods and a prison will not do; when loss of country and of friends will not do; when nothing else will do, then willingly to lay down our lives for his name.'[235] In the midst of all these dread uncertainties, his soul was raised to heavenly contemplations of the future happiness of the saints of God.

It is deeply impressive to view a man, with gigantic intellect, involved in the net which was laid to trammel his free spirit, disregarding his own wisdom; seeking guidance from heaven in earnest prayer, and in searching the sacred Scriptures; disentangling himself, and calmly waiting the will of his heavenly Father. Still he severely felt the infirmities of nature. Parting with his wife and children, he described as 'the pulling the flesh from the bones. I saw I was as a man who was pulling down his house upon the head of his wife and children; yet, thought I, I must do it.'[236] His feelings were peculiarly excited to his poor blind Mary.[237] 'O! the thoughts of the hardships my poor blind one might go under, would break my heart in pieces.' It is one of the governing principles of human nature, that the most delicate or afflicted child excites our tenderest feelings. 'I have seen men,' says Bunyan, 'take most care of, and best provide for those of their children that have been most infirm and helpless; and our Advocate "shall gather his lambs with

his arms, and carry them in his bosom.'"[238] While in this state of distress, the promise came to his relief—'Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.' He had heard of the miseries of those banished Christians who had been sold into slavery, and perished with cold and calamities, lying in ditches like poor, forlorn, desolate sheep.

At the end of three months he became anxious to know what the enemies of the cross intended to do with him. His sentence was transportation and death, unless he conformed. To give up or shrink from his profession of Christ, by embracing the national forms and submitting his conscience to human laws, he dared not. He resolved to persevere even at the sacrifice of his life. To add to his distress, doubts and fears clouded his prospects of futurity; 'Satan,' said he, 'laid hard at me to beat me out of heart.' At length he came to the determination to venture his eternal state with Christ, whether he had present comfort or not. His state of mind he thus describes—'If God doth not come in (to comfort me) I will leap off the ladder, even blindfold, into eternity, sink or swim, come heaven, come hell. Lord Jesus, if thou wilt catch me, do; I will venture all for thy name.' From this time he felt a good hope and great consolation.

The clerk of the peace, Mr. Cobb, was sent by the justices to persuade him to conform, and had a very long and interesting conference with him in the prison. This shows that the magistrates were well convinced that he was a leader in nonconformity, who, if brought over, would afford them a signal triumph. In fact, he was called, by a beneficed clergyman, 'the most notorious schismatic in all the county of Bedford.'[239] It is perhaps to the arguments of Cobb that he refers in his Advice to Sufferers. 'The wife of the bosom lies at him, saying, O do not cast thyself away; if thou takest this course, what shall I do? Thou hast said thou lovest me; now make it manifest by granting this my small request—Do not still remain in thine integrity. Next to this come the children, which are like to come to poverty, to beggary, to be undone, for want of wherewithal to feed, and clothe, and provide for them for time to come. Now also come kindred, and relations, and acquaintance; some chide, some cry, some argue, some threaten, some promise, some flatter, and some do all to befool him for so unadvised an act as to cast away himself, and to bring his wife and children to beggary for such a thing as religion. These are sore temptations.'[240] It was during this period of his imprisonment that the mad attempt was made, by Venner and his rabble, to overturn the government. This was pressed upon Bunyan as a reason why he should not hold meetings for religious exercises, but rely upon his more private opportunities of exhorting his neighbours. In reply to this, Mr. Cobb is reminded of Bunyan's well-known loyalty, which would become useful in proportion to his public teaching. It was a pleasing interview, which, while it did not for a moment shake his determination, led him to thank Mr. Cobb for his civil and meek discourse, and to ejaculate a heartfelt prayer—'O that we might meet in heaven.'[241] The whole of it is reprinted at the end of the Grace Abounding, and it shows that God gave him favour even with his persecutors. It Is not surprising that such a prisoner should have won the good opinion of his jailer, so that he was permitted the consolation of seeing his relatives and friends, who ministered to his comforts.

When the time arrived for the execution of the bitterest part of his sentence, God, in his providence, interposed to save the life of his servant. He had familiarized his mind with all the circumstances of a premature and appalling death; the gibbet, the ladder, the halter, had lost much of their terrors; he had even studied the sermon he would then have preached to the concourse of spectators. At this critical time the king's coronation took place, on April 23, 1661. To garnish this grand ceremony, the king had ordered the release of numerous prisoners of certain classes, and within that description of

offences was that for which Bunyan was confined. The proclamation allowed twelve months' time to sue out the pardon under the great seal, but without this expensive process thousands of vagabonds and thieves were set at liberty, while, alas, an offence against the church was not to be pardoned upon such easy terms. Bunyan and his friends were too simple, honest, and virtuous, to understand why such a distinction should be made. The assizes being held in August, he determined to seek his liberty by a petition to the judges. The court sat at the Swan Inn, and as every incident in the life of this extraordinary man excites our interest, we are gratified to have it in our power to exhibit the state of this celebrated inn at that time.

Having written his petition, and made some fair copies of it, his modest, timid wife determined to present them to the judges. Her heroic achievements—for such they deserve to be called—on behalf of her husband, are admirably narrated by Bunyan, the whole of which is reprinted in our first volume,[243] and deserves a most attentive perusal. Want of space prevents us repeating it here, or even making extracts from it. She had previously traveled to London with a petition to the House of Lords, and entrusted it to Lord Barkwood, who conferred with some of the peers upon it, and informed her that they could not interfere, the king having committed the release of the prisoners to the judges. When they came the circuit and the assizes were held at Bedford; Bunyan in vain besought the local authorities that he might have liberty to appear in person and plead for his release. This reasonable request was denied, and, as a last resource, he committed his cause to an affectionate wife. Several times she appeared before the judges; love to her husband, a stern sense of duty, a conviction of the gross injustice practiced upon one to whom she was most tenderly attached, overcame her delicate, modest, retiring habits, and forced her upon this strange duty. Well did she support the character of an advocate. This delicate, courageous, high-minded woman appeared before Judge Hale, who was much affected with her earnest pleading for one so dear to her, and whose life was so valuable to his children. It was the triumph of love, duty, and piety, over bashful timidity. Her energetic appeals were in vain. She returned to the prison with a heavy heart, to inform her husband that, while felons, malefactors, and men guilty of misdemeanours were, without any recantation or promise of amendment, to be let loose upon society to grace the coronation, the poor prisoners for conscience' sake were to undergo their unjust and savage sentences. Or, in plain words, that refusing to go to church to hear the Common Prayer was an unpardonable crime, not to be punished in any milder mode than recantation, or transportation, or the halter. With what bitter feelings must she have returned to the prison, believing that it would be the tomb of her beloved husband! How natural for the distressed, insulted wife to have written harsh things against the judge! She could not have conceived that, under the stately robes of Hale, there was a heart affected by Divine love. And when the nobleman afterwards met the despised tinker and his wife, on terms of perfect equality, clothed in more glorious robes in the mansions of the blessed, how inconceivable their surprise! It must have been equally so with the learned judge, when, in the pure atmosphere of heaven, he found that the illiterate tinker, harassed by poverty and imprisonment, produced books, the admiration of the world. As Dr. Cheever eloquently writes—'How little could he dream, that from that narrow cell in Bedford jail a glory would shine out, illustrating the grace of God, and doing more good to man, than all the prelates and judges of the kingdom would accomplish.'[244]

Bunyan was thus left in a dreary and hopeless state of imprisonment, in which he continued for somewhat more than twelve years, and it becomes an interesting inquiry

how he spent his time and managed to employ his great talent in his Master's service. The first object of his solicitude would be to provide for his family, according to 1 Timothy 5:8. How to supply his house with bare necessaries to meet the expenses of a wife and four children, must have filled him with anxiety. The illness, death, and burial of his first beloved wife, had swept away any little reserve which otherwise might have accumulated, so that, soon after his imprisonment commenced, before he could resume any kind of labour, his wife thus pleaded with the judge for his liberty, 'My lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon but the charity of good people.' How inscrutable are the ways of Providence; the rich reveling in luxury while using their wealth to corrupt mankind, while this eminent saint, with his family, were dependent upon charity! As soon as he could get his tools in order he set to work; and we have the following testimony to his industry by a fellow-prisoner, Mr. Wilson, the Baptist minister, and of Charles Doe, who visited him in prison:—'Nor did he, while he was in prison, spend his time in a supine and careless manner, nor eat the bread of idleness; for there have I been witness that his own hands have ministered to his and his family's necessities, making many hundred gross of long tagged laces, to fill up the vacancies of his time, which he had learned to do for that purpose, since he had been in prison. There, also, I surveyed his library, the least, but yet the best that e'er I saw—the Bible and the Book of Martyrs.[245] And during his imprisonment (since I have spoken of his library), he writ several excellent and useful treatises, particularly The Holy City, Christian Behaviour, The Resurrection of the Dead, and Grace Abounding to the Chief of Sinners.'[246] Besides these valuable treatises, Charles Doe states that, of his own knowledge, in prison Bunyan wrote The Pilgrim's Progress, the first part, and that he had this from his own mouth.[247] In addition to the demonstration of this important fact contained in the introduction to The Pilgrim's Progress, there ought to have been added, Bunyan's statement made in introducing his second part:—'Now, having taken up my lodgings in a wood about a mile off the place': no longer in 'a den,' but sheltered, in a wood, in a state of comparative, but not of perfect liberty, about a mile distant from the den in which he wrote his first part. Whether this may refer to his former cottage at Elstow, of which there is great doubt, or to the house he occupied in Bedford after his release, they were equally about a mile from the jail. He certainly means that the two parts were not written in the same place, nor is there a shadow of a doubt as to the fact that in prison the great allegory was conceived and written. Well might Mr. Doe say, 'What hath the devil or his agents got by putting our great gospel minister in prison?' They prevented his preaching to a few poor pilgrims in the villages round Bedford, and it was the means of spreading his fame, and the knowledge of the gospel, by his writings, throughout the world. Thus does the wrath of man praise God. In addition to the works above enumerated, he also published some extremely valuable tracts, several editions of a work which ought to be read by all young Christians—A Treatise on the Covenants of the Law and of Grace; several editions of Sighs from Hell; A Map of Salvation and Damnation; The Four Last Things, a poem; Mount Ebal and Gerizim, or, Redemption from the Curse, a poem; Prison Meditations, a poem: the four last are single sheets, probably sold by his children or friends to assist him in obtaining his livelihood: Justification by Faith in Jesus Christ, 4to; Confession of His Faith and Reason of His Practice. The most remarkable treatise which he published while in confinement, is on prayer, from the words of the apostle, 'I will pray with the spirit and with the understanding also.' His attention had been fixed on this subject when his free-born spirit was roused by the threat of Justice Keeling, 'Take heed of speaking irreverently of

the Book of Common Prayer, for if you do you will bring great damage upon yourself.' Bunyan had formed his ideas of prayer from heartfelt experience; it is the cry of the burthened, sinking sinner, 'Lord save us, we perish'; or adoration rising from the heart to the throne of grace, filled with hopes of pardon and immortality. In his estimation, any form of human invention was an interference with the very nature of prayer, and with the work of the Holy Spirit, who alone can inspire our souls with acceptable prayer.

In expressing his views upon this all-important subject, Bunyan was simply guided by a sense of duty. Fear of the consequences, or of offending his enemies, never entered his mind. He felt that they were in the hands of his heavenly Father, and that all their malice must be over-ruled for good. Notwithstanding his solemn warning not to speak irreverently of the book, his refusal to use which had subjected him to severe privations and the fear of a halter, this Christian hero was not daunted, but gives his opinion of it with all that freedom and liberty which he considered essential to excite in his fellow-men inquiries as to its origin and imposition.

It is not my province to enter into the controversy whether in public worship a form of prayer ought to be used. Let every one be persuaded in his own mind; but to pass a law denouncing those that refuse to use a prescribed form as worthy of imprisonment, transportation, or death, is an attack upon the first principles of Christianity. To punish those who spoke irreverently of it, was almost an acknowledgment that it would not bear investigation. To speak of the book as in his serious judgment it deserved, was not that mark of sectarianism which Romaine exhibited when he called the beautiful hymns of Dr. Watts, which are used so much in public worship among Dissenters, 'Watts' jingle,' and 'Watts' whims!'[248] No answer appears to have been published to Bunyan's extremely interesting volume until twelve years after the author's death, when a reply appeared under the title of Liturgies Vindicated by the Dissenters, or the Lawfulness of Forms of Prayer proved against John Bunyan and the Dissenters. 1700. This is a very rare and curious volume. The author, as usual in such controversies, deals wholesale in invective, and displays all the ability of a sophist.

The Christian world is indebted to Dr. Cheever for a beautiful picture of Bunyan's devotional exercise in his cell. 'It is evening; he finishes his work, to be taken home by his dear blind child. He reads a portion of Scripture, and, clasping her small hands in his, kneels on the cold stone floor, and pours out his soul to God; then, with a parting kiss, dismisses her to her mother. The rude lamp glimmers on the table; with his Bible, pen, and paper, he writes as though joy did make him write. His face is lighted as from the radiant jasper walls of the celestial city. He clasps his hands, looks upward, and blesses God for his goodness. The last you see of him—is alone, kneeling on the prison floor; he is alone with God.'

Charles Doe, who manifested most laudable anxiety to hand down the works of Bunyan to posterity, bears honourable testimony to his conduct while in prison. 'It was by making him a visit in prison that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a man of an excellent spirit, zealous for his master's honour, and cheerfully committing all his own concernments unto God's disposal. When I was there, there were about sixty Dissenters besides himself there, taken but a little before at a religious meeting at Kaistoe, in the county of Bedford; besides two eminent Dissenting ministers, Mr. Wheeler and Mr. Dun (both very well known in Bedfordshire, though long since with God[249]), by which means the prison was very much crowded; yet, in the midst of all that hurry which so many new-comers occasioned, I have heard Mr. Bunyan both preach and pray with that mighty spirit of faith and plerophory of divine assistance that has made me stand and wonder.'[250]

Here they could sing, without fear of being overheard; no informers prowling round. The world was shut out; and, in communion with heaven, they could forget their sorrows, and have a rich foretaste of the inconceivable glory of the celestial city. It was under such circumstances that Bunyan preached one of his most remarkable sermons, afterwards published under the title of The Holy City or the New Jerusalem, 1665.
'Upon a certain first-day, being together with my brethren in our prison-chamber, they expected that, according to our custom, something should be spoken out of the Word for our mutual edification. I felt myself, it being my turn to speak, so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of truth with life and evidence. At last I cast mine eye upon this prophecy, when, after considering awhile, methought I perceived something of that jasper in whose light you find this holy city descended; wherefore, having got some dim glimmering thereof, and finding a desire to see farther thereinto, I with a few groans did carry my meditations to the Lord Jesus for a blessing, which he did forthwith grant, and helping me to set before my brethren, we did all eat, and were well refreshed; and behold, also, that while I was in the distributing of it, it so increased in my hand, that of the fragments that we left, after we had well dined, I gathered up this basketful. Wherefore, setting myself to a more narrow search, through frequent prayer, what first with doing and then with undoing, and after that with doing again, I thus did finish it.
'[251] To this singular event the religious public are indebted for one of Bunyan's ablest treatises, full of the striking sparkles of his extraordinary imagination. It was a subject peculiarly adapted to display his powers—the advent of New Jerusalem, her impregnable walls and gates of precious stones, golden streets, water of life, temple, and the redeemed from all nations flocking into it.[252]
In these times of severe persecution, two of the church members, S. Fenn and J. Whiteman, were ordained joint pastors. Fenn has just been delivered out of prison; yet they ventured to brave the storm, and in this year, although the lions prowled before the porch, a number were added to the church. Thus was their little Jerusalem built 'even in troublous times.'
Bunyan's popularity and fame for wisdom and knowledge had spread all round the country, and it naturally brought him visitors, with their doubts, and fears, and cases of conscience. Among these a singular instance is recorded in the Life of Badman. 'When I was in prison,' says the narrator, 'there came a woman to me that was under a great deal of trouble. So I asked her, she being a stranger to me, what she had to say to me? She said she was afraid she should be damned. I asked her the cause of those fears. She told me that she had, some time since, lived with a shopkeeper at Wellingborough, and had robbed his box in the shop several times of money, and pray, says she, tell me what I shall do? I told her I would have her go to her master, and make him satisfaction. She said she was afraid lest he should hang her. I told her that I would intercede for her life, and would make use of other friends to do the like; but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him before he sees you? and with that I asked her master's name. But all she said in answer to this was, pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own; and I never saw here again.'[253] He adds, 'I could tell you of another, that came to me with a like relation concerning herself, and the robbing of her mistress.'
To his cruel imprisonment the world is indebted for the most surprising narrative of a new birth that has ever appeared. It was there that he was led to write the Grace Abounding to the Chief of Sinners. He displays in the preface his deep interest in the

spiritual welfare of those who had been born under his ministry. He rejoices in their happiness, even while he was 'sticking between the teeth of the lions in the wilderness. I now again, as before from the top of shenir and Hermon, so now from the lions' dens, from "the mountains of the leopards," do look yet after you all, greatly longing to see your safe arrival into the desired haven.'[254] How natural it was that, while narrating his own experience, he should be led to write a guide to pilgrims through time to eternity, and that it should be dated from 'the den!'

'And thus it was: I writing of the way
And race of saints, in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory.'[255]

Any one possessing powers of imagination, to whom the adventures of Christian are familiar, would, on reading the Grace Abounding, be continually struck with the likeness there drawn of the pilgrim—the more he contemplates the two pictures of Christian experience, so much the more striking is their similarity. The one is a narrative of facts, the other contains the same facts allegorized. Thus, by an irresistible impulse from heaven upon the mind of a prisoner for Christ, did a light shine forth from the dungeon on Bedford bridge which has largely contributed to enlighten the habitable globe. The Pilgrim has been translated into most of the languages and dialects of the world. The Caffrarian and Hottentot, the enlightened Greek and Hindoo, the remnant of the Hebrew race, the savage Malay and the voluptuous Chinese—all have the wondrous narrative in their own languages. Bunyan was imprisoned by bigots and tyrants, to prevent his being heard or known; and his voice, in consequence, reaches to the ends of the earth. Let every wretched persecutor contemplate this instance of God's over-ruling power. You will surely plunge the avenging sword into your own vitals if, by persecution, you vainly endeavour to wound the saints of the living God. You may make hypocrites throw off their disguise. The real Christian may be discouraged, but he perseveres. He feels the truth of Bunyan's quaint saying, 'the persecutors are but the devil's scarecrows, the old one himself lies quat'; while the eye of God is upon him to save the children of Zion.[256] His otherwise dreary imprisonment was lightened, and the time beguiled by these delightful writings. His fellow-prisoners were benefited by hearing him read his pilgrim's adventures. But this has been so fully displayed in the introduction to the Pilgrim that any further notice is unnecessary.[257]

While busily occupied with his Grace Abounding and Pilgrim's Progress, he wrote a poetical epistle in answer to the kind inquiries of his numerous friends and visitors. After thanking them for counsel and advice, he describes his feelings in prison. His feet stood on Mount Zion; his body within locks and bars, while his mind was free to study Christ, and elevated higher than the stars. Their fetters could not tame his spirit, nor prevent his communion with God. The more his enemies raged, the more peace he experienced. In prison he received the visits of saints, of angels, and the Spirit of God. 'I have been able to laugh at destruction, and to fear neither the horse nor his rider. I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world.'[258] If his ears were to be pierced in the pillory, it would be only 'to hang a jewel there.' The source of his happy feelings is well expressed in one of the stanzas:—

'The truth and I were both here cast
Together, and we do
Lie arm in arm, and so hold fast

Each other; this is true.'[259]

Yes, honest John Bunyan, the world at large now gives you credit for the truth of that saying.

How strange must it seem to the luxurious worldling, with his bed of down and splendid hangings, but aching heart, to hear of the exquisite happiness of the prisoner for Christ on his straw pallet! 'When God makes the bed,' as Bunyan says, 'he must needs be easy that is cast thereon; a blessed pillow hath that man for his head, though to all beholders it is hard as a stone.'[260] In the whole course of his troubles, he enjoyed the sympathy of his family and friends. his food was brought daily, and such was the veneration in which his memory was embalmed, that the very jug in which his broth was taken to the prison has been preserved to this day.[261]

In the midst of all his sufferings he murmurs not nor for a moment gives way to revenge; he leaves the persecutor in the hands of God. Stand off, Christian; pity the poor wretch that brings down upon himself the vengeance of God. Your pitiful arm must no strike him—no, stand by, 'that God may have his full blow at him in his time. Wherefore he saith avenge not yourself—"Vengeance is mine, saith the Lord." Give place, leave such an one to be handled by me.'[262]

'There are several degrees of suffering for righteousness—the scourge of the tongue, the ruin of an estate, the loss of liberty, a gaol, a gibbet, a stake, a dagger. Now answerable to these are the comforts of the Holy Ghost, prepared like to like, part proportioned to part, only the consolations are said to abound.'[263] The mind of Bunyan was imbued with these sentiments; baptized into them, and consequently elevated far above the fear of what man could do unto him. Yes, he knew the power of God. 'He can make those things that in themselves are most fearful and terrible to behold, the most delightful and most desirable things. He can make a gaol more beautiful than a palace, restraint more sweet by far than liberty, and the reproach of Christ greater riches than the treasures of Egypt.'[264]

The Bible, that heavenly storehouse, was opened to him: 'I never had, in all my life, so great an inlet into the Word of God as now.'[265] 'I have had sweet sights of forgiveness and of the heavenly Jerusalem. I have seen here that which, while in this world, I shall never be able to express.'

About a year before he was set at liberty he received a very popular work, written by Edward Fowler, a Bedfordshire clergyman, who was soon after elevated to the see of Gloucester. It was entitled The Design of Christianity, and professed to prove that the object of the Saviour was merely to place man in a similar position to that of Adam before the fall. It is an extremely learned production, full of Greek and Latin quotations; but, in Bunyan's estimation, it aimed a deadly blow at the foundations of Christianity. To restore man to Adam's innocency, and then to leave him to cope with Satanic subtlety, was to cut off all hopes of salvation. It was brought to him in February 1672, and in the very short period of forty-two days, Fowler's theory was most completely demolished by Bunyan's Defence of the Doctrine of Justification, 4to, dated from prison, the 27th of the 12th Month, 1671 (27th March, 1672). This was answered by a small 4to volume, entitled Dirt Wiped Off. Bunyan had used some harsh epithets; but the clergyman, or his curate, beat the tinker in abusive language. He had been by this time promoted to the rectory of Cripplegate. For an account of this controversy, the reader is referred to the introduction to Bunyan's work on Justification, and to that to the Pilgrim's Progress.[266] The impression it made upon the public mind is well expressed in a rude rhyme, made by an anonymous author, in his Assembly of Moderate Divines:

'There's a moderate Doctour at Cripplegate dwells,
Whom Smythes his curate in trimming excells;
But Bunyan a tinker hath tickled his gills.'

The last work that he wrote in prison was the confession of his faith, and reason of his practice as to mixed communion, not with the world, but with saints of other denominations. As this plunged him into a fearful controversy with his Dissenting brethren (Baptists, Independents, and Presbyterians), a notice of it will more properly be introduced in our account of that conflict. He had been incarcerated nearly twelve years, and had determined to suffer to the end. Here he found time 'to weigh, and pause, and pause again, the grounds and foundations of those principles for which he suffered,' and he was a Nonconformist still. 'I cannot, I dare not now revolt or deny my principles, on pain of eternal damnation,'[267] are his impressive words. 'Faith and holiness are my professed principles, with an endeavour to be at peace with all men. Let they themselves be judges, if aught they find in my writing or preaching doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged or banished for ever, according to their tremendous sentence. If nothing will do unless I make of my conscience a continual butchery and slaughter-shop, unless putting out my own eyes, I commit me to the blind to lead me, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even until the moss shall grow over mine eye-brows, rather than to violate my faith and principles.'[268] The allusion to moss growing on his eye-brows most probably referred to the damp state of his den or dungeon.

The continuation to the Grace Abounding, written by a friend, and published four years after his decease, divides his imprisonment into three periods; but as Bunyan makes it one continued imprisonment, there can be no doubt but that it was a long, dreary confinement; during which the testimony of his friend, Samuel Wilson, is, that it was 'an uncomfortable and close prison, and sometimes under cruel and oppressive jailers.' The division into three parts most probably alludes to the severity or liberality of his jailers. He had at times, while a prisoner, an extraordinary degree of liberty; like Joseph in Egypt, some of his jailers committed all to his hands. There can be little doubt but that he went from the prison to preach in the villages or woods, and at one time went to London to visit his admiring[269] friends; but this coming to the ears of the justices, the humane jailer had well nigh lost his place, and for some time he was not permitted to look out at the door. When this had worn off, he had again opportunities of visiting his church and preaching by stealth. It is said that many of the Baptist congregations in Bedfordshire owe their origin to his midnight preaching.

Upon one occasion, having been permitted to go out and visit his family, with whom he intended to spend the night, long before morning he felt so uneasy that at a very late hour he went back to the prison. Information was given to a neighbouring clerical magistrate that there was strong suspicion of Bunyan having broke prison. At midnight, he sent a messenger to the jail, that he might be a witness against the merciful keeper. On his arrival, he demanded, 'Are all the prisoners safe?' the answer was, 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' He was called up and confronted with the astonished witness, and all passed off well. His kind-hearted jailer said to him, 'You may go out when you will, for you know much better when to return than I can tell you.'[270]

During these twelve terrible years, and particularly towards the end of his imprisonment, the members and elders of his church at Bedford suffered most severely, a very

abridged account of which is given in the introduction to the Pilgrim's Progress.[271] The set time for his liberation was now drawing near, but the singular means by which it was accomplished must be reserved for our next chapter.

PERIOD SIXTH.

BUNYAN IS DELIVERED FROM PRISON—CONTROVERSY WITH THE CHRISTIAN CHURCH ON THE SUBJECT OF THE LORD'S SUPPER—PUBLISHES THE PILGRIM'S PROGRESS, AND MANY BOOKS, AND BECOMES EXTREMELY POPULAR—HIS DECEASE AND CHARACTER.

As Charles II felt himself securely seated on his throne, his design to establish an absolute monarchy became more and more apparent. The adulation of his professed friends, and the noisy popularity with which he was greeted, appear to have fostered his crafty designs to rid himself of parliamentary government. His whole conduct was that of a Papist, who keeps no faith with Protestants; or of a statesman, whose religion, honour, and truthfulness, were wholly subservient to expediency. To further his object, he formed a council of five noblemen, two of whom were Roman Catholics, and the other three either careless as to religion or professed infidels. The first letter of their names formed the word CABAL. Aided by these he sought to extinguish liberty, and extirpate the Protestant faith.[272] To furnish himself with the means of indulging his unbridled passions, he, like a buccaneer, seized the Dutch merchantmen returning from India and Smyrna, without any declaration of war, and laid his hands upon all the money borrowed of his merchants which had been deposited in the exchequer. He then united himself with France to destroy Holland, the stronghold of liberty. To gratify the Roman Catholics, and conciliate the Dissenters, he issued a declaration in favour of liberty of conscience, the seal to which he afterwards broke with his own hands,[273] but he could not prevent a considerable degree of religious liberty arising from such vacillating conduct.

Bunyan, who had secured the confidence and esteem of his jailer, now found his prison more like a lodging-house, and enjoyed great privileges. He frequently, if not regularly, attended the church meetings, and preached with some degree of publicity. The church at Bedford was at this time in want of a pastor, and their eyes were naturally fixed upon Bunyan to succeed to that important office. There were two weighty considerations that required Divine guidance in coming to a conclusion. One was, whether it might injuriously affect the prisoner's comforts, and the other was, the propriety of making choice of a Christian brother to be their ministering elder, while incarcerated in a jail. Feeling these difficulties, the church held several meetings on the subject, the minutes of which are very interesting. The first was held at Hawnes, on the 24th of the eighth month (October) 1671, when 'the improvement of the gifts of the church, and their disposal in an orderly way, were proposed to consideration, that God might be sought for direction therein; and a time further to consider and debate thereof, was appointed this day seven-night, at evening, at Bedford, where the principal brethren were desired for that purpose to come together, at brother John Fenn's; and a church-meeting was appointed to be there that day week. The church was also minded to seek God about the choice of brother, Bunyan to the office of elder, that their way in that respect may be cleared up to them.' At a meeting held at Bedford, on the last day of the ninth month (November), there was appointed another meeting 'to pray and consult about concluding the affair before propounded, concerning gifts of the brethren to be improved, and the choice of brother Bunyan to office, at Gamlingay, on the 14th day, and at Hawnes, the 20th, and at Bedfod, the 21st of the same instant, which it was desired might be a general meeting.' After all this jealous care, and these fervent applications to the throne of grace for divine guidance, the result was most gratifying.

'At a full assembly of the church at Bedford, the 21st of the tenth month,[274] after much seeking God by prayer and sober conference formally had, the congregation did at this meeting, with joynt consent, signified by solemn lifting up of their hands, call forth and appoint our brother John Bunyan to the pastoral office or eldership. And he accepting thereof, gave himself up to serve Christ and his Church, in that charge, and received of the elders the right hand of fellowship, after having preached fifteen years.' The choice thus solemnly made, was ratified by the abundant blessings of heavenly union and great prosperity—no stranger or novice, but one whose preaching and writings had proved most acceptable to them for a series of years—on that had been owned and blessed of his God, and whom the church delighted to honour.

At the same church meeting, 'The congregation having had long experience of the faithfulness of brother John Fenn in his care for the poor, did after the same manner solemnly choose him to the honourable office of a deacon, and committed their poor and purse to him, and he accepted thereof, and gave himself up to the Lord and them in that service.' The church did also determine to keep the 26th inst. as a day of fasting and prayer, both here, and at Hawnes, and at Gamlingay, solemnly to commend to the grace of God brother Bunyan and brother Fenn, and to entreat his gracious assistance and presence with them in their respective works, whereunto he hath called them.

The most extraordinary circumstance that took place at this time was, that while Bunyan was a prisoner in a wretched dungeon for preaching the glad tidings of salvation, or, in the mysterious legal jargon of the period, 'holding conventicles,' he received his Majesty's license to preach, and thus to hold conventicles—it was one of the first that was granted. His Majesty continued to keep him a prisoner for preaching more than six months after he had licensed him to preach!! At the same time that the permission to preach was granted to Bunyan, the house of Josiah Roughed, Bedford, was licensed by his Majesty's command, for the use of such as do not conform to the Church of England. In this John Bunyan was authorized to teach, or in any other licensed place.[275] These were among the first licenses that were granted. The present highly-respected pastor of the church considers that this license does not refer to Roughed's private dwelling, but rather to 'an edifice or a barn, purchased of Robert Crompton, Esq., with a piece of ground adjoining it,' in the parishes of St. Paul and Cuthbert, for £50, in 1672, by Roughed, Bunyan, Fenn, and others, and which was released by Fenn to Bunyan and others, November 10, 1681, two days before Fenn's death. This building having been properly fitted up by voluntary contribution, became permanently occupied by the church as its place of meeting, until the old chapel was erected in 1707. From this we may conclude that Bunyan was engaged in his worldly occupation as a brazier, in the year that he obtained his release from prison, and to 1681.

How utterly contemptible does any Government become when they tamper with spiritual worship. At one period they punished Dissenters with imprisonment, transportation, and, to use Judge Keeling's elegant expression in his sentence on Bunyan, 'to stretch by the neck for it'; and anon, the very same Government, under the same king, gives them license to dissent! Human laws affecting religion can never be the standard of morality; to read the Bible is considered to be sin in Tuscany, and righteousness in Britain. The release of this great and pious man from his tedious imprisonment, has been hitherto involved in a cloud of mystery, which it will be our happiness to disperse, while we record that event in a clear, indisputable narrative of facts. His earlier biographer, Mr. Doe, not having access to archives which the lapse of time has now rendered available, attributed his release to the influence of Bishop

Barlow, by the interference of Dr. Owen. It is narrated in the life of Dr. Owen, published in 1721:—'The doctor had some friends also among the bishops, Dr. Barlow, formerly his tutor, then bishop of Lincoln, who yet upon a special occasion failed him, when he might have expected the service of his professed friendship. The case was this, Mr. John Bunyan had been confined to a jail twelve years, upon an excommunication for Nonconformity. Now there was a law, that if any two persons will go to the bishop of the diocese, and offer a cautionary bond, that the prisoner shall conform in half a year, the bishop may release him upon that bond; whereupon a friend of this poor man desired Dr. Owen to give him his letter to the bishop in his behalf, which he readily granted. It was soon after the discovery of the Popish plot, when this letter was carried to the bishop, who having read it, desired "a little time to consider of it, and if I can do it, you may be assured of my readiness." He was waited upon again in about a fortnight, and his answer was, "I would desire you to move the Lord Chancellor in the case, and, upon his order, I will do it." To which it was replied, "this method would be chargeable, and the man was poor, not able to expend so much money; and, being satisfied he could do it legally, it was hoped his Lordship would remember his promise, there being no straining a point in the case. But he would do it upon no other terms, which at last was done, and the poor man released." And for this we are told that "Mr. Bunyan returned him his unfeigned thanks, and often remembered him in his prayers, as, next to God, his deliverer.'" The whole of this story, so far as it relates to Bunyan, is not only improbable, but utterly impossible. Bunyan was never excommunicated, and he was certainly released from prison two or three years previous to Dr. Barlow becoming a bishop. The critical times to which he alludes, refer doubtless to the Popish plot, which took place in 1678, Bunyan having been released in 1672. The probability is, that Dr. Owen did about 1678 apply to the bishop of Lincoln for the release of some poor prisoner under sentence of excommunication, it being his province to release such prisoners upon their making peace with the Church. If this person was a friend of Bunyan's, his prayers for the bishop, and acknowledgments for this act of kindness, are readily accounted for. That Barlow had nothing to do with Bunyan's release is now perfectly clear; because all, even the minutest particulars relative to it, have been discovered. This is a very romantic history, and necessarily leads us back to the battle of Worcester. At this battle, the republicans were numerous, well disciplined, and led by experienced officers; the royal army was completely routed, and its leaders, who survived the battle, were subject to the severest privations. Charles found refuge at Boscobel House, and, disguised as a woodcutter, was hid in an oak. His adventures and hair-breadth escapes fill a volume:—the parliament offered one thousand pounds reward for his apprehension. At length, after wandering in various disguises forty days, he arrived at Brighton, then a small fishing town, and here his friends succeeded in hiring a fishing boat to take him to France. Numerous histories of this extraordinary escape were published, but no two of them agree, excepting that, to please the king, all the credit was given to Roman Catholics. Of these narratives, that by Dr. Lingard has the strangest blunder. When they left Shoreham, 'The ship stood with easy sail towards the Isle of Wight, as if she were on her way to Deal, to which port she was bound'[276]—Deal being exactly in the contrary direction! Carte has the best account. The vessel was bound for Poole, coal-laden; they left Shoreham at seven a.m. under easy sail; and at five, being off the Isle of Wight, with the wind north, she stood over to France, and returned to Poole, no one discovering that they had been out of their course. A letter recently discovered among the archives of the Society of Friends at Devonshire House solves every difficulty. It is written by Ellis Hookes to the wife of

George Fox, dated January, 1670—

'Yesterday there was a friend (a quaker) wth the king, one that is John Groves mate, he was the may yt. was mate to the master of the fisher-boat yt carried the king away when he went from Worcester fight, and only this friend and the master knew of it in the ship, and the friend carried him (the king) ashoare on his shoulders. the king knew him again, and was very friendly to him, and told him he remembered him and of severall tings yt was done in ye ship att the same time. the friend told him the reason why he did not come all this while was yt he was satisfied in yt he had peace and satisfaction in himself yt he did what he did to releiue a man in distresse and now he desired nothing of him (the king) but that he would sett friends at libertie who were great sufferers or to that purpose and told the king he had a paper of 110 that were premunired yt had lain in prison about 6 years and none can release ym but him. Soe the king took the paper and said there was many of ym and yt they would be in again in a monthes time and yt the country gentlemen complained to him yt they were so troubled wth the quakers. So he said he would release him six. but ye friend thinkes to goe to him again, for he had not fully cleared himselfe.'

This letter is endorsed by Fox himself, 'E Hookes to M F of passages consering Richard Carver, that cared the King of his backe.'

E. Hooke's next letter, addressed to George Fox, thus continues the narrative—

'February, 1669-70.

'Dear G. F. As for the friend that was with the King, his love is to thee. He has been with the King lately, and Thomas Moore was with him, and the King was very loving to them. He had a fair and free opportunity to open his mind to the King, and the King has promised to do for him, but willed him to wait a month or two longer. I rest thy faithful friend to serve thee,

'E.H.'[277]

The captain of the fisher-boat was Nicholas Tattersall, whose grave, covered with a slab of black marble, is still to be seen in Brighton church-yard, with a long poetical inscription, now scarcely legible. On the Restoration, he applied for his reward, and was made a commander in the royal navy, with an annuity to him and his heirs for ever of £100. The family have recently become extinct. His fisher-boat was moored for a considerable time in the Thames, opposite Whitehall. Years had rolled on, but the Quaker mate who had so materially assisted the flying prince—by keeping the secret—arranging the escape with the crew, and when, in fear of danger from a privateer, rowing the prince ashore, and in shoal water carrying him on his shoulders to the land, near the village of Fecamp, in Normandy, yet he had not been with the king to claim any reward. This escape took place in 1651, and nearly twenty years had elapsed, ten of which were after the Restoration; so that in all probability the king, who with all his faults was not ungrateful, was agreeably surprised with his appearance at the palace. Whatever alteration the rough life of a sailor had made on his appearance, the king at once recognized him. All the progress he had made as to worldly prosperity was from being mate of a fisher-boat, under Tattersall, to becoming mate of a West Indiaman, under Captain Grove. His Majesty, who had passed his time more with courtiers than with Quakers, was doubtless astonished that a poor man, having such a claim on his bounty, should have been so many years without seeking his recompense. On asking the reason, the Quaker nobly answered to this effect, That the performance of his duty in saving the life of the hunted prince, was only a moral obligation, for the discharge of which God had amply repaid him by peace and satisfaction in his mind and conscience. And now, Sire, I ask nothing for myself, but that your Majesty would do

the same to my friends that I did for you—set the poor pious sufferers at liberty, that they may bless you, and that you may have that peace and satisfaction which always follows good and benevolent actions. The king attempted feebly to argue, that they would soon offend again, and that they were much complained of by the country gentlemen. How readily the sailor might have said to his sailor king, Alter the ship's articles, let all the crew fare alike as to their free choice in religion, and there will be no grumbling in your noble ship; every subject will do his duty. The king offered to release any six, and we may imagine the sailor's blunt answer, What, six poor Quakers for a king's ransom!! His Majesty was so pleased as to invite him to come again, when he introduced another member of the Society of Friends, Thomas Moore. At this period an amazing number of Friends, men and women, were in the jails throughout the kingdom, torn from their families, and suffering most severe privations, under which great numbers had perished. The application for the release of the survivors, thus happily commenced, was followed up with zeal and energy, and crowned with great success.

This narrative solves all those difficulties which rendered that remarkable event extremely mysterious. The question naturally arises why so debauched and dissolute a king should prefer such tight-laced Christians to be the peculiar objects of his mercy. The reason is perfectly obvious, he owed his life to one of their members, who, however poor as to this world, possessed those riches of piety which prevented his taking any personal reward for an act of duty. Shade of the noble sailor, thy name, Richard Carver, is worthy of all honour! And the more so, because thy gallant bearing has been studiously concealed in all the histories of these important transactions. Had he been a mischief-making Jesuit, like Father Huddleston, his noble deed would have been trumpeted forth for the admiration of the world in all ages. His name was left to perish in oblivion, because he was of a despised sect. It is an honour to Christianity that a labouring man preferred the duty of saving the life of a human being, and that of an enemy, to gaining so easily heaps of glittering gold. And when all the resources of royalty were ready munificently to reward him, he, like Moses, preferred the rescue of his suffering friends to personal honours or emoluments—even to all the riches of England!

The efforts of Carver and Moore were followed by most earnest appeals for mercy by George Whitehead, who with Moore appeared before the king in council several times, until at length the royal word sanctioned this act of mercy. The Quakers were then appealed to by sufferers of other denominations, and advised them to obtain the permission of the king in council, that their names might be inserted in the deed; rendering them all the assistance that was in their power. Great difficulties were encountered in passing the cumbrous deed through the various offices, and then in pleading it in all parts of the country. The number of Quakers thus released from imprisonment was 471, being about the same number as those who had perished in the jails. The rest of the prisoners liberated by this deed were Baptists and Independents, and among the former was JOHN BUNYAN.

A very circumstantial narrative of these proceedings, copies of the minutes of the privy council, and other documents, will be found in the introduction to The Pilgrim's Progress.[278] One of these official papers affords an interesting subject of study to an occasional conformist. It is the return of the sheriff of Bedfordshire, stating that ALL the sufferings of Bunyan—his privation of liberty, sacrifice of wife, children, and temporal comforts, with the fear of an ignominious death—were for refusing to attend his parish church and hear the Common Prayer service.

When it is considered that Bunyan was very severe in his remarks upon the Quakers,

the event reflects no ordinary degree of honour upon the Society of Friends, at whose sole charge, and entirely by their own exertions, this great deed of benevolence was begun, carried on, and completed. It is difficult to ascertain the exact duration of this sad imprisonment, because we cannot discover any record of the day of his release. His imprisonment commenced November 13, 1660, and his pardon under the great seal is dated September 13, 1672. As the pardon included nearly 500 sufferers, it occupied some time to obtain official duplicates to be exhibited at the assizes and sessions for the various counties. A letter from E. Hooks to Mrs. Fox intimates that none were released on the 1st November 1672. Another letter shows that the Bedfordshire prisoners were discharged before January 10, 1673;[279] confirming Bunyan's own account, published by him in the Grace Abounding, 1680, that his imprisonment lasted complete twelve years.[280]

During the latter period of his imprisonment, probably from the time of his receiving the royal license to preach, May 15, 1672, he enjoyed extraordinary liberty—visiting those who had been kind to his family, and preaching in the surrounding counties. An entry in the records of the city of Leicester proves that he was there, and claimed the liberty of preaching—'John Bunyan's license bears date the 15th of May 1672, to teach as a Congregational person, being of that persuasion, in the house of Josias Roughed, Bedford, or in any other place, room, or house, licensed by his Majestie's memorand. The said Bunyan shewed his license to Mr. Mayor, Mr. Overinge, Mr. Freeman, and Mr. Browne, being then present, the 6th day of October, 1672, that being about two months before his final release from jail.'[281]

His first object, upon recovering his liberty, appears to have been the proper arrangement of his worldly business, that he might provide for the wants of his family, a matter of little difficulty with their frugal habits. He, at the same time, entered with all his soul into his beloved work of preaching and writing, to set forth the glories of Immanuel. The testimony of one who was his 'true friend and long acquaintance,' is, that one of the first fruits of his liberation was to visit those who had assisted him and comforted his family during his incarceration, encouraging those who were in fear of a prison, and collecting means of assistance to those who still remained prisoners; traveling even to remote counties to effect these merciful objects.[282]

While the premises occupied by Mr. Roughed were being converted into a capacious meeting-house, the pastor was indefatigable in visiting the sick, and preaching from house to house, settling churches in the villages, reconciling differences, and extending the sacred influences of the gospel, so that in a very short time he attained the appellation of Bishop Bunyan—a title much better merited by him than by the downy prelates who sent him to jail for preaching that which they ought to have preached. He formed branch churches at Gamlingay, Hawnes, Cotton-end, and Kempston, in connection with that at Bedford. When he opened the new meeting-house, it was so thronged that many were constrained to stay without, though it was very spacious, every one striving to partake of his instructions. Here he lived, in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments to follow that of his call to the ministry.[283] The word 'sequestering' would lead us to conclude, that his business was continued by his family, under his care, but so as to allow him much time for his Christian duties, and his benevolent pursuits. His peaceful course was interrupted by a severe controversy with the Christian world upon the subject of communion at the Lord's Table, which had commenced while he was in prison. He would admit none but those who, by a godly conversation, brought forth fruits meet for repentance, nor dared

he to refuse any who were admitted to spiritual communion with the Redeemer. Every sect which celebrated the Lord's Supper, fenced the table round with ritual observances, except the Baptist church at Bedford, which stood preeminent for non-sectarianism. A singular proof of this is, that the catechism called Instruction of the Ignorant, written and published by Bunyan, is admirably adapted for the use, not only of his own church, but of Christians of all denominations.

His spirit was greatly refreshed by finding that his precept and example had been blessed to his son Thomas. On the 6th of the 11th month, 1673, he passed the lions, and was welcomed into the house called Beautiful, uniting in full communion with his father's church. There doubtless was, as Mercy expresses it, 'music in the house, music in the heart, and music also in heaven, for joy that he was here.'[284] He afterwards became a village preacher.

Bunyan was by no means a latitudinarian. No one felt greater decision than he did for the truths of our holy faith. When his Lord's design in Christianity was, as he thought, perverted by a beneficed clergyman, then he sent forth from his prison an answer as from a son of thunder, even at the risk of his life. His love for the pure doctrines of the gospel was as decided as his aversion to sectarian titles. 'As for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem, nor from Antioch, but rather from hell and Babylon, for they naturally tend to divisions.'[285] The only title that he loved was that of Christian. 'It is strange to see how men are wedded to their own opinions, beyond what the law of grace and love will admit. Here is a Presbyter—here an Independent and a Baptist, so joined each man to his own opinions, that they cannot have that communion one with another as by the testament of the Lord Jesus they are commanded and enjoined.'[286] The meaning which he attached to the word 'sectarian' is very striking—Pharisees are sectarians, they who in Divine worship turn aside from the rule of the written Word, and in their manner do it to be seen of men—these are sectaries.[287] Bunyan was most decided as to the importance of baptism and the Lord's Supper. 'Do you think that love letters are not desired between lovers? Why these, God's ordinances, they are his love letters, and his love tokens, too. No marvel, then, if the righteous do so desire them. "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb." Christ made himself known to his disciples in breaking of bread; who would not, then, that loves to know him, be present at such an ordinance? Ofttimes the Holy Ghost, in the comfortable influence of it, has accompanied the baptized in the very act of administering of it.' His views of the fellowship of the saints were equally explicit—'Church fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship, is adorned and bespangled with those beauties, as is a church rightly knit together to their Head, and lovingly serving one another.'[288] Such he admitted to the table of their common Lord; but, in his esteem, to communicate with the profane was all one with sacrificing to the devil.

All this liberality was accompanied by very strict notions of church fellowship, not allowing private judgment in the withdrawing of any member, if the church withheld its approbation. Mary Tilney had been cruelly robbed by the persecuting Justice Porter, for not attending the parish church. He carted away all her goods, beds, and bedding, even to the hangings of her rooms. She was a most benevolent widow, and was more troubled with the crying and sighing of her poor neighbours, than with the loss of her goods. Harassed by persecution at Bedford, she removed to London, and requested her dismission to a church of which her son-in-law was pastor, which was refused. As the letter announcing this to her is a good example of Bunyan's epistolary

correspondence, it is carefully extracted from the church book.
'Our dearly-beloved sister Tilney.
'Grace, mercy, and peace be with you, by Jesus Christ our Lord.
Amen.

'I received your letter, and have presented it to the sight of the brethren, who, after due consideration of your motion, have jointly concluded to give you this answer. This for yourself (honoured sister), you are of high esteem with the church of God in this place, both because his grace hath been bestowed richly upon you, and because of your faithful fellowship with us; for you have been rightly a daughter of Abraham while here, not being afraid with any amazement. Your holy and quiet behaviour, also, while with patience and meekness, and in the gentleness of Christ, you suffered yourself to be robbed for his sake, hath the more united our affections to you in the bowels of Jesus Christ. Yea, it hath begotten you reverence, also, in the hearts of them who were beholders of your meekness and innocency while you suffered; and a stinging conviction, as we are persuaded, in the consciences of those who made spoil for themselves; all which will redound to the praise of God our Father, and to your comfort and everlasting consolation by Christ, in the day he shall come to take vengeance for his people, and to be glorified in them that believe. Wherefore we cannot (our honoured sister) but care for your welfare, and increase of all good in the faith and kingdom of Christ, whose servant you are, and whose name is written in your forehead; and do therefore pray God and our Father, that he would direct your way, and open a door in his temple for you, that you may eat his fat and be refreshed, and that you may drink the pure blood of the grape. And be you assured that, with all readiness, we will help and forward you what we can therein, for we are not ashamed to own you before all the churches of Christ.
'But, our dearly beloved, you know that, for our safety and your profit, it is behoofful that we commit you to such, to be fed and governed in the Word and doctrines as, we are sufficiently persuaded, shall be able to deliver you up with joy at the coming of our Lord Jesus Christ with all his saints: otherwise we (that we say not you) shall receive blushing and shame before him and you; yea, and you also, our honoured sister, may justly charge us with want of love, and a due respect for your eternal condition, if, for want of care and circumspection herein, we should commit you to any from whom you should receive damage, or by whom you should not be succoured and fed with the sincere milk of the incorruptible Word of God, which is able to save your soul. Wherefore we may not, neither dare give our consent that you feed and fold with such whose principles and practices, in matters of faith and worship, we, as yet, are strangers to, and have not received commendations concerning, either from works of theirs or epistles from others. Yourself, indeed, hath declared that you are satisfied therein; but, elect sister, seeing the act of delivering you up is an act of ours and not yours, it is convenient, yea, very expedient, that we, as to so weighty a matter, be well persuaded before. Wherefore we beseech you, that, for the love of our Lord Jesus Christ, you give us leave to inform ourselves yet better before we grant your request; and that you also forbear to sit down at the table with any without the consent of your brethren. You were, while with us, obedient, and we trust you will not be unruly now. And for the more quick expedition of this matter, we will propound before you our further thoughts. 1. Either we shall consent to your sitting down with brother Cockain, brother Griffith, brother Palmer, or other, who, of long continuance in the city, have showed forth their faith, their worship, and good conversation with the Word; 2. Or if

you can get a commendatory epistle from brother Owen, brother Cockain, brother Palmer, or brother Griffith, concerning the faith and principles of the person and people you mention, with desire to be guided and governed by, you shall see our readiness, in the fear of God, to commit you to the doctrine and care of that congregation. Choose you whether of these you will consent unto, and let us hear of your resolution. And we beseech you, for love's sake, you show, with meekness, your fear and reverence of Christ's institution; your love to the congregation, and regard to your future good. Finally, we commit you to the Lord and the Word of his grace, who is able to build you up, and to give you an inheritance among them that are sanctified. To God, the only wise, be glory and power everlasting. Amen.—Your affectionate brethren, to serve you in the faith and fellowship of the gospel.

'Sent from Bedford, the 19th of the Fourth Month, 1671.

As a farther illustration of Bunyan's sentiments on this subject, we give the following letter to the church at Braintree:—

'The 7th of the Twelfth Month, 1676 (Feb. 1677).

'The church of Christ in and about Bedford, to the church of Christ in and about Braintree, sendeth greeting,

'Holy and beloved—We, fellow-heirs with you of the grace of life, having considered your request concerning our honoured and beloved brother, Samuel Hensman: that he shall be given up to you for your mutual edification, and his furtherance and joy of faith; and considering also, in the capacity he now standeth by reason of his habitation amongst you, his edification is to be from you, not from us—he being, by God's providence (by which he disposeth the world), placed at such a distance from us. And considering, also, the great end of Christ our Lord, in ordaining the communion of saints, is his glory in their edification, and that all things are to be done by his command to the edification of the body in general, and of every member in particular, and that this we oft (ought?) to design in our receiving him, and giving up to other churches, and not to please ourselves: do as before God and the elect angels, grant and give up to you our elect brother, to be received by you in the Lord, and to be nourished, in the church at Braintree, with you as one that is dear to the Father and our Lord Jesus Christ; and this we the willinger do, because, as we are informed concerning you, beloved, you are not rigid in your principles, but are for communion with saints as saints, and have been taught by the Word to receive the brotherhood, because they are beloved, and received of the Father and the Son, to whose grace we commend you, with the brother of late a member with us, but now one of you. Grace be with you all. Written by the appointment of the church here, and subscribed, in her name, by your brethren, as followeth:—

John Bunyan
Sam. Fenn. Oliver Stot.
John Fenn. Thomas Cooper.
Luke Astwood. John Croker.

The late Mr. Kilpin of Bedford considered the whole of this letter to be entered in the minutes in Bunyan's hand-writing.

There is also in the church book the copy of a letter, in 1674, addressed to the 'church sometime walking with our brother Jesse,' refusing to dismiss to them Martha Cumberland, unless they were certified that they continued in the practice of mixed communion. In these sentiments Bunyan lived and died. His church remains the same to the present day. In the new, commodious, and handsome meeting-house, opened in 1850, there is a baptistery, frequently used. The present minister, the amiable and

talented John Jukes, baptizes infants, and receives the assistance of a neighbouring Baptist minister to baptize adults.

Not only had Bunyan clear, well-defined, and most decided views of the ordinances of the gospel, but also of all its doctrines. His knowledge upon those solemn subjects was drawn exclusively from the sacred pages; nor dared he swerve in the slightest degree from the path of duty; still he belonged to no sect, but that of Christian, and the same freedom which had guided him in forming his principles, he cheerfully allowed to others. Hitherto, water baptism had been considered a pre-requisite to the Lord's table by all parties. The Episcopalians, Presbyterians, and Independents, had denounced the Baptists as guilty of a most serious heresy, or blasphemy, in denying the right of infants to baptism; not only did they exclude the Baptists from communion with their churches, but they persecuted them with extreme rigour. When the Independents made laws for the government of their colony in America, in 1644, one of the enactments was, 'That if any person shall either openly condemn, or oppose the baptizing of infants, or seduce others, or leave the congregation during the administration of the rite, they shall be sentenced to banishment.' The same year a poor man was tied up and whipped, for refusing to have his child baptized. 'The Rev. J. Clarke, and Mr. O. Holmes, of Rhode Island, for visiting a sick Baptist brother in Massachusetts, instead of being admitted to the Lord's table, they were arrested, fined, imprisoned, and whipped.' At this very time, the Baptists formed their colony at Rhode Island, and the charter concludes with these words, 'All men may walk as their consciences persuade them, every one in the name of his God.' This is probably the only spot in the world where persecution was never known. The Baptists considered that immersion in water was the marriage rite between the believer and Saviour; that to sit at the Lord's table without it was spiritual adultery, to be abhorred and avoided, and therefore refused to admit any person to the Lord's table who had not been baptized in water upon a personal profession of faith in the Saviour. This was the state of parties when Bunyan, at the commencement of his pastorate, entered into the controversy. He had been promised a commendation to his book by the great, the grave, 'the sober' Dr. Owen, but he withdrew his sanction. 'And perhaps it was more for the glory of God, that truth should go naked into the world,' said Bunyan, 'than as seconded by so weighty an armour-bearer as he.'[289] Bunyan denied that water could form a wedding garment, or that water baptism was a pre-requisite for the Lord's table, or that being immersed in water was putting on our Lord's livery, by which disciples may be known. 'Away, fond man, do you forget the text, "By this shall all men know that ye are my disciples, if ye have love one to another."'[290] And attempt was made to embroil Bunyan in a public disputation in London upon this subject, which he very wisely avoided.[291] This controversy will be found in our second volume, and is deeply interesting, making allowance for the esprit de corps manifested on all sides. A verse in the emblems is very pertinent upon the violence of this dispute:—

'Our gospel has had here a summer's day,
But in its sunshine we, like fools, did play;
Or else fall out, and with each other wrangle,
And did, instead of work, not much but jangle.'[292]

After a lapse of nearly two centuries, Bunyan's peaceable principles have greatly prevailed; so that now few churches refuse communion on account of the mode, in which water baptism has been administered. The Baptists are no longer deemed heretics as they formerly were. Dr. Watts aided this kindly feeling—'A church baptized

in infancy, or in adult age, may allow communion to those that are of the contrary practice in baptism.'[293] Robert Robinson praises Bunyan's work, and advocates his sentiments upon the most liberal principles. One of his remarks is very striking:—'Happy community! that can produce a dispute of one hundred and fifty years unstained with the blood, and unsullied with the fines, the imprisonments, and the civil inconveniences of the disputants. As to a few coarse names, rough compliments, foreign suppositions, and acrimonious exclamations, they are only the harmless squeakings of men in a passion, caught and pinched in a sort of logical trap.'[294] To this time, Bunyan was only known as an extraordinarily talented and eloquent man, whose retentive memory was most richly stored with the sacred Scriptures. All his sermons and writings were drawn from his own mental resources, aided, while in prison, only by the Bible, the Concordance, and Fox's Book of Martyrs. Very emphatically he says, 'I am for drinking water out of my own cistern.' 'I find such a spirit of idolatry in the learning of this world, that had I it at command I durst not use it, but only use the light of the Word and Spirit of God.' 'I will not take of it from a thread even to a shoe latchet.'[295] It must not be understood that he read no other works but his Bible and Book of Martyrs, but that he only used those in composing his various treatises while in confinement. He certainly had and read The Plain Man's Pathway, Practice of Piety, Luther on the Galatians, Clarke's Looking-glass for Saints and Sinners, Dodd on the Commandments, Andrews' Sermons, Fowler's Design of Christianity, D'Anvers and Paul on Baptism, and doubtless all the books which were within his reach, calculated to increase his store of knowledge.

About this time he published a small quarto tract, in which he scripturally treats the doctrine of eternal election and reprobation. This rare book, published for sixpence, we were glad to purchase at a cost of one guinea and a half, because a modern author rejected its authenticity! It is included in every early list of Bunyan's works, and especially in that published by himself, in 1688, to guard his friends from deception; for he had become so popular an author that several forgeries had been published under his initials. These few pages on election contain a scriptural treatise upon a very solemn subject, written by one whose mind was so imbued by the fear of God, as to have cast out the fear of man; which so generally embarrasses writers upon this subject. It was translated into Welsh, and is worthy an attentive perusal, especially by those who cannot see the difference between God's foreknowledge and his foreordination.

A new era was now dawning upon him, which, during the last ten years of his life, added tenfold to his popularity. For many years his beautifully simple, but splendid allegory, The Pilgrim's Progress, lay slumbering in his drawer.[296] Numerous had been his consultations with his pious associates and friends, and various had been their opinions, whether it was serious enough to be published. All of them had a solemn sense of the impropriety of anything like trifling as to the way of escape from destruction, and the road to the celestial city. It appears strange to us, who have witnessed the very solemn impressions, in all cases, made by reading that book, that there could have been a doubt of the propriety of treating in a colloquial manner, and even under the fashion of a dream, those most important truths. Some said, 'John, print it'; others said, 'not so.' Some said, 'it might do good'; others said, 'no.' The result of all those consultations was his determination, 'I print it will,' and it has raised an imperishable monument to his memory. Up to this time, all Bunyan's popularity arose from his earlier works, and his sermons. Leaving out of the question those most extraordinary books, The Pilgrim's Progress and Holy War, his other writings ought to

have handed down his name, with honour and popularity, to the latest posterity. While the logical and ponderous works of Baxter and Owen are well calculated to furnish instruction to those who are determined to obtain knowledge, the works of Bunyan create that very determination, and furnish that very knowledge, so blended with amusement, as to fix it in the memory. Let one illustration suffice. It is our duty to love our enemies, but it is a hard lesson; we must learn it from the conduct of the Divine Creator—'There is a man hates God, blasphemes his name, despises his being; yea, says there is no God. And yet the God that he carrieth it thus towards doth give me his breakfast, dinner, and supper; clothes him well, and, when night comes, has him to bed, gives him good rest, blesses his field, his corn, his cattle, his children, and raises him to high estate; yea, and this our God doth not only once or twice, but until these transgressors become old; his patience is thus extended years after years, that we might learn of him to do well.'[297] All the works of Bunyan abound with such striking lessons, as to render them extremely valuable, especially to Sunday-school teachers and ministers, to enliven their addresses and sermons. But, in The Pilgrim's Progress, the world has acknowledged one train of beauties; picture after picture, most beautifully finished, exhibiting the road from destruction to the celestial city; our only difficulty in such a display being to decide as to which is the most interesting and striking piece of scenery.[298] The editor's introduction to that extraordinary book is intended to prove that it was written while the author was imprisoned for refusing to submit his conscience to human laws, and that it is a perpetual monument to the folly of persecution; the peculiar qualifications of the author are displayed in its having been a spontaneous effusion of his own mind, unaided by any previous writer; an analysis is given of all prior pilgrimages, in which, more especially in The Pilgrims, The Pylgremage of the Soule, Grande Amoure, and in The Pilgrim of Loretto, the reader will find a faithful picture of some of the singularities of Popery drawn by itself; an account of the editions, forgeries, errors in printing, versions and translations of this wonderful book; the opinions of the learned and pious of its merits, principal scenes, and a synopsis. It has been the source of very numerous courses of lectures by ministers of all denominations; and has been turned into a handsome volume of hymns, adapted for public worship, by the late Mr. Purday, a friend of John Wesley's, and a laborious preacher for more than half a century.

Great efforts have been made by the most popular artists to enliven the scenes of the pilgrimage; but no colour glows like the enchanting words of Bunyan. No figures are so true to nature, and so life-like. Those eminent engravers, Sturt and Strut, Stothard and Martin, with the prize efforts excited by the Art Union of England, and the curious outlines by Mrs. M'Kenzie, the daughter of a British admiral, have endeavoured to exhaust the scenes in this inexhaustible work of beautiful scenery. The most elegant and correct edition is the large-paper, sumptuous volume by Mr. Bogue, admirably illustrated with new designs, engraved on wood in superior style—a volume worthy the drawing-room of queens and emperors. The designs, also, of the late David Scott, recently published at Edinburgh, are new, and peculiarly striking. His entrance to the Valley of the Shadow of Death is mysteriously impressive, a fit accompaniment to Bunyan's description, which is not excelled by any thing in Dante, Spencer, or Milton. In both parts of The Pilgrim's Progress this scene is full of terrific sublimity. But we must be excused, if we most warmly recommend our own offspring—the present edition—as combining accuracy, elegance, and cheapness, with the addition of very numerous notes, which, we trust, will prove highly illustrative and entertaining.

The carping criticisms of Mr. Dunlop, in his History of Fiction, and of an author in the

Penny Encyclopedia, are scarcely worth notice. The complaint is, want of benevolence in the hero of the tale. How singular it is, and what a testimony to its excellence, that an intelligent writer upon fictions should have been so overpowered with this spiritual narrative, as to confound it with temporal things. Christian leaves his wife and children, instead of staying with them, to be involved in destruction—all this relates to inward spiritual feelings, and to these only. Visited by compunctions of heart, Christian strives to inspire his wife and children with the same, but in vain; he attends solitarily to his spiritual state, taunted by his family, while, as to temporal things, he becomes a better husband and father than ever he was—but this is not prominent, because it is entirely foreign to the author's object, which is to display the inward emotions of the new birth, the spiritual journey alone, apart from all temporal affairs. Multitudes read it as if it was really a dream, the old sleeping portrait confirming the idea. In the story, Christian most mysteriously embodies all classes of men, from the prince to the peasant—the wealthiest noble, or merchant, to the humbles mechanic or labourer—and it illustrates the most solemn, certain truth, that, with respect to the salvation of the soul, the poorest creature in existence is upon perfect equality with the lordly prelate, or magnificent emperor, with this word ringing in their ears, 'the POOR have the gospel preached to them.' The Grace Abounding, or Life of Bunyan, is a key to all the mysteries of The Pilgrim's Progress, and Holy War.

Bunyan's singular powers are those of description, not of invention. He had lived in the city of destruction—he had heard the distant threatening of the awful storm that was shortly to swallow it up in unutterable ruin—he had felt the load of sin, and rejoiced when it was rolled away before a crucified Saviour—he knew every step of the way, and before he had himself passed the black river, he had watched prayerfully over those who were passing, and when the gate of the city was opened to let them enter, he had strained his eyes to see their glory.

The purifying influence of The Pilgrim's Progress may be traced in the writings of many imaginative authors. How does it in several parts beautify the admirable tale of Uncle Tom, and his Cabin. In that inimitable scene, the death of the lovely Eva, the distressed negro, watching with intense anxiety the progress of death, says, 'When that blessed child goes into the kingdom, they'll open the door so wide, we'll all get a look in at the glory.' Whence came this strange idea—not limited to the poor negro, but felt by thousands who have watched over departing saints? It comes from the entrance of Christian and Hopeful into the celestial city—'I looked in after them, and, behold, the city shone like the sun; the streets, also, were paved with gold, and in them they walked with crowns on their heads, palms in their hands, and golden harps to sing praises, which, when I had seen, I wished myself among them.'[299] How often has Bunyan's wit sparkled in sermons, and even in speeches delivered in the senate. Recently, in a speech on the collation ministry, the following reference was introduced:—'Mr. Facing-both-ways, of honest John Bunyan, is not a creature mankind can regard with any complacency; nor will they likely suffer any one to act with one party, and reserve his principles for another.' It has also been strangely quoted in novel writing—thus in Bell's Villette—visiting a God-mother in a pleasant retreat, is said 'to resemble the sojourn of Christian and Hopeful, beside the pleasant stream, with green trees on each bank, and meadows beautified with lilies all the year round.' It is marvelous that a picture of nature should have been so beautifully and strikingly described by an unlettered artisan, as to be used in embellishing an elegant novel, written nearly two centuries after his decease.[300]

The Pilgrim was followed by a searching treatise on The Fear of God. The value of this

book led to its republication by the Tract Society, and 4000 copies have been circulated. It is a neat and acceptable volume, but why altered? and a psalm omitted.[301] Bunyan says, 'Your great ranting, swaggering, roysters'; this is modernized into 'Your ranting boasters.'[302] Then followed, the Come and Welcome to Jesus Christ. This was frequently reprinted, and hundreds of thousands have been circulated to benefit the world. His popularity increased with his years; efforts were made, but in vain, to steal him from his beloved charge at Bedford. 'He hath refused a more plentiful income to keep his station,' is the language of his surviving friend, Charles Doe. It is not surprising that he was thus tempted to leave his poor country church, for we are told by the same biographer, that 'When Mr. Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him preach, than the meeting-house could hold. I have seen to hear him preach, by my computation, about 1200 at a morning lecture, by seven o'clock, on a working day, in the dark winter time. I also computed about 3000 that came to hear him one Lord's-day, at London, at a town's end meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get up stairs to his pulpit.' This took place in a large meeting-house, erected in Zoar Street, either on the site or near the Globe Theatre, Southwark.[303] On this spot, the prince of dramatists amused and corrupted crowded houses; while in the immediate vicinity were the stews and bear garden, frequented by libertines of the lowest caste. One Sunday, in 1582, many were killed or miserably wounded while attending the brutal sport of bear-baiting. Here, in the heart of Satan's empire, the prince of allegorists attracted multitudes, to be enlightened by his natural eloquence, and to be benefited by the fruits of his prolific and vivid imagination, at all times curbed and directed by the holy oracles. It was a spacious building, covering about 2000 feet of ground (50 by 40), with three galleries, quite capable of holding the number computed by Mr. Doe. We have, from correct drawings, furnished our subscribers with the plan and elevation of this ancient meeting-house. Having preached with peculiar warmth and enlargement, one of his friends took him by the hand, and could not help observing what a sweet sermon he had delivered; 'Ay,' said he, 'you need not remind me of that, for the devil told me of it before I was out of the pulpit!'[304] Amongst his hearers were to be found the learned and the illiterate. It was well known that Dr. John Owen, when he had the opportunity, embraced it with pleasure, and sat at the feet of the unlearned, but eloquent tinker. Charles II, hearing of it, asked the learned D.D., 'How a man of his great erudition could sit to hear a tinker preach?' to which the doctor replied, 'May it please your Majesty, if I could possess the tinker's abilities, I would gladly give in exchange all my learning.'

He now pictured the downward road of the sinner to the realms of death and darkness in the Life of Badman. This was published in 1680, and is written in a language which fraudulent tradesmen at that period could not misunderstand; using terms now obsolete or vulgar. It is full of anecdotes, which reveal the state of the times, as superlatively immoral, and profane. He incidentally notices that a labourer received eightpence or tenpence per day.[305] At that time, bread and all the necessaries of life, excepting meat, were dearer than they are at present. In fact, our days are much happier for the poor than any preceding ones in British history. Bunyan's notions of conscientious dealing, will make all traders who read them—blush.[306]

November 12, 1681, Bunyan's friend and fellow-labourer Samuel Fenn, was removed from this world, and in the following year persecution raged severely. The church was, for a season, driven from the meeting-house, and obliged to assemble in the fields. The Word of the Lord was precious in those days.

In 1682, while surrounded by persecution, he prepared and published his most profound and beautiful allegory, The Holy War, made by Shaddai upon Diabolus, for the Regaining of the Metropolis of the World; or, The Losing and Taking again the Town of Mansoul.[307] The frontispiece is the most accurate likeness of Bunyan that is extant; it is engraved by White, from a drawing, also by him, now preserved in the print department of the British Museum. From this drawing, carefully compared with the print, we have furnished the expressive likeness which forms the frontispiece to this volume. It has also a correct whole-length portrait, with emblematical devices. This exceedingly beautiful and most finished allegory has never been so popular as The Pilgrim's Progress, for reasons which are shown in the introduction to The Holy War.[308] The whole narrative of this wondrous war appears to flow as naturally as did that of the pilgrimage from the highly imaginative mind of the author. Man, in his innocence, attracts the notice and hatred of Apollyon. Nothing could be accomplished by force—all by subtlety and deceit. He holds a council of war—selects his officers—approaches—parleys, and gains admittance—then fortifies the town against its king—Immanuel determines to recover it—vast armies, under appropriate leaders, surround the town, and attack every gate. The ear is garrisoned by Captain Prejudice and his deaf men. But he who rides forth conquering and to conquer is victorious. All the pomp, and parade, and horrors of a siege are as accurately told, as if by one who had been at the sacking of many towns. The author had learnt much in a little time, at the siege of Leicester. All the sad elements of war appear, and make us shudder—masses of armed men with their slings and battering-rams—clarions and shouts—wounded and slain, all appear as in a panorama. The mind becomes entranced, and when sober reflection regains her command, we naturally inquire, Can all this have taken place in my heart? Then the armies of Diabolus, with his thousands of Election Doubters, and as many Vocation Doubters, and his troops of Blood-men—thousands slain, and yet thousands start into existence. And all this in one man! How numberless are our thoughts—how crafty the approaches of the enemy—how hopeless and helpless is the sinner, unless Immanuel undertakes his recovery. The Holy War is a most surprising narrative of the fall and of the recovery of man's soul, as accurate as it is most deeply interesting. It is one of the most perfect of allegories.[309] There is as vast a superiority in Bunyan's Holy War over that by Chrysostom, as there is in the sun over a rush-light.

In 1684, he completed his Pilgrim's Progress, with the Journey of a Female Christian, her Children, and the Lovely Mercy; and now, as his invaluable and active life drew towards its close, his labours were redoubled. In his younger days, there appeared to have been no presentiment on his part that the longest term of human life would with him be shortened, but rather an expectation of living to old age, judging from an expression in his Grace Abounding. when he enjoyed a good hope, and bright anticipation of heavenly felicity, 'I should often long and desire that the last days were come. O! thought I, that I were fourscore years old now, that I might die quickly and be gone to rest.'[310] At that time he did not anticipate twelve years' imprisonment in a wretched jail, nor the consequent effects it must have upon his robust frame, well calculated to stand all weathers, but easily sapped and undermined by a damp dungeon. Symptoms of decay, after having enjoyed his liberty for about a year, led him to close his Affectionate Advice to his Beloved Flock, on their Christian Behaviour; with these words, 'Thus have I written to you, before I die, to provoke you to faith and holiness, and to love one another, when I am deceased, and shall be in paradise, as through grace I comfortably believe; yet it is not there, but here, I must do you good.

'[311] It is remarkable that Bunyan escaped all the dangers of the trying reign of James II, who, at times, was a persecutor, and at times endeavoured, in vain, by blandishments, to win the Nonconformists. his minions had their eyes upon our pilgrim, but were foiled in every attempt to apprehend him; all that he suffered was the occasional spoiling of his goods.[312] Neither violence nor allurements induced him to deviate from his line of duty. No fear of man appeared to agitate his breast—he richly enjoyed that 'perfect love,' which 'casteth out fear' (1 John 4:18). James did all that an unprincipled man could do to cajole the Dissenters, that by their aid he might pull down the walls of Protestantism, and give full sway to the Papacy. He attempted, among many others, to bribe John Bunyan. He knew not how well he was read in the Book of Martyrs; how well he was aware that 'the instruments of cruelty are in their habitations,' and that the only advantage he could have received, would have been the same that Polypheme, the monstrous giant of Sicily, allowed to Ulysses, that he would eat his men first, and do him the favour of being eaten last. Mr. Doe states that 'Regulators were sent into all cities and towns corporate to new-model the magistracy, by turning out some, and putting in others. Against this Bunyan expressed his zeal with great anxiety, as foreseeing the bad consequences that would attend it, and laboured with his congregation to prevent their being imposed on in this kind. And when a great man in those days, coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.'[313] He knew that in his flesh he possessed what he calls 'Adam's legacy, a conduit pipe, through which the devil conveys his poisoned spawn and venom, '[314] and he wisely avoided this subtle temptation. He detested the 'painted Satan, or devil in fine clothes.'[315] It was one of these hypocritical pretences to correct evil, while really meaning to increase it, and which Bunyan calls, 'the devil correcting vice.' He was watchful, lest 'his inward man should catch cold,'[316] and every attempt to entangle him failed.

This godly jealousy led him to sacrifice worldly interests to an extent not justifiable, if all the facts appear. When told that a very worthy citizen of London would take his son Joseph apprentice without fee, and advance his interests, he refused, saying, 'God did not send me to advance my family, but to preach the gospel.'

At this time he again manifested his lion heart, by writing and preparing for the press a fearless treatise on Antichrist, and his Ruin. In this he shows, that human interference with Divine worship, by penal laws or constraint, is 'Antichrist'—that which pretends to regulate thought, and thus to reduce the kingdom of Christ to a level with the governments of this world. In this treatise, he clearly exhibits the meaning of that passage, so constantly quoted by the advocates of tyranny and persecution (Ezra 7:26), and shows that the laws interfered not with Divine worship, but that they upheld to the fullest extent the principle of voluntary obedience (v 13); so that any man putting constraint upon another in religious affairs, would be guilty of breaking the law, and subject him to extreme punishment. This was one of the last treatises which Bunyan prepared for the press, as if in his dying moments he would aim a deadly thrust at Apollyon. Reader, it is worthy your most careful perusal, as showing the certain downfall of Antichrist, and the means by which it must be accomplished.

Feeling the extreme uncertainty of life, and that he might be robbed of all his worldly goods, under a pretence of fines and penalties, he, on the 23d of December, 1685, executed a deed of gift, vesting what little he possessed in his wife. It is a singular instrument, especially as having been sealed with a silver twopenny piece. The original is in the church book, at Bedford:—

'To all people to whom this present writing shall com, J. Bunyan of the parish of St. Cuthbirt's, in the towne of Bedford, in the county of Bedford, Brazier send greeting. Know ye, that I the said John Bunyan as well for, and in consideration of the natural affection and loue which I have, and bear vnto my welbeloued wife, Elizabeth Bunyan, as also for divers other good causes and considerations, me at this present especially moneing, have given and granted, and by these presents, do give, grant, and conferm vnto the said Elizabeth Bunyan, my said wife, all and singuler my goods, chattels, debts, ready mony, plate, rings, household stuffe, aparrel, vtensills, brass, peuter, beding, and all other my substance, whatsoever moueable and immoueable, of what kinde, nature, quality, or condition soever the same are or be, and in what place or places soever the same be, shall or may be found as well in mine own custodies, possession, as in the possession, hands, power, and custody of any other person, or persons whatsoever. To have and to hold all and singuler the said goods, chattels, debts, and all other, the aforesaid premises vnto the said Elizabeth, my wife, her executors, administerators, and assigns to her and their proper vses and behoofs, freely and quietly without any matter of challinge, claime, or demand of me the said John Bunyan, or of any other person, or persons, whatsoever for me in my name, by my means cavs or procurement, and without any mony or other thing, therefore to be yeeilded, paid or done vnto me the said John Bunyan, my executors, administrators or assigns. And I, the said John Bunyan, all and singular, the aforesaid goods, chattels, and premises to the said Elizabeth my wife, her executors, administrators, and assignes to the vse aforesaid, against all people do warrant and forever defend by these presents. And further, know ye, that I the said John Bunyan have put the said Elizabeth, my wife, in peacable and quiet possession of all and singuler the aforesaid premises, by the delivrye vnto her at the ensealing hereof one coyned peece of silver, commonly called two pence, fixed on the seal of these presents.[317]

'In wittnes wherof, I the said John Bunyan have herevnto set my hand and seall this 23d day of December, in the first year of the reigne of our soueraigne lord, King James the Second of England, &c., in the year of our lord and saviour, Jesus Christ, 1685.

John Bunyan

Sealed and delivered in the presence of vs, whos names are here vnder written:—

John Bardolph. Willm Hawkes.
Nicholas Malin. Lewes Norman.

It appears from this deed that Bunyan continued in business as a brazier, and it is very probable that he carried it on until his decease. This deed secured to his wife what little he possessed, without the trouble or expense of applying to the ecclesiastical courts for probate of a will.

Among other opinions which then divided the Christian world, was a very important one relative to the law of the ten commandments, whether it was given to the world at large, or limited to the Jews as a peculiar nation until the coming of Messiah, and whether our Lord altered or annulled the whole or any part of that law. This question involves the observance of the seventh-day Sabbath. An awful curse is denounced upon those who do not continue in ALL things which are written in the book of the law to do them (Gal 3:10; Deut 27:26). When an innovation upon the almost universal practice of infant baptism had become an object of inquiry only to be answered from the New Testament, it is not surprising that the serious question, why God's Sabbath-day had been altered, should also be agitated with deep feeling. Generally, those who advocated the restoration of the Jewish Sabbath were decidedly of opinion that believers only were fit

subjects for baptism, and that the scriptural mode of administering it was by immersion; hence they were called Seventh-day Baptists—Sabbatarians, or Sabbath-keepers. Bunyan entered with very proper and temperate zeal into this controversy. Popular feeling had no influence over him; nor could he submit to the opinions of the ancient fathers. His storehouse of knowledge was limited to the revealed will of God, and there he found ample material to guide his opinion. His work upon this subject is called, Questions about the Nature and Perpetuity of the Seventh-day Sabbath; and proof that the First Day of the Week is the Christian Sabbath. It is one of the smallest of his volumes, but so weighty in argument as never to have been answered.

We now arrive at the last year of his eventful and busy life, during which he published six important volumes, and left twelve others in manuscript, prepared for publication. A list of these will be found in The Struggler;[318] they are upon the most important subjects, which are very admirably treated. We notice among these, The Jerusalem Sinner Saved, or Good News for the Vilest of Men. It is a specimen of preaching calculated to excite the deepest interest, and afford the strongest consolation to a soul oppressed with the sense of sin. Great sinner! thou art called to mercy by name. Arise! shoulder thy way into court through any crowd,—'say, Stand away, devil; stand away all discouragements; my Saviour calls me to receive mercy.' In this treatise, Bunyan has repeated from memory what he had read in some book when in prison, four and twenty years before. It is a curious legend, which he doubtless believed to be true, and it displays his most retentive memory.[319] His poetry, like his prose, was not written to gain a name, but to make a deep impression. One of his professed admirers made a strange mistake when he called them doggerel rhymes.[320] His Caution to Watch Against Sin is full of solemn and impressive thoughts, the very reverse of doggerel or burlesque. his poem on the house of God is worthy of a most careful perusal; and thousands have been delighted and improved with his emblems. One rhyme in the Pilgrim can never be forgotten—

'He that is down need fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide,' &c.

The careful perusal of every one of his treatises, has excited in my mind a much livelier interest than any other religious works which, in a long life, have come under my notice. In fact, the works of Bunyan to a country minister may be compared to a vast storehouse, most amply replenished with all those solemn subjects which call for his prayerful investigation; well arranged, ready of access, striking in their simplicity, full of vivid ideas conveyed in language that a novice may understand. They are all so admirably composed that pious persons, whether in houses of convocation or of parliament, or the inmates of a workhouse, may equally listen to them with increasing delight and instruction. No man ever more richly enjoyed the magnificent language of Job. He called it 'that blessed book.'[321] The deep interest that he took in its scenery may be traced through all his writings. His spirit, with its mighty powers, grasped the wondrous truths so splendidly pourtrayed in that most ancient book. The inspired writings, which so eminently give wisdom to the simple, expanded his mind, while his mental powers were strengthened and invigorated by his so deeply drinking into the spirit of the inspired volume.

The time was drawing near when, in the midst of his usefulness, and with little warning, he was to be summoned to his eternal rest. He had been seriously attacked with that

dangerous pestilence which, in former years, ravaged this country, called the sweating sickness, a malady as mysterious and fatal as the cholera has been in later times. The disease was attended by great prostration of strength; but, under the careful management of his affectionate wife, his health became sufficiently restored to enable him to undertake a work of mercy; from the fulfillment of which, as a blessed close to his incessant earthly labour, he was to ascend to his Father and his God to be crowned with immortality. A father had been seriously offended with his son, and had threatened to disinherit him. To prevent the double mischief of a father dying in anger with his child, and the evil consequence to the child of his being cut off from his patrimony, Bunyan again ventured, in his weak state, on his accustomed work, to win the blessings of the peace-maker. He made a journey on horseback to Reading, it being the only mode of travelling at that time, and he was rewarded with success. Returning home by way of London to impart the gratifying intelligence, he was overtaken by excessive rains, and, in an exhausted state, he found a kindly refuge in the house of his Christian friend Mr. Strudwick, and was there seized with a fatal fever. His much-loved wife, who had so powerfully pleaded for his liberty with the judges, and to whom he had been united thirty years, was at a great distance from him. Bedford was then two days' journey from London. Probably at first, his friends had hopes of his speedy recovery; but when the stroke came, all his feelings, and those of his friends, appear to have been absorbed, by the anticipated blessings of immortality, to such an extent, that no record is left as to whether his wife, or any of his children, saw him cross the river of death. There is abundant testimony of his faith and patience, and that the presence of God was eminently with him.

He bore his trying sufferings with all the patience and fortitude that might be expected from such a man. His resignation was most exemplary; his only expressions were 'a desire to depart, to be dissolved, to be with Christ.' His sufferings were short, being limited to ten days. He enjoyed a holy frame of mind, desiring his friends to pray with him, and uniting fervently with them in the exercise. His last words, while struggling with death, were, 'Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will, no doubt, through the mediation of his blessed Son, receive me, though a sinner; where I hope we ere long shall meet, to sing the new song, and remain everlastingly happy, world without end. Amen.' He felt the ground solid under his feet in passing the black river which has no bridge, and followed his pilgrim into the celestial city in August, 1688, in the sixtieth year of his age. There is some uncertainty as to the day of his decease: Charles Doe, in the Struggler, 1692, has August 31, and this has been copied in all his portraits. In the life appended to the Grace Abounding, 1692, his death-day is stated as August 12; and in the memoir appended to the third part of the Pilgrim, also in 1692, the date is August 17. The circumstances of his peaceful decease are well compared by Dr. Cheever to the experience of Mr. Standfast, when he was called to pass the river: the great calm—the firm footing—the address to by-standers—until his countenance changed, his strong man bowed under him, and his last words were, 'Take me, for I come to thee.' Then the joy among the angels while they welcomed the hero of such spiritual fights, and conducted his wandering soul to the New Jerusalem, which he had so beautifully described as 'the holy city'; and then his wonder and amazement to find how infinitely short his description came to the blissful reality.

The deep affliction that his church was plunged into led to several special meetings. Wednesday, the 4th of September, 'was kept in prayer and humiliation for this heavy stroke upon us—the death of dear brother Bunyan; it was appointed also, that

Wednesday next be kept in prayer and humiliation on the same account. At the meeting held on the 11th, it was appointed that all the brethren meet together on the 18th of this month, September, to humble themselves for this heavy hand of God upon us, and also to pray unto the Lord for counsel and direction what to do, in order to seek out for a fit person to make choice of for an elder. On the 18th, when the whole congregation met to humble themselves before God, by fasting and prayer, for his heavy and severe stroke upon us in taking away our honoured brother Bunyan by death, it was agreed by the whole congregation that care be taken to seek out for one suitably qualified to be chosen an elder among us, and that care was committed by the whole to the brethren at Bedford.' Thus did the church manifest that they had improved in wisdom under his ministry by flying, in their extreme distress, to the only source of consolation.

The saddest feelings of sorrow extended to every place where he had been known. His friend, the Rev. G. Cockayn, of London, says, 'it pleased the Lord to remove him, to the great loss and inexpressible grief of many precious souls.' Numerous elegies, acrostics, and poems were published on the occasion of his decease, lamenting the loss thus sustained by his country—by the church at large, and particularly by the church and congregation at Bedford. One of these, 'written by a dear friend of his,' is a fair sample of the whole:—

A SHORT ELEGY IN MEMORY OF MR. JOHN BUNYAN, WRITTEN BY A DEAR FRIEND OF HIS.

The pilgrim traveling the world's vast stage,
At last does end his weary pilgrimage:
He now in pleasant valleys does sit down,
And, for his toil, receives a glorious crown.
The storms are past, the terrors vanish all,
Which in his way did so affrighting fall;
He grieves nor sighs no more, his race is run
Successfully, that was so well begun.
You'll say he's dead: O no, he cannot die,
He's only changed to immortality—
Weep not for him, who has no cause of tears;
Hush, then, your sighs, and calm your needless fears.
If anything in love to him is meant,
Tread his last steps, and of your sins repent:
If knowledge of things here at all remains
Beyond the grave, to please him for his pains
And suffering in this world; live, then, upright,
And that will be to him a grateful sight.
Run such a race as you again may meet,
And find your conversation far more sweet;
When purged from dross, you shall, unmix'd, possess
The purest essence of eternal bliss

'He in the pulpit preached truth first, and then
He in his practice preached it o'er again.'

His remains were interred in Bunhill Fields, in the vault of his friend Mr. Strudwick, at whose house he died. His tomb[322] has been visited by thousands of pilgrims, blessing God for his goodness in raising up such a man, so signally fitted to be a

blessing to the times in which he lived. All the accounts of his decease, published at the time, agree as to his place of burial. The words of Mr. Doe, who probably attended the funeral, are, 'he was buried in the new burying-place, near the artillery ground, where he sleeps to the morning of the resurrection.'[323] His Life and Actions, 1692, records that 'his funeral was performed with much decency, and he was buried in the new burying-ground by Moorfields.' The Struggler calls it 'Finsbury burying-ground, where many London Dissenting ministers are laid.'[324] Bunhill Fields burying-ground for Dissenters was first opened in 1666. The inscription upon the tomb to his memory was engraven many years after his funeral. It is not contained in the list of inscriptions published in 1717. His widow survived him four years. He had six children by his first wife, three of whom survived him—Thomas, Joseph, and Sarah. His son Thomas joined his church in 1673, and was a preacher in 1692. He appears to have been usefully employed in visiting absent members until December 1718. My kind friend, the Rev. J. P. Lockwood, rector of South Hackney, recently discovered entries in the register of Kimbolton, in Huntingdonshire, probably of the descendants of this son, Thomas. November 26, 1698, John Bonion and Mary Rogers, married: she was buried, September 7, 1706; and he again married Anne, and buried her in 1712, leaving a son and two daughters. His death is not recorded. One of the descendants, Hannah Bunyan, died in 1770, aged seventy-six years, and lies in the burial-ground by the meeting-house at Bedford. John Bunyan's son, Joseph, settled at Nottingham, and marrying a wealthy woman, conformed to the Church. A lineal descendant of his was living, in 1847, at Islington, near London, aged eighty-four, Mrs. Senegar, a fine hearty old lady, and a Strict Baptist. She said to me, 'Sir, excuse the vanity of an old woman, but I will show you how I sometimes spend a very pleasant half-hour.' She took down a portrait on canvas of her great forefather, and propped it up on the table with a writing-desk, with a looking-glass by its side. 'There, Sir, I look at the portrait, and then at myself, and can trace every feature; we resemble each other like two pins.' 'Excepting the imperial and moustachios,' I replied; to which she readily assented. It was the fact that there was a striking family likeness between the picture and her reflection in the looking-glass. Another descendant, from the same branch of the family, is now living at Lincoln. He was born in 1775, and possessed a quarto Bible, published by Barker and Bill in 1641, given by John Bunyan to his son Joseph. This was preserved in his family until the present year, when it came into the editor's possession, with the following relics, which were, and I trust will yet be preserved with the greatest care:—An iron pencase, made by Bunyan the brazier, with some stumps of old pens, with which it is said he wrote some of his sermons and books; the buckles worn by him, and his two pocket-knives, one of them made before springs were invented, and which is kept open by turning a ferrule; his apple-scoop, curiously carved, and a seal; his pocket-box of scales and weights for money, being stamped with the figures on each side of the coins of James and Charles I.[325] These were given by Robert Bunyan, in 1839, then sixty-four years of age, to a younger branch of the family, Mr. Charles Robinson, of Wilford, near Nottingham (his sister's son), for safe custody. He died in 1852; while his aged uncle remains in good health, subject to the infirmities of his seventy-eighth year. On many of the blank spaces in the Bible are the registers of births and deaths in the family, evidently written at the time. Those relics are deposited in a carved oak box. They were sold with the late Mr. Robinson's effects, January, 1853, and secured for me by my excellent friend James Dix, Esq., of Bristol, who met with them immediately after the sale, on one of his journeys at Nottingham. They are not worshipped as relics, nor have they performed miracles, but as curiosities of a past age they are worthy of high

consideration. Everything that was used by him, and that survives the ravages of time, possesses a peculiar charm; even the chair in which he at is preserved in the vestry of the new chapel, and is shown to those who make the pilgrimage to the shrine of Bunyan.[326]

In the same vestry is also a curious inlaid cabinet, small, and highly finished. It descended from Bunyan to a lady who lived to an advanced age—Madam Bithray; from her to the Rev. Mr. Voley; and of his widow it was purchased to ornament the vestry of Bunyan's meeting-house.

The personal appearance and character of our pilgrim's guide, drawn by his friend Charles Doe, will be found at the end of his Grace Abounding; to which is appended his Dying Sayings—'of sin—afflictions—repentance and coming to Christ—of prayer—of the Lord's day, sermons, and week days: "Make the Lord's day the market for thy soul" —of the love of the world—of suffering—of death and judgment—of the joys of heaven—and the torments of hell.'

How inscrutable are the ways of God! Had Bunyan lived a month longer, he would have witnessed the glorious Revolution—the escape of a great nation. The staff and hope of Protestant Europe was saved from a subtle—a Jesuitical attempt—to introduce Popery and arbitrary government. The time of his death, as a release from the incumbrance of a material body, was fixed by infinite wisdom and love at that juncture, and it ought not to be a cause of regret. His interest in the welfare of the church ceased not with his mortal life. How swiftly would his glorified spirit fly to see the landing of William, and hover with joy over the flight of the besotted James! He was now in a situation to prove the truth of that saying, 'the angels desire to look into' the truth and spread of the glad tidings. How he would prove the reality of his opinion, expressed in The Holy War, of the interest taken by the inhabitants of heaven in the prosperity of the church on earth. When Mansoul was conquered, the spirits that witnessed the victory 'shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, and put out their heads and look down to see the cause of that glory' (Luke 15:7-10).[327] So may we imagine that the happy, happy, glorified spirit of Bunyan would look down rejoicing, when, a few years after he had yielded up his pastoral cares, the seed which he had been instrumental in sowing produced its fruit in such numbers, that the old meeting-house was pulled down, and in its place a large and respectable one was erected. And again, on the 20th February, 1850, with what joy would he look down upon the opening of a still larger, more commodious, and handsome meeting-house, bearing his name, and capable of holding 1150 worshippers. One of Bunyan's pungent, alarming sayings to the careless was, 'Once die, we cannot come back and die better.'[328] If anything could tempt him, in his angelic body, to re-visit this earth, it would be to address the multitude at the new Bunyan Chapel with his old sermon on The Jerusalem Sinner Saved, or Good News to the Vilest of Men. But we have Moses and the prophets—Christ and his apostles; if we shut our ears to them, neither should we listen to a messenger from the New Jerusalem.

When it is recollected that Bunyan received the most imperfect rudiments of education in a charity school when very young, which were 'almost entirely' obliterated by bad habits—that he was a hard-working man through life, maintaining himself, a wife, and four children, by his severe labour as a brazier—and yet, by personal efforts, he educated himself and wrote sixty-two valuable religious treatises, numbering among them his inimitable allegories, The Pilgrim's Progress and Holy War, made a Concordance to the Bible, and conducted important controversies. Preaching, while at

liberty, almost innumerable sermons on the Lord's-days and week-days, early in the morning and late at night. Visiting his flock with pastoral care—founding churches in the villages, and even in towns and cities far distant from his dwelling—constantly giving advice to promote peace and good will, and rendering benevolent aid by long journeys! His whole life presents to us a picture of most astonishing, energetic perseverance. Every moment of time must have been employed as if he valued it as a precious trust, which, if once lost, could never be regained. Who of us can compare our life with his last thirty years, and not blush with shame!

The finest trait in Bunyan's Christian character was his deep, heartfelt humility. This is the more extraordinary from his want of secular education, and his unrivalled talent. The more we learn, the greater is the field for research that opens before us, insomuch that the wisest philosophers have most seriously felt the little progress they have made. He acknowledged to Mr. Cockayn, who considered him the most eminent man, and a star of the first magnitude in the firmament of the churches,[329] that spiritual pride was his easily besetting sin, and that he needed the thorn in the flesh, lest he should be exalted above measure. A sense of this weakness probably led him to peculiar watchfulness against it. His self-abasement was neither tinctured with affectation, nor with the pride of humility. His humble-mindedness appeared to arise form his intimate communion with Heaven. In daily communion with God, he received a daily lesson of deeper and deeper humility. 'I am the high and lofty One, I inhabit eternity! verily this consideration is enough to make a broken-hearted man creep into a mouse-hole, to hide himself from such majesty! There is room in this man's heart for God to dwell.'[330] 'I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. I cannot but with a thousand tears say, "God be merciful to me a sinner" (Ezra 9:15).'[331]

The Revs. Messrs. Chandler and Wilson, bear the following testimony as eye-witnesses to his character:—'His fancy and invention were very pregnant and fertile. His wit was sharp and quick—his memory tenacious, it being customary with him to commit his sermons to writing after he had preached them,' a proof of extraordinary industry. 'His understanding was large and comprehensive—his judgment sound and deep in the fundamentals of the gospel. His experience of Satan's temptations in the power and policy of them, and of Christ's presence in, and by his Word and Spirit to succour and comfort him, was more than ordinary; the grace of God was magnified in him and by him, and a rich anointing of the Spirit was upon him; and yet this great saint was always in his own eyes the chiefest of sinners, and the least of saints. He was not only well furnished with the helps and endowments of nature, beyond ordinary, but eminent in the graces and gifts of the Spirit, and fruits of holiness. He was from first to last established in, and ready to maintain, that God-like principle of having communion with saints as such, without any respect to difference in things disputable among the godly. His carriage was condescending, affable, and meek to all, yet bold and courageous for Christ. He was much struck at, in the lat times of persecution; being far from any sinful compliance to save himself, he did cheerfully bear the cross.' Such was the character given of him by these two eminent divines, in 1693, while his memory, in its fullest fragrance, was cherished by all the churches.

This humility peculiarly fitted him to instruct the young, of whom he was very fond—

'Nor do I blush, although I think some may
Call me a baby, 'cause I with them play;
I do 't to show them how each fingle fangle
On which they doating are, their souls entangle;

And, since at gravity they make a tush,
My very beard I cast behind a bush.'[332]

He had friends among the rich as well as the poor. Of this his solid gold ring and handsome cabinet are proofs. From a letter in the Ellis correspondence, we learn that Bunyan had so secured the affections of the Lord Mayor of London, as to be called his chaplain.[333]

Among his religious friends and associates he must have been a pleasing, entertaining, lively companion. However solemn, nay awful, had been his experience when walking through the Valley of the Shadow of Death, yet when emerging from the darkness and enjoying the sunshine of Divine favour, he loved social intercourse and communion of saints. It is one of the slanders heaped upon Christianity to call it a gloomy, melancholy theme: though 'it is better to go to the house of mourning than to the house of feasting,' yet the wisely pious man will endeavour, even at an elegant entertainment or a Lord Mayor's dinner, to drop useful hints. Whenever Bunyan describes a social party, especially a feast, he always introduces a wholesome dish; and it is singular, in the abundance of publications, that we have not been favoured with John Bunyan's Nuts to Crack at Religious Entertainments, or a Collection of his Pious Riddles. Thus, at the splendid royal feast given to Emmanuel, when he entered Mansoul in triumph, 'he entertained the town with some curious riddles, of secrets drawn up by his father's secretary, by the skill and wisdom of Shaddai, the like to which there are not in any kingdom.' 'Emmanuel also expounded unto them some of those riddles himself, but O how were they lightened! They saw what they never saw, they could not have thought that such rarities could have been couched in such few and ordinary words. The lamb, the sacrifice, the rock, the door, the way.'[334] 'The second Adam was before the first, and the second covenant was before the first.'[335] 'Was Adam bad before he eat the forbidden fruit?'[336] 'How can a man say his prayers without a word being read or uttered?'[337] 'How do men speak with their feet?' Answer, Proverbs 6:13.[338] 'Why was the brazen laver made of the women's looking-glasses?'[339] 'How can we comprehend that which cannot be comprehended, or know that which passeth knowledge?'[340] 'Who was the founder of the state or priestly domination over religion?'[341] What is meant by the drum of Diabolus and other riddles mentioned in The Holy War?[342] The poetical riddles in The Pilgrim's Progress are very striking—

'A man there was, though some did count him mad,
The more he cast away, the more he had.'

How can 'evil make the soul from evil turn.'[343]
Can 'sin be driven out of the world by suffering?'[344]
'Though it may seem to some a riddle,
We use to light our candles at the middle.'[345]

'What men die two deaths at once?'[346]
'Are men ever in heaven and on earth at the same time?'[347]
'Can a beggar be worth ten thousand a-year and not know it?'[348]

He even introduced a dance upon the destruction of Despair, Mr. Ready-to-halt, with his partner Miss Much-afraid, while Christiana and Mercy furnished the music. 'True, he could not dance without one crutch in his hand; but I promise you he footed it well. Also the girl was to be commended, for she answered the music handsomely.' Is this the gloomy fanaticism of a Puritan divine? It is true, that promiscuous dancing, or any other

amusement tending to evil, he had given up and discountenanced, but all his writings tend to prove that the Christian only can rationally and piously enjoy the world that now is, while living in the delightful hope of bliss in that which is to come.

Bunyan's personal appearance and character was drawn by his friend Mr. Doe. 'He appeared in countenance stern and rough, but was mild and affable; loving to reconcile differences and make friendships. He made it his study, above all other things, not to give occasion of offence. In his family he kept a very strict discipline in prayer and exhortations. He had a sharp, quick eye, and an excellent discerning of persons; of good judgment and quick wit. Tall in stature, strong-boned; somewhat of a ruddy face with sparkling eyes; his hair reddish, but sprinkled with gray; nose well set; mouth moderately large; forehead something high, and his habit always plain and modest.'

My determination in writing this memoir has been to follow the scriptural example, by fairly recording every defect discoverable in Bunyan's character; but what were considered by some to be blemishes, after his conversion, appear, in my estimation, to be beauties. His moral and religious character was irreproachable, and his doctrinal views most scriptural; all agree in this, that he was a bright and shining light; unrivalled for his allegories, and for the vast amount of his usefulness. His friend, Mr. Wilson, says, 'Though his enemies and persecutors, in his lifetime, did what they could to vilify and reproach him, yet, being gone, he that before had the testimony of their consciences, hath now their actual commendation and applause.'[349] To this we may add, that he was without sectarianism, a most decided Bible Christian. This reveals the secret of his striking phraseology. It was in the sacred pages of Divine truth that he learned grammar and rhetoric. Style, and all his knowledge of the powers of language—all were derived from the only source of his religious wisdom and learning. He lived, and thought, and wrote under the influence of the holy oracles, translated by the Puritans in 1560, compared with the version of 1611. This gives a charm to all his works, and suits them to every human capacity.

Reader, the object of biography is to excite emulation. Why should not others arise as extensively to bless the world as Bunyan did? The storehouses of heaven from which he was replenished with holy treasures, are inexhaustible. As he said, 'God has bags of mercy yet unsealed.' We have the same holy oracles, and the same mercy-seat. The time is past for merely challenging the right to personal judgment of religious truths. In Britain the lions are securely chained, and the cruel giants disabled. The awful crime of imprisoning and torturing man for conscience' sake, exists only in kingdoms where darkness reigns—

"Mongst horrid shapes, and shrieks, and sights unholy.'

We stand upon higher ground than our forefathers; we take our more solemn stand upon the imperative duty of personal investigation—that no one can claim the name of Christian, unless he has laid aside all national, or family, or educational prejudices, and drawn from the holy oracles alone all his scheme of salvation and rules of conduct. All the secret of Bunyan's vast usefulness, the foundation of all his honour, is, that the fear of God swallowed up the fear of man; that he was baptized into the truths of revelation, and lived to exemplify them. He was a bright and shining light in a benighted world; and of him it may be most emphatically said, 'Blessed are the dead which die in the Lord, that they may rest from their labours; and their works do follow them.'

GEORGE OFFOR.

FOOTNOTES:

1. For a most interesting account of the rise of Sixtus V, see the new volume of the Lounger's Common-place Book, 1807, p. 152.

2. The Rev. J. H. A. Rudd, the Vicar of Elstow, has most kindly furnished me with an extract from the registers of all the entries relative to Bunyan's family. The register commences in 1641, and has been searched to 1750. It confirms the Rev. J. Juke's impression, that soon after Bunyan joined Gifford's church he left Elstow to live in Bedford.

Thomas Bonion, buried, Dec. 9, 1641. Margaret Bonion, wife, buried, June 20, 1644. Margaret Bonion, b., July 24, 1644. Charles, the son of Thos. Bunion, bapt., May 22, 1645. Charles Bunion, bur., May 30, 1645. Mary, the daught. of Joh. Bonion, bapt., July 20, 1650 Elizabeth, the daughter of John Bonyon, was born 14th day of April, 1654. Thomas Bonion of the town of Bedford, and Elizabeth _____ of the parish of Elstow, were married, May 10, 1656. (The Christian name of the husband, and the surname of the wife, are very much obliterated.)

Ann Bonyonn, Widdo, was buried, 12th day of April, 1659. Thos. Bunyan, buried, Feby. 7th, 1675. Ann Bunyon, Widdo, buried in Woolen, September 25, 1680.

The marriage here recorded, May 10, 1656, could not be that of John Bunyan to his second wife Elizabeth; for she declared to Judge Hale in August, 1661, that she had 'not been married to him yet full two years.'—Vol. i. 61.

3. This cottage has long ceased to exist, and has been replaced by another of the poorest description. But from an old print we have given in the Plate, p. 1, vol. i., a representation of the original, with the shed at side often mentioned as 'The forge'; thus leading us to believe, that to the 'tinker's' humble calling might be united that of the 'smith,' a more manly and honourable trade.

4. Grace Abounding, No. 2.

5. Vol. iii., p. 674.

6. Vol. ii., p. 140.

7. Vol. i., p. 490.

8. Vol. ii., p. 617.

9. Grace Abounding, No. 18.

10. Extracted from the first edition in the British Museum. It was much altered in the subsequent impressions.

11. In 1566, Sir Thomas Harper, Lord Mayor of London, gave £180 for thirteen acres and a rood of meadow land in Holborn. This was settled, in trust, to promote the education of the poor in and round Bedford. In 1668, it produced a yearly revenue of £99—a considerable sum in that day, but not in any proportion to the present rental, which amounts to upwards of £12,000 a-year.

12. Grace Abounding, No. 3.

13. Vol. i., p. 618.

14. Grace Abounding, No. 4.

15. Philip's Life of Bunyan, p. 4.

16. Vol. iii., p. 597.

17. Vol. ii., p. 564.

18. Grace Abounding, No. 27.

19. Grace Abounding, No. 5.

20. Ibid., No. 8.

21. Life, p. vii.

22. Ibid. p. viii.

23. Life, pp. xli., xlii.

24. Vol. i., p. 79.
25. Job 33:15.
26. Grace Abounding, No. 5, vol. i., p. 6.
27. Life appended to the first and second editions of the forged third part of Pilgrim's Progress.
28. Grace Abounding, Nos. 12-14, vol. i., p. 7. How do these hair-breadth escapes illustrate the unerring providence of God, and the short-sightedness of even pious Christians. It is easy to imagine the exclamations of a reflecting character when hearing of the marvelous escapes of this wicked youth. 'Dark providences! the good and benevolent are snatched away; but such a plague as this has his life preserved to pester us still. Short-sighted mortal, "shall not the Judge of all the earth do right?"' No life in the British empire was so precious in the sight and gracious purposes of God, as that of the poor depraved lad; which was thus preserved by the special care of Divine providence.
29. Life appended to part third of Pilgrim's Progress, 1692. This is omitted from the third edition (1700), and all the subsequent ones.
30. Vol. ii., p. 74.
31. Vol. i., p. 732.
32. Vol. ii., p. 738.
33. Vol. ii., p. 709; ii., p. 45; ii., 601.
34. Vol. iii., p. 727; v. 7, 8.
35. The women were remarkably active in defending the town.
36. Thoresby's Leicester, 4to, p. 128.
37. Hist. of Rebellion, edition 1712, vol. ii., p. 652.
38. Vol. i., p. 661.
39. Vol. iii., p. 357.
40. Vol. iii., p. 113, 358.
41. Vol. i., p. 726.
42. Vol. i., p. 694.
43. The Political Sentiments of John Bunyan, re-published by John Martin, 1798.
44. Life of Bunyan, 1692, p. 12.
45. Ibid., 1692, p. 13.
46. Vol. i., p. 7.
47. The Pathway to Heaven is the work of that pious puritan Dent, and is full of those striking illustrations which were admirably adapted to prepare Bunyan for writing his allegories. A copy with the name Ma Bunyann, written on the title page, has long been in the editor's library. We give a facsimile of the writing, as it has been supposed that of Bunyan. This is very doubtful; it appears more like a woman's hand; but, if it is the name of Mrs. Bunyan, then it indicates that his daughter Mary, baptized 20th July, 1650, was called after her.
48. Life of Bunyan, 1691, p. 13.
49. This is a solemn consideration; many profess to serve God while they are bond-slaves to sin; and many are servants in his family who are not sons, nor heirs, of heaven. Blessed are those who are both servants and sons.
50. Vol. i., p. 7, 8.
51. Jan. 3, 1644-5.
52. Aug. 23, 1645.
53. 4to Edit., 1644.
54. Neale, 1822, vol. ii., p. 220.

55. Life of Alfred, comparing him to Charles I. Preface. 8vo. 1634.
56. Vol. i., p. 8, 9.
57. The game of cat, tipcat, or "sly," so called by Wilson, in his life of Bunyan [Wilson's Edition of Works, vol. i., fol. 1736], is an ancient game well known in many parts of the kingdom. A number of holes are made in the ground, at equal distances, in a circular direction; a player is stationed at each hole; the opposite party stand around; one of them throws the cat to the batsman nearest to him; every time the cat is struck, the batsmen run from one hole to the next, and score as many as they change positions; but if the cat is thrown between them before reaching the hole, the batsman is out [Strutt's Sports and Pastimes, 8vo., p. 110]. Such was the childish game played by men on the Lord's-day.
58. Life by C. Doe, 1698.
59. Vol. i., p. 9.
60. Saved by Grace, vol. i., p. 351.
61. Vol. i., p. 9; No. 32.
62. Folio edition, pp. 595-6.
63. In the Engraving, p. 1, vol. i., is a view of part of the village green, Elstow, with the ancient building now used as a school-house, as seen from the church-yard. This building is older than the time of Bunyan, and was the scene of village meetings at the period in which he lived, and doubtless associated with his dancing and thoughtless amusements, as the green itself was the scene of the game of cat. A view looking towards the church is given in Vignette to vol. i. of the Works.
64. Vol. i., p. 10.
65. Southey's Life, pp. xxv., xxxii.
66. Vol. i., p. 80.
67. Vol. i., p. 11.
68. Vol. iii., p. 607.
69. Heresiography. 4tp. 1654. p. 143.
70. Vol. iii., p. 151.
71. Vol. iii., p. 118.
72. Vol. i., p. 11.
73. Vol. i., p. 11.
74. Vol. i., p. 591.
75. The Rev. H. J. Rose, in his Biographical Dictionary, distorts this singular affair into, 'he laid claim to a faith of such magnitude as to work miracles!'
76. Vol. i., p. 12.
77. Vol. iii., pp. 155, 156.
78. Vol. i., p. 12.
79. It is as easy for a camel to go through the eye of a needle, as for a man to pass through this door with the world on his back.
80. Vol. i., p. 13.
81. Vol. i., p. 13.
82. Holy War, vol. iii., p. 342, 346.
83. Bunyan on the Throne of Grace, vol. i., p. 677.
84. Vol. i., p. 80.
85. Holy War, vol. iii., p. 297.
86. Vol. i., p. 14.
87. Vol. iii., p. 123.
88. Addison.

89. Vol. i., p. 14.
90. April 1645. About 300 discontented persons got together in Kent, and took Sir Percival Hart's house; Colonel Blunt attacked and dispersed them with horse and foot, regained the house, and made the chief of them prisoners. Whitelock, folio 137.
91. Vol. i., p. 15.
92. Vol. i., p. 15; No. 82.
93. Vol. i., p. 16.
94. Vol. i., p. 17, 18.
95. Vol. iii., p. 113.
96. Bunyan's Saints' Privilege and Profit, vol. i., p. 661.
97. Bunyan's Saved by Grace, vol. i., p. 340.
98. Vol. i., p. 17.
99. Bunyan's Christ a Complete Saviour, vol. i., p. 210.
100. Rogers on Trouble of Mind. Preface. Thus temptations are suited to the state of the inquiring soul; the learned man who studies Plato, Aristotle, and Aquinas, is filled with doubts arising from 'philosophy and vain deceit, profane and vain babblings'; the unlettered mechanic is tried not by logic, but by infernal artillery; the threatenings of God's Word are made to obscure the promises. It is a struggle which, to one possessing a vivid imagination, is attended with almost intolerable agonies—unbelief seals up the door of mercy.
Bunyan agreed with his learned contemporary, Milton, in the invisible agency of good and bad spirits.
'Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep!'
The malignant demons watch their opportunity to harass the pilgrim with evil thoughts, injected when least expected.
101. Vol. i., p. 19.
102. Vol. i., p. 20.
103. The anxiety of this pious teacher was to press upon his hearers to take special heed, not to receive any truth upon trust from any man, but to pray over it and search 'the Holy Word.' This, Mr. Southey designates, 'doctrine of a most perilous kind.' How happy would it be for society if every religious teacher pressed this perilous doctrine upon their hearers, that it might bring forth the same fruit universally, as it did specially in Bunyan. Compare Grace Abounding, No. 117, and Southey's Life, p. 27, 28.
104. Vol. i., p. 21.
105. Vol. i., p. 22.
106. Vol. iii., p. 115.
107. Vol. iii., p. 270.
108. Luther fell into the same mistake as to the Baptists, that Bunyan did as to the Quakers. Both were keenly alive to the honour of Christianity, and were equally misled by the loose conduct of some unworthy professors. Luther charges the Baptists as being 'devils possessed with worse devils' [Preface to Galatians]. 'It is all one whether he be called a Frank, a Turk, a Jew, or an Anabaptist' [Com. Gal. iv. 8, 9]. 'Possessed with the devil, seditious, and bloody men' [Gal. v. 19]. Even a few days before his death, he wrote to his wife, 'Dearest Kate, we reached Halle at eight o'clock, but could not get on to Eisleben, for there met us a great Anabaptist, with waves and lumps of ice, which threatened us with a second baptism.' Bunyan, in the same spirit, calls the Quakers 'a company of loose ranters, light notionists, shaking in their principles!' [Vol. ii., p. 133, 9, 21]. Denying the Scriptures and the resurrection [Com. Gal. iv. 29]. These two great

men went through the same furnace of the regeneration; and Bunyan, notwithstanding Luther's prejudices against the Baptists, most affectionately recommended his Comment on the Galatians, as an invaluable work for binding up the broken-hearted.
109. Vol. i., p. 23.
110. Vol. ii., p. 181.
111. Vol. ii., p. 260.
112. Vol. i., p. 25; No. 158.
113. See note in vol. i., p. 26.
114. Vol. i., p. 29.
115. Vol. i., p. 30
116. The study of those scriptures, in order that the solemn question might be safely resolved, 'Can such a fallen sinner rise again?' was like the investigation of the title to an estate upon which a whole livelihood depended. Every apparent flaw must be critically examined. Tremblingly alive to the importance of a right decision, his prayers were most earnest; and at length, to his unspeakable delight, the word of the law and wrath gave place to that of life and grace.
117. Vol. i., p. 35.
118. Vol. iii., p. 100.
119. Irish sixpences, which passed for fourpence-halfpenny. See the note on vol. i., p. 36. Since writing that note I have discovered another proof of the contempt with which that coin was treated:—'Christian, the wife of Robert Green, of Brexham, Somersetshire, in 1663, is said to have made a covenant with the devil; he pricked the fourth finger of her right hand, between the middle and upper joints, and took two drops of her blood on his finger, giving her a fourpence-halfpenny. Then he spake in private with Catharine her sister, and vanished, leaving a smell of brimstone behind!'—Turner's Remarkable Providences, folio, 1667, p. 28.
120. Vol. i., p. 36.
121. Holy War.
122. Vol. ii., p. 141.
123. Luther and Tyndale.
124. Vol. iii., p. 398.
125. Vol. i., p. 495.
126. Vol. iii., p. 398.
127. Vol. iii., p.190.
128. Vol. iii., p. 186.
129. Bunyan on Christian Behaviour, vol. ii., p. 550.
130. Vol. ii., p. 570.
131. Vol. ii., p. 585.
132. The Nineteenth Article.
133. The sufferings of the Episcopalians were severe; they drank the bitter cup which they had shortly before administered to the Puritans. Under suspicion of disloyalty to the Commonwealth, they were most unjustly compelled to swallow the Covenant as a religious test, or leave preaching and teaching. Their miseries were not to be compared with those of the Puritans. Laud was beheaded for treason, but none were put to death for nonconformity. It was an age when religious liberty was almost unknown. These sufferings were repaid by an awful retaliation and revenge, when Royalty and Episcopacy were restored.
134. Penn's Christian Quaker.
135. Folio, p. 417.

136. Vol. iii., p. 107.
137. Vol. iii., p. 765. The author of Bunyan's Life, published in 1690, dates his baptism 'about the year 1653.'
138. Life from his Cradle to his Grave, 1700.
139. September 21.
140. In the same year, and about the same period, Oliver Cromwell was made Lord Protector. Upon this coincidence, Mr. Carlisle uses the following remarkable language:—'Two common men thus elevated, putting their hats upon their heads, might exclaim, "God enable me to be king of what lies under this! For eternities lie under it, and infinities, and heaven also and hell! and it is as big as the universe, this kingdom; and I am to conquer it, or be for ever conquered by it. Now, WHILE IT IS CALLED TO-DAY!"'
141. In possession of the Society of Antiquities.
142. Vol. i., p. 39.
143. Vol. i., p. 20.
144. Reading and Preaching.
145. Not to wait for one another, each one to come in good time.
146. Alluding to Bunyan, or his co-pastor, Burton, or to both of them.
147. Bunyan was about twenty-seven years of age.
148. This letter was copied into the church records at the time: the original cannot be found. It was published with Ryland's Funeral Sermon on Symonds, 1788, and in Jukes' very interesting account of Bunyan's church, in 1849. The signature is copied from an original in the Milton State Papers, library of the Antiquarian Society.
149. Vol. i., p. 39.
150. Vol. i., p. 545.
151. Grace Abounding, No. 255, vol. i., p. 39.
152. Vol. i., p. 545.
153. Grace Abounding, No 255-259, vol. i., p. 39.
154. Vol. i., p. 40.
155. Vol. iii., p. 655.
156. Rogers on Trouble of Mind.
157. Grace Abounding, No. 260.
158. 1st edition, p. 355.
159. Vol. ii., p. 425.
160. Vol. i., p. 40.
161. Vol. i., p. 769.
162. Vol. i., p. 549.
163. Church Book, 1671.
164. This secrecy became needful after the Restoration, as noticed more fully afterwards, p. lix. During those years of persecution, a frequent place of resort was a dell in Wain-wood, about three miles from Hitchin. Of this locality the following notice will be acceptable:—On the 19th of May, 1853, a splendidly hot day, my pilgrimage to the shrines of Bunyan was continued at Hitchin and its vicinity, in company with S. B. Geard, Esq. Here it was my honour to shake hands with honest Edward Foster, whose grandfather often entertained and sheltered John Bunyan. So singular a case I had never met with, that three lives should connect, in a direct line, evidence of transactions which occurred at a distance of 190 years. His grandfather was born in 1642, and for many years was a friend and companion of the illustrious dreamer. In 1706, when he was sixty-four years of age, his youngest son was born, and in 1777, when that son

was seventy-one years of age, his youngest son was born, and in 1853 he has the perfect use of limbs and faculties, and properly executes the important office of assistant overseer to his extensive parish. With such direct testimony, we visited the very romantic dell, where, in the still hours of midnight, the saints of God were wont to meet and unite in Divine worship. It is a most romantic dell, in Wain-wood, which crowns a hill about three miles from Hitchin. We had some difficulty in making our way through the underwood—crushing the beautiful hyacinths and primroses which covered the ground in the richest profusion, and near the top of the hill came suddenly upon this singular dell—a natural little eminence formed the pulpit, while the dell would hold under its shade at least a thousand people—and now I must give you the countryman's eloquent description of the meetings of his ancestors. "Here, under the canopy of heaven, with the rigour of winter's nipping frost, while the clouds, obscuring the moon, have discharged their flaky treasures, they often assembled while the highly-gifted and heavenly-minded Bunyan has broken to them the bread of life. The word of the Lord was precious in those days. And here over his devoted head, while uncovered in prayer, the pious matrons warded off the driving hail and snow, by holding a shawl over him by its four corners. In this devoted dell these plain unpolished husbandmen, like the ancient Waldenses, in the valleys of Piedmont, proved themselves firm defenders of the faith in its primitive purity, and of Divine worship in its primitive style."

Their horses on which they rode, from various parts, were sheltered in neighbouring friendly farms, while they, to avoid suspicion, ascended the hill by scarcely visible footpaths. Could fine weather be insured, it would form a lovely spot for a meeting to celebrate the third jubilee of religious toleration—there listen to a Bunyan of our age, and devise measures for religious equality. Then we might close the service by solemnly objuring every system which gave power to tyrannise over the rights of conscience. Here, as in other places where Bunyan founded churches, the cause of Christ hath spread. At Hitchin, in 1681, about thirty-five Christians united in the following covenant:—

'We who, through the mercy of God, and our Lord Jesus Christ, have obtained grace to give ourselves to the Lord, and one to another by the will of God, to have communion with one another, as saints in one gospel fellowship:—Do, before God our Father, and our Lord Jesus Christ, and the holy angels, agree and promise to walk together in this one gospel communion and fellowship as a church of Jesus Christ, in love to the Lord and one to another, and endeavour to yield sincere and hearty obedience to the laws, ordinances, and appointments of our Lord and Lawgiver in his church. And also do agree and promise, the Lord assisting, to follow after the things which make for peace, and things wherewith one may edify another, that so living and walking in love and peace, the God of love and peace may be with us. Amen.'

This was probably drawn by Bunyan, and so simple and comprehensive has it proved, that the church has flourished, and lately a spacious and handsome place of worship has been erected, to accommodate a thousand worshippers, at a cost of £3000, all paid for, with a surplus fund in hand for contingencies, of £500. In addition, there are also large and commodious chapels for the Independents, Wesleyans, and Quakers.

165. Christ a Complete Saviour, vol. i., p. 210.
166. Law and Grace, vol. i., pp. 549, 550.
167. Life of Bunyan, p. xiv.
168. Sighs, vol. iii., p. 712.
169. Gospel Truths, vol. ii., p. 178.
170. Like the Beef-eaters, or yeomen of the guard at the present day.

171. Journal, folio, 1694, p. 144. Is it surprising that the Quakers, at such a time, assumed their peculiar neatness of dress?
172. Vol. ii., p. 178, 566.
173. Grace Abounding, vol. i., p. 41.
174. Nehemiah Coxe is said to have been a descendant from Dr. Richard Coxe, preceptor to Edward VI, and Dean of Oxford. He fled from persecution under Mary, was a troubler of his brother refugees by his turbulent temper, and his attachment to superstitious ceremonies. On his return, he was made Bishop of Ely, and became a bitter persecutor. Benjamin Coxe, A.M., probably a son of the furious bishop, was as ardently fond of rites and ceremonies. He was cited to appear before Laud for denying the jure divino of bishops, and the poor bishop said, "God did so bless me that I gave him satisfaction." Mr. Coxe soon after came out as a Baptist, and having preached at Bedford, he settled in Coventry. Here he disputed with Mr. Baxter and the Presbyterians; and the Independents had him imprisoned for defending adult baptism (Crosby, History of Baptists, i. 354), a very short mode of settling the controversy. Probably Nehemiah Coxe was his son, settled at Bedford as a shoemaker. He was a learned man, and, when tried at Bedford assizes for preaching the gospel, he was indicted in the usual Norman-French, or Latin; and pleaded first in Greek, which the prosecutors not understanding, he pleaded in Hebrew, arguing, that as his indictment was in a foreign tongue, he was entitled to plead in any of the learned languages. The counsel being ignorant of those languages, and the judge glad to get rid of a vexatious indictment, dismissed him, saying to the counselors, 'Well, this cordwainer hath wound you all up, gentlemen.' This anecdote is handed down in a funeral sermon by T. Sutcliff, on the death of Symonds, one of the pastors of the church at Bedford.
Another of this little band that was set apart with Bunyan, became so useful a preacher as to have been honoured with a record in the annals of persecution in the reign of Charles II. John Fenn was on Lord's-day, May 15, 1670, committed to prison for preaching in his own house; and on Tuesday, all his goods and stock in trade were seized and carted away, leaving his family in the most desolate condition.
In the following week, Edward Isaac, a blacksmith, another of this little band, having been fined, had all his stock in trade, and even the anvil upon which he worked, seized and carted away.
Such were the severe trials which these excellent citizens were, with their families, called to pass through, by the tyranny of the church; but they were light, indeed, in comparison with those that awaited the amiable and pious Bunyan.
175. If Christians recollected with what anxiety their teachers prepared and delivered their sermons, how constant and prayerful would be their attendance on the means of grace.
176. Grace Abounding, vol. i., p. 42. The taunts and revilings of a poet laureate upon Bunyan's preaching and sufferings need only a passing notice. No words could be more vile and slanderous than those of Mr. Southey. He says, 'Peace might be on his lips, and zeal for the salvation of others in his heart, but he was certainly, at that time, no preacher of good will, nor of Christian charity.' How can we judge of a preacher's good will, but by 'peace on his lips?' and what is the criterion of Christian charity, except it be 'zeal for the salvation of others in his heart?'
177. Grace Abounding, No. 293, vol. i., p. 44.
178. Vol. i., p. 59. Eben. Chandler thus describes Bunyan: 'His wit was sharp and quick, his memory tenacious; it being customary with him to commit his sermons to writing after he had preached them.'—Chandler and Wilson's Preface to Bunyan's Works, folio,

1692. All these autographs have unaccountably disappeared.
179. Noticed in the life annexed to Pilgrim, Part III.
180. In the editor's library, folio, 1635. Orthography was little cared for in those days. On the beautiful portrait of Andrews, is the autograph of Annie Brokett hir Blook!
181. This document is copied on page xxvi.
182. See page lxxii.
183. Vol. ii., p. 132.
184. Vol. ii., p. 133.
185. Vol. ii., pp. 140, 141.
186. The American authors of a recent life of Burrough, (William and Thomas Evans, Philadelphia, republished by Gilpin, London, 1851), have given an unfair account of his controversy with Bunyan, drawn from Burrough's works in the shape of a supposed dialogue. Such a disputation can only be understood by reading both sides of the question. We unite with them in admiring the character of that young but noble martyr. They are, however, wrong in their conclusion that 'the meekness and gentleness of Christ softened and adorned his whole character.' He was one of those that are called in the Holy War, 'rough hewn men fit to break the ice.' Vol. iii. p. 270
187. Vol. ii., p. 201.
188. P. 16.
189. It is difficult to describe the state of those times. James Naylor rode into Bristol, a multitude accompanying him, strewing their scarfs, handkerchiefs, and garments on the ground for his horse to tread on, and singing, Hosanna in the highest; holy, holy, holy is the Lord God of Israel. He was addressed as the everlasting son of righteousness, and prince of peace. His brain was bewildered with adulation. Women kissed his feet, and called him Jesus the Son of God. To stop the tumult, he was apprehended, and had he been simply subjected to the discipline of a mad-house, like Mr. Brothers of a later period, his blood would soon have recovered from its agitation. Instead of this, a grand parade was made by trying him before a Committee of the House of Commons, and, upon a report of the whole house, he was convicted of 'horrid blasphemy,' and it was by the small majority of fourteen that his life was spared. His cruel sentence was whipping, pillory, his tongue bored through with a red hot iron, a large letter B burnt into his forehead, and to be imprisoned during the pleasure of Parliament. By his followers he was considered a martyr; but the infatuation soon subsided. After his release, he was mercifully restored to his senses, and became a useful Quaker.
190. These commissioners were called 'triers,' and, being high Calvinists, were nick-named Dr. Absolute, chairman, Mr. Fatality, Mr. Fri-babe, Mr. Dam-man, Mr. Narrow-grace, Mr. Indefectible, Mr. Dubious, and others. They turned out of their livings those clergymen who were proved to be immoral in their conduct, and others who did not come up to the orthodox standard. Of these, Mr. Walker, in his account of the sufferings of the clergy, gives a long list.
191. This Act or ordinance of Parliament involved some of our excellent ancestors in trouble. Hansard Knollys, Wm. Kiffin, Mr. Lamb, and many others, were imprisoned for short periods; Edward Barbour for eleven months. To avoid the informers, adult baptism was performed at midnight; for this Henry Denne suffered imprisonment. That gracious and valuable minister, Vavasor Powel also suffered a short imprisonment during the Protectorate; his life was afterwards sacrificed by a tedious imprisonment in the following reign. He was taken, with his flock, at a midnight meeting; and for safe custody they were locked up in the parish church, and there he preached without molestation. When conveyed to the justice's house, while waiting his worship's leisure,

he again preached. When this magistrate arrived, he was violently enraged that his house should have been turned into a conventicle. He would have committed them at once to prison, but two of his daughters were so affected with the sermon, that, at their intercession, after severe threatenings, the preacher and his friends were set at liberty.
192. From the original, in the editor's possession.
193. Cotton Mather says that these laws were never carried to extremity, and were soon laid entirely by. Hist. of America.
194. Jukes' History of Bunyan's Church, p. 16.
195. Works, vol. iii., p. 667; especially pp. 672, 673.
196. No. 280-317, vol. i., p. 42-46.
197. Life and Death of Mr. J. Bunyan, 1700, p. 27.
198. Vol. iii., p. 767.
199. Grace Abounding, vol. i., p. 46.
200. See Note, vol. i., p. 45.
201. 4tp. London, 1659. A MS copy is in the editor's possession.
202. Vol. i., p. 683.
203. Vol. iii., p. 445.
204. Vol. iii., p. 48.
205. Vol. ii., p. 635.
206. Vol. iii., p. 680.
207. See postscript to The True Faith of the Gospel of Peace, British Museum.
208. Vol. ii., p. 201.
209. Vol. i., p. 46.
210. Macaulay's History of England, vol. i.
211. Life of Badman.
212. Penn's England's Interest, 4to, 1676, p. 2.
213. Vol. ii., p. 593.
214. Vol. i., p. 51.
215. Vol. i., p. 51.
216. This very interesting Memoir was published by the Society of Friends, 1825.
217. Case and Opinion, under the head 'Conventicles,' British Museum. There is also a rare Tract, to prove that the Persecuting Acts expired Oct. 24th, 1670.
218. Vol. i., p. 54. How unspeakable the mercy, that the persecutor cannot plunge his implements of torture into the spirit, nor prevent its intercourse with heaven!
A very deeply interesting narrative of all the particulars of this examination and form of trial, was recorded by the sufferer. See vol. i., p. 50.
219. There were three prisons in Bedford—the county jail, the bridewell, and the tower jail. No decisive evidence has been discovered as to which prison Bunyan was committed. Two views of the bridge and prison are given in the plate at p. 63, vol. i.
220. Howard's Account of Lazarettos, &c. 4to, 1789, p. 150.
221. Elstow is a perpetual curacy or vicarage, worth at that time only £35 per annum! forming one of the discreditable anomalies of the church, in the division of its immense revenues.
222. He has favoured us with the following description of it:—'The ring is of fine gold, very like in colour to that which has been brought into this country from California. The head is, I think, engraven, but the letters have not that sharpness about them which indicates the engraving tool; and the I. B. are undoubted indents made after the ring was finished.' It is not the usual emblem of a mourning gift, for that would have the cross-bones under the skull; it was more probably given as a special mark of esteem.

Three things are certain—1st, That it so valuable a gift excited the poor man's pride, its loss must have been a serious annoyance to one whose family was dependent upon his daily labour. 2d, His preaching talent must have been highly appreciated, before he was known as the author of the Pilgrim's Progress, to have brought him so valuable a token of respect. But the most pleasing and remarkable reflection, is the surprising progress of good-will among men of various denominations, that a ring, worn by a despised and persecuted Nonconformist of a former age, is now highly prized and worn, from respect to his memory, by a dignified clergyman of the Established church.
223. This was not his only ring; he left, inter alia, all his rings to his wife. See. p. lxxii.
224. After he had lain in jail five or six days, an application was made to a liberal justice at Elstow, named Crumpton, to release him on bail; but he declined, fearing to give offence. He, however, so felt for this persecuted servant of Christ, as to sell him an edifice and barn, which, upon his release, was converted into a large meeting-house.
225. Vol. ii., p. 107.
226. Vol. iii., p. 341, 366.
227. From his autograph, in the editor's possession, he spelt his name John Keling.
228. Lord Campbell's lives of the Chief Justices.
229. Vol. i., p. 57. This forcibly reminds us of Greatheart's reply to Giant Maul—'I am a servant of the God of heaven; my business is to persuade sinners to repentance; if to prevent this be thy quarrel, let us fall to it as soon as thou wilt,' vol. iii., p. 210. Southey attempts to vindicate the justices in condemning Bunyan, and grossly mis-states the facts; deeming him to be unreasonable and intolerant; that preaching was incompatible with his calling, and that he ought not to have sacrificed his liberty in such a cause! The poet-laureate makes these assertions, knowing the vast benefits which sprung from the determined piety and honesty of the persecuted preacher. Would not By-ends, Facing-both-ways, and Save-all, have jumped to the same conclusion?
230. Vol. i., p. 56.
231. Every Christian should read the appalling account of these sufferings, recently published under the title of Ladies of the Covenant.
232. Vol. iii., p. 17.
233. History of Baptists, vol. ii., p. 172. Robinson was a nephew of Archbishop Laud, and appeared to inherit his evil spirit.
234. Wilson's History of Dissenting Churches, and the Trial of Rosewell.
235. Vol. i., p. 198; and Grace Abounding, No. 326.
236. Vol. i., p. 48.
237. Baptized at Elstow, July 20, 1650.
238. Vol. i., p. 168.
239. Vol. ii., p. 279.
240. Vol. ii., p. 733.
241. Vol. i., p. 60.
242. The cut, copied from an old drawing of the house taken before its entire demotion, at the end of last century, exhibits its quaint characteristics. The bridge foot is to the spectator's right; the church tower behind is that of St. Mary's, also seen in our view of the jail, which would, of course, be seen from the bow-windows of the old inn, in which the Judges met.
243. Vol. i., p. 60.
244. Lectures on the Pilgrim's Progress.
245. This valuable set of books came into the possession of my old friend Mr. Wontner, of the Minories, London; it descended at his decease, to his widow, who resided on

Camberwell Green, and from her to a daughter, married to Mr. Parnel, an orange merchant in Botolph Lane. He was tempted to sell it to Mr. Bohn, the bookseller, from whom it was bought for the Bedford library.
246. Charles Doe in Heavenly Footman, 2d edition, 1700.
247. Introduction to the Pilgrim, vol. iii., p. 6, 7.
248. Psalmody Edit., 1775, p. 137. George Whitefield, in recommending the works of Bunyan, says, 'Ministers never write or preach so well as when under the cross; the Spirit of Christ and of glory shall rest upon them' [Preface to Bunyan's Works, 1767]. Admiring the courage and honesty of Bunyan, when alluding to the Prayer-Book, we earnestly unite in his petition—'The Lord in mercy turn the hearts of his people, to seek more after the Spirit of prayer, and, in the strength of that, to pour out their souls before the Lord.'
249. This was published in 1698.
250. Heavenly Footman, 2d edition, 1700, p. 126.
251. Vol. iii., p. 397, 398.
252. This deeply interesting book is dedicated to four sorts of readers—the godly, the learned, the captious, and to the mother of harlots. To her he says, 'I have nothing here to please your wanton eye, or voluptuous palate; no paint for thy wrinkled face, nor crutch to support thy tottering kingdom.' It is a very amusing preface.
253. Vol. iii., p. 610.
254. Vol. i., p. 4.
255. Author's Apology for the Pilgrim.
256. Vol. i., p. 602.
257. Vol. iii., p. 7.
258. Grace Abounding, No. 322.
259. Vol. i., p. 65.
260. Vol. i., p. 741.
261. This jug is in possession of Mrs. Hillyard, widow of the late Mr. Hillyard, who was minister of the chapel for fifty years, and died in 1839. One tradition says the jug was used as noted in the text; another that his broth was brought to 'chapel' in it, for his Sunday dinner, in the vestry.
262. Vol. ii., p. 737-739.
263. 2 Cor 1:5; vol. ii., p. 735.
264. Vol. ii., p. 700.
265. Vol. i., p. 47.
266. Vol. i., p. 278; and vol. iii., p. 13.
267. Vol. ii., p. 593.
268. Vol. ii., p. 594.—Heroic man! British Christians are most deeply indebted to thee, and thy fellow-sufferers, for the high privileges they now enjoy. May thy name be had in everlasting remembrance.
269. Vol. i., p. 62.
270. It has been doubted whether he was justified in thus making excursions from the prison. This may be answered by the question—Was Peter justified in leaving the prison, and going to the prayer-meeting at Mary's house? Acts 12:7-19.
271. Vol. iii., p. 19.
272. Rapin.
273. For an accurate copy of this declaration, see vol. iii., p. 21.
274. The ecclesiastical year commenced in March. The tenth month means December.
275. For a copy of these licenses, see vol. iii., p. 24.

276. 4to, vol. vii., p. 75.
277. I am greatly indebted to J. P. Brown, Esq., James Street, Islington, for directing my attention to these letters.
278. Vol. iii., pp. 21-29.
279. Vol. iii., p. 27.
280. Vol. i., p. 47; No. 319.
281. Jukes' History of Bunyan's Church, p. 24.
282. Continuation of Life to Grace Abounding.
283. It is generally believed at Bedford, that, after Bunyan was imprisoned, his family removed from Elstow to Bedford, in order that they might have more frequent access to him; and that, on his release, he made his abode there. His humble dwelling was much like that of his father at Elstow, most unassuming; just such a cottage as a poor wounded sinner would feel at home in when visiting his pastor for advice. The late Rev. J. Geard, of Hitchin, in his Diary, says—'July 17, 1774. I preached, for the first time, at Bedford, to the successors of good Mr. Bunyan's congregation, and the next day called at the house where he used to live, and went into the room that tradition reported was his study. This house, though it had been the habitation of so truly great a man, was now let for about 40s. per annum.' Allowing for the difference in the value of money, Bunyan would have now paid 16s. a-year rent for his humble abode. It will be always matter of regret, that it was not purchased and preserved by the members of the 'Old Meeting,' when it was offered them before its destruction; we procured, however, a drawing of it, which is here engraved. The cottage was in the parish of St. Cuthbert, in the street opposite the meeting-house, and here Bunyan lived, while he was pastor, from 1681 to 1688.
284. Pilgrim, vol. iii., p. 198.
285. Vol. ii., p. 649.
286. Vol. ii., p. 538.
287. Vol. ii., p. 219.
288. Vol. i., p. 757.
289. Vol. ii., 649.
290. Vol. ii., p. 638.
291. Vol. ii., p. 641.
292. Vol. iii., p. 758.
293. Christian Church, 8vo, 1747, p. 280.
294. The General Doctrine of Toleration, applied to Free Communion, p. 8. George Whitefield most warmly approved the communion of all God's saints with each other. This, I must own, more particularly endears Mr. Bunyan to my heart. He was of a catholic spirit. The want of water (adult baptism), with this man of God, was no bar to outward Christian communion. And I am persuaded that if, like him, we were more deeply and experimentally baptized into the benign and gracious influences of the blessed Spirit, we should be less baptized into the waters of strife about circumstantials and non-essentials. For being thereby rooted and grounded in the love of God, we should necessarily be constrained to think and let think, bear with and forbear one another in love, and without saying, I am of Paul, Apollos, or Cephas; have but one grand, laudable, disinterested strife, namely, who should live, preach, and exalt the ever-loving, altogether-lovely Jesus most.
295. Vol. iii., p. 398.
296. He hesitated as to the propriety of publishing it, probably from the influence of the weighty opinion of Martin Luther. 'The people are greatly delighted with allegories and

similitudes, and therefore Christ oftentimes useth them; for they are, as it were, certain pictures which set forth things as if they were painted before our eyes. Paul was a marvelous cunning workman in handling allegories, but Origen and Jerome turn plain Scriptures into unfit and foolish allegories. Therefore, to use allegories, it is oftentimes a very dangerous thing' [Com. on Gal. iv. 21]. Such instructions, from one he so much venerated, curbed his exuberant imagination, and made him doubly watchful, lest allegorizing upon subjects of such vast importance might 'darken counsel by words without knowledge.'

297. Vol. iii., p. 739.

298. Even Dean Swift, in his popular Letter to a Young Divine, says, 'I have been better entertained, and more informed by a few pages in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, and simple and complex ideas.' Nothing short of extraordinary merit could have called for such a eulogy from so severe a critic.

299. Vol. iii., p. 166.

300. Within the Editor's memory, polished writers hesitated to name our incomparable allegorist, on account of his humble name and education. Thus Cowper sang—

'I name thee not, lest so despised a name Should move a sneer at thy deserved fame.'

Now nearly all men find it difficult to do that name sufficient honour. One of the most splendid steam-ships in America is called after his name. A magnificent ship, for the China trade, was built at Aberdeen by Walter Hood & Co., which so swiftly traversed the ocean as to have made the voyage from Canton to London in ninety-nine days, without any aid from steam. This beautiful and grand specimen of the perfection of naval architecture is named The John Bunyan. Roman Catholics have printed large editions of the Pilgrim, with slight omissions, for circulation among the young under the care of the nuns. Our English fanatics have committed a crime that would make a papist blush. A Rev. E. Neale has clumsily altered the Pilgrim's Progress, that Bunyan might appear to teach the things which Bunyan's righteous heaven-born soul abhorred. It is a piece of matchless self-conceit to think of mending that which has been admired by the wisest of the human race in all nations, and which has obtained an unbounded popularity. Such an attempt to alter it is an acknowledgment that all the boasted power of Oxford, Exeter, and Rome, are unable to invent a tale to supersede the matchless beauties of the work of our spiritually-minded, heavenly-assisted brazier. If Mr. Neale should, at any time, alter a deed and the punishment for that felony is transportation for life. A similar forgery was committed in a recent London edition of Dr. Cheever's Hill Difficulty. The Tractarians, doubtless, commit these scandalous outrages upon the Fathers, and all other writers, and deserve the contempt of every honest, upright mind.

301. Vol. i., p. 473.

302. Vol. i., p. 480.

303. Two views of this meeting-house, an exterior and interior, after its conversion into a workshop, are given in the Plate facing page i. of this Memoir. In the interior, part of the beams and pillars that supported the gallery still remain.

304. Toplady's Works, vol. iv., p. 463.

305. Vol. iii., p. 637.

306. One of his anecdotes is remarkable, as exhibiting the state of medical knowledge in his neighbourhood. A poor wretch, who had taught his son to blaspheme, was affected with a nervous twisting of the muscles of his chest. This was supposed to arise from a Satanic possession. One Freeman, a more than ordinary doctor, attempted the cure. They bound the patient to a form, with his head hanging down over the end; set a pan of coals under his mouth, and put something therein that made a great smoke, to

fetch out the devil. There they kept the man till he was almost smothered, but no devil came out of him [Vol. iii., p. 605]. The death-bed scene of the broken-hearted Mrs. Badman, is delicately and beautifully drawn.
307. Sutcliff's History of Bunyan's Church.
308. Vol. iii., p. 245.
309. A beautiful satire is contained in the account of the traitors—tradition, human wisdom, and man's invention. This picture is drawn by an inimitable artist. Nor have we seen anything more admirably adapted to the present state of our Tractarian times. Vol. iii. 277.
310. Vol. i., p. 22, No. 128.
311. Vol. ii., p. 574.
312. Life, 1692.
313. Grace Abounding (continued), vol. i., p. 63, and Life, 1692.
314. Vol. i., p. 505.
315. Vol. i., p. 719.
316. Vol. i., p. 753.
317. Some of the wax remains, but the coin is lost.
318. Vol. iii., p. 763.
319. Vol. i., p. 81.
320. Mr. Philip, Critique on Bunyan, p. vi. and xvi.
321. Vol. ii., p. 425.
322. Vol. iii., p. 766.
323. Grace Abounding, 1692.
324. No. 25, E.; 26, W.; 26, N.; 27, S.
325. As matters of curious interest to all lovers of Bunyan, we insert, in the accompanying page, engravings of these relics, from drawings by Mr. Edward Offor.
326. The chair is engraved above, and it will be seen that it has suffered some little dilapidation since the last published engraving of it. The legs have been cut down to suit the height of one of his successors in the ministry!! With regard to the pulpit, an old resident in Bedford says—The celebrated John Howard presented a new pulpit in the room of the old one, which was cut up. Of part of the wood a table was made, which now belongs to Mrs. Hillyerd.
327. Vol. iii., p. 297.
328. Vol. i., p. 714.
329. Vol. i., p. 686.
330. Vol. i., pp. 690, 691.
331. Vol. ii., p. 261.
332. Vol. iii., p. 748.
333. It is noticed, in a letter to the Secretary for Ireland, dated September 6, 1688—'On teusday last died the Lord Mayor Sir J. Shorter. A few days before died Bunnian his lordship's teacher or chaplain a man said to be gifted that way though once a cobler' [Ellis's Cor., vol. ii., p. 161]. We can excuse the sarcasm of a Roman Catholic, and with equal good nature, and more truth, remark, that the great and eminent pope, Sixtus V., was once a swineherd—not a bad school in which to study how to keep up a despotic sway over the Papacy.
334. Vol. iii., p. 308.
335. Law and Grace, marg., vol. i., p. 524.
336. Vol. ii., p. 651.
337. Vol. i., pp. 634, 635.

338. Vol. ii., p. 653.
339. Vol. i., p. 647.
340. Vol. ii., p. 15.
341. Vol. ii., p. 497.
342. Vol. iii., p. 251.
343. Emblem xiv., vol. iii., p. 751.
344. Christ is made known by the sufferings of his saints, vol. ii., p. 701, and note.
345. Vol. iii., p. 751, and note.
346. Vol. iii., p. 595.
347. Vol. ii., p. 22.
348. Vol. ii., p. 257.
349. Works, folio, 1693.
***

GRACE ABOUNDING TO THE CHIEF OF SINNERS:

A BRIEF AND FAITHFUL RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST TO HIS POOR SERVANT, JOHN BUNYAN;

WHEREIN IS PARTICULARLY SHOWED THE MANNER OF HIS CONVERSION, HIS SIGHT AND TROUBLE FOR SIN, HIS DREADFUL TEMPTATIONS, ALSO HOW HE DESPAIRED OF GOD'S MERCY, AND HOW THE LORD AT LENGTH THROUGH CHRIST DID DELIVER HIM FROM ALL THE GUILT AND TERROR THAT LAY UPON HIM.

Whereunto is added a brief relation of his call to the work of the ministry, of his temptations therein, as also what he hath met with in prison. All which was written by his own hand there, and now published for the support of the weak and tempted people of God.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." —Psalm 66:16.

London: Printed by George Larkin, 1666.

This title page was afterwards altered, and instead of what follows the first line, he inserted,

Or a brief and faithful relation of the exceeding mercy of God in Christ to his poor servant, John Bunyan; namely, in his taking of him out of the dunghill, and converting of him to the faith of his blessed Son, Jesus Christ. Here is also particularly showed, what sight of, and what trouble he had for sin; and also what various temptations he hath met with, and how God hath carried him through them.

Corrected and much enlarged now by the Author, for the benefit of the tempted and dejected Christian.

ADVERTISEMENT BY THE EDITOR.

The great utility of remarkable accounts of the ways of God in bringing his sheep into the fold, must be admitted by all. The Bible abounds with these manifestations of Divine grace from the gentle voice that called Samuel, even unto the thunder which penetrated the soul of one, who followed the church with continued malignity, calling unto him, "Saul, Saul, why persecutest thou me?"—a voice so terrible, and accompanied by such a flood of light, as to strike the persecutor to the earth, and for a season to deprive him of sight.

The 'Grace Abounding to the Chief of Sinners' is doubly interesting, as it unfolds to us not only the return of a notorious prodigal, but a wondrous system of education, by which a chosen man was fitted for a wondrous work; heavenly and spiritual learning, which could not have been obtained in all the schools and universities in the world. It enabled a poor, vile, unlettered rebel—a blasphemous travelling tinker, to become a most eminent preacher; one whose native powers, sanctified by harrowing but

hallowing feelings, attracted the deep attention of the most learned and pious of his contemporaries, while it carried conviction to the most impious and profane. Even beyond all this, his spiritual acquirements fitted him, without scholastic learning, to become the most popular, the most attractive, the most useful of English authors. His works increase remarkably in popularity. As time rolls on, they are still read with deeper and deeper interest, while his bodily presence and labours mingle in the records of the events of bygone ages.

Bunyan's account of his singular trials and temptations may have excited alarm in the minds of some young Christians lest they should be in an unconverted state, because they have not been called to pass through a similar mode of training. Pray recollect, my dear young Christian, that all are not called to such important public labours as Bunyan, or Whitfield, or Wesley. All the members of the Christian family are trained to fit them for their respective positions in the church of Christ. It is a pleasant and profitable exercise to look back to the day of our espousals, and trace the operations of Divine grace in digging us from the hole of the pit; but the important question with us all should be, not so much HOW we became enlightened, but NOW do we love Christ? Now do we regret our want of greater conformity to his image? If we can honestly answer these questions in the affirmative, we are believers, and can claim our part in that precious promise, "Whosoever liveth and believeth in me shall never die." Spiritual life is ours, and eternal life is essentially connected with it, and must be our portion, without an inquiry into the means by which we were called, whether by the thunders and lighting of Sinai, as Paul was smitten, or by the "still small voice" (Acts 9:3,4; 1 Kings 19:12; Job 4:16,17).

The value of such a narrative to a terror-stricken prodigal is vividly shown by Bunyan, in his 'Jerusalem Sinner Saved,' in one of those colloquial pieces of composition in which he eminently shone. 'Satan is loath to part with a great sinner. "What, my true servant," quoth he, "my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know, that thou hast sinned thyself beyond the reach of grace, and dost think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?" Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? Saith the tempted. Why, I granted the whole charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zacheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace, says the other, for then I hope there is favour for me.'

The 'Grace Abounding' is a part of Bunyan's prison meditations, and strongly reminds us of the conversation between Christian and Hopeful on the enchanted ground.

'Christian. Now then, to prevent drowsiness in this place, let us fall into good discourse.
'Hopeful. With all my heart.
'Christian. Where shall we begin?
'Hopeful. Where God began with us.'

To prevent drowsiness, to beguile the time, he looks back to his past experience, and the prison became his Patmos—the gate of heaven—a Bethel, in which his time was occupied in writing for the benefit of his fellow-Christians. He looks back upon all the wondrous way through which the Lord had led him from the City of Destruction to Mount Zion. While writing his own spiritual pilgrimage, his great work broke upon his imagination.

'And thus it was: I writing of the way,
And race of saints, in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory.'

'As you read the "Grace Abounding," you are ready to say at every step, here is the future author of the "Pilgrim's Progress." It is as if you stood beside some great sculptor, and watched every movement of his chisel, having seen his design; so that at every blow some new trait of beauty in the future statue comes clearly into view.'[1]

A great difference of opinion has been expressed by learned men as to whether Bunyan's account of himself is to be understood literally, as it respects his bad conduct before his conversion, or whether he views himself through a glass, by which his evil habits are magnified. No one can doubt his perfect honesty. He plainly narrates his bad, as well as his redeeming qualities; nor does his narrative appear to be exaggerated. He was the son of a travelling tinker, probably a gipsy, 'the meanest and most despised rank in the land'; when, alarmed at his sins, recollection that the Israelites were once the chosen people of God, he asked his father, whether he was of that race; as if he thought that his family were of some peculiar people, and it was easy for such a lad to blend the Egyptians with the Israelitish race. When he was defamed, his slanderers called him a witch, or fortune teller, a Jesuit, a highwayman, or the like. Brought up to his father's trade, with his evil habits unchecked, he became a very depraved lad; and when he states his sad character, it is with a solemn pledge that his account is strictly true. Probably, with a view to the full gratification of his sinful propensities, he entered the army, and served among the profligate soldiers of Charles I at the siege of Leicester.[2]

During this time, he was ill at ease; he felt convinced of sin, or righteousness, and of judgment, without a hope of mercy. Hence his misery and internal conflicts, perhaps the most remarkable of any upon record. His own Giant Despair seized him with an iron grasp. He felt himself surrounded by invisible beings, and in the immediate presence of a holy God. By day, he was bewildered with tormenting visions, and by night alarming dreams presented themselves to him upon his bed. The fictitious appeared to his terrified imagination realities. His excited spirit became familiar with shapeless forms and fearful powers. The sorrows of death, and the pains of hell, got hold upon him. His internal conflict was truly horrible, as one who thought himself under the power of demons; they whispered in his ears—pulled his clothes; he madly fought, striking at imaginary shades with his hands, and stamping with his feet at the destroyer. Thoughts of the unpardonable sin beset him, his powerful bodily frame became convulsed with agony, as if his breast bone would split, and he burst asunder like Judas. He possessed a most prolific mind, affording constant nourishment to this excited state of

his feelings. He thought that he should be bereft of his wits; than a voice rushed in at the window like the noise of wind, very pleasant, and produced a great calm in his soul. His intervals of ease, however, were short; the recollection of his sins, and a fear that he had sold his Saviour, haunted his affrighted spirit. His soul became so tormented, as to suggest to his ideas the suffering of a malefactor broken upon the wheel. The climax of these terrors is narrated at paragraph No. 187. 'Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and, after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together, to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be a partaker of their benefits, because I had sinned against the Saviour.' In this deep abyss of misery, THAT love which has heights and depths passing knowledge, laid under him the everlasting arms, and raised him from the horrible pit in miry clay, when no human powers could have reached his case. Dr. Cheever eloquently remarks, that 'it was through this valley of the shadow of death, overhung by darkness, peopled with devils, resounding with blasphemy and lamentations; and passing amidst quagmires and pitfalls, close by the very mouth of hell, that Bunyan journeyed to that bright and fruitful land of Beulah, in which he sojourned during the latter days of his pilgrimage.' The only trace which his cruel sufferings and temptations seen to have left behind them, was an affectionate compassion for those who were still in the state in which he had once been.

Young Christians, you must not imagine that all these terrors are absolute prerequisites to faith in the Saviour. God, as a sovereign, calls his children to himself by various ways. Bunyan's was a very extraordinary case, partly from his early habits—his excitable mind, at a period so calculated to fan a spark of such feelings into a flame. His extraordinary inventive faculties, softened down and hallowed by this fearful experience, became fitted for most extensive usefulness.

To eulogize this narrative, would be like 'gilding refined gold'; but I cannot help remarking, among a multitude of deeply interesting passages, his observations upon that honest open avowal of Christian principles, which brought down severe persecution upon him. They excite our tenderest sympathy; his being dragged from his home and wife and children, he says, 'hath oft been to me, as the pulling my flesh from my bones; my poor blind child, what sorrow art thou like to have for thy portion in this world! thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. O, I saw I was as a man who was pulling down his house upon the head of his wife and children; yet, recollecting myself, thought I, I must venture you all with God.' How awful must be the state of the wretched persecutor, who occasions such sufferings to the children of the most high God!

In this edition, the greatest care has been taken to preserve the exact words of the author, as he first published them; where he altered or added to the text in subsequent editions, it is marked with an inverted comma, or inserted in the notes. Obsolete words and customs are explained; the numbering of his sections is continued, in addition to which, it is divided into chapters for family reading, upon the plan of the late Rev. J. Ivimey; double inverted commas denote quotations of Scripture.

The reader is strongly pressed to keep in his recollection the peculiar use made of the word should, by the author in this narrative. It is from the Saxon scealan, to be obliged.

Thus, in the Saxon gospels (Matt 27:15), "the governor should release unto the people a prisoner"; in our version it is, "was wont to release," meaning that custom compelled him so to do. In Bunyan's phraseology, the word should is used in the same sense, that is, to show that, under peculiar circumstances, his feelings or position involuntarily produced a certain result. Thus, in No. 6, Troubled with the thoughts of judgment and condemnation I should tremble; and in No. 15, The father of his wife having left her two books, in these I should sometimes read; probably the only books he then had. It is remarkable, that although the Saxon language had not been spoken in Bedfordshire for many centuries, still many valuable words remained in use.

The order in which this thrilling narrative of Bunyan's religious feelings and experience is now for the first time published, is, I. Grace Abounding to the Chief of Sinners—his call to the ministry, and his imprisonment for refusing to attend the Church of England service. II. His Relation of the Circumstances attending his incarceration in Bedford Jail. III. The continuation of his Life to his decease, written by one of his friends, and always printed with Grace Abounding. IV. His Dying Thoughts. V. His Prison Meditations—verses which were probably sold on a broadside or sheet of paper by his children, to procure necessaries for his family.

The length of the notes may need some apology; the only one the editor can make is his veneration for John Bunyan, and his earnest desire to render this inestimable book more deeply interesting, by explaining manners, customs, and words not now in use; the note on No. 232, occupied the time of one whole day.

The errors, omissions, and additions, which existed to a most extraordinary extent through the book, have been corrected, and the text restored to its primitive beauty; among many hundred of these errors, one may suffice as a specimen; it is in Bunyan's preface, 'God did not play in convincing of me, the devil did not play in tempting of me,' this is altered in many editions to 'God did not play in tempting of me.'

Most earnestly do I hope that this republication, now for the first time, for nearly two hundred years, given in its native excellence and purity, may be attended with the Divine blessing, to the comfort of many despairing Jerusalem sinners; to the building up of the church of Christ on earth; to the extension of pure, heart-felt, genuine Christianity; and to the confusion of the persecutors. They intended, by shutting the pious pilgrim up in a dungeon, to prevent his voice from being heard to the comfort of his poor neighbours, and by which violence, his persecutors have caused his voice to burst the prison doors and walls, and to be heard over the whole world. His 'Pilgrim's Progress,' which was written in prison, has been, and now is, a guide to Christian pilgrims of all nations, kindreds, tribes, and people, teaching them not to rest content in any national religion, but personally to search the Scriptures, with earnest supplications to the God of mercy and truth, that they may be guided to Christ, as the Alpha and Omega of their salvation.

GEORGE OFFOR.

A PREFACE, OR BRIEF ACCOUNT OF THE PUBLISHING OF THIS WORK, WRITTEN BY THE AUTHOR THEREOF, AND DEDICATED TO THOSE WHOM GOD HATH COUNTED HIM WORTHY TO BEGET TO FAITH, BY HIS MINISTRY IN THE WORD.

Children, grace be with you, Amen. I being taken from you in presence, and so tied up, that I cannot perform that duty that from God doth lie upon me to youward, for your further edifying and building up in faith and holiness, &c., yet that you may see my soul hath fatherly care and desire after your spiritual and everlasting welfare; I now once again, as before, from the top of Shenir and Hermon, so 'now' from the lions' dens, from the mountains of the leopards (Song 4:8), do look yet after you all, greatly longing to

see your safe arrival into the desired haven.[3]

I thank God upon every remembrance of you; and rejoice, even while I stick between the teeth of the lions in the wilderness, at the grace, and mercy, and knowledge of Christ our saviour, which God hath bestowed upon you, with abundance of faith and love. Your hungerings and thirstings also after further acquaintance with the Father, in his Son; your tenderness of heart, your trembling at sin, your sober and holy deportment also, before both God and men, is great refreshment to me; "For ye are my glory and joy" (1 Thess 2:20).

I have sent you here enclosed, a drop of that honey, that I have taken out of the carcase of a lion (Judg 14:5-9). I have eaten thereof myself also, and am much refreshed thereby. (Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them, we shall find a nest of honey within them.) The Philistines understand me not. It is 'something of' a relation of the work of God upon my own soul, even from the very first, till now; wherein you may perceive my castings down, and raisings up; for he woundeth, and his hands make whole. It is written in the Scripture (Isa 38:19), "The father to the children shall make known the truth of God." Yea, it was for this reason I lay so long at Sinai (Deut 4:10,11), to see the fire, and the cloud, and the darkness, that I might fear the Lord all the days of my life upon earth, and tell of his wondrous works to my children (Psa 78:3-5).

Moses (Num 33:1,2) writ of the journeyings of the children of Israel, from Egypt to the land of Canaan; and commanded also, that they did remember their forty years' travel in the wilderness. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deut 8:2). Wherefore this I have endeavoured to do; and not only so, but to publish it also; that, if God will, others may be put in remembrance of what he hath done for their souls, by reading his work upon me.

It is profitable for Christians to be often calling to mind the very beginnings of grace with their souls. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations" (Exo 12:42). "O my God," saith David (Psa 42:6), "my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." He remembered also the lion and the bear, when he went to fight with the giant of Gath (1 Sam 17:36,37).

It was Paul's accustomed manner (Acts 22), and that when tried for his life (Acts 24), even to open, before his judges, the manner of his conversion: he would think of that day, and that hour, in the which he first did meet with grace;[4] for he found it support unto him. When God had brought the children of Israel through the Red Sea, far into the wilderness, yet they must turn quite about thither again, to remember the drowning of their enemies there (Num 14:25). For though they sang his praise before, yet "they soon forgat his works" (Psa 106:11-13).

In this discourse of mine you may see much; much, I say, of the grace of God towards me. I thank God I can count it much, for it was above my sins and Satan's temptations too. I can remember my fears, and doubts, and sad months with comfort; they are as the head of Goliah in my hand. There was nothing to David like Goliah's sword, even that sword that should have been sheathed in his bowels; for the very sight and remembrance of that did preach forth God's deliverance to him. Oh, the remembrance of my great sins, of my great temptations, and of my great fears of perishing for ever!

They bring afresh into my mind the remembrance of my great help, my great support from heaven, and that the great grace that God extended to such a wretch as I.

My dear children, call to mind the former days, "and the years of ancient times: remember also your songs in the night; and commune with your own heart" (Psa 73:5-12). Yea, look diligently, and leave no corner therein unsearched, for there is treasure hid, even the treasure of your first and second experience of the grace of God toward you. Remember, I say, the word that first laid hold upon you; remember your terrors of conscience, and fear of death and hell; remember also your tears and prayers to God; yea, how you sighed under every hedge for mercy. Have you never a hill Mizar to remember? Have you forgot the close, the milk house, the stable, the barn, and the like, where God did visit your soul?[5] Remember also the Word—the Word, I say, upon which the Lord hath caused you to hope. If you have sinned against light; if you are tempted to blaspheme; if you are down in despair; if you think God fights against you; or if heaven is hid from your eyes, remember it was thus with your father, but out of them all the Lord delivered me.

I could have enlarged much in this my discourse, of my temptations and troubles for sin; as also of the merciful kindness and working of God with my soul. I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do, but I dare not. God did not play in convincing of me, the devil did not play in tempting of me, neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better. Farewell.

My dear children, the milk and honey is beyond this wilderness. God be merciful to you, and grant 'that' you be not slothful to go in to possess the land.

JOHN BUNYAN.

GRACE ABOUNDING TO THE CHIEF OF SINNERS; OR, A BRIEF RELATION OF THE EXCEEDING MERCY OF GOD IN CHRIST, TO HIS POOR SERVANT, JOHN BUNYAN.

[BUNYAN'S ACCOUNT OF HIMSELF PREVIOUS TO HIS CONVERSION.]

1. In this my relation of the merciful working of God upon my soul, it will not be amiss, if, in the first place, I do, in a few words, give you a hint of my pedigree, and manner of bringing up; that thereby the goodness and bounty of God towards me, may be the more advanced and magnified before the sons of men.

2. For my descent then, it was, as is well known by many, of a low and inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land.[6] Wherefore I have not here, as others, to boast of noble blood, or of a high-born state, according to the flesh; though, all things considered, I magnify the heavenly Majesty, for that by this door he brought me into this world, to partake of the grace and life that is in Christ by the gospel.

3. But yet, notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn both to read and write; the which I also attained, according to the rate of other poor men's children;[7] though, to my shame I confess, I did soon lose that little I learned, and that even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

4. As for my own natural life, for the time that I was without God in the world, it was indeed according to the course of this world, and "the spirit that now worketh in the children of disobedience" (Eph 2:2,3). It was my delight to be "taken captive by the

devil at his will" (2 Tim 2:26). Being filled with all unrighteousness: the which did also so strongly work and put forth itself, both in my heart and life, and that from a child, that I had but few equals, especially considering my years, which were tender, being few, both for cursing, swearing, lying, and blaspheming the holy name of God.
5. Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I also have with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affright me with fearful dreams, and did terrify me with dreadful visions; for often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.
6. Also I should, at these years, be greatly afflicted and troubled with the thoughts of the day of judgment, and that both night and day, and should tremble at the thoughts of the fearful torments of hell fire; still fearing that it would be my lot to be found at last amongst those devils and hellish fiends, who are there bound down with the chains and bonds of eternal darkness, "unto the judgment of the great day."
7. These things, I say, when I was but a child, 'but nine or ten years old,' did so distress my soul, that when in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith, yet could I not let go my sins. Yea, I was 'also then' so overcome with despair of life and heaven, that I should often wish either that there had been no hell, or that I had been a devil—supposing they were only tormentors; that if it must needs be that I went thither, I might be rather a tormentor, than 'be' tormented myself.
8. A while after, these terrible dreams did leave me, which also I soon forgot; for my pleasures did quickly cut off the remembrance of them, as if they had never been: wherefore, with more greediness, according to the strength of nature, I did still let loose the reins to my lusts, and delighted in all transgression against the law of God: so that, until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, into all manner of vice and ungodliness.[8]
9. Yea, such prevalency had the lusts and fruits of the flesh in this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open, even to the stroke of those laws, which bring some to disgrace and open shame before the face of the world.
10. In these days, the thoughts of religion were very grievous to me; I could neither endure it myself, nor that any other should; so that, when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, "Depart from me, for I desire not the knowledge of thy ways" (Job 21:14). I was now void of all good consideration, heaven and hell were both out of sight and mind; and as for saving and damning, they were least in my thoughts.[9] O Lord, thou knowest my life, and my ways were not hid from thee.
11. Yet this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions; yet, even then, if I have at any time seen wicked things, by those who professed goodness, it would make my spirit tremble. As once, above all the rest, when I was in my height of vanity, yet hearing one to swear that was reckoned for a religious man, it had so great a stroke upon my spirit, that it made my heart to ache.
12. 'But God did not utterly leave me, but followed me still, not now with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford river, but

mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway; so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might, by my desperateness, have brought myself to mine end. '

13. 'This also have I taken notice of with thanksgiving; when I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot into the head with a musket bullet, and died.'[10]

14. 'Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of mine own salvation.'

15. Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly.[11] This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, The Plain Man's Pathway to Heaven, and The Practice of Piety, which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house, and amongst his neighbours; what a strict and holy life he lived in his day, both in word and deed.

16. Wherefore these books with this relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to religion: so that, because I knew no better, I fell in very eagerly with the religion of the times; to wit, to go to church twice a day, and that too with the foremost; and there should very devoutly, both say and sing as others did, yet retaining my wicked life; but withal, I was so overrun with a spirit of superstition, that I adored, and that with great devotion, even all things, both the high place, priest, clerk, vestment, service, and what else belonging to the church; counting all things holy that were therein contained, and especially the priest and clerk most happy, and without doubt, greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple, to do his work therein.

17. This conceit grew so strong in little time upon my spirit, that had I but seen a priest, though never so sordid and debauched in his life, I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them, supposing they were the ministers of God, I could have lain down at their feet, and have been trampled upon by them; their name, their garb, and work, did so intoxicate and bewitch me.

18. After I had been thus for some considerable time, another thought came into my mind; and that was, whether we were of the Israelites, or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy.[12] Now again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it; who told me—No, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained.

19. But all this while, I was not sensible of the danger and evil of sin; I was kept from

considering that sin would damn me, what religion soever I followed, unless I was found in Christ. Nay, I never thought of him, nor whether there was one, or no. Thus man, while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God (Eccl 10:15).

20. But one day, amongst all the sermons our parson made, his subject was, to treat of the Sabbath-day, and of the evil of breaking that, either with labour, sports, or otherwise. Now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith,[13] wherefore I fell in my conscience under his sermon, thinking and believing that he made that sermon on purpose to show me my evil doing; and at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaden therewith, and so went home when the sermon was ended, with a great burden upon my spirit.

21. This, for that instant, did 'benumb'[14] the sinews of my 'best' delights, and did imbitter my former pleasures to me; but behold, it lasted not, for before I had well dined, the trouble began to go off my mind, and my heart returned to its old course: but oh! How glad was I, that this trouble was gone from me, and that the fire was put out, 'that I might sin again without control!' Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

22. But the same day, as I was in the midst of a game at cat,[15] and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell? At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other my ungodly practices.

23. I had no sooner thus conceived in my mind, but suddenly this conclusion was fastened on my spirit, for the former hint did set my sins again before my face, that I had been a great and grievous sinner, and that it was now too too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing upon this also; and while I was thinking on it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind I would go on in sin: for, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them; I can but be damned, and if I must be so, I had as good be damned for many sins, as to be damned for few.

24. Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing: but I say, I having made this conclusion, I returned 'desperately' to my sport again; and I well remember, that presently this kind of despair did so possess my soul, that I was persuaded, I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think; wherefore I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicates, lest I should die before I had my desire; for that I feared greatly. In these things, I protest before God, I lie not, neither do I feign this sort of speech; these were really, strongly, and with all my heart, my desires; the good Lord, whose mercy is unsearchable, forgive me my transgressions.

25. And I am very confident, that this temptation of the devil is more usual amongst poor creatures than many are aware of, even to overrun their spirits with a scurvy and seared frame of heart, and benumbing of conscience; which frame, he stilly and slyly supplieth with such despair, that though not much guilt attendeth the soul, yet they continually have a secret conclusion within them, that there is no hopes for them; for they have loved sins, "therefore after them they will go" (Jer 2:25, 18:12).
26. Now therefore I went on in sin with great greediness of mind, still grudging that I could not be so satisfied with it as I would. This did continue with me about a month, or more; but one day, as I was standing at a neighbour's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within, the woman of the house, and heard me, who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, That I was the ungodliest fellow for swearing that ever she heard in all her life; and that I, by thus doing, was able to spoil all the youth in a whole town, if they came but in my company.
27. At this reproof I was silenced, and put to secret shame, and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing;[16] for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought it could never be.
28. But how it came to pass, I know not; I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas before, I knew not how to speak unless I put an oath before, and another behind, to make my words have authority; now, I could, 'without it,' speak better, and with more pleasantness, than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.
29. But quickly after this, I fell in company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matters of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for, as for Paul's epistles, and Scriptures of that nature, I could not away with them, being as yet but ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save me.
30. Wherefore I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and there get help again, 'for then I thought I pleased God as well as any man in England.'
31. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; and, truly, as I have well seen since, had then died, my state had been most fearful; well, this, I say, continued about a twelvemonth or more.
32. 'But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness, to something like a moral life; and, truly, so they well might; for

this my conversion was as great, as for Tom of Bedlam to become a sober man.[17] Now, therefore, they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now, I was, as they said, become godly; now, I was become a right honest man. But, oh! When I understood that these were their words and opinions of men, it pleased me mighty well. For though, as yet, I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and, indeed, I did all I did, either to be seen of, or to be well spoken of, by man. And thus I continued for about a twelvemonth or more.'

33. 'Now, you must know, that before this I had taken much delight in ringing, but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself to leave it, yet my mind hankered; wherefore I should go to the steeple house, and look on it, though I durst not ring. But I thought this did not become religion neither, yet I forced myself, and would look on still; but quickly after, I began to think, How, if one of the bells should fall? Then I chose to stand under a main beam, that lay overthwart the steeple, from side to side, thinking there I might stand sure, but then I should think again, should the bell fall with a swing, it might first hit the wall, and then rebounding upon me, might kill me for all this beam. This made me stand in the steeple door; and now, thought I, I am safe enough; for, if a bell should then fall, I can slip out behind these thick walls, and so be preserved notwithstanding.'

34. 'So, after this, I would yet go to see them ring, but would not go further than the steeple door; but then it came into my head, How, if the steeple itself should fall? And this thought, it may fall for ought I know, when I stood and looked on, did continually so shake my mind, that I durst not stand at the steeple door any longer, but was forced to flee, for fear the steeple should fall upon my head.'

35. 'Another thing was my dancing; I was a full year before I could quite leave that; but all this while, when I thought I kept this or that commandment, or did, by word or deed, anything that I thought was good, I had great peace in my conscience; and should think with myself, God cannot choose but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I.'

36. 'But poor wretch as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein, had not God, in mercy, showed me more of my state of nature.'

[HIS CONVERSION AND PAINFUL EXERCISES OF MIND, PREVIOUS TO HIS JOINING THE CHURCH AT BEDFORD.]

37. But upon a day, the good providence of God did cast me to Bedford, to work on my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door in the sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk talker also myself in the matters of religion, but now I may say, I heard, but I understood not; for they were far above, out of my reach; for their talk was about a new birth, the work of God on their hearts, also how they were convinced of their miserable state by nature; they talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their unbelief; and did contemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good.

38. And methought they spake as if joy did make them speak; they spake with such

pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me, as if they had found a new world,[18] as if they were people that dwelt alone, and were not to be reckoned among their neighbours (Num 23:9).
39. At this I felt my own heart began to shake, as mistrusting my condition to be nought; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind, neither knew I the comfort of the Word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c.
40. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.[19]
41. Therefore I should often make it my business to be going again and again into the company of these poor people, for I could not stay away; and the more I went amongst them, the more did question my condition; and as I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was; the one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted; and the other was a great bending in my mind to a continual meditating on it, and on all other good things which at any time I heard or read of.
42. 'By these things' my mind was now so turned, that it lay like a horse leech at the vein, still crying out, Give, give (Prov 30:15); yea, it was so fixed on eternity, and on the things about the kingdom of heaven, that is, so far as I knew, though as yet, God knows, I knew but little; that neither pleasures, nor profits, nor persuasions, nor threats, could loosen it, or make it let go his hold; and though I may speak it with shame, yet it is in very deed a certain truth, it would then have been as difficult for me to have taken my mind from heaven to earth, as I have found it often since to get it again from earth to heaven.'
43. 'One thing I may not omit: There was a young man in our town, to whom my heart before was knit more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now shook him off, and forsook his company; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did; he, after his old swearing and mad way, answered, He was well. But, Harry, said I, why do you swear and curse thus? What will become of you, if you die in this condition? He answered me in a great chafe, What would the devil do for company, if it were not for such as I am?'
44. 'About this time I met with some Ranters' books, that were put forth by some of our countrymen, which books were also highly in esteem by several old professors; some of these I read, but was not able to make a judgment about them; wherefore as I read in them, and thought upon them, feeling myself unable to judge, I should betake myself to hearty prayer in this manner: O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul, in this matter, only at thy foot; let me not be deceived, I humbly beseech thee. I had one religious intimate companion all this while, and that was the

poor man that I spoke of before; but about this time he also turned a most devilish Ranter,[20] and gave himself up to all manner of filthiness, especially uncleanness: he would also deny that there was a God, angel, or spirit; and would laugh at all exhortations to sobriety. When I laboured to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never light on the right till now. He told me also, that in a little time I should see all professors turn to the ways of the Ranters. Wherefore, abominating those cursed principles, I left his company forthwith, and became to him as great a stranger, as I had been before a familiar.'

45. 'Neither was this man only a temptation to me; but my calling lying in the country, I happened to light into several people's company, who, though strict in religion formerly, yet were also swept away by these Ranters. These would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection that could do what they would, and not sin. Oh! These temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hope, designed me for better things, kept me in the fear of his name, and did not suffer me to accept of such cursed principles. And blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effect of that prayer, in his preserving me not only from ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days.'

46. And now, methought, I began to look into the Bible with new eyes, and read as I never did before; and especially the epistles of the apostle Paul were sweet and pleasant to me; and, indeed, I was then never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth, and way to heaven and glory.

47. And as I went on and read, I lighted on that passage, 'To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; and to another faith,' &c. (1 Cor 12:8,9). And though, as I have since seen, that by this Scripture the Holy Ghost intends, in special, things extraordinary, yet on me it did then fasten with conviction, that I did want things ordinary, even that understanding and wisdom that other Christians had. On this word I mused, and could not tell what to do, 'especially this word faith put me to it, for I could not help it, but sometimes must question, whether I had any faith or no'; for I feared that it shut me out of all the blessings that other good people had give them of God;[21] but I was loath to conclude I had no faith in my soul; for if I do so, thought I, then I shall count myself a very cast-away indeed.

48. No, said I with myself, though I am convinced that I am an ignorant sot, and that I want those blessed gifts of knowledge and understanding that other good people have; yet, at a venture, I will conclude I am not altogether faithless, though I know not what faith is. For it was showed me, and that too, as I have since seen, by Satan, that those who conclude themselves in a faithless state, have neither rest nor quiet in their souls; and I was loath to fall quite into despair.

49. Wherefore, by this suggestion, I was for a while made afraid to see my want of faith; but God would not suffer me thus to undo and destroy my soul, but did continually, against this my blind and sad conclusion, create still within me such suppositions, 'insomuch' that I might in this deceive myself, that I could not rest content, until I did now come to some certain knowledge, whether I had faith or no; this always running in my mind, But how if you want faith indeed? But how can you tell you have faith? 'and,

besides, I saw for certain, if I had not, I was sure to perish for ever.'
50. So that though I endeavoured at the first, to look over the business of faith, yet in a little time, I better considering the matter, was willing to put myself upon the trial, whether I had faith or no. But, alas, poor wretch, so ignorant and brutish was I, that I knew to this day no more how to do it, than I know how to begin and accomplish that rare and curious piece of art, which I never yet saw not considered.
51. Wherefore, while I was thus considering, and being put to my plunge about it, for you must know, that as yet I had in this matter broken my mind to no man, only did hear and consider, the tempter came in with his delusion, That there was no way for me to know I had faith, but by trying to work some miracle; urging those Scriptures that seem to look that way, for the enforcing and strengthening his temptation. Nay, one day as I was betwixt Elstow and Bedford, the temptation was hot upon me, to try if I had faith, by doing of some miracle: which miracle at that time was this, I must say to the puddles that were in the horse pads, Be dry; and to the dry places, Be you the puddles. And truly, one time I was agoing to say so indeed; but just as I was about to speak, this thought came into my mind, But go under yonder hedge and pray first, that God would make you able. But when I had concluded to pray, this came hot upon me, That if I prayed, and came again and tried to do it, and yet did nothing notwithstanding, then be sure I had no faith, but was a cast-away and lost. Nay, thought I, if it be so, I will never try yet, but will stay a little longer.
52. So I continued at a great loss; for I thought, if they only had faith, which could do so wonderful things, then I concluded, that, for the present, I neither had it, nor yet, for time to come, were ever like to have it. Thus I was tossed betwixt the devil and my own ignorance, and so perplexed, especially at some times, that I could not tell what to do.
53. About this time, the state and happiness of these poor people at Bedford was thus, in a dream or vision, represented to me. I saw, as if they were set on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought, also, betwixt me and them, I saw a wall that did compass about this mountain; now, through this wall my soul did greatly desire to pass; concluding, that if I could, I would go even into the very midst of them, and there also comfort myself with the heat of their sun.
54. About this wall I thought myself, to go again and again, still prying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time. At the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass; but the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sidling striving, my shoulders, and my whole body; then was I exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.
55. Now, this mountain and wall, &c., was thus made out to me—the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall, I thought, was the Word, that did make separation between the Christians and the world; and the gap which was in this wall, I thought, was Jesus Christ, who is the way to God the Father (John 14:6; Matt 7:14). But forasmuch as the passage was wonderful narrow, even so narrow, that I could not, but with great difficulty, enter in thereat, it showed me that none could enter into life, but those that were in downright earnest,[22] and unless also they left this

wicked world behind them; for here was only room for body and soul, but not for body and soul, and sin.[23]
56. This resemblance abode upon my spirit many days; all which time, I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine. Now also I should pray wherever I was, whether at home or abroad, in house or field, and should also often, with lifting up of heart, sing that of the 51st Psalm, O Lord, consider my distress; for as yet I knew not where I was.
57. Neither as yet could I attain to any comfortable persuasion that I had faith in Christ; but instead of having satisfaction, here I began to find my soul to be assaulted with fresh doubts about my future happiness; especially with such as these, Whether I was elected? But how, if the day of grace should now be past and gone?
58. By these two temptations I was very much afflicted and disquieted; sometimes by one, and sometimes by the other of them. And first, to speak of that about my questioning my election, I found at this time, that though I was in a flame to find the way to heaven and glory, and though nothing could beat me off from this, yet this question did so offend and discourage me, that I was, especially at some times, as if the very strength of my body also had been taken away by the force and power thereof. This scripture did also seem to me to trample upon all my desires, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom 9:16).
59. With this scripture I could not tell what to do; for I evidently saw, that unless the great God, of his infinite grace and bounty, had voluntarily chosen me to be a vessel of mercy, though I should desire, and long and labour until my heart did break, no good could come of it. Therefore, this would still stick with me, How can you tell that you are elected? And what if you should not? How then?
60. O Lord, thought I, what if I should not, indeed? It may be you are not, said the tempter; it may be so, indeed, thought I. Why, then, said Satan, you had as good leave off, and strive no further; for if, indeed, you should not be elected and chosen of God, there is no talk of your being saved; "For it is neither of him that willeth, nor of him that runneth, but of God that showeth mercy."
61. By these things I was driven to my wits' end, not knowing what to say, or how to answer these temptations. Indeed, I little thought that Satan had thus assaulted me, but that rather it was my own prudence, thus to start the question; for, that the elect only attained eternal life, that I, without scruple, did heartily close withal; but that myself was one of them, there lay all the question.
62. Thus, therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit, "Look at the generations of old and see; did ever any trust in the Lord, and was confounded?"
63. At which I was greatly lightened and encouraged in my soul; for thus, at that very instant, it was expounded to me, Begin at the beginning of Genesis, and read to the end of the Revelation, and see if you can find that there was ever any that trusted in the Lord, and was confounded. So, coming home, I presently went to my Bible to see if I could find that saying, not doubting but to find it presently; for it was so fresh, and with such strength and comfort on my spirit, that I was as if it talked with me.
64. Well, I looked, but I found it not; only it abode upon me; then I did ask first this good man, and then another, if they knew where it was, but they knew no such place. At this

I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize and abide upon my heart, and yet that none could find it, for I doubted not but it was in holy Scripture.
65. Thus I continued above a year, and could not find the place; but at last, casting my eye into the Apocrypha books, I found it in Ecclesiasticus 2:10. This, at the first, did somewhat daunt me; but because, by this time, I had got more experience of the love and kindness of God, it troubled me the less; especially when I considered, that though it was not in those texts that we call holy and canonical, yet forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it; and I bless God for that word, for it was of God to me: that word doth still, at times, shine before my face.
66. After this, that other doubt did come with strength upon me, But how if the day of grace should be past and gone? How if you have over-stood the time of mercy? Now, I remember that one day, as I was walking into the country, I was much in the thoughts of this, But how if the day of grace be past? And to aggravate my trouble, the tempter presented to my mind those good people of Bedford, and suggested thus unto me, That these being converted already, they were all that God would save in those parts; and that I came too late, for these had got the blessing before I came.
67. Now was I in great distress, thinking in very deed that this might well be so; wherefore I went up and down bemoaning my sad condition, counting myself far worse than a thousand fools, for standing off thus long, and spending so many years in sin as I had done; still crying out, Oh, that I had turned sooner; Oh, that I had turned seven years ago! It made me also angry with myself, to think that I should have no more wit, but to trifle away my time till my soul and heaven were lost.
68. But when I had been long vexed with this fear, and was scarce able to take one step more, just about the same place where I received my other encouragement, these words broke in upon my mind, "Compel them to come in, that my house may be filled"; " and yet there is room" (Luke 14:22,23). These words, but especially them, "And yet there is room" were sweet words to me; for, truly, I thought that by them I saw there was place enough in heaven for me; and, moreover, that when the Lord Jesus did speak these words, he then did think of me; and that he knowing that the time would come that I should be afflicted with fear that there was no place left for me in his bosom, did before speak this word, and leave it upon record, that I might find help thereby against this vile temptations. 'This, I then verily believed.'
69. In the light and encouragement of this word, I went a pretty while; and the comfort was the more, when I thought that the Lord Jesus should think on me so long ago, and that he should speak them words on purpose for my sake; for I did then think, verily, that he did on purpose speak them, to encourage me withal.
70. 'But I was not without my temptations to go back again; temptations, I say, both from Satan, mine own heart, and carnal acquaintance; but I thank God these were outweighed by that sound sense of death and of the day of judgment, which abode, as it were, continually in my view; I should often also think on Nebuchadnezzar, of whom it is said, He had given him all the kingdoms of the earth (Dan 5:19). Yet, thought I, if this great man had all his portion in this world, one hour in hell fire would make him forget all. Which consideration was a great help to me.'
71. 'I was almost made, about this time, to see something concerning the beasts that Moses counted clean and unclean. I thought those beasts were types of men; the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now, I read that the clean beasts chewed the cud; that is,

thought I, they show us we must feed upon the Word of God. They also parted the hoof; I thought that signified we must part, if we would be saved, with the ways of ungodly men. And also, in further reading about them I found, that though we did chew the cud as the hare, yet if we walked with claws like a dog, or if we did part the hoof like the swine, yet if we did not chew the cud as the sheep, we were still, for all that, but unclean; for I thought the here to be a type of those that talk of the Word, yet walk in the ways of sin; and that the swine was like him that parteth with his outward pollutions, but still wanteth the Word of faith, without which there could be no way of salvation, let a man be never so devout (Deut 14).' After this I found, by reading the Word, that those that must be glorified with Christ in another world must be called by him here; called to the partaking of a share in his Word and righteousness, and to the comforts and first fruits of his spirit, and to a peculiar interest in all those heavenly things which do indeed fore fit the soul for that rest and house of glory which is in heaven above.

72. Here, again, I was at a very great stand, not knowing what to do, fearing I was not called; for, thought I, if I be not called, what then can do me good? 'None but those who are effectually called, inherit the kingdom of heaven.' But oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to one, "Follow me," and to another, "Come after me." And oh! thought I, that he would say so to me too, how gladly would I run after him!

73. I cannot now express with what longings and breakings in my soul I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ; and did also see at that day, such glory in a converted state, that I could not be contented without a share therein. Gold! could it have been gotten for gold, what could I have given for it! had I had a whole world it had all gone ten thousand times over for this, that my soul might have been in a converted state.

74. How lovely now was every one in my eyes that I thought to be converted men and women! they shone, they walked like a people that carried the broad seal of heaven about them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage (Psa 16:6). But that which made me sick was that of Christ, in Mark, He went up into a mountain and called to him whom he would, and they came unto him (Mark 3:13).

75. This scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this, lest Christ should have no liking to me, for he called "whom he would." But oh! the glory that I saw in that condition did still so engage my heart that I could seldom read of any that Christ did call but I presently wished, Would I had been in their clothes; would I had been born Peter; would I had been born John; or would I had been by and had heard him when he called them, how would I have cried, O Lord, call me also. But oh! I feared he would not call me.

76. And truly the Lord let me go thus many months together and showed me nothing; either that I was already, or should be called hereafter. But at last, after much time spent, and many groans to God, that I might be made partaker of the holy and heavenly calling, that Word came in upon me—"I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion" (Joel 3:21). These words I thought were sent to encourage me to wait still upon God, and signified unto me, that if I were not already, yet time might come I might be in truth converted unto Christ.[24]

77. About this time I began to break my mind to those poor people in Bedford, and to tell them my condition, which, when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be 'well' persuaded of me, though I think but from little grounds: but he invited me to his house, where I should

hear him confer with others, about the dealings of God with the soul; from all which I still received more conviction, and from that time began to see something of the vanity and inward wretchedness of my wicked heart, for as yet I knew no great matter therein; but now it began to be discovered unto me, and also to work at that rate for wickedness as it never did before. Now I evidently found that lusts and corruptions would strongly put forth themselves within me, in wicked thoughts and desires, which I did not regard before; my desires also for heaven and life began to fail. I found also, that whereas before my soul was full of longing after God, now my heart began to hanker after every foolish vanity; yea, my heart would not be moved to mind that that was good; it began to be careless, both of my soul and heaven; it would now continually hang back, both to, and in every duty; and was as a clog on the leg of a bird to hinder her from flying.

78. Nay, thought I, now I grow worse and worse; now am I further from conversion than ever I was before. Wherefore I began to sink greatly in my soul, and began to entertain such discouragement in my heart as laid me low as hell. If now I should have burned at a stake, I could not believe that Christ had love for me; alas, I could neither hear him, nor see him, nor feel him, nor savour any of his things; I was driven as with a tempest, my heart would be unclean, the Canaanites would dwell in the land.

79. Sometimes I would tell my condition to the people of God, which, when they heard, they would pity me, and would tell me of the promises; but they had as good have told me that I must reach the sun with my finger as have bidden me receive or rely upon the promise; and as soon as I should have done it, all my sense and feeling was against me; and I saw I had a heart that would sin, and 'that' lay under a law that would condemn.

80. These things have often made me think of that child which the father brought to Christ, who, while he was yet a coming to him, was thrown down by the devil, and also so rent and torn by him that he lay and wallowed, foaming (Luke 9:42; Mark 9:20).

81. Further, in these days I should find my heart to shut itself up against the Lord, and against his holy Word. I have found my unbelief to set, as it were, the shoulder to the door to keep him out, and that too even then, when I have with many a bitter sigh cried, Good Lord, break it open; Lord, break these gates of brass, and cut these bars of iron asunder (Psa 107:16). Yet that word would sometimes create in my heart a peaceable pause, "I girded thee, though thou hast not known me" (Isa 45:5).

82. But all this while as to the act of sinning, I never was more tender than now; I durst not take a pin or a stick, though but so big as a straw, for my conscience now was sore, and would smart at every touch; I could not now tell how to speak my words, for fear I should misplace them. Oh, how gingerly[25] did I then go in all I did or said! I found myself as on a miry bog that shook if I did but stir; and 'was' there left both of God and Christ, and the Spirit, and all good things.

83. 'But, I observe, though I was such a great sinner before conversion, yet God never much charged the guilt of the sins of my ignorance upon me; only he showed me I was lost if I had not Christ, because I had been a sinner; I saw that I wanted a perfect righteousness to present me without fault before God, and this righteousness was nowhere to be found, but in the person of Jesus Christ.'

84. 'But my original and inward pollution, that, that was my plague and my affliction; that, I say, at a dreadful rate, always putting forth itself within me; that I had the guilt of, to amazement; by reason of that, I was more loathsome in my own eyes than was a toad; and I thought I was so in God's eyes too; sin and corruption, I said, would as naturally bubble out of my heart, as water would bubble out of a fountain. I thought now that every one had a better heart than I had; I could have changed heart with any body;

I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell, therefore, at the sight of my own vileness, deeply into despair; for I concluded that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind; and thus I continued a long while, even for some years together.'

85. 'While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder; the one was, when I saw old people hunting after the things of this life, as if they should live here always; the other was, when I found professors much distressed and cast down, when they met with outward losses; as of husband, wife, child, &c. Lord, thought I, what ado is here about such little things as these! What seeking after carnal things by some, and what grief in others for the loss of them! if they so much labour after, and spend so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water; I should count those but small afflictions, and should bear them as little burdens. "A wounded spirit who can bear?"'

86. And though I was thus troubled, and tossed, and afflicted, with the sight and sense and terror of my own wickedness, yet I was afraid to let this sight and sense go quite off my mind; for I found, that unless guilt of conscience was taken off the right way, that is, by the blood of Christ, a man grew rather worse for the loss of his trouble of mind, than better. Wherefore, if my guilt lay hard upon me, then I should cry that the blood of Christ might take it off; and if it was going off without it (for the sense of sin would be sometimes as if it would die, and go quite away), then I would also strive to fetch it upon my heart again, by bringing the punishment for sin in hell fire upon my spirits; and should cry, Lord, let it not go off my heart, but the right way, but by the blood of Christ, and by the application of thy mercy, through him, to my soul; for that Scripture lay much upon me, "without shedding of blood is no remission" (Heb 9:22). And that which made me the more afraid of this was, because I had seen some, who, though when they were under wounds of conscience, then they would cry and pray; but they seeking rather present ease from their trouble, than pardon for their sin, cared not how they lost their guilt, so they got it out of their mind; and, therefore, having got it off the wrong way, it was not sanctified unto them; but they grew harder and blinder, and more wicked after their trouble. This made me afraid, and made me cry to God 'the more,' that it might not be so with me.

87. And now was I sorry that God had made me a man, for I feared I was a reprobate; I counted man as unconverted, the most doleful of all the creatures. Thus being afflicted and tossed about my sad condition, I counted myself alone, and above the most of men unblessed.

88. 'Yea, I thought it impossible that ever I should attain to so much goodness of heart, as to thank God that he had made me a man. Man indeed is the most noble by creation, of all creatures in the visible world; but by sin he had made himself the most ignoble. The beasts, birds, fishes, &c., I blessed their condition, for they had not a sinful nature, they were not obnoxious to the wrath of God; they were not to go to hell fire after death; I could therefore have rejoiced, had my condition been as any of theirs.'

89. In this condition I went a great while; but when comforting time was come, I heard one preach a sermon upon those words in the Song (4:1), "Behold thou art fair, my love; behold, thou art fair." But at that time he made these two words, "My love," his chief and subject matter; from which, after he had a little opened the text, he observed these

several conclusions: 1. That the church, and so every saved soul, is Christ's love, when loveless. 2. Christ's love without a cause. 3. Christ's love when hated of the world. 4. Christ's love when under temptation, and under desertion. 5. Christ's love from first to last.

90. But I got nothing by what he said at present, only when he came to the application of the fourth particular, this was the word he said; If it be so, that the saved soul is Christ's love when under temptation and desertion; then poor tempted soul, when thou art assaulted and afflicted with temptation, and the hidings of God's face, yet think on these two words, "My love," still.

91. So as I was a going home, these words came again into my thoughts; and I well remember, as they came in, I said thus in my heart, What shall I get by thinking on these two words? This thought had no sooner passed through my heart, but the words began thus to kindle in my spirit, "Thou art my love, thou art my love," twenty times together; and still as they ran thus in my mind, they waxed stronger and warmer, and began to make me look up; but being as yet between hope and fear, I still replied in my heart, But is it true, but is it true? At which, that sentence fell in upon me, He "wist not that it was true which was done by the angel" (Acts 12:9).

92. Then I began to give place to the word, which, with power, did over and over make this joyful sound within my soul, thou art my love, thou art my love; and nothing shall separate thee from my love; and with that (Rom 8:39) came into my mind: Now was my heart filled full of comfort and hope, and now I could believe that my sins should be forgiven me; 'yea, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home; I thought I could have spoken of his love, and of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable to have understood me'; wherefore I said in my soul, with much gladness, well, I would I had a pen and ink here, I would write this down before I go any further, for surely I will not forget this forty years hence; but, alas! within less than forty days, I began to question all again; 'which made me begin to question all still.'

93. Yet still at times, I was helped to believe that it was a true manifestation of grace unto my soul, though I had lost much of the life and savour of it. Now about a week or fortnight after this, I was much followed by this scripture, "Simon, Simon, behold, Satan hath desired to have you" (Luke 22:31). And sometimes it would sound so loud within me, yea, and as it were call so strongly after me, that once above all the rest, I turned my head over my shoulder, thinking verily that some man had, behind me, called to me; being at a great distance, 'methought he called so loud; it came, as I have thought since, to have stirred me up to prayer, and to watchfulness; it came to acquaint me that a cloud and a storm was coming down upon me, but I understood it not.'[26]

94. 'Also, as I remember, that time that it called to me so loud, was the last time that it sounded in mine ear; but methinks I hear still with what a loud voice these words, Simon, Simon, sounded in mine ears. I thought verily, as I have told you, that somebody had called after me, that was half a mile behind me; and although that was not my name, yet it made me suddenly look behind me, believing that he that called so loud meant me.'

95. But so foolish was I, and ignorant, that I knew not the reason of this sound; which, as I did both see and feel soon after, was sent from heaven as an alarm, to awaken me to provide for what was coming; only it would make me muse and wonder in my mind, to think what should be the reason that this scripture, and that at this rate, so often and so loud, should still be sounding and rattling in mine ears; but, as I said before, I soon after perceived the end of God therein.

96. For about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before; it came stealing upon me, now by one piece, then by another; first, all my comfort was taken from me, then darkness seized upon me, after which, whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as also stirred up questions in me, against the very being of God, and of his only beloved Son; as, whether there were, in truth, a God, or Christ, or no? and whether the holy Scriptures were not rather a fable, and cunning story, than the holy and pure Word of God?

97. The tempter would also much assault me with this, how can you tell but that the Turks had as good Scriptures to prove their Mahomet the Saviour, as we have to prove our Jesus is? And, could I think, that so many ten thousands, in so many countries and kingdoms, should be without the knowledge of the right way to heaven; if there were indeed a heaven, and that we only, who live in a corner of the earth, should alone be blessed therewith? Every one doth think his own religion rightest, both Jews and Moors, and Pagans! and how if all our faith, and Christ, and Scriptures, should be but a think-so too?

98. Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences of blessed Paul against them; but, alas! I quickly felt, when I thus did, such arguings as these would return again upon me, Though we made so great a matter of Paul, and of his words, yet how could I tell, but that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions; and also take both that pains and travel, to undo and destroy his fellows.

99. These suggestions, with many other which at this time I may not, nor dare not utter, neither by word nor pen, did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me; and as though, indeed, there could be room for nothing else; and also concluded, that God had, in very wrath to my soul, given me up unto them, to be carried away with them, as with a mighty whirlwind.

100. Only by the distaste that they gave unto my spirit, I felt there was something in me, that refused to embrace them. But this consideration I then only had, when God gave me leave to swallow my spittle, otherwise the noise, and strength, and force of these temptations, would drown and overflow; and as it were, bury all such thoughts or the remembrance of any such thing. While I was in this temptation, I should often find my mind suddenly put upon it, to curse and swear, or to speak some grievous thing against God, or Christ his Son, and of the Scriptures.[27]

101. Now I thought, surely I am possessed of the devil; at other times again, I thought I should be bereft of my wits; for instead of lauding and magnifying God the Lord with others, if I have but heard him spoken of, presently some most horrible blasphemous thought or other, would bolt out of my heart against him; so that whether I did think that God was, or again did think there were no such thing; no love, nor peace, nor gracious disposition could I feel within me.

102. These things did sink me into very deep despair; for I concluded, that such things could not possibly be found amongst them that loved God. I often, when these temptations have been with force upon me, did compare myself in the case of such a child, whom some gipsy hath by force took up under her apron,[28] and is carrying from friend and country; kick sometimes I did, and also scream and cry; but yet I was as bound in the wings of the temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition

was the same with that of his (1 Sam 16:14).
103. In these days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed that; now, no sin would serve but that; if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon me, that often I have been ready to clap my hand under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck hill hole or other, to keep my mouth from speaking.
104. Now I blessed the condition of the dog and toad, and counted the estate of everything that God had made far better than this dreadful state of mine, and such as my companions was; yea, gladly would I have been in the condition of dog or horse, for I knew they had no soul to perish under the everlasting weights of hell for sin, as mine was like to do. Nay, and though I saw this, felt this, and was broken to pieces with it, yet that which added to my sorrow was, that I could not find that with all my soul I did desire deliverance. That scripture did also tear and rend my soul, in the midst of these distractions, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa 57:20,21).
105. 'And now my heart was, at times, exceeding hard; if I would have given a thousand pounds for a tear, I could not shed one; no, nor sometimes scarce desire to shed one. I was much dejected to think that this should be my lot. I saw some could mourn and lament their sin; and others, again, could rejoice, and bless God for Christ; and others, again, could quietly talk of, and with gladness remember, the Word of God; while I only was in the storm or tempest. This much sunk me; I thought my condition was alone. I should, therefore, much bewail my hard hap; but get out of, or get rid of, these things, I could not.'
106. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God but with sore and great affliction. Yea, then was I most distressed with blasphemies; if I have been hearing the Word, then uncleanness, blasphemies, and despair would hold me as captive there; if I have been reading, then, sometimes, I had sudden thoughts to question all I read; sometimes, again, my mind would be so strangely snatched away, and possessed with other things, that I have neither known, nor regarded, nor remembered so much as the sentence that but now I have read.
107. In prayer, also, I have been greatly troubled at this time; sometimes I have thought I should see the devil, nay, thought I have felt him, behind me, pull my clothes; he would be, also, continually at me in the time of prayer to have done; break off, make haste, you have prayed enough, and stay no longer, still drawing my mind away. Sometimes, also, he would cast in such wicked thoughts as these: that I must pray to him, or for him. I have thought sometimes of that—Fall down, or, "if thou wilt fall down and worship me" (Matt 4:9).
108. Also, when, because I have had wandering thoughts in the time of this duty, I have laboured to compose my mind and fix it upon God, then, with great force, hath the tempter laboured to distract me, and confound me, and to turn away my mind, by presenting to my heart and fancy the form of a bush, a bull, a besom, or the like, as if I should pray to those; to these he would, also, at some times especially, so hold my mind that I was as if I could think of nothing else, or pray to nothing else but to these, or such as they.

109. Yet, at times I should have some strong and heart-affecting apprehensions of God, and the reality of the truth of his gospel; but, oh! how would my heart, at such times, put forth itself with inexpressible groanings. My whole soul was then in every word; I should cry with pangs after God that he would be merciful unto me; but then I should be daunted again with such conceits as these; I should think that God did mock at these, my prayers, saying, and that in the audience of the holy angels, This poor simple wretch doth hanker after me as if I had nothing to do with my mercy but to bestow it on such as he. Alas, poor fool![29] how art thou deceived! It is not for such as thee to have a favour with the Highest.

110. Then hath the tempter come upon me, also, with such discouragements as these—You are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spirit, but I have quenched their zeal. And with this, such and such who were fallen off would be set before mine eyes. Then I should be afraid that I should do so too; but, thought I, I am glad this comes into my mind. Well, I will watch, and take what heed I can. Though you do, said Satan, I shall be too hard for you; I will cool you insensibly, by degrees, by little and little. What care I, saith he, though I be seven years in chilling your heart if I can do it at last? Continual rocking will lull a crying child asleep. I will ply it close, but I will have my end accomplished. Though you be burning hot at present, yet, if I can pull you from this fire, I shall have you cold before it be long.

111. These things brought me into great straits; for as I at present could not find myself fit for present death, so I thought to live long would make me yet more unfit; for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and thought; but I thank Christ Jesus these things did not at present make me slack my crying, but rather did put me more upon it, like her who met with the adulterer (Deut 22:27); in which days that was a good word to me after I had suffered these things a while: "I am persuaded that neither-height, nor depth, nor life," &c., "shall—separate us from the love of God, which is in Christ Jesus" (Rom 8:38). And now I hoped long life should not destroy me, nor make me miss of heaven.

112. Yet I had some supports in this temptation, though they were then all questioned by me; that in the third of Jeremiah, at the first, was something to me, and so was the consideration of the fifth verse of that chapter; that though we have spoken and done as evil things as we could, yet we should cry unto God, "My Father, thou art the guide of my youth"; and should return unto him.

113. I had, also, once a sweet glance from that in 2 Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." I remember, also, that one day as I was sitting in a neighbour's house, and there very sad at the consideration of my many blasphemies, and as I was saying in my mind, What ground have I to think that I, who have been so vile and abominable, should ever inherit eternal life? that word came suddenly upon me, "What shall we then say to these things? If God be for us, who can be against us?" (Rom 8:31). That, also, was an help unto me, "Because I live, ye shall live also" (John 14:19). But these were but hints, touches, and short visits, though very sweet when present; only they lasted not; but, like to Peter's sheet, of a sudden were caught up from me to heaven again (Acts 10:16).

114. But afterwards the Lord did more fully and graciously discover himself unto me; and, indeed, did quite, not only deliver me from the guilt that, by these things, was laid upon my conscience, but also from the very filth thereof; for the temptation was

removed, and I was put into my right mind again, as other Christians were.
115. I remember that one day, as I was traveling into the country and musing on the wickedness and blasphemy of my heart, and considering of the enmity that was in me to God, that scripture came in my mind, He hath "made peace through the blood of his cross" (Col 1:20). By which I was made to see, both again, and again, and again, that day, that God and my soul were friends by this blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other through this blood. This was a good day to me; I hope I shall not forget it.
116. At another time, as I sat by the fire in my house, and musing on my wretchedness, the Lord made that also a precious word unto me, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb 2:14,15). I thought that the glory of these words was then so weighty on me that I was, both once and twice, ready to swoon as I sat; yet not with grief and trouble, but with solid joy and peace.

[BUNYAN ATTENDS THE MINISTRY OF MR. GIFFORD, AND BECOMES INTENSELY EARNEST TO UNDERSTAND THE DOCTRINES OF THE GOSPEL.]

117. At this time, also, I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability.[30] This man made it much his business to deliver the people of God from all those false and unsound rests that, by nature, we are prone to take and make to our souls. He pressed us to take special heed that we took not up any truth upon trust—as from this, or that, or any other man or men—but to cry mightily to God that he would convince us of the reality thereof, and set us down therein, by his own Spirit, in the holy Word; for, said he, if you do otherwise when temptations come, if strongly, you, not having received them with evidence from heaven, will find you want that help and strength now to resist as once you thought you had.
118. This was as seasonable to my soul as the former and latter rain in their season; for I had found, and that by sad experience, the truth of these his words; for I had felt [what] no man can say, especially when tempted by the devil, that Jesus Christ is Lord but by the Holy Ghost. Wherefore I found my soul, through grace, very apt to drink in this doctrine, and to incline to pray to God that, in nothing that pertained to God's glory and my own eternal happiness, he would suffer me to be without the confirmation thereof from heaven; for now I saw clearly there was an exceeding different betwixt the notions of flesh and blood, and the revelations of God in heaven; also, a great difference between that faith that is feigned, and according to man's wisdom, and of that which comes by a man's being born thereto of God (Matt 16:15-17; 1 John 5:1).
119. But, oh! now, how was my soul led from truth to truth by God! even from the birth and cradle of the Son of God to his ascension and second coming from heaven to judge the world.
120. Truly, I then found, upon this account, the great God was very good unto me; for, to my remembrance, there was not anything that I then cried unto God to make known and reveal unto me but he was pleased to do it for me; I mean not one part of the gospel of the Lord Jesus, but I was orderly led into it. Methought I saw with great evidence, from the relation of the four evangelists, the wonderful work of God, in giving Jesus Christ to save us, from his conception and birth even to his second coming to judgment, Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through this world, from the cradle to his cross; to which, also,

when he came, I saw how gently he gave himself to be hanged and nailed on it for my sins and wicked doings. Also, as I was musing on this, his progress, that dropped on my spirit, He was ordained for the slaughter (1 Peter 1:19,20).

121. When I have considered also the truth of his resurrection, and have remembered that word, "Touch me not, Mary," &c., I have seen as if he leaped at the grave's mouth for joy that he was risen again, and had got the conquest over our dreadful foes (John 20:17). I have also, in the spirit, seen him a man on the right hand of God the Father for me, and have seen the manner of his coming from heaven to judge the world with glory, and have been confirmed in these things by these scriptures following, Acts 1:9, 10, 7:56, 10:42; Hebrews 7:24, 8:3; Revelation 1:18; 1 Thessalonians 4:17, 18.

122. Once I was much troubled to know whether the Lord Jesus was both man as well as God, and God as well as man; and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was as nothing to me, I counted not myself set down in any truth of God. Well, I was much troubled about this point, and could not tell how to be resolved; at last, that in the fifth of the Revelation came into my mind, "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb." In the midst of the throne, 'thought I,' there is his Godhead; in the midst of the elders, there is his manhood; but oh! methought this did glister! it was a goodly touch, and gave me sweet satisfaction. That other scripture also did help me much in this, "To us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace," &c. (Isa 9:6).

123. Also, besides these teachings of God in his Word, the Lord made use of two things to confirm me in these things; the one was the errors of the Quakers, and the other was the guilt of sin; for as the Quakers did oppose his truth, so God did the more confirm me in it, by leading me into the scriptures that did wonderfully maintain it.[31]

124. 'The errors that this people then maintained were, 1. That the holy Scriptures were not the Word of God. 2. That every man in the world had the spirit of Christ, grace, faith, &c. 3. That Christ Jesus, as crucified, and dying 1600 years ago, did not satisfy divine justice for the sins of the people. 4. That Christ's flesh and blood was within the saints. 5. That the bodies of the good and bad that are buried in the churchyard shall not arise again. 6. That the resurrection is past with good men already. 7. That that man Jesus, that was crucified between two thieves on Mount Calvary, in the land of Canaan, by Jerusalem, was not ascended up above the starry heavens. 8. That he should not, even the same Jesus that died by the hands of the Jews, come again at the last day, and as man judge all nations, &c.'

125. 'Many more vile and abominable things were in those days fomented by them, by which I was driven to a more narrow search of the Scriptures, and was, through their light and testimony, not only enlightened, but greatly confirmed and comforted in the truth'; and, as I said, the guilt of sin did help me much, for still as that would come upon me, the blood of Christ did take it off again, and again, and again, and that too, sweetly, according to the Scriptures. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him.

126. It would be too long for me here to stay, to tell you in particular how God did set me down in all the things of Christ, and how he did, that he might so do, lead me into his words; yea, and also how he did open them unto me, make them shine before me, and cause them to dwell with me, talk with me, and comfort me over and over, both of his own being, and the being of his Son, and Spirit, and Word, and gospel.

127. Only this, as I said before I will say unto you again, that in general he was pleased

to take this course with me; first, to suffer me to be afflicted with temptation concerning them, and then reveal them to me: as sometimes I should lie under great guilt for sin, even crushed to the ground therewith, and then the Lord would show me the death of Christ; yea, and so sprinkle my conscience with his blood, that I should find, and that before I was aware, that in that conscience where but just now did reign and rage the law, even there would rest and abide the peace and love of God through Christ.

128. Now had I an evidence, 'as I thought, of my salvation' from heaven, with many golden seals thereon, all hanging in my sight; now could I remember this manifestation and the other discovery of grace, with comfort; and should often long and desire that the last day were come, that I might for ever be inflamed with the sight, and joy, and communion with him whose head was crowned with thorns, whose face was spit on, and body broken, and soul made an offering for my sins: for whereas, before, I lay continually trembling at the mouth of hell, now methought I was got so far therefrom that I could not, when I looked back, scarce discern it; and, oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest.[32]

129. 'But before I had got thus far out of these my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought, but I desire them now to pardon me, that they had writ only that which others felt, or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther; it was his comment on the Galatians—it also was so old that it was ready to fall piece from piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition, in his experience, so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel; for thus thought I, This man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.'

130. 'Besides, he doth most gravely, also, in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; showing that the law of Moses as well as the devil, death, and hell hath a very great hand therein, the which, at first, was very strange to me; but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this, methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all the books that ever I have seen, as most fit for a wounded conscience.'

131. 'And now I found, as I thought, that I loved Christ dearly; oh! methought my soul cleaved unto him, my affections cleaved unto him. I felt love to him as hot as fire; and now, as Job said, I thought I should die in my nest; but I did quickly find that my great love was but little, and that I, who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle; God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.'

132. For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation and blessed evidence from heaven touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

133. And that was, To sell and part with this most blessed Christ, to exchange him for the things of this life, for anything. The temptation lay upon me for the space of a year,

and did follow me so continually that I was not rid of it one day in a month, no, not sometimes one hour in many days together, unless 'when' I was asleep.
134. And though, in my judgment, I was persuaded that those who were once effectually in Christ, as I hoped, through his grace, I had seen myself, could never lose him for ever—for "the land shall not be sold for ever, for the land is mine," saith God (Lev 25:23)[33]—yet it was a continual vexation to me to think that I should have so much as one such thought within me against a Christ, a Jesus, that had done for me as he had done; 'and yet then I had almost none others, but such blasphemous ones.'
135. But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it that in the least did shake or abate the continuation, or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith in such sort that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, Sell Christ for this, or sell Christ for that; 'sell him, sell him.'
136. Sometimes it would run in my thoughts, not so little as a hundred times together, Sell him, sell him, sell him; against which I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it, least haply, before I were aware, some wicked thought might arise in my heart that might consent thereto; and sometimes also the tempter would make me believe I had consented to it, then should I be as tortured upon a rack for whole days together.
137. This temptation did put me to such scares, lest I should and some times, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this wickedness, my very body also would be put into action or motion by way of pushing or thrusting 'with my hands or elbows,' still answering as fast as the destroyer said, Sell him; I will not, I will not, I will not, I will not; no, not for thousands, thousands, thousands of worlds. Thus reckoning lest I should in the midst of these assaults, set too low a value of him, even until I scarce well knew where I was, or how to be composed began.
138. 'At these seasons he would not let me eat my food at quiet; but, forsooth, when I was set at table at my meat, I must go hence to pray; I must leave my food now, and just now, so counterfeit holy also would this devil be. When I was thus tempted, I should say in myself, Now I am at my meat, let me make an end. No, said he, you must do it now, or you will displease God, and despised Christ. Wherefore I was much afflicted with these things; and because of the sinfulness of my nature, imagining that these things were impulses from God, I should deny to do it, as if I denied God; and then should I be as guilty, because I did not obey a temptation of the devil, as if I had broken the law of God indeed.'
139. But to be brief, one morning, as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ; the wicked suggestion still running in my mind, sell him, sell him, sell him, sell him, 'sell him,' as fast as a man could speak; against which also, in my mind, as and other times, I answered, No, no, not for thousands, thousands, thousands, at least twenty times together. But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, Let him go, if he will! and I thought also, that I felt my heart 'freely' consent thereto. 'Oh, the diligence of Satan! [34] Oh, the desperateness of man's heart!'
140. Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt, and fearful despair. Thus getting out of my bed, I went moping into the field; but God knows, with as heavy a heart as mortal man, I think, could bear;

where, for the space of two hours, I was like a man bereft of life, and as now past all recovery, and bound over to eternal punishment.
141. And withal, that scripture did seize upon my soul, "Or profane person, as Esau, who for one morsel of meat, sold his birthright; for ye know, how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, so he sought it carefully with tears" (Heb 12:16,17).
142. 'Now was I as one bound, I felt myself shut out unto the judgment to come; nothing now for two years together would abide with me, but damnation, and an expectation of damnation; I say, nothing now would abide with me but this, save some few moments for relief, as in the sequel you will see.'
143. These words were to my soul like fetters of brass to my legs, in the continual sound of which I went for several months together. But about ten or eleven o'clock one day, as I was walking under a hedge, full of sorrow in guilt, God knows, and bemoaning myself for this hard hap, that such a thought should arise within me; suddenly this sentence bolted in upon me, The blood of Christ remits all guilt. At this I made a stand in my spirit; with that, this word took hold upon me, begin, "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7).
144. Now I began to conceive peace in my soul, in methought I saw as if the tempter did leer[35] and steal away from me, as being ashamed of what he had done. At the same time also I had my sin, and the blood of Christ thus represented to me, that my sin, when compared to the blood of Christ, was no more to it, then this little clot or stone before me, is to this vast and wide field that here I see. This gave me good encouragement for the space of two or three hours; in which time also, methought I saw, by faith, the Son of God, as suffering for my sins; but because it tarried not, I therefore sunk in my spirit, under exceeding guilt again.
145. 'But chiefly by the afore-mentioned scripture, concerning Esau's selling of his birthright; for that scripture would lie all day long, all the week long, yea, all the year long in my mind, and hold me down, so that I could by no means lift up myself; for when I would strive to turn me to this scripture, or that, for relief, still that sentence would be sounding in me, "For ye know, how that afterward, when he would have inherited the blessing-he found no place of repentance, though he sought it carefully with tears."'
146. Sometimes also, [36] I should have a touch from that in Luke 22:32, "I have prayed for the, that thy faith fail not"; but it would not abide upon me; neither could I indeed, when I considered my state, find ground to conceive in the least, that there should be the root of that grace within me, having sinned as I had done. Now was I tore and rent in heavy case, for many days together.
147. Then began I with sad and careful heart, to consider of the nature and largeness of my sin, and to search in the Word of God, if I could in any place espy a word of promise, or any encouraging sentence by which I might take relief. Wherefore I began to consider that third of Mark, All manner of sins and blasphemies shall be forgiven unto the sons of men, wherewith soever they shall blaspheme. Which place, methought, at a blush, did contain a large and glorious promise, for the pardon of high offences; but considering the place more fully, I thought it was rather to be understood as relating more chiefly to those who had, while in a natural estate, committed such things as there are mentioned; but not to me, who had not only received light and mercy, but that had, both after, and also contrary to that, so slighted Christ as I had done.
148. I feared therefore that this wicked sin of mine, might be that sin unpardonable, of which he there thus speaketh. "But he they shall blaspheme against the Holy Ghost

hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29). And I did the rather give credit to this, because of that sentence in the Hebrews common "For ye know, how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." 'And this stuck always with me.'

149. 'And now was I both the burden and a terror to myself, nor did I ever so know, as now, what it was to be weary of my life, and yet afraid to die. Oh, how gladly now would I have been anybody but myself! Anything but a man! and in any condition but mine own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come. '

150. And now began I to labour to call again time that was past; wishing a thousand times twice told, that the day was yet to come, when I should be tempted to such a sin! concluding with great indignation, both against my heart, and all assaults, how I would rather have been torn in pieces, than found a consenter thereto. But, alas! these thoughts, and wishings, and resolvings, were now too late to help me; the thought had passed my heart, God hath let me go, and I am fallen. Oh! thought I, "that it was with me as in months past, as in the days when God preserved me!" [Job 29:2]

151. Then again, being loath and unwilling to perish, I began to compare my sin with others, to see if I could find that any of those that were saved had done as I had done. So I considered David's adultery and murder, and found them most heinous crimes; and those too committed after light and grace received; but yet but considering, I perceived that his transgressions were only such as were against the law of Moses; from which the Lord Christ could, with the consent of his Word, deliver him: but mine was against the gospel; yea, against the Mediator thereof; 'I had sold my Saviour.'

152. Now again should I be as if racked upon the wheel,[37] when I considered, that, besides the guilt that possessed me, I should be so void of grace, so bewitched. What, thought I, must it be no sin but this? Must it needs be the great transgression? (Psa 19:13) Must that wicked one touch my soul? (1 John 5:18) Oh, what stings did I find in all these sentences!

153. 'What, thought I, is there but one sin that is unpardonable? But one sin that layeth the soul without the reach of God's mercy; and must I be guilty of that? Must it needs be that? Is there but one sin among so many millions of sins, for which there is no forgiveness; and must I commit this? Oh, unhappy sin! Oh, unhappy man! These things would so break and confound my spirit, that I could not tell what to do; I thought, at times, they would have broke my wits; and still, to aggravate my misery, that would run in my mind, "Ye know how that afterward, when he would have inherited the blessing, he was rejected." Oh! none knows the terrors of those days but myself.'

154. After this I came to consider of Peter's sin, which he committed in denying his master; and indeed, this came nighest to mine, of any that I could find; for he had denied his Saviour, as I, and that after light and mercy received; yea, and that too, after warning given him. I also considered, that he did both once and twice; and that, after time to consider betwixt. But though I put all these circumstances together, that, if possible, I might find help, yet I considered again, that his was but a denial of his master, but mine was a selling of my Saviour. Wherefore I thought with myself, that I came nearer to Judas, than either to David or Peter.

155. Here again my torment would flame out and afflicte me; yea, it would grind me, as it were, to powder, to discern the preservation of God towards others, while I fell into the snare; for in my thus considering of other men's sins, and comparing of them with

my own, I could evidently see how God preserved them, notwithstanding their wickedness, and would not let them, as he had let me, to become a son of perdition.
156. But oh, how did my soul, at this time, prize the preservation that God did set about his people! Ah, how safely did I see them walk, whom God had hedge in! They were within his care, protection, and special providence; though they were full as bad as I by nature; yet because he loved them, he would not suffer them to fall without the range of mercy; but as for me, I was gone, I had done it; he would not preserve me, nor keep me; but suffered me, because I was a reprobate, to fall as I had done. Now, did those blessed places, that spake of God's keeping his people, shine like the sun before me, though not to comfort me, but to show me the blessed state and heritage of those whom the Lord had blessed.
157. 'Now I saw, that as God had his hand in all providences and dispensations that overtook his elect, so he had his hand in all the temptations that they had to sin against him, not to animate them unto wickedness, but to choose their temptations and troubles for them; and also to leave them, for a time, to such sins only as might not destroy, but humble them; as might not put them beyond, but lay them in the way off the renewing of his mercy. But oh, what love, what care, what kindness and mercy did I now see, mixing itself with the most severe and dreadful of all God's ways to his people! He would let David, Hezekiah, Solomon, Peter, and others fall, but he would not let them fall into sin unpardonable, nor into hell for sin. Oh! thought I, these be the men that God hath loved; these be the men that God, though he chastiseth them, keeps them in safety by him, and them whom he makes to abide under the shadow of the Almighty. But all these thoughts added sorrow, grief, and horror to me, as whatever I now thought on, it was killing to me. If I thought how God kept his own, that was killing to me. If I thought of how I was falling myself, that was killing to me. As all things wrought together for the best, and to do good to them that were the called, according to his purpose; so I thought that all things wrought for my damage, and for my eternal overthrow.'
158. Then, again, I began to compare my sin with the sin of Judas, that, if possible, I might find that mine differed from that which, in truth, is unpardonable. And, oh! thought I, if it 'should differ from it,' though but the breadth of an hair, what a happy condition is my soul in! And, by considering, I found that Judas did his intentionally, but mine was against my 'prayer and' strivings; besides, his was committed with much deliberation, but mine in a fearful hurry, on a sudden; 'all this while' I was tossed to and fro, like the locusts, and driven from trouble to sorrow; hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof.
159. Yet this consideration about Judas, his sin was, for a while, some little relief unto me; for I saw I had not, as to the circumstances, transgressed so foully as he. But this was quickly gone again, for, I thought with myself, there might be more ways than one to commit the unpardonable sin; 'also I thought' that there might be degrees of that, as well as of other transgressions; wherefore, for ought I yet could perceive, this iniquity of mine might be such, as might never be passed by.
160. 'I was often now ashamed, that I should be like such an ugly man as Judas; I thought, also, how loathsome I should be unto all the saints at the day of judgment; insomuch, that now I could scarce see a good man, that I believed had a good conscience, but I should feel my heart tremble at him, while I was in his presence. Oh! now I saw a glory in walking with God, and what a mercy it was to have a good conscience before him.'
161. 'I was much about this time tempted to content myself, by receiving some false

opinion; as that there should be no such thing as a day of judgment, that we should not rise again, and that sin was no such grievous thing; the tempter suggesting thus, For if these things should indeed be true, yet to believe otherwise, would yield you ease for the present. If you must perish, never torment yourself so much before hand; drive the thoughts of damning out of your mind, by possessing your mind with some such conclusions that Atheists and Ranters do use to help themselves withal.'

162. 'But, oh! when such thoughts have led through my heart, how, as it were, within a step, hath death and judgment been in my view! Methought the judge stood at the door, I was as if it was come already; so that such things could have no entertainment. But, methinks, I see by this, that Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit; security, blindness, darkness, and error is the very kingdom and habitation of the wicked one.'

163. 'I found it hard work now to pray to God, because despair was swallowing me up; I thought I was, as with a tempest, driven away from God, for always when I cried to God for mercy, this would come in, It is too late, I am lost, God hath let me fall; not to my correction, but condemnation; my sin is unpardonable; and I know, concerning Esau, how that, after he had sold his birthright, he would have received the blessing, but was rejected. About this time, I did light on that dreadful story of that miserable mortal, Francis Spira;[38] a book that was to my troubled spirit as salt, when rubbed into a fresh wound; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twining and twisting, languishing and pining away under that mighty hand of God that was upon him, was as knives and daggers in my soul; especially that sentence of his was frightful to me, Man knows the beginning of sin, but who bounds the issues thereof? Then would the former sentence, as the conclusion of all, fall like a hot thunderbolt again upon my conscience; "for you know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.'"

164. Then was I struck into a very great trembling, insomuch that at sometimes I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of the dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such a clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breast bone would have split in sunder; then I thought of that concerning Judas, who, by his falling headlong, burst asunder, and all his bowels gushed out (Acts 1:18).

165. I feared also that this was the mark that the Lord did set on Cain, even continual fear and trembling, under the heavy load of guilt that he had charged on him for the blood of his brother Abel. Thus did I wind, and twine, and shrink, under the burden that was upon me; which burden also did so oppress me, that I could neither stand, nor go, nor lie, either at rest or quiet.

166. Yet that saying would sometimes come to my mind, He hath received gifts for the rebellious (Psa 68:18). "The rebellious," thought I; why, surely they are such as once were under subjection to their prince, even those who, after they have sworn subjection to his government, have taken up arms against him; 'and this, thought I, is my very condition; once I loved him, feared him, served him; but now I am a rebel; I have sold him, I have said, Let him go if he will; but yet he has gifts for rebels, and then why not for me?'

167. This sometimes I thought on, and should labour to take hold thereof, that some, though small, refreshment might have been conceived by me; but in this also I missed

of my desire, I was driven with force beyond it, 'I was' like a man that is going to the place of execution, even by that place where he would fain creep in and hide himself, but may not.

168. Again, after I had thus considered the sins of the saints in particular, and found mine went beyond them, then I began to think thus with myself: Set the case I should put all theirs together, and mine alone against them, might I not then find some encouragement? For if mine, though bigger than any one, yet should but be equal to all, then there is hopes; for that blood that hath virtue enough 'in it' to wash away all theirs, hath also virtue enough in it to do away mine, though this one be full as big, if no bigger, than all theirs. Here, again, I should consider the sin of David, of Solomon, of Manasseh, of Peter, and the rest of the great offenders; and should also labour, what I might with fairness, to aggravate and heighten their sins by several circumstances: but, alas! It was all in vain.[39]

169. 'I should think with myself that David shed blood to cover his adultery, and that by the sword of the children of Ammon; a work that could not be done but by continuance and deliberate contrivance, which was a great aggravation to his sin. But then this would turn upon me: Ah! but these were but sins against the law, from which there was a Jesus sent to save them; but yours is a sin against the Saviour, and who shall save you from that?'

170. 'Then I thought on Solomon, and how he sinned in loving strange women, in falling away to their idols, in building them temples, in doing this after light, in his old age, after great mercy received; but the same conclusion that cut me off in the former consideration, cut me off as to this; namely, that all those were but sins against the law, for which God had provided a remedy; but I had sold my Saviour, and there now remained no more sacrifice for sin.'

171. 'I would then add to those men's sins, the sins of Manasseh, how that he built altars for idols in the house of the Lord; he also observed times, used enchantment, had to do with wizards, was a wizard, had his familiar spirits, burned his children in the fire in sacrifice to devils, and made the streets of Jerusalem run down with the blood of innocents. These, thought I, are great sins, sins of a bloody colour; yea, it would turn again upon me: They are none of them of the nature of yours; you have parted with Jesus, you have sold your Saviour.'

172. This one consideration would always kill my heart, My sin was point blank against my Saviour; and that too, at that height, that I had in my heart said of him, Let him go if he will. Oh! methought, this sin was bigger than the sins of a country, of a kingdom, or of the whole world, no one pardonable, nor all of them together, was able to equal mine; mine outwent them every one.

173. Now I should find my mind to flee from God, as from the face of a dreadful judge; yet this was my torment, I could not escape his hand: "It is a fearful thing to fall into the hands of the living God" (Heb 10:31). But blessed be his grace, that scripture, in these flying sins,[40] would call as running after me, "I have blotted out, as a thick cloud, thy transgressions; and, as a cloud, thy sins: return unto me, for I have redeemed thee" (Isa 44:22). This, I say, would come in upon my mind, when I was fleeing from the face of God; for I did flee from his face, that is, my mind and spirit fled before him; by reason of his highness, I could not endure; then would the text cry, "Return unto me"; it would cry aloud with a very great voice, "Return unto me, for I have redeemed thee." Indeed, this would make me make a little stop, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand, but I could no sooner do that, but all would be clouded and darkened again by

that sentence, "For you know how that afterwards, when he would have inherited the blessing, he found no place of repentance, though he sought it carefully with tears." Wherefore I could not return, but fled, though at sometimes it cried, "Return, return," as if it did holloa after me. But I feared to close in therewith, lest it should not come from God; for that other, as I said, was still sounding in my conscience, "For you know how that afterwards, when he would have inherited the blessing, he was rejected," &c.

174. 'Once as I was walking to and fro in a good man's shop, bemoaning of myself in my sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought; lamenting, also, this hard hap of mine, for that I should commit so great a sin, greatly fearing I should not be pardoned; praying, also, in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would show it me. And being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, Didst ever refuse to be justified by the blood of Christ? And, withal my whole life and profession past was, in a moment, opened to me, wherein I was made to see that designedly I had not; so my heart answered groaningly, No. then fell, with power, that word of God upon me, "See that ye refuse not him that speaketh" (Heb 12:25). This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow, and make a hideous noise within me. It showed me, also, that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of a chide for my proneness to desperation; a kind of a threatening me if I did not, notwithstanding my sins and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange dispensation, what it was I knew not; or from whence it came I know not. I have not yet, in twenty years' time, been able to make a judgment of it; I thought then what here I shall be loath to speak. But verily, that sudden rushing wind was as if an angel had come upon me; but both it and the salvation I will leave until the day of judgment; only this I say, it commanded a great calm in my soul, it persuaded me there might be hope; it showed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But, I say, concerning this dispensation, I know not what yet to say unto it; which was, also, in truth, the cause that, at first, I did not speak of it in the book; I do now, also, leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus, in the promise; yet, seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also show itself, though I cannot now relate the matter as there I did experience it. This lasted, in the savour of it, for about three or four days, and the I began to mistrust and to despair again.'[41]

175. 'Wherefore, still my life hung in doubt before me, not knowing which way I should tip; only this I found my soul desire, even to cast itself at the foot of grace, by prayer and supplication. But, oh! it was hard for me now to bear the face to pray to this Christ for mercy, against whom I had thus most vilely sinned; it was hard work, I say, to offer to look him in the face against whom I had so vilely sinned; and, indeed, I have found it as difficult to come to God by prayer, after backsliding from him, as to do any other thing. Oh, the shame that did now attend me! especially when I thought I am now a-going to pray to him for mercy that I had so lightly esteemed but a while before! I was ashamed, yea, even confounded, because this villany had been committed by me; but I saw there was but one way with me, I must go to him and humble myself unto him, and

beg that he, of his wonderful mercy, would show pity to me, and have mercy upon my wretched sinful soul.'
176. 'Which, when the tempter perceived, he strongly suggested to me, That I ought not to pray to God; for prayer was not for any in my case, neither could it do me good, because I had rejected the Mediator, by whom all prayer came with acceptance to God the Father, and without whom no prayer could come into his presence. Wherefore, now to pray is but to add sin to sin; yea, now to pray, seeing God has cast you off, is the next way to anger and offend him more than you ever did before.'
177. 'For God, saith he, hath been weary of you for these several years already, because you are none of his; your bawlings in his ears hath been no pleasant voice to him; and, therefore, he let you sin this sin, that you might be quite cut off; and will you pray still? This the devil urged, and set forth that, in Numbers, when Moses said to the children of Israel, That because they would not go up to posses the land when God would have them, therefore, for ever after, God did bar them out from thence, though they prayed they might, with tears (Num 14:36,37), &c.'
178. 'As it is said in another place (Exo 21:14), the man that sins presumptuously shall be taken from God's altar, that he may die; even as Joab was by King Solomon, when he thought to find shelter there (1 Kings 2:28), &c. These places did pinch me very sore; yet, my case being desperate, I thought with myself I can but die; and if it must be so, it shall once be said, that such an one died at the foot of Christ in prayer.[42] This I did, but with great difficulty, God doth know; and that because, together with this, still that saying about Esau would be set at my heart, even like a flaming sword, to keep the way of the tree of life, lest I should taste thereof and live. Oh! who knows how hard a thing I found it to come to God in prayer.'
179. 'I did also desire the prayers of the people of God for me, but I feared that God would give them no heart to do it; yea, I trembled in my soul to think that some or other of them would shortly tell me, that God had said those words to them that he once did say to the prophet concerning the children of Israel, "Pray not thou for this people," for I have rejected them (Jer 11:14). So, pray not for him, for I have rejected him. Yea, I thought that he had whispered this to some of them already, only they durst not tell me so, neither durst I ask them of it, for fear, if it should be so, it would make me quite besides myself. Man knows the beginning of sin, said Spira, but who bounds the issues thereof?'
180. About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case; I told him, also, that I was afraid that I had sinned the sin against the Holy Ghost; and he told me he thought so too. Here, therefore, I had but cold comfort; but, talking a little more with him, I found him, though a good man, a stranger to much combat with the devil. Wherefore, I went to God again, as well as I could, for mercy still.
181. Now, also, did the tempter begin to mock me in my misery, saying, that, seeing I had thus parted with the Lord Jesus, and provoked him to displeasure, who would have stood between my soul and the flame of devouring fire, there was now but one way, and that was, to pray that God the Father would be the Mediator betwixt his Son and me, that we might be reconciled again, and that I might have that blessed benefit in him that his blessed saints enjoyed.
182. Then did that scripture seize upon my soul, He is of one mind, and who can turn him? Oh! I saw it was as easy to persuade him to make a new world, a new covenant, or new Bible, besides that we have already, as to pray for such a thing. This was to persuade him that what he had done already was mere folly, and persuade with him to

alter, yea, to disannul, the whole way of salvation; and then would that saying rend my soul asunder, "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12).

183. 'Now, the most free, and full, and gracious words of the gospel were the greatest torment to me; yea, nothing so afflicted me as the thoughts of Jesus Christ, the remembrance of a Saviour; because I had cast him off, brought forth the villany of my sin, and my loss by it to mind; nothing did twinge my conscience like this. Every time that I thought of the Lord Jesus, of his grace, love, goodness, kindness, gentleness, meekness, death, blood, promises and blessed exhortations, comforts and consolations, it went to my soul like a sword; for still, unto these my considerations of the Lord Jesus, these thoughts would make place for themselves in my heart; aye, this is the Jesus, the loving Saviour, the Son of God, whom thou hast parted with, whom you slighted, despised, and abused. This is the only Saviour, the only Redeemer, the only one that could so love sinners as to wash them from their sins in his own most precious blood; but you have no part nor lot in this Jesus, you have put him from you, you have said in your heart, Let him go if he will. Now, therefore, you are severed from him; you have severed yourself from him. Behold, then, his goodness, but yourself to be no partaker of it. Oh, thought I, what have I lost! What have I parted with! What have I disinherited my poor soul of! Oh! it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn lion and destroyer (Rev 6).[43] I also trembled, as I have said, at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame unto my soul. The dread of them was upon me, and I trembled at God's Samuels (1 Sam 16:4).'

184. Now, also, the tempter began afresh to mock my soul another way, saying that Christ, indeed, did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed, as I had done, he could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs for whom he bled and died, neither was it counted with those that were laid to his charge when he hanged on the tree. Therefore, unless he should come down from heaven and die anew for this sin, though, indeed, he did greatly pity me, yet I could have no benefit of him. These things may seem ridiculous to others, even as ridiculous as they were in themselves, but to me they were most tormenting cogitations; every of them augmented my misery, that Jesus Christ should have so much love as to pity me when he could not help me; nor did I think that the reason why he could not help me was because his merits were weak, or his grace and salvation spent on them already, but because his faithfulness to his threatening would not let him extend his mercy to me. Besides, I thought, as I have already hinted, that my sin was not within the bounds of that pardon that was wrapped up in a promise; and if not, then I knew assuredly, that it was more easy for heaven and earth to pass away than for me to have eternal life. So that the ground of all these fears of mine did arise from a steadfast belief that I had of the stability of the holy Word of God, and also, from my being misinformed of the nature of my sin.

185. But, oh! how this would add to my affliction, to conceit that I should be guilty of such a sin for which he did not die. These thoughts would so confound me, and imprison me, and tie me up from faith, that I knew not what to do; but, oh! thought I, that he would come down again! Oh! that the work of man's redemption was yet to be done by Christ! How would I pray him and entreat him to count and reckon this sin

amongst the rest for which he died! But this scripture would strike me down as dead, " Christ being raised from the death dieth no more; death hath no more dominion over him" (Rom 6:9).[44]

186. Thus, by the strange and unusual assaults of the tempter, was my soul, like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair, sometimes upon the covenant of works, and sometimes to wish that the new covenant, and the conditions thereof, might, so far forth as I thought myself concerned, be turned another way and changed. But in all these I was but as those that justle against the rocks; more broken, scattered, and rent. Oh, the unthought of imaginations, frights, fears, and terrors that are affected by a thorough application of guilt, yielded to desperation! This is the man that hath "his dwelling among the tombs" with the dead; that is, always crying out and "cutting himself with stones" (Mark 5:2-5). But I say, all in vain; desperation will not comfort him, the old covenant will not save him; nay, heaven and earth shall pass away before one jot or tittle of the Word and law of grace shall fall or be removed. This I saw, this I felt, and under this I groaned; yet this advantage I got thereby, namely, a farther confirmation of the certainty of the way of salvation, and that the Scriptures were the Word of God! Oh! I cannot now express what then I saw and felt of the steadiness of Jesus Christ, the rock of man's salvation; what was done could not be undone, added to, nor altered. I saw, indeed, that sin might drive the soul beyond Christ, even the sin which is unpardonable; but woe to him that was so driven, for the Word would shut him out.

187. Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and, after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. O how happy, now, was every creature over [what] I was; for they stood fast and kept their station, but I was gone and lost.

188. Then breaking out in the bitterness of my soul, I said 'to myself,' with a grievous sigh, How can God comfort such a wretch as I? I had no sooner said it but this returned upon me, as an echo doth answer a voice, This sin is not unto death. At which I was as if I had been raised out of a grave, and cried out again, Lord, how couldest thou find out such a word as this? for I was filled with admiration at the fitness, and, also, at the unexpectedness of the sentence, 'the fitness of the Word, the rightness of the timing of it, the power, and sweetness, and light, and glory that came with it, also, was marvelous to me to find. I was now, for the time, out of doubt as to that about which I so much was in doubt before; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did, it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable; therefore, from this I have encouragement to come to God, by Christ, for mercy, to consider the promise of forgiveness as that which stands with open arms to receive me, as well as others. This, therefore, was a great easement to my mind; to wit, that my sin was pardonable, that it was not the sin unto death (1 John 5:16,17). None but those that know what my trouble, by their own experience, was, can tell what relief came to my soul by this consideration; it was a release to me from my former bonds, and a shelter from my former storm. I seemed now to stand upon the same ground with other

sinners, and to have as good right to the Word and prayer as any of them.'[45]
189. Now, 'I say,' I was in hopes that my sin was not unpardonable, but that there might be hopes for me to obtain forgiveness. But, oh, how Satan did now lay about him for to bring me down again! But he could by no means do it, neither this day nor the most part of the next, for this sentence stood like a mill post at my back; yet, towards the evening of the next day, I felt this word begin to leave me and to withdraw its supportation from me, and so I returned to my old fears again, but with a great deal of grudging and peevishness, for I feared the sorrow of despair; 'nor could my faith now longer retain this word.'
190. But the next day, at evening, being under many fears, I went to seek the Lord; and as I prayed, I cried, 'and my soul cried' to him in these words, with strong cries:—O Lord, I beseech thee, show me that thou hast loved me with everlasting love (Jer 31:3). I had no sooner said it but, with sweetness, this returned upon me, as an echo or sounding again, "I have loved thee with an everlasting love." Now I went to bed at quiet; also, when I awaked the next morning, it was fresh upon my soul—'and I believed it.'
191. But yet the tempter left me not; for it could not be so little as an hundred times that he that day did labour to break my peace. Oh! the combats and conflicts that I did then meet with as I strove to hold by this word; that of Esau would fly in my face like to lightning. I should be sometimes up and down twenty times in an hour, yet God did bear me up and keep my heart upon this word, from which I had also, for several days together, very much sweetness and comfortable hopes of pardon; for thus it was made out to me, I loved thee whilst thou wast committing this sin, I loved thee before, I love thee still, and I will love thee for ever.
192. Yet I saw my sin most barbarous, and a filthy crime, and could not but conclude, and that with great shame and astonishment, that I had horribly abused the holy Son of God; wherefore I felt my soul greatly to love and pity him, and my bowels to yearn towards him; for I saw he was still my Friend, and did reward me good for evil; yea, the love and affection that then did burn within to my Lord and Saviour Jesus Christ did work, at this time, such a strong and hot desire of revengement upon myself for the abuse I had done unto him, that, to speak as then I thought, had I had a thousand gallons of blood within my veins, I could freely 'then' have spilt it all at the command and feet of this my Lord and Saviour.
193. And as I was thus in musing and in my studies, 'considering' how to love the Lord and to express my love to him, that saying came in upon me, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Psa 130:3,4). These were good words to me,[46] especially the latter part thereof; to wit, that there is forgiveness with the Lord, that he might be feared; that is, as then I understood it, that he might be loved and had in reverence; for it was thus made out to me, that the great God did set so high an esteem upon the love of his poor creatures, that rather than he would go without their love he would pardon their transgressions.
194. And now was that word fulfilled on me, and I was also refreshed by it, Then shall they be ashamed and confounded, "and never open their mouth any more because of their shame, when I am pacified toward them for all that they have done, saith the Lord God" (Eze 16:63). Thus was my soul at this time, and, as I then did think, for ever, set at liberty from being again afflicted with my former guilt and amazement.
195. But before many weeks were over I began to despond again, fearing lest, notwithstanding all that I had enjoyed, that yet I might be deceived and destroyed at the last; for this consideration came strong into my mind, that whatever comfort and peace

I thought I might have from the Word of the promise of life, yet unless there could be found in my refreshment a concurrence and agreement in the Scriptures, let me think what I will thereof, and hold it never so fast, I should find no such thing at the end; "for the Scripture cannot be broken" (John 10:35).

196. Now began my heart again to ache and fear I might meet with disappointment at the last; wherefore I began, with all seriousness, to examine my former comfort, and to consider whether one that had sinned as I have done, might with confidence trust upon the faithfulness of God, laid down in those words by which I had been comforted and on which I had leaned myself. But now were brought those sayings to my mind, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance" (Heb 6:4-6). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb 10:26,27). Even "as Esau, who, for one morsel of meat sold his birthright; for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears" (Heb 12:16,17).

197. Now was the word of the gospel forced from my soul, so that no promise or encouragement was to be found in the Bible for me; and now would that saying work upon my spirit to afflict me, "Rejoice not, O Israel, for joy as other people" (Hosea 9:1). For I saw indeed there was cause of rejoicing for those that held to Jesus; but as for me, I had cut myself off by my transgressions, and left myself neither foot-hold, nor hand-hold, amongst all the stays and props in the precious word of life.

198. And truly I did now feel myself to sink into a gulf, as an house whose foundation is destroyed; I did liken myself, in this condition, unto the case of a child that was fallen into a mill-pit, who, though it could make some shift to scrabble and spraul in the water, yet because it could find neither hold for hand nor foot, therefore at last it must die in that condition. So soon as this fresh assault had fastened on my soul, that scripture came into my heart, "This is for many days" (Dan 10:14). And indeed I found it was so; for I could not be delivered, nor brought to peace again, until well nigh two years and an half were completely finished. Wherefore these words, though in themselves they tended to discouragement, yet to me, who feared this condition would be eternal, they were at sometimes as an help and refreshment to me.

199. For, thought I, many days are not, not for ever, many days will have an end, therefore seeing I was to be afflicted, not a few, but many days, yet I was glad it was but for many days. Thus, I say, I could recall myself sometimes, and give myself a help, for as soon as ever the words came 'into my mind' at first, I knew my trouble would be long; yet this would be but sometimes, for I could not always think on this, nor ever be helped 'by it,' though I did.

200. Now, while these Scriptures lay before me, and laid sin 'anew' at my door, that saying in the 18th of Luke, with others, did encourage me to prayer. Then the tempter again laid at me very sore, suggesting, That neither the mercy of God, nor yet the blood of Christ, did at all concern me, nor could they help me for my sin; 'therefore it was in vain to pray.' Yet, thought I, I will pray. But, said the tempter, your sin is unpardonable. 'Well, said I, I will pray. It is to no boot, said he.' Yet, said I, I will pray. So I went to prayer to God; and while I was at prayer, I uttered words to this effect, Lord, Satan tells me that neither thy mercy, nor Christ's blood, is sufficient to save my soul; Lord, shall I honour thee most, by believing thou wilt and canst? or 'him,' by believing thou neither

wilt nor canst? Lord, I would fain honour thee, by believing thou wilt and canst.
201. And as I was thus before the Lord, that scripture fastened on my heart, "O [wo]man, great is thy faith" (Matt 15:28), even as if one had clapped me on the back, as I was on my knees before God. Yet I was not able to believe this, 'that this was a prayer of faith,' till almost six months after; for I could not think that I had faith, or that there should be a word for me to act faith on; therefore I should still be as sticking in the jaws of desperation, and went mourning up and down 'in a sad condition,' crying, Is his mercy clean gone? Is his mercy clean gone for ever? And I thought sometimes, even when I was groaning in these expressions, they did seem to make a question whether it was or no; yet I greatly feared it was.
202. 'There was nothing now that I longed for more than to be put out of doubt, as to this thing in question; and, as I was vehemently desiring to know if there was indeed hopes for me, these words came rolling into my mind, "Will the Lord cast off for ever? And will he be a favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" (Psa 77:7-9). And all the while they run in my mind, methought I had this still as the answer, It is a question whether he had or no; it may be he hath not. Yea, the interrogatory seemed to me to carry in it a sure affirmation that indeed he had not, nor would so cast off, but would be favourable; that his promise doth not fail, and that he had not forgotten to be gracious, nor would in anger shut up his tender mercy. Something, also, there was upon my heart at the same time, which I now cannot call to mind; which, with this text, did sweeten my heart, and made me conclude that his mercy might not be quite gone, nor clean gone for ever.'[47]
203. At another time, I remember I was again much under the question, Whether the blood of Christ was sufficient to save my soul? In which doubt I continued from morning till about seven or eight at night; and at last, when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart, He is able. But methought this word ABLE was spoke so loud unto me; it showed such a great word, 'it seemed to be writ in great letters,' and gave such a justle to my fear and doubt, I mean for the time it tarried with me, which was about a day, as I never had from that all my life, either before or after that (Heb 7:25).
204. But one morning, when I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." At this methought I felt some stay, as if there might be hopes. But, oh how good a thing it is for God to send his Word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort, 'therefore' I threw down my book in a pet. 'Then I thought it was not large enough for me; no, not large enough'; but now, it was as if it had arms of grace so wide that it could not only enclose me, but many more besides.
205. By these words I was sustained, yet not without exceeding conflicts, for the space of seven or eight weeks; for my peace would be in and out, sometimes twenty times a day; comfort now, and trouble presently; peace now, and before I could go a furlong as full of fear and guilt as ever heart could hold; and this was not only now and then, but my whole seven weeks' experience; for this about the sufficiency of grace, and that of Esau's parting with his birthright, would be like a pair of scales within my mind, sometimes one end would be uppermost, and sometimes again the other; according to which would be my peace or trouble.
206. Therefore I still did pray to God, that he would come in with this Scripture more fully on my heart; to wit, that he would help me to apply the whole sentence, 'for as yet I

could not: that he gave, I gathered; but further I could not go,' for as yet it only helped me to hope 'there might be mercy for me,' "My grace is sufficient"; and though it came no farther, it answered my former question; to wit, that there was hope; yet, because " for thee" was left out, I was not contented, but prayed to God for that also. Wherefore, one day as I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me; and as I was now thinking my soul was never the better, but my case most sad and fearful, these words did, with great power, suddenly break in upon me, "My grace is sufficient for thee, my grace is sufficient for thee, my grace is sufficient for thee," three times together; and, oh! methought that every word as a mighty word unto me; as my, and grace, and sufficient, and for thee; they were then, and sometimes are still, far bigger than others be.

207. At which time my understanding was so enlightened, that I was as though I had seen the Lord Jesus look down from heaven through the tiles upon me, and direct these words unto me. This sent me mourning home, it broke my heart, and filled me full of joy, and laid me low as the dust; only it stayed not long with me, I mean in this glory and refreshing comfort, yet it continued with me for several weeks, and did encourage me to hope. But so soon as that powerful operation of it was taken off my heart, that other about Esau returned upon me as before; so my soul did hang as in a pair of scales again, sometimes up and sometimes down, now in peace, and anon again in terror.

208. Thus I went on for many weeks, sometimes comforted, and sometimes tormented; and, especially at some times, my torment would be very sore, for all those scriptures forenamed in the Hebrews, would be set before me, as the only sentences that would keep me out of heaven. Then, again, I should begin to repent that ever that thought went through me, I should also think thus with myself, Why, how many scriptures are there against me? There are but three or four: and cannot God miss them, and save me for all them? Sometimes, again, I should think, Oh! if it were not for these three or four words, now how might I be comforted? And I could hardly forbear, at some times, but to wish them out of the book.

209. Then methought I should see as if both Peter, and Paul, and John, and all the writers, did look with scorn upon me, and hold me in derision; and as if they said unto me, All our words are truth, one of as much force as another. It is not we that have cut you off, but you have cast away yourself; there is none of our sentences that you must take hold upon but these, and such as these: "It is impossible; there remains no more sacrifice for sin" (Heb 6). And "it had been better for them not to have known" the will of God, "than after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21). "For the Scriptures cannot be broken."[48]

210. 'These, as the elders of the city of refuge, I saw were to be the judges both of my case and me, while I stood, with the avenger of blood at my heels, trembling at their gate for deliverance, also with a thousand fears and mistrusts, I doubted that they would shut me out for ever (Josh 20:3,4).'

211. Thus was I confounded, not knowing what to do, nor how to be satisfied in this question, Whether the scriptures could agree in the salvation of my soul? I quaked at the apostles, I knew their words were true, and that they must stand for ever.

212. And I remember one day, as I was in diverse frames of spirit, and considering that these frames were still according to the nature of the several scriptures that came in upon my mind; if this of grace, then was I quiet; but if that of Esau, then tormented; Lord, thought I, if both these scriptures would meet in my heart at once, I wonder which of them would get the better of me. So methought I had a longing mind that they might

come both together upon me; yea, I desired of God they might.
213. Well, about two or three days after, so they did indeed; they bolted both upon me at a time, and did work and struggle strangely in me for a while; at last, that about Esau's birthright began to wax weak, and withdraw, and vanish; and this about the sufficiency of grace prevailed with peace and joy. And as I was in a muse about this thing, that scripture came home upon me, "Mercy rejoiceth against judgment" (James 2:13).
214. This was a wonderment to me; yet truly I am apt to think it was of God; for the word of the law and wrath must give place to the word of life and grace; because, though the word of condemnation be glorious, yet the word of life and salvation doth far exceed in glory (2 Cor 3:8-12; Mark 9:5-7). Also, that Moses and Elias must both vanish, and leave Christ and his saints alone.
215. This scripture did also most sweetly visit my soul, "And him that cometh to me I will in no wise cast out" (John 6:37). Oh, the comfort that I have had from this world, "in no wise"! as who should say, by no means, for no thing, whatever he hath done. But Satan would greatly labour to pull this promise from me, telling of me that Christ did not mean me, and such as I, but sinners of a lower rank, that had not done as I had done. But I should answer him again, Satan, here is in this word no such exception; but "him that comes," HIM, any him; "him that cometh to me I will in no wise cast out." And this I well remember still, that of all the sleights that Satan used to take this scripture from me, yet he never did so much as put this question, But do you come aright? And I have thought the reason was, because he thought I knew full well what coming aright was; for I saw that to come aright was to come as I was, a vile and ungodly sinner, and to cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word 'of God in all my life, it was for this good word of Christ; he at one end and I at the other. Oh, what work did we make!' It was for this in John, 'I say, that we did so tug and strive'; he pulled and I pulled; but, God be praised, 'I got the better of him,' I got some sweetness from it.
216. But, notwithstanding all these helps and blessed words of grace, yet that of Esau's selling of his birthright would still at times distress my conscience; for though I had been most sweetly comforted, and that but just before, yet when that came into 'my' mind, it would make me fear again, I could not be quite rid thereof, it would every day be with me: wherefore now I went another way to work, even to consider the nature of this blasphemous thought; I mean, if I should take the words at the largest, and give them their own natural force and scope, even every word therein. So when I had thus considered, I found, that if they were fairly taken, they would amount to this, that I had freely left the Lord Jesus Christ to his choice, whether he would be my Saviour or no; for the wicked words were these, Let him go if he will. Then that scripture gave me hope, "I will never leave thee nor forsake thee" (Heb 13:5). O Lord, said I, but I have left thee. Then it answered again, "But I will not leave thee." For this I thank God also.
217. Yet I was grievously afraid he should, and found it exceeding hard to trust him, seeing I had so offended him. I could have been exceeding glad that this thought had never befallen, for then I thought I could, with more ease and freedom abundance, have leaned upon his grace. I see it was with me, as it was with Joseph's brethren; the guilt of their own wickedness did often fill them with fears that their brother would at last despise them (Gen 50:15-17).
218. But above all the scriptures that I yet did meet with, that in the twentieth of Joshua was the greatest comfort to me, which speaks of the slayer that was to flee for refuge. And if the avenger of blood pursue the slayer, then, saith Moses, they that are the

elders of the city of refuge shall not deliver him into his hand, because he smote his neighbour unwittingly, and hated him not aforetime. Oh, blessed be God for this word; I was convinced that I was the slayer; and that the avenger of blood pursued me, that I felt with great terror; only now it remained that I inquire whether I have right to enter the city of refuge.[49] So I found that he must not, who lay in wait to shed blood: 'it was not the willful murderer,' but he who unwittingly did it, he who did unawares shed blood; 'not of spite, or grudge, or malice, he that shed it unwittingly,' even he who did not hate his neighbour before. Wherefore,

219. I thought verily I was the man that must enter, because I had smitten my neighbour unwittingly, and hated him not aforetime. I hated him not aforetime; no, I prayed unto him, was tender of sinning against him; yea, and against this wicked temptation I had strove for a twelvemonth before; yea, and also when it did pass through my heart, it did it in spite of my teeth: wherefore I thought I had right to enter this city, and the elders, which are the apostles, were not to deliver me up. This, therefore, was great comfort to me; and did give me much ground of hope.

220. Yet being very critical, for my smart had made me that I knew not what ground was sure enough to bear me, I had one question that my soul did much desire to be resolved about; and that was, Whether it be possible for any soul that hath indeed sinned the unpardonable sin, yet after that to receive though but the least true spiritual comfort from God through Christ? The which, after I had much considered, I found the answer was, No, they could not; and that for these reasons:—

221. First, Because those that have sinned that sin, they are debarred a share in the blood of Christ, and being shut out of that, they must needs be void of the least ground of hope, and so of spiritual comfort; for to such "there remaineth no more sacrifice for sins" (Heb 10:26). Secondly, Because they are denied a share in the promise of life; they shall never be forgiven, "neither in this world, neither in that which is to come" (Matt 12:32). Thirdly, The Son of God excludes them also from a share in his blessed intercession, being for ever ashamed to own them both before his holy Father, and the blessed angels in heaven (Mark 8:38).

222. When I had, with much deliberation, considered of this matter, and could not but conclude that the Lord had comforted me, and that too after this my wicked sin; then, methought, I durst venture to come nigh unto those most fearful and terrible scriptures, with which all this while I had been so greatly affrighted, and on which, indeed, before I durst scarce cast mine eye, yea, had much ado an hundred times to forbear wishing of them out of the Bible; for I thought they would destroy me; but now, I say, I began to take some measure of encouragement to come close to them, to read them, and consider them, and to weigh their scope and tendency.

223. The which, when I began to do, I found their visage changed; for they looked not so grimly on me as before I thought they did. And, first, I came to the sixth of the Hebrews, yet trembling for fear it should strike me; which when I had considered, I found that the falling there intended was a falling quite away; that is, as I conceived, a falling from, and an absolute denial of the gospel of remission of sins by Christ; for from them the apostle begins his argument (vv 1-3). Secondly, I found that this falling away must be openly, even in the view of the world, even so as "to put Christ to an open shame." Thirdly, I found that those he there intended were for ever shut up of God, both in blindness, hardness, and impenitency: it is impossible they should be renewed again unto repentance. By all these particulars, I found, to God's everlasting praise, my sin was not the sin in this place intended.

'First, I confessed I was fallen, but not fallen away, that is, from the profession of faith in

Jesus unto eternal life. Secondly, I confessed that I had put Jesus Christ to shame by my sin, but not to open shame; I did not deny him before men, nor condemn him as a fruitless one before the world. Thirdly, Nor did I find that God had shut me up, or denied me to come, though I found it hard work indeed to come to him by sorrow and repentance. Blessed be God for unsearchable grace.'

224. Then I considered that in the tenth of the Hebrews, and found that the willful sin there mentioned is not every willful sin, but that which doth throw off Christ, and then his commandments too. Secondly, That must also be done openly, before two or three witnesses, to answer that of the law (v 28). Thirdly, This sin cannot be committed, but with great despite done to the Spirit of grace; despising both the dissuasions from that sin, and the persuasions to the contrary. But the Lord knows, though this my sin was devilish, yet it did not amount to these.

225. And as touching that in the twelfth of the Hebrews, about Esau's selling his birthright, though this was that which killed me, and stood like a spear against me; yet now I did consider, First, That his was not a hasty thought against the continual labour of his mind, but a thought consented to and put in practice likewise, and that too after some deliberation (Gen 25). Secondly, It was a public and open action, even before his brother, if not before many more; this made his sin of a far more heinous nature than otherwise it would have been. Thirdly, He continued to slight his birthright: "He did eat and drink, and went his way; thus Esau despised his birthright" (v 34). Yea, twenty years after, he was found to despise it still. "And Esau said, I have enough, my brother; keep that thou hast unto thyself" (Gen 33:9).

226. Now as touching this, that Esau sought a place of repentance; thus I thought, first, This was not for the birthright, but for the blessing; this is clear from the apostle, and is distinguished by Esau himself; "he took away my birthright [that is, formerly]; and, behold, now he hath taken away my blessing" (Gen 27:36). Secondly, Now, this being thus considered, I came again to the apostle, to see what might be the mind of God, in a New Testament style and sense, concerning Esau's sin; and so far as I could conceive, this was the mind of God, That the birthright signified regeneration, and the blessing the eternal inheritance; for so the apostle seems to hint, "Lest there be any profane person, as Esau, who for one morsel of meat sold his birthright"; as if he should say, Lest there be any person amongst you, that shall cast off all those blessed beginnings of God that at present are upon him, in order to a new birth, lest they become as Esau, even be rejected afterwards, when they would inherit the blessing.

227. For many there are who, in the day of grace and mercy, despise those things which are indeed the birthright to heaven, who yet, when the deciding day appears, will cry as loud as Esau, "Lord, Lord, open to us"; but then, as Isaac would not repent, no more will God the Father, but will say, I have blessed these, yea, and they shall be blessed; but as for you, depart from me, all ye workers of iniquity (Gen 27:33; Luke 13:25-27).

228. When I had thus considered these scriptures, and found that thus to understand them was not against, but according to other scriptures; this still added further to my encouragement and comfort, and also gave a great blow to that objection, to wit, that the scripture could not agree in the salvation of my soul. And now remained only the hinder part of the tempest, for the thunder was gone beyond me, only some drops did still remain, that now and then would fall upon me; but because my former frights and anguish were very sore and deep, therefore it did oft befall me still, as it befalleth those that have been scared with fire, I thought every voice was Fire, fire; every little touch would hurt my tender conscience.[50]

229. But one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was adoing, God could not say of me, He wants my righteousness, for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, the same yesterday, and to-day, and for ever (Heb 13:8).

230. Now did my chains fall off my legs indeed, I was loosed from my affliction and irons, my temptations also fled away; so that, from that time, those dreadful scriptures of God left off to trouble me; now went I also home rejoicing, for the grace and love of God. So when I came home, I looked to see if I could find that sentence, Thy righteousness is in heaven; but could not find such a saying, wherefore my heart began to sink again, only that was brought to my remembrance, he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption"; by this word I saw the other sentence true (1 Cor 1:30).

231. For by this scripture, I saw that the man Christ Jesus, as he is distinct from us, as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time, very sweetly at peace with God through Christ; Oh methought, Christ! Christ! there was nothing but Christ that was before my eyes, I was not now only for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considered him as a whole Christ! As he in whom all these, and all other his virtues, relations, offices, and operations met together, and that 'as he sat' on the right hand of God in heaven.

232. It was glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because of this: now I could look from myself to him, and should reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies[51] that rich men carry in their purses, when their gold is in their trunks at home! Oh, I saw my gold was in my trunk at home! In Christ, my Lord and Saviour! Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption.

233. Further, the Lord did also lead me into the mystery of union with the Son of God, that I was joined to him, that I was flesh of his flesh, and bone of his bone, and now was that a sweet word to me in Ephesians 5:30. By this also was my faith in him, as my righteousness, the more confirmed to me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body or person.

234. Now I saw Christ Jesus was looked on of God, and should also be looked upon by us, as that common or public person, [52] in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by him, got the victory over sin, death, the devil, and hell, by him; when he died, we died; and so of his resurrection. "Thy dead men shall live, together with my dead body shall they arise," saith he (Isa 26:19). And again, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight" (Hosea 6:2); which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians, he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph 2:6).

235. Ah, these blessed considerations and scriptures, with many other of a like nature, were in those days made to spangle in mine eyes, 'so that I have cause to say,' "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness" (Psa 150:1,2).
236. Having thus, in few words, given you a taste of the sorrow and affliction that my soul went under, by the guilt and terror that this my wicked thought did lay me under! and having given you also a touch of my deliverance therefrom, and of the sweet and blessed comfort that I met with afterwards, which comfort dwelt about a twelve-month with my heart, to my unspeakable admiration; I will now, God willing, before I proceed any further, give you in a word or two, what, as I conceive, was the cause of this temptation; and also after that, what advantage, at the last, it became unto my soul.
237. For the causes, I conceived they were principally two: of which two also I was deeply convinced all the time this trouble lay upon me. The first was, for that I did not, when I was delivered from the temptation that went before, still pray to God to keep me from temptations that were to come; for though, as I can say in truth, my soul was much in prayer before this trial seized me, yet then I prayed only, or at the most, principally for the removal of present troubles, and for fresh discoveries of 'his' love in Christ! which I saw afterwards was not enough to do; I also should have prayed that the great God would keep me from the evil that was to come.
238. Of this I was made deeply sensible by the prayer of holy David, who, when he was under present mercy, yet prayed that God would hold him back from sin and temptation to come; "Then," saith he, "shall I be upright, and I shall be innocent from the GREAT transgression" (Psa 19:13). By this very word was I galled and condemned, quite through this long temptation.
239. That also was another word that did much condemn me for my folly, in the neglect of this duty (Heb 4:16), "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This I had not done, and therefore was suffered thus to sin and fall, according to what is written, "Pray that ye enter not into temptation." And truly this very thing is to this day of such weight and awe upon me, that I dare not, when I come before the Lord, go off my knees, until I entreat him for help and mercy against the temptations that are to come; and I do beseech thee, reader, that thou learn to beware of my negligence, by the affliction that for this thing I did for days, and months, and years, with sorrow undergo.
240. Another cause of this temptation was, that I had tempted God; and on this manner did I do it. Upon a time my wife was great with child, and before her full time was come, her pangs, as of a woman in travail, were fierce and strong upon her, even as if she would have immediately fallen in labour, and been delivered of an untimely birth. Now, at this very time it was, that I had been so strongly tempted to question the being of God; wherefore, as my wife lay crying by me, I said, but with all secrecy imaginable, even thinking in my heart, Lord, if thou wilt now remove this sad affliction from my wife, and cause that she be troubled no more therewith this night, and now were her pangs just upon her, then I shall know that thou canst discern the most secret thoughts of the heart.
241. I had no sooner said it in my heart, but her pangs were taken from her, and she was cast into a deep sleep, and so she continued till morning; at this I greatly marveled, not knowing what to think; but after I had been awake a good while, and heard her cry no more, I fell to sleeping also. So when I waked in the morning, it came upon me again, even what I had said in my heart the last night, and how the Lord had showed

me that he knew my secret thoughts, which was a great astonishment unto me for several weeks after.
242. Well, about a year and a half afterwards, that wicked sinful thought, of which I have spoken before, went through my wicked heart, even this thought, Let Christ go if he will; so when I was fallen under guilt for this, the remembrance of my other thought, and of the effect thereof, would also come upon me with this retort, which also carried rebuke along with it, Now you may see that God doth know the most secret thoughts of the heart.[53]
243. And with this, that of the passages that were betwixt the Lord and his servant Gideon fell upon my spirit; how because that Gideon tempted God with his fleece, both wet and dry, when he should have believed and ventured upon his word, therefore the Lord did afterwards so try him, as to send him against an innumerable company of enemies; and that too, as to outward appearance, without any strength or help (Judg 6, 7). Thus he served me, and that justly, for I should have believed his word, and not have put an IF upon the all-seeingness of God.
244. And now to show you something of the advantages that I also gained by this temptation; and first, By this I was made continually to possess in my soul a very wonderful sense both of the being and glory of God, and of his beloved Son; in the temptation 'that went' before, my soul was perplexed with 'unbelief, blasphemy, hardness of heart, questions about the being of God, Christ, the truth of the Word, and certainty of the world to come; I say, then I was greatly assaulted and tormented with' atheism; but now the case was otherwise, now was God and Christ continually before my face, though not in a way of comfort, but in a way of exceeding dread and terror. The glory of the holiness of God did at this time break me to pieces; and the bowels and compassion of Christ did break me as on the wheel;[54] for I could not consider him but as a lost and rejected Christ, the remembrance of which was as the continual breaking of my bones.
245. The Scriptures now also were wonderful things unto me; I saw that the truth and verity of them were the keys of the kingdom of heaven; those 'that' the Scriptures favour they must inherit bliss, but those 'that' they oppose and condemn must perish evermore. Oh this word, "For the Scripture cannot be broken": would rend the caul of my heart; and so would that other, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Now I saw the apostles to be the elders of the city of refuge (Josh 20:4), those 'that' they were to receive in, were received to life; but those that they shut out were to be slain by the avenger of blood.[55]
246. Oh! one sentence of the Scripture did more afflict and terrify my mind, I mean those sentences that stood against me, as sometimes I thought they every one did, more I say, than an army of forty thousand men that might have come against me. Woe be to him against whom the Scriptures bend themselves.
247. By this temptation I was made 'to' see more into the nature of the promises than ever I was before; for I lying now trembling under the mighty hand of God, continually torn and rent by the thunderings of his justice; this made me, with careful heart and watchful eye, with great seriousness, to turn over every leaf, and with much diligence, mixed with trembling, to consider every sentence, together with its natural force and latitude.
248. By this temptation, also, I was greatly beaten off my former foolish practice, of putting by the word of promise when it came into my mind; for now, though I could not suck that comfort and sweetness from the promise as I had done at other times, yea,

like to a man a-sinking, I should catch at all I saw; formerly I thought I might not meddle with the promise unless I felt its comfort, but now it was no time thus to do, the avenger of blood too hardly did pursue me.

249. Now therefore I was glad to catch at that word, which yet I feared I had no ground or right to own; and even to leap into the bosom of that promise, that yet I feared did shut its heart against me. Now also I should labour to take the Word as God had laid it down, without restraining the natural force of one syllable thereof. O what did I now see in that blessed sixth of John, "And him that cometh to me, I will in no wise cast out" (v 37). Now I began to consider with myself, that God had a bigger mouth to speak with than I had heart to conceive with. I thought also with myself that he spake not his words in haste, or in unadvised heat, but with infinite wisdom and judgment, and in very truth and faithfulness (2 Sam 3:18).

250. I should in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire, concluding, though as one almost bereft of his wits through fear, on this I will rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh! many a pull hath my heart had with Satan for that blessed sixth of John. I did not now, as at other times, look principally for comfort, though, O how welcome would it have been unto me! But now a word, a word to lean a weary soul upon, that I might not sink for ever! 'it was that I hunted for.'

251. Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul for ever. I was often as if I had run upon the pikes, and as if the Lord had thrust at me to keep me from him as with a flaming sword. Then I should think of Esther, who went to petition the king contrary to the law (Esth 4:16). I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy (1 Kings 20:31). The woman of Canaan also, that would not be daunted, though called dog by Christ (Matt 15:20-28). And the man that went to borrow bread at midnight (Luke 11:5-8), were great encouragements unto me.

251. I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation. Great sins do draw out great grace; and where guilt is most terrible and fierce there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, he had "twice as much as he had before" (Job 42:10). Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them, and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I 'did.'

'I had two or three times, at or about my deliverance from this temptation, such strange apprehensions of the grace of God, that I could hardly bear up under it, it was so out of measure amazing, when I thought it could reach me, that I do think, if that sense of it had abode long upon me, it would have made me incapable for business.'

[ENTERS INTO FELLOWSHIP WITH THE CHURCH OF CHRIST AT BEDFORD, IN WHICH HE AFTERWARDS BECAME A MINISTERING ELDER.]

253. Now I shall go forward to give you a relation of other of the Lord's dealings with me, of his dealings with me at sundry other seasons, and of the temptations I then did meet withal. I shall begin with what I met with when I first did join in fellowship with the people of God in Bedford.[56] After I had propounded to the church that my desire was to walk in the order and ordinances of Christ with them, and was also admitted by them; while I thought of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that Scripture, "This do in remembrance of me" (Luke 22:19),

was made a very precious word unto me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins; and as I then felt, did as if he plunged me in the virtue of the same. But, behold, I had not been long a partaker at that ordinance, but such fierce and sad temptations did attend me at all times therein, both to blaspheme the ordinance, and to wish some deadly thing to those that then did eat thereof; that, lest I should at any time be guilty of consenting to these wicked and fearful thoughts, I was forced to bend myself all the while to pray to God to keep me from such blasphemies; and also to cry to God to bless the bread and cup to them as it went from mouth to mouth. The reason of this temptation I have thought since was, because I did not, with that reverence 'as became me,' at first approach to partake thereof.

254. Thus I continued for three quarters of a year, and could never have rest nor ease; but at last the Lord came in upon my soul with that same scripture by which my soul was visited before; and after that I have been usually very well and comfortable in the partaking of that blessed ordinance, and have, I trust, therein discerned the Lord's body as broken for my sins, and that his precious blood hath been shed for my transgressions.

255. Upon a time I was somewhat inclining to a consumption, wherewith, about the spring, I was suddenly and violently seized with much weakness in my outward man, insomuch that I thought I could not live. Now began I afresh to give myself up to a serious examination after my state and condition for the future, and of my evidences for that blessed world to come; for it hath, I bless the name of God, been my usual course, as always, so especially in the day of affliction, to endeavour to keep my interest in the life to come clear before my eye.

256. But I had no sooner began to recall to mind my former experience of the goodness of God to my soul, but there came flocking into my mind, an innumerable company of my sins and transgressions, amongst which these were at this time most to my affliction, namely, my deadness, dullness, and coldness in holy duties; my wanderings of heart, 'of' my wearisomeness in all good things, my want of love to God, his ways, and people, with this at the end of all, Are these the fruits of Christianity? are these the tokens of a blessed man?

257. At the apprehension of these things my sickness was doubled upon me, for now was I sick in my inward man, my soul was clogged with guilt; now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if it had never been, nor seen. Now was my soul greatly pinched between these two considerations, Live I must not, Die I dare not; now I sunk and fell in my spirit, and was giving up all for lost; but as I was walking up and down in the house, as a man in a most woeful state, that word of God took hold of my heart, Ye are "justified freely by his grace, through the redemption that is in Christ Jesus" (Rom 3:24). 'But oh what a turn it made upon me!'

258. Now was I as one awakened out of some troublesome sleep and dream, and listening to this heavenly sentence, I was as if I had heard it thus expounded to me: Sinner, thou thinkest that because of thy sins and infirmities I cannot save thy soul, but behold my Son is by me, and upon him I look, and not on thee, and will deal with thee according as I am pleased with him. At this I was greatly lightened in my mind, and made to understand that God could justify a sinner at any time; it was but 'his' looking upon Christ, and imputing of his benefits to us, and the work was forthwith done.

259. And as I was thus in a muse that scripture also came with great power upon my spirit, Not by works of righteousness which we have done, but according to his mercy

he saved us, &c. (Titus 3:5; 2 Tim 1:9). Now was I got on high; I saw myself within the arms of grace and mercy; and though I was before afraid to think of a dying hour, yet now I cried, Let me die. Now death was lovely and beautiful in my sight; for I saw we shall never live indeed till we be gone to the other world. Oh, methought this life is but a slumber in comparison of that above; at this time also I saw more in those words, " Heirs of God" (Rom 8:17), than ever I shall be able to express while I live in this world. " Heirs of God!" God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw.[57]

260. 'Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly, for I find he is much for assaulting the soul when it begins to approach towards the grave, then is his opportunity, labouring to hide from me my former experience of God's goodness; also setting before me the terrors of death and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came, and was as if I had felt myself already descending into the pit; methought, I said, there was no way, but to hell I must; but behold, just as I was in the midst of those fears, these words of the angels carrying Lazarus into Abraham's bosom darted in upon me, as who should say, So it shall be with thee when thou dost leave this world. This did sweetly revive my spirit, and help me to hope in God; which, when I had with comfort mused on a while, that word fell with great weight upon my mind, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor 15:55). At this I became both well in body and mind at once, for my sickness did presently vanish, and I walked comfortably in my work for God again.'

261. At another time, though just before I was pretty well and savoury in my spirit, yet suddenly there fell upon me a great cloud of darkness, which did so hide from me the things of God and Christ, that I was as if I had never seen or known them in my life; I was also so overrun in my soul, with a senseless, heartless frame of spirit, that I could not feel my soul to move or stir after grace and life by Christ; I was as if my loins were broken, or as if my hands and feet had been tied or bound with chains. At this time also I felt some weakness to seize 'upon' my outward man, which made still the other affliction the more heavy and uncomfortable 'to me.'

262. After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, I must go to Jesus; at this my former darkness and atheism fled away, and the blessed things of heaven were set within my view. While I was on this sudden thus overtaken with surprise, Wife, said I, is there ever such a scripture, I must go to Jesus? she said she could not tell, therefore I sat musing still to see if I could remember such a place; I had not sat above two or three minutes but that came bolting in upon me, "And to an innumerable company of angels," and withal, Hebrews the twelfth, about the mount Sion was set before mine eyes (vv 22-24).

263. Then with joy I told my wife, O now I know, I know! But that night was a good night to me, I never had but few better; I longed for the company of some of God's people that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph, through Christ; this great glory did not continue upon me until morning, yet that twelfth of the author to the Hebrews (Heb 12:22,23) was a blessed scripture to me for many days together after this.

264. The words are these, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God

the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Through this blessed sentence the Lord led me over and over, first to this word, and then to that, and showed me wonderful glory in every one of them. These words also have oft since this time been great refreshment to my spirit. Blessed be God for having mercy on me.

[A BRIEF ACCOUNT OF THE AUTHOR'S CALL TO THE WORK OF THE MINISTRY.]

265. And now I am speaking my experience, I will in this place thrust in a word or two concerning my preaching the Word, and of God's dealing with me in that particular also. For after I had been about five or six years awakened, and helped 'myself' to see both the want and worth of Jesus Christ our Lord, and 'also' enabled to venture my soul upon him, some of the most able among the saints with us, I say the most able for judgment and holiness of life, as they conceived, did perceive that God had counted me worthy to understand something of his will in his holy and blessed Word, and had given me utterance, in some measure, to express what I saw to others for edification; 'therefore' they desired me, and that with much earnestness, that I would be willing, at sometimes, to take in hand, in one of the meetings, to speak a word of exhortation unto them.[58]

266. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and intreated, I consented to their request, and did twice at two several assemblies, but in private, though with much weakness and infirmity, discover my gift amongst them; at which they not only seemed to be, but did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed on me.

267. After this, sometimes when some of them did go into the country to teach, they would also that I should go with them; where, though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately still as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also; the which, they as the other received, with rejoicing, at the mercy of God to me-ward, professing their souls were edified thereby.

268. Wherefore, to be brief, at last, being still desired by the church, after some solemn prayer to the Lord, with fasting, I was more particularly called forth, and appointed to a more ordinary and public preaching the word, not only to, and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof; about which time I did evidently find in my mind a secret pricking forward thereto; though I bless God, not for desire of vain glory, for at that time I was most sorely afflicted with the fiery darts of the devil concerning my eternal state.

269. But yet could not be content, unless I was found in the exercise of my gift, unto which also I was greatly animated, not only by the continual desires of the godly, but also by that saying of Paul to the Corinthians, "I beseech you, brethren (ye know the household of Stephanus, that it is the first fruits of Achaian, and that they have addicted themselves to the ministry of the saints) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth" (1 Cor 16:15,16).

270. By this text I was made to see that the Holy Ghost never intended that men who have gifts and abilities should bury them in the earth, but rather did command and stir up such to the exercise of their gift, and also did commend those that were apt and ready so to do, "They have addicted themselves to the ministry of the saints." This scripture, in these days, did continually run in my mind, to encourage me and strengthen me in this my work for God; I have also been encouraged from several other

scriptures and examples of the godly, both specified in the Word and other ancient histories (Acts 8:4, 18:24,25; 1 Peter 4:10; Rom 12:6; Foxe's Acts and Monuments).
271. Wherefore, though of myself, of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did according to my gift, and the proportion of my faith, preach that blessed gospel that God had showed me in the holy Word of truth; which, when the country understood, they came in to hear the Word by hundreds, and that from all parts, though upon sundry and divers accounts.
272. And I thank God he gave unto me some measure of bowels and pity for their souls, which also did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience, in which also the good Lord had respect to the desire of his servant; for I had not preached long before some began to be touched by the Word, and to be greatly afflicted in their minds at the apprehension of the greatness of their sin, and of their need of Jesus Christ.
273. But I at first could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who thus were touched would love me and have a peculiar respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it and affirm it before the saints of God; they would also bless God for me, unworthy wretch that I am! and count me God's instrument that showed to them the way of salvation.
274. Wherefore, seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were; then I began to conclude it might be so, that God had owned in his work such a foolish one as I, and then came that word of God to my heart with much sweet refreshment, "The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy" (Job 29:13).
275. At this therefore I rejoiced, yea, the tears of those whom God did awaken by my preaching would be both solace and encouragement to me; for I thought on those sayings, "Who is he that maketh me glad but the same which is made sorry by me?" (2 Cor 2;2); and again, Though "I be not an apostle to others, yet, doubtless, I am to you: for the seal of mine apostleship are ye in the Lord" (1 Cor 9:2). These things, therefore, were as another argument unto me that God had called me to, and stood by me in this work.
276. In my preaching of the Word, I took special notice of this one thing, namely, that the Lord did lead me to being where his Word begins with sinners; that is, to condemn all flesh, and to open and allege that the curse of God, by the law, doth belong to, and lay hold on all men as they come into the world, because of sin. Now this part of my work I fulfilled with great sense;[59] for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel, even that under which my pour soul did groan and tremble to astonishment.
277. Indeed I have been as one sent to them from the dead; I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of. I can truly say, and that without dissembling, that when I have been to preach, I have gone full of guilt and terror even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work, and then immediately, even before I could get down the pulpit stairs, I have been as bad as I was before; yet God carried me on, but surely with a strong hand, for neither guilt or hell could take me off my work.

278. Thus I went for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my own soul with some staid peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching, for still I preached what I saw and felt; now therefore I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits unto the world; and did strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I staid as long as on the other.
279. After this, God led me into something of the mystery of union with Christ; wherefore that I discovered and showed to them also. And when I had traveled through these three chief points of the Word of God, about the space of five years or more, I was caught in my present practice and cast into prison, where I have lain[60] above as long again, to confirm the truth by way of suffering, as I was before in testifying of it according to the Scriptures in a way of preaching.
280. When I have been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness, cried to God that he would make the Word effectual to the salvation of the soul; still being grieved lest the enemy should take the Word away from the conscience, and so it should become unfruitful. Wherefore I did labour so to speak the Word, as that thereby, if it were possible, the sins and person guilty might be particularized by it.
281. Also, when I have done the exercise, it hath gone to my heart to think the Word should now fall as rain on stony places, still wishing from my heart, O that they who have heard me speak this day did but see as I do what sin, death, hell, and the curse of God is; and also what the grace, and love, and mercy of God is, through Christ, to men in such a case as they are, who are yet estranged from him. And, indeed, I did often say in my heart before the Lord, That if to be hanged up presently before their eyes would be a means to awaken them, and confirm them in the truth, I gladly should be contented.
282. For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ, without works, as if an angel of God had stood by at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe, and am sure; methought I was more than sure, if it be lawful so to express myself, that those things which then I asserted were true.
283. When I went first to preach the Word abroad, the doctors and priests of the country did open wide against me.[61] But I was persuaded of this, not to render railing for railing, but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, This shall answer for me in time to come, when they shall be for my hire before their faces (Gen 30:33).
284. I never cared to meddle with things that were controverted, and in dispute amongst the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith and the remission of sins by the death and sufferings of Jesus; but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they neither, in doing nor in leaving undone, did commend us to God to be his. Besides, I saw my work before me did run in another channel, even to carry an awakening word; to that therefore did I

stick and adhere.[62]
285. I never endeavoured to, nor durst make use of other men's lines (Rom 15:18)[63], though I condemn not all that do, for I verily thought, and found by experience, that what was taught me by the Word and Spirit of Christ, could be spoken, maintained, and stood to by the soundest and best established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture than many amongst men are aware (Gal 1:11,12).
286. If any of those who were awakened by my ministry did after that fall back, as sometimes too many did, I can truly say their loss hath been more to me than if one of my own children, begotten of my body, had been going to its grave; I think, verily, I may speak it without an offence to the Lord, nothing hath gone so near me as that, unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born; my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this than if he had made me the emperor of the Christian world, or the lord of all the glory of 'the' earth without it! O these words, "He which converteth the sinner from the error of his way shall save a soul from death" (James 5:20). "'The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov 11:30). "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan 12:3). " For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess 2:19,20). These, I say, with many others of a like nature, have been great refreshments to me.'
287. I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit to desire I might preach there. I have also observed that such and such souls in particular have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have also observed, that a word cast in by the by hath done more execution in a sermon than all that was spoken besides; sometimes also when I have thought I did no good, then I did the most of all; and at other times when I thought I should catch them I have fished for nothing.
288. 'I have also observed, that where there hath been a work to do upon sinners, there the devil hath begun to roar in the hearts, and by the mouths of his servants. Yea, oftentimes when the wicked world hath raged most, there hath been souls awaked by the Word. I could instance particulars, but I forbear.'
289. My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were furthest off of profession; yet not because I could not endure the light, for I feared not to show my gospel to any, but because I found my spirit leaned most after awakening and converting work, and the Word that I carried did lead itself most that way 'also'; "yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom 15:20).
290. In my preaching I have really been in pain, and have, as it were, travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work. If I were fruitless it mattered not who commended me; but if I were fruitful, I cared not who did condemn. I have thought of that, "He that winneth souls is wise" (Prov 11:30); and again, "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are children of the youth. Happy is the man that hath filled his quiver full of them; they shall not be ashamed, but they

shall speak with the enemies in the gate" (Psa 127:3-5).
291. 'It pleased me nothing to see people drink in opinions if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially for unbelief, and an heart set on fire to be saved by Christ, with strong breathing after a truly sanctified soul; that it was that delighted me; those were the souls I counted blessed.'
292. But in this work, as in all other, I had my temptations attending me, and that of diverse kinds, as sometimes I should be assaulted with great discouragement therein, fearing that I should not be able to speak the word at all to edification; nay, that I should not be able to speak sense unto the people; at which times I should have such a strange faintness and strengthlessness seize upon my body that my legs have scarce been able to carry me to the place of exercise.
293. Sometimes, again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at some times, even when I have begun to speak the Word with much clearness, evidence, and liberty of speech, yet been before the ending of that opportunity so blinded, and so estranged from the things I have been speaking, and have also been so straitened in my speech, as to utterance before the people, that I have been as if I had not known or remembered what I have been about, or as if my head had been in a bag all the time of the exercise.
294. Again, when as sometimes I have been about to preach upon some smart and scorching[64] portion of the Word, I have found the tempter suggest, What, will you preach this? this condemns yourself; of this your own soul is guilty; wherefore preach not of it at all; or if you do, yet so mince it as to make way for your own escape; lest instead of awakening others, you lay that guilt upon your own soul, as you will never get from under.
295. 'But, I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have rather, as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it, yea, though therein also I did bring guilt upon my own conscience! "Let me die," thought I, "with the Philistines" (Judg 16:29,30), rather than deal corruptly with the blessed Word of God, "Thou that teachest another, teachest not thou thyself?" It is far better that thou do judge thyself, even by preaching plainly to others, than that thou, to save thyself, imprison the truth in unrighteousness; blessed be God for his help also in this.'
296. I have also, while found in this blessed work of Christ, been often tempted to pride and liftings up of heart; and though I dare not say I have not been infected with this, yet truly the Lord, of his precious mercy, hath so carried it towards me, that, for the most part, I have had but small joy to give way to such a thing; for it hath been my every day's portion to be let into the evil of my own heart, and still made to see such a multitude of corruptions and infirmities therein, that it hath caused hanging down of the head under all my gifts and attainments; I have felt this thorn in the flesh, the very mercy of God to me (2 Cor 12:7-9).
297. I have had also, together with this, some notable place or other of the Word presented before me, which word hath contained in it some sharp and piercing sentence concerning the perishing of the soul, notwithstanding gifts and parts; as, for instance, that hath been of great use unto me, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and a tinkling cymbal" (1 Cor 13:1,2).
298. A tinkling cymbal is an instrument of music, with which a skillful player can make

such melodious and heart-inflaming music, that all who hear him play can scarcely hold from dancing; and yet behold the cymbal hath not life, neither comes the music from it, but because of the art of him that plays therewith; so then the instrument at last may come to nought and perish, though, in times past, such music hath been made upon it.
299. Just thus I saw it was and will be with them who have gifts, but want saving grace, they are in the hand of Christ, as the cymbal in the hand of David; and as David could, with the cymbal, make that mirth in the service of God, as to elevate the hearts of the worshippers, so Christ can use these gifted men, as with them to affect the souls of his people in his church; yet when he hath done all, hang them by as lifeless, though sounding cymbals.[65]
300. This consideration, therefore, together with some others, were, for the most part, as a maul on the head of pride, and desire of vain glory; what, thought I, shall I be proud because I am a sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these? Besides, I knew it was love should never die, but these must cease and vanish; so I concluded, a little grace, a little love, a little of the true fear of God, is better than all these gifts; yea, and I am fully convinced of it, that it is possible for a soul that can scarce give a man an answer, but with great confusion as to method, I say it is possible for them to have a thousand times more grace, and so to be more in the love and favour of the Lord than some who, by virtue of the gift of knowledge, can deliver themselves like angels.[66]
301. 'Thus, therefore, I came to perceive, that though gifts in themselves were good to the thing for which they are designed, to wit, the edification of others; yet empty and without power to save the soul of him that hath them, if they be alone; neither are they, as so, any sign of a man's state to be happy, being only a dispensation of God to some, of whose improvement, or non-improvement, they must, when a little love more is over, give an account to him that is ready to judge the quick and the dead.'
302. 'This showed me too, that gifts being alone, were dangerous, not in themselves, but because of those evils that attend them that have them, to wit, pride, desire of vain glory, self-conceit, &c., all which were easily blown up at the applause and commendation of every unadvised Christian, to the endangering of a poor creature to fall into the condemnation of the devil.'
303. 'I saw therefore that he that hath gifts had need be let into a sight of the nature of them, to wit, that they come short of making of him to be in a truly saved condition, lest he rest in them, and so fall short of the grace of God.'
304. 'He hath also cause to walk humbly with God, and be little in his own eyes, and to remember withal, that his gifts are not his own, but the church's; and that by them he is made a servant to the church; and he must give at last an account of his stewardship unto the Lord Jesus; and to give a good account, will be a blessed thing.'
305. 'Let all men therefore prize a little with the fear of the Lord; gifts indeed are desirable, but yet great grace and small gifts are better than great gifts and no grace. It doth not say, the Lord gives gifts and glory, but the Lord gives grace and glory; and blessed is such an one, to whom the Lord gives grace, true grace, for that is a certain forerunner of glory.'
306. 'But when Satan perceived that his thus tempting and assaulting of me would not answer his design, to wit, to overthrown my ministry, and make it ineffectual, as to the ends thereof; then he tried another way, which was to stir up the minds of the ignorant and malicious, to load me with slanders and reproaches; now therefore I may say, That what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my

ministry to be abandoned.'
307. 'It began therefore to be rumoured up and down among the people, that I was a witch, a Jesuit, a highwayman, and the like.'
308. 'To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart.'
309. 'But that which was reported with the boldest confidence, was, that I had my misses, my whores, my bastards, yea, two wives at once, and the like. Now these slanders, with the other, I glory in, because but slanders, foolish, or knavish lies, and falsehoods cast upon me by the devil and his seed; and should I not be dealt with thus wickedly by the world, I should want one sign of a saint, and a child of God. "Blessed are ye [said the Lord Jesus] when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt 4:11).'
310. 'These things, therefore, upon mine own account, trouble me not; no, though they were twenty times more than they are. I have a good conscience, and whereas they speak evil of me, as an evil doer, they shall be ashamed that falsely accuse my good conversation in Christ.[67]'
311. 'So then, what shall I say to those that have thus bespattered me? shall I threaten them? Shall I chide them? Shall I flatter them? Shall I intreat them to hold their tongues? No, not I, were it not for that these things make them ripe for damnation, that are the authors and abettors, I would say unto them, Report it, because it will increase my glory.'
312. 'Therefore I bind these lies and slanders to me as an ornament, it belongs to my Christian profession to be vilified, slandered, reproached and reviled; and since all this is nothing else, as my God and my conscience do bear me witness; I rejoice in reproaches for Christ's sake.'
313. 'I also calling all those fools, or knaves, that have thus made it anything of their business, to affirm any of the things afore-named of me, namely, that I have been naught with other women, or the like. When they have used to the utmost of their endeavours, and made the fullest inquiry that they can, to prove against me truly, that there is any woman in heaven, or earth, or hell, that can say, I have at any time, in any place, by day or night, so much as attempted to be naught with them; and speak I thus, to beg mine enemies into a good esteem of me; no, not I: I will in this beg relief of no man; believe or disbelieve me in this, all is a case to me.[68]'
314. 'My foes have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged by the neck till they be dead, JOHN BUNYAN, the object of their envy, would be still alive and well. I know not whether there be such a thing as a woman breathing under the copes of the whole heaven, but by their apparel, their children, or by common fame, except my wife.'
315. 'And in this I admire the wisdom of God, that he made me shy of women from my first conversion until now. Those know, and can also bear me witness, with whom I have been most intimately concerned, that it is a rare thing to see me carry it pleasant towards a woman; the common salutation of a woman I abhor, it is odious to me in whomsoever I see it. Their company alone, I cannot away with. I seldom so much as touch a woman's hand, for I think these things are not so becoming me. When I have

seen good men salute those women that they have visited, or that have visited them, I have at times made my objection against it, and when they have answered, that it was but a piece of civility, I have told them, it is not a comely sight; some indeed have urged the holy kiss; but then I have asked why they made baulks,[69] why they did salute the most handsome, and let the ill-favoured go; thus, how laudable soever such things have been in the eyes of others, they have been unseemly in my sight.'

316. 'And now for a wind up in this matter, I calling not only men, but angels, to prove me guilty of having carnally to do with any woman save my wife, nor am I afraid to do it a second time, knowing that I cannot offend the Lord in such a case, to call God for a record upon my soul, that in these things I am innocent. Not that I have been thus kept, because of any goodness in me more than any other, but God has been merciful to me, and has kept me; to whom I pray that he will keep me still, not only from this, but from every evil way and work, and preserve me to his heavenly kingdom. Amen.'

317. 'Now as Satan laboured by reproaches and slanders, to make me vile among my countrymen, that if possible, my preaching might be made of none effect, so there was added hereto a long and tedious imprisonment, that thereby I might be frighted from my service for Christ, and the world terrified, and made afraid to hear me preach, of which I shall in the next place give you a brief account.'

[A BRIEF ACCOUNT OF THE AUTHOR'S IMPRISONMENT]

318. Having made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country, among whom, had they let me alone, I should have preached that day, but they took me away from amongst them, and had me before a justice; who, after I had offered security for my appearing at the next sessions, yet committed me, because my sureties would not consent to be bound that I should preach no more to the people.

319. At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England; and after some conference there with the justices, 'they taking my plain dealing with them for a confession, as they termed it, of the indictment,' did sentence me to perpetual banishment, because I refused to conform. So being again delivered up to the jailer's hands, I was had home to prison again, and there have lain now[70] 'complete twelve years,' waiting to see what God would suffer these men to do with me.

320. In which condition I have continued with much content, through grace, but have met with many turnings and goings upon my heart, both from the Lord, Satan, and my own corruptions; by all which, glory be to Jesus Christ, I have also received among many things, much conviction, instruction, and understanding, of which at large I shall not here discourse; only give you in a hint or two, a word that may stir up the godly to bless God, and to pray for me; and also to take encouragement, should the case be their own, not to fear what man can do unto them.

321. I never had in all my life so great an inlet into the Word of God as now; those Scriptures that I saw nothing in before, are made in this place and state to shine upon me; Jesus Christ also was never more real and apparent than now; here I have seen him and felt him indeed: O that word, We have not preached unto you cunningly devised fables (2 Peter 1:16); and that, God raised Christ from the dead, and gave him glory, that your faith and hope might be in God (1 Peter 1:2), were blessed words unto me in this my imprisoned condition.

322. These three or four scriptures also have been great refreshment in this condition to me (John 14:1-4, 16:33; Col 3:3,4; Heb 12:22-24). So that sometimes when I have

been in the savour of them, I have been able to laugh at destruction, and to fear neither the horse nor his rider (Job 39:18). I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world: O, "the mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God the judge of all, and the spirits of just men made perfect, and to Jesus" (Heb 12:22-24), have been sweet unto me in this place: I have seen THAT here, that I am persuaded I shall never, while in this world, be able to express; I have seen a truth in that scripture, "Whom having not seen, ye love; in whom, though now ye se him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).[71]

323. I never knew what it was for God to stand by me at all turns, and at every offer of Satan 'to afflict me,' &c., as I have found him since I came in hither; for look how fears have presented themselves, so have supports and encouragements, yea, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender of me, hath not suffered me to be molested, but would with one scripture and another strengthen me against all; insomuch that I have often said, Were it lawful, I could pray for greater trouble, for the greater comfort's sake (Eccl 7:14; 2 Cor 1:5).

324. Before I came to prison, I saw what was a-coming, and had especially two considerations warm upon my heart; the first was how to be able to endure, should my imprisonment be long and tedious; the second was how to be able to encounter death, should that be here my portion; for the first of these, that scripture (Col 1:11) was great information to me, namely, to pray to God to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." I could seldom go to prayer before I was imprisoned, but not for so little as a year together, this sentence, or sweet petition, would, as it were, thrust itself into my mind, and persuade me, that if ever I would go through long-suffering, I must have all patience, especially if I would endure it joyfully.

325. As to the second consideration, that saying (2 Cor 1:9), was of great use to me, But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. By this scripture I was made to see, that if ever I would suffer rightly, I must first pass a sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all, as dead to me, and myself as dead to them. "He that loveth father or mother, son or daughter, more than me, is not worthy of me" (Matt 10:37).

326. The second was, to live upon God that is invisible; as Paul said in another place, the way not to faint, is to "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor 4:18). And thus I reasoned with myself; if I provide only for a prison, then the whip comes at unawares; and so does also the pillory; again, if I provide only for these, then I am not fit for banishment; further, if I conclude that banishment is the worst, then if death come I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ, as touching the world to come; and as touching this world, to count "the grave my house, to make my bed in darkness, and to say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister." That is, to familiarize these things to me.[72]
327. But notwithstanding these helps, I found myself a man, and compassed with infirmities; the parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from my bones, and that not only because I am somewhat too too fond of those great mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor family was like to meet with, should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had besides; O the thoughts of the hardship I thought my blind one might go under, would break my heart to pieces.
328. Poor child, thought I, what sorrow art thou like to have for thy portion in this world? Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. O, I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it. And now I thought on those two milch kine that were to carry the ark of God into another country, and to leave their calves behind them (1 Sam 6:10-12).
329. But that which helped me in this temptation was divers considerations, of which three in special here I will name; the first was the consideration of those two scriptures, " Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." And again, "The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil," &c. (Jer 49:11, 15:11).
330. I had also this consideration, that if I should now venture all for God, I engaged God to take care of my concernments; but if I forsook him and his ways, for fear of any trouble that should come to me or mine, then I should not only falsify my profession, but should count also that my concernments were not so sure, if left at God's feet, while I stood to and for his name, as they would be, if they were under my own tuition,[73] though with the denial of the way of God. This was a smarting consideration, and was as spurs unto my flesh. That scripture also greatly helped it to fasten the more upon me, where Christ prays against Judas, that God would disappoint him in all his selfish thoughts, which moved him to sell his master: pray read it soberly (Psa 109:6-20).
331. I had also another consideration, and that was, the dread of the torments of hell, which I was sure they must partake of, that for fear of the cross, do shrink from their profession of Christ, his words, and laws, before the sons of men; I thought also of the glory that he had prepared for those that, in faith, and love, and patience, stood to his ways before them. These things, I say, have helped me, when the thoughts of the misery that both myself and mine, might for the sake of my profession be exposed to, hath lain pinching on my mine.
332. When I have indeed conceited that I might be banished for my profession, then I

have thought of that scripture, "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented, of whom the world was not worthy" (Heb 11:37), for all they thought they were too bad to dwell and abide amongst them. I have also thought of that saying, "The Holy Ghost witnesseth in every city, that bonds and afflictions abide me." I have verily thought that my soul and it[74] have sometimes reasoned about the sore and sad estate of a banished and exiled condition, how they are exposed to hunger, to cold, to perils, to nakedness, to enemies, and a thousand calamities; and at last, it may be, to die in a ditch, like a poor forlorn and desolate sheep. But I thank God, hitherto I have not been moved by these most delicate reasonings, but have rather, by them, more approved my heart to God.

333. I will tell you a pretty business; I was once above all the rest in a very sad and low condition for many weeks; at which time also I being but a young prisoner, and not acquainted with the laws, had this lay much upon my spirit, That my imprisonment might end at the gallows for aught that I could tell. Now, therefore, Satan laid hard at me to beat me out of heart, by suggesting thus unto me, But how if when you come indeed to die, you should be in this condition; that is, as not to savour the things of God, nor to have any evidence upon your soul for a better state hereafter? For indeed at that time all the things of God were hid from my soul.

334. Wherefore, when I at first began to think of this, it was a great trouble to me; for I thought with myself, that in the condition I now was in, I was not fit to die, neither indeed did think I could, if I should be called to it: besides, I thought with myself, if I should make a scrabbling[75] shift to clamber up the ladder, yet I should either with quaking, or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people, for their timorousness. This therefore lay with great trouble upon me, for methought I was ashamed to die with a pale face, and tottering knees, for such a cause as this.

335. Wherefore, I prayed to God that he would comfort me, and give me strength to do and suffer what he should call me to; yet no comfort appeared, but all continued hid: I was also at this time so really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me, I thought I might now have an opportunity to speak my last words to a multitude, which I thought would come to see me die; and, thought I, if it must be so, if God will but convert one soul by my very last words, I shall not count my life thrown away, nor lost.

336. But yet all the things of God were kept out of my sight, and still the tempter followed me with, But whither must you go when you die? What will become of you? Where will you be found in another world? What evidence have you for heaven and glory, and an inheritance among them that are sanctified? Thus was I tossed for many weeks, and knew not what to do; at last this consideration fell with weight upon me, That it was for the Word and way of God, that I was in this condition, wherefore I was engaged not to flinch a hair's breadth from it.

337. I thought also, that God might choose, whether he would give me comfort now or at the hour of death, but I might not therefore choose whether I would hold my profession or no: I was bound, but he was free: yea, it was my duty to stand to his word, whether he would ever look upon me or no, or save me at the last: wherefore, thought I, the point being thus, I am for going on, and venturing my eternal state with Christ, whether I have comfort here or no; if God doth not come in, thought I, I will leap off the ladder even blindfold into eternity, sink or swim, come heaven, come hell, Lord Jesus, if

thou wilt catch me, do; 'if not,' I will venture for thy name.
338. I was no sooner fixed upon this resolution, but that word dropped upon me, "Doth Job serve God for nought?" As if the accuser had said, Lord, Job is no upright man, he serves thee for by-respects: hast thou not made a hedge about him, &c. "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." How now, thought I, is this the sign of an upright soul, to desire to serve God, when all is taken from him? Is he a godly man, that will serve God for nothing rather than give out? blessed be God, then, I hope I have an upright heart, for I am resolved, God giving me strength, never to deny my profession, though I have nothing at all for my pains; and as I was thus considering, that scripture was set before me (Psa 44:12-26).[76]
339. Now was my heart full of comfort, for I hoped it was sincere: I would not have been without this trial for much; I am comforted every time I think of it, and I hope I shall bless God for ever for the teaching I have had by it. Many more of the dealings of God towards me I might relate, but these, "Out of the spoils won in battles have I dedicated to maintain the house of the LORD" (1 Chron 26:27).

THE CONCLUSION.

1. Of all the temptations that ever I met with in my life, to question the being 'of God,' and truth of his gospel, is the worst, and the worst to be borne; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me: O, I have often thought of that word, "have your loins girt about with truth"; and of that, " When the foundations are destroyed, what can the righteous do?"
2. 'Sometimes, when, after sin committed, I have looked for sore chastisement from the hand of God, the very next that I have had from him hath been the discovery of his grace. Sometimes, when I have been comforted, I have called myself a fool for my so sinking under trouble. And then, again, when I have been cast down, I thought I was not wise, to give such way to comfort. With such strength and weight have both these been upon me.'
3. I have wondered much at this one thing, that though God doth visit my soul with never so blessed a discovery of himself, yet I have found again, that such hours have attended me afterwards, that I have been in my spirits so filled with darkness, that I could not so much as once conceive what that God and that comfort was with which I have been refreshed.
4. I have sometimes seen more in a line of the Bible than I could well tell how to stand under, and yet at another time the whole Bible hath been to me as dry as a stick; or rather, my heart hath been so dead and dry unto it, that I could not conceive the least drachm of refreshment, though I have looked it 'all' over.
5. Of all tears, they are the best that are made by the blood of Christ; and of all joy, that is the sweetest that is mixed with mourning over Christ. Oh! it is a goodly thing to be on our knees, with Christ in our arms, before God. I hope I know something of these things.
6. I find to this day seven abominations in my heart: 1. Inclinings to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wanderings and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves, "when I would do good, evil is present with me."
7. These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They show me the necessity of flying to Jesus. 5. They press me to

pray unto God. 6. They show me the need I have to watch and be sober. 7. And provoke me to look to God, through Christ, to help me, and carry me through this world. Amen.

FOOTNOTES:

1. Dr. Cheever.
2. Leicester was only besieged by the royal army, who took it, and cruelly treated the inhabitants; upon the republicans appearing before it, the city surrendered at once without a siege.—Ed.
3. This should be the prayer and effort of every Christian for his brethren and sisters in Christ, and more especially of those who are called to the public ministry.—Ed.
4. The people of God look back on the day of their espousals with holy joy and thanksgiving to the God of their mercies; and they delight in telling his goodness to others. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psa 66:16).—Mason.
5. How unspeakable the mercy that our omnipresent God will hear the prayer of the heart under all circumstances, at all times, in all places. Had he limited it to certain forms, in certain buildings, read by certain men, what fearful merchandise of souls they would have made.—Ed.
6. Bunyan says very little about his parents in his treatise on 'Christian Behaviour'; he concludes his observations on the duties of a pious son to ungodly parents with this remarkable prayer, 'The Lord, if it be his will, convert OUR poor parents, that they, with us, may be the children of God.' Although this does not demonstrate that his own parents were ungodly, yet his silence as to their piety upon all occasions when speaking of them, and the fervent feeling expressed in this short prayer, inclines me to conclude that they were not pious persons in his judgment.—Ed.
7. Mr. Bunyan alludes to the poverty of his education in several of his works. Thus, in his Scriptural poems—

'I am no poet, nor a poet's son
But a mechanic, guided by no rule
But what I gained in a grammar school,
In my minority.'

And in the preface to 'The Law and Grace': 'Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms; thou must understand, it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen.'—Ed.
8. 'I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too.'—Preface to Jerusalem Sinner Saved.—Ed.
9. Every careless sinner, or wicked professor, carries upon his forehead the name of Infidel and Atheist, a practical unbeliever in the Bible, in the day of judgment, and in the existence of a holy God.—Ed.
10. Bunyan served in the wars between Charles I and his country, but it is not known on which side. Judging from his 'delight in all transgressions against the law of God,' as he describes his conduct to have been at that time, he must have served on the king's side, as one of his drunken cavaliers. Probably this event took place when Leicester was besieged by the king's troops.—Ed.
11. The notice of his wife's father being a godly man, and not mentioning anything of the kind with regard to his own parents, strengthens my conclusion that they were not

professors of religion. This very copy of the Pathway to Heaven here noticed, with the name of Bunyan on the title, is in the Editor's possession.—Ed.
12. Asking his father this question, looks a little as if the family had been connected with the gipsy tribe.—Ed.
13. 'The king (James, 1618) put forth an order to permit everybody, as he had before given leave in the county of Lancaster, who should go to evening prayer on the Lord's day, to divertise themselves with lawful exercises, with leaping, dancing, playing at bowls, shooting with bows and arrows, as likewise to rear May poles, and to use May games and Morris dancing; but those who refused coming to prayers were forbidden to use these sports.'—(Camden's Annals). The head of the Church of England had wondrous power thus to dispense with God's laws.—Ed.
14. 'Did cut the sinews,' first edition; properly altered by Bunyan afterwards to 'did benumb.'
15. Tip cat, or cat, is an ancient English game, thus described in Strutt's Sports and Pastimes:—The game of cat is played with a cudgel. Its denomination is derived from a piece of wood, about six inches long and two thick, diminished from the middle to form a double cone. When the cat is placed on the ground, the player strikes it smartly—it matters not at which end—and it will rise with a rotatory motion high enough for him to strike it; if he misses, another player takes his place; if he hits, he calls for a number to be scored to his game; if that number is more than as many lengths of his cudgel, he is out; if not, they are scored, and he plays again.—Ed.
16. This wish looks as if Bunyan's father had not checked him for this wicked propensity; if so, he could not have pretended to piety or religion.—Ed.
17. 'Tom of Bedlam'; a byword for an inveterate drunkard, alluding to an old interesting song describing the feelings of a poor maniac whose frenzy had been induced by intoxication, and who escaped from Bedlam.

'Poore naked Tom is very drye
A little drinke for charitye!'

It ends with this verse—

'The man in the moone drinkes claret,
Eates powder'd beef, turnip, and carret,
But a cup of old Malaga sacke
Will fire the bushe at his backe.'

Probably the tale is connected with the drummer's tune, 'Drunk or sober, go to bed Tom.'—Ed.
18. When the Lord, in his blessed work upon the soul, illuminated the mind, he opens to it a new world; he leads the blind by a way that they know not, crooked things become straight, rough places plain, and he never forsakes his charge.—Mason.
19. 'Their talk went with me; my heart would tarry with them'; nothing is so powerfully attractive as a community of feeling under the teaching of the Holy Spirit. Bunyan's wish to be 'tried and searched,' reminds me of one who, when alarmed for his soul's safety, earnestly prayed that he might be made increasingly wretched, until he had found safety in Jesus, and knew him, whom to know is joy unspeakable in this life, and felicity in the eternal world.—Ed.
20. That bitter fanatic, Ross, calls the ranters 'a sort of beasts,' who practiced sin that grace might abound. Many under that name were openly profligate; they denied the sacraments, but were disowned by the Quakers. It seems, from Bunyan, that they were

infatuated with some idea that the grossest sins of the flesh did not injure the sanctity of the spirit!—Ed.
21. Faith comes by venturing wholly on Christ, as he is freely offered in the Word—mercy to the miserable—salvation to the lost and self-condemned. If we honour God's veracity by giving credit to his Word, he will honour that faith by giving us joy and peace in believing.—Mason.
22. 'In downright earnest'; as one who is in imminent danger of drowning, or in a house on fire, eager to escape. Reader, have you ever felt thus 'in downright earnest' for salvation? Blessed are they that hunger and thirst after righteousness, for they SHALL be filled.—Ed.
23. This is an interesting view of church fellowship; and the admission of a convert to Christian communion. See also Christiana at the Interpreter's House, and the preface to Bunyan's 'Christian Behaviour.'—Ed.
24. The Christian who is found waiting upon God, is the thriving one; the best way to be assured of our election is to examine our state with the touchstone of truth, the Scriptures. The elect of God know Christ savingly, esteem him precious, and obey him cheerfully from love and gratitude.—Mason.
25. 'Gingerly'; cautiously.
'Has it a corn? or do's it walk on conscience, It treads so gingerly.'
Love's Cure, Act ii., Scene 1.—Ed.

26. Manifestations of love and grace are not to be rested in, or made a saviour of; they are given to strengthen and prepare us for future trials.—Mason.
27. Here we have Christian in the valley of the shadow of death. 'One thing I would not let slip, I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it, just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind.'—Pilgrim's Progress.—Ed.
28. 'Under her apron,' was altered in subsequent editions to 'in her arms.'—Ed.
29. 'Poor fool'; altered, in later editions, to 'poor soul.'—Ed.
30. John Gifford, Bunyan's pastor, was a Kentish man, and had been a major in the King's army, a roistering cavalier. For some crimes, he, with eleven others, was condemned to be hung, but made his escape to London, and thence to Bedford, where, being unknown, he practiced physic. Addicted to swearing, drinking, and gambling, he, in distress at a serious loss, vowed repentance; he became greatly distressed under conviction of sin; at length his mind was enlightened, the Holy Spirit led him to forgiveness by the atonement of Christ, and his heart was filled with a hitherto unknown source of blessedness. This he imparted to others, and at length, in 1650, formed a church, with which the soul-harassed pilgrim Bunyan cast in his lot as a member in 1653. There appears to have been a strong mutual affection between him and his pastor. In 1658, Mr. Gifford published a preface to Bunyan's 'Few Sighs from Hell,' in which he speaks of him with the warmest affection, as one 'that I verily believe God hath counted faithful, and put him into the ministry—one that hath acquaintance with God, and taught by his Spirit, and hath been used to do souls good. Divers have felt the power of the word delivered by him, and I doubt not but that many more may, if God continue him in his work.' Judging from Gifford's preface, he must have been an excellent teacher to train Bunyan for his important labours as a Christian minister. He uses the same fervid striking language. Thus, on the value of the soul: 'Consider what

an ill bargain thou will make to sell thy precious soul for a short continuance in sin and pleasure. If that man drives an ill trade, who to gain the whole world should lose his own soul, then certainly thou art far worse that sells thy soul for a very trifle. Oh, 'tis pity that so precious a thing should be parted withal to be made a prey for the devouring lion, for that which is worse than nothing. If they were branded for desperate wretches that caused their children to pass through the fire to Moloch, surely thou much more that gives thy soul to devouring flames. What meanest thou, O man! to truck+ with the devil?'—See Sighs, 1st Edition, and Brooks' Puritans.—Ed.

+ 'To truck'; to barter or exchange.

31. That persons called Quakers held these heresies, there can be no doubt; but they were never held by that respectable and useful body of Christians, the Society of Friends, is equally clear. Barclay, in his Theses, 1675, says of the Scriptures:—'They are the doctrine of Christ, held forth in precious declarations, spoken and written by the movings of God's Spirit.' He goes on to say, that the same Spirit can alone guide man into these sacred truths. In all important doctrines, the difference between the Quakers and evangelical professors is in terms and not in things. Their distinguishing difference relates to the work of the ministry.—Ed.

32. How natural is it for man to build up vain hopes of long life! Bunyan's vigorous constitution, had he enjoyed the free air of liberty, might have prolonged his pilgrimage to extreme old age. But his long imprisonment shortened his valuable life: it almost amounted to legal murder.—Ed.

33. Bunyan, in his treatise on 'Jesus Christ the Advocate,' admirably shows the analogy between the year of jubilee and the Christian's reversion to his inheritance, although deprived for a time of the comfort of it during his pilgrimage, by reason of sin.—Ed.

34. He is a restless, powerful, and malicious enemy; ever striving to drive the sinner to desperation. Let the tempted look to Jesus the serpent-bruiser to shield him, so that the fiery darts of the wicked one may be quenched.—Mason.

35. Printed 'did hear' in first edition.—Ed.

36. Altered to 'indeed' in later editions.—Ed.

37. 'Racked or broken upon the wheel,' was a horrid mode of torturing a criminal to death, formerly used in France. The sufferer was stretched and made fast upon a large wheel, when the executioner, with a heavy iron bar, proceeded to break every bone in his body; beginning with the toes and fingers, and proceeding to crush those bones that the least affected life, and ending by crushing the skull into the brains. How piercing must have been the convictions of sin upon Bunyan's soul, to have led him to such a simile!—Ed.

38. 'A Relation of the Fearful Estate of Francis Spira.'

'Here see a soul that's all despair; a man
All hell; a spirit all wounds.
Reader, would'st see what may you never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart,
Sin hath created hell.'

From the address to the reader, in a copy of this awful narrative in possession of the Editor. Spira was filled with remorse and despair for having been induced, by improper motives, to become a papist.—Ed.

39. No Christian minister ever dwelt more richly on the 'Saint's Knowledge of Christ's Love' than Bunyan. See vol. ii. p. 1. It was the result of this soul-harrowing experience.

He there shows its heights exceeding the highest heavens, depths below the deepest hell, lengths and breadths beyond comprehension. That treatise ought to be read and cherished by every trembling believer.—Ed.
40. Alter, in later editions, to 'flying fits.'—Ed.
41. Internal conflicts, dreams, or visions ought not to be the source of peace or of bitterness to the soul. If they drive us to Christ, we may hope that they are from heaven for our relief; but if their tendency is to despair, by undervaluing the blood of atonement, or to lasciviousness, they are from Satan. Our real dependence must be upon 'a more sure word of prophecy': if we are well-grounded in the promises, it will save us from many harassing doubts and fears which arise from a reliance upon our feelings.—Ed.
42. That a poor penitent should perish at the feet of Jesus is an utter impossibility. God, when manifest in the flesh, decreed, that 'Whosoever cometh unto me, I will in no wise cast out.' 'I will give him rest.' His Word must stand fast for ever.—Ed.
43. How soul-rending a thought! but it can only be the case with those who continue to their death despising the Saviour. Those who love him are kept by almighty power, everlasting love, and irresistible grace.—Ed.
44. Happy would it be for tempted souls, in their distress, to look simply to the declarations and promises of God in the Word; we there find salvation completed by Christ. Our duty is to look in faith and prayer to the Spirit of God for the application and comfort of it.—Mason.
45. However humbling, this is a truth not to be disputed. The wisest philosopher and most illiterate peasant are upon a level, fallen from God. None will be excluded who come to Christ, whose gracious invitation is general, 'Whosoever will, let him take the water of life freely' (Rev 22:17).—Mason.
46. This is the proper source of comfort—the records of infallible truth. There is found mercy for the miserable, redemption for the captive, salvation for the lost, heaven for the hell-deserving sinner.—Mason.
47. Though we may wait long for mercy, yet the hand of faith never knocked in vain at the door of heaven. Mercy is as surely ours as if we had it, if it be given us in faith and patience to wait for it.—Mason.
48. To sin against light and knowledge, received in and by the gospel, is a very heinous aggravation of sin. The condition of persons simply ignorant is not so sad by far, as theirs who have been enlightened and yet afterwards apostatized. Let the formalist and lukewarm professors read this and tremble.—Mason.
49. The Holy Spirit is the candle of the Lord, by whose light the awakened conscience is brought to see something of the mystery of iniquity lurking in the heart. He first convinces of sin, righteousness, and judgment; and then points to Jesus as the only security: 'Behold the Lamb of God.'—Mason.
50. This is very beautifully expressed; nothing can be more descriptive of a poor pilgrim who has been toiling through the valley of the shadow of death, and upon whose soul the day-spring from on high has arisen.—Ed.
51. 'Cracked groats and fourpence-halfpennies.' The humility of our author is here most unobtrusively apparent. He had some treasure in his 'earthen vessel'; but, in comparison with his store in Christ, it was like a few cracked groats by the side of massive pure gold. What he meant by 'fourpence-halfpennies' somewhat puzzled me, there never having been any piece of English money coined of that value. I found that a proclamation was issued shortly before Mr. Bunyan's time (April 8, 1603), to save the people from being deceived with the silver harp money of Ireland, purporting to be twelve and sixpenny pieces. It fixed the value of the Irish twelvepence to be ninepence

English; so that the Irish sixpence was to pass current for fourpence-halfpenny in England. That accomplished antiquary, Mr. Hawkins, the curator of the coins in the British Museum, shewed me this Irish silver money; and agreed with me in believing that Bunyan alludes to these Irish sixpences, placing them in company with cracked groats, depreciated in value. Mr. Hawkins was not aware that they had been in common circulation in England.—Ed.

52. 'Common or public,' belonging equally to many. Christ is the federal or covenant head of his church, each member claiming an equal or common right to all his merits as a Saviour, Mediator, and Advocate.—Ed.

53. This retort, or rebuke, is inserted twice in the first edition, probably a typographical error.—Ed.

54. See note on No. 152. The feelings of Bunyan must have been exceedingly pungent. —Ed.

55. This is a view of the power given to the apostles to forgive or retain sins worthy of our serious consideration. That mysterious power, under the pretence of possessing which merchandise is made of souls, if it was not limited to the apostles personally, was intended to be used by all those whom God sends to preach the gospel; an authority to proclaim salvation or condemnation to those who receive or reject the Saviour. Bunyan considers it a similar power to that given to the governors of the city of refuge; to admit the terror-stricken soul that 'shall declare his cause'—or confess his guilt—into the city, there to abide the judgment upon him, as in Christ the Refuge. This is very different to turning God out of his judgment-seat; as is the case when a poor worm says to his fellow-worm, 'I absolve thee from all thy sins.' See the visitation of the sick, in the Book of Common Prayer.—Ed.

56. The mode of admitting members into the church, among the Baptists, appears to have been the same in Bunyan's days as it is now practiced. It is, first to be introduced to the minister, who endeavours to ascertain whether there is an earnest desire to flee from the wrath to come, sincere repentance, and faith in the Lord Jesus Christ. If so, he mentions it to the church; and visitors are appointed, to encourage the young convert, and to scrutinize into moral character. If they are satisfied, he is invited to attend a private church meeting; and if the members have a good hope that he is a decided believer in Jesus, they receive him into their fellowship; and if he requests it, he is publicly baptized in water, and communicates with the church at the Lord's table. This appears to have been the mode in which Bunyan was admitted into the church at Bedford. Most of the Baptist churches now agree with Bunyan, that the baptism of the Holy Ghost, or inward spiritual regeneration, is, alone, the essential pre-requisite to the Lord's table; and they leave members to their own conclusions as to the validity of their having been sprinkled in infancy, or the necessity of immersion in water upon a profession of faith.—Ed.

57. Many will be surprised that Bunyan, who was so ready a writer, should be unable to tell what he saw and felt when in these holy enjoyments; but all who have had similar feelings will unite with him in saying, they are inexpressible, great, and full of glory.—Ed.

58. This is a very correct view of the excellent mode in which dissenting ministers are generally called to their important work. First, their gifts in prayer and conversation upon Divine things, and aptness in illustrating and confirming what they advance from the Scriptures, is noticed; and, secondly, they are encouraged to pray with and address the poor children in a Sunday school. If they manifest an aptness to teach, they are, thirdly, invited to give an exhortation to the church privately; and then, fourthly, they are

encouraged to pray and preach among the poor in country villages and in work-houses. The God who gave the wish and the talent, soon opens a way to still more public usefulness. In most cases, they enter upon a course of study, to fit them for their momentous labours; but many of our most valuable ministers have, like Bunyan, relied entirely upon their prayerful investigation of the Scriptures. his college was a dungeon, his library the Bible; and he came forth with gigantic power to grapple with the prince of darkness. No human learning could have so fitted him for this terrible and mysterious warfare.—Ed.

59. 'With great sense,' means with great feeling, arising from his own acute experience. —Ed.

60. In the first edition Bunyan says, 'I have lain as long,' (five years). This was in 1666. —Ed.

61. When God sends forth a zealous ambassador to publish the glad tidings of salvation to perishing sinners, he will be sure to meet with the fiercest opposition from proud pharisaical professors: so it was from the beginning, and will be to the end of time; but the Lord will work, and none shall hinder. Experimental preaching will always be offensive to the carnal and profane.—Mason.

62. It is impossible to identify the sect to which Bunyan belonged by reading his works. He rises above all sectarian bias in his earnest efforts to win souls to Christ, and to keep them in a heavenly frame of mine.—Ed.

63. 'Other men's lines,' other men's compositions. Bunyan went himself to the fountain head of Divine truth, and was not taught by the wisdom of his fellow-men in the things that pertained to salvation. He spoke as he felt; and, while he copied no sentence from others, no man that ever wrote has been so copied from by others. Application was once made to the Editor, to publish an admirable sermon which had been taken in short hand from the lips of a D.D.; when, to the surprise of the applicant, he was shown the whole sermon in Bunyan's Heavenly Footman.—Ed.

64. Altered, in later editions, to 'searching.'—Ed.

65. Gifts are no evidence of God's favour; they are like the gold which adorned the temple, but grace, the saving grace of the Spirit, is like the altar which sanctifies the gold.—Mason..

66. In this paragraph is displayed that modest genuine humility which shone so conspicuously in Bunyan. He possessed that popular natural eloquence, by which he could deliver himself like an angel; but when pride began to rise, he knocked it on the head with that severe maul, 'Is it so much to be a fiddle' that Satan once so played upon?—Ed.

67. One circumstance from which these vile slanders were raised, is narrated in the thrilling narrative of God's gracious dealings with Mrs. Agnes Beaumont. She was waiting in hopes of attending a meeting, when 'at last, quite unexpectedly, came Mr. Bunyan. The sight of him caused a mixture of joy and grief. I was glad to see him, but afraid he would not be willing to take me up behind him, and how to ask him I knew not. At length my brother did; but Mr. Bunyan answered, with some degree of roughness, " No, I will not carry her." These words were cutting indeed, and made me weep bitterly. My brother, perceiving my trouble, said, "Sir, if you do not carry her, you will break her heart"; but he made the same reply, adding, "Your father would be grievously angry if I should." "I will venture that," said I. And thus, with much entreaty, he was prevailed on; and O how glad was I to think I was going. Soon after we set out, my father came to my brother's, and asked his men whom his daughter rode behind? They said, Mr. Bunyan. Upon hearing this, his anger was greatly inflamed; he ran down the close, thinking to

overtake me, and pull me off the horse, but we were gone out of his reach.
'I had not ridden far, before my heart began to be lifted up with pride at the thoughts of riding behind this servant of the Lord; and was pleased if any looked after us, as we rode along. Indeed, I thought myself very happy that day: first, that it pleased God to make way for my going; and then, that I should have the honour to ride behind Mr. Bunyan, who would sometimes be speaking to me about the things of God. My pride soon had a fall; for, in entering Gam'gay, we were met by one Mr. Lane, a clergyman who lived at Bedford, and knew us both, and spoke to us, but looked very hard at us as we rode along; and soon after raised a vile scandal upon us, though, blessed be God, it was false.'
No Christian should be without that deeply interesting volume of Christian experience, James' Abstract of the Gracious Dealings of God with several Eminent Christians. The persecutions that Mrs. Beaumont went through were like a dreadful tempest, yet was she joyfully delivered out of them all.—Ed.

68. 'All is a case,' all the same. A case—that which falls, comes, or happens; an event. See Blackie's Imperial Dictionary.—Ed.
69. 'Baulks,' missing, omitting, leaving untouched. 'This was looked for at your hand, and this was baulked; the double gill of this opportunity you let time wash off, and you are now sailed into the north of my lady's opinion; where you will hang like an icicle on a Dutchman's beard.'—Twelfth Night, Act iii. Scene 2; and Imperial Dictionary.—Ed.
70. 'Above five year and a quarter' are the words in the first edition, 1666. His imprisonment commenced November 1660; the order for his release bears date September 13, 1672, but it was some months before he was discharged.—Ed.
71. Angel visits may be expected when Antichrist persecutes the Christian to bonds and imprisonment. An angel released Peter from prison; angels revealed to John, when exiled to Patmos, the wonders of his book of Revelation. The Lord of angels, the angel of the covenant, communes with Bunyan in his dungeon, and converts it into a Bethel to his soul; and this, for refusing obedience to the laws of his country, because those laws violated God's prerogative, and impiously dared to assume authority which belongs exclusively to the Almighty. They remain to this day a disgrace to our statutes, but are never enforced.—Ed.
72. Bunyan did well to prepare for the worst. He must have been familiar with the horrid cruelties practiced upon Dr. Leighton by that fiend in human shape, Archbishop Laud. The pious and learned doctor was caught in Bedfordshire; and the story of his unparalleled sufferings strengthened the Roundheads to deeds of valour, in putting an end to such diabolical cruelties. The spirit of the charges against him were his saying that no king may make laws in the house of God; and that the bishops were ravens and magpies that prey upon the state. His sufferings are narrated in Brooke's Puritans, vol. ii. p. 478.—Ed.
73. 'Tuition' was altered to 'care' in later editions.—Ed.
74. i.e., My profession—the soul, shrinking from pain, moving him one way, and his profession another.—Ed.
75. 'To scrabble,' to go on all fours—'to move along on the hands and knees, by clawing with the hands.'—Blackie's Imperial Dictionary.—Ed.
76. This is the language of a heaven-born soul, which sees such beauty and excellency in Christ, that it would not part with him for a thousand worlds; if there were no heaven hereafter, his delight in the ways of God renders his service preferable to all the wealth,

grandeur, and vain pleasures of the ungodly.—Mason.
***

A RELATON OF THE IMPRISONMENT OF MR. JOHN BUNYAN, MINISTER OF THE GOSPEL AT BEDFORD, IN NOVEMBER 1660. HIS EXAMINATION BEFORE THE JUSTICES; HIS CONFERENCE WITH THE CLERK OF THE PEACE; WHAT PASSED BETWEEN THE JUDGES AND HIS WIFE WHEN SHE PRESENTED A PETITION FOR HIS DELIVERANCE, ETC.

WRITTEN BY HIMSELF, AND NEVER BEFORE PUBLISHED.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:10-12

London: Printed for James Buckland, at the Buck, in Paternoster Row, MDCCLXV.

The relation of my imprisonment in the month of November 1660.

When, by the good hand of my God, I had for five or six years together, without any interruption, freely preached the blessed gospel of our Lord Jesus Christ; and had also, through his blessed grace, some encouragement by his blessing thereupon; the devil, that old enemy of man's salvation, took his opportunity to inflame the hearts of his vassals against me, insomuch that at the last I was laid out for by the warrant of a justice, and was taken and committed to prison. The relation thereof is as followeth: Upon the 12th of this instant November 1660, I was desired by some of the friends in the country to come to teach at Samsell, by Harlington, in Bedfordshire. To whom I made a promise, if the Lord permitted, to be with them on the time aforesaid. The justice hearing thereof, whose name is Mr. Francis Wingate, forthwith issued out his warrant to take me, and bring me before him, and in the meantime to keep a very strong watch about the house where the meeting should be kept, as if we that were to meet together in that place did intend to do some fearful business, to the destruction of the country; when, alas, the constable, when he came in, found us only with our Bibles in our hands, ready to speak and hear the Word of God; for we were just about to begin our exercise. Nay, we had begun in prayer for the blessing of God upon our opportunity, intending to have preached the Word of the Lord unto them there present;[1] but the constable coming in prevented us; so that I was taken and forced to depart the room. But had I been minded to have played the coward, I could have escaped, and kept out of his hands. For when I was come to my friend's house, there was whispering that that day I should be taken, for there was a warrant out to take me; which when my friend heard, he being somewhat timorous, questioned whether we had best have our meeting or not; and whether it might not be better for me to depart, lest they should take me and have me before the justice, and after that send me to prison, for he knew better than I what spirit they were of, living by them; to whom I said, No, by no means, I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer, let us not be daunted; our cause is good, we need not be ashamed of it; to preach God's Word is so good a work, that we shall be well rewarded, if we suffer for that; or to this purpose; but as for my friend, I think he was more afraid of [for] me, than of himself. After this I walked into the close, where, I somewhat seriously considering the matter, this came into my mind, That I had showed myself hearty and courageous in my preaching, and had, blessed be grace, made it my business to encourage others; therefore, thought I, if I should now run, and make an escape, it will be of a very ill savour in the country. For what will my weak and newly converted brethren think of it,

but that I was not so strong indeed as I was in word? Also I feared that if I should run, now there was a warrant out for me, I might by so doing make them afraid to stand, when great words only should be spoken to them. Besides, I thought, that seeing God of his mercy should choose me to go upon the forlorn hope in this country; that is, to be the first, that should be opposed, for the gospel; if I should fly, it might be a discouragement to the whole body that might follow after. And further, I thought the world thereby would take occasion at my cowardliness, to have blasphemed the gospel, and to have had some ground to suspect worse of me and my profession than I deserved. These things with others considered by me, I came in again to the house, with a full resolution to keep the meeting, and not to go away, though I could have been gone about an hour before the officer apprehended me; but I would not; for I was resolved to see the utmost of what they could say or do unto me. For blessed be the Lord, I knew of no evil that I had said or done. And so, as aforesaid, I began the meeting. But being prevented by the constable's coming in with his warrant to take me, I could not proceed. But before I went away, I spake some few words of counsel and encouragement to the people, declaring to them, that they saw we were prevented of our opportunity to speak and hear the Word of God, and were like to suffer for the same: desiring them that they should not be discouraged, for it was a mercy to suffer upon so good account. For we might have been apprehended as thieves or murderers, or for other wickedness; but blessed be God it was not so, but we suffer as Christians for well doing: and we had better be the persecuted than the persecutors, &c. But the constable and the justice's man waiting on us, would not be at quiet till they had me away, and that we departed the house. But because the justice was not at home that day, there was a friend of mine engaged for me to bring me to the constable on the morrow morning. Otherwise the constable must have charged a watch with me, or have secured me some other ways, my crime was so great. So on the next morning we went to the constable, and so the justice.[2] He asked the constable what we did, where we were met together, and what we had with us? I trow, he meant whether we had armour or not; but when the constable told him, that there were only met a few of us together to preach and hear the Word, and no sign of anything else, he could not well tell what to say: yet because he had sent for me, he did adventure to put out a few proposals to me, which were to this effect, namely, What I did there? and why I did not content myself with following my calling? for it was against the law, that such as I should be admitted to do as I did.

John Bunyan. To which I answered, that the intent of my coming thither, and to other places, was to instruct, and counsel people to forsake their sins, and close in with Christ, lest they did miserably perish; and that I could do both these without confusion, to wit, follow my calling, and preach the Word also. At which words, he was in a chafe, [3] as it appeared; for he said that he would break the neck of our meetings.

Bun. I said, it may be so. Then he wished me to get sureties to be bound for me, or else he would send me to the jail.

My sureties being ready, I called them in, and when the bond for my appearance was made, he told them, that they were bound to keep me from preaching; and that if I did preach, their bonds would be forfeited. To which I answered, that then I should break them; for I should not leave speaking the Word of God: even to counsel, comfort, exhort, and teach the people among whom I came; and I thought this to be a work that had no hurt in it: but was rather worthy of commendation than blame.

Wingate. Whereat he told me, that if they would not be so bound, my mittimus must be made, and I sent to the jail, there to lie to the quarter-sessions.

Now while my mittimus was making, the justice was withdrawn; and in comes an old enemy to the truth, Dr. Lindale, who, when he was come in, fell to taunting at me with many reviling terms.

Bun. To whom I answered, that I did not come thither to talk with him, but with the justice. Whereat he supposed that I had nothing to say for myself, and triumphed as if he had got the victory; charging and condemning me for meddling with that for which I could show no warrant; and asked me, if I had taken the oaths? and if I had not, it was pity but that I should be sent to prison, &c.

I told him, that if I was minded, I could answer to any sober question that he should put to me. He then urged me again, how I could prove it lawful for me to preach, with a great deal of confidence of the victory.

But at last, because he should see that I could answer him if I listed, I cited to him that verse in Peter, which saith, "As every man hath received the gift, even so let him minister the same," &c.

Lind. Aye, saith he, to whom is that spoken?

Bun. To whom, said I, why, to every man that hath received a gift from God. Mark, saith the apostle, "As every man that hath received a gift from God," &c. And again, "You may all prophesy one by one." Whereat the man was a little stopt, and went a softlier pace: but not being willing to lose the day, he began again, and said:

Lind. Indeed I do remember that I have read of one Alexander a coppersmith, who did much oppose and disturb the apostles;—aiming, it is like, at me, because I was a tinker.

Bun. To which I answered, that I also had read of very many priests and Pharisees that had their hands in the blood of our Lord Jesus Christ.

Lind. Aye, saith he, and you are one of those scribes and Pharisees: for you, with a pretence, make long prayers to devour widows' houses.

Bun. I answered, that if he had got no more by preaching and praying than I had done, he would not be so rich as he now was. But that scripture coming into my mind, " Answer not a fool according to his folly," I was as sparing of my speech as I could, without prejudice to truth.

Now by this time my mittimus was made, and I committed to the constable to be sent to the jail in Bedford, &c.

But as I was going, two of my brethren met with me by the way, and desired the constable to stay, supposing that they should prevail with the justice, through the favour of a pretended friend, to let me go at liberty. So we did stay, while they went to the justice; and after much discourse with him, it came to this; that if I would come to him again, and say some certain words to him, I should be released. Which when they told me, I said if the words were such that might be said with a good conscience, I should, or, else, I should not. So through their importunity I went back again, but not believing that I should be delivered: for I feared their spirit was too full of opposition to the truth to let me go, unless I should in something or other dishonour my God, and wound my conscience. Wherefore, as I went, I lifted up my heart to God for light and strength to be kept, that I might not do anything that might either dishonour him, or wrong my own soul, or be a grief or discouragement to any that was inclining after the Lord Jseus Christ.

Well, when I came to the justice again, there was Mr. Foster of Bedford, who coming out of another room, and seeing of me by the light of the candle, for it was dark night when I came thither, he said unto me, Who is there? John Bunyan? with such seeming affection, as if he would have leaped in my neck and kissed[4] me, which made me somewhat wonder, that such a man as he, with whom I had so little acquaintance, and,

besides, that had ever been a close opposer of the ways of God, should carry himself so full of love to me; but, afterwards, when I saw what he did, it caused me to remember those sayings, "Their tongues are smoother than oil, but their words are drawn swords." And again, "Beware of men," &c. when I had answered him, that blessed be God I was well, he said, What is the occasion of your being here? or to that purpose. To whom I answered, that I was at a meeting of people a little way off, intending to speak a word of exhortation to them; but the justice hearing thereof, said I, was pleased to send his warrant to fetch me before him, &c.

Foster. So, said he, I understand; but well, if you will promise to call the people no more together, you shall have your liberty to go home; for my brother is very loath to send you to prison, if you will be but ruled.

Bun. Sir, said I, pray what do you mean by calling the people together? My business is not anything among them, when they are come together, but to exhort them to look after the salvation of their souls, that they may be saved, &c.

Fost. Saith he, We must not enter into explication or dispute now; but if you will say you will call the people no more together, you may have your liberty; if not, you must be sent away to prison.

Bun. Sir, said I, I shall not force or compel any man to hear me; but yet, if I come into any place where there is a people met together, I should, according to the best of my skill and wisdom, exhort and counsel them to seek out after the Lord Jesus Christ, for the salvation of their souls.

Fost. He said, that was none of my work; I must follow my calling; and if I would but leave off preaching, and follow my calling, I should have the justice's favour, and be acquitted presently.

Bun. To whom I said, that I could follow my calling and that too, namely, preaching the Word; and I did look upon it as my duty to do them both, as I had an opportunity.

Fost. He said, to have any such meetings was against the law; and, therefore, he would have me leave off, and say I would call the people no more together.

Bun. To whom I said, that I durst not make any further promise; for my conscience would not suffer me to do it. And again, I did look upon it as my duty to do as much good as I could, not only in my trade, but also in communicating to all people, wheresoever I came, the best knowledge I had in the Word.

Fost. He told me that I was the nearest the Papists of any, and that he would convince me of immediately.

Bun. I asked him wherein?

Fost. He said, in that we understood the Scriptures literally.

Bun. I told him that those that were to be understood literally, we understood them so; but for those that were to be understood otherwise, we endeavoured so to understand them.

Fost. He said, which of the Scriptures do you understand literally?

Bun. I said this, "he that believeth shall be saved." This was to be understood just as it is spoken; that whosoever believeth in Christ shall, according to the plain and simple words of the text, be saved.

Fost. He said that I was ignorant, and did not understand the Scriptures; for how, said he, can you understand them when you know not the original Greek? &c.

Bun. To whom I said, that if that was his opinion, that none could understand the Scriptures but those that had the original Greek, &c., then but a very few of the poorest sort should be saved; this is harsh; yet the Scripture saith, "That God hides these things from the wise and prudent," that is, from the learned of the world, "and reveals

them to babes and sucklings."
Fost. He said there were none that heard me but a company of foolish people.
Bun. I told him that there were the wise as well as the foolish that do hear me; and again, those that are most commonly counted foolish by the world are the wisest before God; also, that God had rejected the wise, and mighty, and noble, and chosen the foolish and the base.
Fost. He told me that I made people neglect their calling; and that God had commanded people to work six days, and serve him on the seventh.
Bun. I told him that it was the duty of people, both rich and poor, to look out for their souls on those days as well as for their bodies; and that God would have his people " exhort one another daily, while it is called to-day."
Fost. He said again that there was none but a company of poor, simple, ignorant people that came to hear me.
Bun. I told him that the foolish and ignorant had most need of teaching and information; and, therefore, it would be profitable for me to go on in that work.
Fost. Well, said he, to conclude, but will you promise that you will not call the people together any more? and then you may be released and go home.
Bun. I told him that I durst say no more than I had said; for I durst not leave off that work which God had called me to.
So he withdrew from me, and then came several of the justice's servants to me, and told me that I stood so much upon a nicety. Their master, they said, was willing to let me go; and if I would but say I would call the people no more together, I might have my liberty, &c.
Bun. I told them there were more ways than one in which a man might be said to call the people together. As, for instance, if a man get upon the market place, and there read a book, or the like, though he do not say to the people, Sirs, come hither and hear; yet if they come to him because he reads, he, by his very reading, may be said to call them together; because they would not have been there to hear if he had not been there to read. And seeing this might be termed a calling the people together, I durst not say I would not call them together; for then, by the same argument, my preaching might be said to call them together.
Wing. and Fost. Then came the justice and Mr. Foster to me again; we had a little more discourse about preaching, but because the method of it is out of my mind, I pass it; and when they saw that I was at a point, and would not be moved nor persuaded, Mr. Foster, the man that did at the first express so much love to me, told the justice that then he must send me away to prison. And that he would do well, also, if he would present all those that were the cause of my coming among them to meetings. Thus we parted.
And, verily, as I was going forth of the doors, I had much ado to forbear saying to them that I carried the peace of God along with me; but I held my peace, and, blessed be the Lord, went away to prison, with God's comfort in my poor soul.
After I had lain in the jail five or six days, the brethren sought means, again, to get me out by bondsmen; for so ran my mittimus, that I should lie there till I could find sureties. They went to a justice at Elstow, one Mr. Crumpton, to desire him to take bond for my appearing at the quarter-sessions. At the first he told them he would; but afterwards he made a demur at the business, and desired first to see my mittimus, which run to this purpose: That I went about to several conventicles in this county, to the great disparagement of the government of the church of England, &c. When he had seen it, he said that there might be something more against me than was expressed in my

mittimus; and that he was but a young man, and, therefore, he durst not do it. This my jailer told me; whereat I was not at all daunted, but rather glad, and saw evidently that the Lord had heard me; for before I went down to the justice, I begged of God that if I might do more good by being at liberty than in prison, that then I might be set at liberty; but if not, his will be done; for I was not altogether without hopes but that my imprisonment might be an awakening to the saints in the country, therefore I could not tell well which to choose; only I, in that manner, did commit the thing to God. And verily, at my return, I did meet my God sweetly in the prison again, comforting of me and satisfying of me that it was his will and mind that I should be there.[5]

When I came back again to prison, as I was musing at the slender answer of the justice, this word dropt in upon my heart with some life, "For he knew that for envy they had delivered him."

Thus have I, in short, declared the manner and occasion of my being in prison; where I lie waiting the good will of God, to do with me as he pleaseth; knowing that not one hair of my head can fall to the ground without the will of my Father which is in heaven. Let the rage and malice of men be never so great, they can do no more, nor go no further, than God permits them; but when they have done their worst, "We know that all things work together for good to them that love God" (Rom 8:28). Farewell.

Here is the sum of my Examination before Justice Keelin, Justice Chester, Justice Blundale, Justice Beecher, and Justice Snagg, &c.

After I had lain in prison above seven weeks, the quarter-sessions was to be kept in Bedford, for the county thereof, unto which I was to be brought; and when my jailer had set me before those justices, there was a bill of indictment preferred against me. The extent thereof was as followeth: 'That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath, since such a time, devilishly and perniciously abstained from coming to church to hear Divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King,' &c.

The Clerk. When this was read, the clerk of the sessions said unto me, What say you to this?

Bun. I said, that as to the first part of it, I was a common frequenter of the church of God. And was also, by grace, a member with the people over whom Christ is the Head.

Keelin. But, saith Justice Keelin, who was the judge in that court? Do you come to church, you know what I mean; to the parish church, to hear Divine service?

Bun. I answered, No, I did not.

Keel. He asked me why?

Bun. I said, Because I did not find it commanded in the Word of God.

Keel. He said, We were commanded to pray.

Bun. I said, But not by the Common Prayer Book.

Keel. He said, How then?

Bun. I said, With the Spirit. As the apostle saith, "I will pray with the Spirit, and—with the understanding" (1 Cor 14:15).

Keel. He said, We might pray with the Spirit, and with the understanding, and with the Common Prayer Book also.

Bun. I said that the prayers in the Common Prayer Book were such as were made by

other men, and not by the motions of the Holy Ghost, within our hearts; and as I said, the apostle saith, he will pray with the Spirit, and with the understanding; not with the Spirit and the Common Prayer Book.
Another Justice. What do you count prayer? Do you think it is to say a few words over before or among a people?
Bun. I said, No, not so; for men might have many elegant, or excellent words, and yet not pray at all; but when a man prayeth, he doth, through a sense of those things which he wants, which sense is begotten by the Spirit, pour out his heart before God through Christ; though his words be not so many and so excellent as others are.
Justices. They said, That was true.
Bun. I said, This might be done without the Common Prayer Book.
Another. One of them said (I think it was Justice Blundale, or Justice Snagg), How should we know that you do not write out your prayers first, and then read them afterwards to the people? This he spake in a laughing way.
Bun. I said, It is not our use, to take a pen and paper, and write a few words thereon, and then go and read it over to a company of people.
But how should we know it, said he?
Bun. Sir, it is none of our custom, said I.
Keel. But, said Justice Keelin, it is lawful to use Common Prayer, and such like forms: for Christ taught his disciples to pray, as John also taught his disciples. And further, said he, cannot one man teach another to pray? "Faith comes by hearing"; and one man may convince another of sin, and therefore prayers made by men, and read over, are good to teach, and help men to pray.
While he was speaking these words, God brought that word into my mind, in the eighth of the Romans, at the 26th verse. I say, God brought it, for I thought not on it before: but as he was speaking, it came so fresh into my mind, and was set so evidently before me, as if the scripture had said, Take me, take me; so when he had done speaking,
Bun. I said, Sir, the Scripture saith, that it is the Spirit that helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with [sighs and] groanings which cannot be uttered. Mark, said I, it doth not say the Common Prayer Book teacheth us how to pray, but the Spirit. And it is "the Spirit that helpeth our infirmities," saith the apostle; he doth not say it is the Common Prayer Book.
And as to the Lord's prayer, although it be an easy thing to say, "Our Father," &c., with the mouth; yet there are very few that can, in the Spirit, say the two first words in that prayer; that is, that can call God their Father, as knowing what it is to be born again, and a having experience, that they are begotten of the Spirit of God; which if they do not, all is but babbling, &c.[6]
Keel. Justice Keelin said, that that was a truth.
Bun. And I say further, as to your saying that one man may convince another of sin, and that faith comes by hearing, and that one man may tell another how he should pray, &c., I say men may tell each other of their sins, but it is the Spirit that must convince them.
And though it be said that "faith comes by hearing," yet it is the Spirit that worketh faith in the heart through hearing, or else they are not profited by hearing (Heb 4:12).
And that though one man may tell another how he should pray; yet, as I said before, he cannot pray, nor make his condition known to God, except the Spirit help. It is not the Common Prayer Book that can do this. It is the Spirit that showeth us our sins, and the Spirit that showeth us a Saviour (John 16:16); and the Spirit that stirreth up in our

hearts desires to come to God, for such things as we stand in need of (Matt 11:27), even sighing out our souls unto him for them with "groans which cannot be uttered." With other words to the same purpose. At this they were set.
Keel. But, says Justice Keelin, what have you against the Common Prayer Book?

Bun. I said, Sir, if you will hear me, I shall lay down my reasons against it.
Keel. He said, I should have liberty; but first, said he, let me give you one caution; take heed of speaking irreverently of the Common Prayer Book; for if you do so, you will bring great damage upon yourself.
Bun. So I proceeded, and said, My first reason was, because it was not commanded in the Word of God, and therefore I could not use it.
Another. One of them said, Where do you find it commanded in the Scripture, that you should go to Elstow, or Bedford, and yet it is lawful to go to either of them, is it not?
Bun. I said, To go to Elstow, or Bedford, was a civil thing, and not material, though not commanded, and yet God's Word allowed me to go about my calling, and therefore if it lay there, then to go thither, &c. But to pray, was a great part of the Divine worship of God, and therefore it ought to be done according to the rule of God's Word.
Another. One of them said, He will do harm; let him speak no further.
Keel. Justice Keelin said, No, no, never fear him, we are better established than so; he can do no harm; we know the Common Prayer Book hath been ever since the apostles' time, and is lawful for it to be used in the church.
Bun. I said, Show me the place in the epistles where the Common Prayer Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, said I, they that have a mind to use it, they have their liberty;[7] that is, I would not keep them from it; but for our parts, we can pray to God without it. Blessed be his name.
With that, one of them said, Who is your God? Beelzebub? Moreover, they often said that I was possessed with the spirit of delusion, and of the devil. All which sayings I passed over; the Lord forgive them! And further, I said, blessed be the Lord for it, we are encouraged to meet together, and to pray, and exhort one another; for we have had the comfortable presence of God among us. For ever blessed be his holy name!
Keel. Justice Keelin called this pedlar's French, saying, that I must leave off my canting. The Lord open his eyes!
Bun. I said, that we ought to "exhort one another daily, while it is called to-day," &c. (Heb 3:13).
Keel. Justice Keelin said, that I ought not to preach; and asked me where I had my authority? with other such like words.
Bun. I said, that I would prove that it was lawful for me, and such as I am, to preach the Word of God.
Keel. He said unto me, By what scripture?
I said, By that in the first epistle of Peter, chapter 4, the 10th verse, and Acts 18 with other scriptures, which he would not suffer me to mention. But said, Hold; not so many, which is the first?
Bun. I said, this: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God," &c.
Keel. He said, Let me a little open that scripture to you: 'As every man hath received the gift'; that is, said he, as every one hath received a trade, so let him follow it. If any

man have received a gift of tinkering, as thou hast done, let him follow his tinkering. And so other men their trades; and the divine his calling, &c.
Bun. Nay, Sir, said I, but it is most clear, that the apostle speaks here of preaching the Word; if you do but compare both the verses together, the next verse explains this gift what it is, saying, 'If any man speak let him speak as the oracles of God.' So that it is plain, that the Holy Ghost doth not so much in this place exhort to civil callings, as to the exercising of those gifts that we have received from God. I would have gone on, but he would not give me leave.
Keel. He said, We might do it in our families, but not otherwise.
Bun. I said, If it was lawful to do good to some, it was lawful to do good to more. If it was a good duty to exhort our families, it is good to exhort others; but if they held it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I should sin still; for so we should do.
Keel. He said he was not so well versed in Scripture as to dispute, or words to that purpose. And said, moreover, that they could not wait upon me any longer; but said to me, Then you confess the indictment, do you not? Now, and not till now, I saw I was indicted.
Bun. I said, This I confess, we have had many meetings together, both to pray to God, and to exhort one another, and that we had the sweet comforting presence of the Lord among us for our encouragement; blessed be his name therefore. I confessed myself guilty no otherwise.
Keel. Then, said he, hear your judgment. You must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear Divine service, and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c., or be found to come over again without special license from the king, &c.,[8] you must stretch by the neck for it, I tell you plainly; and so bid my jailer have me away.
Bun. I told him, as to this matter, I was at a point with him; for if I was out of prison to-day I would preach the gospel again to-morrow, by the help of God.
Another. To which one made me some answer; but my jailer pulling me away to be gone, I could not tell what he said.
Thus I departed from them; and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination; and also afterwards, at my returning to the prison. So that I found Christ's words more than bare trifles, where he saith, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21:15). And that his peace no man can take from us. Thus have I given you the substance of my examination. The Lord make these profitable to all that shall read or hear them. Farewell.
The Substance of some Discourse had between the Clerk of the Peace and myself, when he came to admonish me, according to the tenor of that Law by which I was in Prison.
When I had lain in prison other twelve weeks, and now not knowing what they intended to do with me, upon the 3rd of April 1661, comes Mr. Cobb unto me, as he told me, being sent by the justices to admonish me; and demanded of me submittance to the Church of England, &c. The extent of our discourse was as followeth:—
Cobb. When he was come into the house he sent for me out of my chamber; who, when I was come unto him, he said, Neighbour Bunyan, how do you do?
Bun. I thank you, Sir, said I, very well, blessed be the Lord.

Cobb. Saith he, I come to tell you that it is desired you would submit yourself to the laws of the land, or else at the next sessions it will go worse with you, even to be sent away out of the nation, or else worse than that.
Bun. I said that I did desire to demean myself in the world, both as becometh a man and a Christian.
Cobb. But, saith he, you must submit to the laws of the land, and leave off those meetings which you was wont to have; for the statute law is directly against it; and I am sent to you by the justices to tell you that they do intend to prosecute the law against you if you submit not.
Bun. I said, Sir, I conceive that that law by which I am in prison at this time doth not reach or condemn either me or the meetings which I do frequent; that law was made against those that, being designed to do evil in their meetings, making the exercise of religion their pretence, to cover their wickedness. It doth not forbid the private meetings of those that plainly and simply make it their only end to worship the Lord, and to exhort one another to edification. My end in meeting with others is simply to do as much good as I can, by exhortation and counsel, according to that small measure of light which God hath given me, and not to disturb the peace of the nation.
Cobb. Every one will say the same, said he; you see the late insurrection at London, under what glorious pretences they went; and yet, indeed, they intended no less than the ruin of the kingdom and commonwealth.[9]
Bun. That practice of theirs I abhor, said I; yet it doth not follow that, because they did so, therefore all others will do so. I look upon it as my duty to behave myself under the King's government, both as becomes a man and a Christian, and if an occasion were offered me, I should willingly manifest my loyalty to my Prince, both by word and deed.
Cobb. Well, said he, I do not profess myself to be a man that can dispute; but this I say, truly, neighbour Bunyan, I would have you consider this matter seriously, and submit yourself; you may have your liberty to exhort your neighbour in private discourse, so be you do not call together an assembly of people; and, truly, you may do much good to the church of Christ, if you would go this way; and this you may do, and the law not abridge you of it. It is your private meetings that the law is against.
Bun. Sir, said I, if I may do good to one by my discourse, why may I not do good to two? and if to two, why not to four, and so to eight? &c.
Cobb. Ay, saith he, and to a hundred, I warrant you.
Bun. Yes, Sir, said I, I think I should not be forbid to do as much good as I can.
Cobb. But, saith he, you may but pretend to do good, and indeed, notwithstanding, do harm, by seducing the people; you are, therefore, denied your meeting so many together, lest you should do harm.
Bun. And yet, said I, you say the law tolerates me to discourse with my neighbour; surely there is no law tolerates me to seduce any one; therefore, if I may, by the law, discourse with one, surely it is to do him good; and if I, by discoursing, may do good to one, surely, by the same law, I may do good to many.
Cobb. The law, saith he, doth expressly forbid your private meetings; therefore they are not to be tolerated.
Bun. I told him that I would not entertain so much uncharitableness of that Parliament in the 35th of Elizabeth, or of the Queen herself, as to think they did, by that law, intend the oppressing of any of God's ordinances, or the interrupting any in the way of God; but men may, in the wresting of it, turn it against the way of God; but take the law in itself, and it only fighteth against those that drive at mischief in their hearts and meetings, making religion only their cloak, colour, or pretence; for so are the words of

the statute: 'If any meetings, under colour or pretence of religion,' &c.[10]
Cobb. Very good; therefore the king, seeing that pretences are usually in and among people, as to make religion their pretence only, therefore he, and the law before him, doth forbid such private meetings, and tolerates only public; you may meet in public.
Bun. Sir, said I, let me answer you in a similitude: Set the case that, at such a wood corner, there did usually come forth thieves, to do mischief; must there therefore a law be made that every one that cometh out there shall be killed? May there not come out true men as well as thieves out from thence? Just thus it is in this case; I do think there may be many that may design the destruction of the commonwealth; but it does not follow therefore that all private meetings are unlawful; those that transgress, let them be punished. And if at any time I myself should do any act in my conversation as doth not become a man and Christian, let me bear the punishment. And as for your saying I may meet in public, if I may be suffered, I would gladly do it. Let me have but meeting enough in public, and I shall care the less to have them in private. I do not meet in private because I am afraid to have meetings in public. I bless the Lord that my heart is at that point, that if any man can lay anything to my charge, either in doctrine or practice, in this particular, that can be proved error or heresy, I am willing to disown it, even in the very market place; but if it be truth, then to stand to it to the last drop of my blood. And, Sir, said I, you ought to commend me for so doing. To err and to be a heretic are two things; I am no heretic, because I will not stand refractorily to defend any one thing that is contrary to the Word. Prove anything which I hold to be an error, and I will recant it.
Cobb. But, Goodman Bunyan, said he, methinks you need not stand so strictly upon this one thing, as to have meetings of such public assemblies. Cannot you submit, and, notwithstanding, do as much good as you can, in a neighbourly way, without having such meetings?
Bun. Truly, Sir, said I, I do not desire to commend myself, but to think meanly of myself; yet when I do most despise myself, taking notice of that small measure of light which God hath given me, also that the people of the Lord, by their own saying, are edified thereby. Besides, when I see that the Lord, through grace, hath in some measure blessed my labour, I dare not but exercise that gift which God hath given me for the good of the people. And I said further, that I would willingly speak in public, if I might.
Cobb. He said, that I might come to the public assemblies and hear. What though you do not preach? you may hear. Do not think yourself so well enlightened, and that you have received a gift so far above others, but that you may hear other men preach. Or to that purpose.
Bun. I told him, I was as willing to be taught as to give instruction, and looked upon it as my duty to do both; for, saith I, a man that is a teacher, he himself may learn also from another that teacheth, as the apostle saith: "Ye may all prophesy, one by one, that all may learn" (1 Cor 14:31). That is, every man that hath received a gift from God, he may dispense it, that others may be comforted; and when he hath done, he may hear and learn, and be comforted himself of others.
Cobb. But, said he, what if you should forbear awhile, and sit still, till you see further how things will go?
Bun. Sir, said I, Wicliffe saith, that he which leaveth off preaching and hearing of the Word of God for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ.[11]
Cobb. Ay, saith he, they that do not hear shall be so counted indeed; do you, therefore, hear.

Bun. But, Sir, said I, he saith, he that shall leave off either preaching or hearing, &c. That is, if he hath received a gift for edification, it is his sin, if he doth not lay it out in a way of exhortation and counsel, according to the proportion of his gift; as well as to spend his time altogether in hearing others preach.
Cobb. But, said he, how shall we know that you have received a gift?
Bun. Said I, Let any man hear and search, and prove the doctrine by the Bible.
Cobb. But will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?
Bun. I said, Are they infallible?
Cobb. He said, No.
Bun. Then, said I, it is possible my judgment may be as good as theirs. But yet I will pass by either, and in this matter be judged by the Scriptures; I am sure that is infallible, and cannot err.
Cobb. But, said he, who shall be judge between you, for you take the Scriptures one way, and they another?
Bun. I said, The Scripture should, and that by comparing one scripture with another; for that will open itself, if it be rightly compared. As, for instance, if under the different apprehensions of the word Mediator, you would know the truth of it, the Scriptures open it, and tell us that he that is a mediator must take up the business between two, and "a mediator is not a mediator of one, but God is one," and "there is one mediator between God and men, [even] the man Christ Jesus" (Gal 3:20; 1 Tim 2:5). So likewise the Scripture calleth Christ a complete, or perfect, or able high priest. That is opened in that he is called man, and also God. His blood also is discovered to be effectually efficacious by the same things. So the Scripture, as touching the matter of meeting together, &c., doth likewise sufficiently open itself and discover its meaning.
Cobb. But are you willing, said he, to stand to the judgment of the church?
Bun. Yes, Sir, said I, to the approbation of the church of God; the church's judgment is best expressed in Scripture. We had much other discourse which I cannot well remember, about the laws of the nation, and submission to government; to which I did tell him, that I did look upon myself as bound in conscience to walk according to all righteous laws, and that whether there was a king or no; and if I did anything that was contrary, I did hold it my duty to bear patiently the penalty of the law, that was provided against such offenders; with many more words to the like effect. And said, moreover, that to cut off all occasions of suspicion from any, as touching the harmlessness of my doctrine in private, I would willingly take the pains to give any one the notes of all my sermons; for I do sincerely desire to live quietly in my country, and to submit to the present authority.
Cobb. Well, neighbour Bunyan, said he, but indeed I would wish you seriously to consider of these things, between this and the quarter-sessions, and to submit yourself. You may do much good if you continue still in the land; but alas, what benefit will it be to your friends, or what good can you do to them, if you should be sent away beyond the seas into Spain, or Constantinople, or some other remote part of the world? Pray be ruled.
Jailer. Indeed, Sir, I hope he will be ruled.
Bun. I shall desire, said I, in all godliness and honesty to behave myself in the nation, whilst I am in it. And if I must be so dealt withal, as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter, to be so used. I speak as in the presence of God.
Cobb. You know, saith he, that the Scripture saith, "the powers that be are ordained of

God."
Bun. I said, yes, and that I was to submit to the king as supreme, also to the governors, as to them that are sent by him.
Cobb. Well then, said he, the King then commands you, that you should not have any private meetings; because it is against his law, and he is ordained of God, therefore you should not have any.
Bun. I told him that Paul did own the powers that were in his day, as to be of God; and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate, that he had no power against him, but of God, yet he died under the same Pilate; and yet, said I, I hope you will not say that either Paul, or Christ, were such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying: The one to do that which I, in my conscience, do believe that I am bound to do, actively; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me. At this he sat still, and said no more; which, when he had done, I did thank him for his civil and meek discoursing with me; and so we parted.
O that we might meet in heaven!
Farewell. J.B.
Here followeth a discourse between my Wife and the Judges, with others, touching my Deliverance at the Assizes following; the which I took from her own Mouth.
After that I had received this sentence of banishing, or hanging, from them, and after the former admonition, touching the determination of the justices, if I did not recant; just when the time drew nigh, in which I should have abjured, or have done worse, as Mr. Cobb told me, came the time in which the King was to be crowned.[12] Now, at the coronation of kings, there is usually a releasement of divers prisoners, by virtue of his coronation; in which privilege also I should have had my share; but that they took me for a convicted person, and therefore, unless I sued out a pardon, as they called it, I could have no benefit thereby; notwithstanding, yet, forasmuch as the coronation proclamation did give liberty, from the day the king was crowned to that day twelvemonth, to sue them out; therefore, though they would not let me out of prison, as they let out thousands, yet they could not meddle with me, as touching the execution of their sentence; because of the liberty offered for the suing out of pardons. Whereupon I continued in prison till the next assizes, which are called Midsummer assizes, being then kept in August 1661.
Now, at that assizes, because I would not leave any possible means unattempted that might be lawful, I did, by my wife, present a petition to the judges three times, that I might be heard, and that they would impartially take my case into consideration.
The first time my wife went, she presented it to Judge Hale, who very mildly received it at her hand, telling her that he would do her and me the best good he could; but he feared, he said, he could do none. The next day, again, lest they should, through the multitude of business, forget me, we did throw another petition into the coach to Judge Twisdon; who, when he had seen it, snapt her up, and angrily told her that I was a convicted person, and could not be released, unless I would promise to preach no more, &c.
Well, after this, she yet again presented another to Judge Hale, as he sat on the bench, who, as it seemed, was willing to give her audience. Only Justice Chester being present, stept up and said, that I was convicted in the court and that I was a hot-spirited fellow, or words to that purpose, whereat he waived it, and did not meddle therewith.
But yet, my wife being encouraged by the high sheriff, did venture once more into their

presence, as the poor widow did to the unjust judge, to try what she could do with them for my liberty, before they went forth of the town. The place where she went to them was to the Swan Chamber, where the two judges, and many justices and gentry of the country, were in company together. She then, coming into the chamber with abashed face, and a trembling heart, began her errand to them in this manner:—

Woman. My Lord (directing herself to Judge Hale), I make bold to come once again to your Lordship, to know what may be done with my husband.

Judge Hale. To whom he said, Woman, I told thee before, I could do thee no good; because they have taken that for a conviction which thy husband spoke at the sessions; and unless there be something done to undo that, I can do thee no good.

Wom. My Lord, said she, he is kept unlawfully in prison; they clapped him up before there was any proclamation against the meetings; the indictment also is false. Besides, they never asked him whether he was guilty or no; neither did he confess the indictment.

One of the Justices. Then one of the justices that stood by, whom she knew not, said, My Lord, he was lawfully convicted.

Wom. It is false, said she; for when they said to him, Do you confess the indictment? he said only this, that he had been at several meetings, both where there was preaching the Word, and prayer, and that they had God's presence among them.

Judge Twisdon. Whereat Judge Twisdon answered very angrily, saying, 'What! you think we can do what we list; your husband is a breaker of the peace, and is convicted by the law,' &c. Whereupon Judge Hale called for the Statute Book.

Wom. But, said she, my Lord, he was not lawfully convicted.

Chester. Then Justice Chester said, 'My Lord, he was lawfully convicted.'

Wom. It is false, said she; it was but a word of discourse that they took for a conviction, as you heard before.

Chest. 'But it is recorded, woman, it is recorded,' said Justice Chester; as if it must be of necessity true, because it was recorded. With which words he often endeavoured to stop her mouth, having no other argument to convince her, but 'it is recorded, it is recorded.'[13]

Wom. My Lord, said she, I was a while since at London, to see if I could get my husband's liberty; and there I spoke with my Lord Barkwood, one of the House of Lords, to whom I delivered a petition, who took it of me and presented it to some of the rest of the House of Lords, for my husband's releasement: who, when they had seen it, they said that they could not release him, but had committed his releasement to the judges, at the next assizes. This he told me; and now I come to you to see if anything may be done in this business, and you give neither releasement nor relief. To which they gave her no answer, but made as if they heard her not.[14]

Chest. Only Justice Chester was often up with this, 'He is convicted,' and 'It is recorded.'

Wom. If it be, it is false, said she.

Chest. My Lord, said Justice Chester, he is a pestilent fellow, there is not such a fellow in the country again.

Twis. What, will your husband leave preaching? If he will do so, then send for him.

Wom. My Lord, said she, he dares not leave preaching, as long as he can speak.

Twis. See here, what should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace.

Wom. She told him again, that he desired to live peaceably, and to follow his calling, that his family might be maintained; and, moreover, said, My Lord, I have four small children that cannot help themselves, of which one is blind, and have nothing to live upon, but the charity of good people.
Hale. Hast thou four children? said Judge Hale; thou art but a young woman to have four children.
Wom. My Lord, said she, I am but mother-in-law to them, having not been married to him yet full two years. Indeed, I was with child when my husband was first apprehended; but being young, and unaccustomed to such things, said she, I being smayed[15] at the news, fell into labour, and so continued for eight days, and then was delivered, but my child died.[16]
Hale. Whereat, he looking very soberly on the matter, said, 'Alas, poor woman!'
Twis. But Judge Twisdon told her, that she made poverty her cloak; and said, moreover, that he understood I was maintained better by running up and down a preaching, than by following my calling.
Hale. What is his calling? said Judge Hale.
Answer. Then some of the company that stood by said, 'A tinker, my Lord.'

Wom. Yes, said she, and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.
Hale. Then Judge Hale answered, very mildly, saying, 'I tell thee, woman, seeing it is so, that they have taken what thy husband spake for a conviction; thou must either apply thyself to the King, or sue out his pardon, or get a writ of error.'
Chest. But when Justice Chester heard him give her this counsel; and especially, as she supposed, because he spoke of a writ of error, he chafed,[17] and seemed to be very much offended; saying, 'My Lord, he will preach and do what he lists.'
Wom. He preacheth nothing but the Word of God, said she.
Twis. He preach the Word of God! said Twisdon; and withal she thought he would have struck her; he runneth up and down, and doth harm.
Wom. No, my Lord, said she, it is not so; God hath owned him, and done much good by him.
Twis. God! said he; his doctrine is the doctrine of the devil.
Wom. My Lord, said she, when the righteous Judge shall appear, it will be known that his doctrine is not the doctrine of the devil.
Twis. My Lord, said he, to Judge Hale, do not mind her, but send her away.
Hale. Then said Judge Hale, 'I am sorry, woman, that I can do thee no good; thou must do one of those three things aforesaid; namely, either to apply thyself to the King, or sue out his pardon, or get a writ of error; but a writ of error will be cheapest.'
Wom. At which Chester again seemed to be in a chafe, and put off his hat, and as she thought, scratched his head for anger: but when I saw, said she, that there was no prevailing to have my husband sent for, though I often desired them that they would send for him, that he might speak for himself, telling them, that he could give them better satisfaction than I could in what they demanded of him, with several other things, which now I forget; only this I remember, that though I was somewhat timorous at my first entrance into the chamber, yet before I went out, I could not but break forth into tears, not so much because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord, when they shall there answer for al things whatsoever they have done in the

body, whether it be good or whether it be bad.[18]
So, when I departed from them, the Book of Statute was brought, but what they said of it I know nothing at all, neither did I hear any more from them.
Some Carriages of the Adversaries of God's Truth with me at the next Assizes, which was on the 19th of the First Month, 1662.
I shall pass by what befell between these two assizes, how I had, by my jailer, some liberty granted me, more than at the first, and how I followed my wonted course of preaching, taking all occasions that were put into my hand to visit the people of God; exhorting them to be steadfast in the faith of Jesus Christ, and to take heed that they touched not the Common Prayer, &c., but to mind the Word of God, which giveth direction to Christians in every point, being able to make the man of God perfect in all things through faith in Jesus Christ, and thoroughly to furnish him unto all good works (2 Tim 3:17).[19] Also, how I, having, I say, somewhat more liberty, did go to see Christians at London; which my enemies hearing of, were so angry, that they had almost cast my jailer out of his place, threatening to indict him, and to do what they could against him. They charged me also, that I went thither to plot and raise division, and make insurrection, which, God knows, was a slander; whereupon my liberty was more straitened than it was before: so that I must not look out of the door. Well, when the next sessions came, which was about the 10th of the eleventh month, I did expect to have been very roundly dealt withal; but they passed me by, and would not call me, so that I rested till the assizes, which was the 19th of the first month following; and when they came, because I had a desire to come before the judge, I desired my jailer to put my name into the calendar among the felons, and made friends of the judge and high sheriff, who promised that I should be called; so that I thought what I had done might have been effectual for the obtaining of my desire; but all was in vain: for when the assizes came, though my name was in the calendar, and also though both the judge and sheriff had promised that I should appear before them, yet the justices and the clerk of the peace did so work it about, that I, notwithstanding, was deferred, and might not appear; and although, I say, I do not know of all their carriages towards me, yet this I know, that the clerk of the peace did discover himself to be one of my greatest opposers: for, first, he came to my jailer, and told him that I must not go down before the judge, and therefore must not be put into the calendar; to whom my jailer said, that my name was in already. He bid him put me out again; my jailer told him that he could not, for he had given the judge a calendar with my name in it, and also the sheriff another. At which he was very much displeased, and desired to see that calendar that was yet in my jailer's hand; who, when he had given it him, he looked on it, and said it was a false calendar; he also took the calendar and blotted out my accusation, as my jailer had writ it. Which accusation I cannot tell what it was, because it was so blotted out; and he himself put in words to this purpose: 'That John Bunyan was committed to prison, being lawfully convicted for upholding of unlawful meetings and conventicles,' &c. But yet, for all this, fearing that what he had done, unless he added thereto, it would not do; he first run to the clerk of the assizes, then to the justices, and afterwards, because he would not leave any means unattempted to hinder me, he comes again to my jailer, and tells him, that if I did go down before the judge, and was released, he would make him pay my fees, which, he said, was due to him; and further told him, that he would complain of him at the next quarter sessions for making of false calendars; though my jailer himself, as I afterwards learned, had put in my accusation worse than in itself it was by far. And thus was I hindered and prevented, at that time also, from appearing before the judge, and left in prison. Farewell.

John Bunyan.
***

A CONTINUATION OF MR. BUNYAN'S LIFE, BEGINNING WHERE HE LEFT OFF, AND CONCLUDING WITH THE TIME AND MANNER OF HIS DEATH AND BURIAL, TOGETHER WITH HIS TRUE CHARACTER.

Reader, the painful and industrious author of this book has already given you a faithful and very moving relation of the beginning and middle of the days of his pilgrimage on earth; and since there yet remains somewhat worthy of notice and regard, which occurred in the last scene of his life; the which, for want of time, or fear that some over-censorious people should impute it to him, as an earnest coveting of praise from men, he has not left behind him in writing. Wherefore, as a true friend and long acquaintance of Mr. Bunyan's, that his good end may be known as well as his evil beginning, I have taken upon me, from my knowledge, and the best account given by other of his friends, to piece this to the thread, too soon broke off, and so lengthen it out to his entering upon eternity.

He has told you at large of his birth and education; the evil habits and corruptions of his youth; the temptations he struggled and conflicted so frequently with; the mercies, comforts, and deliverances he found; how he came to take upon him the preaching of the gospel; the slanders, reproaches, and imprisonments that attended him; and the progress he notwithstanding made, by the assistance of God's grace, no doubt to the saving of many souls. Therefore take these things as he himself has methodically laid them down in the words of verity; and so I pass on as to what remains.

After his being freed from his twelve years' imprisonment and upwards, for nonconformity, wherein he had time to furnish the world with sundry good books, &c.; and, by his patience, to move Dr. Barlow, the then Bishop of Lincoln,[20] and other churchmen, to pity his hard and unreasonable sufferings, so far as to stand very much his friends in procuring his enlargement, or there perhaps he had died by the noisesomeness and ill usage of the place; being now, I say, again at liberty, and having, through mercy, shaken off his bodily fetters, for those upon his soul were broken before, by the abounding grace that filled his heart, he went to visit those that had been a comfort to him in his tribulation, with a Christian-like acknowledgment of their kindness and enlargement of charity; giving encouragement by his example if it happened to be their hard haps to fall into affliction or trouble, then to suffer patiently for the sake of a good conscience, and for the love of God in Jesus Christ towards their souls; and, by many cordial persuasions, supported some whose spirits began to sink low through the fear of danger that threatened their worldly concernment, so that the people found a wonderful consolation in his discourse and admonitions.

As often as opportunity would admit, he gathered them together in convenient places, though the law was then in force against meetings, and fed them with the sincere milk of the Word, that they might grow up in grace thereby. To such as were anywhere taken and imprisoned upon these accounts, he made it another part of his business to extend his charity, and gather relief for such of them as wanted.

He took great care to visit the sick, and strengthen them against the suggestions of the tempter, which at such times are very prevalent; so that they had cause for ever to bless God, who had put into his heart, at such a time, to rescue them from the power of the roaring lion, who sought to devour them; nor did he spare any pains or labour in travel, though to the remote counties, where he knew, or imagined, any people might stand in need of his assistance, insomuch that some of these visitations that he made, which was two or three every year, some, though in jeering manner, no doubt, gave

him the epithet of Bishop Bunyan, whilst others envied him for his so earnestly labouring in Christ's vineyard, yet the seed of the Word he, all this while, sowed in the hearts of his congregation, watered with the grace of God, brought forth in abundance, in bringing in disciples to the church of Christ.

Another part of his time he spent in reconciling differences, by which he hindered many mischiefs, and saved some families from ruin; and, in such fallings out, he was uneasy, till he found a means to labour a reconciliation, and become a peace maker, on whom a blessing is promised in Holy Writ: and, indeed, in doing this good office, he may be said to sum up his days, it being the last undertaking of his life, as will appear in the close of this paper.

When, in the late reign, liberty of conscience was unexpectedly given and indulged to Dissenters of all persuasions,[21] his piercing with penetrated the veil, and found that it was not for the Dissenters' sake they were so suddenly freed from the prosecutions that had long lain heavy upon them, and set, in a manner, on an equal foot with the Church of England, which the Papists were undermining, and about to subvert. He foresaw all the advantages that could have redounded to the Dissenters, would have been no more than what Poliphemus, the monstrous giant of Sicily, would have allowed Ulysses, viz., That he would eat his men first, and do him the favour of being eaten last. For, although Mr. Bunyan, following the examples of others, did lay hold of this liberty, as an acceptable thing in itself, knowing that God is the only lord of conscience, and that it is good at all times to do according to the dictates of a good conscience, and that the preaching the glad tidings of the gospel is beautiful in the preacher; yet, in all this, he moved with caution and a holy fear, earnestly praying for averting the impendent judgments, which he saw, like a black tempest hanging over our heads, for our sins, and ready to break upon us, and that the Ninevites' remedy was now highly necessary. Hereupon, he gathered his congregation at Bedford, where he mostly lived, and had lived, and had spent the greatest part of his life; and there being no convenient place to be had, for the entertainment of so great a confluence of people as followed him, upon the account of his teaching, he consulted with them, for the building of a meeting house; to which they made their voluntary contributions, with all cheerfulness and alacrity; and the first time he appeared there to edify, the place was so thronged, that many were constrained to stay without, though the house was very spacious, every one striving to partake of his instructions, that were of his persuasion; and show their good will towards him, by being present at the opening of the place; and here he lived in much peace and quiet of mind, contenting himself with that little God had bestowed upon him, and sequestering himself from all secular employments, to follow that of his call to the ministry; for, as God said to Moses, he that made the lips and heart, can give eloquence and wisdom, without extraordinary acquirements in a university.

During these things, there were regulators sent into all cities and towns corporate, to new-model the government in the magistracy, &c., by turning out some, and putting in others. Against this, Mr. Bunyan expressed his zeal with some weariness, as foreseeing the bad consequence that would attend it, and laboured with his congregation to prevent their being imposed on in this kind; and when a great man in those days, coming to Bedford upon some such errand, sent for him, as it is supposed, to give him a place of public trust, he would by no means come at him, but sent his excuse.

When he was at leisure from writing and teaching, he often came up to London, and there went among the congregations of the nonconformists, and used his talent to the great good liking of the hearers; and even some, to whom he had been misrepresented,

upon the account of his education, were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came as mere spectators, for novelty's sake, rather than to be edified and improved, went away well satisfied with what they heard, and wondered, as the Jews did at the apostles, viz., whence this man should have these things; perhaps not considering that God more immediately assists those that make it their business industriously and cheerfully to labour in his vineyard.

Thus he spent his latter years, in imitation of his great Lord and Master, the ever-blessed Jesus; he went about doing good, so that the most prying critic, or even malice herself, is defied to find, even upon the narrowest search or observation, any sully or stain upon his reputation with which he may be justly charged; and this we note as a challenge to those that have had the least regard for him, or them of his persuasion, and have, one way or other, appeared in the front of those that oppressed him, and for the turning whose hearts, in obedience to the commission and commandment given him of God, he frequently prayed, and sometimes sought a blessing for them, even with tears, the effects of which they may, peradventure, though undeservedly, have found in their persons, friends, relations, or estates; for God will hear the prayers of the faithful, and answer them, even for those that vex them, as it happened in the case of Job's praying for the three persons that had been grievous in their reproach against him, even in the day of his sorrow.

But yet let me come a little nearer to particulars and periods of time for the better refreshing the memories of those that knew his labour and suffering, and for the satisfaction of all that shall read this book.

After he was sensibly convicted of the wicked state of his life, and converted, he was baptized into the congregation and admitted a member thereof, viz., in the year 1655, and became speedily a very zealous professor; but, upon the return of King Charles to the crown, in 1660, he was, on the 12th of November, taken, as he was edifying some good people that were got together to hear the Word, and confined in Bedford jail for the space of six years, till the Act of Indulgence to Dissenters being allowed, he obtained his freedom by the intercession of some in trust and power that took pity of his sufferings; but within six years afterwards [from his first imprisonment] he was again taken up, viz., in the year 1666, and was then confined for six years more, when even the jailer took such pity of his rigorous sufferings that he did as the Egyptian jailer did to Joseph, put all the care and trust into his hands. When he was taken this last time, he was preaching on these words, viz., "Dost thou believe on the Son of God?" and this imprisonment continued six years; and when this was over, another short affliction, which was an imprisonment of half a year, fell to his share. During these confinements he wrote these following books, viz.: Of Prayer by the Spirit, The Holy City, Resurrection, Grace Abounding, Pilgrim's Progress, the first part.

[Defence of Justification by Jesus Christ.]

In the last year of his twelve years' imprisonment, the pastor of the congregation at Bedford died, and he was chosen to that care of souls on the 12th of December 1671. And in this his charge, he often had disputes with scholars, that came to oppose him, as supposing him an ignorant person, and though he argued plainly and by Scripture without phrases and logical expressions; yet he nonplussed one who came to oppose him in his congregation, by demanding whether or no we had the true copies of the original Scriptures; and another, when he was preaching, accused him of uncharitableness, for saying, It was very hard for most to be saved; saying, by that, he went about to exclude most of his congregation; but he confuted him and put him to

silence with the parable of the stony ground and other texts out of the 13th of Matthew, in our Saviour's sermon out of a ship, all his method being to keep close to the Scriptures; and what he found not warranted there, himself would not warrant nor determine, unless in such cases as were plain, wherein no doubts or scruples did arise. But not to make any further mention of this kind, it is well known that this person managed all his affairs with such exactness as if he had made it his study, above all other things, not to give occasion of offence, but rather suffer many inconvencies to avoid; being never heard to reproach or revile any, what injury soever he received, but rather to rebuke those that did; and as it was in his conversation, so it is manifested on those books he has caused to be published to the world; where, like the archangel disputing with Satan about the body of Moses, as we find it in the epistle of Jude, he brings no railing accusation, but leaves the rebukers, those that persecuted him, to the Lord.

In his family he kept up a very strict discipline in prayer and exhortations; being in this like Joshua, as that good man expresses it, viz., Whatsoever others did, as for me and my house, we will serve the Lord; and, indeed, a blessing waited on his labours and endeavours, so that his wife, as the Psalmist says, was like a pleasant vine upon the walls of his house, and his children like olive branches round his table; for so shall it be with the man that fears the Lord; and though by reason of the many losses he sustained by imprisonment and spoil, of his chargeable sickness, &c., his earthly treasures swelled not to excess, he always had sufficient to live decently and creditably, and with that he had the greatest of all treasures, which is content; for, as the wise man says, that is a continual feast.

But where content dwells, even a poor cottage is a kingly palace; and this happiness he had all his life long, not so much minding this world as knowing he was here as a pilgrim and stranger, and had no tarrying city, but looking for one not made with hands, eternal in the highest heavens; but at length, worn out with sufferings, age, and often teaching, the day of his dissolution drew near, and death, that unlocks the prison of the soul, to enlarge it for a more glorious mansion, put a stop to his acting his part on the stage of mortality; heaven, like earthly princes when it threatens war, being always so kind as to call home its ambassadors before it be denounced; and even the last act or undertaking of his was a labour of love and charity; for it so falling out, that a young gentleman, a neighbour of Mr. Bunyan, happening into the displeasure of his father, and being much troubled in mind upon that account, as also for that he had heard his father purposed to disinherit him, or otherwise deprive him of what he had to leave, he pitched upon Mr. Bunyan as a fit man to make way for his submission, and prepare his father's mind to receive him; and he, as willing to do any good office as it could be requested, as readily undertook it; and so, riding to Reading, in Berkshire, he then there used such pressing arguments and reasons against anger and passion, as also for love and reconciliation, that the father was mollified, and his bowels yearned towards his returning son.

But Mr. Bunyan, after he had disposed all things to the best for accommodation, returning to London, and being overtaken with excessive rains, coming to his lodging extreme wet, fell sick of a violent fever, which he bore with much constancy and patience; and expressed himself as if he desired nothing more than to be dissolved, and to be with Christ, in that case esteeming death as gain, and life only a tedious delaying of felicity expected; and finding his vital strength decay, having settled his mind and affairs, as well as the shortness of his time and the violence of his disease would admit, with a constant and Christian patience, he resigned his soul into the

hands of his most merciful Redeemer, following his pilgrim from the City of Destruction to the New Jerusalem; his better part having been all along there, in holy contemplation, pantings, and breathings after the hidden manna, and water of life; as by many holy and humble consolations expressed in his letters to several persons, in prison and out of prison, too many to be here inserted at present.[22] He died at the house of one Mr. Straddocks, a grocer, at the Star on Snowhill, in the parish of St. Sepulchre, London, on the 12th of August 1688, and in the sixtieth year of his age, after ten days' sickness; and was buried in the new burying place near the Artillery Ground; where he sleeps to the morning of the resurrection, in hopes of a glorious rising to an incorruptible immortality of joy and happiness; where no more trouble and sorrow shall afflict him, but all tears be wiped away; when the just shall be incorrupted, as members of Christ their head, and reign with him as kings and priests for ever.[23]

A BRIEF CHARACTER OF MR. JOHN BUNYAN.

He appeared in countenance to be of a stern and rough temper; but in his conversation mild and affable, not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing, being just in all that lay in his power to his word, not seeming to revenge injuries, loving to reconcile differences, and make friendship with all; he had a sharp quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days, time had sprinkled it with grey; his nose well-set, but not declining or bending, and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person, whose death hath been much regretted; a person who had tried the smiles and frowns of time; not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice divine;
Then let him rest in undisturbed dust,
Until the resurrection of the just.

POSTSCRIPT.

In this his pilgrimage, God blessed him with four children, one of which, names Mary, was blind, and died some years before; his other children are Thomas, Joseph, and Sarah; and his wife Elizabeth, having lived to see him overcome his labour and sorrow, and pass from this life to receive the reward of his works, long survived him not, but in 1692 she died; to follow her faithful pilgrim from this world to the other, whither he was gone before her; while his works, which consist of sixty books, remain for the edifying of the reader, and the praise of the author. Vale.

***

MR. JOHN BUNYAN'S DYING SAYINGS.

OF SIN.

Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter: take away sin and nothing can hurt us: for death, temporal, spiritual, and eternal, is the wages of it.

Sin, and man for sin, is the object of the wrath of God. How dreadful, therefore, must

his case be who continues in sin! For who can bear or grapple with the wrath of God? No sin against God can be little, because it is against the great God of heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness; it is the dare of his justice, the rape of his mercy, the jeer of his patience, the slight of his power, and the contempt of his love.[24]

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another; till, by an ill custom, it become natural.

To begin a sin, is to lay a foundation for a continuance; this continuance is the mother of custom, and impudence at last the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins. For if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

OF AFFLICTION.

Nothing can render affliction so insupportable as the load of sin: would you, therefore, be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you may meet with will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson—thou art beaten that thou mayest be better.

The Lord useth his flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

OF REPENTANCE AND COMING TO CHRIST.

The end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.

To be truly sensible of sin is to sorrow for displeasing of God; to be afflicted that he is displeased by us more than that he is displeased with us.

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a Divine rhetoric, and persuades Christ to forgive multitudes of sins committed against him.

Say not with thyself, To-morrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men; if it be not attended with a sensible need of a Saviour, and bring them to him. For such men as have only the notion of it, are of all men most miserable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

OF PRAYER.

Before you enter into prayer, ask thy soul these questions—1. To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is he present; will he hear thee? Is he merciful; will he help thee? Is thy business slight; is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?

To make thy preparation complete, consider that thou art but dust and ashes, and he the great God and Father of our Lord Jesus Christ, that clothes himself with light as with a garment; that thou art a vile sinner, he a holy God; that thou art but a poor crawling worm, he the omnipotent Creator.

In all your prayers forget not to thank the Lord for his mercies.

When thou prayest, rather let thy hearts be without words, than thy words without a heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than treasures of gold and silver.

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

OF THE LORD'S DAY, SERMONS, AND WEEK DAYS.

Have a special care to sanctify the Lord's day; for as thou keepest it, so it will be with thee all the week long.

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other part of the week; let thy sermon thou hast heard be converted into prayer: Shall God allow thee six days, and wilt not thou afford him one?

In the church, be careful to serve God; for thou art in his eyes, and not in man's.

Thou mayest hear sermons often, and do well in practicing what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures, and reading good books; what thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week days, when thou risest in the morning, consider, 1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider, 1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hath thy mind been bent upon. 4. What hath been thy dealing. 5. What thy conversation. 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus every morning and evening make up thy accounts with Almighty God, and thy reckoning will be the less at last.

OF THE LOVE OF THE WORLD.

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it [the love of the world] is a moth in a Christian's life.

To despise the world is the way to enjoy heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat that perisheth, and neglect the food of eternal life?

God or the world must be neglected at parting time, for then is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.
The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

OF SUFFERING.

It is not every suffering that makes a martyr, but suffering for the Word of God after a right manner; that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth.
It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.
The devil, nor men of the world, can kill thy righteousness, or love to it but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it, for the good will of all the world.
I have often thought that the best of Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

OF DEATH AND JUDGMENT.

As the devil labours by all means to keep out other things that are good, so to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins.
Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of mortality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.
O sinner, what a condition wilt thou fall into when thou departest this world; if thou depart unconverted, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted, and this thou wilt find true if thou repent not.
A man would be counted a fool to slight a judge, before whom he is to have a trial of his whole estate.[25] The trial we have before God is of otherguise importance,[26] it concerns our eternal happiness or misery; and yet dare we affront him?
The only way for us to escape that terrible judgment, is to be often passing a sentence of condemnation upon ourselves here. When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous shall hasten out of their graves with joy to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge; let us therefore in time be posing[27] ourselves which of the two we shall be.

OF THE JOYS OF HEAVEN.

There is no good in this life but what is mingled with some evil; honours perplex, riches disquiet, and pleasures ruin health. But in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them.
O! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them. Lord, help us to put such a value upon them here, that in order to prepare ourselves for them, we may be willing to forego the loss of all those deluding pleasures here.
How will the heavens echo of joy, when the Bride, the Lamb's wife, shall come to dwell

with her husband for ever?
Christ is the desire of nations, the joy of angels, the delight of the Father; what solace then must that soul be filled with, that hath the possession of him to all eternity?
O! what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the antichristian and Cainish brood!
Is there not a time coming when the godly may ask the wicked what profit they have in their pleasure? what comfort in their greatness? and what fruits in all their labour?
If you would be better satisfied what the beatifical vision means, my request is that you would live holily, and go and see.

OF THE TORMENTS OF HELL.

Heaven and salvation is not surely more promised to the godly than hell and damnation is threatened to, and shall be executed on, the wicked.
When once a man is damned, he may bid adieu to all pleasures.
Oh! who knows the power of God's wrath? none but damned ones.
Sinners' company are the devil and his angels, tormented in everlasting fire with a curse.
Hell would be a kind of paradise if it were not worse than the worst of this world.
As different as grief is from joy, as torment from rest, as terror from peace; so different is the state of sinners from that of saints in the world to come.
[Licensed, September 10, 1688.]

FOOTNOTES:

1. The text from which he intended to preach was 'Dost thou believe on the Son of God?' (John 9:35). From this he intended to show the absolute need of faith in Jesus Christ; and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts, whether they had it or no. See Preface to his Confession of Faith. —Ed.
2. Justice Wingate.
3. 'Chafe.' See 2 Sam 17:8.—Ed.
4. A right Judas.—Ed.
5. 'How little could Bunyan dream, that from the narrow cell in which he was incarcerated, and cut off apparently from all usefulness, a glory would shine out, illustrating the government and grace of God, and doing more good to man, than all the prelates of the kingdom put together had accomplished.'—Dr. Cheever.
6. It is easy to say a prayer, but difficult truly to pray. It is not length, not eloquence, that makes prayer. Though there be no more than 'My Father!' if the heart rise with it, that is prayer. 'Prayer is an offering up of our DESIRES unto God.'—Ed.
7. It is not the spirit of a Christian to persecute any for their religion, but to pity them; and if they will turn, to instruct them.—Ed.
8. The statute under which Bunyan suffered is the 35th Eliz., cap. 1, re-enacted with all its rigour in the 16th Charles II, cap. 4, 1662; 'That if any person, above sixteen years of age, shall forbear coming to church for one month, or persuade any other person to abstain from hearing Divine service, or receiving the communion according to law, or come to any unlawful assembly, conventicle, or meeting—every such person shall be imprisoned, without bail, until he conform, and do in some church make this open submission following:—I do humbly confess and acknowledge that I have grievously offended God in contemning his Majesty's godly and lawful government and authority, by absenting myself from church, and from hearing Divine service, contrary to the godly laws and statutes of this realm. And in using and frequenting disordered and unlawful conventicles and assemblies, under pretence and colour of exercise of religion; and I

am heartily sorry for the same. And I do promise and protest, that from henceforth I will, from time to time, obey and perform his Majesty's laws and statutes, in repairing to the church and Divine services, and do my uttermost endeavour to maintain and defend the same. And for the third offence he shall be sent to the jail or house of correction, there to remain until the next sessions or assizes, and then to be indicted; and being thereupon found guilty, the court shall enter judgment of transportation against such offenders, to some of the foreign plantations (Virginia and New England only excepted), there to remain seven years; and warrants shall issue to sequester the profits of their lands, and to distrain and sell their goods to defray the charges of their transportation; and for want of such charges being paid, the sheriff may contract with any master of a ship, or merchant, to transport them; and then such prisoner shall be a servant to the transporter or his assigns; that is, whoever he will sell him or her to, for five years. And if any under such judgment of transportation shall escape, or being transported, return into any part of England, shall SUFFER DEATH as felons, without benefit of clergy.' Notwithstanding this edict, mark well his words on the next leaf, 'Exhorting the people of God to take heed, and touch not the Common Prayer.' Englishmen, blush! This is now the law of the land we live in. Roman Catholics alone are legally exempted from its cruel operations, by an Act passed in 1844. The overruling hand of God alone saved the pious and holy Bunyan from having been legally murdered.—Ed.

9. The contemptible and mad insurrection to which Mr. Cobb refers, was the pretext for fearful sufferings to the Dissenters throughout the kingdom. It is thus narrated by Bishop Burnet, 1660:—'The king had not been many days at Whitehall, when one Venner, a violent fifth-monarchy man, who thought it was not enough to believe that Christ was to reign on earth, and to put the saints in possession of the kingdom, but added to this that the saints were to take the kingdom themselves. He gathered some of the most furious of the party to a meeting in Coleman Street. There they concerted the day and the manner of their rising, to set Christ on his throne, as they called it. But withal they meant to manage the government in his name, and were so formal that they had prepared standards and colours, with their devices on them, and furnished themselves with very good arms. But when the day came, there was but a small appearance, not exceeding twenty. However, they resolved to venture out into the streets, and cry out, No king but Christ. Some of them seemed persuaded that Christ would come down and head them. They scoured the streets before them, and made a great progress. Some were afraid, and all were amazed at this piece of extravagance. They killed a great many, but were at last mastered by numbers; and were all either killed or taken and executed.—(Burnet's Own Times, 1660, vol. i. p. 160).—Ed.

10. The third section of 16th Charles II, cap. 4, also enacts, 'That any person above sixteen years old, present at any meeting under pretence of exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where there shall be present five persons or more above those of the household, upon proof thereof made, either by confession of the party, or oath of witness, or notorious evidence of the fact; the offence shall be recorded under the hands of two justices, or the chief magistrate of the place, which shall be a perfect conviction.'—Ed.

11. As Wicliffe wrote in Latin, and his words were of great rarity, it may excite inquiry how poor Bunyan was conversant with is opinions. This is easily solved. Foxe gives a translation of Wicliffe's doctrines in his Martyrology, the favourite book of Bunyan.—Ed.

12. April 23, 1661.

13. See page 56, and note there.

14. It is very probable that his persecutors knew the heroic spirit of this young woman,

and were afraid to proceed to extremities, lest their blood-guiltiness should be known throughout the kingdom, and public execration be excited against them. Such a martyr's blood would indelibly and most foully have stained both them and their families to the latest generation.—Ed.
15. 'Smayed,' an obsolete contraction of 'dismayed.'—Ed.
16. Bunyan is silent upon the death of his first wife and marriage to the second; in fact he forgets his own domestic affairs in his desire to record the Lord's gracious dealings with his soul. It is not his autobiography, but his religious feelings and experience, that he records.—Ed.
17. 'Chafed,' excited, inflamed, angry.—Ed.
18. This is a beautiful specimen of real Christian feeling; nothing vindictive, although such cruel wrongs had been perpetrated against her beloved husband.—Ed.
19. Nothing daunted by the cruel Statute which was then in force, Bunyan acted exactly as Peter and John did under similar circumstances, "We cannot but speak the things which we have seen and heard" (Acts 4:20). If I suffer death for it, I am bound to speak the warning words of truth, "Touch not the unclean thing."—Ed.
20. Application was made to Bishop Barlow, through Dr. Owen, to use his powerful influence in obtaining liberty for this Christian captive; but he absolutely refused to interfere. See Preface to Owen's Sermons, 1721. Bunyan, upon his petition, heard by the king in council, was included in the pardon to the imprisoned and cruelly-treated Quakers. Whitehead, the Quaker, was the honoured instrument in releasing him. —Introduction to Pilgrim's Progress, Hanserd Knollys Edition.—Ed.
21. See an authentic copy of this Royal Declaration, and observations upon it, in the Introduction to the Pilgrim's Progress, published by the Hanserd Knollys Society, 1847. —Ed.
22. All these letters, and nearly all his autographs, have disappeared. Of his numerous manuscripts, books, and letters, not a line is now known to exist. If discovered, they would be invaluable.—Ed.
23. Strongly does the departure of Bunyan, on his ascent to the celestial city, remind us of Rev 14:13, 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' What an exchange! From incessant anxious labour; from sighing and sorrow; from corruption and temptation; to commence an endless life of holiness and purity, rest and peace. To be with and like his Lord! His works have followed, and will follow him, till time shall be no more.—Ed.
24. Among these truly remarkable sayings, so characteristic of our great author, this of the fearful nature of sin is peculiarly striking; it is worthy of being imprinted on every Christian's heart, to keep alive a daily sense of the exceeding sinfulness of sin.—Ed.
25. Judges in those days were often biased by personal feelings, and in some cases even by bribes.—Ed.
26. 'Otherguise importance'; another manner of importance.—Ed.
27. 'Posing,' questioning closely, putting to a stand.—Imperial Dictionary.—Ed.
***

PRISON MEDITATIONS DIRECTED TO THE HEART OF SUFFERING SAINTS AND REIGNING SINNERS

By John Bunyan, in Prison, 1665

ADVERTISEMENT BY THE EDITOR

These verses, like those called "A Caution to watch against Sin," were first printed on a half sheet, and passed through several editions. The Editor possesses a copy

published by the author, a short time before his decease; it is in an exceedingly rare little volume, including his poems of "One thing needful" and his "Ebal and Gerizzim"; with "a catlogue of all his other books." London: printed for Nath, Ponder, at the Peacock in the Poultry, 1688. On the reverse of the title is a singular advertisement; " This author having published many books, which have gone off very well, there are certain ballad sellers about Newgate, and on London Bridge, who have put the two first letters of this author's name, and his effigies, to their rhymes and ridiculous books, suggesting to the world as if they were his. Now know that this author publisheth his name at large to all his books, and what you shall see otherwise he disowns."
Bunyan was imprisoned for teaching the gospel in its purity to the poor, and for refusing conformity to national creeds and ceremonies. This was as absurd as it would be, to imprison such of the inhabitants of a country who refused to swear that all mankind were of one standard in height; sending those who had consciences to prison, until they pretended that they had grown taller or shorter, and were willing to take the oath. Mental decision must be formed on evidence. God can enlighten the mind to see that he alone can guide us to spiritual worship—that his will must be personally consulted, and unreservedly obeyed. Such a man feels that his soul's salvation depends upon obedience to God, and not to man. If human laws send him to jail for refusing to disobey God, he will write upon the prison wall as William Prynne did upon that in the Tower, "The Lord heareth the poor, and despiseth not HIS prisoners."

'Christ's presence hath my prison turn'd into
A blessed heaven; what then will it do
In heaven hereafter, when it now creates
Heav'n in a dungeon; goals to courts translates?'

'He is not bound whom Christ makes free; he,
Though shut close prisoner, chained, remains still free:
A godly man's at large in every place,
Still cheerful, well content, in blessed case,
Unconquered; he a sacred heaven still bears
About within his breast.'…

These were the feelings of all Christ's prisoners. Indomitable was the heroic spirit of Bunyan. He tells his persecutors their folly and their sin, even while suffering under their lash; and after more than twelve years' incarceration, his free spirit is unsubdued. Again for sixteen years he enjoyed the sweets of liberty, and then re-published at all risks his proofs of the wickedness of persecution for conscience' sake. There was no craft, nor guile, nor hypocrisy about his character, but a fearless devotion to the will of his God; and he became one of the most honoured of his saints.

GEO. OFFOR.

PRISON MEDIATIONS

1. Friend, I salute thee in the Lord,
And wish thou may'st abound
In faith, and have a good regard
To keep on holy ground.

2. Thou dost encourage me to hold
My head above the flood,
Thy counsel better is than gold,

In need thereof I stood.

3. Good counsel's good at any time,
The wise will it receive,
Though fools count he commits a crime
Who doth good counsel give.

4. I take it kindly at thy hand
Thou didst unto me write,
My feet upon Mount Zion stand,
In that take thou delight.

5. I am, indeed, in prison now
In body, but my mind
Is free to study Christ, and how
Unto me he is kind.

6. For though men keep my outward man
Within their locks and bars,
Yet by the faith of Christ I can
Mount higher than the stars.

7. Their fetters cannot spirits tame,
Nor tie up God from me;
My faith and hope they cannot lame,
Above them I shall be.

8. I here am very much refreshed
To think when I was out,
I preached life, and peace, and rest
To sinners round about.

9. My business then was souls to save,
By preaching grace and faith;
Of which the comfort now I have,
And have it shall till death.

10. They were no fables that I taught,
Devised by cunning men,
But God's own Word, by which were caught
Some sinners now and then.

11. Whose souls by it were made to see
The evil of their sin;
And need of Christ to make them free
From death which they were in.

12. And now those very hearts that then
Were foes unto the Lord,

Embrace his Christ and truth, like men
Conquered by his word.

13. I hear them sigh and groan, and cry
For grace, to God above;
They loathe their sin, and to it die,
'Tis holiness they love.

14. This was the work I was about
When hands on me they laid,
'Twas this from which they pluck'd me out,
And vilely to me said,

15. You heretic, deceiver, come,
To prison you must go;
You preach abroad, and keep not home,
You are the church's foe.

16. But having peace within my soul,
And truth on every side,
I could with comfort them control,
And at their charge deride.

17. Wherefore to prison they me sent,
Where to this day I lie,
And can with very much content
For my profession die.

18. The prison very sweet to me
Hath been since I came here,
And so would also hanging be,
If God would there appear.

19. Here dwells good conscience, also peace
Here be my garments white;
Here, though in bonds, I have release
From guilt, which else would bite.

20. When they do talk of banishment,
Of death, or such-like things;
Then to me God sends heart's content,
That like a fountain springs.

21. Alas! they little think what peace
They help me to, for by
Their rage my comforts do increase;
Bless God therefore do I.

22. If they do give me gall to drink,

Then God doth sweetn'ning cast
So much thereto, that they can't think
How bravely it doth taste.

23. For, as the devil sets before
Me heaviness and grief,
So God sets Christ and grace much more,
Whereby I take relief.

24. Though they say then that we are fools
Because we here do lie,
I answer, goals are Christ his schools,
In them we learn to die.

25. 'Tis not the baseness of this state
Doth hide us from God's face,
He frequently, both soon and late,
Doth visit us with grace.

26. Here come the angels, here come saints,
Here comes the Spirit of God,
To comfort us in our restraints
Under the wicked's rod.

27. God sometimes visits prisons more
Than lordly palaces,
He often knocketh at our door,
When he their houses miss.

28. The truth and life of heavenly things
Lift up our hearts on high,
And carry us on eagles' wings,
Beyond carnality.

29. It take away those clogs that hold
The hearts of other men,
And makes us lively, strong and bold
Thus to oppose their sin.

30. By which means God doth frustrate
That which our foes expect;
Namely, our turning th' Apostate,
Like those of Judas' sect.

31. Here comes to our rememberance
The troubles good men had
Of old, and for our furtherance,
Their joys when they were sad.

32. To them that here for evil lie
The place is comfortless,
But not to me, because that I
Lie here for righteousness.

33. The truth and I were both here cast
Together, and we do
Lie arm in arm, and so hold fast
Each other; this is true.

34. This goal to us is as a hill,
From whence we plainly see
Beyond this world, and take our fill
Of things that lasting be.

35. From hence we see the emptiness
Of all this world contains;
And here we feel the blessedness
That for us yet remains.

36. Here we can see how all men play
Their parts, as on a stage,
How good men suffer for God's way,
And bad men at them rage.

37. Here we can see who holds that ground
Which they in Scripture find;
Here we see also who turns round
Like weathercocks with wind.

38. We can also from hence behold
How seeming friends appear
But hypocrites, as we are told
In Scripture every where.

39. When we did walk at liberty,
We were deceiv'd by them,
Who we from hence do clearly see
Are vile deceitful men.

40. These politicians that profest
For base and worldly ends,
Do now appear to us at best
But Machiavellian friends.

41. Though men do say, we do disgrace
Ourselves by lying here
Among the rogues, yet Christ our face
From all such filth will clear.

42. We know there's neither flout nor frown
That we now for him bear,
But will add to our heavenly crown,
When he comes in the air.

43. When he our righteousness forth brings
Bright shining as the day,
And wipeth off those sland'rous things
That scorners on us lay.

44. We sell our earthly happiness
For heavenly house and home;
We leave this world because 'tis less,
And worse than that to come.

45. We change our drossy dust for gold,
From death to life we fly:
We let go shadows, and take hold
Of immortality.

46. We trade for that which lasting is,
And nothing for it give,
But that which is already his
By whom we breath and live.

47. That liberty we lose for him,
Sickness might take away:
Our goods might also for our sin
By fire or thieves decay.

48. Again, we see what glory 'tis
Freely to bear our cross
For him, who for us took up his,
When he our servant was.

49. I am most free that men should see
A hole cut thro' mine ear;
If others will ascertain me,
They'll hang a jewel there.

50. Just thus it is we suffer here
For him a little pain,
Who, when he doth again appear,
Will with him let us reign.

51. If all must either die for sin
A death that's natural;
Or else for Christ, 'tis beset with him

Who for the last doth fall.

52. Who now dare say we throw away
Our goods or liberty,
When God's most holy Word doth say
We gain thus much thereby?

53. Hark yet again, you carnal men,
And hear what I shall say
In your own dialect, and then
I'll you no longer stay.

54. You talk sometimes of valour much,
And count such bravely mann'd,
That will not stick to have a touch
With any in the land.

55. If these be worth commending then,
That vainly show their might,
How dare you blame those holy men
That in God's quarrel fight?

56. Though you dare crack a coward's crown,
Or quarrel for a pin,
You dare not on the wicked frown,
Nor speak against their sin.

57. For all your spirits are so stout,
For matters that are vain;
Yet sin besets you round about,
You are in Satan's chain.

58. You dare not for the truth engage,
You quake at prisonment;
You dare not make the tree your stage
For Christ, that King, potent.

59. Know then, true valour there doth dwell
Where men engage for God,
Against the devil, death, and hell,
And bear the wicked's rod.

60. These be the men that God doth count
Of high and noble mind;
These be the men that do surmount
What you in nature find.

61. First they do conquer their own hearts,
All worldly fears, and then

Also the devil's fiery darts,
And persecuting men.

62. They conquer when they thus do fall,
They kill when they do die:
They overcome then most of all,
And get the victory.

63. The worldling understands not this,
'Tis clear out of his sight;
Therefore he counts this world his bliss,
And doth our glory slight.

64. The lubber knows not how to spring
The nimble footman's stage;
Neither can owls or jackdaws sing
If they were in the cage.

65. The swine doth not the pearls regard,
But them doth slight for grains,
Though the wise merchant labours hard
For them with greatest pains.

66. Consdier man what I have said,
And judge of things aright;
When all men's cards are fully played,
Whose will abide the light?

67. Will those, who have us hither cast?
Or they who do us scorn?
Or those who do our houses waste?
Or us, who this have borne?

68. And let us count those things the best
That best will prove at last;
And count such men the only blest,
That do such things hold fast.

69. And what though they us dear do cost,
Yet let us buy them so;
We shall not count our labour lost
When we see others' woe.

70. And let saints be no longer blam'd
By carnal policy;
But let the wicked be asham'd
Of their malignity.

***

THE JERUSALEM SINNER SAVED;
OR,
GOOD NEWS FOR THE VILEST OF MEN;
BEING A HELP FOR DESPAIRING SOULS, SHOWING THAT JESUS CHRIST WOULD HAVE MERCY IN THE FIRST PLACE OFFERED TO THE BIGGEST SINNERS.
THE THIRD EDITION,
IN WHICH IS ADDED, AN ANSWER TO THOSE GRAND OBJECTIONS THAT LIE IN THE WAY OF THE THEM THAT WOULD BELIEVE: FOR THE COMFORT OF THEM THAT FEAR THEY HAVE SINNED AGAINST THE HOLY GHOST.
BY JOHN BUNYAN, OF BEDFORD.
London: Printed for Elizabeth Smith, at the Hand and Bible, on
London Bridge, 1691.

ADVERTISEMENT BY THE EDITOR.

THAT Bunyan, who considered himself one of the most notorious of Jerusalem sinners, should write with the deepest earnestness upon this subject, is not surprising. He had preached upon it with very peculiar pleasure, and, doubtless, from many texts; and, as he says, 'through God's grace, with great success.' It is not probable that, with his characteristic intensity of feeling, and holy fervour in preaching, he ever delivered the same sermon twice; but this was a subject so in unison with his own feelings and experience, that he must have dilated upon it with even unusual interest and earnestness. The marrow of all these exercises he concentrated in this treatise; and when his judgment was, by severe internal conflicts, fully matured—upon the eve of the close of his earthly pilgrimage, in the last year of his life, 1688—he published it in a pocket volume of eight sheets. It was soon translated into several languages, and became so popular as to pass through ten editions in English by 1728. Like other favourite books, it was ornamented with some very inferior wood-cuts.

The object of the author is fully explained in the title to his book. It is to display the riches of Divine grace and mercy to the greatest sinners—even to those whose conduct entitled them to be called 'Satan's colonels, and captains, the leaders of his people; and to such as most stoutly make head against the Son of God.' It is to those who feel themselves to be such, and who make a proper estimate of their own characters, as in the sight of God, that the gracious proclamations of the gospel are peculiarly directed. They to whom much is forgiven, love much; and the same native energies which had been misdirected to promote evil, when sanctified and divinely guided, become a great blessing to the church, and to society at large.

Bunyan does not stoop to any attempt to reconcile the humbling doctrines of grace to the self-righteous pride of those who, considering themselves but little sinners, would feel contaminated by the company of those who had been such great sinners, although they were pardoned and sanctified by God. His great effort was directed to relieve the distress and despair of those who were suffering under deep convictions; still, his whole treatise shows that the doctrine of salvation by grace, of free gift, is no encouragement to sin that grace may abound, as some have blasphemously asserted. It is degrading to the pride of those who have not drunk so deeply of sin, to be placed upon a level with great sinners. But the disease is the same—in breaking one commandment, the whole law is violated; and, however in some the moral leprosy does not make such fearful ravages as in others, the slightest taint conveys moral, spiritual, and eternal death. ALL, whether young or old, great or small, must be saved by grace, or fall into perdition. The difference between the taint of sin, and its awfully developed

leprosy, is given. Who so ready to fly to the physician as those who feel their case to be desperate? and, when cured, they must love the Saviour most.

Comparatively little sins before conviction, when seen in the glass of God's law, and in his holy presence, become great ones. Those who feel themselves to be great sinners, are peculiarly invited to the arms of the Saviour, who saves to the uttermost ALL that come unto him; and it is thus that peculiar consolation is poured in, and the broken heart is bound up. We are then called by name, as Bunyan forcibly describes it, as men called by name before a court. 'Who first cry out, "Here, Sir"; and then shoulder and crowd, and say, "Pray give way, I am called into the court." This is thy case, wherefore say, "Stand away, devil, Christ calls me; stand away, unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy."' 'Wherefore, since Christ says come, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.'

How characteristic is this of the peculiarly striking style of Bunyan! How solemn his warnings! 'The invitations of the gospel will be, to those who refuse them, the hottest coals in hell.' His reasonings against despair are equally forcible: "Tis a sin to begin to despair before one sets his foot over the threshold of hell gate. What! despair of bread in a land that is full of corn! despair of mercy, when our God is full of mercy! when he goes about by his ministers, beseeching of sinners to be reconciled unto him! Thou scrupulous fool, where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him?' This whole treatise abounds with strong consolation to those who are beset with fears, and who, because of these, are ready to give way to despair; it ought to be put into the hands of all such, let them belong to what party they may; for, like our author's other books, nothing of a sectarian nature can be traced in it, except we so call the distinguishing truths of evangelical religion. There are some very interesting references to Bunyan's experience and life, and one rather singular idea, in which I heartily concur; it is, that the glorified saints will become part of the heavenly hierarchy of angels, and take the places of those who fell from that exalted state (Rev 22:8,9).

To those whose souls are invaded by despair, or who fear that they have committed the sin against the Holy Ghost—to all who pant to have their faith strengthened, and hopes brightened, this little work is most earnestly and affectionately commended.

GEORGE OFFOR.

TO THE READER.

COURTEOUS READER,

ONE reason which moved me to write and print this little book was, because, though there are many excellent heart-affecting discourses in the world that tend to convert the sinner, yet I had a desire to try this simple method of mine; wherefore I make bold thus to invite and encourage the worst to come to Christ for life.

I have been vile myself, but have obtained mercy; and I would have my companions in sin partake of mercy too: and, therefore, I have writ this little book.

The nation doth swarm with vile ones now, as ever it did since it was a nation. My little book, in some places, can scarce go from house to house, but it will find a suitable subject to spend itself upon. Now, since Christ Jesus is willing to save the vilest, why should they not, by name, be somewhat acquainted with it, and bid come to him under that name?

A great sinner, when converted, seems a booty to Jesus Christ; he gets by saving such an one; why then should both Jesus lose his glory and the sinner lose his soul at once, and that for want of an invitation?

I have found, through God's grace, good success in preaching upon this subject, and perhaps, so I may by my writing upon it too.1 I have, as you see, let down this net for a draught. The Lord catch some great fishes by it, for the magnifying of his truth. There are some most vile in all men's eyes, and some are so in their own eyes too; but some have their paintings, to shroud their vileness under; yet they are naked and open unto the eyes of him with whom we have to do; and for all these, God hath sent a Saviour, Jesus; and to all these the door is opened.

Wherefore, prithee, profane man, give this little book the reading. Come; pardon, and a part in heaven and glory, cannot be hurtful to thee. Let not thy lusts and folly drive thee beyond the door of mercy, since it is not locked nor bolted up against thee. Manasseh was a bad man, and Magdalene a bad woman, to say nothing of the thief upon the cross, or of the murderers of Christ; yet they obtained mercy; Christ willingly received them.

And dost thou think that those, once so bad, now they are in heaven, repent them there because they left their sins for Christ when they were in the world? I cannot believe, but that thou thinkest they have verily got the best on't. Why, sinner, do thou likewise. Christ, at heaven gates, says to thee, Come hither; and the devil, at the gates of hell, does call thee to come to him. Sinner, what sayest thou? Whither wilt thou go? Don't go into the fire; there thou wilt be burned! Don't let Jesus lose his longing, since it is for thy salvation, but come to him and live.

One word more, and so I have done. Sinner, here thou dost hear of love; prithee, do not provoke it, by turning it into wantonness. He that dies for slighting love, sinks deepest into hell, and will there be tormented by the remembrance of that evil, more than by the deepest cogitation of all his other sins. Take heed, therefore; do not make love thy tormentor, sinner. Farewell.

GOOD NEWS FOR THE VILEST OF MEN;

OR,

A HELP FOR DESPAIRING SOULS.

'BEGINNING AT JERUSALEM.'—LUKE 24:47.

THE whole verse runs thus: 'And that repentance and remission of sins should be preached in his name among all nations, 'beginning at Jerusalem.' The words were spoken by Christ, after he rose from the dead, and they are here rehearsed after an historical manner, but do contain in them a formal commission, with a special clause therein. The commission is, as you see, for the preaching of the gospel, and is very distinctly inserted in the holy record by Matthew and Mark. 'Go-teach all nations,' &c. (Matt 28:19) 'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15). Only this clause is in special mentioned by Luke, who saith, that as Christ would have the doctrine of repentance and remission of sins preached in his name among all nations, so he would have the people of Jerusalem to have the first proffer thereof. Preach it, saith Christ, in all nations, but begin at Jerusalem.

The apostles, then, though they had a commission so large as to give them warrant to go and preach the gospel in all the world, yet by this clause they were limited as to the beginning of their ministry; they were to begin this work at Jerusalem. "Beginning at Jerusalem."

Before I proceed to an observation upon the words, I must, but briefly, touch upon two things: namely, FIRST, Show you what Jerusalem now was. SECOND, Show you what it was to preach the gospel to them.

FIRST, Jerusalem is to be considered either, First, With respect to the descent of her people; or, Second, With respect to her preference and exaltation; or, Third, With

respect to her present state, as to her decays.

First, As to her descent, she was from Abraham, [by] the sons of Jacob, a people that God singled out from the rest of the nations, to set his love upon them.

Secondly, As to her preference or exaltation, she was the place of God's worship, and that which had in and with her the special tokens and signs of God's favour and presence, above any other people in the world. Hence, the tribes went up to Jerusalem to worship; there was God's house, God's high-priest, God's sacrifices accepted, and God's eye, and God's heart perpetually (Psa 76:1,2, 122; 1 Kings 9:3). But,

Thirdly, We are to consider Jerusalem also in her decays; for, as she is so considered, she is the proper object of our text, as will be further showed by and by.

Jerusalem, as I told you, was the place and seat of God's worship, but now decayed, degenerated, and apostatized.2 The Word, the rule of worship, was rejected of them, and in its place they had put and set up their own traditions: they had rejected, also, the most weighty ordinances, and put in the room thereof their own little things (Matt 15; Mark 7). Jerusalem was therefore now greatly backslidden, and become the place where the truth and true religion were much defaced.

It was also now become the very sink of sin and seat of hypocrisy, and gulf where true religion was drowned. Here also now reigned presumption, and groundless confidence in God, which is the bane of souls. Amongst its rulers, doctors, and leaders, envy, malice, and blasphemy vented itself against the power of godliness, in all places where it was espied; as also against the promoters of it; yea, their Lord and Maker could not escape them.

In a word, Jerusalem was now become the shambles, the very slaughter-shop for saints. This was the place wherein the prophets, Christ, and his people, were most horribly persecuted and murdered. Yea, so hardened at this time was this Jerusalem in her sins, that she feared not to commit the biggest, and to bind herself, by wish, under the guilt and damning evil of it; saying, when she had murdered the Son of God, 'His blood be on us, and on our children.' And though Jesus Christ did, both by doctrine, miracles, and holiness of life, seek to put a stop to their villanies, yet they shut their eyes, stopped their ears, and rested not, till, as was hinted before, they had driven him out of the world. Yea, that they might, if possible, have extinguished his name, and exploded his doctrine out of the world, they, against all argument, and in despite of heaven, its mighty hand, and undeniable proof of his resurrection, did hire soldiers to invent a lie, saying, his disciples stole him away from the grave; on purpose that men might not count him the Saviour of the world, nor trust in him for the remission of sins. They were, saith Paul, contrary to all men: for they did not only shut up the door of life against themselves, but forbade that it should be opened to any else. 'Forbidding us,' saith he, 'to speak to the Gentiles, that they might be saved, to fill up their sins alway' (1 Thess 2:14-16; Matt 23:35; 15:7-9; Mark 7:6-8; Matt 3:7-9; John 8:33,41; Matt 27:18; Mark 3:30; Matt 23:37; Luke 13:33,34; Matt 27:25; 20:11-16).

This is the city, and these are the people; this is their character, and these are their sins: nor can there be produced their parallel in all this world. Nay, what world, what people, what nation, for sin and transgression, could or can be compared to Jerusalem? especially if you join to the matter of fact the light they sinned against, and the patience which they abused. Infinite was the wickedness upon this account which they committed.

After all their abusings of wise men, and prophets, God sent unto them John Baptist, to reduce them, and then his Son, to redeem them; but they would be neither reduced nor redeemed, but persecuted both to the death. Nor did they, as I said, stop here; the holy

apostles they afterwards persecuted also to death, even so many as they could; the rest they drove from them unto the utmost corners.

SECOND, I come not to show you what it was to preach the gospel to them. It was, saith Luke, to preach to them 'repentance and remission of sins' in Christ's name; or, as Mark has it, to bid them 'repent and believe the gospel' (Mark 1:15). Not that repentance is a cause of remission, but a sign of our hearty reception thereof. Repentance is therefore here put to intimate, that no pretended faith of the gospel is good that is not accompanied with it; and this he doth on purpose, because he would not have them deceive themselves: for with what faith can he expect remission of sins in the name of Christ, that is not heartily sorry for them? Or how shall a man be able to give to others a satisfactory account of his unfeigned subjection to the gospel, that yet abides in his impenitency?

Wherefore repentance is here joined with faith, in the way of receiving the gospel. Faith is that without which it cannot be received at all; and repentance that without which it cannot be received unfeignedly. When, therefore, Christ says, he would have a repentance and remission of sins preached in his name among all nations, it is as much as to say, I will that all men everywhere be sorry for their sins, and accept of mercy at God's hand through me, lest they fall under his wrath in the judgment; for, as I have said, without repentance, what pretence soever men have of faith, they cannot escape the wrath to come. Wherefore Paul said, God commands 'all men everywhere to repent,' (in order to their salvation): 'because he hath appointed a day, in the which he shall judge the world in righteousness by that man whom he hath ordained' (Acts 17:31).

And now, to come to this clause, 'Beginning at Jerusalem'; that is, that Christ would have Jerusalem have the first offer of the gospel. 1. This cannot be so commanded because they had now any more right, of themselves, thereto, than had any of the nations of the world; for their sins had divested them of all self-deservings. 2. Nor yet because they stood upon the advance-ground with the worst of the sinners of the nations; nay, rather, the sinners of the nations had the advance-ground of them: for Jerusalem was, long before she had added this iniquity to her sin, worse than the very nations that God cast out before the children of Israel (2 Chron 33). 3. It must, therefore, follow, that this cause, 'Beginning at Jerusalem,' was put into this commission of mere grace and compassion, even from the overflowings of the bowels of mercy; for indeed they were the worst, and so in the most deplorable condition of any people under the heavens.3

Whatever, therefore, their relation was to Abraham, Isaac, or Jacob—however they formerly had been the people among whom God had placed his name and worship, they were now degenerated from God, more than the nations were from their idols, and were become guilty of the highest sins which the people of the world were capable of committing. Nay, none can be capable of committing of such pardonable sins as they committed against their God, when they slew his Son, and persecuted his name and Word.

[DOCTRINE.]

From these words, therefore, thus explained, we gain this observation:—That Jesus Christ. would have mercy offered, in the first place, to the biggest sinners

That these Jerusalem sinners were the biggest sinners that ever were in the world, I think none will deny, that believes that Christ was the best man that ever was in the world, and also was their Lord God. And that they were to have the first offer of his grace, the text is as clear as the sun; for it saith, 'Beginning at Jerusalem.' 'Preach,'

saith he, 'repentance and remission of sins' to the Jerusalem sinners: to the Jerusalem sinners in the first place. One would a-thought, since the Jerusalem sinners were the worst and greatest sinners, Christ's greatest enemies, and those that not only despised his person, doctrine, and miracles, but that, a little before, had had their hands up to the elbows in his heart's blood, that he should rather have said, Go into all the world, and preach repentance and remission of sins among all nations; and, after that, offer the same to Jerusalem; yea, it had been infinite grace if he had said so. But what grace is this, or what name shall we give it, when he commands that this repentance and remission of sins, which is designed to be preached in all nations, should first be offered to Jerusalem; in the first place to the worst of sinners!

Nor was this the first time that the grace, which was in the heart of Christ, thus showed itself to the world. For while he was yet alive, even while he was yet in Jerusalem, and perceived, even among these Jerusalem sinners, which was the most vile among them, he still, in his preaching, did signify that he had a desire that the worst of these worst should, in the first place, come unto him. The which he showeth, where he saith to the better sort of them, 'The publicans and the harlots go into the kingdom of God before you' (Matt 21:31). Also when he compared Jerusalem with the sinners of the nations, then he commands that the Jerusalem sinners should have the gospel at present confined to them. 'Go not,' saith he, 'into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel' (Matt 10:5,6; 23:37). But go rather to them, for they were in the most fearful plight. These, therefore, must have the cream of the gospel, namely, the first offer thereof, in his lifetime; yea, when he departed out of the world, he left this as part of his last will with his preachers, that they also should offer it first to Jerusalem. He had a mind, a careful mind, as it seems, to privilege the worst of sinners with the fist offer of mercy, and to take from among them a people, to be the first fruits unto God and to the Lamb.

The 15th of Luke also is famous for this, where the Lord Jesus takes more care, as appears there by three parables, for the lost sheep, lost groat, and the prodigal son, than for the other sheep, the other pence, or for the son that said he had never transgressed; yea, he shows that there is joy in heaven, among the angels of God, at the repentance of one sinner, more than over ninety and nine just persons which need no repentance. After this manner, therefore, the mind of Christ was set on the salvation of the biggest sinners in his lifetime. But join to this, this clause, which he carefully put into the apostles' commission to preach, when he departed hence to the Father, and then you shall see that his heart was vehemently set upon it; for these were part of his last words with them, Preach my gospel to all nations, but that you begin at Jerusalem. Nor did the apostles overlook this clause when their Lord was gone into heaven; they went first to them of Jerusalem, and preached Christ's gospel to them; they abode also there for a season and time, and preached it to nobody else, for they had regard to the commandment of their Lord. And it is to be observed, namely, that the first sermon which they preached after the ascension of Christ, it was preached to the very worst of these Jerusalem sinners, even to those that were the murderers of Jesus Christ (Acts 2:23), for these are part of the sermon: 'Ye took him, and by wicked hands have crucified and slain him.' Yea, the next sermon, and the next, and also the next to that, was preached to the self-same murderers, to the end they might be saved (Acts 3:14-16; 4:10,11; 5:30; 7:52).

But we will return to the first sermon that was preached to these Jerusalem sinners, by which will be manifest more than great grace, if it be duly considered. For after that

Peter, and the rest of the apostles, had, in their exhortation, persuaded these wretches to believe that they had killed the Prince of life; and after they had duly fallen under the guilt of their murder, saying, 'Men and brethren, what shall we do?' he replies, by an universal tender to them all in general, considering them as Christ's killers, that if they were sorry for what they had done, and would be baptized for the remission of their sins in his name, they should receive the gift of the Holy Ghost (Acts 2:37,38).

This he said to them all, though he knew that they were such sinners. Yea, he said it without the least stick or stop, or pause of spirit, as to whether he had best to say so or no. Nay, so far off was Peter from making an objection against one of them, that, by a particular clause in his exhortation, he endeavours, that not one of them may escape the salvation offered. 'Repent,' saith he, 'and be baptized every one of you.' I shut out never an one of you; for I am commanded by my Lord to deal with you, as it were, one by one, by the word of his salvation. But why speaks he so particularly? Oh! there were reasons for it. The people with whom the apostles were now to deal, as they were murderers of our Lord, and to be charged in the general with his blood, so they had their various and particular acts of villany in the guilt thereof, now lying upon their consciences. And the guilt of these, their various and particular acts of wickedness, could not, perhaps, be reached to a removal thereof but by this particular application. Repent, every one of you; be baptized, every one of you, in his name, for the remission of sins, and you shall, every one of you, receive the gift of the Holy Ghost.

Objector. 'But I was one of them that plotted to take away his life. May I be saved by him?'

Peter. Every one of you.

Objector. 'But I was one of them that bare false witness against him. Is there grace for me?'

Peter. For every one of you.

Objector. 'But I was one of them that cried out, Crucify him, crucify him; and desired that Barabbas, the murderer, might live, rather than him. What will become of me, think you?'

Peter. I am to preach repentance and remission of sins to every one of you, says Peter.

Objector. 'But I was one of them that did spit in his face when he stood before his accusers. I also was one that mocked him, when in anguish he hanged bleeding on the tree. Is there room for me?'

Peter. For every one of you, says Peter.

Objector. 'But I was one of them that, in his extremity, said, Give him gall and vinegar to drink. Why may not I expect the same when anguish and guilt is upon me?'

Peter. Repent of these your wickednesses, and here is remission of sins for every one of you.

Objector. 'But I railed on him, I reviled him, I hated him, I rejoiced to see him mocked at by others. Can there be hope for me?'

Peter. There is, for every one of you. 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Oh! what a blessed 'Every one of you,' is here! How willing was Peter, and the Lord Jesus, by his ministry, to catch these murderers with the word of the gospel, that they might be made monuments of the grace of God! How unwilling, I say, was he, that any of these should escape the hand of mercy! Yea, what an amazing wonder is it to think, that above all the world, and above everybody in it, these should have the first offer of mercy! 'Beginning at Jerusalem.'

But was there not something of moment in this clause of the commission? Did not

Peter, think you, see a great deal in it, that he should thus begin with these men, and thus offer, so particularly, this grace to each particular man of them?
But, as I told you, this is not all; these Jerusalem sinners must have this offer again and again; every one of them must be offered it over and over. Christ would not take their first rejection for a denial, nor their second repulse for a denial; but he will have grace offered once, and twice, and thrice, to these Jerusalem sinners. Is not this amazing grace? Christ will not be put off. These are the sinners that are sinners indeed. They are sinners of the biggest sort; consequently, such as Christ can, if they convert and be saved, best serve his ends and designs upon. Of which more anon.
But what a pitch of grace is this! Christ is minded to amaze the world, and to show that he acteth not like the children of men. This is that which he said of old, 'I will not execute the fierceness of my wrath, I will not return to destroy Ephraim; for I am God and not man' (Hosea 11:9).5 This is not the manner of men; men are shorter winded; men are soon moved to take vengeance, and to right themselves in a way of wrath and indignation. But God is full of grace, full of patience, ready to forgive, and one that delights in mercy. All this is seen in our text. The biggest sinners must first be offered mercy; they must, I say, have the cream of the gospel offered unto them.
But we will a little proceed. In the third chapter we find, that they who escaped converting by the first sermon, are called upon again to accept of grace and forgiveness, for their murder committed upon the Son of God. You have killed, yea, 'ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life.' Mark, he falls again upon the very men that actually were, as you have it in the chapters following, his very betrayers and murderers (Acts 3:14,15), as being loath that they should escape the mercy of forgiveness: and exhorts them again to repent, that their sins might 'be blotted out'(verse 19,20).
Again, in the fourth chapter, he charges them afresh with this murder (verse 10), but withal tells them salvation is in no other. Then, like a heavenly decoy, he puts himself also among them, to draw them the better under the net of the gospel; saying, 'There is none other name under heaven given among men, whereby we must be saved' (verse 12).
In the fifth chapter, you find them railing at him, because he continued preaching among them salvation in the name of Jesus. But he tells them, that that very Jesus whom they had slain and hanged on a tree, him God had raised up, and exalted 'to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins' (verse 29-31). Still insinuating, that though they had killed him, and to this day rejected him, yet his business was to bestow upon them repentance and forgiveness of sins.
'Tis true, after they began to kill again, and when nothing but killing would serve their turn, then they that were scattered abroad went everywhere preaching the word. Yet even some of them so hankered after the conversion of the Jews, that they preached the gospel only to them. Also the apostles still made their abode at Jerusalem, in hopes that they might let down their net for another draught of these Jerusalem sinners.
Neither did Paul and Barnabas, who were the ministers of God to the Gentiles, but offer the gospel, in the first place, to those of them that, for their wickedness, were scattered, like vagabonds, among the nations; yea, and when they rendered rebellion and blasphemy for their service and love, they replied it was necessary that the word of God should first have been spoken to them (Acts 1:8; 13:46,47).
Nor was this their preaching unsuccessful among these people: but the Lord Jesus so wrought with the word thus spoken, that thousands of them came flocking to him for mercy. Three thousand of them closed with him at the first; and, afterwards, two

thousand more; for now they were in number about five thousand; whereas, before sermons were preached to these murderers, the number of the disciples was not above 'a hundred and twenty' (Acts 1:15; 2:41; 4:4).

Also among these people that thus flocked to him for mercy, there was a 'great company of the priests' (Acts 6:7). Now, the priests were they that were the greatest of these biggest sinners; they were the ringleaders, they were the inventors and ringleaders in the mischief. It was they that set the people against the Lord Jesus, and that were the cause why the uproar increased, until Pilate had given sentence upon him. 'The chief priests and elders,' says the text, 'persuaded (the people) the multitude, that they should ask Barabbas, and destroy Jesus' (Matt 27:20). And yet, behold the priests, yea, a great company of the priests, became obedient to the faith.6

Oh, the greatness of the grace of Christ, that he should be thus in love with the souls of Jerusalem sinners! that he should be thus delighted with the salvation of the Jerusalem sinners! that he should not only will that his gospel should be offered them, but that it should be offered unto them first, and before other sinners were admitted to a hearing of it. 'Begin at Jerusalem.'

Was this doctrine well believed, where would there be a place for a doubt, or a fear of the damnation of the soul, if the sinner be penitent, how bad a life soever he has lived, how many soever in number are his sins? But this grace is hid from the eyes of men; the devil hides it from them; for he knows it is alluring, he knows it has an attracting virtue in it; for this is it that, above all arguments, can draw the soul to God. I cannot help it, but must let drop another word. The first church, the Jerusalem church, from whence the gospel was to be sent into all the world, was a church made up of Jerusalem sinners. These great sinners were here the most shining monuments of the exceeding grace of God.

Thus, you see, I have proved the doctrine; and that not only by showing you that this was the practice of the Lord Jesus Christ in his lifetime, but his last will when he went up to God; saying, Begin to preach at Jerusalem. Yea, it is yet further manifested, in that when his ministers first began to preach there, he joined his power to the word, to the converting of thousands of his betrayers and murderers, and also many of the ringleading priests, to the faith.

I shall now proceed, and shall show you, FIRST, The reasons of the point. SECOND, And then make some application of the whole.

[THE REASONS OF THE POINT.]

The observation, you know, is this: Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners: 'Preach repentance, and remission of sins, in my name, among all nations, beginning at Jerusalem.'

The reasons of the point are:—

First, Because the biggest sinners have most need thereof.

He that has most need, reason says, should be helped first. I mean, when a helping hand is offered, and now it is; for the gospel of the grace of God is sent to help the world (Act 16:9). But the biggest sinner has most need. Therefore, in reason, when mercy is sent down from heaven to men, the worst of men should have the first offer of it. 'Begin at Jerusalem.' This is the reason which the Lord Christ himself renders, why, in his lifetime, he left the best, and turned him to the worst; why he sat so loose from the righteous, and stuck so close to the wicked. 'The whole,' saith he, 'have no need of the physician, but the sick. I came not to call the righteous, but the sinners to repentance' (Mark 2:15-17).7

Above, you read that the scribes and Pharisees said to his disciples, 'How is it that he

eateth and drinketh with publicans and sinners?' Alas! they did not know the reason; but the Lord renders them one, and such an one as is both natural and cogent, saying, These have need, most need. Their great necessity requires that I should be most friendly, and show my grace first to them.

Not that the other were sinless, and so had no need of a Saviour; but the publicans and their companions were the biggest sinners; they were, as to view, worse than the scribes; and, therefore, in reason, should be helped first, because they had most need of a Saviour.

Men that are at the point to die, have more need of the physician than they that are but now and then troubled with a heart-fainting qualm. The publicans and sinners were, as it were, in the mouth of death; death was swallowing of them down:8 and, therefore, the Lord Jesus receives them first; offers them mercy first. 'The whole have no need of the physician, but the sick. I came not to call the righteous, but the sinners to repentance.' The sick, as I said, is the biggest sinner, whether he sees his disease or not. He is stained from head to foot, from heart to life and conversation. This man, in every man's judgment, has the most need of mercy. There is nothing attends him from bed to board, and from board to bed again, but the visible characters, and obvious symptoms, of eternal damnation. This, therefore, is the man that has need, most need; and, therefore, in reason, should be helped in the first place. Thus it was with the people concerned in the text; they were the worst of sinners, Jerusalem sinners, sinners of the biggest size; and, therefore, such as had the greatest need; wherefore they must have mercy offered to them, before it be offered to anywhere else in the world. 'Begin at Jerusalem,' offer mercy first to a Jerusalem sinner. This man has most need, he is furthest from God, nearest to hell, and so one that has most need. This man's sins are in number the most, in cry the loudest, in weight the heaviest, and, consequently, will sink him soonest; wherefore he has most need of mercy. This man is shut up in Satan's hand, fastest bound in the cords of his sins: one that justice is whetting his sword to cut off; and, therefore, has most need, not only of mercy, but that it should be extended to him in the first place.

But a little further to show you the true nature of this reason, to wit, That Jesus Christ would have mercy offered, in the first place, to the biggest sinners.

First, Mercy ariseth from the bowels and compassion, from pity, and from a feeling of the condition of those in misery. 'In his love, and in his pity, he redeemed them.' And again, 'The Lord is pitiful, very pitiful, and of tender mercy' (Isa 63:9; James 5:11). Now, where pity and compassion is, there is yearning of bowels; and where there is that, there is a readiness to help. And, I say again, the more deplorable and dreadful the condition is, the more directly doth bowels and compassion turn themselves to such, and offer help and deliverance. All this flows from our first scripture proof, I came to call them that have need; to call them first, while the rest look on and murmur.

'How shall I give thee up, Ephraim?' Ephraim was a revolter from God, a man that had given himself up to devilism; a company of men, the ten tribes that worshipped devils, while Judah kept with his God. But 'how shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? [and yet thou art worse than they, nor has Samaria committed half thy sins (Eze 16:46-51)] Mine heart is turned within me, my repentings are kindled together' (Hosea 11:8). But where do you find that ever the Lord did thus rowl9 in his bowels for and after any self-righteous man? No, no; they are the publicans and harlots, idolaters and Jerusalem sinners, for whom his bowels thus yearn and tumble about within him: for, alas! poor worms, they have most need of mercy.

Had not the good Samaritan more compassion for that man that fell among thieves (though that fall was occasioned by his going from the place where they worshipped God, to Jericho, the cursed city), than we read he had for any other besides? His wine was for him, his oil was for him, his beast for him; his penny, his care, and his swaddling bands for him; for, alas! wretch, he had most need (Luke 10:30-35).
Zaccheus the publican, the chief of the publicans, one that had made himself the richer by wronging of others; the Lord at that time singled him out from all the rest of his brother publicans, and that in the face of many Pharisees, and proclaimed in the audience of them all, that that day salvation was come to his house (Luke 19:1-8).
The woman, also, that had been bound down by Satan for eighteen years together, his compassions putting him upon it, he loosed her, though those that stood by snarled at him for so doing (Luke 13:11-13).
And why the woman of Sarepta, and why Naaman the Syrian, rather than widows and lepers of Israel, but because their conditions were more deplorable; for that they were most forlorn, and furthest from help (Luke 4:25,27).
But I say, why all these, thus named? Why have we not a catalogue of some holy men that were so in their own eyes, and in the judgment of the world? Alas! if, at any time, any of them are mentioned, how seemingly coldly doth the record of scripture present them to us? Nicodemus, a night professor, and Simon the Pharisee, with his fifty pence, and their great ignorance of the methods of grace, we have now and then touched upon.
Mercy seems to be out of its proper channel when it deals with self-righteous men; but then it runs with a full stream when it extends itself to the biggest sinners. As God's mercy is not regulated by man's goodness, nor obtained by man's worthiness, so not much set out by saving of any such. But more of this anon.
And here let me ask my reader a question: Suppose that, as thou art walking by some pond side, thou shouldst espy in it four or five children, all in danger of drowning, and one in more danger than all the rest; judge which has most need to be helped out first? I know thou wilt say, he that is nearest drowning. Why, this is the case; the bigger sinner, the nearer drowning; therefore, the bigger sinner, the more need of mercy; yea, of help, by mercy, in the first place. And to this our text agrees, when it saith, 'Beginning at Jerusalem.' Let the Jerusalem sinner, says Christ, have the first offer, the first invitation, the first tender of my grace and mercy; for he is the biggest sinner, and so has most need thereof.
Second, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because when they, any of them, receive it, it redounds most to the fame of his name.
Christ Jesus, as you may perceive, has put himself under the term of a physician, a doctor for curing of diseases; and you know that applause and fame are things that physicians much desire. That is it that helps them to patients; and that, also, that will help their patients to commit themselves to their skill, for cure, with the more confidence and repose of spirit. And the best way for a doctor or physician to get himself a name, is, in the first place, to take in hand, and cure, some such as all others have given up for lost and dead. Physicians get neither name nor fame by pricking of wheals,10 or picking out thistles, or by laying of plasters to the scratch of a pin; every old woman can do this. But if they would have a name and a fame, if they will have it quickly, they must, as I said, do some great and desperate cures. Let them fetch one to life that was dead; let them recover one to his wits that was mad; let them make one that was born blind to see; or let them give ripe wits to a fool: these are notable cures,

and he that can do thus, and if he doth thus first, he shall have the name and fame he desires; he may lie a-bed till noon.

Why, Christ Jesus forgiveth sins for a name, and so begets for himself a good report in the hearts of the children of men. And, therefore, in reason he must be willing, as, also, he did command, that his mercy should be offered first to the biggest sinners. I will forgive their sins, iniquities, and transgressions, says he, 'And it shall be to me a name of joy, a praise and an honour, before all the nations of the earth' (Jer 33:8,9).

And hence it is, that, at his first appearing, he took upon him to do such mighty works; he got a fame thereby, he got a name thereby (Matt 4:23,24).

When Christ had cast the legion of devils out of the man of whom you read (Mark 5), he bid him go home to his friends, and tell it. 'Go home,' saith he, 'to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee' (Mark 5:19). Christ Jesus seeks a name, and desireth a fame in the world; and, therefore, or the better to obtain that, he commands that mercy should first be proffered to the biggest sinners; because, by the saving of one of them, he makes all men marvel. As it is said of the man last mentioned, whom Christ cured towards the beginning of his ministry. 'And he departed,' says the text, 'and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel' (Mark 5:20).

When John told Christ, that they saw one casting out devils in his name, and they forbade him, because he followed not with them, what is the answer of Christ? 'Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me' (Mark 9:39). No; they will rather cause his praise to be heard, and his name to be magnified, and so put glory on the head of Christ.

But we will follow, a little, our metaphor. Christ, as I said, has put himself under the term of a physician; consequently, he desireth that his fame, as to the salvation of sinners, may spread abroad, that the world may see what he can do. And to this end, has not only commanded that the biggest sinners should have the first offer of his mercy, but has, as physicians do,11 put out his bills, and published his doings, that things may be read and talked of. Yea, he has, moreover, in these, his blessed bills, the holy scriptures I mean, inserted the very names of persons, the places of their abode, and the great cures that, by the means of his salvation, he has wrought upon them to this very end. Here is, Item, such an one, by my grace and redeeming blood, was made a monument of everlasting life; and such an one, by my perfect obedience, became an heir of glory. And then he produceth their names. Item, I saved Lot from the guilt and damnation that he had procured for himself by his incest. Item, I saved David from the vengeance that belonged to him for committing of adultery and murder. Here is, also, Solomon, Manasseh, Peter, Magdalene, and many others, made mention of in this book. Yea, here are their names, their sins, and their salvations recorded together, that you may read and know what a Saviour he is, and do him honour in the world. For why are these things thus recorded, but to show to sinners what he can do, to the praise and glory of his grace? And it is observable, as I said before, we have but very little of the salvation of little sinners mentioned in God's book, because that would not have answered the design, to wit, to bring glory and fame to the name of the Son of God.

What should be the reason, think you, why Christ should so easily take a denial of the great ones that were the grandeur of the world, and struggle so hard for hedge-creepers12 and highwaymen, as that parable seems to import he doth, but to show forth the riches of the glory of his grace, to his praise? (Luke 14). This, I say, is one reason, to be sure. They that had their grounds, their yoke of oxen, and their marriage

joys, were invited to come; but they made the excuse, and that served the turn. But when he comes to deal with the worst, he saith to his servants, Go ye out and bring them in hither. 'Go out quickly-and bring in hither the poor, the maimed, the halt, and the blind.' And they did so. And he said again, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled' (Luke 14:18,19,23). These poor, lame, maimed, blind, hedge-creepers, and highwaymen, must come in, must be forced in. These, if saved, will make his merit shine.

When Christ was crucified, and hanged up between the earth and heavens, there were two thieves crucified with him; and, behold, he lays hold of one of them, and will have him away with him to glory. Was not this a strange act, and a display of unthought-of grace? Were there none but thieves there, or were the rest of that company out of his reach? Could he not, think you, have stooped from the cross to the ground, and have laid hold on some honester man, if he would? Yes, doubtless. Oh! but then he would not have displayed his grace, nor so have pursued his own designs, namely, to get to himself a praise and a name; but now he has done it to purpose. For who that shall read this story, but must confess, that the Son of God is full of grace; for a proof of the riches thereof, he left behind him, when, upon the cross, he took the thief away with him to glory. Nor can this one act of his be buried; it will be talked of, to the end of the world, to his praise. 'Men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness-They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom' (Psa 145:6-12).

When the Word of God came among the conjurors and those soothsayers, that you read of (Acts 19), and had prevailed with some of them to accept of the grace of Christ, the Holy Ghost records it with a boast, for that it would redound to his praise, saying, 'Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God, and prevailed' (Acts 19:19,20). It wrenched out of the clutches of Satan some of those of whom he thought himself most sure. 'So mightily grew the Word of God.' It grew mightily, it encroached upon the kingdom of the devil. It pursued him, and took the prey; it forced him to let go his hold! It brought away captive, as prisoners taken by force of arms, some of the most valiant of his army. It fetched back from, as it were, the confines of hell, some of those that were his most trusty, and that, with hell, had been at an agreement. It made them come and confess their deeds, and burn their books before all men. 'So mightily grew the Word of God, and prevailed.' Thus, therefore, you see why Christ will have offered mercy, in the first place, to the biggest sinners; they have most need thereof; and this is the most ready way to extol his name 'that rideth upon the heavens' to our help. But, Third, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because, by their forgiveness and salvation, others, hearing of it, will be encouraged the more to come to him for life.

For the physician, by curing the most desperate at the first, doth not only get himself a name, but begets encouragement in the minds of other diseased folk to come to him for help. Hence you read of our Lord, that after, through his tender mercy, he had cured many of great diseases, his fame was spread abroad: 'They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and

Decapolis, and Jerusalem, and Judea, and from beyond Jordan' (Matt 4:24,25). See here, he first, by working, gets himself a fame, a name, and renown; and now men take encouragement, and bring, from all quarters, their diseased to him, being helped, by what they had heard, to believe that their diseased should be healed.

Now, as he did with those outward cures, so he does in the proffers of his grace and mercy; he proffers that, in the first place, to the biggest sinners, that others may take heart to come to him to be saved. I will give you a scripture or two. I mean to show you that Christ, by commanding that his mercy should, in the first place, be offered to the biggest of sinners, has a design thereby to encourage and provoke others to come also to him for mercy. 'God,' said Paul, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' But why did he do all this? 'That in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus' (Eph 2:4-7). See, here is a design; God lets out his mercy to Ephesus of design, even to show to the ages to come the exceeding riches of his grace, in his kindness to them through Christ Jesus. And why, to show, by these, the exceeding riches of his grace to the ages to come, through Christ Jesus? But to allure them, and their children also to come to him, and to partake the same grace through Christ Jesus?13

But what was Paul, and the Ephesian sinners? (of Paul we will speak anon.) These Ephesian sinners, they were men dead in sins; men that walked according to the dictates and motions of the devil; worshippers of Diana, that effeminate goddess; men far off from God, aliens and strangers to all good things; such as were far off from that, as I said, and, consequently, in a most deplorable condition. As the Jerusalem sinners were of the highest sort among the Jews, so these Ephesian sinners were of the highest sort among the Gentiles (Eph 2:1-3,11,12; Acts 19:35). Wherefore, as by the Jerusalem sinners, in saving them first, he had a design to provoke others to come to him for mercy, so the same design is here set on foot again, in his calling and converting the Ephesian sinners, 'That in the ages to come he might show the exceeding riches of his grace,' says he, 'in his kindness towards us through Christ Jesus.' There is yet one hint behind. It is said that God saved these 'for his great love'; that is, as I think, for the setting forth, for the commendation of his love, for the advance of his love, in the hearts and minds of them that should come after. As who should say, God has had mercy upon, and been gracious to you, that he might show to others, for their encouragement, that they have ground to come to him to be saved. When God saves one great sinner, it is to encourage another great sinner to come to him for mercy.

He saved the thief, to encourage thieves to come to him for mercy; he saved Magdalene, to encourage other Magdalenes to come to him for mercy; he saved Saul, to encourage Sauls to come to him for mercy; and this Paul himself doth say, 'For this cause,' saith he, 'I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting' (1 Tim 1:16). How plain are the words! Christ, in saving of me, has given to the world a pattern of his grace, that they might see, and believe, and come, and be saved; that they that are to be born hereafter might believe on Jesus Christ to life everlasting.

But what was Paul? Why, he tells you himself; I am, says he, the chief of sinners. I was, says he, a blasphemer, a persecutor, an injurious person; but I obtained mercy (1 Tim 1:13,14). Ay, that is well for you, Paul; but what advantage have we thereby? Oh, very much, saith he; for, 'for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting' (verse 16). Thus, therefore, you see that this third reason is of strength; namely, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, because, by their forgiveness and salvation, others, hearing of it, will be encouraged the more to come to him for mercy. It may well, therefore, be said to God, Thou delightest in mercy, and mercy pleases thee (Micah 7:18).

But who believes that this was God's design in showing mercy of old—namely, that we that come after might take courage to come to him for mercy; or that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, to stir up others to come to him for life? This is not the manner of men, O God! But David saw this betimes; therefore he makes this one argument with God, that he would blot out his transgressions, that he would forgive his adultery, his murders, and horrible hypocrisy. Do it, O Lord, saith he, do it, and 'then will I teach transgressors thy ways, and sinners shall be converted unto thee' (Psa 2:7-13). He knew that the conversion of sinners would be a work highly pleasing to God, as being that which he had designed before he made mountain or hill: wherefore he comes, and he saith, Save me, O Lord; if thou wilt but save me, I will fall in with thy design; I will help to bring what sinners to thee I can. And, Lord, I am willing to be made a preacher myself, for that I have been a horrible sinner; wherefore, if thou shalt forgive my great transgressions, I shall be a fit man to tell of thy wondrous grace to others. Yea, Lord, I dare promise, that if thou wilt have mercy upon me, it shall tend to the glory of thy grace, and also to the increase of thy kingdom; for I will tell it, and sinners will hear on't. And there is nothing so suiteth with the hearing sinner as mercy; and to be informed that God is willing to bestow it upon him. 'I will teach transgressors thy ways; and sinners shall be converted unto thee.'

Nor will Christ Jesus miss of his design in proffering of mercy, in the first place, to the biggest sinners. You know what work the Lord, by laying hold of the woman of Samaria, made among the people there. They knew that she was a town sinner, an adulteress; yea, one that, after the most audacious manner, lived in uncleanness with a man that was not her husband. But when she, from a turn upon her heart, went into the city, and said to her neighbours, 'Come,' Oh, how they came! how they flocked out of the city to Jesus Christ! 'Then they went out of the city, and came to him.' 'And many of the Samaritans of that city (people, perhaps, as bad as herself) believed on him for the saying of the woman, which testified, He told me all that ever I did' (John 4:39). That word, 'He told me all that ever I did,' was a great argument with them; for by that they gathered, that though he knew her to be vile, yet he did not despise her, nor refuse to show how willing he was to communicate his grace unto her; and this fetched over, first

her, then them.

This woman, as I said, was a Samaritan sinner, a sinner of the worst complexion; for the Jews abhorred to have ought to do with them (verse 9), wherefore none more fit than she to be made one of the decoys of heaven, to bring others of these Samaritan wild-fowls under the net of the grace of Christ; and she did the work to purpose. Many, and many more of the Samaritans believed on him (verse 40-42). The heart of man, though set on sin, will, when it comes once to a persuasion that God is willing to have mercy upon us, incline to come to Jesus Christ for life. Witness those turn-aways from God that you also read of in Jeremiah; for after they had heard, three or four times over, that God had mercy for backsliders, they broke out, and said, 'Behold, we come unto thee; for thou art the Lord our God.' (Jer 3:22); or, as those in Hosea did, 'For in thee the fatherless findeth mercy' (Hosea 14:1-3).

Mercy, and the revelation thereof, is the only antidote against sin. 'Tis of a thawing nature; 'twill loose the heart that is frozen up in sin; yea, 'twill make the unwilling willing to come to Jesus Christ for life. Wherefore, do you think, was it that Jesus Christ told the adulterous woman, and that before so many sinners, that he had not condemned her, but to allure her, with them there present, to hope to find favour at his hands? As he also saith, in another place, 'I came not to judge, but to save the world.' For might they not thence most rationally conclude, that if Jesus Christ had rather save than damn an harlot, there was encouragement for them [although great sinners] to come to him for mercy.

I heard once a story from a soldier, who, with his company, had laid siege against a fort, that so long as the besieged were persuaded their foes would show them no favour, they fought like madmen; but when they saw one of their fellows taken, and received to favour, they all came tumbling down from their fortress, and delivered themselves into their enemies' hands. I am persuaded, did men believe that there is that grace and willingness in the heart of Christ to save sinners, as the Word imports there is, they would come tumbling into his arms: but Satan has blinded their minds that they cannot see this thing. Howbeit, the Lord Jesus has, as I said, that others might take heart and come to him, given out a commandment, that mercy should, in the first place, be offered to the biggest sinners. 'Begin,' saith he, 'at Jerusalem'; and thus I end the third reason.

Fourth, Jesus Christ would have mercy offered, in the first place, to biggest sinners, because that is the way, if they receive it, most to weaken the kingdom of Satan, and to keep it lowest in every age of the world.

The biggest sinners, they are Satan's colonels and captains, the leaders of his people, and they that most stoutly make head against the Son of God. Wherefore, let these first be conquered, and his kingdom will be weak. When Ishbosheth had lost his Abner, the kingdom was made weak, nor did he sit but tottering then upon his throne. So, when Satan loseth his strong men, them that are mighty to work iniquity, and dexterous to manage others in the same, then is his kingdom weak (2 Sam 3). Therefore, I say, Christ, and doth offer mercy, in the first place, to such, the more to weaken his kingdom. Christ Jesus was glad to see Satan fall like lightning from heaven; that is, suddenly, or head-long; and it was, surely, by casting of him out of strong possession, and by recovering of some notorious sinners out of his clutches (Luke 10:17-19).

Samson, when he would pull down the Philistines' temple, took hold of the two main pillars of it, and, breaking them, down came the house. Christ came to destroy the works of the devil, and to destroy by converting grace, as well as by redeeming blood. Now, sin swarms, and lieth by legions, and whole armies, in the souls of the biggest

sinners, as in garrisons;14 wherefore, the way, the most direct way, to destroy it, is first to deal with such sinners by the word of his gospel, and by the merits of his passion. For example, though I shall give you but a homely one; suppose a family to be very lousy, and one or two of the family to be in chief the breeders, the way, the quickest way, to clean that family, or at least to weaken the so swarming of those vermin, is, in the first place, to sweeten the skin, head, and clothes of the chief breeders; and then, though all the family should be apt to breed them, the number of them, and so the greatness of that plague there, will be the more impaired. Why, there are some people that are in chief the devil's sin-breeders in the towns and places where they live. The place, town, or family where they live, must needs be horribly lousy, and, as it were, eaten up with vermin. Now, let the Lord Jesus, in the first place, cleanse these great breeders, and there will be given a nip to those swarms of sins that used to be committed in such places throughout the town, house, or family, where such sin-breeding persons used to be.

I speak by experience. I was one of these lousy ones, one of these great sin-breeders; I infected all the youth of the town where I was born, with all manner of youthful vanities. The neighbours counted me so; my practice proved me so: wherefore Christ Jesus took me first; and taking me first, the contagion was much allayed all the town over. When God made me sigh, they would hearken, and inquiringly say, What's the matter with John? They also gave their various opinions of me; but, as I said, sin cooled, and failed, as to his full career. When I went out to seek the bread of life, some of them would follow, and the rest be put into a muse 15 at home. Yea, almost the town, at first, at times would go out to hear at the place where I found good; yea, young and old for a while had some reformation on them; also some of them, perceiving that God had mercy upon me, came crying to him for mercy too.

But what need I give you an instance of poor I; I will come to Manasseh the king. So long as he was a ringleading sinner, the great idolater, and chief for devilism, the whole land flowed with wickedness; for he made them to sin (2 Chron 33), and do worse than the heathen that dwelt round about them, or that was cast out from before them: but when God converted him, the whole land was reformed. Down went the groves, the idols, and altars of Baal, and up went true religion in much of the power and purity of it. You will say, The king reformed by power. I answer, doubtless, and by example too; for people observe their leaders; as their fathers did, so did they (2 Kings 17:41). This, therefore, is another reason why Jesus would have mercy offered, in the first place, to the biggest sinners, because that is the best way, if they receive it, most to weaken the kingdom of Satan, and to keep it poor and low.

And do you not think now, that if God would but take hold of the hearts of some of the most notorious in your town, in your family, or country, that this thing would be verified before your faces? It would, it would, to the joy of you that are godly, to the making of hell to sigh, to the great suppressing of sin, the glory of Christ, and the joy of the angels of God.16 And ministers, should, therefore, that this work might go on, take advantages to persuade with the biggest sinners to come into Christ, according to my text, and their commission, 'Beginning at Jerusalem.'

Fifth, Jesus Christ would have mercy offered, in the first place, to the biggest sinners, because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.

Hence, usually, you have some such in the first plantation of churches, or quickly upon it. Churches would do but sorrily, if Christ Jesus did not put such converts among them; they are the monuments and mirrors of mercy. The very sight of such a sinner in God's

house, yea, the very thought of him, where the sight of him cannot be had, is ofttimes greatly for the help of the faith of the feeble.

When the churches, saith Paul, that were in Judea, heard this concerning me, that he which persecuted them in time past, now preached the faith which once he destroyed, 'they glorified God in me' (Gal 1:20-24). 'Glorified God.' How is that? Why, they praised him, and took courage to believe the more in the mercy of God; for that he had had mercy on such a great sinner as he. They glorified God 'in me'; they wondered that grace should be so rich, as to take hold of such a wretch as I was; and for my sake believed in Christ the more.

There are two things that great sinners are acquainted with, when they come to divulge them to the saints, that are a great relief to their faith. 1. The contests that they usually have with the devil at their parting with him. 2. Their knowledge of his secrets in his workings.

1. For first, The biggest sinners17 have usually great contests with the devil at their partings; and this is an help to saints: for ordinary saints find afterwards what the vile ones find at first, but when, at the opening of hearts, the one finds himself to be as the other—the one is a comfort to the other. The lesser sort of sinners find but little of this, till after they have been some time in profession; but the vile man meets with his at the beginning. Wherefore he, when the other is down, is ready to tell that he has met with the same before; for, I say, he has had it before. Satan is loath to part with a great sinner. 'What, my true servant,' quoth he, 'my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know, that thou has sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul his fingers with thee? It is enough to make angels blush, saith Satan, to see so vile an one knock at heaven-gates for mercy, and wilt thou be so abominably bold to do it?' 18 Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the while charge to be true, says the other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers; yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in his house for me, and for joy that I was come home unto him. O blessed be God for grace (says the other), for then, I hope, there is favour for me. Yea, as I told you, such an one is a continual spectacle in the church, for every one by to behold God's grace and wonder by.

2. And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of his Word, and to be annoyed with devilish blasphemies; none more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and comfort the other.

I might also here tell you of the contests and battles that such are engaged in, wherein they find the buffetings of Satan, above any other of the saints. At which time Satan assaults the soul with darkness, fears, frightful thoughts of apparitions; now they sweat, pant, cry out, and struggle for life. The angels now come down to behold the sight, and rejoice to see a bit of dust and ashes to overcome principalities and powers, and might, and dominions. But, as I said, when these come a little to be settled, they are prepared for helps for others, and are great comforts unto them. Their great sins give encouragement to the devil to assault them; and by these temptations Christ takes

advantage to make them the more helpful to the churches.
The biggest sinner, when he is converted, and comes into the church, says to them all, by his very coming in, Behold me, all you that are men and women of a low and timorous spirit, you whose hearts are narrow, for that you never had the advantage to know, because your sins are few, the largeness of the grace of God. Behold, I say, in me, the exceeding riches of his grace! I am a pattern set forth before your faces, on whom you may look and take heart. This, I say, the great sinner can say, to the exceeding comfort of all the rest. Wherefore, as I have hinted before, when God intends to stock a place with saints, and to make that place excellently to flourish with the riches of his grace, he usually begins with the conversion of some of the most notorious thereabouts, and lays them, as an example, to allure others, and to build up when they are converted. It was Paul that must go to the Gentiles, because Paul was the most outrageous of all the apostles, in the time of his unregeneracy. Yea, Peter must be he, that after his horrible fall, was thought fittest, when recovered again, to comfort and strengthen his brethren (See Luke 22:31,32).
Some must be pillars in God's house; and if they be pillars of cedar, they must stand while they are stout and sturdy sticks in the forest, before they are cut down, and planted or placed there. No man, when he buildeth his house, makes the principal parts thereof of weak or feeble timber; for how could such bear up the rest? but of great and able wood. Christ Jesus also goeth this way to work; he makes of the biggest sinners bearers and supporters to the rest. This, then, may serve for another reason, why Jesus Christ gives out in commandment, that mercy should, in the first place, be offered to the biggest sinners, because such, when converted, are usually the best helps in the church against temptations, and fittest for the support of the feeble-minded there.
Sixth, Another reason why Jesus Christ would have mercy offered, in the first place, to the biggest sinners, is, because they, when converted, are apt to love him most.
This agrees both with scripture and reason. Scripture says so. To whom much is forgiven, the same loveth much. 'To whom little is forgiven, the same loveth little' (Luke 7:47). Reason says so: for as it would be the unreasonablest thing in the world to render hatred for love, and contempt for forgiveness; so it would be as ridiculous to think, that the reception of a little kindness should lay the same obligations upon the heart to love as the reception of a great deal. I would not disparage the love of Christ; I know the least drachm of it, when it reaches to forgiveness, is great above all the world; but comparatively, there are greater extensions of the love of Christ to one than to another. He that has most sin, if. forgiven, is partaker of the greatest love, of the greatest forgiveness.
I know also, that there are some, that from this very doctrine say, 'Let us do evil that good may come'; and that turn the grace of our God into lasciviousness. But I speak not of these; these will neither be ruled by grace nor reason. Grace would teach them, if they knew it, to deny ungodly courses; and so would reason too, if it could truly sense the love of God (Titus 2:11,12; Rom 12:1).
Doth it look like what hath any coherence with reason or mercy, for a man to abuse his friend? Because Christ died for me, shall I therefore spit in his face? The bread and water that was given by Elisha to his enemies, that came into the land of Israel to take him, had so much influence upon their minds, though heathens, that they returned to their homes without hurting him; yea, it kept them from coming again in a hostile manner into the coasts of Israel (2 Kings 6:19-23).
But to forbear to illustrate, till anon. One reason why Christ Jesus shows mercy to

sinners, is, that he might obtain their love, that he may remove their base affections from base objects to himself. Now, if he loves to be loved a little, he loves to be loved much; but there is not any that are capable of loving much, save those that have much forgiven them. Hence it is said of Paul, that he laboured more than them all; to wit, with a labour of love, because he had been by sin more vile against Christ than they all (1 Cor 15). He it was that 'persecuted the church of God, and wasted it' (Gal 1:13). He of them all was the only raving bedlam against the saints. 'And being exceeding mad,' says he, 'against them, I persecuted them even unto strange cities' (Acts 26:11). This raving bedlam, that once was so, is he that now says, I laboured more than them all, more for Christ than them all. But Paul, what moved thee thus to do? The love of Christ, says he. It was not I, but the grace of God that was with me. As who should say, O grace! It was such grace to save me! It was such marvellous grace for God to look down from heaven upon me, and that secured me from the wrath to come, that I am captivated with the sense of the riches of it. Hence I act, hence I labour; for how can I otherwise do, since God not only separated me from my sins and companions, but separated all the powers of my soul and body to his service? I am, therefore, prompted on by this exceeding love to labour as I have done; yet not I, but the grace of God with me. Oh! I shall never forget his love, nor the circumstances under which I was, when his love laid hold upon me. I was going to Damascus with letters from the high-priest, to make havoc of God's people there, as I had made havoc of them in other places. These bloody letters were not imposed upon me. I went to the high-priest and desired them of him, and yet he saved me! (Acts 9:1,2). I was one of the men, of the chief men, that had a hand in the blood of his martyr Stephen; yet he had mercy upon me! When I was at Damascus, I stunk19 so horribly like a blood-sucker, that I became a terror to all thereabout. Yea, Ananias, good man, made intercession to my Lord against me; yet he would have mercy upon me, yea, joined mercy to mercy, until he had made me a monument of grace. He made a saint of me, and persuaded me that my transgressions were forgiven me.

When I began to preach, those that heard me were amazed, and said, 'Is not this he that destroyed them that called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the high-priest?' Hell doth know that I was a sinner; heaven doth know that I was a sinner; the world also knows that I was a sinner, a sinner of the greatest size; but I obtained mercy (Acts 9:20,21). Shall not this lay obligation upon me? Is not love of the greatest force to oblige? Is it not strong as death, cruel as the grave, and hotter than the coals of juniper? Hath it not a most vehement flame? Can the waters quench it? can the floods drown it? I a m under the force of it, and this is my continual cry, What shall I render to the Lord for all the benefits which he has bestowed upon me?

Aye, Paul! this is something; thou speakest like a man, like a man affected, and carried away with the love and grace of God. Now, this sense, and this affection, and this labour, giveth to Christ the love that he looks for. But he might have converted twenty little sinners, and yet not found, for grace bestowed, so much love in them all. I wonder how far a man might go among the converted sinners of the smaller size, before he could find one that so much as looked anything this way ward. Where is he that is thus under pangs of love for the grace bestowed upon him by Jesus Christ? Excepting only some few, you may walk to the world's end, and find none. But, as I said, some there are, and so there have been in every age of the church, great sinners, that have had much forgiven them; and they love much upon this account. Jesus Christ, therefore, knows what he doth, when he lays hold on the hearts of sinners of the biggest size. He

knows that such an one will love more than many that have not sinned half their sins.
I will tell you a story that I have read of Martha and Mary; the name of the book I have forgot; I mean of the book in which I found the relation; but the thing was thus:—
Martha, saith my author, was a very holy woman, much like Lazarus, her brother; but Mary was a loose and wanton creature; Martha did seldom miss good sermons and lectures, when she could come at them in Jerusalem; but Mary would frequent the house of sports, and the company of the vilest of men for lust. And though Martha had often desired that her sister would go with her to hear her preachers, yea, had often entreated her with tears to do it, yet could she never prevail; for still Mary would make her excuse, or reject her with disdain, for her zeal and preciseness in religion.
After Martha had waited long, tried many ways to bring her sister to good, and all proved ineffectual, at last she comes upon her thus: 'Sister,' quoth she, 'I pray thee go with me to the temple today, to hear one preach a sermon.' 'What kind of preacher is he?' said she. Martha replied, 'It is one Jesus of Nazareth; he is the handsomest man that ever you saw with your eyes. Oh! he shines in beauty, and is a most excellent preacher.'
Now, what does Mary, after a little pause, but goes up into her chamber, and, with her pins and her clouts,20 decks up herself as fine as her fingers could make her. This done, away she goes, not with her sister Martha, but as much unobserved as she could, to the sermon, or rather to see the preacher.
The hour and preacher being come, and she having observed whereabout the preacher would stand, goes and sets herself so in the temple, that she might be sure to have the full view of this excellent person. So he comes in, and she looks, and the first glimpse of his person pleased her. Well, Jesus addresseth himself to his sermon, and she looks earnestly on him.
Now, at that time, saith my author, Jesus preached about the lost sheep, the lost groat, and the prodigal child. And when he came to show what care the shepherd took for one lost sheep, and how the woman swept to find her piece which was lost, and what joy there was at their finding, she began to be taken by the ears, and forgot what she came about, musing what the preacher would make of it. But when he came to the application, and showed, that by the lost sheep, was meant a great sinner; by the shepherd's care, was meant God's love for great sinners; and that by the joy of the neighbours, was showed what joy there was among the angels in heaven over one great sinner that repenteth; she began to be taken by the heart. And as he spake these last words, she thought he pitched his innocent eyes just upon her, and looked as if he spake what was now said to her: wherefore her heart began to tremble, being shaken with affection and fear; then her eyes ran down with tears apace; wherefore she was forced to hide her face with her handkerchief, and so sat sobbing and crying all the rest of the sermon.
Sermon being done, up she gets, and away she goes, and withal inquired where this Jesus the preacher dined that day? and one told her, At the house of Simon the Pharisee. So away goes she, first to her chamber, and there strips herself of her wanton attire; then falls upon her knees to ask God forgiveness for all her wicked life. This done, in a modest dress she goes to Simon's house, where she finds Jesus sat at dinner. So she gets behind him, and weeps, and drops her tears upon his feet like rain, and washes them, and wipes them with the hair of her head. She also kissed his feet with her lips, and anointed them with ointment. When Simon the Pharisee perceived what the woman did, and being ignorant of what it was to be forgiven much (for he never was forgiven more than fifty pence), he began to think within himself, that he had

been mistaken about Jesus Christ, because he suffered such a sinner as this woman was, to touch him. Surely, quoth he, this man, if he were a prophet, would not let this woman come near him, for she is a town-sinner; so ignorant are all self-righteous men of the way of Christ with sinners. But, lest Mary should be discouraged with some clownish carriage of this Pharisee, and so desert her good beginnings, and her new steps which she now had begun to take towards eternal life, Jesus began thus with Simon: 'Simon,' saith he, 'I have somewhat to say unto thee. And he saith, Master, say on. There was,' said Jesus, 'a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto her, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven'(Luke 7:36-48).

Thus you have the story. If I come short in any circumstance, I beg pardon of those that can correct me. It is three or four and twenty years since I saw the book; yet I have, as far as my memory will admit, given you the relation of the matter. However, Luke, as you see, doth here present you with the substance of the whole.21

Alas! Christ Jesus has but little thanks for the saving of little sinners. 'To whom little is forgiven, the same loveth little.' He gets not water for his feet, by his saving of such sinners. There are abundance of dry-eyed Christians in the world, and abundance of dry-eyed duties too; duties that never were wetted with the tears of contrition and repentance, nor ever sweetened with the great sinner's box of ointment. And the reason is, such sinners have not great sins to be saved from; or, if they have, they look upon them in the diminishing glass of the holy law of God.22 But, I rather believe, that the professors of our days want a due sense of what they are; for, verily, for the generality of them, both before and since conversion, they have been sinners of a lusty size. But if their eyes be holden, if convictions are not shown, if their knowledge of their sins is but like to the eye-sight in twilight; the heart cannot be affected with that grace that has laid hold on the man; and so Christ Jesus sows much, and has little coming in. Wherefore his way is ofttimes to step out of the way, to Jericho, to Samaria, to the country of the Gadarenes, to the coasts of Tyre and Sidon, and also to Mount Calvary, that he may lay hold of such kind of sinners as will love him to his liking (Luke 19:1-11; John 4:3-11; Mark 5:1-20; Matt 15:21-29; Luke 23:33-43).

But thus much for the sixth reason, why Christ Jesus would have mercy offered, in the first place, to the biggest sinners, to wit, because such sinners, when converted, are apt to love him most. The Jerusalem sinners were they that outstripped, when they were converted, in some things, all the churches of the Gentiles. They 'were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own.' 'Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet,' &c. (Acts 4:32,35). Now, show me such another pattern, if you can. But why did these do thus? Oh! they were Jerusalem sinners. These were the men that, but a little before, had killed the Prince of

life; and those to whom he did, that notwithstanding, send the first offer of grace and mercy. And the sense of this took them up betwixt the earth and the heaven, and carried them on in such ways and methods as could never be trodden by any since. They talk of the church of Rome, and set her, in her primitive state, as a pattern and mother of churches; when the truth is, they were the Jerusalem sinners, when converts, that out-did all the churches that ever were.

Seventh, Christ Jesus would have mercy offered, in the first place, to the biggest sinners, because grace, when it is received by such, finds matter to kindle upon more freely than it finds in other sinners.

Great sinners are like the dry wood, or like great candles, which burn best and shine with biggest light. I lay not this down, as I did those reasons before, to show, that when great sinners are converted, they will be encouragement to others, though that is true; but to show, that Christ has a delight to see grace, the grace we receive, to shine. We love to see things that bear a good gloss; yea, we choose to buy such kind of matter to work upon, as will, if wrought up to what we intend, cast that lustre that we desire. Candles that burn not bright, we like not; wood that is green will rather smother, and sputter, and smoke, and crack, and flounce, than cast a brave light and a pleasant heat; wherefore great folks care not much, not so much, for such kind of things, as for them that will better answer their ends.

Hence Christ desires the biggest sinner; in him there is matter to work by, to wit, a great deal of sin; for as by the tallow of the candle, the first takes occasion to burn the brighter; so, by the sin of the soul, grace takes occasion to shine the clearer. Little candles shine but little, for there wanteth matter for the fire to work upon; but in the great sinner, here is more matter for grace to work by. Faith shines, when it worketh towards Christ, through the sides of many and great transgressions, and so does love, for that much is forgiven. And what matter can be found in the soul for humility to work by so well, as by a sight that I have been and am an abominable sinner? And the same is to be said of patience, meekness, gentleness, self-denial, or of any other grace. Grace takes occasion, by the vileness of the man, to shine the more; even as by the ruggedness of a very strong distemper or disease, the virtue of the medicine is best made manifest. 'Where sin abounded, grace did much more abound' (Rom 5:20). A black string makes the neck look whiter; great sins make grace burn clear. Some say, when grace and a good nature meet together, they do make shining Christians; but I say, when grace and a great sinner meet, and when grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian; witness all those of whom mention was made before. Abraham was among the idolaters when in the land of Assyria, and served idols, with his kindred, on the other side of the flood (Josh 24:2; Gen 11:31). But who, when called, was there in the world, in whom grace shone so bright as in him? The Thessalonians were idolaters before the Word of God came to them; but when they had received it, they became examples to all that did believe in Macedonia and Achaia (1 Thess 1:6-10) .

God the Father, and Jesus Christ his Son, are for having things seen; for having the Word of life held forth. They light not a candle that it might be put under a bushel, or under a bed, but on a candlestick, that all that come in may see the light (Matt 5:15; Mark 4:21; Luke 8:16; 11:33). and, I say, as I said before, in whom is it, light, like so to shine, as in the souls of great sinners?

When the Jewish Pharisees dallied with the gospel, Christ threatened to take it from them, and to give it to the barbarous heathens and idolaters. Why so? For they, saith

he, will bring forth the fruits thereof in their season. 23 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof' (Matt 21:43).

I have often marvelled at our youth, and said in my heart, What should be the reason that they should be so generally at this day debauched as they are? For they are now profane to amazement; and sometimes I have thought one thing, and sometimes another; that is, why God should suffer it so to be? At last I have thought of this: How if the God, whose ways are past finding out, should suffer it so to be now, that he might make of some of them the more glorious saints hereafter. I know sin is of the devil, but it cannot work in the world without permission: and if it happens to be as I have thought, it will not be the first time that God the Lord hath caught Satan in his own design. For my part, I believe that the time is at hand, that we shall see better saints in the world than has been seen in it this many a day. And this vileness, that at present does so much swallow up our youth, is one cause of my thinking so; for out of them, for from among them, when God sets to his hand, as of old, you shall see what penitent ones, what trembling ones, and what admirers of grace, will be found to profess the gospel to the glory of God by Christ.

Alas! we are a company of worn-out Christians; our moon is in the wane; we are much more black than white, more dark than light; we shine but a little; grace in the most of us is decayed. But I say, when they of these debauched ones that are to be saved shall be brought in—when these that look more like devils than men shall be converted to Christ (and I believe several of them will), then will Christ be exalted, grace adored, the Word prized, Zion's path better trodden, and men in the pursuit of their own salvation, to the amazement of them that are left behind.

Just before Christ came into the flesh, the world was degenerated as it is now: the generality of the men in Jerusalem were become either high and famous for hypocrisy, or filthy, base in their lives. The devil also was broke loose in hideous manner, and had taken possession of many: yea, I believe, that there was never generation before nor since, that could produce so many possessed with devils, deformed, lame, blind, and infected with monstrous diseases, as that generation could. But what was the reason thereof, I mean the reason from God? Why, one—and we may sum up more in that answer that Christ gave to his disciples concerning him that was born blind—was, that 'the works of God should be made manifest' in them, and 'that the Son of God might be glorified thereby' (John 9:2,3; 11:4).

Now, if these devils and diseases, as they possessed men then, were to make way and work for an approaching to Christ in person, and for the declaring of his power, why may we not think that now, even now also, he is ready to come, by his Spirit in the gospel, to heal many of the debaucheries of our age? I cannot believe that grace will take them all, for there are but few that are saved; but yet it will take some, even some of the worst of men, and make blessed ones of them. But, O how these ringleaders in vice will then shine in virtue! They will be the very pillars in churches, they will be as an ensign in the land. 'The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land' (Zech 9:16). But who are these? Even idolatrous Ephraim, and backsliding Judah (verse 13).

I know there is ground to fear, that the iniquity of this generation will be pursued with heavy judgments; but that will not hinder that we have supposed. God took him a glorious church out of bloody Jerusalem, yea, out of the chief of the sinners there, and left the rest to be taken and spoiled, and sold, thirty for a penny, in the nations where

they were captives. The gospel working gloriously in a place, to the seizing upon many of the ringleading sinners thereof, promiseth no security to the rest, but rather threateneth them with the heaviest and smartest judgments; as in the instance now given, we have a full demonstration; but in defending, the Lord will defend his people; and in saving, he will save his inheritance.

Nor does this speak any great comfort to a decayed and backsliding sort of Christian; for the next time God rides post with his gospel, he will leave such Christians behind him. But, I say, Christ is resolved to set up his light in the world; yea, he is delighted to see his graces shine; and therefore he commands that his gospel should, to that end, be offered, in the first place, to the biggest sinners; for by great sins it shineth most; therefore he saith, 'Begin at Jerusalem.'

Eighth, and lastly, Christ Jesus will have mercy to be offered, in the first place, to the biggest sinners, for that by that means the impenitent that are left behind will be, at the judgment, the more left withoutexcuse.

God's Word has two edges; it can cut back-stroke and fore-stroke. If it doth thee no good, it will do thee hurt; it is 'the savour of life unto life' to those that receive it, but of 'death unto death' to them that refuse it (2 Cor 2:15,16). But this is not all; the tender of grace to the biggest sinners, in the first place, will not only leave the rest, or those that refuse it, in a deplorable condition, but will also stop their mouths, and cut off all pretence to excuse at that day. 'If I had not come and spoken unto them,' saith Christ,' saith Christ, 'they had not had sin; but now they have no cloke for their sin'—for their sin of persevering in impenitence (John 15:22). But what did he speak to them? Why, even that which I have told you; to wit, That he has in special a delight in saving the biggest sinners. He spake this in the way of his doctrine; he spake this in the way of his practice, even to the pouring out of his last breath before them (Luke 23:34).

Now, since this is so, what can the condemned at the judgment say for themselves, why sentence of death should not be passed upon them? I say, what excuse can they make for themselves, when they shall be asked why they did not in the day of salvation come to Christ to be saved? Will they have ground to say to the Lord, Thou wast only for saving of little sinners; and, therefore, because they were great ones, they durst not come unto him; or that thou hadst not compassion for the biggest sinners, therefore I died in despair? Will these be excuses for them, as the case now standeth with them? Is there not everywhere in God's Book a flat contradiction to this, in multitudes of promises, of invitations, of examples, and the like? Alas! alas! there will then be there millions of souls to confute this plea; ready, I say, to stand up, and say, 'O! deceived world, heaven swarms with such as were, when they were in the world, to the full as bad as you!' Now, this will kill all plea or excuse, why they should not perish in their sins; yea, the text says they shall see them there. 'There shall be weeping-when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God' (Luke 13:28,29). Out of which company, it is easy to pick such as sometimes were as bad people as any [that] now breathe on the face of [the] earth. What think you of the first man, by whose sins there are millions now in hell? And so I may say, What think you of ten thousand more besides?

But if the Word will not stifle and gag them up—I speak now for amplification's sake—the view of those who are saved shall. There comes an incestuous person to the bar, and pleads, That the bigness of his sins was a bar to his receiving the promise. But will not his mouth be stopped as to that, when Lot, and the incestuous Corinthians,

shall be set before him (Gen 19:33-37; 1 Cor 5:1,2).

There comes a thief, and says, Lord, my sin of thefts, I thought, was such as could not be pardoned by thee! But when he shall see the thief that was saved on the cross stand by, as clothed with beauteous glory, what further can he be able to object? Yea, the Lord will produce ten thousand of his saints at his coming, who shall after this manner 'execute judgment upon all, and so convince all that are ungodly among them—of all their hard speeches which ungodly sinners have spoken against him' (Jude 15). And these are hard speeches against him, to say that he was not able or willing to save men, because of the greatness of their sins, or to say that they were discouraged by his Word from repentance, because of the heinousness of their offences. These things, I say, shall then be confuted. He comes with ten thousand of his saints to confute them, and to stop their mouths from making objections against their own eternal damnation.

Here is Adam, the destroyer of the world; here is Lot, that lay with both his daughters; here is Abraham, that was sometime an idolater; and Jacob, that was a supplanter; and Reuben, that lay with his father's concubine; and Judah, that lay with his daughter-in-law; and Levi and Simeon, that wickedly slew the Shechemites; and Aaron, that made an idol to be worshipped, and that proclaimed a religious feast unto it. Here is also Rahab the harlot, and Bathsheba, that bare a bastard to David. Here is Solomon, that great backslider; and Manasseh, that man of blood and a witch. Time would fail to tell you of the woman of Canaan's daughter, of Mary Magdalene, of Matthew the publican, and of Gideon and Samson, and many thousands more.

Alas! alas! I say, what will these sinners do, that have, through their unbelief, eclipsed the glorious largeness of the mercy of God, and gave way to despair of salvation, because of the bigness of their sins? For all these, though now glorious saints in light, were sometimes sinners of the biggest size, who had sins that were of a notorious hue; yet now, I say, they are in their shining and heavenly robes before the throne of God and of the Lamb, blessing for ever and ever that Son of God for their salvation, who died for them upon the tree; admiring that ever it should come into their hearts once to think of coming to God by Christ; but above all, blessing God for granting of them light to see those encouragements in his Testament; without which, without doubt, they had been daunted, and sunk down under guilt of sin and despair, as their fellow-sinners have done. But now they also are witnesses for God, and for his grace, against an unbelieving world; for, as I said, they shall come to convince the world of their speeches, their hard and unbelieving words, that they have spoken concerning the mercy of God, and the merits of the passion of his blessed Son, Jesus Christ.

But will it not, think you, strangely put to silence all such thoughts, and words, and reasons of the ungodly before the bar of God? Doubtless it will; yea, and will send them away from his presence also, with the greatest guilt that possibly can fasten upon the consciences of men.

For what will sting like this?—'I have, through mine own foolish, narrow, unworthy, undervaluing thoughts, of the love and ability of Christ to save me, brought myself to everlasting ruin. It is true, I was a horrible sinner; not one in a hundred did live so vile a life as I. But this should not have kept me from closing with Jesus Christ. I see now that there are abundance in glory that once were as bad as I have been; but they were saved by faith, and I am damned by unbelief. Wretch that I am! why did not I give glory to the redeeming blood of Jesus? Why did I not humbly cast my soul at his blessed footstool for mercy? Why did I judge of his ability to save me by the voice of my shallow reason, and the voice of a guilty conscience? Why betook not I myself to the holy Word

of God? Why did I not read and pray that I might understand, since now I perceive that God said then, He giveth liberally to them that pray, and upbraideth not' (James 1:5). It is rational to think, that by such cogitations as these, the unbelieving world will be torn in pieces before the judgment of Christ; especially those that have lived where they did or might have heard the gospel of the grace of God. Oh! that saying, 'It shall be more tolerable for Sodom at the judgment than for them,' will be better understood (Luke 10:8-12). This reason, therefore, standeth fast; namely, that Christ, by offering mercy, in the first place, to the biggest sinners now, will stop all the mouths of the impenitent at the day of judgment, and cut off all excuse that shall be attempted to be made, from the thoughts of the greatness of their sins, why they came not to him.

I have often thought of the day of judgment, and how God will deal with sinners at that day; and I believe it will be managed with that sweetness, with that equitableness, with that excellent righteousness, as to every sin, and circumstance and aggravation thereof, that men that are damned, shall, before the judgment is over, receive such conviction of the righteous judgment of God upon them, and of their deserts of hell-fire, that they shall in themselves conclude, that there is all the reason in the world that they should be shut out of heaven, and go to hell-fire: 'These shall go away into everlasting punishment' (Matt 25:46).24

Only this will tear [them,] that they have missed of mercy and glory, and obtained everlasting damnation, through their unbelief; but it will tear but themselves, but their own souls; they will gnash upon themselves, for that mercy was offered to the chief of them in the first place, and yet they were damned for rejecting of it; they were damned for forsaking what they had a propriety in; for forsaking their own mercy.

And thus much for the reasons. Second, I will conclude with a word of application.

THE APPLICATION.

First, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then this shows us how to make a right judgment of the heart of Christ to men. Indeed, we have advantage to guess at the goodness of his heart by many things; as by his taking our nature upon him, his dying for us, his sending his Word and ministers to us, and all that we might be saved. But this of beginning to offer mercy to Jerusalem, is that which heightens all the rest; for this doth not only confirm to us, that love was the use of his dying for us, but it shows us yet more the depth of that love. He might have died for us, and yet have extended the benefit of his death to a few, as one might call them, of the best-conditioned sinners, to those who, though they were weak, and so could not but sin, yet made not a trade of sinning; to those that sinned not lavishingly. There are in the world, as one may call them, the moderate sinners; the sinners that mix righteousness with their pollutions; the sinners that, though they be sinners, do what on their part lies—some that are blind would think so—that they might be saved. I say, it had been love, great love, if he had died for none but such, and sent his love to such; but that he should send out conditions of peace to the biggest of sinners; yea, that they should be offered to them first of all; (for so he means when he says, 'Begin at Jerusalem';) this is wonderful! this shows his heart to purpose, as also the heart of God his Father, who sent him to do thus.

There is nothing more incident to men that are awake in their souls, than to have wrong thoughts of God—thoughts that are narrow, and that pinch and pen up his mercy to scanty and beggarly conclusions, and rigid legal conditions; supposing that it is rude, and an intrenching upon his majesty to come ourselves, or to invite others, until we have scraped and washed, and rubbed off as much of our dirt from us as we think is convenient, to make us somewhat orderly and handsome in his sight.25 Such never

knew what these words meant, 'Begin at Jerusalem.' Yea, such in their hearts have compared the Father and his Son to niggardly rich men, whose money comes from them like drops of blood. True, say such, God has mercy, but he is loath to part with it; you must please him well, if you get any from him; he is not so free as many suppose, nor is he so willing to save as some pretended gospellers imagine. But I ask such, if the Father and Son be not unspeakably free to show mercy, why was this clause put into our commission to preach the gospel? Yea, why did he say, 'Begin at Jerusalem': for when men, through the weakness of their wits, have attempted to show other reasons why they would have the first proffer of mercy; yet I can prove, by many undeniable reasons, that they of Jerusalem, to whom the apostles made the first offer, according as they were commanded, were the biggest sinners that ever did breathe upon the face of God's earth (set the unpardonable sin aside); upon which [fact] my doctrine stands like a rock, that Jesus the Son of God would have mercy, in the first place, offered to the biggest sinners. And if this doth not show the heart of the Father and the Son to be infinitely free in bestowing forgiveness of sins, I confess myself mistaken.

Neither is there, set this aside, another argument like it, to show us the willingness of Christ to save sinners; for, as was said before, all the rest of the signs of Christ's mercifulness might have been limited to sinners that are so and so qualified; but when he says, 'Begin at Jerusalem,' the line is stretched out to the utmost; no man can imagine beyond it; and it is folly here to pinch and spare, to narrow, and seek to bring it within scanty bounds; for he plainly saith, 'Begin at Jerusalem,' the biggest sinner is the biggest sinner; the biggest is the Jerusalem sinner.

It is true, he saith, that repentance and remission of sins must go together, but yet remission is sent to the chief, the Jerusalem sinner; nor doth repentance lessen at all the Jerusalem sinner's crimes; it diminisheth none of his sins, nor causes that there should be so much as half an one the fewer; it only puts a stop to the Jerusalem sinner's course, and makes him willing to be saved freely by grace; and for time to come to be governed by that blessed word that has brought the tidings of good things to him. Besides, no man shows himself willing to be saved that repenteth not of his deeds; for he that goes on still in his trespasses, declares that he is resolved to pursue his own damnation further.

Learn then to judge of the largeness of God's heart, and of the heart of his Son Jesus Christ, by the Word; judge not thereof by feeling, nor by the reports of thy conscience; conscience is ofttimes here befooled, and made to go quite beside the Word. It was judging without the Word that made David say, I am cast off from God's eyes, and 'shall perish one day by the hand of Saul' (Psa 31:22; 1 Sam 27:1). The Word had told him another thing; namely, that he should be king in his stead. Our text says also, that Jesus Christ bids preachers, in their preaching repentance and remission of sins, begin first at Jerusalem; thereby declaring most truly the infinite largeness of the merciful heart of God and his Son, to the sinful children of men. Judge thou, I say, therefore, of the goodness of the heart of God and his Son, by this text, and by others of the same import; so shalt thou not dishonour the grace of God, nor needlessly fright thyself, nor give away thy faith, nor gratify the devil, nor lose the benefit of God's Word. I speak now to weak believers.

Second, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners, to the Jerusalem sinners? Then, by this also, you must learn to judge of the sufficiency of the merits of Christ; not that the merits of Christ can be comprehended, for that they are beyond the conceptions of the whole world, being called 'the unsearchable riches of Christ'; but yet they may be apprehended to a considerable

degree. Now, the way to apprehend them most, is, to consider what offers, after his resurrection, he makes of his grace to sinners; for to be sure he will not offer beyond the virtue of his merits; because, as grace is the cause of his merits, so his merits are the basis and bounds upon and by which his grace stands good, and is let out to sinners. Doth he then command that his mercy should be offered, in the first place, to the biggest sinners? It declares, that there is a sufficiency in his blood to save the biggest sinners. 'The blood of Jesus Christ cleanseth from all sin.' And again, 'Be it known unto you, therefore, men and brethren, that through this man [this man's merits] is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38). Observe, then, thy rule to make judgment of the sufficiency of the blessed merits of thy Saviour. If he had not been able to have reconciled the biggest sinners to his Father by his blood, he would not have sent to them, have sent to them in the first place, the doctrine of remission of sins; for remission of sins is through faith in his blood. We are justified freely by the grace of God, through the redemption that is in the blood of Christ.

Upon the square, as I may call it, of the worthiness of the blood of Christ, grace acts, and offers forgiveness of sin to men (Eph 1:7; 2:13,14; Col 1:20-22). Hence, therefore, we must gather, that the blood of Christ is of infinite value, for that he offereth mercy to the biggest of sinners. Nay, further, since he offereth mercy, in the first place, to the biggest sinners, considering also, that this first act of his is that which the world will take notice of, and expect it should be continued unto the end. Also it is a disparagement to a man that seeks his own glory in what he undertakes, to do that for a spurt, which he cannot continue and hold out in. This is our Lord's own argument, He began to build, saith he, but was not able to finish (Luke 14:30).

Shouldst thou hear a man say, I am resolved to be kind to the poor, and should begin with giving handfuls of guineas, you would conclude, that either he is wonderful rich, or must straiten his hand, or will soon be at the bottom of his riches. Why, this is the case: Christ, at his resurrection, gave it out that he would be good to the world; and first sends to the biggest sinners, with an intent to have mercy on them. Now, the biggest sinners cannot be saved but by abundance of grace; it is not a little that will save great sinners (Rom 5:17). And I say again, since the Lord Jesus mounts thus high at the first, and sends to the Jerusalem sinners, that they may come first to partake of his mercy, it follows, that either he has unsearchable riches of grace and worth in himself, or else he must straiten his hand, or his grace and merits will be spent before the world is at an end. But let it be believed, as surely as spoken, he is still as full as ever. He is not a jot the poorer for all the forgiveness tha the has given away to great sinners. Also he is still as free as at first; for he never yet called back this word, Begin at the Jerusalem sinners. And, as I said, since his grace is extended according to the worth of his merits. I conclude, that there is the same virtue in his merits to save now, as there was at the very beginning, Oh! the riches of the grace of Christ! Oh! the riches of the blood of Christ!

Third, Would Jesus Christ have mercy offered in the first place to the biggest sinners? Then here is encouragement for you that think, for wicked hearts and lives, you have not your fellows in the world, yet to come to him.

There is a people that therefore fear lest they should be rejected of Jesus Christ, because of the greatness of their sins; when, as you see here, such are sent to, sent to by Jesus Christ, to come to him for mercy: 'Begin at Jerusalem.' Never did one thing answer another more fitly in this world, than this text fitteth such a kind of sinners. As face answereth face in a glass, so this text answereth the necessities of such sinners.

What can a man say more, but that he stands in the rank of the biggest sinners? let him stretch himself whither he can, and think of himself to the utmost, he can but conclude himself to be one of the biggest sinners. And what then? Why, the text meets him in the very face, and saith, Christ offereth mercy to the biggest sinners, to the very Jerusalem sinners. What more can be objected? Nay, he doth not only offer to such his mercy, but to them it is commanded to be offered in the first place: 'Begin at Jerusalem.' 'Preach repentance and remission of sins among all nations: beginning at Jerusalem.' Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world?

Objection. But I have a heart as hard as a rock.

Answer. Well, but this doth but prove thee a biggest sinner.

Objection. But my heart continually frets against the Lord.

Answer. Well, this doth but prove thee a biggest sinner.

Objection. But I have been desperate in sinful courses.

Answer. Well, stand thou with the number of the biggest sinners.

Objection. But my gray head is found in the way of wickedness.

Answer. Well, thou art in the rank of the biggest sinners.

Objection. But I have not only a base heart, but I have lived a debauched life.

Answer. Stand thou also among those that are called the biggest sinners. And what then? Why, the text swoops you all; you cannot object yourselves beyond the text. It has a particular message to the biggest sinners. I say, it swoops you all.26

Objection. But I am a reprobate.

Answer. Now thou talkest like a fool, and meddlest with what thou understandest not: no sin, but the sin of final impenitence, can prove a man a reprobate; and I am sure thou hast not arrived as yet unto that; therefore thou understandest not what thou sayest, and makest groundless conclusions against thyself. Say thou art a sinner, and I will hold with thee; say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond thee, is yet betwixt hell and thee; 'Begin at Jerusalem' has yet a smile upon thee; and thou talkest as if thou wast a reprobate, and that the greatness of thy sins do prove thee so to be, when yet they of Jerusalem were not such, whose sins, I dare say, were such, both for bigness and heinousness, as thou art not capable of committing beyond them; unless now, after thou hast received conviction that the Lord Jesus is the only Saviour of the world, thou shouldst wickedly and despitefully turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat afresh. This, I must confess, will bring a man under the black rod, and set him in danger of eternal damnation (Heb 6:7,8; 10:8,9). This is trampling under foot the Son of God, and counting his blood an unholy thing. This did they of Jerusalem; but they did it ignorantly in unbelief, and so were yet capable of mercy; but to do this against professed light, and to stand to it, puts a man beyond the text indeed (Acts 3:14-17; 1 Tim 1:13).

But I say, what is this to him that would fain be saved by Christ? His sins did, as to greatness, never yet reach to the nature of the sins that the sinners intended by the text had made themselves guilty of. He that would be saved by Christ, has an honourable esteem of him; but they of Jerusalem preferred a murderer before him; and as for him, they cried, Away, away with him, it is not fit that he should live. Perhaps thou wilt object, That thyself hast a thousand times preferred a stinking lust before him: I answer, Be it so; it is but what is common to men to do; nor doth the Lord Jesus make such a foolish life a bar to thee, to forbid thy coming to him, or a bond to his grace, that it might be kept from thee; but admits of thy repentance, and offereth himself unto thee freely, as

thou standest among the Jerusalem sinners.

Take therefore encouragement, man; mercy is, by the text, held forth to the biggest sinners; yea, put thyself into the number of the worst, by reckoning that thou mayest be one of the first, and mayest not be put off till the biggest sinners are served; for the biggest sinners are first invited; consequently, if they come, they are like to be the first that shall be served. It was so with Jerusalem; Jerusalem sinners were they that were first invited, and those of them that came first—and there came three thousand of them the first day they were invited; how many came afterwards none can tell—they were first served.

Put in thy name, man, among the biggest, lest thou art made to wait till they are served. You have some men that think themselves very cunning, because they put up their names in their prayers among them that feign it, saying, God, I thank thee I am not so bad as the worst. But believe it, if they be saved at all, they shall be saved in the last place. The first in their own eyes shall be served last; and the last or worst shall be first. The text insinuates it, 'Begin at Jerusalem'; and reason backs it, for they have most need. Behold ye, therefore, how God's ways are above ours; we are for serving the worst last, God is for serving the worst first. The man at the pool, that to my thinking was longest in his disease, and most helpless as to his cure, was first healed; yea, he only was healed; for we read that Christ healed him, but we read not then that he healed one more there! (John 5:1-10). Wherefore, if thou wouldst soonest be served, put in thy name among the very worst of sinners. Say, when thou art upon thy knees, Lord, here is a Jerusalem sinner! a sinner of the biggest size! one whose burden is of the greatest bulk and heaviest weight! one that cannot stand long without sinking into hell, without thy supporting hand! 'Be not thou far from me, O Lord! O my strength, haste thee to help me!' (Psa 22:19).

I say, put in thy name with Magdalene, with Manasseh, that thou mayest fare as the Magdalene and the Manasseh sinners do. The man in the gospel made the desperate condition of his child an argument with Christ to haste his cure: 'Sire, come down,' saith he, 'ere my child die' (John 4:49), and Christ regarded his haste, saying, 'Go thy way; thy son liveth' (verse 50). Haste requires haste. David was for speed; 'Deliver me speedily'; 'Hear me speedily'; 'Answer me speedily' (Psa 31:2; 69:17; 102:2). But why speedily? I am in 'the net'; 'I am in trouble'; 'My days are consumed like smoke' (Psa 31:4; 69:17; 102:3). Deep calleth unto deep, necessity calls for help; great necessity for present help. Wherefore, I say, be ruled by me in this matter; feign not thyself another man, if thou hast been a filthy sinner, but go in thy colours to Jesus Christ, and put thyself among the most vile, and let him alone to 'put thee among the children' (Jer 3:19). Confess all that thou knowest of thyself; I know thou wilt find it hard work to do thus: especially if thy mind be legal; but do it, lest thou stay and be deferred with the little sinners, until the great ones have had their alms. What do you think David intended when he said, his wounds stunk and were corrupted, but to hasten God to have mercy upon him, and not to defer his cure? 'Lord,' says he, 'I am troubled; I am bowed down greatly; I go mourning all the day long.' 'I am feeble and sore broken: I have roared by reason of the disquietness of my heart' (Psa 38:3-8). David knew what he did by all this; he knew that his making the worst of his case, was the way to speedy help, and that a feigning and dissembling the matter with God, was the next way to a demur as to his forgiveness.

I have one thing more to offer for thy encouragement, who deemest thyself one of the biggest sinners; and that is, thou art as it were called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call; men do so in courts of

judicature, and presently cry out, 'Here, Sire'; and then they shoulder and crowd, and say, 'Pray give way, I am called into the court.' Why, this is thy case, thou great, thou Jerusalem sinner; be of good cheer, he calleth thee (Mark 10:46-49). Why sittest thou still? arise: why standest thou still? come, man, thy call should give thee authority to come. 'Begin at Jerusalem,' is thy call and authority to come; wherefore up and shoulder it, man; say, 'Stand away, devil, Christ calls me; stand away unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy.' Men will do thus, as I said, in courts below; and why shouldst not thou approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names; and therefore should give attendance, with the expectation that he is first to receive mercy of God.

Is not this an encouragement to the biggest sinners to make their application to Christ for mercy? 'Come unto me, all ye that labour and are heavy laden,' doth also confirm this thing; that is, that the biggest sinner, and he that has the biggest burden, is he who is first invited. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man; and says, 'Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind come to me.' Wherefore, since Christ says, 'Come,' to thee, let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy.

Fourth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then come, thou profane wretch, and let me a little enter into an argument with thee. Why wilt thou not come to Jesus Christ, since thou art a Jerusalem sinner? How canst thou find in thy heart to set thyself against grace, against such grace as offereth mercy to thee? What spirit possesseth thee, and holds thee back from a sincere closure with thy Saviour? Behold, God groaningly complains of thee, saying, 'But Israel would none of me.' 'When I called, none did answer' (Psa 81:11; Isa 66:4). Shall God enter this complaint against thee? Why dost thou put him off? Why dost thou stop thine ear? Canst thou defend thyself? When thou art called to an account for thy neglects of so great salvation, what canst thou answer? or dost thou think that thou shalt escape the judgment? (Heb 2:3). No more such Christs! There will be no more such Christs, sinner! Oh, put not the day, the day of grace, away from thee! if it be once gone, it will never come again, sinner.

But what is it that has got thy heart, and that keeps it from thy Saviour? 'Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?' (Psa 89:6). Hast thou, thinkest thou, found anything so good as Jesus Christ? Is there any among thy sins, thy companions, and foolish delights, that, like Christ, can help thee in the day of thy distress? Behold, the greatness of thy sins cannot hinder; let not the stubbornness of thy heart hinder thee, sinner.

Objection. I am ashamed.

Answer. Oh! don't be ashamed to be saved, sinner.

Objection. But my old companions will mock me.

Answer. Oh! don't be mocked out of eternal life, sinner.

Thy stubbornness affects, afflicts the heart of thy Saviour. Carest thou not for this? Of old, 'he beheld the city, and wept over it.' Canst thou hear this, and not be concerned? (Luke 19:41,42). Shall Christ weep to see thy soul going on to destruction, and will though sport thyself in that way? Yea, shall Christ, that can be eternally happy without thee, be more afflicted at the thoughts of the loss of thy soul, than thyself, who art certainly eternally miserable if thou neglectest to come to him. Those things that keep thee and thy Saviour, on thy part, asunder, are but bubbles; the least prick of an

affliction will let out, as to thee, what now thou thinkest is worth the venture of heaven to enjoy.

Hast thou not reason? Canst thou not so much as once soberly think of thy dying hour, or of whither thy sinful life will drive thee then? Hast thou no conscience? or having one, is it rocked so fast asleep by sin, or made so weary with an unsuccessful calling upon thee, that it is laid down, and cares for thee no more? Poor man! thy state is to be lamented. Hast no judgment? Art not able to conclude, that to be saved is better than to burn in hell? and that eternal life with God's favour, is better than a temporal life in God's displeasure? Hast no affection but what is brutish? what, none at all? No affection for the God that made thee? What! none for his loving Son that has showed his love, and died for thee? Is not heaven worth thy affection? O poor man! which is strongest, thinkest thou, God or thee? If thou art not able to overcome him, thou art a fool for standing out against him (Matt 5:25,26). 'It is a fearful thing to fall into the hand of the living God' (Heb 10:29-31). He will gripe hard; his fist is stronger than a lion's paw; take heed of him, he will be angry if you despise his Son; and will you stand guilty in your trespasses, when he offereth you his grace and favour? (Exo 34:6,7).

Now we come to the text, 'Beginning at Jerusalem.' This text, though it be now one of the brightest stars that shineth in the Bible, because there is in it, as full, if not the fullest offer of grace that can be imagined, to the sons of men; yet, to them that shall perish from under this word, even this text will be to such one of the hottest coals in hell. This text, therefore, will save thee or sink thee: there is no shifting of it; if it saves thee, it will set thee high; if it sinks thee, it will set thee low.

But, I say, why so unconcerned? Hast no soul? or dost think thou mayest lose thy soul, and save thyself? Is it not pity, had it otherwise been the will of God, that ever thou wast made a man, for that thou settest so little by thy soul? Sinner, take the invitation; thou art called upon to come to Christ: nor art thou called upon but by order from the Son of God, though thou shouldst happen to come of the biggest sinners; for he has bid us offer mercy, as to all the world in general, so, in the first place, to the sinners of Jerusalem, or to the biggest sinners.

Fifth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then, this shows how unreasonable a thing it is for men to despair of mercy; for those that presume, I shall say something to them afterward.

I now speak to them that despair. There are four sorts of despair. There is the despair of devils; there is the despair of souls in hell; there is the despair that is grounded upon men's deficiency; and there is the despair that they are perplexed with that are willing to be saved, but are too strongly borne down with the burden of their sins.

The despair of devils, the damned's despair, and that despair that a man has of attaining of life because of his own deficiency, are all reasonable. Why should not devils and damned souls despair? yea, why should not man despair of getting to heaven by his own abilities? I, therefore, am concerned only with the fourth sort of despair, to wit, with the despair of those that would be saved, but are too strongly borne down with the burden of their sins. I say, therefore, to thee that art thus, And why despair? Thy despair, if it was reasonable, should flow from thee, because found in the land that is beyond the grave; or because thou certainly knowest that Christ will not, or cannot save thee.

But, for the first, thou art yet in the land of the living; and, for the second, thou hast ground to believe the quite contrary; Christ is able to save to the uttermost them that come to God by him; and if he were not willing, he would not have commanded that mercy, in the first place, should be offered to the biggest sinners. Besides, he hath said,

'And let him that is athirst come. And whosoever will, let him take the water of life freely'; that is, with all my heart. What ground now is here for despair? If thou sayest, The number and burden of my sins; I answer, Nay; that is rather a ground for faith; because such an one, above all others, is invited by Christ to come unto him, yea, promised rest and forgiveness if they come (Matt 11:28). What ground then to despair? Verily, none at all. Thy despair, then, is a thing unreasonable, and without footing in the Word.

But I have no experience of God's love; God hath given me no comfort, or ground of hope, though I have waited upon him for it many a day. Thou hast e xperience of God's love, for that he has opened thine eyes to see thy sins: and for that he has given thee desires to be saved by Jesus Christ. For by thy sense of sin thou art made to see thy poverty of spirit, and that has laid under thee a sure ground to hope that heaven shall be thine hereafter.

Also thy desires to be saved by Christ, has put thee under another promise, so there is two to hold thee up in hope, though thy present burden be never so heavy (Matt 5:3,6). As for what thou sayest as to God's silence to thee, perhaps he has spoken to thee once or twice already, but thou hast not perceived it (Job 33:14,15). However, thou hast Christ crucified set forth before thine eyes in the Bible, and an invitation to come unto him, though thou be a Jerusalem sinner, though thou be a biggest sinner; and so no ground to despair. What if God will be silent to thee, is that ground of despair? Not at all, so long as there is a promise in the Bible, that God will in no wise cast away the coming sinner, and so long as he invites the Jerusalem sinner to come unto him (John 6:37).

Build not, therefore, despair upon these things; they are no sufficient foundation for it, such plenty of promises being in the Bible, and such a discovery of his mercy to great sinners of old; especially since we have withal a clause in the commission given to ministers to preach, that they should begin with the Jerusalem sinners in their offering of mercy to the world. Besides, God says, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings like eagles'; but, perhaps, it may be long first. I waited long, saith David, and did seek the Lord; and, at length, his cry was heard: wherefore he bids his soul wait on God, and says, For it is good so to do before thy saints (Psa 40:1; 62:5; 52:9).

And what if thou waitest upon God all thy days? Is it below thee? And what if God will cross his book, and blot out the handwriting that is against thee, and not let thee know it as yet? Is it fit to say unto God, Thou art hard-hearted? Despair not; thou hast no ground to despair, so long as thou livest in this world. 'Tis a sin to begin to despair before one sets his foot over the threshold of hell-gates. For them that are there, let them despair and spare not; but as for thee, thou hast no ground to do it. What! despair of bread in a land that is full of corn! despair of mercy when our God is full of mercy! despair of mercy, when God goes about, by his ministers, beseeching of sinners to be reconciled unto him! (2 Cor 5:18-20). Thou scrupulous fool, where canst thou find that God was ever false to his promise, or that he ever deceived the soul that ventured itself upon him? He often calls upon sinners to trust him, though they walk in darkness, and have no light (Isa 50:10). They have his promise and oath for their salvation, that flee for refuge to the hope set before them (Heb 6:17,18).

Despair! when we have a God of mercy, and a redeeming Christ alive! For shame, forbear; let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption. A living man despair when he is chid for murmuring and complaining! (Lam 3:39). Oh! so long as we are

where promises swarm, where mercy is proclaimed, where grace reigns, and where Jerusalem sinners are privileged with the first offer of mercy, it is a base thing to despair. Despair undervalues the promise, undervalues the invitation, undervalues the proffer of grace. Despair undervalues the ability of God the Father, and the redeeming blood of Christ his Son. Oh unreasonable despair! Despair makes man God's judge; it is a controller of the promise, a contradictor of Christ in his large offers of mercy: and one that undertakes to make unbelief the great manager of our reason and judgment, in determining about what God can and will do for sinners. Despair! It is the devil's fellow, the devil's master; yea, the chains with which he is captivated and held under darkness for ever: and to give way thereto in a land, in a state and time that flows with milk and honey, is an uncomely thing.

I would say to my soul, 'O my soul! this is not the place of despair; this is not the time to despair in; as long as mine eyes can find a promise in the Bible, as long as there is the least mention of grace, as long as there is a moment left me of breath or life in this world, so long will I wait or look for mercy, so long will I fight against unbelief and despair.' This is the way to honour God and Christ; this is the way to set the crown on the promise; this is the way to welcome the invitation and inviter; and this is the way to thrust thyself under the shelter and protection of the word of grace. Never despair so long as our text is alive, for that doth sound it out—that mercy by Christ is offered, in the first place, to the biggest sinner.

Despair is an unprofitable thing; it will make a man weary of waiting upon God (2 Kings 6:33). It will make a man forsake God, and seek his heaven in the good things of this world (Gen 4:13-18). It will make a man his own tormentor, and flounce and fling like 'a wild bull in a net' (Isa 51:20). Despair! it drives a man to the study of his own ruin, and brings him at last to be his own executioner (2 Sam 17:23; Matt 27:3-5).

Besides, I am persuaded also, that despair is the cause that there are so many that would fain be Atheists in the world. For, because, they have entertained a conceit that God will never be merciful to them, therefore they labour to persuade themselves that there is no God at all, as if their misbelief would kill God, or cause him to cease to be. A poor shift for an immortal soul, for a soul who liketh not to retain God in its knowledge! If this be the best that despair can do, let it go, man, and betake thyself to faith, to prayer, to wait for God, and to hope, in despite of ten thousand doubts. And for thy encouragement, take yet, as an addition to what has already been said, the following Scripture: 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy' (Psa 147:11). Whence note, They fear not God, that hope not in his mercy; also, God is angry with them that hope not in his mercy; for he only taketh pleasure in them that hope. 'He that believeth,' or 'hath received his testimony, hath set to his seal that God is true' (John 3:33). But he that receiveth it not, 'hath made him a liar,' and that is a very unworthy thing (1 John 5:10,11). 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly' multiply 'pardon' (Isa 55:7). Perhaps thou art weary of thy ways, but art not weary of thy thoughts; of thy unbelieving and despairing thoughts; now, God also would have thee cast away these thoughts, as such which he deserveth not at thy hands; for 'he will have mercy upon thee, and he will abundantly pardon.'

'O fools, and slow of heart to believe all that the prophets have spoken!' (Luke 24:25). Mark you, here, slowness to believe is a piece of folly. Ay! but sayest thou, I do believe some, and I believe what can make against me. Ay, but sinner, Christ Jesus here calls thee fool for not believing all. Believe all, and despair if thou canst! He that believes all,

believes that text that saith, Christ would have mercy preached first to the Jerusalem sinners. He that believeth all, believeth all the promises and consolations of the Word; and the promises and consolations of the Word weigh heavier than do all the curses and threatenings of the law; and mercy rejoiceth against judgment. Wherefore believe all, and mercy will, to thy conscience, weigh judgment down, and so minister comfort to thy soul. The Lord take the yoke from off thy jaws, since he has set meat before thee (Hosea 11:4). And help thee to remember that he is pleased, in the first place, to offer mercy to the biggest sinners.

Sixth, Since Jesus Christ would have mercy offered, in the first place, to the biggest sinners, let souls see that they lay right hold thereof, lest they, notwithstanding, indeed, come short thereof. Faith only knows how to deal with mercy; wherefore, put not in the place thereof presumption. I have observed, that, as there are herbs and flowers in our gardens, so there are their counterfeits in the field; only they are distinguished from the other by the name of wild ones. Why, there is faith, and wild faith; and wild faith is this presumption. I call it wild faith, because God never placed it in his garden—his church; 'tis only to be found in the field—the world. I also call it wild faith, because it only grows up and is nourished where other wild notions abound. Wherefore, take heed of this, and all may be well; for this presumptuousness is a very heinous thing in the eyes of God. 'The soul,' saith he, 'that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people' (Num 15:30).

The thoughts of this made David tremble, and pray that God would hold him back from presumptuous sins, and not suffer them to have dominion over him (Psa 19:13). Now, this presumption, then, puts itself in the place of faith, when it tampereth with the promise for life, while the soul is a stranger to repentance. Wherefore, you have in the text, to prevent doing thus, both repentance and remission of sins to be offered to Jerusalem; not remission without repentance, for all that repent not shall perish, let them presume on grace and the promise while they will (Luke 13:1-3).

Presumption, then, is that which severeth faith and repentance; concluding that the soul shall be saved by grace, though the man was never made sorry for his sins, nor the love of the heart turned therefrom. This is to be self-willed, as Peter has it; and this is a despising the Word of the Lord, for that has put repentance and faith together (Mark 1:15). And 'because he hath despised the Word of the Lord, and hath broken his commandment, that soul shall utterly be cut off: his iniquity shall be upon him' (Num 15:31). Let such, therefore, look to it who yet are, and abide, in their sins; for such, if they hope, as they are, to be saved, presume upon the grace of God.27 Wherefore, presumption and not hearkening to God's Word are put together (Deu 17:12).

Again, THEN men presume, when they are resolved to abide in their sins, and yet expect to be saved by God's grace through Christ. This is as much as to say, God liketh of sin as well as I do, and careth not how men live, if so be they lean upon his Son. Of this sort are they 'that build up Zion with blood, and Jerusalem with iniquity'; that 'judge for reward, and—teach for hire, and—divine for money, and lean upon the Lord' (Micah 3:10,11). This is doing things, with an high hand, against the Lord our God, and a taking him, as it were, at the catch.28 This is, as we say among men, to seek to put a trick upon God; as if he had not sufficiently fortified his proposals of grace, by his holy Word, against all such kind of fools as these. But look to it! Such will be found at the day of God, not among that great company of Jerusalem sinners that shall be saved by grace, but among those that have been the great abusers of the grace of God in the world. Those that say, Let us sin that grace may abound, and let us do evil that

good may come, their damnation is just. And if so, they are a great way off of that salvation that is, by Jesus Christ, presented to the Jerusalem sinners.

I have, therefore, these things to propound to that Jerusalem sinner that would know, if he may be so bold [as] to venture himself upon this grace. 1. Dost thou see thy sins? 2. Art thou weary of them? 3. Wouldst thou, with all thy heart, be saved by Jesus Christ? I dare say no less; I dare say no more. But if it be truly thus with thee, how great soever thy sins have been, how bad soever thou feelest thy heart, how far soever thou art from thinking that God has mercy for thee, thou art the man, the Jerusalem sinner, that the Word of God has conquered, and to whom it offereth free remission of sins, by the redemption that is in Jesus Christ.

When the jailor cried out, 'Sirs, what must I do to be saved?' the answer was, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' He that sees his sins aright, is brought to his wit's end by them; and he that is so, is willing to part from them, and to be saved by the grace of God. If this be thy case, fear not, give no way to despair; thou presumest not, if thou believest to life everlasting in Jesus Christ; yea, Christ is prepared for such as thou art. Therefore, take good courage, and believe. The design of Satan is, to tell the presumptuous that their presuming on mercy is good; but to persuade the believer, that his believing is impudent, bold dealing with God. I never heard a presumptuous man, in my life, say that he was afraid that he presumed; but I have heard many an honest humble soul say, that they have been afraid that their faith has been presumption. Why should Satan molest those whose ways he knows will bring them to him? And who can think that he should be quiet, when men take the right course to escape his hellish snares? This, therefore, is the reason why the truly humbled is opposed, while the presumptuous goes on by wind and tide. The truly humble, Satan hates; but he laughs to see the foolery of the other.

Does thy hand and heart tremble? Upon thee the promise smiles. 'To this man will I look,' says God, 'even to him that is poor and of a contrite spirit, and trembleth at my word' (Isa 66:2). What, therefore, I have said of presumption, concerns not the humble in spirit at all. I therefore am for gathering up the stones, and for taking the stumbling-blocks out of the way of God's people; and forewarning of them, that they lay the stumbling-block of their iniquity before their faces; and [of those] that are for presuming upon God's mercy; and let them look to themselves (Eze 14:6-8).

Also, our text stands firm as ever it did, and our observation is still of force, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners. So them, let none despair, let none presume; let none despair that are sorry for their sins, and would be saved by Jesus Christ; let none presume that abide in the liking of their sins, though they seem to know the exceeding grace of Christ; for though the door stands wide open for the reception of the penitent, yet it is fast29 enough barred and bolted against the presumptuous sinner. Be not deceived, God is not mocked; whatsoever a man sows, that he shall reap. It cannot be that God should be wheedled out of his mercy, or prevailed upon by lips of dissimulation; he knows them that trust on him, and that sincerely come to him, by Christ, for mercy (Nahum 1:7).

It is, then, not the abundance of sins committed, but the not coming heartily to God, by Christ, for mercy, that shuts men out of doors. And though their not coming heartily may be said to be but a sin, yet it is such a sin as causeth that all thy other sins abide upon thee unforgiven. God complains of this. 'They have not cried unto me with their heart—they return, but not to the most High.' They turned 'feignedly' (Jer 3:10; Hosea 7:14,16). Thus doing, his soul hates [them]; but the penitent, humble, broken-hearted sinner, be his transgressions red as scarlet, red like crimson, in number as the sand;

though his transgressions cry to heaven against him for vengeance, and seem there to cry louder than do his prayers, or tears, or groans for mercy; yet he is safe. To this man God will look (Isa 1:18; 66:2).

Seventh, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then here is ground for those that, as to practice, have not been such, to come to him for mercy.

Although there is no sin little of itself, because it is a contradiction of the nature and majesty of God, yet we must admit of divers numbers, and, also, of aggravations. Two sins are not so many as three; nor are three that are done in ignorance so big as one that is done against light, against knowledge and conscience. Also, there is the child in sin, and a man in sin that has his hairs gray and his skin wrinkled for very age. And we must put a difference betwixt these sinners also; for can it be that a child of seven, or ten, or sixteen years old, should be such a sinner—a sinner so vile in the eyes of the law as he is who has walked according to the course of this world, forty, fifty, sixty, or seventy years? Now, the youth, this stripling, though he is a sinner, is but a little sinner, when compared with such. Now, I say, if there be room for the first sort, for those of the biggest size, certainly there is room for the lesser size. If there be a door wide enough for a giant to go in at, there is certainly room for a dwarf. If Christ Jesus has grace enough to save great sinners, he has surely grace enough to save little ones. If he can forgive five hundred pence, for certain he can forgive fifty (Luke 7:41,42).

But you said before, that the little sinners must stand by until the great ones have received their grace, and that is discouraging! I answer, there are two sorts of little sinners—such as are so, and such as feign themselves so. There are those that feign themselves so, that I intended there, and not those that are, indeed, comparatively so. Such as feign themselves so, may wait long enough before they obtain forgiveness.

But again, a sinner may be comparatively a little sinner, and sensibly a great one. There are, then, two sorts of greatness in sin—greatness by reason of number; greatness by reason of thoroughness of conviction of the horrible nature of sin. In this last sense, he that has but one sin, if such an one could be found, may, in his own eyes, find himself the biggest sinner in the world. Let this man or this child, therefore, put himself among the great sinners, and plead with God as great sinners do, and expect to be saved with the great sinners, and as soon and as heartily as they. Yea, a little sinner, that, comparatively, is truly so, if he shall graciously give way to conviction, and shall, in God's light, diligently weigh the horrible nature of his own sin, may yet sooner obtain forgiveness for them at the hands of the heavenly Father, than he that has ten times his sins, and so cause to cry ten times harder to God for mercy.

For the grievousness of the cry is a great thing with God; for if he will hear the widow, if she cries at all, how much more if she cries most grievously? (Exo 22:22,23). It is not the number, but the true sense of the abominable nature of sin, that makes the cry for pardon lamentable. 30 He, as I said, that has many sins, may not cry so loud in the ears of God as he that has far fewer; he, in our present sense, that is in his own eyes the biggest sinner, is he that soonest findeth mercy. The offer, then, is to the biggest sinner; to the biggest sinner first, and the mercy is first obtained by him that first confesseth himself to be such an one.

There are men that strive at the throne of grace for mercy, by pleading the greatness of their necessity. Now their plea, as to the prevalency of it, lieth not in their counting up of the number, but in the sense of the greatness of their sins, and in the vehemency of their cry for pardon. And it is observable, that though the birthright was Reuben's, and, for his foolishness, given to the sons of Joseph, yet Judah prevailed above his brethren,

and of him came the Messiah (1 Chron 5:1,2). There is a heavenly subtilty to be managed in this matter. 'Thy brother came with subtilty, and hath taken away thy blessing.' The blessing belonged to Esau, but Jacob by his diligence made it his own (Gen 27:35). The offer is to the biggest sinner, to the biggest sinner first; but if he forbear to cry, the sinner that is a sinner less by far than he, both as to number and the nature of transgression, may get the blessing first, if he shall have grace to bestir himself well; for the loudest cry is heard furthest, and the most lamentable pierces soonest.

I therefore urge this head, not because I would have little sinners go and tell God that they are little sinners, thereby to think to obtain his mercy; for, verily, so they are never like to have it; for such words declare, that such an one hath no true sense at all of the nature of his sins. Sin, as I said, in the nature of it, is horrible, though it be but one single sin as to act; yea, though it be but a sinful thought; and so worthily calls for the damnation of the soul. The comparison, then, of little and great sinners, is to go for good sense among men. But to plead the fewness of thy sins, or the comparative harmlessness of their quantity before God, argueth no sound knowledge of the nature of thy sin, and so no true sense of the nature or need of mercy.

Little sinner! when therefore thou goest to God, though thou knowest in thy conscience that thou, as to acts, art no thief, no murderer, no whore, no liar, no false swearer, or the like, and in reason must needs understand that thus thou art not so profanely vile as others; yet when thou goest to God for mercy, know no man's sins but thine own, make mention of no man's sins but thine own. Also labour not to lessen thy own, but magnify and greaten them by all just circumstances, and be as if there was never a sinner in the world but thyself. Also cry out, as if thou wast but the only undone man; and that is the way to obtain God's mercy.

It is one of the comeliest sights in the world to see a little sinner commenting upon the greatness of his sins, multiplying and multiplying them to himself, till he makes them in his own eyes bigger and higher than he seeth any other man's sins to be in the world; and as base a thing it is to see a man do otherwise, and as basely will come on it (Luke 18:10-14). As, therefore, I said to the great sinner before, let him take heed lest he presume; I say now to the little sinner, let him take heed that he do not dissemble; for there is as great an aptness in the little sinner to dissemble, as there is in the great one. 'He that hideth his sins shall not prosper,'31 be he a sinner little or great (Prov 28:13).

Eighth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then this shows the true cause why Satan makes such head as he doth against him.

The Father and the Holy Spirit are well spoken of by all deluders and deceived persons; Christ only is the rock of offence. 'Behold, I lay in Zion a stumbling-stone and rock of offence' (Rom 9:33). Not that Satan careth for the Father or the Spirit more than he careth for the Son; but he can let men alone with their notions of the Father and the Spirit, for he knows they shall never enjoy the Father or the Spirit, if indeed they receive not the merits of the Son. 'He that hath the Son, hath life; he that hath not the Son of God hath not life,' however they may boast themselves of the Father and the Spirit (1 John 5:12). Again, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son' (2 John 9). Christ, and Christ only, is he that can make us capable to enjoy God with life and joy to all eternity. Hence he calls himself the way to the Father, the true and living way (John 14:6). For we cannot come to the Father but by him (Heb 10:19, 20). Satan knows this, therefore he hates him. Deluded persons are ignorant of this,

and therefore, they are so led up and down by Satan by the nose as they are.
There are many things by which Satan has taken occasion to greaten his rage against Jesus Christ. As, first, His love to man, and then, the many expressions of that love. He hath taken man's nature upon him; he hath in that nature fulfilled the law to bring in righteousness for man; and hath spilt his blood for the reconciling of man to God; he hath broke the neck of death, put away sin, destroyed the works of the devil, and got into his own hands the keys of death; and all these are heinous things to Satan. He cannot abide Christ for this. Besides, He hath eternal life in himself, and that to bestow upon us; and we in all likelihood are to possess the very places from which the Satans by transgression fell, if not places more glorious. Wherefore he must needs be angry. And is it not a vexatious thing to him, that we should be admitted to the throne of grace by Christ, while he stands bound over in chains of darkness, to answer for his rebellions against God and his Son, at the terrible day of judgment. Yea, we poor dust and ashes must become his judges, and triumph over him for ever: and all this long32 of Jesus Christ; for he is the meritorious cause of all this.
Now though Satan seeks to be revenged for this, yet he knows it is in vain to attack the person of Christ; He [Christ] has overcome him; therefore he [Satan] tampers with a company of silly men; that he may vilify him by them. And they, bold fools as they are, will not spare to spit in his face. They will rail at his person, and deny the very being of it; they will rail at his blood, and deny the merit and worth of it. They will deny the very end why he accomplished the law, and by jiggs, and tricks, and quirks, which he helpeth them to, they set up fond names and images in his place, and give the glory of a Saviour to them. Thus Satan worketh under the name of Christ; and his ministers under the name of the ministers of righteousness.
And by his wiles and stratagems he undoes a world of men; but there is a seed, and they shall serve him, and it shall be counted to the Lord for a generation. These shall see their sins, and that Christ is the way to happiness. These shall venture themselves, both body and soul, upon his worthiness. All this Satan knows, and therefore his rage is kindled the more. Wherefore, according to his ability and allowance, he assaulteth, tempteth, abuseth, and stirs up what he can to be hurtful to these poor people, that he may, while his time shall last, make it as hard and difficult for them to go to eternal glory as he can. Ofttimes he abuses them with wrong apprehensions of God, and with wrong apprehensions of Christ. He also casts them into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and dishonour of God. He holds our hands while the world buffets us; he puts bear-skins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves.33
Oh! the rage and the roaring of this lion, and the hatred that he manifests against the Lord Jesus, and against them that are purchased with his blood! But yet, in the midst of all this, the Lord Jesus sends forth his herald to proclaim in the nations his love to the world, and to invite them to come in to him for life. Yea, his invitation is so large, that it offereth his mercy in the first place to the biggest sinners of every age, which augments the devil's rage the more. Wherefore, as I said before, fret he, fume he, the Lord Jesus will 'divide the spoil' with this great one; yea, he shall divide the spoil with the strong, 'because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors' (Isa 53:12).
Ninth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let the tempted harp upon this string for their help and consolation.

The tempted, wherever he dwells, always thinks himself the biggest sinner, one most unworthy of eternal life. This is Satan's master argument; thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say this is his maul, his club, 34 his masterpiece; he doth with this as some do with their most enchanting songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap out at which they should go, and so escape his roaring. Saith he, thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country. And all this while Christ says to his ministers, offer mercy, in the first place, to the biggest sinners. So that this temptation drives thee directly into the arms of Jesus Christ.

Were therefore the tempted but aware, he might say, 'Ay, Satan, so I am, I am a sinner of the biggest size, and therefore have most need of Jesus Christ; yea, because I am such a wretch, therefore Jesus Christ calls me; yea, he calls me first; the first proffer of the gospel is to be made to the Jerusalem sinner; I am he, wherefore stand back, Satan; make a lane, my right is first to come to Jesus Christ.' This now would be like for like. This would foil the devil; this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head.

And this is the meaning of Peter, when he saith, 'Resist him steadfast in the faith' (1 Peter 5:9). And of Paul, when he saith, 'Take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked' (Eph 6:16). Wherefore is it said, Begin at Jerusalem, if the Jerusalem sinner is not to have the benefit of it? And if I am to have the benefit of it, let me call it to mind when Satan haunts me with continual remembrance of my sins, of my Jerusalem sins. Satan and my conscience say I am the biggest sinner:—Christ offereth mercy, in the first place, to the biggest sinners! Nor is the manner of the offer other but such as suiteth with my mind. I am sorry for my sin; yea, sorry at my heart that ever sinful thought did enter, or find the least entertainment in my wicked mind: and might I obtain my wish, I would never more that my heart should be a place for ought but the grace, and spirit, and faith of the Lord Jesus. I speak not this to lessen my wickedness; I would not for all the world but be placed by mine own conscience in the very front of the biggest sinners, that I might be one of the first that are beckoned, by the gracious hand of Jesus the Saviour, to come to him for mercy.

Well, sinner, thou now speakest like a Christian; but say thus, in a strong spirit, in the hour of temptation, and then thou wilt, to thy commendation and comfort, quit thyself well. This improving of Christ, in dark hours, is the life, though the hardest part of our Christianity. We should neither stop at darkness nor at the raging of our lusts, but go on in a way of venturing, and casting the whole of our affairs for the next world at the foot of Jesus Christ. This is the way to make the darkness light, and also to allay the raging of corruption.

The first time the Passover was eaten was in the night; and when Israel took courage to go forward, though the sea stood in their way like a devouring gulf, and the host of the Egyptians follow them at the heels; yet the sea gives place, and their enemies were as still as a stone till they were gone over (Exo 12:8; 14:13,14,21,22; 15:16).

There is nothing like faith to help at a pinch; faith dissolves doubts as the sun drives away the mists. And that you may not be put out, know your time, as I said, of believing is always. There are times when some graces may be out of use, but there is no time wherein faith can be said to be so. Wherefore, faith must be always in exercise. Faith is

the eye, is the mouth, is the hand, and one of these is of use all day long. Faith is to see, to receive, to work, or to eat; and a Christian should be seeing, or receiving, or working, or feeding all day long. Let it rain, let it blow, let it thunder, let it lighten, a Christian must still believe. At 'what time,' said the good man, 'I am afraid, I will trust in thee' (Psa 56:2,3).

Nor can we have a better encouragement to do this than is, by the text, set before us; even an open heart for a Jerusalem sinner. And if for a Jerusalem sinner to come, then for such an one when come. If for such an one to be saved, then for such an one that is saved. If for such an one to be pardoned his great transgressions, then for such an one who is pardoned these to come daily to Jesus Christ too, to be cleansed and set free from his common infirmities, and from the iniquities of his holy things. Therefore, let the poor sinner that would be saved labour for skill to make the best improvement of the grace of Christ to help him against the temptations of the devil and his sins.

Tenth, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Let those men consider this that have, or may, in a day of trial, spoken or done what their profession or conscience told them they should not, and that have the guilt and burden thereof upon their consciences.

Whether a thing be wrong or right, guilt may pursue him that doth contrary to his conscience. But suppose a man should deny his God, or his Christ, or relinquish a good profession, and be under the real guilt thereof, shall he, therefore, conclude he is gone for ever? Let him come again with Peter's tears, and no doubt but he shall obtain Peter's forgiveness; for the text includes the biggest sinners. And it is observable, that before this clause was put into this commission, Peter was pardoned his horrible revolt from his Master. He that revolteth in the day of trial, if he is not shot quite dead upon the place, but is sensible of his wound, and calls out for a chirurgeon, shall find his Lord at hand to pour wine and oil into his wounds, that he may again be healed, and to encourage him to think that there may be mercy for him; besides what we find recorded of Peter, you read in the Acts, some were, through the violence of their trials, compelled to blaspheme, and yet are called saints (Acts 26:9-11).

Hence you have a promise or two that speak concerning such kind of men, to encourage us to think that, at least, some of them shall come back to the Lord their God. 'Shall they fall,' saith he, 'and not arise? Shall he turn away, and not return?' (Jer 8:4). 'and in that day will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion—for ever.' What we are to understand by her that halteth, is best expressed by the prophet Elijah (Micah 4:6,7; Zeph 3:19; 1 Kings 18:21).

I will conclude, then, that for them that have halted, or may halt, the Lord has mercy in the bank,35 and is willing to accept them if they return to him again. Perhaps they may never be after that of any great esteem in the house of God, but if the Lord will admit them to favour and forgiveness—O exceeding and undeserved mercy! (See Ezekiel 44:10-14). Thou, then, that mayest be the man, remember this, that there is mercy also for thee. Return, therefore, to God, and to his Son, who hath yet in store for thee, and who will do thee good.

But, perhaps, thou wilt say, He doth not save all revolters, and, therefore, perhaps not me. Answer. Art thou returning to God? If thou art returning, thou art the man; 'Return, ye backsliding children, and I will heal your backslidings' (Jer 3:22).

Some, as I said, that revolt, are shot dead upon the place; and for them, who can help them? But for them that cry out of their wounds it is a sign that they are yet alive, and, if

they use the means in time, doubtless they may be healed.
Christ Jesus has bags of mercy that were never yet broken up or unsealed. Hence it is said, he has goodness laid up; things reserved in heaven for his. And if he breaks up one of these bags, who can tell what he can do? Hence his love is said to be such as passeth knowledge, and that his riches are unsearchable. He has, nobody knows what; for nobody knows who! He has by him, in store, for such as seem, in the view of all men, to be gone beyond recovery. For this, the text is plain. What man or angel could have thought that the Jerusalem sinners had been yet on this side of an impossibility of enjoying life and mercy? Hadst thou seen their actions, and what horrible things they did to the Son of God; yea, how stoutly they backed what they did with resolves and endeavours to persevere, when they had killed his person, against his name and doctrine; and that there was not found among them all that while, as we read of, the least remorse or regret for these their doings; couldest though have imagined that mercy would ever have took hold of them, at least so soon! Nay, that they should, of all the world, be counted those only meet to have it offered to them in the very first place! For so my text commands, saying, Preach repentance and remission of sins among all nations, beginning at Jerusalem.
I tell you the thing is a wonder, and must for ever stand for a wonder among the sons of men. It stands, also, for an everlasting invitation and allurement to the biggest sinners to come to Christ for mercy. Now since, in the opinion of all men, the revolter is such an one; if he has, as I said before, any life in him, let him take encouragement to come again, that he may live by Christ.
Eleventh, Would Jesus Christ have mercy offered, in the first place, to the biggest sinners? Then let God's ministers tell them so. There is an incidence36 in us, I know not how it doth come about, when we are converted, to contemn them that are left behind. Poor fools as we are, we forget that we ourselves were so (Titus 3:2,3).
But would it not become us better, since we have tasted that the Lord is gracious, to carry it towards them so, that we may give them convincing ground to believe that we have found that mercy which also sets open the door for them to come and partake with us. Ministers, I say, should do thus, both by their doctrine, and in all other respects. Austerity doth not become us, neither in doctrine nor in conversation.37 We ourselves live by grace; let us give as we receive, and labour to persuade our fellow-sinners, which God has left behind us, to follow after, that they may partake with us of grace. We are saved by grace; let us live like them that are gracious. Let all our things, to the world, be done in charity towards them; pity them, pray for them, be familiar with them, for their good. Let us lay aside our foolish, worldly, carnal grandeur; let us not walk the streets, and have such behaviours as signify we are scarce for touching of the poor ones that are left behind; no, not with a pair of tongs. It becomes not ministers thus to do.
[A gentle reproof.]
Remember your Lord, he was familiar with publicans and sinners to a proverb: 'Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners' (Matt 11:19). The first part, concerning his gluttonous eating and drinking, to be sure, was an horrible slander; but for the other, nothing was ever spoke truer of him by the world. Now, why should we lay hands cross on this text; that is, choose good victuals, and love the sweet wine better than the salvation of the poor publican? Why not familiar with sinners, provided we hate their spots and blemishes, and seek that they may be healed of them? Why not fellowly with our carnal neighbours? If we do take occasion to do so, that we may drop, and be yet distilling some good doctrine upon their souls? Why not

go to the poor man's house, and give him a penny, and a Scripture to think upon? Why not send for the poor to fetch away, at least, the fragments of thy table, that the bowels of thy fellow-sinner may be refreshed as well as thine?

Ministers should be exemplary; but I am an inferior man, and must take heed of too much meddling. But might I, I would meddle with them, with their wives, and with their children too. I mean not this of all, but of them that deserve it, though I may not name them. But, I say, let ministers follow the steps of their blessed Lord, who, by word and deed, showed his love to the salvation of the world, in such a carriage as declared him to prefer their salvation before his own private concern. For we are commanded to follow his steps, 'who did no sin, neither was guile found in his mouth.'

And as I have said concerning ministers, so I say to all the brethren, Carry it so, that all the world may see, that indeed you are the sons of love. Love your Saviour; yea, show one to another that you love him, not only by a seeming love of affection, but with the love of duty. Practical love is best.38 Many love Christ with nothing but the lick of the tongue. Alas! Christ Jesus the Lord must not be put off thus; 'He that hath my commandments, and keepeth them,' saith he, 'he it is that loveth me' (John 14:21). Practical love, which stands in self-denial, in charity to my neighbour, and a patient enduring of affliction for his name; this is counted love. Right love to Christ is that which carries in it a provoking argument to others of the brethren (Heb 10:24). Should a man ask me how he should know that he loveth the children of God? the best answer I could give him, would be in the words of the apostle John; 'By this,' saith he, 'we know that we love the children of God, when we love God, and keep his commandments' (1 John 5:2). Love to God and Christ is then shown, when we are tender of his name; and then we show ourselves tender of his name, when we are afraid to break any, the least of his commandments. And when we are here, then do we show our love to our brother also.

[The Conclusion.]

Now, we have obligation sufficient thus to do, for that our Lord loved us, and gave himself for us, to deliver us from death, that we might live through him. The world, when they hear the doctrine that I have asserted and handled in this little book; to wit, that Jesus Christ would have mercy offered, in the first place, to the biggest sinners, will be apt, because themselves are unbelievers, to think that this is a doctrine that leads to looseness, and that gives liberty to the flesh; but if you that believe love your brethren and your neighbours truly, and as you should, you will put to silence the ignorance of such foolish men, and stop their mouths from speaking evil of you. And, I say, let the love of Christ constrain us to this. Who deserveth our heart, our mouth, our life, our goods, so much as Jesus Christ, who has bought us to himself by his blood, to this very end, that we should be a peculiar people, zealous of good works?

There is nothing more seemly in the world than to see a Christian walk as becomes the gospel; nor anything more unbecoming a reasonable creature, than to hear a man say, 'I believe in Christ,' and yet see in his life debauchery and profaneness. Might I, such men should be counted the basest of men; such men should be counted by all unworthy of the name of a Christian, and should be shunned by every good man, as such who are the very plague of profession. For so it is written, we should carry it towards them. Whoso have a form of godliness, and deny the power thereof, from such we must turn away.

It has ofttimes come into my mind to ask, By what means it is that the gospel profession should be so tainted39 with loose and carnal gospellers? and I could never arrive to better satisfaction in the matter than this—such men are made professors by

the devil, and so by him put among the rest of the godly. A certain man had a fruitless fig tree planted in his vineyard; but by whom was it planted there? even by him that sowed the tares, his own children, among the wheat (Luke 13:6; Matt 13:37-40). And that was the devil. But why doth the devil do thus? Not of love to them, but to make of them offences and stumbling-blocks to others. For he knows that a loose professor in the church does more mischief to religion than ten can do to it that are in the world. Was it not, think you, the devil that stirred up the damsel that you read of in Acts 16 to cry out, 'These men are the servants of the most high God, which show unto us the way of salvation?' Yes it was, as is evident, for Paul was grieved to hear it. But why did the devil stir up her to cry so, but because that was the way to blemish the gospel, and to make the world think that it came from the same hand as did her soothsaying and witchery? (verse 16-18). 'Holiness, O Lord, becomes thy house for ever.' Let, therefore, whoever they be that profess the name of Christ, take heed that they scandal not that profession which they make of him, since he has so graciously offered us, as we are sinners of the biggest size, in the first place, his grace to save us.

[Answers to Objections.]

Having thus far spoken of the riches of the grace of Christ, and of the freeness of his heart to embrace the Jerusalem sinners, it may not be amiss to give you yet, as a caution, an intimation of one thing, namely, that this grace and freeness of his heart, is limited to time and day; the which, whoso overstandeth, shall perish notwithstanding. For, as a king, who, of grace, sendeth out to his rebellious people an offer of pardon, if they accept thereof by such a day, yet beheadeth or hangeth those that come not in for mercy until the day or time be past; so Christ Jesus has set the sinner a day, a day of salvation, an acceptable time; but he who standeth out, or goeth on in rebellion beyond that time, is like to come off with the loss of his soul (2 Cor 6:2; Heb 3:13-19; 4:7; Luke 19:41,42). Since, therefore, things are thus, it may be convenient here to touch a little upon these particulars.

First, That this day, or time thus limited, when it is considered with reference to this or that man, is ofttimes undiscerned by the person concerned therein, and always is kept secret as to the shutting up thereof.

And this, in the wisdom of God is thus, to the end no man, when called upon, should put off turning to God to another time. Now, and TODAY, is that and only that which is revealed in holy Writ (Psa 50:22; Eccl 12:1; Heb 3:13,15). And this shows us the desperate hazards which those men run, who, when invitation or conviction attends them, put off turning to God to be saved till another, and, as they think, a more fit season and time. For many, by so doing, defer this to do till the day of God's patience and long-suffering is ended; and then, for their prayers and cries after mercy, they receive nothing but mocks, and are laughed at by the God of heaven (Prov 1:20-30; Isa 65:12-16; 66:4; Zech 7:11-13).

Secondly, Another thing to be considered is this, namely, That the day of God's grace with some men begins sooner, and also sooner ends, than it doth with others. Those at the first hour of the day, had their call sooner than they who were called upon to turn to God at the sixth hour of the day; yea, and they who were hired at the third hour, had their call sooner than they who were called at the eleventh (Matt 20:1-6).

1. The day of God's patience began with Ishmael, and also ended before he was twenty years old. At thirteen years of age he was circumcised; the next year after, Isaac was born; and then Ishmael was fourteen years old. Now, that day that Isaac was weaned, that day was Ishmael rejected; and suppose that Isaac was three years old before he was weaned, that was but the seventeenth year of Ishmael; wherefore the

day of God's grace was ended with him betimes (Gen 17:25; 21:2-11; Gal 4:30).
2. Cain's day ended with him betimes; for, after God had rejected him, he lived to beget many children, and build a city, and to do many other things. But, alas! all that while he was a fugitive and a vagabond. Nor carried he anything with him after the day of his rejection was come, but this doleful language in his conscience. 'From God's face shall I be hid' (Gen 4:10-15).
3. Esau, through his extravagancies, would needs go sell his birthright, not fearing, as other confident fools, but that yet the blessing would still be his. After which, he lived many years; but all of them under the wrath of God, as was, when time came, made to appear to his destruction; for, 'when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears' (Heb 12:16,17).
Many instances might be given as to such tokens of the displeasure of God against such as fool away, as the wise man has it, the prize which is put into their hand (Prov 17:16).
Let these things, therefore, be a further caution to those that sit under the glorious sound of the gospel, and hear of the riches of the grace of God in Christ to poor sinners. To slight grace, to despise mercy, and to stop the ear when God speaks, when he speaks such great things, so much to our profit, is a great provocation. He offereth, he calls, he woos, he invites, he prays, he beseeches us in this day of his grace to be reconciled to him; yea, and has provided for us the means of reconciliation himself. Now, this despised must needs be provoking; and it is a fearful thing to fall into the hands of the living God.
Objection. But some man may say unto me, 'Fain I would be saved, fain I would be saved by Christ; but I fear this day of grace is past, and that I shall perish, notwithstanding the exceeding riches of the grace of God.'
Answer. To this doubt I would answer several things. 1. With respect to this day. 2. With respect to thy desires. 3. With respect to thy fears.
1. With respect to this day; that is, whether it be ended with a man or no.
(1.) Art thou jogged, and shaken, and molested at the hearing of the Word? Is thy conscience awakened and convinced then, that thou art at present in a perishing state, and that thou hast need to cry to God for mercy? This is a hopeful sign that this day of grace is not past with thee. For, usually, they that are past grace, are also, in their conscience, 'past feeling,' b eing 'seared with a hot iron' (Eph 4:18,19; 1 Tim 4:1,2). Consequently, those past grace must be such as are denied the awakening fruits of the Word preached. The dead that hear, says Christ, shall live; at least wise,40 Christ has not quite done with them; the day of God's patience is not at an end with them (John 5:25).
(2.) Is there, in thy more retired condition, arguings, strugglings, and strivings with thy spirit to persuade thee of the vanity of what vain things thou lovest, and to win thee in thy soul to a choice of Christ Jesus and his heavenly things? Take heed and rebel not, for the day of God's grace and patience will not be past with thee till he saith, his 'Spirit shall strive no more' with thee; for then the woe comes, when he shall depart from them; and when he says to the means of grace, Let them alone (Hosea 4:17; 9:12).
(3.) Art thou visited in the night seasons with dreams about thy state, and that thou art in danger of being lost? Hast thou heart-shaken apprehensions when deep sleep is upon thee, of hell, death, and judgment to come? These are signs that God has not wholly left thee, or cast thee behind his back for ever. 'For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep

falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose,' his sinful purposes, 'and hide pride from man' (Job 33:14-17). All this while God has not left the sinner, nor is come to the end of his patience towards him, but stands, at least, with the door of grace ajar in his hand, as being loath, as yet, to bolt it against him.

(4.) Art thou followed with affliction, and dost thou hear God's angry voice in thy afflictions? Doth he send with the affliction an interpreter, to show thee thy vileness; and why, or wherefore, that hand of God is upon thee, and upon what thou hast; to wit, that it is for thy sinning against him, and that thou mightest be turned to him? If so, thy summer is not quite ended; thy harvest is not yet quite over and gone. Take heed, stand out no longer, lest he cause darkness, and lest thy feet stumble upon the dark mountains; and lest, while you look for light, he turn it into the shadow of death, and make it gross darkness (Jer 8:20; 13:15-17).

(5.) Art thou crossed, disappointed, and waylaid, and overthrown in all thy foolish ways and doings? This is a sign God has not quite left thee, but that he still waits upon thee to turn thee. Consider, I say, has he made a hedge and a wall to stop thee? Has he crossed thee in all thou puttest thy hand unto? Take it as a call to turn to him; for, by his thus doing, he shows he has a mind to give thee a better portion. For usually, when God gives up men, and resolves to let them alone in the broad way, he gives them rope, and lets them have their desires in all hurtful things (Hosea 2:6-15; Psa 73:3-13; Rom 11:9). Therefore take heed to this also, that thou strive not against this hand of God; but betake thyself to a serious inquiry into the causes of this hand of God upon thee, and incline to think, it is because the Lord would have thee look to that, which is better than what thou wouldst satisfy thyself withal. When God had a mind to make the prodigal go home to his father, he sent a famine upon him, and denied him a bellyful of the husks which the swine did eat. And observe it, now he was in a strait, he betook him to consideration of the good that there was in his father's house; yea, he resolved to go home to his father, and his father dealt well with him; he received him with music and dancing, because he had received him safe and sound (Luke 15:14-32).

(6.) Hast thou any enticing touches of the Word of God upon thy mind? Doth, as it were, some holy word of God give a glance upon thee, cast a smile upon thee, let fall, though it be but one drop of its savour upon thy spirit; yea, though it stays but one moment with thee? O then the day of grace is not past! The gate of heaven is not shut! nor God's heart and bowels withdrawn from thee as yet. Take heed, therefore, and beware that thou make much of the heavenly gift, and of that good word of God of the which he has made thee taste. Beware, I say, and take heed; there may be a falling away for all this; but, I say, as yet God has not left thee, as yet he has not cast thee off (Heb 6:1-9).

2. With respect to thy desires, what are they? Wouldst thou be saved? Wouldst thou be saved with a thorough salvation? Wouldst thou be saved from guilt and filth too? Wouldst thou be the servant of thy Saviour? Art thou indeed weary of the service of thy old master the devil, sin, and the world? And have these desires put thy soul to the flight? Hast thou, through desires, betaken thyself to thy heels? Dost fly to him that is a Saviour from the wrath to come, for life? If these be thy desires, and if they be unfeigned, fear not! Thou are one of those runaways which God has commanded our Lord to receive, and not to send thee back to the devil thy master again, but to give thee a place in his house, even the place which liketh thee best. 'Thou shalt not deliver unto his master,' says he, 'the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy

gates, where it liketh him best: thou shalt not oppress him' (Deu 23:15,16).
This is a command to the church, consequently to the Head of the church; for all commands from God come to her through her Head. Whence I conclude, that as Israel of old was to receive the runaway servant who escaped from a heathen master to them, and should not dare to send him back to his master again; so Christ's church now, and consequently Christ himself, may not, will not, refuse that soul that has made his escape from sin, Satan, the world, and hell, unto him, but will certainly let him dwell in his house, among his saints, in that place which he shall choose, even where it liketh him best. For he says, in another place, 'And him that cometh to me, I will in no wise cast out.' In no wise, let his crimes be what they will, either for nature, multitude, or the attendance of aggravating circumstances. Wherefore, if thy desires be firm, sound, and unfeigned to become the saved of Christ, and his servant, fear not, he will not, he will in no wise put thee away, or turn thee over to thy old master again.
3. As to thy fears, whatever they are, let that be supposed which is supposed before, and they are groundless, and so of no weight.
Objection. But I am afraid I am not [of the] elect, or chosen to salvation, though you called me fool a little before for so fearing.
Answer. Though election is, in order, before calling, as to God, yet the knowledge of calling must go before the belief of my election, as to myself. Wherefore, souls that doubt of the truth of their effectual calling, do but plunge themselves into a deeper labyrinth of confusion that concern themselves with their election; I mean, while they labour to know it before they prove their calling. 'Make your calling, and so your election sure' (2 Peter 1:4-10).
Wherefore, at present, lay the thoughts of thy election by, and ask thyself these questions: Do I see my lost condition? Do I see salvation is nowhere but in Christ? Would I share in this salvation by faith in him? And would I, as was said before, be thoroughly saved, to wit, from the filth as from the guilt? Do I love Christ, his Father, his saints, his words, and ways? This is the way to prove we are elect. Wherefore, sinner, when Satan, or thine own heart, seeks to puzzle thee with election, say thou, I cannot attend to talk of this point now, but stay till I know that I am called of God to the fellowship of his Son, and then I will show you that I am elect, and that my name is written in the book of life.
If poor distressed souls would observe this order, they might save themselves the trouble of an unprofitable labour under these unseasonable and soul-sinking doubts. 41 Let us, therefore, upon the sight of our wretchedness, fly and venturously leap into the arms of Christ, which are now as open to receive us into his bosom as they were when nailed to the cross. This is coming to Christ for life aright; this is right running away from thy [old] master to him, as was said before. And for this we have multitudes of Scriptures to support, encourage, and comfort us in our so doing.
But now, let him that doth thus be sure to look for it, for Satan will be with him tomorrow, to see if he can get him again to his old service; and if he cannot do that, then will he enter into dispute with him, to wit, about whether he be elect to life, and called indeed to partake of this Christ, to whom he is fled for succour, or whether he comes to him of his own presumptuous mind. Therefore we are bid, as to come, so to arm ourselves with that armour which God has provided; that we may resist, quench, stand against, and withstand all the fiery darts of the devil (Eph 6:11-18). If, therefore, thou findest Satan in this order to march against thee, remember that thou hadst this item about it; and betake thyself to faith and good courage, and be sober, and hope to the end.
Objection. But how if I should have sinned the sin unpardonable, or that called the sin

against the Holy Ghost?
Answer. If thou hast, thou art lost for ever; but yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Jesus Christ, through faith in his blood, cannot be counted for such.
1. Because of the promise, for that must not be frustrate: and that says, 'And him that cometh to Christ, he will in no wise cast out.' And again, 'Whoso will, let him take of the water of life freely' (John 6:37; Rev 21:6; 22:17).
But, I say, how can these Scriptures be fulfilled, if he that would indeed be saved, as before said, has sinned the sin unpardonable? The Scripture must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner; a promise that says he shall not be cast out that comes; and the sinner comes, wherefore he must be received: consequently, he that comes to Christ for life, has not, cannot have sinned that sin for which there is no forgiveness. And this might suffice for an answer to any coming soul, that fears, though he comes, that he has sinned the sin against the Holy Ghost.
2. But, again, he that has sinned the sin against the Holy Ghost cannot come, has no heart to come, can by no means be made willing to come to Jesus Christ for life; for that he has received such an opinion of him, and of his things, as deters and holds him back.
(1.) He counteth this blessed person, this Son of God, a magician, a conjuror, a witch, or one that did, when he was in the world, what he did, by the power and spirit of the devil (Matt 9:34; 12:24,25,&c.; Mark 3:22-30). Now he that has this opinion of this Jesus, cannot be willing to cast himself at his feet for life, or to come to him as the only way to God and to salvation. And hence it is said again, that such an one puts him to open shame, and treadeth him under foot; that is, by contemning, reproaching, vilifying, and despising of him, as if he were the vilest one, or the greatest cheat in the world; and has, therefore, as to his esteem of him, called him accursed, crucified him to himself, or counted him one hanged, as one of the worst of malefactors (Heb 6:6; 10:29; 1 Cor 12:3).
(2.) His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth 'an unholy thing,' or that which has no more virtue in it to save a soul from sin than has the blood of a dog (Heb 10:29).42 For when the apostle says, 'he counts it an unholy thing,' he means, he makes it of less value than that of a sheep or cow, which were clean according to the law; and, therefore, must mean, that his blood was of no more worth to him, in his account, than was the blood of a dog, an ass, or a swine, which always was, as to sacrifices, rejected by the God of heaven, as unholy or unclean. Now he who has no better esteem of Jesus Christ, and of his death and blood, will not be persuaded to come to him for life, or to trust in him for salvation.
(3.) But further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of him as the Messiah, or that he was the Saviour of the world.
(a.) It must be done against manifest tokens to prove the contrary; and thus the reprobate Jews committed it when they saw the works of God, which put forth themselves in him, and called them the works of the devil and Beelzebub.
(b.) It must be done against some shining light of the gospel upon them. And thus it was with Judas, and with those who, after they were enlightened, and had tasted, and had felt something of the powers of the world to come, fell away from the faith of him, and put him to open shame and disgrace (Heb 6:5,6).

(c.) It must also be done after, and in opposition to one's own open profession of him. For if, after they have escaped the pollution of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have know the way of righteousness, than after they have known it, to turn from the holy commandment, which is the word of faith delivered unto them.
(d.) All this must be done openly, before witnesses, in the face, sight, and view of the world, by word and act. This is the sin that is unpardonable; and he that hath thus done, can never, it is impossible he ever should, be renewed again to repentance, and that for a double reason; first, such an one doth say, he will not; and [second] of him God says, he shall not have the benefit of salvation by him.
Objection. But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?
Answer. It is called 'the sin against the Holy Ghost,' because such count the works he did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of him in the holy Scriptures; for the Scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection, and ascension of Jesus Christ.
Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou wouldst be saved by Christ. Yea, it is impossible that thou shouldst have done it, if indeed thou wouldst be saved by him. No man can desire to be saved by him, who he yet judgeth to be an impostor, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light and profession of him, thus horribly, and devil-like, contemned and trampled upon him.
True, words, and wars, and blasphemies, against this Son of man, are pardonable; but then they must be done 'ignorantly, and in unbelief.' Also, all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them, indeed is sorry for them (1 Tim 1:13-15; Mark 3:28).
All but this, sinner, all but this! If God had said, he will forgive one sin, it had been undeserved grace; but when he says he will pardon all but one, this is grace to the height. Nor is that one unpardonable otherwise, but because the Saviour that should save them is rejected and put away. Jacob's ladder; Christ is Jacob's ladder that reacheth up to heaven; and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name given under heaven, among men, whereby we must be saved. There is none other sacrifice for sin than this; he also, and he only, is the Mediator that reconcileth men to God. And, sinner, if thou wouldst be saved by him, his benefits are thine; yea, though thou art a great and Jerusalem transgressor.43

FOOTNOTES:

1 Having preached many times, and from various texts, upon this subject, the whole substance of many sermons is here published.—Ed.
2 The Jews, and their sacred city, are standing monuments of God's dreadful vengeance against unbelief in rejecting the Lord Christ, in whom alone is salvation. The Lord give us grace to prize and improve gospel privileges, lest we also be cut off, through unbelief.—Mason.
3 The higher a people rise under the means, the lower will be their fall if they slight

them. O highly-favoured England! Tyre and Sidon, Sodom and Gomorrah, will have a milder hell than thy carnal, hypocritical, Christless children.—Mason.
4 All the objections are on the sinner's side, through unbelief. Christ answers them all in one word, 'Whosoever will, let him come and take of the water of life freely'; and, 'Whosoever cometh, I will in no wise cast out.' Lord, put forth thy power, and give the will.—Mason.
5 In this quotation, Bunyan has followed the reading in the Genevan or Puritan version. —Ed.
6 An arrow, dipped in the blood of Jesus, will subdue the most obdurate heart it reaches, even those bitter enemies to Christ, the priests.—Mason.
7 This quotation is from the Genevan or Puritan version—Ed.
8 'Death was swallowing of them down.' How very striking and full of truth is this expression! For, in proportion as the sinner violates the Divine law, so he rushes into the jaws of death and destruction. Obedience to the Divine law preserves health, bestows happiness, and prolongs life.—Ed.
9 'Rowl in his bowels'; intense affection: see Philemon 12.—Ed.
10 'Wheals'; pimples, or small swellings filled with matter.—Ed.
11 'As physicians do' can now hardly be understood. In Bunyan's days, all physicians put forth their bills of 'wonderful cures.'—Ed.
12 'Hedge-creepers'; footpads.—Ed.
13 O sinner, beseech the Lord to enable you to welcome the grace that is welcoming you; then you shall find it, in the Lord's time, that you shall be made as kindly welcome as ever a sinner was that is now a glorified saint.—Mason.
14 This idea is most ingeniously and admirably displayed in Bunyan's beautiful allegory, 'The Holy War.'—Ed.
15 'A muse'; deep thought. Vulgo` vocatum, 'a brown study.' Bunyan used this word in the same sense in the first edition of 'The Pilgrim's Progress,' at the Interpreter's house: 'Now was Christian somewhat in a muse.' It was afterwards altered, but not improved, by substituting the words, 'in a maze.'—Ed.
16 Among all the wondrous sights that angels witness, one gives them peculiar joy—it is the poor penitent prodigal returning to God, Luke 15:10.—Ed.
17 This was printed in the first edition, 'the biggest sin.'—Ed.
18 How strongly does this dialogue bring to our recollection that between Christian and Apollyon in the 'The Pilgrim's Progress?'—Ed.
19 'I stunck,' in the original edition, probably meant, 'I stuck'; but all the later editions have, 'I stunk.'—Ed.
20 'Clouts'; patches, Joshua 9:5
21 I cannot discover in what book Bunyan read this legend; it is not in the "Golden Legend," or any of my monkish authors. It was a generally received opinion, among the ancients, that Mary Magdalene was sister to Lazarus; but the means of her conversion is not known. The story here related is possible, and even probable; but it has no foundation in the inspired writings, nor in ancient authors.—Ed.
22 Thus Zaccheus said: 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore fourfold.' The law of God requires us, dim-sighted as we are, to see our sins in their real magnitude, but the perversity of man turns the telescope to diminish them.—Ed.
23 'The friends thereof in their reason' were the words used in the first three editions by Bunyan. After his decease, they were altered, in 1697, in a second third edition, and this correction has been continued in every subsequent impression.—Ed.

24 Bunyan has some striking observations upon this word Go, in his work on the day of judgment. Those who refused the invitation to 'come' and receive life, when in the world, now irresistibly obey the awful mandate, 'Go,' and rush into eternal woe.—Ed.
25 How pointed and faithful are these words? How natural it is for a poor sinner to compare himself with his fellow-worm, and say, 'Lord, I thank thee that I am not as this publican,' or as that murderer—instead of viewing himself in the gospel glass, in the presence of infinite holiness, and feeling that in his flesh there is no good thing, but putrefying sores, that he is vile and hell-deserving, and must fall into the arms of Divine mercy, crying, Lord, save, or I perish.—Ed.
26 'Swoop'; to seize as a hawk does his prey.—Ed.
27 The convinced sinner is not content with the cry, 'Deliver me from the wrath to come, ' but, feeling sin to be his greatest enemy, he earnestly cries for deliverance from its dominion in this world (Psa 143).—Ed.
28 'At the catch.' See the dialogue between Faithful and Talkative in 'The Pilgrim's Progress.'—Ed.
29 Printed, 'far,' in the first and second editions; altered to 'fast,' in third and subsequent editions.—Ed.
30 The blind men, who implored the mercy of Jesus, would not be checked even by the multitude, but cried so much the more. When a true sense of misery urges, neither men nor devils can stop the cry for mercy, till Jesus has compassion and heals their spiritual maladies.—Mason.
31 Quoted from the Puritan or Genevan version of the Bible; our translation has, 'He that covereth.'—Ed.
32 'Long of Jesus Christ'; a provincial expression, meaning 'all this belongs to us by Jesus Christ.'—Ed.
33 How admirable an illustration is this of the Slough of Despond, into which Christian and Pliable fell in 'The Pilgrim's Progress.'—Ed.
34 This illustrates Bunyan's meaning of the Giant of Sophistry, named Maul, whose head was cut off by Great-heart, in the Second Part of 'The Pilgrim's Progress.'—Ed.
35 The treasures of this bank are inexhaustible and unsearchable. Oh for faith, that we may draw largely upon its infinite riches!—Ed.
36 'Incidence'; the direction with which one body strikes another; now obsolete.—Ed.
37 A sour, crabbed Christian, is a contradiction in terms. The precept is, 'Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you' (Eph 4:31).—Mason
38 The true branches in Christ, the heavenly vine, are made fruitful in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. By these it will appear that Christ is formed within us. Mere 'lick of the tongue' love, without these, is an unsubstantial shadow.—Ed.
39 'Be so taunted'; in editions previous to 1697.—Ed.
40 'At least wise'; to say the least.—Ed.
41 This is the proper test for a perplexed soul, when troubled about his election. If I love Christ, and am desirous to obey him, it is because he first loved me; and this is the surest proof of election. Hear the voice of God, 'Whosoever believeth in me shall not perish, but have eternal life'; and so Paul, 'As many as were ordained to eternal life believed' (Acts 13:48).—Ed.
42 How very forcible is this appeal to those who profess to believe the inspiration of the Bible, but yet reject the atonement of Christ. It is to make the typical sacrifice of the clean beasts, under the law, of greater value than that of the great antitype—the Son of

God.—Ed.

43 The reason why those who are guilty of the blasphemy against the Holy Ghost are never forgiven, is not for want of any sufficiency in the blood of Christ, or in the pardoning mercy of God, but because they never repent of that sin, and never seek to God for mercy through Christ, but continue obstinate till death.—Mason.

***

THE GREATNESS OF THE SOUL,
AND
UNSPEAKABLENESS 0F THE LOSS THEREOF;
WITH THE CAUSES OF THE LOSING IT.

FIRST PREACHED AT PINNER'S HALL and now ENLARGED AND PUBLISHED FOR GOOD.

By JOHN BUNYAN,
London: Printed for Benjamin Alsop, at the Angel and Bible in the Poultry, 1682

Faithfully reprinted from the Author's First Edition.

ADVERTISEMENT BY THE EDITOR.

Our curiosity is naturally excited to discover what a poor, unlettered mechanic, whose book-learning had been limited to the contents of one volume, could by possibility know upon a subject so abstruse, so profound, and so highly metaphysical, as that of the Soul—its greatness—and the inconceivableness of its loss. Heathen philosophers, at the head of whose formidable array stand Plato and Aristotle, had exhausted their wit, and had not made the world a whit the wiser by all their lucubrations. The fathers plunged into the subject, and increased the confusion; we are confounded with their subtle distinctions, definitions, and inquiries; such as that attributed to St. Aquinas, How many disembodied spirits could dance upon the point of a fine needle without jostling each other? Learned divines had puzzled themselves and their hearers with suppositions and abstract principles. What, then, could a travelling brasier, or tinker, have discovered to excite the attention of the Christian world, and to become a teacher to philosophers, fathers, and learned divines? Bunyan found no access to the polluted streams of a vain philosophy; he went at once to the fountain-head; and, in the pure light of Revelation, displays the human soul—infinitely great in value, although in a fallen state. He portrays it as drawn by the unerring hand of its Maker. He sets forth, by the glass of God's Word, the inconceivableness of its value, while progressing through time; and, aided by the same wondrous glass, he penetrates the eternal world, unveils the joys of heaven and the torments of hell—so far as they are revealed by the Holy Ghost, and are conceivable to human powers. While he thus leads us to some kind of estimate of its worth, he, from the same source—the only source from whence such knowledge can be derived, makes known the causes of the loss of the soul, and leads his trembling readers to the only name under heaven given among men, whereby they can be saved. In attempting to conceive the greatness and value of the soul, the importance of the body is too often overlooked. The body, it is true, is of the earth; the soul is the breath of God. The body is the habitation; the soul is the inhabitant. The body returns to the dust; while the soul enters into the intermediate state, waiting to be re-united to the body after its new creation, when death shall be swallowed up of life. In these views, the soul appears to be vastly superior to the body. But let it never be forgotten, that, as in this life, so it will be in the everlasting state; the body and soul are

so intimately connected as to become one being, capable of exquisite happiness, or existing in the pangs of everlasting death. He who felt and wrote as Bunyan does in this solemn treatise, and whose tongue was as the pen of a ready writer, must have been wise and successful in winning souls to Christ. He felt their infinite value, he knew their strong and their weak points, their riches and poverty. He was intimate with every street and lane in the town of Man-soul, and how and where the subtle Diabolians shifted about to hide themselves in the walls, and holes, and corners. He sounds the alarm, and plants his engines against 'the eye as the window, and the ear as the door, for the soul to look out at, and to receive in by.' He detects the wicked in speaking with his feet, and teaching with his fingers. His illustration of the punishment of a sinner, as set forth by the sufferings of the Saviour, is peculiarly striking. The attempt to describe the torments of those who suffer under the awful curse, 'Go ye wicked,' is awfully and intensely vivid.

Bunyan most earnestly exhorts the distressed sinner to go direct to the great Shepherd and Bishop of souls, and not to place confidence in those who pretend to be his ministers; but 'who are false shepherds, in so many ugly guises, and under so many false and scandalous dresses;' 'take heed of that shepherd that careth not for his own soul, that walketh in ways, and doth such things, as have a direct tendency to damn his own soul; come not near him. He that feeds his own soul with ashes, will scarce feed thee with the bread of life.' Choose Christ to be thy chief Shepherd, sit at his feet, and learn of him and he will direct thee to such as shall feed thy soul with knowledge and understanding.

Reader, let me no longer keep thee upon the threshold but enter upon this important treatise with earnest prayer; and may the blessed Spirit enable us to live under a sense of the greatness of the soul, the unspeakableness of the loss thereof, the causes of losing it, and the only way in which its salvation can he found.

GEORGE OFFOR. Hackney, April 1850

THE GREATNESS OF THE SOUL, AND UNSPEAKABLENESS OF THE LOSS THEREOF

'OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?'—MARK 8:37.

I HAVE chosen at this time to handle these words among you, and that for several reasons:—

l. Because the soul, and the salvation of it, are such great, such wonderful great things; nothing is a matter of that concern as is, and should be, the soul of each one of you. House and land, trades and honours, places and preferments, what are they to salvation? to the salvation of the soul?

2. Because I perceive that this so great a thing, and about which persons should be so much concerned, is neglected to amazement, and that by the most of men; yea, who is there of the many thousands that sit daily under the sound of the gospel that are concerned, heartily concerned, about the salvation of their souls?—that is, concerned, I say, as the nature of the thing requireth. If ever a lamentation was fit to be taken up in this age about, for, or concerning anything, it is about, for, and concerning the horrid neglect that everywhere puts forth itself with reference to salvation. Where is one man in a thousand—yea, where is there two of ten thousand that do show by their conversation, public and private, that the soul, their own souls, are considered by them, and that they are taking that care for the salvation of them as becomes them—to wit, as the weight of the work, and the nature of salvation requireth?

3. I have therefore pitched upon this text at this time; to see, if peradventure the discourse which God shall help me to make upon it, will awaken you, rouse you off your

beds of ease, security, and pleasure, and fetch you down upon your knees before Him, to beg of Him grace to be concerned about the salvation of your souls. And then, in the last place, I have taken upon me to do this, that I may deliver, if not you, yet myself, and that I may be clear of your blood, and stand quit, as to you, before God, when you shall, for neglect, be damned, and wail to consider that you have lost your souls. 'When I say,' saith God, 'unto the wicked, Thou shalt surely die; and thou,' the prophet or preacher, 'givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not front his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul' (Eze 3:18, 19).

'Or what shall a man give in exchange for his soul?'

In my handling of these words, I shall first speak to the occasion of them, and then to the words themselves.

The occasion of the words was, for that the people that now were auditors to the Lord Jesus, and that followed him, did it without that consideration as becomes so great a work—that is, the generality of them that followed Him were not for considering first with themselves, what it was to profess Christ, and what that profession might cost them.

'And when he had called the people unto him,' the great multitude that went with him (Luke14:25) 'with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34). Let him first sit down and count up the cost, and the charge he is like to be at, if he follows me. For following of me is not like following of some other masters. The wind sits always on my face, and the foaming rage of the sea of this world, and the proud and lofty waves thereof, do continually beat upon the sides of the bark of the ship that myself, my cause, and my followers are in; he therefore that will not run hazards, and that is afraid to venture a drowning, let him not set foot into this vessel. So whosever doth not bear his cross, and come after me, he cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it (Luke 14:27-29).

True, to reason, this kind of language tends to cast water upon weak and beginning desires, but to faith, it makes the things set before us, and the greatness, and the glory of them, more apparently excellent and desirable. Reason will say, Then who will profess Christ that hath such coarse entertainment at the beginning? but faith will say, Then surely the things that are at the end of a Christian's race in this world must needs be unspeakably glorious; since whoever hath had but the knowledge and due consideration of them, have not stuck to run hazards, hazards of every kind, that they might embrace and enjoy them. Yea, saith faith, it must needs be so, since the Son himself, that best knew what they were, even, 'for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God' (Heb 12:2).

But, I say, there is not in every man this knowledge of things and so by consequence not such consideration as can make the cross and self-denial acceptable to them for the sake of Christ, and of the things that are where He now sitteth at the right hand of God (Col 3:2-4). Therefore our Lord Jesus doth even at the beginning give to His followers this instruction. And lest any of them should take distaste at His saying, He presenteth them with the consideration of three things together—namely, the cross, the loss of life, and the soul; and then reasoneth with them from the same, saying, Here is

the cross, the life, and the soul.
1. The cross, and that you must take up, if you will follow Me.
2. The life, and that you may save for a time, if you cast Me off.
3. And the soul, which will everlastingly perish if you come not to Me, and abide not with Me.
Now consider what is best to be done. Will you take up the cross, come after Me, and so preserve your souls from perishing? or will you shun the cross to save your lives, and so run the danger of eternal damnation? Or, as you have it in John, will you love your life till you lose it? or will you hate your life, and save it? 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal' (John 12:25). As who should say, He that loveth a temporal life, he that so loveth it, as to shun the profession of Christ to save it, shall lose it upon a worse account, than if he had lost it for Christ and the gospel; but he that will set light by it, for the love that he hath to Christ, shall keep it unto life eternal.
Christ having thus discoursed with His followers about their denying of themselves, their taking up their cross and following of Him, doth, in the next place, put the question to them, and so leaveth it upon them for ever, saying, 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36). As who should say, I have bid you take heed that you do not lightly, and without due consideration, enter into a profession of Me and of My gospel; for he that without due consideration shall begin to profess Christ, will also without it forsake Him, turn from Him, and cast Him behind his back; and since I have even at the beginning, laid the consideration of the cross before you, it is because you should not be surprised and overtaken by it unawares, and because you should know that to draw back from Me after you have laid your hand to My plough, will make you unfit for the kingdom of heaven (Luke 9:62). Now, since this is so, there is no less lies at stake than salvation, and salvation is worth all the world, yea, worth ten thousand worlds, if there should be so many. And since this is so also, it will be your wisdom to begin to profess the gospel with expectation of the cross and tribulation, for to that are my gospellers1 in this world appointed (James 1:12; 1 Thess 3:3). And if you begin thus, and hold it, the kingdom and crown shall be yours; for as God counteth it a righteous thing to recompense tribulation to them that trouble you, so to you who are troubled and endure it, for 'we count them happy,' says James, 'that endure,' (James 5:11), rest with saints, when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel, etc. (2 Thess 1:7, 8). And if no less lies at stake than salvation, then is a man's soul and his all at the stake; and if it be so, what will it profit a man if, by forsaking of Me, he should get the whole world? 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?'
Having thus laid the soul in one balance, and the world in the other, and affirmed that the soul out-bids the whole world, and is incomparably for value and worth beyond it; in the next place, he descends to a second question, which is that I have chosen at this time for my text, saying, 'Or what shall a man give in exchange for his soul?'
In these words, we have first a supposition, and such an one as standeth upon a double bottom. The supposition is this—That the soul is capable of being lost; or thus—'Tis possible for a man to lose his soul. The double bottom that this supposition is grounded upon is, first, a man's ignorance of the worth of his soul, and of the danger that it is in; and the second is, for that men commonly do set a higher price upon present ease and enjoyments than they do upon eternal salvation. The last of these doth naturally follow upon the first; for if men be ignorant of the value and worth of their

souls, as by Christ in the verse before is implied, what should hinder but that men should set a higher esteem upon that with which their carnal desires are taken, than upon that about which they are not concerned, and of which they know not the worth. But again, as this by the text is clearly supposed, so to here is also something implied; namely, that it is impossible to possess some men with the worth of their souls until they are utterly and everlastingly lost. 'What shall a man give in exchange for his soul?' That is, men when their souls are lost, and shut down under the hatches in the pits and hells in endless perdition and destruction, then they will see the worth of their souls, then they will consider what they have lost, and truly not till then. This is plain, not only to sense, but by the natural scope of the words, 'What shall a man give in exchange for his soul?' Or what would not those that are now for sin, made to see themselves lost, by the light of hell fire—for some will never be convinced that they are lost till, with rich Dives, they see it in the light of hell flames (Luke 16:22, 23). I say, what would not such, if they had it, give in exchange for their immortal souls, or to recover them again from that place and torment?2

I shall observe two truths in the words.

The first is, That the loss of the soul is the highest, the greatest loss—a loss that can never be repaired or made up. 'What shall a man give in exchange for his soul?'—that is, to recover or redeem his lost soul to liberty?

The second truth is this, That how unconcerned and careless soever some now be, about the loss or salvation of their souls, yet the day is coming; but it will then be too late, when men will be willing, had they never so much, to give it all in exchange for their souls. For so the question implies—'What will a man give in exchange for his soul?' What would he not give? What would he not part with at that day, the day in which he will see himself damned, if he had it, in exchange for his soul?

The first observation, or truth, drawn from the words is cleared by the text, 'What shall a man give in exchange for his soul?'—that is, there is not anything, nor all the things under heaven, were they all in one man's hand, and all at his disposal, that would go in exchange for the soul, that would be of value to fetch back one lost soul, or that would certainly recover it from the confines of hell. 'The redemption of their soul is precious, and it ceaseth for ever' (Psa 49:8). And what saith the words before the text but the same—'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' What shall profit a man that has lost his soul? Nothing at all, though he hath by that loss gained the whole world; for all the world is not worth a sou1, not worth a soul in the eye of God and judgment of the law. And it is from this consideration that good Elihu cautioneth Job to take heed, 'Because there is wrath,' saith he, 'beware lest He take thee away with His stroke: then a great ransom cannot deliver thee. Will He esteem thy riches? no, not gold, nor all the forces of strength' (Job 36:18,19). Riches and power, what is there more in the world? for money answereth all things—that is, all but soul concerns. It can neither be a price for souls while here, nor can that, with all the forces of strength, recover one out of hell fire.

DOCTRINE FIRST.

So then, the first truth drawn from the words stands firm—namely,

That the loss of the soul is the highest, the greatest loss; a loss that can never be repaired or made up.

In my discourse upon this subject, I shall observe this method:—

FIRST, I shall show you what the soul is.

SECOND, I shall show you the greatness of it.

THIRD, I shall show you what it is to lose the soul.

FOURTH, I shall show you the cause for which men lose their souls; and by this time the greatness of the loss will be manifest.

[WHAT THE SOUL IS.]

FIRST, I shall show you what the soul is, both as to the various names it goes under, as also, by describing of it by its powers and properties, though in all I shall be but brief, for I intend no long discourse.3

[Names of the Soul.]

1. The soul is often called the heart of man, or that, in and by which things to either good or evil, have their rise; thus desires are of the heart or soul; yea, before desires, the first conception of good or evil is in the soul, the heart. The heart understands, wills, affects, reasons, judges, but these are the faculties of the soul; wherefore, heart and soul are often taken for one and the same. 'My son, give me thine heart' (Prov 23:26). 'Out of the heart proceed evil thoughts,' etc. (Matt 15:19; 1 Peter 3:15; Psa 26:2).

2. The soul of man is often called the spirit of a man; because it not only giveth being, but life to all things and actions in and done by him. Hence soul and spirit are put together, as to the same notion. 'With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early' (Isa 26:9). When he saith, 'Yea, with my spirit—will I seek thee,' he explaineth not only with what kind of desires he desired God, but with what principal matter his desires were brought forth. It was with my soul, saith he; to wit, with my spirit within me. So that of Mary, 'My soul,' saith she, 'doth magnify the Lord, and my spirit hath rejoiced in God my Saviour' (Luke 1:46,47). Not that soul and spirit are, in this place, to be taken for two superior powers in man; but the same great soul is here put under two names, or terms, to show that it was the principal part in Mary; to wit, her soul, that magnified God, even that part that could spirit and put life into her whole self to do it. Indeed, sometimes spirit is not taken so largely, but is confined to some one power or faculty of the soul, as 'the spirit of my understanding,' (Job 20:3) 'and be renewed in the spirit of your mind.' And sometime by spirit we are to understand other things; but many times by spirit we must understand the soul, and also by soul the spirit.

3. Therefore, by soul we understand the spiritual, the best, and most noble part of man, as distinct from the body, even that by which we understand, imagine, reason, and discourse. And, indeed, as I shall further show you presently, the body is but a poor, empty vessel, without this great thing called the soul. 'The body without the spirit,' or soul, 'is dead' (James 2:26). Or nothing but (her soul departed from her, for she died). It is, therefore, the chief and most noble part of man.

4. The soul is often called the life of man, not a life of the same stamp and nature of the brute; for the life of man—that is, of the rational creature—is, that, as he is such, wherein consisteth and abideth the understanding and conscience etc. Wherefore, then, a man dieth, or the body ceaseth to act, or live in the exercise of the thoughts, which formerly used to be in him, when the soul departeth, as I hinted even now—her soul departed from her, for she died; and, as another good man saith, 'in that very day his thoughts perish,' etc. (Psa 146:4). The first text is more emphatical; Her soul was in departing (for she died). There is the soul of a beast, a bird, etc., but the soul of a man is another thing; it is his understanding, and reason, and conscience, etc. And this soul, when it departs, he dies. Nor is this life, when gone out of the body, annihilate, as is the life of a beast; no, this, in itself, is immortal, and has yet a place and being when gone out of the body it dwelt in; yea, as quick, as lively is it in its senses, if not far more abundant, than when it was in the body; but I call it the life, because so long as that remains in the body, the body is not dead. And in this sense it is to be taken where he

saith 'He that loseth his life for my sake shall find it' unto life eternal; and this is the soul that is intended in the text, and not the breath, as in some other places is meant. And this is evident, because the man has a being, a sensible being, after he has lost the soul. I mean not by the man a man in this world, nor yet in the body, or in the grave; but by man we must understand, either the soul in hell, or body and soul there, after the judgment is over. And for this the text, also, is plain, for therein we are presented with a man sensible of the damage that he has sustained by losing of his soul. 'What shall a man give in exchange for his soul?' But,

5. The whole man goeth under this denomination; man, consisting of body and soul, is yet called by that part of himself that is most chief and principal. 'Let every soul,' that is, let every man, 'be subject unto the higher powers' (Rom 13:1). 'Then sent Joseph, and called his father Jacob to him, and all his kindred, three-score and fifteen souls (Acts 7:14). By both these, and several other places, the whole man is meant, and is also so to be taken in the text; for whereas here he saith, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' It is said elsewhere, 'For what is a man advantaged if he gain the whole world, and lose himself?' (Luke 9:25) and so, consequently, or, 'What shall a man give in exchange (for himself) for his soul?' His soul when he dies, and body and soul in and after judgment.

6. The soul is called the good man's darling. 'Deliver,' Lord, saith David, 'my soul from the sword; my darling from the power of the dog' (Psa 22:20). So, again, in another place, he saith, 'Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the [power of the] lions' (Psa 35:17). My darling—this sentence must not be applied universally, but only to those in whose eyes their souls, and the redemption thereof, is precious. My darling—most men do, by their actions, say of their soul, 'my drudge, my slave; nay, thou slave to the devil and sin; for what sin, what lust, what sensual and beastly lust is there in the world that some do not cause their souls to bow before and yield unto? But David, here, as you see, calls it his darling, or his choice and most excellent thing; for, indeed, the soul is a choice thing in itself, and should, were all wise, be every man's darling, or chief treasure. And that it might be so with us, therefore, our Lord Jesus hath thus expressed the worth of the soul, saying, 'What shall a man give in exchange for his soul?' But if this is true, one may see already what misery he is like to sustain that has, or shall lose his soul; he has lost his heart, his spirit, his best part, his life, his darling, himself, his whole self, and so, in every sense, his all. And now, 'what shall a man,' what would a man, but what can a man that has lost his soul, himself, and his all, 'give in exchange for his soul?' Yea, what shall the man that has sustained this loss do to recover all again, since this man, or the man put under this question, must needs be a man that is gone from hence, a man that is cast in the judgment, and one that is gone down the throat of hell?

But to pass this, and to proceed.

[Powers and Properties of the Soul.]

I come next to describe the soul unto you by such things as it is set out by in the Holy Scriptures, and they are, in general, three—First, The powers of the soul. Second, The senses, the spiritual senses of the soul. Third, The passions of the soul.

Of the powers of the soul.

First, We will discourse of the powers, I may call them the members of the soul; for, as the members of the body, being many, do all go to the making up of the body, so these do go to the completing of the soul.

1. There is the understanding, which may be termed the head; because in that is placed the eye of the soul; and this is that which, or by which the soul, discerning things

that are presented to it, and that either by God or Satan; this is that by which a man conceiveth and apprehendeth things so deep and great that cannot, by mouth, or tongue, or pen, be expressed.
2. There is, also, belonging to the soul, the conscience, in which I may say, is placed the Seat of Judgment; for, as by the understanding things are let into the soul, so by the conscience the evil or good of such things are tried; especially when in the
3. Third place, there is the judgment, which is another part of this noble creature, has passed, by the light of the understanding, his verdict upon what is let into the soul.4
4. There is, also, the fancy or imagination, another part of this great thing, the sou1: and a most curious thing this fancy is; it is that which presenteth to the man the idea, form, or figure of that, or any of those things, wherewith a man is either frighted or taken, pleased or displeased. And,
5. The mind, another part of the soul, is that unto which this fancy presenteth its things to be considered of; because without the mind nothing is entertained in the soul.
6. There is the memory too, another part of the soul; and that may be called the register of the soul; for it is the memory that receiveth and keepeth in remembrance what has passed, or has been done by the man, or attempted to be done unto him; and in this part of the soul, or from it, will be fed 'the worm that dieth not,' when men are cast into hell; also, from this memory will flow that peace at the day of judgment that saints shall have in their service for Christ in the world.
7. There are the affections too, which are, as I may call them, the hands and arms of the soul; for they are they that take hold of, receive, and embrace what is liked by the soul, and it is a hard thing to make the soul of a man cast from it what its affections cleave to and have embraced. Hence the affections are called for, when the apostle bids men 'seek the things above; set your affections upon them,' saith he (Col 3), or, as you have it in another place, 'Lay hold' of them; for the affections are as hands to the soul, and they by which it fasteneth upon things.
8. There is the will, which may be called the foot of the soul, because by that the soul, yea, the whole man, is carried hither and thither, or else held back and kept from moving.5
These are the golden things of the soul, though, in carnal men, they are every one of them made use of in the service of sin and Satan. For the unbelieving are throughout impure, as is manifest, because their 'mind and conscience (two of the masterpieces of the soul) is defiled' (Titus 1:15). For if the most potent parts of the soul are engaged in their service, what, think you, do the more inferior do? But, I say, so it is the more is the pity; nor can any help it. 'This work ceaseth for ever,' unless the great God, who is over all, and that can save souls, shall himself take upon him to sanctify the soul, and to recover it, and persuade it to fall in love with another master.
But, I say, what is man without this soul, or wherein lieth this pre-eminence over a beast? (Eccl 3:19-21). Nowhere that I know of; for both, as to man's body, go to one place, only the spirit or soul of a man goes upward—to wit, to God that gave it, to be by Him disposed of with respect to things to come, as they have been, and have done in this life, But,
Of the senses of the soul.
Second, I come, in the next place, to describe the soul by its senses, its spiritual senses, for so I call them; for as the body hath senses pertaining to it, and as it can see, hear, smell, feel, and taste, so can the soul; I call, therefore, these the senses of the soul, in opposition to the senses of the body, and because the soul is the seat of all spiritual sense, where supernatural things are known and enjoyed; not that the soul of a

natural man is spiritual in the apostle's sense, for so none are, but those that are born from above (1 Cor 3:1-3) nor they so always neither. But to go forward.

Of sight.

1. Can the body see? hath it eyes? so hath the soul. 'The eyes of your understanding being enlightened' (Eph 1:18). As, then, the body can see beasts, trees, men, and all visible things, so the soul can see God, Christ, angels, heaven, devils, hell, and other things that are invisible; nor is this property only peculiar to the souls that are illuminate by the Holy Ghost, for the most carnal soul in the world shall have a time to see these things, but not to its comfort, but not to its joy, but to its endless woe and misery, it dying in that condition. Wherefore, sinner, say not thou, 'I shall not see Him; for judgment is before Him,' and He will make thee see Him (Job 35:14).

Of hearing.

2. Can the body hear? hath it ears? so hath the soul (Job 4:12,13). It is the soul, not the body, that hears the language of things invisible. It is the soul that hears God when He speaks in and by His Word and Spirit; and it is the soul that hears the devil when he speaks by his illusions and temptations. True, there is such an union between the soul and the body, that ofttimes, if not always, that which is heard by the ears of the body doth influence the soul, and that which is heard by the soul doth also influence the body; but yet as to the organ of hearing, the body hath one of its own, distinct from that of the soul, and the soul can hear and regard even then, when the body doth not nor cannot; as in time of sleep, deep sleep and trances, when the body lieth by as a thing that is useless. 'For God speaketh once, yea twice, yet man, (as to his body) perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction,' etc. (Job 33:14-16). This must be meant of the ears of the soul, not of the body; for that at this time is said to be in deep sleep; moreover this hearing, it is a hearing of dreams, and the visions of the night. Jeremiah also tells us that he had the rare and blessed visions of God in his sleep (Jer 21:26). And so doth Daniel too, by the which they were greatly comforted and refreshed; but that could not be, was not the soul also capable of hearing. 'I heard the voice of His words,' said Daniel, 'and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground' (Dan 10:8,9).

Of tasting.

3. As the soul can see and hear, so it can taste and relish, even as really as doth the palate belonging to the body.6 But then the things so tasted must be that which is suited to the temper and palate of the soul. The soul's taste lieth not in, nor is exercised about meats, the meats that are for the belly. Yet the soul of a saint can taste and relish God's Word (Heb 6:5), and doth ofttimes find it sweeter than honey (Psa 19:10) nourishing as milk (1 Peter 2:2), and strengthening like to strong meat (Heb 5:12-14). The soul also of sinners, and of those that are unsanctified, can taste and relish, though not the things now mentioned, yet things that agree with their fleshly minds, and with their polluted, and defiled, and vile affections. They can relish and taste that which delighteth them; yea, they can find soul-delight in an alehouse, a whorehouse, a playhouse. Ay, they find pleasure in the vilest things, in the things most offensive to God, and that are most destructive to themselves. This is evident to sense, and is proved by the daily practice of sinners. Nor is the Word barren as to this: They 'feed on ashes' (Isa 44:20). They 'spend their money for that which is not bread' (Isa 55:2). Yea, they eat and suck sweetness out of sin. 'They eat up the sin of My people' as they eat bread (Hosea 4:8).

Of smelling.
4. As the soul can see, hear, and taste, so it can smell, and brings refreshment to itself that way. Hence the church saith, 'My fingers dropped with sweet-smelling myrrh;' and again, she saith of her beloved, that 'his lips dropped sweet-smelling-myrrh' (Song 5:5, 13). But how came the church to understand this, but because her soul did smell that in it that was to be smelled in it, even in his word and gracious visits? The poor world, indeed, cannot smell, or savour anything of the good and fragrant scent and sweet that is in Christ; but to them that believe, 'Thy name is as ointment poured forth, therefore do the virgins love thee' (Song 1:3).
Of feeling.
5. As the soul can see, taste, hear, and smell, so it hath the sense of feeling, as quick and as sensible as the body. He knows nothing that knows not this; he whose soul is 'past feeling,' has his 'conscience seared with a hot iron' (Eph 4:18, 19; 1 Tim 4:2). Nothing so sensible as the soul, nor feeleth so quickly the love and mercy, or the anger and wrath of God. Ask the awakened man, or the man that is under the convictions of the law, if he doth not feel? and he will quickly tell you that he faints and dies away by reason of God's hand, and His wrath that lieth upon him. Read the first eight verses of the 38th Psalm; if thou knowest nothing of what I have told thee by experience; and there thou shalt hear the complaints of one whose soul lay at present under the burden of guilt, and that cried out that without help from heaven he could by no means bear the same. They also that know what the peace of God means, and what an eternal weight there is in glory know well that the soul has the sense of feeling, as well as the senses of seeing, hearing, tasting, and smelling. But thus much for the senses of the soul.
Of the passions of the soul.
Third, I come, in the next place, to describe the soul by the passions of the soul. The passions of the soul, I reckon, are these, and such like—to wit, love, hatred, joy, fear, grief, anger, etc. And these passions of the soul are not therefore good, nor therefore evil, because they are the passions of the soul, but are made so by two things—to wit, principle and object. The principle I count that from whence they flow, and the object that upon which they are pitched. To explain myself.
Of love.
1. For that of love. This is a strong passion; the Holy Ghost saith 'it is strong as death, and cruel as the grave' (Song 8:6,7). And it is then good, when it flows from faith, and pitcheth itself upon God in Christ as the object, and when it extendeth itself to all that is good, whether it be the good Word, the good work of grace, or the good men that have it, and also to their good lives. But all soul-love floweth not from this principle, neither hath these for its object. How many are there that make the object of their love the most vile of men, the most base of things, because it flows from vile affections, and from the lusts of the flesh? God and Christ, good laws and good men, and their holy lives, they cannot abide, because their love wanteth a principle that should sanctify it in its first motion, and that should steer it to a goodly object. But that is the first.
Of hatred.
2. There is hatred, which I count another passion of the soul; and this, as the other, is good or evil, as the principle from whence it flows and the object of it are. 'Ye that love the Lord, hate evil' (Psa 97:10). Then, therefore, is this passion good, when it singleth out from the many thousand of things that are in the world that one filthy thing called sin; and when it setteth itself, the soul, and the whole man, against it, and engageth all the powers of the soul to seek and invent its ruin.7 But, alas, where shall this hatred be found? What man is there whose soul is filled with this passion, thus sanctified by the

love of God, and that makes sin, which is God's enemy, the only object of its indignation? How many be there, I say, whose hatred is turned another way, because of the malignity of their minds.

They hate knowledge (Prov 1:22). They hate God (Deu 7:10; Job 21:14). They hate the righteous (2 Chron 29:2; Psa 34:21; Prov 29:10). They hate God's ways (Mal 3:14; Prov 8:12). And all is, because the grace of filial fear is not the root and principle from whence their hatred flows. 'For the fear of the Lord is to hate evil:' wherefore, where this grace is wanting for a root in the soul, there it must of necessity swerve in the letting out of this passion; because the soul, where grace in wanting, is not at liberty to act simply, but is biased by the power of sin; that, while grace is absent, is present in the soul. And hence it is that this passion, which, when acted well, is a virtue, is so abused, and made to exercise its force against that for which God never ordained it, nor gave it license to act.

Of joy.

3. Another passion of the soul is joy; and when the soul rejoiceth virtuously, it rejoiceth not in iniquity, 'but rejoiceth in the truth' (1 Cor 13:6). This joy is a very strong passion, and will carry a man through a world of difficulties; it is a passion that beareth up, that supporteth and strengtheneth a man, let the object of his joy be what it will. It is this that maketh the soul fat in goodness, if it have its object accordingly; and that which makes the soul bold in wickedness, if it indeed doth rejoice in iniquity.

Of fear.

4. Another passion of the soul is fear, natural fear; for so you must understand me of all the passions of the soul, as they are considered simply and in their own nature. And, as it is with the other passions, so it is with this; it is made good or evil in its acts, as its principle and objects are; when this passion of the soul is good, then it springs from sense of the greatness, and goodness and majesty of God; also God himself is the object of this fear'—I will forewarn you,' says Christ, 'whom ye shall fear. Fear him that can destroy both body and soul in hell; yea, I say unto you, Fear him' (Matt 5:28; Luke 7:5). But in all men this passion is not regulated and governed by these principles and objects, but is abused and turned, through the policy of Satan, quite into another channel. It is made to fear men (Num 14:9), to fear idols (2 Kings 17:7,38), to fear devils and witches, yea, it is made to fear all the foolish, ridiculous, and apish fables that every old woman or atheistical fortune teller has the face to drop before the soul. But fear is another passion of the soul.

Of grief.

5. Another passion of the soul is grief, and it, as those afore-named, acteth even according as it is governed. When holiness is lovely and beautiful to the soul, and when the name of Christ is more precious than life, then will the soul sit down and be afflicted, because men keep not God's law. 'I beheld the transgressors, and was grieved; because they kept not Thy word' (Psa 119:158). So Christ; He looked round about with anger, 'being grieved for the hardness of their hearts' (Mark 3:5). But it is rarely seen that this passion of the soul is thus exercised. Almost everybody has other things for the spending of the heat of this passion upon. Men are grieved that they thrive no more in the world; grieved that they have no more carnal, sensual, and worldly honour; grieved that they are suffered no more to range in the lusts and vanities of this life; but all this is because the soul is unaquainted with God, sees no beauty in holiness, but is sensual, and wrapt up in clouds and thick darkness.

Of anger.

6. And lastly, There is anger, which is another passion of the soul; and that, as the rest,

is extended by the soul, according to the nature of the principle by which it is acted, and from whence it flows. And, in a word, to speak nothing of the fierceness and power of this passion, it is then cursed when it breaketh out beyond the bounds that God hath set it, the which to be sure it doth, when it shall by its fierceness or irregular motion, run the soul into sin. 'Be ye angry, and sin not' (Eph 4:26), is the limitation wherewith God hath bounded this passion; and whatever is more than this, is a giving place to the devil. And one reason, among others, why the Lord doth so strictly set this bound, and these limits to anger, is, for that it is so furious a passion, and for that it will so quickly swell up the soul with sin, as they say a toad swells with its poison. Yea, it will in a moment so transport the spirit of a man, that he shall quickly forget himself, his God, his friend, and all good rule. But my business is not now to make a comment upon the passions of the soul, only to show you that there are such, and also which they are.

And now, from this description of the soul, what follows but to put you in mind what a noble, powerful, lively, sensible thing the soul is, that by the text is supposed may be lost, through the heedlessness, or carelessness, or slavish fear of him whose soul it is; and also to stir you up to that care of, and labour after, the salvation of your soul, as becomes the weight of the matter. If the soul were a trivial thing, or if a man, though he lost it, might yet himself be happy, it were another matter; but the loss of the soul is no small loss, nor can that man that has lost his soul, had he all the world, yea, the whole kingdom of heaven, in his own power be but in a most fearful and miserable condition. But of these things more in their place.

[THE GREATNESS OF THE SOUL.]

SECOND, Having thus given you a description of the soul, what it is, I shall, in the next place, show you the greatness of it.

[Of the greatness of the soul, when compared with the body.]

First, And the first thing that I shall take occasion to make this manifest by, will be by showing you the disproportion that is betwixt that and the body; and I shall do it in these following particulars:—

The body a house for the soul.

1. The body is called the house of the soul, a house for the soul to dwell in. Now everybody knows that the house is much inferior to him that, by God's ordinance, is appointed to dwell therein; that it is called the house of the soul, you find in Paul to the Corinthians: 'For we know,' saith he, 'that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens' (2 Cor 5:1). We have then, a house for our soul in this world, and this house is the body, for the apostle can mean nothing else; therefore he calls it an earthly house. 'If our earthly house'—our house. But who doth he personate if he says, This is a house for the soul; for the body is part of him that says, Our house?

In this manner of language, he personates his soul with the souls of the rest that are saved; and thus to do, is common with the apostles, as will be easily discerned by them that give attendance to reading. Our earthly houses; or, as Job saith, 'houses of clay,' for our bodies are bodies of clay:

'Your remembrances are like unto ashes, your bodies to bodies of clay' (Job 4:19; 13:12). Indeed, he after maketh mention of a house in heaven, but that is not it about which he now speaks; now he speaks of this earthly house which we have (we, our souls) to dwell in, while on this side glory, where the other house stands, as ready prepared for us when we shall flit from this to that; or in case this should sooner or later be dissolved. But that is the first; the body is compared to the house, but the soul to him that inhabiteth the house; therefore, as the man is more noble than the house he

dwells in, so is the soul more noble than the body. And yet, alas! with grief be it spoken, how common is it for men to spend all their care, all their time, all their strength, all their wit and parts for the body and its honour and preferment, even as if the soul were some poor, pitiful, sorry, inconsiderable, and under thing, not worth the thinking of, or not worth the caring for. But,

The body clothing for the soul.

2. The body is called the clothing and the soul that which is clothed therewith. Now, everybody knows that 'the body is more than raiment,' even carnal sense will teach us this. But read that pregnant place: 'For we that are in this tabernacle do groan, being burdened (that is, with mortal flesh); not for that we should be unclothed, but clothed upon, that mortality might be swallowed up of life' (2 Cor 5:4). Thus the greatness of the soul appears in the preference that it hath to the body—the body is its raiment. We see that, above all creatures, man, because he is the most noble among all visible ones, has, for the adorning of his body, that more abundant comeliness. 'Tis the body of man, not of beast, that is clothed with the richest ornaments. But now what a thing is the soul, that the body itself must be its clothing! No suit of apparel is by God thought good enough for the soul, but that which is made by God himself, and that is that curious thing, the body. But oh! how little is this considered—namely, the greatness of the soul. 'Tis the body, the clothes, the suit of apparel, that our foolish fancies are taken with, not at all considering the richness and excellency of that great and more noble part, the soul, for which the body is made a mantle to wrap it up in, a garment to clothe it withal. If a man gets a rent in his clothes, it is little in comparison of a rent in his flesh; yea, he comforts himself when he looks on that rent, saying, Thanks be to God, it is not a rent in my flesh. But ah! on the contrary, how many are there in the world that are more troubled for that they have a rent, a wound, or a disease in the body, than for that they have for the souls that will be lost and cast away. A little rent in the body dejecteth and casteth such down, but they are not at all concerned, though their soul is now, and will yet further be, torn in pieces, 'Now consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver' (Psa 50:22). But this is the second thing whereby, or by which, the greatness of the soul appears—to wit, in that the body, that excellent piece of God's workmanship, is but a garment, or clothing for the soul.

The body a vessel for the soul.

3. The body is called a vessel, or a case, for the soul to be put and kept in. 'That every one of you should know how to possess his vessel in sanctifcation and honour' (1 Thess 4:4). The apostle here doth exhort the people to abstain from fornication, which, in another place, he saith, '…is a sin against the body' (1 Cor 6:18). And here again he saith, 'This is the will of God, that ye should abstain from fornication:' that the body be not defiled, 'that every one of you should know how to possess his vessel in sanctification and honour.' His vessel, his earthen vessel, as he calls it in another place—for 'we have this treasure in earthen vessels.' Thus, then, the body is called a vessel; yea, every man's body is his vessel. But what has God prepared this vessel for, and what has He put into it? Why, many things this body is to be a vessel for, but at present God has put into it that curious thing, the soul. Cabinets, that are very rich and costly things of themselves, are not made nor designed to be vessels to be stuffed or filled with trumpery, and things of no value; no, these are prepared for rings and jewels, for pearls, for rubies, and things that are choice. And if so, what shall we then think of the soul for which is prepared, and that of God, the most rich and excellent vessel in the world? Surely it must be a thing of worth, yea, of more worth than is the whole world besides. But alas! who believes this talk? Do not even the most of men so set

their minds upon, and so admire, the glory of this case or vessel, that they forget once with seriousness to think, and, therefore, must of necessity be a great way off, of those suitable esteems that becomes them to have of their souls. But oh, since this vessel, this cabinet, this body, is so curiously made, and that to receive and contain, what thing is that for which God has made this vessel, and what is that soul that He hath put into it? Wherefore thus, in the third place, is the greatness of the soul made manifest, even by the excellency of the vessel, the body, that God has made to put it in.

The body a tabernacle of the soul.

4. The body is called a tabernacle for the soul. 'Knowing that shortly I must put off this my tabernacle' (2 Pet 1:14), that is, my body, 'by death' (John 21:18,19). 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God,' etc. (2 Cor 5:1). In both these places, by 'tabernacle,' can be meant nothing but the body; wherefore both the apostles, in these sentences do personate their souls, and speak as if the soul was THE ALL of a man; yea, they plainly tell us, that the body is but the house, clothes, vessel, and tabernacle for the soul. But what a famous thing therefore is the soul!

The tabernacle of old was a place erected for worship, but the worshippers were more excellent than the place; so our body is a tabernacle for the soul to worship God in, but must needs be accounted much inferior to the soul, forasmuch as the worshippers are always of more honour than the place they worship in; as he that dwelleth in the tabernacle hath more honour than the tabernacle.8 'I serve,' says Paul, God and Christ Jesus 'with my spirit (or soul) in the gospel' (Rom 1:9), but not with his spirit out of, but in, this tabernacle. The tabernacle had instruments of worship for the worshippers; so has the body for the soul, and we are bid to 'yield our members as instruments of righteousness to God' (Rom 6:13). The hands, feet, ears, eyes, and tongue, which last is our glory when used right, are all of them instruments of this tabernacle, and to be made use of by the soul, the inhabiter of this tabernacle, for the soul's performance of the service of God. I thus discourse, to show you the greatness of the soul. And, in mine opinion, there is something, if not very much, in what I say. For all men admire the body, both for its manner of building, and the curious way of its being compacted together. Yes, the further men, wise men, do pry into the wonderful work of God that is put forth in framing the body, the more still they are made to admire; and yet, as I said, this body is but a house, a mantle, a vessel, a tabernacle for the soul. What, then, is the soul itself?9 But thus much for the first particular.

[Other things that show the greatness of the soul.]

Second, We will now come to other things that show us the greatness of the soul. And,

The soul is called God's breath.

1. It is called God's breath of life. 'And the Lord God formed man,' that is, the body, 'of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul' (Gen 2:7). Do but compare these two together, the body and the soul; the body is made of dust, the soul is the breath of God. Now, if God hath made this body so famous, as indeed He has, and yet it is made but of the dust of the ground, and we all do know what inferior matter it is, what is the soul, since the body is not only its house and garment, but since itself is made of the breath of God? But, further, it is not only said that the soul is of the breath of the Lord, but that the Lord breathed into him the breath of life—to wit, a living spirit, for so the next words infer—and 'man became a living soul.' Man, that is, the more excellent part of him, which, for that which is principal, is called man, that bearing the denomination of the whole; or man, the spirit and natural power, by which, as a reasonable creature, the whole of him is acted,

'became a living soul.' But I stand not here upon definition, but upon demonstration. The body, that noble part of man, had its original from the dust; for so says the Word, 'Dust thou art (as to thy body), and unto dust shalt thou return' (Gen 3:19). But as to thy more noble part, thou art from the breath of God, God putting forth in that a mighty work of creating power, and man 'was made a living soul' (1 Cor 15:45). Mark my reason. There is as great a disparity betwixt the body and the soul, as is between the dust of the ground and that, here called, the breath of life of the Lord. And note further, that, as the dust of the ground did not lose, but gained glory by being formed into the body of a man, so this breath of the Lord lost nothing neither by being made a living soul. O man! dost thou know what thou art?

The soul God's image.

2. As the soul is said to be of the breath of God, so it is said to be made after God's own image, even after the similitude of God. 'And God said, Let Us make man in Our image, after Our likeness.—So God created man in His own image, in the image of God created He him' (Gen 1:26,27). Mark, in His own image, in the image of God created He him; or, as James hath it, it is 'made after the similitude of God,' (James 3:9) ; like Him, having in it that which beareth semblance with Him. I do not read of anything in heaven, or earth, or under the earth, that is said to be made after this manner, or that is at all so termed, save only the Son of God Himself. The angels are noble creatures, and for present employ are made a little higher than man himself, (Heb 2); but that any of them are said to be made 'after God's image,' after His own image, even after the similitude of God, that I find not. This character the Holy Ghost, in the Scriptures of truth, giveth only of man, of the soul of man; for it must not be thought that the body is here intended in whole or in part. For though it be said that Christ was made after the similitude of sinful flesh (Phil 2), yet it is not said that sinful flesh is made after the similitude of God; but I will not dispute; I only bring these things to show how great a thing, how noble a thing the soul is; in that, at its creation, God thought it worthy to be made, not like the earth, or the heavens, or the angels, seraphims, or archangels, but like Himself, His own self, saying, 'Let Us make man in Our own likeness. So He made man in His own image.' This, I say, is a character above all angels; for, as the apostle said, 'To which of the angels said He at anytime, 'Thou art my Son?' So, of which of them hath He at any time said, This is, or shall be, made in or after Mine image, Mine own image? O what a thing is the soul of man, that above all the creatures in heaven or earth, being made in the image and similitude of God.10

The soul God's desire.

3. Another thing by which the greatness of the soul is made manifest is this, it is that—and that only, and to say this is more than to say, it is that above all the creatures—that the great God desires communion with. He 'hath set apart him that is godly for himself,' (Psa 4:3); that is, for communion with his soul; therefore the spouse saith concerning him, 'His desire is toward me,' (Song 7:10); and, therefore, he saith again, 'I will dwell in them, and walk in them' (2 Cor 6:16). To 'dwell in,' and 'walk in,' are terms that intimate communion and fellowship; as John saith, 'Our fellowship, truly our fellowship is with the Father, and with his Son Jesus Christ' (1 John 1:3). That is, our soul-fellowship; for it must not be understood of the body, though I believe that the body is much influenced when the soul has communion with God; but it is the soul, and that only, that at present is capable of having and maintaining of this blessed communion. But, I say, what a thing is this, that God, the great God, should choose to have fellowship and communion with the soul above all. We read, indeed, of the greatness of the angels, and how near also they are unto God; but yet there are not

such terms that bespeak such familiar acts between God and angels, as to demonstrate that they have such communion with God as has, or as the souls of His people may have. Where has He called them His love, His dove, His fair one? and where, when He speaketh of them, doth He express a communion that they have with Him by the similitude of conjugal love? I speak of what is revealed; the secret things belong to the Lord our God. Now by all this is manifest the greatness of the soul. Men of greatness and honour, if they have respect to their own glory, will not choose for their familiars the base and rascally crew of this world; but will single out for their fellows, fellowship, and communion, those that are most like themselves. True, the King has not an equal, yet He is for being familiar only with the nobles of the land: so God, with Him none can compare; yet since the soul is by Him singled out for His walking mate and companion, it is a sign it is the highest born, and that upon which the blessed Majesty looks, as upon that which is most meet to be singled out for communion with Himself.

Should we see a man familiar with the King, we would, even of ourselves, conclude he is one of the nobles of the land; but this is not the lot of every soul—some have fellowship with devils, yet not because they have a more base original than those that lie in God's bosom, but they, through sin, are degenerate, and have chosen to be great with His enemy—but all these things show the greatness of the soul.

The soul a vessel for grace.

4. The soul of men are such as God counts worthy to be the vessels to hold His grace, the graces of the Spirit, in. The graces of the Spirit—what like them, or where here are they to be found, save in the souls of men only? 'Of His fulness have all we received, and grace for grace' (John 1:16). Received, into what? into 'the hidden part,' as David calls it (Psa 51:6). Hence the king's daughter is said to be 'all glorious within,' (Psa 45:15); because adorned and beautified with the graces of the Spirit. For that which David calls the hidden part is the inmost part of the soul; and it is, therefore, called the hidden part, because the soul is invisible, nor can any one living infallibly know what is in the soul but God Himself. But, I say, the soul is the vessel into which this golden oil is poured, and that which holds, and is accounted worthy to exercise and improve the same. Therefore the soul is it which is said to love God—'Saw ye him whom my soul loveth?' (Song 3:3); and, therefore, the soul is that which exerciseth the spirit of prayer—'With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early' (Isa 26:9). With the soul also men are said to believe and into the soul God is said to put His fear. This is the vessel into which the virgins got oil, and out of which their lamps were supplied by the same. But what a thing, what a great thing therefore is the soul, that that above all things that God hath created should be the chosen vessel to put His grace in. The body is the vessel for the soul, and the soul is the vessel for the grace of God. But,

5. The greatness of the soul is manifest by the greatness of the price that Christ paid for it, to make it an heir of glory; and that was His precious blood (1 Cor 6:20; 1 Peter 1:18,19). We do use to esteem of things according to the price that is given for them, especially when we are convinced that the purchase has not been made by the estimation of a fool. Now the soul is purchased by a price that the Son, the wisdom of God, thought fit to pay for the redemption thereof—what a thing, then, is the soul? Judge of the soul by the price that is paid for it, and you must needs confess, unless you count the blood that hath bought it an unholy thing, that it cannot but be of great worth and value. Suppose a prince, or some great man, should, on a sudden, descend from his throne, or chair of state, to take up, that he might put in his bosom, something

that he had espied lying trampled under the feet of those that stand by; would you think that he would do this for an old horse shoe,11 or for so trivial a thing as a pin or a point? 12 Nay, would you not even of yourselves conclude that that thing for which the prince, so great a man, should make such a stoop, must needs be a thing of very great worth? Why, this is the case of Christ and the soul. Christ is the prince, His throne was in heaven, and, as He sat there, He espied the souls of sinners trampled under the foot of the law and death for sin. Now, what doth He, but comes down from His throne, stoops down to the earth, and there, since He could not have the trodden-down souls without price, He lays down His life and blood for them (2 Cor 8:9). But would He have done this for inconsiderable things? No, nor for the souls of sinners neither, had He not valued them higher than he valued heaven and earth besides. 13 This, therefore, is another thing by which the greatness of the soul is known.

The soul immortal.

6. The soul is immortal, it will have a sensible being for ever, none can kill the soul (Luke 12:4; Matt 10:28). If all the angels in heaven, and all the men on earth, should lay all their strength together, they cannot kill or annihilate one soul. No, I will speak without fear, if it may be said, God cannot do what He will not do; then He cannot annihilate the soul: but, notwithstanding all His wrath, and the vengeance that He will inflict on sinful souls, they yet shall abide with sensible beings, yet to endure, yet to bear punishment. If anything could kill the soul, it would be death; but death cannot do it, neither first nor second; the first cannot, for when Dives was slain, as to his body by death, his soul was found alive in hell—'He lift up his eyes in hell, being in torment' (Luke 16:23). The second death cannot do it, because it is said their worm never dies, but is always torturing them with his gnawing (Mark 9:44). But that could not be, if time, or lying in hell fire for ever, could annihilate the soul. Now, this also shows the greatness of the soul, that it is that which has an endless life, and that will, therefore, have a being endlessly. O what a thing is the soul!

The soul, then, is immortal, though not eternal. That is eternal that has neither beginning nor end, and, therefore, eternal is properly applicable to none but God; hence He is called the 'eternal God' (Deu 33:27). Immortal is that which, though it hath a beginning, yet hath no end, it cannot die, nor cease to be; and this is the state of the soul. It cannot cease to have a being when it is once created; I mean, a living, sensible being. For I mean by living, only such a being as distinguishes it from annihilation or incapableness of sense and feeling. Hence, as the rich man is after death said to 'lift up his eyes in hell,' so the beggar is said, when he died, to be 'carried by the angels, into Abraham's bosom' (Luke 16:22,23). And both these sayings must have respect to the souls of these men; for, as for their bodies, we know at present it is otherwise with them. The grave is their house, and so must be till the trumpet shall sound, and the heavens pass away like a scroll. Now, I say, the immortality of the soul shows the greatness of it, as the eternity of God shows the greatness of God. It cannot be said of any angel but that he is immortal, and so it is, and ought to be said of the soul. This, therefore, shows the greatness of the soul, in that it is as to abiding so like unto him.

'Tis the soul that acts the body.

7. But a word or two more, and so to conclude this head. The soul!—why, it is the soul that acteth the body in all these things, good or bad, that seem good and reasonable, or amazingly wicked. True, the acts and motions of the soul are only seen and heard in, and by the members and motions of the body, but the body is but a poor instrument, soul is the great agitator and actor. 'The body without the spirit is dead' (James 2:26). All those famous arts, and works, and inventions of works, that are done by men under

heaven, they are all the intentions of the soul, and the body, as acting and labouring therein, doth it but as a tool that the soul maketh use of to bring his invention into maturity (Eccl 7:29). How many things have men found out to the amazing of one another, to the wonderment of one another, to the begetting of endless commendations of one another in the world, while, in the meantime, the soul, which indeed is the true inventor of all, is overlooked, not regarded, but dragged up and down by every lust, and prostrate, and made a slave to every silly and beastly thing. O the amazing darkness that hath covered the face of the hearts of the children of men, that they cannot deliver their soul, nor say, 'Is there not a lie in my right hand?' (Isa 44:20), though they are so cunning in all other matters. Take man in matters that are abroad, and far from home, and he is the mirror of all the world; but take him at home, and put him upon things that are near him, I mean, that have respect to the things that concern his soul, and then you will find him the greatest fool that ever God made. But this must not be applied to the soul simply as it is God's creature, but to the soul sinful, as it has willingly apostatized from God, and so suffered itself to be darkened, and that with such thick and stupifying darkness, that it is bound up and cannot—it hath a napkin of sin bound so close before its eyes that it is not able—of itself—to look to, and after those things which should be its chiefest concern, and without which it will be most miserable for ever.

The soul capable of having to do with invisibles.

8. Further, as the soul is thus curious about arts and sciences, and about every excellent thing of this life, so it is capable of having to do with invisibles, with angels, good or bad, yea, with the highest and Supreme Being, even with the holy God of heaven. I told you before that God sought the soul of man to have it for His companion; and now I tell you that the soul is capable of communion with Him, when the darkness that sin hath spread over its face is removed. The soul is an intelligent power, it can be made to know and understand depths, and heights, and lengths, and breadths, in those high, sublime, and spiritual mysteries that only God can reveal and teach; yea, it is capable of diving unutterably into them. And herein is God, the God of glory, much delighted and pleased—to wit, that He hath made Himself a creature that is capable of hearing, of knowing, and of understanding of His mind, when opened and revealed to it. I think I may say, without offence to God or man, that one reason why God made the world was, that He might manifest Himself, not only by, but to the works which He made; but, I speak with reverence, how could that be, if He did not also make some of His creatures capable of apprehending of Him in those most high mysteries and methods in which He purposed to reveal Himself? But then, what are those creatures which He hath made (unto whom when these things are shown) that are able to take them in and understand them, and so to improve them to God's glory, as He hath ordained and purposed they should, but souls? for none else in the visible world are capable of doing this but they. And hence it is that to them, and them only, He beginneth to reveal Himself in this world. And hence it is that they, and they only, are gathered up to Him where He is, for they are they that are called 'the spirits of just men made perfect,' (Heb 12:23); the spirit of a beast goeth downward to the earth, it is the spirit of a man that goes upwards to God that gave it (Eccl 3:21;12:7). For that, and that only, is capable of beholding and understanding the glorious visions of heaven; as Christ said, 'Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me; for thou lovedst Me before the foundation of the world' (John 17:24). And thus the greatness of the soul is manifest. True, the body is also gathered up into glory, but not simply for its own sake,

or because that is capable of itself to know and understand the glories of its Maker; but that has been a companion with the soul in this world, has also been its house, its mantle, its cabinet and tabernacle here; it has also been it by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall also there be its co-partner and sharer in its glory. Wherefore, as the body here did partake of soul excellencies, and was also conformed to its spiritual and regenerate principles; so it shall be hereafter a partaker of that glory with which the soul shall be filled, and also be made suitable by that glory to become a partaker and co-partner with it of the eternal excellencies which heaven will put upon it. In this world it is a gracious soul (I speak now of the regenerate), and in that world it shall be a glorious one. In this world the body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious; conformable, I say, by partaking of that glory that then the soul shall partake of; yea, it shall also have an additional glory to adorn, and make it yet the more capable of being serviceable to it, and with it in its great acts before God in eternal glory. Oh, what great things are the souls of the sons of men!

The soul capable of diving into the depths and mysteries of hell.

9. But again, as the soul is thus capable of enjoying God in glory, and of prying into these mysteries that are in him, so it is capable, with great profundity, to dive into the mysterious depths of hell. Hell is a place and state utterly unknown to any in this visible world, excepting the souls of men; nor shall any for ever be capable of understanding the miseries thereof, save souls and fallen angels. Now, I think, as the joys of heaven stand not only in speculation, or in beholding of glory, but in a sensible enjoyment and unspeakable pleasure which those glories will yield to the soul (Psa 16:11), so the torments of hell will not stand in the present lashes and strokes which by the flames of eternal fire God will scourge the ungodly with; but the torments of hell stand much, if not in the greatest part of them, in those deep thoughts and apprehensions, which souls in the next world will have of the nature and occasions of sin; of God, and of separation from Him; of the eternity of those miseries, and of the utter impossibility of their help, ease, or deliverance for ever. O! damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping, and spewing out their stings into the sore, grieved, wounded, and fretted place, which is the conscience, though not the conscience only; for I may say of the souls in hell, that they all over are but one wound, one sore! Miseries as well as mercies sharpen and make quick the apprehensions of the soul. Behold Spira in his book, 14 Cain in his guilt, and Saul with the witch of Endor, and you shall see men ripened, men enlarged and greatened in their fancies, imaginations, and apprehensions though not about God, and heaven, and glory, yet about their loss, their misery, and their woe, and their hells (Isa 33:14; Psa 1:4; Rev 14:10; Mark 9:44,46).

The ability of the soul to bear.

10. Nor doth their ability to bear, if it be proper to say they bear those dolors which there for ever they shall endure, a little demonstrate their greatness. Everlasting burning, devouring fire, perpetual pains, gnawing worms, utter darkness, and the ireful souls, face, and strokes of Divine and infinite justice will not, cannot, make this soul extinct, as I said before. I think it is not so proper to say the soul that is damned for sin doth bear these things, as to say it doth ever sink under them: and, therefore, their place of torment is called the bottomless pit, because they are ever sinking, and shall never come there where they will find any stay. Yet they live under wrath, but yet only so as to be sensible of it, as to smart and be in perpetual anguish, by reason of the intolerableness of their burden. But doth not their thus living, abiding, and retaining a being(or what you will call it), demonstrate the greatness and might of the soul? Alas! heaven and earth are short of this greatness, for these, though under less judgment by far, do fade and wax old like a moth-eaten garment, and, in their time, will vanish away to nothing (Heb 1).

Also, we see how quickly the body, when the soul is under a fear of the rebukes of justice, how soon, I say, it wastes, moulders away, and crumbleth into the grave; but the soul is yet strong, and abides sensible to be dealt withal for sin by everlasting burnings.

The might of the soul further shown.

11. The soul, by God's ordinance, while this world lasts, has a time appointed it to forsake and leave the body to be turned again to the dust as it was, and this separation is made by death, (Heb 9:27); therefore the body must cease for a time to have sense, or life, or motion; and a little thing brings it now into this state; but in the next world, the

wicked shall partake of none of this; for the body and the soul being at the resurrection rejoined, this death, that once did rend them asunder, is for ever overcome and extinct; so that these two which lived in sin must for ever be yoked together in hell. Now, there the soul being joined to the body, and death, which before did separate them, being utterly taken away, the soul retains not only its own being, but also continueth the body to be, and to suffer sensibly the pains of hell, without those decays that it used to sustain.

And the reason why this death shall then be taken away is, because justice in its bestowing its rewards for transgressions may not be interrupted, but that body and soul, as they lived and acted in sin together, might be destroyed for sin in hell together (Matt 10:28 Luke 12:5). Destroyed, I say, but with such a destruction, which, though it is everlasting, will not put a period to their sensible suffering the vengeance of eternal fire (2 Thess 1:8,9).

This death, therefore, though that also be the wages of sin, would now, were it suffered to continue, be a hinderance to the making known of the wrath of God, and also of the created power and might of the soul. (1.) It would hinder the making known of the wrath of God, for it would take the body out of the way, and make it incapable of sensible suffering for sin, and so removing one of the objects of vengeance the power of God's wrath would be so far undiscovered. (2.) It would also hinder the manifestation of the power and might of the soul, which is discovered much by its abiding to retain its own being while the wrath of God is grappling with it, and more by its continuing to the body a sensible being with itself.

Death, therefore, must now be removed, that the soul may be made the object of wrath without molestation or interruption. That the soul, did I say? yea, that soul and body both might be so. Death would now be a favour, though once the fruit of sin, and also the wages thereof, might it now be suffered to continue, because it would ease the soul of some of its burden: for a tormented body cannot but be a burden to a spirit, and so the wise man insinuates when he says, 'The spirit of a man will sustain his infirmity;' that is, bear up under it, but yet so as that it feels it a burden. We see that, because of the sympathy that is between body and soul, how one is burdened if the other be grieved. A sick body is a burden to the soul, and a wounded spirit is a burden to the body; 'a wounded spirit who can bear?' (Prov 18:14). But death must not remove this burden, but the soul must have the body for a burden, and the body must have the soul for a burden, and both must have the wrath of God for a burden. Oh, therefore, here will be burden upon burden, and all upon the soul, for the soul will be the chief seat of this burden! But thus much to show you the greatness of the soul.

[OF THE LOSS OF THE SOUL.]

THIRD, I shall now come to the third thing which was propounded to be spoken to; and that is, to show you what we are to understand by losing of the soul, or what the loss of the soul is—'What shall a man give in exchange for his soul?'

[He that loseth his soul loseth himself.]

First, The loss of the soul is a loss, in the nature of it, peculiar to itself. There is no such loss, as to the nature of loss, as is the loss of the soul; for that he that hath lost his soul has lost himself. In all other losses, it is possible for a man to save himself, but he that loseth his soul, loseth himself—'For what is a man advantaged, if he gain the whole world, and lose himself?' (Luke 9:25). Wherefore, the loss of the soul is a loss that cannot be paralleled. He that loseth himself, loseth his all, his lasting all; for himself is his all—his all in the most comprehensive sense. What mattereth it what a man gets, if by the getting thereof he loseth himself? Suppose a man goeth to the Indies for gold,

and he loadeth his ship therewith; but at his return, that sea that carried him thither swallows him up—now, what has he got? But this is but a lean similitude with reference to the matter in hand—to wit, to set forth the loss of the soul. Suppose a man that has been at the Indies for gold should, at his return, himself be taken by them of Algiers, and there made a slave of, and there be hunger-bit, and beaten till his bones are broken, 15 what has he got? what is he advantaged by his rich adventure? Perhaps, you will say, he has got gold enough to obtain his ransom. Indeed this may be; and therefore no similitude can be found that can fully amplify the matter, 'for what shall a man give in exchange for his soul?' 'Tis a loss that standeth by itself, there is not another like it, or unto which it may be compared. 'Tis only like itself—'tis singular, 'tis the chief of all losses—the highest, the greatest loss. 'For what shall a man give in exchange for his soul?' A man may lose his wife, his children, his estate, his liberty, and his life, and have all made up again, and have all restored with advantage, and may, therefore, notwithstanding all these losses, be far enough off from losing of himself. (Luke 14:26; Mark 8:35). For he may lose his life, and save it; yea, sometimes the only way to save that, is to lose it; but when a man has lost himself, his soul, then all is gone to all intents and purposes. There is no word says, 'he that loses his soul shall save it;' but contrariwise, the text supposeth that a man has lost his soul, and then demands if any can answer it—'What shall a man give in exchange for his soul?' All, then, that he gains that loseth his soul is only this, he has gained a loss, he has purchased the loss of losses, he has nothing left him now but his loss, but the loss of himself, of his whole self. He that loseth his life for Christ, shall save it; but he that loseth himself for sin, and for the world, shall lose himself to perfection of loss; he has lost himself, and there is the full point.

There are several things fall under this first head, upon which I would touch a little.

He that has lost himself will never be more at his own dispose.

(1.) He that has lost his soul has lost himself. Now, he that lost himself is no more at his own dispose. While a man enjoys himself, he is at his own dispose. A single man, a free man, a rich man, a poor man, any man that enjoys himself, is at his own dispose. I speak after the manner of men. But he that has lost himself is not at his own dispose. He is, as I may say, now out of his own hands: he has lost himself, his soul-self, his own self, his whole self, by sin, and wrath and hell hath found him; he is, therefore, now no more at his own dispose, but at the dispose of justice, of wrath, and hell; he is committed to prison, to hell prison, there to abide, not at pleasure, not as long and as little time as he will, but the term appointed by his judge: nor may he there choose his own affliction, neither for manner, measure, or continuance. It is God that will spread the fire and brimstone under him, it is God that will pile up wrath upon him, and it is God himself that will blow the fire. And 'the breathof the Lord, like a stream of brimstone, doth kindle it' (Isa 30:33). And thus it is manifest that he that has lost himself, his soul, is no more at his own dispose, but at the dispose of them that find him.

He that hath lost himself, is not at liberty to dispose of what he hath.

(2.) Again, as he that has lost himself is not at his own dispose, so neither is he at liberty to dispose of what he has; for the man that has lost himself has something yet of his own. The text implies that his soul is his when lost, yea, when that and his all, himself is lost; but as he cannot dispose of himself, so he cannot dispose of what he hath. Let me take leave to make out my meaning. If he that is lost, that has lost himself, has not, notwithstanding, something that in some sense may be called his own, then he that is lost is nothing. The man that is in hell has yet the powers, the senses, and passions of his soul; for not he nor his soul must be thought to be stripped of these; for

then he would be lower than the brute; but yet all these, since he is there, are by God improved against himself; or, if you will, the point of this man's sword is turned against his own heart, and made to pierce his own liver.

The soul by being in hell loseth nothing of its aptness to think, its quickness to pierce, to pry, and to understand; nay, hell has ripened it in all these things; but, I say, the soul with its improvements as to these, or anything else, is not in the hand of him that hath lost himself to manage for his own advantage, but in the hand, and in the power, and to be disposed as is thought meet by him into whose revenging hand by sin he has delivered himself—to wit, in the hand of God. So, then, God now has the victory, and disposeth of all the powers, senses, and passions of the soul for the chastising of him that has lost himself. Now the understanding is only employed and improved in and about the apprehending of such things as will be like daggers at the heart—to wit, about justice, sin, hell, and eternity, to grieve and break the spirit of the damned; yea, to break, to wound, and to tear the soul in pieces. The depths of sin which the man has loved, the good nature of God whom the man has hated, the blessings of eternity which the soul has despised, shall now be understood by him more than ever, but yet so only, as to increase grief and sorrow, by improving of the good and of the evil of the things understood, to the greater wounding of the spirit; wherefore now, every touch that the understanding shall give to the memory will be as a touch of a red-hot iron, or like a draught of scalding lead poured down the throat. The memory also letteth those things down upon the conscience with no less terror and perplexity. And now the fancy or imagination doth start and stare like a man by fears bereft of wits, and doth exercise itself, or rather is exercised by the hand of revenging justice, so about the breadth and depth of present and future punishments, as to lay the soul as on a burning rack. Now also the judgment, as with a mighty maul, driveth down the soul in the sense and pangs of everlasting misery into that pit that has no bottom; yea, it turneth again, and, as with a hammer, it riveteth every fearful thought and apprehension of the soul so fast that it can never be loosed again for ever and ever. Alas! now the conscience can sleep, be dull, be misled, or batter, no longer; no, it must now cry out; understanding will make it, memory will make it, fancy or imagination will make it. Now, I say, it will cry out of sin, of justice, and of the terribleness of the punishment that hath swallowed him up that has lost himself. Here will be no forgetfulness; yet nothing shall be thought on but that which will wound and kill; here will be no time, cause, or means for diversion; all will stick and gnaw like a viper. Now the memory will go out to where sin was heretofore committed, it will also go out to the word that did forbid it. The understanding also, and the judgment too, will now consider of the pretended necessity that the man had to break the commandments of God, and of the seasonableness of the cautions and of the convictions which were given him to forbear, by all which more load will be laid upon him that has lost himself; for here all the powers, senses, and passions of the soul must be made self-burners, self-tormentors, self-executioners, by the just judgment of God; also all that the will shall do in this place shall be but to wish for ease, but the wish shall only be such as shall only seem to lift up, for the cable rope of despair shall with violence pull him down again. The will indeed will wish for ease, and so will the mind, etc., but all these wishers will by wishing arrive to no more advantage but to make despair which is the most twinging stripe of hell, to cut yet deepeer into the whole soul of him that has lost himself; wherefore, after all that can be wished for, they return again to their burning chair, where they sit and bewail their misery. Thus will all the powers, senses, and passions of the soul of him that has lost himself be out of his own power to dispose for his advantage, and will be only in the hand and under the

management of the revenging justice of God. And herein will that state of the damned be worse than it is now with the fallen angels; for though the fallen angels are now cast down to hell, in chains, and sure in themselves at last to partake of eternal judgment, yet at present they are not so bound up as the damned sinner shall be; for notwithstanding their chains, and their being the prisoners of the horrible hells, yet they have a kind of liberty granted them, and that liberty will last till the time appointed, to tempt, to plot, to contrive, and invent their mischiefs, against the Son of God and His (Job 1:7; 2:2). And though Satan knows that this at last will work for his future condemnation, yet at present he finds it some diversion to his trembling mind, and obtains, through his so busily employing of himself against the gospel and its professors, something to sport and refresh himself withal; yea, and doth procure to himself some small crumbs of minutes of forgetfulness of his own present misery and of the judgment that is yet to pass upon him; but this privilege will then be denied to him that has lost himself; there will be no cause nor matter for diversion; there it will; as in the old world, rain day and night fire and brimstone from the Lord out of heaven upon them (Rev 14:10,11). Misery is fixed; the worm will be always sucking at and gnawing of, their soul; also, as I have said afore, all the powers, senses, and passions of the soul will throw their darts inwards, yea, of God will be made to do it, to the utter, unspeakable, and endless torment of him that has lost himself. Again,

They cannot sit down by the loss.

(3.) All therefore that he that has lost himself can do is, to sit down by the loss. Do I say, he can do this?—oh! if that could be, it would be to such, a mercy; I must therefore here correct myself—That they cannot do; for to sit down by the loss implies a patient enduring; but there will be no such grace as patience in hell with him that has lost himself; here, will also want a bottom for patience—to wit, the providence of God; for a providence of God, though never so dismal, is a bottom for patience to the afflicted; but men go not to hell by providence, but by sin. Now sin being the cause, other effects are wrought; for they that go to hell, and that there miserably perish, shall never say it was God by His providence that brought them hither, and so shall not have that on which to lean and stay themselves.

They shall justify God, and lay the fault upon themselves concluding that it was sin with which their souls did voluntarily work—yea, which their souls did suck in as sweet milk—that is the cause of this their torment. Now this will work after another manner, and will produce quite another thing than patience, or a patient enduring of their torment; for their seeing that they are not only lost, but have lost themselves, and that against the ordinary means that of God was provided to prevent that loss; yea, when they shall see what a base thing sin is, how that it is the very worst of things, and that which also makes all things bad, and that for the sake of that they have lost themselves, this will make them fret, and, gnash, and gnaw with anger themselves; this will set all the passions of the soul, save love, for that I think will be stark dead, all in a rage, all in a self-tormenting fire. You know there is nothing that will sooner put a man into and manage his rage against himself than will a full conviction in his conscience that by his own only folly, and that against caution, and counsel, and reason to the contrary, he hath brought himself into extreme distress and misery. But how much more will it make this fire burn when he shall see all this is come upon him for a toy, for a bauble, for a thing that is worse than nothing!

Why, this is the case with him that has lost himself; and therefore he cannot sit down by the loss, cannot be at quiet under the sense of his loss. For sharply and wonderful piercingly, considering the loss of himself, and the cause thereof, which is sin, he falls

to a tearing of himself in pieces with thoughts as hot as the coals of juniper, and to a gnashing upon himself for this; also the Divine wisdom and justice of God helpeth on this self-tormentor in his self-tormenting work, by holding the justice of the law against which he has offended, and the unreasonableness of such offence, continually before his face. For if, to an enlightened man who is in the door of hope, the sight of all past evil practices will work in him 'vexation of spirit,' to see what fools we were, (Eccl 1:14); how can it but be to them that go to hell a vexation only to understand the report, the report that God did give them of sin, of His grace, of hell, and of everlasting damnation, and yet that they should be such fools to go thither? (Isa 28:19). But to pursue this head no further, I will come now to the next thing.

[The loss of the soul a double loss.]

Secondly, As the loss of the soul is, in the nature of the loss, a loss peculiar to itself, so the loss of the soul is a double loss; it is, I say, a loss that is double, lost both by man and God; man has lost it, and by that loss has lost himself; God has lost it, and by that loss it is cast away. And to make this a little plainer unto you, I suppose it will be readily granted that men do lose their souls. But now how doth God lose it? The soul is God's as well as man's—man's because it is of themselves; God's because it is His creature; God has made us this soul, and hence it is that all souls are His (Jer 38:16; Eze 18:4). Now the loss of the soul doth not only stand in the sin of man, but in the justice of God. Hence He says, 'What is a man advantaged, if he gain the whole world, and lose himself, or be cast away' (Luke 9:25). Now this last clause, 'or be cast away,' is not spoken to show what he that has lost his soul has done, though a man may also be said to cast away himself; but to show what God will do to those that have lost themselves, what God will add to that loss. God will not cast away a righteous man, but God will cast away the wicked, such a wicked one as by the text is under our consideration (Job 8:20; Matt 13:50). This, then, is that which God will add, and so make the sad state of them that lose themselves double. The man for sin has lost himself, and God by justice will cast him away; according to that of Abigail to David, 'The soul of my lord,' said she, 'shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling' (1 Sam 25:29). So that here is God's hand as well as man's; man's by sin, and God's by justice. God shall cast them away; wherefore in the text above mentioned he doth not say, or cast away himself, as meaning the act of the man whose soul is lost; but, 'or be cast away' (Luke 9:25). Supposing a second person joining with the man himself in the making up of the greatness of the loss of the soul—to wit, God himself, who will verily cast away that man who has lost himself. God shall cast them away—that is, exclude them His favour or protection, and deliver them up to the due reward of their deed! He shall shut them out of His heaven, and deliver them up to their hell; He shall deny them a share in his glory, and shall leave them to their own shame; He shall deny them a portion in His peace, and shall deliver them up to the torments of the devil, and of their own guilty consciences; He shall cast them out of His affection, pity, and compassion, and shall leave them to the flames that they by sin have kindled, and to the worm, or biting cockatrice, that they themselves have hatched, nursed, and nourished in their bosoms. And this will make their loss double, and so a loss that is loss to the uttermost, a loss above every loss. A man may cast away himself and not be cast away of God; a man may be cast away by others, and not be cast away of God; yea, what way soever a man be cast away, if he be not cast away for sin, he is safe, he is yet found, and in a sure hand. But for a man so to lose himself as by that loss to provoke God to cast him away too, this is fearful.

The casting away, then, mentioned in Luke, is a casting away by the hand of God, by the revenging hand of God; and it supposeth two things—1. God's abhorrence of such a soul. 2. God's just repaying of it for its wickedness by way of retaliation.

1. It supposeth God's abhorrence of the soul. That which we abhor, that we cast from us, and put out of our favour and respect with disdain, and a loathing thereof. So when God teacheth Israel to loathe and abhor their idols, He bids them 'to cast away their very covering as a stinking and menstruous cloth, and to say unto it, 'Get you hence' (Isa 30:22), 'He shall gather the good into vessels, and cast the bad away' (Matt 13:48; 25:41). Cast them out of My presence. Well, but whither must they go? The answer is, Into hell, into utter darkness, into the fire that is prepared for the devil and his angels. Wherefore, to be cast away, to be cast away of God, it showeth unto us God's abhorrence of such souls, and how vile and loathsome such are in His divine eyes. And the similitude of Abigail's sling, mentioned before, doth yet further show us the greatness of this abhorrence—'The souls of thine enemies,' said she, 'God shall sling out as out of the middle of a sling.' When a man casts a stone away with a sling, then he casteth it furthest from him, for with a sling he can cast a stone further than by his hand. 'And he,' saith the text, 'shall cast them away as with a sling.' But that is not all, neither: for it is not only said that He shall sling away their souls, but that He shall sling them away as 'out of the middle of a sling.' When a stone is placed, to be cast away, in the middle of a sling, then doth the slinger cast it furthest of all. Now God is the slinger, abhorrence is His sling, the lost soul is the stone, and it is placed in the very middle of the sling, and is from thence cast away. And, therefore, it is said again, that 'such shall go into utter, outer darkness'—that is, furthest off of all. This therefore shows us how God abhors that man that for sin has lost himself. And well he may; for such an one has not only polluted and defiled himself with sin; and that is the most offensive thing to God under heaven; but he has abused the handiwork of God. The soul, as I said before, is the workmans hip of God, yea, the top-piece that He hath made in all the visible world; also He made it for to be delighted with it, and to admit it into communion with Himself. Now for man thus to abuse God; for a man to take his soul, which is God's, and prostrate it to sin, to the world, to the devil, and every beastly lust, flat against the command of God, and notwithstanding the soul was also His; this is horrible, and calls aloud upon that God whose soul this is to abhor, and to show, by all means possible, His abhorrence of such an one.

2. As this casting of them away supposeth God's abhorrence of them, so it supposeth God's just repaying of them for their wickedness by way of retaliation.

God all the time of the exercise of His long-suffering and forbearance towards them, did call upon them, wait upon them, send after them by His messengers, to turn them from their evil ways; but they despised at, they mocked, the messengers of the Lord. Also they shut their eyes, and would not see; they stopped their ears, and would not understand; and did harden themselves against the beseeching of their God. Yea, all that day long He did stretch out His hand towards them, but they chose to be a rebellious and gainsaying people; yea, they said unto God, 'Depart from us;' and 'what is the Almighty' that we should pray unto him? (Hosea 6:2; Rev 16:21; Job 21:14,15; Mal 3:14).

And of all these things God takes notice, writes them down, and seals them up for the time to come, and will bring them out and spread them before them, saying, I have called, and you have refused; I have stretched out Mine hand, and no man regarded; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised Me, and cast Me behind your back; and now the time, and the

exercise of My patience, when I waited upon you, and suffered your manners, and did bear your contempts and scorns, is at an end; wherefore I will now arise, and come forth to the judgment that I have appointed.
But, Lord, saith the sinner, we turn now.
But now; saith God, turning is out of season; the day of My patience is ended.
But, Lord, says the sinner, behold our cries.
But you did not, says God, behold nor regard My cries.
But, Lord, saith the sinner, let our beseeching find place in Thy compassions.
But, saith God, I also beseeched, and I was not heard.
But Lord, says the sinner, our sins lie hard upon us.
But I offered you pardon when time was, says God, and then you did utterly reject it.
But, Lord, says the sinner, let us therefore have it now.
But now the door is shut, saith God.
And what then? Why, then, by way of retaliation, God will serve them as they have served Him; and so the wind-up of the whole will be this—they shall have like for like. Time was when they would have none of Him, and now will God have none of them. Time was when they cast God behind their back, and now He will cast away their soul. Time was when they would not heed His calls, and now He will not heed their cries. Time was when they abhorred Him, and now His soul also abhorreth them (Zech 11:8). This is now by way of retaliation—like for like, scorn for scorn, repulse for repulse, contempt for contempt; according to that which is written, 'Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord' (Zech 7:13). And thus I have also showed you that the loss of the soul is double—lost by man, lost by God.
But oh! who thinks of this? who, I say, that now makes light of God, of His Word, His servants, and ways, once dreams of such retaliation, though God to warn them hath even, in the day of His patience, threatened to do it in the day of His wrath, saying, 'Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me' (Prov 1:24-28). I will do unto them as they have done unto Me; and what unrighteousness is in all this? But,
[The loss of the soul most fearful.]
Thirdly, As the loss of the soul is a loss peculiar to itself, and a loss double, so, in the third place, it is a loss most fearful, because it is a loss attended with the most heavy curse of God. This is manifest both in the giving of the rule of life, and also in, and at the time of execution for, the breach of that rule. It is manifest at the giving of the rule—'Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen' (Deu 27:26; Gal 3:10). It is also manifest that it shall be so at the time of execution—'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt 25:41). What this curse is, none do know so well as God that giveth it, and as the fallen angels, and the spirits of damned men that are now shut up in the prison of hell, and bear it. But certainly it is the chief and highest of all kind of curses. To be cursed in the basket and in the store, in the womb and in the barn, in my cattle and in my body, are but flea-bitings to this, though they are also insupportable in themselves; only in general it may be described thus. But to touch upon this curse, it lieth in deprivation of all good, and in a being swallowed up of all the most fearful

miseries that a holy, and just, and eternal God can righteously inflict, or lay upon the soul of a sinful man. Now let Reason here come in and exercise itself in the most exquisite manner; yea, let him now count up all, and all manner of curses and torments that a reasonable and an immortal soul is, or can be made capable of, and able to suffer under, and when he has done, he shall come infinitely short of this great anathema, this master curse which God has reserved amongst His treasuries, and intends to bring out in that day of battle and war, which He purposeth to make upon damned souls in that day.16 And this God will do, partly as a retaliation, as the former, and partly by way of revenge. 1. By way of retaliation: 'As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.' Again, 'As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones; let it be unto him as a garment which covereth him, and for a girdle wherewith he is girded continually' (Psa 109:17-19). 'Let this,' saith Christ, 17 'be the reward of mine adversaries from the Lord' (vs. 20 etc). 2. As this curse comes by way of retaliation, so it cometh by way of revenge. God will right the wrongs that sinners have done Him, will repay vengeance for the despite and reproach wherewith they have affronted Him, and will revenge the quarrel of His covenant. And the beginning of revenges are terrible, (Deu 31:41,42); what, then, will the whole execution be, when He shall come in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ? And, therefore, this curse is executed in wrath, in jealousy, in anger, in fury; yea, the heavens and the earth shall be burned up with the fire of that jealousy in which the great God will come, when He cometh to curse the souls of sinners, and when He cometh to defy the ungodly, (2 Thess 1: 7-9).

It is little thought of, but the manner of the coming of God to judge the world declares what the souls of impenitent sinners must look for then. It is common among men, when we see the form of a man's countenance changed, when we see fire sparkle out of his eyes, when we read rage and fury in every cast of his face, even before he says aught, or doth aught either, to conclude that some fearful thing is now to be done (Dan 3:19,23). Why, it is said of Christ when He cometh to judgment, that the heavens and the earth fly away, as not being able to endure His looks, (Rev 20:11,12); that His angels are clad in flaming fire, and that the elements melt with fervent heat; and all this is, that the perdition of ungodly men might be completed, 'from the presence of the Lord, in the heat of His anger, from the glory of His power' (2 Pet 3:7; 2 Thess 1:8,9). Therefore, God will now be revenged, and so ease Himself of His enemies, when He shall cause curses like millstones to fall as thick as hail on 'the hairy scalp of such a one as goeth on still in his trespasses' (Psa 68:2l). But,

[The loss of the soul a loss everlasting.]

Fourthly, As the loss of the soul is a loss peculiar to itself, a loss double, and a loss most fearful, so it is a loss everlasting. The soul that is lost is never to be found again, never to be recovered again, never to be redeemed again, its banishment from God is everlasting; the fire in which it burns, and by which it must be tormented, is a fire that is ever, everlasting fire, everlasting burnings; the adder, the snake, the stinging worm, dieth not, nor is the fire quenched; and this is a fearful thing. A man may endure to touch the fire with a short touch, and away; but to dwell with everlasting burnings, that is fearful. Oh, then, what is dwelling with them, and in them, for ever and ever! We use to say, light burdens far carried are heavy; what, then, will it be to bear that burden, that guilt, that the law and the justice and wrath of God will lay upon the lost soul for ever? Now tell the stars, now tell the drops of the sea, and now tell the blades of grass that

are spread upon the face of all the earth, if thou canst: and yet sooner mayest thou do this than count the thousands of millions of thousands of years that a damned soul shall lie in hell. Suppose every star that is now in the firmament was to burn, by himself, one by one, a thousand years apiece, would it not be a long while before the last of them was burned out? and yet sooner might that be done than the damned soul be at the end of punishment.

There are three things couched under this last head that will fill up the punishment of a sinner. 1. The first is, that it is everlasting. 2. The second is, that, therefore, it will be impossible for the souls in hell ever to say, Now we are got half way through our sorrows. 3. The third is, and yet every moment they shall endure eternal punishment.

1. The first I have touched upon already, and, therefore, shall not enlarge; only I would ask the wanton or unthinking sinner, whether twenty, or thirty, or forty years of the deceitful pleasures of sin is so rich a prize, as that a man may well venture the ruin, that everlasting burnings will make upon his soul for the obtaining of them, and living a few moments in them. Sinner, consider this before I go any further, or before thou readest one line more. If thou hast a soul, it concerns thee; if there be a hell, it concerns thee; and if there be a God that can and will punish the soul for sin everlastingly in hell, it concerns thee; because,

2. In the second place, it will be impossible for the damned soul ever to say, I am now got half way through my sorrows. That which has no end, has no middle. Sinner, make a round circle, or ring, upon the ground, of what bigness thou wilt; this done, go thy way upon that circle, or ring, until thou comest to the end thereof; but that, sayest thou, I can never do; because it has no end. I answer, but thou mayest as soon do that as wade half way through the lake of fire that is prepared for impenitent souls. Sinner, what wilt thou take to make a mountain of sand that will reach as high as the sun is at noon? I know that thou wilt not be engaged in such a work; because it is impossible thou shouldst ever perform it. But I dare say the task is greater when the sinner has let out himself to sin for a servant; because the wages is everlasting burnings. I know thou mayest perform thy service; but the wages, the judgment, the punishment is so endless, that thou, when thou hast been in it more millions of years than can be numbered, art not, nor never yet shalt be, able to say, I am half way through it. And yet,

3. That soul shall partake every moment of that punishment that is eternal. 'Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire' (Jude 7).

(1.) They shall endure eternal punishment in the nature of punishment. There is no punishment here wherewith one man can chastise another that can deserve a greater title than that of transient, or temporary punishment; but the punishment there is eternal, even in every stripe that is given, and in every moment that it grappleth with the soul; even every twinge, every gripe, and every stroke that justice inflicteth, leaveth anguish that, of their condition according as will best stand with in the nature of punishment, is eternal behind it. It is eternal, because it is from God, and lasts for ever and ever. The justice that inflicts it has not a beginning, and it is this justice in the operations of it that is always dealing with the soul.

(2.) All the workings of the soul under this punishment are such as cause it, in its sufferings, to endure that which is eternal. It can have no thought of the end of punishment, but it is presently recalled by the decreed gulf that bindeth them under perpetual punishment. The great fixed gulf, they know, will keep them in their present place, and not suffer them to go to heaven (Luke 16:26). And now there is no other

place but heaven or hell to be in; for then the earth, and the works that are therein, will be burned up. Read the text, 'But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and all the works that are therein, shall be burned up' (2 Peter 3:10). If, then, there will be no third place, it standeth in their minds, as well as in God's decree, that their punishments shall be eternal; so, then, sorrows, anguish, tribulation, grief, woe, and pain, will, in every moment of its abiding upon the soul, not only flow from thoughts of what has been, and what is, but also from what will be, and that for ever and ever. Thus every thought that is truly grounded in the cause and nature of their state will roll, toss, and tumble them up and down in the cogitations and fearful apprehensions of the lastingness of their damnation. For, I say, their minds, their memories, their understandings, and consciences, will all, and always, be swallowed up with 'for ever;' yea, they themselves will, by the means of these things, be their own tormentors for ever.

(3.) There will not be spaces, as days, months, years, and the like, as now; though we make bold so to speak, the better to present our thoughts to each other's capacities; for then there shall be time no longer; also, day and night shall then be come to an end. 'He hath compassed the waters with bounds, until the day and night come to an end' (Job 26:10). Until the end of light with darkness. Now when time, and day, and night, are come to an end, then there comes in eternity, as there was before the day, and night, or time, was created; and when this is come, punishment nor glory must none of them be measured by days, or months, or years, but by eternity itself. Nor shall those concerned either in misery or glory reckon of their now new state, as they need to reckon of things in this world; but they shall be suited in their capacities, in their understandings and apprehensions, to judge and count of their condition according as will best stand with their state in eternity.18

Could we but come to an understanding of things done in heaven and hell, as we understand how things are done in this world, we should be strangely amazed to see how the change of places and of conditions has made a change in the understandings of men, and in the manner of their enjoyment of things. But this we must let alone till the next world, and until our launching into it; and then, whether we be of the right or left hand ones, we shall well know the state and condition of both kingdoms. In the meantime, let us addict ourselves to the belief of the Scriptures of truth, for therein is revealed the way to that of eternal life, and how to escape the damnation of the soul (Matt 25:33). But thus much for the loss of the soul, unto which let me add, for a conclusion, these verses following:—

These cry alas! But all in vain;
They stick fast in the mire;
They would be rid of present pain,
Yet set themselves on fire.

Darkness is their perplexity,
Yet do they hate the light;
They always see their misery,
Yet are themselves, all night.

They are all dead, yet live they do,
Yet neither live nor die;
They die to weal, and live to woe—19

This is their misery.

Now will confusion so possess,
These monuments of ire,
And so confound them with distress,
And trouble their desire,

That what to think, or what to do,
Or where to lay their head,
They know not: 'tis the damned's woe,
To live, and yet be dead.

These castaways would fain have life,
But know they never shall;
They would forget their dreadful plight.
But that sticks fast'st of all.

God, Christ, and heav'n, they know are best,
Yet dare not on them think;
They know the saints enjoy their rest,
While they their tears do drink.

[OF THE CAUSE OF THE LOSS OF THE SOUL.]

FOURTH, And now I am come to the fourth thing—that is, to show you the cause of the loss of the soul. That men have souls, that souls are great things, that souls may be lost, this I have showed you already; wherefore I now proceed to show you the cause of this loss. The cause is laid down in the 18th chapter of Ezekiel, in these words—'Behold, all souls,' says God, 'are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die' (5:4).

[Sin the cause of the loss of his soul.]

First, It is sin, then, or sinning against God, that is the cause of dying, or damning in hell fire, for that must be meant by dying; otherwise, to die, according to our ordinary acceptation of the notion, the soul is not capable of, it being indeed immortal, as hath been afore asserted. So, then, the soul that sinneth—that is, and persevering in the same—that soul shall die, be cast away, or damned; yea, to ascertain us of the undoubted truth of this, the Holy Ghost doth repeat it again, and that in this very chapter, saying, 'The soul that sinneth, it shall die' (5:20). Now, the soul may divers ways be said to sin against God; as,

1. In its receiving of sin into its bosom, and in its retaining and entertaining of it there. Sin must first be received before it can act in, or be acted by, the soul. Our first parents first received it in the suggestion or motion, and then acted it. Now it is not here to be disputed when sin was received by the soul, so much as whether ever the soul received sin; for if the soul has indeed received sin into itself, then it has sinned, and by doing so, has made itself an object of the wrath of God, and a fire brand of hell. I say, I will not here dispute when sin was received by the soul, but it is apparent enough that it received it betimes, because in old time every child that was brought unto the Lord was to be redeemed, and that at a month old, (Exo 13:13; 34:20; Num 18:15, 16); which, to be sure, was very early, and implied that then, even then, the soul in God's judgment stood before Him as defiled and polluted with sin. But although I said I will not dispute

at what time the soul may be said to receive sin, yet it is evident that it was precedent to the redemption made mention of just before, and so before the person redeemed had attained the age of a month. And that God might, in the language of Moses, give us to see cause of the necessity of this redemption, he first distinguisheth, and saith, 'The firstling of a cow, or the firstling of a sheep, or the firstling of a goat,' did not need this redemption, for they were clean, or holy. But the firstborn of men, who was taken in lieu of the rest of the children, and the 'firstling of unclean beasts, thou shalt surely redeem,' saith He. But why was the firstborn of men coupled with unclean beasts, but because they are both unclean? The beast was unclean by God's ordination, but the other was unclean by sin. Now, then, it will be demanded, how a soul, before it was a month old, could receive sin to the making of itself unclean? I answer, There are two ways of receiving, one active, the other passive; this last is the way by which the soul at first receiveth sin, and by so receiving, becometh culpable, because polluted and defiled by it. And this passive way of receiving is often mentioned in Scripture. Thus the pans received the ashes, (Exo 27:3); thus the molten sea received three thousand baths, (2 Chron 4:5); thus the ground receiveth the seed, (Matt 13:20-23); and this receiving is like that of the wool which receiveth the dye, either black, white, or red; and as the fire that receiveth the water till it be all quenched therewith: or as the water receiveth such stinking and poisonous matter into it, as for the sake of it, it is poured out and spilt upon the ground. But whence should the soul thus receive sin? I answer, from the body, while it is in the mother's belly; the body comes from polluted man, and therefore is polluted (Psa 51: 5). 'Who can bring a clean thing out of an unclean?' (Job 14:4). The soul comes from God's hand, and therefore as so is pure and clean: but being put into this body, it is tainted, polluted, and defiled with the taint, stench, and filth of sin; nor can this stench and filth be by man purged out, when once from the body got into the soul; sooner may the blackamoor change his skin, or the leopard his spots, than the soul, were it willing, might purge itself of this pollution. 'Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God' (Jer 2:22).

2. But as I said, the soul has not only received sin, but retains it, holds it, and shows no kind of resistance. It is enough that the soul is polluted and defiled, for that is sufficient to provoke God to cast it away; for which of you would take a cloth annoyed with stinking, ulcerous sores, to wipe your mouth withal, or to thrust it into your bosoms? and the soul is polluted with far worse pollution than any such can be. But this is not all; it retains sin as the wool retains the dye, or as the infected water receives the stench or poisonous scent; I say, it retains it willingly; for all the power of the soul is not only captivated by a seizure of sin upon the soul, but it willingly, heartily, unanimously, universally falleth in with the natural filth and pollution that is in sin, to the estranging of itself from God, and an obtaining of an intimacy and compliance with the devil.

Now this being the state and condition of the soul from the belly,20 yea, from before it sees the light of this world, what can be concluded but that God is offended with it? For how can it otherwise be, since there is holiness and justice in God? Hence those that are born of a woman, whose original is by carnal conception with man, are said to be as serpents so soon as born. 'The wicked (and all at first are so) go astray as soon as they be born, speakings lies. Their poison is like the poison of a serpent: they are like the deaf adder, that stoppeth her ear' (Psa 58:3,4). They go astray from the belly; but that they would not do, if aught of the powers of their soul were unpolluted. 'But their poison is like the poison of a serpent.' Their poison—what is that? Their pollution, their original pollution, that is as the poison of a serpent—to wit, not only deadly, for so

poison is, but also hereditary. It comes from the old one, from the sire and dam; yea, it is also now become connatural to and with them, and is of the same date with the child as born into the world. The serpent has not her poison, in the original of it, either from imitation or from other infective things abroad, though it may by such things be helped forward and increased; but she brings it with her in her bowels, in her nature, and it is to her as suitable to her present condition as it is that which is most sweet and wholesome to other of the creatures. So, then, every soul comes into the world as poisoned with sin; nay, as such which have poison connatural to them; for it has not only received sin as the wool has received the dye, but it retaineth it. The infection is got so deep, it has taken the black so effectually, that the tint, the very fire of hell, can never purge the soul therefrom.

And that the soul has received this infection thus early, and that it retains it so surely, is not only signified by children coming into the world besmeared in their mother's blood, and by the firstborn's being redeemed at a month old, but also by the first inclinations and actions of children when they are so come into the world (Exo 26). Who sees not that lying, pride, disobedience to parents, and hypocrisy, do put forth themselves in children before they know that they do either well or ill in so doing, or before they are capable to learn either of these arts by imitation, or seeing understandingly the same things done first by others? He that sees not that they do it naturally from a principle, from an inherent principle, is either blinded, and has retained his darkness by the same sin as they, or has suffered himself to be swayed by a delusion from him who at first infused this spawn of sin into man's nature.

Nor doth the averseness of children to morality a little demonstrate what has been said; for as it would make a serpent sick, should one give it a strong antidote against his poison, so then are children, and never more than then, disturbed in their minds, when a strict hand and a stiff rein by moral discipline is maintained over and upon them. True, sometimes restraining grace corrects them, but that is not of themselves; but more oft hypocrisy is the great and first moving wheel to all their seeming compliances with admonitions, which indulgent parents are apt to overlook, yea, and sometimes, through unadvisedness, to count for the principles of grace. I speak now of that which comes before conversion. But as I said before, I would not now dispute, only I have thought good thus to urge these things to make my assertion manifest, and to show what is the cause of the damnation of the soul.

3. Again; as the soul receives sin, and retains it, so it also doth entertain it—that is, countenance, smile upon, and like its complexion and nature well. A man may detain—that is, hold fast—a thing which yet he doth not regard; but when he entertains, then he countenances, likes, and delights in the company. Sin, then, is first received by the soul, as has been afore explained, and by that reception is polluted and defiled. This makes it hateful in the eyes of justice: it is now polluted. Then, secondly, this sin is not only received, but retained—that is, it sticks so fast, abides so fixedly in the soul, that it cannot be gotten out; this is the cause of the continuation of abhorrence; for if God abhors because there is a being of sin there, it must needs be that he should continue to abhor, since sin continues to have a being there. But then, in the third place, sin is not only received, detained, but entertained by the now defiled and polluted soul; wherefore this must needs be a cause of the continuance of anger, and that with aggravation. When I say, entertained, I do not mean as men entertain their enemies, with small and great shot, 21 but as they entertain those whom they like, and those that are got into their affections. 22 And therefore the wrath of God must certainly be let out upon the soul, to the everlasting damnation of it.

Now that the soul doth thus entertain sin, is manifest by these several particulars—
(1.) It hath admitted it with complacence and delight into every chamber of the soul; I mean, it has been delightfully admitted to an entertainment by all the powers or faculties of the soul. The soul hath chosen it rather than God: it also, at God's command, refuseth to let it go; yea, it chooseth that doctrine, and loveth it best, since it must have a doctrine, that has most of sin and baseness in it (Isa 65:12; 66:3). They 'say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits' (Isa 30:10). These are signs that the soul with liking hath entertained sin; and if there be at any time, as indeed there is, a warrant issued out from the mouth of God to apprehend, to condemn, and mortify sin, why then,
(2.) These shifts the souls of sinners do presently make for the saving of sin from those things that by the Word men are commanded to do unto it—
(a) They will, if possible, hide it, and not suffer it to be discovered. 'He that hideth his sins23 shall not prosper' (Prov 28:13). And again, they hide it, and refuse to let it go (Job 20:12,13). This is an evident sign that the soul has a favour for sin, and that with liking it, entertains it.
(b) As it will hide it, so it will excuse it, and plead that this and that piece of wickedness is no such evil thing; men need not be so nice, and make such a pother24 about it, calling those that cry out so hotly against it, men more nice than wise. Hence the prophets of old used to be called madmen, and the world would reply against their doctrine, Wherein have we been so wearisome to God, and what have we spoken so much against Him? (Mal 1:6,7; 3:8,13).
(c) As the soul will do this, so to save sin, it will cover it with names of virtue, either moral or civil; and of this God greatly complains, yea, breaks into anger for this, saying, 'Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter' (Isa 5:20)!
(d) If convictions and discovery of sin be so strong and so plain, that the soul cannot deny but that it is sin, and that God is offended therewith; then it will give flattering promises to God that it will indeed put it away; but yet it will prefix a time that shall be long first, if it also then at all performs it, saying, Yet a little sleep, yet a little slumber, yet a little folding of sin in mine arms, till I am older, till I am richer, till I have had more of the sweetness and the delights of sin. Thus, 'their soul delighteth in their abominations' (Isa 66:3).
(e) If God yet pursues, and will see whether this promise of putting sin out of doors shall be fulfilled by the soul, why then, it will be partial in God's law; it will put away some, and keep some; put away the grossest, and keep the finest; put away those that can best be spared, and keep the most profitable for a help at a pinch (Mal 2:9).
(f) Yes, if all sin must be abandoned, or the soul shall have no rest, why then, the soul and sin will part (with such a parting as it is), even as Phaltiel parted with David's wife, with an ill will and a sorrowful mind; or as Orpha left her mother, with a kiss (2 Sam 3:16; Ruth 1:14).
(g) And if at any time they can, or shall, meet with each other again, and nobody never the wiser, O, what courting will be betwixt sin and the soul? And this is called doing of things in the dark (Eze 8:12).
By all these, and many more things that might be instanced, it is manifest that sin has a friendly entertainment by the soul, and that therefore the soul is guilty of damnation; for what do all these things argue, but that God, His Word, His ways, and graces, are out of favour with the soul, and that sin and Satan are its only pleasant companions? But,

[How sin, by the help of the soul, destroys it.]

Secondly, That I may yet show you what a great thing sin is with the soul that is to be damned, I will show how sin, by the help of the soul, is managed, from the motion of sin, even till it comes to the very act; for sin cannot come to an act without the help of the soul. The body doth little here, as I shall further show you anon.

There is then a motion of sin presented to the soul (and whether presented by sin itself or the devil, we will not at this time dispute); motions of sin, and motions to sin there are, and always the end of the motions of sin are to prevail with the soul to help that motion into an act. But, I say, there is a motion to sin moved to the soul; or, as James calls it, a conception. Now behold how the soul deals with this motion in order to the finishing of sin, that death might follow (Rom 7:5).

1. This motion is taken notice of by the soul, but is not resisted nor striven against, only the soul lifts up its eyes upon it, and sees that there is present a motion to sin, a motion of sin presented to the soul, that the soul might midwife it from the conception into the world.

2. Well, notice being taken that a motion to sin is present, what follows but that the fancy or imagination of the soul taketh it home to it, and doth not only look upon it and behold it more narrowly, but begins to trick and trim up the sin to the pleasing of itself and of all the powers of the soul. That this is true, is evident, because God findeth fault with the imagination as with that which lendeth to sin the first hand, and that giveth to it the first lift towards its being helped forward to act. 'And God saw that the wickedness of man was great in the earth' (Gen 6:5,12,13). That is, many abominable actions were done; for all flesh had corrupted God's way upon the earth. But how came this to be so? Why, every imagination of the thoughts, or of the motions that were in the heart to sin, was evil, only evil, and that continuously. The imagination of the thoughts was evil—that is, such as tended not to deaden or stifle, but such as tended to animate and forward the motions or thoughts of sin into action. Every imagination of the thoughts—that which is here called a thought, by Paul to the Romans, called a motion. Now the imagination should, and would, had it been on God's side, so have conceived of this motion of and to sins, all to have presented it in all its features so ugly, so ill favoured, and so unreasonable a thing to the soul, that the soul should forthwith have let down the sluice, and pulled up the drawbridge, put a stop, with greatest defiance, to the motion now under consideration; but the imagination being defiled, it presently, at the very first view or noise of the motion of sin, so acted as to forward the bringing the said motion or thought into act. So, then, the thought of sin, or motion thereto, is first of all entertained by the imagination and fancy of the soul, and thence conveyed to the rest of the powers of the soul to be condemned, if the imagination be good; but to be helped forward to the act, if the imagination be evil. And thus the evil imagination helpeth the motion of and to sin towards the act, even by dressing of it up in that guise and habit that may best delude the understanding, judgment, and conscience; and that is done after this manner: suppose a motion of sin to commit fornication, to swear, to steal, to act covetously, or the like, be propounded to the fancy and imagination; the imagination, if evil, presently dresseth up this motion in that garb that best suiteth with the nature of the sin. As, if it be the lust of uncleanness, then is the motion to sin drest up in all the imaginable pleasurableness of that sin; if to covetousness, then is the sin drest up in the profits and honours that attend that sin; and so of theft and the like; but if the motion be to swear, hector, or the like, then is that motion drest up with valour and manliness; and so you may count of the rest of sinful motions; and thus being trimmed up like a Bartholomew baby, 25 it is presented to all the rest of the powers of the soul,

where with joint consent it is admired and embraced, to the firing and inflaming all the powers of the soul.

And hence it is that men are said to inflame themselves with their idols under every green tree. 'And to be as fed horses, neighing after their neighbour's wife' (Jer 5:8). For the imagination is such a forcible power, that if it putteth forth itself to dress up and present a thing to the soul, whether that thing be evil or good, the rest of the faculties cannot withstand it. Therefore, when David prayed for the children of Israel, he said, 'I have seen with joy thy people, which are present here, to offer willingly unto thee;' that is, for preparations to build the temple. 'O Lord God,' saith he, 'keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee' (1 Chron 29:17, 18). He knew that as the imagination was prepared, so would the soul be moved, whether by evil or good; therefore as to this, he prays that their imagination might be engaged always with apprehensions of the beauteousness of the temple, that they might always, as now, offer willingly for its building.

But, as I said, when the imagination hath thus set forth sin to the rest of the faculties of the soul, they are presently entangled, and fall into a flame of love thereto; this being done, it follows that a purpose to pursue this motion, till it be brought unto act, is the next thing that is resolved on. Thus Esau, after he had conceived of that profit that would accrue to him by murdering of his brother, fell the next way into a resolve to spill Jacob's blood. And Rebecca sent for Jacob, and said unto him, 'Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee' (Gen 27:42). See also (Jer 49:30). Nor is this purpose to do an evil without its fruit, for he comforted himself in his evil purpose: 'Esau, as touching thee, doth comfort himself, purposing to kill thee.'

The purpose, therefore, being concluded, in the next place the invention is diligently set to work to find out what means, methods, and ways, will be thought best to bring this purpose into practice, and this motion to sin into action. Esau invented the death of his brother when his father was to be carried to his grave (Gen 27:41). David purposed to make Uriah father his bastard child by making of him drunk (2 Sam 11:13). Amnon purposed to ravish Tamar, and the means that he invented to do it were by feigning himself sick. Absalom purposed to kill Amnon, and invented to do it at a feast (2 Sam13:32). Judas purposed to sell Christ, and invented to betray him in the absence of the people (Luke 22:3-6). The Jews purposed to kill Paul, and invented to entreat the judge of a blandation26 to send for him, that they might murder him as he went (Acts 23:12-15).

Thus you see how sin is, in the motion of it, handed through the soul—first, it comes into the fancy or imagination, by which it is so presented to the soul, as to inflame it with desire to bring it into act; so from this desire the soul proceedeth to a purpose of enjoying, and from a purpose of enjoying to inventing how, or by what means, it had best to attempt the accomplishing of it.

But, further, when the soul has thus far, by its wickedness, pursued the motion of sin to bring it into action, then to the last thing; to wit, to endeavours, to take the opportunity, which, by the invention, is judged most convenient; so to endeavours it goes, till it has finished sin, and finished, in finishing of that, its own fearful damnation. 'Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death' (James 1:15).

And who knows, but God and the soul, how many lets, hindrances, convictions, fears, frights, misgivings, and thoughts of the judgment of God, all this while are passing and repassing, turning and returning, over the face of the soul? how many times the soul is

made to start, look back, and tremble, while it is pursuing the pleasure, profit, applause, or preferment that sin, when finished, promiseth to yield unto the soul? for God is such a lover of the soul, that He seldom lets it go on in sin, but He cries to it, by His Word and providences, 'Oh! do not this abominable thing that I hate!' (Jer 44: 4); especially at first, until it shall have hardened itself, and so provoked Him to give it up in sin-revenging judgment to its own ways and doings, which is the terriblest judgment under heaven; and this brings me to the third thing, the which I now will speak to.

3. As the soul receives, detains, entertains, and wilily worketh to bring sin from the motion into act, so it abhorreth to be controlled and taken off of this work—'My soul loathed them,' says God, 'and their soul also abhorred Me' (Zech 6:8). My soul loathed them, because they were so bad; and their souls abhorred Me, because I am so good. Sin, then, is the cause of the loss of the soul; because it hath set the soul, or, rather, because the soul of love to sin hath set itself against God. 'Woe unto their soul, for they have rewarded evil unto themselves'(Isa 3:9).

[Through sin the soul sets itself against God.]

Third, That you may the better perceive that the soul, through sin, has set itself against God, I will propose, and speak briefly to, these two things:—

I. The law. II. The gospel.

I. For the law. God has given it for a rule of life, either as written in their natures, or as inserted in the Holy Scriptures; I say, for a rule of life to all the children of men. But what have men done, or how have they carried it to this law of their Creator; let us see, and that from the mouth of God himself.

1. 'They have not hearkened unto My words' (Jer 6:19).
2. 'They have forsaken My law' (Jer 9:13).
3. They 'have forsaken Me, and have not kept My law' (Jer 16:11).
4. They have not 'walked in My law, nor in My statutes' (Jer 44: 4).
5. 'Her priests have violated My law' (Eze 22:26).
6. And, saith God, 'I have written to him the great things of My law, but they were counted as a strange thing.' (Hos 8:12).

Now, whence should all this disobedience arise? Not from the unreasonableness of the commandment, but from the opposition that is lodged in us against God, and the enmity that it entertains against goodness. Hence the apostle speaks of the emnity, and says, that men are enemies in their minds, their souls, as is manifest by wicked works (Col 1:21). This, if men went no further, must needs be highly provoking to a just and holy God: yea, so highly offensive is it, that, to show the heat of His anger, He saith, 'Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,' and this evil with a witness, 'of the Jew first, and also of the Gentile,' that doth evil (Rom 2:8,9). That breaketh the law; for that evil He is crying out against now. But,

II. To speak of the gospel, and of the carriage of sinful souls towards God under that dispensation.

The gospel is a revelation of a sovereign remedy, provided by God, through Christ, for the health and salvation of those that have made themselves objects of wrath by the breach of the law of works; this is manifest by all the Scripture. But how doth the soul carry it towards God, when He offereth to deal with it under and by this dispensation of grace? Why, just as it carried it under the law of works: they oppose, they contradict, they blaspheme, and forbid that this gospel be mentioned (Acts 13:45; 27:6). What higher affront or contempt can be offered to God, and what greater disdain can be shown against the gospel? (2 Tim 2:25; 1 Thess 2:14-16). Yet all this the poor soul, to its own wrong, offereth against the way of its own salvation; as it is said in the Word of

truth, 'He that sinneth against me wrongeth his own soul: all they that hate Me love death' (Prov 8:36).

But, further, the soul despiseth not the gospel in that revelation of it only, but the great and chief bringer thereof, with the manner, also, of His bringing of it. The Bringer, the great Bringer of the gospel, is the good Lord Jesus Christ himself; He 'came and preached peace to them that the law proclaimed war against; became and preached peace to them that were afar off, and to them that were nigh' (Eph 2:17). And it is worth your observation to take notice how He came, and that was, and still is, as He is set forth in the word of the gospel; to wit, first, as making peace Himself to God for us in and by the blood of His cross; and then, as bearing (as set out by the gospel) the very characters of His sufferings before our faces in every tender of the gospel of His grace unto us. And to touch a little upon the dress in which, by the gospel, Christ presenteth unto us while He offereth unto sinful souls His peace, by the tenders thereof.

1. He is set forth as born for us, to save our souls (Isa 9:6; Luke 2:9-12).
2. He is set forth before us as bearing of our sins for us, and suffering God's wrath for us (1 Cor 15:3; Gal 3:13).
3. He is set forth before us as fulfilling the law for us, and as bringing of everlasting righteousness to us for our covering (Rom 5:4; Dan 9:24).

Again, as to the manner of His working out the salvation of sinners for them, that they might have peace and joy, and heaven and glory, for ever.

(1.) He is set forth as sweating of blood while He was in His agony, wrestling with the thoughts of death, which He was to suffer for our sins, that He might save the soul (Luke 22:44).

(2.) He is set forth as crying, weeping, and mourning under the lashes of justice that He put Himself under, and was willing to bear for our sins (Heb 5:7).

(3.) He is set forth as betrayed, apprehended, condemned, spit on, scourged, buffeted, mocked, crowned with thorns, crucified, pierced with nails and a spear, to save the soul from being betrayed by the devil and sin; to save it from being apprehended by justice, and condemned by the law; to save it from being spit on, in a way of contempt, by holiness; to save it from being scourged with guilt of sins, as with scorpions; to save it from being continually buffeted by its own conscience; to save it from being mocked at by God; to save it from being crowned with ignominy and shame for ever; to save it from dying the second death; to save it from wounds and grief for ever.

Dost thou understand me, sinful soul? He wrestled with justice, that thou mightest have rest; He wept and mourned, that thou mightest laugh and rejoice; He was betrayed, that thou mightest go free; was apprehended, that thou mightest escape; He was condemned, that thou mightest be justified; and was killed, that thou mightest live; He wore a crown of thorns, that thou mightest wear a crown of glory; and was nailed to the cross, with His arms wide open, to show with what freeness all His merits shall be bestowed on the coming soul; and how heartily He will receive it into His bosom? Further, all this He did of mere good will, and offereth the benefit thereof unto thee freely; yea, He cometh unto thee, in the word of the gospel, with the blood running down from His head upon His face, with His tears abiding upon His cheeks, with the holes as fresh in His hands and His feet, and as with the blood still bubbling out of His side, to pray thee to accept of the benefit, and to be reconciled to God thereby (2 Cor 5) . But what saith the sinful soul to this? I do not ask what he saith with his lips, for he will assuredly flatter God with his mouth; but what doth his actions and carriages declare as to his acceptance of this incomparable benefit? For 'a wicked man speaketh with his feet, and teacheth with his fingers' (Prov 6:12,13). With his feet—that is, by the way he

goeth: and with his fingers—that is, by his acts and doings. So, then, what saith he by his goings, by his sets and doings, unto this incomparable benefit, thus brought unto him from the Father, by His only Son, Jesus Christ? What saith he? Why, he saith that he doth not at all regard this Christ, nor value the grace thus tendered unto him in the gospel.

1. He saith, that he regardeth not this Christ, that he seeth nothing in Him why he should admit Him to be entertained in his affections. Therefore the prophet, speaking in the person of sinners, says, 'He (Christ) hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him;' and then adds, to show what he meaneth by his thus speaking, saying, 'he is despised and rejected of men' (Isa 53:2,3). All this is spoken with reference to His person, and it was eminently fulfilled upon Him in the days of His flesh, when He was hated, maligned, and persecuted to death by sinners; and is still fulfilled in the souls of sinners, in that they cannot abide to think of Him with thoughts that have a tendency in them to separate them and their lusts asunder, and to the making of them to embrace Him for their darling, and the taking up of their cross to follow Him. All this sinners speak out with loud voices, in that they stop their ears and shut their eyes as to Him, but open them wide and hearken diligently to anything that pleaseth the flesh, and that is a nursery to sin. But,

2. As they despise, and reject, and do not regard His person, so they do not value the grace that He tendereth unto them by the gospel; this is plain by that indifferency of spirit that always attends them when, at any time, they hear thereof, or when it is presented unto them.

I may safely say, that the most of men who are concerned in a trade, will be more vigilant in dealing with a twelvepenny customer than they will be with Christ when He comes to make unto them, by the gospel, a tender of the incomparable grace of God. Hence they are called fools, because a price is put into their hands to get wisdom, and they have no heart unto it (Prov 18:16). And hence, again, it is that that bitter complaint is made, 'But My people would not hearken to my voice; and Israel would none of Me' (Psa 81:11). Now, these things being found, as practised by the souls of sinners, must needs, after a wonderful manner, provoke; wherefore, no marvel that the heavens are bid to be astonished at this, and that damnation shall seize upon the soul for this (Jer 2).

And indeed, the soul that doth thus by practice, though with his mouth—as who doth not? he shall show much love, he doth, interpretatively, say these things:—

(1.) That he loveth sin better than grace, and darkness better than light, even as our Lord Jesus Christ hath showed, 'And this is the condemnation, that light is come into the world, and men loved darkness more than light (as is manifest), because their deeds were evil' (John 3:19).

(2.) They do, also, by their thus rejecting of Christ and grace, say, that for what the law can do to them, they value it not; they regard not its thundering threatenings, nor will they shrink when they come to endure the execution thereof; wherefore God, to deter them from such bold and desperate ways, that do, interpretatively, fully declare that they make such desperate conclusions, insinuates that the burden of the curse thereof is intolerable, saying, 'Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken it, and will do it' (Eze 22:14).

(3.) Yea, by their thus doing, they do as good as say that they will run the hazard of a sentence of death at the day of judgment, and that they will, in the meantime, join issue, and stand a trial at that day with the great and terrible God. What else means their not

hearkening to Him, their despising of His Son, and the rejecting of His grace; yea I say again, what else means their slighting of the curse of the law, and their choosing to abide in their sins till the day of death and judgment? And thus I have showed you the causes of the loss of the soul; and, assuredly, these things are no fables.

Objection. But some may object, and say, But you denounce all against the soul; the soul, as if the body were in no fault at all; or, as if there were no punishment assigned for the body.

Answer 1. The soul must be the part punished, because the soul is that which sins. 'Every sin that a man doeth is without the body,' fornication or adultery excepted (1 Cor 6:18). 'Is without the body; that is, as to the wilily inventing, contriving, and finding out ways to bring the motions of sin into action. For, alas! What can the body do as to these? It is in a manner wholly passive; yea, altogether as to the lusting and purposing to do the wickedness, excepting the sin before excepted; ay, and not excepting that, as to the rise of that sin; for even that, with all the rest, ariseth and proceedeth out of the heart—the soul; 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man' (Mark 7:21-23). That is, the outward man. But a difference must always be put betwixt defiling and being defiled, that which defileth being the worst; not but that the body shall have its share of judgment, for body and soul must be destroyed in hell (Luke 12:4,5; Matt 10:28). The body as the instrument, the soul as the actor; but oh! the soul, the soul, the soul is the sinner; and, therefore, the soul, as the principal, must be punished.

And that God's indignation burneth most against the soul appears in that death hath seized upon every soul already; for the Scripture saith, that every natural or unconverted man is dead (Eph 2:1-3). Dead! How? Is his body dead? No, verily; his body liveth, but his soul is dead (1 Tim 5:6). Dead! But with what death? Dead to God, and to all things gospelly good, by reason of that benumbing, stupifying, and senselessness, that, by God's just judgment for and by sin, hath swallowed up the soul. Yea, if you observe, you shall see that the soul goeth first, or before, in punishment, not only by what has been said already, in that the soul is first made a partaker of death, but in that God first deals with the soul by convictions, yea, and terrors, perhaps, while the body is well; or, in that He giveth up the soul to judicial hardness and further blindness, while He leaveth the body to do His office in the world; yea, and also when the day of death and dissolution is come, the body is spared, while the soul is tormented in unutterable torment in hell. And so, I say, it shall be spared, and the clods of the valley shall be sweet unto it, while the soul mourneth in hell for sin. It is true, at the day of judgment, because that is the last and final judgment of God on men, then the body and soul shall be re-united, or joined together again, and shall then, together, partake of that recompence for their wickedness which is meet. When I say, the body is spared and the soul tormented, I mean not that the body is not then, at death, made to partake of the wages of sin, 'for the wages of sin is death' (Rom 3:23). But I mean, the body partakes then but of temporal death, which, as to sense and feeling, is sometimes over presently, and then resteth in the grave, while the soul is tormenting in hell. Yea, and why is death suffered to slay the body? I dare say, not chiefly for that the indignation of God most burneth against the body; but the body being the house for the soul in this world, God even pulls down this body, that the soul may be stript naked, and being stript, may be carried to prison, to the place where damned souls are, there to suffer in the beginning of suffering, that punishment that will be endless.

Answer 2. Therefore, the soul must be the part most sorely punished, because justice must be distributed with equity. God is a God of knowledge and judgment; by Him actions are weighed; actions in order to judgment (1 Sam 2). Now, by weighing of actions, since He finds the soul to have the deepest hand in sin; and He says that He hath so, of equity the soul is to bear the burden of punishment. 'Shall not the Judge of all the earth do right' in His famous distributing of judgment? (Gen 18:25). 'He will not lay upon man more than right, that he should enter into judgment with God' (Job 34:23). The soul, since deepest in sin, shall also be deepest in punishment. 'Shall one man sin, ' said Moses, 'and wilt Thou be wroth with all the congregation?' (Num 1:22). He pleads here for equity in God's distributing of judgment; yea, and so exact is God in the distribution thereof, that He will not punish heathens so as He will punish Jews; wherefore He saith, 'Of the Jew first,' or chiefly, 'and also of the Gentile' (Rom 2:9). Yea, in hell He has prepared several degrees of punishment for the several sorts or degrees of offenders; And some 'shall receive greater damnation' (Luke 22:47). And will it not be unmeet for us to think, since God is so elect in all His doings, that He will, without His weights and measures, give to soul and body, as I may say, carelessly, not severally, their punishments, according to the desert and merit of each?

Answer 3. The punishment of the soul in hell must needs, to be sure, as to degree, differ from the punishment of the body there. When I say, differ, I mean, must needs be greater, whether the body be punished with the same fire with the soul, or fire of another nature. If it be punished with the same fire, yet not in the same way; for the fire of guilt, with the apprehensions of indignation and wrath, are most properly felt and apprehended by the soul, and by the body by virtue of its union with the soul; and so felt by the body, if not only, yet, I think, mostly, by way of sympathy with the soul; and the cause, we say, is worse than the disease; and if the wrath of God, and the apprehensions of it, as discharging itself for sin, and the breach of the law, be that with which the soul is punished, as sure it is: then the body is punished by the effects, or by those influences that the soul, in its torments, has upon the body, by virtue of that great oneness and union that is between them.

But if there be a punishment prepared for the body distinct in kind from that which is prepared for the soul, yet it must be a punishment inferior to that which is prepared for the soul; not that the soul and body shall be severed, but being made of things distinct, their punishments will be by that which is most suitable to each. I say, it must be inferior, because nothing can be so hot, so tormenting, so intolerably insupportable, as the quickest apprehensions of, and the immediate sinking under, that guilt and indignation that is proportional to the offence. Should all the wood, and brimstone, and combustible matter on earth be gathered together for the tormenting of one body, yet that cannot yield that torment to that which the sense of guilt and burning-hot application of the indignation of God will do to the soul; yea, suppose the fire wherewith the body is tormented in hell should be seven times hotter than any of our fire; yea, suppose it, again, to be seven times hotter than that which is seven times hotter than ours, yet it must, suppose it to be but created fire, be infinitely short, as to tormenting operations, of the unspeakable wrath of God, when in the heat thereof He applieth it to, and doth punish the soul for sin in hell therewith. So, then, whether the body be tormented with the same fire wherewith the soul is tormented, or whether the fire be of another kind, yet it is not possible that it should bear the same punishment as to degree, because, or for the causes I have showed. Nor, indeed, is it meet it should, because the body has not sinned so, so grievously as the soul has done; and God proportioneth the punishment suitable to the offence.

Answer 4. With the soul by itself are the most quick and suitable apprehensions of God and His wrath; wherefore, that must needs be made partaker of the sorest punishment in hell; it is the soul that now is the most subtle at discerning, and it is the soul that will be so; then conscience, memory, and understanding, and mind; these will be the seat of torment, since the understanding will let wrath immediately upon these, from what it apprehends of that wrath; conscience will let the wrath of God immediately upon these, from what it fearfully feels of that wrath; the memory will then, as a vessel, receive and retain up to the brim of this wrath, even as it receiveth by the understanding and conscience, the cause of this wrath, and considers the durableness of it; so, then, the soul is the seat and the receiver of wrath, even as it was the receiver and seat of sin; here, then, is sin and wrath upon the soul, the soul in the body, and so soul and body tormented in hell fire.

Answer 5. The soul will be most tormented, because strongest; the biggest burden must lie upon the strongest part, especially since, also, it is made capable of it by its sin. The soul must bear its own punishment, and a great part of the body's too, forasmuch as, so far as apprehension goes, the soul will be quicker at the work than the body. True, the body, by the help of the soul, will see too, but the soul will see yet abundantly further. And good reason that the soul should bear part of the punishment of the body, because it was through its allurements that the body yielded to help the soul to sin. The devil presented sin, the soul took it by the body, and now devil, and soul, and body, and all must be lost, cast away; that is, damned in hell for sin; but the soul must be the burden bearer.

Objection. But you say, Doth not this give encouragement to sinners to give way to the body to be in all its members loose, and vain, and wicked, as instruments to sin?

Answer. No; forasmuch as the body shall also have his share in punishment. For though I have said the soul shall have more punishment than the body, yet I have not said, that the body shall at all be eased by that; no, the body will have its due. And for the better making out of my answer further, consider of these following particulars:—

(1.) The body will be the vessel to hold the tormented soul in; this will be something; therefore man, damned man, is called a vessel of wrath, a vessel, and that in both body and soul (Rom 9:22). The soul receiveth wrath unto itself, and the body holdeth that soul that has thus received, and is tormented with, the wrath of God. Now the body being a vessel to hold this soul that is thus possessed with the wrath of God, must needs itself be afflicted and tormented with that torment, because of its union with the body; therefore the Holy Ghost saith, 'His flesh upon him shall have pain, and his soul within him shall mourn' (Job 14:22). Both shall have their torment and misery, for that both joined hand in hand in sin, the soul to bring it to the birth, and the body to midwife it into the world; therefore it saith again, with reference to the body, 'Let the curse come into his bowels like water, and like oil into his bones.' Let it be unto him as the garment which covereth him, and for a girdle, etc. (Psa 109:17-19). The body, then, will be tormented as well as the soul, by being a vessel to hold that soul that is now possessed and distressed with the unspeakable wrath and indignation of the Almighty God, and this will be a great deal, if you consider,

(2.) That the body, as a body, will, by reason of its union with the soul, be as sensible, and so as capable in its kind, to receive correction and torment as ever, nay, I think more; for if the quickness of the soul giveth quickness of sense to the body, as in some case, at least, I am apt to think it doth, then forasmuch as the soul will now be most quick, most sharp in apprehension, so the body, by reason of union and sympathy with the soul, will be most quick and most sharp as to sense. Indeed, if the body should not

receive and retain sense, yea, all its senses, by reason of its being a vessel to hold the soul, the torment of the soul could not as torment, be ministered to the body, no more than the fire tormented the king of Babylon's furnace (Dan 3). Or than the king of Moab's lime kiln was afflicted because the king of Edom's bones were burnt therein. But now the body has received again its senses, now therefore it must, yea, it cannot choose but must feel that wrath of God that is let out, yea, poured out like floods of water into the soul. 27 Remember also, that besides what the body receiveth from the soul by reason of its union and sympathy therewith, there is a punishment, and instruments of punishment, though I will not pretend to tell you exactly what it is, prepared for the body for its joining with the soul in sin, therewith to be punished; a punishment, I say, that shall fall immediately upon the body, and that such an one as will most fitly suit with the nature of the body, as wrath and guilt do most fitly suit the nature of the soul.

(3.) Add to these, the durable condition that the body in this state is now in with the soul. Time was when the soul died, and the body lived, and the soul was tormented while the body slept and rested in the dust; but now these things are past; for at the day of judgment, as I said, these two shall be re-united, and that which once did separate them, be destroyed; then of necessity they must abide together, and, as together, abide the punishment prepared for them; and this will greaten the torment of the body. Death was once the wages of sin, and a grievous curse; but might the damned meet with it in hell, they would count it a mercy, because it would separate soul and body, and not only so, but take away all sense from the body, and make it incapable of suffering torment; yea, I will add, and by that means give the soul some ease; for without doubt, as the torments of the soul extend themselves to the body, so the torments of the body extend themselves to the soul; nor can it be otherwise, because of union and sympathy. But death, natural death, shall be destroyed, and there shall be no more natural death, no, not in hell (1 Cor 15:26). And now it shall happen to men, as it hath done in less and inferior judgments. They shall seek death, and desire to die, and death shall not be found by them (Job 3:21; Rev 9:6). Thus therefore they must abide together; death that used to separate them asunder is now slain—1. Because it was an enemy in keeping Christ's body in the grave; and, 2. Because a friend to carnal men in that, though it was a punishment in itself, yet while it lasted and had dominion over the body of the wicked, it hindered them of that great and just judgment which for sin was due unto them; and this is the third discovery of the manner and way of punishing of the body. But,

(4.) There will then be such things to be seen and heard, which the eye and the ear—to say no more than has been said of the sense of feeling—will see and hear, that will greatly aggravate the punishment of the body in hell; for though the eye is the window, and the ear a door for the soul to look out at, and also to receive in by, yet whatever goeth in at the ear or the eye leaves influence upon the body, whether it be that which the soul delighteth in, or that which the soul abhorreth; for as the eye affecteth the heart, or soul (Lam 3:51) so the eye and ear, by hearing and beholding, doth ofttimes afflict the body. 'When I heard, my belly trembled—rottenness entered into my bones.' (Hab 3:16).

Now, I say, as the body after its resurrection, to damnation, to everlasting shame and contempt (Dan 12:2; John 5:29) will receive all its senses again, so it will have matter to exercise them upon, not only to the letting into the soul those aggravations which they by hearing, feeling, and seeing are capable to let in thither, but, I say, they will have matter and things to exercise themselves upon for the helping forward of the torment of

the body. Under temporal judgments of old, the body as well as the soul had no ease, day or night, and that not only by reason of what was felt, but by reason of what was heard and seen. 'In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning!' (Deu 28:67). 1. 'For the fear of thine heart, wherewith thou shalt fear;' 2. 'And for the sight of thine eyes, which thou shalt see.' Nay, He tells them a little before, that they should be mad for the sight of their eyes which they should see (verse 34).

See! why, what shall they see? Why, themselves in hell, with others like them; and this will be a torment to their body. There is bodily torment, as I said, ministered to the body by the senses of the body. What think you? If a man saw himself in prison, in irons, upon the ladder, with the rope about his neck, would not this be distress to the body, as well as to the mind? To the body, doubtless. Witness the heavy looks, the shaking legs, trembling knees, pale face, and beating and aching heart; 28 how much more, then, when men shall see themselves in the most dreadful place; it is a fearful place, doubtless, to all to behold themselves in that shall come thither (Luke 16:28).

Again; they shall see others there, and shall by them see themselves. There is an art by which a man may make his neighbour look so ghastly, that he shall fright himself by looking on him, especially when he thinks of himself, that he is of the same show also. It is said concerning men at the downfall of Babylon, that they shall be amazed one at another, for 'their faces shall be as flames' (Isa 13:8). And what if one should say, that even as it is with a house set on fire within, where the flame ascends out at the chimneys, out at the windows, and the smoke out at every chink and crevice that it can find, so it will be with the damned in hell. That soul will breathe hell fire and smoke, and coals will seem to hang upon its burning lips; yea, the face, eyes, and ears will seem all to be chimneys and vents for the flame and smoke of the burning which God by His breath hath kindled therein, and upon them, which will be beheld one in another, to the great torment and distress of each other.

What shall I say? Here will be seen devils, and here will be heard howlings and mournings; here will the soul see itself at an infinite distance from God; yea, the body will see it too. In a word, who knows the power of God's wrath, the weight of sin, the torments of hell, and the length of eternity? If none, then none can tell, when they have said what they can, the intolerableness of the torments that will swallow up the soul, the lost soul, when it is cast away by God, and from Him, into outer darkness for sin. But this much for the cause of the loss of the soul.

DOCTRINE SECOND,

I now come to the second doctrine that I gathered from the words—namely, that how unconcerned and careless soever some now be about the loss or salvation of their souls, the day is coming, but it will then be too late, when men will be willing, had they never so much, to give it all in exchange for their souls. There are four things in the words that do prove this doctrine.

1. There is an intimation of life and sense in the man that has lost, and that after he has lost, his soul in hell—'Or what shall a man give in exchange for his soul?' These words are by no means applicable to the man that has no life or sense; for he that is dead according to our common acceptation of death, that is, deprived of life and sense, would not give twopence to change his state; therefore the words do intimate that the man is yet alive and sensible. Now were a man alive and sensible, though he was in none other place than the grave, there to be confined, while others are at liberty, what would he give in exchange for his place, and to be rid of that for a better! but how much more to be delivered from hell, the present place and state of his soul!

2. There is in the text an intimation of a sense of torment 'Or what shall a man give in exchange for his soul?' I am tormented in this flame. Torment, then, the soul is sensible of, and that there is a place of ease and peace. And from the sense and feeling of torment, he would give, yea, what would he not give, in exchange for his soul?
3. There is in the text an intimation of the intolerableness of the torment, because that it supposeth that the man whose soul is swallowed up therewith would give all, were his all never so great, in exchange for his soul.
4. There is yet in the text an intimation that the soul is sensible of the lastingness of the punishment, or else the question rather argues a man unwary than considerate in his offering, as is supposed by Christ, so largely, his all in exchange for his soul.
But we will, in this manner, proceed no further, but take it for granted that the doctrine is good; wherefore I shall next inquire after what is contained in this truth. And,
FIRST, That God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by His grace and mercy to salvation, or by His justice and severity to damnation. The damned soul under consideration is certainly supposed, as by the doctrine, so by the text, to be utterly careless, and without regard of salvation, so long as the acceptable time did last, and as the white flag, that signifies terms of peace, did hang out; and, therefore, it is said to be lost; but, behold, now it is careful, but now it is solicitous, but now, 'what shall a man give in exchange for his soul?' He of whom you read in the gospel, that could tend to do nothing in the days of the gospel but to find out how to be clothed in purple and fine linen, and to fare sumptuously every day, was by God brought so down, and laid so low at last, that he could crouch, and cringe, and beg for one small drop of water to cool his tongue—a thing, that but a little before he would have thought scorn to have done, when he also thought scorn to stoop to the grace and mercy of the gospel (Luke 16:19,24). But God was resolved to break his spirit, and the pride of his heart, and to humble his lofty looks, if not by His mercy, yet by His justice; if not by His grace, yet by hell fire.
This he also threatens to bring upon the fool in the Proverbs—'They shall call, they shall seek, they shall cry' (Prov 1:22-32). Who shall do so? The answer is, They that sometimes scorned either to seek, or call, or cry; they that stopped their ears, that pulled away their shoulders, and that refused to seek, or call, or cry to God for mercy (Zech 7:11-13).
Sinner, careless sinner, didst thou take notice of this first inference that I have drawn from my second doctrine? If thou didst, yet read it again: it is this, 'God has undertaken, and will accomplish, the breaking of the spirits of all the world, either by His grace and mercy unto salvation, or by His justice and severity to damnation.' The reason for this is this: God is resolved to have the mastery, He is resolved to have the victory. 'Who would set the briers and thorns against Me in battle? I would go through them, I would burn them together' (Isa 27:4). I will march against them. God is merciful, and is come forth into the world by His Son, tendering of grace unto sinners by the gospel, and would willingly make a conquest over them for their good by His mercy. Now He being come out, sinners like briars and thorns do set themselves against Him, and will have none of His mercy. Well, but what says God? Saith He, Then I will march on, I will go through them, and burn them together. I am resolved to have the mastery one way or another; if they will not bend to Me, and accept of My mercy in the gospel, I will bend them and break them by My justice in hell fire. They say they will not bend; I say they shall; now they 'shall know whose words shall stand, Mine or theirs.' (Jer 44:25-28).
Wherefore the apostle, when he saw that some of the Corinthians began to be unruly, and to do those things that did begin to hazard them, saith, 'Do we provoke the Lord to

jealousy? are we stronger than He?' (1 Cor 5:22). As who should say, My brethren, are you aware what you do? do you not understand that God is resolved to have the mastery one way or another? and are you stronger than He? if not, tremble before Him, or He will certainly have you under His feet—'I will tread them in Mine anger, and trample them in My fury' (Isa 63:3). Thus He speaks of them that set themselves against Him; therefore beware. Now the reason of this resolution of God, it flows from a determination in Him to make all His sayings good, and to verify them on the consciences of sinners. And since the incredulous world will not believe now, and fly from wrath, they shall shortly believe and cry under it; since they will not now credit the Word, before they see, unto salvation, they shall be made to credit it by sense and feeling unto damnation.

SECOND, The second inference that I draw from my second doctrine is this: 'That it is, and will be the lot of some to bow and break before God, too late, or when it is too late.' God is resolved, as I said. to have the mastery, and that not only in a way of dominion and lordship in general, for that He has now, but He is resolved to master, that is, to break the spirit of the world, to make all men cringe and crouch unto Him, even those that now say, 'There is no God,' (Psa 14:1); or if there be, yet, 'What is the Almighty, that we should serve Him?' (Job 21:15; Mal 3:14).

This is little thought of by those that now harden their hearts in wickedness, and that turn their spirit against God; but this they shall think of, this they must think of, this God will make them think of in that day, at which day they also now do mock and deride, that the Scripture might be fulfilled upon them (2 Peter 3:3,4). And, I say, they shall think then of those things, and break at heart, and melt under the hand, and power, and majesty of the Almighty; for, 'As I live, saith the Lord, every knee shall bow to Me; and every tongue shall confess to God' (Isa 45:23; Rom 14:11). And again, 'The nations shall see, and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms,' or creeping things, 'of the earth; they shall be afraid of the Lord our God, and shall fear because of Thee' (Micah 7:16,17).

For then they, will they nill they, shall have to do with God, though not with Him as merciful, or as one that may be intreated; yet with Him all just, and as devouring fire (Heb 7:29). Yea, they shall see that face, and hear that voice, from whom and from which the heavens and the earth will fly away, and find no place of stay. And by this appearance, and by such words of His mouth as He then will speak to them, they shall begin to tremble, and call for the rocks to fall upon them and cover them; for if these things will happen at the execution of inferior judgments, what will be done, what effects will the last, most dreadful, and eternal judgment, have upon men's souls? Hence you find, that at the very first appearance of Jesus Christ, the whole world begins to mourn and lament—'Every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him' (Rev 1:7). And, therefore, you also find them to stand at the door and knock, saying, 'Lord, Lord, open unto us' (Luke 14:25; Matt 25:11). Moreover, you find them also desiring, yea, also so humble in their desires as to be content with the least degree of mercy—one drop, one drop upon the tip of one's finger. What stooping, what condescension, what humility is here! All, and every one of those passages declare, that the hand of God is upon them, and that the Almighty has got the mastery of them, has conquered them, broke the pride of their power, and laid them low, and made them cringe and crouch unto him, bending the knee, and craving of kindness. Thus, then, will God bow, and bend, and break them; yea, make them bow, and bend, and break before Him. And hence also it is they will

weep, and mourn, and gnash their teeth, and cry, and repent that ever they have been so foolish, so wicked, so traitorous to their souls, such enemies of their own eternal happiness, as to stand out in the day of their visitation in a way of rebellion against the Lord.

But here is their hard hap, their dismal lot and portion, that all these things must be when it is too late. It is, and will be, the lot and hap of these to bow, bend, and break too late (Matt 25). You read they come weeping and mourning, and with tears; they knock and they cry for mercy; but what did tears avail? Why, nothing; for the door was shut. He answered and said, 'I know not whence you are.' But they repeat and renew their suit, saying, 'We have eaten and drunk in Thy presence, and Thou hast taught in our streets.' What now? Why, He returns upon them His first answer the second time, saying, 'I know not whence ye are; depart from Me, all ye workers of iniquity;' then He concludes, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out' (Luke 13:26,28). They come weeping, and go weeping away. They come to Him weeping, for they saw that He had conquered them; but they departed weeping, for they saw that He would damn them; yet, as we read in another place, they were very loath to go from Him, by their reasoning and expostulating with Him—'Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?' But all would not do; here is no place for change of mind—'These shall go away into everlasting punishment; but the righteous into life eternal' (Matt 25:44-46). And now what would a man give in exchange for his soul? So that, as I said before, all is too late; they mourn too late, they repent too late, they pray too late, and seek to make an exchange for their soul too late. 'Or what shall a man give in exchange for his soul?'

Two or three things there may yet be gathered from these words; I mean, as to the desires of them that have lost their souls, to make for them an exchange; 'What shall a man give in exchange?'—what shall, what would, yea, what would not a man, if he had it, give in exchange for his soul?

First, What would not a man—I mean, a man that is in the condition that is by the text supposed some men are and will be in—give in exchange to have another man's virtue instead of their own vices? 'Let me die the death of the righteous;' let my soul be in the state of the soul of the righteous—that is, in reference to his virtues, when I die, 'and let my last end be like his' (Num 23:10). It is a sport now to some to taunt, and squib, and deride at other men's virtues; but the day is coming when their minds will be changed, and when they shall be made to count those that have done those righteous actions and duties which they have scoffed at, the only blessed men; yea, they shall wish their soul in the blessed possession of those graces and virtues, that those whom they hated were accompanied with, and would, if they had it, give a whole world for this change; but it will not now do, it is now too late. What then shall a man give in exchange for his soul? And this is more than intimated in that 25th of Matthew, named before: for you find by that text how loath they were, or will be, to be counted for unrighteous people—'Lord,' say they, 'when did we see thee an hungred, or athirst, naked, or sick, and did not minister unto thee?' Now they are not willing to be of the number of the wicked, though hereto-fore the ways of the righteous were an abomination to them. But, alas! they are before a just God, a just Judge, a Judge that will give every one according to their ways; therefore, 'Woe unto (the soul of) the wicked now, it shall be ill with him, for the reward of his hands shall be given him' (Isa 3:11). Thus, therefore, he is locked up as to this; he cannot now change his vice for virtues, nor put himself nor

his soul in the stead of the soul of the saved; so that it still, and will, for ever abide a question unresolved,' Or, what shall a man give in exchange for his soul?' I do not doubt but that a man's state may be such in this world, that if he had it he would give thousands of gold to be as innocent and guiltless in the judgment of the law of the land as is the state of such or such, heartily wishing that himself was not that he, that he is; how much more then will men wish thus when they stand ready to receive the last, their eternal judgment. 'But what shall a man give in exchange for his soul?'

Second, As they would, for the salvation of their souls, be glad to change away their vices for the virtues, their sins for the good deeds of others; so what would they not give to change places now, or to remove from where now they are, into paradise, into Abraham's bosom! But neither shall this be admitted; the righteous must have their inheritance to themselves—' Neither,' said Abraham, 'can they pass to us, that would come from thence,' (Luke 16:26); neither can they dwell in heaven that would come from hell.

They then that have lost, or shall lose their souls are bound to their place, as well as to their sins. When Judas went to hell, he went to his home, 'to his own place' (Acts 1:25). And when the righteous go hence, they also go home to their house, to their own place; for the kingdom of heaven is prepared for them (Matt 25:34). Between heaven and hell 'there is a great gulf fixed' (Luke 26:26). That is a strange passage: 'There is a great gulf fixed.' What this gulf is, and how impassable, they that shall lose their souls will know to their woe; because it is fixed there where it is, on purpose to keep them in their tormenting place, so that they that would pass from hell to heaven cannot. But, I say, 'Would they not change places? would they not have a more comfortable house and home for their souls?' Yes, verily, the text supposes it, and the 16th of Luke affirms it; yea, and could they purchase for their souls a habitation among the righteous, would they not? Yes, they would give all the world to such a change. What shall, what shall not, a man, if he had it, if it would answer his design, give in exchange for his soul?

Third, As the damned would change their own vices for virtues, and the place where they are for that into which they shall not come, so what would they give for a change of condition? Yea, if an absolute change may not be obtained, yet what would they give for the least degree of mitigation of that torment, which now they know will without any intermission be, and that for ever and ever. 'Tribulation and anguish, indignation and wrath' (Rom 2:8,9), the gnawing worm, and everlasting destruction from the presence of the Lord, and from the glory of His power, cannot be borne but with great horror and grief (2 Thess 1:7-10). No marvel, then, if these poor creatures would, for ease for their souls, be glad to change their conditions. Change!—with whom? with an angel, with a saint; ay, with a dog or a toad; 29 for they mourn not, they weep not, nor do they bear indignation of wrath; they are as if they had not been; only the sinful soul abides in its sins, in the place designed for lost souls, and in the condition that wrath and indignation for sin and transgression hath decreed them to abide for ever. And this brings me to the conclusion, which is, 'that seeing the ungodly do seek good things too late,' therefore, notwithstanding their seeking, they must still abide in their place, their sins, and their torment—'For what can a man give in exchange for his soul?' Therefore, God saith, that they there must still abide and dwell, no exchange can be made. 'This shall ye have of Mine hand, ye shall lie down in sorrow;' they shall lie down in it, they shall make their bed there, there they shall lie (Isa 50:11; Eze 32:25-27). And this is the bitter pill that they must swallow down at the last; for, after all their tears, their sorrows, their mournings, their repentings, their wishings and woundings, and all their inventings, and desires to change their state for a better, they must 'lie down in sorrow.' The poor

condemned man that is upon the ladder or scaffold has, if one knew them, many a long wish and long desire that he might come down again alive, or that his condition was as one of the spectators that are not condemned and brought thither to be executed as he. How carefully also doth he look with his failing eyes, to see if some comes not from the king with a pardon for him, all the while endeavouring to fumble away as well as he can, and to prolong the minute of his execution! But at last, when he has looked, when he has wished, when he has desired, and done whatever he can, the blow with the axe, or turn with the ladder, is his lot, so he goes off the scaffold, so he goes from among men; and thus it will be with those that we have under consideration; when all comes to all, and they have said, and wished, and done what they can, the judgment must not be reversed—they must 'lie down in sorrow.'

They must, or shall lie down! Of old, when a man was to be chastised for his fault, he was to lie down to receive his stripes; so here, saith the Lord, they shall lie down—'And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face' (Deu 25:2). And this lying down was to be his lot after he had pleaded for himself what be could—and the judge shall cause him to be beaten before his face, while he is present to behold the execution of judgment; and thus it shall be at the end of the world; the wicked shall lie down, and shall be beaten with many stripes in the presence of Christ, 'and in the presence of the holy angels' (2 Thess 1; Rev 14:10). For there will be His presence, not only at the trial as Judge, but to see execution done, nay, to do it Himself by the pouring out, like a river, His wrath as burning brimstone upon the soul of the lost and cast away sinner.

He shall lie down! These words imply that, at last, the damned soul shall submit; for to lie down is an act that signifies submission, especially to lie down to be beaten. 'The wicked shall be silent in darkness' (1 Sam 2:9). When the malefactor has said and wished all that be can, yet at last he submits, is silent, and, as it were, helps to put his head into the halter, or doth lay down his neck upon the block; so here it is said of the damned—They shall lie down in sorrow. There is also a place that saith, 'These shall go away into everlasting punishment' (Matt 25:46). To go, to go to punishment, is also an act of submission. Now, submission to punishment doth, or should, flow from full conviction of the merit of punishment; and I think it is so to be understood here—For 'every mouth shall be stopped, and all the world (of soul losers) become guilty before God' (Rom 3:4,19; Luke 13:25-28; Matt 25:46). Every mouth shall be stopped, not at the beginning of the judgment, for then they plead, and pray, and also object against the Judge; but at the end, after that by a judicial proceeding He shall have justified against them His sayings, and have overcome these His judges, then they shall submit, and also lie down in s orrow; yea, they shall go away to their punishment as those who know they deserve it; yea, they shall go away with silence.

How they shall behave themselves in hell, I will not here dispute; whether in a way of rage and blasphemy, and in rending and tearing of the name and just actions of God towards them, or whether by way of submission there; I say, though this is none of this task, yet a word or two, if you please.

Doubtless they will not be mute there; they will cry and wail, and gnash their teeth, and, perhaps, too, sometimes at God; but I do not think but that the justice that they have deserved, and the equal administration of it upon them, will, for the most part, prevail with them to rend and tear themselves, to acquit and justify God, and to add fuel to their fire, by concluding themselves in all the fault, and that they have sufficiently merited this just damnation; for it would seem strange to me that just judgment among men shall terminate in this issue, if God should not justify himself in the conscience of

all the damned. But as here on earth, so He will let them know that go to hell that He hath not done without a cause, a sufficient cause, all that He hath done in damning of them (Eze 14:23).

[USE AND APPLICATION.]

I come now to make some use and application of the whole. And,

USE FIRST—If the soul be so excellent a thing as we have made it appear to be, and if the loss thereof be so great a loss, then here you may see who they are that are those extravagant ones; I mean, those that are such in the highest degree. Solomon tells us of 'a great waster,' and saith also, that he that is slothful in his business is brother to such an one (Prov 18:9). Who Solomon had his eye upon, or who it was that he counted so great a waster, I cannot tell; but I will challenge all the world to show me one, that for wasting and destroying, may be compared to him that for the lusts and pleasures of this life will hazard the loss of his soul. Many men will be so profuse, and will spend at that prodigal rate, that they will bring a thousand pound a year to five hundred, and five hundred to fifty, and some also will bring that fifty to less than ninepence; 30 but what is this to him that shall never leave losing until he has lost his soul? I have heard of some who would throw away a farm, a good estate, upon the trundling of one single bowl;31 but what is this to the casting away of the soul? Nothing can for badness be compared to sin; it is the vile thing, it cannot have a worse name than its own; it is worse than the vilest men, than the vilest of beasts; yea, sin is worse than the devil himself, for it is sin, and sin only, that hath made the devils devils; and yet for this, for this vile, this abominable thing, some men, yea, most men, will venture the loss of their soul; yea, they will mortgage, pawn, and set their souls to sale for it (Jer 44:4). Is not this a great waster? doth not this man deserve to be ranked among the extravagant ones? What think you of him who, when he tempted the wench to uncleanness, said to her, If thou wilt venture thy body, I'll venture my soul? Was not here like to be a fine bargain, think you? or was not this man like to be a gainer by so doing? This is he that prizes sin at a higher rate than he doth his immortal soul; yea, this is he that esteems a quarter of an hour's pleasure more than he fears everlasting d amnation. What shall I say? This man is minded to give more to be damned, than God requires he should give to be saved; is not this an extravagant one? 'Be astonished, O ye heavens! at this, and be horribly afraid!' (Jer 2:9-12). Yea, let all the angels stand amazed at the unaccountable prodigality of such an one.

Objection 1. But some may say, I cannot believe that God will be so severe as to cast away into hell fire an immortal soul for a little sin.

Answer. I know thou canst not believe it, for if thou couldst, thou wouldst sooner eat fire than run this hazard; and hence all they that go down to the lake of fire are called the unbelievers; and the Lord shall cut thee, that makest this objection, asunder, and shall appoint thee thy portion with such, except thou believe the gospel, and repent (Luke 12:46).

Objection 2. But surely, though God should be so angry at the beginning, it cannot in time but grieve Him to see and hear souls roaring in hell, and that for a little sin.

Answer. Whatsoever God doeth, it abideth for ever (Eccl 3:14). He doth nothing in a passion, or in an angry fit; He proceedeth with sinners by the most perfect rules of justice; wherefore it would be injustice, to deliver them whom the law condemneth, yea, He would falsify His word, if after a time He should deliver them from hell, concerning whom He hath solemnly testified, that they shall be there for ever.

Objection 3. O but, as He is just, so He is merciful; and mercy is pitiful, and very compassionate to the afflicted.

Answer. O, but mercy abused becomes most fearful in tormenting. Did you never read that the Lamb turned lion, and that the world will tremble at the wrath of the Lamb, and be afflicted more at the thoughts of that, than at the thoughts of anything that shall happen to them in the day when God shall call them to an account for their sins? (Rev 6:16,17). The time of mercy will be then past, for now is that acceptable time, behold now is the day of salvation; the gate of mercy will then be shut, and must not be opened again; for now is that gate open, now it is open for a door of hope (2 Cor 6:2; Matt 25:10; Luke 13:25).

The time of showing pity and compassion will then be at an end; for that as to acting towards sinners will last but till the glass of the world is run, and when that day is past, mark what God saith shall follow, 'I will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you' (Prov 1:26,27). Mark you how many pinching expressions the Lord Jesus Christ doth threaten the refusing sinner with; the sinner with, that refuseth Him now—I will laugh at him, I will mock at him. But when, Lord, wilt thou laugh at, and mock at, the impenitent? The answer is, 'I will laugh at their calamities, and mock when their fear cometh; when their fear cometh as desolation, and their destruction like a whirlwind; when distress and anguish cometh upon them.'

Objection 4. But if God Almighty be at this point, and there be no moving of Him to mercy at that day, yet we can but lie in hell till we are burnt out, as the log doth at the back of the fire.

Answer. Poor besotted sinner, is this thy last shift? wilt thou comfort thyself with this? Are thy sins so dear, so sweet, so desireable, so profitable to thee, that thou wilt venture a burning in hell fire for them till thou art burnt out? Is there nothing else to be done but to make a covenant with death, and to maintain thy agreement with hell? (Isa 28:15). Is it not better to say now unto God, Do not condemn me? and to say now, Lord, be merciful to me, a sinner? Would not tears, and prayers, and cries, in this acceptable time, to God for mercy, yield thee more benefit in the next world than to lie and burn out in hell will do?

But to come more close to thee. Have not I told thee already that there is no such thing as a ceasing to be? that the damned shall never be burned out in hell? there shall be no more such death, or cause of dissolution for ever. This one thing, well considered, breaks not only the neck of that wild conceit on which thy foolish objection is built, but will break thy stubborn heart in pieces. For then it follows, that unless thou canst conquer God, or with ease endure to conflict with His sin-revenging wrath, thou wilt be made to mourn while under His everlasting wrath and indignation; and to know that there is not such a thing as a burning out in hell fire.

Objection 5. But, if this must be my case, I shall have more fellows;
I shall not go to hell, nor yet burn there, alone.

Answer. What, again; is there no breaking of the league that is betwixt sin and thy soul? What, resolved to be a self-murderer, a soul murderer? what, resolved to murder thine own soul? But is there any comfort in being hanged with company? in sinking into the bottom of the sea with company? or in going to hell, in burning in hell, and in enduring the everlasting pains of hell, with company? O besotted wretch! But I tell thee, the more company, the more sorrow; the more fuel, the more fire. Hence the damned man that we read of in Luke desired that his brethren might be so warned and prevailed with as to be kept out of that place of torment (Luke 16:27,28). But to hasten; I come

now to the second use.

USE SECOND.—Is it so? Is the soul such an excellent thing, and the loss thereof so unspeakably great? Then here you may see who are the greatest fools in the world—to wit, those who, to get the world and its preferments, will neglect God till they lose their souls. The rich man in the gospel was one of these great fools, for that he was more concerned about what he should do with his goods, than how his soul should be saved (Luke 7:16-21). Some are for venturing their souls for pleasures, and some are for venturing their souls for profits; they that venture their souls for pleasures have but little excuse for their doings; but they that venture their soul for profit seem to have much. 'And they all with one consent began to make excuse;'—excuse for what? why, for the neglect of the salvation of their souls. But what was the cause of their making this excuse? Why, their profits came tumbling in. 'I have bought a piece of ground;' 'I have bought five yoke of oxen;' and 'I have married a wife, and therefore I cannot come' (Luke 14:15-20).

Thus also it was with the fool first mentioned; his ground did bring forth plentifully, wherefore he must of necessity forget his soul, and, as he thought, all the reason of the world he should. Wherefore, he falls to crying out, What shall I do? Now, had one said, Mind the good of thy soul, man; the answer would have been ready, But where shall I bestow my goods. If it had been replied, Stay till harvest; he returns again, But I have no room where to bestow my goods. Now, tell him of praying, and he answers, he must go to building. Tell him, he should frequent sermons, and he replies, he must mind his workmen. 'He cannot deliver his soul, nor say, Is there not a lie in my right hand?' (Isa 44:20).

And see if, in the end, he did not become a fool; for though he accomplished the building of his barns, and put in there all his fruits and his goods, yet even till now his soul was empty, and void of all that was good; nor did he, in singing of that requiem which he sung to his soul at last, saying, 'Soul, take thine ease, eat, drink, and be merry,' show himself ever the wiser; for, in all his labours he had rejected to get that food that indeed is meat and drink for the soul. Nay, in singing this song he did but provoke God to hasten to send to fetch his soul to hell; for so begins the conclusion of the parable—'Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?' So that, I say, it is the greatest folly in the world for a man, upon any pretence what ever, to neglect to make good the salvation of his soul.

There are six signs of a fool, and they do all meet in that same man that concerns not himself, and that to good purpose, for the salvation of his soul. 1. A fool has not an heart, when the price is in his hand, to get wisdom. (Prov 17:16). 2. 'It is a sport to a fool to do mischief.' and to set light by the commission of sin (Prov 10:23). 3. 'Fools despise wisdom;' 'fools hate knowledge' (Prov 1:7,22). 4. 'A fool,' after restraint, 'returneth to his folly' (Prov 26:11). 5. 'The way of a fool is right in his own eyes' (Prov 7:15). 6. The fool goes merrily 'to the correction of the stocks' (Prov 7:22).

I might add many more, but these six shall suffice at this time, by which it appears that the fool has no heart for the heavenly prize, yet he has to sport himself in sin; and when he despises wisdom, the way is yet right before him; yea, if he be for some time restrained from vice, he greedily turneth again thereto, and will, when he has finished his course of folly and sin in this world, go as heedlessly, as carelessly, as unconcernedly, and quietly, down the steps to hell, as the ox goeth to the slaughter-house, This is a soul fool, a fool of the biggest size; and so is every one also that layeth up treasure for himself on earth, 'and is not rich towards God' (Luke 7:21).

Objection 1. But would you not have us mind our worldly concerns?
Answer. Mind them, but mind them in their place; mind thy soul first and most; the soul is more than the body, and eternal life better than temporal; first seek the kingdom of God, and prosper in thy health and thy estate as thy soul prospers (Matt 6:33; 3 John 2) . But as it is rare to see this command obeyed, for the kingdom of God shall be thought of last, so if John's wish was to light upon, or happen to some people, they would neither have health nor wealth in this world. To prosper and be in health, as their soul prospers—what, to thrive and mend in outwards no faster? then we should have them have consumptive bodies and low estates; for are not the souls of most as unthrifty, for grace and spiritual health, as is the tree without fruit that is pulled up by the roots?
Objection 2. But would you have us sit still and do nothing?
Answer. And must you needs be upon the extremes? must you mind this world to the damning of your souls? or will you not mind your callings at all? Is there not a middle way? may you not, must you not, get your bread in a way of honest industry; that is, caring most for the next world, and so using of this as not abusing the same? (1 Cor 7: 20-31). And then a man doth so, and never but then, when he sets this world and the next in their proper places, in his thoughts, in his esteem, and judgment, and dealeth with both accordingly (2 Cor 4:18). And is there not all the reason in the world for this? are not the things that are eternal best? Will temporal things make thy soul to live? or art thou none of those that should look after the salvation of their soul? (Deu 8:3; Matt 5:4; Heb10:39).
Objection 3. But the most of men do that which you forbid, and why may not we?
Answer. God says, 'Thou shalt not follow a multitude to do evil' (Exo 23:2). It is not what men do, but what God commands; it is not what doth present itself unto us, but what is best, that we should choose (Matt 6:23; Luke 10:41,42). Now, 'He that refuseth instruction, despiseth his own soul;' and 'He that keepeth the commandment, keepeth his own soul' (Prov 15:32; 19:16). Make not, therefore, these foolish objections. But what saith the Word? how readest thou? That tells thee, that the pleasures of sin are but for a season; that the things that are seen are but temporal; that he is a fool that is rich in this world, and is not so towards God; 'and what shall it profit a man, if he shall gain the whole world, and lose his own soul?'
Objection 4. But may one not be equally engaged for both?
Answer. A divided heart is a naughty one (Heb 10:2). 'You cannot serve God and mammon' (Matt 6:24; Luke 16:13). 'If any man love the world, the love of the Father is not in him,' (1 John 2:15); and yet this objection bespeaks that thy heart is divided, that thou art a Mammonist, or that thou lovest the world. But will riches profit in the day of wrath? (Prov 11:4). Yea, are they not hurtful in the day of grace? do they not tend to surfeit the heart, and to alienate a man and his mind from the things that are better? (Luke 21:34). Why, then, wilt thou set thy heart upon that which is not? yea, then what will become of them that are so far off of minding of their souls, that they, for whole months, and years together, scarce consider whether they have souls to save?
USE THIRD.—But, thirdly, is it so? Is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this should teach people to be very careful to whom they commit the teaching and guidance of their souls.
This is a business of the greatest concern; men will be careful to whom they commit their children, who they make the executors of their will, in whose hand they trust the writing and evidences of their lands; but how much more careful should we be, and yet the most are the least of all careful, unto whom they commit the teaching and guidance of their souls. There are several sorts of soul shepherds in the world: 1. There are idol

shepherds (Zech 6:5). 2. There are foolish shepherds (Zech 11:15). 3. There are shepherds that feed themselves, and not their flock (Eze 34:2) 4. There are hard-hearted and pitiless shepherds (Zech 9: 3). 5. There are shepherds that, instead of healing, smite, push, and wound the diseased (Eze 34:4,21). 6. There are shepherds that 'cause their flocks to go astray' (Jer 50:6). 7. And there are shepherds that feed their flock; these are the shepherds to whom thou shouldst commit thy soul for teaching and for guidance.

Question. You may ask, How should I know those shepherds?

Answer. First, surrender up thy soul unto God, by Christ, and choose Christ to be the chief Shepherd of thy soul; and He will direct thee to His shepherds, and He will, of His mercy, set such shepherds over thee 'as shall feed thee with knowledge and understanding' (1 Peter 2:25; 4:19; John 10:4,5; Song 1:7, 8; Jer 3:15; 23:4). Before thou hast surrendered up thy soul to Christ, that He may be thy chief Shepherd, thou canst not find out, nor choose to put thy soul under the teaching and guidance of His under shepherds, for thou canst not love them; besides, they are so set forth by false shepherds, in so many ugly guises, and under so many false and scandalous dresses, that, should I direct thee to them while thou art a stranger to Christ, thou wilt count them deceivers, devourers, and wolves in sheeps' clothing, rather than the shepherds that belong to the great and chief Shepherd, who is, also, the Bishop of the soul.

Yet this I will say unto thee, take heed of that shepherd that careth not for his own soul, that walketh in ways, and doth such things, as have a direct tendency to damn his own soul; I say, take heed of such an one, come not near him, let him have nothing to do with thy soul; for if he be not faithful to that which be his own soul, be sure he will not be faithful to that which is another man's. He that feeds his own soul with ashes, will scarce feed thine with the bread of life; wherefore, take heed of such an one; and many such there are in the world (Isa 44:20). 'By their fruits you shall know them;' they are for flattering of the worst, and frowning upon the best; they are for promising of life to the profane, and for slaying the souls that God would have live; they are also men that hunt souls that fear God, but for sewing pillows under those arm holes which God would have to lean upon that which would afflict them. These be them 'that, with lies, do make the heart of the righteous sad, whom I have not made sad;' saith God; and that have 'strengthened the hands of the wicked, that he shall not return from his wicked way, by promising of him life' (Eze 13:18-22).

And as thou shouldest, for thy soul's sake, choose for thyself good soul shepherds, so also, for the same reason, you should choose for yourself a good wife, a good husband, a good master, a good servant; for in all these things the soul is concerned. Abraham would not suffer Isaac to take a wife of the daughters of Canaan, (Gen 24:3); nor would David suffer a wicked servant to come into his house, or to tarry in his sight (Psa 101:7). Bad company is, also, very destructive to the soul, and so is evil communication; wherefore, be diligent to shun all these things, that thou mayest persevere in that way, the end of which will be the saving of thy soul (Prov 13:20; 1 Cor 15:33).

And since, under this head, I am fallen upon cautions, let me add these to those which I have presented to thee already:

Caution 1. Take heed, take heed of learning to do evil of any that are good. 'Tis possible for a good man to do things that are bad; but let not his bad action embolden thee to run upon sin. Seest thou a good man that stumbleth at a stone, or that slippeth into the dirt—let that warn thee to take heed; let his stumble make thee wary, let his fall make thee look well to thy goings; 'ever follow that which is good' (1 Thess 5:15). Thy soul is at stake.

Caution 2. Take heed of the good things of bad men, for in them there lies a snare also; their 'good words and fair speeches' tend to deceive (Rom 16:17, 18). Learn to be good, by the Word of God and by the holy lives of them that be good; envy not the wicked, 'nor desire to be with them;' 'choose none of his ways' (Prov 3:31; 24:1). Thy soul lies at stake.

Caution 3. Take heed of playing the hypocrite in religion. What of God and His Word thou knowest, profess it honestly, conform to it heartily, serve Him faithfully; for what is the hypocrite bettered by all his profession, 'when God taketh away his soul?' (Job 27:8) .

Caution 4. Take heed of delays to turn to God, and of choosing His ways for the delight of thy heart, 'for the Lord's eye is upon them that fear Him, to deliver their souls' (Psa 33:18,19).

Caution 5. Boast not thyself of thy flocks and thy herds, of thy gold and thy silver, of thy sons and of thy daughters. What is a house full of treasures, and all the delights of this world, if thou be empty of grace, 'if thy soul be not filled with good?' (Eccl 6:3). But,

USE FOURTH.—Is it so? Is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then, I pray thee, let me inquire a little of thee, what provision thou hast made for thy soul? There be many that, through their eagerness after the things of this life, do bereave their soul of good, even of that good the which if they had it would be a good to them for ever (Eccl 4:8). But I ask not concerning this; it is not what provision thou hast made for this life, but what for the life, and the world to come. 'Lord, gather not my soul with sinners,' saith David, (Psa 26:9); not with men of this world: Lord, not with them that have their portion in this life, whose belly Thou fillest with Thy hid treasures. Thus you see how Solomon laments some, and how his father prays to be delivered from their lot who have their portion in this life, and that have not made provision for their soul. Well, then, let me inquire of thee about this matter. What provision hast thou made for thy soul? And,

1. What hast thou thought of thy soul? What ponderous thoughts hast thou had of the greatness and of the immortality of thy soul? This must be the first inquiry: for he that hath not had his thoughts truly exercised, ponderously exercised, about the greatness and the immortality of his soul, will not be careful, after an effectual manner, to make provision for his soul, for the life and world to come. The soul is a man's all, whether he knows it or no, as I have already showed you. Now a man will be concerned about what he thinks is his all. We read of the poor servant that 'setteth his heart upon' his wages (Deu 24:14,15). But it is because it is his all, his treasure, and that wherein his worldly worth lieth. Why, thy soul is thy all; it is strange if thou dost not think so! and more strange if thou dost think so, and yet hast light, seldom, and trivial thoughts about it. These two seem to be inconsistent, therefore let thy conscience speak; either thou hast very great and weighty thoughts about the excellent greatness of thy soul, or else thou dost not count that thy soul is so great a thing as it is, else thou dost not count it thy all.

2. What judgment hast thou made of the present state of thy soul? I speak now to the unconverted. Thy soul is under sin, under the curse, and an object of wrath; this is that sentence that by the Word is passed upon it—'Woe unto their soul,' saith God, 'for they have rewarded evil unto themselves.' (Isa 3:9). This is the sentence of God. Well, but what judgment hast thou passed upon it while thou livest in thy debaucheries? Is it not that which thy fellows have passed on theirs before thee, saying, 'I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst' (Deu 29:19) . If so, know thy judgment is gross, thy soul is miserable, and turn, or in little time thine

eyes will behold all this.
3. What care hast thou had of securing of thy soul, and that it might be delivered from the danger that by sin it is brought into? if a man has a horse, a cow, or a swine that is sick, or in danger by reason of this or that casualty, he will take care for his beast, that it may not perish; he will pull it out of the ditch on the Sabbath day. But, oh! that is the day on which many men do put their soul into the ditch of sin; that is the day that they set apart to pursue wickedness in. 32 But, I say, what care hast thou taken to get thy soul out of this ditch?—a ditch out of which thou canst never get it without the aid of an omnipotent arm. In things pertaining to this life, when a man feels his own strength fail, he will implore the help and aid of another; and no man can, by any means, deliver by his own arm his soul from the power of hell, which thou also wilt confess, if thou beest not a very brute; but what hast thou done with God for help? hast thou cried? hast thou cried out? yea, dost thou still cry out, and that day and night before him—'Deliver my soul' (Psa 17:13) 'Save my soul, preserve my soul' (Psa 25:20) 'Heal my soul,' (Psa 42:4), and, 'I pour out my soul unto thee?' (Psa 62:5). Yea, canst thou say, My soul, my soul waiteth upon God, my soul thirsteth for Him, my soul followeth hard after him? (Psa 63:1,8). I say, dost thou this, or dost thou hunt thine own soul to destroy it? The soul, with some, is the game, their lusts are the dogs, and they themselves are the huntsmen, and never do they more halloo, and lure, and laugh, and sing, than when they have delivered up their soul, their darling, to these dogs—a thing that David trembled to think of, when he cried, 'Dogs have compassed me. Deliver my darling,' my soul, 'from the power of the dog' (Psa 22:16,20). Thus, I say, he cried, and yet these dogs were but wicked men. But, oh! how much is a sin, a lust, worst than a man to do us hurt; yea, worse than is a dog, (or) a lion, to hurt a lamb!
4. What are the signs and tokens that thou bearest about thee, concerning how it will go with thy soul at last? There are signs and tokens of a good, and signs and tokens of a bad end that the souls of sinners will have; there are signs of the salvation of the soul, (Heb 6:9); evident tokens of salvation; and there are signs of the damnation of the soul, evident signs of damnation (Phil 1:27,28; Job 21:29,30; 1 Sam 3:9). Now, which of these hast thou? I cannot stand here to show thee which are which; but thy soul and its salvation lieth before thee, and thou hast the book [the Holy Bible] of signs about these matters by thee; thou hast also men of God to go to, and their assemblies to frequent. Look to thyself; heaven and hell are hard by, and one of them will swallow thee up; heaven, into unspeakable and endless glory, or hell, into unspeakable and endless torment. Yet,
5. What are the pleasures and delights of thy soul now? Are they things Divine, or things natural? Are they things heavenly, or things earthly? Are they things holy, or things unholy? For look what think thou delightest in now, to those things the great God doth count thee a servant, and for and of those thou shalt receive thy wages at the day of judgment—'His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness' (Rom 16:16).
Wicked men talk of heaven, and say they hope and desire to go to heaven, even while they continue wicked men; but, I say, what would they do there? If all that desire to go to heaven should come thither, verily they would make a hell of heaven; for, I say, what would they do there? why, just as they do here, scatter their filthiness quite over the face of heaven, and make it as vile as the pit that the devils dwell in. 33 Take holiness away out of heaven, and what is heaven? I had rather be in hell, were there none but holy ones there, than be in heaven itself with the children of iniquity. If heaven should be filled with wicked men, God would quickly drive them out, or forsake the place for

their sakes. It is true, they have been sinners, and none but sinners, that go to heaven; but they are washed—' Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor 6:11). When the maidens were gathered together for the great king Ahasuerus, before they were brought to him into his royal presence, they were to be had to the house of the women, there to be purifed with things for purification, and that for twelve months together—to wit, six months with oil of myrrh, and six months with sweet odours, and other things, and so came every maiden to the king (Esth 2:3,9,12, 13). God also hath appointed that those that come into His royal presence should first go to the house of the women, the church, 34 and there receive of the eunuchs things for purification, things to make us 'meet to be partakers of the inheritance of the saints in light' (Col 1:12). None can go from a state of nature to glory but by a state of grace, the Lord gives grace and glory; hence he that goeth to heaven is said to be wrought for it, fitted, prepared for it (1 Cor 5:5; Rom 19:23).

USE FIFTH, Again, fifthly, Is it so? is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this doctrine commends those for the wise ones, that above all business concern themselves with the salvation of their souls; those that make all other matters but things by the by, and the salvation of their souls the one thing needful. But, but few comparatively will be concerned with this use; for where is he that doth this? Solomon speaks of one man of a thousand (Eccl 7:28). However, some there be, and blessed be God for some; but they are they that are wise, yea, wise in the wisdom of God.

1. Because they reject what God hath rejected and that is sin. 2. Because they esteem but little of that which, by the Word, is counted but of little esteem, and that is the world. 3. Because they choose for a portion that which God commendeth unto us for that which is the most excellent thing—viz., Himself, His Christ, His heaven, His Word, His grace, and holiness; these are the great and most excellent things, and the things that He has chosen that is truly wise for his soul (and all other wise men are fools in God's account, and in the judgment of His Word), and if it be so, glory and bliss must needs be their portion, though others shall miss thereof—'The wise shall inherit glory, but shame shall be the promotion of fools' (Prov 3:35).

Let me, then, encourage those that are of this mind to be strong, and hold on their way. Soul, thou hast pitched right; I will say of thy choice as David said of Goliath's sword, 'There is none like that; give it me.' 'Hold that fast which thou hast, that no man take thy crown' (Rev 3:11). Oh! I admire this wisdom; this is by the direction of the Lawgiver; this is by the teaching of the blessed Spirit of God: not the wisdom which this world teacheth, nor the wisdom which the world doth choose, which comes to nought (1 Cor 2: 6). Surely thou hast seen something of the world to come, and of the glory of it, through faith; surely God has made thee see emptiness in that wherein others find a fulness, and vanity in that which by others is counted for a darling. Blessed are thine eyes, for they see; and thine ears, for they hear.

But who told thee that thy soul was such an excellent thing as by thy practice thou declarest thou believest it to be? What! set more by thy soul than by all the world? What! cast a world behind thy back for the welfare of a soul? Is not this to play the fool, in the account of sinners, while angels wonder at and rejoice for thy wisdom? What a thing is this, that thy soul and its welfare should be more in thy esteem than all those glories wherewith the eyes of the world are dazzled! Surely thou hast looked upon the sun, and that makes gold look like a clod of clay in thine eyesight.

But who put the thoughts of the excellencies of the things that are eternal—I say, who

put the thoughts of the excellency of those things into thy mind in this wanton age?—in an age wherein the thoughts of eternal life, and the salvation of the soul, are with and to many like the Morocco ambassador and his men, men of strange faces, in strange habit, with strange gestures and behaviour, monsters to behold. But where hadst thou that heart that gives entertainment to these thoughts, these heavenly thoughts? These thoughts are like the French Protestants, banished thence where they willingly would have harbour.35 How came they to thy house, to thy heart, and to find entertainment in thy sou1? The Lord keep them in every imagination of the thoughts of thy heart for ever, and incline thine heart to seek Him more and more.

And since the whole world have slighted and despised, and counted foolish the thoughts and cogitations wherewith thy soul is exercised, what strong and mighty supporter is it upon and with which thou bearest up thy spirit, and takest encouragement in this thy forlorn, unoccupied, and singular way? for so, I daresay, it is with the most; but certainly it is something above thyself, and that is more mighty to uphold thee than is the power, rage, and malice of all the world to cast thee down, or else thou couldst not bear up, now wind and weather, now the stream and the force thereof are against thee.

Objection 1. 'I know my soul is an excellent thing, and that the world to come and its glories, even in the smallest glimpse thereof, do swallow up all the world that is here; my heart also doth greatly desire to be exercised about the thoughts of eternity, and I count myself never better than when my poor heart is filled with them; as for the rage and fury of this world, it swayeth very little with me, for my heart is come to a point; but yet, for all that, I meet with many discouragements, and such things that indeed do weaken my strength in the way.'

But, brave soul, pray tell me what the things are that discourage thee, and that weaken thy strength in the way?

Why, the amazing greatness of this my enterprise, that is one thing. I am now pursuing things of the highest, the greatest, the most enriching nature, even eternal things; and the thoughts of the greatness of them drowned me; for when the heat of my spirit in the pursuit after them is a little returned and abated, methinks I hear myself talking thus to myself: Fond fool! canst thou imagine that such a gnat, a flea, a pismire as thou art, can take and possess the heavens, and mantle thyself up in the eternal glories? If thou makest first a trial of the successfulness of thy endeavours upon things far lower, more base, but much more easy to obtain, as crowns, kingdoms, earldoms, dukedoms, gold, silver, or the like, how vain are these attempts of thine; and yet thou thinkest to possess thy soul of heaven! Away, away! by the height thereof thou mayest well conclude it is far above out of thy reach; and by the breadth thereof it is too large for thee to grasp; and by the nature of the excellent glory thereof, too good for thee to possess. These are the thoughts that sometimes discourage me, and that weaken my strength in the way.

Answer. The greatness of thy undertaking does but show the nobleness of thy soul, in that it cannot, will not, be content with such low and dry as the baseborn spirits that are of the world can and do content themselves withal. And as to the greatness of the things thou aimest at, though they be, err they are indeed, things that have not their like, yet they are not too big for God to give, and He has promised to give them to the soul that seeketh Him; yea, He hath prepared the kingdom, given the kingdom, and laid up in the kingdom of heaven, the things that thy soul longeth for, presseth after, and cannot be content without (Luke 7:32; Matt 25:14; Col 1:5; 1 Peter 1:4). As for thy making a trial of the successfulness of thy endeavours upon things more interim and

base, that is but a trick of the old deceiver. God has refused to give His children the great, the brave, and glorious things of this world, a few only excepted, because He has prepared some better thing for them (1 Cor 1:27; Heb 11:36-40). Wherefore faint not, but let thy hand be strong, for thy work shall be rewarded (Gal 6:9). And since thy soul is at work for soul-things, for divine and eternal things, God will give them to thee; thou art not of the number of them that draw back unto perdition, but of them that believe to the saving of the soul; thou shalt receive the end of thy faith, the salvation of thy soul (Heb 10:39; 1 Peter 1:8,9).

Objection 2. But all my discouragement doth not lie in this. I see so much of the sinful vileness of my nature, and feel how ready it is to thrust itself forth at all occasions to the defiling of my whole man, and more. Now this added to the former, adds to my discouragement greatly.

Answer. This should be cause of humiliation and of self-abasement, but not of discouragement; for the best of saints have their weaknesses, these their weaknesses. The ladies as well as she that grinds at the mill, know what doth attend that sex; and the giants in grace as well as the weak and shrubs, are sensible of the same things, which thou layest in against thy exercising of hope, or as matter of thy discouragement. Poor David says (Psa 77:2) 'My soul refused to be comforted,' upon this very account, and Paul cries out under sense of this, 'O wretched man that I am!' and comes as it were to the borders of doubt, saying, 'Who shall deliver me?' (Rom 7:24). Only he was quick at remembering that Christ was his righteousness and price of redemption, and there he relieved himself.

Again; this should drive us to faith in Christ; for therefore are the corruptions by Divine permission still left in us; they are not left in us to drive us to unbelief, but to faith—that is, to look to the perfect righteousness of Christ for life. And for further help, consider, that therefore Christ liveth in heaven, making intercession, that thou mightest be saved by His life, not by thine, and by His intercessions, not by thy perfections (Rom 5: 6-9; Col 1:20). Let not therefore thy weaknesses be thy discouragements; only let them put thee upon the duties required of thee by the gospel—to wit, faith, hope, repentance, humility, watchfulness, diligence, etc. (1 Peter 1:13; 5:5; 2 Cor 7:11; Mark 13:37; 2 Peter 1:10).

Objection 3. But I find, together with these things, weakness and faintness as to my graces; my faith my hope, my love, and desires to these and all other Christian duties are weak; I am like the man in the dream, that would have run, but could not; that would have fought, but could not; and that would have fled, but could not.

Answer 1. Weak graces are graces, weak graces may grow stronger; but if the iron be blunt, put to the more strength (Eccl 10:10). 2. Christ seems to be most tender of the weak: 'He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.' (Isa 40:11). And again, 'I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick' (Eze 34:16). Only here will thy wisdom be manifested—to wit, that thou grow in grace, and that thou use lawfully and diligently the means to do it (2 Peter 3:18; Phil 2:10,11; 1 Thess 3:11-13).

USE SIXTH, I come, in the next place, to a use of terror, and so I shall conclude. Is it so? is the soul such an excellent thing, and is the loss thereof so unspeakably great? Then this showeth the sad state of those that lose their souls. We use to count those in a deplorable condition, that by one only stroke, are stript of their whole estate; the fire swept away all that he had; or all that he had was in such a ship, and that ship sunk into the bottom of the sea; this is sad news, this is heavy tidings, this is bewailed of all,

especially if such were great in the world, and were brought by their loss from a high to a low, to a very low condition; but alas! what is this to the loss about which we have been speaking all this while? The loss of an estate may be repaired, or if not, a man may find friends in his present deplorable condition to his support, though not recovery; but far will this be from him that shall lose his soul. Ah! he has lost his soul, and can never be recovered again, unless hell fire can comfort him; unless he can solace himself in the fiery indignation of God; terrors will be upon him, anguish and sorrow will swallow him up, because of present misery; slighted and set at nought by God and His angels, he will also be in this miserable state, and this will add to sorrow, sorrow, and to his vexation of spirit, howling.

To present you with emblems of tormented spirits, or to draw before your eyes the picture of hell, are things too light for so ponderous a subject as this; nor can any man frame or invent words, be they never so deep and profound, sufficient to the life to set out the torments of hell.

All those expressions of fire, brimstone, the lake of fire, a fiery furnace, the bottomless pit, and a hundred more to boot, are all too short to let forth the miseries of those that shall be damned souls. 'Who knoweth the power or God's anger?' (Psa 90:11). None at all; and unless the power of that can be known, it must abide as unspeakable as the love of Christ, which passeth knowledge.

We hear it thunder, we see it lighten; yea, eclipses, comets, and blazing stars are all subject to smite us with terror; the thought of a ghost, of the appearing of a dead wife, a dead husband, or the like, how terrible are these things! 36 But alas, what are these? mere flea bitings, nay, not so bad, when compared with the torments of hell. Guilt and despair, what are they? Who understands them unto perfection? The ireful looks of an infinite Majesty, what mortal in the land of the living can tell us to the full, how dismal and breaking to the soul of a man it is, when it comes as from 'the power of His anger,' and arises from the utmost indignation? Besides, who knows of all the ways by which the Almighty will inflict His just revenges upon the souls of damned sinners? When Paul was caught up to the third heaven, he heard words that were unspeakable; and he that goes down to hell shall hear groans that are unutterable. Hear, did I say? they shall feel them, they shall feel them burst from their wounded spirit as thunderclaps do from the clouds. Once I dreamed that I saw two (whom I knew) in hell, and methought I saw a continual dropping from heaven, as of great drops of fire lighting upon them, to their sore distress. Oh! words are wanting, thoughts are wanting, imagination and fancy are poor things here; hell is another kind of place and state than any alive can think; and since I am upon this subject, I will here treat a little of hell as the Scriptures will give me leave, and the rather because I am upon a use of terror, and because hell is the place of torment (Luke 16).

1. Hell is said to be beneath, as heaven is said to be above; because as above signifieth the utmost joy, triumph, and felicity, so beneath is a term most fit to describe the place of hell by, because of the utmost opposition that is between these two; hell being the place of the utmost sorrow, despair, and misery; there are the underlings ever trampled under the feet of God; they are beneath, below, under (Prov 15:24)!

2. Hell is said to be darkness, and heaven is said to be light; light, to show the pleasureableness and the desireableness of heaven; and darkness, to show the dolesome and wearisomeness of hell; and how weary, oh! how weary and wearisomely, as I may say, will damned souls turn themselves from side to side, from place to place, in hell, while swallowed up in the thickest darkness, and griped with the burning thoughts of the endlessness of that most unutterable misery (Matt 22:13)!

3. Men are said to go up to heaven, but they are said to go down to hell; up, because of exaltation, and because they must abound in beauty and glory that go to heaven; down, because of those sad dejections, that great deformity and vile contempt that sin hath brought them to that go to hell (Eze 32:18).
4. Heaven is called a hill or mount, (Heb 12); hell is called a pit, or hole, (Rev 9:2); heaven, a mount, the mount Zion, (Rev 14); to show how God has, and will exalt them that loved Him in the world; hell, a pit or hole, to show how all the ungodly shall be buried in the yawning paunch and belly of hell, as in a hollow cave.
5. Heaven! It is said of heaven, the height of heaven, (Job 22:12). and of hell, the bottomless pit, (Rev 9:2; 20:3). The height of heaven, to show that the exaltation of them that do ascend up thither is both perfect and unsearchable; and hell, the bottomless pit, to show that the downfall of them that descend in thither will never be at an end—down, down, down they go, and nothing but down, down still!
6. Heaven! It is called the paradise of God, (Rev 2:7); but hell, the burning lake (Rev 20:15). A paradise, to show how quiet, harmless, sweet, and beautiful heaven shall be to them that possess it, as the garden was at the beginning of the creation; hell, the burning lake, to allude to Sodom, that since its destruction is turned into a stinking lake, and to show that as their distress was unutterable, and to the highest amazement, full of confusion and horror, when that tempestuous storm of fire and brimstone was rained from the Lord out of heaven upon them, so, to the utmost degree, shall it be with the souls that are lost and cast into hell.
7. It is said that there are dwelling houses, or places in the kingdom of heaven (John 14: 1-3; Zech 3:7; Isa 57:1,2). And also that there are the cells or the chambers of death in hell (Prov 7:27). There are mansions or dwelling places in heaven, to show that every one of them that go thither might have his reward, according to his work; and that there is hell, and the lowest hell (Deu 32:22; Psa 86:13). And the chambers of death in hell to show there are places and states in hell too, for sinners to be imprisoned in, according to their faults; hence it is said of some, These shall receive greater damnation, (Luke 20:47); and of others, That it shall be more tolerable for Sodom and Gomorrah in the judgment than for them, etc. (Luke 10:12, 14).
The lowest hell. How many hells there are above that, or more tolerable tormenting places than the most exquisite torments there, God, and they that are there, know best; but degrees without doubt there are; and the term 'lowest' shows the utmost and most exquisite distress; so the chambers of death, the second death in hell, for so I think the words should be understood—'Her house is the way to hell, going down to the chambers of death' (Prov 7:27). These are the chambers that the chambers in the temple, or that the dwelling places in the house in heaven, are opposed to: and this opposition shows, that as there will be degrees of glory in heaven, so there will of torments in hell; and there is all reason for it, since the punishment must be inflicted by God, the infinitely just. Why should a poor, silly, ignorant man, though damned, be punished with the same degree of torment that he that has lived a thousand times worse shall be punished with? It cannot be; justice will not admit it; guilt, and the quality of the transgression, will not admit it; yea, the tormenting fire of hell itself will not admit it; for if hell fire can kindle upon nothing but sin, and the sinner for the sake of it, and if sin be as oil to that fire, as the Holy Ghost seems to intimate, saying, 'Let it come into his bowels like water, and like oil into his bones' (Psa 109:18). Then as the quantity of the oil is, so will the fire burn, and so will the flaming flame ascend, and the smoke of their torment, for ever and ever. Suppose a piece of timber a little bedaubed with oil, and another that has been soaking in it many a year, which of these two, think you,

would burn fiercest? and from whence would the flaming flame ascend highest, and make the most roaring noise? Suppose two vessels filled with oil, one containing the quantity of a pint, the other containing the quantity of a hogshead, and suppose that in one place they were both set on fire, yet so that they might not intermix flames; nay, though they did, yet all would conclude that the most amazing roaring flame would be upon the biggest vessel, and would be the effect of the greatest quantity of oil; so it will be with the wicked in hell. The lowest hell is for the biggest sinners, and theirs will be the greater damnation, and the more intolerable torment, though he that has least of this oil of sin in his bones, and of the kindlings of hell fire upon him, will find he has hell enough, and will be weary enough thereof, for still he must struggle with flames that are everlasting; for sin is such a thing, that it can never be burned out of the soul and body of a damned sinner.

But again; having treated thus of hell, we will now speak a word or two of sin, for that is it upon which hell fire seizes, and so on the soul by that. Sin! it is the sting of hell—the sting of death is sin (1 Cor 15:56). By 'death' in this place we must not understand that which is natural, but that which is in hell, the second death, even everlasting damnation; for natural death the saints die, yea, and also many sinners, without the least touch of a sting from that; but here is a death that has a sting to hurt, to twinge, and wound the sinner with, even then when it has the utmost mastery of him. And this is the death that the saved are delivered from; not that which is natural, for that is the end of them as of others (1 Cor 15:55; Eccl 2:15, 16). But the second death, the death in hell, for that is the portion of the damned, and it is from that that the saints have a promise of deliverance—'He that overcometh shall not be hurt of the second death' (Rev 2:11). And again, 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power' (Rev 20:6). It is this death, then, that hath the chambers to hold each damned soul in: and sin is the twining, winding, biting, poisoning sting of this death, or of these chambers of hell, for sinners to be stricken, stung, and pierced with. 'The sting of death is sin.' Sin, the general of it, 37 is the sting of hell, for there would be no such thing as torment even there, were it not that sin is there with sinners; for, as I have hinted already, the fire of hell, the indignation and wrath of God, can fasten and kindle upon nothing but for or because of sin; sin, then, as sin, is the sting and the hell of hells, of the lowest and upmost hells. Sin, I say, in the nature of it, simply as it is concluded both by God and the damned to be a breach of His holy law, so it is the sting of the second death, which is the worm of hell. But then, as sin is such a sting in itself, so it is heightened, sharpened, and made more keen and sharp by those circumstances that as concomitants attend it in every act: for there is not a sin at any time committed by man, but there is some circumstance or other attends it, that makes it, when charged home by God's law, bigger and sharper, and more venom and poisonous to the soul than if it could be committed without them; and this is the sting of the hornet, the great sting. I sinned without a cause to please a base lust, to gratify the devil; here is the sting! Again, I preferred sin before holiness, death before life, hell before heaven, the devil before God, and damnation before a Saviour; here is the sting! Again, I preferred moments before everlastings, temporals before eternals, to be racked and always slaying before the life that is blessed and endless; here is the sting! Also, this I did against light, against convictions, against conscience, against persuasion of friends, ministers, and the godly lives which I beheld in others; here is the sting! Also, this I did against warnings, forewarnings, yea, though I saw others fall before my face by the mighty hand of God for committing of the same; here is the sting! Sinners, would I could persuade you to hear me out! A man cannot commit a sin, but,

by the commission of it, he doth, by some circumstance or other, sharpen the sting of hell, and that to pierce himself through and through, and through, with many sorrows (1 Tim 6:10) Also, the sting of hell to some will be, that the damnation of others stand upon their score, for that by imitating of them, by being deluded by them, persuaded by them, drawn in by them, they perish in hell for ever; and hence it is that these principal sinners must die all these deaths in themselves, that those damned ones that they have drawn into hell are also to bear in their own souls for ever. And this God threatened to the prince of Tyrus, that capital sinner, because by his pride, power, practice, and policy, he cast down others into the pit; therefore saith God to him, 'They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.' And again; 'Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God' (Eze 28:8,10). Ah! this will be the sting of them, of those that are principal, chief and, as I may call them, the captain and ringleading sinners. Vipers will come out of other men's fire and flames, and settle upon, seize upon, and for ever abide upon their consciences; and this will be the sting of hell, the great sting of hell to them.

I will yet add to all this; how will the fairness of some for heaven, even the thoughts of that, sting them when they come to hell! It will not be so much their fall into the pit, as from whence they fell into it, that will be to them the buzzing noise and sharpened sting of the great and terrible hornet. 'How art thou fallen from heaven, O Lucifer!' there is the sting (Isa 14:12). Thou that art exalted up to heaven shalt be thrust down to hell, though thou hast made 'thy nest among the stars,' from thence I will fetch thee down; there is a sting (Matt 11:23; Oba 4). To be pulled, for and through love to some vain lust, from the everlasting gates of glory, and caused to be swallowed up for it in the belly of hell, and made to lodge for ever in the darksome chambers of death, there is the piercing sting!

But again, as there is the sting of hell, so there is the strength of that sting; for a sting though never so sharp, or venom, yet if it wanteth strength to force it to the designed execution, it doth but little hurt. But this sting has strength to cause it to pierce into the soul; 'the sting of death is sin: and the strength of sin is the law' (1 Cor 15:56). Here then is the strength of the stings of hell; it is the law in the perfect penalty of it; 'for without the law, sin is dead' (Rom 7:8). Yea, again he saith, 'where no law is, there is no transgression' (Rom 4:15). The law then followeth, in the executive part of it, the soul into hell, and there strengtheneth sin, that sting of hell, to pierce by its unutterable charging of it on the conscience, the soul for ever and ever; nor can the soul justly murmur or repine at God or at His law, for that then the sharply apprehensive soul will well discern the justness, righteousness, reasonableness, and goodness of the law, and that nothing is done by the law unto it, but that which is just and equal. 38

This, therefore, will put great strength and force into sin to sting the soul, and to strike it with the lashes of a scorpion. Add yet to these the abiding life of God, the Judge and God of this law, will never die. When princes die, the law may be altered by the which at present transgressors are bound in chains; but oh! here is also that which will make this sting so sharp and keen, the God that executes it will never die. 'It is a fearful thing to fall into the hands of the living God' (Heb 10:30, 31).

FOOTNOTES:

1 'Gospellers,' a term of reproach given to our reformers under Henry VIII; changed to 'Puritan' under Elizabeth and the Stuarts; and to 'Methodist,' or 'Evangelical' in more recent times. All these terms were adopted by the reformers as an honorable distinction from the openly profane.—Ed.

2 Having the most solemn warnings mercifully given to us by God, whose word is truth itself, how strange it is, nay, how insane, to neglect the Saviour. Our author, in his 'Grace Abounding to the Chief of Sinners,' gives a solemn account of his own distracted feelings, when he, by Divine warnings, contemplated the probable loss of his never-dying soul; and, believing in the truth of God's revealed will, he felt, with inexpressible horror, his dangerous state. He describes his mental anguish, by comparing it with the acute bodily sufferings of a criminal broken on the wheel. Can we wonder that he was in 'downright earnest' in seeking salvation. Oh! reader, may we be thus impelled to fly from the wrath to come.—Ed.

3 Many have been the attempts to define the qualities, nature, and residence of the soul. The sinful body is the sepulchre in which it is entombed, until Christ giveth it life. The only safe guide, in such inquiries, is to follow Bunyan, and ascertain 'what saith the Lord' upon a subject so momentous and so difficult for mortal eyes to penetrate.—Ed.

4 The poor soul, under the irresistible constraints of conscience, bears witness against itself; sits in judgment upon, and condemns itself; and goeth, without a jailor, to conduct it, into the dread prison, where it becomes its own tormentor. 'A wounded spirit (or conscience) who can bear?'—Ed.

5 My Lord Will-be-will was a very eminent captain in the town of Mansoul, during the Holy War: wherefore Diabolus had a kindness for him, and coveted to have him for one of his great ones, to act and do in matters of the highest concern. Bunyan represents him as having been wounded in the leg, during the seige. 'Some of the prince's army certainly saw him limp, as he afterwards walked on the wall.'—Ed.

6 To the unregenerate, unsanctified soul, the language of the Saviour in John 6:48-58, must appear, as it did to the Jews, perfectly inexplicable—' He that eateth My flesh, and drinketh my blood, dwelleth in me, and I in him.' Blessed mystery! to be one with Christ, in obedience to His will, and in partaking of His inheritance. To be enabled to say, 'For me to live is Christ, and to die is gain.'—Ed.

7 Nothing short of a Divine influence can direct the passions of the soul to a proper use of their energies. 'Godly sorrow worketh repentance—carefulness—indignation—fear—a vehement desire—zeal—revenge,' (2 Cor 7:11). Reader, has thy spirit been thus excited against sin?—Ed.

8 This is perfectly true, but is only felt by those who are taught of the Holy Spirit rightly to appreciate Divine worship. How many pay undue respect to buildings in which public prayer is offered up? It is the worship that consecrates the place and solemnizes the mind. Very remarkably was this the case with Jacob while wandering in the open wilderness. He put stones for his pillow, and in a dream saw the angels visiting the earth, and said, THIS is the house of God, and the gate of heaven.—Ed.

9 If the body, which is to return to dust, 'is fearfully and wonderfully made,' past our finding out in its exquisite formation, how much more so must be that immortal soul which we can only contemplate by its own powers, and study in the Bible. It never dies, although it may be dead in sin, in time; and be ever dying—ever in the agonies of death, in eternity. Solemn consideration! May our adorning be 'the hidden man of the heart, which is not corruptible; a meek and quiet spirit; that which is in the sight of God of great price' (1 Peter 3:4).—Ed.

10 One of the first revelations to our race was, that 'God breathed into his nostrils the breath of life, and man became a living soul.' And this great and important fact has, by tradition, extended over the whole of the human family.—Ed.

11 'An old horse shoe' must be mentioned, to throw utter contempt upon a custom, then very prevalent, and even now practised, of nailing an old horse shoe over the door

of the house, to prevent a witch from entering. When will these absurd heathenish customs cease in Christian England?—Ed.
12 'A point,' the tag at the end of a lace.—Ed.
13 Nothing can more fully display the transcendant worth and excellency of the soul, than these two considerations:—first, That by the operation of the Eternal Spirit, it is made a habitation for God Himself, and susceptible of communion and converse with God, nay, of being even filled with all the fulness of God; and, second, The infinite price that was paid for its redemption from sin and woe—the precious blood of the Son of God.—Mason.
14 'A Relation of the Fearful Estate of Frances Spira.' He had been a Protestant, but, for some unworthy motives, became a Papist, and was visited with the most awful compunctions of conscience. A poetical introduction thus describes the guilty wretch:—

'Reader, wou'dst see what, may you never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart,
Sin hath created hell. Oh! In each part
What flames appear;
His thoughts all stings; words swords;
Brimstone his breath;
His eyes flames; wishes curses; life a death;
A thousand deaths live in him, he not dead;
A breathing corpse, in living scalding lead.'

It is an awful account, and has added to it a narrative of the wretched end of John Child, a Bedford man, one of Bunyan's friends, who, to avoid prosecution, conformed; was visited with black despair, and hung himself. A copy of this curious little book is in the editor's possession.—Ed.
15 Nothing more properly excited horror throughout Christendom, than the conduct of the Algerines in making slaves of their captives; because their victims had white skins, and were called Christians. Hundreds of thousands of pounds sterling were paid to redeem the Christian captives, and thus the pirates were strengthened to continue their ferocious deeds. Many contributed to those funds the very money which they derived from the negro slave trade; who, while they professed to execrate white man slavery, perpetrated the same barbarities upon their brethren of a different colour and caste. How strangely does sin pervert the understandings of men, who arrogate to themselves the highest grade of humanity and civilization!—Ed.
16 These awful denunciations are so many proofs of the immutablilty of the justice and of the Word of God.—Ed.
17†'Saith Christ;' Peter in Acts i. 20, applies this Psalm to Christ, when the Jews cried, 'His blood be upon us and upon our children;' then did they put on the envenomed garment which has tormented them ever since. It is girded about their loins; the curse has penetrated like water, and entered the very bones like oil. How awful will be the state of those who crucify Him afresh, and again put Him to open shame!—Horsley.
18 How awfully inconceivable is that eternal death that never dieth; that final end that never endeth—an immortal death—a soul-murdering life—ever dying, but never dead; were the mountains and rocks to fall upon and and crush them, still eternity would intervene between them and death. Oh that grace may be given to ransom our souls from the doom we have deserved!—Ed.
19 'Weal;' wealth, happiness, prosperity; 'wherefore taking comfort and boldness, partly

of your grace and benevolent inclination toward the universal weal of your subjects, partly inflamed with zeal, I have now enterprized to describe, in our vulgar tongue, the form of a just public weal.' Sir T. Elyot, Dedication of the Governor to Henry VIII.—Ed.
20 'From the belly,': from its birth.
21 Bunyan having been engaged in the civil war, accounts for his using this military idea.—Ed.
22 God hates not the sinner, but the sin; the glorious provision made for salvation, proves His good will to sinful souls. This will be 'the worm that dieth not,' to sinners to reflect, that, in rejecting the inviting promises of God, they have sealed their own condemnation.—Mason.
23 'Hideth his sins,' is quoted from the Genevan, or Puritan version.—Ed.
24 'Pother;' to be, or cause to be, as one involved in dust, in a cloud; to perplex, to puzzle, to confound.—Ed.
25 This is an allusion to a custom, nearly obsolete, originating in the feast of tabernacles, of sacrificing to Vacina at the harvest home. The Papists substituted St. Bartholomew for the heathen goddess. Upon his day, the harvest being completed, an image of straw was carried about, called the corn, or Bartholomew, baby; and masters, mistresses, men, and maidens danced and rioted together; thus, under the guise of harmless joy, much evil was perpetrated.—Ed.
26 'A blandation,' an obsolete word, which means wheedling, flattering speech, soft words.—Ed.
27 Knowing the certainty that this wrath to the uttermost will be poured out, our blessed Lord exhorts all to 'fear God, who is able to destroy both body and soul in hell.' In that doleful pit, the soul, re-united with the body, will suffer under the outpourings of Divine wrath.—Mason.
28 Bunyan probably here refers to his own experience when he was in prison, and was threatened by the judge to be hung for not going to parish church. 'I thought with myself, if I should make a scrabbling shift to clamber up the ladder, yet I should, either with quaking or other symptoms of faintings, give occasion to the enemy to reproach the way of God. I was ashamed to die with a pale face and tottering knees in such a cause as this.'—Grace Abounding, No. 334.—Ed.
29 This wish has been felt while in a desponding state, under the terrors of the law, and a fearful looking for of fiery indignation. Thus Bunyan says, 'I blessed the condition of the dog and toad, and counted the estate of everything that God had made far better than this dreadful state of mine.' Grace Abounding, No. 104.—Ed.
30 Alluding to the old proverb of bringing a noble to ninepence, and ninepence to nothing.—Ed.
31 At the popular game of nine pins—Ed.
32 In our comparatively happy days, we have little if any conception of the manner in which our forefathers desecrated the Sabbath. When Popery clouded the country, mass was attended on the Lord's day morning early; it was a recital of certain unknown words, after which parties of pleasure, so called, spent the day in places attractive for the frivolity or wantonness of their entertainments—in dancing, and carousing; the evening being devoted to the theatres or ball rooms. This was afterwards encouraged by our English 'heads of the church,' in a book of lawful sports to be used on Sundays. Even in our time a flood of iniquity continues to flow on those sacred days, which human laws cannot prevent. As the influence of the gospel spreads, the day will become sanctified and this will ever prove a correct standard of its progress.—Ed.
33 How solemn, nay, awful is the thought that heaven's gates must be shut against all

impurity. None who live and die in the love of sin can enter heaven, lest they should defile it—'And there shall in no wise enter into it anything that defileth, neither worketh abomination, or a lie' (Rev 21: 27).—Ed.
34 In 'The Pilgrim's Progress,' in the house called Beautiful, all the inmates, except the porter, are females.—Ed.
35 The edict of Nantes was issued April 1598; but in violation of it, Rochelle was taken from the Protestants in 1628. From that time horrid barbarities were practised upon them. In 1676, the elector of Brandenburg appealed to the French king on behalf of his Protestant subjects, of whom multitudes fled for refuge to England and Germany. In 1685, the edict of Nantes was revoked, and a frightful persecution ensued.—Ed.
36 Great allowance must be made for the times in which Bunyan lived. Baxter, and all the great divines, Sir M. Hale, and the judges, believed in witches, ghosts, and other chimeras; in fact, any one professing unbelief in these wild fancies, would have been counted among infidels and atheists.—Ed.
37 Sin 'in the general of it,' or sin wherever it may be found.
38 The law is a transcript of the mind of God, it is holy, just, and good—so that he that offendeth in one point is guilty of all. The law convicts and shows the sinner that God is all eye to see, and all fire to consume, every unclean thing. Thus the law gives sin its strength, and death its warrant, to arrest and execute the sinner.—Mason.
***

THE WORK OF JESUS CHRIST AS AN ADVOCATE, CLEARLY EXPLAINED, AND LARGELY IMPROVED, FOR THE BENEFIT OF ALL BELIEVERS.

1 John 2:1—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

By JOHN BUNYAN, Author of "The Pilgrim's Progress."

London: Printed for Dorman Newman, at the King's Arms, in the Poultry, 1689.

ADVERTISEMENT BY THE EDITOR.

This is one of the most interesting of Bunyan's treatises, to edit which required the Bible at my right hand, and a law dictionary on my left. It was very frequently republished; but in an edition by John Marshall, 1725, it became most seriously mutilated, many passages were omitted, and numerous errors were made. In this state, it was copied into Mr. Whitefield's edition of his works, and it has been since republished with all those errors. It is now restored to its original state; and we hope that it will prove a most acceptable addition to our theological literature. Although Bunyan was shut up for more than twelve years a prisoner for the truth, and his time was so fully occupied in preaching, writing, and labouring to provide for the pressing wants of his family; still he managed to get acquainted, in a very remarkable manner, with all those law terms which are connected with the duties of a counsel, or advocate. He uses the words replevin, supersedeas, term, demur, nonsuit, reference, title, in forma pauperis, king's bench, common pleas, as properly and familiarly as if he had been brought up to the bar. How extraordinary must have been his mental powers, and how retentive his memory! I examined this work with apprehension, lest he had misapplied those hard words; but my surprise was great, to find that he had used every one of them with as much propriety as a Lord Chief-Justice could have done.
We are indebted for this treatise to Bunyan's having heard a sermon which excited his attention to a common, a dangerous, and a fatal heresy, more frequently preached to

crowned heads, mitred prelates, members of parliament, and convocations, than it is to the poor, to whom the gospel is preached. In this sermon, the preacher said to his hearers, "see that your cause be good, else Christ will not undertake it." p. 159. Bunyan heard, as all Christians ought to hear, with careful jealousy, and at once detected the error. He exposes the fallacy, and uses his scriptural knowledge to confute it, by showing that Christ pleads for the wicked, the lost; for those who feel themselves so involved in a bad cause, that no advocate but Christ can bring them through. He manifests great anxiety that every inquirer should clearly ascertain definite truths and not be contented with general notions. See p. 189-199, and 201. This is very important advice, and by following which, we shall be saved from many painful doubts and fears. Our need of an advocate is proved by the fact, that Christ has undertaken the office. Some rely on their tears and sighs, as advocates for them with God; others on imperfect good works-from all these the soul must be shaken, until it finds that there is no prevailing Advocate but the Saviour; and that he alone, with his mystical body, the church, is entitled to the inheritance. Then sincere repentance, sighs, and tears, evidence our faith in him, and our godly sorrow for having occasioned him such inconceivable sufferings; tears of joy that we have such a Saviour and an Advocate, equally omnipotent to plead for, as to save us. The inheritance being Christ's, the members of his body cannot be cheated of it, or alienate it. p. 187. Bunyan, with his fertile imagination, and profound scriptural knowledge, spiritualizes the day of jubilee as a type of the safety of the inheritance of the saints. By our folly and sin we may lose sight for a time of our title deeds; but the inheritance is safe.

The whole work is a rich treat to those who love experimental divinity, and are safe in Christ as Noah was in the ark; but, Oh! how woeful must those be, who are without an interest in the Saviour; and that have none to plead their cause. "They are left to be ground to powder between the justice of God and the sins which they have committed. It is sad to consider their plight. This is the man that is pursued by the law, and by sin, and by death, and has none to plead his cause. Terrors take hold on him as waters; a stone hurleth him out of his place" (Job 27). p. 200. Reader, this is a soul-searching subject-may it lead us to a solemn trial of our state, and to the happy conclusion, that the Saviour is our Advocate, and that our eternal inheritance is safe in heaven.

HACKNEY. MAY 1850.

GEORGE OFFOR.

THE EPISTLE TO THE READER.

COURTEOUS READER,

Of all the excellent offices which God the Father has conferred upon Jesus Christ our Lord, this of his being an Advocate with him for us is not the least, though, to the shame of saints it may be spoken, the blessed benefits thereof have not with that diligence and fervent desire been inquired after as they ought.

Christ, as sacrifice, priest, and king, with the glories in, and that flow from, him as such, has, God be thanked, in this our day, been much discovered by our seers, and as much rejoiced in by those who have believed their words; but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth still too much lie hid; though I am verily of opinion that the people of God in this age have as much need of the knowledge thereof, if not more need, than had their brethren that are gone before them.

These words, "if not more need," perhaps may seem to some to be somewhat out of joint; but let the godly wise consider the decays that are among us as to the power of godliness, and what abundance of foul miscarriages the generality of professors now

stand guilty of, as also how diligent their great enemy is to accuse them at the bar of God for them, and I think they will conclude, that, in so saying, I indeed have said some truth. Wherefore, when I thought on this, and had somewhat considered also the transcendent excellency of the advocateship of this our Lord; and again, that but little of the glory thereof has by writing been, in our day, communicated to the church, I adventured to write what I have seen thereof, and do, by what doth follow, present it unto her for good.

I count not myself sufficient for this, or for any other truth as it is in Jesus; but yet, I say, I have told you somewhat of it, according to the proportion of faith. And I believe that some will thank God for what I here have said about it; but it will be chiefly those, whose right and title to the kingdom of heaven and glory, doth seem to themselves to be called in question by their enemy, at the bar of the Judge of all.

These, I say, will read, and be glad to hear, that they have an Advocate at court that will stand up to plead for them, and that will yet secure to them a right to the heavenly kingdom. Wherefore, it is more particularly for those that at present, or that hereafter, may be in this dreadful plight, that this my book is now made public; because it is, as I have showed, for such that Jesus Christ is Advocate with the Father.

Of the many and singular advantages, therefore, that such have by this their Advocate in his advocating for them, this book gives some account; as, where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to shame and silence before their God and all the holy angels.

Here is also showed to those herein concerned, how they indeed may know that Jesus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly that they shall well come off at last, yea, though their cause, as it is theirs, is such, in justification of which, themselves do not dare to show their heads.

Nor have I left the dejected souls without directions how to entertain this Advocate to plead their cause; yea, I have also shown that he will be with ease prevailed with, to stand up to plead for such, as one would think, the very heavens would blush to hear them named by him. Their comfort also is, that he never lost a cause, nor a soul, for whom he undertook to be an Advocate with God.

But, reader, I will no longer detain thee from the perusal of the discourse. Read and think; read, and compare what thou readest with the Word of God. If thou findest any benefit by that thou readest, give the Father, and his Son the glory; and also pray for me. If thou findest me short in this, or to exceed in that, impute all such things to my weakness, of which I am always full. Farewell. I am thine to serve thee what I may,

JOHN BUNYAN.

THE CONTENTS OF THIS TREATISE

The apostle's Divine policy, to beget a due regard to his Divine doctrine of eternal life.-The apostle's explication of this expression, viz., The blood of Jesus Christ cleanseth from all sin.-The apostle's exhortation to separation from sin, as a good effect of a good cause, viz., Forgiveness-The apostle's addition, to prevent misunderstanding, viz., We have an advocate with the Father

This brings to the text, in which are two great truths contained: I. A supposition, viz., That men in Christ may sin. II. An expression, by way of consolation, in case of sin, viz., We have an Advocate with the Father

Two things for inquiry in these truths: First. An inquiry into what our apostle means by sin; in which is considered, A difference in the person and in the sin. And, Second, An inquiry into what it is for Christ to be an Advocate, viz., To plead for another in a court

of judicature
Seven things supposed in the office of an advocate: 1. That God, as judge, is on the throne of judgment. 2. That saints are concerned at that bar. 3. That Christians have an accuser. 4. That sinning saints dare not appear at this bar to plead their own cause. 5. That Christians are apt to forget their Advocate, and remember their Judge. 6. To remember our Advocate is the way to support faith and hope.-7. That if our advocate plead our cause (though that be never so black) he is able to bring us off
The apostle's triumph in Christ on this account.-An exhortation to the difficult task of believing.-Christ's advocateship declares us to be sorry creatures

THE METHOD OBSERVED IN THE DISCOURSE.

FIRST, TO SPEAK OF THIS ADVOCATE'S OFFICE

First, By touching on the nature of this office
Second, By treating of the order or place of this office
Third, The occasion of this office, viz., some great sin.-Christ, as Advocate, pleads a bad cause.-A good cause will plead for itself.-A bad man may have a good cause, and a good man may have a bad cause.-Christ, the righteous, pleading a bad cause, is a mystery.-The best saints are most sensible of their sins.-A pestilent passage of a preacher

SECOND, TO SHOW HOW CHRIST DOES MANAGE HIS OFFICE

First, How he manages his office of Advocate with the Father.-1. ALONE, not by any proxy or deputy.-2. Christ pleads at God's bar; the cause cannot be removed into another court.-If removed from heaven, we have no advocate on earth.-3. In pleading, Christ observes these rules: (1.) He granteth what is charged on us.-(2.) He pleads his own goodness for us.-He payeth all our debts down.-All mouths stopped, who would not have the sinner delivered.-(3.) Christ requires a verdict in order to our deliverance.-The sinner is delivered, God contented, Satan confounded, and Christ applauded
Second, How Christ manages his office of an Advocate against the adversary by argument.-1. He pleads the pleasure of his Father in his merits.-Satan rebuked for finding fault therewith.-2. He pleads God's interest in his people.-Haman's mishap in being engaged against the king's queen.-N. B. It seems a weak plea, because of man's unworthiness; but it is a strong plea, because of God's worthiness.-The elect are bound to God by a sevenfold cord.-The weight of the plea weighed
Third, Christ pleads his own interest in them.-A parallel between cattle in a pound and Christ's own sheep.-Six weighty reasons in this plea.-1. They are Christ's own.-2. They cost him dear.-3. He hath made them near to himself.-(a.) They are his spouse, his love, his dove; they are members of his body.-(b.) A man cannot spare a hand, a foot, a finger.-Nor can Christ spare any member.-4. Christ pleads his right in heaven to give it to whom he will.-Christ will; Satan will not; Christ's will stands.-5. Christ pleads Satan's enmity against the godly.-Satan is the cause of the crimes he accuses us of.-A simile of a weak-witted child.-6. Christ can plead those sins of saints for them for which Satan would have them damned.-Eight considerations to clear that.-Seven more considerations to the same end.-Men care most for children that are infirm.-A father offended hath been appeased by a brother turning advocate

THIRD HEAD.-TO SHOW WHO HAVE CHRIST FOR AN ADVOCATE; WHEREIN ARE THREE THINGS CONTAINED

First, This office of advocate differs from that of a priest.-1. They differ in name.-2. They differ in nature.-3. They differ as to their extent.-4. They differ as to the persons with whom they have to do.-5. They differ as to the matter about which they are employed.-6. Christ, as Priest, precedes; Christ, as Advocate, succeeds

Second, How far this office of an advocate is extended; in five particulars
Third, Who have Christ for their Advocate.-1. In general, all adopted children.-Object. The text saith, "If any man sin."-Answ. "Any man," is not any of the world; but any of the children of God.-A difference in children; some bigger than some.-Christ an Advocate for strong men.-2. In particular, to show if Christ be our Advocate-(1.) If one have entertained Christ to plead a cause.-Quest. How shall I know that?-Answ. By being sensible of an action commenced against thee in the high court of justice.-(2.) If one have revealed a cause to Christ.-An example of one revealing his cause to Christ, in a closet.-In order to this, one must know Christ, (a.) To be a friend.-(b.) To be faithful.-(3.) If one have committed a cause to Christ.-In order to this, one must be convinced, (a.) Of Christ's ability to defend him.-(b.) Of Christ's courage to plead a cause.-(c.) Of Christ's will for this work.-(d.) Of Christ's tenderness in case of his client's dullness.-(e.) Of Christ's unweariedness-(4.) If one wait till things come to a legal issue.-Quest. What is it thus to wait?-Answ. (a.) To be of good courage; look for deliverance.-(b.) To keep his way in waiting.-(c.) To observe his directions.-(d.) To hearken to further directions which may come from the advocate.-(e.) To come to no ill conclusion in waiting, viz., that the cause is lost; because one hears not from court.-(f.) To wait waking, not sleeping.-Ordinances and ministers compared to a post house and carriers of letters.-The client's comfortable conclusion about his advocate and cause.-But yet doubting and desponding.-The author's reply to, and compliance with, the client's conclusion; and his counsel in the case

FOURTH HEAD-TO SHOW THE CLIENT'S PRIVILEGES, BY THE BENEFIT OF THIS OFFICE OF ADVOCATE

First Privilege.-The Advocate pleads a price paid.-Of a rich brother and his poor brethren.-Of the ill-conditioned man, their enemy.-Further cleared by three considerations
Second Privilege.-The client's Advocate pleads for himself also; both concerned in one bottom.-1. He pleads the price of his own blood.-2. He pleads it for his own.-A simile of a lame horse.-Of men going to law for a thing of little worth.-Object. I am but one.-Answ. Christ cannot lose one
Third Privilege.-The plea of Satan is groundless.-Satan must be cast over the bar.-A simile of a widow owing a sum of money.-Of an old law nulled1 by a new law.-Satan pleads by the old law; Christ by the new
Fourth Privilege.-Is consequential; the client's accuser must needs be overthrown.-The client's solemn appeal to the Almighty.-In case the accused have no advocate, Satan prevails
Fifth Privilege.-The Advocate hath pity for his client, and indignation against the accuser.-Men choose an advocate who hath a quarrel against their adversary
Sixth Privilege.-The judge counts the accuser his enemy.-To procure the judge's son to plead, is desirable
Seventh Privilege.-The client's Advocate hath good courage; he will set his face like a flint.-He pleads before the God, and all the host, of heaven.-He is the old friend of publicans and sinners.-He pleads a cause bad enough to make angels blush.-Love will do, and bear, and suffer much
Eighth Privilege.-The Advocate is always ready in court.-He appears NOW in the presence of God

Ninth Privilege.-The Advocate will not be blinded with bribes
Tenth Privilege.-The Advocate is judge in the client's cause.-Joseph's exaltation was

Israel's advantage.-God's care of his people's welfare
Eleventh Privilege.-The Advocate hath all that is requisite for an advocate to have

FIFTH.-LAST HEAD.-TO SHOW THE NECESSITY OF CHRIST FOR OUR ADVOCATE

First.-To vindicate the justice of God against the cavils of the devil.-Satan charges God with unjust words and actions.-God is pleased with his design to save sinners
Second.-There is law to be objected against us.-Christ appeals to the law itself.-Christ is not ashamed to own the way of salvation
Third.-Many things give our accuser advantage.-1. Many things relating to the promises. -2. Many things relating to our lives.-3. The threats annexed to the gospel
Fourth.-To plead about our afflictions for sins.-A simile of a man indicted at the assizes, and his malicious adversary.-An allusion to Abishai and Shimei, who cursed David
Fifth.-To plead the efficacy of our old titles to our inheritance, if questionable because of new sins-Saints do not sell their inheritance by sin
Sixth.-Our evidences are oft out of our hand, and we recover them by our Advocate

SIXTH.-OBJECTIONS REMOVED

First Object.-What need all these offices or nice distinctions.-Answ. The wisdom of God is not to be charged with folly.-God's people are baffled with the devil for want of a distinct knowledge of Christ in all his offices
Second Object.-My cause being bad, Christ will desert me.-Answ. Sin is deadly destruction to faith.-A five-fold order observed in the exercise of faith
Third Object.-But who shall pay the Advocate his fee?-Answ. There is law, and lawyers too, without money.-Christ pleads for the poor.-David's strange gift to God
Fourth Object.-If Christ be my Advocate once, he will always be troubled with me.-Answ. He is an Advocate to the utmost

SEVENTH.-USE AND APPLICATION

Use First.-To consider the dignity God hath put upon Christ, by offices, places of trust, and titles of honour, in general
Use Second.-To consider this office of an Advocate in particular; by which consideration these advantages come:-1. To see one is not forsaken for sin.-2. To take courage to contend with the devil.-3. It affords relief for discouraged faith.-4. It helps to put off the visor Satan puts on Christ.-A simile of a visor on the face of a father.-Study this peculiar treasure of an advocate.-(1.) With reference to its peculiarity.-(2.) Study the nature of this office.-(3.) Study its efficacy and prevalency.-(4.) Study Christ's faithfulness in his office.-(5.) Study the need of a share therein
Use Third.-To wonder at Christ's condescension, in being an Advocate for the base and unworthy.-Christ acts in open court, 1. With a holy and just God.-2. Before all the heavenly host.-3. The client is unconcerned for whom the Advocate is engaged.-4. The majesty of the man that is an Advocate
Use Fourth.-Improve this doctrine to strengthen grace. 1.To strengthen faith.-2. To encourage to prayer.-3. To keep humble.-4. To encourage to perseverance.-Object. I cannot pray; my mouth is stopped.-Answ. Satan cannot silence Christ.-5. Improve this doctrine, to drive difficulties down
Use Fifth.-If Christ pleads for us before God, we should plead for him before men.-Nine considerations to that end.-The last reserve for a dead lift
Use Sixth.-To be wary of sin against God.-Christianity teaches ingenuity. 2 Christ is our Advocate, on free cost.-A comely conclusion of a brute.-Three considerations added
Use Seventh.-The strong are to tell the weak of an Advocate to plead their cause.-A word in season is good
Use Eighth.-All is nothing to them that have none to plead their cause.-An instance of

God's terrible judgment.-Object. There is grace, the promise, the blood of Christ; cannot these save, except Christ be Advocate?-Answ. These, and Advocate, and all, little enough.-Christ no Advocate for such as have no sense of, and shame for sin.-Object. Is not Christ an Advocate for his elect uncalled?-Answ. He died, and prayeth, for all his elect, as Priest; as Advocate, pleads for the called only

THE WORK OF JESUS CHRIST AS AN ADVOCATE.

"AND IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS."—I JOHN 2:1.

THAT the apostle might obtain due regard from those to whom he wrote, touching the things about which he wrote, he tells them that he received not his message to them at second or third hand, but was himself an eye and ear witness thereof-That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (for the life was manifested, and we have seen it, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you.3

Having thus told them of his ground for what he said, he proceeds to tell them also the matter contained in his errand-to wit, that he brought them news of eternal life, as freely offered in the word of the gospel to them; or rather, that that gospel which they had received would certainly usher them in at the gates of the kingdom of heaven, were their reception of it sincere and in truth—for, saith he, then "the blood of Jesus Christ the Son of God cleanseth you from all sin."

Having thus far told them what was his errand, he sets upon an explication of what he had said, especially touching our being cleansed from all sin—"Not," saith he, "from a being of sin; for should we say so, we should deceive ourselves," and should prove that we have no truth of God in us, but by cleansing, I mean a being delivered from all sin, so as that none at all shall have the dominion over you, to bring you down to hell; for that, for the sake of the blood of Christ, all trespasses are forgiven you.

This done, he exhorts them to shun or fly sin, and not to consent to the motions, workings, enticings, or allurements thereof, saying, "I write unto you that ye sin not." Let not forgiveness have so bad an effect upon you as to cause you to be remiss in Christian duties, or as to tempt you to give, way to evil. Shall we sin because we are forgiven? or shall we not much matter what manner of lives we live, because we are set free from the law of sin and death? God forbid. Let grace teach us another lesson, and lay other obligations upon our spirits. "My little children," saith he, "these things write I unto you, that ye sin not." What things? Why, tidings of pardon and salvation, and of that nearness to God, to which you are brought by the precious blood of Christ. Now, lest also by this last exhortation he should yet be misunderstood, he adds, "And if any man sin, we have an Advocate with the rather, Jesus Christ the righteous." I say, he addeth this to prevent desponding in those weak and sensible Christians that are so quick of feeling and of discerning the corruptions of their natures; for these cry out continually that there is nothing that they do but it is attended with sinful weaknesses. Wherefore, in the words we are presented with two great truths—I. With a supposition, that men in Christ, while in this world, may sin—, "If any man sin;" any man; none are excluded; for all, or any one of the all of them that Christ hath redeemed and forgiven, are incident to sin. By "may" I mean, not a toleration, but a possibility; "For there is not a man, not a just man upon earth, that doeth good, and sinneth not" (Eccl 7:20; 1 Kings 8:46). II. The other thing with which we are presented is, an Advocate—, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Now there lieth in these two truths two things to be inquired into, as-First, What the apostle should here mean by sin. Second, And also, what he here doth mean by an advocate-"If any man sin, we have an Advocate." There is ground to inquire after the first of these, because, though here he saith, they that sin have an advocate, yet in the very next chapter he saith, "Such are of the devil, have not seen God, neither know him, nor are of him." There is ground also to inquire after the second, because an advocate is supposed in the text to be of use to them that sin—, "If any man sin, we have an Advocate."

First, For the first of these—to wit, what the apostle should here mean by sin—, "If any man sin."

I answer, since there is a difference in the persons, there must be a difference in the sin. That there is a difference in the persons is showed before; one is called a child of God, the other is said to be of the wicked one. Their sins differ also, in their degree at least; for no child of God sins to that degree as to make himself incapable of forgiveness; "for he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). Hence, the apostle says, "There is a sin unto death" (v. 16). See also Matthew 12:32. Which is the sin from which he that is born of God is kept. The sins therefore are thus distinguished: The sins of the people of God are said to be sins that men commit, the others are counted those which are the sins of devils.

1. The sins of God's people are said to be sins which men commit, and for which they have an Advocate, though they who sin after the example of the wicked one have none. "When a man or woman," saith Moses, "shall commit any sin that men commit—they shall confess their sin—and an atonement shall be made for him" (Num 5:5-7). Mark, it is when they commit a sin which men commit; or, as Hosea has it, when they transgress the commandment like Adam (Hosea 6:7). Now, these are the sins under consideration by the apostle, and to deliver us from which, "we have an Advocate with the Father."

2. But for the sins mentioned in the third chapter, since the persons sinning go here under another character, they also must be of another stamp-to wit, a making head against the person, merits, and grace of Jesus Christ. These are the sins of devils in the world, and for these there is no remission. These, they also that are of the wicked one commit, and therefore sin after the similitude of Satan, and so fall into the condemnation of the devil.

Second, But what is it for Jesus to be an Advocate for these? "If any man sin, we have an Advocate."

An advocate is one who pleadeth for another at any bar, or before any court of judicature; but of this more in its place. So, then, we have in the text a Christian, as supposed, committing sin, and a declaration of an Advocate prepared to plead for him-" If any man sin, we have an Advocate with the Father."

And this leads me first to inquire into what, by these words the apostle must, of necessity, presuppose? For making use here of the similitude or office of an advocate, thereby to show the preservation of the sinning Christian, he must,

1. Suppose that God, as judge, is now upon the throne of his judgment; for an advocate is to plead at a bar, before a court of judicature. Thus it is among men; and forasmuch as our Lord Jesus is said to be an "Advocate with the Father," it is clear that there is a throne of judgment also. This the prophet Micaiah affirms, saying, "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left" (I Kings 22:19). Sitting upon a throne for judgment; for from the Lord, as then sitting upon that throne, proceeded that sentence against king Ahab, that he

should go and fall at Ramoth-gilead; and he did go, and did fall there, as the award or fruit of that judgment. That is the first.

2. The text also supposeth that the saints as well as sinners are concerned at that bar; for the apostle saith plainly that there "we have an Advocate." And the saints are concerned at that bar; because they transgress as well as others, and because the law is against the sin of saints as well as against the sins of other men. If the saints were not capable of committing of sin, what need would they have of an advocate (I Chron 21:3-6. I Sam 12:13,14)?4 Yea, though they did sin, yet if they were by Christ so set free from the law as that it could by no means take cognizance of their sins, what need would they have of an advocate? None at all. If there be twenty places where there are assizes kept in this land, yet if I have offended no law, what need have I of an advocate? Especially if the judge be just, and knows me altogether, as the God of heaven does? But here is Judge that is just; and here is an Advocate also, an Advocate for the children, an Advocate to plead; for an advocate as such is not of use but before a bar to plead; therefore, here is an offence, and so a law broken by the saints as well as others. That is the second thing.

3. As the text supposes that there is a judge, and crimes of saints, so it supposeth that there is an accuser, one that will carefully gather up the faults of good men, and that will plead them at this bar against them. Hence we read of "the accuser of our brethren, that accused them before our God day and night" (Rev 12:10-12). For Satan doth not only tempt the godly man to sin, but, having prevailed with him, and made him guilty, he packs away to the court, to God the judge of all; and there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor people, the apostle, by the text, presents them with an advocate; that is, with one to plead for them, while Satan pleads against them; with one that pleads for pardon, while Satan, by accusing, seeks to pull judgment and vengeance upon our heads. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the third thing.

4. As the apostle supposeth a judge, crimes, and an accuser, so he also supposeth that those herein concerned-to wit, the sinning children-neither can nor dare attempt to appear at this bar themselves to plead their own cause before this Judge and against this accuser; for if they could or durst do this, what need they have an advocate? for an advocate is of use to them whose cause themselves neither can nor dare appear to plead. Thus Job prayed for an advocate to plead his cause with God (Job 16:21); and David cries out, "Enter not into judgment with thy servant," O God, "for in thy sight shall no man living be justified" (Psa 143:2). Wherefore, it is evident that saints neither can nor dare adventure to plead their cause. Alas! the Judge is the almighty and eternal God; the law broken is the holy and perfect rule of God, in itself a consuming fire. The sin is so odious, and a thing so abominable, that it is enough to make all the angels blush to hear it but so much as once mentioned in so holy a place as that is where this great God doth sit to judge. This sin now hangs about the neck of him that hath committed it; yea, it covereth him as doth a mantle. The adversary is bold, cunning, and audacious, and can word a thousand of us into an utter silence in less than half a quarter of an hour. What, then, should the sinner, if he could come there, do at this bar to plead? Nothing; nothing for his own advantage. But now comes in his mercy-he has an Advocate to plead his cause-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." That is the fourth thing. But again,

5. The apostle also supposeth by the text there is an aptness in Christians when they

have sinned, to forget that they "have an Advocate with the Father"; wherefore this is written to put them in remembrance-"If any may sin, [let him remember] we have an Advocate." We can think of all other things well enough-namely, that God is a just judge, that the law is perfectly holy, that my sin is a horrible and an abominable thing, and that I am certainly thereof accused before God by Satan.

These things, I say, we readily think of, and forget them not. Our conscience puts us in mind of these, our guilt puts us in mind of these, the devil puts us in mind of these, and our reason and sense hold the knowledge and remembrance of these close to us. All that we forget is, that we have an Advocate, "an Advocate with the Father"-that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cause, and to plead it by such law and arguments as will certainly fetch me off, though I am clothed with filthy garments; but this, I say, we are apt to forget, as Job when he said, "O that one might plead for a man with God, as a man pleadeth for his neighbour!" (Job 16:21). Such an one Job had, but he had almost at this time forgot it; as he seems to intimate also where he wisheth for a daysman that might lay his hand upon them both (Job 9:33). But our mercy is, we have one to plead our cause, "an Advocate with the Father, Jesus Christ the righteous," who will not suffer our soul to be spilt and spoiled before the throne, but will surely plead our cause.

6. Another thing that the apostle would have us learn from the words is this, that to remember and to believe that Jesus Christ is an Advocate for us when we have sinned, is the next way to support and strengthen our faith and hope. Faith and hope are very apt to faint when our sins in their guilt do return upon us; nor is there any more proper way to relieve our souls than to understand that the Son of God is our Advocate in heaven. True, Christ died for our sins as a sacrifice, and as a priest he sprinkleth with his blood the mercyseat; ay, but here is one that has sinned after profession of faith, that has sinned grievously, so grievously that his sins are come up before God; yea, are at his bar pleaded against him by the accuser of the brethren, by the enemy of the godly. What shall he do now? Why, let him believe in Christ. Believe, that is true; but how now must he conceive in his mind of Christ for the encouraging of him so to do? Why, let him call to mind that Jesus Christ is an Advocate with the Father, and as such he meeteth the accuser at the bar of God, pleads for this man that has sinned against this accuser, and prevaileth for ever against him. Here now, though Satan be turned lawyer, though he accuseth, yea, though his charge against us is true, (for suppose that we have sinned,) "yet our Advocate is with the Father, Jesus Christ the righteous." Thus is faith encouraged, thus is hope strengthened, thus is the spirit of the sinking Christian revived, and made to wait for a good deliverance from a bad cause and a cunning adversary; especially if you consider,

7. That the apostle doth also further suppose by the text that Jesus Christ, as Advocate, if he will but plead our cause, let that be never so black, is able to bring us off, even before God's judgment-seat, to our joy, and the confounding of our adversary; for when he saith, "We have an Advocate," he speaks nothing if he means not thus. But he doth mean thus, he must mean thus, because he seeketh here to comfort and support the fallen. "Has any man sinned? We have an Advocate." But what of that, if yet he be unable to fetch us off when charged for sin at the bar, and before the face of a righteous judge?

But he is able to do this. The apostle says so, in that he supposes a man has sinned, as any man among the godly ever did; for we may understand it; and if he giveth us not leave to understand it so, he saith nothing to the purpose neither, for it will be objected by some-But can he fetch me off, though I have done as David, as Solomon, as Peter, or the like? It must be answered, Yes. The openness of the terms ANY MAN, the indefiniteness of the word SIN, doth naturally allow us to take him in the largest sense; besides, he brings in this saying as the chief, most apt, and fittest to relieve one crushed down to death and hell by the guilt of sin and a wounded conscience.

Further, methinks by these words the apostle seems to triumph in his Christ, saying, My brethren, I would have you study to be holy; but if your adversary the devil should get the advantage of you, and besmear you with the filth of sin, you have yet, besides all that you have heard already, "an Advocate with the Father, Jesus Christ the righteous," who is as to his person, in interest with God, his wisdom and worth, able to bring you off, to the comforting of your souls.

Let me, therefore, for a conclusion as to this, give you an exhortation to believe, to hope, and expect, that though you have sinned, (for now I speak to the fallen saint) that Jesus Christ will make a good end with the-"Trust," I say, "in him, and he shall bring it to pass." I know I put thee upon a hard and difficult task for believing and expecting good, when my guilty conscience doth nothing but clog, burden, and terrify me with the justice of God, the greatness of thy sins, and the burning torments is hard and sweating work. But it must be; the text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorify Christ; and this is the way to hasten the issue of thy cause in hand, for believing daunts the devil, pleaseth Christ, and will help thee beforehand to sing that song of the church, saying, "O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life" (Lam 3:58). Yea, believe, and hear thy pleading Lord say to thee, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again" (Isa 51:22). I am not here discoursing of the sweetness of Christ's nature, but of the excellency of his offices, and of his office of advocateship in particular, which, as a lawyer for his client, he is to execute in the presence of God for us. Love may be where there is no office, and so where no power is to do us good; but now, when love and office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his love we have treated elsewhere; we will here discourse of the office of this loving one. And for thy further information, let me tell thee that God thy Father counteth that thou wilt be, when compared with his law, but a poor one all thy days; yea, the apostle tells thee so, in that he saith there is an Advocate provided for thee. When a father provides crutches for his child, he doth as good as say, I count that my child will be yet infirm; and when God shall provide an Advocate, he doth as good as say, My people are subject to infirmities. Do not, therefore, think of thyself above what, by plain texts, and fair inferences drawn from Christ's offices, thou are bound to think. What doth it bespeak concerning thee

that Christ is always a priest in heaven, and there ever lives to make intercession for thee (Heb 7:24), but this, that thou art at the best in thyself, yea, and in thy best exercising of all thy graces too, but a poor, pitiful, sorry, sinful man; a man that would, when yet most holy, be certainly cast away, did not thy high priest take away for thee the iniquity of thy holy things. The age we live in is a wanton age; the godly are not so humble, and low, and base in their own eyes as they should, though their daily experience calls for it, and the priesthood of Jesus Christ too.

But above all, the advocateship of Jesus Christ declares us to be sorry creatures; for that office does, as it were, predict that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shows this concerning us, so it shows concerning God that he will not lightly or easily lose his people. He has provided well for us-blood to wash us in; a priest to pray for us, that we may be made to persevere; and, in case we foully fall, an advocate to plead our cause, and to recover us from under, and out of all that danger, that by sin and Satan, we at any time may be brought into.

But having thus briefly passed through that in the text which I think the apostle must necessarily presuppose, I shall now endeavour to enter into the bowels of it, and see what, in a more particular manner, shall be found therein. And, for my more profitable doing of this work, I shall choose to observe this method in my discourse-

[METHOD OF THE DISCOURSE.]

FIRST, I shall show you more particularly of this Advocate's office, or what and wherein Christ's office as Advocate doth lie. SECOND, After that, I shall also show you how Jesus Christ doth manage this office of an Advocate. THIRD, I shall also then show you who they are that have Jesus Christ for their Advocate. FOURTH, I shall also show you what excellent privileges they have, who have Jesus Christ for their Advocate. FIFTH, And to silence cavillers, I shall also show the necessity of this office of Jesus Christ. SIXTH, I shall come to answer some objections; and, LASTLY, To the use and application.

[WHEREIN CHRIST'S OFFICE AS ADVOCATE DOTH LIE.]

FIRST, To begin with the first of these-namely, to show you more particularly of Christ's office as an Advocate, and wherein it lieth; the which I shall do these three ways-First, Touch again upon the nature of this office; and then, Second, Treat of the order and place that it hath among the rest of his offices; and, Third, Treat of the occasion of the execution of this office.

First, To touch upon the nature of this office. It is that which empowereth a man to plead for a man, or one man to plead for another; not in common discourses, and upon common occasions, as any man may do, but at a bar, or before a court of judicature, where a man is accused or impleaded by his enemy; I say, this Advocate's office is such, both here, and in the kingdom of heaven. An advocate is as one of our attorneys, at least in the general, who pleads according to law and justice for one or other that is in trouble by reason of some miscarriage, or of the naughty temper of some that are about him, who trouble and vex, and labour to bring him into danger of the law. This is the nature of this office, as I said, on earth; and this is the office that Christ executeth in heaven. Wherefore he saith, "If any man sin, we have an Advocate"; one to stand up for him, and to plead for his deliverance before the bar of God. (Joel 3:2. Isa 66:16. Eze 38:22. Jer 2.)

For though in some places of Scripture Christ is said to plead for his with men, and that by terrible arguments, as by fire, and sword, and famine, and pestilence, yet this is not that which is intended by this text; for the apostle here saith, he is an Advocate with the

Father, or before the Father, to plead for those that there, or that to the Father's face, shall be accused for their transgressions: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." So, then, this is the employ of Jesus Christ as he is for us, an Advocate. He has undertaken to stand up for his people at God's bar, and before that great court, there to plead, by the law and justice of heaven, for their deliverance; when, for their faults, they are accused, indicted, or impleaded by their adversary.

Second. And now to treat of the order or place that this office of Christ hath among the rest of his offices, which he doth execute for us while we are here in a state of imperfection; and I think it is an office that is to come behind as a reserve, or for a help at last, when all other means shall seem to fail. Men do not use to go to law upon every occasion; or if they do, the wisdom of the judge, the jury, and the court will not admit that every brangle and foolish quarrel shall come before them; but an Advocate doth then come into place, and then to the exercise of his office, when a cause is counted worthy to be taken notice of by the judge and by the court. Wherefore he, I say, comes in the last place, as a reserve, or help at last, to plead; and, by pleading, to set that right by law which would otherwise have caused an increase to more doubts, and to further dangers.

Christ, as priest, doth always works of service for us, because in our most spiritual things there may faults and spots be found, and these he taketh away of course, by the exercise of that office; for he always wears that plate of gold upon his forehead before the Father, whereon is written, "Holiness to the Lord." But now, besides these common infirmities, there are faults that are highly gross and foul, that oft are found in the skirts of the children of God. Now, there are they that Satan taketh hold on; these are they that Satan draweth up a charge against us for; and to save us from these, it is, that the Lord Jesus is made an Advocate. When Joshua was clothed with filthy garments, then Satan stood at his right hand to resist him; then the angel of the covenant, the Lord Jesus, pleaded for his help (Zech 3). By all which it appears, that this office comes behind, is provided as a reserve, that we may have help at a pinch, and then be lifted out, when we sink in mire, where there is no standing.

This is yet further hinted at by the several postures that Christ is said to be in, as he exerciseth his priestly and advocate's office. As a Priest, he sits; as an Advocate, he stands (Isa 3:13). The Lord stands up when he pleads; his sitting is more constant and of course (Sit thou, Psa 110:1,4), but his standing is occasional, when Joshua is indicted, or when hell and earth are broken loose against his servant Stephen. For as Joshua was accused by the devil, and as then the angel of the Lord stood by, so when Stephen was accused by men on earth, and that charge seconded by the fallen angels before the face of God, it is said, "the Lord Jesus stood on the right hand of God," (Acts 7:55)-to wit, to plead; for so I take it, because standing is his posture as an Advocate, not as a Priest; for, as a Priest, he must sit down; but he standeth as an Advocate, as has been showed afore (Heb 10:12). Wherefore,

Third. The occasion of his exercising of this office of advocate is, as hath been hinted already, when a child of God shall be found guilty before God of some heinous sin, of some grievous thing in his life and conversation. For as for those infirmities that attend the best, in their most spiritual sacrifices; if a child of God were guilty of ten thousand of them, they are of course purged, through the much incense that is always mixed with those sacrifices in the golden censer that is in the hand of Christ; and so he is kept clean, and counted upright, notwithstanding those infirmities; and, therefore, you shall find that, notwithstanding those common faults, the children of God are counted good

and upright in conversation, and not charged as offenders. "David," saith the text, "did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite" (I Kings 15:5). But was David, in a strict sense, without fault in all things else? No, verily; but that was foul in a higher degree than the rest, and therefore there God sets a blot; ay, and doubtless for that he was accused by Satan before the throne of God; for here is adultery, and murder, and hypocrisy, in David's doings; here is notorious matter, a great sin, and so a great ground for Satan to draw up an indictment against the king; and a thundering one, to be sure, shall be preferred against him. This is the time, then, for Christ to stand up to plead; for now there is room for such a question-Can David's sin stand with grace? Or, Is it possible that a man that has done as he has, should yet be found a saint, and so in a saved state? Or, Can God repute him so, and yet be holy and just? or, Can the merits of the Lord Jesus reach, according to the law of heaven, a man in this condition? Here is a case dubious; here is a man whose salvation, by his foul offences, is made doubtful; now we must to law and judgment, wherefore now let Christ stand up to plead! I say, now was David's case dubious; he was afraid that God would cast him away, and the devil hoped he would, and to that end charged him before God's face, if, perhaps, he might get sentence of damnation to pass upon his soul (Psa 51). But this was David's mercy, he had an Advocate to plead his cause, by whose wisdom and skill in matters of law and judgment he was brought off of those heavy charges, from those gross sins, and delivered from that eternal condemnation, that by the law of sin and death, was due thereto.

This is then the occasion that Christ taketh to plead, as Advocate, for the salvation of his people-to wit, the cause: He "pleadeth the cause of his people" (Is 51:22). Not every cause, but such and such a cause; the cause that is very bad, and by the which they are involved, not only in guilt and shame, but also in danger of death and hell. I say, the cause is bad, if the text be true, if sin can make it bad, yea, if sin itself be bad-"If any man sin, we have an Advocate"; an Advocate to plead for him; for him as considered guilty, and so, consequently, as considered in a bad condition. It is true, we must distinguish between the person and the sin; and Christ pleads for the person, not the sin; but yet He cannot be concerned with the person, but he must be with the sin; for though the person and the sin may be distinguished, yet they cannot be separated. He must plead, then, not for a person only, but for a guilty person, for a person under the worst of circumstances-"If any man sin, we have an Advocate" for him as so considered.

When a man's cause is good, it will sufficiently plead for itself, yea, and for its master too, especially when it is made appear so to be, before a just and righteous judge. Here, therefore, needs no advocate; the judge himself will pronounce him righteous. This is evidently seen in Job-"Thou movedst me against him (this said God to Satan), to destroy him without cause" (Job 2:3). Thus far Job's cause was good, wherefore he did not need an advocate; his cause pleaded for itself, and for its owner also. But if it was to plead good causes for which Christ is appointed Advocate, then the apostle should have written thus: If any man be righteous, we have an Advocate with the Father. Indeed, I never heard but one in all my life preach from this text, and he, when he came to handle the cause for which he was to plead, pretended it must be good, and therefore said to the people, See that your cause be good, else Christ will not undertake it. But when I heard it, Lord, thought I, if this be true, what shall I do, and what will become of all this people, yea, and of this preacher too? Besides, I saw by the text, the apostle supposeth another cause, a cause bad, exceeding bad, if sin can

make it so. And this was one cause why I undertook this work.
When we speak of a cause, we speak not of a person simply as so considered; for, as I said before, person and cause must be distinguished; nor can the person make the cause good but as he regulates his action by the Word of God. If, then, a good, a righteous, man doth what the law condemns, that thing is bad; and if he be indicted for so doing, he is indicted for a bad cause; and he that will be his advocate, must be concerned in and about a bad matter; and how he will bring his client off, therein doth lie the mystery.
I know that a bad man may have a good cause depending before the judge, and so also good men have (Job 31). But then they are bold in their own cause, and fear not to make mention of it, and in Christ to plead their innocency before the God of heaven, as well as before men (Psa 71:3-5. II Cor 1:23. Gal 1:10. Phil 1:8). But we have in the text a cause that all men are afraid of-a cause that the apostle concludes so bad that none but Jesus Christ himself can save a Christian from it. It is not only sinful, but sin itself-"If any man sin, we have an Advocate with the Father."
Wherefore there is in this place handled by the apostle, one of the greatest mysteries under heaven-to wit, that an innocent and holy Jesus should take in hand to plead for one before a just and righteous God, that has defiled himself with sin; yea, that he should take in hand to plead for such an one against the fallen angels, and that he should also by his plea effectually rescue, and bring them off from the crimes and curse whereof they were verily guilty by the verdict of the law, and approbation of the Judge. This, I say, is a great mystery, and deserves to be pried into by all the godly, both because much of the wisdom of heaven is discovered in it, and because the best saint is, or may be, concerned with it. Nor must we by any means let this truth be lost, because it is the truth; the text has declared it so, and to say otherwise is to belie the Word of God, to thwart the apostle, to soothe up hypocrites, to rob Christians of their privilege, and to take the glory from the head of Jesus Christ (Luke 18:11,12).
The best saints are most sensible of their sins, and most apt to make mountains of their mole hills. Satan also, as has been already hinted, doth labour greatly to prevail with them to sin, and to provoke their God against them, by pleading what is true, or by surmising evilly of them, to the end they may be accused by him (Job 2:9). Great is his malice toward them, great is his diligence in seeking their destruction; wherefore greatly doth he desire to sift, to try, and winnow them, if perhaps he may work in their flesh to answer his design-that is, to break out in sinful acts, that he may have by law to accuse them to their God and Father. Wherefore, for their sakes this text abides, that they may see that, when they have sinned, "they have an Advocate with the Father, Jesus Christ the righteous." And thus have I showed you the nature, the order, and occasion of this office of our blessed Lord Jesus.

[HOW CHRIST MANAGES THE OFFICE OF AN ADVOCATE.]

II. I come now to show you how Jesus Christ doth manage this his office of an Advocate for us. And that I may do this to your edification, I shall choose this method for the opening of it-First. Show you how he manages this office with his Father. Second. I shall show you how he manages it before him against our adversary.
First. How he manages this his office of Advocate with his Father.
1. He doth it by himself, by no other as deputy under him, no angel, no saint; no work has place here but Jesus, and Jesus only. This the text implies: "We have an Advocate" ; speaking of one, but one, one alone; without an equal or an inferior. We have but one, and he is Jesus Christ. Nor is it for Christ's honour, nor for the honour of the law, or of the justice of God, that any but Jesus Christ should be an Advocate for a sinning saint.

Besides, to assert the contrary, what doth it but lessen sin, and make the advocateship of Jesus Christ superfluous? It would lessen sin should it be removed by a saint or angel; it would make the advocateship of Jesus Christ superfluous, yea, needless, should it be possible that sin could be removed from us by either saint or angel.
Again; if God should admit of more advocates than one, and yet make mention of never an one but Jesus Christ; or if John should allow another, and yet speak nothing but of Jesus only; yea, that an advocate under that title should be mentioned but once, but once only in all the book of God, and yet that divers should be admitted, stands neither with the wisdom or love of God, nor with the faithfulness of the apostle. But saints have but one Advocate, if they will use him, or improve their faith in that office for their help, so; if not, they must take what follows. This I thought good to hint at, because the times are corrupt, and because ignorance and superstition always wait for a countenance with us, and these things have a natural tendency to darken all truth, so especially this, which bringeth to Jesus Christ so much glory, and yieldeth to the godly so much help and relief.
2. As Jesus Christ alone is Advocate, so God's bar, and that alone, is that before which he pleads, for God is judge himself (Deut 32:36. Heb 12:23). Nor can the cause which now he is to plead be removed into any other court, either by appeals or otherwise. Could Satan remove us from heaven, to another court, he would certainly be too hard for us, because there we should want our Jesus, our Advocate, to plead our cause. Indeed, sometimes he impleads us before men, and they are glad of the occasion, for they and he are often one; but then we have leave to remove our cause, and to pray for a trial in the highest court, saying, "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal" (Psa 17:2). This wicked world doth sentence us for our good deeds, but how then would they sentence us for our bad ones? But we will never appeal from heaven to earth for right, for here we have no Advocate; "our Advocate is with the Father, Jesus Christ the righteous."
3. As he pleadeth by himself alone, and nowhere else but in the court of heaven with the Father, so as he pleadeth with the Father for us, he observeth this rule-
(1.) He granteth and confesseth whatever can rightly be charged upon us; yet so as that he taketh the whole charge upon himself, acknowledging the crimes to be his own. "O God," says he, "thou knowest my foolishness, and my sins"; my guiltiness "is not hid from thee" (Psa 69:5). And this he must do, or else he can do nothing. If he hides the sin, or lesseneth it, he is faulty; if he leaves it still upon us, we die. He must, then, take our iniquity to himself, make it his own, and so deliver us; for having thus taken the sin upon himself, as lawfully he may, and lovingly doth, "for we are members of his body" ('tis his hand, 'tis his foot, 'tis his ear hath sinned), it followeth that we live if he lives; and who can desire more? 5This, then, must be thoroughly considered, if ever we will have comfort in a day of trouble and distress for sin.
And thus far there is, in some kind, a harmony betwixt his being a sacrifice, a priest, and an Advocate. As a sacrifice, our sins were laid upon him (Isa 53). As a priest, he beareth them (Exo 28:38). And as an Advocate, he acknowledges them to be his own (Psa 69:5). Now, having acknowledged them to be his own, the quarrel is no more betwixt us and Satan, for the Lord Jesus has espoused our quarrel, and made it his. All, then, that we in this matter have to do, is to stand at the bar by faith among the angels, and see how the business goes. O blessed God! what a lover of mankind art thou! and how gracious is our Lord Jesus, in his thus managing matters for us.
(2.) The Lord Jesus having thus taken our sins upon himself, next pleads his own goodness to God on our behalf, saying, "Let not them that wait on thee, O Lord God of

hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel: because for thy sake I have borne reproach; shame hath covered my face" (Psa 69:6,7). Mark, let them not be ashamed for my sake, let them not be confounded for my sake. Shame and confusion are the fruits of guilt, or of a charge for sin, (Jer 3:25), and are but an entrance into condemnation (Dan 12:2. John 5:29). But behold how Christ pleads, saying, Let not that be for my sake, for the merit of my blood, for the perfection of my righteousness, for the prevalency of my intercession. Let them not be ashamed for my sake, O Lord God of hosts. And let no man object, because this text is in the Psalms, as if it were not spoken by the prophet of Christ; for both John and Paul, yea, and Christ himself, do make this psalm a prophecy of him. Compare verse 9 with John 2:17, and with Romans 15:3; and verse 21 with Matthew 27:48, and Mark 15:25. But is not this a wonderful thing, that Christ should first take our sins, and account them his own, and then plead the value and worth of his whole self for our deliverance? For by these words, "for my sake," he pleads his own self, his whole self, and all that he is and has; and thus he put us in good estate again, though our cause was very bad.

To bring this down to weak capacities. Suppose a man should be indebted twenty thousand pounds, but has not twenty thousand farthings wherewith to pay; and suppose also that this man be arrested for this debt, and that the law also, by which he is sued, will not admit of a penny bate; this man may yet come well enough off, if his advocate or attorney will make the debt his own, and will, in the presence of the judges, out with his bags, and pay down every farthing. Why, this is the way of our Advocate. Our sins are called debts (Matt 6:12). We are sued for them at the law (Luke 12:59). And the devil is our accuser; but behold the Lord Jesus comes out with his worthiness, pleads it at the bar, making the debt his own (Mark 10:45. II Cor 3:5). And saith, Now let them not be ashamed for my sake, O Lord God of hosts: let them not be confounded for my sake, O God of Israel. And hence, as he is said to be an Advocate, so he is said to be a propitiation, or amends-maker, or one that appeaseth the justice of God for our sins-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

And who can now object against the deliverance of the child of God? God cannot; for he, for Christ's sake, according as he pleaded, hath forgiven us all trespasses (Col 2:13, Eph 4:32). The devil cannot; his mouth is stopped, as is plain in the case of Joshua (Zech 3). The law cannot; for that approveth of what Christ has done. This, then, is the way of Christ's pleading. You must know, that when Christ pleads with God, he pleads with a just and righteous God, and therefore he must plead law, and nothing but law; and this he pleaded in both these pleas-First, in confessing of the sin he justified the sentence of the law in pronouncing of it evil; and then in his laying of himself, his whole self, before God for that sin, he vindicated the sanction and perfection of the law. Thus, therefore, he magnifies the law, and makes it honourable, and yet brings off his client safe and sound in the view of all the angels of God.

(3). The Lord Jesus having thus taken our sins upon himself, and presented God with all the worthiness that is in his whole self for them, in the next place he calleth for justice, or a just verdict upon the satisfaction he hath made to God and to his law. Then proclamation is made in open court, saying, "Take away the filthy garments from him," from him that hath offended, and clothe him with change of raiment (Zech 3).

Thus the soul is preserved that hath sinned; thus the God of heaven is content that he should be saved; thus Satan is put to confusion, and Jesus applauded and cried up by the angels of heaven, and by the saints on earth. Thus have I showed you how Christ

doth advocate it with God and his Father for us; and I have been the more particular in this, because the glory of Christ, and the comfort of the dejected, are greatly concerned and wrapped up in it. Look, then, to Jesus, if thou hast sinned; to Jesus, as an Advocate pleading with the Father for thee. Look to nothing else; for he can tell how, and that by himself, to deliver thee; yea, and will do it in a way of justice, which is a wonder; and to the shame of Satan, which will be his glory; and also to thy complete deliverance, which will be thy comfort and salvation.

Second, But to pass this and come to the second thing, which is, to show you how the Lord Jesus manages this his office of an Advocate before his Father against the adversary; for he pleadeth with the Father, but pleadeth against the devil; he pleadeth with the Father law and justice, but against the adversary he letteth out himself.

I say, as he pleads against the adversary, so he enlargeth himself with arguments over and besides those which he pleadeth with God his Father.

Nor is it meet or needful that our advocate, when he pleads against Satan, should so limit himself to matter of law, as when he pleadeth with his Father. The saint, by sinning, oweth Satan nothing; no law of his is broken thereby; why, then, should he plead for the saving of his people, justifying righteousness to him?

Christ, when he died, died not to satisfy Satan, but his Father; not to appease the devil, but to answer the demands of the justice of God; nor did he design, when he hanged on the tree, to triumph over his Father, but over Satan; "He redeemed us," therefore, " from the curse of the law," by his blood (Gal 3:13). And from the power of Satan, by his resurrection (Heb 2:14). He delivered us from righteous judgment by price and purchase; but from the rage of hell by fight and conquest.

And as he acted thus diversely in the work of our redemption, even so he also doth in the execution of his Advocate's office. When he pleadeth with God, he pleadeth so; and when he pleadeth against Satan, he pleadeth so; and how he pleadeth with God when he dealeth with law and justice I have showed you. And now I will show you how he pleadeth before him against the "accuser of the brethren."

1. He pleads against him the well-pleasedness that his Father has in his merits, saying, This shall please the Lord, or this doth or will please the Lord, better than anything that can be propounded (Psa 69:31). Now this plea being true, as it is, being established upon the liking of God Almighty; whatever Satan can say to obtain our everlasting destruction is without ground, and so unreasonable. "I am well pleased," saith God (Matt 3:17); and again, "The Lord is well pleased for his (Christ's) righteousness' sake" (Isa 42:21). All that enter actions against others, pretend that wrong is done, either against themselves or against the king. Now Satan will never enter an action against us in the court above, for that wrong by us has been done to himself; he must pretend, then, that he sues us, for that wrong has, by us, been done to our king. But, behold, " We have an Advocate with the Father," and he has made compensation for our offences. He gave himself for our offences. But still Satan maintains his suit; and our God, saith Christ, is well pleased with us for this compensation-sake, yet he will not leave off his clamour. Come, then, says the Lord Jesus, the contention is not now against my people, but myself, and about the sufficiency of the amends that I have made for the transgressions of my people; but he is near that justifieth me, that approveth and accepteth of my doings, therefore shall I not be confounded. Who is mine adversary? Let him come near me! Behold, "the Lord God will help me" (Isa 50:7-9). Who is he that condemneth me? Lo, they all shall, were there ten thousand times as many more of them, wax old as a garment; the moth shall eat them up. Wherefore, if the Father saith Amen to all this, as I have showed already that he hath and doth, the

which also further appeareth, because the Lord God has called him the Saviour, the Deliverer, and the Amen; what follows, but that a rebuke should proceed from the throne against him? And this, indeed, our Advocate calls for from the hand of his Father, saying, O enemy, "the Lord rebuke thee"; yea, he doubles this request to the judge, to intimate his earnestness for such a conclusion, or to show that the enemy shall surely have it, both from our Advocate, and from him before whom Satan has so grievously accused us (Zech 3).

For what can be expected to follow from such an issue in law as this is, but sound and severe snibs from the judge upon him that hath thus troubled his neighbour, and that hath, in the face of the country, cast contempt upon the highest act of mercy, justice, and righteousness, that ever the heavens beheld? 6 And all this is true with reference to the case in hand, wherefore, "The Lord rebuke thee," is that which, in conclusion, Satan must have for the reward of his works of malice against the children, and for his contemning of the works of the Son of God. Now, our Advocate having thus established, by the law of heaven, his plea with God for us against our accuser, there is way made for him to proceed upon a foundation that cannot be shaken; wherefore, he proceedeth in his plea, and further urges against this accuser of the brethren.

2. God's interest in this people; and prayeth that God would remember that: "The Lord rebuke thee, O Satan; the Lord that hath chosen Jerusalem, rebuke thee." True, the church, the saints, are despicable in the world; wherefore men do think to tread them down; the saints are, also, weak in grace, but have corruptions that are strong, and, therefore, Satan, the god of this world, doth think to tread them down; but the saints have a God, the living, the eternal God, and, therefore, they shall not be trodden down; yea, they "shall be holden up, for God is able to make them stand" (Rom 14:4).

It was Haman's mishap to be engaged against the queen, and the kindred of the queen; it was that that made him he could not prosper; that brought him to contempt and the gallows. Had he sought to ruin another people, probably he might have brought his design to a desired conclusion; but his compassing the death of the queen spoiled all. Satan, also, when he fighteth against the church, must be sure to come to the worst, for God has a concern in that; therefore, it is said, "The gates of hell shall not prevail against it"; but this hindereth not but that he is permitted to make almost what spoils he will of those that belong not to God. Oh, how many doth he accuse, and soon get out from God, against them, a license to destroy them! as he served Ahab, and many more. But this, I say, is a very great block in his way when he meddles with the children; God has an interest in them-"Hath God cast away his people? God forbid!" (Rom 11:1,2). The text intimates that they for sin had deserved it, and that Satan would fain have had it been so; but God's interest in them preserved them-"God hath not cast away his people, which he foreknew." Wherefore, when Satan accuseth them before God, Christ, as he pleadeth his own worth and merit, pleadeth also against him, that interest that God has in them.

And though this, to some, may seem but an indifferent plea; for what engagement lieth, may they say, upon God to be so much concerned with them, for they sin against him, and often provoke him most bitterly? Besides, in their best state, they are altogether vanity, and a very thing of nought-"What is man (sorry man), that thou art mindful of him," or that thou shouldest be so?

I answer, Thought there lieth no engagement upon God for any worthiness that is in man, yet there lieth a great deal upon God for the worthiness that is in himself. God has engaged himself with his having chosen them to be a people to himself; and by this means they are so secured from all that all can do against them, that the apostle is bold,

upon this very account, to challenge all despite to do its worst against them, saying, " Who shall lay anything to the charge of God's elect?" (Rom 8:33). Who? saith Satan; why, that will I. Ay, saith he, but who can do it, and prevail? "It is God that justifieth, who is he that condemneth?" (ver. 34). By which words the apostle clearly declareth that charges against the elect, though they may be brought against them, must needs prove ineffectual as to their condemnation; because their Lord God still will justify, for that Christ has died for them. Besides, a little to enlarge, the elect are bound to God by a sevenfold cord, and a threefold one is not quickly broken.

(1.) Election is eternal as God himself, and so without variableness or shadow of change, and hence it is called "an eternal purpose," and a "purpose of God" that must stand (Eph 3:11; Rom 9:11). (2.) Election is absolute, not conditional; and, therefore, cannot be overthrown by the sin of the man that is wrapped up therein. No works foreseen to be in us was the cause of God's choosing us; no sin in us shall frustrate or make election void-"Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom 8:33; 9:11). (3.) By the act of election the children are involved, wrapped up, and covered in Christ; he hath chosen us in him; not in ourselves, not in our virtues, no, not for or because of anything, but of his own will (Eph 1:4-11). (4.) Election includeth in it a permanent resolution of God to glorify his mercy on the vessels of mercy, thus foreordained unto glory (Rom 9:15,18,23). (5.) By the act of electing love, it is concluded that all things whatsoever shall work together for the good of them whose call to God is the fruit of this purpose, this eternal purpose of God (Rom 8:28-30). (6.) The eternal inheritance is by a covenant of free and unchangeable grace made over to those thus chosen; and to secure them from the fruits of sin, and from the malice of Satan, it is sealed by this our Advocate's blood, as he is Mediator of this covenant, who also is become surety to God for them; to wit, to see them forthcoming at the great day, and to set them then safe and sound before his Father's face after the judgment is over (Rom 9:23; Heb 7:22; 9:15,17-24; 13:20; John 10:28,29). (7.) By this choice, purpose, and decree, the elect, the concerned therein, have allotted them by God, and laid up for them, in Christ, a sufficiency of grace to bring them through all difficulties to glory; yea, and they, every one of them, after the first act of faith-the which also they shall certainly attain, because wrapped up in the promise for them-are to receive the earnest and first fruits thereof into their souls (II Tim 1:9; Acts 14:22; Eph 1:4,5,13,14).

Now, put all these things together, and then feel if there be not weight in this plea of Christ against the devil. He pleads God's choice and interest in his saints against him-an interest that is secured by the wisdom of heaven, by the grace of heaven, by the power, will, and mercy of God, in Christ-an interest in which all the three Persons in the Godhead have engaged themselves, by mutual agreement and operation, to make good when Satan has done his all. I know there are some that object against this doctrine as false; but such, perhaps, are ignorant of some things else as well as of this. However, they object against the wisdom of God, whose truth it is, and against Christ our Advocate, whose argument, as he is such, it is; yea, they labour, what in them lieth, to wrest that weapon out of his hand, with which he so cudgelleth the enemy when, as Advocate, he pleadeth so effectually against him for the rescuing of us from the danger of judgment, saying, "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee."

Third. As Christ, as Advocate, pleads against Satan the interest that his Father hath in his chosen, so also he pleads against him by no less authority-his own interest in them. "Holy Father," saith he, "keep through thine own name those whom thou hast given me"

(John 17:11). Keep them while in the world from the evil, the soul-damning evil of it. These words are directed to the Father, but they are leveled against the accusations of the enemy, and were spoken here to show what Christ will do for his, against our foe, when he is above. How, I say, he will urge before his Father his own interest in us against Satan, and against all his accusations, when he brings them to the bar of God's tribunal, with design to work our utter ruin. And is there not a great deal in it? As if Christ should say, Father, my people have an adversary who will accuse them for their faults before thee; but I will be their Advocate, and as I have bought them of thee, I will plead my right against him (John 10:28). Our English proverb is, Interest will not lie; interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much as once open his mouth, but leaves them to the accusations of Satan, and to Ahab's judgment, nay, a worse, because there is none to plead their cause? And why doth he not concern himself with them? but because he is not interested in them-"I pray not for the world, but for them which thou hast given me, for they are thine; and all mine are thine, and I am glorified in them" (John 17:9,10).

Suppose so many cattle in such a pound, and one goes by whose they are not, doth he concern himself? No; he beholds them, and goes his way. But suppose that at his return he should find his own cattle in that pound, would he now carry it toward them as he did unto the other? No, no; he has interest here, they are his that are in the pound; now he is concerned, now he must know who put them there, and for what cause too they are served as they are; and if he finds them rightfully there, he will fetch them by ransom; but if wrongfully, he will replevy7 them, and stand a trial at law with him that has thus illegally pounded his cattle. And thus it is betwixt Jesus Christ and his. He is interested in them; the cattle are his own, "his own sheep," (John 10:3,4), but pounded by some other, by the law, or by the devil. If pounded by the law, he delivereth them by ransom; if pounded by the devil, he will replevy them, stand a trial at law for them, and will be, against their accuser, their Advocate himself. Nor can Satan withstand his plea, though he should against them join argument with the law; forasmuch, as has been proved before, he can and will, by what he has to produce and plead of his own, save his from all trespasses, charges, and accusations. Besides, all men know that a man's proper goods are not therefore forfeited, because they commit many, and them too great transgressions-"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Now, the strength of this plea thus grounded upon Christ's interest in his people is great, and hath many weighty reasons on its side; as-

1. They are mine; therefore in reason at my dispose, not at the dispose of an adversary; for while a thing can properly be called mine, no man has therewith to do but myself; nor doth (a man, nor) Christ close his right to what he has by the weakness of that thing which is his proper right. He, therefore, as an Advocate, pleadeth interest, his own interest, in his people, and right must, with the Judge of all the earth, take place-"Shall not the Judge of all the earth do right?" (Gen 18:25).

2. They cost him dear; and that which is dear bought is not easily parted with (I Cor. 6:20). They were bought with "his blood" (Eph 1:7; I Peter 1:18,19). They were given him for his blood, and therefore are "dear children" (Eph 5:1); for they are his by the highest price; and this price he, as Advocate, pleadeth against the enemy of our salvation; yea, I will add, they are his, because he gave his all for them (II Cor 8:9). When a man shall give his all for this or that, then that which he so hath purchased is become his all. Now Christ has given his all for us; he made himself poor for us, wherefore we are become his all, his fullness; and so the church is called (Eph 1:23).

Nay, further, Christ likes well enough of his purchase, though it hath cost him his all-" The lines," says he, "are fallen to me in pleasant places; I have a goodly heritage" (Psa 16:6). Now, put all these things together, and there is a strong plea in them. Interest, such an interest, will not be easily parted with. But this is not all; for,

3. As they cost him dear, so he hath made them near to himself, near by way of relation. Now that which did not only cost dear, but that by way of relation is made so, that a man will plead heartily for. Said David to Abner, "Thou shalt not see my face, except thou first bring Michal, Saul's daughter, when thou comest to see my face" (II Sam 3:13, 14). Saul's daughter cost me dear; I bought her with the jeopardy of my life; Saul's daughter is near to me; she is my beloved wife. He pleaded hard for her, because she was dear and near to him. Now, I say, the same is true in Christ; his people cost him dear, and he hath made them near unto him; wherefore, to plead interest in them, is to hold by an argument that is strong. (a.) They are his spouse, and he hath made them so; they are his love, his dove, his darling, and he accounts them so. Now, should a wretch attempt, in open court, to take a man's wife away from him, how would this cause the man to plead! Yea, and what judge that is just, and knows that the man has this interest in the woman pleaded for, would yield to, or give a verdict for the wretch, against the man whose wife the woman is? Thus Christ, in pleading interest-in pleading "thou gavest them me"-pleads by a strong argument, an argument that the enemy cannot invalidate. True, were Christ to plead this before a Saul (I Sam 25;44), or before Samson's wife's father, the Philistine (Judg 14:20), perhaps such treacherous judges would give it against all right. But, I have told you, the court in which Christ pleads is the highest and the justest, and that from which there can be no appeal; wherefore Christ's cause, and so the cause of the children of God, must be tried before their Father, from whose face, to be sure, just judgment shall proceed. But,

(b.) As they are called his spouse, so they are called his flesh, and members of his body. Now, said Paul to the church, "Ye are the body of Christ, and members in particular" (I Cor 12:27; Eph 5:30). This relation also makes a man plead hard. Were a man to plead for a limb, or a member of his own, how would he plead? What arguments would he use? And what sympathy and feeling would his arguments flow from? I cannot lose a hand, I cannot lose a foot, cannot lose a finger; why, saints are Christ's members, his members are of himself. With what strength of argument would a man plead the necessariness of his members to him, and the unnaturalness of his adversary in seeking the destruction of his members, and the deformity of his body! Yea, a man would shuck and cringe, and weep, and entreat, and make demurs, and halts, and delays, to a thousand years, if possible, before he would lose his members, or any one of them.

But, I say, how would he plead and advocate it for his members, if judge, and law, and reason, and equity, were all on his side, and if, by the adversary, there could be nothing urged, but that against which the Advocate had long before made provision for the effectual overthrow thereof? And all this is true as to the case that lies before us. Thus we see what strength there lieth in this second argument, that our Advocate bringeth for us against the enemy. They are his flesh and bones, his members; he cannot spare them; he cannot spare this, because, nor that, because, nor any, because, they are his members. As such, they are lovely to him; as such, they are useful to him; as such, they are an ornament to him; yea, though in themselves they are feeble, and through infirmity weak, much disabled from doing as they should. Thus, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But,

4. As Christ, as Advocate, pleads for us, against Satan, his Father's interest in us and

his own; so he pleadeth against him that right and property that he hath in heaven, to give it to whom he will. He has a right to heaven as Priest and King; it is his also by inheritance; and since he will be so good a benefactor as to bestow this house on somebody, but not for their deserts, but not for their goodness, and since, again, he has to that end spilt his blood for, and taken a generation into covenant relation to him, that it might be bestowed on them; it shall be bestowed on them; and he will plead this, if there be need, if his people sin, and if their accuser seeks, by their sin, their ruin and destruction: "Father," saith he, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:24). Christ's will is the will of heaven, the will of God. Shall not Christ, then, prevail? "I will," saith Christ; "I will," saith Satan; but whose will shall stand? It is true, Christ in the text speaks more like an arbitrator than an Advocate; more like a judge than one pleading at a bar. I will have it so; I judge that so it ought to be, and must. But there is also something of plea in the words both before his Father, and against our enemy; and therefore he speaketh like one that can plead and determine also; yea, like one that has power so to do. But shall the will of heaven stoop to the will of hell? Or the will of Christ to the will of Satan? Or the will of righteousness to the will of sin? Shall Satan, who is God's enemy, and whose charge wherewith he chargeth us for sin, and which is grounded, not upon love to righteousness, but upon malice against God's designs of mercy, against the blood of Christ, and the salvation of his people-I say, shall this enemy and this charge prevail with God against the well-grounded plea of Christ, and against the salvation of God's elect, and so keep us out of heaven? No, no; Christ will have it otherwise, he is the great donator, 8 and his eye is good. True, Satan was turned out of heaven for that he sinned there, and we must be taken into heaven, though we have sinned here; this is the will of Christ, and, as Advocate, he pleads it against the face and accusation of our adversary. Thus, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But,

5. As Christ, as Advocate, pleadeth for us, against Satan, his Father's interest in us, and his own, and pleadeth also what right he has to dispose of the kingdom of heaven; so he pleadeth against this enemy, that malice and enmity that is in him, and upon which chiefly his charge against us is grounded, to the confusion of his face. This is evident from the title that our Advocate bestows upon him, while he pleads for us against him: "The Lord rebuke thee, O Satan, O enemy," saith he; for Satan is an enemy, and this name given him signifies so much. And lawyers, in their pleas, can make a great matter of such a circumstance as this; saying, My lord, we can prove that what is now pleaded against the prisoner at the bar is of mere malice and hatred, that has also a long time lain burning and raging in his enemy's breast against him. This, I say, will greatly weaken the plea and accusation of an enemy. But, says Jesus Christ, " Father, here is a plea brought in against my Joshua, that clothes him with filthy garments, but it is brought in against him by an enemy, by an enemy in the superlative or highest degree. One that hates goodness worse than he, and that loveth wickedness more than the man against whom at this time he has brought such a heinous charge." Then leaving with the Father the value of his blood for the accused, he turneth him to the accuser, and pleads against him as an enemy: "O Satan, thou that accusest my spouse, my love, my members, art SATAN, an enemy." But it will be objected that the things charged are true. Grant it; yet what law takes notice of the plea of one who doth professedly act as an enemy? because it is not done of love to truth, and justice, and righteousness, nor intended for the honour of the king, nor for the good of the prosecuted; but to gratify malice and rage, and merely to kill and destroy. There is,

therefore, a great deal of force and strength in an Advocate's pleading of such a circumstance against an accuser; especially when the crimes now charged are those, and only those for which the law, in the due execution of it, has been satisfied before; wherefore now a lawyer has double and treble ground or matter to plead for his client against his enemy. And this advantage against him has Jesus Christ.

Besides, it is well known that Satan, as to us, is the original cause of those very crimes for which he accuses us at the bar of God's tribunal. Not to say anything of how he cometh to us, solicits us, tempts us, flatters us, and always, in a manner, lies at us to do those wicked things for which he so hotly pursues us to the bar of the judgment of God. For though it is not meet for us thus to plead,-to wit, laying that fault upon Satan, but rather upon ourselves,-yet our advocate will do it, and make work of it too before God. "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31,32). He maketh here mention of Satan's desires, by way of advantage against him; and, doubtless, so he did in his prayer with God for Peter's preservation. And what he did here, while on earth, as a Saviour in general, that he doth now in heaven as a Priest and an Advocate in special.

I will further suppose that which may be supposed, and that which is suitable to our purpose. Suppose, therefore, that a father that has a child whom he loveth, but the child has not half that wit that some of the family hath, and I am sure that we have less wit than angels; and suppose, also, that some bad-minded neighbour, by tampering with, tempting of, and by unwearied solicitations, should prevail with this child to steal something out of his father's house or grounds, and give it unto him; and this he doth on purpose to set the father against the child; and suppose, again, that it comes to the father's knowledge that the child, through the allurements of such an one, has done so and so against his father; will he therefore disinherit this child? Yea, suppose, again, that he that did tempt this child to steal, should be the first that should come to accuse this child to its father for so doing, would the father take notice of the accusation of such an one?-No, verily, we that are evil can do better than so; how then should we think that the God of heaven should do such a thing, since also we have a brother that is wise, and that will and can plead the very malice of our enemy that doth to us all these things against him for our advantage?-I say, this is the sum of this fifth plea of Christ our Advocate, against Satan. O Satan, says he, thou art an enemy to my people; thou pleadest not out of love to righteousness, not to reform, but to destroy my beloved and inheritance. The charge wherewith thou chargest my people is thine own (Job 8:4-6). Not only as to a matter of charge, but the things that thou accusest them of are thine, thine in the nature of them. Also, thou hast tempted, allured, flattered, and daily laboured with them, to do that for which now thou so willingly would have them destroyed. Yea, all this hast thou done of envy to my Father, and to godliness; of hatred to me and my people; and that thou mightest destroy others besides (I Chron 21:1). And now, what can this accuser say? Can he excuse himself? Can he contradict our Advocate? He cannot; he knows that he is a Satan, an enemy, and as an adversary has he sown his tares among the wheat, that it might be rooted up; but he shall not have his end; his malice has prevented9 him, and so has the care and grace of our Advocate. The tares, therefore, he shall have returned unto him again; but the wheat, for all this, shall be gathered into God's barn (Matt 13:25-30).

Thus, therefore, our Advocate makes use, in his plea against Satan, of the rage and malice that is the occasion of the enemy's charge wherewith he accuseth the children of God. Wherefore, when thou readest these words, "O Satan," say with thyself, thus

Christ our Advocate accuseth our adversary of malice and envy against God and goodness, while he accuseth us of the sins which we commit, for which we are sorry, and Christ has paid a price of redemption-"And (thus) if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But,

6. Christ, when he pleads as an Advocate for his people, in the presence of God against Satan, he can plead those very weaknesses of his people for which Satan would have them damned, for their relief and advantage. "Is not this a brand plucked out of the fire?" This is part of the plea of our Advocate against Satan for his servant Joshua, when he said, "The Lord rebuke thee, O Satan" (Zech3:2). Now, to be a brand plucked out of the fire is to be a saint, impaired, weakened, defiled, and made imperfect by sin; for so also the apostle means when he saith, "And others save with fear, pulling them our of the fire; hating even the garment spotted by the flesh" (Jude 23). By fire, in both these places, we are to understand sin; for that it burns and consumes as fire (Rom 1:27). Wherefore a man is said to burn when his lusts are strong upon him; and to burn in lusts to others, when his wicked heart runs wickedly after them (I Cor 7:9). Also, when Abraham said, "I am but dust and ashes," (Gen 18:27), he means he was but what sin had left; yea, he had something of the smutch and besmearings of sin yet upon him. Wherefore it was a custom with Israel, in days of old, when they set days apart for confession of sin, and humiliation for the same, to sprinkle themselves with, or to wallow in dust and ashes, as a token that they did confess they were but what sin had left, and that they also were defiled, weakened, and polluted by it (Esth 4:1,3; Jer 6:26; Job 30:19, 42:6).

This, then, is the next plea of our goodly Advocate for us: O Satan, this is "a brand plucked out of the fire." As who should say, Thou objected against my servant Joshua that he is black like a coal, or that the fire of sin at times is still burning in him. And what then? The reason why he is not totally extinct, as tow; is not thy pity, but my Father's mercy to him; I have plucked him out of the fire, yet not so out but that the smell thereof is yet upon him; and my Father and I, we consider his weakness, and pity him; for since he is as a brand pulled out, can it be expected by my Father or me that he should appear before us as clear, and do our biddings as well, as if he had never been there? This is "a brand plucked out of the fire," and must be considered as such, and must be borne with as such. Thus, as Mephibosheth pleaded for his excuse, his lameness,(II Sam 19:24-26), so Christ pleads the infirm and indigent condition of his people, against Satan, for their advantage. Wherefore Christ, by such pleas as these for his people, doth yet further show the malice of Satan (for all this burning comes through him), yea, and by it he moveth the heart of God to pity us, and yet to be gentle, and long-suffering, and merciful to us; for pity and compassion are the fruits of the yearning of God's bowels towards us, while he considereth us as infirm and weak, and subject to slips, and stumbles, and falls, because of weakness.

And that Christ our Advocate, by thus pleading, doth turn things to our advantage, consider, (1.) That God is careful, that through our weakness, our spirits do not fail before him when he chides (Isa 57:16-18). (2.) "He stayeth his rough wind in the day of the east wind," and debates about the measure of affliction, when, for sin, we should be chastened, lest we should sink thereunder (Isa 27:7-9). (3.) He will not strictly mark what is done amiss, because if he should, we cannot stand (Psa 130:3). (4.) When he threateneth to strike, his bowels are troubled, and his repentings are kindled together (Hosea 11:8,9). (5.) He will spin out his patience to the utmost length, because he knows we are such bunglers at doing (Jer 9:24). (6.) He will accept of the will for the deed, because he knows that sin will make our best performances imperfect (II Cor

8:12). (7.) He will count our little a very great deal, for that he knows we are so unable to do anything at all (Job 1:21). (8.) He will excuse the souls of his people, and lay the fault upon their flesh, which has greatest affinity with Satan, if through weakness and infirmity we do not do as we should (Matt 26:41; Rom 7). Now, as I said, all these things happen unto us, both infirmities and pity, because and for that we were once in the fire, and for that the weakness of sin abides upon us to this day. But none of this favour could come to us, nor could we, by any means, cause that our infirmities should work for us thus advantageously; but that Christ our Advocate stands our friend, and pleads for us as he doth.

But again, before I pass this over, I will, for the clearing of this, present you with a few more considerations, which are of another rank-to wit, that Christ our Advocate, as such, makes mention of our weaknesses so, against Satan, and before his Father, as to turn all to our advantage.

(1.) We are therefore to be saved by grace, because by reason of sin we are disabled from keeping of the law (Deut 9:5; Isa 64:6). (2.) We have given unto us the Spirit of grace to help, because we can do nothing that is good without it (Eph 2:5; Rom 8:26). (3.) God has put Christ's righteousness upon us to cover our nakedness with, because we have none of our own to do it withal (Phil 3:7,8; Eze 16:8). (4.) God alloweth us to ride in the bosom of Christ to the grave, and from thence in the bosom of angels to heaven, because our own legs are not able to carry us thither (Isa 40:11, 46:4; Psa 48:14; Luke 16:22). (5.) God has made his Son our Head, our Priest, our Advocate, our Saviour, our Captain, that we may be delivered from all the infirmities and all the fiends that attend us, and that plot to do us hurt (Eph 1:22; Col 1:18; Heb 7:21). (6.) God has put the fallen angels into chains, (II Peter 2:4; Rev 20:1,2), that they might not follow us too fast, and has enlarged us, (Psa 4:1), and directed our feet in the way of his steps, that we may haste us to the strong tower and city of refuge for succour and safety, and has given good angels a charge to look to us (Heb 1:14; Psa 34:7). (7.) God has promised that we, at our counting days, shall be spared, "as a man spareth his own son that serveth him" (Mal 3:17).

Now, from all these things, it appears that we have indulgence at God's hand, and that our weaknesses, as our Christ manages the matter for us, are so far off from laying a block or bar in the way to the enjoyment of favour, that they also work for our good; yea, and God's foresight of them has so kindled his bowels and compassion to us, as to put him upon devising of such things for our relief, which by no means could have been, had not sin been with us in the world, and had not the best of saints been "as a brand plucked out of the burning."

I have seen men (and yet they are worse than God) take most care of, and, also, best provide for, those of their children that have been most infirm and helpless; 10 and our Advocate "shall gather his lambs with his arms, and carry them in his bosom"; yea, and I know that there is such an art in showing and making mention of weaknesses as shall make the tears stand in a parent's eyes, and as shall make him search to the bottom of his purse to find out what may do his weakling good. Christ, also, has that excellent art, as he is an Advocate with the Father for us; he can so make mention of us and of our infirmities, while he pleads before God, against the devil, for us, that he can make the bowels of the Almighty yearn towards us, and to wrap us up in their compassions. You read much of the pity, compassion, and of the yearning of the bowels of the mighty God towards his people; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate. I have seen fathers offended with their children; but when a brother had turned a skillful advocate, the anger has been appeased, and the means

have been concealed. We read but little of this Advocate's office of Jesus Christ, yet much of the fruit of it is extended to the churches; but as the cause of smiles, after offences committed, is made manifest afterwards, so at the day when God will open all things, we shall see how many times our Lord, as an Advocate, pleaded for us, and redeemed us by his so pleading, unto the enjoyments of smiles and embraces, who, for sin, but a while before, were under frowns and chastisements. And thus much for the making out how Christ doth manage his office of being an Advocate for us with the Father-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

[WHO HAVE CHRIST FOR AN ADVOCATE]

THIRDLY, And I shall come now to the third head; to wit, to show you more particularly who they are that have Jesus Christ for their Advocate.

In my handling of this head, I shall show, First, That this office of an advocate differeth from that of a priest, and how. Second, I shall show you how far Christ extendeth this his office of advocateship-I mean, in matters concerning the people of God, And then, Third, I shall come more directly to show who they are that have Christ for their Advocate.

First, For the first of these, That this office of Christ, as an Advocate, differeth from that of a Priest. That he is a Priest, a Priest for ever, I heartily acknowledge; but that his priesthood and advocateship should be one and the self-same office, I cannot believe.

1. Because they differ in name. We may as well say a father, as such, is a son, or that father and son is the self-same relation, as say a priest and an advocate, as to office, are but one and the same thing. They differ in name as much as priest and sacrifice do: a priest is one, and a sacrifice is another; and though Christ is Priest and Sacrifice too, yet, as a Priest, he is not a Sacrifice, nor, as a Sacrifice, a Priest.

2. As they differ in name, so they differ in the nature of office. A priest is to slay a sacrifice; an advocate is to plead a cause; a priest is to offer his sacrifice, to the end that, by the merit thereof, he may appease; an advocate is to plead, to plead according to law; a priest is to make intercession, by virtue of his sacrifice; an advocate is to plead law, because amends is made.

3. As they differ in name and nature, so they also differ as to their extent. The priesthood of Christ extendeth itself to the whole of God's elect, whether called or in their sins; but Christ, as Advocate, pleadeth only for the children.

4. As they differ in name, in nature, and extent, so they differ as to the persons with whom they have to do. We read not anywhere that Christ, as Priest, has to do with the devil as an antagonist, but, as an Advocate, he hath.

5. As they differ in these, so they differ as to the matters about which they are employed. Christ, as Priest, concerns himself with every wry thought, and, also, with the least imperfection or infirmity that attends our most holy things; but Christ, as Advocate, doth not so, as I have already showed.

6. So that Christ, as Priest, goes before, and Christ, as an Advocate, comes after; Christ, as Priest, continually intercedes; Christ, as Advocate, in case of great transgressions, pleads: Christ, as Priest, has need to act always, but Christ, as Advocate, sometimes only. Christ, as Priest, acts in times of peace; but Christ, as Advocate, in times of broils, turmoils, and sharp contentions; wherefore, Christ, as Advocate, is, as I may call him, a reserve, and his time is then to arise, to stand up and plead, when HIS are clothed with some filthy sin that of late they have fallen into, as David, Joshua, or Peter. When some such thing is committed by them, as ministereth to the enemy a show of ground to question the truth of their grace; or when it is a

question, and to be debated, whether it can stand with the laws of heaven, with the merits of Christ, and the honour of God, that such a one should be saved. Now let an advocate come forth, now let him have time to plead, for this is a fit occasion for the saints' Advocate to stand up to plead for the salvation of his people. But,

Second, I come next to show you how far this office of an Advocate is extended. I hinted at this before, so now shall be the more brief. 1. By this office he offereth no sacrifice; he only, as to matter of justice, pleads the sacrifice offered. 2. By this office he obtains the conversion of none; he only thereby secureth the converted from the damnation which their adversary, for sins after light and profession, endeavoureth to bring them to. 3. By this office he prevents not temporal punishment, but by it he chiefly preserveth the soul from hell. 4. By this office he brings in no justifying righteousness for us, he only thereby prevaileth to have the dispose of that brought in by himself, as Priest, for the justifying of those, by a new and fresh act, who had made their justification doubtful by new falls into sin. And this is plain in the history of our Joshua, so often mentioned before (Zech 3). 5. As Priest, he hath obtained eternal redemption for us; and as Advocate, he by law, maintaineth our right thereto, against the devil and his angels.

Third, I come now to show you who they are that have Jesus Christ for their Advocate. And this I shall do-first, more generally, and then shall be more particular and distinct about it.

1. More generally. They are all the truly gracious; those that are the children by adoption; and this the test affirmeth-"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." They are, then, the children, by adoption, that are the persons concerned in the advocateship of Jesus Christ. The priesthood of Christ extendeth itself to the whole body of the elect, but the advocateship of Christ doth not so. This is further cleared by this apostle; and in this very text, if you consider what immediately follows-"We have an Advocate," says he, "and he is the propitiation for our sins." He is our Advocate, and also our Priest. As an Advocate, ours only; but as a propitiation, not ours only, but also for the sins of the whole world; to be sure, for the elect throughout the world, and they that will extend it further, let them.

And I say again, had he not intended that there should have been a straiter limit put to the Advocateship of Christ than he would have us put to his priestly office, what needed he, when he speaketh of the propitiation which relates to Christ as Priest, have added-" And not for ours only"? As an Advocate, then, he engageth for us that are children; and as a Priest, too, he hath appeased God's wrath for our sins; but as an Advocate his offices are confined to the children only, but as a Priest he is not so. He is the propitiation for our sins, and not for ours only. The sense, therefore, of the apostle should, I think, be this-That Christ, as a Priest, hath offered a propitiatory sacrifice for all; but as an Advocate he pleadeth only for the children. Children, we have an Advocate to ourselves, and he is also our Priest; but as he is a Priest, he is not ours only, but maketh, as such, amends for all that shall be saved. The elect, therefore, have the Lord Jesus for their Advocate then, and then only, when they are by calling put among the children; because, as Advocate, he is peculiarly the children's-"My little children, WE have an Advocate."

Objection. But he also saith, "If any man sin, we have an Advocate"; any man that sinneth seems, by the text, notwithstanding what you say, "to have an Advocate with the Father."

Answer. By any man, must not be meant any of the world, nor any of the elect, but any

man in faith and grace; for he still limits this general term, "any man," with this restriction, "we"-Children, "if any man sin, we have an Advocate." We, any man of us. And this is yet further made appear, since he saith that it is to them he writes, not only here, but further in this chapter-"I write unto YOU, little children; I write unto you, fathers; I write unto you, young men" (I John 2: 12,13). These are the persons intended in the text, for under these three heads are comprehended all men; for they are either children, and so men in nature, or young men, and so men in strength; or else they are fathers, and so aged, and of experience. Add to this, by "any man," that the apostle intendeth not to enlarge himself beyond the persons that are in grace; but to supply what was wanting by that term "little children"; for since the strongest saint may have heed of an Advocate, as well as the most feeble of the flock, why should the apostle leave it to be so understood as if the children, and the children only, had an interest in that office? Wherefore, after he had said, "My little children, I write unto you, that ye sin not"; he then adds, with enlargement, "If any man sin, we have an Advocate with the Father." Yet the little children may well be mentioned first, since they most want the knowledge of it, are most feeble, and so by sin may be forced most frequently to act faith on Christ, as Advocate. Besides, they are most ready, through temptation, to question whether they have so good a right to Christ in all his offices as have better and more well-grown saints; and, therefore, they, in this the apostle's salutation, are first set down in the catalogue of names-"My little children, I write unto you, that ye sin not. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." So, then, the children of God are they who have the Lord Jesus, an Advocate for them with the Father. The least and biggest, the oldest and youngest, the feeblest and the strongest; ALL the children have an Advocate with the Father, Jesus Christ the righteous.

(1.) Since, then, the children have Christ for their advocate, art thou a child? Art thou begotten of God by his Word? (James 1:18). Hast thou in thee the spirit of adoption? (Gal 4:1-6). Canst thou in faith say, Father, Father, to God? Then is Christ thy Advocate, thine Advocate, "now to appear in the presence of God for thee" (Heb 9:24). To appear there, and to plead there, in the face of the court of heaven, for thee; to plead there against thine adversary, whose accusations are dreadful, whose subtlety is great, whose malice is inconceivable, and whose rage is intolerable; to plead there before a just God, a righteous God, a sin-revenging God: before whose face thou wouldst die if thou wast to show thyself, and at his bar to plead thine own cause. But,

(2.) There is a difference in children; some are bigger than some; there are children and little children-"My little children, I write unto you." Little children; some of the little children can neither say Father, nor so much as know that they themselves are children.

This is true in nature, and so it is in grace; wherefore, notwithstanding what was said under the first head, it doth not follow, that if I be a child I must certainly know it, and also be able to call God, Father. Let the first, then, serve to poise and balance the confident ones, and let this be for the relief of those more feeble; for they that are children, whether they know it or no, have Jesus Christ for their Advocate, for Christ is assigned to be our Advocate by the Judge, by the King, by our God and Father, although we have not known it. True, at present, there can come from hence, to them that are thus concerned in the advocateship of Christ, but little comfort; but yet it yields them great security; they have "an Advocate with the Father, Jesus Christ the righteous. " God knows this, the devil feels this, and the children shall have the comfort of it afterwards. I say, the time is coming when they shall know that even then, when they

knew it not, they had an Advocate with the Father; an Advocate who was neither loath, nor afraid, nor ashamed, to plead for their defense against their proudest foe. And will not this, when they know it, yield them comfort? Doubtless it will; yea, more, and of a better kind, than that which flows from the knowledge that one is born to crowns and kingdoms.

Again; as he is an Advocate for the children, so he is also, as before was hinted, for the strong and experienced; for no strength in this world secureth from the rage of hell; nor can any experience, while we are here, fortify us against his assaults. There is also an incidency in the best to sin; and the bigger man, the bigger fall; for the more hurt, the greater damage. Wherefore it is of absolute necessity that an advocate be provided for the strong as for the weak. "Any man"; he that is most holy, most reformed, most refined, and most purified, may as soon be in the dirt as the weakest Christian; and, so far as I can see, Satan's design is against them most. I am sure the greatest sins have been committed by the biggest saints. This wayfaring man came to David's house, and when he stood up against Israel, he provoked David to number the people (II Sam 12:4, 7; I Chron 21:1). Wherefore they have as much need of an advocate as have the youngest and most feeble of the flock. What a mind had he to try a fall with Peter! And how quickly did he break the neck of Judas! The like, without doubt, he had done to Peter, had not Jesus, by stepping in, prevented. As long as sin is in our flesh, there is danger. Indeed, he saith of the young men that they are strong, and that they have overcome the wicked one; but he doth not say they have killed him. As long as the devil is alive there is danger; and though a strong Christian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him two for one afterwards. Thus he served David, and thus he served Peter, and thus he, in our day, has served many more. The strongest are weak, the wisest are fools, when suffered to be sifted as wheat in Satan's sieve; yea, and have often been so proved, to the wounding of their great hearts, and the dishonour of religion. To conclude this: God of his mercy hath sufficiently declared the truth of what I say, by preparing for the best, the strongest, and most sanctified, as well as for the least, weakest, and most feeble saint, as Advocate-"My little children, I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

2. But some may object, that what has been said as to discovering for whom Christ is an Advocate has been too general, and, therefore, would have me come more to particulars, else they can get no comfort. Well, inquiring soul, so I will; and, therefore, hearken to what I say.

(1.) Wouldest thou know whether Christ is thine Advocate or no? I ask, Hast thou entertained him so to be? When men have suits of law depending in any of the king's courts above, they entertain their attorney or advocate to plead their cause, and so he pleads for them. I say, hast thou entertained Jesus Christ for thy lawyer to plead thy cause? "Plead my cause, O Lord," said David (Psa 35:1); and again, "Judge me, O God, and plead my cause" (Psa 43:1). This, therefore, is the first thing that I would propound to thee: Hast thou, with David, entertained him for thy lawyer, or, with good Hezekiah, cried out, "O Lord, I am oppressed; undertake for me" (Isa 38:14). What sayest thou, soul? Hast thou been with him, and prayed him to plead thy cause, and cried unto him to undertake for thee? This I call entertaining of him to be thy advocate, and I choose to follow the similitude, both because the Scripture seems to smile upon such a way of discourse, and because thy question doth naturally lead me to it. Wherefore, I ask again, hast thou been with him? Hast thou entertained him? Hast thou desired him to plead thy cause?

Question. Thou wilt say unto me, How should I know that I have done so?
Answer. I answer, Art thou sensible that thou hast an action commenced against thee in that high court of justice that is above? I say, Art thou sensible of this? For the defendants-and all God's people are defendants-do not use to entertain their lawyers, but from knowledge, that an action either is, or may be, commenced against them before the God of heaven. If thou sayest yea, then I ask, Who told thee that thou standest accused for transgression before the judgment-seat of God? I say, Who told thee so? Hath the Holy Ghost, hath the world, or hath thy conscience? For nothing else, as I know of, can bring such tidings to thy soul.
Again; Hast thou found a failure in all others that might have been entertained to plead thy cause? Some make their sighs, their tears, their prayers, and their reformations, their advocates-"Hast thou tried these, and found them wanting?" Hast thou seen thy state to be desperate, if the Lord Jesus doth not undertake to plead thy cause? for Jesus is not entertained so long as men can make shift without him. But when it comes to this point I perish for ever, notwithstanding the help of all, if the Lord Jesus steps not in. Then Lord Jesus, Lord Jesus, good Lord Jesus! undertake for me. Hast thou therefore been with Jesus Christ as concerned in thy soul, as heartily concerned about the action that thou perceivest to be commenced against thee?
Question. You will say, How should I know that?
Answer. I answer, Hast thou well considered the nature of the crime wherewith thou standest charged at the bar of God? Hast thou also considered the justness of the Judge? Again I ask, Hast thou considered what truth, as to matter of fact, there is in the things whereof thou standest accused? Also, Hast thou considered the cunning, the malice, and diligence of thy adversary, with the greatness of the loss thou art like to sustain, shouldst thou with Ahab, in the book of Kings, (I Kings 22:17-23), or with the hypocrites in Isaiah, (Isa 6:5-10), have the verdict of the Lord God go out from the throne against thee? I ask thee these questions, because if thou art in the knowledge of these things to seek, or if thou art not deeply concerned about the greatness of the damage that will certainly overtake thee, and that for ever, shouldest thou be indeed accused before God, and have none to plead thy cause, thou hast not, nor canst not, let what will come upon thee, have been with Jesus Christ to plead thy cause; and so, let thy case be never so desperate, thou standest alone, and hast no helper (Job 30:13, 9:13) Or if thou hast, they, not being the advocate of God's appointing, must needs fall with thee, and with thy burden. Wherefore, consider of this seriously, and return thy answer to God, who can tell if truth shall be found in thy answers, better by far than any; for it is he that tries the reins and the heart, and therefore to him I refer thee. But,
(2.) Wouldst thou know whether Jesus Christ is thine advocate? Then I ask again, Hast thou revealed thy cause unto him?-I say, Hast thou revealed thy cause unto him? For he that goeth to law for his right, must not only go to a lawyer, and say, Sir, I am in trouble, and am to have a trial at law with mine enemy, pray undertake my cause; but he must also reveal to his lawyer his cause. He must go to him and tell him what is the matter, how things stand, where the shoe pinches, and so. Thus did the church of old, and thus doth every true Christian now; for though nothing can be hid from him, yet he will have things out of thine own mouth; he will have thee to reveal thy matters unto him (Matt 20:32). "O Lord of hosts," said Jeremiah, "that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause" (Jer 11:20). And again; "But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them; for unto thee have I opened my cause" (Jer 20:12). Seest thou here, how saints of old were wont to do?

how they did, not only in a general way, entreat Christ to plead their cause, but in a particular way, go to him and reveal, or open their cause unto him?

O! it is excellent to behold how some sinners will do this when they get Christ and themselves in a closet alone; when they, upon their bare knees, are pouring out of their souls before him; or, like the woman in the gospel, telling him all the truth (Mark 5). O! saith the soul, Lord, I am come to thee upon an earnest business; I am arrested by Satan; the bailiff was mine own conscience, and I am like to be accused before the judgment-seat of God. My salvation lies at stake; I am questioned for my interest in heaven; I am afraid of the Judge; my heart condemns me (I John 3:20). Mine enemy is subtle, and wanteth not malice to prosecute me to death, and then to hell. Also, Lord, I am sensible that the law is against me, for indeed I have horribly sinned, and thus and thus have I done. Here I lie open to law, and there I lie open to law; here I have given the adversary advantage, and there he will surely have a hank11 against me. Lord, I am distressed, undertake for me! And there are some things that thou must be acquainted with about thine Advocate, before thou wilt venture to go thus far with him. As,

(a.) Thou must know him to be a friend, and not an enemy, unto whom thou openest thy heart; and until thou comest to know that Christ is a friend to thee, or to souls in thy condition, thou wilt never reveal thy cause unto him, not thy whole cause unto him. And it is from this that so many that have soul causes hourly depending before the throne of God, and that are in danger every day of eternal damnation, forbear to entertain Jesus Christ for their Advocate, and so wickedly conceal their matters from him; but "he that hideth his sins shall not prosper" (Prov 28:13)

FOOTNOTE: Quoted from the Genevan, or Puritan translation.-ED. This, therefore, must first be believed by thee before thou wilt reveal thy cause unto him.

(b.) A man, when his estate is called in question, I mean his right and title thereto, will be very cautious, especially if he also questions his title to it himself, unto whom he reveals that affair; he must know him to be one that is not only friendly, but faithful, to whom he reveals such a secret as this. Why, thus it is with Christ and the soul. If the soul is not somewhat persuaded of the faithfulness of Christ-to wit, that if he can do him no good, he will do him no harm, he will never reveal his cause unto him, but will seek to hide his counsel from the Lord. This, therefore, is another thing by which thou mayest know that thou hast Christ for thine Advocate, if thou hast heartily and in very deed revealed thy cause unto him. Now, they that do honestly reveal their cause to their lawyer, will endeavour to possess him, as I hinted before, with the worst; they will, with words, make it as bad as they may; for, think they, by that means I shall prepare him for the worst that mine enemy can do. And thus souls deal with Jesus Christ; see Psalms 51 and 38, with several others that might be named, and see if God's people have not done so. "I said," saith David, "I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." But,

(3.) Hast thou Jesus Christ for thine Advocate? or wouldst thou know if thou hast? Then I ask again, Hast thou committed thy cause to him? When a man entertains12 his lawyer to stand for him and to plead his cause, he doth not only reveal, but commit his cause unto him. "I would seek unto God," says Eliphaz to Job, "and unto God would I commit my cause" (Job 5:8). Now there is a difference betwixt revealing my cause and committing of it to a man. To reveal my cause is to open it to one; and to commit it to him is to trust it in his hand. Many a man will reveal his cause to him unto whom he will yet be afraid to commit it; but now, he that entertains a lawyer to plead his cause, doth not only reveal but commit his cause into him. As, suppose right to his estate be called

in question; why, then, he not only reveals his cause to his lawyer, but puts into his hands his evidences, deeds, leases, mortgages, bonds, or what else he hath, to show a title to his estate by. And thus doth Christians deal with Christ; they deliver up all unto him-to wit, all their signs, evidences, promises, and assurances, which they have thought they had for heaven and the salvation of their souls, and have desired him to peruse, to search, and try them every one. "And see if there be any wicked way in me, and lead me in the way everlasting" (Psa 139:23-24). This is committing of thy cause to Christ, and this is the hardest task of all, for the man that doth thus, he trusteth Christ with all; and it implieth, that he will live and die, stand and fall, lose and win, according as Christ will manage his business. Thus did Paul, (II Tim 1:12), and thus Peter admonishes us to do. Now he that doth this must be convinced,

(a.) Of the ability of Jesus Christ to defend him; for a man will not commit so great a concern as his all is to his friend. No; not to his friend, be he never so faithful, if he perceives not in him ability to save him, and to preserve what he hath, against all the cavils of an enemy. And hence it is that the ability of Jesus Christ, as to the saving of his people, is so much insisted on in the Scripture; as, "I have laid help upon one that is mighty" (Psa 89:19). "I that speak in righteousness, mighty to save" (Isa 63:1). And again, "He shall send them a Saviour, and a great one" (Isa 19:20).

(b.) As they must be convinced of his ability to help them, so they must of his courage; a man that has parts sufficient may yet fail his friend for want of courage; wherefore, the courage and greatness of Christ's Spirit, as to his undertaking of the cause of his people, is also amply set out in Scripture. "He shall not fail nor be discouraged, till he have set judgment in the earth," "till he send forth judgment unto victory" (Isa 42:4; Matt 12:20).

(c.) They must also be convinced of his willingness to do this for them; for though one be able and of courage sufficient, yet if he is not willing to undertake one's cause, what is it the better? Wherefore, he declareth his willingness also, and how ready he is to stand up to plead the cause of the poor and of them that are in want. "The Lord will plead their cause, and spoil the soul of those that spoiled them" (Prov 22:23).

(d.) They must also be convinced of this-that Christ is tender, and will not be offended at the dullness of his client. Some men can reveal their cause to their lawyers better than some, and are more serviceable and handy in that affair than others. But, saith the Christian, I am dull and stupid that way, will not Christ be shuff13 and shy with me because of this? Honest heart! He hath a supply of thy defects14 in himself, and knoweth what thou wantest, and where the shoe pinches, though thou art not able distinctly to open matters to him. The child is pricked with a pin, and lies crying in the mother's lap, but cannot show its mother where the pin is; but there is pity enough in the mother to supply this defect of the child; wherefore she undresses it, opens it, searches every clout from head to the foot of the child, and so finds where the pin is. Thus will thy lawyer do; he will search and find out thy difficulties, and where Satan seeketh an advantage of thee, accordingly will provide his remedy.

(e.) O, but will he not be weary? The prophet complains of some, "that they weary God" (Isa 7:13). And mine is a very cross and intricate cause; I have wearied many a good man while I have been telling my tale unto him, and I am afraid that I shall also weary Jesus Christ. Answer. Soul, he suffered and did bear with the manners of Israel forty years in the wilderness; and hast thou tried him half so long? (Acts 13:18). The good souls that have gone before thee have found him "a tried stone," a sure one to be trusted to as to this (Isa 28:16). And the prophet saith positively that "he fainteth not, neither is weary"; and that "there is no searching of his understanding" (Isa 40:28). Let

all these things prevail with thee to believe, that if thou hast committed by cause unto him, he will bring it to pass, to a good pass, to so good a pass as will glorify God, honour Christ, save thee, and shame the devil. But,
(4.) Wouldst thou know whether Jesus Christ is thine Advocate, whether he has taken in hand to plead thy cause? Then, I ask, dost thou, together with what has been mentioned before, wait upon him according to his counsel, until things shall come to a legal issue? Thus must clients do. There is a great many turnings and windings about suits and trials at law; the enemy, also, with his supersedeas15 cavils, and motions, often defers a speedy issue; wherefore, the man whose is the concern must wait; as the prophet said, "I will look," said he, "unto the Lord; I will wait for the God of my salvation." But how long, prophet, wilt thou wait? Why, says he, "until he plead my cause, and execute judgment for me" (Micah 7:7-10).
Perhaps when thy cause is tried, things for the present are upon this issue; thy adversary, indeed, is cast, but whether thou shalt have an absolute discharge, as Peter had, or a conditional one, as David, and as the Corinthians had, that is the question (II Sam 12:10-14). True, thou shalt be completely saved at last; but yet whether it is not best to leave to thee a memento of God's displeasure against thy sin, by awarding that the sword shall never depart from thy house, or that some sore sickness or other distresses shall haunt thee as long as thou livest, or, perhaps, that thou shalt walk without the light of God's countenance for several years and a day. Now, if any of these three things happen unto thee, thou must exercise patience, and wait; thus did David-"I waited patiently"; and again he exercises his soul in this virtue, saying "My soul, wait thou only upon God; for my expectation is from him" (Psa 62:5). For now we are judged of the Lord, that we may not be condemned with the world. And by this judgment, though it sets us free from their damnation, yet we are involved in many troubles, and, perhaps, must wait many a day before we can know that, as to the main, the verdict hath gone on our side. Thus, therefore, in order to thy waiting upon him without fainting, it is meet that thou shouldest know the methods of him that manages thy cause for thee in heaven; and suffer not mistrust to break in and bear sway in thy soul, for "he will" at length "bring thee forth to the light, and thou shalt behold his righteousness. She, also, that is thine enemy shall see it, and shame shall cover her which saith unto thee, Where is the Lord thy God?" (Micah 7: 9-10).
Question. But what is it to wait upon him according to his counsel?
Answer. (a.) To wait is to be of good courage, to live in expectation, and to look for deliverance, though thou hast sinned against thy God. "Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord" (Psa 27:14).
(b.) To wait upon him is to keep his way, to walk humbly in his appointments. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (Psa 37:34).
(c.) To wait upon him is to observe and keep those directions which he giveth thee; to observe even while he stands up to plead thy cause; for without this, or not doing this, a man may mar his cause in the hand of him that is to plead it; wherefore, keep thee far from an evil matter, have no correspondence with thine enemy, walk humbly for the wickedness thou hast committed, and loathe and abhor thyself for it, in dust and ashes. To these things doth the Scripture everywhere direct us.
(d.) To wait, is also to incline, to hearken to those further directions which thou mayest receive from the mouth of thine advocate, as to any fresh matters that may forward and expedite a good issue of thine affair in the court of heaven. The want of this was the reason that the deliverance of Israel did linger so long in former times. "O," says he, " that my people had hearkened unto me, and Israel had walked in my ways! I should

soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured for ever" (Psa 81:13-15).
(e.) Also, if it tarry long, wait for it. Do not conclude that thy cause is lost because at present thou dost not hear from court. Cry, if thou wilt, O, when wilt thou come unto me? But never let such a wicked thought pass through thy heart, saying, "This evil is of the Lord; what should I wait for the Lord any longer?" (II Kings 6:33).
(f.) But take heed that thou turnest not thy waiting into sleeping. Wait thou must, and wait patiently too; but yet wait with much longing and earnestness of spirit, to see or hear how matters go above. You may observe, that when a man that dwells far down in the country, and has some business at the term, in this or another of the king's courts, though he will wait his lawyer's time and convenience, yet he will so wait as still to inquire at the post house, or at the carrier's, or if a neighbour comes down from term, at his mouth, for letters, or any other intelligence, if possibly he may arrive to know how his cause speeds, and whether his adversary, or he, has the day. Thus, I say, thou must wait upon thine Advocate. His ordinances are his post house, his ministers are his carriers, where tidings from heaven are to be had, and where those that are sued in that court by the devil may, at one time or another, hear from their lawyer, their advocate, how things are like to go. Wherefore, I say, wait at the posts of wisdom's house, go to ordinances with expectation to hear from thy Advocate there; for he will send in due time; "though it tarry, wait for it; because it will surely come, it will not tarry" (Hab 2:1-3). And now, soul, I have answered thy request, and let me hear what thou sayest unto me.
Soul.-Truly, says the soul, methinks that by what you have said, I may have this blessed Jesus to be mine Advocate; for I think, verily, I have entertained him to be mine Advocate. I have also revealed my cause unto him, yea, committed both it and myself unto him; and, as you say, I wait; oh! I wait! and my eyes fail with looking upward. Fain would I hear how my soul standeth in the sight of God, and whether my sins, which I have committed since light and grace were given unto me, be by mine Advocate, taken out of the hand of the devil, and by mine Advocate removed as far from me as the ends of the earth are asunder; whether the verdict has gone on my side, and what a shout there was among the angels when they saw it went well with me! But alas! I have waited, and that a long time, and have, as you advise, run from ordinance to minister, and from minister to ordinance, or, as you phrase it, from the post to the carrier, and from the carrier to the post house, to see if I could hear aught from heaven how matters went about my soul there. I have also asked those that pass by the way, "if they saw him whom my soul loveth," and if they had anything to communicate to me? But nothing can I get or find but generals; as, that I have an Advocate there, and that he pleadeth the cause of his people, and that he will thoroughly plead their cause. But what he has done for ME, of that as yet I am ignorant. I doubt if my soul shall by him be effectually secured, that yet a conditional verdict will be awarded concerning me, and that much bitter will be mixed with my sweet, and that I must drink gall and wormwood for my folly; for if David, and Asa, and Hezekiah and such good men, were so served for their sins, (II Chron 16:7,12), why should I look for other dealing at the hand of God? But as to this, I will endeavour to "bear the indignation of the Lord, because I have sinned against him," (Micah 7:9), and shall count it an infinite mercy, if this judgment comes to me from him, that I may "not be condemned with the world" (I Cor 11:32). I know it is dreadful walking in darkness; but if that also shall be the Lord's lot upon me; I pray God I may have faith enough to stay upon him till death, and then will the clouds

blow over, and I shall see him in the light of the living.
Mine, enemy, the devil, as you see, is of an inveigling temper; and though he has accused my before the judgment-seat of God, yet when he comes to me at any time, he glavers16 and flatters as if he never did mean me harm; but I think it is that he might get further advantage against me. But I carry it now at a greater distance than formerly; and O that I was at the remotest distance, not only from him, but also from that self of mine, that laboureth with him for my undoing!
But although I say these things now, and to you, yet I have my solitary hours, and in them I have other strange thoughts; for thus I think, my cause is bad, I have sinned, and I have been vile. I am ashamed myself of mine own doings, and have given mine enemy the best end of the staff. The law, and reason, and my conscience, plead for him against me, and all is true; he puts into his charge against me, that I have sinned more times than there be hairs on my head. I know not anything that ever I did in my life but it had flaw, or wrinkle, or spot, or some such thing in it. Mine eyes have seen vileness in the best of my doings; what, then, think you, must God needs see in them? Nor can I do anything yet, for all I know that I am accused by my enemy before the judgment-seat of God, better than what already is imperfect. "I lie down in my shame, and my confusion covers my face." "I have sinned, what shall I do unto thee, O thou preserver of men" (Jer 3:25, Job 7:20).
Reply.-Well, soul, I have heard what thou hast said, and if all be true which thou hast said, it is good, and gives me ground of hope that Jesus Christ is become thine Advocate; and if that be so, no doubt but thy trial will come to a good conclusion. And be not afraid because of the holiness of God; for thine Advocate has this for his advantage, that he pleads before a judge that is just, and against an enemy that is unholy and rejected. Nor let the thoughts of the badness of thy cause terrify thee overmuch. Cause thou hast indeed to be humble, and thou dost well to cover thy face with shame; and it is no matter how base and vile thou art in thine own eyes, provided that it comes not by renewed acts of rebellion, but through a spiritual sight of thine imperfections. Only let me advise thee here to stop. Let not thy shame nor thy self-abasing apprehension of thyself, drive thee from the firm and permanent ground of hope, which is the promise, and the doctrine of an Advocate with the Father. No; let not the apprehension of the badness of thy cause do it, forasmuch as he did never yet take cause in hand that was good, perfectly good of itself; and his excellency is, to make a man stand that has a bad cause; yea, he can make a bad cause good, in a way of justice and righteousness.

[THE PRIVILEGES OF THOSE WHO HAVE CHRIST FOR AN ADVOCATE.]

FOURTHLY, And for thy further encouragement in this matter, I will here bring in the fourth chief head-to wit, to show what excellent privilege (I mean over and above what has already been spoken of) they have that are made partakers of the benefit of this office:-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. "

First Privilege. Thy Advocate pleads to a price paid, to a propitiation made; and this is a great advantage; yea, he pleads to a satisfaction made for all wrongs done, or to be done, by his elect-"For by one offering he hath perfected for ever them that are sanctified" (Heb 10:10,14; 9:26). "By one offering"-that is, by the offering of himself-by one offering once offered, once offered in the end of the world. This, I say, thine Advocate pleads. When Satan brings in fresh accusations for more transgressions against the law of God, he forces not Christ to shift his first plea. I say, he puts him not to his shifts at all; for the price once paid hath in it sufficient value, would God impute it

to that end, to take away the sin of the whole world. There is a man that hath brethren; he is rich, and they are poor (and this is the case betwixt Christ and us), and the rich brother goeth to his father, and saith, Thou art related to my brethren with me, and out of my store, I pray thee, let them have sufficient, and for thy satisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thousand pounds by the year; and this other sum I also give, that they be not disinherited. Now, will not this last his poor brethren to spend upon a great while? But Christ's worth can never be drawn dry.

Now, set the case again, that some ill-conditioned man should take notice that these poor men live all upon the spend (and saints do so), and should come to the good man's house, and complain to him of the spending of his sons, and that while their elder brother stands by, what do you think the elder brother would reply, if he was as good-natured as Christ? Why, he would say, I have yet with my father in store for my brethren, wherefore then seekest thou to stop his hand? As he is just, he must give them for their convenience; yea, and as for their extravagances, I have satisfied for them so well, that, however he afflicteth them, he will not disinherit them. I hope you will read and hear this, not like them that say, "Let us do evil that good may come," but like those whom the love of Christ constrains to be better. However, this is the children's bread, that which they have need of, and without which they cannot live; and they must have it, though Satan should put pins into it, therewith to choke the dogs.17 And for the further clearing of this, I will present you with these few considerations:

1. Those that are most sanctified have yet a body of sin and death in them, and so also it will be, while they continue in this world (Rom 7:24). 2. This body of sin strives to break out, and will break out, to the polluting of the conversation, if saints be not the more watchful (Rom 6:12). Yea, it has broken out in a most sad manner, and that in the strongest saints (Gal 5:17). 3. Christ offereth no new sacrifice for the salvation of these his people. "For, being raised from the dead, he dieth no more" (Rom 6:9). So then, if saints sin, they must be saved, if saved at all, by virtue of the offering already offered; and if so, then all Christ's pleas, as an Advocate, are grounded upon that one offering which before, as a Priest, he presented God with, for the taking away of sin. So then, Christians live upon this old stock; their transgressions are forgiven for the sake of the worth, that yet God finds in the offering that Christ hath offered. And all Christ's pleadings, as an Advocate, are grounded upon the sufficiency and worth of that one sacrifice; I mean, all his pleadings with his Father, as to the charge which the accuser brings in against them. For though thou art a man of infirmity, and so incident to nothing [so much] as to stumble and fall, if grace doth not prevent, and it doth not always prevent; yet the value and worth of the price that was once paid for thee is not yet worn out; and Christ, as an Advocate, still pleadeth, as occasion is given, that, with success, to thy salvation. And this privilege they have, who indeed have Christ for their Advocate; and I put it here, in the first place, because all other do depend upon it.

Second Privilege. Thine Advocate, as he pleadeth a price already paid, so, and therefore, he pleads for himself as for thee. We are all concerned in one bottom; if he sinks, we sink; if we sink, he sinks. 18 Give me leave to make out my meaning.

1. Christ pleads the value and virtue of the price of his blood and sacrifice for us. And admit of this horrible supposition a little, for argument's sake, that though Christ pleads the worth of what, as Priest, he offereth, yet the soul for whom he so pleads perishes eternally. Now, where lieth the fault? In sin, you say: true; but it is because there was more virtue in sin to damn, than there was in the blood pleaded by Christ to save; for he pleaded his merit, he put it into the balance against sin; but sin hath weighed down

the soul of the sinner to hell, notwithstanding the weight of merit that he did put in against it. Now, what is the result, but that the Advocate goes down, as well as we; we to hell, and he in esteem? Wherefore, I say, he is concerned with us; his credit, his honour, his glory and renown, flies all away, if those for whom he pleads as an Advocate perish for want of worth in his sacrifice pleaded. But shall this ever be said of Christ? Or will it be found that any, for whom Christ as Advocate pleads, yet perish for want of worth in the price, or of neglect in the Advocate to plead it? No, no; himself is concerned, and that as to his own reputation and honour, and as to the value and virtue of his blood; nor will he lose these for want of pleading for them concerned in this office.

2. I argue again; Christ, as Advocate, must needs be concerned in his plea; for that every one, for whose salvation he advocates, is his own; so, then, if he loses, he loses his own-his substance and inheritance. Thus, if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his all, and of his fullness; wherefore we may well think, that Christ, as Advocate, is concerned, even concerned with his people, and therefore will thoroughly plead their cause.

Suppose a man should have a horse, though lame, and a piece of ground, though somewhat barren, yet if any should attempt to take these away, he would not sit still, and so lose his own; no, saith he, "since they are mine own, they shall cost me five times more than they are worth, but I will maintain my right." I have seen men sometimes strongly engaged in law for that which, when considered by itself, one would think was not worth regarding; but when I have asked them, why so concerned for a thing of so little esteem, they have answered, O, it is some of that by which I hold a title of honour, or my right to a greater income, and therefore I will not lose it. Why, thus is Christ engaged; what he pleads for is his own, his all, his fullness; yea, it is that by which he holds his royalty, for he is "King of saints" (Rev 15:3, John 6:37-39, Psa 16:5,6). It is part of his estate, and that by which he holds some of his titles of honour (Eph 5:23, Jer 50:34, Rom 11:26, Heb 2:10). Saviour, Redeemer, Deliverer, and Captain, are some of his titles of honour; but if he loseth any of those, upon whose account he weareth those titles of honour, for want of virtue in his plea, or for want of worth in his blood, he loseth his own, and not only so, but part of his royalty, and does also diminish and lay a blot upon his glorious titles of honour; and he is jealous of his honour; his honour he will not give to another.

Wherefore he will not, be not afraid, he never will leave nor forsake those who have given themselves unto him, and for whom he is become an Advocate with the Father, to plead their cause; even because thou art one, one of his own, one by whom he holdeth his glorious titles of honour.

Objection. O, but I am but one, and a very sorry one, too; and what is one, especially such an one as I am? Can there be a miss of the loss of such an one?

Answer. One and one makes two, and so ad infinitum. Christ cannot lose one, but as he may lose more, and so, in conclusion, lose all: but of all that God has given him, he will lose nothing (John 6:38,39). Besides, to lose one would encourage Satan, disparage his own wisdom, make him incapable of giving in, at the day of account, the whole tale19 to God of those that he has given him. Further, this would dishearten sinners, and make them afraid of venturing their cause and their souls in his hand; and would, as I said before, either prove his propitiation in some sense ineffectual, or else himself defective in his pleading on it; but none of these things must be supposed. He will thoroughly plead the cause of his people, execute judgment for them, bring them out to the light, and cause them to behold his righteousness (Micah 7:9).

Third Privilege. The plea of Satan is groundless, and that is another privilege: for albeit

thou hast sinned, yet since Christ before has paid thy debt, and also paid for more; since thou hast not yet run beyond the price of thy redemption; it must be concluded that Satan wants a good bottom to ground his plea upon, and therefore must, in conclusion, fail of his design. True, there is sin committed, there is a law transgressed, but there is also a satisfaction for this transgression, and that which superabounds; so, though there be sin, yet there wants a foundation for a plea. Joshua was clothed with filthy garments, but Christ had other garments provided for him, change of raiment: wherefore iniquity, as to the charge of Satan, vanishes. "And the angel answered and said, Take away the filthy garments from him" [this intimates that there was no ground, no sufficient ground, for Satan's charge]; "and unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech 3:4).

20

Now, if there be no ground, no sound and sufficient ground, to build a charge against the child upon, I mean, as to eternal condemnation; for that is the thing contended for; then, as I said, Satan must fall "like lightning to the ground," and be cast over the bar, as a corrupt and illegal pleader. But this is so, as in part is proved already, and will be further made out by that which follows. They that have indeed Christ to be their Advocate, are themselves, by virtue of another law than that against which they have sinned, secured from the charge that Satan brings in against them. I granted before, that the child of God has sinned, and that there is a law that condemneth for this sin; but here is the thing, this child is removed by an act of grace into and under another law: "For we are not under the law," and so, consequently, "there is now no condemnation for them" (Rom 6:14, 8:1). Wherefore, when God speaketh of his dealing with his, he saith, It shall "not be by their covenant," that is, not by that of the law, they then being not under the law (Eze 16:61). What if a plea be commenced against them, a plea for sin, and they have committed sin; a plea grounded upon the law, and the law takes cognizance of their sin? Yet, I say, the plea wants a good bottom, for that the person thus accused is put under another law; hence, he says, "Sin shall not have dominion over you, for ye are not under the law." If the child was under the law, Satan's charge would be good, because it would have a substantial ground of support; but since the child is dead to the law, (Gal 2:19), and that also dead to him, for both are true as to condemnation, (Rom 7:6), how can it be that Satan should have a sufficient ground for his charge, though he should have matter of fact, sufficient matter of fact, that is sin? For by his change of relation, he is put out of the reach of that law. There is a woman, a widow, that oweth a sum of money, and she is threatened to be sued for the debt; now what doth she but marrieth; so, when the action is commenced against her as a widow, the law finds her a married woman; what now can be done? Nothing to her; she is not who she was; she is delivered from that state by her marriage; if anything be done, it must be done to her husband. But if Satan will sue Christ for my debt, he oweth him nothing; and as for what the law can claim of me while I was under it, Christ has delivered me by redemption from that curse, "being made a curse for me" (Gal 3:13).

Now the covenant into which I am brought by grace, by which also I am secured from the law, is not a law of sin and death, as that is from under which I am brought, (Rom 8:2), but a law of grace and life; so that Satan cannot come at me by that law; and by grace, I am by that secured also from the hand, and mouth, and sting of all other; I mean still, as to an eternal concern. Wherefore God saith, "If we break his law, the law of works, he will visit our sin with a rod, and our iniquity with stripes; but his covenant, his new covenant, will he not break," but will still keep close to that, and so secure us

from eternal condemnation (Psa 89:30-37).
Christ also is made the mediator of that covenant, and therefore an Advocate by that; for his priestly office and advocateship are included by his mediation; wherefore when Satan pleads by the old, Christ pleads by the new covenant, for the sake of which the old one is removed. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb 8:13). So, then, the ground of plea is with Jesus Christ, and not with our accuser. Now, what doth Christ plead, and what is the ground of his plea? Why, he pleads for exemption and freedom from condemnation, though by the law of works his children have deserved it; and the ground for this his plea, as to law, is the matter of the covenant itself, for thus it runs: " For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb 8:12). Now here is a foundation-a foundation in law, for our Advocate to build his plea upon; a foundation in a law not to be moved, or removed, or made to give place, as that is forced to do, upon which Satan grounds his plea against us. Men, when they plead before a judge, use to plead matter of law. Now, suppose there is an old law in the realm, by which men deserve to be condemned to death, and there is a new law in this realm that secureth men from that condemnation which belongs to them by the old; and suppose also, that I am completely comprehended by all the provisos of the new law, and not by any tittle thereof excluded from a share therein; and suppose, again, that I have a brangling adversary that pursues me by the old law, which yet cannot in right touch me, because I am interested in the new; my advocate also is one that pleads by the new law, where only there is a ground of plea; shall not now mine adversary feel the power of his plea to the delivering of me, and the putting of him to shame? Yes, verily; especially since the plea is good, the judge just; nor can the enemy find any ground for a demur21 to be put in against my present discharge in open court, and that by proclamation; especially since my Advocate has also, by his blood, fully satisfied the old law, that he might establish the new (Heb 10: 9, 11, 12).
Fourth Privilege. Since that which goeth before is true, it follows, that he that entereth his plea against the children must needs be overthrown; for always before just judges it is the right that taketh place. Judge the right, O Lord, said David; or, "let my sentence come forth from thy presence," according to the law of grace. And he that knows what strong ground, or bottom, our Advocate has for his pleadings, and how Satan's accusations are without sound foundation, will not be afraid, he speaking in Christ, to say, I appeal to God Almighty, since Christ is my Advocate by the new law, whether I ought to be condemned to death and hell for what Satan pleads against me by the old. Satan urgeth that we have sinned, but Christ pleads to his propitiatory sacrifice; and so Satan is overthrown. Satan pleads the law of works, but Christ pleads the law of grace. Further, Satan pleads the justice and holiness of God against us; and there the accuser is overthrown again. And to them Christ appeals, and his appeal is good, since the law testifies to the sufficiency of the satisfaction that Christ has made thereto by his obedience (Rom 3:22, 23). And also, since by another covenant, God himself has given us to Jesus Christ, and so delivered us from the old. Wherefore you read nothing as an effect of Satan's pleading against us, but that his mouth is stopped, as appears by Zechariah 3; and that he is cast; yea, cast down, as you have it in Revelation 12. Indeed, when God admits not, when Christ wills not to be an Advocate, and when Satan is bid stand at the right hand of one accused, to enforce, by pleading against him, the things charged on him by the law, then he can prevail-prevail for ever against such a wretched one (Psa 109: 6, 7). But when Christ stands up to plead, when Christ

espouses this or that man's cause, then Satan must retreat, then he must go down. And this necessarily flows from the text, "We have an Advocate," a prevailing one, one that never lost cause, one that always puts the children's enemy to the rout before the judgment-seat of God. 22

This, therefore, is another privilege that they have, who have Jesus Christ for their Advocate; their enemy must needs be overthrown, because both law and justice are on their side.

Fifth Privilege. Thine advocate has pity for thee, and great indignation against thine accuser: and these are two excellent things. When a lawyer hath pity for a man whose cause he pleadeth, it will engage him much; but when he has indignation also against the man's accuser, this will yet engage him more. Now, Christ has both these, and that not of humour, but by grace and justice; grace to us, and justice to our accuser. He came down from heaven that he might be a Priest, and returned thither again to be Priest and Advocate for his; and in both these offices he levelleth his whole force and power against thine accuser: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

Cunning men will, if they can, retain such an one to be their Advocate, who has a particular quarrel against their adversary; for thus, think they, he that is such, will not only plead for me, but for himself, and to right his own wrongs also; and since, if it be so, and it is so here, my concerns and my Advocate's are interwoven, I am like to fare much the better for the anger that is conceived in his heart against him. And this, I say, is the children's case; their Advocate counteth their accuser his greatest enemy, and waiteth for a time to take vengeance, and he usually then takes the opportunity when he has aught to do for his people against him. Hence he says, "The day of vengeance is in mine heart, and the year of my redeemed is come" (Isa 63:3, 4).

I do not say that this revenge of Christ is, as ofttimes is a man's, of spite, prejudice, or other irregular lettings out of passions; but it ariseth from righteousness and truth; nor can it be but that Jesus must have a desire to take vengeance on his enemy and ours, since holiness is in him, to the utmost bounds of perfection. And I say again, that in all his pleading as an Advocate, as well as in his offering as a Priest, he has a hot and flaming desire and design to right himself upon his foe and ours; hence he triumphed over him when he died for us upon the cross, and designed the spoiling of his principality, while he poured out his blood for us before God. We then have this advantage more, in that Christ is our Advocate, our enemy is also his, and the Lord Jesus counts him so (Col 2:14, 15).

Sixth Privilege. As thine Advocate, so thy judge holdeth thine accuser for his enemy also; for it is not of love to righteousness and justice that Satan accuseth us to God, but that he may destroy the workmanship of God. Wherefore he also fighteth against God when he accuseth the children; and this thy Father knows right well. He must therefore needs distinguish between the charge and the mind that brings it; especially when what is charged upon us is under the gracious promise of a pardon, as I have showed it is. Shall not the Judge then hear his Son-for our Advocate is his Son-in the cause of one that he favours, and that he justly can, against an enemy who seeks his dishonour, and the destruction of his eternal dishonour, and the destruction of his eternal designs of grace?

A mention of the judge's son goes far with countrymen; and great striving there is with them who have great enemies and bad causes to get the judge's son to plead, promising themselves that the judge is as like to hear him, and to yield a verdict to his plea, as to any other lawyer. But what now shall we say concerning our Judge's Son,

who takes part, not only with his children, but with him, and with law and justice, in pleading against our accuser? Yea, what shall we say when both Judge, and Advocate, and law, are all bent to make our persons stand and escape, whatever, and how truly soever, the charge and accusation is by which we are assaulted of the devil. And yet all this is true; wherefore, here is another privilege of them that have Jesus for their Advocate.

Seventh Privilege. Another privilege that they have who have Jesus Christ for their Advocate is, that he is undaunted, and of a good courage, as to the cause that he undertakes; for that is a requisite qualification for a lawyer, to be bold and undaunted in a man's cause. Such an one is coveted, especially by him that knows he has a brazen-faced antagonist. Wherefore, he saith that "he will set his face like a flint," when he stands up to plead the cause of his people (Isa 50:5-7). Lawyers, of all men, need this courage, and to be above others, men of hard foreheads, because of the affronts that sometimes they meet with, be their cause never so good, in the face sometimes, of the chief of a kingdom. Now Christ is our lawyer, and stands up to plead, not only sometimes, but always, for his people, before the God of gods, and that not in a corner, but while all the host of heaven stands by, both on the right hand and on the left. Nor is it to be doubted but that our accuser brings many a sore charge against us into the court; but, however, we have an Advocate that is valiant and courageous, one that will not fail nor be discouraged till he has brought judgment unto victory. Hence John asserts his name, saying, "If any man sin, we have an Advocate with the Father, Jesus Christ."

Men love to understand a man before they commit their cause unto him-to wit, whether he be fitly qualified for their business. Well, here is an Advocate propounded, an Advocate to plead our cause against our foe. But what is he? What is his name? Is he qualified for my business? The answer is, It is Jesus Christ. How? Jesus Christ, what! That old friend of publicans and sinners? Jesus Christ! He used never to fail, he used to set his face like a flint against Satan when he pleaded the cause of his people. Is it Jesus Christ? says the knowing soul; then he shall be mine Advocate.

For my part, I have often wondered, when I have considered what sad causes Jesus Christ sometimes takes in hand, and for what sad souls he sometimes pleads with God his Father. He had need of a face as hard as flint, else how could he bear up in that work in which for us sometimes he is employed-a work enough to make angels blush. Some, indeed, will lightly put off this, and say, "It is his office"; but, I say, his office, notwithstanding the work in itself is hard, exceeding hard, when he went to die, had he not despised the shame, he had turned his back upon the cross, and left us in our blood. And now it is his turn to plead, the case would be the same, only he can make argument upon that which to us seems to yield no argument at all, to take courage to plead for a Joshua, for a Joshua clothed, clothed with filthy garments. He, saith he, that "shall be ashamed of me and of my words in this adulterous and sinful generation: of him shall the Son of man be ashamed," &C (Mark 8:38). Hence it follows that Christ will be ashamed of some; but why not ashamed of others? It is not because their cause is good, but because they are kept from denying of him professedly; wherefore, for such he will force himself, and will set his face like a flint, and will, without shame, own, plead, and improve his interest with God for them, even for them whose cause is so horribly bad and gross that themselves do blush while they think thereof. But what will not love do? What will not love bear with? And what will not love suffer? Of all the offices of Jesus Christ, I think this trieth him as much as any! True, his offering himself in sacrifice tried him greatly, but that was but for awhile; his grappling, as a captain, with

the curse, death, and hell, tried him much, but that also was but for awhile; but this office of being an Advocate, though it meeteth not with such sudden depths of trouble, yet what is wants in shortness it may meet with in length of time. I know Christ, being raised from the dead, dies no more; yet he has not left off, though in heaven, to do some works of service for his saints on earth; for there he pleads as an Advocate or lawyer for his people (Heb 8:1, 2). And let it be that he has no cause of shame when he standeth thus up to plead for so vile a wretch as I, who have so vilely sinned, yet I have cause to think that well he may, and to hold my hands before my face for shame, and to be confounded with shame, while he, to fetch me off from condemnation for my transgressions, sets his face like a flint to plead for me with God, and against my accuser. But thus much for the seventh privilege that they have by Christ who have him for their Advocate.

Eighth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate is this, He is always ready, always in court, always with the judge, then and there to oppose, if our accuser comes, and to plead against him what is pleadable for his children. And this the text implies where it saith, "We have an Advocate with the Father," always with the Father. Some lawyers, though they are otherwise able and shrewd, yet not being always in court and ready, do suffer their poor clients to be baffled and nonsuited23 by their adversary; yea, it so comes to pass because of this neglect, that a judgment is got out against them for whom they have undertaken to plead, to their great perplexity and damage: but no such opportunity can Satan have of our Advocate, for he is with the Father, always with the Father; as to be a Priest, so to be an Advocate-"We have an Advocate with the Father." It is said of the priests, they wait at the altar, and that they give attendance there, (I Cor 9:13); also of the magistrate, that as to his office, he should attend "continually on this very thing" (Rom 13:6). And as these, so Christ, as to his office of an Advocate, attends continually upon that office with his Father. "We have an Advocate with the Father," always with the Father. And truly such an Advocate becomes the children of God, because of the vigilance of their enemy; for it is said of him, that "he accuseth us day and night," so unweariedly doth he both seek and pursue our destruction (Rev 12:10). But behold how we are provided for him-"We have an Advocate with the Father." If he come a-days, our Advocate is with the Father; if he come a-nights, our Advocate is with the Father24 Thus, then, is our Advocate ready to put check to Satan, come he when he will or can, to accuse us to the Father. Wherefore these two texts are greatly to be minded, one of them, for that it shows us the restlessness of our enemy, the other, for that it shows us the diligence of our Advocate.

That, also, in the Hebrews shows us the carefulness of our Advocate, where it saith, He is gone "into heaven itself, now to appear in the presence of God for us" (Heb 9:24). Now, just the time present; NOW, the time always present; NOW, let Satan come when he will! Nor is it to be omitted that this word that thus specifies the time, the present time, doth also conclude it to be that time in which we are imperfect in grace, in which we have many failings, in which we are tempted and accused of the devil to God; this is the time, and in it, and every whit of it, he now appeareth in the presence of God for us. Oh, the diligence of our enemy; oh, the diligence of our friend!-the one against us, the other for us, and that continually-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." This, then, that Jesus Christ is always an Advocate with the Father for us, and so continually ready to put a check to every accusation that Satan brings into the presence of God against us, is another of the privileges that they have, who have Jesus Christ for their Advocate.

Ninth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate is this, he is such an one that will not, by bribes, by flattery, nor fair pretenses, be turned aside from pursuing of his client's business. This was the fault of lawyers in old time, that they would wrest judgment for a bribe. Hence the Holy One complained, that a bribe did use to blind the eyes of the wise, and pervert the judgment of the righteous (I Sam 12:3; Amos 5:12; Deut 16:19).

There are three things in judgment that a lawyer must take heed of-one is the nature of the offence, the other is the meaning and intendment of the law-makers, and a third is to plead for them in danger, without respect to affection or reward; and this is the excellency of our Advocate, he will not, cannot be biased to turn aside from doing judgment. And this the apostle intendeth when he calleth our Advocate "Jesus Christ the righteous." "We have an Advocate with the Father, Jesus Christ the righteous"; or, as another prophet calls him, to wit, "The just Lord-one that will not do iniquity"-that is, no unrighteousness in judgment (Zeph 3:5). He will not be provoked to do it, neither by the continual solicitations of thine enemy; nor by thy continual provocations wherewith, by reason of thy infirm condition, thou dost often tempt him to do it. And remember that thy Advocate pleads by the new covenant, and thine adversary accuses by the old; and again, remember that the new covenant is better and more richly provided with grounds of pleading for our pardon and salvation, than the old can be with grounds for a charge to be brought in by the devil against us, suppose our sin be never so heinous. It is a better covenant, established upon better promises.

Now, put these two together-namely, that Jesus Christ is righteous, and will not swerve in judgment; also, that he pleads for us by the new law, with which Satan hath nothing to do, nor, had he, can he by it bring in a plea against us, because that law, in the very body of it, consists in free promises of giving grace unto us, and of an everlasting forgiveness of our sin (Jer 31:31-34; Eze 36:25-30; Heb 8:8-13) O children, your Advocate will stick to the law, to the new law, to the new and everlasting covenant, and will not admit that anything should be pleaded by our foe that is inconsistent with the promise of the gift of grace, and of the remission of all sin. This, therefore, is another privilege that they are made partakers of who have Jesus Christ to be their Advocate. He is just, he is righteous, he is "Jesus Christ the righteous"; he will not be turned aside to judge awry, either of the crime or the law, for favour or affection. Nor is there any sin but what is pardonable committed by those that have chosen Jesus Christ to be their Advocate.

Tenth Privilege. Another privilege that they have who have Jesus Christ to be their Advocate, is this, the Father has made him, even him that is thine Advocate, the umpire and judge in all matters that have, do, or shall fall out betwixt him and us. Mark this well; for when the judge himself, before whom I am accused, shall make mine Advocate, the judge of the nature of the crime for which I am accused, and of matter of law by which I am accused-to wit, whether it is in force against me to condemnation, or whether by the law of grace I am set free, especially since my Advocate has espoused my cause, promised me deliverance, and pleaded my right to the state of eternal life-must it not go well with me? Yes, verily. The judge, then, making thine Advocate the judge, for he " hath committed all judgment unto the Son," hath done it also for thy sake who hast chosen him to be thine Advocate (John 5:22) It was a great thing that happened to Israel when Joseph was become their advocate, and when Pharaoh had made him a judge. "Thou," says he, "shalt be over my house, and according unto thy word shall all my people be ruled. See, I have set thee over all the land of Egypt-and without thee shall no man lift up his hand or foot in all the land of Egypt-only in the throne will I be

greater than thou" (Gen 41:40,44). Joseph in this was a type of Christ, and his government here of the government of Christ for his church. Kings seldom make a man's judge his advocate; they seldom leave the issue of the whole affair to the arbitration of the poor man's lawyer; but when they do, methinks it should even go to the heart's desire of the client whose the advocate is, especially when, as I said before, the cause of the client is become the concern of the advocate, and that they are both wrapped up in the self-same interest; yea, when the judge himself also is therein concerned; and yet thus it is with that soul who has Jesus Christ for his Advocate. What sayest thou, poor heart, to this? The judge-to wit, the God of heaven, has made thy Advocate, arbitrator in thy business; he is to judge; God has referred the matter to him, and he has a concern in thy concern, an interest in thy good speed. Christian man, dost thou hear? Thou hast put thy cause into the hand of Jesus Christ, and hast chosen him to be thine Advocate to plead for thee before God and against thy adversary; and God has referred the judgment of that matter to thy Advocate, so that he has power to determine the matter. I know Satan is not pleased with this. He had rather things should have been referred to himself, and then woe had been to the child of God; but, I say, God has referred the business to Jesus Christ, has made him umpire and judge in thine affair. Art thou also willing that he should decide the matter? Canst thou say unto him as David, "Judge me, O God, and plead my cause" (Psa 43:1)? Oh, the care of God towards his people, and the desire of their welfare! He has provided them an Advocate, and he has referred all causes and things that may by Satan be objected and brought in against us, to the judgment and sentence of Christ our Advocate. But to come to a conclusion for this; and therefore,

Eleventh Privilege. The advantage that he has that has the Lord Jesus for his Advocate is very great. Thy Advocate has the cause, has the law, has the judge, has the purse, and so consequently has all that is requisite for an Advocate to have, since together with these he has heart, he has wisdom, he has courage, and loves to make the best improvement of his advantages for the benefit of his client; and that which adds to all is, he can prove the debt paid, about which Satan makes such ado-a price given for the ransom of my soul and for the pardon of my sins. Lawyers do use to make a great matter of it, when they can prove, that that very debt is paid for which their client is sued at law. Now this Christ Jesus himself is witness to; yea, he himself has paid it, and that out of his own purse, for us, with his own hands, before and upon the mercy-seat, according as the law requireth (Lev 16:13-15; Heb 9:11-24). What then can accrue to our enemy? or what advantage can he get by his thus vexing and troubling the children of the Most High? Certainly nothing, but, as has been said already, to be cast down; for the kingdom of our God, which is a kingdom of grace, and the power of his Christ will prevail. Samson's power lay in his hair, but Christ's power, his power to deliver us from the accusation and charge of Satan, lieth in the worth of his undertakings. And hence it is said again, "And they overcame him by the blood of the Lamb," and he was cast out and down (Rev 12:10-12). And thus much for the privileges that those are made partakers of, who have Jesus Christ to be their Advocate.

[THE NECESSITY OF HAVING CHRIST FOR OUR ADVOCATE.]

Fifthly, I come now to the fifth thing, which is, to show you what necessity there is that Christ should be our Advocate.

That Christ should be a Priest to offer sacrifice, a King to rule, and a Prophet to teach, all seeing men acknowledge is of necessity; but that he should be an Advocate, a pleader for his people, few see the reason of it. But he is an Advocate, and as an Advocate has a work and employ distinct from his priestly, kingly, or prophetical offices.

John says, "He is our Advocate," and signifieth also the nature of his work as such, in that very place where he asserteth his office; as also I have showed you in that which goes before. But having already showed you the nature, I will now show you the necessity of this office.

First. It is necessary for the more full and ample vindication of the justice of God against all the cavils of the infernal spirits. Christ died on earth to declare the justice of God to men in his justifying the ungodly. God standeth upon the vindication of his justice, as well as upon the act thereof. Hence the Holy Ghost, by the prophets and apostles, so largely disputeth for the vindication thereof, while it asserteth the reality of the pardon of sin, the justification of the unworthy, and their glorification with God (Rom 3:24; Isa, Jer, Mal; Rom 3, 4, 8; Gal 3,4). I say, while it disputeth the justness of this high act of God against the cavils of implacable sinners. Now the prophets and apostles, in those disputes by which they seek to vindicate the justice of God in the salvation of sinners, are not only ministers of God to us, but advocates for him; since, as Elihu has it, they "speak on God's behalf," or, as the margin has it, "I will show thee that there are yet words for God," words to be spoken and pleaded against his enemies for the justification of his actions (Job 36:2). Now, as it is necessary that there should be advocates for God on earth to plead for his justice and holiness, while he saveth sinners, against the cavils of an ungodly people, so it is necessary that there should be an Advocate also in heaven, that may there vindicate the same justice and holiness of God from all those charges that the fallen angels are apt to charge it with, while it consenteth that we, though ungodly, should be saved.

That the fallen angels are bold enough to charge God to his face with unjustness of language, is evident in the 1st and 2nd of Job; and that they should not be as bold to charge him with unjustness of actions, nothing can be showed to the contrary. Further, that God seeks to clear himself of this unjust charge of Satan is as manifest; for all the troubles of his servant Job were chiefly for that purpose. And why he should have one also in heaven to plead for the justness of his doing in the forgiveness and salvation of sinners appears also as necessary, even because there is one, even an Advocate with the Father, or on the Father's side, seeking to vindicate his justice, while he pleadeth with him for us, against the devil and his objections. God is wonderfully pleased with his design in saving of sinners; it pleases him at the heart. And since he also is infinitely just, there is need that an Advocate should be appointed to show how, in a way of justice as well as mercy, a sinner may be saved.

The good angels did not at first see so far into the mysteries of the gospel of the grace of God, but that they needed further light therein for the vindication of their Lord as servants. Wherefore they yet did pry and look narrowly into it further, and also bowed their heads and hearts to learn yet more, by the church, of "the manifold wisdom of God" (I Peter 1:12; Eph 3:9,10). And if the standing angels were not yet, to the utmost, perfect in the knowledge of this mystery, and yet surely they must know more thereof than those that fell could do, no wonder if those devils, whose enmity could not but animate their ignorance, made, and do make, their cavils against justice, insinuating that it is not impartial and exact, because it, as it is just, justifieth the ungodly.

That Satan will quarrel with God I have showed you, and that he will also dispute against his works with the holy angels, is more than intimated by the apostle Jude, verse 9, and why not quarrel with, and accuse the justice of God as unrighteous, for consenting to the salvation of sinners, since his best qualifications are most profound and prodigious attempts to dethrone the Lord God of his power and glory.

Nay, all this is evident, since "we have an Advocate with the Father, Jesus Christ the

righteous." And again, I say, it is evident that one part of his work as an Advocate, is to vindicate the justice of God while he pleadeth for our salvation, because he pleadeth a propitiation; for a propitiation respects God as well as us; the appeasing his wrath, and the reconciling of his justice to us, as well as the redeeming us from death and hell; yea, it therefore doth the one, because it doth the other. Now, if Christ, as an Advocate, pleadeth a propitiation with God, for whose conviction doth he plead it? Not for God's; for he has ordained it, allows it, and gloriously acquiesces therein, because he knows the whole virtue thereof. It is therefore for the conviction of the fallen angels, and for the confounding of all those cavils that can be invented and objected against our salvation by those most subtle and envious ones. But,

Second. There is matter of law to be objected, and that both against God and us; at least, there seems to be so, because of the sanction that God has put upon the law, and also because we have sinned against it. God has said, "In the day thou eatest thereof, thou shalt surely die"; and, "the soul that sinneth, it shall die." God also standeth still upon the vindication of his justice, he also saveth sinners. Now, in comes our accuser, and chargeth us of sin, of being guilty of sin, because we have transgressed the law. God also will not be put out of his way, or steps of grace, to save us; also he will say, he is just and righteous still. Ay, but these are but say-so's. How shall this be proved? Why, now, here is room for an advocate that can plead to matter of law, that can preserve the sanction of the law in the salvation of the sinner-"He will magnify the law, and make it honourable" (Isa 42:21). The margin saith, "and make him honourable25"—that is, he shall save the sinner, and preserve the holiness of the law, and the honour of his God. But who is this that can do this? "It is the servant of God," saith the prophet, (Isa 42:1, 13), "the Lord, a man of war." But how can this be done by him? The answer is, It shall be done, "for God is well pleased for his righteousness' sake"; for it is by that he magnifies the law, and makes his Father honourable-that is, he, as a public person, comes into the world under the law, fulfills it, and having so done, he gives that righteousness away, for he, as to his own person, never had need thereof; I say, he gives that righteousness to those that have need, to those that have none of their own, that righteousness might be imputed to them. This righteousness, then, he presenteth to God for us, and God, for this righteousness' sake, is well pleased that we should be saved, and for it can save us, and secure his honour, and preserve the law in its sanction. And this Christ pleadeth against Satan as an Advocate with the Father for us; by which he vindicates his Father's justice, holdeth the child of God, notwithstanding his sins, in a state of justification, and utterly overthroweth and confoundeth the devil.

For Christ, in pleading thus, appeals to the law itself, if he has not done it justice, saying, "Most mighty law, what command of thine have I not fulfilled? What demand of thine have I not fully answered? Where is that jot or tittle of the law that is able to object against my doings for want of satisfaction?" Here the law is mute; it speaketh not one word by way of the least complaint, but rather testifies of this righteousness that it is good and holy, (Rom 3:22, 23; 5:15-19). Now, then, since Christ did this as a public person, it follows that others must be justified thereby; for that was the end and reason of Christ's taking on him to do the righteousness of the law. Nor can the law object against the equity of this dispensation of heaven; for why might not that God, who gave the law his being and his sanction, dispose as he pleases of the righteousness which it commendeth? Besides, if men be made righteous, they are so; and if by a righteousness which the law commendeth, how can fault be found with them by the law? Nay, it is "witnessed by the law and the prophets," who consent that it should be

unto all, and upon all them that believe, for their justification (Rom 3:20,21).
And that the mighty God suffereth the prince of the devils to do with the law what he can, against this most wholesome and godly doctrine; it is to show the truth, goodness, and permanency thereof; for this is as who should say, Devil, do thy worst! When the law is in the hand of an easy pleader, though the cause that he pleadeth be good, a crafty opposer may overthrow the right; but here is the salvation of the children in debate, whether it can stand with law and justice; the opposer of this is the devil, his argument against it is the law; he that defends the doctrine is Christ the Advocate, who, in his plea, must justify the justice of God, defend the holiness of the law, and save the sinner from all the arguments, pleas, stops and demurs that Satan is able to put in against it. And this he must do fairly, righteously, simply, pleading the voice of the self-same law for the justification of what he standeth for, which Satan pleads against it; for though it is by the new law that our salvation comes, yet by the old law is the new law approved of and the way of salvation thereby by it consented to.
This shows, therefore, that Christ is not ashamed to own the way of our justification and salvation, no, not before men and devils. It shows also that he is resolved to dispute and plead for the same, though the devil himself shall oppose it. And since our adversary pretends a plea in law against it, it is meet that there should be an open hearing before the Judge of all about it; but, forasmuch as we neither can nor dare appear to plead for ourselves, our good God has thought fit we should do it by an advocate: "We have an Advocate with the Father, Jesus Christ the righteous." This, therefore, is the second thing that shows the need that we have of an Advocate-to wit, our adversary pretends that he has a plea in law against us, and that by law we should be otherwise disposed of than to be made possessors of the heavenly kingdom. But,
Third. There are many things relating to the promise, to our life, and to the threatenings, that minister matter of question and doubt, and give the advantage of objections unto him that so eagerly desireth to be putting in cavils against our salvation, all which it hath pleased God to repel by Jesus Christ our Advocate.
1. There are many things relating to the promises, as to the largeness and straitness of words, as to the freeness and conditionality of them, which we are not able so well to understand; and, therefore, when Satan dealeth with us about them, we quickly fall to the ground before him; we often conclude that the words of the promise are too narrow and strait to comprehend us; we also think, verily, that the conditions of some promises do utterly shut us out from hope of justification and life; but our Advocate, who is for us with the Father, he is better acquainted with, and learned in, this law than to be baffled out with a bold word or two, or with a subtle piece of hellish sophistication (Isa 50:4). He knows the true purport, intent, meaning, and sense of every promise, and piece of promise that is in the whole Bible, and can tell how to plead it for advantage against our accuser, and doth so. And I gather it not only from his contest with Satan for Joshua, (Zech 3), and from his conflict with him in the wilderness, (Matt 4), and in heaven, (Rev 14), but also from the practice of Satan's emissaries here; for what his angels do, that doth he. Now there is here nothing more apparent than that the instruments of Satan do plead against the church, from the pretended intricacy, ambiguity, and difficulty of the promise; whence I gather, so doth Satan before the tribunal of God; but there we have one to match him; "we have an Advocate with the Father," that knows law and judgment better than Satan, and statute and commandment better than all his angels; and by the verdict of our Advocate, all the words, and limits, and extensions of words, with all conditions of the promises, are expounded and applied! And hence it is that it sometimes so falleth out that the very promise we have thought could not reach us, to

comfort us by any means, has at another time swallowed us up with joy unspeakable. Christ, the true Prophet, has the right understanding of the Word as an Advocate, has pleaded it before God against Satan, and having overcome him at the common law, he hath sent to let us know it by his good Spirit, to our comfort, and the confusion of our enemy. Again,

2. There are many things relating to our lives that minister to our accuser occasions of many objections against our salvation; for, besides our daily infirmities, there are in our lives gross sins, many horrible backslidings; also we ofttimes suck and drink in many abominable errors and deceitful opinions, of all which Satan accuseth us before the judgment-seat of God, and pleadeth hard that we may be damned for ever for them. Besides, some of these things are done after light received, against present convictions and dissuasions to the contrary, against solemn engagements to amendment, when the bonds of love were upon us (Jer 2:20). These are crying sins; they have a loud voice in themselves against us, and give to Satan great advantage and boldness to sue for our destruction before the bar of God; nor doth he want skill to aggravate and to comment profoundly upon all occasions and circumstances that did attend us in these our miscarriages-to wit, that we did it without a cause, also, when we had, had we had grace to have used them, many things to have helped us against such sins, and to have kept us clean and upright. "There is also a sin unto death," (I John 5:16), and he can tell how to labour, by argument and sleight of speech, to make our transgressions, not only to border upon, but to appear in the hue, shape, and figure of that, and thereto make his objection against our salvation. He often argueth thus with us, and fasteneth the weight of his reasons upon our consciences, to the almost utter destruction of us, and the bringing of us down to the gates of despair and utter destruction; the same sins, with their aggravating circumstances, as I said, he pleadeth against us at the bar of God. But there he meeteth with Jesus Christ, our Lord and Advocate, who entereth his plea against him, unravels all his reasons and arguments against us, and shows the guile and falsehood of them. He also pleadeth as to the nature of sin, as also to all those high aggravations, and proveth that neither the sin in itself, nor yet as joined with all its advantageous circumstances, can be the sin unto death, (Col 2:19), because we hold the head, and have not "made shipwreck of faith," (I Tim 1:19), but still, as David and Solomon, we confess, and are sorry for our sins. Thus, though we seem, through our falls, to come short of the promise, with Peter, (Heb 4:1-3), and leave our transgressions as stumbling blocks to the world, with Solomon, and minister occasion of a question of our salvation among the godly, yet our Advocate fetches us off before God, and we shall be found safe and in heaven at last, by them in the next world, who were afraid they had lost us in this.

But all these points must be managed by Christ for us, against Satan, as a lawyer, an advocate, who to that end now appears in the presence of God for us, and wisely handleth the very crisis of the word, and of the failings of his people, together with all those nice and critical juggles by which our adversary laboureth to bring us down, to the confusion of his face.

3. There are also the threatenings that are annexed to the gospel, and they fall now under our consideration. They are of two sorts-such as respect those who altogether neglect and reject the gospel, or those that profess it, yet fall in or from the profession thereof.

The first sort of threatening cannot be pleaded against the professors of the gospel as against those that never professed it; wherefore he betaketh himself to manage those threatenings against us that belong to those that have professed, and that have fallen

from it (Psa 109:1-6). Joshua fell in it (Zech 3:1, 2). Judas fell from it, and the accuser stands at the right hand of them before the judgment of God, to resist them, by pleading the threatenings against them-to wit, that God's soul should have no pleasure in them. "If any man draw back, my soul shall have no pleasure in him." Here is a plea for Satan, both against the one and the other; they are both apostatized, both drawn back, and he is subtle enough to manage it.

Ay, but Satan, here is also matter sufficient for a plea for our Advocate against thee, forasmuch as the next words distinguish betwixt drawing back, and drawing back "unto perdition"; every one that draws back, doth not draw back unto perdition (Heb 10:38, 39) . Some of them draw back from, and some in the profession of, the gospel. Judas drew back from, and Peter in the profession of his faith; wherefore Judas perishes, but Peter turns again, because Judas drew back unto perdition, but Peter yet believed to the saving of the soul.26 Nor doth Jesus Christ, when he sees it is to no boot, at any time step in to endeavour to save the soul. Wherefore, as for Judas, for his backsliding from the faith, Christ turns him up to Satan, and leaveth him in his hand, saying, "When he shall be judged, let him be condemned: and let his prayer become sin" (Psa 109:7) But he will not serve Peter so-"The Lord will not leave him in his hand, nor condemn him when he is judged" (Psa 37:33). He will pray for him before, and plead for him after, he hath been in the temptation, and so secure him, by virtue of his advocation, from the sting and lash of the threatening that is made against final apostasy. But,

Fourth. The necessity of the Advocate's office in Jesus Christ appears plainly in this-to plead about the judgments, distresses, afflictions, and troubles that we meet withal in this life for our sins. For though, by virtue of this office, Christ fully takes us off from the condemnation that the unbelievers go down to for their sins, yet he doth not thereby exempt us from temporal punishments, for we see and feel that they daily overtake us; but for the proportioning of the punishment, or affliction for transgression, seeing that comes under the sentence of the law, it is fit that we should have an Advocate that understands both law and judgment, to plead for equal distribution of chastisement, according, I say, to the law of grace; and this the Lord Jesus doth.

Suppose a man for transgression be indicted at the assizes; his adversary is full of malice, and would have him punished sorely beyond what by the law is provided for such offence; and he pleads that the judge will so afflict and punish as he in his malicious mind desireth. But the man has an advocate there, and he enters his plea against the cruelty of his client's accuser, saying, My lord, it cannot be as our enemy would have it; the punishment for these transgressions is prescribed by that law that we here ground our plea upon; nor may it be declined to satisfy his envy; we stand here upon matters of law, and appeal to the law. And this is the work of our Advocate in heaven. Punishments for the sin of the children come not headlong, not without measure, as our accuser would have them, nor yet as they fall upon those who have none to plead their cause.27 Hath he smote the children according to the stroke wherewith he hath smitten others? No; "in measure when it shooteth forth," or seeks to exceed due bounds, "thou wilt debate with it: he stayeth his rough wind in the day of the east wind" (Isa 27:8). "Thou wilt debate with it," inquiring and reasoning by the law, whether the shootings forth of the affliction (now going out for the offence committed) be not too strong, too heavy, too hot, and of too long a time admitted to distress and break the spirit of this Christian; and if it be, he applies himself to the rule to measure it by, he fetches forth his plumb line, and sets it in the midst of his people, (Amos 7:8; Isa 28:17), and lays righteousness to that, and will not suffer it to go further; but according to the quality of the transgression, and according to the terms, bounds, limits, and

measures which the law of grace admits, so shall the punishment be. Satan often saith of us when we have sinned, as Abishai said of Shimei after he had cursed David, Shall not this man die for this? (II Sam 19:21). But Jesus, our Advocate, answers as David, What have I to do with thee, O Satan? Thou this day art an enemy to me; thou seekest for a punishment for the transgressions of my people above what is allotted to them by the law of grace, under which they are, and beyond what their relation that they stand in to my Father and myself will admit. Wherefore, as Advocate, he pleadeth against Satan when he brings in against us a charge for sins committed, for the regulating of punishments, both as to the nature, degree, and continuation of punishment; and this is the reason why, when we are judged, we are not condemned, but chastened, "that we should not be condemned with the world" (I Cor 11:32). Hence king David says, the Lord hath not given him over to the will of his enemy (Psa 27:12). And again, "The Lord hath chastened me sore; but he hath not given me over unto death" (Psa 118:18). Satan's plea was, that the Lord would give David over to his will, and to the tyranny of death. No, says our Advocate, that must not be; to do so would be an affront to the covenant under which grace has put them; that would be to deal with them by a covenant of works, under which they are not. There is a rod for children; and stripes for those of them that transgress. This rod is in the hand of a Father, and must be used according to the law of that relation, not for the destruction, but correction of the children; not to satisfy the rage of Satan, but to vindicate the holiness of my Father; not to drive them further from, but to bring them nearer to their God. But,

Fifth. The necessity of the advocateship of Jesus Christ is also manifest in this, for that there is need of one to plead the efficacy of old titles to our eternal inheritance, when our interest thereunto seems questionable by reason of new transgressions. That God's people may, by their new and repeated sins, as to reason at least, endanger their interest in the eternal inheritance, is manifest by such groanings of theirs as these- "Why dost thou cast me off?" (Psa 43:2). "Cast me not away from thy presence" (Psa 51:11). And, "O God, why hast thou cast us off for ever?" (Psa 74:1). Yet I find in the book of Leviticus, that though any of the children of Israel should have sold, mortgaged, or made away with their inheritance, they did not thereby utterly make void their title to an interest therein, but it should again return to them, and they again enjoy the possession of it, in the year of jubilee. In the year of jubilee, saith God, you shall return every man to his possession; "the land shall not be sold for ever," nor be quite cut off, " for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession, ye shall grant a redemption for the land" (Lev 25:23,24).

The man in Israel that, by waxing poor, did sell his land in Canaan, was surely a type of the Christian who, by sin and decays in grace, has forfeited his place and inheritance in heaven; but as the ceremonial law provided that the poor man in Canaan should not, by his poverty, lose his portion in Canaan for ever, but that it should return to him in the year of jubilee; so the law of grace has provided that the children shall not, for their sin, lose their inheritance in heaven for ever, but that it shall return to them in the world to come (I Cor 11:32)28

All therefore that happeneth in this case is, they may live without the comfort of it here, as he that had sold his house in Canaan might live without the enjoyment of it till the jubilee. They may also seem to come short of it when they die, as he in Canaan did that deceased before the year of jubilee; but as certainly as he that died in Canaan before the jubilee did yet receive again his inheritance by the hand of his relative survivor when the jubilee came, so certainly shall he that dieth, and that seemeth in his dying to come short of the celestial inheritance now, be yet admitted, at his rising again,

to the repossession of his old inheritance at the day of judgment. But now here is room for a caviler to object, and to plead against the children, saying, They have forfeited their part of paradise by their sin; what right, then, shall they have to the kingdom of heaven? Now let the Lord stand up to plead, for he is Advocate for the children; yea, let them plead the sufficiency of their first title to the kingdom, and that it is not their doings can sell the land for ever. The reason why the children of Israel could not sell the land for ever was, because the Lord, their head, reserved to himself a right therein-"The land shall not be sold for ever, for the land is mine." Suppose two or three children have a lawful title to such an estate, but they are all profuse and prodigal, and there is a brother also that has by law a chief right to the same estate: this brother may hinder the estate from being sold for ever, because it is his inheritance, and he may, when the limited time that his brethren had sold their share therein is out, if he will, restore it to them again. And in the meantime, if any that are unjust should go about utterly and for ever to deprive his brethren, he may stand up and plead for them; that in law the land cannot be sold for ever, for that it is his as well as theirs, he being resolved not to part with his right. O my brethren! Christ will not part with his right of the inheritance unto which you are also born; your profuseness and prodigality shall not make him let go his hold that he hath for you of heaven; nor can you, according to law, sell the land for ever, since it is his, and he hath the principal and chief title thereto. This also gives him ground to stand up to plead for you against all those that would hold the kingdom from you for ever; for let Satan say what he can against you, yet Christ can say, "The land is mine," and consequently that his brethren could not sell it. Yes, says Satan, if the inheritance be divided.

O but, says Christ, the land is undivided; no man has his part set out and turned over to himself; besides, my brethren yet are under age, and I am made their guardian; they have not power to sell the land for ever; the land is mine; also my Father has made me feoffee in trust for my brethren, that they may have what is allotted them when they are all come to a perfect man, "unto the measure of the stature of the fulness of Christ" (Eph 4:13). And not before, and I will reserve it for them till then; and thus to do is the will of my Father, the law of the Judge, and also my unchangeable resolution. And what can Satan say against this plea? Can he prove that Christ has no interest in the saints' inheritance? Can he prove that we are at age, or that our several parts of the heavenly house are already delivered into our own power? And if he goes about to do this, is not the law of the land against him? Doth it not say that our Advocate is "Lord of all," (Acts 10:36), that the kingdom is Christ's, that it is laid up in heaven for us, (Eph 5:5, Col 1:5); yea, that the "inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in heaven for us, who are kept by the power of God, through faith unto salvation" (I Peter 1:4, 5). Thus therefore is our heavenly inheritance made good by our Advocate against the thwartings and branglings29 of the devil; nor can our new sins make it invalid, but it abideth safe to us at last, notwithstanding our weaknesses; though, if we sin, we may have but little comfort of it, or but little of its present profits, while we live in this present world. A spendthrift, though he loses not his title, may yet lose the present benefit, but the principal will come again at last; for "we have an Advocate with the Father, Jesus Christ the righteous."

Sixth. The necessity of the advocateship of Jesus Christ for us further appears in this-to wit, for that our evidences, which declare that we have a right to the eternal inheritance, are often out of our own hand, yea, and also sometimes kept long from us, the which we come not at the sight or comfort of again but by our Advocate, especially when our evidences are taken from us, because of a present forfeiture of this inheritance to God

by this or that most foul offence. Evidences, when they are thus taken away, as in David's case they were, (Psa 51:12), why then they are in our God's hand, laid up, I say, from the sight of them to whom they belong, till they even forget the contents thereof (II Peter 1:5-9).30

Now when writings and evidences are out of the hand of the owners, and laid up in the court, where in justice they ought to be kept, they are not ordinarily got thence again but by the help of a lawyer-an Advocate. Thus it is with the children of God. We do often forfeit our interest in eternal life, but the mercy is, the forfeit falls into the hand of God, not of the law nor of Satan, wherefore he taketh away also our evidences, if not all, yet some of them, as he saith-"I have taken away my peace from this people, even loving-kindness and mercies" (Jer 16:5). This he took from David, and he entreats for the restoration of it, saying, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit" (I Chron 17:13; Psa 51:12). And, "Lord, turn us again, cause thy face to shine, and we shall be saved" (Psa 80:3, 7, 19.)

Satan now also hath an opportunity to plead against us, and to help forward the affliction, as his servants did of old, when God was but a little angry (Zech 1:15); but Jesus Christ our Advocate is ready to appear against him, and to send us from heaven our old evidences again, or to signify to us that they are yet good and authentic, and cannot be gainsaid. "Gabriel," saith he, "make this man to understand the vision" (Dan 8:16). And again, saith he to another, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls" (Zech 2:4). Jerusalem had been in captivity, had lost many evidences of God's favour and love by reason of her sin, and her enemy stepped in to augment her sin and sorrow; but there was a man [the angel of the Lord] "among the myrtle trees" that were in the bottom that did prevail with God to say, I am returned to Jerusalem with mercies; and then commands it to be proclaimed that his "cities through prosperity shall yet be spread abroad" (Zech 1:11-17) . Thus, by virtue of our Advocate, we are either made to receive our old evidences for heaven again, or else are made to understand that they yet are good, and stand valid in the court of heaven; nor can they be made ineffectual, but shall abide the test at last, because our Advocate is also concerned in the inheritance of the saints in light.

Christians know what it is to lose their evidences for heaven, and to receive them again, or to hear that they hold their title by them; but perhaps they know not how they come at this privilege; therefore the apostle tells them "they have an Advocate"; and that by him, as Advocate, they enjoy all these advantages is manifest, because his Advocate's office is appointed for our help when we sin-that is, commit sins that are great and heinous-"If any man sin, we have an Advocate."31

By him the justice of God is vindicated, the law answered, the threatenings taken off, the measure of affliction that for sin we undergo determined, our titles to eternal life preserved, and our comfort of them restored, notwithstanding the wit, and rage, and envy of hell. So, then, Christ gave himself for us as a priest, died for us as a sacrifice, but pleadeth justice and righteousness in a way of justice and righteousness; for such is his sacrifice, for our salvation from the death that is due to our foul or high transgressions-as an Advocate. Thus have I given you thus far, an account of the nature, end, and necessity of the Advocateship of Jesus Christ, and should now come to the use and application, only I must first remove an objection or two.

[OBJECTIONS REMOVED.]

SIXTHLY, [I now come to answer some objections.]

First Objection. But what need all these offices of Jesus Christ? or, what need you trouble us with these nice distinctions? It is enough for us to believe in Christ in the

general, without considering him under this and that office.
Answer. The wisdom of God is not to be charged with needless doing when it giveth to Jesus Christ such variety of offices, and calleth him to so many sundry employments for us; they are all thought necessary by heaven, and therefore should not be counted superfluous by earth. And to put a question upon thy objection-What is a sacrifice without a priest, and what is a priest without a sacrifice? And the same I say of his Advocate's office-What is an advocate without the exercise of his office? And what need of an Advocate's office to be exercised, if Christ, as sacrifice and Priest, was thought sufficient by God? Each of these offices is sufficient for the perfecting the work for which it is designed; but they are not all designed for the self-same particular thing. Christ as sacrifice offereth not himself; it is Christ as Priest does that. Christ as Priest dieth not for our sins; it is Christ as sacrifice does so. Again, Christ as a sacrifice and a Priest limits himself to those two employs, but as an Advocate he launches out into a third. And since these are not confounded in heaven, nor by the Scriptures, they should not be confounded in our apprehension, nor accounted useless.
It is not, therefore, enough for us that we exercise our thoughts upon Christ in an indistinct and general way, but we must learn to know him in all his offices, and to know the nature of his offices also; our condition requires this, it requireth it, I say, as we are guilty of sin, as we have to do with God, and with our enemy the devil. As we are guilty of sin, so we need a sacrifice; and as we are also sinners, we need one perfect to present our sacrifice to God for us. We have need also of him as priest to present our persons and services to God. And since God is just, and upon the judgment-seat, and since also we are subject to sin grievously, and again, since we have an accuser who will by law plead at this bar of God our sins against us, to the end we might be condemned, we have need of, and also "have an Advocate with the Father, Jesus Christ the righteous."
Alas! How many of God's precious people, for want of a distinct knowledge of Christ in all his offices, are at this day sadly baffled with the sophistications of the devil? To instance no more than this one thing-when they have committed some heinous sin after light received, how are they, I say, tossed and tumbled and distressed with many perplexities! They cannot come to any anchor in this their troubled sea; they go from promise to promise, from providence to providence, from this to that office of Jesus Christ, but forget that he is, or else understand not what it is for this Lord Jesus to be an Advocate for them. Hence they so oft sink under the fears that their sin is unpardonable, and that therefore their condition is desperate; whereas, if they could but consider that Christ is their Advocate, and that he is therefore made an Advocate to save them from those high transgressions that are committed by them, and that he waits upon this office continually before the judgment-seat of God, they would conceive relief, and be made to hold up their head, and would more strongly twist themselves from under that guilt and burden, those ropes and cords wherewith by their folly they have so strongly bound themselves, than commonly they have done, or do.
Second Objection. But notwithstanding what you have said, this sin is a deadly stick in my way; it will not out of my mind, my cause being bad, but Christ will desert me.
Answer. It is true, sin is, and will be, a deadly stick and stop to faith, attempt to exercise it on Christ as considered under which of his offices or relations you will; and, above all, the sin of unbelief is "the sin that doth so," or most "easily beset us" (Heb 12:1, 2). And no marvel; for it never acteth alone, but is backed, not only with guilt and ignorance, but also with carnal sense and reason. He that is ignorant of this knows but little of himself, or what believing is. He that undertakes to believe sets upon the hardest task that ever

was proposed to man; not because the things imposed upon us are unreasonable or unaccountable, but because the heart of man, the more true anything is, the more it sticks and stumbles thereat; and, says Christ, "Because I tell you the truth, ye believe me not" (John 8:45). Hence believing is called labouring, (Heb 4:11); and it is the sorest labour, at times that any man can take in hand, because assaulted with the greatest oppositions; but believe thou must, be the labour never so hard, and that not only in Christ in a general way, but in him as to his several offices, and to this of his being an Advocate in particular, else some sins and some temptations will not, in their guilt or vexatious trouble, easily depart from thy conscience; no, not by promise, nor by thy attempts to apply the same by faith. And this the text insinuateth by its setting forth of Christ as Advocate, as the only or best and most speedy way of relief to the soul in certain cases.

There is, then, an order that thou must observe in exercising of thy soul in a way of believing.

1. Thou must believe unto justification in general; and for this thou must direct thy soul to the Lord Christ as he is a sacrifice for sin; and as a Priest offering that sacrifice, so as a sacrifice thou shalt see him appeasing Divine displeasure for thy sin, and as a Priest spreading the skirt of his garment over thee, for the covering of thy nakedness; thus being clothed, thou shalt not be found naked.

2. This, when thou hast done as well as thou canst, thou must, in the next place, keep thine eye upon the Lord Christ as improving, as Priest in heaven, the sacrifice which he offered on earth for the continuing thee in a state of justification in thy lifetime, notwithstanding those common infirmities that attend thee, and to which thou art incident in all thy holy services or best performances (Rom 5:10; Exo 28:31-38). For therefore is he a Priest in heaven, and by his sacrifices interceding for thee.

3. But if thy foot slippeth, if it slippeth greatly, then know thou it will not be long before a bill be in heaven preferred against thee by the accuser of the brethren; wherefore then thou must have recourse to Christ as Advocate, to plead before God thy judge against the devil thine adversary for thee.

4. And as to the badness of thy cause, let nothing move thee, save to humility and self-abasement, for Christ is glorified by being concerned for thee; yea, the angels will shout aloud to see him bring thee off. For what greater glory can we conceive Christ to obtain ad Advocate, than to bring off his people when they have sinned, notwithstanding Satan so charging of them for it as he doth?

He gloried when he was going to the cross to die; he went up with a shout and the sound of a trumpet, to make intercession for us; and shall we think that by his being an Advocate he receives no additional glory? It is glory to him, doubtless, to bear the title of an Advocate, and much more to plead and prosper for us against our adversary, as he doth.

5. And, I say again, for thee to think that Christ will reject thee for that thy cause is bad, is a kind of thinking blasphemy against this his office and his Word; for what doth such a man but side with Satan, while Christ is pleading against him? I say, it is as the devil would have it, for it puts strength into his plea against us, by increasing our sin and wickedness. But shall Christ take our cause in hand, and shall we doubt of good success?

This is to count Satan stronger than Christ; and that he can longer abide to oppose, than Christ can to plead for us. Wherefore, away with, it, not only as to the notion, but also as to the heart and root thereof. Oh! When shall Jesus Christ our Lord be honoured by us as he ought? This dastardly heart of ours, when shall it be more

subdued and trodden under foot of faith? When shall Christ ride Lord, and King, and Advocate, upon the faith of his people, as he should? He is exalted before God, before angels, and above all the power of the enemy; there is nothing comes behind but the faith of his people.

Third Objection. But since you follow the metaphor so close, I will suppose, if an advocate be entertained, some recompense must be given him. His fee-who shall pay him his fee? I have nothing. Could I do anything to make this advocate part of amends, I could think I might have benefit from him; but I have nothing. What say you to this?32

Answer. Similitudes must not be strained too far; but yet I have an answer for this objection. There is, in some cases, law for them that have no money; ay, law and lawyers too; and this is called a suing in forma pauperis;33 and such lawyers are appointed by authority for that purpose. Indeed, I know not that it is thus in every nation, but it is sometimes so with us in England; and this is the way altogether in the kingdom of heaven before the bar of God. All is done there for us in forma pauperis, on free cost; for our Advocate or lawyer is thereto designed and appointed of his Father.

Hence Christ is said to plead the cause, not of the rich and wealthy, but of the poor and needy; not of those that have many friends, but of the fatherless and widow; not of them that are fat and strong, but of those under sore afflictions (Prov 22:22, 23; 23:10, 11; 31:9). "He shall stand at the right hand of the poor, to save him from those that condemn his soul," or, as it is in the margin, "from the judges of his soul" (Psa 109:31). This, then, is the manner of Jesus Christ with men; he doth freely what he doth, not for price nor reward. "I have raised him up," says God, "and I will direct all his ways; he shall build my city, and he shall let go my captives, not for a price nor reward" (Isa 45:13). [This scripture speaks of Cyrus, a type of Christ.]

This, I say, is the manner of Jesus Christ with men; he pleads, he sues in forma pauperis, gratis, and of mere compassion; and hence it is that you have his clients give him thanks; for that is all the poor can give. "I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul" (Psa 109:30,31).

They know but little that talk of giving to Christ, except they mean they would give him blessing and praise. He bids us come freely, take freely, and tells us that he will give and do freely (Rev 22:17; 21:6). Let him have that which is his own-to wit, thyself; for thou art the price of his blood. David speaks very strangely of giving to God for mercy bestowed on him; I call it strangely, because indeed it is so to reason. "What," says he, " shall I render to the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord" for more (Psa 116:12, 13). God has no need of thy gift, nor Christ of thy bribe, to plead thy cause; take thankfully what is offered, and call for more; that is the best giving to God. God is rich enough; talk not then of giving, but of receiving, for thou art poor. Be not too high, nor think thyself too good to live by the alms of heaven; and since the Lord Jesus is willing to serve thee freely, and to maintain thy right to heaven against thy foe, to the saving of thy soul, without price or reward, "let the peace of God rule in your hearts, to the which also ye are called," as is the rest of " the body, and be ye thankful" (Col 3:15). This, then, is the privilege of a Christian-"We have an Advocate with the Father, Jesus Christ the righteous"; one that pleadeth the cause of his people against those that rise up against them, of his love, pity, and mere good-will. Lord, open the eyes of dark readers, of disconsolate saints, that they may see who is for them, and on what terms!

Fourth Objection. But if Christ doth once begin to plead for me, and shall become mine Advocate, he will always be troubled with me, unless I should, of myself, forsake him;

for I am ever in broils and suits of law, action after action is laid upon me, and I am sometimes ten times in a day summoned to answer my doings before God.

Answer. Christ is not an Advocate to plead a cause or two; nor to deliver the godly from an accusation or two. "He delivereth Israel out of all his troubles" (Psa 25:22; II Sam 22:28); and chooses to be an Advocate for such; therefore, the godly of old did use to make, from the greatness of their troubles, and the abundance of their troublers, an argument to the Lord Christ to send and lend them help-"Have mercy upon me," saith David; "consider my trouble which I suffer of them that hate me" (Psa 9:13). And again, "Many are they that rise up against me; many there be which say of my soul, There is no help for him in God" (Psa 3:1,2). Yea the troubles of this man were so many and great, that his enemies began to triumph over him, saying, "There is no help for him in God." But could he not deliver him, or did the Lord forsake him? No, no; "Thou hast smitten," saith he, "all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly." And as he delivereth them from their troublers, so also he pleadeth all their causes; "O Lord," saith the church, "thou hast pleaded the causes of my soul; thou hast redeemed my life" (Lam 3:58). Mark, troubled Christian, thou sayest thou hast been arrested ofttimes in a day, and as often summoned to appear at God's bar, there to answer to what shall be laid to thy charge. And here, for thy encouragement, thou readest that the church hath an Advocate that pleadeth the causes of her soul; that is, all her causes, to deliver her. He knows that, so long as we are in this world, we are subject to temptation and weakness, and through them made guilty of many bad things; wherefore, he hath prepared himself to our service, and to abide with the Father, an Advocate for us. As Solomon saith of a man of great wrath, so it may be said of a man of great weakness, and the best of saints are such-he must be delivered again and again, (Prov 19:19); yea, "many a time," saith David, "did he deliver them," (Psa 106:43) ; to wit, more than once or twice; and he will do so for thee, if thou entertain him to be thine Advocate. Thou talkest of leaving him, but then whither wilt thou go? All else are vain things, things that cannot profit; and he will not forsake his people, (I Sam 12:20-23), "though their land be filled with sin against the Holy One of Israel" (Jer 51:5). I know the modest saint is apt to be abashed to think what a troublesome one he is, and what a make-work he has been in God's house all his days; and let him be filled with holy blushing; but let him not forsake his Advocate.

[THE USE AND APPLICATION.]

SEVENTHLY, Having thus spoken to these objections, let us now come to make some use of the whole. And,

Use First. I would exhort the children to consider the dignity that God hath put upon Jesus Christ their Saviour; for by how much God hath called his Son to offices and places of trust, by so much he hath heaped dignities upon him. It is said of Mordecai, that he was next to the king Ahasuerus. And what then? Why, then the greatness of Mordecai, and his high advance, must be written in the book of the Chronicles of the kings of Media and Persia, to the end his fame might not be buried nor forgotten, but remembered and talked of in generations to come (Esth 10). Why, my brethren, God exalted Jesus of Nazareth, hath made him the only great one, having given him a name above every name-a name, did I say?-a name and glory beyond all names, and above all names, as doth witness both his being set above all, and the many offices which he executeth for God on behalf of his people. It is counted no little addition to honour when men are not only made near to the king, but also entrusted with most, if not almost with all the most weighty affairs of the kingdom. Why, this is the dignity of Christ; he is, it is true, the natural Son of God, and so high, and one that abounds with honour. But this is

not all; God has conferred upon him, as man, all the most mighty honours of heaven; he hath made him Lord Mediator betwixt him and the world. This in general. And particularly, he hath called him to be his High Priest for ever, and hath sworn he shall not be changed for another (Heb 7:21-24). He hath accepted of his offering once for ever, counting that there is wholly enough in what he did once "to perfect for ever them that are sanctified"; to wit, set apart to glory (Heb 10:11-14).

He is Captain-general of all the forces that God hath in heaven and earth, the King and Commander of his people (ch. 9:25, 28). He is Lord of all, and made "head over all things to the church," and is our Advocate with the Father (Eph 1:22). O, the exaltation of Jesus Christ! Let Christians, therefore, in the first place, consider this. Nor can it be but profitable to them, if withal they consider that all this trust and honour is put and conferred upon him in relation to the advantage and advancement of Christians. If Christians do but consider the nearness that is betwixt Christ and them, and, withal, consider how he is exalted, it must needs be matter of comfort to them. He is my flesh and my bone that is exalted; he is my friend and brother that is thus set up and preferred. It was something to the Jews when Mordecai was exalted to honour; they had, thereby, ground to rejoice and be glad, for that one of themselves was made lord-chief by the king, and the great governor of the land, for the good of his kindred. True, when a man thinks of Christ as severed from him, he sees but little to his comfort in Christ's exaltation; but when he looks upon Christ, and can say, My Saviour, my Priest, or the chief Bishop of my soul, then he will see much in his being thus promoted to honour. Consider, then, of the glories to which God has exalted our Saviour, in that he hath made him so high. It is comely, also, when thou speakest of him, that thou name his name with some additional title, thereby to call thy mind to the remembrance, and so to the greater reverence of the person of thy Jesus; as, our Lord Jesus, our Lord and Saviour Jesus Christ, "the Apostle and High Priest of our profession, Christ Jesus" (II Peter 2:20; Heb 3:1, &c). Men write themselves by their titles; as, John, earl of such a place, Anthony, earl of such a place, Thomas, lord, &c. It is common, also, to call men in great places by their titles rather than by their names; yea, it also pleaseth such great ones well; as, My lord high chancellor of England, My lord privy seal, My lord high admiral, &c. And thus should Christians make mention of Jesus Christ our Lord, adding to his name some of his titles of honour; especially since all places of trust and titles of honour conferred on him are of special favour to us. I did use to be much taken with one sect of Christians; for that it was usually their way, when they made mention of the name of Jesus, to call him "The blessed King of Glory." Christians should do thus; it would do them good; for why doth the Holy Ghost, think you, give him all these titles but that we should call him by them, and so make mention of him one to another; for the very calling of him by this or that title, or name, belonging to this or that office of his, giveth us occasion, not only to think of him as exercising that office, but to inquire, by the Word, by meditation, and one of another, what there is in that office and what, by his exercising of that, the Lord Jesus profiteth his church.

How will men stand for that honour that, by superiors, is given to them, expecting and using all things; to wit, actions and carriages, so as that thereby their grandeur may be maintained; and saith Christ, "Ye call me Master and Lord: and ye say well; for so I am" (John 13:13). Christ Jesus our Lord would have us exercise ourselves in the knowledge of his glorious offices and relative titles, because of the advantage that we get by the knowledge of them, and the reverence of, and love to, him that they beget in our hearts.

"That disciple," saith the text, "whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he

was naked), and did cast himself into the sea. And the other disciples came in a little ship": to wit, to shore, to wait upon their Lord (John 21). The very naming of him under the title of Lord, bowed their hearts forthwith to come with joint readiness to wait upon him. Let this also teach us to distinguish Christ's offices and titles, not to confound them, for he exerciseth those offices, and beareth those titles, for great reason, and to our commodity. Every circumstance relating both to Christ's humiliation and exaltation ought to be duly weighed by us, because of that mystery of God, and of man's redemption that is wrapped therein; for as there was not a pin, nor a loop, nor a tack in the tabernacle but had in it use of instruction to the children of Israel, so there is not any part, whether more near or more remote to Christ's suffering and exaltation, but is, could we get into it, full of spiritual advantage to us.

To instance the water that came out of Christ's side, a thing little taken notice of either by preachers or hearers, and yet John makes it one of the witnesses of the truth of our redemption, and a confirmation of the certainty of that record that God, to the world, hath given of the sufficiency that is in his Son to save (John 19:34; I John 3:5-9; 5:5-9; I John 4:9-12).

When I have considered that the very timing of Scripture expressions, and the season of administering ordinances, have been argumentative to the promoting of the faith and way of justification by Christ, it has made think that both myself and most of the people of God look over the Scriptures too slightly, and take too little notice of that or of those many honours that God, for our good, has conferred upon Christ. Shall he be called a King, a Priest, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Husband, a Father, a Fountain, a Door, a Rock, a Lion, a Saviour, &c., and shall we not consider these things? And shall God to all these add, moreover, that he is an Advocate, and shall we take no notice thereof, or jumble things so together, that we lose some of his titles and offices; or so be concerned with one as not to think we have need of the benefit of the rest? Let us be ashamed thus to do or think, and let us give to him that is thus exalted the glory due unto his name.

Use Second. As we should consider the titles and offices of Christ in general, so we should consider this of his being an Advocate in particular; for this is one of the reasons which induced the apostle to present him here under that very notion to us-namely, that we should have faith about it, and consider of it to our comfort-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "An advocate"-an advocate, as I said, is one that hath power to plead for another in this, or that, or any court of judicature. Be much therefore in the meditation of Christ, as executing of this his office for thee, for many advantages will come to thee thereby. As,

1. This will give thee to see that thou art not forsaken when thou hast sinned; and this has not in it a little relief only, but yieldeth consolation in time of need. There is nothing that we are more prone unto than to think we are forsaken when we have sinned, when for this very thing-to wit, to keep us from thinking so, is the Lord Jesus become our Advocate-"If any man sin, we have an Advocate." Christian, thou that hast sinned, and that with the guilt of thy sin art driven to the brink of hell, I bring thee news from God-thou shalt not die, but live, for thou hast "an Advocate with the Father." Let this therefore be considered by thee, because it yieldeth this fruit.

2. The study of this truth will give thee ground to take courage to contend with the devil concerning the largeness of grace by faith, since thy Advocate is contending for thee against him at the bar of God. It is a great encouragement for a man to hold up his head in the country, when he knows he has a special friend at court. Why, our Advocate is a friend at court, a friend there ready to give the onset to Satan, come he

when he will. "We have an Advocate with the Father"; an Advocate, or one to plead against Satan for us.
3. This consideration will yield relief, when, by Satan's abuse of some other of the offices of Christ, thy faith is discouraged and made afraid. Christ as a prophet pronounces many a dreadful sentence against sin; and Christ as a king is of power to execute them; and Satan as an enemy has subtlety enough to abuse both these, to the almost utter overthrow of the faith of the children of God. But what will he do with him as he is an Advocate? Will he urge that he will plead against us? He cannot; he has no such office. "Will he plead against me with his great power? No, but he would put strength into me"(Job 23:6). Wherefore Satan doth all he may to keep thee ignorant of this office; for he knows that as Advocate, when he is so apprehended, the saints are greatly relieved by him, even by a believing thought of that office.
4. This consideration, or the consideration of Christ as exercising of this office, will help thee to put by that visor wherewith Christ by Satan is misrepresented to thee, to the weakening and affrighting of thee. There is nothing more common among saints than thus to be wronged by Satan; for as he will labour to fetch fire out of the offices of Christ to burn us, so to present him to us with so dreadful and so ireful a countenance, that a man in temptation, and under guilt, shall hardly be able to lift up his face to God. But now, to think really that he is my Advocate, this heals all! Put a visor upon the face of a father, and it may perhaps for a while fright the child; but let the father speak, let him speak in his own fatherly dialect to the child, and the visor is gone, if not from the father's face, yet from the child's mind; yea, the child, notwithstanding that visor, will adventure to creep into its father's bosom. Why, thus it is with the saints when Satan deludes and abuses them by disfiguring the countenance of Christ to their view. Let them but hear their Lord speak in his own natural dialect (and then he doth so indeed when we hear him speak as an Advocate), and their minds are calmed, their thoughts settled, their guilt made to vanish, and their faith to revive.
Indeed, the advocateship of Jesus Christ is not much mentioned in the Word, and because it is no oftener made mention of, therefore perhaps it is that some Christians do so lightly pass it over; when, on the contrary, the rarity of the thing should make it the more admirable; and perhaps it is therefore so little made mention of in the Bible, because it should not by the common sort be abused, but is as it were privately dropped in a corner, to be found by them that are for finding relief for their soul by a diligent search of the Scriptures; for Christ in this office of advocateship is only designed for the child of God, the world hath nothing therewith to do.34 Methinks that which alone is proper to saints, and that which by God is peculiarly designed for them, they should be mightily taken withal; the peculiar treasure of kings, the peculiar privilege of saints, oh, this should be affecting to us!-why, Christ, as an Advocate, is such. "Remember me, O Lord," said the Psalmist, "with the favour that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance" (Psa 106:4, 5). The Psalmist, you see here, is crying out for a share in, and the knowledge of, the peculiar treasure of saints; and this of Christ as Advocate is such; wherefore study it, and prize it so much the more, this Advocate is ours.
(1.) Study it with reference to its peculiarity. It is for the children, and nobody else; for the children, little and great. This is children's bread; this is a mess for Benjamin; this is to be eaten in the holy place. Children use to make much of that which, by way of specialty, is by their relations bestowed on them-"And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers to thee" (I Kings 21:3). No,

truly will I not. Why so? Because it was my father's gift, not in common to all, but to me in special.

(2.) Study this office in the nature of it; for therein lies the excellency of anything, even in the nature of it. Wrong thoughts of this or that abuses it, and takes its natural glory from it. Take heed, therefore, of misapprehending, while thou art seeking to apprehend Christ as thy Advocate. Men judge of Christ's offices while they are at too great a distance from them; but "let them come near," says God, "then let them speak," (Isa 41:1); or as Elihu said to his friends, when he had seen them judge amiss, "Let us choose to us judgment, let us know among ourselves what is good" (Job 34:4). So say I; study to know, rightly to know, the Advocate-office of Jesus Christ. It is one of the easiest things in the world to miss of the nature, while we speak of the name and offices of Jesus Christ; wherefore look to it, that thou study the nature of the office of his advocateship, of his advocateship for, for so you ought to consider it. There is an Advocate for, not against, the children of God-"Jesus Christ the righteous."

(3.) Study this office with reference to its efficacy and prevalency. Job says, "After my words, they spake not again" (Job 29:22). And when Christ stands up to plead, all must keep silence before him. True, Satan had the first word, but Christ the last, in the business of Joshua, and such a last as brought the poor man off well, though "clothed with filthy garments" (Zech 3). Satan must be speechless after a plea of our Advocate, how rampant soever he is afore; or as Elihu has it, "They were amazed; they answered no more; they left off speaking." Shall he that speaks in righteousness give place, and he who has nothing but envy and deceit be admitted to stand his ground? Behold, the angels cover their faces when they speak of his glory, how then shall not Satan bend before him? In the days of his humiliation, he made him cringe and creep, how much more, then, now he is exalted to glory, to glory to be an Advocate, an Advocate for his people! "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

(4.) Study the faithfulness of Christ in his execution of this office, for he will not fail nor forsake them that have entertained him for their Advocate: "He will thoroughly plead their cause" (Jer 50:34). Faithful and true, is one of his titles; and you shall be faithfully served by him; you may boldly commit your cause unto him, nor shall the badness of it make him fail, or discourage him in his work; for it is not the badness of a cause that can hinder him from prevailing, because he hath wherewith to answer for all thy sins, and a new law to plead by, through which he will make thee a conqueror. He is also for sticking to a man to the end, if he once engages for him (John 13:1, 2). He will threaten and love, he will chastise and love, he will kill and love, and thou shalt find it so. And he will make this appear at the last; and Satan knows it is so now, for he finds the power of his repulses while he pleadeth for him at the bar against him. And all this is in very faithfulness.

(5.) Study also the need that thou hast of a share in the execution of the advocateship of Jesus Christ. Christians find that they have need of washing in the blood of Christ, and that they have need of being clothed with the righteousness of Christ; they also find that they have need that Christ should make intercession for them, and that by him, of necessity, they must approach God, and present their prayers and services to him; but they do not so well see that they need that Christ should also be their Advocate. And the reason thereof is this: they forget that their adversary makes it his business to accuse them before the throne of God; they consider not the long scrolls and many crimes wherewith he chargeth them in the presence of the angels of God. I say, this is the cause that the advocateship of Christ is so little considered in the churches; yea,

many that have been relieved by that office of his, have not understood what he has thereby done for them. But perhaps this is to be kept from many till they come to behold his face, and till all things shall be revealed, that Christ might have glory given him in the next world for doing of that for them which they so little thought of in this. But do not thou be content with this ignorance, because the knowledge of his advocating it for thee will yield thee present relief. Study, therefore, thine own weakness, the holiness of the judge, the badness of thy cause, the subtlety, malice, and rage, of thine enemy; and be assured that whenever thou sinnest, by and by thou art for it accused before God at his judgment seat. These things will, as it were, by way of necessity, instill into thy heart the need that thou hast of an advocate, and will make thee look as to the blood and righteousness of Jesus Christ to justify thee, so to Christ as an Advocate to plead thy cause, as did holy Job in his distresses (Job 16:21).

Use Third. Is Christ Jesus not only a priest of, and a King over, but an Advocate for his people? Let this make us stand and wonder, and be amazed at his humiliation and condescension. We read of his humiliation on earth when he put himself into our flesh, took upon him our sins, and made them as his own unto condemnation and death. And to be an advocate is an office reproachful to the malicious, if any man be such an one, for those that are base and unworthy. Yea, and the higher and more honourable the person is that pleads for such, the more he humbles himself. The word doth often in effect account him now in heaven as a servant for us, and acts of service are acts of condescension; and I am sure some acts of service have more of that in them than some; and I think when all things are considered, that Christ neither doth nor can do anything for us there, of a more condescending nature, than to become our Advocate. True, he glories in it; but that doth not show that the work is excellent in itself. It is also one of his titles of honour; but that is to show how highly God esteems of, and dignifies all his acts; and though this shall tend at last to the greatening of his honour and glory in his kingdom, yet the work itself is amazingly mean.

I speak after the manner of men. It is accounted so in this world. How ignoble and unrespectful doth a man make himself, especially to his enemy, when he undertakes to plead a bad cause, if it happeneth to be the cause of the base and unworthy! And I am sure we are, every one, so in ourselves, for whom he is become an Advocate with the Father. True, we are made worthy in him, but that is no thanks to us; as to ourselves and our cause, both are bad enough. And let us now leave off disputing, and stand amazed at his condescension; "Who humbleth himself to behold the things that are in heaven" (Psa 113:6). And men of old did use to wonder to think that God should so much stoop, as to open his eyes to look upon man, or once so much as to mind him (Job 7:17; 14:1-3; Psa 8:4; 144:3, 4). And if these be acts that speak a condescension, what will you count of Christ's standing up as an Advocate to plead the cause of his people? Must not that be much more so accounted? O, the condescension of Christ in heaven! While cavillers quarrel at such kind of language, let the saints stay themselves and wonder at it, and be so much the more affected with his grace. The persons are base, the crimes are base, with which the persons are charged; wherefore one would think that has but the reason to think, that it is a great condescension of Christ, now in heaven, to take upon him to be an Advocate for such a people, especially if you consider the openness of this work of Christ; for this thing is not done in a corner. This is done in open court.

1. With a holy and just God; for he is the judge of all, and his eyes are purer than to behold iniquity; yea, his very essence and presence is a consuming fire; yet, before and with this God, and that for such a people, Jesus Christ, the King, will be an

Advocate. For one mean man to be an Advocate for the base, with one that is not considerable, is not so much; but for Christ to be an Advocate for the base, and for the base, too, under the basest consideration, this is to be wondered at. When Bathsheba, the queen became an advocate for Adonijah unto king Solomon, you see how he flounced at her, for that his cause was bad. "And why," saith he, "dost thou ask Abishag for Adonijah? Ask for him the kingdom also" (I Kings 2:16-23). I told you before, that to be an advocate did run one upon hazards of reproach; and it may easily be thought that the queen did blush, when, from the king, her son, she received such a repulse; nor do we hear any more of her being an advocate; I believe she had enough of this. But oh! This Christ of God, who himself is greater that Solomon, he is become an Advocate, "an Advocate with the Father," who is the eternally just, and holy, and righteous God; and that for a people, with respect to him, far worse than could be Adonijah in the eyes of his brother Solomon. Majesty and justice are dreadful in themselves, and much more so when approached by any, especially when the cause, as to matter of fact, is bad, that the man is guilty of who is concerned in the advocateship of his friend; and yet Jesus Christ is still an Advocate for us, "an Advocate with the Father."

2. Consider, also, before whom Jesus Christ doth plead as an Advocate, and that is before, or in the presence and observation of, all the heavenly host; for whilst Christ pleadeth with God for his people, all the host of heaven stand by on the right hand and on the left (Matt 10:32). And though as yet there may seem to be but little in this consideration, yet Christ would have us know, and account it an infinite kindness of his to us that he will confess, and not be ashamed of us before the angels of his Father (Mark 8:38). Angels are holy and glorious creatures, and, in some respect, may have a greater knowledge of the nature and baseness of sin than we while here are capable of; and so may be made to stand and wonder while the Advocate pleads with God for a people, from head to foot, clothed therewith. But Christ will not be ashamed to stand up for us before them, though they know how bad we are, and what vile things we have done. Let this, therefore, make us wonder.

3. Add to these, how unconcerned ofttimes those are with themselves, and their own desolate condition, for whom Christ, as an Advocate, laboureth in heaven with God. Alas! The soul is as far off of knowing what the devil is doing against it at God's bar as David was when Saul was threatening to have his blood, while he was hid in the field (I Sam 20:26-34). But, O true Jonathan! How didst thou plead for David! Only here thou hadst the advantage of our Advocate, thou hadst a good cause to plead; for when Saul, thy father, said, "David shall surely die," thy reply was, "Wherefore shall he be slain? What [evil] hath he done?" But Christ cannot say thus when he pleadeth for us at God's bar; nor is our present senselessness and unconcernedness about his pleading but an aggravation to our sin. Perhaps David was praying while Jonathan was playing the advocate for him before the king his father; but perhaps the saint is sleeping, yea, sinning more, whilst Christ is pleading for him in heaven. Oh! This should greatly affect us; this should make us wonder; this should be so considered by us, as to heighten our souls to admiration of the grace and kindness of Christ.

4. Join to these the greatness and gravity, the highness and glorious majesty of the Man that is become our Advocate. Says the text, it is Jesus Christ-"We have an Advocate with the Father, Jesus Christ." Now, that he should become an Advocate, that he should embrace such an employ as this of his advocateship, let this be a wonderment, and so be accounted. But let us come to the fourth use.

Use Fourth. Is it so? Is Jesus Christ the Saviour also become our Advocate? Then let

us labour to make that improvement of this doctrine as tendeth to strengthen our graces, and us, in the management of them. Indeed, this should be the use that we should make of all the offices of Christ; but let us, at this time, concern ourselves about this; let, I say, the poor Christian thus expostulate with himself-

1. Is Christ Jesus the Lord mine Advocate with the Father? Then awake, my faith, and shake thyself like a giant; stir up thyself, and be not faint; Christ is the Advocate of his people, and pleadeth the cause of the poor and needy. And as for sin, which is one great stumble to thy actings, O my faith, Christ has not only died for that as a sacrifice, nor only carried his sacrifice unto the Father, in the holiest of all, but is there to manage that offering as an Advocate, pleading the efficacy and worth thereof before God, against the devil, for us. Thus, I say, we should strengthen our faith; for faith has to do not only with the Word, but also with the offices of Christ. Besides, considering how many the assaults are that are made upon our faith, we find all little enough to support it against all the wiles of the devil.

Christians too little concern themselves, as I have said, with the offices of Jesus Christ; and therefore their knowledge of him is so little, and their faith in him so weak. We are bid to have our conversation in heaven, and then a man so hath, when he is there, in his spirit, by faith, observing how the Lord Jesus doth exercise his offices there for him. Let us often, by faith, go to the bar of God, there to hear our Advocate plead our cause; we should often have our faith to God's judgment-seat, because we are concerned there; there we are accused of the devil, there we have our crimes laid open, and there we have our Advocate to plead; and this is suggested in the text, for it saith, "We have an Advocate with the Father"; therefore, thither our faith should go for help and relief in the day of our straits. I say, we should have our faith to God's judgment-seat, and show it there, by the glass of our text,35 what Satan is doing against, and the Lord Jesus for, our souls. We should also show it how the Lord Jesus carries away every cause from the devil, and from before the judgment-seat, to the comfort of the children, the joy of angels, and the shame of the enemy. This would strengthen and support our faith indeed, and would make us more able than, for the most part, we are to apply the grace of God to ourselves, and hereafter to give more strong repulses to Satan. It is easy with a man, when he knows that his advocate has overthrown his enemy at the King's Bench bar or Court of Common Pleas, less to fear him the next time he sees him, and more boldly to answer him when he reneweth his threats on him. Let faith, then, be strengthened, from its being exercised about the advocateship of Jesus Christ.

2. As we should make use of Christ's advocateship for the strengthening of our faith, so we should also make use thereof to the encouraging us to prayer. As our faith is, so is our prayer; to wit, cold, weak, and doubtful, if our faith be so. When faith cannot apprehend that we have access to the Father by Christ, or that we have an Advocate, when charged before God for our sins by the devil, then we flag and faint in our prayer; but when we begin to take courage to believe-and then we do so when most clearly we apprehend Christ-then we get up in prayer. And according as a man apprehends Christ in his undertakings and offices, so he will wrestle with and supplicate God. As, suppose a man believes that Christ died for his sins; why, then, he will plead that in prayer with God. Suppose, also, that a man understands that Christ rose again for his justification; why, then, he will also plead that in prayer; but if he knows no more, no further will he go. But when he shall know that there is also for him an Advocate with the Father, and that that Advocate is Jesus Christ; and when the glory of this office of Christ shall shine in the face of this man's soul; oh, then, he takes courage to pray with that courage he had not before; yea, then is his faith so supported and made strong, that his prayer is

more fervent, and importuning abundance. So that, I say, the knowledge of the advocateship of Christ is very useful to strengthen our graces; and, as of graces in general, so of faith and prayer in particular. Wherefore, our wisdom is, so to improve this doctrine that prayer may be strengthened thereby.

3. As we should make use of this doctrine to strengthen faith and prayer, so we should make use of it to keep us humble; for the more offices Christ executeth for us with the Father, the greater sign that we are bad; and the more we see our badness, the more humble should we be. Christ gave for us the price of blood; but that is not all; Christ as a Captain has conquered death and the grave for us, but that is not all: Christ as a Priest intercedes for us in heaven; but that is not all. Sin is still in us, and with us, and mixes itself with whatever we do, whether what we do be religious or civil; for not only our prayers and our sermons, our hearings and preaching, and so; but our houses, our shops, our trades, and our beds, are all polluted with sin. Nor doth the devil, our night and day adversary, forbear to tell our bad deeds to our Father, urging that we might for ever be disinherited for this. But what should we now do, if we had not an Advocate; yea, if we had not one who would plead in forma pauperis; yea, if we had not one that could prevail, and that would faithfully execute that office for us? Why, we must die. But since we are rescued by him, let us, as to ourselves, lay our hand upon our mouth, and be silent, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory." And, I say again, since the Lord Jesus is fain to run through so many offices for us before he can bring us to glory, oh! how low, how little, how vile and base in our own eyes should we be.

It is a shame for a Christian to think highly of himself, since Christ is fain to do so much for him, and he again not at all able to make him amends; but some, whose riches consist in nothing but scabs and lice, will yet have lofty looks. But are not they much to blame who sit lifting up of lofty eyes in the house, and yet know not how to turn their hand to do anything so, but that another, their betters, must come and mend their work? I say, is it not more meet that those that are such, should look and speak, and act as such that declare their sense of their unhandiness, and their shame, and the like, for their unprofitableness? Yea, is it not meet that to every one they should confess what sorry ones they are? I am sure it should be thus with Christians, and God is angry when it is otherwise. Nor doth it become these helpless ones to lift up themselves on high. Let Christ's advocateship therefore teach us to be humble.

4. As we should improve this doctrine to strengthen faith, to encourage prayer, and keep us humble, so we should make use of it to encourage perseverance-that is, to hold on, to hold out to the end; for, for all those causes the apostle setteth Christ before us as an Advocate. There is nothing more discourages the truly godly than the sense of their own infirmities, as has been hinted all along; consequently, nothing can more encourage them to go on than to think that Christ is an Advocate for them. The services, also, that Christ has for us to do in this world are full of difficulty, and so apt to discourage: but when a Christian shall come to understand that-if we do what we can-it is not a failing either in matter or manner that shall render it wholly unserviceable, or give the devil that advantage as to plead thereby to prevail for our condemnation and rejection; but that Christ, by being our Advocate, saves us from falling short, as also from the rage of hell. This will encourage us to hold on, though we do but hobble in all our goings, and fumble in all our doings; for we have Christ for an Advocate in case we sin in the management of any duty-"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Let us, therefore, go on in all God's ways as well as we can for our hearts; and when our foot slips, let us tell God of it, and his mercy in

Christ shall hold us up (Psa 84:9-12).
Darkness, and to be shut up in prison, is also a great discouragement to us; but our Advocate is for giving us light, and for fetching us out of our prison. True, he that Joseph chose to be his Advocate with Pharaoh remembered not Joseph, but forgat him (Gen 40:14, 23); but he that has Jesus Christ to be his Advocate shall be remembered before God, (Micah 7:8-10).-"He remembered us in our low estate; for his mercy endureth for ever" (Psa 136:23). Yea, he will say to the prisoners, Show yourselves; and to them that are in the prison-house, Go forth. Satan sometimes gets the saints into the prison when he has taken them captive by their lusts (Rom 7:23). But they shall not be always there; and this should encourage us to go on in godly ways; for "we must through much tribulation enter into the kingdom of God."
Objection. But I cannot pray, says one, therefore how should I persevere? When I go to prayer, instead of praying, my mouth is stopped. What would you have me do?
Answer. Well, soul, though Satan may baffle thee, he cannot so serve thine Advocate; if thou must not speak for thyself, Christ thine Advocate can speak for thee. Lemuel was to open his mouth for the dumb-to wit, for the sons of destruction, and to plead the cause of the poor and needy (Prov 31:8, 9). If we knew the grace of our Lord Jesus Christ, so as the Word reveals it, we would believe, we would hope, and would, notwithstanding all discouragements, wait for the salvation of the Lord. But there are many things that hinder, wherefore faith, prayer, and perseverance, are made difficult things unto us-"But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous": and, God "shall fight for you, and you shall hold your peace," was once a good word to me when I could not pray.
5. As we should improve this doctrine for the improvement and encouragement of these graces, so we should improve it to the driving of difficulties down before us, to the getting of ground upon the enemy-"Resist the devil," drive him back; this is it for which thy Lord Jesus is an Advocate with God in heaven; and this is it for the sake of which thou art made a believer on earth (I Peter 5:9; Heb 12:4). Wherefore has God put this sword, WE HAVE AN ADVOCATE, into thy hand, but to fight thy way through the world? "Fight the good fight of faith, lay hold on eternal life," and say, "I will go in the strength of the Lord God." And since I have an Advocate with the Father, Jesus Christ the righteous, I will not despair, though "the iniquity of my heels shall compass me about" (Psa 49:5).
Use Fifth. Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the devil? Let this teach us to stand up to plead for him before men, to plead for him against the enemies of his person and gospel. This is but reasonable; for if Christ stands up to plead for us, why should not we stand up to plead for him? He also expects this at our hands, saying, "Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity?" (Psa 94:16). The apostle did it, and counted himself engaged to do it, where he saith, he preached "the gospel of God with much contention" (I Thess 2:2). Nor is this the duty of apostles or preachers only, but every child of God should "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).
And, as I said, there is reason why we should do this; he standeth for us. And if we, (1.) Consider the disparity of persons to plead, it will seem far more reasonable. He stands up to plead with God, we stand up to plead with men. The dread of God is great, yea, greater than the dread of men. (2.) If we consider the persons pleaded for. He pleads for sinners, for the inconsiderable, vile, and base; we plead for Jesus, for the great, holy, and honourable. It is an honour for the poor to stand up for the great and mighty;

but what honour is it for the great to plead for the base? Reason, therefore, requireth that we stand up to plead for him, though there can be but little rendered why he should stand up to plead for us. (3.) He standeth up to plead for us in the most holy place, though we are vile; and why should we not stand up for him in this vile world, since he is holy? (4.) He pleads for us, though our cause is bad; why should not we plead for him, since his cause is good? (5.) He pleads for us, against fallen angels; why should we not plead for him against sinful vanities? (6.) He pleads for us to save our souls; why should not we plead for him to sanctify his name? (7.) He pleads for us before the holy angels; why should not we plead for him before princes? (8.) He is not ashamed of us, though now in heaven; why should we be ashamed of him before this adulterous and sinful generation? (9.) He is unwearied in his pleading for us; why should we faint and be dismayed while we plead for him?

My brethren, is it not reasonable that we should stand up for him in this world? Yea, is it not reason that in all things we should study his exaltation here, since he in all things contrives our honour and glory in heaven? A child of God should study in every of his relations to serve the Lord Christ in this world, because Christ, by the execution of every one of his offices, seeks our promotion hereafter. If these be not sufficient arguments to bow us to yield up our members, ourselves, our whole selves to God, that we may be servants of righteousness unto him; yea, if by these and such like we are not made willing to stand up for him before men, it is a sign that there is but little, if any, of the grace of God in our hearts.

Yea, further, that we should have now at last in reserve Christ as authorized to be our Advocate to plead for us; for this is the last of his offices for us while we are here, and is to be put in practice for us when there are more than ordinary occasions. This is to help, as we say, at a dead lift, even then when a Christian is taken for a captive, or when he sinks in the mire where is no standing, or when he is clothed with filthy garments, or when the devil doth desperately plead against us our evil deeds, or when by our lives we have made our salvation questionable, and have forfeited our evidences for heaven. And why then should not we have also in reserve for Christ? And when profession and confession will not do, when loss of goods and a prison will not do, when loss of country and of friends will not do, then to bring it in, then to bring it in as the reserve, and as that which will do-to wit, willingly to lay down our lives for his name; and since he doth his part without grudging for us, let us do ours with rejoicing for him (Isa 24:15; John 21:19).

Use Sixth. Doth Jesus Christ stand up to plead for us, and that of his mere grace and love? Then this should teach Christians to be watchful and wary how they sin against God. This inference seems to run retrograde; but whoso duly considers it, will find it fairly fetched from the premises. Christianity teaches ingenuity, 36 and aptness to be sensible of kindnesses, and doth instruct us to a loathness to be overhard upon him from whom we have all at free cost. "Shall we-sin that grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we sin because we are not under the law, but under grace? God forbid" (Rom 6:1, 2, 15).

It is the most disingenuous thing in the world not to care how chargeable we are to that friend that bestows all upon us gratis. When Mephibosheth had an opportunity to be yet more chargeable to David, he would not, because he had his life and his all from the mere grace of the king (II Sam 19:24-28). Also David thought it too much for all his household to go to Absalom's feast, because it was made of free cost. Why, Christ is our Advocate of free cost, we pay him neither fee nor income for what he doth; nor doth he desire aught of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this work as little as may be, and by so doing we shall show ourselves Christians of the right make and stamp. We count him but a fellow of a very gross spirit that will therefore be lavishing of what is his friend's, because it is prepared of mere kindness for him; Esau himself was loath to do this; and shall Christians be disingenuous?

I dare say, if Christians were sober, watchful, and of a more self-denying temper, they need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us, but I know also that the love of Christ should constrain us to live not to ourselves, but to him that loved us, that died for us, and rose again (II Cor 5:14, 15). We shall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our flesh, when we do our utmost diligence to resist, it will defile both us and our best performances. We need not lay the reins on its neck and say, What care we? the more sin the more grace, and the more we shall see the kindness of Christ, and what virtue there is in his Advocate's office to save us. And should there be any such here, I would present them with a scripture or two; the first is this, "Do ye thus requite the Lord, O foolish people and unwise?" (Deut 32:6). And if this gentle check will not do, then read the other, Shall we say, Let us do evil that good may come? their damnation is just (Rom 3:8). Besides, as nothing so swayeth with us as love, so there is nothing so well pleasing to God as it. Let a man love, though he has opportunity to do nothing, it is accepted of the God of heaven. But where there is no love, let a man do what he will, it is not at all regarded (I Cor 13:1-3). Now to be careless and negligent, and that from a supposed understanding of the grace of Christ in the exercise of his advocateship for us in heaven, is as clear sign as can be, that in thy heart there is no love to Christ, and that consequently thou art just a nothing, instead of being a Christian. Talk, then, what thou wilt, and profess never so largely, Christ is no Advocate of thine, nor shalt thou, thou so continuing, be ever the better for any of those pleas that Christ, at God's bar, puts in against the devil, for his people.

Christians, Christ Jesus is not unwilling to lay out himself for you in heaven, nor to be an Advocate for you in the presence of his Father; but yet he is unwilling that you should render him evil for good; I say, that you should do so by your remissness and carelessness for want of such a thinking of things as may affect your hearts therewith. It would be more comely in you, would please him better, would agree with your profession, and also better would prove you gracious, to be found in the power and nature of these conclusions. "How shall we that are dead to sin, live any longer therein?" (Rom 6:2)." If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience" (Col 3:1-6).

I say, it would be more comely for Christians to say, We will not sin because God will pardon; we will not commit iniquity because Christ will advocate for us. "I write unto you that ye sin not; though if any man sin, we have an Advocate with the Father." Why, the brute would conclude, I will not do so, because my master will beat me; I will do thus, for then my master will love me. And Christians should be above [such] men, brutish men.

And for a conclusion as to this, let me present you with three considerations-(1.) Know that it is the nature of grace to draw holy arguments to move to goodness of life from the love and goodness of God, but not thence to be remiss (II Cor 5:14). (2.) Know therefore that they have no grace that find not these effects of the discoveries of the love and goodness of God. (3.) Know also that among all the swarms of professors that from age to age make mention of the name of Christ, they only must dwell with him in heaven that do part from iniquity, and are zealous of good works (II Tim 2:19). He gave himself for these (Titus 2:11-14). Not that they were so antecedent to this gift. But those that he hath redeemed to himself are thus sanctified by the faith of him (Acts 26:18).

Use Seventh. Is it so? Is Jesus Christ an Advocate with the Father for us? Then this should encourage strong Christians to tell the weak ones where, when they are in their temptations and fears through sin, they may have one to plead their cause. Thus the apostle doth by the text; and thus we should do one to another. Mark, he telleth the weak of an Advocate: "My little children, I write unto you that ye sin not; though if any man sin, we have an Advocate with the Father."

Christians, when they would comfort their dejected brethren, talk too much at rovers37 or in generals; they should be more at the mark: "A word spoken in season, how good is it?" I say, Christians should observe and inquire, that they may observe the cause or ground of their brother's trouble; and having first taken notice of that, in the next place consider under which of the offices of Jesus Christ this sin or trouble has cast this man; and so labour to apply Christ in the word of the gospel to him. Sometimes we are bid to consider him as an Apostle and High Priest, and sometimes as a forerunner and an Advocate. And he has, as was said afore, these divers offices, with others, that we by the consideration of him might be relieved under our manifold temptations. This, as I said, as I perceive John teaches us here, as he doth a little before of his being a sacrifice for us; for he presenteth them that after conversion shall sin with Christ as an Advocate with the Father. As who should say, My brethren, are you tempted, are you accused, have you sinned, has Satan prevailed against you? "We have an Advocate with the Father, Jesus Christ the righteous."

Thus we should do, and deliver our brother from death. There is nothing that Satan more desires than to get good men in his sieve to sift them as wheat, that if possible he may leave them nothing but bran; no grace, but the very husk and shell of religion. And when a Christian comes to know this, should Christ as Advocate be hid, what could bear him up? But let him now remember and believe that "we have an Advocate with the Father, Jesus Christ the righteous," and he forthwith conceiveth comfort; for an advocate is to plead for me according as has been showed afore, that I may be delivered from the wrath and accusation of my adversary, and still be kept safe under grace.

Further, by telling of my brother that he hath an Advocate, I put things into his mind that he has not known, or do bring them into remembrance which he has forgotten-to wit, that though he hath sinned, he shall be saved in a way of justice; for an advocate is to plead justice and law, and Christ is to plead these for a saint that has sinned; yea, so to plead them that he may be saved. This being so, he is made to perceive that by law he

must have his sins forgiven him; that by justice he must be justified. For Christ as an Advocate pleadeth for justice, justice to himself; and this saint is of himself-a member of his body, of his flesh, and of his bones.

Nor has Satan so good a right to plead justice against us, though we have sinned, that we might be damned, as Christ has to plead it, though we have sinned, that we might be saved; for sin cannot cry so loud to justice as can the blood of Christ; and he pleads his blood as Advocate, by which he has answered the law; wherefore the law having nothing to object, must needs acquit the man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist, "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps" (Psa 85:9-13).

Use Eighth. But what is all this to you that are not concerned in this privilege? The children, indeed, have the advantage of an advocate; but what is this to them that have none to plead their cause? (Jer 30:12, 13); they are, as we say, left to the wide world, or to be ground to powder between the justice of God and the sins which they have committed. This is the man that none but the devil seeks after; that is pursued by the law, and sin, and death, and has none to plead his cause. It is sad to consider the plight that such an one is in. His accuser is appointed, yea, ordered to bring in a charge against him-"Let Satan stand at his right hand," in the place where accusers stand. " And when he shall be judged, let him be condemned," let there be none to plead for his deliverance. If he cries, or offereth to cry out for mercy or forgiveness, "let his prayer become sin" (Psa 109:6-7). This is the portion of a wicked man: "terrors take hold on him as waters, a tempest stealeth him away in the night, the east wind carrieth him away, and he departeth, and as a storm hurleth him out of his place; for God shall cast upon him, and not spare; he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place" (Job 27:20-23). And what shall this man do? Can he overstand the charge, the accusation, the sentence, and condemnation? No, he has none to plead his cause. I remember that somewhere I have read, as I think, concerning one who, when he was being carried upon men's shoulders to the grave, cried out as he lay upon the bier, I am accused before the just judgment of God; and a while after, I am condemned before the just judgment of God. Nor was this man but strict as the religion that was then on foot in the world; but all the religion of the world amounts to no more than nothing. I mean as to eternal salvation, if men be denied an Advocate to plead their cause with God. Nor can any advocate save Jesus Christ the righteous avail anything at all, because there is none appointed but him to that work, and therefore not to be admitted to enter a plea for their client at the bar of God.

Objection. But some may say, There is God's grace, the promise,
Christ's blood, and his second part of priesthood now in heaven.
Can none of these severally, nor all of them jointly, save a man
from hell, unless Christ also become our Advocate?

Answer. All these, his Advocate's office not excluded, are few enough, and little enough, to save the saints from hell; for the righteous shall scarcely be saved (I Peter 4:18). There must, then, be the promise, God's grace, Christ's blood, and him to advocate too, or we cannot be saved. What is the promise without God's grace, and what is that grace without a promise to bestow it on us? I say, what benefit have we thereby?

Besides, if the promise and God's grace, without Christ's blood, would have saved us, wherefore then did Christ die? Yea, and again I say, if all these, without his being an Advocate, would have delivered us from all those disadvantages that our sins and infirmities would bring us to and into; surely in vain and to no purpose was Jesus made an Advocate. But, soul, there is need of all; and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so sorry a lump of dust and ashes as thou art. And I say again, be confounded to think that sin should be a thing so horrible, of power to pollute, to captivate, and detain us from God, that without all this ado (I would speak with reverence of God and his wisdom) we cannot be delivered from the everlasting destruction that it hath brought upon the children of men.

But, I say, what is this to them that are not admitted to a privilege in the advocate-office of Christ? Whether he is an Advocate or no, the case to them is the same. True, Christ as a Saviour is not divided; he that hath him not in all, shall have him in none at all of his offices in a saving manner. Therefore, he for whom he is not an Advocate, he is nothing as to eternal life.

Indeed, Christ by some of his offices is concerned for the elect, before by some others of them he is; but such shall have the blessing of them all before they come to glory. Nor hath man ground to say Christ is here or there mine, before he hath ground to say, he also is mine Advocate; though that office of his, as has been already showed, stands in the last place, and comes in as a reserve. But can any imagine that Christ will pray for them as Priest for whom he will not plead as Advocate? or that he will speak for them to God for whom he will not plead against the devil? No, no; they are his own, that he loveth to the end, (John 13:1), to the end of their lives, to the end of their sins, to the end of their temptations, to the end of their fears, and of the exercise of the rage and malice of Satan against them. To the end may also be understood, even until he hath given them the profit and benefit of all his offices in their due exercise and administration. But, I say, what is all this to them that have him not for their Advocate? You may remember that I have already told you that there are several who have not the Lord Jesus for their Advocate-to wit, those that are still in their sins, pursuing of their lusts; those that are ashamed of him before men; and those that are never otherwise but lukewarm in their profession. And let us now, for a conclusion, make further inquiry into this matter.

Is it likely that those should have the Lord Jesus for their Advocate to plead their cause; who despise and reject his person, his Word, and ways? or those either who are so far off from sense of, and shame for, sin, that it is the only thing they hug and embrace? True, he pleadeth the cause of his people both with the Father and against the devil, and all the world besides; but open profaneness, shame of good, and without heart or warmth in religion, are no characters of his people. It is irrational to think that Christ is an Advocate for, or that he pleadeth the cause of such, who, in the self-same hour, and before his enemies, are throwing dirt in his face by their profane mouths and unsanctified lives and conversations.

If he pleads as an Advocate for any, he must plead against Satan for them, and so consequently must have some special bottom to ground his plea upon; I say, a bottom better than that upon which the carnal man stands; which bottom is either some special relation that this man stands in to God, or some special law he hath privilege by, that he may have some ground for an appeal, if need be, to the justice and righteousness of God; but none of these things belong to them that are dead in trespasses and sins; they stand in no special relation to God: they are not privileged by the law of grace.

Objection.-But doth not Christ as Advocate plead for his elect, though not called as yet? Answer.-He died for all his elect, he prayeth for all his elect as a Priest, but as an Advocate he pleadeth only for the children, the called only. Satan objecteth not against God's election, for he knows it not; but he objecteth against the called-to wit, whether they be truly godly or no, or whether they ought not to die for their transgressions (Job 1:9, 10; Zech 3). And for these things he has some colour to frame an accusation against us, and now it is time enough for Christ to stand up to plead. I say, for these things he has some colour to frame a plea against us; for there is sin and a law of works, and a judge too, that has not respect of persons. Now to overthrow this plea of Satan, is Jesus Christ our Advocate; yea, to overthrow it by pleading law and justice; and this must be done with respect to the children only-"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

FOOTNOTES:

1 "Nulled"; repealed or annulled.-ED.

2 "Ingenuity"; ingenuousness, frankness, sincerity.-ED.

3 How deeply important is this essential doctrine of Christianity-a personal investigation. We must hear and see for ourselves, handle the word of life, and not trust to others, however holy and capable they may appear to be; we must search the Scriptures, and pray for ourselves, or we have not the slightest claim to the name of Christian.—ED.

4 The sin here referred to was numbering the people of Israel; see I Chronicles 21:1-ED..

5 This is the great mystery of godliness-God manifest in the flesh, making sinful creatures the members of his own body, and becoming a sin-offering for them. It is a holy, a heavenly, a soul-comforting mystery, which should influence the Christian to an intense hatred to sin, as the cause of his Saviour's sufferings; and a still more intense love to him, who redeemed us at such a sacrifice.-ED.

6 Altered, by a typographical error, in editions after the author's death, to "the heathens beheld."-ED.

7 "Replevy": a form of law by which goods that are proved to have been wrongfully seized are re-delivered to the owner.-ED.

8 "Donator"; giver, donor; now obsolete.-ED.

9 "Prevented"; gone before, so as to be seen. "Let thy grace, O Lord, always prevent and follow us."-Common Prayer.-ED.

10This may refer to Bunyan's own feelings, which are so passionately expressed in his Grace Abounding, No. 327, when he was dragged from his home, his wife, and his children, to be shut up in Bedford jail, for obedience to God. He exclaims, "My poor blind child, who lay nearer my heart than all I had besides, thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure that the wind should blow upon thee. I thought this would break my heart to pieces."-ED.

11 "A hank"; a check, an influence over; obsolete.-ED.

12 "Entertains his lawyer"; hires or retains. So Shakespeare-"Sweet lady, entertain him, To be my fellow-servant to your ladyship." Gentleman of Verona, Scene IV.-ED.

13 "Shuff"; from the old Saxon word schufan, to reject, cast away.-ED.

14 "Supply of thy defects"; a sufficiency in himself to supply all thy defects and deficiencies.-ED.

15 "Supersedeas"; a writ to stay proceedings, for reasons expressed in it. "Cavils and motions"; quibbles or quirks of special pleading, and moving a court of law to occasion

delay and weary out an honest suitor; much of this nuisance has been abated, but enough remains to render a lawsuit uncertain, vexatious, tedious, and expensive.-ED.
16 "Glaver;" to wheedle, flatter, or fawn upon; now obsolete.-ED.
17 This sentence at first sight seems obscure. The children's bread is the superabounding riches of Divine grace. Satan putting pins into it, may refer to those who profanely pervert the grace of God to evil, by saying, "Let us do evil, that good may come. Whose damnation is just." These are the dogs who are without, but never were within the fold of Christ. (Phil 3:2, Rev 22:15)-ED.
18 Dr. Watts beautifully illustrates this soul-supporting truth in his hymn (116, verse 2):-" How can I sink with such a prop, As my eternal God, Who bears the earth's huge pillars up, And spreads the heavens abroad?"-ED.
19 "The whole tale"; the whole number as reckoned and ascertained; nothing being lost. -ED.
20 In the first edition of this treatise, this quotation is from Joshua 3:4, an error which has been continued through every edition to the present one.-ED.
21 "A demur"; now called a demurrer, is when a defect or legal difficulty is discovered, which must first be settled by the judge before the action or proceedings can be carried on.-ED.
22 How consoling a reflection is this to the distressed soul, "Christ never lost a cause." " Him that cometh to me, I will in no wise cast out." "They shall never perish; nor shall any pluck them out of my hand" (John 10:28)-ED.
23 "Nonsuit"; the giving up a suit upon the discovery of some fatal error or defect in the cause.-ED.
24 There is no night in heaven; it is one eternal day; no need of rest or sleep. Christ ever liveth to make intercession for us.-ED.
25 The marginal readings which are found in our venerable version of the Bible are very interesting, both to the unlearned and to the scholar. They often throw a light upon the Scripture. For "and make him honourable," see Bishop Patrick and Dr. Gill's annotations.-ED.
26 To draw back from, or in, our dependence upon Christ for salvation, is a distinction which every despairing backslider should strive to understand. The total abandonment of Christianity is perdition, while he who is overcome of evil may yet repent to the salvation of the soul.-ED.
27 "Like as a father pitieth his children, so the Lord pitieth them that fear him." He punishes but to restore them in his own time to the paths of peace.-ED.
28 How full of sweet consolation is this spiritual exposition of the Levitical law. It was a type or shadow of good things which were to come. Bunyan possessed a heavenly store of these apt illustrations.-ED.
29 "Branglings"; noisy quarrels or squabbles. "The payment of tithes is subject to many brangles."-Swift. It is now obsolete, and is substituted by wranglings.-ED.
30 The poor backslider "is blind and cannot see afar off"; this does not affect his title, but is fatal to any present prospect of the enjoyment of his inheritance.-ED.
31 Every sin, however comparatively small, drives us to the mediation of Christ, but it is under a sense of great sins that we feel how precious he is as an Advocate.-ED.
32 What can we render to the Lord? is an inquiry perpetually fostered by the pride that clings to every believer. The world, and all things in it, are his already. We must, as poor trembling beggars, "take the cup of salvation and call upon the name of the Lord,"- rely upon his free gift of a full salvation. All must be done for us gratis, or we must perish. Yes, proud sinner, you must sue as a pauper, or you can never succeed.-ED.

33 In the form of a pauper, one who has nothing to pay with, but is living upon alms.-ED.
34 This Greek word is only once translated "advocate" in the New Testament; but it is used in the Gospel by John (14, 15, 16), and translated Comforter, and applied to the Holy Spirit. Thus, the Holy Ghost is to the Christian [the Greek word] a monitor or comforter; and our ascended Lord is [the Greek word] the advocate before his Father's throne. Both are our counsel-the Spirit to guide, the Saviour to defend, the saints.-ED.
35 The Bible is the only perspective glass by which we can know futurity, and see things that, to carnal eyes, are invisible.-ED.
36 "Ingenuity"; ingenuousness, frankness, candour, generosity: now obsolete in this sense.-ED.
37 "Rovers"; without any definite aim. "Nature shoots not at rovers."-Glanville.-ED
***

CHRIST A COMPLETE SAVIOUR:
OR,
THE INTERCESSION OF CHRIST, AND WHO ARE PRIVILEGED IN IT.
BY JOHN BUNYAN

Advertisement by the Editor.

However strange it may appear, it is a solemn fact, that the heart of man, unless prepared by a sense of the exceeding sinfulness of sin, rejects Christ as a complete Saviour. The pride of human nature will not suffer it to fall, as helpless and utterly undone, into the arms of Divine mercy. Man prefers a partial Saviour; one who had done so much, that, with the sinner's aid, the work might be completed. No such were the opinions of John Bunyan; the furnace of sharp conviction had burnt up this proud dross; he believed the testimony of Scripture, that from the crown of the head to the soles of the feet all nature is corrupted; so that out of the unsanctified heart of man proceed evil thoughts, murders, and the sad catalogue of crimes which our Lord enumerates, and which defile our best efforts after purity of heart and life. No sinner will ever totally rely upon the Saviour until he is sensible of his own perishing state; hanging by the brittle thread of life over the yawning gulf of perdition; sinking in that sin which will swallow him up in those awful torments which await the transgressor; feeling that sin has fitted him as stubble for the fire; then it is that the cry proceeds from his heart, Lord, save, I perish; and then, and not till then, are we made willing to receive 'Christ as a complete Saviour' to the uttermost, not of his ability, but of our necessity. This was the subject of all Mr. Bunyan's writings, and, doubtless, of all his preaching. It was to direct sinners to the Lamb of God, who alone can take away sin. This little treatise was one of those ten 'excellent manuscripts' which, at Bunyan's decease, were found prepared for the press. It was first published in 1692, by his friends E. Chandler, J. Wilson, and C. Doe.

It is limited to a subject which is too often lost sight of, because it is within the veil—the intercession of Christ as the finishing work of a sinner's salvation. Many persons limit the 'looking unto Jesus' to beholding him upon the cross, a common popish error; but this is not enough; we must, in our minds, follow him to the unseen world, and thus ascend to a risen Saviour, at the right hand of the Father, making intercession for our daily sins. And he is our ONLY Intercessor, and it is a rejection of him, for us to seek the aid of another. Who ever was mad enough to ask Moses to intercede for him, and surely he is as able as Mary or any other saint? To atone for sin calls for the amazing price of the blood of Christ, who was 'God manifest in the flesh.' He undertook the work by covenant; and all the 'saved' form part of his mystical body; thus perfectly obeying

the law in him. He poured out his life to open a fountain for sin and uncleanness; and as they are liable to pollution in their passage through the world, he only is able, and he ever liveth, to make intercession for their transgressions. Thus he becomes a complete Saviour, and will crown, with an eternal weight of glory, all those that put their trust in him. Beautiful, and soul-softening, and heart-warming thoughts abound in this little work, which cannot fail to make a lasting impression upon the reader. Bunyan disclaims 'the beggarly art of complimenting' in things of such solemnity. He describes the heart as unweldable, a remarkable expression, drawn from his father's trade of a blacksmith; nothing but grace can so heat it as to enable the hammer of conviction to weld it to Christ; and when thus welded, it becomes one with him. There is hope for a returning backslider in a complete Saviour; he combines the evidence of two men, the coming and the returning sinner; he has been, like Jonah, in the belly of hell; his sins, like talking devils, have driven him back to the Saviour. Sin brings its own punishment, from which we escape by keeping in the narrow path. Good works save us from temporal miseries, which ever follow an indulgence in sin; but if we fall, we have an Advocate and Intercessor to lift us up; still, if thou lovest thy soul, slight not the knowledge of hell, for that, with the law, are the spurs which Christ useth to prick souls forward to himself. O gather up thy heels and mend thy pace, or those spurs will be in thy sides. Take heed, O persecutor; like Saul, thou art exceeding mad, and hell is thy bedlam. Take heed of a false faith; none is true but that which is acquired by a kneeling, searching, seeking for truth as for hid treasure. Death is God's bailiff, he will seize thee without warning; but with the saints, the grave's mouth is the final parting place between grace and sin. Forget not that a good improvement will make your little grace to thrive. Reader, may Divine grace indelibly fix these wholesome truths upon our minds.

GEORGE OFFOR.

CHRIST A COMPLETE SAVIOUR.

'WHEREFORE HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST THAT COME UNTO GOD BY HIM, SEEING HE EVER LIVETH TO MAKE INTERCESSION FOR THEM.'—HEBREWS 7:25.

The apostle, in this chapter, presenteth us with two things; that is, with the greatness of the person and of the priesthood of our Lord Jesus.

First, He presenteth us with the greatness of his person, in that he preferreth him before Abraham, who is the father of us all; yea, in that he preferreth him before Melchisedec, who was above Abraham, and blessed him who had the promises.

Second, As to his priesthood, he showeth the greatness of that, in that he was made a priest, not by the law of a carnal commandment, but by the power of an endless life. Not without, but with an oath, by him that said, 'The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec'; wherefore, 'this man, because he continueth ever, hath an unchangeable priesthood.' Now my text is drawn from this conclusion, namely, that Christ abideth a priest continually. 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

In the words, I take notice of four things: FIRST, Of the intercession of Christ—He maketh intercession. SECOND, Of the benefit of his intercession—'Wherefore he is able to save to the uttermost,' &c. THIRD, We have also here set before us the persons interested in this intercession of Christ—And they are those 'that come unto God by him.' FOURTH, We have also here the certainty of their reaping this benefit by him; to wit, seeing he ever liveth to make intercession for them—'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' 1

[I. OF THE INTERCESSION OF CHRIST.]

FIRST, We will begin with HIS INTERCESSION, and will show you, First, What that is; Second, For what he intercedes; and, Third, What is also to be inferred from Christ's making intercession for us.

First, I begin, then, with the first; that is, to show you what intercession is. Intercession is prayer; but all prayer is not intercession. Intercession, then, is that prayer that is made by a third person about the concerns that are between two. And it may be made either to set them at further difference, or to make them friends; for intercession may be made against, as well as for, a person or people. 'Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel.' (Rom 11:2) But the intercession that we are now to speak of is not an intercession of this kind, not an intercession against, but an intercession for a people. 'He ever liveth to make intercession for them.' The high priest is ordained for, but not to be against the people. 'Every high priest taken from among men is ordained for men in things pertaining to God,' to make reconciliation for the sins of the people; or 'that he may offer both gifts and sacrifices for sins.' (Heb 5:1) This, then, is intercession; and the intercession of Christ is to be between two, between God and man, for man's good. And it extendeth itself unto these: 1. To pray that the elect may be brought all home to him; that is, to God. 2. To pray that their sins committed after conversion may be forgiven them. 3. To pray that their graces which they receive at conversion may be maintained and supplied. 4. To pray that their persons may be preserved unto his heavenly kingdom.

Second, This is the intercession of Christ, or that for which he doth make intercession.

1. He prays for all the elect, that they may be brought home to God, and so into the unity of the faith, &c. this is clear, for that he saith, 'Neither pray I for these alone'; that is, for those only that are converted; 'but for them also which shall believe on me through their word'; for all them that shall, that are appointed to believe; or, as you have it a little above, 'for them which thou hast given me.' (John 17:9,20, Isa 53:12) And the reason is, for that he hath paid a ransom for them. Christ, therefore, when he maketh intercession for the ungodly, and all the unconverted elect are such, doth but petitionarily ask for his own, his purchased ones, those for whom he died before, that they might be saved by his blood.

2. When any of them are brought home to God, he yet prays for them; namely, that the sins which through infirmity they, after conversion, may commit, may also be forgiven them.

This is showed us by the intercession of the high priest under the law, that was to bear away the iniquities of the holy things of the children of Israel; yea, and also by his atonement for them that sinned; for that it saith, 'And the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.' (Lev 5:10) This also is intimated even where our Lord doth make intercession, saying, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' (John 17:15) That Christ prayed that the converted should be kept from all manner of commission of sin, must not be supposed, for that is the way to make his intercession, at least in some things, invalid, and to contradict himself; for, saith he, 'I know that thou hearest me always.' (John 11:42) But the meaning is, I pray that thou wouldest keep them from soul-damning delusions, such as are unavoidably such; also that thou wouldest keep them from the soul-destroying evil of every sin, of ever temptation. Now this he doth by his prevailing and by his pardoning grace.

3. In his intercession he prayeth also that those graces which we receive at conversion may be maintained and supplied. This is clear where he saith, 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' (Luke 22:31,32) Ay, may some say, he is said to pray here for the support and supply of faith, but doth it therefore follow that he prayed for the maintaining and supply of all our graces? Yes, in that he prayed for the preservation of our faith, he prayed for the preservation of all our graces; for faith is the mother grace, the root grace, the grace that hath all others in the bowels of it, and that from the which all others flow; yea, it is that which gives being to all our other graces, and that by which all the rest do live. Let, then, faith be preserved, and all graces continue and live—that is, according to the present state, health, and degree of faith. So, then, Christ prayed for the preservation of every grace when he prayed for the preservation of faith. That text also is of the same tendency where he saith, 'Keep through thine own name those whom thou hast given men.' (John 17:11) Keep them in thy fear, in the faith, in the true religion, in the way of life by thy grace, by thy power, by thy wisdom, &c. This must be much of the meaning of this place, and he that excludes this sense will make but poor work of another exposition.

4. He also in his intercession prayeth that our persons be preserved, and brought safe unto his heavenly kingdom. And this he doth, (1.) By pleading interest in them. (2.) By pleading that he had given, by promise, glory to them. (3.) By pleading his own resolution to have it so. (4.) By pleading the reason why it must be so.

(1.) He prays that their persons may come to glory, for that they are his, and that by the best of titles: 'Thine they were, and thou gavest them me.' (John 17:6) Father, I will have them; Father, I will have them, for they are mine: 'Thine they were, and thou gavest them me.' What is mine, my wife, or my child, or my jewel, or my joy, sure I may have it with me. Thus, therefore, he pleads or cries in his intercession, that our persons might be preserved to glory: They are mine, 'and thou gavest them me.'2

(2.) He also pleads that he had given—given already, that is, in the promise—glory to them, and therefore they must not go without it. 'And the glory which thou gavest me I have given them.' (John 17:22) Righteous men, when they give a good thing by promise, they design the performance of that promise; nay, they more than design it, they purpose, they determine it. As the mad prophet also saith of God, in another case, 'Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' (Num 23:19) Hath Christ given us glory, and shall we not have it? Yea, hath the truth itself bestowed it upon us, and shall those to whom it is given, even given by Scripture of truth, be yet deprived thereof?

(3.) He pleads in his interceding that they might have glory; his own resolution to have it so. 'Father, I will that they also, whom thou hast given me, be with me where I am.' (John 17:24) Behold ye here, he is resolved to have it so. It must be so. It shall be so. I will have it so. We read of Adonijah, that his father never denied him in anything. He never said to him, 'Why hast thou done so?' (1 Kings 1:6) Indeed, he denied him the kingdom; for his brother was heir of that from the Lord. How much more will our Father let our Lord Jesus have his mind and will in this, since he also is as willing to have it so as is the Son himself. 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' (Luke 12:32) Resolution will drive things far, especially resolution to do that which none but they that cannot hinder shall oppose. Why this is the case, the resolution of our Intercessor is, that we be preserved to glory; yea, and this resolution he pleads in his intercession: 'Father, I will that they also, whom thou hast given me, be with me where I am,' &c. (John 17:24) Must it not, therefore, now be so?

(4.) He also, in the last place, in this his intercession, urges a reason why he will have it so, namely, 'That they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.' (verse 24) And this is a reason to the purpose; it is as if he had said, Father, these have continued with me in my temptations; these have seen me under all my disadvantages; these have seen me in my poor, low, contemptible condition; these have seen what scorn, reproach, slanders, and disgrace I have borne for thy sake in the world; and now I will have them also be where they shall see me in my glory. I have told them that I am thy Son, and they have believed that; I have told them that thou lovest me, and they have believed that; I have also told them that thou wouldest take me again to glory, and they have believed that; but they have not seen my glory, nor can they but be like the Queen of Sheba, they will but believe by the halves unless their own eyes do behold it. Besides, Father, these are they that love me, and it will be an increase of their joy if they may but see me in glory; it will be as a heaven to their hearts to see their Saviour in glory. I will, therefore, that those which 'thou hast given me be with me where I am, that they may behold my glory.' This, therefore, is a reason why Christ Jesus our Lord intercedes to have his people with him in glory.

Third, I come now to the third thing, namely, to show you what is to be inferred from Christ's making intercession for us.

1. This is to be inferred from hence, that saints—for I will here say nothing of those of the elect uncalled—do ofttimes give occasion of offence to God, even they that have received grace; for intercession is made to continue one in the favour of another, and to make up those breaches that, at any time, shall happen to be made by one to the alienating of the affections of the other. And thus he makes reconciliation for iniquity; for reconciliation may be made for iniquity two ways: first, by paying of a price; secondly, by insisting upon the price paid for the offender by way of intercession. Therefore you read that as the goat was to be killed, so his blood was, by the priest, to be brought within the veil, and, in a way of intercession, to be sprinkled before and upon the mercy-seat: 'Then shall he kill the goat of the sin-offering, that is, for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.' (Lev 16:15,16) This was to be done, as you see, that the tabernacle, which was the place of God's presence and graces, might yet remain among the children of Israel, notwithstanding their uncleannesses and transgressions. This, also, is the effect of Christ's intercession; it is that the signs of God's presence and his grace might remain among his people, notwithstanding they have, by their transgressions, so often provoked God to depart from them.

2. By Christ's intercession I gather, that awakened men and women, such as the godly are, dare not, after offence given, come in their own names to make unto God an application for mercy. God, in himself, is a consuming fire, and sin has made the best of us as stubble is to fire; wherefore, they may not, they cannot, they dare not approach God's presence for help but by and through a mediator and intercessor. When Israel saw the fire, the blackness and darkness, and heard the thunder, and lightning, and the terrible sound of the trumpet, 'they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.' (Exo 20:19, Deut 18:16) Guilt, and sense of the disparity that is betwixt God and us, will make us look out for a man that

may lay his hand upon us both, and that may set us right in the eyes of our Father again. This, I say, I infer from the intercession of Christ; for, if there had been a possibility of our ability to have approached God with advantage without, what need had there been of the intercession of Christ?

Absalom durst not approach—no, not the presence of his father—by himself, without a mediator and intercessor; wherefore, he sends to Joab to go to the king and make intercession for him. (2 Sam 13, 14:32,33) Also, Joab durst not go upon that errand himself, but by the mediation of another. Sin is a fearful thing, it will quash and quail the courage of a man, and make him afraid to approach the presence of him whom he has offended, though the offended is but a man. How much more, then, shall it discourage a man, when once loaden with guilt and shame, from attempting to approach the presence of a holy and a sin-avenging God, unless he can come to him through, and in the name of, an intercessor? But here now is the help and comfort of the people of God—there is to help them under all their infirmities an intercessor prepared, and at work. 'He ever liveth to make intercession.'

3. I also infer from hence, that should we, out of an ignorant boldness and presumption, attempt, when we have offended, by ourselves to approach the presence of God, God would not accept us. He told Eliphaz so. What Eliphaz thought, or was about to do, I know not; but God said unto him, 'My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves [that is, by him] a burnt-offering, and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.' See here, an offence is a bar and an obstruction to acceptance with God, but by a mediator, but by an intercessor. He that comes to God by himself, God will answer him by himself—that is, without an intercessor; and I will tell you, such are not like to get any pleasant or comfortable answer-I will answer him that so cometh according to the multitude of his idols. 'And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.' (Eze 14:7,8)

He that intercedes for another with a holy and just God had need be clean himself, lest he with whom he so busieth himself say to him, First clear thyself, and then come and speak for thy friend. Wherefore, this is the very description and qualification of this our High Priest and blessed Intercessor, 'For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins,' &c. (Heb 7:26,27) Had we not had such an Intercessor, we had been but in a very poor case; but we have one that becomes us; one that fits us to the purpose; one against whom our God hath nothing, can object nothing; one in whose mouth no guile could be found.3

4. Since Christ is an Intercessor, I infer that he has wherewithal in readiness to answer to any demands that may be propounded by him that hath been by us offended, in order to a renewing of peace and letting out of that grace to us that we have sinned away, and yet have need of. Ofttimes the offended saith to the intercessor, Well, thou comest to me about this man; what interest he has in thee is one thing, what offence he has committed against me is another. I speak now after the manner of men. Now, what can an intercessor do, if he is not able to answer this question? But now, if he be able to answer this question—that is, according to law and justice, no question but he may

prevail with the offended, for him for whom he makes intercession.

Why, this is our case; to be sure, thus far it is, we have offended a just and a holy God, and Jesus Christ is become Intercessor. He also knows full well, that for our parts, if it would save us from hell, we cannot produce towards a peace with God so much as poor two farthings; that is, not anything that can by law and justice be esteemed worth a halfpenny; yet he makes intercession. It follows, therefore, that he has wherewith of his own, if that question afore is propounded, to answer to every reasonable demand. Hence, it is said, that he has gifts as well as sacrifice for sin. 'Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.' (Heb 8:3) And, observe it, the apostle speaks here of Christ as in heaven, there ministering in the second part of his office; 'For if he were on earth, he should not be a priest.' (verse 4) These gifts, therefore, and this sacrifice, he now offereth in heaven by way of intercession, urging and pleading as an Intercessor, the valuableness of his gifts for the pacifying of that wrath that our Father hath conceived against us for the disobediences that we are guilty of. 'A gift in secret pacifieth anger; and a reward in the bosom strong wrath.' (Prov 21:14)

What gifts these are the Scripture everywhere testifies. He gave himself, he gave his life, he gave his all for us. (John 6, Gal 1:4, 1 Tim 2:6, Matt 20:28) These gifts, as he offered them up at the demand of justice on Mount Calvary for us, so now he is in heaven he presenteth them continually before God, as gifts and sacrifice valuable for the sins, for all the sins that we, through infirmity, do commit, from the day of our conversion to the day of our death. And these gifts are so satisfactory, so prevalent with God, that they always prevail for a continual remission of our sins with him. Yea, they prevail with him for more than for the remission of sins; we have, through their procurement, our graces often renewed, the devil often rebuked, the snare often broken, guilt often taken away from the conscience, and many a blessed smile from God, and love-look from his life-creating countenance. (Eph 3:12)

5. Since Christ is an Intercessor, I infer that believers should not rest at the cross for comfort; justification they should look for there; but, being justified by his blood, they should ascend up after him to the throne. At the cross you will see him in his sorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you shall see him in his robes, in his priestly robes, and with his golden girdle about his paps. Then you shall see him wearing the breastplate of judgment, and with all your names written upon his heart. Then you shall perceive that the whole family in heaven and earth is named by him, and how he prevaileth with God the Father of mercies, for you. Stand still awhile and listen; yea, enter with boldness into the holiest, and see your Jesus as he now appears in the presence of God for you; what work he makes against the devil and sin, and death and hell, for you. (Heb 10:9) Ah! it is brave following of Jesus Christ to the holiest, the veil is rent, you may see with open face as in a glass, the glory of the Lord. This, then, is our High Priest, this his intercession, these the benefits of it! It lieth on our part to improve it; and wisdom to do that also comes from the mercy-seat, or throne of grace, where he, even our High Priest, ever liveth to make intercession for us; to whom be glory for ever and ever.

[II. OF THE BENEFITS OF CHRIST'S INTERCESSION.]

[SECOND.] And thus have I spoken to the first thing—to wit, of the intercession of Christ; and now I come more particularly to speak to the second, THE BENEFITS OF HIS INTERCESSION; namely, that we are saved thereby. Wherefore he is able also to save them, seeing he maketh intercession for them. 'He is able to save them to the uttermost.'

In my handling of this head, I must show you, First, What the apostle means here by 'save'—'Wherefore he is able to save.' Second, What he means here by saving to the 'uttermost'—'He is able to save to the uttermost.' Third, And then, thirdly, we shall do as we did in the foregoing—to wit, gather some inferences from the whole, and speak to them.

First, What doth the apostle mean here by 'save'—'He is able to save them.'

To 'save' may be taken two ways. In the general, I know it may be taken many ways, for there are many salvations that we enjoy; yea, that we never knew of, nor can know, until we come thither, where all secret things shall be seen, and where that which has been done in darkness shall be proclaimed upon the housetops. But I say there are two ways that this word may be taken—1. To save in a way of justification. 2. Or to save in a way of preservation. Now, Christ saves both these ways. But which of these, or whether both of them are intended in this place, of that I shall tell you my thoughts anon; meanwhile, I will show you,

1. What it is to be saved in the first sense, [namely, in a way of justification,] and also how that is brought to pass.

To be saved is to be delivered from guilt of sin that is by the law, as it is the ministration of death and condemnation; or, to be set free therefrom before God. This is to be saved; for he that is not set free therefrom, whatever he may think of himself, or whatever others may think concerning him, he is a condemned man. It saith not, he shall be, but, he is condemned already. (John 3:18) The reason is, for that he has deserved the sentence of the ministration of condemnation, which is the law. Yea, that law has already arraigned, accused, and condemned him before God, for that it hath found him guilty of sin. Now he that is set free from this, or, as the phrase is, 'being made free from sin,' (Rom 6:22); that is, from the imputation of guilt, there can, to him, be no condemnation, no condemnation to hell fire; but the person thus made free may properly be said to be saved. Wherefore, as sometimes it saith, we shall be saved, respecting saving in the second sense, or the utmost completing of salvation; so sometimes it saith, we are saved, as respecting our being already secured from guilt, and so from condemnation to hell for sin, and so set safe, and quit from the second death before God. (1 Cor 1:18, Eph 2:5)

Now, saving thus comes to us by what Christ did for us in this world, by what Christ did for us as suffering for us. I say, it comes to us thus; that is, it comes to us by grace through the redemption that is in Christ. And thus to be saved is called justification, justification to life, because one thus saved is, as I said, acquitted from guilt, and that everlasting damnation to which for sin he had made himself obnoxious by the law. (1 Cor 15:1-4, Rom 5:8-10)

Hence we are said to be saved by his death, justified by his blood, and reconciled to God by the death of his Son; all which must respect his offering of himself on the day he died, and not his improving of his so dying in a way of intercession, because in the same place the apostle reserveth a second, or an additional salvation, and applieth that to his intercession, 'Much more then, being now,' or already, 'justified by his blood, we shall be saved from wrath through him'; that is, through what he will further do for us. 'For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled,' that is, by his death, 'we shall be saved by his life,' his intercession, which he ever liveth to complete. (verse 9,10)

See here, we are said to be justified, reconciled already, and therefore we shall be saved, justified by his blood and death, and saved through him by his life.

2. Now the saving intended in the text is saving in this second sense; that is, a saving

of us by preserving us, by delivering of us from all those hazards that we run betwixt our state of justification and our state of glorification. Yea, such a saving of us as we that are justified need to bring us into glory. Therefore,

When he saith he is able to save, seeing he ever liveth to make intercession, he addeth saving to saving; saving by his life to saving by his death; saving by his improving of his blood to saving by his spilling of his blood. He gave himself a ransom for us, and now improves that gift in the presence of God by way of intercession. For, as I have hinted already, the high priests under the law took the blood of the sacrifices that were offered for sin, and brought it within the veil, and there sprinkled it before and upon the mercy-seat, and by it made intercession for the people to an additional way of saving them; the sum of which Paul thus applies to Christ when he saith, 'He can save, seeing he ever liveth to make intercession.'

That also in the Romans is clear to this purpose, 'Who is he that condemneth? It is Christ that died.' (Rom 8:31-39) That is, who is he that shall lay anything to the charge of God's elect to condemnation to hell, since Christ has taken away the curse by his death from before God? Then he adds, that there is nothing that shall yet happen to us, shall destroy us, since Christ also liveth to make intercession for us. 'Who shall condemn? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.'

Christ, then, by his death saveth us as we are sinners, enemies, and in a state of condemnation by sin; and Christ by his life saveth us as considered justified, and reconciled to God by his blood. So, then, we have salvation from that condemnation that sin had brought us unto, and salvation from those ruins that all the enemies of our souls would yet bring us unto, but cannot; for the intercession of Christ preventeth. 4 (Rom 6:7-10)

Christ hath redeemed us from the curse of the law. Whatever the law can take hold of to curse us for, that Christ has redeemed us from, by being made a curse for us. But this curse that Christ was made for us, must be confined to his sufferings, not to his exaltation, and, consequently, not to his intercession, for Christ is made no curse but when he suffered; not in his intercession: so then, as he died he took away the curse, and sin that was the cause thereof, by the sacrifice of himself, (Gal 3:13), and by his life, his intercession, he saveth us from all those things that attempt to bring us into that condemnation again.

The salvation, then, that we have by the intercession of Christ, as was said—I speak now of them that are capable of receiving comfort and relief by this doctrine—is salvation that follows upon, or that comes after, justification. We that are saved as to justification of life, need yet to be saved with that that preserveth to glory; for though by the death of Christ we are saved from the curse of the law, yet attempts are made by many that we may be kept from the glory that justified persons are designed for; and from these we are saved by his intercession.

A man, then, that must be eternally saved is to be considered, (a.) As an heir of wrath. (b.) As an heir of God. An heir of wrath he is in himself by sin; an heir of God he is by grace through Christ. (Eph 2:3, Gal 4:7) Now, as an heir of wrath he is redeemed, and as an heir of God he is preserved; as an heir of wrath he is redeemed by blood, and as an heir of God he is preserved by this intercession. Christ by his death, then, puts me, I being reconciled to God thereby, into a justified state, and God accepts me to grace and favour through him. But this doth not hinder but that, all this notwithstanding, there re, that would frustrate me of the end to which I am designed by this reconciliation to God, by redemption through grace; and from the accomplishing of this design I am

saved by the blessed intercession of our Lord Jesus Christ.

Object. 1. Perhaps some may say, we are not saved from all punishment of sin by the death of Christ; and if so, so not from all danger of damnation by the intercession of Christ.

Answ. We are saved from all punishment in hell fire by the death of Christ. Jesus has 'delivered us from the wrath to come.' (1 Thess 1:10) So that as to this great punishment, God for his sake has forgiven us all trespasses. (Col 2:13) But we being translated from being slaves to Satan to be sons of God, God reserveth yet this liberty in his hand to chastise us if we offend, as a father chastiseth his son. (Deut 8:5) But this chastisement is not in legal wrath, but in fatherly affection; not to destroy us, but that still we might be made to get advantage thereby, even be made partakers of his holiness. This is, that we might 'not be condemned with the world.' (Heb 12:5-11, 1 Cor 11:32) As to the second part of the objection; there do, as we say, many things happen betwixt or between the cup and the lip; many things attempt to overthrow the work of God, and to cause that we should perish through our weakness, notwithstanding the price that hath by Christ been paid for us. But what saith the Scripture? 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' (Rom 8:35-39)

Thus the apostle reckoneth up all the disadvantages that a justified person is incident to in this life, and by way of challenge declares, that not any one of them, nor all together, shall be able to separate us from the love of God, that is towards us by Christ, his death, and his intercession.

Object. 2. It may be further objected, that the apostle doth here leave out sin, unto which we know the saints are subject, after justification. And sin of itself, we need no other enemies, is of that nature as to destroy the whole world.

Answ. Sin is sin, in the nature of sin, wherever it is found. But sin as to the damning effects thereof is taken away from them unto whom righteousness is imputed for justification. Nor shall any or all the things aforementioned, though there is a tendency in every one of them to drive us unto sin, drown us, through it, in perdition and destruction. I am persuaded, says Paul, they shall never be able to do that. The apostle, therefore, doth implicitly, though to expressly, challenge sin, yea, sin by all its advantages; and then glorieth in the love of God in Christ Jesus, from which he concludeth it shall never separate the justified. Besides, it would now have been needless to have expressly here put in sin by itself, seeing before, he had argued that those he speaks of were freely justified therefrom.

One word more before I go to the second head. The Father, as I told you, has reserved to himself a liberty to chastise his sons, to wit, with temporal chastisements, if they offend. This still abideth to us, notwithstanding God's grace, Christ's death, or blessed intercession. And this punishment is so surely entailed to the transgressions that we who believe shall commit, that it is impossible that we should be utterly freed therefrom; insomuch that the apostle positively concludeth them to be bastards, what pretences to sonship soever they have, that are not, for sin, partakers of fatherly chastisements.

For the reversing of this punishment it is that we should pray, if perhaps God will remit it, when we are taught to say, 'Our Father, forgive us our trespasses.' And he that

admits of any other sense as to this petition, derogates from the death of Christ, or faith, or both. For either he concludes that for some of his sins Christ did not die, or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the petitioner some legal work be done; forgive us, as we forgive them that trespass against us. (Matt 6:14,15) But now, apply this to temporal punishments, and then it is true that God has reserved a liberty in his hand to punish even the sins of his people upon them; yea, and will not pardon their sin, as to the remitting of such punishment, unless some good work by them be done; 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' (Matt 6:15, 18:28-35)

And this is the cause why some that belong to God are yet so under the afflicting hand of God; they have sinned, and God, who is their Father, punisheth; yea, and this is the reason why some who are dear to God have this kind of punishment never forgiven, but it abides with them to their lives' end, goes with them to the day of their death, yea, is the very cause of their death. By this punishment they are cut off out of the land of the living. But all this is that they might 'not be condemned with the world.' (1 Cor 11:32)

Christ died not to save from this punishment; Christ intercedes not to save from this punishment. Nothing but a good life will save from this punishment; nor always that either.

The hidings of God's face, the harshness of his providences, the severe and sharp chastisements that ofttimes overtake the very spirits of his people, plainly show that Christ died not to save from temporal punishments, prays not to save from temporal punishments—that is, absolutely. God has reserved a power to punish, with temporal punishments, the best and dearest of his people, if need be.5 And sometimes he remits them, sometimes not, even as it pleases him. I come now to the second thing.

[Christ saves to the uttermost.]

Second, I shall now show you something of what it is for Christ, by his intercession, to save to the 'uttermost.' 'He is able to save them to the uttermost.'

This is a great expression, and carrrieth with it much. 'Uttermost' signifieth to the outside, to the end, to the last, to the furthest part. And it hath respect both to persons and things. (Gen 49:26, Deut 30:4, Matt 5:26, Mark 13:27, Luke 15)

1. To persons. Some persons are in their own apprehensions even further from Christ than anybody else; afar off, a great way off, yet a-coming, as the prodigal was. Now, these many times are exceedingly afraid; the sight of that distance that they think is betwixt Christ and them makes them afraid. As it is said in another case, 'They that dwell in the uttermost parts are afraid at thy tokens.' (Psa 65:8) So these are afraid they shall not speed, not obtain that for which they come to God. But the text says, He is able to save to the uttermost, to the very hindermost, them that come to God by him. Two sorts of men seem to be far, very far from God. (1.) The town sinner. (2.) The great backslider. (Neh 1:9) But both these, if they come, he is able to save to the uttermost. He is able to save them from all those dangers that they fear will prevent their obtaining of that grace and mercy they would have to help them in time of need. The publicans and harlots enter into the kingdom of heaven.

2. As this text respecteth persons, so it respecteth things. There are some things with which some are attended that are coming to God, by Christ, that make their coming hard and very difficult.

(1.) There is a more than ordinary breaking up of the corruptions of their nature. It seems as if all their lusts and vile passions of the flesh were become masters, and might now do what they will with the soul. Yea, they take this man and toss and tumble him like a ball in a large place. This man is not master of himself, of his thoughts, nor of

his passions—'His iniquities, like the wind, do carry him away.' (Isa 64:6) He thinks to go forward, but this wind blows him backward; he laboureth against this wind, but cannot find that he getteth ground; he takes what advantage opportunity doth minister to him, but all he gets is to be beat out of heart, out of breath, out of courage. He stands still, and pants, and gapeth as for life. 'I opened my mouth, and panted,' said David, 'for I longed for thy commandments.' (Psa 119:131) He sets forward again, but has nothing but labour and sorrow.

(2.) Nay, to help forward his calamity, Satan [and his] angels will not be wanting, both to trouble his head with the fumes of their stinking breath, nor to throw up his heels in their dirty places—'And as he was yet a-coming, the devil threw him down and tare him.' (Luke 9:42) How many strange, hideous, and amazing blasphemies have those, some of those, that are coming to Christ, had injected and fixed upon their spirits against him. Nothing so common to such, as to have some hellish wish or other against God they are coming to, and against Christ, by whom they would come to him. These blasphemies are like those frogs that I have heard of, that will leap up, and catch hold of, and hang by their claws. Now help, Lord; now, Lord Jesus, what shall I do? Now, Son of David, have mercy upon me! I say, to say these words is hard work for such an one. But he is able to save to the uttermost this comer to God by him.

(3.) There are also the oppositions of sense and reason hard at work for the devil, against the soul; the men of his own house are risen up against him. One's sense and reason, one would think, should not fall in with the devil against ourselves, and yet nothing more common, nothing more natural, than for our own sense and reason to turn the unnatural, and are both against our God and us. And now it is hard coming to God. Better can a man hear and deal with any objections against himself, than with those that himself doth make against himself. They lie close, stick fast, speak aloud, and will be heard; yea, will haunt and hunt him, as the devil doth some, in every hole and corner. But come, man, come; for he is able to save to the uttermost!

(4.) Now guilt is the consequence and fruit of all this; and what so intolerable a burden as guilt! They talk of the stones, and of the sands of the sea; but it is guilt that breaks the heart with its burden. And Satan has the art of making the uttermost of every sin; he can blow it up, make it swell, make every hair of its head as big as a cedar. He can tell how to make it a heinous offence, and unpardonable offence, an offence of that continuance, and committed against so much light, that, says he, it is impossible it should ever be forgiven. But, soul, Christ is able to save to the uttermost, he can 'do exceeding abundantly above all that we ask or think.' (Eph 3:20)

(5.) Join to all this the rage and terror of men, which thing of itself is sufficient to quash and break to pieces all desires to come to God by Christ; yea, and it doth do so to thousands that are not willing to go to hell. Yet thou art kept, and made to go panting on; a whole world of men, and devils, and sin, are not able to keep thee from coming. But how comes it to pass that thou art so hearty, that thou settest thy face against so much wind and weather? I dare say it arises not from thyself, nor from any of thine enemies. This comes from God, though thou art not aware thereof; and is obtained for thee by the intercession of the blessed Son of God, who is also able to save thee to the uttermost, that comest to God by him.

(6.) And for a conclusion as to this, I will add, that there is much of the honour of the Lord Jesus engaged as to the saving of the coming man to the uttermost: 'I am glorified in them,' saith he. (John 17:10) He is exalted to be a Saviour. (Acts 5:31) And if the blessed One doth count it an exaltation to be a Saviour, surely it is an exaltation to be a Saviour, and a great one. 'They shall cry unto the Lord because of the oppressors, and

he shall send them a Saviour, and a great one, and he shall deliver them.' (Isa 19:20) If it is a glory to be a Saviour, a great Saviour, then it is a glory for a Saviour, a great one, to save, and save, and save to the uttermost—to the uttermost man, to the uttermost sin, to the uttermost temptation. And hence it is that he saith again, speaking of the transgressions, sins, and iniquities that he would pardon, that it should turn to him for 'a name of joy, a praise, and an honour before all nations.' (Jer 33:9) He therefore counts it an honour to be a great Saviour, to save men to the uttermost.

When Moses said, 'I beseech thee, show me thy glory,' the answer was, 'I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.' (Exo 33:18,19) And when he came indeed to make proclamation, then he proclaimed, 'The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.' (Exo 34:6,7) That will by no means clear them that will not come to me that they may be saved.

See here, if it is not by himself accounted his glory to make his goodness, all his goodness, pass before us. And how can that be, if he saveth not to the uttermost them that come unto God by him? For goodness is by us noways seen but by those acts by which it expresseth itself to be so. And, I am sure, to save, to save to the uttermost, is one of the most eminent expressions by which we understand it is great goodness. I know goodness has many ways to express itself to be what it is to the world; but then it expresseth its greatness when it pardons and saves, when it pardons and saves to the uttermost. My goodness, says Christ, extends not itself to my Father, but to my saints. (Psa 16:2,3) My Father has no need of my goodness, but my saints have, and therefore it shall reach forth itself for their help, in whom is all my delight. And, 'Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men'! (Psa 31:19) It is therefore that which tendeth to get Christ a name, a fame, and glory, to be able to save to the uttermost them that come to God by him.

[In Christ's ability to save, lieth our safety.]

But some may say, What is the meaning of this word able? 'Wherefore he is able to save.' He is able to save the uttermost. How comes it to pass that his power to save is rather put in than his willingness; for willingness, saith the soul, would better have pleased me. I will speak two or three words to this question. And,

First, By this word able is suggested to us the sufficiency of his merit, the great worthiness of his merit; for, as Intercessor, he sticks fast by his merit; all his petitions, prayers, or supplications are grounded upon the worthiness of his person as Mediator, and on the validity of his offering as priest. This is the more clear, if you consider the reason why those priests and sacrifices under the law could not make the worshippers perfect. It was, I say, because there wanted in them worthiness and merit in their sacrifices. But this man, when he came and offered his sacrifice, he did by that one act 'perfect for ever them that are sanctified,' or set apart for glory. 'But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.' (Heb 10:1-12)

When Moses prayed for the people of Israel, thus he said, 'And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken.' But what had he spoken? 'The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty—Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.' (Num 14:17-19)

Second, Has he but power, we know he is willing, else he would not have promised; it is also his glory to pardon and save. So, then, in his ability lies our safety. What if he were never so willing, if he were not of ability sufficient, what would his willingness do? But he has showed, as I said, his willingness by promising: 'Him that cometh to me I will in no wise cast out.' (John 6:37) So that now our comfort lies in his power, in that he is able to make good his word. (Rom 4:20,21) And this also will then be seen, when he hath saved them that come to God by him, when he hath saved them to the uttermost; not to the uttermost of his ability, but to the uttermost of our necessity; for to the uttermost of his ability I believe he will never be put to it to save his church; not for that he is loath so to save, but because there is no need so to save; he shall not need to put out all his power, and to press the utmost of his merit for the saving of his church. Alas! there is sufficiency of merit in him to save a thousand times as many more as are like to be saved by him; 'he is able to do exceeding abundantly above all that we ask or think.'

Measure not, therefore, what he can do by what he has, doth, or will do; neither do thou interpret this word, to the uttermost, as if it related to the uttermost of his ability, but rather as it relateth, for so it doth indeed, to the greatness of thy necessity. For as he is able to save thee, though thy condition be, as it may be supposed to be, the worst that ever man was in that was saved, so he is able to save thee, though thy condition were ten times worse than it is.

What! shall not the worthiness of the Son of God be sufficient to save from the sin of man? or shall the sin of the world be of that weight to destroy, that it shall put Christ Jesus to the uttermost of the worth of his person and merit to save therefrom? I believe it is blasphemy to think so. We can easily imagine that he can save all the world—that is, that he is of ability to do it; but we cannot imagine that he can do no more than we can think he can. But our imagination and thoughts set no bound to his ability. 'He is able to do exceeding abundantly above all that we ask or think.' But what that is, I say, no man can think, no man can imagine. So, then, Jesus Christ can do more than ever any man thought he could do as to saving; he can do we know not what. This, therefore, should encourage comers to come to him; and them that come, to hope. This, I say, should encourage them to let out, to lengthen, and heighten their thoughts by the word, to the uttermost, seeing he can 'save to the uttermost them that come to God by him.'6

[Inferences from the benefits of Christ's intercession.]

Third. And now I come to the third thing that I told you I should speak to, and that is, to those inferences that may be gathered from these words.

1. Are they that are justified by Christ's blood such as have need yet to be saved by his intercession? Then from hence it follows that justification will stand with imperfection. It doth not therefore follow that a justified man is without infirmity; for he that is without infirmity—that is, perfect with absolute perfection, has no need to be yet saved by an act yet to be performed by a mediator and his mediation.

When I say, justification will stand with imperfection, I do not mean that it will allow, countenance, or approve thereof; but I mean there is no necessity of our perfection, of our personal perfection, as to our justification, and that we are justified without it; yea, that that, in justified persons, remains. Again; when I say that justification will stand with imperfection, I do not mean that in our justification we are imperfect; for in that we are complete; 'we are complete in him' who is our justice. (Col 2:10) If otherwise, the imperfection is in the matter that justifieth us, which is the righteousness of Christ. Yea, and to say so would conclude that wrong judgment proceedeth from him that imputeth that righteousness to us to justification, since an imperfect thing is imputed to us for

justification. But far be it from any that believe that God is true to imagine such a thing; all his works are perfect, there is nothing wanting in them as to the present design.
[Quest.] But what then do we mean when we say, justification will stand with a state of imperfection?
Answ. Why, I mean that justified men are yet sinners in themselves, are yet full of imperfections; yea, sinful imperfections. Justified Paul said, 'I know that in me, that is, in my flesh, dwelleth no good thing.' (Rom 7:18) While we are yet sinners, we are justified by the blood of Christ. Hence, again, it is said, 'he justifieth the ungodly.' (Rom 4:5, 5:8, 9) Justification, then, only covereth our sin from the sight of God; it maketh us not perfect with inherent perfection. But God, for the sake of that righteousness which by his grace is imputed to us, declareth us quit and discharged from the curse, and sees sin in us no more to condemnation.

[WHY THE JUSTIFIED NEED AN INTERCESSOR.]

And this is the reason, or one reason, why they that are justified have need of an intercessor—to wit, to save us from the evil of the sin that remains in our flesh after we are justified by grace through Christ, and set free from the law as to condemnation. Therefore, as it is said, we are saved; so it is said, 'He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' The godly, for now we will call them the godly, though there is yet abundance of sin in them, feel in themselves many things even after justification by which they are convinced they are still attended with personal, sinful imperfections.
[Imperfect in their feelings and inclinations.]—(1.) They feel unbelief, fear, mistrust, doubting, despondings, murmurings, blasphemies, pride, lightness, foolishness, avarice, fleshly lusts, heartlessness to good, wicked desires, low thoughts of Christ, too good thoughts of sin, and, at times, too great an itching after the worst of immoralities.
(2.) They feel in themselves an aptness to incline to errors, as to lean to the works of the law for justification; to question the truth of the resurrection and judgment to come; to dissemble and play the hypocrite in profession and in performance of duties; to do religious duties rather to please man than God, who trieth the heart.
(3.) They feel an inclination in them, in times of trial, to faint under the cross, to seek too much to save themselves, to dissemble the known truth for the obtaining a little favour with men, and to speak things that they ought not, that they may sleep in a whole skin.
(4.) They feel wearisomeness in religious duties, but a natural propensity to things of the flesh. They feel a desire to go beyond bounds both at board, and bed, and bodily exercise, and in all lawful recreation.
(5.) They feel in themselves an aptness to take the advantage of using of things that are lawful, as food, raiment, sleep, talk, estates, relations, beauty, wit, parts, and graces, to unlawful ends. These things, with many more of the like kind, the justified man finds and feels in himself, to his humbling and often casting down; and to save him from the destroying evil of these, Christ ever liveth to make intercession for him.
[Imperfect in their graces.]—Again; the justified man is imperfect in his graces, and therefore needeth to be saved by the intercession of Christ from the bad fruit that that imperfection yields.
Justifying righteousness is accompanied with graces—the graces of the Spirit. Though these graces are not that matter by and through which we are justified, nor any part thereof, that being only the obedience of Christ imputed to us of mere pleasure and good will; but, I say, they come when justification comes. (Rom 9) And though they are not so easily discerned at the first, they show forth themselves afterwards. But I say,

how many soever they are, and how fast soever they grow, their utmost arrivement here is but a state short of perfection. None of the graces of God's Spirit in our hearts can do their work in us without shortness, and that because of their own imperfections, and also because of the oppositions that they meet with from our flesh.

(1.) Faith, which is the root-grace, the grand grace, its shortness is sufficiently manifest by its shortness of apprehension of things pertaining to the person, offices, relations, and works of Christ, now in the heavenly place for us. It is also very defective in its fetching of comfort from the Word to us, and in continuing of it with us, when at any time we attain unto it; in its receiving of strength to subdue sin, and in its purifyings of the heart, though indeed it doth what it doth in reality, yet how short is it of doing of it thoroughly? Oftentimes, were it not for supplies by virtue of the intercession of Christ, faith would fail of performing its office in any measure. (Luke 22:31,32)

(2.) There is hope, another grace of the Spirit bestowed upon us; and how often is that also, as to the excellency of working, made to flag? 'I shall perish,' saith David; 'I am cut off from before thine eyes,' said he. (Psa 31:22) And now where was his hope, in the right gospel discovery of it? Also all our fear of men, and fears of death, and fears of judgment, they arise from the imperfections of hope. But from all those faults Christ saves us by his intercessions.

(3.) There is love, that should be in us as hot as fire. It is compared to fire, to fire of the hottest sort; yea, it is said to be hotter than the coals of juniper. (Cant 8:6,7) But who finds this heat in love so much as for one poor quarter of an hour together? Some little flashes, perhaps, some at some times may feel, but where is that constant burning of affection that the Word, the love of God, and the love of Christ call for? yea, and that the necessities of the poor and afflicted members of Christ call for also. Ah! love is cold in these frozen days, and short when it is at the highest.

(4.) The grace of humility, when is it? who has a thimbleful thereof? Where is he that is 'clothed with humility,' and that does what he is commanded 'with all humility of mind'? (1 Peter 5:5, Acts 20:19)

(5.) For zeal, where is that also? Zeal for God against sin, profaneness, superstition, and idolatry. I speak now to the godly, who have this zeal in the root and habit; but oh, how little of it puts forth itself into actions in such a day as this is!

(6.) There is reverence, fear, and standing in awe of God's Word and judgments, where are the excellent workings thereof to be found? And where it is most, how far short of perfect acts is it?

(7.) Simplicity and godly sincerity also, with how much dirt is it mixed in the best; especially among those of the saints that are rich, who have got the poor and beggarly art of complimenting? For the more compliment, the less sincerity. Many words will not fill a bushel. But 'in the multitude of words there wanteth not sin.' (Prov 10:19) Plain men are thin come up in this day; to find a mouth without fraud and deceit now is a rare thing. Thus might one count up all the graces of the Spirit, and show wherein every one of them are scanty and wanting of perfection. Now look, what they want of perfection is supplied with sin and vanity; for there is a fullness of sin and flesh at hand to make up all the vacant places in our souls. There is no place in the souls of the godly but it is filled up with darkness when the light is wanting, and with sin so far forth as grace is wanting. Satan, also, diligently waiteth to come in at the door, if Careless has left it a little achare.7 But, oh! the grace of our Lord Jesus Christ, who ever liveth to make intercession for us, and that, by so doing, saves us from all the imperfect acts and workings of our graces, and from all the advantages that flesh, and sin, and Satan getteth upon us thereby.

[Imperfect in their Duties.]—Further, as Christ Jesus our Lord doth save us, by his intercession, from that hurt that would unavoidably come upon us by these, so also, by that we are saved from the evil that is at any time found in any or all our holy duties and performances that is our duty daily to be found in. That our duties are imperfect, follows upon what was discoursed before; for if our graces be imperfect, how can our duties but be so too?

(1.) Our prayers, how imperfect are they! With how much unbelief are they mixed! How apt is our tongue to run, in prayer, before our hearts! With how much earnestness do our lips move, while our hearts lie within as cold as a clod! Yea, and ofttimes, it is to be feared, we ask for that with out mouth that we care not whether we have or no. Where is the man that pursues with all his might what but now he seemed to ask for with all his heart? Prayer is become a shell, a piece of formality, a very empty thing, as to the spirit and life of prayer at this day. I speak now of the prayers of the godly. I once met with a poor woman that, in the greatest of her distresses, told me she did use to rise in the night, in cold weather, and pray to God, while she sweat with fears of the loss of her prayers and desires that her soul might be saved. I have heard of many that have played, but of few that have prayed, till they have sweat, by reason of their wrestling with God for mercy in that duty.

(2.) There is the duty of almsgiving, another gospel performance; but how poorly is it done in our days! We have so many foolish ways to lay out money, in toys and fools' baubles for our children, that we can spare none, or very little, for the relief of the poor. Also, do not many give that to their dogs, yea, let it lie in their houses until it stinks so vilely that neither dog nor cat will eat it; which, had it been bestowed well in time, might have been a succour and nourishment to some poor member of Christ?

(3.) There is hearing of the Word; but, alas! the place of hearing is the place of sleeping with many a fine professor. I have often observed that those that keep shops can briskly attend upon a twopenny customer; but when they come themselves to God's market, they spend their time too much in letting their thoughts to wander from God's commandments, or in a nasty drowsy way. The heads, also, and hearts of most hearers are to the Word as the sieve is to water; they can hold no sermons, remember no texts, bring home no proofs, produce none of the sermon to the edification and profit of others. And do not the best take up too much in hearing, and mind too little what, by the Word, God calls for at their hands, to perform it with a good conscience?

(4.) There is faithfulness in callings, faithfulness to brethren, faithfulness to the world, faithfulness to children, to servants, to all, according to our place and capacity. Oh! how little of it is there found in the mouths and lives, to speak nothing of the hearts, of professors.

I will proceed no further in this kind of repetition of things; only thus much give me leave to say over again, even many of the truly godly are very faulty here. But what would they do if there were not one always at the right hand of God, by intercession, taking away these kind of iniquities?

2. Are those that are justified by the blood of Christ such, after that, as have need also of saving by Christ's intercession? From hence, then, we may infer, that as sin, so Satan will not give over from assaulting the best of the saints.

It is not justification that can secure us from being assaulted by Satan: 'Simon, Simon, Satan has desired to have you.' (Luke 22:31,32) There are two things that do encourage the devil to set upon the people of God:—

(1.) He knows not who are elect; for all that profess are not, and, therefore, he will make trial, if he can get them into his sieve, whether he can cause them to perish. And

great success he hath had this way. Many a brave professor has he overcome; he has cast some of the stars from heaven to earth; he picked one out from among the apostles, and one, as it is thought, from among the seven deacons,8 and many from among Christ's disciples; but how many, think you, nowadays, doth he utterly destroy with his net?

(2.) If it so happeneth that he cannot destroy, because Christ, by his intercession, prevaileth, yet will he set upon the church to defile and afflict it. For (a), If he can but get us to fall, with Peter, then he has obtained that dishonour be brought to God, the weak to be stumbled, the world offended, and the gospel vilified and reproached. Or (b), If he cannot throw up our heels, yet, by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Father's house. But blessed be God for his Christ, and for that 'he ever liveth to make intercession for us.'

3. Are those that are justified by the blood of Christ such as, after that, have need to be saved by Christ's intercession? Then, hence I infer that it is dangerous going about anything in our own name and strength. If we would have helps from the intercession of Christ, let us have a care that we do what we do according to the word of Christ. Do what he bids us as well as we can, as he bids us, and then we need not doubt to have help and salvation in those duties by the intercession of Christ. 'Do all,' says the apostle, 'in the name of the Lord Jesus.' (Col 3:17) Oh, but then the devil and the world will be most of all offended! Well, well, but if you do nothing but as in his fear, by his Word, in his name, you may be sure of what help his intercession can afford you, and that can afford you much help, not only to begin, but to go through with your work in some good measure, as you should; and by that also you shall be secured from those dangers, if not temptations to dangers, that those that go out about business in their own names and strength shall be sure to meet withal.

4. Are those that are justified by the blood of Christ such as, after that, have need of being saved by Christ's intercession? Then, hence I infer again, that God has a great dislike of the sins of his own people, and would fall upon them in judgment and anger much more severely than he doth, were it not for Christ's intercession. The gospel is not, as some think, a loose and licentious doctrine, nor God's discipline of his church a negligent and careless discipline; for, though those that believe already have also an intercessor, yet God, to show his detestation against sin, doth often make them feel to purpose the weight of his fingers. The sincere, that fain would walk oft with God, have felt what I say, and that to the breaking of their bones full oft. The loose ones, and those that God loves not, may be utter strangers as to this; but those that are his own indeed do know it is otherwise.9

'You only have I known' above all others, says God, 'therefore I will punish you for all your iniquities.' (Amos 3:2) God keeps a very strict house among his children. David found it so, Haman found it so, Job found it so, and the church of God found it so; and I know not that his mind is ever the less against sin, notwithstanding we have an Intercessor. True, our Intercessor saves us from damning evils, from damning judgments; but he neither doth nor will secure us from temporal punishment, from spiritual punishment, unless we watch, deny ourselves, and walk in his fear. I would to God that those who are otherwise minded did but feel, for three or four months, something of what I have felt for several years together for base sinful thoughts! I wish it, I say, if it might be for their good, and for the better regulating of their understandings. But whether they obtain my wish or no, sure I am that God is no countenancer of sin; no, not in his own people; nay, he will bear it least of all in them. And as for others,

however he may for a while have patience towards them, if, perhaps, his goodness may lead them to repentance; yet the day is coming when he will pay the carnal and hypocrites' home with devouring fire for their offences.
But if our holy God will not let us go altogether unpunished, though we have so able and blessed an Intercessor, that has always to present God with, on our behalf, so valuable a price of his own blood, now before the throne of grace, what should we have done if there had been no day's-man, none to plead for us, or to make intercession on our behalf? Read that text, 'For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished. ' (Jer 30:11) If it be so, I say, what had become of us, if we had had no Intercessor? And what will become of them concerning whom the Lord has said already, 'I will not take up their names into my lips'? (Psa 16:4) 'I pray not for the world.' (John 17:9)
5. Are those that are already justified by the blood of Christ yet such as have need of being saved by his intercession? Then, hence, I infer that Christ is not only the beginner, but the completer of our salvation; or, as the Holy Ghost calls him, 'the author and finisher of our faith,' (Heb 12:2); or, as it calls him again, 'the author of eternal salvation.' (Heb 5:9) Of salvation throughout, from the beginning to the end, from first to last. His hands have laid the foundation of it in his own blood, and his hands shall finish it by his intercession. (Zech 4:9) As he has laid the beginning fastly, so he shall bring forth the headstones with shoutings, and we shall cry, Grace, grace, at the last, salvation only belongeth to the Lord. (Zech 4:7, Psa 3:8, Isa 43:11)
Many there be that begin with grace, and end with works, and think THAT is the only way. Indeed works will save from temporal punishments, when their imperfections are purged from them by the intercession of Christ; but to be saved and brought to glory, to be carried through this dangerous world, from my first moving after Christ till I set my foot within the gates of paradise, this is the work of my Mediator, of my high priest and intercessor; it is he that fetches us again when we are run away; it is he that lifteth us up when the devil and sin has thrown us down; it is he that quickeneth us when we grow cold; it is he that comforteth us when we despair; it is he that obtains fresh pardon when we have contracted sin; and he that purges our consciences when they are loaden with guilt. (Eze 34:16, Psa 145:14)
I know also, that rewards do wait for them in heaven that do believe in Christ, and shall do well on earth; but this is not a reward of merit, but of grace. We are saved by Christ; brought to glory by Christ; and all our works are no otherwise made acceptable to God but by the person and personal excellencies and works of Christ; therefore, whatever the jewels are, and the bracelets, and the pearls, that thou shalt be adorned with as a reward of service done to God in the world, for them thou must thank Christ, and, before all, confess that he was the meritorious cause thereof. (1 Peter 2:5, Heb 13:15) He saves us, and saves our services too. (Rev 5:9-14) They would be all cast back as dung in our faces, were they not rinsed and washed in the blood, were they not sweetened and perfumed in the incense, and conveyed to God himself through the white hand of Jesus Christ; for that is his golden-censer; from thence ascends the smoke that is in the nostrils of God of such a sweet savour. (Rev 7:12-14, 8:3,4)
6. Are those that are already justified by the blood of Christ, such as do still stand in need of being saved by his intercession? Then hence I infer again, that we that have been saved hitherto, and preserved from the dangers that we have met with since our first conversion to this moment, should ascribe the glory to Jesus Christ, to God by Jesus Christ. 'I have prayed that thy faith fail not: I pray that thou wouldest keep them

from the evil,' is the true cause of our standing, and of our continuing in the faith and holy profession of the gospel to this very day. Wherefore we must give the glory of all to God by Christ: 'I will not trust in my bow,' said David, 'neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah'! 'He always causeth us to triumph in Christ.' 'We rejoice in Christ Jesus, and have no confidence in the flesh.' (Psa 44:6-8, 2 Cor 2:14, Phil 3:3) Thus you see that, both in the Old and New Testament, all the glory is given to the Lord, as well for preservation to heaven as for justification of life. And he that is well acquainted with himself will do this readily; though light heads, and such as are not acquainted with the desperate evil that is in their natures, will sacrifice to their own net. But such will so sacrifice but a while. Sir Death is coming, and he will put them into the view of what they see not now, and will feed sweetly upon them, because they made not the Lord their trust. And therefore, ascribe thou the glory of the preservation of thy soul in the faith hitherto, to that salvation which Christ Jesus our Lord obtaineth for thee by his intercession.

7. Are those that are already justified by the blood of Christ such as do still stand in need of being saved by his intercession? Then is this also to be inferred from hence, that saints should look to him for that saving that they shall yet have need of betwixt this and the day of their dissolution; yea, from henceforward, even to the day of judgment. I say, they should still look to him for the remaining part of their salvation, or for that of their salvation which is yet behind; and let them look for it with confidence, for that it is in a faithful hand; and for thy encouragement to look and hope for the completing of thy salvation in glory, let me present thee with a few things—

(1.) The hardest or worst part of the work of thy Saviour is over; his bloody work, his bearing of thy sin and curse, his loss of the light of his Father's face for a time; his dying upon the cursed tree, that was the worst, the sorest, the hardest, and most difficult part of the work of redemption; and yet this he did willingly, cheerfully, and without thy desires; yea, this he did, as considering those for whom he did it in a state of rebellion and enmity to him.

(2.) Consider, also, that he has made a beginning with thy soul to reconcile thee to God, and to that end has bestowed his justice upon thee, put his Spirit within thee, and began to make the unweldable mountain and rock,10 thy heart, to turn towards him, and desire after him; to believe in him, and rejoice in him.

(3.) Consider, also, that some comfortable pledges of his love thou hast already received, namely, as to feel the sweetness of his love, as to see the light of his countenance, as to be made to know his power in raising of thee when thou wast down, and how he has made thee stand, while hell has been pushing at thee, utterly to overthrow thee.

(4.) Thou mayest consider, also, that what remains behind of the work of thy salvation in his hands, as it is the most easy part, so the most comfortable, and that part which will more immediately issue in his glory, and therefore he will mind it.

(5.) That which is behind is also more safe in his hand than if it were in thine own; he is wise, he is powerful, he is faithful, and therefore will manage that part that is lacking to our salvation well, until he has completed it. It is his love to thee that has made him that 'he putteth no trust in thee'; he knows that he can himself bring thee to his kingdom most surely; and therefore has not left that work to thee, no, not any part thereof. (Job 5:18, 15:15)

Live in hope, then, in a lively hope, that since Christ is risen from the dead, he lives to make intercession for thee, and that thou shalt reap the blessed benefit of this twofold

salvation that is wrought, and that is working out for thee, by Jesus Christ our Lord. And thus have we treated of the benefit of his intercession, in that he is able to save to the uttermost. And this leads me to the third particular.

[III. THE PERSONS INTERESTED IN THE INTERCESSION OF CHRIST.]

THIRD, The third particular is to show WHO ARE THE PERSONS INTERESTED IN THIS INTERCESSION OF CHRIST; and they are those that come to God by him. The words are very concise, and distinctly laid down; they are they that come, that come to God, that come to God by him. 'Wherefore he is able also to save them, to save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them.'

[Of coming to God by Christ.]—A little, first, to comment upon the order of the words, 'that come unto God by him.'

There are that come unto God, but not 'by him'; and these are not included in this text, have not a share in this privilege. Thus the Jews came to God, the unbelieving Jews, 'who had a zeal of God, but not according to knowledge.' (Rom 9:30-34, 10:1-4) These submitted not to Christ, the righteousness of God, but thought to come to him by works of their own, or at least, as it were, by them, and so came short of salvation by grace, for that reigns to salvation only in Christ. To these Christ's person and undertaking were a stumbling stone; for at him they stumbled, and did split themselves to pieces, though they indeed were such as came to God for life.

As there are that come to God, but not by Christ, so there are that come to Christ, but not to God by him:11 of this sort are they, who hearing that Christ is Saviour, therefore come to him for pardon, but cannot abide to come to God by him, for that he is holy, and so will snub their lusts, and will change their hearts and natures. Mind me what I say. There are a great many that would be saved by Christ, but love not to be sanctified by God through him. These make a stop at Christ, and will go no further. Might such have pardon, they care not whether ever they went to heaven or no. Of this kind of coming to Christ I think it is, of which he warneth his disciples when he saith, 'In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.' (John 16:23) As who should say, when you ask for anything, make not a stop at me, but come to my Father by me; for they that come to me, and not to my Father, through me, will have nothing of what they come for. Righteousness shall be imputed to us, 'if we believe on him that raised up Jesus our Lord from the dead.' (Rom 4:24,25) To come to Christ for a benefit, and stop there, and not come to God by him, prevaileth nothing. Here the mother of Zebedee's children erred; and about this it was that the Lord Jesus cautioned her. Lord, saith she, 'Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.' But what is the answer of Christ? 'To sit on my right hand and on my left, is not mine to give, but for whom it is prepared of my Father.' (Matt 20:21-23) As who should say, Woman, of myself I do nothing, my Father worketh with me. Go therefore to him by me, for I am the way to him; what thou canst obtain of him by me thou shalt have; that is to say, what of the things that pertain to eternal life, whether pardon or glory.

It is true, the Son has power to give pardon and glory, but he gives it not by himself, but by and according to the will of his Father. (Matt 9:6, John 17:22) They, therefore, that come to him for an eternal good, and look not to the Father by him, come short thereof; I mean, now, pardon and glory. And hence, though it be said the Son of man hath power on earth to forgive sins—to wit, to show the certainty of his Godhead, and of the excellency of his mediation; yet forgiveness of sin is said to lie more particularly in the

hand of the Father, and that God for Christ's sake forgiveth us. (Eph 4:32)
The Father, as we see, will not forgive unless we come to him by the Son. Why, then, should we conceit that the Son will forgive these that come not to the Father by him? So then, justifying righteousness is in the Son, and with him also is intercession; but forgiveness is with the Father; yea, the gift of the Holy Ghost, yea, and the power of imputing of the righteousness of Christ is yet in the hand of the Father. Hence Christ prays to the Father to forgive, prays to the Father to send the Spirit, and it is God that imputeth righteousness to justification to us. (Luke 23:34, John 14:16, Rom 4:6) The Father, then, doth nothing but for the sake of and through the Son; the Son also doth nothing derogating from the glory of the Father. But it would be a derogation to the glory of the Father if the Son should grant to save them that come not to the Father by him; wherefore you that cry Christ, Christ, delighting yourselves in the thoughts of forgiveness, but care not to come by Christ to the Father for it, you are not at all concerned in this blessed text, for he only saves by his intercession them that come to God by him.
There are three sorts of people that may be said to come to Christ, but not to God by him.
1. They whose utmost design in coming is only that guilt and fear of damning may be removed from them. And there are three signs of such an one—(1.) He that takes up in a belief of pardon, and so goes on in his course of carnality as he did before. (2.) He whose comfort in the belief of pardon standeth alone, without other fruits of the Holy Ghost. (3.) He that, having been washed, can be content to tumble in the mire, as the sow again, or as the dog that did spue to lick up his vomit again.
2. They may be said to come to Christ, but not to God by him, who do pick and choose doctrines, itching only after that which sounds of grace,12 but secretly abhorring of that which presseth to moral goodness. These did never see God, what notions soever they may have of the Lord Jesus, and of forgiveness from him. (Matt 5:8)
3. They surely did never come to God by Christ, however they may boast of the grace of Christ, that will from the freeness of gospel grace plead an indulgence for sin.
[Manner of coming to God.]—And now to speak a few words of coming to God, or coming as the text intends. And in speaking to this, I must touch upon two things—1. Concerning God. 2. Concerning the frame of the heart of him that comes to him.
1. Of God. God is the chief good. Good so as nothing is but himself. He is in himself most happy; yea, all good; and all true happiness is only to be found in God, as that which is essential to his nature; nor is there any good or any happiness in or with any creature or thing but what is communicated to it by God. God is the only desirable good, nothing without him is worthy of our hearts. Right thoughts of God are able to ravish the heart; how much more happy is the man that has interest in God. God alone is able by himself to put the soul into a more blessed, comfortable, and happy condition than can the whole world; yea, and more than if all the created happiness of all the angels of heaven did dwell in one man's bosom. God is the upholder of all creatures, and whatever they have that is a suitable good to their kind, it is from God; by God all things have their subsistence, and all the good that they enjoy. I cannot tell what to say; I am drowned! The life, the glory, the blessedness, the soul-satisfying goodness that is in God is beyond all expression.
2. Now there must be in us something of a suitableness of spirit to this God before we can be willing to come to him.
Before, therefore, God has been with a man, and has left some impression of his glory upon him, that man cannot be willing to come to him aright. Hence it is said concerning

Abraham, that, in order to his coming to God, and following of him aright, the Lord himself did show himself unto him—'Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.' (Acts 7:2,3, Gen 12:1)

It was this God of glory, the sight and visions of this God of glory, that provoked Abraham to leave his country and kindred to come after God. The reason why men are so careless of, and so indifferent about, their coming to God, is because they have their eyes blinded, because they do not perceive his glory. God is so blessed a one, that did he not hide himself and his glory, the whole world would be ravished with him. But he has, I will not say reasons of state, but reasons of glory, glorious reasons why he hideth himself from the world, and appeareth but to particular ones. Now by his thus appearing to Abraham, down fell Abraham's vanity, and his idolatrous fancies and affections, and his heart began to turn unto God, for that there was in this appearance an alluring and soul-instructing voice. Hence that which Moses calls here an appearing, Christ calls a hearing, and a teaching, and a learning—'It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me,' that is, to God by me. But, I say, what must they hear and learn of the Father but that Christ is the way to glory, the way to the God of glory. This is a drawing doctrine; wherefore that which in this verse is called teaching and learning, is called, in the verse before, the drawing of the Father—'No man can come to me except the Father which hath sent me draw him'; that is, with powerful proposals, and alluring conclusions, and heart-subduing influences. (John 6:44,45)

Having thus touched upon this, we will now proceed to show you what kind of people they are that come to God by Christ; and then shall draw some inferences from this also.

[Who are the people that come to Christ.]

There are, therefore, three sorts of people that come to God by Christ. First, Men newly awakened. Second, Men turned from backsliding. Third, The sincere and upright man.

[Of the newly awakened coming to Christ.]

First, Men newly awakened. By awakened, I mean awakened thoroughly. So awakened as to be made to see themselves, what they are; the world, what it is; the law, what it is; hell, what it is; death, what it is; Christ, what he is; and God, what he is; and also what judgment is.

A man that will come to God by Christ aright must needs, precedent to his so coming, have a competent knowledge of things of this kind.

1. He must know himself, what a wretched and miserable sinner he is, before he will take one step forward in order to his coming to God by Christ. This is plain from a great many scriptures; as that of the parable of the prodigal, (Luke 15); that of the three thousand, (Acts 2); that of the jailer, (Acts 16), and those of many more besides. The whole have no need of the physician. They were not the sound and whole, but the lame and diseased that came to him to be cured of their infirmities; and it is not the righteous, but the sinners that do well know themselves to be such, that come to God by Christ. It is not in the power of all the men on earth to make one man come to God by Christ, because it is not in their power to make men see their state by nature. And what should a man come to God for, that can live in the world without him? Reason says so, experience says so, the Scripture beareth witness that so it is of a truth. It is a sight of what I am that must unroost me, that must shake my soul, and make me leave my present rest. No man comes to God by Christ but he that knows himself, and what sin

hath done to him; that is the first. (Job 21:7-15)
2. As he must know himself, and what a wretch he is, so he must know the world, and what an empty thing it is. Cain did see himself, but saw not the emptiness of this world; and therefore instead of going to God by Christ, he went to the world, and there did take up to his dying day. (Gen 4:16) The world is a great snare to the soul, even to the souls of awakened sinners, by reason of its big looks, and the fair promises that it makes to those that will please to entertain it. It will also make as though it could do as much to the quieting of the spirit as either sermon, Bible, or preacher. Yea, and it has its followers ready at its heels continually to blow its applause abroad, saying, 'Who will show us any [other] good?' (Psa 4:6) and though 'this their way is their folly: yet their posterity approve their sayings.' (Psa 49:13) So that unless a man, under some awakenings, sees the emptiness of the world, he will take up in the good things thereof, and not come to God by Christ. Many there be now in hell that can seal to this for truth. It was the world that took awakened Cain, awakened Judas, awakened Demas. Yea, Balaam, though he had some kind of visions of God, yet was kept by the world from coming to him aright. See with what earnestness the young man in the gospel came to Jesus Christ, and that for eternal life. He ran to him, he kneeled down to him, and asked, and that before a multitude, 'Good master, what shall I do that I may inherit eternal life?' (Mark 10:17-24) And yet when he was told he could not come, the world soon stepped betwixt that life and him, and persuaded him to take up in itself; and so, for aught we know, he never looked after life more.
There are four things in the world that have a tendency to lull an awakened man asleep, if God also makes him not afraid of the world.
(1.) There is the bustle and cumber of the world, that will call a man off from looking after the salvation of his soul. This is intimated by the parable of the thorny ground. (Luke 8:14) Worldly cumber is a devilish thing; it will hurry a man from his bed without prayer; to a sermon, and from it again, without prayer; it will choke prayer, it will choke the Word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.
(2.) There is the friendship of this world, to which, if a man is not mortified, there is no coming for him to God by Christ. And a man can never be mortified to it unless he shall see the emptiness and vanity of it. Whosoever makes himself a friend of this world is the enemy of God. And how, then, can he come to him by Christ? (James 4:4)
(3.) There are the terrors of the world, if a man stands in fear of them, he also will not come to God by Christ. The fear of man brings a snare. How many have, in all ages, been kept from coming to God aright by the terrors of the world? Yea, how many are there to one's thinking have almost got to the gates of heaven, and have been scared and driven quite back again by nothing but the terrors of this world? This is that which Christ so cautioneth his disciples about, for he knew it was a deadly thing. Peter also bids the saints beware of this as of a thing very destructive. (Luke 12:4-6, 1 Peter 3:14, 15)
(4.) There is also the glory of the world, an absolute hindrance to convictions and awakenings, to wit, honours, and greatness, and preferments: 'How can ye believe,' said Christ, 'which receive honour one of another, and seek not the honour that cometh from God only.' (John 5:44) If therefore a man is not in his affections crucified to these, it will keep him from coming to God aright.
3. As a man must know himself, how vile he is, and know the world, how empty it is, so he must know the law, how severe it is; else he will not come to God by Jesus Christ our Lord.

A man that is under awakenings, is under a double danger of falling short of coming to God by Christ. If he knows not the severity of the law, he is either in danger of slighting its penalty, or of seeking to make amends to it by doing of good works; and nothing can keep him from splitting his soul upon one of these two rocks, but a sound knowledge of the severity of the law.

(1.) He is in danger of slighting the penalty. This is seen by the practice of all the profane in the world. Do they not know the law? Verily, many of them can say the Ten Commandments without book. But they do not know the severity of the law; and therefore when at any time awakenings come upon their consciences, they strive to drive away the guilt of one sin, by wallowing in the filth of another.

But would they do thus if they knew the severity of the law? they would as soon eat fire. The severity of the law would be an intolerable, insupportable burden to their consciences; it would drive them, and make them fly for refuge, to lay hold on the hope set before them.

(2.) Or if he slights not the penalty, he will seek to make amends to it by doing of good works for the sins he has committed. This is manifest by the practice of the Jews and Turks, and all that swerve on that hand—to wit, to seek life and happiness by the law. Paul also was here before he meet with Jesus in the way. This is natural to consciences that are awakened, unless also they have given to them to see the true severity of the law; the which that thou mayest do, if my mite will help, I will cast in for thy conviction these four things—

(a.) The law charges thee with its curse, as well for the pollution of thy nature, as for the defilements of thy life; yea, and if thou hadst never committed sinful act, thy pollution of nature must stand in thy way to life, if thou comest not to God for mercy by Christ.

(b.) The law takes notice of, and chargeth thee with its curse, as well for sinful thoughts as for vile and sinful actions. 'The [very] thought of foolishness is sin,' (Prov 24:9), though it never breaks out into act, and will as surely merit the damnation of the soul as will the greatest transgression in the world.

(c.) If now thou couldst keep all the commandments, that will do thee no good at all, because thou hast sinned first: 'The soul that sinneth shall die.' Unless, then, thou canst endure the curse, and so in a legal way overcome it for the sins that thou hast committed, thou art gone, if thou comest not to God by Christ for mercy and pardon.

(d.) And never think of repentance, thereby to stop the mouth of the law; for the law calleth not for repentance, but life; nor will it accept of any, shouldst thou mourn and weep for thy sins till thou hast made a sea of blood with tears. This, I say, thou must know, or thou wilt not come to God by Christ for life. For the knowledge of this will cause that thou shalt neither slight the severity of the law, nor trust to the works thereof for life. Now, when thou doest neither of these, thou canst not but speed thee to God by Christ for life; for now thou hast no stay; pleasures are gone, all hope in thyself is gone. Thou now diest, and that is the way to love; for this inward death is, or feels like, a hunger-bitten stomach, that cannot but crave and gape for meat and drink. Now it will be as possible for thee to sleep with thy finger in the fire, as to forbear craving of mercy so long as this knowledge remains.

4. As a man must know himself, the emptiness of this world, and the law, so it is necessary for him to know that there is a hell, and how insupportable the torments of it are; for all threatenings, curses, and determinations to punish in the next world will prove but fictions and scarecrows, if there be no woeful place, no woeful state, for the sinner to receive his wages in for sin, when his days are ended in this world. Wherefore, this word 'saved' supposeth such a place and state. He is able to save from hell, from

the woeful place, from the woeful state of hell, them that come unto God by him. Christ, therefore, often insinuated the truth of a hell in his invitations to the sinners of this world to come to him; as where he tells them they shall be saved if they do, they shall be damned if they do not. As if he had said, there is a hell, a terrible hell, and they that come to me I will save them from it; but they that come not, the law will damn them in it. Therefore, that thou mayest indeed come to God by Christ for mercy, believe there is a hell, a woeful, terrible place. Hell is God's creature, 'he hath made it deep and large'! The punishments are by the lashes of his wrath, which will issue from his mouth like a stream of burning brimstone, ever kindling itself upon the soul. (Isa 30:33) Thou must know this by the Word, and fly from it, or thou shalt know it by thy sins, and lie and cry in it.

I might enlarge, but if I did, I should be swallowed up; for we are while here no more able to set forth the torments of hell, than we are whole here to set forth the joys of heaven; only this may, and ought to be said, that God is able, as to save, so to cast into hell. (Luke 12:5) And as he is able to make heaven sweet, good, pleasurable, and glorious beyond thought; so he is able to make the torments of hell so exquisite, so hot, so sharp, so intolerable, that no tongue can utter it, no, not the damned in hell themselves. (Isa 64:4) If thou lovest thy soul, slight not the knowledge of hell, for that, with the law, are the spurs which Christ useth to prick souls forward to himself withal. What is the cause that sinners can play so delightfully with sin? It is for that they forget there is a hell for them to descend into for their so doing, when they go out of this world. For here usually he gives our stop to a sinful course; we perceive that hell hath opened her mouth before us. Lest thou shouldst forget, I beseech thee, another time, to retain the knowledge of hell in thine understanding, and apply the burning-hot thoughts thereof to thy conscience; this is one way to make thee gather up thy heels, and mend thy pace in thy coming to Jesus Christ, and to God the Father by him.13

5. It is also necessary that he that cometh to God by the Lord Jesus, should know what death is, and the uncertainty of its approaches upon us. Death is, as I may call it, the feller, the cutter down. Death is that that puts a stop to a further living here, and that which lays man where judgment finds him. If he is in the faith in Jesus, it lays him down there to sleep till the Lord comes; if he be not in the faith, it lays him down in his sins till the Lord comes. (Heb 11:13, 1 Thess 4:14, Job 20:11) Again; if thou hast some beginnings that look like good, and death should overtake thee before those beginnings are ripe, thy fruit will wither, and thou wilt fall short of being gathered into God's barn. Some men are 'cut off as the tops of the ears of corn,' and some are even nipped by death in the very bud of their spring; but the safety is when a man is ripe, and shall be gathered to his grave, as a shock of corn to the barn in its season. (Job 24:20-24, 5:26) Now if death should surprise and seize thee before thou art fit to die, all is lost; for there is no repentance in the grave, or rather, as the wise man has it, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' (Eccl 9:10)

Death is God's sergeant, God's bailiff, and he arrests in God's name when he comes, but seldom gives warning before he clappeth us on the shoulder; and when he arrests us, though he may stay a little while, and give us leave to pant, and tumble, and toss ourselves for a while upon a bed of languishing, yet at last he will prick our bladder, and let out our life, and then our soul will be poured upon the ground, yea, into hell, if we are not ready and prepared for the life everlasting. He that doth not watch for, and is not afraid lest death should prevent him, will not make haste to God by Christ. What Job said of temporal afflictions, such an one will death be if thou art not aware—'When

I looked for good, then evil came—The days of affliction prevented me.' (Job 30:26,27) If thou lookest, or beginnest to look for good, and the day of death shall cut thee off before thou hast found that good thou lookest for, all is lost, soul, and life, and heaven, and all. Wherefore it is convenient that thou conclude the grave is thy house, and that thou make thy bed once a day in the grave; also that thou say unto corruption, 'Thou art my father; to the worm, thou art my mother and my sister.' (Job 17:13,14) I say, be acquainted with the grave and death. The fool puts the evil day far away, but the wise man brings it nigh. Better be ready to die seven years before death comes, than want one day, one hour, one moment, one tear, one sorrowful sigh at the remembrance of the ill-spent life that I have lived. This, then, is that which I admonish thee of; namely, that thou know death, what it is, what it doth when it comes. Also, that thou consider well of the danger that death leaves that man in, to whom he comes before he is ready and prepared to be laid by it in the grave.

6. Thou must also be made by thy awakenings to see what Christ is. This is of absolute necessity; for how can or shall a man be willing to come to Christ that knows not what he is, what God has appointed him to do? He is the Saviour, every man will say so; but to sense, smell, and taste, what saving is, and so to understand the nature of the office and work of a Saviour, is a rare thing, kept close from most, known but by some. Jesus of Nazareth is the Saviour or the reconciler of men to God in the body of his flesh through death. (Col 1:19-21) This is he whose business in coming from heaven to earth was to save his people from their sins. Now, as was said, to know how he doth this, is that which is needful to be inquired into; for some say he doth it one way, some, he doth it another; and it must be remembered that we are now speaking of the salvation of that man that from new or first awakenings, is coming to God by Christ for life. (1.) Some say he doth it, by giving of us precepts and laws to keep, that we might be justified thereby. (2.) Some say that he doth it, by setting himself a pattern for us to follow him.(3.) Some again hold, that he doth it by our following the light within.

But thou must take heed of all these, for he justifies us by none of these means, and thou dost need to be justified. I say, he justifieth us, not either by giving laws unto us, or by becoming our example, or by our following of him in any sense, but by his blood shed for us. His blood is not laws, nor ordinances, nor commandments, but a price, a redeeming price. (Rom 5:7-9, Rev 1:5) He justifies us by bestowing upon us, not by expecting from us; he justifies us by his grace, not by our works. (Eph 1:7) In a word, thou must be well grounded in the knowledge of what Christ is, and how men are justified by him, or thou wilt not come unto God by him.

As thou must know him, and how men are justified by him, so thou must know the readiness that is in him to receive and to do for those what they need that come unto God by him. Suppose his merits were never so efficacious, yet if it could be proved that there is a loathness in him that these merits should be bestowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleases him better than to give what he has away; than to bestow it upon the poor and needy. And it will be convenient that thou who art a coming soul shouldst know this for thy comfort to encourage thee to come to God by him. Take two or three sayings of his, for the confirming of what is now said. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' (Matt 11:28) 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' (John 6:37) 'I came not to call the righteous, but sinners to repentance.' (Mark 2:17) 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' (1 Tim 1:15)

7. As a man that would come to God by Christ must, antecedent to his so coming, know himself, what he is; the world, how empty it is; the law, how severe it is; death, and what it is; and Christ, and what he is; so also he must know God. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' (Heb 11:6) God must be known, else how can the sinner propound him as his end, his ultimate end? For so doth every one that indeed doth come to Christ aright; he comes to Christ because he is the way; he comes to God because he is the end. But, I say, if he knows him not, how can he propound him as the end? The end is that for the sake of which I propound to myself anything, and for the sake of which I use any means. Now, then, I would be saved; but why? Even because I would enjoy God. I use the means to be saved; and why? Because I would enjoy God. I am sensible that sin has made me come short of the glory of God, and that Christ Jesus is he, the only he, that can put me into a condition of obtaining the glory of God; and, therefore, I come to God by him. (Rom 3:23, 5:1,2)

But, I say again, who will propound God for his end that knows him not, that knows him not aright? yea, that knows him not, to be worth being propounded as my end in coming to Jesus Christ; and he that thus knows him must know him to be above all, best of all, and him in whom the soul shall find that content, that bliss, that glory and happiness that can by no means be found elsewhere. And, I say, if this be not found in God, the soul will never propound him to itself as the only, highest, and ultimate end in its coming to Jesus Christ. But it will propound something else, even what it shall imagine to be the best good; perhaps heaven, perhaps ease from guilt, perhaps to be kept out of hell, or the like. I do not say but a man may propound all these to himself, in his coming to Jesus Christ; but if he propound these as his ultimate end, as the chiefest good that he seeks; if the presence and enjoyment of God, of God's glorious majesty, be not his chief design, he is not concerned in the salvation that is propounded in our text—'He is able,' and so will 'save to the uttermost them that come unto God by him.' What is heaven without God? what is ease without the peace and enjoyment of God? what is deliverance from hell without the enjoyment of God? The propounding, therefore, these, and only these, to thyself for thy happiness in thy coming to Jesus Christ is a proposal not a hair's breadth higher than what a man without grace can propound. What or who is he that would not go to heaven? What or who is he that would not also have ease from the guilt of sin? And where is the man that chooseth to go to hell? But many there be that cannot abide God; no, they like not to go to heaven, because God is there. If the devil had a heaven to bestow upon men, a vicious and a beastly heaven, if it be lawful thus to speak, I durst pawn my soul upon it, were it a thousand times better than it is, that, upon a bare invitation, the foul fiend would have twenty to God's one. They, I say, cannot abide God; nay, for all, the devil has nothing but a hell for them; yet how thick men go to him, but how thinly to God Almighty. The nature of God lieth cross to the lusts of men. A holy God, a glorious holy God, an infinitely holy God, this spoils all. But to the soul that is awakened, and that is made to see things as they are; to him God is what he is in himself, the blessed, the highest, the only eternal good, and he without the enjoyment of whom all things would sound but emptily in the ears of that soul.

Now, then, I advise thee that hast a mind to come to God by Christ, that thou seek the knowledge of God—'If thou seekest wisdom as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.' (Prov 2:4,5) And to encourage thee yet further, he is so desirous of communion with men, that he pardoneth sins for that. Hence he is called not only loving, but love.

'God is love; and he that dwelleth in love dwelleth in God, and God in him.' (1 John 4:16)

Methinks, when I consider what glory there is at times upon the creatures, and that all their glory is the workmanship of God; O Lord, say I, what is God himself? He may well be called the God of glory, as well as the glorious Lord; for as all glory is from him, so in him is an inconceivable well-spring of glory, of glory to be communicated to them that come by Christ to him. Wherefore, let the glory, and love, and bliss, and eternal happiness that is in God allure thee to come to him by Christ.

8. As thou shouldst, nay, must, have a good knowledge of all these, so thou must have it of judgment to come. They that come to God by Christ are said to 'flee from the wrath to come'; to 'flee for refuge, to lay hold on the hope set before them.' (Matt 3:7, Heb 6:18)

This judgment to come is a warm thing to be thought of, an awakening thing to be thought of; it is called the eternal judgment, because it is and will be God's final conclusion with men. This day is called the 'great and notable day of the Lord,' (Acts 2:20); the day 'that shall burn like an oven,' (Mal 4:1); the day in which the angels shall gather the wicked together, as tares, into bundles, to burn them; but the rest, into his kingdom and glory. This day will be it in which all the bowels of love and compassion shall be shut up to the wicked, and that in which the floodgates of wrath shall be opened, by which shall a plentiful reward be given to evil-doers, but glory to the righteous. (Psa 31:23) This is the day in which men, if they could, would creep into the ground for fear; but because they cannot, therefore, they will call and cry to the mountains to fall upon them, but they shall not; therefore, they stand bound to bear their judgment.

This day will be the day of breaking up of closet-councils, cabinet-councils, secret purposes, hidden thoughts; yea, 'God shall bring every work into judgment, with every secret thing.' (Eccl 12:14) I say he shall do it then; for he will both 'bring to light the hidden things of darkness, and will make manifest the counsels of the heart.' (1 Cor 4:5)

This is the day that is appointed to put them to shame and contempt in that have, in this world, been bold and audacious in their vile and beastly ways. At this day, God will cover all such bold and brazen faces with shame. Now they will blush till the blood is ready to burst through their cheeks. (Dan 12:2) Oh! the confusion and shame that will cover their faces while God is discovering to them what a nasty, what a beastly, what an uncomely, and what an unreasonable life they lived in the world. They shall now see they contemned God, that fed them, that clothed them, that gave them life and limb, and that maintained their breath in their nostrils. But, oh, when they see the gulf before them, and all things ready to receive them in thither; then, then they will know what sinning against God means!

And, I say, thou that art for coming to God by Christ must know this, and be well assured of this, or thou wilt never come to God by him.

What of the glory of God shall be put upon them that do indeed come to him will also help in this spiritual journey, if it be well considered by thee. But, perhaps, terror and unbelief will suffer thee to consider but little of that. However, the things afore-mentioned will be goads, and will serve to prick thee forward; and if they do so, they will be God's great blessing unto thee, and that for which thou wilt give him thy thanks for ever. (Eccl 12:10,11)

Thus I have, in few words, spoken something as to the first sort of comers to God by Christ, namely, of the coming of the newly-awakened man. And I say again, if any of the things afore-named be wanting, and are not with his heart, it is a question whether,

notwithstanding all the noise that he may make about religion, he will ever come to God by Christ. 1. If he knows not himself and the badness of his condition, wherefore should he come? 2. If he knows not the world, and the emptiness and vanity thereof, wherefore should he come? 3. If he knows not the law, and the severity thereof, wherefore should he come? 4. If he knows not hell, and the torments thereof, wherefore should he come? 5. If he knows not what death is, wherefore should he come? 6. And if he knows not the Father and the Son, how can he come? 7. And to know that there is a judgment to come is as necessary to his coming as most of the rest of the things propounded. Coming to God by Christ is for shelter, for safety, for advantage, and everlasting happiness. But he that knows not, that understands not the things afore-mentioned, sees not his need of taking shelter, of flying for safety, of coming for advantage to God by Christ. I know there are degrees of this knowledge, and he that has it most warm upon him, in all likelihood, will make most haste; or, as David saith, will hasten his escape 'from the windy storm and tempest'; and he that sees least is in most danger of being the loiterer, and so of losing the prize; for all that run do not obtain it; all that fight do not win it; and ALL that strive for it have it not. (Psa 55:8, 1 Cor 9:24-26, 2 Tim 2:4,5)

[Of the backslider's return to Christ.]

Second, I shall now come to the second man mentioned; to wit, the man that is turning back from his backsliding, and speak something also about his coming again to God by Christ.

There are two things remarkable in the returning of a backslider to God by Christ. 1. The first is, he gives a second testimony to the truth of all things spoken of before. 2. He also gives a second testimony of the necessity of coming to God by Christ. Of the manner of his coming to God by Christ perhaps I may also speak a word or two. But,

1. The returning again of the backslider gives a second testimony to the truth of man's state being by nature miserable, of the vanity of this world, of the severity of the law, certainty of death, and terribleness of judgment to come. His first coming told them so, but his second coming tells them so with a double confirmation of the truth. It is so, saith his first coming. Oh! it is so, saith his second. The backsliding of a Christian comes through the overmuch persuading of Satan and lust, that the man was mistaken, and that there was no such horror in the things from which he fled, nor so much good in the things to which he hasted. Turn again, fool, says the devil, turn again to thy former course; I wonder what frenzy it was that drove thee to thy heels, and that made thee leave so much good behind thee, as other men find in the lusts of the flesh and the good of the world. As for the law, and death, and an imagination of the day of judgment, they are but mere scarecrows, set up by politic heads, to keep the ignorant in subjection. Well, says the backslider, I will go back again and see; so, fool as he is, he goes back, and has all things ready to entertain him; his conscience sleeps, the world smiles, flesh is sweet, carnal company compliments him, and all that can be got is presented to this backslider to accommodate him. But, behold, he doth again begin to see his own nakedness, and he perceives that the law is whetting his axe. As for the world, he perceives it is a bubble; he also smells the smell of brimstone, for God hath scattered it upon his tabernacle, and it begins to burn within him. (Job 18:15) Oh! saith he, I am deluded; oh! I am ensnared. My first sight of things was true. I see it is so again. Now he begins to be for flying again to his first refuge; O God, saith he, I am undone, I have turned from thy truth to lies! I believed them such at first, and find them such at last. Have mercy upon me, O God!

This, I say, is a testimony, a second testimony, by the same man, as to the miserable

state of man, the severity of the law, the emptiness of the world, the certainty of death, and the terribleness of judgment. This man hath seen it, and seen it again.

A returning backslider is a great blessing, I mean intended to be so, to two sorts of men—1. To the elect uncalled. 2. To the elect that are called, and that at present stand their ground. The uncalled are made to hear him, and consider; the called are made to hear him, and are afraid of falling. Behold, therefore, the mystery of God's wisdom, and how willing he is that spectators should be warned and made take heed. Yea, he will permit that some of his own shall fall into the fire, to convince the world that hell is hot, and to warn their brethren to take heed that they slip not with their feet. I have often said in my heart that this was the cause why God suffered so many of the believing Jews to fall; to wit, that the Gentiles might take heed. (Rom 11:21) O, brethren! saith the backslider that is returned, did you see how I left my God? did you see how I turned again to those vanities from which some time before I fell? O! I was deluded, I was bewitched, I was deceived; for I found all things from which I fled at first still worse by far when I went to them the second time. Do not backslide. Oh! do not backslide. the first ground of your departing from them was good; never tempt God a second time.

2. And as he gives us a second testimony, that the world and himself are so as at first he believed they were, so by this his returning he testifies that God and Christ are the same, and much more than ever he believed at first they were. This man has made a proof before and a proof after conviction of the evil of the one and good of the other. This man has made a proof by feeling and seeing, and that before and after grace received. This man God has set up to be a witness; this man is two men, has the testimony of two men, must serve in the place of two men. He knows what it is to be fetched from a state of nature by grace; but this all Christians know as well as he. Ay, but he knows what it is to be fetched from the world, from the devil, and hell, the second time; and that but few professors know, for few that fall away return to do again. (Heb 6:4-8) Ay, but this man is come again, wherefore there is news in his mouth, sad news, dreadful news, and news that is to make the standing saint to take heed lest he fall. The returning backslider, therefore, is a rare man, a man of worth and intelligence, a man to whom the men of the world should flock, and of whom they should learn to fear the Lord God. He also is a man of whom the saints should receive both caution, counsel, and strength in their present standing; and they should, by his harms, learn to serve the Lord with fear, and to rejoice with trembling. (1 Cor 10:6-13, Isa 51:11-13, Luke 22:32)

This man has the second time also had a proof of God's goodness in his Christ unto him, a proof which the standing Christian has not—I would not tempt him that stands to fall; but the good that a returning backslider has received at God's hands, and at the hand of Christ, is a double good, he has been converted twice, fetched from the world, and from the devil, and from himself twice; oh, grace! and has been made to know the stability of God's covenant, the unchangeableness of God's mind, the sure and lasting truth of his promise in Christ, and of the sufficiency of the merits of Christ, over and over.

[The manner of a backslider's return.]—Of the manner of this man's coming to God by Christ I shall also speak a word or two. He comes as the newly-awakened sinner comes, and that from the same motives and the knowledge of things as he hath over and above (which he had as good have been without), that which the newly-awakened sinner has not; to wit, the guilt of his backsliding, which is a guilt of a worse complexion, of a deeper dye, and of a heavier nature than is any guilt else in the world. He is also attended with fears and doubts that arise from other reasons and considerations than

do the doubts and fears of the newly-awakened man; doubts builded upon the vileness of his backsliding. He has also more dreadful scriptures to consider of, and they will look more wishfully in his face, yea, and will also make him take notice of their grim physiognomy, than has the newly-awakened man. Besides, as a punishment of his backsliding, God seems to withdraw the sweet influences of his Spirit, and as if he would not suffer him to pray, nor to repent any more, (Psa 51:11), as if he would now take all away from him, and leave him to those lusts and idols that he left his God to follow. Swarms of his new rogueries shall haunt him in every place, and that not only in the guilt, but in the filth and pollution of them. (Prov 14:14) None know the things that haunt a backslider's mind, his new sins are all turned talking devils, threatening devils, roaring devils, within him. Besides, he doubts of the truth of his first conversion, consequently he has it lying upon him as a strong suspicion that there was nothing of truth in all his first experience; and this also adds lead to his heels, and makes him come, as to sense and feeling, more heavy and with the greater difficulty to God by Christ. As faithfulness of other men kills him, he cannot see an honest, humble, holy, faithful servant of God, but he is pierced and wounded at the heart. Ay, says he within himself, that man fears God, that man hath faithfully followed God, that man, like the elect angels, has kept his place; but I am fallen from my station like a devil. That man honoureth God, edifieth the saints, convinceth the world, and condemneth them, and is become heir of the righteousness which is by faith. But I have dishonoured God, stumbled and grieved saints, made the world blaspheme, and, for aught I know, been the cause of the damnation of many! These are the things, I say, together with many more of the same kind, that come with him; yea, they will come with him, yea, and will stare him in the face, will tell him of his baseness, and laugh him to scorn, all the way that he is coming to God by Christ—I know what I say!—and this makes his coming to God by Christ hard and difficult to him. Besides, he thinks saints will be aware of him, will be shy of him, will be afraid to trust him, yea, will tell his Father of him, and make intercession against him, as Elias did against Israel, (Rom 11:2), or as the men did that were fellow-servants with him that took his brother by the throat. (Matt 18:31) Shame covereth his face all the way he comes; he doth not know what to do; the God he is returning to, is the God that he has slighted, the God before whom he has preferred the vilest lust; and he knows God knows it, and has before him all his ways. The man that has been a backslider, and is returning to God, can tell strange stories, and yet such as are very true. No man was in the whale's belly, and came out again alive, but backsliding and returning Jonah; consequently, no man could tell how he was there, what he felt there, what he saw there, and what workings of heart he had when he was there, so well as he.

[The sincere Christian's coming to God by Christ.]

Third, I come now to the third man—to wit, to the sincere and upright man that cometh to God by Christ. And although this may, in some sense, be applicable to the two former, for his coming is not worthy to be counted coming to God, that is, not in sincerity and uprightness, yet by such an one I now mean, one that has been called to the faith, and that has in some good measure of sincerity and uprightness therein abode with God.

This man also comes to God by Christ; but his coming is to be distinguished, I mean in the main of it, from the coming of the other two. The other come for the knowledge of forgiveness, a thing that the upright and faithful Christian for the most part has a comfortable faith of, and that for which he is often helped to give thanks to God. I do not say he doubteth not, or that he has not his evidences sometimes clouded; nor do I

say that the knowledge of his reconciliation to God by Christ Jesus is so high, so firm, so fixed, and steadfast, that it cannot be shaken, or that he needs no more. I will then explain myself. He comes not to God as an unconverted sinner comes; he comes not as a backslider comes when he is returning to God from his backslidings; but he comes as a son, as one of the household of God, and he comes as one that has not, since correction, wickedly departed from his God.

1. He then comes to God with that access and godly boldness that is only proper to such as himself, that is, to them that walk with God. (Rom 5:2) Thus every one that shall be saved doth not do; thus every one that shall be saved cannot do—to instance the two spoken of before.

2. He comes to God by Christ constantly by prayer, by meditation, by every ordinance. For therefore he maketh use of ordinances, because by them through Christ he getteth into the presence of God. (Psa 27:4)

3. He comes to God through Christ, because he judgeth that God only is that good, that blessedness, that happiness, that is worth looking after; that good and that blessedness that alone can fill the soul to the brim; that good and that happiness that is worthy of our hearts and souls and spirits. Hence David expresseth his coming to God by panting, by thirsting, by tears, saying, 'My soul panteth after thee, O God.' And again, 'My soul thirsteth for God, for the living God, when shall I come and appear before God?' (Psa 42:1,2) And again, 'I will go to the altar of God, unto God, my exceeding joy.' (Psa 43:4) And hence it was that he so envied the swallow and sparrow, even because they could come to the altar of God, where he had promised to give his presence, when he, as I think, by the rage of Saul, was forced to abide remote. 'My soul longeth,' saith he, 'yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God: Blessed are they that dwell in thy house, they will be still praising thee.' Then after a few more words he saith, 'For a day in thy courts is better than a thousand. I had rather be a doorkeeper,' I would choose rather to sit at the threshold of thy house, 'than to dwell in the tents of wickedness'; and then renders the reason—'For the Lord is a sun and shield: the Lord gives grace and glory,' &c. (Psa 84) The presence of God, and the glory and soul-ravishing goodness of that presence, is a thing that the world understands not, nor can they as such desire to know what it is.

4. These good men come to God upon other accounts also; for so it is that they have many concerns with God.

[Concern for themselves.]—(1.) They come to him for a more clear discovery of themselves to themselves, for they desire to know how frail they are, because the more they know that, the more they are engaged in their souls to take heed to their ways, and to fear lest they should tempt their God to leave them. (Psa 39:1-8)

(2.) They come to God by Christ for the weakening of their lusts and corruptions; for they are a sore, yea, a plague to a truly sanctified soul. Those, to be rid of which, if it might be, a godly man chooseth rather to die than to live. This David did mean when he cried. 'Create in me a clean heart, O God, and renew a right spirit within me,' (Psa 51:10); and Paul, when he cried out, 'O wretched man that I am, who shall deliver me from the body of this death?' (Rom 7:24)

(3.) They come to God by Christ for the renewing and strengthening of their graces. The graces that the godly have received are, and they feel they are, subject to decay; yea, they cannot live without a continual supply of grace. This is the meaning of that, 'Let us have grace,' and, 'Let us therefore come boldly unto the throne of grace, that we

may obtain mercy, and find grace to help in time of need.' (Heb 4:16)
(4.) They come to God by Christ to be helped against those temptations that they may meet withal. (Matt 6:13) They know that every new temptation has a new snare and a new evil in it; but what snare and what evil, that at present they know not; but they know their God knows, and can deliver out of temptation when we are in, and keep us out while we are out.
(5.) They come to God by Christ for a blessing upon that means of grace which God has afforded for the succour of the soul, and the building of it up in the faith; knowing that as the means, so a blessing upon it, is from God. (2 Thess 3:1) And for this they have encouragement, because God has said, 'I will abundantly bless her provision: I will satisfy her poor with bread.' (Psa 132:15)
(6.) They come to God by Christ for the forgiveness of daily infirmities, (Psa 19:12), and for the continuing them in the light of his countenance notwithstanding. Thus he also would always accept them and their services, and grant that an answer of peace may be returned from their Father into their bosoms; for this is the life of their souls. There are a great many such things that the sincere and upright man comes to God for, too many here to mention. But again,
[Concern for the church and others.]—(1.) This man also comes to God to beseech him for the flourishing of Christ's kingdom, which he knows will never be until Antichrist is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he also cries to God for the downfall of the first, and for the pouring out of the other.
(2.) He comes to God for the hastening the gathering in of his elect; for it is an affliction to him to think that so many of those for whom Christ died should be still in a posture of hostility against him. (Psa 122:6)
(3.) He comes to God for a spirit of unity to be poured out among believers, for, for the divisions of Reuben he has great thoughts of heart.
(4.) He comes to God to pray for magistrates, and that God would make speed to set them all to that work that is so desirable to his church—that is, to 'hate the whore,' 'to eat her flesh,' to 'make her desolate,' 'and burn her with fire.' (1 Tim 2:1, Rev 17:16)
(5.) He comes to God to beg that he would hasten that great and notable day, the day of the coming of our Lord Jesus, for he knows that Christ will never be exalted as he must be till then; yea, he also knows that God's church will never be as she would, and shall, till then. (Rev 22:20)
(6.) But the main meaning, if I may so call it, of this high text is this, that they that come to God by him—that is, by Christ, are those that come by Christ to God to enjoy him by faith and spirit here, and by open vision and unspeakable possession of him in the next world. This is the great design of the soul in its coming to God by Jesus Christ, and it comes to him by Jesus Christ because it dares not come by itself, and because God himself has made him the way, the new and living way. Here, as I said, the Father meets with that which pleaseth him, and the soul with that which saveth her. Here is righteousness and merits to spare, even righteousness that can justify the ungodly. Here is always, how empty soever we be, a fullness of merit always presented to God by Christ for my obtaining of that which at any time I want, whether wisdom, grace, Spirit, or any good thing soever; only, since I was upon this subject, I thought a little to touch upon things in this order, for the enlarging of thy thoughts, for the conviction of thy spirit, for the stirring of thee up to God, and for the showing of thee the good signs of grace where it is, where is abused, and where any are seeking after it.
[Inferences from thus coming to God by Christ.]
And now I come to draw some inferences from this point also, as I have already done

from those going before it. You see that I have now been speaking to you of the man that cometh to God, both with respect to the way he comes, as also with respect to the manner of spirit in which he comes; and hence I may well infer,

First, That he is no fool, no fool according to the best judgment, that cometh to God by Christ. The world indeed will count him one; for the things that be of the Spirit of God are foolishness to them; but indeed, and in the verdict of true judgment, he is not so.

1. For that he now seeketh and intermeddleth with all wisdom. He has chosen to be concerned with the very head and fountain of wisdom; for Christ is the wisdom of God, and the way to the Father by Christ, is the greatest of mysteries; and to choose to walk in that way, the fruits of the most sage advice; wherefore he is not a fool that thus concerns himself. (Prov 18:1, 1 Cor 1)

2. It is not a sign of foolishness timely to prevent ruin, is it? They are the prudent men that foresee an evil, and hide themselves; and the fools, that go on, and are punished. (Prov 18:8, 27:12) Why, this man foresees an evil, the greatest evil, sin, and the punishment of the soul for sin in hell; and flies to Christ, who is the refuge that God has provided for penitent sinners; and is this a sign of a fool? God make me such a fool, and thee that readest these lines such a fool, and then we shall be wiser than all men that are counted wise by the wisdom of this world. Is it a sign of a fool to agree with one's adversary while we are in the way with him, even before he delivereth us to the judge? Yea, it is a piece of the highest wisdom.

Is he a fool that chooseth for himself long lasters, or he whose best things will rot in a day? Sinners, 'before your pots can feel the thorns [before you can see where you are], God shall take you away as with a whirlwind, both living, and in his wrath.' (Psa 58:9) But this man has provided for things; like the tortoise, he has got a shell on his back, so strong and sound that he fears not to suffer a loaden cart to go over him. The Lord is his rock, his defence, his refuge, his high tower, unto which he doth continually resort. Was the unjust steward a fool in providing for himself for hereafter? for providing friends to receive him to harbour when others should turn him out of their doors? (Luke 16:8,9) No more is he that gets another house for his harbour before death shall turn him out of doors here.

3. As he that cometh to God by Christ is no fool, so he is no little-spirited fellow. There are a generation of men in this world that count themselves men of the largest capacities, when yet the greatness of their desires lift themselves no higher than to things below. If they can, with their net of craft and policy, encompass a bulky lump of earth, oh what a treasure have they engrossed to themselves! Meanwhile, the man in the text has laid siege to heaven, has found out the way to get into the city, and is resolved, in and by God's help, to make that his own. Earth is a drossy thing in this man's account; earthly greatness and splendours are but like vanishing bubbles in this man's esteem. None but God, as the end of his desires, none but Christ, as the means to accomplish this his end, are things counted great by this man. No company now is acceptable to this man but the Spirit of God, Christ and angels, and saints, as fellow-heirs with himself. All other men and things he deals with as strangers and pilgrims were wont to do. This man's mind soars higher than the eagle or stork of the heavens. He is for musing about things that are above, and their glory, and for thinking what shall come to pass hereafter.

4. But as I have showed you what he is not, so now let me, by a few words, tell you what he is.

(1.) Then he is a man concerned for his soul, for his immortal soul. The soul is a thing, though of most worth, least minded by most. The souls of most lie waste while all other

things are enclosed. But this man has got it by the end, that his soul is of more value than the world, wherefore he is concerned for his soul. Soul concerns are concerns of the highest nature, and concerns that arise from thoughts most deep and ponderous. He never yet knew what belonged to great and deep thoughts that is a stranger to soul concerns. Now the man that comes to God by Christ, is a man that is engaged in soul concerns.

(2.) He is a man whose spirit is subjected to a suitableness to spiritual things, for a carnal mind cannot suit with and be delighted in these things: 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' (Rom 8:7) This is the man that God has tamed, and keeps tame by himself, while all other run wild, as the assess upon the mountains. If birds could speak, surely they would tell that those that are kept in the cage have with them another temper than they that range the air, and fly in the fields and woods. Yea, and could those kept tame express themselves to the rest, they would tell that they have white bread and milk, and sugar; while those without make a life out of maggots and worms. They are also in place where there are better things, and their companions are the children of men; besides, they learn such notes, and can whistle such tunes, as other birds are strangers to. Oh! the man whose spirit is subjected to God, betwixt whom and God there is a reconciliation, not only as to a difference made up, but also as to a oneness of heart; none knows what lumps of sugar God gives that man, nor what notes and tunes God learns that man: 'He hath put a new song in my mouth,' saith David, 'even praise unto our God: many shall see it, and fear, and shall trust in the Lord.' (Psa 40:3)

Second. Is there a man that comes to God by Christ? Thence I infer that there is that believes there is a world to come. No man looks after that which yet he believes is not; faith must be before coming to Christ will be; coming is the fruit of faith. He that comes must believe antecedent to his coming; wherefore it is said, 'we walk by faith'—that is, we come to God through Christ by faith. (Heb 11:7, 2 Cor 5:7) And hence I learn two things:—1. That faith is of a strong and forcible quality. 2. That they who come not to God by Christ have no faith.

1. Faith is of a strong and forcible quality, and that whether it be true or false.

(1.) A false faith has done great things; it has made men believe lies, plead for them, and stand to them, to the damnation of their souls. 'God shall send them strong delusion, that they should believe a lie,' to their damnation. (2 Thess 2:11,12) Hence it is said, men make lies 'their refuge.' Why? Because they 'trust in a lie.' (Jer 28:15) A lie, if believed, if a man has faith in it, it will do great things, because faith is of a forcible quality. Suppose thyself to be twenty miles from home, and there some man comes and possesses thee that thy house, thy wife and children, are all burned with the fire. If thou believest it, though indeed there should be nothing of truth in what thou hast heard, yet will this lie 'drink up thy spirit,' even as if the tidings were true. How many are there in the world whose heart Satan hath filled with a belief that their state and condition for another world is good? and these are made to live by lying hope that all shall be well with them, and so are kept from seeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundless faith is the more taking and forcible. Fancy will help to confirm a false faith, and so will conceit and idleness of spirit. There is also in man a willingness to take things upon trust, without searching into the ground and reason of them. Nor will Satan be behind hand to prompt and encourage to thy believing of a lie, for that he knows will be a means to bring thee to that end to which he greatly desireth thou shouldst come. Wherefore let men beware, and, oh, that they would, of a false and lying faith!

(2.) But if a false faith is so forcible, what is a true? What force, I say, is there in a faith that is begotten by truth, managed by truth, fed by truth, and preserved by the truth of God? This faith will make invisible things visible; not fantastically so, but substantially so—'Now faith is the substance of things hoped for, the evidence of things not seen.' (Heb 11:1) True faith carrieth along with it an evidence of the certainty of what it believeth, and that evidence is the infallible Word of God. There is a God, a Christ, a heaven, saith the faith that is good, for the Word of God doth say so. The way to this God and this heaven is by Christ, for the Word of God doth say so. If I run not to this God by this Christ, this heaven shall never be my portion, for the Word of God doth say so. So, then, thus believing makes the man come to God by him. His thus believing, then, it is that carries him away from this world, that makes him trample upon this world, and that gives him the victory over this world. 'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.' (1 John 5:4-6)

2. Now if this be true, that faith, true faith, is so forcible a thing as to take a man from his seat of ease, and make him to come to God by Christ as afore, then, is it not truly inferred from hence that they that come not to God by Christ have no faith. What! is man such a fool as to believe things, and yet not look after them? to believe great things, and yet not to concern himself with them? Who would knowingly go over a pearl, and yet not count it worth stooping for? Believe thou art what thou art; believe hell is what it is; believe death and judgment are coming, as they are; and believe that the Father and the Son are, as by the Holy Ghost in the Word they are described, and sit still in thy sins if thou canst. Thou canst not sit still; faith is forcible. Faith is grounded upon the voice of God in the Word, upon the teaching of God in the Word. And it pleases God by the foolishness of preaching to save them that believe; for believing makes them heartily close in with, and embrace what by the Word is set before them, because it seeth the reality of them.

Shall God speak to man's soul, and shall not man believe? Shall man believe what God says, and nothing at all regard it? It cannot be. 'Faith comes by hearing, and hearing by the Word of God.' And we know that when faith is come, it purifies the heart of what is opposite to God, and the salvation of the soul.

So, then, those men that are at ease in a sinful course, or that come not to God by Christ, they are such as have no faith, and must therefore perish with the vile and unbelievers. (Rev 21:8)

The whole world is divided into two sorts of men—believers and unbelievers. The godly are called believers; and why believers, but because they are they that have given credit to the great things of the gospel of God? These believers are here in the text called also comers, or they that come to God by Christ, because whoso believes will come; for coming is a fruit of faith in the habit, or, if you will, it is faith in exercise; yet faith must have a being in the soul before the soul can put it into act.

This therefore further evidences that they that come not, have no faith, are not believers, belong not to the household of faith, and must perish—'For he that believes not, shall be damned.'

Nor will it be to any boot14 to say, I believe there is a God and a Christ, for still thy sitting still doth demonstrate that either thou liest in what thou sayest, or that thou believest with a worse than a false faith. But the object of my faith is true. I answer, so

is the object of the faith of devils; for they believe that there is one God and one Christ, yet their faith, as to the root and exercise of it, is notwithstanding no such faith as is that faith that saves, or that is intended in the text, and that by which men come to God through Christ. Wherefore still, oh, thou slothful one, thou deceivest thyself! Thy not coming to God by Christ declareth to thy face that thy faith is not good, consequently, that thou feedest on ashes, and thy deceived heart has turned thee aside, that thou canst not deliver thy soul, nor say, 'Is there not a lie in my right hand?' (Isa 44:20)

Third. Is there a man that comes to God by Christ? Thence I infer that the world to come is better than this; yea, so much better as to quit cost and bear charges of coming to God, from this, by Christ, to that. Though there is a world to come, yet if it were no better than this, one had as good stay here as seek that, or if it were better than this, and would bear charges if a man left this for that, and that was all, still the one would be as good as the other. But the man that comes to God by Christ, has chosen the world that is infinitely good; a world, betwixt which and this there can be no comparison. This must be granted, because he that comes to God by Christ is said to have made the best choice, even chose a city that has foundations. (Heb 11:10) There are several things that make it manifest enough that he that comes to God by Christ has made the best market, or chose the best world.

1. That is the world which God commendeth, but this that that he slighteth and contemneth. (2 Thess 1:5,6) Hence that is called the kingdom of God, but this an 'evil world.' (Gal 1:4) Now let us conclude, that since God made both, he is able to judge which of the two are best; yea, best able so to judge thereof. I choose the rather to refer you to the judgment of God in this matter, for should I put you upon asking of him as to this, that is, coming to God by Christ, perhaps you would say, he is as little able to give an account of this matter as yourselves. But I hope you think God knows, and therefore I refer you to the judgment of God, which you have in the Scriptures of truth—'Heaven is his throne, and the earth is his footstool.' I hope you will say here is some difference. The Lord is the God of that, the devil the god and prince of this. Thus also it appears there is some difference between them.

2. That world, and those that are counted worthy of it, shall all be everlasting; but so shall not this, nor the inhabiters of it. The earth with the works thereof shall be burned up, and the men that are of it shall die in like manner. (2 Peter 3) 'But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.' (Isa 45:17) This world, with the lovers of it, will end in a burning hell; but the world to come fadeth not away. (1 Peter 1:3,4)

3. The world that we are now in, has its best comforts mixed either with crosses or curses; but that to come with neither. There shall be no more curse: and as for crosses, all tears shall be wiped from the eyes of them that dwell there. There will be nothing but ravishing pleasures, and holy; there will be no cessation of joys, nor any speck of pollution. 'In thy presence is fullness of joy, at thy right hand there are pleasures for evermore.' (Psa 16:11)

4. There men shall be made like angels, 'neither can they die any more.' (Luke 20:35, 36) There shall they behold the face of God and his Son, and swim in the enjoyment of them for ever.

5. There men shall see themselves beyond all misery, and shall know that it will be utterly impossible that either anything like sorrow, or grief, or sickness, or discontent, should touch them more.

6. There men shall be rewarded of God for what they have done and suffered according to his will for his sake; there they shall eat and drink their comforts, and wear

them to their everlasting consolation.
7. They are all kings that go to that world, and so shall be proclaimed there. They shall also be crowned with crowns, and they shall wear crowns of life and glory, crowns of everlasting joy, crowns of lovingkindness; yea, 'In that day the Lord of hosts himself shall be for a crown of glory to those that are his people.' (Heb 2:7, Isa 28:5, 35:10, Psa 103:4) Now, if this world, though no more could be said of it that is said in these few lines, is not infinitely far better than what the present world is, I have missed it in my thoughts. But the coming man, the man that comes to God by Christ, is satisfied, knows what he does; and if his way, all his way thither, were strewed with burning coals, he would choose, God helping him, to tread that path rather than to have his portion with them that perish.
Fourth, If there be a world to come, and such a way to it so safe and good, and if God is there to be enjoyed by them that come to him by Christ; then this shows the great madness of the most of men, madness, I say, of the highest degree, for that they come not to God by Christ that they may be inheritors of the world to come. It is a right character which Solomon gives of them, 'The heart,' saith he, 'of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.' (Eccl 9:3) A madman is intent upon his toys, upon anything but that about which he should be intent; and so are they that come not to God by Jesus Christ. A madman has neither ears to hear, nor a heart to do, what they that are in their right wits advise him for the best, no more have they that come not to God by Christ. A madman sets more by the straws and cock's feathers by which he decks himself, than he does by all the pearls and jewels in the world. And they that come not to God by Christ set more by the vanishing bubbles of this life than they do by that glory that the wise man shall inherit; 'The wise shall inherit glory, but shame,' says Solomon, 'shall be the promotion of fools.' What a shame it is to see God's jewels lie unregarded of them that yet think none are wiser than themselves.
I know the wise men of this world will scorn one should think of them that they are mad; but verily it is so, the more wise for this world, the more fool in God's matters; and the more obstinately they stand in their way, the more mad. When Solomon gave himself to backsliding, he saith he gave himself to folly and madness. (Eccl 1:17, 2:12) And when he went about to search out what man is since the fall, he went about to search out foolishness and madness. (Eccl 7:25-29) And is it not said, that when the Jews were angry with Jesus for that he did good on the Sabbath, that that anger did flow from their being filled with madness? Doth not Paul also, while he opposed himself against Christ, the gospel, and professors thereof, plainly tell us that he did it even from the highest pitch of madness? 'And being exceedingly mad against them, I persecuted them even unto strange cities.' (Acts 26:11) Now if it is exceeding madness to do thus, how many at this day must be counted exceeding mad, who yet count themselves the only sober men? They oppose themselves, they stand in their own light, they are against their own happiness, they cherish and nourish cockatrices in their own bosoms; they choose to themselves those paths which have written upon them in large characters, These are the ways of death and damnation. They are offended with them that endeavour to pull them out of their ditch, and choose rather to lie and die there than to go to God by Christ that they may be saved from wrath through him; yea, so mad are they, that they count the most sober, the most godly, the most holy man, the mad one; the more earnest for life, the more mad; the more in the Spirit, the more mad; the more desirous to promote the salvation of others, the more mad. But is not this a sign of madness, of madness unto perfection? And yet thus mad are many, and mad are all they that while

it is called to-day, while their door is open, and while the golden sceptre of the golden grace of the blessed God is held forth, stand in their own light, and come not to God by Christ. (John 10:20, Acts 26:24) That is the fourth inference.

Fifth, A fifth inference that I gather from this text is, that the end that God will make with men will be according as they come or come not to God by Christ. They that come to God by Christ have taken shelter and have hid themselves; but they that come not to God by Christ lay themselves open to the windy storm and tempest that will be in that day. And the wind then will be high, and the tempest strong, that will blow upon them that shall be found in themselves; 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.' (Psa 50:3,4) And now, what will be found in that day to be the portion of them that in this day do not come to God by Christ? None knows but God, with whom the reward of unbelievers is.

But writing and preaching is in vain as to such; let men say what they will, what they can, to persuade to come, to dissuade from neglecting to come, they are resolved not to stir. They will try if God will be so faithful to himself and to his Word, as to dare to condemn them to hell fire that have refused to hear and comply with the voice of him that speaketh from heaven.

But this is but a desperate venture. Several things declare that

He is determined to be at a point in this matter—

1. The gallows are built—hell is prepared for the wicked. 2. There are those already in chains, and stand bound over to the judgment of that day, that are, as to creation, higher and greater than men, to wit, the angels that sinned. (2 Peter 2:4) Let sinners, then, look to themselves. 3. The Judge is prepared and appointed, and it hath fallen out to be HE that thou hast refused to come to God by; and that predicts no good to thee; for then will he say of all such, 'Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.' (Luke 19:27)

But what a surprise will it be to them that now have come to God by Christ to see themselves in heaven indeed, saved indeed, and possessed of everlasting life indeed. For alas! what is faith to possession? Faith that is mixed with many fears, that is opposed with many assaults, and that seems sometimes to be quite extinguished; I say, what is that to a seeing of myself in heaven? Hence it is said, that he shall then come to be admired in them that now believe, because they did here believe the testimony; then they shall admire that it was their lot to believe when they were in the world. (2 Thess 1:10) They shall also admire to think, to see, and behold, what believing has brought them to, while the rest, for refusing to come to God by Christ, drink their tears mixed with burning brimstone.

Repentance will not be found in heaven among them that come to God by Christ; no, hell is the place of untimely repentance; it is there where the tears will be mixed with gnashing of teeth, while they consider how mad, and worse, they were in not coming to God by Jesus Christ.

Then will their hearts and mouths be full of, 'Lord, Lord, open unto us.' But the answer will be, Ye shut me out of doors; 'I was a stranger, and ye took me not in'; besides, you refused to come to my Father by me, wherefore now you must go from my Father by me. (Matt 25)

They that will not be saved by Christ, must be damned by Christ; no man can escape one of the two. Refuse the first they may, but shun the second they cannot. And now

they that would not come unto God by Christ will have leisure and time enough, if I may call it time, to consider what they have done in refusing to come to God by Christ. Now they will meditate warmly on this thing, now their thoughts will be burning hot about it, and it is too late, will be, in each thought, such a sting, that, like a bow of steel, it will continually strike him through.

Now they will bless those whom formerly they have despised, and commend those they once contemned. Now would the rich man willingly change places with poor Lazarus, though he preferred his own condition before his in the world. The day of judgment will bring the worst to rights in their opinions; they will not be capable of misapprehending any more. They will never after that day put bitter for sweet, or darkness for light, or evil for good any more. Their madness will now be gone. Hell will be the unbeliever's bedlam house, and there God will tame them as to all those bedlam tricks and pranks which they played in this world, but not at all to their profit nor advantage; the gulf that God has placed and fixed betwixt heaven and hell will spoil all as to that. (Luke 16:23-26)

But what a joy will it be to the truly godly to think now that they are come to God by Christ! It was their mercy to begin to come, it was their happiness that they continued coming; but it is their glory that they are come, that they are come to God by Christ. To God! why, he is all! all that is good, essentially good, and eternally good. To God! the infinite ocean of good. To God, in friendly-wise, by the means of reconciliation; for the other now will be come to him to receive his anger, because they come not to him by Jesus Christ. Oh! that I could imagine; oh! that I could think, that I might write more effectually to thee of the happy estate of them that come to God by Christ.

But thus have I passed through the three former things, namely, 1. That of the intercession of Christ. 2. That of the benefit of intercession. 3. That of the persons that are interested in this intercession.

[IV. EVERY SINCERE COMER CERTAIN OF SALVATION.]

Wherefore now I come to the fourth and last head, and that is, TO SHOW YOU THE CERTAINTY OF THEIR REAPING THE BENEFIT OF HIS INTERCESSION.

'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

[Christ ever living is the safety of comers.]

The certainty of their reaping the benefit of being saved that come unto God by Christ is thus expressed: 'Seeing he ever liveth to make intercession for them.' The intercession of Christ, and the lastingness of it, is a sure token of the salvation of them that come unto God by him.

Of his intercession, what it is, and for whom, we have spoken already; of the success and prevalency of it, we have also spoken before; but the reason of its successfulness of that we are to speak now. And that reason, as the apostle suggesteth, lies in the continuance of it, 'Seeing he ever liveth to make intercession.' The apostle also makes very much of the continuation of the priesthood of Christ in other places of this epistle: he abides a priest continually, 'Thou art a priest for ever.' He 'hath an unchangeable priesthood.' (Heb 7:3,17,21,24) And here he 'ever liveth to make intercession.'

Now, by the text is showed the reason why he so continually harpeth upon the durableness of it, namely, for that by the unchangeableness of this priesthood we are saved; nay, saved demonstratively, apparently; it is evident we are. 'He is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' For,

First, The durableness of his intercession proves that the covenant in which those who

come to God by him are concerned and wrapt up is not shaken, broken, or made invalid by all their weaknesses and infirmities.

Christ is a priest according to covenant, and in all his acts of mediation he has regard to that covenant; so long as that covenant abides in its strength, so long Christ's intercession is of worth. Hence, when God cast the old high priest out of doors, he renders this reason for his so doing: 'Because they continued not in my covenant'; that is, neither priests nor people. Therefore were they cast out of the priesthood, and the people pulled down as to a church state. (Heb 7:6-9) Now, the covenant by which Christ acteth, as a priest, so far as we are concerned therein, he also himself acteth our part, being, indeed, the Head and Mediator of the body; wherefore, God doth not count that the covenant is broken, though we sin, if Christ Jesus our Lord is found to do by it what by law is required of us. Therefore he saith, 'If his children break my law, and keep not my commandments, I will visit their sins with a rod,' &c. But their sins shall not shake my covenant with my Beloved, nor cause that I for ever should reject them. 'My covenant will I not break, nor alter the thing that is gone out of my lips. His seed will I make to endure for ever, his seed shall endure for ever.' (Psa 89:30-36) Hence, it is clear that the covenant stands good to us as long as Christ stands good to God, or before his face; for he is not only our Mediator by covenant, but he himself is our conditions to God-ward; therefore he is said to be 'a covenant of the people,' or that which the holy God, by law, required of us. (Isa 42:6) Hence, again, he is said to be our justice or righteousness; to wit, which answereth to what is required of us by the law. He is made unto us of God so, and in our room and in our stead presenteth himself to God. So, then, if any ask me by what Christ's priesthood is continued, I answer, by covenant; for that the covenant by which he is made priest abideth of full force. If any ask whether the church is concerned in that covenant, I answer, yea; yet so as that all points and parts thereof, that concern life and death everlasting, is laid upon his shoulders, and he alone is the doer of it. He is the Lord our righteousness, and he is the Saviour of the body, so that my sins break not the covenant; but them15 notwithstanding, God's covenant stands fast with him, with him for evermore. And good reason, if no fault can be found with Christ, who is the person that did strike hands with his Father upon our account and for us; to wit, to do what was meet should be found upon us when we came to appear before God by him.

And that God himself doth so understand this matter is evident; because he also, by his own act, giveth and imputeth to us that good that we never did, that righteousness which we never wrought out; yea, and for the sake of that transmitteth our sins unto Christ, as to one that had not only well satisfied for them, but could carry them so far, both from us and from God, that they should never again come to be charged on the committers, to death and damnation. (Rom 4:1-5) The Scriptures are so plentiful for this, that he must be a Turk, or a Jew, or an atheist that denies it. Besides, God's commanding that men should believe in his Son unto righteousness well enough proveth this thing, and the reason of this command doth prove it with an over and above; to wit, 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' (2 Cor 5:19-21) Hence comes out that proclamation from God, at the rising again of Christ from the dead: 'Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' (Acts 13:38,39)

If this be so, as indeed it is, then here lieth a great deal of this conclusion, 'he ever liveth to make intercession,' and of the demonstration of the certain salvation of him

that cometh to God by him, 'seeing he ever liveth to make intercession for them.' For if Christ Jesus is a priest by covenant, and so abides as the covenant abides, and if, since the covenant is everlasting, his priesthood is unchangeable, then the man that cometh to God by him must needs be certainly saved; for if the covenant, the covenant of salvation, is not broken, none can show a reason why he that comes to Christ should be damned, or why the priesthood of Jesus Christ should cease. Hence, after the apostle had spoken of the excellency of his person and priesthood, he then shows that the benefit of the covenant of God remaineth with us, namely, that grace should be communicated unto us for his priesthood's sake, and that our sins and iniquities God would remember no more. (Heb 8:10-12; 10:16-22) Now, as I also have already hinted, if this covenant, of which the Lord Jesus is Mediator and High Priest, has in the bowels of it, not only grace and remission of sins, but a promise that we shall be partakers thereof, through the blood of his priesthood, for so it comes to us; then, why should not we have boldness, not only to come to God by him, but to enter also 'into the holiest by the blood of Jesus, by that new and living way,' &c.

Second, But, further, this priesthood, as to the unchangeableness of it, is confirmed unto him 'with an oath, by him that said unto him, the Lord sware, and will not repent, Thou art a priest for ever.' This oath seems to me to be for the confirmation of the covenant, as it is worded before by Paul to the Galatians, (Gal 3:15-17), when he speaks of it with respect to that establishment that it also had on Christ's part by the sacrifice which he offered to God for us; yea, he then speaks of the mutual confirmation of it both by the Father and the Son. Now, I say, since, by this covenant he stands and abides a Priest, and since 'the Lord sware, and will not repent, saying, Thou art a priest for ever,' we are still further confirmed in the certain salvation of him that cometh to God by Christ.

The Lord, by swearing, confirmeth to Christ, and so to us in him, the immutability of his counsel, (Heb 6:16-18), and that he is utterly unchangeable in his resolutions 'to save them to the uttermost that come to God by Christ.' And this also shows that this covenant, and so the promise of remission of sins, is steadfast and unmovable. And it is worth your noting the manner and nature of this oath, 'The Lord sware, and will not repent.' It is as much as to say, What I have now sworn I bind me for ever to stand to, or, I determine never to revoke; and that is, 'That thou art a priest for ever.' Now, as was said before, since his priesthood stands by covenant, and this covenant of his priesthood is confirmed by this oath, it cannot be but that he that comes by him to God must be accepted of him; for should such a one be rejected, it must be either for the greatness of his sins, or for want of merit in the sacrifice he presented and urged, as to the merit of it, before the mercy-seat. But let the reason specified be what it will, the consequence falls harder upon the sacrifice of Christ than it can do anywhere else, and so also upon the covenant, and at last upon God himself, who has sworn, and will not repent, that he is a Priest for ever. I thus discourse, to show you what dangerous conclusions follow from a conceit that some that come to God by Christ shall not be saved, though 'he ever liveth to make intercession for them.' And this I have further to say, that the Lord's swearing, since the manner of the oath is such as it is, and that it also tended to establish to Christ his priesthood to be unchangeable, it declareth that, as to the excellency of his sacrifice, he is eternally satisfied in the goodness and merit of it; and that he will never deny him anything that he shall ask for at his hands for his sufferings' sake. For this oath doth not only show God's firm resolution to keep his part of the covenant, in giving to Christ that which was covenanted for by him, but it declareth that, in the judgment of God, Christ's blood is able to save any sinner, and

that he will never put stop nor check to his intercession, how great soever the sinners be that at any time he shall intercede for; so that the demonstration is clearer and clearer, 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

Third, This unchangeableness of the priesthood of Christ dependeth also upon his own life: 'This man, because he continueth ever, hath an unchangeable priesthood.' (Heb 7:24) Now although, perhaps, at first much may not appear in this text, yet the words that we are upon take their ground from them. 'This man, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also'—that is, by his unchangeable priesthood—'to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

The life of Christ, then, is a ground of the lastingness of his priesthood, and so a ground of the salvation of them that come unto God by him: 'We shall be saved by his life.' (Rom 5:10) Wherefore, in another place, this his life is spoken of with great emphasis—the power of an endless life. 'He is made [a priest], not after the law of a carnal commandment, but after the power of an endless life.' (Heb 7:16) An endless life is, then, a powerful thing; and indeed two things are very considerable in it—1. That it is above death, and so above him that hath the power of death, the devil. 2. In that it capacitates him to be the last in his own cause, and so to have the casting voice.

1. We will speak to the first, and for the better setting of it forth we will show what life it is of which the apostle here speaks; and then how, as to life, it comes to be so advantageous, both with respect to his office of priesthood and us.

What life is it that is thus the ground of his priesthood? It is a life taken, his own life rescued from the power of the grave; a life that we had forfeited, he being our surety; and a life that he recovered again, he being the Captain of our salvation: I lay down my life that I may take it again: 'this commandment have I received of my Father.' (John 10:18) It is a life, then, that was once laid down as the price of man's redemption, and a life won, gained, taken, or recovered again, as the token or true effect of the completing, by so dying, that redemption; wherefore it is said again, 'In that he died, he died unto sin once: but in that he liveth, he liveth unto God.' (Rom 6:10) He liveth as having pleased God by dying for our sins, as having merited his life by dying for our sins. Now if this life of his is a life merited and won by virtue of the death that he died, as Acts 2:24 doth clearly manifest; and if this life is the ground of the unchangeableness of this part of his priesthood, as we see it is, then it follows that this second part of his priesthood, which is called here intercession, is grounded upon the demonstrations of the virtue of his sacrifice, which is his life taken to live again; so, then, he holds this part of his priesthood, not by virtue of a carnal commandment, but by the power of an endless life; but by the power of a life rescued from death, and eternally exalted above all that any ways would yet assault it; for 'Christ being raised from the dead, dieth no more; death hath no more dominion over him.' (Rom 6:9) Hence Christ brings in his life, the life that he won to himself by his death, to comfort John withal when he fainted under the view of that overcoming glory that he saw upon Christ in is visions of him at Patmos: 'And he laid his right hand upon me,' said he, 'saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead, and, behold, I am alive for evermore. Amen.' (Rev 1:17,18) Why should Christ bring in his life to comfort John, if it was not a life advantageous to him? But the advantageousness of it doth lie not merely in the being of life, but in that it was a life laid down for his sins, and a life taken up again for his justification; a life lost to ransom him, and a life won to save him; as also the text affirmeth, saying, 'He is able to save to the uttermost them that come unto God

by him, seeing he ever liveth to make intercession for them.'
Again; it is yet more manifest that Christ receiving of his life again was the death and destruction of the enemy of his people; and to manifest that it was so, therefore he adds (after he had said, 'And, behold, I am alive for evermore. Amen'), 'And I have the keys of hell and of death.' I have the power over them; I have them under me; I tread them down by being a victor, a conqueror, and one that has got the dominion of life (for he now is the Prince of life), one that lives for evermore. Amen. Hence it is said again, He 'hath abolished death, and brought life and immortality to light through the gospel.' (2 Tim 1:10) He hath abolished death by his death (by death he destroyed him that had the power of death, that is, the devil), and brought life (a very emphatical expression); and brought it from whence? From God, who raised him from the dead; and brought it to light, to our view and sight, by the word of the truth of the gospel.
So, then, the life that he now hath is a life once laid down as the price of our redemption; a life obtained and taken to him again as the effect of the merit that was in the laying down thereof; a life by the virtue of which death, and sin, and the curse is overcome; and so a life that is above them for ever. This is the life that he liveth—to wit, this meriting, purchasing, victorious life—and that he improveth while he ever so lives to make intercession for us.
This life, then, is a continual plea and argument with God for them that come to him by Christ, should he make no other intercession, but only show to God that he liveth; because his thus living saith, that he has satisfied for the sins of them that come unto God by him. It testifies, moreover, that those—to wit, death, the grave, and hell—are overcome by him for them; because indeed he liveth, and hath their keys. But now, add to life, to a life meritorious, intercession, or an urging of this meritorious life by way of prayer for his, and against all those that seek to destroy them, since they themselves also have been already overcome by his death, and what an encouraging consideration is here for all them that come to God by him, to hope for life eternal. But,
2. Let us speak a word to the second head—namely, for that his living for ever capacitates him to be the last in his own cause, and to have the casting voice, and that is an advantage next to what is chiefest.
His cause; what is his cause? but that the death that he died when he was in the world was and is of merit sufficient to secure all those from hell, or, as the text has it, to save them that come unto God by him, to save them to the uttermost. Now, if this cause be faulty, why doth he live? yea, he liveth by the power of God, by the power of God towards us; or with a respect to our welfare, for he liveth to make intercession, intercession against Satan our accuser, for us. (2 Cor 13:4) Besides, he liveth before God, and to God, and that after he had given his life a ransom for us. What can follow more clearly from this, but that amends were made by him for those souls for whose sins he suffered upon the tree? Wherefore, since his Father has given him his life and favour, and that after he died for our sins, it cannot be thought but that the life he now liveth, is a life that he received as the effect of the merit of his passion for us.
God is just, and yet Christ liveth, and yet Christ liveth in heaven! God is just, and yet Christ our passover liveth there, do what our foes can to the contrary!
And this note, by the way, that though the design of Satan against us, in his labouring continually to accuse us to God, and to prevail against our salvation, seems to terminate here, yet indeed it is also laid against the very life of Christ, and that his priesthood might be utterly overthrown; and, in conclusion, that God also might be found unjust in receiving of such whose sins have not been satisfied for, and so whose souls are yet under the power of the devil. For he that objects against him for whom

Christ intercedes, objects against Christ and his merits; and he that objects against Christ's intercession, objects against God, who has made him a priest for ever. Behold you, therefore, how the cause of God, of Christ, and of the souls that come to God by him are interwoven; they are all wrapt up in one bottom. Mischief one, and you mischief all; overthrow that soul, and you overthrow his intercessor; and overthrow him, and you overthrow even him that made him a priest for ever. For the text is without restriction: 'He is able to save to the uttermost them that come unto God by him.' He saith not, now and then one, or sinners of an inferior rank in sin, but them that come to God by him, how great soever their transgressions are, as is clear in that it addeth this clause, 'to the uttermost.' 'He is able to save them to the uttermost.' But if he were not, why did the King send, yea, come and loose him, and let him go free; yea, admit him into his presence; yea, make him Lord over all his people, and deliver all things into his hand? But he liveth, he ever liveth, and is admitted to make intercession, yea, is ordained of God so to do; therefore he is 'able to save to the uttermost them that come unto God by him.' This, therefore, that he liveth, seeing he liveth to God and his judgment, and in justice is made so to do, it is chiefly with reference to his life as Mediator for their sakes for whom he makes intercession. He liveth to make intercession. And in that it is said he liveth ever, what is it but that he must live, and outlive all his enemies; for he must live, yea, reign, till all his enemies are put under his feet. (1 Cor 15:25) Yea, his very intercessions must live till they are all dead and gone. For the devil and sin must not live for ever, not for ever to accuse. Time is coming when due course of law will have an end, and all cavillers will be cast over the bar. But then and after that, Christ our high priest shall live, and so shall his intercessions; yea, and also all them for whom he makes intercession, seeing they come unto God by him.

Now if he lives, and outlives all, and if his intercession has the casting voice, since also he pleadeth in his prayers a sufficient merit before a just God, against a lying, malicious, clamorous, and envious adversary, he must needs carry the cause, the cause for himself and his people, to the glory of God and their salvation. So, then, his life and intercession must prevail, there can be no withstanding of it. Is not this, then, a demonstration clear as the sun, that they that come to God by him shall be saved, seeing he ever liveth to make intercession for them?

Fourth, The duration of Christ's intercession, as it is grounded upon a covenant betwixt God and him, upon an oath also, and upon his life, so it is grounded upon the validity of his merits. This has been promiscuously touched before, but since it is an essential to the lastingness of his intercession, it will be to the purpose to lay it down by itself. Intercession, then, I mean Christ's intercession, is, that those for whom he died with full intention to save them, might be brought into that inheritance which he hath purchased for them. Now, then, his intercession must, as to length and breadth, reach no further than his merits, for he may not pray for those for whom he died not. Indeed, if we take in the utmost extent of his death, then we must beware, for his death is sufficient to save the whole world. But his intercessions are kept within a narrower compass. The altar of burnt-offerings was a great deal bigger than the altar of incense, which was a figure of Christ's intercession. (Exo 27:1, 30:1, Rev 8:3) But this, I say, his intercession is for those for whom he died with full intention to save them; wherefore it must be grounded upon the validity of his sufferings. And, indeed, his intercession is nothing else, that I know of, but a presenting of what he did in the world for us unto God, and pressing the value of it for our salvation. The blood of sprinkling is that which speaketh meritoriously, (Heb 12:24); it is by the value of that that God measureth out and giveth unto us grace and life eternal; wherefore Christ's intercessions also must be ordered

and governed by merit; 'By his own blood he entered into the holy place, having [before by it] obtained eternal redemption for us,' for our souls. (Heb 9:12)

Now, if by blood he entered in thither, by blood he must also make intercession there. His blood made way for his entrance thither, his blood must make way for our entrance thither. Though here, again, we must beware; for his blood did make way for him as Priest to intercede; his blood makes way for us, as for those redeemed by it, that we might be saved. This, then, shows sufficiently the worth of the blood of Christ, even his ever living to make intercession for us; for the merit of his blood lasts all the while that he doth, and for all them for whom he ever liveth to make intercession. Oh, precious blood! oh, lasting merit!

Blood must be pleaded in Christ's intercession, because of justice, and to stop the mouth of the enemy, and also to encourage us to come to God by him. Justice, since that is of the essence of God, must concur in the salvation of the sinner; but how can that be, since it is said at first, 'In the day thou eatest thereof, thou shalt surely die,' unless a plenary16 satisfaction be made for sin to the pleasing of the mighty God. The enemy also would else never let go his objecting against our salvation. But now God has declared that our salvation is grounded on justice, because merited by blood. And though God needed not to have given his Son to die for us that he might save us, and stop the mouth of the devil in so doing, yet this way of salvation has done both, and so it is declared, we are 'justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past—to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.' (Rom 3:24,25) So, then, here is also a ground of intercession, even the blood shed for us before.

And that you may see it yet more for your comfort, God did, at Christ's resurrection, to show what a price he set upon his blood, bid him ask of him the heathen, and he would give him the uttermost parts of the earth for his possession. (Psa 2:8) His blood, then, has value enough in it to ground intercession upon; yea, there is more worth in it than Christ will plead or improve for men by way of intercession. I do not at all doubt but that there is virtue enough in the blood of Christ, would God Almighty so apply it, to save the souls of the whole world. But it is the blood of Christ, his own blood; and he may do what he will with his own. It is also the blood of God, and he also may restrain its merits, or apply it as he sees good. But the coming soul, he shall find and feel the virtue thereof, even the soul that comes to God by Christ; for he is the man concerned in its worth, and he ever liveth to make intercession for him. Now, seeing the intercession of Christ is grounded upon a covenant, an oath, a life, and also upon the validity of his merits, it must of necessity be prevalent, and so drive down all opposition before it. This, therefore, is the last part of the text, and that which demonstrateth that he that comes to God by Christ shall be saved, seeing 'he ever liveth to make intercession for him.'

I have now done what I intend upon this subject when I have drawn a few inferences from this also.

[Inferences from the certainty of benefit from Christ's Intercession.]

First, then, hence I infer that the souls saved by Christ are in themselves in a most deplorable condition. Oh, what ado, as I may say, is here before one sinner can be eternally saved! Christ must die; but that is not all; the Spirit of grace must be given to us; but that is not all;—but Christ must also ever live to make intercession for us. And as he doth this for all, so he doth it for each one. He interceded for me, before I was born, that I might in time, at the set time, come into being. After that, he also made

intercession for me, that I might be kept from hell in the time of my unregenerate state, until the time of my call and conversion. Yet again, he then intercedes that the work now begun in my soul may be perfected, not only to the day of my dissolution, but unto the day of Christ; that is, until he comes to judgment. (Phil 1:6) So that, as he began to save me before I had being, so he will go on to save me when
I am dead and gone, and will never leave off to save me until he has set me before his face for ever.

But, I say, what a deplorable condition has our sin put us into, that there must be all this ado to save us. Oh, how hardly is sin got out of the soul when once it is in! Blood takes away the guilt; inherent grace weakens the filth; but the grave is the place, at the mouth of which, sin, as to the being of sin, and the saved, must have a perfect and final parting. (Isa 38:10) Not that the grave of itself is of a sin-purging quality, but God will follow Satan home to his own door; for the grave is the door or gate of hell, and will there, where the devil thought to have swallowed us up, even there by the power of his mercy make us, at our coming thence, shine like the sun, and look like angels. Christ, all this while, ever liveth to make intercession for us.

Second, Hence, also, I infer that as Satan thought he struck home at first, when he polluted our nature, and brought our souls to death, so he is marvellous loath to lose us, and to suffer his lawful captives now to escape his hands. He is full of fire against us, full of the fire of malice, as is manifest—

1. Not only by his first attempt upon our first parents, but behold, when the Deliverer came into the world, how he roared. He sought his death while he was an infant; he hated him in his cradle; he persecuted him while he was but a bud and blossom. (Matt 2) When he was come to riper years, and began to manifest his glory, yet, lest the world should be taken with him, how politicly did this old serpent, called the Devil and Satan, work? He possessed people that he had a devil, and was mad, and a deceiver; that he wrought his miracles by magic art and by the devil; that the prophets spake nothing of him, and that he sought to overthrow the government which was God's ordinance. And, not being contented with all this, he pursued him to the death, and could never rest until he had spilt his blood upon the ground like water. Yea, so insatiable was his malice, that he set the soldiers to forge lies about him to the denial of his resurrection, and so managed that matter that what they said has become a stumblingblock to the Jews to this very day. (John 10:20, 7:12, Matt 9:34, John 7:52, Luke 23:2, Matt 28:11-15)

2. When he was ascended to God, and so was out of his reach, yet how busily went he about to make war with his people. (Rev 12) Yea, what horrors and terrors, what troubles and temptations, has God's church met with from that day till now! Nor is he content with persecutions and general troubles; but oh! how doth he haunt the spirits of the Christians with blasphemies and troubles, with darkness and frightful fears; sometimes to their distraction, and often to the filling the church with outcries.

3. Yet his malice is in the pursuit, and now his boldness will try what it can do with God, either to tempt him to reject his Son's mediation, or to reject them that come to God by him for mercy. And this is one cause among many why 'he ever liveth to make intercession for them that come to God by him.'

4. And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them, even as he did their Lord, from the day of their conversion to the day of their ascension to glory.

Third, Hence I infer that the love of Christ to his, is an unwearied love, and it must needs be so; an undaunted love, and it must needs be so. Who but Jesus Christ would

have undertaken such a task as the salvation of the sinner is, if Jesus Christ had passed us by? It is true which is written of him, 'He shall not fail, nor be discouraged, till he have set judgment in the earth,' &c. If he had not set his 'face like a flint,' the greatness of this work would surely have daunted his mind. (Isa 42:1, 50:6-7)

For do but consider what sin is from which they must be saved; do but consider what the devil and the curse is from which they must be saved; and it will easily be concluded by you that it is he that full rightly deserveth to have his name called Wonderful, and his love such as verily passeth knowledge.

Consider, again, by what means these souls are saved, even with the loss of his life, and, together with it, the loss of the light of his Father's face. I pass by here and forbear to speak of the matchless contradiction of sinners which he endured against himself, which could not but be a great grief, or, as himself doth word it, a breaking of heart unto him; but all this did not, could not, hinder.

Join to all this, his everlasting intercession for us, and the effectual management thereof with God for us; and, withal, the infinite number of times that we by sin provoke him to spue us out of his mouth, instead of interceding for us, and the many times also that his intercession is repeated by the repeating of our faults, and this love still passes knowledge, and is by us to be wondered at. What did, or what doth, the Lord Jesus see in us to be at all this care, and pains, and cost to save us? What will he get of us by the bargain but a small pittance of thanks and love? for so it is, and ever will be, when compared with his matchless and unspeakable love and kindness towards us.

Oh, how unworthy are we of this love! How little do we think of it! But, most of all, the angels may be astonished to see how little we are affected with that of which we pretend to know. But neither can this prevail with him to put us out of the scroll in which all the names of them are written for whom he doth make intercession to God. Let us cry, Grace, grace unto it.

Fourth, Hence again I infer that they shall be saved that come to God by Christ, when the devil and sin have done what they can to hinder it. This is clear, for that the strife is now, who shall be lord of all, whether Satan, the prince of this world, or Christ Jesus, the Son of God; or which can lay the best claim to God's elect, he that produceth their sins against them, or he that laid down his heart's blood a price of redemption for them. Who, then, shall condemn when Christ has died, and doth also make intercession? Stand still, angels, and behold how the Father divideth his Son 'a portion with the great'; and how he divideth 'the spoil with the strong: because he hath poured out his soul unto death, and was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors.' (Isa 53:12) The grace of God and blood of Christ will, before the end of the world, make brave work among the sons of men! They shall come to a wonderment to God by Christ, and be saved by a wonderment for Christ's sake—'Behold these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.' (Isa 49:12)

Behold, these, and these, and these shall come, and lo, these, and these, and these from the land of Sinim! This is to denote the abundance that shall come in to God by Christ towards the latter end of the world—namely, when Antichrist is gone to bed in the sides of the pit's mouth; then shall nations come in and be saved, and shall walk in the light of the Lord.17 But, I say, what encouragement would there be for sinners thus to do if that the Lord Jesus by his intercession were not able to save 'even to the uttermost' them that come unto God by him.

Fifth, hence again I infer that here is ground for confidence to them that come to God by Christ. Confidence to the end becomes us who have such a High Priest, such an

Intercessor as Jesus Christ; who would dishonour such a Jesus by doubting that, that all the devils in hell cannot discourage by all their wiles? He is a tried stone, he is a sure foundation; a man may confidently venture his soul in his hand, and not fear but he will bring him safe home. Ability, love to the person, and faithfulness to trust committed to him, will do all; and all these are with infinite fullness in him. He has been a Saviour these four thousand years already—two thousand before the law, two thousand in the time of the law—besides the sixteen hundred years he has in his flesh continued to make intercession for them that come unto God by him. Yet the day is to come, yea, will never come, that he can be charged with any fault, or neglect of the salvation of any of them that at any time have come unto God by him. What ground, then, is here for confidence that Christ will make a good end with me, since I come unto God by him, and since he ever liveth to make intercession for me. Let me, then, honour him, I say, by setting on his head the crown of his undertakings for me, by the believing that he is able to save me 'even to the uttermost, seeing he ever liveth to make intercession for me.'

Sixth, Hence also I infer that Christ ought to bear and wear the glory of our salvation for ever. He has done it, he has wrought it out. 'Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.' Do not sacrifice to your own inventions, do not give glory to the work of your own hands. Your reformations, your works, your good deeds, and all the glory of your doing, cast them at the feet of this High Priest, and confess that glory belongs unto him—'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' (Rev 5:12) 'And they shall hang upon him all the glory of his Father's house, and offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.' (Isa 22:24) Oh! the work of our redemption by Christ is such as wanteth not provocation to us to bless, and praise, and glorify Jesus Christ. Saints, set to the work and glorify him in your body and in your souls; him who has bought us with a price, and glorify God and the Father by him. (1 Cor 6:20)

THE USE.

I come now to make some use of this discourse; and,

USE FIRST, Let me exhort you to the study of this, as of other the truths of our Lord Jesus Christ. The priestly office of Christ is the first and great thing that is presented to us in the gospel—namely, how that he died for our sins, and gave himself to the cross, that the blessing of Abraham might come upon us through him. (1 Cor 15:1-6, Gal 3:13-16) But now because this priestly office of his is divided into two parts, and because one of them—to wit, this of his intercession—is to be accomplished for us within the veil, therefore, as we say among men, out of sight out of mind, he is too much as to this forgotten by us. We satisfy ourselves with the slaying of the sacrifice; we look not enough after our Aaron as he goes into the holiest, there to sprinkle the mercy-seat with blood upon our account. God forbid that the least syllable of what I say should be intended by me, or construed by others, as if I sought to diminish the price paid by Christ for our redemption in this world. But since his dying is his laying down his price, and his intercession the urging and managing the worthiness of it in the presence of God against Satan, there is glory to be found therein, and we should look after him into the holy place. The second part of the work of the high priests under the law, had great glory and sanctity put upon it; forasmuch as the holy garments were provided for him to officiate in within the veil, also it as there that the altar stood on which he offered incense; also there was the mercy-seat and the cherubims of glory, which were figures of the angels, that love to be continually looking and prying into the management of this

second part of the priesthood of Christ in the presence of God; for although themselves are not the persons so immediately concerned therein as we, yet the management of it, I say, is with so much grace, and glory, and wisdom, and effectualness, that it is a heaven to the angels to see it. Oh! to enjoy the odorous scent, and sweet memorial, the heart-refreshing perfumes, that ascend continually from the mercy-seat to the 'above' where God is; and also to behold how effectual it is to the end for which it is designed, is glorious; and he that is not somewhat let into this by the grace of God, there is a great thing lacking to his faith, and he misseth of many a sweet bit that he might otherwise enjoy. Wherefore, I say, be exhorted to the study of this part of Christ's work in the managing of our salvation for us. And the ceremonies of the law may be a great help to you as to this, for though they be out of use now as to practice, yet the signification of them is rich, and that from which many gospellers18 have got much. Wherefore I advise that you read the five books of Moses often; yea, read, and read again, and do not despair of help to understand something of the will and mind of God therein, though you think they are fast locked up from you. Neither trouble your heads though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from men. Also, what is from men is uncertain, and is often lost and tumbled over and over by men; but what is from God is fixed as a nail in a sure place. I know there are [peculiar] times of temptation, but I speak now as to the common course of Christianity. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is, because they are content with what come from men's mouths, without searching and kneeling before God, to know of him the truth of things. Things that we receive at God's hand come to us as things from the minting house, though old in themselves, yet new to us. Old truths are always new to us if they come to us with the smell of heaven upon them. I speak not this because I would have people despise their ministers, but to show that there is nowadays so much idleness among professors as hinders them from a diligent search after things, and makes them take up short of that that is sealed by the Spirit of testimony to the conscience. Witness the great decays at this day among us, and that strange revolting from truth once professed by us.

USE SECOND, As I would press you to an earnest study and search after this great truth, so I would press you to a diligent improvement of it to yourselves and to others. To know truth for knowledge sake is short of a gracious disposition of soul; and to communicate truth out of a desire of praise and vain-glory for so doing is also a swerving from godly simplicity; but to improve what I know for the good of myself and others is true Christianity indeed. Now truths received may be improved with respect to myself and others, and that several ways—

1. To myself, when I search after the power that belongs to those notions that I have received of truth. There belongs to every true notion of truth a power; the notion is the shell—the power is the kernel and life. Without this last, truth doth me no good, nor those to whom I communicate it. Hence Paul said to the Corinthians, 'When I come to you again, I will know not the speech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power.' (1 Cor 4:19,20) Search, then, after the power of what thou knowest, for it is the power that will do thee good. Now this will not be got but by earnest prayer, and much attending upon God; also there must not be admitted by thee that thy heart be stuffed with cumbering cares of this world, for they are of a choking nature.

Take heed of slighting that little that thou hast; a good improvement of little is the way to make that little thrive, and the way to obtain additions thereto: 'He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.' (Luke 16:10)

2. Improve them to others, and that, (1.) By labouring to instill them upon their hearts by good and wholesome words, presenting all to them with the authority of the Scriptures. (2.) Labour to enforce those instillings on them by showing them by thy life the peace, the glorious effects that they have upon thy soul.

Lastly, Let this doctrine give thee boldness to come to God. Shall Jesus Christ be interceding in heaven? Oh, then, be thou a praying man on earth; yea, take courage to pray. Think thus with thyself—I go to God, to God, before whose throne the Lord Jesus is ready to hand my petitions to him; yea, 'he ever lives to make intercession for me.' This is a great encouragement to come to God by prayers and supplications for ourselves, and by intercessions for our families, our neighbours, and enemies. Farewell.

FOOTNOTES:

1: Coming unto God by Christ, essentially involves in it walking in conformity to his image; and all such comers must be perfectly and eternally saved. Why then, O child of God, should you suffer under Giant Despair, in his doubting, fearing castle.—Ed.

2 What indescribable consolations flow into the Christina's soul from communion with God, especially to the most deeply afflicted. Thus the wisdom casts her care upon her heavenly Father—her Creator, Christ; for all things were made by him. He is her husband, ever living to intercede for her. Wondrous privileges!—Ed.

3 The infinite perfection of the Mediatorial work of Jesus, God manifest in the flesh, is the ground of our hope. He alone can effectually plead with God. O my soul! if, in thy holiest and happiest moments, thou art found 'looking unto Jesus,' how much more intensely ought thy trembling eye to be directed to him, when thou art wounded by sin!!—Ed.

4 What can withstand the will of Christ, that all his should behold and partake of his glory? He is the Captain of salvation, has subdued all our enemies for us, and will destroy their power in us, and, ere long, put our last enemy, death, under his feet. —Mason.

5 One proof of a future state of rewards is, that many of God's dearest saints have

been most bitterly persecuted all their lives, and martyred with extreme cruelty. Thus it was with the greatest man this country ever saw—William Tyndale, to whom the world is indebted for our translation of the Bible. See his letters, in his Memoir by the Editor, prefixed to a reprint of the first English New Testament.—Ed.

6 'The uttermost.' How boundless! It includes all that wondrous extent of Divine love which we shall be ever learning, and never be able to comprehend, the breadth, length, depth, and height of the love of Christ, which passeth knowledge.—Ed.

7 'Achare,' from to chare, to turn about, or backwards and forwards;, as achare woman, one who takes her turn at work; a door achare, or ajar, turning to and fro on its hinges, or standing partly open.—Ed.

8 It is supposed by some that 'Nicolas' was the founder of the sect of the Nicolaitanes, mentioned in Revelation 2:6, 15; but of this there is much doubt. See Dr. Gill, and Matthew Henry on Acts 6:5.—Ed.

9 A godly man's prayers are sometimes answered by terrible things in righteousness. He prays to be quickened in his walk with God; and the answer, dictated by wisdom and love, is the loss of some temporal blessing, that he may be kept 'looking unto Jesus.'—Ed.

10 The heart 'unweldable.' This homely allusion, drawn from Bunyan's trade of blacksmith, is worthy of remark. The heart a mountain of iron, so hard that no heat in nature can soften it so as to weld it to Christ. To weld is to hammer into firm union two pieces of iron, when heated almost to fusion, so as to become one piece. The heart of man is by nature 'unweldable,' until God the Spirit softens it; and then the union is such that Christ becomes THE LIFE of his saints. Reader, has thy heart passed through this process?—Ed.

11 This is a solemn and heart-searching consideration. It is not enough that we fear eternal wrath, but we must love heaven, for the sake of its purity. It is not sufficient that we go to Christ for pardon, but we must go through him to the infinitely holy God, for holiness and fitness for heaven.—Ed.

12 There have been, in every age, professors who, instead of gratefully receiving and obeying the whole truth, have indulged in favourite doctrines. Happy is that Christian who equally loves to hear Christ set forth as a priest and sacrifice, or to dwell upon his power and authority as king and lawgiver; who delights as much in holy obedience as in electing love. The saints are bound to bear with each other, never forgetting that they are members of one family, and must cherish and comfort one another, as we hope to enjoy fellowship with heaven and the smiles of the great Head of the church.—Ed.

13 Nothing can be more solemn and awful than are these warnings. O that we may feel the spurs, the condemning curse of a broken law, and a sense of the jaws of hell, urging us on in coming to, and cleaving to Christ.—Ed.

14

'To any boot,' to any profit. 'What boots it at one gate to make defence, and at another to let in the foe!'

Milton's Samson Agonistes—Ed.

15 'Them.' As Christ is the Saviour of both body and soul, notwithstanding the sins of the body, they break not the covenant; because it is God's covenant, and stands fast in Christ for evermore.—Ed.

16 'Plenary'; full, perfect, or complete.—Ed.

17 Bunyan saw that time very far off, which much more nearly approaches us: when Antichrist will find a grave in the side of the pit's mouth; when no national barriers, either Pagan, Popish, or Protestant, shall exist to prevent the glorious spread of pure

and vital Christianity. And, however abundant that harvest of souls shall be, there will prove a superabundance of grace in Christ to supply all their wants. He was, is now, and ever will be, 'a complete Saviour.'—Ed.

18 'Gospellers,' a nickname given to the Reformers, when first a holy band determined, at the imminent risk of life, to read the New Testament or Gospels in English. It was like the term Methodist, a few years ago. The gospel has now so much spread, that these terms of reproach are only used by fanatics.—Ed.

***

COME AND WELCOME TO JESUS CHRIST;

OR,

A PLAIN AND PROFITABLE DISCOURSE ON JOHN 6:37

SHOWING THE CAUSE, TRUTH, AND MANNER OF THE COMING OF A SINNER TO JESUS CHRIST; WITH HIS HAPPY RECEPTION AND BLESSED ENTERTAINMENT.

WRITTEN BY JOHN BUNYAN, AUTHOR OF "THE PILGRIM'S PROGRESS."

"And they shall come which were ready to perish."—Isaiah 27:13.

London, 1681.

ADVERTISEMENT BY THE EDITOR.

"Come and welcome to Jesus Christ," is a subject peculiarly fitted to the deep and searching experience of John Bunyan. He knew all the wiles of sin and Satan, in placing stumblingblocks in the way of a sincere penitent; all the human craft employed in keeping the soul from a simple and entire reliance upon Christ for salvation. This little work soon became most deservedly popular, passing through four large editions during the last seven years of the author's life. It is an enlightened display of the dealings of the Father in giving sinners to Christ; the Son in saving them by his atonement, mediation, and intercession; and the Holy Spirit in sanctifying and fitting them for glory. Here is no Calvinism, Lutheranism, or Arminianism; no Episcopacy, Presbytery, or Independency; nothing but Christism and Bibleism. The gracious invitation is addressed to all who feel their misery, Come unto me, and I will make you happy and blessed. All who feel the leprosy of sin are invited to this spiritual Physician, and he only can and will heal them. All who suffer under the slavery of sin and Satan, Christ alone can make you free. Come to him, and you shall be free indeed. The analysis of Bunyan's treatise shows that ALL mankind are born in sin. ALL sinners are invited to Christ. None will come but such as feel the plague, and see the leprosy of sin. Those who come are drawn in a variety of ways—some terrified with the horrors of hell, others allured by the gracious voice of the Saviour, and the prospects of heavenly felicity. ALL who sincerely come, attain the same end, a sincere and total reliance upon the Saviour as the only refuge from the roaring lion.

Every other way to life is guarded by the flaming swords of the cherubim. Christ opens his golden arms wider than all our miseries. But he suffers no rival on his throne, no partnership with Moses or John Baptist. The personification of "shall come," and of " ignorance," is strikingly illustrative; as is "sin, the winding-sheet of the soul;" "unbelief, the white devil;" the sinner being a counsellor for Satan; and the two ways of taking our own likeness. His appeal to persecutors is most forcible. But I must not detain the reader longer from the pleasure and profit he will receive from an attentive perusal of these pages.

HACKNEY, 1850. GEORGE OFFOR.

COME AND WELCOME TO JESUS CHRIST.

"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT."—JOHN 6:37.

A little before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship, but the wind was contrary; by which means the ship was hindered in her passage. Now, about the fourth watch of the night, Jesus came walking upon the sea, and overtook them; at the sight of whom they were afraid.

Note, When providences are black and terrible to God's people, the Lord Jesus shows himself to them in wonderful manner; the which sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid of the wind and the water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said, "Be not afraid, it is I."

Note, That the end of the appearing of the Lord Jesus unto his people, though the manner of his appearing be never so terrible, is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at land whither it went.

Note, When Christ is absent from his people, they go on but slowly, and with great difficulty; but when he joineth himself unto them, oh! how fast they steer their course! how soon are they at their journey's end! 1

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him, they wonderingly asked him, "Rabbi, when camest thou hither?" but the Lord Jesus, slighting their compliment, answered, "Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

Note, A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry him a great way in religion; yea, a man's belly will make him venture far for Christ.

Note again, They are not feigning compliments, but gracious intentions, that crown the work in the eye of Christ; or thus, it is not the toil and business of professors, 2 but their love to him, that makes him approve of them.

Note again, When men shall look for friendly entertainment at Christ's hand, if their hearts be rotten, even then will they meet with a check and rebuke. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

Yet observe again, He doth not refuse to give, even to these, good counsel: he bids them labour for the meat that endureth to eternal life. Oh! how willingly would Jesus Christ have even those professors that come to him with pretences only, come to him sincerely, that they may be saved.

The text, you will find, is, after much more discourse with and about this people, and it is uttered by the Lord Jesus as the conclusion of the whole, and intimateth that, since they were professors in pretence only, and therefore such as his soul could not delight in, as such, that he would content himself with a remnant that his Father had bestowed upon him. As who should say, I am not like to be honoured in your salvation; but the Father hath bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied. The text, therefore, may be called Christ's repose; in the fulfilling whereof he resteth himself content, after much labour and many sermons spent, as it were, in vain. As he saith by the prophet, "I have laboured in vain, I have spent my strength for nought, and in vain" (Isa 49:4).

But as there he saith, "My judgment is with the LORD, and my work with my God;" so in the text he saith, "All that the Father giveth me shall come to me; and him that cometh

to me I will in no wise cast out." By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Chorazin, and Bethsaida: "I thank thee, O Father," said he, "Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight" (Matt 11:25; Luke 10:21).

The text, in the general, standeth of TWO PARTS, and hath special respect to the Father and the Son; as also to their joint management of the salvation of the people: " All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The first part of the text, as is evident, respecteth the Father and his gift; the other part the Son and his reception of that gift.

FIRST, For the gift of the Father there is this to be considered, to wit, the gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: "And him that cometh." The gift, then, is of persons; the Father giveth persons to Jesus Christ.

SECOND, Next you have the Son's reception of this gift, and that showeth itself in these particulars:—1. In his hearty acknowledgement of it to be a gift: "The Father giveth me." 2. In his taking notice, after a solemn manner, of all and every part of the gift: "All that the Father giveth me." 3. In his resolution to bring them to himself: "All that the Father giveth me shall come to me." 4. And in his determining that not anything shall make him dislike them in their coming: "And him that cometh to me I will in no wise cast out."

These things might be spoken to at large, as they are in this method presented to view: but I shall choose to speak to the words, FIRST, BY WAY OF EXPLICATION. SECOND, BY WAY OF OBSERVATION.

[FIRST, THE TEXT TREATED BY WAY OF EXPLICATION.]

[THE EXTENT OF THE GIFT.]

"All that the Father giveth me." This word all, is often used in Scripture, and is to be taken more largely, or more strictly, even as the truth or argument, for the sake of which it is made use of, will bear. Wherefore, that we may the better understand the mind of Christ in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will "in no wise cast out." Thus, also, the words all Israel, is sometimes to be taken, although sometimes it is taken for the whole family of Jacob. "And so all Israel shall be saved" (Rom 11:26). By all Israel here, he intendeth not all of Israel, in the largest sense; "for they are not all Israel which are of Israel;" "neither because they are of the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Rom 9:6-8).

This word ALL, therefore, must be limited and enlarged, as the truth and argument, for the sake of which it is used, will bear; else we shall abuse Scripture, and readers, and ourselves, and all. "And I, if I be lifted up from the earth," said Christ, "will draw ALL men unto me" (John 12:32). Can any man imagine, that by ALL, in this place, he should mean all and every individual man in the world, and not rather that all that is consonant to the scope of the place? And if, by being "lifted up from the earth," he means, as he should seem, his being taken up into heaven; and if, by "drawing ALL men after him," he meant a drawing them unto that place of glory; then must he mean by ALL men, those, and only those, that shall in truth be eternally saved from the wrath to come. "For

God hath concluded them all in unbelief, that he might have mercy upon all" (Rom 11:32). Here again you have all and all, two alls; but yet a greater disparity between the all made mention of in the first place, and that all made mention of the second. Those intended in this text are the Jews, even all of them, by the first all that you find in the words. The second all doth also intend the same people; but yet only so many of them as God will have mercy upon. "He hath concluded them all in unbelief, that he might have mercy upon all." The all also in the text, is likewise to be limited and restrained to the saved, and to them only. But again;—

The word "giveth," or "hath given," must be restrained, after the same manner, to the same limited number. "All that the Father giveth me." Not all that are given, if you take the gift of the Father to the Son in the largest sense; for in that sense there are many given to him that shall never come unto him; yea, many are given unto him that he will " cast out." I shall, therefore, first show you the truth of this; and then in what sense the gift in the text must be taken.

First, [ALL cannot be intended in its largest sense.] That ALL that are given to Christ, if you take the gift of the Father to him in the largest sense, cannot be intended in the text, is evident—

1. Because, then, all the men, yea, all the things in the world, must be saved. "All things, " saith he, "are delivered unto me of my Father" (Matt 11:27). This, I think, no rational man in the world will conclude. Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

2. It must not be taken for ALL, that in any sense are given by the Father to him, because the Father hath given some, yea, many to him, to be dashed in pieces by him. "Ask of me," said the Father to him, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But what must be done with them? must he save them all? No. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa 2). This method he useth not with them that he saveth by his grace, but with those that himself and saints shall rule over in justice and severity (Rev 2:26,27). Yet, as you see, "they are given to him." Therefore, the gift intended in the text must be restrained to some, to a gift that is given by way of speciality by the Father to the Son.

In Psalm 18 he saith plainly, that some are given to him that he might destroy them. " Thou hast given me the necks of mine enemies; that I might destroy them that hate me" (verse 40). These, therefore, cannot be of the number of those that are said to be given in the text; for those, even ALL of them, shall come to him, "and he will in no wise cast them out."

3. Some are given to Christ, that he by them might bring about some of his high and deep designs in the world. Thus Judas was given to Christ, to wit, that by him, even as was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father, if he had not in that thing done that which was right, even in suffering of Judas so to bring about his Master's death, as that he might, by so doing, bring about his own eternal damnation also.

"Those," said he, "that thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John 17:12). Let us, then, grant that Judas was given to Christ, but not as others are given to him, not as those made mention of in the text; for then he should have failed to have been so received by Christ, and kept to eternal life. Indeed, he was given to Christ; but he was given to him to lose

him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own death, as was before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the Scripture in his destruction, as well as in the salvation of the rest. "And none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

[Second, Those intended as the gift.]—The gift, therefore, in the text, must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift as he accepteth, and promiseth to be an effectual means of eternal salvation to. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. " Mark! they shall come that are in special given to me; and they shall by no means be rejected. For this is the substance of the text.

Those, therefore, intended as the gift in the text, are those that are given by covenant to the Son; those that in other places are called "the elect," "the chosen," "the sheep," and "the children of the promise," &c. These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal life unto; those to whom he hath given his word, and that he will have with him in his kingdom to behold his glory. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word; I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." "Keep through thine own name those whom thou hast given me, that they may be one, as we are." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:1,6,9,10,24).

All these sentences are of the same import with the text; and the alls and manies, those, they, &c., in these several sayings of Christ, are the same with all the given in the text. "All that the Father giveth."

So that, as I said before, the word ALL, as also other words, must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction, according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text, by comparing it with other the sayings of God; so shall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

[THE PERSON GIVING, THE FATHER.]

"All that the Father giveth." By this word "Father," Christ describeth the person giving; by which we may learn several useful things.

First, That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people. True, his acts, as to our salvation, are diverse from those of the Son; he was not capable of doing that, or those things for us, as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a

hand, a great hand, in our salvation too. As Christ saith, "The Father himself loveth you, " and his love is manifest in choosing of us, in giving of us to his Son; yea, and in giving his Son also to be a ransom for us. Hence he is called, "The Father of mercies, and the God of all comfort." For here even the Father hath himself found out, and made way for his grace to come to us through the sides and the heart-blood of his well-beloved Son (Col 1:12-14). The Father, therefore, is to be remembered and adored, as one having a chief hand in the salvation of sinners. We ought to give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col 1:12). For "the Father sent the Son to be the Saviour of the world" (John 4:14). As also we see in the text, the "Father giveth" the sinner to Christ to save him.

Second, Christ Jesus the Lord, by this word "Father," would familiarize this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power, and glory; but now this word " Father" is a familiar word, it frighteth not the sinner, but rather inclineth his heart to love, and be pleased with the remembrance of him. Hence Christ also, when he would have us to pray with godly boldness, puts this word "Father" into our mouths; saying, "When ye pray, say, Our Father which art in heaven;" concluding thereby, that by the familiarity that by such a word is intimated, the children of God may take more boldness to pray for, and ask great things. I myself have often found, that when I can say but this word Father, it doth me more good than when I call him by any other Scripture name. It is worth your noting, that to call God by his relative title was rare among the saints in Old Testament times. Seldom do you find him called by this name; no, sometimes not in three or four books: but now in New Testament times, he is called by no name so often as this, both by the Lord Jesus himself, and by the apostles afterwards. Indeed, the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it; it being more pleasing to, and discovering more plainly our interest in, God, than any other expression; for by this one name we are made to understand that all our mercies are the offspring of God, and that we also that are called are his children by adoption.

[Import of the word GIVETH.]—"All that the Father giveth."

This word "giveth" is out of Christ's ordinary dialect, and seemeth to intimate, at the first sound, as if the Father's gift to the Son was not an act that is past, but one that is present and continuing; when, indeed, this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in those other places, when this gift is mentioned, it is still spoken of, as of an act that is past; as, "All that he hath give me; to as many as thou hast given me; thou gavest them me; and those which thou hast given me." Therefore, of necessity, this must be the first and chief sense of the text; I mean of this word "giveth," otherwise the doctrine of election, and of the eternal covenant which was made between the Father and the Son, in which covenant this gift of the Father is most certainly comprised, will be shaken, or at leastwise questionable, by erroneous and wicked men: for they may say, That the Father gave not all those to Christ that shall be saved, before the world was made; for that this act of giving is an act of continuation. 3 But again, this word "giveth" is not to be rejected, for it hath its proper use, and may signify to us—

1. That though the act of giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come, are always present with God, and with his Son Jesus Christ: He "calleth those things which be not," that is, to us, "as though they were"

(Rom 4:17). And again, "Known unto God are all his works from the beginning of the world." All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past (Acts 15:16).

2. Christ may express himself thus, to show, that the Father hath not only given him this portion in the lump, before the world was, but that those that he had so given, he will give him again; that is, will bring them to him at the time of their conversion; for the Father bringeth them to Christ (John 6:44). As it is said, "She shall be brought unto the king in raiment of needle-work;" that is, in the righteousness of Christ; for it is God that imputeth that to those that are saved (Psa 45:14; 1 Cor 1). A man giveth his daughter to such a man, first in order to marriage, and this respects the time past, and he giveth her again at the day appointed in marriage. And in this last sense, perhaps, the text may have a meaning; that is, that all that the Father hath, before the world was, given to Jesus Christ, he giveth them again to him in the day of their espousals.

Things that are given among men, are ofttimes best at first; to wit, when they are new; and the reason is, because all earthly things wax old; but with Christ it is not so. This gift of the Father is not old and deformed, and unpleasant in his eyes; and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not, that he had given, or would give it to them, but thus: "The Lord thy God giveth thee—this good land" (Deut 9:6). Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he saith now he giveth it to them; as if they were now also in the very act of taking possession, when as yet they were on the other side Jordan. What then should be the meaning? Why, I take it to be this. That the land should be to them always as new; as new as if they were taking possession thereof but now. And so is the gift of the Father, mentioned in the text, to the Son; it is always new, as if it were always new.

"All that the Father giveth me." In these words you find mention made of two persons, the Father and the Son; the Father giving, and the Son receiving or accepting of this gift. This, then, in the first place, clearly demonstrateth, that the Father and the Son, though they, with the Holy Ghost, are one and the same eternal God; yet, as to their personality, are distinct. The Father is one, the Son is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving. He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, to wit, to himself, but to the Son: the Son receiveth not of the Son, to wit, of himself, but of the Father: so when the Father giveth commandment, he giveth it not to himself, but to another; as Christ saith, "He gave me a commandment" (John 12:49). So again, "I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:18).

Further, here is something implied that is not expressed, to wit, that the Father hath not given all men to Christ; that is, in that sense as it is intended in this text, though in a larger, as was said before, he hath given him every one of them; for then all should be saved: he hath, therefore, disposed of some another way. He gives some up to idolatry; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger, for their destruction, that they may reap the fruit of their doings, and be filled with the reward of their own ways (Acts 7:42; Rom 1:24,26,28) . But neither hath he thus disposed of all men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith, "For I will pardon them whom I reserve" (Jer 50:20). Now these he hath given to Jesus Christ, by will, as a legacy and portion. Hence the Lord Jesus says, "This is the Father's will

which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

[THE FATHER'S INTENT IN GIVING.]

The Father, therefore, in giving of them to him to save them, must needs declare unto us these following things:—

First, That he is able to answer this design of God, to wit, to save them to the uttermost sin, the uttermost temptation, &c. (Heb 7:25). Hence he is said to lay "help upon one that is mighty," "mighty to save" (Psa 89:19; Isa 63:1) and hence it is again, that God did even of old promise to send his people "a Saviour, a great one" (Isa 19:20). To save is a great work, and calls for almightiness in the undertaker: hence he is called the "Mighty God, the wonderful Counsellor," &c. Sin is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law; therefore it follows, that this Jesus must needs be, by God the Father, accounted almighty, in that he hath given his elect to him to save them, and deliver them from these, and that in despite of all their force and power.

And he gave us testimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He abolished death; he destroyed him that had the power of death; he was the destruction of the grave; he hath finished sin, and made an end of it, as to its damning effects upon the persons that the Father hath given him; he hath vanquished the curse of the law, nailed it to his cross, triumphed over them upon his cross, and made a show of these things openly (2 Tim 1:10; Heb 2:14,15; Hosea 13:14; Dan 9:24; Gal 3:13; Col 2:14,15). Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of hell and death in his own keeping (Rev 1:18).

Second, The Father's giving of them to him to save them, declares unto us that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And, indeed, it is said, even by the Holy Ghost himself, That he "was faithful to him that appointed him," that is, to this work of saving those that the Father hath given him for that purpose; as "Moses was faithful in all his house." Yea, and more faithful too, for Moses was faithful in God's house but as a servant; "but Christ as a Son over his own house" (Heb 3). And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truth and faithfulness, God resteth well pleased, and hath put all the government of this people upon his shoulders. Knowing that nothing shall be wanting in him, that may any way perfect this design. And of this he, to wit, the Son, hath already given a proof. For when the time was come, that his blood was, by Divine justice, required for their redemption, washing, and cleansing, he as freely poured it out of his heart, as if it had been water out of a vessel; not sticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be bestowed upon them. And upon this account, as well as upon any other, it is that God calleth him "my righteous servant" (Isa 53:11). For his righteousness could never have been complete, if he had not been to the uttermost faithful to the work he undertook; it is also, because he is faithful and true, that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him. The Father knows this, and hath therefore given his elect unto him.

Third, The Father's giving of them to him, to save them, declares that he is, and will be gentle, and patient towards them, under all their provocations and miscarriages. It is

not to be imagined, the trials and provocations that the Son of God hath all along had with these people that have been given to him that saves them: indeed he is said to be " a tried stone;" for he has been tried, not only by the devil, guilt of sin, death, and the curse of the law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how this Lord Jesus has been tried even by his people, ever since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said, indeed, " The Lord is very pitiful, slow to anger, and of great mercy." And, indeed, if he had not been so, he could never have endured their manners as he has done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee," saith the Lord (Isa 49:15).

God did once give Moses, as Christ's servant, an handful of his people, to carry them in his bosom, but no further than from Egypt to Canaan; and this Moses, as is said of him by the Holy Ghost, was the meekest man that was then to be found in the earth; yea, and he loved the people at a very great rate; yet neither would his meekness nor love hold out in this work; he failed and grew passionate, even to the provoking his God to anger under this work. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?" But what was the affliction? Why, the Lord had said unto him, "Carry this people in thy bosom as a nursing father beareth the suckling child, unto the land which thou swarest unto their fathers." And how then? Not I, says Moses, "I am not able to bear all this people alone, because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness" (Num 11:11-15). God gave them to Moses, that he might carry them in his bosom, that he might show gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exercise it, because he had not that sufficiency of patience towards them. But now it is said of the person speaking in the text, "That he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa 40:11). Intimating, that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

Fourth, The Father giving of him to save them, declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. He made him to us to be wisdom; yea, he is called wisdom itself (1 Cor 1:30). And God saith, moreover, That "he shall deal prudently" (Isa 52:13). And, indeed, he that shall take upon him to be the Saviour of the people, had need be wise, because their adversaries are subtle above any. Here they are to encounter with the serpent, who for his subtilty outwitted our father and mother, when their wisdom was at highest (Gen 3). But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. "Christ is the wisdom of God" (1 Cor 1:24). And hence it is that he turneth sin, temptations, persecutions, falls, and all things, for good unto his people (Rom 8:28).

Now these things thus concluded on do show us also the great and wonderful love of the Father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein, indeed, perceive we the love of God. Huram gathered, that God loved Israel because he had given them such a king as Solomon (2 Chron 2:11). But how much more may we behold the love that God hath bestowed upon us, in that he hath given us

to his Son, and also given his Son for us?

[THE SON'S RECEPTION OF THE GIFT.]

"All that the Father giveth me SHALL COME." In these last words there is closely inserted an answer unto the Father's end in giving of his elect to Jesus Christ. The Father's end was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. "They shall come to me; and him that cometh to me I will in no wise cast out."

Here, therefore, the Lord Jesus positively determineth to put forth such a sufficiency of all grace as shall effectually perform this promise. "They shall come;" that is, he will cause them to come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at Ramoth-Gilead; Go: "Thou shalt persuade him, and prevail also: go forth, and do so" (1 Kings 22:22). So will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also; else, as I said, the Father's end would be frustrate; for the Father's will is, that "of all which he hath given him, he should lose nothing, but should raise it up at the last day," (John 6:39); in order next unto himself, Christ the first-fruits, afterwards those that are his at his coming (1 Cor 15). But this cannot be done if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. "All that the Father hath given me shall come unto me," &c.

But to speak more distinctly to the words, THEY "SHALL COME," two things I would show you from these words—FIRST, What it is to come to Christ. SECOND, What force there is in this promise, to make them come to him.

[WHAT IT IS TO COME TO CHRIST.]

FIRST, I would show you WHAT IT IS TO COME TO CHRIST. This word come must be understood spiritually, not carnally; for many came to him carnally, or bodily, that had no saving advantage by him. Multitudes did thus come unto him in the days of his flesh; yea, innumerable companies. There is also at this day a formal customary coming to his ordinances and ways of worship, which availeth not anything; but with them I shall not now meddle, for they are not intended in the text. The coming, then, intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him. I say the moving of the heart towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads: First, That coming to Christ is a moving of the mind towards him. Second, That it is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

[First.] To speak to the first, that it is a moving of the mind towards him. This is evident; because coming hither or thither, if it be voluntary, is by an act of the mind or will; so coming to Christ is through the inclining of the will. "Thy people shall be willing" (Psa 110:3). This willingness of heart is it which sets the mind a-moving after or towards him. The church expresseth this moving of her mind towards Christ by the moving of her bowels. "My beloved put in his hand by the hole of the door, and my bowels were moved for him" (Can 5:4). "My bowels;" the passions of my mind and affections; which passions of the affections are expressed by the yearning and sounding of the bowels,

the yearning or passionate working of them, the sounding of them, or their making a noise for him (Gen 43:30; 1 Kings 3:26; Isa 16:11).

This, then, is the coming to Christ, even a moving towards him with the mind. 4 "And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live" (Eze 47:9). The water in this text is the grace of God in the doctrine of it. The living things are the children of men, to whom the grace of God, by the gospel, is preached. Now, saith he, every living thing which moveth, whithersoever the water shall come, shall live. And see how this word moveth is expounded by Christ himself, in the book of the Revelations: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will," that is, willing, "let him take the water of life freely" (Rev 22:17).

So that to move in thy mind and will after Christ, is to be coming to him. There are many poor souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful thing; and, indeed, so it is. But I mean, they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him; and count these none of this strange and wonderful thing; when, indeed, it is a work of greatest wonder in this world, to see a man who was sometimes dead in sin possessed of the devil, an enemy to Christ and to all things spiritually good; I say, to see this man moving with his mind after the Lord Jesus Christ, is one of the highest wonders in the world.

Second, It is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation. Indeed, without this sense of a lost condition without him, there will be no moving of the mind towards him. A moving of their mouth there may be; "With their mouth they show much love" (Eze 33:31). Such a people as this will come as the true people cometh; that is, in show and outward appearance. And they will sit before God's ministers, as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds. "For with their mouth they shew much love, but their heart," or mind, "goeth after their covetousness." Now, all this is because they want an effectual sense of the misery of their state by nature; for not till they have that will they, in their mind, move after him. Therefore, thus it is said concerning the true comers, At " that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa 27:13). They are then, as you see, the outcasts, and those that are ready to perish, that, indeed, have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailer come, and that, indeed, makes all others come, that come effectually (Acts 2:8,18).

Of the true coming to Christ, the four lepers were a famous semblance, of whom you read, (2 Kings 7:3), &c. The famine in those days was sore in the land, there was no bread for the people; and as for that sustenance that was, which was asses' flesh and doves' dung, that was only in Samaria, and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and hunger was, as I may say, making his last meal of them; and being, therefore, half dead already, what do they think of doing? Why, first they display the dismal colours of death before each other's faces, and then resolve what to do, saying, "If we say we will enter into the city, then famine is in the city, and we shall die there: if we sit still here, we die also. Now, therefore, come, let us fall unto the host of the Syrians: if they save us alive, we shall live; if they kill us, we shall but die." Here, now, was necessity at work, and this

necessity drove them to go thither for life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ. Death is before them, they see it and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone, if they find not safety in him. These are they that will come. Indeed, these are they that are invited to come. " Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28).

Take two or three things to make this more plain; to wit, That coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

1. "They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble" (Jer 31:9). Mind it; they come with weeping and supplication; they come with prayers and tears. Now prayers and tears are the effects of a right sense of the need of mercy. Thus a senseless sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. "In those days, and in that time—the children of Israel shall come; they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer 1:4,5).

2. This coming to Christ, it is called a running to him, as flying to him; a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes; to wit, That he is affected with the sense of his sin, and the death due thereto; that he is sensible that the avenger of blood pursues him, and that, therefore, he is thus off, if he makes not speed to the Son of God for life (Matt 3:7; Psa 143:9). Flying is the last work of a man in danger; all that are in danger do not fly; no, not all that see themselves in danger; flying is the last work of a man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flies to Christ for life; then he flies, and not till then.

3. That the true coming is from a sense of an absolute need of Jesus Christ to save, &c. , is evident by the outcry that is made by them to come, even as they are coming to him, "Lord, save me," or I perish; "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" and the like (Matt 14:30; Acts 2:37; 16:30). This language doth sufficiently discover that the truly-coming souls are souls sensible of their need of salvation by Jesus Christ; and, moreover, that there is nothing else that can help them but Christ.

4. It is yet further evident by these few things that follow: It is said that such are "pricked in their heart," that is, with the sentence of death by the law; and the least prick in the heart kills a man (Acts 2:37). Such are said, as I said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ (Acts 9:16).

5. Coming to Christ is attended with an honest and sincere forsaking of all for him. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:26,27).

By these and the like expressions elsewhere, Christ describeth the true comer, or the

man that indeed is coming to him; he is one that casteth all behind his back; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the world; and they are much like to the man you read of in Matthew 21:30, that said to his father's bidding, "I go, Sir, and went not." I say, there are a great many such comers to Jesus Christ; they say, when Christ calls by his gospel, I come, Sir; but still they abide by their pleasures and carnal delights. They come not at all, only they give him a courtly compliment; but he takes notice of it, and will not let it pass for any more than a lie. He said, "I go, Sir, and went not;" he dissembled and lied. Take heed of this, you that flatter yourselves with your own deceivings. Words will not do with Jesus Christ. Coming is coming, and nothing else will go for coming with him.

[Objections that usually lie in the way of coming to Christ.]

Before I speak to the other head, I shall answer some objections that usually lie in the way of those that in truth are coming to Jesus Christ.

Objection 1. Though I cannot deny but my mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, for I see without him I perish; yet I fear my ends are not right in coming to him.

Quest. Why, what is thine end in coming to Christ?

Answ. My end is, that I might have life, and be saved by Jesus Christ.

This is the objection; well, let me tell thee, that to come to Christ for life, and to be saved, although at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth life as the only argument to prevail with sinners to come to him, and so also blameth them because they come not to him for life. "And ye will not come to me, that ye might have life" (John 5:40). Besides, there are many other scriptures whereby he allureth sinners to come to him, in which he propoundeth nothing to them but their safety. As, "whosoever believeth in him should not perish;" he that believeth is "passed from death unto life." "He that believeth—shall be saved." "He that believeth on him is not condemned." And believing and coming are all one. So that you see, to come to Christ for life, is a lawful coming and good. In that he believeth, that he alone hath made atonement for sin (Rom 2). And let me add over and above, that for a man to come to Christ for life, though he comes to him for nothing else but life, it is to give much honour to him.

1. He honoureth the word of Christ, and consenteth to the truth of it; and that in these two general heads. (1.) He consenteth to the truth of all those sayings that testify that sin is most abominable in itself, dishonourable to God, and damnable to the soul of man; for thus saith the man that cometh to Jesus Christ (Jer 44:4; Rom 2:23; 6:23; 2 Thess 2:12). (2.) In that he believeth, as the word hath said, that there is in the world's best things, righteousness and all, nothing but death and damnation; for so also says the man that comes to Jesus Christ for life (Rom 7:24,25; 8:2,3; 2 Cor 3:6-8).

2. He honoureth Christ's person, in that he believeth that there is life in him, and that he is able to save him from death, hell, the devil, and damnation; for unless a man believes this, he will not come to Christ for life (Heb 7:24,25).

3. He honoureth him, in that he believeth that he is authorized of the Father to give life to those that come to him for it (John 5:11,12; 17:1-3).

4. He honoureth the priesthood of Jesus Christ. (1.) In that he believeth that Christ hath more power to save from sin by the sacrifice that he hath offered for it, than hath all law, devils, death, or sin to condemn. He that believes not this, will not come to Jesus

Christ for life (Acts 13:38; Heb 2:14,15; Rev 1:17,18). (2.) In that he believeth that Christ, according to his office, will be most faithful and merciful in the discharge of his office. This must be included in the faith of him that comes for life to Jesus Christ (1 John 2:1-3; Heb 2:17,18).

5. Further, He that cometh to Jesus Christ for life, taketh part with him against sin, and against the ragged and imperfect righteousness of the world; yea, and against false Christs, and damnable errors, that set themselves against the worthiness of his merits and sufficiency. This is evident, for that such a soul singleth Christ out from them all, as the only one that can save.

6. Therefore as Noah, at God's command, thou preparest this ark, for the saving of thyself, by which also thou condemnest the world, and art become heir of the righteousness which is by faith (Heb 11:7). Wherefore, coming sinner, be content; he that cometh to Jesus Christ, believeth too that he is willing to show mercy to, and have compassion upon him, though unworthy, that comes to him for life. And therefore thy soul lieth not only under a special invitation to come, but under a promise too of being accepted and forgiven (Matt 11:28).

All these particular parts and qualities of faith are in that soul that comes to Jesus Christ for life, as is evident to any indifferent judgment. For, will he that believeth not the testimony of Christ concerning the baseness of sin, and the insufficiency of the righteousness of the world, come to Christ for life? No. He that believeth not this testimony of the word, comes not. He that believeth that there is life anywhere else, comes not. He that questions whether the Father hath given Christ power to forgive, comes not. He that thinketh that there is more in sin, in the law, in death, and the devil, to destroy, than there is in Christ to save, comes not. He also that questions his faithful management of his priesthood for the salvation of sinners, comes not.

Thou, then, that art indeed the coming sinner, believest all this. True, perhaps thou dost not believe with that full assurance, nor hast thou leisure to take notice of thy faith as to these distinct acts of it; but yet all this faith is in him coming to Christ for life. And the faith that thus worketh, is the faith of the best and purest kind; because this man comes alone as a sinner, and as seeing that life is, and is to be had only in Jesus Christ.

Before I conclude my answer to this objection, take into thy consideration these two things.

1st. [Consider] that the cities of refuge were erected for those that were dead in law, and that yet would live by grace; even for those that were to fly thither for life from the avenger of blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the people of God: "Cast ye up, cast ye up," saith God; "prepare the way; take up the stumblingblock out of the way of my people" (Isa 57:14). This is meant of preparing the way to the city of refuge, that the slayers might escape thither; which flying slayers are here, by way of specialty, called the people of God; even those of them that escaped thither for life.

2dly. [Consider] that of Ahab, when Benhadad sent to him for life, saying, "Thus saith thy servant Benhadad, I pray thee let me live." Though Benhadad had sought the crown, kingdom, yea, and also the life of Ahab, yet how effectually doth Benhadad prevail with him! Is Benhadad yet alive? saith Ahab; He is my brother; yea, go ye, bring him to me. So he made him ride in his chariot (1 Kings 20).

Coming sinner, what thinkest thou? If Jesus Christ had as little goodness in him as Ahab, he might grant an humble Benhadad life; thou neither beggest of him his crown and dignity; life, eternal life, will serve thy turn. How much more then shalt thou have it, since thou hast to deal with him who is goodness and mercy itself! yea, since thou art

also called upon, yea, greatly encouraged by a promise of life, to come unto him for life! Read also these Scriptures, Numbers 35:11,14,15, Joshua 20:1-6, Hebrews 6:16-21.
Object. 2. When I say I only seek myself, I mean I do not find that I do design God's glory in mine own salvation by Christ, and that makes me fear I do not come aright.
Answ. Where doth Christ Jesus require such a qualification of those that are coming to him for life? Come thou for life, and trouble not thy head with such objections against thyself, and let God and Christ alone to glorify themselves in the salvation of such a worm as thou art. The Father saith to the Son, "Thou art my servant, O Israel, in whom I will be glorified." God propoundeth life to sinners, as the argument to prevail with them to come to him for life; and Christ says plainly, "I am come that they might have life" (John 10:10). He hath no need of thy designs, though thou hast need of his. Eternal life, pardon of sin, and deliverance from wrath to come, Christ propounds to thee, and these be the things that thou hast need of; besides, God will be gracious and merciful to worthless, undeserving wretches; come then as such an one, and lay no stumblingblocks in the way to him, but come to him for life, and live (John 5:34; 10:10; 3:36; Matt 1:21; Prov 8:35,36; 1 Thess 1:10; John 11:25,26).
When the jailer said, "Sirs, What must I do to be saved?" Paul did not so much as once ask him, What is your end in this question? do you design the glory of God, in the salvation of your soul? He had more wit; he knew that such questions as these would have been but fools' babbles about, instead of a sufficient salve5 "Which Cambell seeing, though he could not salve, to so weighty a question as this. Wherefore, since this poor wretch lacked salvation by Jesus Christ, I mean to be saved from hell and death," which he knew, now, was due to him for the sins that he had committed, Paul bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-32). I know that afterwards thou wilt desire to glorify Christ by walking in the way of his precepts; but at present thou wantest life; the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from these; and when thou hast obtained some comfortable persuasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: 6 who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Psa 103:1-4).
Object. 3. But I cannot believe that I come to Christ aright, because sometimes I am apt to question his very being and office to save.
Thus to do is horrible; but mayest thou not judge amiss in this matter? How can I judge amiss, when I judge as I feel? Poor soul! Thou mayest judge amiss for all that. Why, saith the sinner, I think that these questionings come from my heart. Let me answer. That which comes from thy heart, comes from thy will and affections, from thy understanding, judgment, and conscience, for these must acquiesce in thy questioning, if thy questioning be with thy heart. And how sayest thou, for to name no more, dost thou with thy affection and conscience thus question? Answ. No, my conscience trembles when such thoughts come into my mind; and my affections are otherwise inclined.
Then I conclude, that these things are either suddenly injected by the devil, or else are the fruits of that body of sin and death that yet dwells within thee, or perhaps from both together.
If they come wholly from the devil, as they seem, because thy conscience and

affections are against them, or if they come from that body of death that is in thee, and be not thou curious in inquiring from whether of them they come, the safest way is to lay enough at thy own door; nothing of this should hinder thy coming, nor make thee conclude thou comest not aright. 7 And before I leave thee, let me a little query with thee about this matter.

1. Dost thou like these wicked blasphemies? Answ. No, no, their presence and working kills me.

2. Dost thou mourn for them, pray against them, and hate thyself because of them? Answ. Yes, yes; but that which afflicts me is, I do not prevail against them.

3. Dost thou sincerely choose, mightest thou have thy choice, that thy heart might be affected and taken with the things that are best, most heavenly, and holy? Answ. With all my heart, and death the next hour, if it were God's will, rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thyself because of them, with thy sincere choosing of those thoughts for thy delectation that are heavenly and holy, clearly declares, that these things are not countenanced either with thy will, affections, understanding, judgment, or conscience; and so, that thy heart is not in them, but that rather they come immediately from the devil, or arise from the body of death that is in thy flesh, of which thou oughtest thus to say, "Now, then, it is no more I that do it, but sin that dwelleth in me" (Rom 7:17).

I will give thee a pertinent instance. In Deuteronomy 22, thou mayest read of a betrothed damsel, one betrothed to her beloved, one that had given him her heart and mouth, as thou hast given thyself to Christ; yet was she met with as she walked in the field, by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous judge, pass upon the damsel for this? "The man only that lay with her," saith God, "shall die. But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death. For, as when a man riseth against his neighbour, and slayeth him, even so is this matter; for he found her in the field, and the betrothed damsel cried, and there was none to save her" (Deut 22:25-27).

Thou art this damsel. The man that forced thee with these blasphemous thoughts, is the devil; and he lighteth upon thee in a fit place, even in the field, as thou art wandering after Jesus Christ; but thou criest out, and by thy cry did show, that thou abhorrest such wicked lewdness. Well, the Judge of all the earth will do right; he will not lay the sin at thy door, but at his that offered the violence. And for thy comfort take this into consideration, that he came to heal them "that were oppressed of the devil" (Acts 10:38).

Object. 4. But, saith another, I am so heartless, so slow, and, as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.

Answ. You know that I told you at first, that coming to Christ is a moving of the heart and affections towards him.

But, saith the soul, my dullness and indifferency in all holy duties, demonstrate my heartlessness in coming; and to come, and not with the heart, signifies nothing at all.

1. The moving of the heart after Christ is not to be discerned, at all times, by thy sensible affectionate performance of duties, but rather by those secret groanings and complaints which thy soul makes to God against that sloth that attends thee in duties.

2. But grant it to be even as thou sayest it is, that thou comest so slowly, &c., yet, since Christ bids them come that come not at all, surely they may be accepted that come, though attended with those infirmities which thou at present groanest under. He saith, "

and him that cometh;" he saith not, If they come sensible; so fast; but, "and him that cometh to me I will in no wise cast out." He saith also in the ninth of Proverbs, "As for him that wanteth understanding," that is, an heart (for oftentimes the understanding is taken for the heart), "come, eat of my bread, and drink of the wine which I have mingled. "

3. Thou mayest be vehement in thy spirit in coming to Jesus Christ, and yet be plagued with sensible sloth; so was the church when she cried, "Draw me, we will run after thee; " and Paul, when he said, "When I would do good, evil is present with me" (Song 14; Rom 7; Gal 5:19). The works, strugglings, and oppositions of the flesh, are more manifest than are the works of the Spirit in our hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own infirmities, but run the faster to Jesus Christ for salvation.

4. Get thy heart warmed with the sweet promise of Christ's acceptance of the coming sinner, and that will make thee make more haste unto him. Discouraging thoughts they are like unto cold weather, they benumb the senses, and make us go ungainly about our business; but the sweet and warm gleads8 of promise are like the comfortable beams of the sun, which liven and refresh. 9 You see how little the bee and fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and sun is warm, who so busy as they?

5. But again, he that comes to Christ, flies for his life. Now, there is no man that flies for his life, that thinks he speeds fast enough on his journey; no, could he, he would willingly take a mile at a step. O my sloth and heartlessness, sayest thou! "Oh that I had wings like a dove! for then would I fly away, and be at rest. I would hasten my escape from the windy storm and tempest" (Psa 55:6,8).

Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring, as he sits on his back. Thy flesh is like this dull jade; it will not gallop after Christ; it will be backward, though thy soul and heaven lie at stake. 10 But be of good comfort, Christ judgeth not according to the fierceness of outward motion (Mark 10:17) but according to the sincerity of the heart and inward parts (John 1:47; Psa 51:6; Matt 26:41).

6. Ziba, in appearance, came to David much faster than did Mephibosheth; but yet his heart was not so upright in him to David as was his. It is true, Mephibosheth had a check from David; for, said he, "Why wentest not thou with me, Mephibosheth?" But when David came to remember that Mephibosheth was lame, for that was his plea—" thy servant is lame" (2 Sam 19), he was content, and concluded, he would have come after him faster than he did; and Mephibosheth appealed to David, who was in those days as an angel of God, to know all things that are done in the earth, if he did not believe that the reason of his backwardness lay in his lameness, and not in his mind. Why, poor coming sinner, thou canst not come to Christ with that outward swiftness of a courier as many others do; but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh? Canst thou say sincerely, "The spirit indeed is willing, but the flesh is weak" (Matt 26:41). Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true? Then take this for thy comfort, he hath said, "I will assemble her that halteth—I will make her that halted a remnant," (Micah 4:6), "and I will save her that halteth" (Zeph 3:19). What canst thou have more from the sweet lips of the Son of God? But,

7. I read of some that are to follow Christ in chains; I say, to come after him in chains. " Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the

Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee: in chains they shall come over, and they shall fall down unto thee: they shall make supplication unto thee, saying—Surely there is none else" to save (Isa 45:14). Surely they that come after Christ in chains, come to him in great difficulty, because their steps, by the chains, are straitened. And what chains are so heavy as those that discourage thee? Thy chain, which is made up of guilt and filth, is heavy; it is a wretched bond about thy neck, by which thy strength doth fail (Lam 1:14; 3:18). But come, though thou comest in chains; it is glory to Christ that a sinner comes after him in chains. The chinking of thy chains, though troublesome to thee, are not, nor can be obstruction to thy salvation; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still, and stay for him (Mark 10:49). True, "He rideth upon the wings of the wind;" but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him (2 Peter 3:9).

8. Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly, they came to him, by reason of their infirmities; and also how friendly, and kindly, and graciously, he received them, and gave them the desire of their hearts, thou wouldest not, as thou dost, make such objections against thyself, in thy coming to Jesus Christ.

Object. 5. But, says another, I fear I come too late; I doubt I have staid too long; I am afraid the door is shut.

Answ. Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two instances.

1. By the man that came to him at the eleventh hour. This man was idle all the day long. He had a whole gospel day to come in, and he played it all away save only the last hour thereof. But at last, at the eleventh hour, he came, and goes into the vineyard to work with the rest of the labourers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard? Why, when pay-day came, he had even as much as the rest; yea, had his money first. True, the others murmured at him; but what did the Lord Jesus answer them? "Is thine eye evil, because I am good? I will give unto this last, even as unto thee" (Matt 20:14,15).

2. The other instance is, the thief upon the cross. He came late also, even as at an hour before his death; yea, he stayed from Jesus Christ as long as he had liberty to be a thief, and longer too; for could he have deluded the judge, and by lying words have escaped his just condemnation, for ought I know, he had not come as yet to his Saviour; but being convicted, and condemned to die, yea, fastened to the cross, that he might die like a rogue, as he was in his life; behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him, for his former misspent life, "To-day shalt thou be with me in paradise" (Luke 23:43). Let no man turn this grace of God into wantonness. My design is now to encourage the coming soul.

Object. But is not the door of mercy shut against some before they die?

Answ. Yea; and God forbids that prayers should be made to him for them (Jer 6:16; Jude 22).

Quest. Then, why may not I doubt that I may be one of these?

Answ. By no means, if thou art coming to Jesus Christ; because when God shuts the door upon men, he gives them no heart to come to Jesus Christ. "None come but those to whom it is given of the Father." But thou comest, therefore it is given to thee of the Father.

Be sure, therefore, if the Father hath given thee an heart to come to Jesus Christ, the gate of mercy yet stands open to thee. For it stands not with the wisdom of God to give strength to come to the birth, and yet to shut up the womb, (Isa 66:9); to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. "Incline your ear," saith he, "and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa 55:3).

Object. But it is said, that some knocked when the door was shut.

Answ. Yes; but the texts in which these knockers are mentioned, are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. See the texts, Matthew 15:11, Luke 13:24,25. These, therefore, concern thee nothing at all, that art coming to Jesus Christ, thou art coming NOW! "Now is the accepted time; behold, now is the day of salvation" (2 Cor 6:2). Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners; and now, even as long as this world lasts, this word of the text shall still be free, and fully fulfilled; "And him that cometh to me I will in no wise cast out."

Sinner, the greater sinner thou art, the greater need of mercy thou hast, and the more will Christ be glorified thereby. Come then, come and try; come, taste and see how good the Lord is to an undeserving sinner!

Object. 6. But, says another, I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me.

Answ. Falls are dangerous, for they dishonour Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is no good argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter, had thus objected against themselves, they had added to their griefs; and yet, at least they had as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may cause him to fall 11 (Psa 37:23,24). Did not Aaron fall; yea, and Moses himself? What shall we say of Hezekiah and Jehosaphat? There are, therefore, falls and falls; falls pardonable and falls unpardonable. Falls unpardonable are falls against light, from the faith, to the despising of, and trampling upon Jesus Christ and his blessed undertakings (Heb 6:2-5; 10:28,29). Now, as for such, there remains no more sacrifice for sin. Indeed, they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish. Nay, says the Holy Ghost, "It is impossible that they should be renewed again unto repentance." Therefore these God had no compassion for, neither ought we; but for other falls though they be dreadful, and God will chastise his people for them, they do not prove thee a graceless man, one not coming to Jesus Christ for life.

It is said of the child in the gospel, that while "he was yet a coming, the devil threw him down, and tare him" (Luke 9:42). Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ. Is it not rather to be wondered at, that thou hast not caught before this a thousand times a thousand falls? considering, 1. What fools we are by nature. 2. What weaknesses are in us. 3. What mighty powers the fallen angels, our implacable enemies, are. 4. Considering also how often the coming man is benighted in his journey; and also what stumblingblocks do lie in his way. 5. Also his familiars, that were so before, now watch for his halting, and seek by what means they may to cause him to fall by the hand of their strong ones.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. "Let him that thinketh he standeth take heed lest he fall" (1 Cor 10:12). Yet let him not utterly be cast down; "The Lord upholdeth all that fall, and raiseth up

those that are bowed down." Make not light of falls! Yet, hast thou fallen? "Ye have," said Samuel, "done all this wickedness; yet turn not aside from following the Lord," but serve him with a perfect heart, and turn not aside, "for the Lord will not forsake his people," and he counteth the coming sinner one of them, "because it hath pleased the Lord to make you his people" (1 Sam 12:20-22).

[WHAT FORCE THERE IS IN THE PROMISE TO MAKE THEM COME TO CHRIST.]

SECOND, "Shall come to me." Now we come to show WHAT FORCE THERE IS IN THIS PROMISE TO MAKE THEM COME TO HIM. "All that the Father giveth me shall come to me." I will speak to this promise, First, In general. Second, In particular.

[First], In general. This word SHALL is confined to these ALL that are given to Christ. " All that the Father giveth me shall come to me." Hence I conclude,

1. That coming to Jesus Christ aright is an effect of their being, of God, given to Christ before. Mark, They shall come. Who? Those that are given. They come, then, because they were given, "thine they were, and thou gavest them me." Now, this is indeed a singular comfort to them that are coming in truth to Christ, to think that the reason why they come is, because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes. Am I coming, indeed, to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and, therefore, hath now given me a heart to come.
2. This word, shall come, maketh thy coming not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a Divine purpose; they show us the heavenly determination of the Son. "The Father hath given them to me, and they shall; yea, they shall come to me." Christ is as full in his resolution to save those given to him as is the Father in giving of them. Christ prizeth the gift of his Father; he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfills his Father's will, and accomplisheth his own desires (John 6:39).
3. These words, shall come, make thy coming to be also the effect of an absolute promise; coming sinner, thou art concluded in a promise; thy coming is the fruit of the faithfulness of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; and this is the promise, by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, "At this time will I come, and Sarah shall have a son." This son was Isaac. Mark! "Sarah shall have a son;" there is the promise. And Sarah had a son; there was the fulfilling of the promise; and, therefore, was Isaac called the child of the promise (Gen 17:19; 18:10; Rom 9:9). Sarah shall have a son. But how, if Sarah be past age? Why, still the promise continues to say, Sarah shall have a son. But how, if Sarah be barren? Why, still the promise says, Sarah shall have a son. But Abraham's body is now dead? Why, the promise is still the same, Sarah shall have a son. Thus, you see what virtue there is in an absolute promise; it carrieth enough in its own bowels to accomplish the thing promised, whether there be means or no in us to effect it. Wherefore, this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ: for so are the words of the text: "All that the Father giveth me shall come to me."

Therefore is every sincere comer to Jesus Christ called also a child of the promise. " Now we, brethren, as Isaac was, are the children of promise," (Gal 4:28); that is, we are

the children that God hath promised to Jesus Christ, and given to him; yea, the children that Jesus Christ hath promised shall come to him. "All that the Father giveth me shall come."

4. This word, shall come, engageth Christ to communicate all manner of grace to those thus given him to make them effectually to come to him. "They shall come;" that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, shall come, being absolute, hath no dependence upon our own will, or power, or goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God had made that absolute promise to Abraham, that Sarah "should have a son," Abraham did not at all look at any qualification in himself, because the promise looked at none; but as God had, by the promise, absolutely promised him a son; so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform" (Rom 4:20,21). He had promised, and had promised absolutely, Sarah shall have a son. Therefore, Abraham looks that he, to wit, God, must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gave glory to God. The Father, also, hath given to Christ a certain number of souls for him to save; and he himself hath said, "They shall come to him." Let the church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail. "They SHALL come to me."

[Second, In particular.] And now, before I go any further, I will more particularly inquire into the nature of an absolute promise.

1. We call that an absolute promise that is made without any condition; or more fully thus: That is an absolute promise of God, or of Christ, which maketh over to this or that man any saving, spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one. Let the best Master of Arts on earth show me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, without if or and; that is, it requireth nothing of us, that itself might be accomplished. It saith not, They shall, if they will; but they shall: not, they shall, if they use the means; but, they shall. You may say, that a will and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this promise. If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. "Thy people shall be willing in the day of thy power" (Psa 110:3). That is another absolute promise. But doth that promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is, the mighty power of Christ and his faithfulness to accomplish.

3. The difference, therefore, betwixt the absolute and conditional promise is this:

(1.) They differ in their terms. The absolute promises say, I will, and you shall: the other, I will, if you will; or, Do this, and thou shalt live (Jer 4:1; 31:31-33; Eze 18:30-32; 36:24-34; Heb 8:7-13; Matt 19:21).

(2.) They differ in their way of communicating of good things to men; the absolute ones

communicate things freely, only of grace; the other, if there be that qualification in us, that the promise calls for, not else.
(3.) The absolute promises therefore engage God, the other engage us: I mean, God only, us only.
(4.) Absolute promises must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God; the other may not, because of the unfaithfulness of men.
(5.) Absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fullness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.
4. Wherefore, though there be a real, yea, an eternal difference, in these things, with others, betwixt the conditional and absolute promise; yet again, in other respects, there is a blessed harmony betwixt them; as may be seen in these particulars. The conditional promise calls for repentance, the absolute promise gives it (Acts 5:31). The conditional promise calls for faith, the absolute promise gives it (Zeph 3:12; Rom 15:12). The conditional promise calls for a new heart, the absolute promise gives it (Eze 36:25, 26). The conditional promise calleth for holy obedience, the absolute promise giveth it, or causeth it (Eze 36:27).
5. And as they harmoniously agree in this, so again the conditional promise blesseth the man, who by the absolute promise is endued with its fruit. As, for instance, the absolute promise maketh men upright; and then the conditional follows, saying, " Blessed are the undefiled in the way, who walk in the law of the Lord" (Psa 119:1). The absolute promise giveth to this man the fear of the Lord; and then the conditional followeth, saying, "Blessed is every one that feareth the Lord" (Psa 128:1). The absolute promise giveth faith, and then this conditional follows, saying, "Blessed is she that believed" (Zeph 3:12; Luke 1:45). The absolute promise brings free forgiveness of sins; and then says the condition, "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom 4:7). The absolute promise says, that God's elect shall hold out to the end; then the conditional follows with his blessings, "He that shall endure unto the end, the same shall be saved" (1 Peter 1:4-6; Matt 24:13).
Thus do the promises gloriously serve one another and us, in this their harmonious agreement.
Now, the promise under consideration is an absolute promise. "All that the Father giveth me shall come to me."
This promise therefore is, as is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands. They shall come! Shall they come? Yes, they shall come. But how, if they want those things, those graces, power, and heart, without which they cannot come? Why, Shall-come answereth all this, and all things else that may in this manner be objected. And here I will take the liberty to amplify things.
[Objections to the absoluteness of this promise (the force of SHALL-COME) answered.]

Object. 1. But they are dead, dead in trespasses and sins, how shall they then come?
Answ. Why, Shall-come can raise them from this death. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Thus, therefore, is this impediment by Shall-come removed out of the way. They shall heal, they shall live.

Object. 2. But they are Satan's captives; he takes them captive at his will, and he is stronger than they: how then can they come?

Answ. Why, Shall-come hath also provided an help for this. Satan had bound that daughter of Abraham so, that she could by no means lift up herself; but yet Shall-come set her free both in body and soul. Christ will have them turned from the power of Satan to God. But what! Must it be, if they turn themselves, or do something to merit of him to turn them? No, he will do it freely, of his own good will. Alas! Man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding its natural powers, at his will; but what will he do? Will he hold him when Shall-come puts forth itself, will he then let12 him, for coming to Jesus Christ? No, that cannot be! His power is but the power of a fallen angel, but Shall-come is the Word of God. Therefore Shall-come must be fulfilled; "and the gates of hell shall not prevail against it."

There were seven devils in Mary Magdalene, too many for her to get from under the power of; but when the time was come that Shall-come was to be fulfilled upon her, they give place, fly from her, and she comes indeed to Jesus Christ, according as it is written, "All that the Father giveth me shall come to me."

The man that was possessed with a legion, (Mark 5), was too much by them captivated for him by human force to come; yea, had he had, to boot, all the men under heaven to help him, had he that said, He shall come, withheld his mighty power: but when this promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this Shall-come that preserved him from death; when by these evil spirits he was hurled hither and thither; and it was by the virtue of Shall-come that at last he was set at liberty from them, and enabled indeed to come to Christ. "All that the Father giveth me shall come to me."

Object. 3. They shall, you say; but how if they will not; and, if so, then what can Shall-come do?

Answ. True, there are some men say, "We are lords; we will come no more unto thee" (Jer 2:31). But as God says in another case, if they are concerned in Shall-come to me, they "shall know whose words shall stand, mine or theirs" (Jer 41:28). Here, then, is the case; we must now see who will be the liar, he that saith, I will not; or he that saith, He shall come to me. You shall come, says God; I will not come, saith the sinner. Now, as sure as he is concerned in this Shall-come, God will make that man eat his own words; for I will not, is the unadvised conclusion of a crazy-headed sinner; but Shall-come was spoken by him that is of power to perform his word. "Son, go work to-day in my vineyard," said the Father. But he answered, and said, I will not come. What now? will he be able to stand to his refusal? will he pursue his desperate denial? No, "he afterwards repented and went." But how came he by that repentance? Why, it was wrapped up for him in the absolute promise; and therefore, notwithstanding he said, "I will not, he afterwards repented and went." By this parable Jesus Christ sets forth the obstinacy of the sinners of the world, as touching their coming to him; they will not come, though threatened: yea, though life be offered them upon condition of coming. But now, when Shall-come, the absolute promise of God, comes to be fulfilled upon them, then they come; because by that promise a cure is provided against the rebellion of their will. "Thy people shall be willing in the day of thy power"(Psa 110:3). Thy people, what people? Why, the people that thy Father hath given thee. The obstinacy and plague that is in the will of that people, shall be taken away; and they shall be made

willing; Shall-come will make them willing to come to thee.
He that had seen Paul in the midst of his outrages against Christ, his gospel, and people, would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what Shall-come can do, when it comes to be fulfilled upon the soul of a rebellious sinner: he was a chosen vessel, given by the Father to the Son; and now the time being come that Shall-come was to take him in hand, behold, he is over-mastered, astonished, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call (Acts 9).
And were not they far gone, that you read of, (Acts 2) who had their hands and hearts in the murder of the Son of God; and to show their resolvedness never to repent of that horrid fact, said, "His blood be on us and on our children?" But must their obstinacy rule? Must they be bound to their own ruin, by the rebellion of their stubborn wills? No, not those of these the Father gave to Christ; wherefore, at the times appointed, Shall-come breaks in among them; the absolute promise takes them in hand; and then they come indeed, crying out to Peter, and the rest of the apostles, "Men and brethren, what shall we do?" No stubbornness of man's will can stand, when God hath absolutely said the contrary; Shall-come can make them come "as doves to their windows," that had afore resolved never to come to him.
The Lord spake unto Manasseh, and to his people, by the prophets, but would he hear? No, he would not. But shall Manasseh come off thus? No, he shall not. Therefore, he being also one of those whom the Father had given to the Son, and so falling within the bounds and reach of Shall-come, at last Shall-come takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him (2 Chron 30:10).
The thief upon the cross, at first, did rail with his fellow upon Jesus Christ; but he was one that the Father had given to him, and, therefore, Shall-come must handle him and his rebellious will. And behold, so soon as he is dealt withal, by virtue of that absolute promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for mercy; "Lord," saith he, "Remember me when thou comest into thy kingdom" (Matt 27:44; Luke 23:40-42).
Object. 4. They shall come, say you, but how if they be blind, and see not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind. Now, if they be blind, how shall they come?
Answ. The question is not, Are they blind? But, Are they within the reach and power of Shall-come? If so, that Christ that said, they shall come, will find them eyes, or a guide or both, to bring them to himself. "Must is for the king." If they shall come, they shall come. No impediment shall hinder.
The Thessalonians' darkness did not hinder them from being the children of light; "I am come," said Christ, "that they which see not might see." And if he saith, See, ye "blind that have eyes," who shall hinder it? (Eph 5:8; John 9:39; Isa 29:18; 43:8).
This promise, therefore, is, as I said, a big-bellied promise, having in the bowels of it, all things that shall occur to the complete fulfilling of itself. They shall come. But it is objected, that they are blind. Well, Shall-come is still the same, and continueth to say, " They shall come to me." Therefore he saith again, "I will bring the blind by a way that they know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not

forsake them" (Isa 42:16).
Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will—I will; and therefore "they shall come to me."
Object. 5. But how, if they have exceeded many in sin, and so made themselves far more abominable? They are the ringleading sinners in the county, the town, or family.
Answ. What then? Shall that hinder the execution of Shall-come? It is not transgressions, nor sins, nor all their transgressions in all their sins, if they by the Father are given to Christ to save them, that shall hinder this promise, that it should not be fulfilled upon them. "In those days, and in that time," saith the Lord, "the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jer 50:20). Not that they had none, for they abounded in transgression, (2 Chron 33:9; Eze 16:48), but God would pardon, cover, hide, and put them away, by virtue of his absolute promise, by which they are given to Christ to save them. "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall bear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Jer 33:8,9).
Object. 6. But how, if they have not faith and repentance? How shall they come then?
Answ. Why, he that saith, They shall come, shall he not make it good? If they shall come, they shall come; and he that hath said, they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them! for Shall-come must be fulfilled on them.
1. Faith shall be given them. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (Zeph 3:12; Rom 15:12).
2. They shall have repentance. He is exalted to give repentance. "They shall come weeping, and seeking the Lord their God." And again, "With weeping and supplication will I lead them" (Acts 5:31; Jer 31:9).
I told you before, that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications, that they propound to him that seeketh for their benefit. And it must be so; for if Shall-come be an absolute promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by grace, and his absolute will, fulfil it. Besides, since coming and believing is all one, according to John 6:35, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," then, when he saith they shall come, it is as much as to say, they shall believe, and consequently repent, to the saving of the soul.
So then the present want of faith and repentance cannot make this promise of God of none effect; because that this promise hath in it to give what others call for and expect. I will give them an heart, I will give them my Spirit, I will give them repentance, I will give them faith. Mark these words: "If any man be in Christ, he is a new creature." But how came he to be a "new creature," since none can create but God? Why, God indeed doth make them "new creatures." "Behold," saith he, "I make all things new." And hence it follows, even after he had said they are "new creatures," "and all things are of God;" that is, all this new creation standeth in the several operations, and special workings of the Spirit of grace, who is God (2 Cor 5:17,18).
Object. 7. But how shall they escape all those dangerous and damnable opinions, that,

like rocks and quicksands, are in the way in which they are going?
Answ. Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them, and in conclusion come to him. There are a company of Shall-comes in the Bible that doth secure them; not but that they may be assaulted by them; yea, and also for the time entangled and detained by them from the Bishop of their souls, but these Shall-comes will break those chains and fetters, that those given to Christ are entangled in, and they shall come, because he hath said they shall come to him. Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, "to call passengers who go right on their ways" (Prov 9:13-16). But the persons, as I said, that by the Father are given to the Son to save them, are, at one time or other, secured by "shall come to me."
And therefore of such it is said, God will guide them with his eye, with his counsels, by his Spirit, and that in the way of peace; by the springs of water, and into all truth (Psa 32:8; 73:24; John 16:13; Luke 1:79; Isa 49:10). So then he that hath such a guide, and all that the Father giveth to Christ shall have it, he shall escape those dangers, he shall not err in the way; yea, though he be a fool, he shall not err therein, (Isa 35:8), for of every such an one it is said, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa 30:21).
There were thieves and robbers before Christ's coming, as there are also now; but, said he, "The sheep did not hear them." And why did they not hear them, but because they were under the power of Shall-come, that absolute promise, that had that grace in itself to bestow upon them, as could make them able rightly to distinguish of voices, " My sheep hear my voice." But how came they to hear it? Why, to them it is given to know and to hear, and that distinguishingly (John 10:8,16; 5:25; Eph 5:14).
Further, The very plain sentence of the text makes provision against all these things; for, saith it, "All that the Father giveth me shall come to me;" that is, shall not be stopped, or be allured to take up anywhere short of ME, nor shall they turn aside, to abide with any besides ME.
[Import of the words TO ME.]
"Shall come TO ME."—To me. By these words there is further insinuated, though not expressed, a double cause of their coming to him. First. There is in Christ a fullness of all-sufficiency of that, even of all that which is needful to make us happy. Second. Those that indeed come to him, do therefore come to him that they may receive it at his hand.
First. For the first of these, there is in Christ a fullness of all-sufficiency of all that, even of all that which is needful to make us happy. Hence it is said, "For it pleased the Father that in him should all fullness dwell" (Col 1:19). And again, "Of his fullness have all we received, and grace for grace" (John 1:16). It is also said of him, that his riches are unsearchable—"the unsearchable riches of Christ" (Eph 3:8). Hear what he saith of himself, "Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance. And I will fill their treasures" (Prov 8:18-21).
This in general. But, more particularly,
1. There is that light in Christ, that is sufficient to lead them out of, and from all that darkness, in the midst of which all others, but them that come to him, stumble, and fall and perish: "I am the light of the world," saith he, "he that followeth me shall not walk in

darkness, but shall have the light of life" (John 8:12). Man by nature is in darkness, and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can anything but Jesus Christ lead men out of this darkness. Natural conscience cannot do it; the ten commandments, though in the heart of man, cannot do it. This prerogative belongs only to Jesus Christ.

2. There is that life in Christ, that is to be found nowhere else (John 5:40). Life, as a principle in the soul, by which it shall be acted and enabled to do that which through him is pleasing to God. "He that believeth in," or cometh to, "me," saith he, as the Scripture hath said, "out of his belly shall flow rivers of living water" (John 7:38). Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own, and other men's esteem. There is no true and eternal life but what is in the ME that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. " He that eateth me, even he shall live by me" (John 6:57). And this is a life against that death that comes by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat the ME that speaks in the text. "Whoso findeth ME," saith he, "findeth life;" deliverance from that everlasting death and destruction, that, without me, he shall be devoured by (Prov 8:35). Nothing is more desirable than life, to him that hath in himself the sentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that saith in the text, "All that the Father hath given me shall come to me" (1 John 5:10).

3. The person speaking in the text, is he alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him so to come to the Father: "I am the way," says he, "and the truth, and the life; no man cometh to the Father but by me" (John 14:6). All other ways to God are dead and damnable; the destroying cherubim stand with flaming swords, turning every way to keep all others from his presence (Gen 3:24). I say, all others but them that come by him. "I am the door; by me," saith he, "if any man enter in, he shall be saved" (John 10:9).

The person speaking in the text is HE, and only HE, that can give stable and everlasting peace; therefore, saith he, "My peace I give unto you." My peace, which is a peace with God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched, "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory, but mine is Divine and eternal. Hence it is called the peace of God, and that passeth all understanding.

4. The person speaking in the text hath enough of all things truly spiritually good, to satisfy the desires of every longing soul. "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." And to him that is athirst, "I will give of the fountain of the water of life freely" (John 7:37, Rev 21:6).

5. With the person speaking in the text is power to perfect and defend, and deliver those that come to him for safe-guard. "All power," saith he, "is given unto me in heaven and earth" (Matt 28:18).

Thus might I multiply instances in this nature in abundance. But,

Second. They that in truth do come to him, do therefore come to him that they might receive it at his hand. They come for light, they come for life, they come for reconciliation with God: they also come for peace, they come that their soul may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the filling of their

joy to the full, as they also find when they come to him. This is evident,
1. From the plain declaration of those that already are come to him. "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom 5:1,2).
2. It is evident also, in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. "God forbid," saith Paul, "that I should glory, save in the cross of our Lord Jesus Christ." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil 3:8,9).
3. It is evident also, by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel is, that they might be saved." That is, that way that he expected to be saved himself. As he saith also to the Galatians, "Brethren," saith he, "I beseech you, be as I am; for I am as ye are;" that is, I am a sinner as you are. Now, I beseech you, seek for life, as I am seeking of it; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.
4. It is evident also, by the triumph that such men make over all their enemies, both bodily and ghostly: "Now thanks be unto God," said Paul, "which always causeth us to triumph in Christ." And, "who shall separate us from the love of Christ" our Lord? and again, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (2 Cor 2:14; Rom 8:35; 1 Cor 15:55,56).
5. It is evident also, for that they are made by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent, as a means to separate them from him. Again, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom 8:35-39).
"Shall come TO ME." Oh! the heart-attracting glory that is in Jesus Christ, when he is discovered, to draw those to him that are given to him of the Father; therefore those that came of old, rendered this as the cause of their coming to him: "And we beheld his glory, as of the only begotten of the Father" (John 1:14). And the reason why others come not, but perish in their sins, is for want of a sight of his glory: "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:3,4).
There is therefore heart-pulling glory in Jesus Christ, which, when discovered, draws the man to him; wherefore by shall come to me, Christ may mean, when his glory is discovered, then they must come, then they shall come to me. Therefore, as the true comers come with weeping and relenting, as being sensible of their own vileness, so again it is said, that "the ransomed of the Lord shall return, and come to Zion with

songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." That is, at the sight of the glory of that grace that shows itself to them now in the face of our Lord Jesus Christ, and in the hopes that they now have of being with him in the heavenly tabernacles. Therefore it saith again, " With gladness and rejoicing shall they be brought; they shall enter into the King's palace" (Isa 35:10; 51:11; Psa 45:15). There is therefore heart-attracting glory in the Lord Jesus Christ, which, when discovered, subjects the heart to the Word, and makes us come to him.

It is said of Abraham, that when he dwelt in Mesopotamia, "the God of glory appeared unto him," saying, "Get thee out of thy country." And what then? Why, away he went from his house and friends, and all the world could not stay him. "Now," as the Psalmist says, "Who is this King of glory?" he answers, "The Lord, mighty in battle" (Psa 24:8). And who was that, but he that "spoiled principalities and powers," when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he said of Abraham, "He saw his day. Yea," saith he to the Jews, "your father Abraham rejoiced to see my day, and he saw it, and was glad" (Col 2:15; James 2:23; John 8:56).

Indeed, the carnal man says, at least in his heart, "There is no form or comeliness in Christ; and when we shall see him, there is no beauty that we should desire him," (Isa 53:2); but he lies. This he speaks, as having never seen him. But they that stand in his house, and look upon him through the glass of his Word, by the help of his Holy Spirit, they will tell you other things. "But we all," say they, "with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory" (2 Cor 3:18). They see glory in his person, glory in his undertakings, glory in the merit of his blood, and glory in the perfection of his righteousness; yea, heart-affecting, heart-sweetening, and heart-changing glory!

Indeed, his glory is veiled, and cannot be seen but as discovered by the Father (Matt 11:27). It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh; but they that can, in God's light, see through these things, they shall see glory in him; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter; and for aught I know, had been king at last, had he now conformed to the present vanities that were there at court; but he could not, he would not do it. Why? What was the matter? Why! he saw more in the worst of Christ (bear with the expression), than he saw in the best of all the treasures of the land of Egypt. He "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. He forsook Egypt, not fearing the wrath of the king." But what emboldened him thus to do? Why, "he endured;" for he had a sight of the person speaking in the text. "He endured, as seeing him who is invisible." But I say, would a sight of Jesus have thus taken away Moses' heart from a crown, and a kingdom, &c., had he not by that sight seen more in him than was to be seen in them? (Heb 11:24-26).

Therefore, when he saith, shall come to me, he means, they shall have a discovery of the glory of the grace that is in him; and the beauty and glory of that is of such virtue, that it constraineth, and forceth, with a blessed violency, the hearts of those that are given to him.

Moses, of whom we spake before, was no child when he was thus taken with the

beauteous glory of his Lord. He was forty years old, and so consequently was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things, and of the goodness of them that was before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt, as to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked world thinks, that the fancies of a heaven, and a happiness hereafter, may serve well enough to take the heart of such, as either have not the world's good things to delight in; or that are fools, and know not how to delight themselves therein. But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jesus, and have left all to follow him. As Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon; and who not, that had either wit or grace, to savour heavenly things? Indeed none can stand off from him, nor any longer hold out against him to whom he reveals the glory of his grace.

[THE PROMISE TO THOSE COMING TO CHRIST.]

"AND HIM THAT COMETH TO ME I will in no wise cast out."

By these words our Lord Jesus doth set forth yet more amply the great goodness of his nature towards the coming sinner. Before, he said, They shall come; and here he declareth, That with heart and affections he will receive them. But, by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do. "And him that cometh to me I will in no wise cast out." Where it is evident, may some say, that Christ's receiving us to mercy depends upon our coming, and so our salvation by Christ is conditional. If we come, we shall be received; if not, we shall not; for that is fully intimated by the words. The promise of reception is only to him that cometh. "And him that cometh." I answer, that the coming in these words mentioned, as a condition of being received to life, is that which is promised, yea, concluded to be effected in us by the promise going before. In those latter words, coming to Christ is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" thence. We come to Christ, because it is said, We shall come; because it is given to us to come. So that the condition which is expressed by Christ in these latter words is absolutely promised in the words before. And, indeed, the coming here intended is nothing else but the effect of "shall come to me. They shall come, and I will not cast them out."

"AND HIM THAT COMETH."

He saith not, and him that is come, but him that cometh. To speak to these words, First, In general. Second, More particularly.

[First.] In general. They suggest unto us these four things:—

1. That Jesus Christ doth build upon it, that since the Father gave his people to him, they shall be enabled to come unto him. "And him that cometh." As who should say, I know that since they are given to me, they shall be enabled to come unto me. He saith not, if they come, or I suppose they will come; but, "and him that cometh." By these words, therefore, he shows us that he addresseth himself to the receiving of them whom the Father gave to him to save them. I say, he addresseth himself, or prepareth himself to receive them. By which, as I said, he concludeth or buildeth upon it, that they shall indeed come to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words, that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. "All that the Father giveth me shall come to me; and him that cometh," &c. This him he knoweth to be one

of them that the Father hath given him; and, therefore, he received him, even because the Father hath given him to him (John 10). "I know my sheep," saith he. Not only those that already have knowledge of him, but those, too, that yet are ignorant of him. "Other sheep I have," said he, "which are not of this fold," (John 10:16); not of the Jewish church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some mischief might befall him there; "Be not afraid," said the Lord Jesus to him, "but speak, and hold not thy peace—for I have much people in this city" (Acts 18:9,10). The people that the Lord here speaks of were not at this time accounted his, by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father; for he had given them unto him. Therefore was Paul to stay here, to speak the word of the Lord to them, that, by his speaking, the Holy Ghost might effectually work over their souls, to the causing them to come to him, who was also ready, with heart and soul, to receive them.

3. Christ, by these words, also suggesteth, that no more come unto him than, indeed, are given him of the Father. For the him in this place is one of the all that by Christ was mentioned before. "All that the Father giveth me shall come to me;" and every him of that all, "I will in no wise cast out." This the apostle insinuateth, where he saith, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph 4:11-13).

Mark, as in the text, so here he speaketh of all. "Until we all come." We all! all who? Doubtless, "All that the Father giveth to Christ." This is further insinuated, because he called this ALL the body of Christ; the measure of the stature of the fullness of Christ. By which he means the universal number given; to wit, the true elect church, which is said to be his body and fullness (Eph 1:22,23).

4. Christ Jesus, by these words, further suggesteth, that he is well content with this gift of the Father to him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." I will heartily, willingly, and with great content of mind, receive him.

They show us, also, that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence, he thanks him for his gift, and also thanks him for hiding of him and his things from the rest of the wicked (Matt 11:25; Luke 10:21). But, Secondly, and more particularly, "And HIM that cometh."

[Import of the word HIM.]

"And him." This word him; by it Christ looketh back to the gift of the Father; not only in the lump and whole of the gift, but to the every him of that lump. As who should say, I do not only accept of the gift of my Father in the general, but have a special regard to every of them in particular; and will secure not only some, or the greatest part, but every him, every dust. Not a hoof of all shall be lost or left behind. And, indeed, in this he consenteth to his Father's will, which is that of all that he hath given him, he should lose nothing (John 6:39).

"And him." Christ Jesus, also, by his thus dividing the gift of his Father into hims, and by his speaking of them in the singular number, shows what a particular work shall be wrought in each one, at the time appointed of the Father. "And it shall come to pass in that day," saith the prophet, "that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel."

Here are the hims, one by one, to be gathered to him by the Father (Isa 27:12).
He shows also hereby that no lineage, kindred, or relation, can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only him, the given HIM, the coming him, that he intends absolutely to secure. Men make a great ado with the children of believers; and oh the children of believers! 13 But if the child of the believer is not the him concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.
AND HIM. There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil, and complying with the law; some more profane, and averse to him and his gospel. Now, since those that are given to him are, in some sense, so diverse; and again, since he yet saith, "And him that cometh," &c., he, by that, doth give us to understand that he is not, as men, for picking and choosing, to take a best and leave a worst, but he is for him that the Father hath given him, and that cometh to him. "He shall not alter it, nor change it, a good for a bad, or a bad for a good, " (Lev 27:10); but will take him as he is, and will save his soul.
There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him. It is said of those that the Father hath given to Christ that they have done worse than the heathen; that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them. A fit emblem of this sort is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its person, in the days that it was born; a creature in such a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compassion upon it; no eye but his that speaketh in the text.
AND HIM. Let him be as red as blood, let him be as red as crimson. Some men are blood-red sinners, crimson-sinners, sinners of a double die; dipped and dipped again, before they come to Jesus Christ. Art thou that readest these lines such an one? Speak out, man! Art thou such an one? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood, and be covered with his righteousness? Fear not; forasmuch as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ; for he will in no wise cast thee out. "Come now," saith Christ, "and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa 1:18).
AND HIM. There was many a strange HIM came to Jesus Christ, in the days of his flesh; but he received them all, without turning any away; speaking unto them "of the kingdom of God, and healed them that had need of healing" (Luke 9:11; 4:40). These words, AND HIM, are therefore words to be wondered at. That not one of them who, by virtue of the Father's gift, and drawing, are coming to Jesus Christ, I say, that not one of them, whatever they have been, whatever they have done, should be rejected or set by, but admitted to a share in his saving grace. It is said in Luke, that the people " wondered at the gracious words which proceeded out of his mouth" (4:22). Now this is one of his gracious words; these words are like drops of honey, as it is said, "Pleasant words are as an honey-comb, sweet to the soul, and health to the bones" (Prov 16:24). These are gracious words indeed, even as full as a faithful and merciful High-priest could speak them. Luther saith, "When Christ speaketh, he hath a mouth as wide as heaven and earth." That is, to speak fully to the encouragement of every sinful him that

is coming to Jesus Christ. And that his word is certain, hear how himself confirms it: " Heaven and earth," saith he, "shall pass away; but my words shall not pass away" (Isa 51:6; Matt 24:35).

It is also confirmed by the testimony of the four evangelists, who gave faithful relation of his loving reception of all sorts of coming sinners, whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not (Luke 19:1-10; Matt 21:31; Luke 15; 23:43; Mark 16:9; 5:1-9).

This, then, shows us, 1. "The greatness of the merits of Christ." 2. The willingness of his heart to impute them for life to the great, if coming, sinners.

1. This shows us the greatness of the merits of Christ; for it must not be supposed, that his words are bigger than his worthiness. He is strong to execute his word. He can do, as well as speak. He can do exceeding abundantly more than we ask or think, even to the uttermost, and outside of his word (Eph 3:20). Now, then, since he concludeth any coming HIM; it must be concluded, that he can save to the uttermost sin, any coming HIM.

Do you think, I say, that the Lord Jesus did not think before he spake? He speaks all in righteousness, and therefore by his word we are to judge how mighty he is to save (Isa 63:1). He speaketh in righteousness, in very faithfulness, when he began to build this blessed gospel-fabric, the text; it was for that he had first sat down, and counted the cost; and for that, he knew he was able to finish it! What, Lord, any him? any him that cometh to thee? This is a Christ worth looking after, this is a Christ worth coming to! This, then, should learn us diligently to consider the natural force of every word of God; and to judge of Christ's ability to save, not by our sins, or by our shallow apprehensions of his grace; but by his word, which is the true measure of grace. And if we do not judge thus, we shall dishonour his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements though coming to Jesus Christ. Him, any him that cometh, hath sufficient from this word of Christ, to feed himself with hopes of salvation. As thou art therefore coming, O thou coming sinner, judge thou, whether Christ can save thee by the true sense of his words: judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalency of his intercession, by his word. "And him," saith he, "that cometh to me I will in no wise cast out." "In no wise," that is, for no sin. Judge therefore by his word, how able he is to save thee. It is said of God's sayings to the children of Israel, "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh 21:45). And again, "Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass unto you; and not one thing hath failed thereof" (Josh 23:14).

Coming sinner, what promise thou findest in the word of Christ, strain it whither thou canst, so thou dost not corrupt it, and his blood and merits will answer all; what the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon. As here in the text he saith, "And him that cometh," indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner. Take it then for granted, that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch him at his word. "Now," saith the text, "the man did diligently observe whether anything would come from him," to wit, any word of grace; "and did hastily catch it." And it happened that Ahab had called Benhadad his brother. The man replied, therefore, "Thy brother Benhadad!" (1 Kings 20:33), catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he

in his argument called the Canaanitish woman dog, she catched him at it, and saith, " Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." I say, she catched him thus in his words, and he took it kindly, saying, "O woman great is thy faith; be it unto thee even as thou wilt" (Matt 15:28). Catch him, coming sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is showed from these words, is this: The willingness of Christ's heart to impute his merits for life to the great, if coming sinner. "And him that cometh to me I will in no wise cast out."

The awakened coming sinner doth not so easily question the power of Christ, as his willingness to save him. Lord, "if thou wilt, thou canst," said one (Mark 1:40). He did not put the if upon his power, but upon his will. He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will, as we have to believe he can; and, indeed, ground for both is the Word of God. If he was not willing, why did he promise? Why did he say he would receive the coming sinner? Coming sinner, take notice of this; we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for the one than the other; for we have to plead the promise of a faithful God. Jacob took him there: "Thou saidst," said he, "I will surely do thee good" (Gen 32:12). For, from this promise he concluded, that it followed in reason, "He must be willing."

The text also gives some ground for us to draw the same conclusion. "And him that cometh to me I will in no wise cast out." Here is his willingness asserted, as well as his power suggested. It is worth your observation, that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, "I shall have a child," from the power that was in God to fulfil the promise to him. For he concluded he was willing to give him one, else he would not have promised one. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform" (Rev 4:20,21). But was not his faith exercised, or tried, about his willingness too? No, there was no show of reason for that, because he had promised it. Indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. "And him that cometh." He saith not, and him that is come; but, and him that cometh; that is, and him whose heart begins to move after me, who is leaving all for my sake; him who is looking out, who is on his journey to me. We must, therefore, distinguish betwixt coming, and being come to Jesus Christ. He that is come to him has attained of him more sensibly what he felt before that he wanted, than he has that but yet is coming to him.

[Advantages to the man that is come to Christ.]

A man that is come to Christ hath the advantage of him that is but coming to him; and that in seven things.

1. He that is come to Christ is nearer to him than he that is but coming to him; for he that is but coming to him is yet, in some sense, at a distance from him; as it is said of the coming prodigal, "And while he was yet a great way off" (Luke 15:20). Now he that is nearer to him hath the best sight of him; and so is able to make the best judgment of his wonderful grace and beauty, as God saith, "Let them come near, then let them

speak" (Isa 41:1). And as the apostle John saith, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14). He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.
2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden; for he that is but coming is not eased of his burden (Matt 11:28). He that is come has cast his burden upon the Lord. By faith he hath seen himself released thereof; but he that is but coming hath it yet, as to sense and feeling, upon his own shoulders. "Come unto me, all ye that labour and are heavy laden," implies, that their burden, though they are coming, is yet upon them, and so will be till indeed they are come to him.
3. He that is come to Christ has the advantage of him that is but coming in this also, namely, he hath drank of the sweet and soul refreshing water of life; but he that is but coming hath not. "If any man thirst, let him come unto me and drink" (John 7:37). Mark, He must come to him before he drinks: according to that of
the prophet, "Ho! every one that thirsteth, come ye to the waters."
He drinketh not as he cometh, but when he is come to the waters
(Isa 55:1).

4. He that is come to Christ hath the advantage of him that as yet is but coming in this also, to wit, he is not so terrified with the noise, and, as I may call it, hue and cry, which the avenger of blood makes at the heels of him that yet is but coming to him. When the slayer was on his flight to the city of his refuge, he had the noise or fear of the avenger of blood at his heels; but when he was come to the city, and was entered thereinto, that noise ceased. Even so it is with him that is but coming to Jesus Christ, he heareth many a dreadful sound in is ear; sounds of death and damnation, which he that is come is at present freed from. Therefore he saith, "Come, and I will give you rest." And so he saith again, "We that have believed, do enter into rest," as he said, &c. (Heb 4).
5. He, therefore, that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, though he has temptations too. "And as he was yet a-coming, the devil threw him down, and tare him" (Luke 9:42). For he has, though Satan still roareth upon him, those experimental comforts and refreshments, to wit, in his treasury, to present himself with, in times of temptation and conflict; which he that is but coming has not.
6. He that is come to Christ has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the wedding garment, &c., but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come, the best robe is brought out, also the gold ring, and the shoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him; the music was struck up to make him merry; and thus also the Father himself sang of him, "This my son was dead, and is alive again; was lost and is found" (Luke 15:18,19).
7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises; for that he hath now received the atonement, and the earnest of his inheritance; but he that is but yet a-coming, hath not those praises nor songs of deliverance with him; nor has he as yet received the atonement and earnest of his inheritance, which is, the sealing testimony of the Holy Ghost, through the

sprinkling of the blood of Christ upon his conscience, for he is not come (Rom 5:11; Eph 1:13; Heb 12:22-24).

[Import of the word COMETH.]

"And him that COMETH." There is further to be gathered from this word cometh, these following particulars:—

1. That Jesus Christ hath his eye upon, and takes notice of, the first moving of the heart of a sinner after himself. Coming sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy heart. "All my desire," said David, "is before thee; and my groaning is not hid from thee" (Psa 38:9). This he spake, as he was coming, after he had backslidden, to the Lord Jesus Christ. It is said of the prodigal, that while he was yet a great way off, his father saw him, had his eye upon him, and upon the going out of his heart after him (Luke 15:20).

When Nathanael was come to Jesus Christ, the Lord said to them that stood before him, "Behold an Israelite indeed, in whom is no guile." But Nathanael answered him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." There, I suppose, Nathanael was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messias to come; and Jesus saw all the workings of his honest heart at that time (John 1:47,48).

Zaccheus also had some secret movings of heart, such as they were, towards Jesus Christ, when he ran before, and climbed up the tree to see him; and the Lord Jesus Christ had his eye upon him: therefore, when he was come to the place, he looked up to him, bids him come down, "For today," said he, "I must abide at thy house;" to wit, in order to the further completing the work of grace in his soul (Luke 19:1-9). Remember this, coming sinner.

2. As Jesus Christ hath his eye upon, so he hath his heart open to receive, the coming sinner. This is verified by the text: "And him that cometh to me I will in no wise cast out." This is also discovered by his preparing of the way, in his making of it easy (as may be) to the coming sinner; which preparation is manifest by those blessed words, "I will in no wise cast out;" of which more when we come to the place. And while "he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). All these expressions do strongly prove that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ has his eye upon, and his heart open to receive, so he hath resolved already that nothing shall alienate his heart from receiving the coming sinner. No sins of the coming sinner, nor the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus!

4. These words therefore are dropped from his blessed mouth, on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ. It was doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, "Jesus, thou Son of David, have mercy on me;" therefore, it is said, he cast away his garment, "rose, and came to Jesus" (Mark 10:46). Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me; and surely since he calls me, he will grant me my desire. Ah! but coming sinner, thou hast no need to go so far about as to draw (in this matter) consequences, because thou hast plain promises: "And him that

cometh to me I will in no wise cast out." Here is full, plain, yea, what encouragement one can desire; for, suppose thou wast admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, Couldst thou make a better promise? Couldst thou invent a more full, free, or larger promise? a promise that looks at the first moving of the heart after Jesus Christ? a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner? yea, further, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject, the soul of the coming sinner! For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched consequences, nor strain thy wits, to force encouraging arguments from the text. Coming sinner, the words are plain: "And him that cometh to me I will in no wise cast out."

[TWO SORTS OF SINNERS COMING TO CHRIST.]

"And him that COMETH." There are two sorts of sinners that are coming to Jesus Christ. First, Him that hath never, while of late, 14 at all began to come. Second, Him that came formerly, and after that went back; but hath since bethought himself, and is now coming again. Both these sorts of sinners are intended by the HIM in the text, as is evident; because both are now the coming sinners. "And him that cometh."

First. [The newly-awakened comer.]—For the first of these: the sinner that hath never, while of late, began to come, his way is more easy; I do not say, more plain and open to come to Christ than is the other—those last not having the clog of a guilty conscience, for the sin of backsliding, hanging at their heels. But all the encouragement of the gospel, with what invitations are therein contained to coming sinners, are as free and as open to the one as to the other; so that they may with the same freedom and liberty, as from the Word, both alike claim interest in the promise. "All things are ready;" all things for the coming backsliders, as well as for the others: "Come to the wedding." " And let him that is athirst come" (Matt 22:1-4; Rev 22:17).

Second. [The returning backslider.]—But having spoke to the first of these already, I shall here pass it by; and shall speak a word or two to him that is coming, after backsliding, to Jesus Christ for life. Thy way, O thou sinner of a double dye, thy way is open to come to Jesus Christ. I mean thee, whose heart, after long backsliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers; as appears by what follows:—

1. Because the text makes no exception against thee. It doth not say, And any him but a backslider, any him but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception; therefore thou mayest come. And take heed that thou shut not that door against thy soul by unbelief, which God has opened by his grace.

2. Nay, the text is so far from excepting against thy coming, that it strongly suggesteth that thou art one of the souls intended, O thou coming backslider; else what need that clause have been so inserted, "I will in no wise cast out?" As who should say, Though those that come now are such as have formerly backslidden, I will in "no wise" cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended is evident,

(1.) For that he is sent to by name, "Go, tell his disciples and Peter" (Mark 16:7). But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider: he had denied his Master once, twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not an high and eminent

backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss. Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name: "And," saith the text, "the Lord sent Nathan unto David." And he sent him to tell him, after he had brought him to unfeigned acknowledgment, "The Lord hath also put away, or forgiven thy sin" (2 Sam 12:1,13). This man also was far gone: he took a man's wife, and killed her husband, and endeavoured to cover all with wicked dissimulation. He did this, I say, after God had exalted him, and showed him great favour; wherefore his transgression was greatened also by the prophet with mighty aggravations; yet he was accepted, and that with gladness, at the first step he took in his returning to Christ. For the first step of the backslider's return is to say, sensibly and unfeignedly, "I have sinned;" but he had no sooner said thus, but a pardon was produced, yea, thrust into his bosom: "And Nathan said unto David, The Lord hath also put away thy sin."

(2.) As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ may be taken out of thy way; I say, thy sin also is mentioned by name, and mixed, as mentioned, with words of grace and favour: "I will heal their backsliding, I will love them freely" (Hosea 14:4). What sayest thou now, backslider?

(3.) Nay, further, thou art not only mentioned by name, and thy sin by the nature of it, but thou thyself, who art a returning backslider, put, (a) Amongst God's Israel, "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever" (Jer 3:12). (b) Thou art put among his children; among his children to whom he is married. "Turn, O backsliding children, for I am married unto you" (verse 14). (c) Yea, after all this, as if his heart was so full of grace for them, that he was pressed until he had uttered it before them, he adds, "Return, ye backsliding children, and I will heal your backslidings" (verse 22).

(4.) Nay, further, the Lord hath considered, that the shame of thy sin hath stopped thy mouth, and made thee almost a prayerless man; and therefore he saith unto thee, "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." See his grace, that himself should put words of encouragement into the heart of a backslider; as he saith in another place, "I taught Ephraim to go, taking him by the arms." This is teaching him to go indeed, to hold him up by the arms; by the chin, as we say (Hosea 14:2; 11:3).

From what has been said, I conclude, even as I said before, that the him in the text, and him that cometh, includeth both these sorts of sinners, and therefore both should freely come.

Quest. 1. But where doth Jesus Christ, in all the word of the New Testament, expressly speak to a returning backslider with words of grace and peace? For what you have urged as yet, from the New Testament, is nothing but consequences drawn from this text. Indeed it is a full text for carnal ignorant sinners that come, but to me, who am a backslider, it yieldeth but little relief.

Answ. How! but little encouragement from the text, when it is said, "I will in now wise cast out"! What more could have been said? What is here omitted that might have been inserted, to make the promise more full and free? Nay, take all the promises in the Bible, all the freest promises, with all the variety of expressions of what nature or extent soever, and they can but amount to the expressions of this very promise, "I will in no wise cast out;" I will for nothing, by no means, upon no account, however they have sinned, however they have backslidden, however they have provoked, cast out the

coming sinner. But,
Quest. 2. Thou sayest, Where doth Jesus Christ, in all the words of the New Testament, speak to a returning backslider with words of grace and peace, that is under the name of a backslider?
Answ. Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent; one promise, as the text is, with those examples that are annexed, are instead of many promises. And besides, I reckon that the act of receiving is of as much, if not of more encouragement, than is a bare promise to receive; for receiving is as the promise, and the fulfilling of it too; so that in the Old Testament thou hast the promise, and in the New, the fulfilling of it; and that in divers examples.
1. In Peter. Peter denied his master, once, twice, thrice, and that with open oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault (Gal 2).
2. The rest of the disciples, even all of them, did backslide and leave the Lord Jesus in his greatest straits. "Then all the disciples forsook him and fled," (Matt 26:56), they returned, as he had foretold, every one to his own, and left him alone; but this also he passes over as a very light matter. Not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away; for after his resurrection, when first he appeared unto them, he gives them not the least check for their perfidious dealings with him, but salutes them with words of grace, saying, "All hail! be not afraid, peace be to you; all power in heaven and earth is given unto me." True, he rebuked them for their unbelief, for the which also thou deservest the same. For it is unbelief that alone puts Christ and his benefits from us (John 16:52; Matt 28:9-11; Luke 24:39; Mark 16:14).
3. The man that after a large profession lay with his father's wife, committed a high transgression, even such a one that at that day was not heard of, no, not among the Gentiles. Wherefore this was a desperate backsliding; yet, at his return, he was received, and accepted again to mercy (1 Cor 5:1,2; 2 Cor 2:6-8).
4. The thief that stole was bid to steal no more; not at all doubting but that Christ was ready to forgive him this act of backsliding (Eph 4:28).
Now all these are examples, particular instances of Christ's readiness to receive the backsliders to mercy; and, observe it, examples and proofs that he hath done so are, to our unbelieving hearts, stronger encouragements than bare promises that so he will do. But again, the Lord Jesus hath added to these, for the encouragement of returning backsliders, to come to him. (1.) A call to come, and he will receive them (Rev 2:1-5; 14-16; 20-22; 3:1-3; 15-22). Wherefore New Testament backsliders have encouragement to come. (2.) A declaration of readiness to receive them that come, as here in the text, and in many other places, is plain. Therefore, "Set thee up waymarks, make thee high heaps," of the golden grace of the gospel, "set thine heart toward the highway, even the way which thou wentest." When thou didst backslide; "turn again, O virgin of Israel, turn again to these thy cities" (Jer 31:21).
"And him that cometh." He saith not, and him that talketh, that professeth, that maketh a show, a noise, or the like; but, him that cometh. Christ will take leave to judge, who, among the many that make a noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes; but him that Christ himself shall say doth come, that is concerned in this text. When the woman that had the bloody issue came to him for cure, there were others as well as she, that made a

great bustle about him, that touched, yea, thronged him. Ah, but Christ could distinguish this woman from them all; "And he looked round about" upon them all, "to see her that had done this thing" (Mark 5:25-32). He was not concerned with the thronging, or touchings of the rest; for theirs were but accidental, or at best, void of that which made her touch acceptable. Wherefore Christ must be judge who they be that in truth are coming to him; Every man's ways are right in his own eyes, "but the Lord weigheth the spirits" (Prov 16:2). It standeth therefore every one in hand to be certain of their coming to Jesus Christ; for as thy coming is, so shall thy salvation be. If thou comest indeed, thy salvation shall be indeed; but if thou comest but in outward appearance, so shall thy salvation be; but of coming, see before, as also afterwards, in the use and application.

"And him that cometh TO ME." These words to me are also well to be heeded; for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short, to turn aside to others; for you must know, that every one that comes, comes not to Jesus Christ; some that come, come to Moses, and to his law, and there take up for life; with these Christ is not concerned; with these his promise hath not to do. "Christ is become of no effect unto you; whosoever of you are justified by the law, ye are fallen from grace" (Gal 5:4). Again, some that came, came no further than to gospel ordinances, and there stay; they came not through them to Christ; with these neither is he concerned; nor will their "Lord, Lord," avail them anything in the great and dismal day. A man may come to, and also go from the place and ordinances of worship, and yet not be remembered by Christ. "So I saw the wicked buried," said Solomon, "who had come and gone from the place of the holy, and they were forgotten in the city where they had so done; this is also vanity" (Eccl 8:10).

"TO ME." These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming anywhere short of Christ; and for encouragement to those that shall in their coming, come past all; till they come to Jesus Christ. "And him that cometh to me I will in no wise cast out." Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound, thy necessity of salvation. Well, go not to king Jareb, for he cannot heal thee, nor cure thee of thy wound (Hosea 5:13). Take the caution, I say, lest Christ, instead of being a Saviour unto thee, becomes a lion, a young lion, to tear thee, and go away (Hosea 5:14).

There is a coming, but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly (Jer 3:10; Hosea 7:16).

"And him that cometh TO ME;" Christ as a Saviour will stand alone, because his own arm alone hath brought salvation unto him. He will not be joined with Moses, nor suffer John Baptist to be tabernacled by him. I say they must vanish, for Christ will stand alone (Luke 9:28-36). Yea, God the Father will have it so; therefore they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law, ordinance, statute, or judgment, to be partners with him in the salvation of the sinner. Nay, he saith not, and him that cometh to my WORD; but, and him that cometh to ME. The words of Christ, even his most blessed and free promises, such as this in the text, are not the Saviour of the world; for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage the coming sinner to come to Jesus Christ, and not to rest in them, short of salvation by him. "And him that cometh TO ME." The man, therefore, that comes aright, casts all things behind his back, and looketh at, nor hath his expectations from ought, but the Son of God alone; as David said, "My soul, wait thou only upon God; for my

expectation is from him. He only is my rock, and my salvation; he is my defence; I shall not be moved" (Psa 62:5,6). His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore the man that comes to Christ, is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in the blood of Christ to save him, than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God, but Christ; that is, nothing but his personal righteousness and blood.

[Import of the words IN NO WISE.]

"And him that cometh to me, I will in no wise cast out." IN NO WISE: by these words there is [First,] Something expressed; and [Second,] Something implied.

First, That which is expressed is Christ Jesus, his unchangeable resolution to save the coming sinner; I will in no wise reject him, or deny him the benefit of my death and righteousness. This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire; "He shall by no means depart thence;" that is, never, never come out again, no, not to all eternity (Matt 5:26; 25:46). So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence; so him that cometh to Christ, hath no ground to fear he shall ever be cast in thither.

"Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord" (Jer 31:37). "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob" (Jer 33:25,26). But heaven cannot be measured, nor the foundations of the earth searched out beneath; his covenant is also with day and night, and he hath appointed the ordinances of heaven; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come (Jer 50:4,5). By this, therefore, it is manifest, that it was not the greatness of sin, nor the long continuance in it, no, nor yet the backsliding, nor the pollution of thy nature, that can put a bar in against, or be an hindrance of, the salvation of the coming sinner. For, if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and be made of none effect. But his "counsel shall stand, and he will do all his pleasure;" that is, his pleasure in this; for his promise, as to this irreversible conclusion, ariseth of his pleasure; he will stand to it, and will fulfil it, because it is his pleasure (Isa 46:10,11).

Suppose that one man had the sins, or as many sins as an hundred, and another should have an hundred times as many as he; yet, if they come, this word, "I will in no wise cast out," secures them both alike.

Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ; but he, by his debauched life, has damned many in hell; why, the door of hope is by these words set as open for him, as it is for him that hath not the thousandth part of his transgressions. "And him that cometh to me I will in no wise cast out."

Suppose a man is coming to Christ to be saved, and hath nothing but sin, and an ill-spent life, to bring with him; why, let him come, and welcome to Jesus Christ, "And he will in no wise cast him out" (Luke 7:42). Is not this love that passeth knowledge? Is not this love the wonderment of angels? And is not this love worthy of all acceptation at the

hands and hearts of all coming sinners?
[Hindrances in coming to Christ.]
Second, That which is implied in the words is, 1. The coming souls have those that continually lie at Jesus Christ15 to cast them off. 2. The coming souls are afraid that those will prevail with Christ to cast them off. For these words are spoken to satisfy us, and to stay up our spirits against these two dangers: "I will in no wise cast out."
1. For the first, Coming souls have those that continually lie at Jesus Christ to cast them off. And there are three things that thus bend themselves against the coming sinner.
(1.) There is the devil, that accuser of the brethren, that accuses them before God, day and night (Rev 12:10). This prince of darkness is unwearied in this work; he doth it, as you see, day and night; that is, without ceasing. He continually puts in his caveats against thee, if so be he may prevail. How did he ply16 it against that good man Job, if possibly he might have obtained his destruction in hell-fire? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him, urging, that if he did it, he would curse him to his face; and all this, as God witnesseth, " he did without a cause" (Job 1:9-11; 2:4,5). How did he ply it with Christ against Joshua the high-priest? "And he showed me Joshua," said the prophet, "the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him" (Zech 3:1).
To resist him; that is, to prevail with the Lord Jesus Christ to resist him; objecting the uncleanness and unlawful marriage of his sons with the Gentiles; for that was the crime that Satan laid against them (Ezra 10:18). Yea, and for aught I know, Joshua was also guilty of the fact; but if not of that, of crimes no whit inferior; for he was clothed with filthy garments, as he stood before the angel. Neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well; but he might for it thank a good Lord Jesus, because he did not resist him, but contrariwise, took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before his adversary's face.
"And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him; and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech 3:2-4).
Again, how did Satan ply it against Peter, when he desired to have him, that he might sift him as wheat? that is, if possible, sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor him. "Simon, Simon," said Christ, "Satan hath desired to have you, that he may sift you as wheat." But did he prevail against him? No: "But I have prayed for thee, that thy faith fail not." As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren—for that the word you imports—but I will not leave thee in his hand: I have prayed for thee, thy faith shall not fail; I will secure thee to the heavenly inheritance (Luke 22:30-32).
(2.) As Satan, so every sin of the coming sinner, comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan, how many times had their sins thrown them out of the mercy of God, had not Moses, as a type of Christ, stood in the breach to turn away his wrath from them! (Psa 106:23). Our iniquities testify against us, and would certainly prevail

against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous (1 John 2:1,2).

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps, they are as big as all theirs. Why is it then, that thou livest when they are dead, and that thou hast a promise of pardon when they had not? "Why, thou art coming to Jesus Christ;" and therefore sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. "There is one that accuseth you, even Moses," his law (John 5:45). Yea, it accuseth all men of transgression that have sinned against it; for as long as sin is sin, there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner; because it is Christ that died, and that ever lives, to make intercession for them that "come to God by him" (Rom 8; Heb 7:25).

These things, I say, do accuse us before Christ Jesus; yea, and also to our own faces, if perhaps they might prevail against us. But these words, "I will in no wise cast out," secureth the coming sinner from them all.

The coming sinner is not saved, because there is none that comes in against him; but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner. When Shimei came down to meet king David, and to ask for pardon for his rebellion, up starts Abishai, and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ. He hath this Abishai, and that Abishai, that presently steps in against him, saying, Shall not this rebel's sins destroy him in hell? Read further. But David answered, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel, for do not I know, that I am king this day over Israel?" (2 Sam 19:16-22). That is Christ's answer by the text, to all that accuse the coming Shimeis. What have I to do with you, that accuse the coming sinners to me? I count you adversaries, that are against my showing mercy to them. Do not I know that I am exalted this day to be king of righteousness, and king of peace? "I will in no wise cast them out."

2. But again, these words do closely imply, that the coming souls are afraid that these accusers will prevail against them, as is evident, because the text is spoken for their relief and succour. For that need not be, if they that are coming were not subject to fear and despond upon this account. Alas, there is guilt, and the curse lies upon the conscience of the coming sinner!

Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also he now knows, by woeful experience, how he hath been at Satan's beck, and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God. Also he feels, that he cannot forbear sinning against him. For the motions of sins, which are by the law, doth still work in his members, to bring forth fruit unto death (Rom 7:5). But none of this needs be [a discouragement] since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth, than suffer a tittle of this text to fail. "And him that cometh to me I will in no wise cast out."

[Import of the words TO CAST OUT.]

Now, we have yet to inquire into two things that lie in the words, to which there hath yet been nothing said. As, FIRST, What it is to cast out. SECOND, How it appears that Christ hath power to save or cast out?

[WHAT IT IS TO CAST OUT.]

FIRST. For the first of these, What it is to cast out. To this I will speak, First, Generally. Second, More particularly.
[First, Generally.]
1. To cast out, is to slight and despise, and contemn; as it is said of Saul's shield, "it was vilely cast away," (2 Sam 1:21), that is, slighted and contemned. Thus it is with the sinners that come not to Jesus Christ. He slights, despises, and contemns them; that is, "casts them away."
2. Things cast away are reputed as menstruous cloths, and as the dirt of the street (Isa 3:24; Psa 18:42; Matt 5:13; 15:17). And thus it shall be with the men that come not to Jesus Christ, they shall be counted as menstruous, and as the dirt in the streets.
3. To be cast out, or off, it is to be abhorred, not to be pitied; but to be put to perpetual shame (Psa 44:9; 89:38; Amos 1:11). But,
Second, More particularly, to come to the text. The casting out here mentioned is not limited to this or the other evil: therefore it must be extended to the most extreme and utmost misery. Or thus: He that cometh to Christ shall not want anything that may make him gospelly-happy in this world, or that which is to come; nor shall he want anything that cometh not, that may make him spiritually and eternally miserable. But further, As it is to be generally taken [as respecteth the things that are now], so it respecteth things that shall be hereafter.
I. For the things that are now, they are either, 1. More general:
Or, 2. More particular.

1. More general, thus:
(1.) It is "to be cast out" of the presence and favour of God. Thus was Cain cast out: "Thou has driven," or cast "me out this day; from thy face," that is, from thy favour "shall I be hid." A dreadful complaint! But the effect of a more dreadful judgment! (Gen 4:14; Jer 23:39; 1 Chron 28:9).
(2.) "To be cast out," is to be cast out of God's sight. God will look after them no more, care for them no more; nor will he watch over them any more for good (2 Kings 17:20; Jer 7:15). Now they that are so, are left like blind men, to wander and fall into the pit of hell. This, therefore, is also a sad judgment! therefore here is the mercy of him that cometh to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him, as a shepherd doth his sheep (Psa 23). "Him that cometh to me I will in no wise cast out."
(3.) "To be cast out," is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead (Gal 4:30; Gen 4:13,14; 21:10). Therefore here is the benefit of him that cometh to Christ, he shall not be denied a place in God's house. They shall not be left like vagabonds in the world. "Him that cometh to me I will in no wise cast out." See Proverbs 14:26, Isaiah 56:3-5, Ephesians 1:1922, 1 Corinthians 3:21-23.
(4.) In a word, "To be cast out," is to be rejected as are the fallen angels. For their eternal damnation began at their being cast down from heaven to hell. So then, not to be cast out, is to have a place, a house, and habitation there; and to have a share in the privileges of elect angels.
These words, therefore, "I will not cast out," will prove great words one day to them that come to Jesus Christ (2 Peter 2:4; John 20:31; Luke 20:35).
2. Second, and more particularly,
(1.) Christ hath everlasting life for him that cometh to him, and he shall never perish; "For he will in no wise cast him out;" but for the rest, they are rejected, "cast out," and

must be damned (John 10:27,28).
(2.) Christ hath everlasting righteousness to clothe them with that come to him, and they shall be covered with it as with a garment, but the rest shall be found in the filthy rags of their own stinking pollutions, and shall be wrapt up in them, as in a winding-sheet, and so bear their shame before the Lord, and also before the angels (Dan 9:27; Isa 57:20; Rev 3:4-18, 15, 16).
(3.) Christ hath precious blood, that, like an open fountain, stands free for him to wash in, that comes to him for life; "And he will in no wise cast him out;" but they that come not to him are rejected from a share therein, and are left to ireful vengeance for their sins (Zech 13:1; 1 Peter 1:18,19; John 13:8; 3:16).
(4.) Christ hath precious promises, and they shall have a share in them that come to him for life; for "he will in no wise cast them out." But they that come not can have no share in them, because they are true only in him; for in him, and only in him, all the promises are yea and amen. Wherefore they that come not to him, are no whit the better for them (Psa 50:16; 2 Cor 1:20,21).
(5.) Christ hath also fullness of grace in himself for them that come to him for life: "And he will in no wise cast them out." But those that come not unto him are left in their graceless state; and as Christ leaves them, death, hell, and judgment finds them. " Whoso findeth me," saith Christ, "findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov 8:35,36).
(6.) Christ is an Intercessor, and ever liveth to make intercession for them that come to God by him: "But their sorrows shall be multiplied, that hasten after another," or other gods, their sins and lusts. "Their drink-offerings will I not offer, nor take up their names into his lips" (Psa 16:4; Heb 7:25).
(7.) Christ hath wonderful love, bowels, and compassions, for those that come to him; for "he will in no wise cast them out." But the rest will find him a lion rampant; he will one day tear them all to pieces. "Now consider this," saith he, "ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psa 50:22).
(8.) Christ is one by and for whose sake those that come to him have their persons and performances accepted of the Father: "And he will in no wise cast them out;" but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath (Rev 6:15-17).
II. But again, These words, CAST OUT, have a special look to what will be hereafter, even at the day of judgment. For then, and not till then, will be the great anathema and casting out made manifest, even manifest by execution. Therefore here to speak to this, and that under these two heads. As, First, Of the casting out itself. Second, Of the place into which they shall be cast, that shall then be cast out.
First, The casting out itself standeth in two things. 1. In a preparatory work. 2. In the manner of executing the act.
1. The preparatory work standeth in these three things.
(1.) It standeth in their separation that have not come to him, from them that have, at that day. Or thus: At the day of the great casting out, those that have not NOW come to him, shall be separated from them that have; for them that have "he will not cast out." " When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt 25:31,32). This dreadful separation, therefore, shall then be made betwixt them that NOW come to Christ, and them that come not. And good reason; for

since they would not with us come to him now they have time, why should they stand with us when judgment is come?
(2.) They shall be placed before him according to their condition: they that have come to him, in great dignity, even at his right hand; "For he will in no wise cast them out": but the rest shall be set at his left hand, the place of disgrace and shame; for they did not come to him for life. Distinguished also shall they be by fit terms: these that come to him he calleth the sheep, but the rest are frowish goats, "and he shall separate them one from another, as a shepherd divideth his sheep from the goats;" and the sheep will be set on the right hand—next heaven gate, for they came to him—but the goats on his left, to go from him into hell, because they are not of his sheep.
(3.) Then will Christ proceed to conviction of those that came not to him, and will say, "I was a stranger, and ye took me not in," or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.
2. Now when these wretched rejecters of Christ shall thus be set before him in their sins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.
(1.) In the presence of all the holy angels.
(2.) In the presence of all them that in their lifetime came to him, by saying unto them, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels": with the reason annexed to it. For you were cruel to me and mine, particularly discovered in these words, "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not" (Matt 25:41-43).
Second, Now it remains that we speak of the place into which these shall be cast, which, in the general, you have heard already, to wit, the first prepared for the devil and his angels. But, in particular, it is thus described:—
1. It is called Tophet: "For Tophet is ordained of old, yea, for the king," the Lucifer, "it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa 30:32).
2. It is called hell. "It is better for thee to enter halt" or lame "into life, than having two feet to be cast into hell" (Mark 9:45).
3. It is called the wine-press of the wrath of God. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth," that is, them that did not come to Christ, " and cast it into the great wine-press of the wrath of God" (Rev 14:19).
4. It is called a lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev 20:15).
5. It is called a pit. "Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa 14:13-15).
6. It is called a bottomless pit, out of which the smoke and the locust came, and into which the great dragon was cast; and it is called bottomless, to show the endlessness of the fall that they will have into it, that come not, in the acceptable time, to Jesus Christ (Rev 9:1,2; 20:3). . 7. It is called outer darkness. "Bind him hand and foot—and cast him into outer darkness," "and cast ye the unprofitable servant into outer darkness, " "there shall be weeping and gnashing of teeth" (Matt 22:13; 25:30).
8. It is called a furnace of fire. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do

iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." And again, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt 13:40-51).

9. Lastly, It may not be amiss, if, in the conclusion of this, I show in few words to what the things that torment them in this state are compared. Indeed, some of them have been occasionally mentioned already; as that they are compared,

(1.) To wood that burneth.

(2.) To fire.

(3.) To fire and brimstone: But,

(4.) It is compared to a worm, a gnawing worm, a never-dying gnawing worm; They are cast into hell, "where their worm dieth not" (Mark 9:44).

(5.) It is called unquenchable fire; "He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt 3:12; Luke 3:17).

(6.) It is called everlasting destruction; "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess 1:7-9).

(7.) It is called wrath without mixture, and is given them in the cup of his indignation. "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev 14:9,10).

(8.) It is called the second death. "And death and hell were cast into the lake of fire. This is the second death. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev 20:6,14).

(9.) It is called eternal damnation. "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." Oh! these three words! Everlasting punishment! Eternal damnation! And For ever and ever! How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners. "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night," &c., (Rev 14:11).

Their behaviour in hell is set forth by four things as I know of;—(a.) By calling for help and relief in vain; (b.) By weeping; (c.) By wailing; (d.) By gnashing of teeth.

[THE POWER OF CHRIST TO SAVE, OR TO CAST OUT.]

SECOND. And now we come to the second thing that is to be inquired into, namely, How it appears that Christ hath power to save, or to cast out. For by these words, "I will in no wise cast out," he declareth that he hath power to do both. Now this inquiry admits us to search into the things: First, How it appears that he hath power to save; Second, How it appears that he hath power to cast out.

First, That he hath power to save, appears by that which follows:—

1. To speak only of him as he is mediator: he was authorized to this blessed work by his Father, before the world began. Hence the apostle saith, "He hath chosen us in him before the foundation of the world" (Eph 1:4). With all those things that effectually will produce our salvation. Read the same chapter, with 2 Timothy 1:9.

2. He was promised to our first parents, that he should, in the fullness of time, bruise the serpent's head; and, as Paul expounds it, redeem them that were under the law.

Hence, since that time, he hath been reckoned as slain for our sins. By which means all the fathers under the first testament were secured from the wrath to come; hence he is called, "The Lamb slain from the foundation of the world" (Rev 13:8; Gen 3:15; Gal 4:4, 5).
3. Moses gave testimony of him by the types and shadows, and bloody sacrifices, that he commanded from the mouth of God to be in use for the support of his people's faith, until the time of reformation; which was the time of this Jesus his death (Heb 9, 10).
4. At the time of his birth it was testified of him by the angel, "That he should save his people from their sins" (Matt 1:21).
5. It is testified of him in the days of his flesh, that he had power on earth to forgive sins (Mark 2:5-12).
6. It is testified also of him by the apostle Peter, that "God hath exalted him with his own right hand, to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).
7. In a word, this is everywhere testified of him, both in the Old Testament and the New. And good reason that he should be acknowledged and trusted in, as a Saviour.
(1.) He came down from heaven to be a Saviour (John 6:38-40).
(2.) He was anointed when on earth to be a Saviour (Luke 3:22).
(3.) He did the works of a Saviour. As, (a.) He fulfilled the law, and became the end of it for righteousness, for them that believe in him (Rom 10:3,4). (b.) He laid down his life as a Saviour; he gave his life as "a ransom for many" (Matt 20:28; Mark 10:45; 1 Tim 2:6). (c.) He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, is ascended into heaven; is there accepted of God, and bid sit at the right hand as a Saviour; and that because his sacrifice for sins pleased God (2 Tim 1:10; Heb 2:14,15; 10:12,13; Eph 4:7,8; John 16:10,11; Acts 5:30,31).
(4.) God hath sent out and proclaimed him as a Saviour, and tells the world that we have redemption through his blood, that he will justify us, if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son; which could not be, if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him considered as a Saviour (Rom 3:24,25; 2 Cor 5:18-21).
(5.) God hath received already millions of souls into his paradise, because they have received this Jesus for a Saviour; and is resolved to cut them off, and to cast them out of his presence, that will not take him for a Saviour (Heb 12:22-26).
I intend brevity here; therefore a word to the second, and so conclude.
Second, How it appears that he hath power to cast out. This appears also by what follows:—
1. The Father, for the service that he hath done him as Saviour, hath made him Lord of all, even Lord of quick and dead. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom 14:9).
2. The Father hath left it with him to quicken whom he will, to wit, with saving grace, and to cast out whom he will, for their rebellion against him (John 5:21).
3. The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honour the Son, even as they honour the Father (John 5:22,23).
4. God will judge the world by this man: the day is appointed for judgment, and he is appointed for judge. "He hath appointed a day in the which he will judge the world in righteousness by that man" (Acts 17:31). Therefore we must all appear before the judgment seat of Christ, that every one may receive for the things done in the body,

according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation! And for these reasons he must be judge:—
(1.) Because of his humiliation, because of his Father's word he humbled himself, and he became obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This hath respect to his being judge, and his sitting in judgment upon angels and men (Phil 2:7-11; Rom 14:10,11).
(2.) That all men might honour the Son, even as they honour the Father. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father" (John 5:22,23).
(3.) Because of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways (Rev 22:12).
(4.) Because he is the Son of man. He "hath given him authority to execute judgment also, because he is the Son of man" (John 5:27).

[SECOND, THE TEXT TREATED BY WAY OF OBSERVATION.]

Thus have I in brief passed through this text by way of explications. My next work is to speak to it by way of observation. But I shall be also as brief in that as the nature of the thing will admit. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).
And now I come to some observations, and a little briefly to speak to them, and then conclude the whole. The words thus explained afford us many, some of which are these. 1. That God the Father, and Christ his Son, are two distinct persons in the Godhead. 2. That by them, not excluding the Holy Ghost, is contrived and determined the salvation of fallen mankind. 3. That this contrivance resolved itself into a covenant between these persons in the Godhead, which standeth in giving on the Father's part, and receiving on the Son's. "All that the Father giveth me," &c. 4. That every one that the Father hath given to Christ, according to the mind of God in the text, shall certainly come to him. 5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man; but by the gift, promise, and drawing of the Father. "All that the Father giveth me shall come." 6. That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him. "And him that cometh to me I will in no wise cast out." There are, besides these, some other truths implied in the words. As, 7. They that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them. 8. Jesus Christ would not have them that in truth are coming to him once think that he will cast them out.
These observations lie all of them in the words, and are plentifully confirmed by the Scriptures of truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explicatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order, in the following discourse.

[COMING TO CHRIST NOT BY THE POWER OF MAN, BUT BY THE DRAWING OF THE FATHER.]

OBSERVATION FIRST. First, then, coming to Christ is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father. This observation standeth of two parts. First, The coming to Christ is not by the will, wisdom, or power of man; Second, But by the gift, promise, and drawing of the Father.
That the text carrieth this truth in its bosom, you will find if you look into the explication of the first part thereof before. I shall, therefore, here follow the method propounded,

viz: show,
First, That coming to Christ is not by the will, wisdom, or power of man. This is true, because the Word doth positively say it is not.
1. It denieth it wholly to be by the will of man. "Not of blood, nor of the will of the flesh, nor of the will of man" (John 1:13). And again, "It is not of him that willeth, nor of him that runneth" (Rom 9:16).
2. It denieth it to be of the wisdom of man, as is manifest from these considerations:
(1.) In the wisdom of God it pleased him, that the world by wisdom should not know him. Now, if by their wisdom they cannot know him, it follows, by that wisdom, they cannot come unto him; for coming to him is not before, but after some knowledge of him (1 Cor 1:21; Acts 13:27; Psa 9:10).
(2.) The wisdom of man, in God's account, as to the knowledge of Christ, is reckoned foolishness. "Hath not God made foolish the wisdom of this world?" (1 Cor 1:20). And again, The wisdom of this world is foolishness with God (2:14). If God hath made foolish the wisdom of this world; and again, if the wisdom of this world is foolishness with him, then verily it is not likely, that by that a sinner should become so prudent as to come to Jesus Christ, especially if you consider,
(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that, by that wisdom, a man should be drawn out in his soul to come to him (1 Cor 3:19; 1:18, 23).
(4.) God counted the wisdom of this world one of his greatest enemies; therefore, by that wisdom no man can come to Jesus Christ. For it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies, is evident, (a.) For that it casteth the greatest contempt upon his Son's undertakings, as afore is proved, in that it counts his crucifixion foolishness; though that be one of the highest demonstrations of Divine wisdom (Eph 1:7,8). (b.) Because God hath threatened to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an enemy, would it direct men to, and cause them to close with Jesus Christ (Isa 29:14; 1 Cor 1:19). (c.) He hath rejected it from helping in the ministry of his Word, as a fruitless business, and a thing that comes to nought (1 Cor 2:4,6,12,13). (d.) Because it causeth to perish, those that seek it, and pursue it (1 Cor 1:18,19). (e.) And God has proclaimed, that if any man will be wise in this world, he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. "If any man seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God" (1 Cor 3:18-20).
3. Coming to Christ is not by the power of man. This is evident partly,
(1.) From that which goeth before. For man's power in the putting forth of it, in this matter, is either stirred up by love, or sense of necessity; but the wisdom of this world neither gives man love to, or sense of a need of, Jesus Christ; therefore, his power lieth still, as from that.
(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins? Dead, even as dead to God's New Testament things as he that is in his grave is dead to the things of this world. What power hath he, then, whereby to come to Jesus Christ? (John 5:25; Eph 2:1; Col 2:13).
(3.) God forbids the mighty man's glorying in his strength; and says positively, "By strength shall no man prevail;" and again, "Not by might, nor by power, but by my Spirit,

saith the Lord" (Jer 9:23,24; 1 Sam 2:9; Zech 4:6; 1 Cor 1:27-31).
(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought; if not to do that which is least, for to think is less than to come; then no man, by his own power, can come to Jesus Christ (2 Cor 2:5).
(5.) Hence we are said to be made willing to come, by the power of God; to be raised from a state of sin to a state of grace, by the power of God; and to believe, that is to come, through the exceeding working of his mighty power (Psa 110:3; Col 2:12; Eph 1:18,20; Job 23:14). But this needed not, if either man had power or will to come; or so much as graciously to think of being willing to come, of themselves, to Jesus Christ.
Second, I should now come to the proof of the second part of the observation [namely, the coming to Christ is by the gift, promise, and drawing of the Father], but that is occasionally done already, in the explicatory part of the text, to which I refer the reader; for I shall here only give thee a text or two more to the same purpose, and so come to the use and application.
1. It is expressly said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). By this text, there is not only insinuated that in man is want of power, but also of will, to come to Jesus Christ: they must be drawn; they come not if they be not drawn. And observe, it is not man, no, nor all the angels in heaven, that can draw one sinner to Jesus Christ. No man cometh to me, except the Father which hath sent me draw him.
2. Again, "No man can come unto me, except it were given unto him of my Father" (John 6:65). It is an heavenly gift that maketh man come to Jesus Christ.
3. Again, "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me" (John 6:45).

I shall not enlarge, but shall make some use and application, and so come to the next observation.
[Use and Application of Observation First.]
Use First. Is it so? Is coming to Jesus Christ not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.
There are some men who think they may not be contradicted, when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ; but I will say to such a man, he never yet came to understand, that himself is what the Scripture teacheth concerning him; neither did he ever know what coming to Christ is, by the teaching, gift, and drawing of the Father. He is such a one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end, without a new birth, will be, the Scripture teacheth also; but we will pass this.
Use Second. Is it so? Is coming to Jesus Christ by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to Jesus Christ by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should take hold of thy heart, and bring thee to Jesus Christ!
Use Third. Is it so, that coming to Jesus Christ is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that indeed are coming to Jesus Christ;

I say, an high esteem on them, for the sake of him by virtue of whose grace they are made to come to Jesus Christ.

We see that when men, by the help of human abilities, do arrive at the knowledge of, and bring to pass that which, when done, is a wonder to the world, how he that did it, is esteemed and commended; yea, how are his wits, parts, industry, and unweariedness in all admired, and yet the man, as to this, is but of the world, and his work the effect of natural ability; the things also attained by him end in vanity and vexation of spirit. Further, perhaps in the pursuit of these his achievements, he sins against God, wastes his time vainly, and at long-run loses his soul by neglecting of better things; yet he is admired! But I say, if this man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such an one that is by the gift, promise, and power of God, coming to Jesus Christ?

1. This is a man with whom God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power. Here is a man!
2. This man, by the power of God's might, which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it, and to charge through all the difficulties that men and devils can set against him. Here is a man.
3. This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the Judge of all, and to Jesus. Here is a man!
4. This man can look upon death with comfort, can laugh at destruction when it cometh, and longs to hear the sound of the last trump, and to see his Judge coming in the clouds of heaven. Here is a man indeed!

Let Christians, then, esteem each other as such. I know you do it; but do it more and more. And that you may, consider these two or three things. (1.) These are the objects of Christ's esteem (Matt 12:48,49; 15:22-28; Luke 7:9). (2.) These are the objects of the esteem of angels (Dan 9:12; 10:21,22; 13:3,4; Heb 2:14). (3.) These have been the objects of the esteem of heathens, when but convinced about them (Dan 5:10,11; Acts 5:15; 1 Cor 14:24,25). "Let each [of you, then,] esteem [each] other better than themselves" (Phil 2:2).

Use Fourth. Again, Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this shows us how horribly ignorant of this such are, who make the man that is coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men; men in whom is no faith (2 Thess 3:2). Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father, they do indeed come to him; you would hang and burn in hell a thousand years, before you would turn your spirits as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee, that is coming to Jesus Christ? Why dost thou make him the object of thy scorn? doth his coming to Jesus Christ offend thee? doth his pursuing of his own salvation offend thee? doth his forsaking of his sins and pleasures offend thee? Poor coming man! "Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Exo 8:26).

But, I say, why offended at this? Is he ever the worse for coming to Jesus Christ, or for his loving and serving of Jesus Christ? Or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray, Sirs,

consider it; this he doth, not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would, thou hinderest—

1. Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.
2. Thou shalt be judged, too, for one that hath hated the Father, by whose powerful drawing this sinner doth come.
3. Thou shalt be taken and judged for one that has done despite to the Spirit of grace in him that is, by its help, coming to Jesus Christ. What sayest thou now? Wilt thou stand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee," saith the Lord? (Eze 22:14, John 15:18-25; Jude 15; 1 Thess 4:8).

Use Fifth. Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this showeth us how it comes to pass, that weak means are so powerful as to bring men out of their sins to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, "I will give thee counsel, and God shall be with thee" (Exo 18:19). When God speaks, when God works, who can let it? None, none; then the work goes on! Elias threw his mantle upon the shoulders of Elisha; and what a wonderful work followed! When Jesus fell in with the crowing of a cock, what work was there! O when God is in the means, then shall that means—be it never so weak and contemptible in itself—work wonders (1 Kings 19:19; Matt 26:74,75; Mark 14:71,72; Luke 22:60-62). The world understood not, nor believed, that the walls of Jericho should fall at the sound of rams' horns; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders, if the Lord thy God will say so too.

Use Sixth. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providences, that he hath made use of, as means to bring them to Jesus Christ.

For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means: and these means are divers, sometimes this, sometimes that; for God is at liberty to work by which, and when, and how he will; but let the means be what they will, and as contemptible as may be, yet God that commanded the light to shine out of darkness, and that out of weakness can make strong, can, nay, doth oftentimes make use of very unlikely means to bring about the conversion and salvation of his people. Therefore, you that are come to Christ—and that by unlikely means—stay yourselves, and wonder, and, wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence that God made use of as a means, either more remote or more near, to bring thee to Jesus Christ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like? Was it thy casting of thine eye upon some good book, thy hearing of thy neighbours talk of heavenly things, the beholding of God's judgments as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man? O take notice of such providence or providences! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself unto this chariot: yea,

and so blessed it, that it failed not to accomplish the thing for which he sent it.
God blesseth not to every one his providences in this manner. How many thousands are there in this world, that pass every day under the same providences! but God is not in them, to do that work by them as he hath done for thy poor soul, by his effectually working with them. O that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance! This is grace indeed! At this, therefore, it will be thy wisdom to admire, and for this to bless God.
Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people.
(1.) The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water, not before nor after, but just when Jesus Christ her Saviour was come from far, and set to rest him, being weary, upon the well. What a blessed providence was this! Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Saviour brought together, that that blessed work might be fulfilled upon the woman, according to the purpose before determined by the Father (John 4).
(2.) What providence was it that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom (Luke 19).
(3.) Was it not also wonderful that the thief, which you read of in the gospel, should, by the providence of God, be cast into prison, to be condemned even at that session that Christ himself was to die; nay, and that it should happen, too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death! (Luke 23).
(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, and, as I think, cast into that very prison where Paul lay bound for the Word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! Behold "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom 8:28).
Nay, I have myself known some that have been made to go to hear the Word preached against their wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use even of these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.
Use Seventh. Doth no man come to Jesus Christ but by the drawing, &c., of the Father? Then let me here caution those poor sinners, that are spectators of the change that God hath wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.
There are some poor sinners in the world that plainly see a change, a mighty change, in their neighbours and relations that are coming to Jesus Christ. But, as I said, they being ignorant, and not knowing whence it comes and whither it goes, for "so is every one that is born of the Spirit," (John 3:8), therefore they attribute this change to others causes: as melancholy; to sitting alone; to overmuch reading; to their going to too many sermons; to too much studying and musing on what they hear.
Also they conclude, on the other side, that it is for want of merry company; for want of physic; and therefore they advise them to leave off reading, going to sermons, the

company of sober people; and to be merry, to go a gossiping, to busy themselves in the things of this world, not to sit musing alone, &c. But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee thou knowest not what thou dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool. What! count convictions for sin, mournings for sin, and repentance for sin, melancholy? This is like those that on the other side said, "These men are [drunk with] full of new wine," &c. Or as he that said Paul was mad (Acts 2:13, 26:24). Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the Scriptures, and hearing of sermons, &c., the way to be undone? The Lord open thine eyes, and make thee to see thine error! Thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What! canst thou give no better counsel touching those whom God hath wounded, than to send them to the ordinances of hell for help? Thou biddest them be merry and lightsome; but dost thou not know that "the heart of fools is in the house of mirth?" (Eccl 7:4).

Thou biddest them shun the hearing of thundering preachers; but is it not "better to hear the rebuke of the wise, than for a man to hear the song of fools?" (Eccl 7:5). Thou biddest them busy themselves in the things of this world; but dost thou not know that the Lord bids, "Seek first the kingdom of God, and his righteousness?" (Matt 6:33). Poor ignorant sinner! hear the counsel of God to such, and learn thyself to be wiser. "Is any afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13). "Blessed is the man that heareth me" (Prov 8:32). And hear for time to come, "Save yourselves from this untoward generation" (Acts 2:40). "Search the Scriptures" (John 5:39). "Give attendance to reading" (1 Tim 4:13). "It is better to go to the house of mourning" (Eccl 7:2,3).

And wilt thou judge him that doth thus? Art thou almost like Elymas the sorcerer, that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord. Take heed lest some heavy judgment overtake thee (Acts 13:8-13). What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same? What! teach men to put God and his Word out of their minds, by running to merry company, by running to the world, by gossiping? &c. This is as much as to bid them to say to God, " Depart from us, for we desire not the knowledge of thy ways;" or, "What is the Almighty that we should serve him? or what profit have we if we keep his ways?" Here is a devil in grain! What! bid man walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph 2:2).

[Two objections answered.]

Object. 1. But we do not know that such are coming to Jesus Christ; truly we wonder at them, and think they are fools.

Answ. Do you not know that they are coming to Jesus Christ? then they may be coming to him, for aught you know; and why will ye be worse than the brute, to speak evil of the things you know not? What! are ye made to be taken and destroyed? must ye utterly perish in your own corruptions? (2 Peter 2:12). Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad. "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God" (Acts 5:38,39). But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you, "ye despisers, to behold, and wonder, and perish?" (Acts 13:40,41). But why wonder, and think they are fools? Is the way of the just an abomination to you? See that passage, and be ashamed, "He that is upright in the way is abomination to the wicked" (Prov 29:27). Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved; as also to coming to Jesus Christ.

Object. 2. But how shall we know that such men are coming to Jesus Christ?

Answ. Who can make them see that Christ has made blind? (John 2:8,9). Nevertheless, because I endeavour thy conviction, conversion, and salvation, consider: Do they cry out of sin, being burthened with it, as of an exceeding bitter thing? Do they fly from it, as from the face of a deadly serpent? Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God? Do they cry out after the Lord Jesus, to save them? Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them? Are they tender of sinning

against Jesus Christ? Is his name, person, and undertakings, more precious to them, than is the glory of the world? Is this word more dear unto them? Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them? Do they savour Christ in his Word, and do they leave all the world for his sake? And are they willing, God helping them, to run hazards for his name, for the love they bear to him? Are his saints precious to them? If these things be so, whether thou seest them or no, these men are coming to Jesus Christ (Rom 7:914; Psa 38:3-8; Heb 6:18-20; Isa 64:6; Phil 3:7,8; Psa 54:1; 109:26; Acts 16:30; Psa 51:7,8; 1 Peter 1:18,19; Rom 7:24; 2 Cor 5:2; Acts 5:41; James 2:7; Song 5:10-16; Psa 119; John 13:35; 1 John 4:7; 3:14; John 16:9; Rom 14:23; Heb 11:6; Psa 19:10,11; Jer 15:16; Heb 11:24-27; Acts 20:22-24; 21:13; Titus 3:15; 2 John 1; Eph 4:16; Phile 7; 1 Cor 16:24).

[COMERS OFTTIMES AFRAID THAT CHRIST WILL NOT RECEIVE THEM.]

OBSERVATION SECOND.—I come now to the second observation propounded to be spoken to, to wit, That they that are coming to Jesus Christ, are ofttimes heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text; and I gather it,

First, From the largeness and openness of the promise: "I will in no wise cast out." For had there not been a proneness in us to "fear casting out," Christ needed not to have, as it were, waylaid our fear, as he doth by this great and strange expression, "In no wise;" "And him that cometh to me I will in no wise cast out." There needed not, as I may say, such a promise to be invented by the wisdom of heaven, and worded at such a rate, as it were on purpose to dash in pieces at one blow all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, "in no wise," cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief. And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assoil. But I am a great sinner, sayest thou. "I will in no wise cast out," says Christ. But I am an old sinner, sayest thou. "I will in no wise cast out," says Christ. But I am a hard-hearted sinner, sayest thou. "I will in no wise cast out," says Christ. But I am a backsliding sinner, sayest thou. "I will in no wise cast out," says Christ. But I have served Satan all my days, sayest thou. "I will in no wise cast out," says Christ. But I have sinned against light, sayest thou. "I will in no wise cast out," says Christ. But I have sinned against mercy, sayest thou. "I will in no wise cast out," says Christ. But I have no good thing to bring with me, sayest thou. "I will in no wise cast out," says Christ.

Thus I might go on to the end of things, and show you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid, "that Jesus Christ will cast them out?"

Second, I will give you now two instances that seem to imply the truth of this observation.

In the ninth of Matthew, at the second verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friends: he also was coming himself, and that upon another account than any of his friends were aware of; even for the pardon of sins, and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems then, his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and

burden of his sins, for the pardon of which himself did come to him; therefore he proceeds, "Be of good cheer, thy sins be forgiven thee." I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, "Son, be of good cheer, thy sins be forgiven thee."

That about the Prodigal seems pertinent also to this matter: "When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Heartily spoken; but how did he perform his promise? I think not so well as he promised to do; and my ground for my thoughts is, because his father, so soon as he was come to him, fell upon his neck and kissed him; implying, methinks, as if the prodigal by this time was dejected in his mind; and therefore his father gives him the most sudden and familiar token of reconciliation. And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kiss Jacob. Thus Joseph kissed his brethren; and thus also David kissed Absalom (Gen 31:55; 33:1-4; 48:9,10; 2 Sam 14:33). It is true, as I said, at first setting out, he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had, between the first step he took, and the last, by which he accomplished that journey, many a thought, both this way and that; as whether his father would receive him or no? As thus: I said, "I would go to my Father." But how, if when I come at him he should ask me, Where I have all this while been? What must I say then? Also, if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he asks me, Who have been my companions? What shall I say then? If he also shall ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall I say then? Thus, I say, might he reason with himself, and being conscious to himself, that he could give but a bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was, that I became a hog-herd; and as for my not coming home till now, could I have made shift to have staid abroad any longer, I had not lain at thy feet for mercy now.

I say, these things considered, and considering, again, how prone poor man is to give way, when truly awakened, to despondings and heart misgivings, no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

Third, But, thirdly, methinks I have for the confirmation of this truth the consent of all the saints that are under heaven, to wit, That they that are coming to Jesus Christ, are ofttimes heartily afraid that he will not receive them.

Quest. But what should be the reason? I will answer to this question thus:

1. It is not for want of the revealed will of God, that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement, for them that are coming to Jesus Christ. "And him that cometh to me I will in no wise cast out."
2. It is not for want of any invitation to come, for that is full and plain. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28).
3. Neither is it for want of a manifestation of Christ's willingness to receive, as those

texts above named, with that which follows, declareth, "If any man thirst, let him come unto me, and drink" (John 7:37).
4. It is not for want of exceeding great and precious promises to receive them that come. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor 6:17,18).
5. It is not for want of solemn oath and engagement to save them that come. "For—because he could swear by no greater, he sware by himself—that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:13-18).
6. Neither is it for want of great examples of God's mercy, that have come to Jesus Christ, of which we read most plentifully in the Word. Therefore, it must be concluded, it is for want of that which follows.
[What it is that prevents the coming to Christ.]
First, It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood; thou knowest but little of the willingness that is in his heart to save thee; and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of Ignorance. Therefore Christ saith, "O fools, and slow of heart to believe" (Luke 24:25).
Slowness of heart to believe, flows from thy foolishness in the things of Christ; this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ. The more ignorance, the more unbelief. The more knowledge of Christ, the more faith. "They that know thy name will put their trust in thee" (Psa 9:10). He, therefore, that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he "is strong, and hath overcome the wicked one" (1 John 2:13). When Joseph's brethren came into Egypt to buy corn, it is said, "Joseph knew his brethren, but his brethren knew not him." What follows? Why, great mistrust of heart about their speeding well; especially, if Joseph did but answer them roughly, calling them spies, and questioning their truth and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worse sense upon it. For instance, Joseph upon a time bids the steward of his house bring them home, to dine with him, to dine even in Joseph's house. And how is this resented by them? Why, they are afraid. "And the men were afraid, because they were brought unto" their brother "Joseph's house." And they said, He seeketh occasion against us, and will fall upon us, and take us for bondmen, and our asses (Gen 42, 43). What! afraid to go to Joseph's house? He was their brother; he intended to feast them; to feast them, and to feast with them. Ah! but they were ignorant that he was their brother. And so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ. He is ignorant of the love and pity that is in Christ to coming sinners. Therefore he doubts, therefore he fears, therefore his heart misgives him.
Coming sinner, Christ inviteth thee to dine and sup with him. He inviteth thee to a banquet of wine, yea, to come into his wine-cellar, and his banner over thee shall be love (Rev 3:20; Song 2:5). But I doubt it, says the sinner: but, it is answered, he calls thee, invites thee to his banquet, flagons, apples; to his wine, and to the juice of his pomegranate. "O, I fear, I doubt, I mistrust, I tremble in expectation of the contrary!"

Come out of the man, thou dastardly ignorance! Be not afraid, sinner, only believe; "He that cometh to Christ he will in no wise cast out."

Let the coming sinner, therefore, seek after more of the good knowledge of Jesus Christ. Press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee; this will make thee wax stronger and stronger. "I know whom I have believed," I know him, said Paul; and what follows? Why, "and I am persuaded that he is able to keep that which I have committed unto him, against that day" (2 Tim 1:12). What had Paul committed to Jesus Christ? The answer is, He had committed to him his soul. But why did he commit his soul to him? Why, because he knew him. He knew him to be faithful, to be kind. He knew he would not fail him, nor forsake him; and therefore he laid his soul down at his feet, and committed it to him, to keep against that day. But, Second, Thy fears that Christ will not receive thee may be also a consequent of thy earnest and strong desires after thy salvation by him. For this I observe, that strong desires to have, are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he ofttimes most fears he shall not obtain. So the man, the ruler of the synagogue, had a great desire that his daughter should live; and that desire was attended with fear, that she should not. Wherefore, Christ saith unto him, "Be not afraid" (Mark 5:36).

Suppose a young man should have his heart much set upon a virgin to have her to wife, if ever he fears he shall not obtain her, it is when he begins to love; now, thinks he, somebody will step in betwixt my love and the object of it; either they will find fault with my person, my estate, my conditions, or something! Now thoughts begin to work; she doth not like me, or something. And thus it is with the soul at first coming to Jesus Christ, thou lovest him, and thy love produceth jealousy, and that jealousy ofttimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy Christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy soul. But be content, a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, "This is my infirmity" (Psa 77:10).

Thou art sick of love, a very sweet disease, and yet every disease has some weakness attending of it: yet I wish this distemper, if it be lawful to call it so, was more epidemical. Die of this disease I would gladly do; it is better than life itself, though it be attended with fears. But thou criest, I cannot obtain: well, be not too hasty in making conclusions. If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him (Song 5:4). Mark how the prophet hath it, "They shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west, they shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria" (Hosea 11:10,11). When God roars (as ofttimes the coming soul hears him roar), what man that is coming can do otherwise than tremble? (Amos 3:8). But trembling he comes: "He sprang in, and came trembling, and fell down before Paul and Silas" (Acts 16:29).

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this damsel you love so? The answer will be, Ever since I began to love her. But did you not fear it before? No, nor should I fear it now, but that I vehemently love her. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? Thy answer is, Ever since I began to desire

that he would save my soul. I began to fear, when I began to come; and the more my heart burns in desires after him, the more I feel my heart fear I shall not be saved by him. See now, did not I tell thee that thy fears were but the consequence of strong desires? Well, fear not, coming sinner, thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom: "Say," says Christ, "to them that are of a fearful heart, Be strong, fear not; your God will come and save you" (Isa 35:4; 63:1).
Third, Thy fear that Christ will not receive thee may arise from a sense of thine own unworthiness. Thou seest what a poor, sorry, wretched, worthless creature thou art; and seeing this, thou fearest Christ will not receive thee. Alas, sayest thou, I am the vilest of all men; a town-sinner, a ringleading sinner! I am not only a sinner myself, but have made others twofold worse the children of hell also. Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellious, carnal, hard, treacherous, desperate, prone to unbelief, to despair: it forgetteth the Word; it wandereth; it runneth to the ends of the earth. There is not, I am persuaded, one in all the world that hath such a desperate wicked heart as mine is; my soul is careless to do good, but none more earnest to do that which is evil.
Can such a one as I am, live in glory? Can a holy, a just, and a righteous God, once think (with honour to his name) of saving such a vile creature as I am? I fear it. Will he show wonders to such a dead dog as I am? I doubt it. I am cast out to the loathing of my person, yea, I loath myself; I stink in mine own nostrils. How can I then be accepted by a holy and sin-abhorring God? (Psa 38:5-7; Eze 11; 20:42,44). Saved I would be; and who is there that would not, were they in my condition? Indeed, I wonder at the madness and folly of others, when I see them leap and skip so carelessly about the mouth of hell! Bold sinner, how darest thou tempt God, by laughing at the breach of his holy law? But alas! they are not so bad one way, but I am worse another: I wish myself were anybody but myself; and yet here again, I know not what to wish. When I see such as I believe are coming to Jesus Christ, O I bless them! But I am confounded in myself, to see how unlike, as I think, I am to every good man in the world. They can read, hear, pray, remember, repent, be humble, do everything better than so vile a wretch as I. I, vile wretch, am good for nothing but to burn in hell-fire, and when I think of that, I am confounded too!
Thus the sense of unworthiness creates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not; for who needs the physician but the sick? or who did Christ come into the world to save, but the chief of sinners? (Mark 2:17; 1 Tim 1:15). Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that carrieth his broken arm in a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his pace to the man. And if Satan meets thee, and asketh, Whither goest thou? tell him thou art maimed, and art going to the Lord Jesus. If he objects thine own unworthiness, tell him, That even as the sick seeketh the physician; as he that hath broken bones seeks him that can set them; so thou art going to Jesus Christ for cure and healing for thy sin sick soul. But it ofttimes happeneth to him that flies for his life, he despairs of escaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner; be of good cheer, Christ came to save the unworthy ones: be not faithless, but believe. Come away, man, the Lord Jesus calls thee, saying, "And him that cometh to me I will in no wise cast out."
Fourth. Thy fear that Christ will not receive thee, may arise from a sense of the exceeding mercy of being saved; sometimes salvation is in the eyes of him that desires

so great, so huge, so wonderful a thing, that the very thoughts of the excellency of it, engenders unbelief about obtaining it, in the heart of those that unfeignedly desire it. " Seemeth it to you," saith David, "a light thing to be a king's son-in-law?" (1 Sam 18:23). So the thoughts of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels; these are great things, things too good, saith the soul that is little in his own eyes; things too rich, saith the soul that is truly poor in spirit, for me.

Besides, the Holy Ghost hath a way to greaten heavenly things to the understanding of the coming sinner; yea, and at the same time to greaten, too, the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, What! to be made like angels, like Christ, to live in eternal bliss, joy, and felicity! This is for angels, and for them that can walk like angels! If a prince, a duke, an earl, should send (by the hand of his servant) for some poor, sorry, beggarly scrub, to take her for his master to wife, and the servant should come and say, My lord and master, such an one hath sent me to thee, to take thee to him to wife; he is rich, beautiful, and of excellent qualities; he is loving, meek, humble, well-spoken, &c. What now would this poor, sorry, beggarly creature think? What would she say? or how would she frame an answer? When king David sent to Abigail upon this account, and though she was a rich woman, yet she said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my lord" (1 Sam 25:40,41). She was confounded, she could not well tell what to say, the offer was so great, beyond what could in reason be expected.

But suppose this great person should second his suit, and send to this sorry creature again, what would she say now? Would she not say, You mock me? But what if he affirms that he is in good earnest, and that his lord must have her to wife; yea, suppose he should prevail upon her to credit his message, and to address herself for her journey; yet, behold every thought of her pedigree confounds her; also her sense of want of beauty makes her ashamed; and if she doth but think of being embraced, the unbelief that is mixed with that thought whirls her into tremblings; and now she calls herself fool, for believing the messenger, and thinks not to go; if she thinks of being bold, she blushes; and the least thought that she shall be rejected, when she comes at him, makes her look as if she would give up the ghost.

And is it a wonder, then, to see a soul that is drowned in the sense of glory and a sense of its own nothingness, to be confounded in itself, and to fear that the glory apprehended is too great, too good, and too rich, for such an one? That thing, heaven and eternal glory, is so great, and I that would have it, so small, so sorry a creature, that the thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired, quite dash and overthrow the mind of the desirer. O, it is too big! it is too big! it is too great a mercy! But, coming sinner, let me reason with thee. Thou sayest, it is too big, too great. Well, will things that are less satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less; and yet I fear they are too big, and too good for me, ever to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no, not too big to give freely. Be content; let God give like himself; he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said, that Nabal made a feast in his house like the feast of a king; and again, "All these things did Araunah, as a king, give unto David" (1 Sam 25:36; 2 Sam 24:23). Now, God is a great king, let him give like a king; nay, let him give like himself, and do thou receive like thyself. He hath all, and thou hast nothing. God told his people of old, that he would save them in truth and in

righteousness, and that they should return to, and enjoy the land, which before, for their sins, had spewed them out; and then adds, under a supposition of their counting the mercy too good, or too big, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts" (Zech 8:6).

As who should say, they are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but if it be so in their eyes, it is not so in mine; I will do for them like God, if they will but receive my bounty like sinners. Coming sinner, God can give his heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift. He hath given us his Son, "How shall he not with him also freely give us all things?" (Rom 8:32). It was not the worthiness of Abraham, or Moses, or David or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy; but take it, and be thankful. And it is a good sign he intends to give thee, if he hath drawn out thy heart to ask. "Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear" (Psa 10:17). When God is said to incline his ear, it implies an intention to bestow the mercy desired. Take it therefore; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Again, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people" (1 Sam 2:8; Psa 113:7,8). You see also when God made a wedding for his Son, he called not the great, nor the rich, nor the mighty; but the poor, the maimed, the halt, and the blind (Matt 12; Luke 14).

Fifth. Thy fears that Christ will not receive thee may arise from the hideous roaring of the devil, who pursues thee. He that hears him roar, must be a mighty Christian, if he can at that time deliver himself from fear. He is called a roaring lion; and then to allude to that in Isaiah, "If one look" into them, they have "darkness and sorrow, and the light is darkened in the heavens thereof" (1 Peter 5:8; Isa 5:3).

[Two of the devil's objections.]—There are two things among many that Satan useth to roar out after them that are coming to Jesus Christ. 1. That they are not elected. Or, 2. That they have sinned the sin against the Holy Ghost. To both these I answer briefly—

1. [Election.]—Touching election, out of which thou fearest thou art excluded. Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument.

(1.) That coming to Christ is by virtue of the gift, promise, and drawing of the Father; but thou art a-coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this; and when Satan beginneth to roar again, answer, But I feel my heart moving after Jesus Christ; but that would not be, if it were not given by promise, and drawing to Christ by the power of the Father.

(2.) Jesus Christ hath promised, "That him that cometh to him he will in no wise cast out." And if he hath said it, will he not make it good, I mean even thy salvation? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation. If then the Father hath given thee, as is manifest by thy coming; and if Christ will receive thee, thou coming soul, as it is plain he will, because he hath said, "He will in no wise cast out;" then be confident, and let those conclusions, that as naturally flow from the text as light from the sun, or water from the fountain, stay thee.

If Satan therefore objecteth, But thou art not elected; answer, But I am coming, Satan, I

am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus, as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded, that not one of the nonelect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, O thou honest-hearted coming sinner, be not afraid, but come.

2. [Of the sin against the Holy Ghost.]—As to the second part of the objection, about sinning the sin against the Holy Ghost, the same argument overthrows that also. But I will argue thus:

(1.) Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin is evident—(a.) Because such have sinned themselves out of God's favour; "They shall never have forgiveness" (Matt 12:32). But it is a special favour of God to give unto a man, to come to Jesus Christ; because thereby he obtaineth forgiveness. Therefore he that cometh hath not sinned that sin. (b.) They that have sinned the sin against the Holy Ghost, have sinned themselves out of an interest in the sacrifice of Christ's body and blood; "There remaineth [for such] no more sacrifice for sins" (Heb 10:26). But God giveth not grace to any of them to come to Christ, that have no share in the sacrifice of his body and blood. Therefore, thou that art coming to him, hast not sinned that sin.

(2.) Coming to Christ is by the special drawing of the Father; "No man can come to me except the Father which hath sent me draw him" (John 6:44). But the Father draweth not him to Christ, for whom he hath not allotted forgiveness by his blood; therefore they that are coming to Jesus Christ have not committed that sin, because he hath allotted them forgiveness by his blood. That the Father cannot draw them to Jesus Christ, for whom he hath not allotted forgiveness of sins, is manifest to sense: for that would be a plain mockery, a flam, 17 neither becoming his wisdom, justice, holiness, nor goodness.

(3.) Coming to Jesus Christ lays a man under the promise of forgiveness and salvation. But it is impossible that he that hath sinned that sin should ever be put under a promise of these. Therefore, he that hath sinned that sin can never have heart to come to Jesus Christ.

(4.) Coming to Jesus Christ lays a man under his intercession. "For he ever liveth to make intercession for them that come" (Heb 7:25). Therefore, he that is coming to Jesus Christ cannot have sinned that sin. Christ has forbidden his people to pray for them that have sinned that sin; and, therefore, will not pray for them himself, but he prays for them that come.

(5.) He that hath sinned that sin, Christ is to him of no more worth than is a man that is dead; "For he hath crucified to himself the Son of God;" yea, and hath also counted his precious blood as the blood of an unholy thing. (Heb 6, 10) Now, he that hath this low esteem of Christ will never come to him for life; but the coming man has an high esteem of his person, blood, and merits. Therefore, he that is coming has not committed that sin.

(6.) If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown; which saith in one place, "He hath never forgiveness;" and in another, "I will in no wise cast him out." Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ. It is impossible that such an one should be renewed, either to or by repentance (Heb 6). Wherefore, never trouble thy head nor heart about this matter; he that cometh to Jesus Christ cannot have sinned

against the Holy Ghost.

Sixth, Thy fears that Christ will not receive thee may arise from thine own folly, in inventing, yea, in thy chalking out to God, a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account; they conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus.

As to instance: 1. Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again. 2. If God be indeed a-bringing me home to Jesus Christ, then must I be assaulted with dreadful temptations of the devil. 3. If God be indeed a-bringing me to Jesus Christ, then, even when I come at him, I shall have wonderful revelations of him.

This is the way that some sinners appoint for God; but, perhaps, he will not walk therein; yet will he bring them to Jesus Christ. But now, because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burden; but, perhaps, God gives them a sight of their lost condition, and addeth not that heavy weight and burden. They look for fearful temptations of Satan; but God sees that yet they are not fit for them, nor is the time come that he should be honoured by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy; but, perhaps, God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a-coming to Jesus Christ; "I drew them," saith God, "with cords of a man, with bands of love—I took the yoke from off their jaws, and laid meat unto them" (Hosea 11:4).

Now, I say, If God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss; and for thy being at a loss, thou mayest thank thyself. God hath more ways than thou knowest of to bring a sinner to Jesus Christ; but he will not give thee beforehand an account by which of them he will bring thee to Christ (Isa 40:13; Job 33:13). Sometimes he hath his ways in the whirlwind; but sometimes the Lord is not there (Nahum 1:3; 1 Kings 19:11). If God will deal more gently with thee than with others of his children, grudge not at it; refuse not the waters that go softly, lest he bring upon thee the waters of the rivers, strong and many, even these two smoking firebrand, the devil and guilt of sin (Isa 8:6,7). He saith to Peter, "Follow me." And what thunder did Zaccheus hear or see? Zaccheus, "Come down," said Christ; "and he came down," says Luke, "and received him joyfully."

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough before they had found themselves coming to Jesus Christ. Besides, I will tell thee, that the greatness of sense of sin, the hideous roaring of the devil, yea, and abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ; as Balaam, Cain, Judas, and others, can witness.

Further, consider that what thou hast not of these things here, thou mayest have another time, and that to thy distraction. Wherefore, instead of being discontent, because thou art not in the fire, because thou hearest not the sound of the trumpet and alarm of war, "Pray that thou enter not into temptation;" yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need (Psa 88:15; Matt 26:41; Heb 4:16).

Poor creature! thou criest, if I were tempted, I could come faster and with more confidence to Christ. Thou sayest thou knowest not what. What says Job? "Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me" (Job 13:21,22). It is not the overheavy

load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things. True, sometimes, yea, most an end, 18 they that come to Jesus Christ come the way that thou desirest; the loading, tempted way; but the Lord also leads some by the waters of comfort. If I was to choose when to go a long journey, to wit, whether I would go it in the dead of winter or in the pleasant spring, though, if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water before I would choose lose the benefit. But, I say, if I might choose the time, I would choose to go it in the pleasant spring, because the way would be more delightsome, the days longer and warmer, the nights shorter and not so cold. And it is observable, that that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: "Rise up," saith he, "my love, my fair one, and come away." Why? "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song 2:10-13).

Trouble not thyself, coming sinner. If thou seest thy lost condition by original and actual sin; if thou seest thy need of the spotless righteousness of Jesus Christ; if thou art willing to be found in him, and to take up thy cross and follow him; then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ. Do it, I say, lest thou tempt God to lay the sorrows of a travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows: "The sorrows of a travailing woman shall come upon him." Why? " He is an unwise son; for he should not stay long in the place of the breaking forth of children" (Hosea 13:13).

Seventh, Thy fears that Christ will not receive thee may arise from those decays that thou findest in thy soul, even while thou art coming to him. Some, even as they are coming to Jesus Christ, do find themselves grow worse and worse; and this is indeed a sore trial to the poor coming sinner.

[Fears that we do not run fast enough.]

To explain myself. There is such an one a coming to Jesus Christ who, when at first he began to look out after him, was sensible, affectionate, and broken in spirit; but now is grown dark, senseless, hard-hearted, and inclining to neglect spiritual duties, &c. Besides, he now finds in himself inclinations to unbelief, atheism, blasphemy, and the like; now he finds he cannot tremble at God's Word, his judgment, nor at the apprehension of hell fire; neither can he, as he thinketh, be sorry for these things. Now, this is a sad dispensation. The man under the sixth head complaineth for want of temptations, but thou hast enough of them; art thou glad of them, tempted, coming sinner? They that never were exercised with them may think it a fine thing to be within the range, but he that is there is ready to sweat blood for sorrow of heart, and to howl for vexation of spirit! This man is in the wilderness among wild beasts. Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts, haunt and molest his soul. Here he sees smoke, yea, feels fire and brimstone, scattered upon his secret places. He hears the sound of an horrible tempest. O! my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptations, nor did he desire to be with them; wherefore, one text saith, " he was led," and another, "he was driven," of the Spirit into the wilderness, to be tempted of the devil (Matt 4:1; Mark 1:12).

But to return. Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! One would think that he that is flying from wrath to come has little need of such clogs as these. And yet so it is, and woeful experience proves it. The church of old complained that her enemies overtook her between the straits; just between hope and fear, heaven and hell (Lam 1).

This man feeleth the infirmity of his flesh, he findeth a proneness in himself to be desperate. Now, he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all returns upon himself, to the crushing of him to pieces. Yet he feeleth his heart so hard, that he can find, as he thinks, no kind falling under any of his miscarriages. Now, he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve the Christian as the shepherd's dog serveth the silly sheep; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabbleth it with dirt and wet, in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner. This is not coming to Jesus Christ, says the sinner; such a desperate, hard, and wretched heart as mine is, cannot be a gracious one, saith the sinner. And bid such an one be better, he says, I cannot; no, I cannot.

[Why temptations assail God's people.]

Quest. But what will you say to a soul in this condition?

Answ. I will say, That temptations have attended the best of God's people. I will say, That temptations come to do us good; and I will say also, That there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty; and, wanting the benefit of a glass, he still stands in his own conceit; at last a limner is sent unto him, who draweth his ill-favoured face to the life; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters; they have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill-favoured thou art. Hezekiah was a good man, yet when he lay sick, for aught I know, he had somewhat too good an opinion of his heart; and for aught I know also, the Lord might, upon his recovery, leave him to a temptation, that he might better know all that was in his heart. Compare Isaiah 38:1-3, with 2 Chronicles 32:31.

Alas! we are sinful out of measure, but see it not to be the full, until an hour of temptation comes. But when it comes, it doth as the painter doth, draweth out our heart to the life: yet the sight of what we are should not keep us from coming to Jesus Christ.

There are two ways by which God lets a man into a sight of the naughtiness of his heart; one is, by the light of the Word and Spirit of God; and the other is, by the temptations of the devil. But, by the first, we see our naughtiness one way; and, by the second, another. By the light of the Word and Spirit of God, thou hast a sight of thy naughtiness; and by the light of the sun, thou hast a sight of the spots and defilements that are in thy house or raiment. Which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them, as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body; they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal

of the gospel, and reproach of religion, to the darkening of our evidences, and damning of our souls.

But I shall say, as I said before, this hath ofttimes been the lot of God's people. And, " There hath no temptation overtaken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor 10:13). See the Book of Job, the Book of Psalms, and that of the Lamentations. And remember further, that Christ himself was tempted to blaspheme, to worship the devil, and to murder himself, (Matt 4; Luke 4); temptations worse than which thou canst hardly be overtaken with. But he was sinless, that is true. And he is thy Saviour, and that is as true! Yea, it is as true also, that by his being tempted, he became the conqueror of the tempter, and a succourer of those that are tempted (Col 2:14,15; Heb 2:15; 4:15,16).

Quest. But what should be the reason that some that are coming to Christ should be so lamentably cast down and buffeted with temptations?

Answ. It may be for several causes.

1. Some that are coming to Christ cannot be persuaded, until the temptation comes, that they are so vile as the Scripture saith they are. True, they see so much of their wretchedness as to drive them to Christ. But there is an over and above of wickedness which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came; but when that indeed came upon him, then he found it there to his sorrow (John 13:36-38; Mark 14:36-40; 68-72).

2. Some that are coming to Jesus Christ are too much affected with their own graces, and too little taken with Christ's person; wherefore God, to take them off from doting upon their own jewels, and that they might look more to the person, undertaking, and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job, "If I wash myself," said he, "with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9:30). Job had been a little too much tampering with his own graces, and setting his excellencies a little too high; as these texts make manifest: Job 33:8-13, 34:5-10, 35:2,3, 38:1,2, 40:105, 42:3-6. But by that the temptations were ended, you find him better taught.

Yea, God doth ofttimes, even for this thing, as it were, take our graces from us, and so leave us almost quite to ourselves and to the tempter, that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the 16th of Ezekiel, and the second of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man. And God, to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayst feel thyself weak. For "pride goeth before destruction, and an haughty spirit before a fall" (Prov 16:18).

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself, lest thou also be tempted. And therefore God hath suffered it to come unto thee (Gal 6:1).

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him after his sleeping; then, instead of watching and praying, then he denied, and denied, and denied his Master (Matt 26).

6. It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of temptation come upon thee. This was also one cause why it came

upon Peter—Though all men forsake thee, yet will not I. Ah! that is the way to be tempted indeed (John 13:36-38).
7. It may be God intends to make thee wise, to speak a word in season to others that are afflicted; and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succour them that are tempted (Heb 2:18).
8. It may be Satan hath dared God to suffer him to tempt thee; promising himself, that if he will but let him do it, thou wilt curse him to his face. Thus he obtained leave against Job; wherefore take heed, tempted soul, lest thou provest the devil's sayings true (Job 1:11).
9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them may be taken away, and themselves proved, both before angels and devils, to be far better than of gold that perisheth; it may be also, that thy graces are to receive special praises, and honour, and glory, at the coming of the Lord Jesus to judgment, for all the exploits that thou hast acted by them against hell, and its infernal crew, in the day of thy temptation (1 Peter 1:6,7).
10. It may be God would have others learn by thy sighs, groans, and complaints, under temptation, to beware of those sins for the sake of which thou art at present delivered to the tormentors.
But to conclude this, put the worst to the worst—and then things will be bad enough—suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner, that hath need of a blessed Saviour; and the text presents thee with one as good and kind as heart can wish; who also for thy encouragement saith, "And him that cometh to me I will in no wise cast out."
[Application of Observation Second.]
To come, therefore, to a word of application. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this teacheth us these things—
1. That faith and doubting may at the same time have their residence in the same soul. "O thou of little faith, wherefore didst thou doubt?" (Matt 14:31). He saith not, O thou of no faith! but, O thou of little faith! because he had a little faith in the midst of his many doubts. The same is true even of many that are coming to Jesus Christ. They come, and fear they come not, and doubt they come not. When they look upon the promise, or a word of encouragement by faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. "Bid me come," said Peter; "Come," said Christ. So he went down out of the ship to go to Jesus, but his hap was to go to him upon the water; there was the trial. So it is with the poor desiring soul. Bid me come, says the sinner; Come, says Christ, and I will in no wise cast thee out. So he comes, but his hap is to come upon the water, upon drowning difficulties; if, therefore, the wind of temptations blow, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith. But you shall find here in Peter's little faith, a twofold act; to wit, coming and crying. Little faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace; but when it is so, it can come no further, it will go the rest of the way with crying. Peter went as far as his little faith would carry him: he also cried as far as his little faith would help, "Lord, save me, I perish!" And so with coming and crying he was kept from sinking, though he had but a little faith. "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"
2. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that Jesus Christ will not receive them? Then this shows us a reason of that dejection, and

those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is because they are afraid that Jesus Christ will not receive them. The poor world they mock us, because we are a dejected people; I mean, because we are sometimes so: but they do not know the cause of our dejection. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts than in the time in which their corn, wine, and oil increases (Psa 4:6,7). But,

3. It is so, That they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them. Then this shows that they that are coming to Jesus Christ are an awakened, sensible, considering people. For fear cometh from sense, and consideration of things. They are sensible of sin, sensible of the curse due thereto; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ. The glory of heaven, and the evil of sin, these things they consider, and are sensible of. "When I remember, I am afraid." "When I consider, I am afraid" (Job 21:6; 23:15).

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear as they are. For dead men fear not, feel not, care not, but the living and sensible man, he it is that is ofttimes heartily afraid that Jesus Christ will not receive him. I say, the dead and senseless are not distressed. They presume; they are groundlessly confident. Who so bold as blind Bayard? These indeed should fear and be afraid, because they are not coming to Jesus Christ. O! the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting sinners! "How shall we escape if we neglect so great salvation?" (Heb 3:3). But they want sense of things, and so cannot fear.

4. Is it so, that they that are coming to Jesus Christ are ofttimes heartily afraid that he will not receive them? Then this should teach old Christians to pity and pray for young comers. You know the heart of a stranger; for you yourselves were strangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold of them; for that they sometimes took hold of you. Wherefore pity them, pray for them, encourage them; they need all this: guilt hath overtaken them, fears of the wrath of God hath overtaken them. Perhaps they are within the sight of hell-fire; and the fear of going thither is burning hot within their hearts. You may know, how strangely Satan is suggesting his devilish doubts unto them, if possible he may sink and drown them with the multitude and weight of them. Old Christians, mend up the path for them, take the stumblingblocks out of the way; lest that which is feeble and weak be turned aside, but let it rather be healed (Heb 12).

[CHRIST WOULD HAVE COMERS NOT ONCE THINK THAT HE WILL CAST THEM OUT.]

OBSERVATION THIRD.—I come now to the next observation, and shall speak a little to that; to wit, That Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out.

The text is full of this: for he saith, "And him that cometh to me I will in no wise cast out." Now, if he saith, I will not, he would not have us think he will. This is yet further manifest by these considerations.

First, Christ Jesus did forbid even them that as yet were not coming to him, once to think him such an one. "Do not think," said he, "that I will accuse you to the Father" (John 5:45).

These, as I said, were such, that as yet were not coming to him. For he saith of them a little before, "And ye will not come to me;" for the respect they had to the honour of men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he

might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now, not to accuse, with Christ, is to plead for: for Christ in these things stands not neuter between the Father and sinners. So then, if Jesus Christ would not have them think, that yet will not come to him, that he will accuse them; then he would not that they should think so, that in truth are coming to him. "And him that cometh to me I will in no wise cast out."

Second, When the woman taken in adultery, even in the very act, was brought before Jesus Christ, he so carried it both by words and actions, that he evidently enough made it manifest, that condemning and casting out were such things, for the doing of which he came not into the world. Wherefore, when they had set her before him, and had laid to her charge her heinous fact, he stooped down, and with his finger wrote upon the ground, as though he heard them not. Now what did he do by this his carriage, but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by? And observe, though they continue asking, thinking at last to force him to condemn her; yet then he so answered, so that he drove all condemning persons from her. And then he adds, for her encouragement to come to him; "Neither do I condemn thee; go, and sin no more" (John 8:1-11).

Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because that was not his office. He was not sent "into the world to condemn the world; but that the world through him might be saved" (John 3:17). Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think that he will cast them out, that in truth are coming to him. "And him that cometh to me I will in no wise cast out."

Third, Christ plainly bids the turning sinner come; and forbids him to entertain any such thought as that he will cast him out. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa 4:7). The Lord, by bidding the unrighteous forsake his thoughts, doth in special forbid, as I have said, viz., those thoughts that hinder the coming man in his progress to Jesus Christ, his unbelieving thoughts.

Therefore he bids him not only forsake his ways, but his thoughts. "Let the wicked forsake his way, and the unrighteous man his thoughts." It is not enough to forsake one if thou wilt come to Jesus Christ; because the other will keep thee from him. Suppose a man forsakes his wicked ways, his debauched and filthy life; yet if these thoughts, that Jesus Christ will not receive him, be entertained and nourished in his heart; these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner.

Why comest thou then so slowly? Because I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well, prithee be plain with me, and tell me the reason and ground of thy discouragement. Why, says the sinner, though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this, and that, and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also one while I think I have no grace; and then again, that I cannot pray; and then again, I think that I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did not I tell you so? There are thoughts yet remaining in the heart, even

of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with anything else; because they hinder their coming to Jesus Christ; for the sin of unbelief, which is the original of all these thoughts, is that which besets a coming sinner more easily, than doth his ways (Heb 12:1-4). But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner; and if thou forsake them not, thou transgressest the commands of Christ, and abidest thine own tormentor, and keepest thyself from establishment in grace. "If ye will not believe, surely ye shall not be established" (Isa 7:9). Thus you see how Jesus Christ setteth himself against such thoughts, that any way discourage the coming sinner; and thereby truly vindicates the doctrine we have in hand; to wit, that Jesus Christ would not have them, that in truth are coming to him, once think that he will cast them out. "And him that cometh to me I will in no wise cast out."

[Reasons of Observation Third.]

I come now to the reasons of the observation.

1. If Jesus Christ should allow thee once to think that he will cast thee out, he must allow thee to think that he will falsify his word; for he hath said, "I will in no wise cast out. " But Christ would not that thou shouldst count him as one that will falsify his word; for he saith of himself, "I am the truth;" therefore he would not that any that in truth are coming to him, should once think that he will cast them out.

2. If Jesus Christ should allow the sinner that in truth is coming to him, once to think that he will cast him out, then he must allow, and so countenance the first appearance of unbelief; the which he counteth his greatest enemy, and against which he hast bent even his holy gospel. Therefore Jesus Christ would not that they that in truth are coming to him, should once think that he will cast them out. See Matthew 14:31, 21:21, Mark 11:23, Luke 24:25.

3. If Jesus Christ should allow the coming sinner once to think that he will cast him out; then he must allow him to make a question,

Whether he is willing to receive his Father's gift; for the coming sinner is his Father's gift; as also says the text; but he testifieth, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Therefore Jesus Christ would not have him, that in truth is coming to him, once to think that he will cast him out.

4. If Jesus Christ should allow them once to think, that indeed are coming to him, that he will cast them out, he must allow them to think that he will despise and reject the drawing of his Father. For no man can come to him but whom the Father draweth. But it would be high blasphemy, and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh once think that he will cast him out.

5. If Jesus Christ should allow those that indeed are coming to him, once to think that he will cast them out, he must allow them to think that he will be unfaithful to the trust and charge that his Father hath committed to him; which is to save, and not to lose anything of that which he hath given unto him to save (John 6:39). But the Father hath given him a charge to save the coming sinner; therefore it cannot be, that he should allow, that such an one should once think that he will cast him out.

6. If Jesus Christ should allow that they should once think that are coming to him, that he will cast them out, then he must allow them to think that he will be unfaithful to his office of priesthood; for, as by the first part of it, he paid price for, and ransomed souls, so by the second part thereof, he continually maketh intercession to God for them that come (Heb 7:25). But he cannot allow us to question his faithful execution of his priesthood. Therefore he cannot allow us once to think that the coming sinner shall be

cast out.
7. If Jesus Christ should allow us once to think that the coming sinner shall be cast out, then he must allow us to question his will, or power, or merit to save. But he cannot allow us once to question any of these; therefore not once to think, that the coming sinner shall be cast out. (1.) He cannot allow them to question his will; for he saith in the text, "I WILL in no wise cast out." (2.) He cannot allow us to question his power; for the Holy Ghost saith HE IS ABLE to save to the uttermost them that come. (3.) He cannot allow them to question the efficacy of his merit; for the blood of Christ cleanseth the comer from all sin, (1 John 1:7), therefore he cannot allow that he that is coming to him should once think that he will cast them out.
8. If Jesus Christ should allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit; yea, to the whole gospel contained in Moses, the prophets, the book of Psalms, and that commonly called the New Testament. But he cannot allow of this; therefore, not that the coming sinner should once think that he will cast him out.
9. Lastly, If Jesus Christ should allow him that is coming to him, once to think that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation, who have fled for refuge to Jesus Christ. But he cannot allow this; therefore he cannot allow that the coming sinner should once think that he will cast him out (Heb 6).

[USE AND APPLICATION.]

I come now to make some GENERAL USE AND APPLICATION OF THE WHOLE, and so to draw towards a conclusion.
USE FIRST.—The first use—A USE OF INFORMATION; and,
First, It informeth us that men by nature are far off from Christ.
Let me a little improve this use, by speaking to these three questions. 1. Where is he that is coming [but has not come], to Jesus Christ? 2. What is he that is not coming to Jesus Christ? 3. Whither is he to go that cometh not to Jesus Christ?

1. Where is he?
[Answ.] (1.) He is far from God, he is without him, even alienate from him both in his understanding, will, affections, judgment, and conscience (Eph 2:12; 4:18). (2.) He is far from Jesus Christ, who is the only deliverer of men from hell fire (Psa 73:27). (3.) He is far from the work of the Holy Ghost, the work of regeneration, and a second creation, without which no man shall see the kingdom of heaven (John 3:3). (4.) He is far more righteous, 19 from that righteousness that should make him acceptable in God's sight (Isa 46:12,13). (5.) He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul, and member of his body; so that from head to foot there is no place clean (Isa 1:6; Rom 3:9-18). (6.) He is in the pest-house with Uzziah and excluded the camp of Israel with the lepers (2 Chron 26:21; Num 5:2; Job 36:14). (7.) His "life is among the unclean." He is "in the gall of bitterness, and in the bond of iniquity" (Acts 8:28). (8.) He is "in sin," "in the flesh," "in death," "in the snare of the devil," and is "taken captive by him at his will" (1 Cor 15:17; Rom 8:8; 1 John 3:14; 2 Tim 2:26). (9.) He is under the curse of the law, and the devil dwells in him, and hath the mastery of him (Gal 3:13; Eph 2:2,3; Acts 26:18). (10.) He is in darkness, and walketh in darkness, and knows not whither he goes; for darkness has blinded his eyes. (11.) He is in the broad way that leadeth to destruction; and holding on, he will assuredly go in at the broad gate, and so down the stairs to hell.

2. What is he that cometh not to Jesus Christ?
[Answ.] (1.) He is counted one of God's enemies (Luke 19:14; Rom 8:7). (2.) He is a child of the devil, and of hell; for the devil begat him, as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ (John 8:44; 1 John 3:8; Matt 23:15; Psa 9:17). (3.) He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face (Eph 2:1-3; Job 21:29-31). (4.) He is a self-murderer; he wrongeth his own soul, and is one that loveth death (Prov 1:18; 8:36). (5.) He is a companion for devils and damned men (Prov 21:16; Matt 25:41).
3. Whither is he like to go that cometh not to Jesus Christ?
[Answ.] (1.) He that cometh not to him, is like to go further from him; so every sin is a step further from Jesus Christ (Hosea 11). (2.) As he is in darkness, so he is like to go on in it; for Christ is the light of the world, and he that comes not to him, walketh in darkness (John 8:12). (3.) He is like to be removed at last as far from God, and Christ, and heaven, and all felicity, as an infinite God can remove him (Matt 12:41). But,
Second, This doctrine of coming to Christ informeth us where poor destitute sinners may find life for their souls, and that is in Christ. This life is in his Son; he that hath the Son, hath life. And again, "Whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov 8:35). Now, for further enlargement, I will also here propound three more questions: 1. What life is in Christ? 2. Who may have it? 3. Upon what terms?
1. What life is in Jesus Christ?
[Answ.] (1.) There is justifying life in Christ. Man by sin is dead in law; and Christ only can deliver him by his righteousness and blood from this death into a state of life. "For God sent his Son into the world, that we might live through him" (1 John 4:9). That is, through the righteousness which he should accomplish, and the death that he should die. (2.) There is eternal life in Christ; life that is endless; life for ever and ever. "He hath given us eternal life, and this life is in his Son" (1 John 5:11). Now, justification and eternal salvation being both in Christ, and nowhere else to be had for men, who would not come to Jesus Christ?
2. Who may have this life?
I answer, Poor, helpless, miserable sinners. Particularly, (1.) Such as are willing to have it. "Whosoever will, let him take the water of life" (Rev 22:17). (2.) He that thirsteth for it. "I will give unto him that is athirst of the fountain of the water of life" (Rev 21:6). (3.) He that is weary of his sins. "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing" (Isa 28:12). (4.) He that is poor and needy. "He shall spare the poor and needy, and shall save the souls of the needy" (Psa 72:13). (5.) He that followeth after him, crieth for life. "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).
3. Upon what terms may he have this life?
[Answ.] Freely. Sinner, dost thou hear. Thou mayest have it freely. Let him take the water of life freely. I will give him of the fountain of the water of life freely. "And when they had nothing to pay, he frankly forgave them both" (Luke 7:42). Freely, without money, or without price. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa 55:1). Sinner, art thou thirsty? art thou weary? art thou willing? Come, then, and regard not your stuff; for all the good that is in Christ is offered to the coming sinner, without money and without price. He has life to give away to such as want it, and that hath not a penny to purchase it; and he will give it freely. Oh what a blessed condition is the coming sinner in! But,
Third, This doctrine of coming to Jesus Christ for life, informeth us, that it is to be had

nowhere else. Might it be had anywhere else, the text, and him that spoke it, would be but little set by; for what greater matter is there in "I will in no wise cast out," if another stood by that could receive them? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. "But him that comes to me," says he, "I will in no wise cast out." That none can save but Jesus Christ, is evident from Acts 4:12: "Neither is there salvation in any other;" and "he hath given to us eternal life, and this life is in his Son" (1 John 5:11). If life could have been had anywhere else, it should have been in the law. But it is not in the law; for by the deeds of the law, no man living shall be justified; and if not justified, then no life. Therefore life is nowhere to be had but in Jesus Christ (Gal 3).

[Quest.] But why would God so order it, that life should be had nowhere else but in Jesus Christ?

[Answ.] There is reason for it, and that both with respect to God and us.

1. With respect to God.

(1.) That it might be in a way of justice as well as mercy. And in a way of justice it could not have been, if it had not been by Christ; because he, and he only, was able to answer the demand of the law, and give for sin what the justice thereof required. All angels had been crushed down to hell for ever, had that curse been laid upon them for our sins, which was laid upon Jesus Christ; but it was laid upon him, and he bare it; and answered the penalty, and redeemed his people from under it, with that satisfaction to Divine justice that God himself doth now proclaim, That he is faithful and just to forgive us, if by faith we shall venture to Jesus, and trust to what he has done for life (Rom 3:24-26; John 1:4). (2.) Life must be by Jesus Christ, that God might be adored and magnified, for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord. (3.) It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for (Psa 34:6; 138:6; 25; 51:17; 147:3). (4.) Life must be in Christ, to cut off boasting from the lips of men. This also is the apostle's reason in Romans 3:19,27 (Eph 2:8-10).

2. Life must be in Jesus Christ with respect to us.

(1.) That we might have it upon the easiest terms, to wit, freely: as a gift, not as wages. Was it in Moses' hand, we should come hardly at it. Was it in the pope's hand, we should pay soundly for it. 20 But thanks be to God, it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even for receiving, accepting, and embracing with thanksgiving; as the Scriptures plainly declare (John 1:11,12; 2 Cor 11:4; Heb 11:13; Col 3:13-15). (2.) Life is in Christ FOR US, that it might not be upon so brittle a foundation, as indeed it would had it been anywhere else. The law itself is weak because of us, as to this. But Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden, and to receive thy soul, coming sinner. (3.) Life is in Christ, that it might be sure to all the seed. Alas! the best of us, was life left in our hand, to be sure we should forfeit it, over, and over, and over; or, was it in any other hand, we should, by our often backslidings, so offend him, that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ, it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us, when we are out of the way; with one that hath an heart to fetch us again, when we are gone astray; with one that can pardon without upbraiding. Blessed be God, that life is in Christ! For now it is sure to all the seed. But,

Fourth, This doctrine of coming to Jesus Christ for life informs us of the evil of unbelief;

that wicked thing that is the only or chief hindrance to the coming sinner. Doth the text say, "Come?" Doth it say, "and him that cometh to me I will in no wise cast out?" Then what an evil is that that keepeth sinners from coming to Jesus Christ! And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God; because it was that which at first caused the world to go off from him, and that also that keeps them from him to this day. And it doth it the more easily, because it doth it with a wile.

[Of the Sin of Unbelief.]—This sin may be called the white devil, for it oftentimes, in its mischievous doings in the soul, shows as if it was an angel of light: yea, it acteth like a counsellor of heaven. Therefore a little to discourse of this evil disease.

1. It is that sin, above all others, that hath some show of reason in its attempts. For it keeps the soul from Christ by pretending its present unfitness and unpreparedness; as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience: the conscience of the coming sinner tells him that he hath nothing good; that he stands indictable for ten thousand talents; that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ. And will you, says Unbelief, in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh; he also feels the wrath and judgment of God due to sin, and ofttimes staggers under it. Now, says Unbelief, you may see you have no grace; for that which works in you is corruption. You may also perceive that God doth not love you, because the sense of his wrath abides upon you. Therefore, how can you bear the face to come to Jesus Christ?

4. It is that sin, above all others, that most suiteth with the wisdom of our flesh. The wisdom of our flesh thinks it prudent to question awhile, to stand back awhile, to hearken to both sides awhile; and not to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this wisdom unbelief falls in with.

5. It is that sin, above all other, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also suggests mistrust about Christ's willingness to receive it, and save it. And no sin can do this so artificially as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise that by the Spirit of God is brought to our heart to comfort us; and if the poor coming sinner is not aware of it, it will, by some evasion, slight, trick, or cavil, quickly wrest from him the promise again, and he shall have but little benefit of it.

7. It is that, above all other sins, that weakness our prayers, our faith, our love, our diligence, our hope, and expectations: it even taketh the heart away from God in duty.

8. Lastly, This sin, as I have said even now, it appeareth in the soul with so many sweet pretences to safety and security, that it is, as it were, counsel sent from heaven; bidding the soul be wise, wary, considerate, well-advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you; take hold of no promise until you are forced by God unto it; neither be you sure of your salvation; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off these reasonings.

[Qualities of unbelief as opposed to faith.]—But to be brief. Let me here give thee,

Christian reader, a more particular description of the qualities of unbelief, by opposing faith unto it, in these twenty-five particulars:—

1. Faith believeth the Word of God; but unbelief questioneth the certainty of the same (Psa 106:24).
2. Faith believeth the Word, because it is true; but unbelief doubteth thereof, because it is true (1 Tim 4:3; John 8:45).
3. Faith sees more in a promise of God to help, than in all other things to hinder; but unbelief, notwithstanding God's promise, saith, How can these things be? (Rom 4:19-21; 2 Kings 7:2; John 3:11,12).
4. Faith will make thee see love in the heart of Christ, when with his mouth he giveth reproofs; but unbelief will imagine wrath in his heart, when with his mouth and Word he saith he loves us (Matt 15:22,28; Num 13; 2 Chron 14:3).
5. Faith will help the soul to wait, though God defers to give; but unbelief will take huff and throw up all, if God makes any tarrying (Psa 25:5; Isa 8:17; 2 Kings 6:33; Psa 106:13,14).
6. Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comfort (2 Chron 20:20,21; Matt 8:26; Luke 24:26,27).
7. Faith will suck sweetness out of God's rod; but unbelief can find no comfort in his greatest mercies (Psa 23:4; Num 21).
8. Faith maketh great burdens light; but unbelief maketh light ones intolerably heavy (2 Cor 4:1; 14-18; Mal 1:12,13).
9. Faith helpeth us when we are down; but unbelief throws us down when we are up (Micah 7:8-10; Heb 4:11).
10. Faith bringeth us near to God when we are far from him; but unbelief puts us far from God when we are near to him (Heb 10:22; 3:12,13).
11. Where faith reigns, it declareth men to be the friends of God; but where unbelief reigns, it declareth them to be his enemies (John 3:23; Heb 3:18; Rev 21:8).
12. Faith putteth a man under grace; but unbelief holdeth him under wrath (Rom 3:24-26; 14:6; Eph 2:8; John 3:36; 1 John 5:10; Heb 3:17; Mark 16:16).
13. Faith purifieth the heart; but unbelief keepeth it polluted and impure (Acts 15:9; Titus 1:15,16).
14. By faith, the righteousness of Christ is imputed to us; but by unbelief, we are shut up under the law to perish (Rom 4:23,24; 11:32; Gal 3:23).
15. Faith maketh our work acceptable to God through Christ; but whatsoever is of unbelief is sin. For without faith it is impossible to please him (Heb 11:4; Rom 14:23; Heb 6:6).
16. Faith giveth us peace and comfort in our souls; but unbelief worketh trouble and tossings, like the restless waves of the sea (Rom 5:1; James 1:6).
17. Faith maketh us to see preciousness in Christ; but unbelief sees no form, beauty, or comeliness in him (1 Peter 2:7; Isa 53:2,3).
18. By faith we have our life in Christ's fullness; but by unbelief we starve and pine away (Gal 2:20).
19. Faith gives us the victory over the law, sin, death, the devil, and all evils; but unbelief layeth us obnoxious to them all (1 John 5:4,5; Luke 12:46).
20. Faith will show us more excellency in things not seen, than in them that are; but unbelief sees more in things that are seen, than in things that will be hereafter;. (2 Cor 4:18; Heb 11:24-27; 1 Cor 15:32).
21. Faith makes the ways of God pleasant and admirable; but unbelief makes them heavy and hard (Gal 5:6; 1 Cor 12:10,11; John 6:60; Psa 2:3).

22. By faith Abraham, Isaac, and Jacob possessed the land of promise; but because of unbelief, neither Aaron, nor Moses, nor Miriam could get thither (Heb 11:9; 3:19).
23. By faith the children of Israel passed through the Red Sea; but by unbelief the generality of them perished in the wilderness (Heb 11:29; Jude 5).
24. By faith Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do, because they believed not God (Judg 7:16-22; Num 14:11,14).
25. By faith Peter walked on the water; but by unbelief he began to sink (Matt 14:28-30).
Thus might many more be added, which, for brevity's sake, I omit; beseeching every one that thinketh he hath a soul to save, or be damned, to take heed of unbelief; lest, seeing there is a promise left us of entering into his rest, any of us by unbelief should indeed come short of it.
USE SECOND. The second use—A USE OF EXAMINATION.
We come now to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ; also of the willingness of Christ to receive the coming soul; together with the benefit that they by him shall have that indeed come to him. Put thyself now upon this serious inquiry, Am I indeed come to Jesus Christ?
Motives plenty I might here urge, to prevail with thee to a conscientious performance of this duty. As, 1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law, if you are not coming to Jesus Christ. 2. There is no way to be delivered from these, but by coming to Jesus Christ. 3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out. 4. Thou wilt not repent it in the day of judgment, if now thou comest to Jesus Christ. 5. But thou wilt surely mourn at last, if now thou shalt refuse to come. 6. And lastly, Now thou hast been invited to come; now will thy judgment be greater, and thy damnation more fearful, if thou shalt yet refuse, than if thou hadst never heard of coming to Christ.
Object. But we hope we are come to Jesus Christ.
Answ. It is well if it proves so. But lest thou shouldst speak without ground, and so fall unawares into hell-fire, let us examine a little.
First, Art thou indeed come to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?
When Lot came out of Sodom, he left the Sodomites behind him (Gen 19). When Abraham came out of Chaldea, he left his country and kindred behind him (Gen 12; Acts 7). When Ruth came to put her trust under the wings of the Lord God of Israel, she left her father and mother, her gods, and the land of her nativity, behind her (Ruth 1:15-17; 2:11,12). When Peter came to Christ, he left his nets behind him (Matt 4:20). When Zaccheus came to Christ, he left the receipt of custom behind him (Luke 19). When Paul came to Christ, he left his own righteousness behind him (Phil 3:7,8). When those that used curious arts came to Jesus Christ, they took their curious books and burned them; though, in another man's eye, they were counted worth fifty thousand pieces of silver (Acts 19:18-20).
What sayest thou, man? Hast thou left thy darling sins, thy Sodomitish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol-gods, thy righteousness, and thy unlawful curious arts, behind thee? If any of these be with thee, and thou with them, in thy heart and life, thou art not yet come to Jesus Christ.
Second, Art thou come to Jesus Christ? Prithee tell me what moved thee to come to Jesus Christ?
Men do not usually come or go to this or that place, before they have a moving cause, or rather a cause moving them thereto. No more do they come to Jesus Christ—I do

not say, before they have a cause, but—before that cause moveth them to come. What sayest thou? Hast thou a cause moving thee to come? To be at present in a state of condemnation, is cause sufficient for men to come to Jesus Christ for life. But that will not do, except the cause move them; the which it will never do, until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas! all men by sin are under wrath; yet but few of that all come to Jesus Christ. And the reason is, because they do not see their condition. "Who hath warned you to flee from the wrath to come?" (Matt 3:7). Until men are warned, and also receive the warning, they will not come to Jesus Christ.

Take three or four instances for this. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin. (Gen 3) The children of Israel cried not out for a mediator before they saw themselves in danger of death by the law (Exo 20:18,19). Before the publican came, he saw himself lost and undone (Luke 18:13). The prodigal came not, until he saw death at the door, ready to devour him (Luke 15:17,18). The three thousand came not, until they knew not what to do to be saved (Acts 2:37-39). Paul came not, until he saw himself lost and undone (Acts 9:3-8, 11). Lastly, Before the jailer came, he saw himself undone (Acts 16:29-31). And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek for a plaster to cure him, than it is to persuade a man that sees not his soul-disease, to come to Jesus Christ. The whole have no need of the physician; then why should they go to him? The full pitcher can hold no more; then why should it go to the fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away. "But he healeth the broken in heart, and bindeth up their wounds" (Mark 2:17; Psa 147:3; Luke 1:53).

Third, Art thou coming to Jesus Christ? Prithee tell me, What seest thou in him to allure thee to forsake all the world, to come to him?

I say, What hast thou seen in him? Men must see something in Jesus Christ, else they will not come to him. 1. What comeliness hast thou seen in his person? thou comest not, if thou seest no form nor comeliness in him (Isa 53:1-3). 2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ, than in ten thousand, they did not so much as ask where he was, nor incline to turn aside after him (Song 5, 6).

There be many things on this side heaven that can and do carry away the heart; and so will do, so long as thou livest, if thou shalt be kept blind, and not be admitted to see the beauty of the Lord Jesus.

Fourth, Art thou come to the Lord Jesus? What hast thou found in him, since thou camest to him?

Peter found with him the word of eternal life (John 6:68). They that Peter makes mention of, found him a living stone, even such a living stone as communicated life to them (1 Peter 2:4,5). He saith himself, they that come to him, &c., shall find rest unto their souls; hast thou found rest in him for thy soul? (Matt 11:28).

Let us go back to the times of the Old Testament.

1. Abraham found THAT in him, that made him leave his country for him, and become for his sake a pilgrim and stranger in the earth (Gen 12; Heb 11).

2. Moses found THAT in him, that made him forsake a crown, and a kingdom for him too.

3. David found so much in him, that he counted to be in his house one day was better than a thousand; yea, to be a door-keeper therein was better, in his esteem, than to

dwell in the tents of wickedness (Psa 84:10).
4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions, for his sake? (Dan 3, 6).
Let us come down to martyrs.
1. Stephen found that in him that made him joyful, and quietly yield up his life for his name (Acts 7).
2. Ignatius found that in Christ that made him choose to go through the torments of the devil, and hell itself, rather than not to have him.—Fox's Acts and Monuments, vol. 1, p. 52, Anno. 111. Edit. 1632.
3. What saw Romanus in Christ, when he said to the raging Emperor, who threatened him with fearful torments, Thy sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed by as cruel torments as thou canst invent?—Fox, vol. 1, p. 116.
4. What saw Menas, the Egyptian, in Christ, when he said, under most cruel torments, There is nothing in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one soul? Who is able to separate us from the love of Jesus Christ our Lord? And I have learned of my Lord and King not to fear them that kill the body, &c. P. 117.
5. What did Eulalia see in Christ, when she said, as they were pulling her one joint from another, Behold, O Lord, I will not forget thee. What a pleasure it is for them, O Christ! that remember thy triumphant victory? P. 121.
6. What think you did Agnes see in Christ, when rejoicingly she went to meet the soldier that was appointed to be her executioner. I will willingly, said she, receive into my paps the length of this sword, and into my breast will draw the force thereof, even to the hilts; that thus I, being married to Christ my spouse, may surmount and escape all the darkness of this world? P. 122.
7. What do you think did Julitta see in Christ, when, at the Emperor's telling of her, that except she would worship the gods, she should never have protection, laws, judgments, nor life, she replied, Farewell life, welcome death; farewell riches, welcome poverty: all that I have, if it were a thousand times more, would I rather lose, than to speak one wicked and blasphemous word against my Creator? P. 123.
8. What did Marcus Arethusius see in Christ, when after his enemies had cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give, to uphold idolatry, one halfpenny to save his life? P. 128.
9. What did Constantine see in Christ, when he used to kiss the wounds of them that suffered for him? P. 135.
10. But what need I give thus particular instances of words and smaller actions, when by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, for the love they bare to Christ, after they were come to him?
What hast THOU found in him, sinner?
What! come to Christ, and find nothing in him!—when all things that are worth looking after are in him!—or if anything, yet not enough to wean thee from thy sinful delights, and fleshly lusts! Away, away, thou art not coming to Jesus Christ.
He that has come to Jesus Christ, hath found in him, that, as I said, that is not to be found anywhere else. As,
1. He that is come to Christ hath found God in him reconciling the world unto himself, not imputing their trespasses to them. And so God is not to be found in heaven and earth besides (2 Cor 5:19,20).
2. He that is come to Jesus Christ hath found in him a fountain of grace, sufficient, not

only to pardon sin, but to sanctify the soul, and to preserve it from falling, in this evil world.
3. He that is come to Jesus Christ hath found virtue in him; THAT virtue, that if he does but touch thee with his Word, or thou him by faith, life is forthwith conveyed into thy soul. It makes thee wake as one that is waked out of his sleep; it awakes all the powers of the soul (Psa 30:11,12; Song 6:12).
4. Art thou come to Jesus Christ? Thou hast found glory in him, glory that surmounts and goes beyond. "Thou art more glorious—than the mountains of prey" (Psa 76:4).
5. What shall I say? Thou hast found righteousness in him; thou hast found rest, peace, delight, heaven, glory, and eternal life.
Sinner, be advised; ask thy heart again, saying, Am I come to Jesus Christ? For upon this one question, Am I come, or, am I not? hangs heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying, happy, happy, happy man art thou! But if thou art not come, what can make thee happy? yea, what can make that man happy that, for his not coming to Jesus Christ for life, must be damned in hell?
USE THIRD.—The third use—A USE OF ENCOURAGEMENT.
Coming sinner, I have now a word for thee; be of good comfort, "He will in no wise cast out." Of all men, thou art the blessed of the Lord; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee (John 1:29; Heb 10). What shall I say to thee?
[First,] Thou comest to a FULL Christ; thou canst not want anything for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ. As it is said of the land that the Danites went to possess, so, and with much more truth, it may be said of Christ; he is such an one with whom there is no want of any good thing that is in heaven or earth. A full Christ is thy Christ.
1. He is full of grace. Grace is sometimes taken for love; never any loved like Jesus Christ. Jonathan's love went beyond the love of women; but the love of Christ passes knowledge. It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sicknesses, infirmities, sins, curse, death, and the wrath that was due to man. And all this he did for a base, undeserving, unthankful people; yea, for a people that was at enmity with him. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom 5:6-10).
2. He is full of truth. Full of grace and truth. Truth, that is, faithfulness in keeping promise, even this of the text, with all other, "I will in no wise cast out" (John 14:6). Hence it is said, that his words be true, and that he is the faithful God, that keepeth covenant. And hence it is also that his promises are called truth: "Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our fathers from the days of old." Therefore it is said again, that both himself and words are truth: "I am the truth, the Scripture of truth" (Dan 10:21). "Thy word is truth," (John 17:17; 2 Sam 7:28); "thy law is truth," (Psa 119:142); and "my mouth," saith he, "shall speak truth," (Prov 8:7); see also Ecclesiastes 12:10, Isaiah 25:1, Malachi 2:6, Acts 26:25, 2 Timothy 2:12,13. Now, I say, his word is truth, and he is full of truth to fulfil his truth,

even to a thousand generations. Coming sinner, he will not deceive thee; come boldly to Jesus Christ.

3. He is full of wisdom. He is made unto us of God wisdom; wisdom to manage the affairs of his church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be "head over all things," (1 Cor 1; Eph 1), because he manages all things that are in the world by his wisdom, for the good of his church; all men's actions, all Satan's temptations, all God's providences, all crosses, and disappointments; all things whatever are under the hand of Christ—who is the wisdom of God—and he ordereth them all for good to his church. And can Christ help it—and be sure he can—nothing shall happen or fall out in the world, but it shall, in despite of all opposition, have a good tendency to his church and people.

4. He is full of the Spirit, to communicate it to the coming sinner; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, "Out of his belly shall flow rivers of living water" (John 3:34; Titus 3:5,6; Acts 2; John 7:33-39).

5. He is indeed a storehouse full of all the graces of the Spirit. "Of his fullness have all we received, and grace for grace" (John 1:16). Here is more faith, more love, more sincerity, more humility, more of every grace; and of this, even more of this, he giveth to every lowly, humble, penitent coming sinner. Wherefore, coming soul, thou comest not to a barren wilderness when thou comest to Jesus Christ.

6. He is full of bowels and compassion: and they shall feel and find it so that come to him for life. He can bear with thy weaknesses, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive they transgressions, he can heal thy backslidings, and love thee freely. His compassions fail not; "and he will not break a bruised reed, nor quench the smoking flax; he can pity them that no eye pities, and be afflicted in all thy afflictions" (Matt 26:41; Heb 5:2; 2:18; Matt 9:2; Hosea 14:4; Eze 16:5,6; Isa 63:9; Psa 78:38; 86:15; 111:4; 112:4; Lam 3:22; Isa 42:3).

7. Coming soul, the Jesus that thou art coming to, is full of might and terribleness for thy advantage; he can suppress all thine enemies; he is the Prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties wherewith thou mayest be surrounded; he is wise in heart, and mighty in power. Every life under heaven is in his hand; yea, the fallen angels tremble before him. And he will save thy life, coming sinner (1 Cor 1:24; Rom 8:28; Matt 28:18; Rev 4; Psa 19:3; 27:5,6; Job 9:4; John 17:2; Matt 8:29; Luke 8:28; James 2:19).

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness, nor thy inward weakness; it is not because thou art poor, or base, or deformed, or a fool, that he will despise thee: he hath chosen the foolish, the base, and despised things of this world, to confound the wise and mighty. He will bow his ear to thy stammering prayers he will pick out the meaning of thy inexpressible groans; he will respect thy weakest offering, if there be in it but thy heart (Matt 11:20; Luke 14:21; Prov 9:4-6; Isa 38:14,15; Song 5:15; John 4:27; Mark 12:33, 34; James 5:11). Now, is not this a blessed Christ, coming sinner? Art thou not like to fare well, when thou hast embraced him, coming sinner? But,

Second. Thou hast yet another advantage by Jesus Christ, thou art coming to him, for he is not only full, BUT FREE. He is not sparing of what he has; he is open-hearted and open-handed. Let me in a few particulars show thee this:

1. This is evident, because he calls thee; he calls upon thee to come unto him; the which he would not do, was he not free to give; yea, he bids thee, when come, ask, seek, knock. And for thy encouragement, adds to every command a promise, "Seek, and ye shall find; ask, and ye shall have; knock, and it shall be opened unto you." If the rich man should say thus to the poor, would not he be reckoned a free-hearted man? I say, should he say to the poor, Come to my door, ask at my door, knock at my door, and you shall find and have; would he not be counted liberal? Why, thus doth Jesus Christ. Mind it, coming sinner (Isa 55:3; Psa 50:15; Matt 7:7-9).
2. He doth not only bid thee come, but tells thee, he will heartily do thee good; yea, he will do it with rejoicing; "I will rejoice over them, to do them good—with my whole heart, and with my whole soul" (Jer 32:41).
3. It appeareth that he is free, because he giveth without twitting. 21 "He giveth to all men liberally, and upbraideth not" (James 1, 5). There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many twits, that the persons on whom they bestow their charity shall find but little sweetness in it. But Christ doth not do so, coming sinner; he casteth all thine iniquities behind his back (Isa 38:17). Thy sins and iniquities he will remember no more (Heb 8:12).
4. That Christ is free, is manifest by the complaints that he makes against them that will not come to him for mercy. I say, he complains, saying, "O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt 23:37). I say, he speaks it by way of complaint. He saith also in another place, "But thou hast not called upon me, O Jacob" (Isa 43:22). Coming sinner, see here the willingness of Christ to save; see here how free he is to communicate life, and all good things, to such as thou art. He complains, if thou comest not; he is displeased, if thou callest not upon him. Hark, coming sinner, once again; when Jerusalem would not come to him for safeguard, "he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes" (Luke 19:41,42).
5. Lastly, He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals. He receives the lost sheep with rejoicing; the lost goat with rejoicing; yea, when the prodigal came home, what joy and mirth, what music and dancing, was in his father's house! (Luke 15).
Third. Coming sinner, I will add another encouragement for thy help.
1. God hath prepared a mercy-seat, a throne of grace to sit on; that thou mayest come thither to him, and that he may from thence hear thee, and receive thee. "I will commune with thee," saith he, "from above the mercy-seat" (Exo 25:22). As who shall say, sinner, When thou comest to me, thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner. Thither I bring my pardons; there I hear and receive their petitions, and accept them to my favour.
2. God hath also prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar! It is called a "golden altar," to show what worth it is of in God's account: for this golden altar is Jesus Christ; this altar sanctifies thy gift, and makes thy sacrifice acceptable. This altar, then, makes thy groans golden groans; thy tears golden tears; and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner (Rev 8; Matt 23:19; Heb 10:10; 1 Peter 2:5).
3. God hath strewed all the way, from the gate of hell, where thou wast, to the gate of heaven, whither thou art going, with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee! take

heed that thou dost not tread them under foot, sinner. With promises, did I say? Yea, he hath mixed all those with his own name, his Son's name; also, with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not, that may encourage the coming sinner.

4. He hath also for thy encouragement laid up the names, and set forth the sins, of those that have been saved. In this book they are fairly written, that thou, through patience and comfort of the Scriptures, mightest have hope. (1.) In this book is recorded Noah's maim and sin; and how God had mercy upon him. (2.) In this record is fairly written the name of Lot, and the nature of his sin; and how the Lord had mercy upon him. (3.) In this record thou hast also fairly written the names of Moses, Aaron, Gideon, Samson, David, Solomon, Peter, Paul, with the nature of their sins; and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourth. I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming, indeed? Why,

1. Then this thy coming is by virtue of God's call. Thou art called. Calling goes before coming. Coming is not of works, but of him that calleth. "He goeth up into a mountain, and calleth unto him whom he would; and they came unto him" (Mark 3:13).

2. Art thou coming? This is also by virtue of illumination. God has made thee see; and, therefore, thou art coming. So long as thou wast darkness, thou lovedst darkness, and couldst not abide to come, because thy deeds were evil; but being now illuminated and made to see what and where thou art, and also what and where thy Saviour is, now thou art coming to Jesus Christ; "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee," saith Christ, "but my Father which is in heaven" (Matt 16:17).

3. Art thou coming? This is because God hath inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come; and, therefore, thou comest to Jesus Christ. It is God that worketh in thee to will, and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a will to come to Jesus Christ. It is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him (Psa 110:3). Bless God for slaying the enmity of thy mind; had he not done it, thou wouldst as yet have hated thine own salvation.

4. Art thou coming to Jesus Christ? It is God that giveth thee power: power to pursue thy will in the matters of thy salvation, is the gift of God. "It is God which worketh in you both to will and to do" (Phil 2:13). Not that God worketh will to come, where he gives no power; but thou shouldest take notice, that power is an additional mercy. The church saw that will and power were two things, when she cried, "Draw me, we will run after thee" (Song 1:4). And so did David too, when he said, "I will run the way of thy commandments, when thou shalt enlarge my heart" (Psa 119:32). Will to come, and power to pursue thy will, is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ, coming sinners know what I mean, they also are thy helps from God. Perhaps thou feelest at some times more than at others, strong stirrings up of heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit; and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fear and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honey-comb upon thy soul to revive thee, when thou art in the midst of thy dumps?

7. Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps thou seest him not so long a time as while one may tell twenty.
8. Hast thou not sometimes as it were the very warmth of his wings overshadowing the face of thy soul, that gives thee as it were a gload22 upon thy spirit, as the bright beams of the sun do upon thy body, when it suddenly breaks out of a cloud, though presently all is gone away? Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.

FOOTNOTES:

1 "My grace is sufficient for thee," and the language of the church, conscious of its own weakness and the Lord's all-sufficiency, is, "Draw me, we will run after thee" (Song 1:4). —Mason.

2 No outward profession is accepted, except it springs from inward love to Christ.—Ed.

3 How clearly is every seeming difficulty explained by Bunyan. The Father entered into covenant with the Son, in eternity, to save his elect; and, in time, as they appear upon earth, the Father giveth them to Christ by effectual calling, and he brings them to eternal glory.—Ed.

4 To come unto Christ, in its proper sense, is to receive him as he is offered to us in the Word; to believe in him, as a suitable and all-sufficient Saviour; to submit to his government, in both suffering and doing his will, with all lowly-mindedness and humility; and this by the powerful operation of the Holy Spirit upon the soul.—Mason.

5 "Salve;" relief, aid, or help.

'Which Cambell seign, though he could not salve,
He done undoe, yet for to salve his name
And purchase honour to his friend's behalve,
This goodly counterfesaunce he did frame."

—Spenser's Faery Queen.

6 We cannot remember all God's benefits, but how prone we are to forget them all!—Ed.

7 Christian, in the Valley of the Shadow of Death, was thus exercised: —"I took notice that now poor Christian was so confounded that he did not know his own voice; and thus I perceived it:—Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind." See also Grace Abounding, No. 100-102.—Ed.

8 "Warm gleads;" from Saxon glow, anything heated or hot.

"My destiny to behold her doth me leade,
And yet I know I runne into the gleade."—Wyatt.—Ed.

9 Many misspend their time in poring upon their own hearts, to find out some evidence of their interest in Christ, when they should rather be employed in receiving Christ, and walking in him, by a confident faith grounded on the Divine testimony.—Mason.

10 How striking are Bunyan's illustrations! The devil, as a roaring lion, is in pursuit of the flying sinner; he would flee faster than his infirmities will let him. We cannot wonder that modern preachers borrowed so vivid and truthful a figure.—Ed.

11 A Christian is "never safe but when watchful;" he should keep a jealous eye on his own weakness, and a believing eye on the promise and power of Christ, and he shall be preserved from falling.—Mason.

12 "Let him;" hinder him. See 2 Thessalonians 2:7. Obsolete.—Imperial Dictionary. —Ed.
13 "The Scripture contains many gracious promises in behalf of the children of believing parents; but grace is not hereditary. It is the parent's part to pray with and for, admonish, and piously train up his children; but, after all, must recommend them to the tender mercies of God, which the children of many prayers often happily experience." —Mason. O that all persons may solemnly consider this searching truth! especially the children of believers. The coming of your father or mother to Christ cannot be imputed to you; come for yourself, or you must perish. As you love your souls, believe not that awful delusion, that any ceremony could make you a child of God.—Ed.
14 "While of late;" until of late.—Ed.
15 "Lie at Jesus Christ;" to lay down, lie at the feet of Jesus Christ, to persevere like the Syrophenician woman, Mark 7:25.—Ed.
16 "Ply;" to solicit importunately.—Ed.
17 "A flam;" a fable, an imposition.
18 "Most an end;" continually, perpetually.
19 How awful is the confidence of the self-righteous pharisee; he considers himself more righteous than the poor penitent, who is clothed in Christ's righteousness, the garments of salvation.
The self-righteous says:—"Stand by, I am holier than thou. Thank God, I am not like this publican." While in God's sight, poor wretched boaster, thou art clothed in filthy rags.—Ed.
20 This nation now pays some eight or ten millions sterling a year. Had God sanctioned this diabolical trade in souls, all Christendom would have been divided into two classes-priests and slaves.—Ed.
21 "Twitting;" taunting, or rebuking.—Ed.
22 "A gload;" a warm, eager, passionate gazing: now obsolete.—Ed.
***

JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS;
OR,
NO WAY TO HEAVEN BUT BY JESUS CHRIST.
ADVERTISEMENT BY THE EDITOR.

This is one of those ten excellent manuscripts which were found among Bunyan's papers after his decease in 1688. It had been prepared by him for publication, but still wanted a few touches of his masterly hand, and a preface in his characteristic style. He had, while a prisoner for nonconformity, in 1672, published a treatise upon this subject, in reply to Mr. Fowler, who was soon after created Bishop of Gloucester; but that was more peculiarly intended to prove that those who are justified by faith in Christ are placed in a safer, more honourable, and more glorious state than that possessed by Adam before his fall. Mr. Fowler took the popular view, that the sufferings of the Saviour were intended to replace man in a similar position to that of Adam when in a state of innocence; and to give him powers, which, if properly used, would enable him to save himself.
It is of important that we should understand the meaning of the term 'justification' as here used. It is an acquittal, on being tried by the law; or a proof that, upon the most penetrating scrutiny, we have, through life, fulfilled and performed all its requirements in word, thought, and deed, without the slightest deviation or taint of error. This is essential to salvation, and must be done, either personally, or by the imputation of the Saviour's obedience to us. Multitudes vainly imagine that this can be attained by our

partial obedience, aided, where we fail, by the imputation of so much of the Saviour's obedience as, being placed to our account, will make up the deficiency. Upon justification must depend the salvation of the soul. Bunyan was convinced that the sinner's only hope was by the imputation of Christ's righteousness, which alone could justify him from ALL things, and without which he must perish.

As 'by the deeds of the law there shall no flesh be justified,' it becomes an important inquiry whether the law, by which all must be tried, and justified or condemned, is opposed to the gospel or glad tidings of salvation? God forbid that we should for a moment entertain such a thought! they both proceed from the same Divine source, and the gospel confirms and establishes the law. This is clearly shown in the following treatise. Every Christian forms a part of that one mystical body, of which Christ is the head, and in which alone can be fulfilled every jot and tittle of the law. Bunyan's controversy is with an opinion, held by many, that a man may, in his own person, by an imperfect obedience to some of the requirements of the law, procure, or aid in obtaining, justification.

There can be no subject more intensely interesting than the means of a sinner's justification before that God whose law is perfect, and who is of purer eyes than to behold iniquity except with abhorrence; nor is there one upon which more fatal mistakes have been made.

The great delusion which like a deadly leprosy, has involved man in uncertainty and darkness in all his conceptions of purity and holiness, is the fallacious hope of producing some good works to blot out transgressions; or that man is not so polluted, but that he may justify himself by works performed through some kind of ability communicated by the Saviour—an ability which he might or might not use, but upon the proper use of which he considers that his salvation depends; leaving him in the most distressing uncertainty and doubt upon this all-important subject. All these Bunyan considered to be specious and most dangerous devices of Satan, unscriptural, and contrary to the simplicity and design of the gospel.

In this treatise very powerful arguments are used to counteract these errors, and to place the doctrine of justification in all its glorious purity. It is essentially the source of the glad tidings of great joy made known by the Christian dispensation; showing that the redemption of believers is perfect and finished, neither needing nor suffering any human additions. The righteousness of Christ fully justifies all that believe, while the fountain that he opened washes away all their defilements, and presents them at the judgment-seat, without spot or blemish, their robes being washed and made white in the blood of the Lamb.

To prevent this doctrine from being impeached with a tendency to weaken man in the discharge of his moral duties, the same Divine power which thus pardoned sin has decreed that a sense of pardoning love should impel the redeemed to walk in newness of life—and that it is only while thus walking in holy obedience that they have an evidence of being members of Christ's mystical body. For, 'whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he did predestinate, them he also called; and whom he called, them he also justified.' So full is this of consolation and felicity that the apostle exclaims, 'If God be for us, who can be against us?' Thus, salvation by free grace is inseparably connected with good works.

The righteousness of the second Adam, the Lord from heaven, imputed to his members, justifies them, in the same manner as the disobedience of the first Adam, imputed to all his members or posterity, makes them sinners. To use the expressive words of Bunyan, 'The sinner is justified from the curse, in the sight of God, while a sinner in

himself.' This is a startling fact. That Rahab or Mary Magdalene, and even Saul, the murderous persecutor, were, in the sight and purposes of God, justified, while they were, in the esteem of God's saints, in a state of the vilest sin, is a doctrine revolting to the pride of human nature. But we should recollect that, in the sight of God, a thousand years are but as one day; while one day may be magnified into a thousand years; and that the purposes of God are concealed to us while sin blinds our eyes. Rahab and Magdalene were wretched before their conversion, nor could Saul have been much less wretched, while carrying misery into the hearts and families of God's saints.
There can be no real happiness without spiritual life—holy obedience to the Divine will, and a scriptural hope of justification before God and his law. These are the means he uses to make known to us his secret purposes. No man has lived in the world, since the inspired writers, more capable of detecting the devil's sophistry upon this subject than John Bunyan. He had passed through a furnace of experience while seeking justification. He well knew that, upon keeping the moral law of God, the peace of the world and our personal happiness depended. How is this great object to be accomplished? If we attempt to keep it, in order to gain eternal life, we shall fail, as all others have done. In every attempt thus to keep it, to use Bunyan's expression 'The guilt of sin, which is by the law, makes such a noise and horror in my conscience that I can neither hear nor see the word of peace, unless it is spoken with a voice from heaven!' Our polluted nature leads to sin; a mist is before our eyes; we 'go astray speaking lies.' The strong natural bias to break the law will prevail; we see its effects in the great bulk of those who are taught to rely upon ceremonies and upon keeping the law. Who are so lawless, so little advanced in civilization, as the poor Irish, Spaniards, or Italians? while those who seek justification as the free gift of God, influenced by gratitude and love, are found walking in obedience to the Divine law; their only regret is, that they cannot live more to the glory of their Saviour. The doctrines of grace, as exhibited in this treatise, have ever produced glory to God, on earth peace, and goodwill to men; although that spirit which called Christ a gluttonous man and a wine-bibber, still charges these doctrines as having a tendency to licentiousness.
Christian, be not offended with the humbling, but scriptural views, which Bunyan entertained of every church of Christ 'An hospital of sick, wounded, and afflicted people. ' None but such as feel their need of the Physician of souls are fit for church membership, or are safely on the road to heaven. Leaving this solemn and interesting subject to the prayerful attention of the reader, I shall conclude my advertisement by quoting from a characteristic specimen of Bunyan's style of writing, and it was doubtless his striking mode of preaching:—'Faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, Doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.'

GEO. OFFOR.

JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS

JUSTIFICATION is to be diversly taken in the Scripture. Sometimes it is taken for the justification of persons; sometimes for the justification of actions; and sometimes for the justification of the person and action too.
It is taken for the justification of persons, and that, as to justification with God; or, as to justification with men.

As to justification with God; that is, when a man stands clear, quit, free, or, in a saved condition before him, in the approbation of his holy law.
As to justification with men; that is, when a man stands clear and quit from just ground of reprehension with them.
Justification also is to be taken with reference to actions; and that may be when they are considered, as flowing from true faith; or, because the act done fulfils some transient law.[1]
As actions flow from faith, so they are justified, because done before God in, and made complete through, the perfections of Jesus Christ (1 Peter 2:5; Heb 13:15; Rev 8:1-4).
As by the doing of the act some transient law is fulfilled; as when Jehu executed judgment upon the house of Ahab. 'Thou hast done well,' said God to him, 'in executing that which is right in mine eyes, and hast done to the house of Ahab according to all that was in mine heart' (2 Kings 10:30). As to such acts, God may or may not look at the qualification of those that do them; and it is clear that he had not respect to any good that was in Jehu in the justifying of this action; nor could he; for Jehu stuck close yet to the sins of Jeroboam, but 'took no heed to walk in the law of the Lord God of Israel' (2 Kings 10:29,31).
I might hence also show you that a man may be justified even then when his action is condemned; also that a man may be in a state of condemnation when his action may be justified. But with these distinctions I will not take up time, my intention being to treat of justification as it sets a man free or quit from sin, the curse and condemnation of the law in the sight of God, in order to eternal salvation.
And that I may with the more clearness handle this point before you, I will lay down and speak to this

PROPOSITION.

THAT THERE IS NO OTHER WAY FOR SINNERS TO BE JUSTIFIED FROM THE CURSE OF THE LAW IN THE SIGHT OF GOD, THAN BY THE IMPUTATION OF THAT RIGHTEOUSNESS LONG AGO PERFORMED BY, AND STILL RESIDING WITH, THE PERSON OF JESUS CHRIST.

The terms of this proposition are easy; yet if it will help, I will speak a word or two for explication. First. By a sinner, I mean one that has transgressed the law; 'for sin is the transgression of the law' (1 John 3:4). Second. By the curse of the law, I mean that sentence, judgment, or condemnation which the law pronounceth against the transgressor (Gal 3:10). Third. By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world (Rom 5:19). Fourth. By the residing of this righteousness in Christ's person, I mean it still abides with him as to the action, though the benefit is bestowed upon those that are his. Fifth. By the imputation of it to us, I mean God's making of it ours by an act of his grace, that we by it might be secured from the curse of the law. Sixth. When I say there is no other way to be justified. I cast away TO THAT END the law, and all the works of the law as done by us. [2]
Thus I have opened the terms of the proposition.
First and Second. Now the two first—to wit, what sin and the curse is—stand clear in all men's sight, unless they be atheists or desperately heretical. I shall, therefore, in few words, clear the other four.
Third. Therefore justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be 'justified by his obedience,' by his obedience to the law (Rom 5:19). Hence he is said again to be the end of the law for that very thing—'Christ is the end of the law for righteousness,' &c. (Rom 10:4). The end, what is that? Why, the requirement or demand of the law. But what are they? Why,

righteousness, perfect righteousness (Gal 3:10). Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God (Rev 1:5). Now this lies only in the doings and sufferings of Christ; for 'by his obedience many are made righteous'; wherefore as to this, Christ is the end of the law, that being found in that obedience, that becomes to us sufficient for our justification. Hence we are said to be made righteous by his obedience; yea, and to be washed, purged, and justified by his blood (Heb 9:14; Rom 5:18,19).

Fourth. That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear, for that we are said, when justified, to be justified 'in him.' 'In the Lord shall all the seed of Israel be justified.' And again, 'Surely, shall one say, In the Lord have I righteousness,' &c. (Isa 45:24,25). And again, 'But of him are ye in Christ Jesus, who of God is made unto us—righteousness' (1 Cor 1:30).

Mark, the righteousness is still 'in him,' not 'in us,' even then when we are made partakers of the benefit of it; even as the wing and feathers still abide in the hen when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs; so the righteousness wherewith we stand just before God from the curse, still resides in Christ, not in us. Our sins, when laid upon Christ, were yet personally ours, not his; so his righteousness, when put upon us, is yet personally his, not ours. What is it, then? Why, 'he was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him' (2 Cor 5:21).[3]

Fifth. It is, therefore, of a justifying virtue, only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner—nay, 'sin,' by God's reckoning of them to him.

It is absolutely necessary that this be known of us; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith; also in temptation, that man will be at a loss that looketh for a righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ. The apostle, who was his craftsmaster as to this, was always 'looking to Jesus,' that he 'might be found in him,' knowing that nowhere else could peace or safety be had (Phil 3:6-9). And, indeed, this is one of the greatest mysteries in the world; namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth!

Sixth. Therefore the law and the works thereof, as to this, must by us be cast away; not only because they here are useless, but also they being retained are a hindrance. That they are useless is evident, for that salvation comes by another name (Acts 4:12). And that they are a hindrance, it is clear; for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ (Rom 9:31,32) .

What shall I say? As to this, the moral law is rejected, the ceremonial law is rejected, and man's righteousness is rejected, for that they are here both weak and unprofitable (Rom 8:2,3; Gal 3:21; Heb 10:1-12). Now if all these and their works as to our justification, are rejected, where, but in Christ, is righteousness to be found?

Thus much, therefore, for the explication of the proposition—namely, that there is no other way for sinners to be justified from the curse of the law in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

[Two Positions.]

Now, from this proposition I draw these two positions—FIRST.

THAT MEN ARE JUSTIFIED FROM THE CURSE OF THE LAW BEFORE GOD WHILE
SINNERS IN THEMSELVES. SECOND. THAT THIS CAN BE DONE BY NO OTHER RIGHTEOUSNESS THAN THAT LONG AGO PERFORMED BY, AND RESIDING WITH,
THE PERSON OF JESUS CHRIST.

[FIRST POSITION]

FIRST. Let us, then, now enter into the consideration of the first of these—namely, THAT MEN ARE JUSTIFIED FROM THE CURSE OF THE LAW BEFORE GOD WHILE SINNERS IN THEMSELVES. This I shall manifest,
FIRST, By touching upon the mysterious acts of our redemption;
SECOND, By giving of you plain texts which discover it; and, THIRD,
By reasons drawn from the texts.

FIRST. For the first of these; to wit, the mysterious act of our redemption: and that I shall speak to under these two heads—First, I shall show you what that is; and, Second, How we are concerned therein.

First. [What that is.] That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common,[4] though a particular person and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where, by the apostle, he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act. And that he should die as a sinner, when yet himself did 'no sin,' nor had any 'guile found in his mouth,' made this act more mysterious (1 Pet 1:19, 2:22, 3:18). That he died as a sinner is plain—'He hath made him to be sin. And the Lord laid upon him the iniquity of us all' (Isa 53). That, then, as to his own person he was completely sinless is also as truly manifest, and that by a multitude of scriptures. Now, I say, that Christ Jesus should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us, that when he preached 'Christ crucified,' he preached not only the 'wisdom of God,' but the 'wisdom of God in a mystery,' even his 'hidden wisdom,' for, indeed, this wisdom is hidden, and kept close from the 'fowls of the air' (1 Cor 1:24, 2:7,8; Job 28:20,21).

It is also so mysterious, that it goes beyond the reach of all men, except those to whom an understanding is given of God to apprehend it (1 John 5:20). That one particular man should represent all the elect in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth!

Second. And now I come to show you how the elect are concerned therein; that is, in this mysterious act of this most blessed One; and this will make this act yet more mysterious to you.

Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act. He took hold of our nature. I say, he took hold of us, by taking upon him flesh and blood. The Son of God, therefore, took not upon him a particular person, though he took to him a human body and soul; but that which he took was, as I may call it, a lump of the common nature of man; and by that, hold of the whole elect seed of Abraham; 'For verily he took not on him the nature of angels, but he took on him the

seed of Abraham' (Heb 2:16) Hence he, in a mystery, became us, and was counted as all the men that were or should be saved. And this is the reason why we are said to do, when only Jesus Christ did do. As for instance—

1. When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature: 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, ' &c. (Rom 8:3,4). But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, 'Who walk not after the flesh, but after the Spirit' (v. 4). For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. 'The righteousness of the law is fulfilled in us'; and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense we are said to do what only was done by him; even as the client doth by his lawyer, when his lawyer personates him; the client is said to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes; the reason is, because the lawyer does in the client's name. How much more then may it be said we do, when only Christ does; since he does what he does, not in our name only, but in our nature too; 'for the law of the spirit of life in Christ.' not in me, 'hath made me free from the law of sin and death' (Rom 8:2); he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, [that is, in] my flesh assumed by Christ; though impossible to be done [by me], because of the weakness of my person. The reason of all this is, because we are said to be in him in his doing, in him by our flesh, and also by the election of God. So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law; 'for as in Adam all die, even so in Christ shall all be made alive' (1 Cor 15:22).

2. As we are said to do by Christ, so we are said to suffer by him, to suffer with him. 'I am crucified with Christ,' said Paul. And again, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin' (1 Peter 4:1). Mark how the apostle seems to change the person. First he says, it is Christ that suffered; and that is true; but then he insinuates that it is us that suffered, for the exhortation is to believers, to 'walk in newness of life' (Rom 6:4). And the argument is, because they have suffered in the flesh, 'For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God' (1 Peter 4:1,2). We then suffered, when Christ suffered; we then suffered in his flesh, and also our 'old man was crucified with him' (Rom 6:6); that is, in his crucifixion; for when he hanged on the cross, all the elect hanged there in their common flesh which he assumed, and because he suffered there as a public man.

3. As we are said to suffer with him, so we are said to die, to be dead with him; with him, that is, by the dying of his body. 'Now, if we be dead with Christ, we believe that we shall also live with him' (Rom 6:8). Wherefore he saith in other places, 'Brethren, ye are become dead to the law by the body of Christ'; for indeed we died then to it by him. To the law—that is, the law now has nothing to do with us; for that it has already executed its curse to the full upon us by its slaying of the body of Christ; for the body of Christ was our flesh: upon it also was laid our sin. The law, too, spent that curse that was due to us upon him, when it condemned, killed, and cast him into the grave. Wherefore, it

having thus spent its whole curse upon him as standing in our stead, we are exempted from its curse for ever; we are become dead to it by that body (Rom 7:4). It has done with us as to justifying righteousness. Nor need we fear its damning threats any more; for by the death of this body we are freed from it, and are for ever now coupled to a living Christ.

4. As we are said thus to be dead, so we are said also to rise again by him—'Thy dead men,' saith he to the Father, 'shall live, together with my dead body shall they arise' (Isa 26:19).[5] And again, 'After two days he will revive us; in the third day—we shall live in his sight' (Hosea 6:2).

Both these scriptures speak of the resurrection of Christ, of the resurrection of his body on the third day; but behold, as we were said before to suffer and be dead with him, so now we are said also to rise and live in God's sight by the resurrection of his body. For, as was said, the flesh was ours; he took part of our flesh when he came into the world; and in it he suffered, died, and rose again (Heb 2:14). We also were therefore counted by God, in that God-man, when he did this; yea, he suffered, died, and rose as a common head.[6]

Hence also the New Testament is full of this, saying, 'If ye be dead with Christ' (Col 2:20). 'If ye be risen with Christ' (3:1). And again, 'He hath quickened us together with him' (2:13). 'We are quickened together with him.' 'Quickened,' and 'quickened together with him.' The apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when he was raised from the dead. Nor is it proper to say that he was ever quickened either before or since. This text also concludes that we—to wit, the whole body of God's elect, were also quickened then, and made to live with him together. True, we also are quickened personally by grace the day in the which we are born unto God by the gospel; yet afore that, we are quickened in our Head; quickened when he was raised from the dead, quickened together with him.

5. Nor are we thus considered—to wit, as dying and rising, and so left; but the apostle pursues his argument, and tells us that we also reap by him, as being considered in him, the benefit which Christ received, both in order to his resurrection, and the blessed effect thereof.

(1.) We received, by our thus being counted in him, that benefit which did precede his rising from the dead; and what was that but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon him at his death, he then must be discharged of them in order to his resurrection. Now, though it is not proper to say they were forgiven to him, because they were purged from him by merit; yet they may be said to be forgiven us, because we receive this benefit by grace. And this, I say, was done precedent to his resurrection from the dead. 'He hath quickened us together with him, HAVING forgiven us all trespasses.' He could not be 'quickened' till we were 'discharged'; because it was not for himself, but for us, that he died. Hence we are said to be at that time, as to our own personal estate, dead in our sins, even when we are 'quickened together with him' (Col 2:13).

Therefore both the 'quickening' and 'forgiveness' too, so far as we are in this text concerned, is to him, as we are considered in him, or to him, with respect to us. 'Having forgiven you ALL trespasses.' For necessity so required; because else how was it possible that the pains of death should be loosed in order to his rising, so long as one sin stood still charged to him, as that for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by him, so, in order to his so rising, he, as presenting of us in his person and suffering, received for us remission of all our trespasses. A full discharge therefore was, in and by Christ,

received of God of all our sins afore he rose from the dead, as his resurrection truly declared; for he 'was delivered for our offences, and was raised again for our justification' (Rom 4:25). This therefore is one of the privileges we receive by the rising again of our Lord, for that we were in his flesh considered, yea, and in his death and suffering too.

(2.) By this means also we have now escaped death. 'Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto,' or for, 'sin once; but in that he liveth, he liveth unto God' (Rom 6:9, 10). Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle bids us reckon: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ' (Rom 6:11). Hence Christ says, 'I am the resurrection and the life,' for that all his are safe in him, suffering, dying, and rising. He is the life, 'our life'; yea, so our life, that by him the elect do live before God, even then when as to themselves they yet are dead in their sins. Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making of them also live by faith, in order to their living hereafter with him in glory; for if Christ lives, they cannot die that were sharers with him in his resurrection.[7] Hence they are said to 'live,' being 'quickened together with him.' Also, as sure as at his resurrection they lived by him, so sure at his coming shall they be gathered to him; nay, from that day to this, all that, as aforesaid, were in him at his death and resurrection, are already, in the 'dispensation of the fulness of times,' daily 'gathering to him.' For this he hath purposed, wherefore none can disannul it—'In the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him' (Eph 1:10).

(3.) To secure this the more to our faith that believe, as we are said to be 'raised up together' with him, so we are said to be 'made to sit together in heavenly places in Christ Jesus' (Eph 2:6). We died by him, we rose by him, and are together, even all the elect, set down 'together' in 'heavenly places in Christ Jesus'; for still, even now he is on the right hand of God, he is to be considered as our public man, our Head, and so one in whom is concluded all the elect of God. We then are by him already in heaven; in heaven, I say, by him; yea, set down there in our places of glory by him. Hence the apostle, speaking of us again, saith, That as we are predestinate, we are called, justified, and glorified; called, justified, glorified; all is done, already done, as thus considered in Christ (Rom 8:30). For that in his public work there is nothing yet to do as to this. Is not HE called? Is not HE justified? Is not HE glorified? And are we not in him, in him, even as so considered?

Nor doth this doctrine hinder or forestal the doctrine of regeneration or conversion; nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have his own; for if already they live in their head, what is that but a pledge that they shall live in their persons with him? and, consequently, that to that end they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory. Nor doth this hinder their partaking of the symbol of regeneration,[8] and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with him, even to all things to which Christ died when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world (Rom 6:10, 7:4; Col 2:20). And if I be risen with Christ, let me live, like one born from the dead, in newness of life, and having my mind and affections

on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things, and careth not to have them also answered in himself. This was the apostle's way, namely, to covet to 'know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death' (Phil 3:10). And when we are thus, that thing is true both in him and us. Then as is the heavenly, such are they that are heavenly; for he that saith he is in him, and by being in him, a partaker of these privileges by him, 'ought himself also so to walk, even as he walked' (1 Cor 15:48; 1 John 2:6).

But to pass this digression, and to come to my argument, namely, that men are justified from the curse of the law, before God, while sinners in themselves; this is evident by what hath already been said; for if the justification of their persons is by, in, and through Christ; then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. 'O my father,' saith he, 'if it be possible, let this cup pass from me' (Matt 26:39). If what be possible? Why, that my elect may be saved, and I not spill my blood. Wherefore he saith again, Christ ought to suffer (Luke 24:26). 'Christ must needs have suffered,' for 'without shedding of blood is no remission' of sin (Acts 17:3; Heb 9:22).[9]

[Proofs of the first position.]

SECOND. We will now come to the present state and condition of those that are justified; I mean with respect to their own qualifications, and so prove the truth of this our great position. And this I will do, by giving of you plain texts that discover it, and that consequently prove our point. And after that, by giving of you reasons drawn from the texts.

First. 'Speak not thou in thine heart,' no, not in thine heart, 'after that the Lord thy God hath cast them out [thine enemies] before thee, saying, For my righteousness—do I possess this land.—Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land.—Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people' (Deut 9:4-6).

In these words, very pat for our purpose, two things are worthy our consideration. 1. The people here spoken to were the people of God; and so by God himself are they here twice acknowledged to be—'The Lord thy God, the Lord thy God.' So then, the righteousness here intended is not the righteousness that is in the world, but that which the people of God perform. 2. The righteousness here intended is not some, but all, and every whit of that the church performs to God: Say not in thine heart, after the Lord hath brought thee in, It was for my righteousness. No, all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee.

That this is true is evident, because it is thrice rejected—Not for thy righteousness—not for thy righteousness—not for thy righteousness, dost thou possess the land. Now, if the righteousness of the people of God of old could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself? I say again, if godly men, as these were, could not by their works purchase the type of heaven, then must the ungodly be justified, if ever they be justified from the curse and sentence of the law, while sinners in themselves. The argument is clear; for if good men, by what they do, cannot merit the less, bad men, by what they do, cannot merit more.

Second. 'Remember me, O my God, concerning this; and wipe not out my good deeds that I have done' (Neh 13:14).

These words were spoken by holy Nehemiah, and that at the end of all the good that

we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof. Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law; but prays to God to be merciful both to him and them, and to spare him 'according to the greatness of his mercy' (v 22).

God blots out no good but for the sake of sin;[10] and forasmuch as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works were sin. Now, I say, if a good man's works are in danger of being overthrown because there is in them a tang of sin, how can bad men think to stand just before God in their works, which are in all parts full of sin? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of Divine justice?

Third. 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away' (Isa 64:6).

In these words we have a relation both of persons and things. 1. Of persons. And they are a righteous people, a righteous people put all together—'We, we all are,' &c. 2. The condition of this people, even of ALL of them, take them at the best, are, and that by their own confession, 'as an unclean thing.' 3. Again; the things here attending this people are their good things, put down under this large character, 'Righteousnesses, ALL our righteousnesses.'

These expressions therefore comprehend all their religious duties, both before and after faith too. But what are all these righteousnesses? Why, they are all as 'filthy rags' when set before the justice of the law; yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousnesses, like the wind, if grace prevent not, would 'carry them away.' This being so, how is it possible for one that is in his sins, to work himself into a spotless condition by works done before faith, by works done by natural abilities? or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and obtain the forgiveness of sins, and the life that is eternal? It cannot be: 'men must therefore be justified from the curse, in the sight of God while sinners in themselves,' or not at all.[11]

Fourth. 'There is not a just man upon earth, that doeth good, and sinneth not' (Eccl 7:20; 1 Kings 8:46).

Although the words before are large, yet these seem far larger; there is not a man, not a just man, not a just man upon the earth, that doeth good, and sinneth not. Now, if no good man, if no good man upon earth doth good, and sinneth not; then no good man upon earth can set himself by his own actions justified in the sight of God, for he has sin mixed with his good. How then shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree—and a bad man is a bad tree—can bring forth no good fruit, how then shall such an one do that that shall 'cleanse him from his sin,' and set him as 'spotless before the face of God?' (Matt 7:16).

Fifth. 'Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness,' &c. (Isa 46:12-13).

1. This call is general, and so proves, whatever men think of themselves, that in the judgment of God there is none at all righteous. Men, as men, are far from being so. 2. This general offer of righteousness, of the righteousness of God, declares that it is in vain for men to think to be set just and righteous before God by any other means. 3. There is here also insinuated, that for him that thinks himself the worst, God has

prepared a righteousness, and therefore would not have him despair of life that sees himself far from righteousness. From all these scriptures, therefore, it is manifest, 'that men must be justified from the curse of the law, in the sight of God, while sinners in themselves.'

Sixth. 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt 11:28).

Here we have a labouring people, a people labouring for life; but by all their labour, you see, they cannot ease themselves; their burden still remains upon them; they yet are heavy laden. The load here is, doubtless, guilt of sin, such as David had when he said by reason thereof, he was not able to look up (Psa 38:3-5). Hence, therefore, you have an experiment set before you of those that are trying what they can do for life; but behold, the more they stir, the more they sink under the weight of the burden that lies upon them.[12] And the conclusion—to wit, Christ's call to them to come to him for rest—declares that, in his judgment, rest was not to be had elsewhere. And I think, one may with as much safety adhere to Christ's judgment as to any man's alive; wherefore, 'men must be justified from the curse, in the sight of God, while sinners in themselves.'

Seventh. 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one' (Rom 3:10-12). These words have respect to a righteousness which is justified by the law; and they conclude that none by his own performances is righteous with such a righteousness; and it is concluded from five reasons—1. Because they are not good; for a man must be good before he doth good, and perfectly good before he doth good and sinneth not. 2. Because they understand not. How then should they do good? for a man must know before he does, else how should he divert[13] himself to do? 3. Because they want a heart; they seek not after God according to the way of his own appointment. 4. They are all gone out of the way; how then can they walk therein? 5. They are together become unprofitable. What worth or value then can there be in any of their doings? These are the reasons by which he proveth that there is 'none righteous, no, not one.' And the reasons are weighty, for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes from these five reasons that not one indeed is righteous, so he concludes by five more that none can do good to make him so—1. For that internally they are as an open sepulchre, as full of dead men's bones. Their minds and consciences are defiled; how then can sweet and good proceed from thence? (v 13). 2. Their throat is filled with this stink; all their vocal duties therefore smell thereof. 3. Their mouth is full of cursing and bitterness; how then can there be found one word that should please God? 4. Their tongue, which should present their praise to God, has been used to work deceit; how then, until it is made a new one, should it speak in righteousness? 5. The poison of asps is under their lips; therefore whatever comes from them must be polluted (Rom 3:11-14; Matt 23:27; Titus 1:15; Jer 44:17, 17:9). Thus, you see, he sets forth their internal part, which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat, by such a tongue, through such lips as these.

And yet this is not all. He also proves, and that by five reasons more, that it is not possible they should do good—1. 'Their feet are swift to shed blood' (Rom 3:15). This implies an inclination, an inward inclination to evil courses; a quickness of motion to do evil, but a backwardness to do good. 2. 'Destruction and misery are in their ways' (v16).

Take 'ways' for their 'doings,' and in the best of them destruction lurks, and misery yet follows them at the heels. 3. 'The way of peace have they not known'; that is far above out of their sight (v 17). Wherefore the labour of these foolish ones will weary every one of them, because they know not the way that goes to the city (Eccl 10:15). 4. 'There is no fear of God before their eyes' (v 18). How then can they do anything with that godly reverence of his holy Majesty that is and must be essential to every good work? for to do things, but not in God's fear, to what will it amount? will it avail? 5. All this while they are under a law that calls for works that are perfectly good; that will accept of none but what are perfectly good; and that will certainly condemn them because they neither are nor can be perfectly good. 'For what things soever the law saith, it saith it to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God' (v 19).

Thus you see that Paul here proves, by fifteen reasons, that none are, nor can be, righteous before God by works that they can do; therefore 'men must be justified from the curse, in the sight of God, while sinners in themselves.'

Eighth. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets' (v 21).

This text utterly excludes the law—what law? The law of works, the moral law, (v 27) —and makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, men's 'own righteousness' (Phil 3:9). Now, if the law, as to a justifying righteousness, is rejected; then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God, or not at all; for he must be justified by a righteousness that is without the law; to wit, the righteousness of God. Now, this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men; for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is without the law, without our personal obedience to it. The righteousness of God, or a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that God also gives unto, and puts upon all them that believe (Rom 3:22), a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God (v 24-26). Where, now, is room for man's righteousness, either in the whole, or as to any part thereof? I say, where, as to justification with God?

Ninth. 'What shall we then say that Abraham, our father as pertaining to the flesh, hath found?' (Rom 4:1)

Now, the apostle is at the root of the matter; for Abraham is counted the father of the faithful; consequently, the man whose way of attaining justification must needs be exemplary to all the children of Abraham. Now, the question is, how Abraham found? how he found that which some of his children sought and missed? (Rom 9:32); that is, how he found justifying righteousness; for it was that which Israel sought and attained not unto (11:7). 'Did he find it,' saith Paul, 'by the flesh?' or, as he was in the flesh? or, by acts and works of the flesh? But what are they? why, the next verse tells you 'they are the works of the law' (Rom 4).

'If Abraham was justified by works'; that is, as pertaining to the flesh; for the works of the law are none other but the best sort of the works of the flesh. And so Paul calls all they that he had before his conversion to Christ: 'If any other man,' saith he, 'thinketh he hath whereof he might trust in the flesh, I more.' And then he counteth up several of his privileges, to which he at last adjoineth the righteousness of the moral law, saying, 'Touching the righteousness which is in the law, [I was] blameless' (Phil 3:4-6). And it is

proper to call the righteousness of the law the work of the flesh, because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the work thereof, as to this, in man, as man; that has confined itself to another ministration, whose glorious name it bears (2 Cor 3:8). I say it is proper to call the works of the law the works of the flesh, because they are done by that self-same nature in and out of which comes all those things that are more grossly so called (Gal 5:19,20); to wit, from the corrupt fountain of fallen man's polluted nature (James 3:10).

This, saith Paul, was not the righteousness by which Abraham found justification with God—'For if Abraham was justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness' (Rom 4:2-3). This 'believing' is also set in flat opposition to 'works,' and to the 'law of works'; wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather as that which receiveth and applieth that righteousness. From all this, therefore, it is manifest 'that men must be justified from the curse of the law, in the sight of God, while sinners in themselves.' But,

Tenth. 'Now to him that worketh is the reward not reckoned of grace, but of debt' (Rom 4:4).

These words do not only back what went before, as to the rejection of the law for righteousness as to justification with God, but supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom. 1. By this means, grace, and justification by grace, would be rejected; and that would be a foul business; it would not be reckoned of grace. 2. By this, God would become the debtor, and so the underling; and so we in this the more honourable.

It would not be reckoned of grace, but of debt; and what would follow from hence? Why, (1.) By this we should frustrate the design of Heaven, which is, to justify us freely by grace, through a redemption brought in by Christ (Rom 3:24-26; Eph 2:8-13). (2.) By this we should make ourselves the saviours, and jostle Christ quite out of doors (Gal 5:2-4). (3.) We should have heaven at our own dispose, as a debt, not by promise, and so not be beholden to God for it (Gal 3:18). It must, then, be of grace, not of works, for the preventing of these evils.

Again, it must not be of works, because if it should, then God would be the debtor, and we the creditor. Now, much blasphemy would flow from hence; as, (1.) God himself would not be his own to dispose of; for the inheritance being God, as well as his kingdom (for so it is written, 'heirs of God' (Rom 8:17)), himself, I say, must needs be our purchase. (2.) If so, then we have right to dispose of him, of his kingdom and glory, and all—'Be astonished, O heavens, at this!'—for if he be ours by works, then he is ours of debt; if he be ours of debt, then he is ours by purchase; and then, again, if so, he is no longer his own, but ours, and at our disposal.

Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it. So then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Eleventh. 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' (Rom 4:5).

These words show how we must stand just in the sight of God from the curse of the law, both as it respecteth justification itself, as also the instrument or means that receiveth that righteousness which justifieth.

1. As for that righteousness that justifieth, it is not personal performances in us; for the person here justified stands, in that respect, as one that worketh not, as one that is

ungodly. 2. As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will not work, but believe, but receive the works and righteousness of another; for works and faith in this are set in opposition. He doth not work, he doth believe' (Gal 3:12). He worketh not, but believeth on him who justifieth us, ungodly. As Paul also saith in another place, The law is not of faith (Rom 10:5,6). And again, Works saith on this wise; faith, far different. The law saith, Do this, and live. But the doctrine of faith saith, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness,' &c. (Rom 10:9,10).

Object. But faith is counted for righteousness.

Answ. True, but yet consider, that by faith we do oft understand the doctrine of remission of sins, as well as the act of believing.

But again; faith when it hath received the Lord Jesus, it hath done that which pleaseth God; therefore, the very act of believing is the most noble in the world; believing sets the crown upon the head of grace; it seals to the truth of the sufficiency of the righteousness of Christ, and giveth all the glory to God (John 3:33). And therefore it is a righteous act; but Christ himself, he is the Righteousness that justifieth' (Rom 4:20,25). Besides, faith is a relative, and hath its relation as such. Its relation is the righteousness that justifieth, which is therefore called the righteousness of faith, or that with which faith hath to do (Rom 10:6). Separate these two, and justification cannot be, because faith now wants his righteousness. And hence it is you have so often such sayings as these—'He that believeth in me; he that believeth on him; believe in the Lord Jesus Christ, and thou shalt be saved' (John 6:35,40). Faith, then, as separate from Christ, doth nothing; nothing, neither with God nor man; because it wants its relative; but let it go to the Lord Jesus—let it behold him as dying, &c., and it fetches righteousness, and life, and peace out of the virtue of his blood, &c. (Acts 10:29,31,33). Or rather, sees it there as sufficient for me to stand just thereby in the sight of Eternal Justice For him 'God hath set forth to be a propitiation through faith [belief] in his blood,' with intent to justify him that believeth in Jesus (Rom 3:25,26).

Twelfth. 'Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works' (Rom 4:6).

Did our adversaries understand this one text, they would not so boldly affirm, as they do, that the words, 'impute, imputed, imputeth, imputing,' &c., are not used in scripture but to express men really and personally to be that which is imputed unto them; for men are not really and personally faith, yet faith is imputed to men; nay, they are not really and personally sin, nor really and personally righteousness, yet these are imputed to men: so, then, both good things and bad may sometimes be imputed to men, yet themselves be really and personally neither. But to come to the point: what righteousness hath that man that hath no works? Doubtless none of his own; yet God imputeth righteousness to him. Yea, what works of that man doth God impute to him that he yet justifies as ungodly?

Further, He that hath works as to justification from the curse before God, not one of them is regarded of God; so, then, it mattereth not whether thou hast righteousness of thine own, or none. 'Blessed is the man to whom the Lord imputeth righteousness without works.' Man's blessedness, then, the blessedness of justification from the curse in the sight of God, lieth not in good works done by us, either before or after faith received, but in a righteousness which God imputeth without works; as we 'work not' as we 'are ungodly.' 'Blessed are they whose iniquities are forgiven, and whose sin is covered' (v 7). To forgive and to cover are acts of mercy, not the cause of our merit.

Besides, where sin is real, there can be no perfect righteousness; but the way of justification must be through perfect righteousness, therefore by another than our own, 'Blessed is the man to whom the Lord will not impute sin' (v 8). The first cause, then, of justification before God, dependeth upon the will of God, who will justify because he will; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave. But his will, not ours, must rule here; therefore his righteousness, and his only (Rom 9:15,18). So, then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Having passed over these few scriptures, I shall come to particular instances of persons who have been justified; and shall briefly touch their qualifications in the act of God's justifying them. First, By the Old Testament types. Second, By the New.

[First Position illustrated by Scripture types.]

First. By the Old [Testament types]. First. 'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them' (Gen 3:21).

In the beginning of this chapter you find these two persons reasoning with the serpent, the effect of which discourse was, they take of the forbidden fruit, and so break the command of God (vv 7-15). This done, they hide themselves, and cover their nakedness with aprons. But God finds out their sin, from the highest branch even to the roots thereof. What followeth? Not one precept by which they should by works obtain the favour of God, but the promise of a Saviour; of which promise this twenty-first verse is a mystical interpretation: 'The Lord God made them coats of skins, and clothed them.' Hence observe—1. That these coats were made, not before, but after they had made themselves aprons; a plain proof their aprons were not sufficient to hide their shame from the sight of God. 2. These coats were made, not of Adam's inherent righteousness, for that was lost before by sin, but of the skins of the slain, types of the death of Christ, and of the righteousness brought in thereby—'By whose stripes we are healed' (Isa 53). [14] 3. This is further manifest; for the coats, God made them; and for the persons, God clothed them therewith; to show that as the righteousness by which we must stand just before God from the curse is a righteousness of Christ's performing, not of theirs; so he, not they, must put it on them also, for of God we are in Christ, and of God his righteousness is made ours (1 Cor 1:30).

But, I say, if you would see their antecedent qualifications, you find them under two heads—rebellion [and] hypocrisy. Rebellion, in breaking God's command; hypocrisy, in seeking how to hide their faults from God. Expound this by gospel language, and then it shows 'that men are justified from the curse, in the sight of God, while sinners in themselves.'

Second. 'The Lord had respect unto Abel and to his offering' (Gen 4:4).

By these words we find the person first accepted: 'The Lord had respect unto Abel.' And indeed, where the person is not first accepted, the offering will not be pleasing; the altar sanctifies the gift, and the temple sanctifieth the gold; so the person, the condition of the person, is that which makes the offering either pleasing or despising (Matt 23:16-21). In the epistle to the Hebrews it is said, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous' (Heb 11:4). Righteous before he offered his gift, as his sacrifice testified; for God accepted of it.

'By faith he offered.' Wherefore faith was precedent, or before he offered. Now faith hath to do with God through Christ; not with him through our works of righteousness.

Besides, Abel was righteous before he offered, before he did do good, otherwise God would not have testified of his gift. 'By faith he obtained witness that he was righteous,' for God approved of his gifts. Now faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus. Wherefore Abel's faith as to justifying righteousness before God looked not forward to what should be done by himself, but back to the promise of the seed of the woman, that was to destroy the power of hell, and 'to redeem them that were under the law' (Gen 3:15; Gal 4:4,5). By this faith he shrouds himself under the promise of victory, and the merits of the Lord Jesus. Now being there, God finds him righteous; and being righteous, 'he offered to God a more excellent sacrifice than his brother'; for Cain's person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness (Gen 4). Abel therefore was righteous before he did good works; but that could not be but alone through that respect God had to him for the sake of the Messias promised before (3:15). But the Lord's so respecting Abel presupposeth that at that time he stood in himself by the law a sinner, otherwise he needed not to be respected for and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise, which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the seed of the woman, which is Christ; which promise he believed, and so took it for granted that this Christ should break the serpent's head—that is, destroy by himself the works of the devil; to wit, sin, death, the curse, and hell (Gal 4:4). By this faith he stood before God righteous, because he had put on Christ; and being thus, he offered; by which act of faith God declared he was pleased with him, because he accepted of his sacrifice.

Third. 'And the Lord said unto her, The elder shall serve the younger' (Gen 25:23). These words, after Paul's exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing love, which had so determined long before, that one of these children should be received to eternal grace; but mark, not by works of righteousness which they should do, but 'before they had done either good or evil'; otherwise 'the purpose of God according to election,' not of works, but of him that calleth, 'could not stand,' but fall in pieces (Rom 9:10-12). But none are received into eternal mercy but such as are just before the Lord by a righteousness that is complete; and Jacob having done no good, could by no means have that of his own, and therefore it must be by some other righteousness, 'and so himself be justified from the curse, in the sight of God, while a sinner in himself.'

Fourth. The same may be said concerning Solomon, whom the Lord loved with special love, as soon as born into the world; which he also confirmed with signal characters. 'He sent,' saith the Holy Ghost, 'by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him (2 Sam 12:24,25).[15] Was this love of God extended to him because of his personal virtues? No, verily; for he was yet an infant.[16] He was justified then in the sight of God from the curse by another than his own righteousness.

Fifth. 'And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live' (Eze 16:6).

The state of this people you have in the former verses described, both as to their rise and practice in the world (vv 1-5). 1. As to their rise. Their original was the same with Canaan, the men of God's curse (Gen 9:25). 'Thy birth and thy nativity is of the land of Canaan'; the same with other carnal men (Rom 3:9). 'Thy father was an Amorite, and

thy mother an Hittite' (Eze 16:3). Their condition, that is showed us by this emblem—(1.) They had not been washed in water. (2.) They had not been swaddled. (3.) They had not been salted. (4.) They brought filth with them into the world. (5.) They lay stinking in their cradle. (6.) They were without strength to help themselves. Thus they appear and come by generation. 2. Again, as to their practice—(1.) They polluted themselves in their own blood. (2.) They so continued till God passed by—'And when I passed by thee, and saw thee polluted in thine own blood';—'in thy blood, in thy blood'; it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their persons, &c. Now this was the time of love—'And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live' (Eze 16:6).

Quest. But how could a holy God say, 'Live,' to such a sinful people?

Answ. Though they had nought but sin, yet he had love and righteousness. He had love to pity them; righteousness to cover them—'Now when I passed by thee, and looked upon thee, behold, thy time was the time of love' (Eze 16:8). What follows? (1) 'I spread my skirt over thee'; and (2) 'Covered thy nakedness'; yea, (3) 'I sware unto thee'; and (4) 'Entered into covenant with thee'; and (5) 'Thou becamest mine.' My love pitied thee; my skirt covered thee. Thus God delivered them from the curse in his sight. 'Then I washed thee with water, after thou wast justified; yea, I thoroughly washed away thy blood from thee, and anointed thee with oil' (v 9).

Sanctification, then, is consequential, justification goes before. The Holy Ghost by this scripture setteth forth to the life, free grace to the sons of men, while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words, 'not washed, not salted, not swaddled,' he setteth forth their unsanctified state; yea, they were not only unsanctified, but also cast out, without pity, to the loathing of their persons; yea, 'no eye pitied them, to do any of these things for them'; no eye but his, whose glorious grace is unsearchable; no eye but his, who could look and love; all others looked and loathed; but blessed be God that hath passed by us in that day that we wallowed in our own blood; and blessed be God for the skirt of his glorious righteousness wherewith he covered us when we lay before him naked in blood. It was when we were in our blood that he loved us; when we were in our blood he said, Live. Therefore, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Sixth. 'Now Joshua was clothed with filthy garments, and stood before the angel' (Zech 3:3).

The standing of Joshua here is as men used to stand that were arraigned before a judge. 'Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him' (v 1). The same posture as Judas stood in when he was to be condemned. 'Set thou,' said David, 'a wicked man over him; and let Satan stand at his right hand' (Psa 109:6). Thus, therefore, Joshua stood. Now Joshua was clothed, not with righteousness, but with filthy rags! Sin upon him, and Satan by him, and this before the angel! What must he do now? Go away? No; there he must stand! Can he speak for himself? Not a word; guilt had made him dumb! (Isa 53:12). Had he no place clean? No; he was clothed with filthy garments! But his lot was to stand before Jesus Christ, that maketh intercession for transgressors. 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee' (Zech 3:2). Thus Christ saveth from present condemnation those that be still in their sin and blood. [17]

But is he now quit? No; he standeth yet in filthy garments; neither can he, by aught that is in him, or done by him, clear himself from him. How then? Why, the Lord clothes him with change of raiment. The iniquities were his own, the raiment was the Lord's. 'This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord' (Isa 54:17). We will not here discourse of Joshua's sin, what it was, or when committed; it is enough to our purpose that he was clothed with filthy garments; and that the Lord made a change with him, by causing his iniquity to pass from him, and by clothing him with change of raiment. But what had Joshua antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments. 'Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment' (Zech 3: 3,4).

Second. But to pass [from] the Old Testament types, and to come to the New.

First. 'And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee' (Mark 5:18,19).

The present state of this man is sufficiently declared in these particulars—1. He was possessed with a devil; with devils, with many; with a whole legion, which some say is six thousand, or thereabouts (Matt 8). 2. These devils had so the mastery of him as to drive him from place to place into the wilderness among the mountains, and so to dwell in the tombs among the dead (Luke 8). 3. He was out of his wits; he would cut his flesh, break his chains; nay, 'no man could tame him' (Mark 5:4-5). 4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus (v 7).

In all this, what qualification shows itself as precedent to justification? None but such as devils work, or as rank bedlams have. Yet this poor man was dispossessed, taken into God's compassion, and was bid to show it to the world. 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee' (v 19); which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love. 'I will have compassion on whom I will have compassion,' which blesseth us with the mercy of a justifying righteousness; and all this, as by this is manifest, without the least precedent qualification of ours.

Second. 'And when they had nothing to pay, he frankly forgave them both' (Luke 7:42). The occasion of these words was, for that the Pharisee murmured against the woman that washed Jesus' feet, because 'she was a sinner'; for so said the Pharisee, and so saith the Holy Ghost (v 37). But, saith Christ, Simon, I will ask thee a question, 'A certain man had two debtors: the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both' (v 38).

Hence I gather these conclusions—1. That men that are wedded to their own righteousness understand not the doctrine of the forgiveness of sins. This is manifested by the poor Pharisee; he objected against the woman because she was a sinner. 2. Let Pharisees murmur still, yet Christ hath pity and mercy for sinners. 3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay. 'And when they had nothing to pay, he frankly,' or freely, or heartily, 'forgave them both.' If they had nothing to pay, then they were sinners; but he forgiveth no man but with respect to a righteousness; therefore that righteousness must be another's; for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay [with]. Then

they were 'justified freely by his grace, through the redemption that is in Christ Jesus.' So, then, 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Third. 'And when he saw their faith, he said unto the man, Thy sins are forgiven thee' (Luke 5:20).

This man had not righteousness to stand just before God withal, for his sins as yet remained unforgiven; wherefore, seeing guilt remained until Christ remitted him, he was discharged while ungodly. And observe it, the faith here mentioned is not to be reckoned so much the man's, as the faith of them that brought him; neither did it reach to the forgiveness of sins, but to the miracle of healing; yet this man, in this condition, had his sins forgiven him.

But again; set the case, the faith was only his, as it was not, and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself; for guilt lay still upon him, he had now his sins forgiven him. But this act of grace was a surprisal; it was unlooked for. 'I am found of them that sought me not' (Isa 65:1). They came for one thing, he gave them another; they came for a cure upon his body, but, to their amazement, he cured first his soul. 'Thy sins are forgiven thee.' Besides, to have his sins forgiven betokeneth an act of grace; but grace and works as to this are opposite (Rom 11:6). Therefore 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Fourth. 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son' (Luke 15:21).

What this man was is sufficiently declared in verse 13, &c. As 1. A riotous spender of all—of time, talent, body, and soul. 2. He added to this his rebellion, great contempt of his father's house—he joined himself to a stranger, and became an associate with swine (vv 15,17). At last, indeed, he came to himself. But then observe—(1.) He sought not justification by personal performances of his own; (2.) Neither did he mitigate his wickedness; (3.) Nor excuse himself before his father; but first resolveth to confess his sin; and coming to his father, did confess it, and that with aggravating circumstances. 'I have sinned against heaven; I have sinned against thee; I am no more worthy to be called thy son' (v 18). Now what he said was true or false. If true, then he had not righteousness. If false, he could not stand just in the sight of his father by virtue of his own performances. And, indeed, the sequel of the parable clears it. His 'father said to his servant, Bring forth the best robe,' the justifying righteousness, 'and put it on him; and put a ring on his hand, and shoes on his feet' (v 22). This best robe, then, being in the father's house, was not in the prodigal's heart; neither stayed the father for further qualifications, but put it upon him as he was, surrounded with sin and oppressed with guilt. Therefore 'men are justified from the curse, in the sight of God, while sinners in themselves.'

Fifth. 'For the Son of man is come to seek and to save that which was lost' (Luke 19:10). The occasion of these words was, for that the Pharisees murmured because 'Jesus was gone to be guest to one that was a sinner,' yea, a sinner of the publicans, and are most fitly applied to the case in hand. For though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name; adding withal, 'For to-day I must abide at thy house' (v 5); which being opened by verse 9, is as much as to say, I am come to be thy salvation. Now this being believed by Zaccheus, 'he made haste and came down, and received him joyfully.' And not only so, but to declare to all the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, 'Behold, Lord, the half of my goods I give to

the poor; and if I have taken anything from any man by false accusation,' a supposition intimating an affirmative, 'I restore him fourfold.'[18] This being thus, Christ doubleth his comfort, saying to him also, and that before the people, 'This day is salvation come to this house.' Then, by adding the next words, he expounds the whole of the matter, 'For I am come to seek and save that which was lost'; to seek it till I find it, to save it when I find it. He finds them that sought him not (Rom 10:20); and saith, Zaccheus, Behold me! to a people that asked not after him. So, then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner; from which faith flowed his following words and works as a consequence.

Sixth. 'Jesus saith unto him, Verily I say unto thee, To-day shalt thou be with me in paradise' (Luke 23:43).

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented—no, not till he came to die; nay, when he first was hanged he then fell to railing on Christ; for though Luke leaves it out, beginning but at his conversion; yet by Matthew's relating the whole tragedy, we find him at first as bad as the other (Matt 27:44). This man, then, had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be King, and that when dying with him. But what was this to a personal performing the commandments? or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin; and so leaning upon the mediation of Christ he goeth out of the world. Now he that truly confesseth and acknowledgeth his sin, acknowledgeth also the curse to be due thereto from the righteous hand of God. So then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help, hath by that condemned his own, had he any, of utter insufficiency. But all these did this poor creature; wherefore he must stand 'just from the law in the sight of God, while sinful in himself.'

Seventh. 'Lord, what wilt thou have me to do?' (Acts 9:6).

What wilt thou have me to do? Ignorance is here set forth to the full. Paul hitherto knew not Jesus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that. Thus you see that he neither knew that Christ was Lord, nor what was his mind and will—'I did it ignorantly, in unbelief' (1 Tim 1:13-15). I did not know him; I did not believe he was to save us; I thought I must be saved by living righteously, by keeping the law of God. This thought kept me ignorant of Jesus, and of justification from the curse by him. Poor Saul! how many fellows hast thou yet alive!—every man zealous of the law of works, yet none of them know the law of grace; each of them seeking for life by doing the law, when life is to be had by nought but believing in Jesus Christ.

Eighth. 'Believe in the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31).

A little before, we find Paul and Silas in the stocks for preaching of Jesus Christ; in the stocks, in the inward prison, by the hands of a sturdy jailer; but at midnight, while Paul and his companion sang praises to God, the foundations of the prison shook, and every man's bands were loosed. Now the jailer being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword, with intent to kill himself; 'But Paul cried out, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?'

In all this relation here is not aught that can justify the jailer. For, 1. His whole life was idolatry, cruelty, and enmity to God. Yea, 2. Even now, while the earthquake shook the prison, he had murder in his heart—yea, and in his intentions too; murder, I say, and that of a high nature, even to have killed his own body and soul at once.[19] Well, 3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ: 'What must I do to be saved?' He knew not what; no, not he. His condition, then, was this: he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul's answer? Why, 'Believe in the Lord Jesus Christ,' look for righteousness in Christ, 'and then thou shalt be saved.' This, then, still holdeth true, 'men are justified from the curse, in the sight of God, whilst sinners in themselves.'

[Reasons for the first position drawn from the texts.]

THIRD. I should now come to the second conclusion, viz., that this can be done by no other righteousness than that long ago performed by, and remaining with, the person of Christ. But before I speak to that, I will a little further press this, by urging for it several reasons.

The First Reason.—Men must be justified from the curse while sinners in themselves, because by nature all are under sin—'All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin' (Rom 3:23, 11:32; Gal 3:22). Now having sinned, they are in body and soul defiled, and become an unclean thing. Wherefore, whatever they touch, with an intent to work out righteousness thereby, they defile that also (Titus 1:15; Lev 15:11; Isa 64:6). And hence, as I have said, all the righteousness they seek to accomplish is but as a menstruous cloth and filthy rags; therefore they are sinners still.' Indeed, to some men's thinking, the Pharisee is holier than the Publican; but in God's sight, in the eyes of Divine justice, they stand alike condemned. 'All have sinned'; there is the poison! Therefore, as to God, without Christ, all throats are an open sepulchre (Matt 23:27; Rom 3:13).

The world in general is divided into two sorts of sinners—the open profane, and the man that seeks life by the works of the law. The profane is judged by all; but the other by a few. Oh! but God judgeth him.

1. For a hypocrite; because that notwithstanding he hath sinned, he would be thought to be good and righteous. And hence it is that Christ calls such kind of holy ones, 'Pharisees, hypocrites! Pharisees hypocrites!' because by their gay outside they deceived those that beheld them. But, saith he, God sees your hearts; you are but like painted sepulchres, within you are full of dead men's bones (Prov 30:12; Matt 23:27-30; Luke 11:26, 16:15). Such is the root from whence flows all their righteousness. But doth the blind Pharisee think his state is such? No; his thoughts of himself are far otherwise—'God, I thank thee,' saith he, 'I am not as other men, extortioners, unjust, adulterers, or even like this publican' (Luke 18:11,12). Aye, but still God judgeth him for a hypocrite.

2. God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is, when Paul was converted to Jesus Christ, that he calls the righteousness he had before, madness, blasphemy, injury; because what he did to save himself by works was in direct opposition to grace by Jesus Christ (Phil 3:7,8; Acts 22:3,4, 26:4; 1 Tim 1:14,15). Behold, then, the evil that is in a man's own righteousness! (1.) It curseth and condemneth the righteousness of Christ. (2.) It blindeth the man from seeing his misery. (3.) It hardeneth his heart against his own salvation.

3. But again, God judgeth such, for those that condemn him of foolishness—'The preaching of the cross,' that is, Christ crucified, 'is to them that perish foolishness' (1 Cor 1:18,23). What, saith the merit-monger, will you look for life by the obedience of another man? Will you trust to the blood that was shed upon the cross, that run down to the ground, and perished in the dust? Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the gospel; not to salvation, but to their condemnation, because they have condemned the Just, that they might justify their own filthy righteousness (Isa 8:14).

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury; if for their righteousness they are judged hypocrites, condemned as opposers of the gospel, and as such have counted God foolish for sending his Son into the world; then must the best of 'men be justified from the curse in the sight of God while sinners in themselves'; because they still stand guilty in the sight of God, their hearts are also still filthy infected—'Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before ME, saith the Lord God' (Jer 2:22). It stands marked still before God. So, then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter, they are the poison of dragons, and the cruel venom of asps (Matt 3:7; 23). No marvel, then, if John in his ministry gives the first rebuke and jostle to such, still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell; for of all sin, man's own righteousness, in special, bids defiance to Jesus Christ.

The Second Reason.—A second reason why men must stand just in the sight of God from the curse, while sinners in themselves, is, because of the exactions of the law. For were it granted that men's good works arose from a holy root, and were perfect in their kind, yet the demand of the law—for that is still beyond them—would leave them sinners before the justice of God. And hence it is that holy men stand just in the sight of God from the curse; yet dare not offer their gifts by the law, but through Jesus Christ; knowing that not only their persons, but their spiritual service also, would else be rejected of the heavenly Majesty (1 Peter 2:5; Rev 7:14-16; Heb 8:7,8).[20]

For the law is itself so perfectly holy and good as not to admit of the least failure, either in the matter or manner of obedience—'Cursed is every one that continueth not in all things that are written in the book of the law to do them' (Gal 3:10). For they that shall keep the whole law, and yet offend in one point, are guilty of all, and convicted of the law as transgressors (James 2:9,10). 'Tribulation,' therefore, 'and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Gentile' (Rom 2:9). And observe, the law leaveth thee not to thy choice, when, or when not, to begin to keep it; but requireth thy obedience so soon as concerned, exactly, both as to the matter and manner, and that before thou hast sinned against it; for the first sin breaks the law. Now, if thou sinnest before thou beginnest to do, thou art found by the law a transgressor, and so standest by that convicted of sin; so, then, all thy after-acts of righteousness are but the righteousness of a sinner, of one whom the law hath condemned already (John 3:18). 'The law is spiritual, but thou art carnal, sold under sin' (Rom 7:14).

Besides, the law being absolutely perfect, doth not only respect the matter and manner as to outward acts, but also the rise and root, the heart, from whence they flow; and an impediment there spoils all, were the executive part never so good—'Thou shalt love the Lord thy God with ALL thy heart, with ALL thy soul, with ALL thy mind, and with ALL

thy strength' (Mark 12:30). Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy soul, in all things, at all times, else thou hadst as good do nothing. But 'every imagination of the thought of the heart of man is only evil continually' (Gen 6:5). The margin hath it, 'the whole imagination, the purposes, and desires'; so that a good root is here wanting. 'The heart is deceitful above all things, and desperately wicked: who can know it?' (Jer 17:9). What thoughts, words, or actions can be clean, sufficiently to answer a perfect law that flows from this original? It is impossible. 'Men must therefore be justified from the curse, in the sight of God, while sinners in themselves.' But further yet to open the case. There are several things that make it impossible that a man should stand just in the sight of God but while sinful in himself.

1. Because the law under which he at present stands, holds him under the dominion of sin; for sin by the law hath dominion over all that are under the law (Rom 6:14). Dominion, I say, both as to guilt and filth. Guilt hath dominion over him, because he is under the curse: and filth, because the law giveth him no power, neither can he by it deliver his soul. And for this cause it is that it is called beggarly, weak, unprofitable; imposing duty, but giving no strength (Gal 3:2, 4:9). Expecting the duty should be complete, yet bendeth not the heart to do the work; to do it, I say, as is required (Rom 8:3). And hence it is again that it is called a 'voice of words' (Heb 12:19);[21] for as words that are barely such are void of spirit and quickening life, so are the impositions of the law of works. Thus far, therefore, the man remains a sinner. But,

2. The law is so far from giving life or strength to do it, that it doth quite the contrary.[22]

(1.) It weakeneth, it discourageth, and dishearteneth the sinner, especially when it shows itself in its glory; for then it is the ministration of death, and killeth all the world. When Israel saw this, they fled from the face of God; they could not endure that which was commanded (Exo 20:18,19); yea, so terrible was the sight, that Moses said, 'I exceedingly fear and quake' (Heb 12:20,21). Yea, almost forty years after, Moses stood amazed to find himself and Israel yet alive, 'Did ever people,' said he, 'hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?' (Deut 4:32,33). Alas! he who boasteth himself in the works of the law, he doth not hear the law; when that speaks, it shakes Mount Sinai, and writeth death upon all faces, and makes the church itself cry out, A mediator! else we die (Exo 20:19; Deut 5:25-27, 18:15,19).

(2.) It doth not only thus discourage, but abundantly increaseth every sin. Sin takes the advantage of being by the law; the motions of sin are by the law. Where no law is, there is no transgression (Rom 4:15, 7:5). Sin takes an occasion to live by the law: 'When the commandment came, sin revived; for without the law, sin was dead' (Rom 7:8,9). Sin takes an occasion to multiply by the law: 'The law entered, that the offence might abound' (Rom 5:20). 'And the strength of sin is the law' (1 Cor 15:56). 'That sin by the commandment might become' outrageous, 'exceeding sinful' (Rom 7:13). 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead' (Rom 7:7,8)

These things, then, are not infused or operated by the law from its own nature or doctrine, but are occasioned by the meeting of, and having to do with, a thing directly opposite. 'The law is spiritual, I am carnal'; therefore every imposition is rejected and rebelled against. Strike a steel against a flint, and the fire flies about you; strike the law against a carnal heart, and sin appears, sin multiplies, sin rageth, sin is strengthened! And hence ariseth all these doubts, murmurings, and sinful complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of

works is now in the conscience, imposing duty upon the carnal part. This is the reason of the noise that you hear, and of the sin that you see, and of the horror that you feel in your own souls when tempted. But to pass this digression.

The law, then, having to do with carnal men, by this they become worse sinners than before; for their heart now recoileth desperately, opposeth blasphemously; it giveth way to despair; and then to conclude there is no hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time is come to die and be damned, unless a miracle of grace prevent. From all this I conclude, that 'a man cannot stand just from the curse, in the sight of God but while sinful in himself.' But,

3. As the law giveth neither strength nor life to keep it, so it neither giveth nor worketh repentance unto life if thou break it. Do this and live, break it and die; this is the voice of the law. All the repentance that such men have, it is but that of themselves, the sorrow of the world, that endeth in death, as Cain's and Judas' did, even such a repentance as must be repented of either here or in hell-fire (2 Cor 7:10).

4. As it giveth none, so it accepteth none of them that are under the law (Gal 5:4). Sin and die, is for ever its language; there is no middle way in the law; they must bear their judgment, whosoever they be, that stand and fall to the law. Therefore Cain was a vagabond still, and Judas hangeth himself; their repentance could not save them, they fell headlong under the law. The law stays no man from the due reward of his deeds; it hath no ears to hear nor heart to pity its penitent ones (Gen 4:9-11; Matt 27:3).

5. By the law, God will show no mercy; for, 'I will be merciful to their unrighteousness,' is the tenor of another covenant (Heb 8:9,10,12). But by the law I regard them not, saith the Lord. For,

6. All the promises annexed to the law are, by the first sin, null and void. Though, then, a man should live a thousand years twice told, and all that while fulfil the law, yet having sinned first, he is not at all the better. Our legalists, then, begin to talk too soon of having life by the law; let them first begin without sin, and so throughout continue to death, and then if God will save them, not by Christ, but works, contrary to the covenant of grace, they may hope to go to heaven.

7. But, lastly, to come close to the point. Thou hast sinned; the law now calls for passive as well as active obedience; yea, great contentedness in all thou sufferest for thy transgressing against the law. So, then, wilt thou live by the law? Fulfil it, then, perfectly till death, and afterwards go to hell and be damned, and abide there till the law and curse for thy sin be satisfied for; and then, but not till then, thou shalt have life by the law. Tell me, now, you that desire to be under the law, can you fulfil all the commands of the law, and after answer all its demands? Can you grapple with the judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the heavens, and that holdeth angels in everlasting chains? 'Can thine heart endure, or can thy hands be strong in the day that I shall deal with thee? I the Lord have spoken it, and will do it' (Eze 22:14). O, it cannot be! 'These must go away into everlasting punishment' (Matt 25:46). So, then, men must stand just from the curse, in the sight of God, while sinners in themselves, or not at all.

Objection [to the second reason]. But the apostle saith, 'That the doers of the law shall be justified' (Rom 2). Plainly intimating that, notwithstanding all you say, some by doing the law may stand just before God thereby; and if so, then Christ fulfilled it for us but as our example.

Answer. The consequences are not true; for by these words, 'The doers of the law shall be justified,' there is no more proof of a possibility of saving thyself by the law than there is by these: 'For by the works of the law shall no man living be justified in his

sight' (Gal 2:16). The intent, then, of the text objected, is not to prove a possibility of man's salvation by the law, but to insinuate rather an impossibility, by asserting what perfections the law requireth. And were I to argue against the pretended sufficiency of man's own righteousness, I would choose to frame mine argument upon such a place as this—'The hearers of the law are not just before God'; therefore the breakers of the law are not just before God; not just, I say, by the law; but all have sinned and broken the law; therefore none by the law are just before God. For if all stand guilty of sin by the law, then that law that judgeth them sinners cannot justify them before God. And what if the apostle had said, 'Blessed are they that continue in all things,' instead of pronouncing a curse for the contrary, the conclusion had been the same; for where the blessing is pronounced, he is not the better that breaks the condition; and where the curse is pronounced, he is not the worse that keeps it. But neither doth the blessing nor curse in the law intend a supposition that men may be just by the law, but rather to show the perfection of the law, and that though a blessing be annexed thereto, no man by it can obtain that blessing; for not the hearers of the law are justified before God, but the doers, when they do it, shall be justified. None but doers can by it be just before God: but none do the law, no, not one, therefore none by it can stand just before God (Rom 3:10,11).

And whereas it is said Christ kept the law as our example, that we by keeping it might get to heaven, as he; it is false, as before was showed—'He is the end of the law,' or, hath perfectly finished it, 'for righteousness to every one that believeth' (Rom 10:4). But a little to travel with this objection; no man can keep the moral law as Christ, unless he be first without sin, as Christ; unless he be God and man, as Christ. And again; Christ cannot be our pattern in keeping the law for life, because of the disproportion that is between him and us; for if we do it as he, when yet we are weaker than he; what is this but to out-vie, outdo, and go beyond Christ? Wherefore we, not he, have our lives exemplary: exemplary, I say, to him; for who doth the greatest work, they that take it in hand in full strength, as Christ; or he that takes it in hand in weakness, as we? Doubtless the last, if he fulfils it as Christ. So, then, by this doctrine, while we call ourselves his scholars, we make ourselves indeed the masters. But I challenge all the angels in heaven, let them but first sin as we have done, to fulfil the law, as Christ, if they can!

But again; if Christ be our pattern in keeping the law for life from the curse before God, then Christ fulfilled the law for himself; if so, he was imperfect before he fulfilled it. And how far short this is of blasphemy let sober Christians judge; for the righteousness he fulfilled was to justify from sin; but if it was not to justify us from ours, you know what remaineth (Dan 9:26; Isa 53:8-10).

But when must we conclude we have kept the law? Not when we begin, because we have sinned first; nor when we are in the middle, for we may afterwards miscarry. But what if a man in this his progress hath one sinful thought? I query, is it possible to come up to the pattern for justification with God? If yea, then Christ had such; if no, then who can fulfil the law as he? But should I grant that which is indeed impossible—namely, that thou art justified by the law; what then? Art thou now in the favour of God? No, thou art fallen by this thy perfection, from the love and mercy of God: 'Whosoever of you are justified by the law are fallen from grace' (Gal 5:4). He speaks not this to them that are doing, but to such as think they have done it, and shows that the blessing that these have got thereby is to fall from the favour of God. Being fallen from grace, Christ profits them nothing, and so they still stand debtors to do the whole law. So, then, they must not be saved by God's mercy, nor Christ's merits, but alone by the works of the

law! But what should such men do in that kingdom that comes by gift, where grace and mercy reigns? Yea, what should they do among that company that are saved alone by grace, through the redemption that is in Jesus Christ? Let them go to that kingdom that God hath prepared for them that are fallen from grace. 'Cast out the bond-woman and her son; for he shall not be heir with the son of the free-woman' and of promise (Gal 4:30).[23]

But to pass this objection. Before I come to the next reason, I shall yet for the further clearing of this, urge these scriptures more.

[Further scriptures to prove the second reason.]

1. The first is that in Galatians 3:10, 'As many as are of the works of the law are under the curse.'

Behold how boldly Paul asserts it! And observe it, he saith not here, so many as sin against the law—though that be true—but, 'As many as are of the works of the law.' But what, then, are the works of the law? Not whoredom, murder, theft, and the like; but works that are holy and good, the works commanded in the ten commandments, as to love God, abhor idols, reverence the name of God, keeping the Sabbath, honouring thy parents, abstaining from adultery, murder, theft, false-witness, and not to covet what is thy neighbour's—these are the works of the law. Now he, saith Paul, that is of these is under the curse of God. But what is it then to be of these? Why, to be found in the practice of them, and there resting; this is the man that is under the curse: not because the works of the law are wicked in themselves, but because the man that is in the practice of them comes short of answering the exactness of them, and therefore dies for his imperfections (Rom 2:17).

2. The second scripture is that of the eleventh verse of the same chapter, 'But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.'

These words, 'the just shall live by faith,' are taken out of the Old Testament, and are thrice used by this apostle in the New. (1.) To show that nothing of the gospel can be apprehended but by faith: 'For therein is the righteousness of God revealed from faith to faith.' 'As it is written, The just shall live by faith' (Rom 1:17). (2.) To show that the way to have relief and succour under temptation is then to live by faith: 'Now the just shall live by faith' (Heb 10:38) (3.) But in this of the Galatians it is urged to show that how holy and just soever men be in themselves, yet as such they are dead, and condemned to death by the law before God. But that no man is justified by the law, in the sight of God, is evident; for, 'the just shall live by faith.'

The word 'just,' therefore, in this place in special, respecteth a man that is just, or that so esteems himself by the law, and is here considered in a double capacity; first, what he is before men; secondly, what he is before God. (1.) As he stands before men, he is just by the law; as Paul before his conversion (Phil 3:4). (2.) As he stands in the sight of God; so, without the faith of Christ, he cannot be just, as is evident; for 'the just shall live,' not by his justice or righteousness by the law.

This is the true intent of this place. Because they carry with them a supposition that the just here intended may be excluded life, he falling within the rejection asserted within the first part of the verse. No man is just by the law in the sight of God; for 'the just shall live by faith': his justice cannot make him live, he must live by the faith of Christ.[24]

Again, the words are a reason dissuasive, urged to put a stop to those that are seeking life by the law; as if the apostle had said, Ye Galatians! what are you doing? Would you be saved by keeping the law? Would you stand just before God thereby? Do you not hear the prophets, how they press faith in Jesus, and life by faith in him? Come, I will reason with you, by way of supposition. Were it granted that you all loved the law, yet that for life, will avail you nothing; for, 'the just shall live by faith.'

Were it granted that you kept the law, and that no man on earth could accuse you; were you therefore just before God? No; neither can you live by works before him; for 'the just shall live by faith.' Why not live before him? Because when we have done our best, and are applauded of all the world for just, yet then God sees sin in our hearts: 'He putteth no trust in his saints; yea, the heavens are not clean in his sight' (Job 15:15, 4:18). There is then a just man that perisheth in his righteousness, if he want the faith of Christ, for that no man is justified by the law, in the sight of God, is evident; for, 'the just shall live by faith'; and the law is not of faith.

3. The third Scripture is this—'We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified' (Gal 2:15,16).

These words are the result of the experienced Christians in the primitive times; yea, of those among them that had given up themselves before to the law, to get life and heaven thereby; the result, I say, of believing Jews—We who are Jews by nature. But how are they distinguished from the Gentiles? Why, they are such that rest in the law, and make their boast of God; that know his will, and approve the things that are excellent; that are guides to the blind, and a light to them that are in darkness; that are instructors of the foolish, teachers of babes, and which have the form of knowledge, and of the truth of the law (Rom 2:17-19). How far these attained we find by that of the

Pharisee—I pray, I fast, I give tithes of all (Luke 18:11,12); and by the young man in the gospel—'All these have I kept from my youth up'; and by that of Paul—'Touching the righteousness which is in the law, blameless' (Phil 3:6). This was the Jew by nature, to do and trust in this.[25] Now these attaining afterwards the sound knowledge of sin, the depravedness of nature, and the exactions of the law, fled from the command of the law to the Lord Jesus for life. 'We knowing' is—We that are taught of God, and that have found it by sad experience, we, even we, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law. Surely, if righteousness had come by the law, Paul and the Jews had found it, they being by many privileges far better than the sinners of the Gentiles; but these, when they received the word of the gospel, even these now fly to Christ from the law, that they might be justified by the faith of Christ, and not by the works of the law.

To conclude this. If righteous men, through the knowledge of the gospel, are made to leave the law of God, as despairing of life thereby, surely righteousness is not to be found in the law; I mean that which can justify thee before God from the curse who livest and walkest in the law. I shall, therefore, end this second reason with what I have said before—'Men must be justified from the curse in the sight of God while sinful in themselves.'

The Third Reason.—Another reason why not one under heaven can be justified by the law, or by his own personal performances to it, is, because since sin was in the world, God hath rejected the law and the works thereof for life (Rom 7:10).

It is true, before man had sinned, it was ordained to be unto life; but since, and because of sin, the God of love gave the word of grace. Take the law, then, as God hath established it; to wit, to condemn all flesh (Gal 3:21); and then there is room for the promise and the law, the one to kill, the other to heal; and so the law is not against the promises; but make the law a justifier, and faith is made void, and the promise is made of none effect (Rom 4:14); and the everlasting gospel, by so doing, thou endeavourest to root out of the world. Methinks, since it hath pleased God to reject the law and the righteousness thereof for life, such dust and ashes as we are should strive to consent to his holy will, especially when in the room of this [covenant] of works there is established a better covenant, and that upon better promises. The Lord hath rejected the law, for the weakness and unprofitableness thereof; for, finding fault with them of the law, 'The days come, saith the Lord, when I will make a new covenant with the house of Israel,' &c. (Heb 8:8). Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby; let him do it, I say; and the rather, because he doth by the gospel present us with a better. And certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

[Six things that incline the heart to seek to the law for life.]

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart to bend it to seek life before God by the law; of all which I would caution that soul to beware, that would have happiness in another world.

First. Take heed thou be not made to seek to the law for life, because of that name and majesty of God which thou findest upon the doctrine of the law (Exo 20:1). God indeed spake all the words of the law, and delivered them in that dread and majesty to men that shook the hearts of all that heard it. Now this is of great authority with some, even to seek for life and bliss by the law. 'We know,' said some, 'that God spake to Moses' (John 9:29). And Saul rejected Christ even of zeal towards God (Acts 22:3). What zeal? Zeal towards God according to the law, which afterwards he left and rejected, because

he had found out a better way. The life that he once lived, it was by the law; but afterwards, saith he, 'The life which I now live,' it is by faith, 'by the faith of Jesus Christ' (Gal 2:20). So that though the law was the appointment of God, and had also his name and majesty upon it, yet now he will not live by the law. Indeed, God is in the law, but yet only as just and holy, not as gracious and merciful; so he is only in Jesus Christ. 'The law,' the word of justice, 'was given by Moses, but grace and truth came by Jesus Christ' (John 1:17). Wherefore, whatever of God thou findest in the law, yet seeing grace and mercy is not there, let neither the name of God, nor that majesty that thou findest of him in the law, prevail with thee to seek life by all the holy commandments of the law.

Second. Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law (Rom 2:13-15). The heart of man is the seat of the law. This being so, the understanding and conscience must needs be in danger of being bound by the law. Man is a law unto himself, and showeth that the works of the law are written in his heart. Now, the law being thus nearly related to man, it easily takes hold of the understanding and conscience; by which hold, if it be not quickly broken off by the promise and grace of the gospel, it is captivated to the works of the law; for conscience is such a thing, that if it once be possessed with a doctrine, yea, though but with the doctrine of an idol, it will cleave so fast thereto that nothing but a hand from heaven can loosen it; and if it be not loosed, no gospel can be there embraced (1 Cor 8:7). Conscience is Little-ease, if men resist it, whether it be rightly or wrongly informed.[26] How fast, then, will it hold when it knows it cleaves to the law of God! Upon this account, the condition of the unbeliever is most miserable; for not having faith in the gospel of grace, through which is tendered the forgiveness of sins, they, like men a-drowning, hold fast that they have found; which being the law of God, they follow it; but because righteousness flies from them, they at last are found only accursed and condemned to hell by the law. Take heed, therefore, that thy conscience be not entangled by the law (Rom 9:31,32).

Third. Take heed of fleshly wisdom. Reasoning suiteth much with the law. 'I thought verily that I ought to do many things against the name of Jesus,' and so to have sought for life by the law; my reason told me so. For thus will reason say: Here is a righteous law, the rule of life and death; besides, what can be better than to love God, and my neighbour as myself? Again; God hath thus commanded, and his commands are just and good; therefore, doubtless, life must come by the law. Further, to love God and keep the law are better than to sin and break it; and seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous. O the holiness of the law! It mightily swayeth with reason when a man addicteth himself to religion; the light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the ten commandments, it must needs be, therefore, the most perfect rule for holiness; wherefore, saith reason, the safest way to life and glory is to keep myself close to the law. But a little here to correct. Though the law indeed be holy, yet the mistake as to the matter in hand is as wide as the east from the west; for therefore the law can do thee no good, because it is holy and just; for what can he that hath sinned expect from a law that is holy and just? Nought but condemnation. Let them lean to it while they will, 'there is one that accuseth you,' saith Christ, 'even Moses, in whom you trust' (John 5:45).

Fourth. Man's ignorance of the gospel suiteth well with the doctrine of the law; they, through their being ignorant of God's righteousness, fall in love with that (Rom 10:1-4).

Yea, they do not only suit, but, when joined in act, the one strengtheneth the other; that is, the law strengtheneth our blindness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind; for until this day remains the veil untaken away in the reading of the Old Testament; especially in the reading of that which was written and engraven on stones; to wit, the ten commandments, that perfect rule for holiness; which veil was done away in Christ (2 Cor 3:15,16). But 'even to this day, when Moses is read, the veil is over their hearts'; they are blinded by the duties enjoined by the law from the sight and hopes of forgiveness of sins by grace. 'Nevertheless when IT,' the heart, 'shall turn to the Lord, the veil shall be taken away.' The law, then, doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven, that he quite forgets the forgiveness of sins by mercy through Christ. Now this veiling or blinding by the law is occasioned—

1. By reason of the contrariety of doctrine that is in the law to that which was in the gospel. The law requireth obedience to all its demands upon pain of everlasting burnings; the gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now the heart cannot receive both these doctrines; it must either let go doing or believing. If it believe, it is dead to doing; if it be set to doing for life, it is dead to believing.[27] Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but as it were by the law, he seeks for life but as it were by Christ; and he being not direct in either, shall for certain be forsaken of either. Wherefore? Because he seeks it not by faith, but as it were by the works of the law' (Rom 9:32).

2. The law veils and blinds by that guilt and horror for sin that seizeth the soul by the law; for guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear, nor see, nor feel anything else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the gospel, he could hear nothing else but terror, the sound of blood; the murder of Uriah was the only noise that he heard; wherefore he crieth to God that he would make him hear the gospel. 'Make me to hear joy and gladness, that the bones which thou hast broken may rejoice' (Psa 51:8). And as he could not hear, so neither could he see; the law had struck him deaf and blind. 'I am,' saith he, 'not able to look up'; not up to Christ for mercy. As if David had said, O Lord, the guilt of sin, which is by the law, makes such a noise and horror in my conscience, that I can neither hear nor see the word of peace unless it is spoken with a voice from heaven! The serpents that bit the people in the days of old were types of guilt and sin (Num 21:6). Now, these were fiery serpents, and such as, I think, could fly (Isa 14:29). Wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ (John 3:14). Just so doth sin by the law do now. It stings the soul, the very face of the soul, which is the cause that looking up to Jesus, or believing in him, is so difficult a task in time of terror of conscience.[28]

3. This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness; for guilt standing before the soul, the grace of God is intercepted, even as the sun is hid from the sight of mine eyes by the cloud that cometh between. 'My sin,' said David, 'is ever before me,' and so kept other things out of his sight; sin, I say, when applied by the law (Psa 51:3). When the law came to Paul, he remained without sight until the good man came unto him with the word of forgiveness of sins (Acts 9).

4. Again; where the law comes with power, there it begetteth many doubts against the grace of God; for it is only a revealer of sin, and the ministration of death; that is, a doctrine that sheweth sin, and condemneth for the same; hence, therefore, as was hinted before, the law being the revealer of sin, where that is embraced, there sin must needs be discovered and condemned, and the soul for the sake of that. Further, it is not only a revealer of sin, but that which makes it abound; so that the closer any man sticks to the law for life, the faster sin doth cleave to him. 'That law,' saith Paul, 'which was ordained to be unto life, I found to be unto death,' for by the law I became a notorious sinner; I thought to have obtained life by obeying the law, 'but sin taking occasion by the commandment, deceived me, and by it slew me' (Rom 7:10-14). A strange way of deceivableness, and it is hid from the most of men; but, as I have already told you, you see how it comes to pass. (1.) Man by nature is carnal, and the law itself is spiritual: now betwixt these two ariseth great difference; the law is exceeding good, the heart exceeding bad; these two opposites, therefore, the heart so abiding, can by no means agree. (2.) Therefore, at every approach of the law to the heart with intent to impose duty, or to condemn for the neglect thereof; at every such approach the heart starteth back, especially when the law comes home indeed, and is heard in his own language. This being thus, the conscience perceiving this is a fault, begins to tremble at the sense of judgment; the law still continueth to command to duty, and to condemn for the neglect thereof. From this struggling of these two opposites ariseth, I say, those doubts and fears that drive the heart into unbelief, and that make it blind to the word of the gospel, that it can neither see nor understand anything but that it is a sinner, and that the law must be fulfilled by it, if ever it be saved.

[Fifth.] But again; another thing that hath great influence upon the heart to make it lean to the law for life is, the false names that Satan and his instruments have put upon it; such as these—to call the law the gospel; conscience, the Spirit of Christ; works, faith; and the like: with these, weak consciences have been mightily pestered; yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the church of Christ of old; as, namely, those in Galatia and at Corinth, &c. (2 Cor 11:3,4,13,14). I say, by the feigned notion that the law was the gospel, the Galatians were removed from the gospel of Christ; and Satan, by appropriating to himself and his ministers the names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth, and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of a gospel. Therefore, I say, the false apostles came thus among the churches: 'another gospel, another gospel'; which, in truth, saith Paul, 'is not another; but some would pervert the gospel of Christ,' and thrust that out of doors, by gilding the law with that glorious name (Gal 1:6-8).[29] So again, for the ministers of Satan, they must be called the apostles of Christ, and ministers of righteousness; which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is; for what better to the eye of reason than to love God above all, and our neighbour as ourselves, which doctrine, being the scope of the ten words given on Sinai, no man can contradict; for, in truth, they are holy and good.

But here is the poison; to set this law in the room of a mediator, as those do that seek to stand just before God thereby; and then nothing is so dishonourable to Christ, nor of so soul-destroying a nature as the law; for that, thus placed, hath not only power when souls are deluded, but power to delude, by its real holiness, the understanding, conscience, and reason of a man; and by giving the soul a semblance of heaven, to

cause it to throw away Christ, grace, and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holiness and goodness.

[Sixth.] Lastly, Satan will yet go further; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with some of old; he did not make the Galatians fall from Christ by virtue of one of the ten words, but by something that was aloof off; by circumcision, days, and months, that were Levitical ceremonies; for he knows it is no matter, nor in what Testament he found it, if he can therewith hide Christ from the soul—'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law' (Gal 5:2,3). Why so, seeing circumcision is not one of the ten words [commandments]? Why, because they did it in conscience to God, to stand just before him thereby. Now here we may behold much cunning of the devil; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered when I have read how God crieth out against the Jews, for observing his own commandment (Isa 1:11-14). But I perceive by Paul that by these things a man may reject and condemn the Lord Jesus; which those do, that for life set up aught, whether moral or other institution, besides the faith of Jesus. Let men therefore warily distinguish betwixt names and things, betwixt statute and commandment, lest they by doing the one transgress against the other (2 Cor 1:19,20). Study, therefore, the nature and end of the law with the nature and end of the gospel; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw thee from the faith of the gospel. And that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion.

[THE SECOND POSITION.]

SECOND. THAT MEN CAN BE JUSTIFIED FROM THE CURSE BEFORE GOD, WHILE SINNERS IN THEMSELVES, BY NO OTHER RIGHTEOUSNESS THAN THAT LONG AGO PERFORMED BY, AND REMAINING WITH, THE PERSON OF CHRIST.

For the better prosecuting of this position I shall observe two things—FIRST, That the righteousness by which we stand just before God, from the curse, was performed by the person of Christ. SECOND, That this righteousness is inherent only in him.

FIRST. As to the first of these, I shall be but brief. Now, that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus—

First. He is said to have purged our sins by himself—'When he had by himself purged our sins, he sat down on the right hand of God' (Heb 1:3). I have showed that in Christ, for the accomplishing of righteousness, there was both doing and suffering; doing, to fulfil all the commands of the law; suffering, to answer its penalty for sin. This second is that which in this to the Hebrews is in special intended by the apostle, where he saith he hath purged our sins, that is, by his precious blood; for it is that alone can purge our sins, either out of the sight of God or out of the sight of the soul (Heb 9:14). Now this was done by himself, saith the apostle; that is, in or by his personal doings and sufferings. And hence it is that when God had rejected the offerings of the law, he said, 'Lo, I come. A body hast thou prepared me,—to do thy will, O God' (Heb 10:5-8). Now by this will of God, saith the Scripture, we are sanctified. By what will? Why, by the

offering up of the body of Jesus Christ; for that was God's will, that thereby we might be a habitation for him; as he saith again—'Jesus also, that he might sanctify the people with his own blood, suffered without the gate' (Heb 13:12).

Second. As it is said, he hath purged our sins by himself, so it was by himself at once—'For by one offering he hath perfected for ever them that are sanctified' (10:14). Now by this word 'at once,' or by 'one offering,' is cut off all those imaginary sufferings of Christ which foolish men conceive of; as that he in all ages hath suffered or suffereth for sin in us.[30] No; he did this work but once. 'Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world,' in the time of Pilate, 'hath he appeared to put away sin by the sacrifice of himself' (Heb 9:25,26). Mark how to the purpose the Holy Ghost expresseth it: he hath suffered but once; and that once, now; now once; now he is God and man in one person; now he hath taken the body that was prepared of God; now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; by the offering up of the body of Jesus Christ once for all.

Third. It further appears, in that by his resurrection from the dead the mercies of God are made sure to the soul, God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world: 'And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David' (Acts 13:34). For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again, mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude 'that men can be justified from the curse, before God, while sinners in themselves, by no other righteousness than that long ago performed by the person of Christ.' Now the conclusion is true from all show of contradiction; for the Holy Ghost saith he hath done it; hath done it by himself, and that by the will of God, at once, even then when he took the prepared body upon him—'By the will of God we are sanctified, through the offering up of the body of Jesus Christ once for all.'

[SECOND.] This being so, the second position is also manifest—namely, that the righteousness by which we stand just from the curse, before God, is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation; and hence it is called, in that fifth to the Romans, the gift, the 'gift of righteousness'; because neither wrought nor obtained by works of ours, but bestowed upon us, as a garment already prepared, by the mercy of God in Christ (Rom 5:17; Isa 61:10). There are four things that confirm this for a truth—

First. This righteousness is said to be the righteousness of one, not of many; I mean of one properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, it is 'by one man, Jesus Christ.' 'Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by ONE, Jesus Christ. Therefore as by the offence of one, judgment came upon all to condemnation; even so by the righteousness of ONE, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous' (Rom 5:15-19). Mark, the righteousness of one, the obedience of one; the righteousness of one man, of one man, Jesus.[31] Wherefore, the righteousness that justifieth a sinner, it is

personally and inherently the righteousness of that person only who, by works and acts of obedience, did complete it, even the obedience of one, of one man, Jesus Christ; and so ours only by imputation. It is improper to say, Adam's eating of the forbidden fruit was personally and inherently an act of mine. It was personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating is found in my person; to wit, defilement and pravity. The effects also of the imputation of Christ's personal righteousness are truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions; but a personal act is one thing, and the effects of that another. The act may be done by, and be only inherent in one; the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most, or all. This the case of Adam and Christ doth manifest. The sin of one is imputed to his posterity; the righteousness of the other is reckoned the righteousness of those that are his.

Second. The righteousness by which we stand just before God from the curse is called, 'The righteousness of the Lord—the righteousness of God—the righteousness of Jesus Christ,' &c. (Phil 3:6-9); and that by way of opposition to the righteousness of God's own holy law—'That I might be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Now, by this opposition, as by what was said before, the truth is made exceeding clear; for by these words, 'not having my own righteousness,' are not only excluded what qualifications we suppose to be in us, but the righteousness through which we stand just in the sight of God by them is limited and confined to a person absolutely distinct. Distinct, I say, as to his person and performances, who here is called God and Jesus Christ; as he saith also in the prophet Isaiah, 'In the Lord shall all the seed of Israel be justified, and shall glory' (Isa 45:25). In the Lord, not in the law; in the Lord, not in themselves. 'And their righteousness is of me, saith the Lord.' Of me, not of themselves; of me, not of the law (54:17). And again; 'Surely, shall one say, in the Lord have I righteousness and strength' (45:24). Now, as I have already said, all this is to be understood of the righteousness that was fulfilled by acts and works of obedience, which the person of the Son of God accomplished in the days of his flesh in the world; by that man, I say, 'The Lord our righteousness' (Jer 23:5). Christ, indeed, is naturally and essentially righteousness; but as he is simply such, so he justifieth no man; for then he need not to bear our sins in his flesh, and become obedient in all points of the law for us; but the righteousness by which we stand just before God is righteousness consisting of works and deeds, of the doings and sufferings, of such a person who also is essentially righteousness. And hence, as before I have hinted, we are said to be justified by the obedience and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence, again, it is that he first is called King of righteousness; that is, a King of righteousness as God-man, which of necessity supposeth his personal performances; and after that, 'King of peace' (Heb 7:1-3). For what he is naturally and eternally in his Godhead, he is not to us, but himself; but what he is actively and by works, he is not to himself, but to us; so, then, he is neither King of righteousness nor of peace to us, as he is only the eternal Son of the Father, without his being considered as our priest and undertaker. He hath 'obtained,' by works of righteousness, 'eternal redemption for us' (Heb 9:12). So then, the righteousness by which we stand just before God is a righteousness inherent only in Christ, because a righteousness performed by him alone.

Now, that righteousness by which we stand just before God must be a righteousness

consisting of personal performances; the reason is, because persons had sinned; this the nature of justice requireth, that 'since by man came death, by man' should come 'also the resurrection from the dead' (1 Cor 15:21). The angels, therefore, for this very reason, abide under the chains of everlasting darkness, because he 'took not hold on them' (Heb 2:16,17); that is, by fulfilling righteousness for them in their nature. That is a blessed word, to you. 'To you is born this day in the city of David a Saviour, which is Christ the Lord.' To YOU, not to angels; to you is born a Saviour (Luke 2:11).

Third. It is yet further evident that the righteousness by which we stand just before God from the curse, is a righteousness inherent, not in us, but Christ; because it is a righteousness besides, and without the law itself. Now take away the law, and you take away the rule of righteousness. Again; take away the rule, and the act as to us must cease. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets' (Rom 3:21). So then, by such a righteousness we are justified as is not within the power of the law to command of us.

Quest. But what law is that which hath not power to command our obedience in the point of our justification with God?

Answ. The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our justifying righteousness; nay, he that shall attempt to do these things to be delivered from the curse thereby, by the scripture is holden accursed of God. 'As many as are of the works, ' or duties, 'of the law, are under the curse,' &c. (Gal 3:10). Because we are justified not by that of the law, but by the righteousness of God without the law; that is, without its commanding of us, without our obedience to it—'Freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood' (Rom 3:24,25). This is the righteousness of God without the law; that is, without any of our obedience to the law. Wherefore the righteousness by which we stand just, in the sight of God, cannot be inherent in us, but in Christ the King thereof.

Fourth. This is further made apparent, by the capacity that God will consider that soul in, to whom he imputeth justifying righteousness; and that is, 'as one that worketh not,' as one that stands ungodly in the judgment of the law (Rom 4:4,5). But this I have handled before, and therefore shall pass it here.

Fifth. To conclude. If any works of ours could justify us before God, they would be works after faith received; but it is evident that these do not; therefore the righteousness that justifies us from the curse before God is a righteousness inherent only in Christ.

That works after faith do not justify us from the curse, in the sight of God, is evident—

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life (Gal 3:10). For this must stand a truth for ever—Whatsoever justifieth us must be justified by the moral law, for that is it that pronounceth the curse; unless, then, that curse be taken away by the work, the work cannot justify us before God (Rom 3:21). But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and confirmed by the authority of God's Word, as hath been already proved; because the law, once broken, pronounceth death, expecteth death, and executeth the same on him that will stand to the judgment of the law; but no work of a believer is capable of answering this demand of the law; therefore none of his works can justify him before God; for the law, that notwithstanding, complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection that is in the greatest faith in us. Now, if faith be not perfect, the work cannot be perfect; I mean with that perfection as to please Divine justice. Consider the person, one that hath to do with God immediately by himself. Now, that faith is not capable of this kind of perfection, it is evident, because when men here know most, they know but in part. Now he that knows but in part, can do but in part; and he that doth but in part, hath a part wanting in the judgment of the justice of God. So then, when thou hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done (1 Cor 8:2, 13:12).
3. Besides, it looks too like a monster that the works of faith should justify us before God; because then faith is turned, as it were, with its neck behind it.[32] Faith, in its own nature and natural course, respecteth the mercy of God through the Mediator, Jesus Christ; and as such, its virtue and excellency is to expect justification by grace through him; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done; but, methinks, faith should be as noble as its fruits, that being the first, and they but the fruits of that.
Besides, seeing the work is only good because it floweth from faith (for faith purifieth the heart), therefore faith is it that justifies all its works (Acts 15:9). If, then, we be justified by either, it is by faith, and not by his works; unless we will say there is more virtue in the less than in the greater. Now, what is faith but a believing, a trusting, or relying act of the soul? What, then, must it rely upon or trust in? Not in itself; that is, without Scripture; not in its works, they are inferior to itself; besides, this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors; therefore it must trust in Christ; and if so, then no man can be justified from the curse, before God, by the works that flow from faith.
4. To put all out of doubt; the saint, when he hath done what he can to bring forth good works by faith, yet he dares not show these works before God but as they pass through the Mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith, those sacrifices of ours that are truly spiritual are only then accepted of God, when offered up by Jesus Christ (1 Peter 2:5). And therefore it is said again, that the prayers of the saints, which are the fruits of faith, come up before the throne of God through the angel's hand; that is, through the hand of Christ, through his golden censer, perfumed with his incense, made acceptable by his intercession (Rev 8:3,4). It is said in the Book of Revelation, that it is granted to the bride, the Lamb's wife, that she should be 'arrayed in fine linen, clean and white; which white linen is the righteousness of saints.' This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, they 'washed their robes, and made them white in the blood of the Lamb.' And 'therefore they stand before the throne of God' (Rev 7:14,15). Yea, therefore it is that their good works stand there too.
I conclude, then, 'our persons are justified while we are sinners in ourselves.' Our works, even the works of faith, are no otherwise accepted but as they come through Jesus Christ, even through his intercession and blood. So then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves or works before God, but by presenting of us to his Father by himself, washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

THE USE.

USE FIRST.—Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves; that is, of working righteousness, thereby to appease the justice of God, lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he, as yet, doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory—'When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it' (Eze 33:13). Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness, therefore he must die for it. There are some things that will preserve a man from splitting upon this rock. As,

First. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions of that covenant are, that a righteousness shall be brought into the world that shall please the justice of God, and answer and so remove the curse of the law. Now he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but with him that will be the Mediator betwixt God and man: 'As for thee also, by the blood of thy covenant, I have sent forth thy prisoners,' speaking of Christ (Zech 9:11). So then, Christ, the Man Christ, is he who was to bring in these conditions; to wit, everlasting righteousness. And hence it is that God hath said, Christ shall be the covenant of the people—that is, he shall be our conditions to Godward (Dan 9:23,24). He, therefore, is all our righteousness as to the point of our justification before God; he is the covenant of the people, as well as the light of the Gentiles; for as no man can see but in the light of his Spirit, so no man can stand but in and by him; he is the covenant of the people, the conditions and qualifications of the people (Isa 52:6). So that to Godward Christ is all in all, and no man anything at all. He hath made with me an everlasting covenant; with me, as I stand in my head, Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law; wherefore he adds, this covenant 'is ordered in all things, and sure,' because all points that concern me, as to redemption from the curse, are taken away by Christ, as before is discoursed (2 Sam 23:5). Look, then, upon Christ as the man, the mediator, undertaker, and accomplisher of that righteousness in himself, wherein thou must stand just before God; and that he is the covenant or conditions of the people to Godward, always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

Second. That this truth may be the more heartily inquired into by thee, consider thine own perfections;[33] I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is an hospital of sick, wounded, and afflicted people; even as when he was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick, and he was the Physician; but the whole had no need of him. And just thus it is now: Christ is offered to the world to be the righteousness and life of sinners, but no man will regard him save he that seeth his own pollution; he that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be clean as to justify him from the curse before God—he is the man that must needs die in despair and be damned, or must trust in

Jesus Christ for life.
Further, This rule I would have all receive that come to Jesus Christ for life and salvation—

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it: 'Acknowledge thine iniquity,' saith the Lord (Jer 3:13). This is a hard pinch, I know what I say, for a man to fall down under the sense of sins by acknowledging them to be what the Lord saith they are; to acknowledge them, I say, in their own defiling and polluting nature; to acknowledge them in their unreasonable and aggravating circumstances; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty: 'If we confess our sins, he is faithful and just to forgive' (1 John 1:9). Yea, to this is annexed the promise, 'He that confesseth and forsaketh them shall find mercy.' This made David, as it were, lay claim to the mercy of God—'Wash me thoroughly,' said he, 'from mine iniquity, and cleanse me from my sin; for I acknowledge my transgression, and my sin is ever before me.' Though, then, thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them—'He that covereth his sins shall not prosper.' Do not lessen them; do not speak of them before God after a mincing way—'Acknowledge thine iniquities, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice, saith the Lord' (Jer 3:13).
2. If we would come to Christ aright, we must only acknowledge our sins; we must ONLY acknowledge them, and there stop; stop, I say, from attempting to do aught to present us good before God, but only to receive the mercy offered. 'Only acknowledge thine iniquities.' Men are subject to two extremes, either to confess sins notionally and by the halves; or else, together with the confession of them, to labour to do some holy work, thereby to ease their burdened consciences, and beget faith in the mercy of God (Hosea 5:15). Now both these are dangerous, and very ungodly—dangerous, because the wound is healed falsely; and ungodly, because the command is transgressed: 'Only acknowledge thy sin,' and there stand, as David, 'till thy guilt is taken away.' Joshua stood before the angel, from top to toe in filthy garments, till the Lord put other clothes upon him (Zech 3:3-5). In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness—'Only acknowledge thine iniquities.' Now the Saviour and the soul comes rightly together; the Saviour to do his work, which is to spread his skirt over the sinner; and the sinner to receive, by believing this blessed imputed righteousness. And hence the church, when she came to God, lieth down in her shame, and her confusion covereth her; and so lieth till pardon comes (Jer 3:25).
USE SECOND.—I come now to the second use—Have faith in Christ.
But what are we to understand by faith?
Answ. Faith importeth as much as to say, Receive, embrace, accept of, or trust in, the benefit offered. All which are, by holy men of God, words used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing, or by the law; but by receiving, embracing, accepting, or trusting to the mercy of God through Christ: 'We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they' (Acts 15:11; John 1:12; 2 Cor 4:1, 11:4; Col 2:6; Heb 11:13; 1 Tim 1:15; Eph 1:12-13). Thus you see what the gospel is, and what faith doth do in the salvation of the soul. Now, that faith might be helped in this work, for great are they that oppose it, therefore the Scriptures, the Word of truth, hath presented us with the

invitation in most plain and suitable sentences: as, 'That Christ came into the world to save sinners—Christ died for our sins—Christ gave himself for our sins—Christ bare our sins in his body on the tree—and that God, for Christ's sake, hath forgiven you.' Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing: 'He that believeth not shall be damned—Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned' (Mark 16:16; 2 Thess 2:10-12).

Object. But faith is said to be an act of obedience.

Answ. And well it may, for it is the most submitting act that a man can do; it throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ, as the almsman doth upon his lord; it consenteth to the gospel that it is true; it giveth God and Christ the glory of their mercy and merit; it loveth God for his mercy, and Jesus Christ for his service; whatever good it doth, it still crieth, Hereby am I not justified, but he that justifieth me is the Lord. Well, but is there in truth such a thing as the obedience of faith? Then let Christians labour to understand it, and distinguish it aright, and to separate it from the law and all man's righteousness; and remember that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember, again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellencies of it, and so draw towards a conclusion. The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul—'For therein is the righteousness of God revealed from faith to faith' (Rom 1:17). That is, according to the degree of faith. Little faith seeth but little but great faith seeth much; and therefore he saith again, that by faith we have 'access into the grace of God' (Rom 5:2). The reason is,

1. Because faith, having laid hold upon Christ, hath found him 'in whom are hid all the treasures of wisdom and knowledge' (Col 2:3). In him therefore it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them.

2. By this means the Holy Spirit is plentifully received (Gal 3:1-3). Now the Spirit of God is a spirit of wisdom and revelation; but yet so as in the knowledge of Christ; otherwise the Spirit will show to man not any mighty thing, its great delight being to open Christ and to reveal him unto faith (Eph 1:17). Faith indeed can see him, for that is the eye of the soul; and the Spirit alone can reveal him, that being the searcher of the deep things of God; by these therefore the mysteries of heaven are revealed and received. And hence it is that the mystery of the gospel is called the 'mystery of faith,' or the mystery with which faith only hath to do (1 Tim 3:9).

Wouldst thou, then, know the greatest things of God? Accustom thyself to the obedience of faith,[34] live upon thy justifying righteousness, and never think that to live always on Christ for justification is a low and beggarly thing, and as it were a staying at the foundation; for let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain. Besides, you will always be subject to errors and delusions; for this is not to hold the head from or through which nourishment is administered (Col 2:19). Further, no man that buildeth forsakes the good foundation; that is the ground of his encouragement to work, for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground.

Again; why not live upon Christ alway? and especially as he standeth the mediator

between God, and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and curse of the law. Can there be any greater comfort ministered to thee than to know thy person stands just before God? Just and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee that thou slightest the very foundation thereof, even faith in the blood and righteousness of Christ? and are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again; what mystery is desirable to be known that is not to be found in Jesus Christ, as Priest, Prophet, or King of saints? In him are hid all the treasures of them, and he alone hath the key of David to open them (Col 2:1,2; Rev 3:7) . Paul was so taken with Jesus Christ, and the knowledge of this, that he was crucified for us, that he desired, nay, determined not to know any thing else among the Corinthians, that itched after other wisdom (1 Cor 2:2).

Object. But I see not that in Christ now, that I have seen in him in former days. Besides, I find the Spirit lead me forth to study other things.

Answ. To the first part of this objection I would answer several things.—The cause why thou seest not that in Christ now, which thou hast seen in him in former days, is not in Christ, but in thy faith; he is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in him (Heb 1:11,12). And why not now, as well as formerly? God is never weary of being delighted with Jesus Christ; his blood is always precious with God; his merits being those in which justice hath everlasting rest, why shouldst thou wander or go about to change thy way? (Prov 8:30; Jer 2:36). Sin is the same as ever, and so is the curse of the law. The devil is as busy as ever; and beware of the law in thy members. Return, therefore, to thy rest, O soul! for he is thy life, and the length of thy days. Guilt is to be taken off now, as it was years ago; and whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white (Rev 7:14,15). I conclude, then, thou art a polluted, surfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

But I find, sayest thou, as if the Spirit led me forth to study other matters.

Answ.—First. What other matters? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through him? What spirit, or doctrine, or wisdom soever it be that centres not in, that cometh not from, and that terminates not within, the bonds of the gospel of Jesus Christ, is not worthy the study of the sons of God; neither is it food for the faith of Jesus Christ, for that is the flesh of Christ, and that is eternal life (John 6:5). Whither will you go? Beware of the spirit of Antichrist; for 'many false spirits are gone out into the world.' I told you before, that the Spirit of God is 'the Spirit of wisdom and revelation in the knowledge of Christ,' and that without and besides the Lord Jesus it discovereth nothing (Eph 1:17). It is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to take of his things and show them unto us (John 14,15,16). Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ; that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpents, by the gnawing guilt of sin; for, take away Christ, and sin remains, and there is no more sacrifice for sin: if so, thou wilt be destroyed by the destroyer (Num 21:5-7; 1 Cor 10:10). But again—

Second. Living by faith begets in the heart a son-like boldness and confidence to God-ward in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence God-ward, that he is on our side, that he taketh part with us and that he will plead our cause 'with them that rise up against us' (2 Cor 2:14, 4:17,18; Gal 2:20). But this boldness faith helpeth us to do, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus (Phil 3:3; Rom 5:11). He lived the life of faith; for faith sets a man in the favour of God by Christ, and makes a man see that what befals him in this life, it shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now stands on high, he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to! Thus David, when all things looked awry upon him, 'encouraged himself in the Lord his God' (1 Sam 30:6). Daniel also believed in his God, and knew that all his trouble, losses, and crosses, would be abundantly made up in his God (Dan 6:23). And David said, 'I had fainted unless I had believed' (Psa 27:13). Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into his presence, claiming privilege in what he is and hath (Jonah 3:4,5). For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come (Heb 10:22,23; Eph 1:4-7). This man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, 'because he beholds the King in his beauty' (Isa 33:17,18). Again—

Third. Living by faith makes a man exercise patience and quietness under all his afflictions; for faith shows him that his best part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that after a little while he shall be in the full enjoyment of that which now he believes is coming: 'We, through the Spirit, wait for the hope of righteousness by faith' (Gal 5:5). Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote, to patience, because they knew the harvest would in due time come (James 5:7-11). Faith lodgeth the soul with Christ: 'I know,' saith Paul, 'on whom I have believed,' and to whom I have committed my soul, 'and am persuaded,' I believe it, 'that he is able to keep that which I have committed unto him against that day'; therefore it were no shame to him to wear a chain for his name and sake (2 Tim 1:12). O! it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him; this will help us greatly 'both to hope and quietly wait for the salvation of the Lord' (Psa 46:1-6; Lam 3:26). Further—

Fourth. I might add, that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every day's work with life and vigour; yea, every look by faith upon Jesus Christ, as thine, doth this great work. It is said, when Paul saw the brethren that came to meet him, 'he thanked God, and took courage' (Acts 28:15). O! how much more, then, shall the Christian be blessed with fresh strength and courage even at the beholding of Christ; whom 'beholding as in a glass,' we 'are changed,' even by beholding of him by faith in the word, 'into the same image, from glory to glory, even as by the Spirit of the Lord' (2 Cor 3:18). But to be brief.

Fifth. Make conscience of the duty of believing, and be as afraid of falling short here as in any other command of God. 'This is his commandment, that you believe' (1 John 3:23). Believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe. Believe, therefore, to the saving of the soul (John 6:46). Unbelief is a fine-spun

thread, not so easily discerned as grosser sins; and therefore that is truly 'The sin that doth so easily beset us' (Heb 12:1). The light of nature will show those sins that are against the law of nature; but the law of faith is a command beyond what flesh or nature teacheth; therefore to live by faith is so much the harder work; yet it must be done, otherwise thine other duties profit thee nothing. For if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshippeth God in these, he yet saith, God is a liar in the other, even because he hath not believed: 'He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son' (1 John 5:10,11). So then, when thou givest way to unbelief; when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ—that is, in his blood, &c.,—at once, thou givest the lie to the whole testament of God; yea, thou tramplest upon the promise of grace, and countest this precious blood an unholy and unworthy thing (Heb 10:29). Now how, thou doing thus, the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the meantime remember, that faith pleaseth God; and that without faith it is impossible to please him. Remember also, that for this cause it was that the offering of Cain was not accepted: 'By faith Abel offered unto God a more excellent sacrifice than Cain'; for by faith Abel first justified the promise of the Messias, by whom a conquest should be obtained over the devil, and all the combination of hell against us: then he honoured Christ by believing that he was able to save him; and in token that he believed these things indeed, he presented the Lord with the firstlings of his flock, as a remembrance before God that he believed in his Christ (Heb 11:4). And therefore it is said, 'By faith he offered'; by which means the offering was accepted of God; for no man's offering can be accepted with God but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not believed in Christ, and by that means put on his righteousness. Again; he that believeth not, hath made invalid—what in him lies—the promise of God and merits of Christ, of whom the Father hath spoken so worthily; therefore what duties or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see the miserable state of the people that have not faith—'Whatever they do, they sin'; if they break the law, they sin; if they endeavour to keep it, they sin. They sin, I say, upon a double account: first, because they do it but imperfectly; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not, as to justification from the curse, therefore; men wanting faith, whether they be civil or profane, they are such as stand accursed of the law, because they have not believed, and because they have given the lie to the truth, and to the God of truth. Let all men, therefore, that would please God make conscience of believing; on pain, I say, of displeasing him; on pain of being, with Cain, rejected, and on pain of being damned in hell. 'He that believeth not shall be damned' (Mark 16:16). Faith is the very quintessence of all gospel obedience, it being that which must go before other duties, and that which also must accompany whatever I do in the worship of God, if it be accepted of him.[35] Here you may see a reason why the force and power of hell is so bent against believing. Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the apostle saith to the Thessalonians, that he sent to know their faith, lest by some means the tempter have tempted them, and so his labour had been in vain (1 Thess 3:5). Indeed, where faith is wanting, or hath been destroyed, all the labour is in vain, nothing can profit any man, neither as to peace with God, nor the acceptance of any religious duty;

and this, I say, Satan knows, which makes him so bend his force against us.
There are three things in the act of believing which make this grace displeasing to the wicked one—
1. Faith discovereth the truth of things to the soul; the truth of things as they are, whether they be things that are of this world, or of that which is to come; the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durableness of the one; the vanity, foolishness, and transitoriness of the other. Faith giveth credit to all things that are written in the law and in the prophets (Acts 24:14), both as to the being, nature, and attributes of God; the blessed undertaking of the Lord Jesus Christ; the glory of heaven and torments of hell; the sweetness of the promise and terror of the threatenings and curses of the Word; by which means Satan is greatly frustrated in his assaults when he tempteth either to love this world or slight that which is to come, for he can do no great matter in these things to any but those who want the faith. 'In vain is the snare laid in the sight of any bird' (Prov 1:17); therefore he must first blind, and hold blind, the minds of men, 'that the light of the glorious gospel of Christ, who is the image of God, should not shine unto them,' else he can do no harm to the soul (2 Cor 4:4). Now, faith is the eye of the godly man, and that sees the truth of things, whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like (1 John 5:4,5; Heb. 11:27).
2. Faith wraps the soul up in the bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law; yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus Christ covereth all; faith sees it, and holds the soul in the godly sense and comfort of it. The man, therefore, standing here, stands shrouded under that goodly robe that makes him glisten in the eye of justice. Yea, all the answer that Satan can get from God against such a soul is, that he 'doth not see iniquity in Jacob, nor behold perverseness in Israel'; for here 'Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though,' as to their own persons, 'their land was filled with sin against the Holy One of Israel' (Num 23:21-23; Jer 51:5; Rom 6:14; Deut 33:12). Thus, therefore, the soul believing, is hid from all the power of the enemy, and dwells safely under the dominion of grace.
3. Faith keeps the soul from giving credit to any of his insinuations; for whatever Satan saith, either about the acceptance of my person or performances, so long as I believe that both are accepted of God for Christ's sake, he suggesteth to the wind; wherefore faith doth the same against the devil that unbelief doth to God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even into a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.
4. As faith keeps the soul from giving credit to the insinuations of Satan, so, when he makes his assaults, it over-masters him, and makes him retreat; 'Resist the devil, and he will flee from you.—Whom resist steadfast in the faith' (James 4:7; 1 Peter 5:9). Believe, as I have already said, that God loveth you, that the blood of Christ was shed for you, that your person is presented complete before him, through the righteousness of Christ, and Satan must give place; thy crediting of the gospel makes him fly before thee; but thou must do it steadfast in the faith; every waverer giveth him advantage.

And, indeed, this is the reason that the godly are so foiled with his assaults, they do not resist him steadfast in the faith; they often stagger through unbelief. Now, at every stagger he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger he taketh heart to attempt by other means, and so doubleth the affliction with manifold temptations. This is, I say, for want of being steadfast. 'Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked' (Eph 6:16). To quench them, though they come from him as kindled with the very fire of hell. None knows, save him that feels it, how burning hot the fiery darts of Satan are; and how, when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them but he that hath it, and hath power to act it.

5. Lastly, if justifying righteousness be alone to be found in the person of Jesus Christ, then this shows us the sad condition of two sorts of men—1. Of those that hang in doubt betwixt Christ and the law. 2. Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

First. The first sort, though they may seek life, yet, thus continuing, are never like to find it. Wherefore? Because they seek it not by faith, but, as it were, by the works of the law. Indeed, they will not be merit-mongers; they will not wholly trust to the law; they will partly venture on Christ, and partly trust to the law. Well, but therefore they shall be damned, because they trust to Christ but in part, and in part, as it were, to the works of the law; for such sinners make Christ but a Saviour in part—why, then, should he be their Saviour in whole? No; because they halt between Christ and the law, therefore they shall fall between Christ and the law; yea, because they will trust to their works in part, they shall be but almost saved by Christ. Let not that man think that he shall obtain any thing from the Lord. What man? Why, he that doubteth or wavereth in his mind about the truth of the mercy of God in Christ. Therefore the exhortation is, 'But let him ask in faith.—For he that wavereth,' or, that halteth between the law and Christ for life, 'is like a wave of the sea, driven of the wind and tossed' (James 1:6). In conclusion, he resteth nowhere—'a double-minded man is unstable in all his ways' (v 8). This man, therefore, must miscarry; he must not see the good land that flows with milk and honey; no, let him not have a thought of life in his heart; let not that man think that he shall receive any thing of the Lord.[36]

This was the case of many in the primitive times, for whose sake this caution was written; for the devout and religious Jew and proselyte, when they fell away from the word of the gospel, they did not fall to those gross and abominable pollutions in which the open profane, like sows and swine, do wallow, but they fell from the grace of God to the law; or, at least, did rest betwixt them both, doubting of the sufficiency of either; and thus, being fearful, they distrust; wherefore, being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, sorcerers, idolators, and liars, and so must have their portion in the lake, with them, that burns with fire and brimstone (Rev 21:8). The reason is, because where Christ is rejected sin remaineth, and so the wrath of God for sin. Neither will he be a Saviour in part; he must be all thy salvation, or none. 'Let not that man think that he shall receive any thing of the Lord' (James 1:7; John 3:36). Not any thing. There is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his fire! What condition is this man in? Yet he is a religious man, for he prays; he is a seeking man, a desiring man, for he prays; but he halts between two, he leaneth to his righteousness, and committeth iniquity. He is afraid to venture all upon the Lord Jesus Christ. Let not that man think of receiving any thing from the Lord!

Yet the words suggest that he is apt to think he shall receive something, because God is merciful, because his promise is great; but this expectation is by this word cut off, and this sinner is cast away. Let not that man think, let him forbear to think, of having anything at the hand of God. The Israelites thought to go up to the land the day after they had despised it. Agag thought the bitterness of death was past even that day in which he was hewn to pieces. Rechab and Baanah his brother thought to have received reward of David that day they were hanged over the pool in Hebron. Let not that man think that he shall receive anything of the Lord' (Num 14:40-45; 1 Sam 15:32, 33; 2 Sam 4:12).

Second. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them, and shall assuredly, if it comes to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore judgment waiteth for them, and fiery indignation, which shall devour the adversaries.

[A word to neglecters of Christ.]

To conclude. One word also to you that are neglecters of Jesus Christ: 'How shall we escape if we neglect so great salvation?' Here then, we may see how we ought to judge of all such persons as neglect the Lord Jesus, under what guise, name, or notion soever they be. We ought, I say, to judge of such, that they are at present in a state of condemnation; of condemnation, 'because they have not believed in the only-begotten Son of God' (John 3:18). It is true, there is no man more at ease in his mind, with such ease as it is, than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. O! but that is the man that stands convict before God, and that is bound over to the great assize; that is the man whose sins are still his own, and upon whom the wrath of God abideth (v 36); for the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief, that is ignorant that the constable standeth at the door; the first sight of an officer makes his peace to give up the ghost (1 John 5:12). Ah, how many thousands that can now glory that they never were troubled for sin against God; I say, how many be there that God will trouble worse than he troubled cursed Achan, because their peace, though false, and of the devil, was rather chosen by them than peace by Jesus Christ, than 'peace with God by the blood of his cross' (Col 1:20). Awake, careless sinners, awake! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ, but cry, cry, O cry to God for light to see your condition by; for light in the Word of God, for therein is the righteousness of God revealed (Eph 5:14). Cry, therefore, for light to see this righteousness by; it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice! (Rom 1:17).

There are six things that on man's part are the cause he receiveth not the gospel of Christ, and so life by him—1. They see not their state by nature, how polluted they are with original sin (Eph 2:2). 2. They see not the justice of God against sin; they know not him that hath said, 'Vengeance belongeth unto me, I will recompense' (Heb 10:30). 3. They cannot see the beauty of Jesus Christ (2 Cor 4:4). 4. Unbelief being mighty in them, they dare not venture their souls with Jesus Christ. They dare not trust to his righteousness, and to that only (Rev 21:8). For, 5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ (1 Cor 2:14). 6. They love to have honour one of another, they love to be commended for their own vain-glorious righteousness; and the fools think that because they are commended of

men, they shall be commended of God also: 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?' (John 5:44). This last thing—to wit, desire of vain-glory, is the bane of thousands; it is the legalist's bane, it is the civilian's[37] bane, it is the formalist's bane, yea, which yet is stranger, it is the bane of the vicious and debauched also;[38] for though there be a generation that, to one's thinking, have not regard to righteousness, yet watch them narrowly, and they have their times of doing something that looks like good, and though possibly it be but seldom, yet this wretch counteth that, for the sake of that, God accepteth him, and counteth his, glorious righteousness. I might add a seventh cause, which is, want of serious meditation upon eternal judgment, and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce these workings of spirit after Jesus Christ for justification that now are wanting in the most of men. This made Felix, yea, it makes the devils, tremble; and would, I say, couldst thou deeply meditate, make thee start and turn thy wanton thoughts into heavy sighs after God's mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives, if so be thou mayest be prevailed with to look after thine own everlasting state.

1. Consider, God hath put man above all the creatures in this visible world, into a state of abiding for ever; they cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever and ever. And though the scripture saith, 'Man hath not pre-eminence over a beast in his death,' yet the beast hath pre-eminence above many men, for he shall not rise again to come into judgment as man must, nor receive that dismal sentence for sin and transgression as man shall; this, therefore, is worthy to be considered with seriousness of all that have souls to be saved or damned—'They must one day come to judgment,' there to stand before that Judge of all the earth whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteousness of God. The fire of his justice shall burn up all thy rags of righteousness wherewith by the law thou hast clothed thyself, and will leave thee nothing but a soul full of sin to bemoan, and eternal burnings to grapple with. O the burnings that will then beset sinners on every side, and that will eat their flesh and torment their spirit with far more terror than if they were stricken with scorpions! And observe it, the torment will there be higher than other where there is the guilt of neglecting Jesus Christ, he being indeed the Saviour, and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace, and ever past grace. When the door is shut against thee, it will open no more, and then repentings, desires, wishings, and wouldings, come all too late (Luke 13). Good may be done to others, but to thee, none; and this shall be because, even because thou hast withstood the time of thy visitation, and not received grace when offered: 'My God will cast them away, because they did not hearken unto him' (Luke 19:41-43; Hosea 9:17). Cain was driven out from the presence of God, for aught I know, some hundreds of years before his death; Ishmael was cast away after seventeen years of age; Esau lived thirty or forty years after he had sold his birthright. O! many, very many are in this condition! for though God be gracious, yet he will not be slighted nor abused always; there are plenty of sinners in the world—if one will not, another will. Christ was soon repulsed by and sent away from the country of the Gadarenes; but on the other side of the sea there were many ready with joy to receive him (Luke 8:37,40). So, when the Jews contradicted and blasphemed, 'the Gentiles gladly received the word' (Acts 13:46-48). Look to it, sinner, here is life and death set

before thee; life, if it be not too late to receive it; but if it be, it is not too late for death to swallow thee up. And tell me, will it not be dreadful to be carried from under the gospel to the damned, there to lie in endless torment, because thou wouldst not be delivered therefrom?[39] Will it be comfort to thee to see the Saviour turn Judge? to see him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners by rendering to them the just judgment of God? For all their abominable filthiness, had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation. 'But had been passed from death to life'; but they would not take shelter there; they would venture to meet the justice of God in its fury, wherefore now it shall swallow them up for ever and ever. And let me ask further, is not he a madman who, being loaded with combustible matter, will run headlong into the fire upon a bravado? or that, being guilty of felony or murder, will desperately run himself into the hand of the officer, as if the law, the judge, the sentence, execution, were but a jest, or a thing to be played withal? And yet thus mad are poor, wretched, miserable sinners, who, flying from Christ as if he were a viper, they are overcome, and cast off for ever by the just judgment of the law. But ah! how poorly will these be able to plead the virtues of the law to which they have cleaved, when God shall answer them, 'Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised' (Eze 32:19). Go down to hell, and there be laid with those that refused the grace of God. Sinners, take my advice, with which I shall conclude this use—Call often to remembrance that thou hast a precious soul within thee; that thou art in the way to thine end, at which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say again, bring thy end home; put thyself in thy thoughts into the last day thou must live in this world, seriously arguing thus—How if this day were my last? How if I never see the sun rise more? How if the first voice that rings to-morrow morning in my heavy ears be, 'Arise, ye dead, and come to judgment?' Or how, if the next sight I see with mine eyes be the Lord in the clouds, with all his angels, raining floods of fire and brimstone upon the world? Am I in a case to be thus near mine end? to hear this trump of God? or to see this great appearance of this great God, and the Lord Jesus Christ? Will my profession, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions enough to make me culpable of the wrath of God? O how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty, and in examining themselves, how it is like to go with their souls when they shall stand before the Judge indeed! To this end, God make this word effectual. Amen. [40]

FOOTNOTES:

1. These are most important distinctions, upon which depends a right understanding of this doctrine. God sees the soul either in Christ or in sin. He may see apparently good works arising from the foulest motives. Uriah doubtless thought himself highly honoured as a confidential messenger of great king David; God saw the murder and adultery in David's heart. He was justified in the sight of man for the very act that condemned him in the sight of God; and for which he was sorely punished in this world, although saved by the blood of atonement.—Ed.
2. Let not a scoffer say, 'See how Christians cast away the law of God!' They are under the law to Christ; bound by the most sacred obligations to obey all its requirements; not to merit pardon, but to prove, to the comfort of their souls, that they have received pardon, and are living under a sense of the unmerited grace of God in Christ.—Ed.

3. This is a clear statement of a most important truth. The sins of believers were laid upon Christ, or imputed to him, and he bore them away, but was undefiled. His righteousness covers us, and we are justified, but it is still HIS. Not unto us, but unto his name, be all the glory.—Ed.
4. By 'common,' is here meant that Christ is the federal head of all his saints; they have an equal or common right equally to participate in his merits.—Ed.
5. How full of consolation is this voice from the tomb! Lowth's translation is very striking—'Thy dead shall live, my deceased; they SHALL arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of the dawn! But the earth shall cast forth, as an abortion, thy deceased tyrants.' Antichrist shall 'cease from troubling,' and be only seen afar off in torments.—Ed.
6. Christ (amazing love!) 'was made a curse for us,' and thereby redeemed us from the curse of the law. He subjected himself to the law in active as well as passive obedience, and his obedience even to death was for our justification.—Mason.
7. Those whom God justifies, he also glorifies; and because Christ lives, blessed be God! we shall live also. Nevertheless, the strongest believer has as much need to come to Christ every day for fresh strength, as if he had never believed before; and if he were to depend on his own faithfulness, and not on the faithfulness of the Son of God, he would soon desert the Lord Jesus Christ.—Mason.
8. The symbol of regeneration, or water baptism. Although the regenerate believer feels an assurance that he forms part of Christ's mystical body, and is saved by grace, and loves God because God first loved him, this does not prevent, but approves, his following the example of his Redeemer, in a symbolical or water baptism. Thus he publicly puts on Christ; he is buried with him in baptism, and rises to newness of life. Colossians 2:12, 13.—Ed.
9. Believer, if thou art rejoicing in this great and finished salvation, never forget that thine only evidence is—sorrow for thy sins, which caused the shedding of this precious blood, and a love of holiness. If sin be deplored, not only art thou redeemed from its curse, but also delivered from its power. The grace that justifies quickens us to good works, that we may walk therein.—Ed.
10. Because it is tainted by sin.—Ed.
11. The best righteousness that can be produced by fallen man is impressively designated by Isaiah, 'A bed shorter than a man can stretch himself on, and a covering narrower than he can wrap himself in.'—Ed.
12. The way of salvation by works was blasted by the curse upon Adam's sin, so that it cannot work life in us, or holiness, but only death.—Ed.
13. To divert or turn aside from an intended course; not to divert or amuse.—Ed.
14. Bunyan, in his Creation Spiritualized, or Exposition on Genesis, has shown that the fig-leaf aprons are a type of man's attempt to cover his sins by his own good works, which soon fade, become dung, or are burned up. But the righteousness that God provides endureth for ever. See vol. i., p. 440.—Ed.
15. The marginal notes to the Bible are exceedingly valuable, especially to the unlearned. There we find that Jedidiah means 'beloved of the Lord.'—Ed.
16. The birth of a babe is a period of excitement. Parents should hope that the new comer is a Jedidiah. On such occasions, it is a delightful service when the father, mother, and family specially attend public worship, to bless God for his mercies, and to beseech grace that they may train up the child for heaven. Such is the practice among the Baptists. But even in this, watchfulness is requisite, lest it degenerate into mere parade.—Ed.

17. The non-imputation of sin, and the imputation of Christ's righteousness, always go together. David knew this; while he describes the blessedness of the man to whom the Lord will not impute sin, he, at the same time, describes the blessedness of the man to whom God imputeth Christ's righteousness.—Mason.
18. However excellent the conduct of Zaccheus, still he was a sinner, and under the curse. His curiosity leads him to climb a tree to see Jesus, and most unexpectedly salvation is brought to one who sought it not. Christ called, and he instantly obeyed. O may our hearts be so inclined to receive the invitations of his gospel!.—Ed.
19. We are all, by nature and practice, in a spiritual sense, robbers, idolaters, and murderers. God make us to know and feel it! We may adopt the language of the poet, and say—

'Sinful soul, what hast thou done?
Murder'd God's eternal Son!'—Mason.

20. Works justify us from such accusations of men as will deny us to have justification by faith—not as being our righteousness, or conditions of our having Christ's righteousness, or as qualifying us for it.—Mason.
21. Every edition of Bunyan's works calls this a 'void of words,' and gives a false reference to Hebrews 12:14.—Ed.
22. The law condemns all sinners, and strikes them dead as with a thunderbolt; adjudging them to shame and misery, instead of glory and happiness. None can fulfil its strict terms, neither Jew nor Gentile. There is no hope, if free grace restore them not. Romans 3:20, 2:6-29; 8:7.—Mason.
23. Hagar, by which is meant the law or covenant of works. This is said to gender unto bondage, because it makes them bondmen who look to be saved and justified thereby. It is called the 'ministration of death' (2 Cor 3:6). Whereas the gospel and new covenant is a dispensation of liberty and life.—Mason.
24. We will hold and extol this faith which doubteth not of God, nor of the Divine promises, nor of the forgiveness of sins through Christ; that we may dwell sure and safe in this our object Christ, and may keep still before our eyes the passion and blood of the Mediator and all his benefits.—Luther on Galatians 3:11.
25. Multitudes of professors set up their rest in outward duties, and repose a carnal confidence in ordinances, without endeavouring after any lively communion with Father, Son, or Holy Spirit, in the exercise of faith and love.—Mason.
26. Conscience, if resisted, is little case, whether rightly or wrongly informed. By little ease, is meant a prison not large enough either to lie down or stand upright in, with spikes in the walls; places of torment well known in former times of persecution for conscience sake.—Ed.
27. Ye cannot serve God and mammon. We must either, as lost sinners, fall into the arms of Divine mercy, and receive pardon as a free gift through the merits of the Saviour, or we must perish. It is a solemn, searching consideration.—Ed.
28. Difficult at any time, and impossible without Divine power; but most difficult when all the faculties of the soul become harrowed by a 'certain fearful looking for of judgment and fiery indignation' (Heb 10:27).—Ed.
29. If we seek salvation by works, such as sincere obedience or Christian perfection, we thereby bring ourselves under the law, and become debtors to fulfil all its requirements, though we intended to engage ourselves to fulfil it only in part (Gal 5:3). Let this be seriously considered.—Mason.
30. These 'foolish men' were a sect which sprung up in Bunyan's time, and soon

became extinct. They believed that the sufferings of Christ, to his death on Calvary, were only typical of what he suffers in the body of every believer. This was as contrary to the express declaration of Holy Writ, 'He was ONCE offered' (Heb 9:28), as is the absurd notion of the Papists in the mass, or continual sacrifice of Christ. What impious mortal dares pretend to offer up Christ to his Father.—Ed.

31. As the carnal Adam, having lost his original righteousness, imparts a corrupt nature to all his descendants; so the spiritual Adam, Christ Jesus, by his obedience unto death, conveys spiritual life to us; believers are made 'the righteousness of God in him.'—Mason.

32. 'Neck' is from hniga, to bend or incline. In Bunyan's time, these ancient words were well understood by the peasantry. To have the neck turned, so as to bend the back of the head towards the back of the body, would be as absurd as for faith to look to its own works for justification. This would indeed be bowing backward, instead of bending before, and looking to Jesus and his finished work for justification.—Ed.

33. Modern editors have altered this to 'imperfections,' but Bunyan would have us look to the most perfect of our works, and see how polluted they are.—Ed.

34. Faith looks at things which be not, as though they were. Sense judges from what it sees and feels, faith from what God says; sense looks inward to self, faith looks outward to Christ and his fullness.—Mason.

35. How strangely does the world mistake the source of good works! The common and fatal error is, that if salvation is all of faith, then good works will fail; whereas faith is the prolific fountain, yea, the only source of really good works and holy obedience.—Ed.

36. How universal to fallen nature is that soul-destroying heresy—the attempt to justify ourselves partly by our own good works, and to make up the deficiency by the merits of the Saviour! Ye might as well attempt to serve God and mammon, as to unite our impure works with those of the pure and holy Jesus. We must, as perishing sinners, fall into the arms of Divine mercy, and receive pardon as a free gift, wholly through the merits of the Saviour, or we must for ever perish. It is an awful consideration.—Ed.

37. 'The civilian'; one who is versed in law and government. See Imperial Dictionary. —Ed.

38. When the pilgrims Christian and Hopeful had wandered in By-path Meadow, one that walked before them said that the way led to the celestial gate. 'He therefore that went before, Vain-confidence by name, not seeing the way before him, fell into a deep pit, which was on purpose there made by Giant Despair to catch vain-glorious fools withal, and was dashed in pieces with his fall.' Beware, O legalist, civilian, or formalist!—Ed.

39. How deplorably and inexcusably they will perish, who perish by their own willful unbelief under the gospel! It will be dreadful indeed to be driven, as it were, from the very gate of heaven to the lowermost and hottest hell. Lord, send forth thy light, truth, and power, that sinners may be saved and comforted by coming unto thee for life and peace!—Mason.

40. This is a striking and soul-searching appeal. O that the Holy Spirit may 'search me and try me, and see if there be any wicked way in me, and lead me in the way everlasting,' before we go hence into the eternal state!—Ed.

***

SAVED BY GRACE;
OR,
A DISCOURSE OF THE GRACE OF GOD:
SHOWING—

I. WHAT IT IS TO BE SAVED. II. WHAT IT IS TO BE SAVED BY GRACE. III. WHO THEY AEE THAT ABE SAVED BY GRACE. IV. HOW IT APPEARS THAT THEY ARE SAVED BY GRACE. V. WHAT SHOULD BE THE REASON THAT GOD SHOULD CHOOSE TO SAVE SINNERS BY GRACE RATHER THAN BY ANY OTHER MEANS.

ADVERTISEMENT BY THE EDITOR.

THIS admirable Treatise upon the most important of all subjects, that of the soul's salvation, was first published in a pocket volume, in the year 1675. This has become very rare, but it is inserted in every edition of the author's collected works. Our copy is reprinted from the first edition published after the author's decease, in a small folio volume of his works, 1691. Although it is somewhat encumbered with subdivisions, it is plain, practical, and written in Bunyan's strong and energetic style; calculated to excite the deepest attention, and to fix the mind upon those solemn realities which alone can unite earth with heaven.

Ho extensive is the meaning of that little sentance, 'Saved by Grace!' It includes in it redemption from the curse of sin, which oppresses the poor sinner with the fears of everlasting burnings; while it elevates the body, soul, and spirit, to an eternal and an exceeding weight of glory—to the possession of infinite treasures, inconceivable, and that never fade away.

Bunyan, in opening and deeply investigating this subject, shows his master hand in every page. It was a subject which, from his first conviction of sin, while playing a gat at cat on a Sunday, ahd excited his feelings to an intense degree, absorbing all the powers of his soul. It was eminently to him the one thing needful—the sum and substance of human habbiness. He felt that it included the preservation and re-structure of the body—raised from filth and vileness—from sickness, pain, and disease—from death and the grave—to be perfected in immortality like the Saviour's glorious body. That included in this salvation, is the death ofdeath, and the swallowing up of the grave, to be no more seen for ever. The soul will be perfect, and, re-united with the body, be filled 'with bliss and glory, as much as ever it can hold;' all jars and discord between sould and body will be finished; and the perfect man be clothed with righteousness; in a word, be like Christ and with him. All this is the work of grace, performed by the ever-blessed Trinity.

In displaying the feelings and experience of the inquiring, alarmed, quickened sinner, we are instructed by a continual illustration of the Grace Abounding to the Chief of Sinners. He manifests profound knowledge of the devices of Satan—the workings of unbelief—the difficulties thrown by the wicked one in the way of the sinner, to prevent his approach to Christ. He fastens conviction upon conviction—gives blow upon blow to human pride; proving that there can be found nothing in our fallen nature to recommend the sinner to God—all is of grace—from the foundation to the top-stone of a sinner's salvation. And above all, he clearly shows that salvation by grace is the most sin-killing doctrine in the world, as well as the most consoling tidings that can be brought to a sin-sick soul. 'O, when a God of grace is upon a throne of grace, and a poor sinner stands by and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise but that such a sinner must obtain mercy and grace to help in time of need? O, then, COME BOLDLY!' p. 360.

But I must not detain the reader from entering upon this solemn subject; only for a moment, while I quote another passage conceived in all the ardour of Bunyan's feelings:—'O Son of God! grace was in all thy tears—grace came out where the. whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee! O blessed Son of God! Here is grace indeed!' Unsearchable riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils! And what

will become of them that trample under foot this Son of God?'
Reader, may this searching, comforting, reviving subject be blessed to our well-grounded consolation!

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

In this little book thou art presented with a discourse of the GRACE of God, and of salvation by that grace. In which discourse, thou shalt find how each Person in the Godhead doth his part in the salvation of the sinner. I. The Father putteth forth his grace, thus. II. The Son putteth forth his grace, thus. III. And the Spirit putteth forth his grace, thus. Which things thou shalt find here particularly handled.

Thou shalt also find, in this small treatise, the way of God with the sinner, as to his CONVERSATION, 1 and the way of the sinner with God in the same; where[in] the grace of God, and the wickedness of the sinner, do greatly show themselves.

If thou findest me short in things, impute that [to] my love to brevity. If thou findest me besides the truth in aught, impute that to mine infirmity. But if thou findest anything here that serveth to thy furtherance and joy of faith, impute that to the mercy of God bestowed on thee and me.

Thine to serve thee with that little I have,

J.B.

SAVED BY GRACE.

"BY GRACE YE ARE SAVED."—EPHESIANS 2:5.

In the first chapter, from the fourth to the twelfth verse, the apostle is treating of the doctrine of election, both with respect to the act itself, the end, and means conducing thereto. The act, he tells us, was God's free choice of some (verse 4,5,11). The end was God's glory in their salvation (verse 6,14). The means conducing to that end was Jesus Christ himself—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (verse 7). This done, he treateth of the subjection of the Ephesians to the faith, as it was held forth to them in the Word of the truth of the gospel, as also of their being sealed by the Holy Spirit of God unto the day of redemption (verse 12-14). Moreover, he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them see "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead," &c. (verse 15-20).

And lest the Ephesians, at the hearing of these their so many privileges, should forget how little they deserved them, he tells them that in time past they were dead in trespasses and sins, and that then they walked in them "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph 2:2,3).

Having thus called them back to the remembrance of themselves—to wit, what they were in their state of unregeneracy, he proceedeth to show them that their first quickening was by the resurrection of Christ their Head, in whom they before were chosen, and that by him they were already set down in heavenly places, (verse 5,6); inserting, by the way, the true cause of all this blessedness, with what else should be by us enjoyed in another world; and that is, the love and grace of God: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ [by grace ye are saved]." These last words

seen to be the apostle's conclusion rightly drawn from the premises; as who should say, If you Ephesians were indeed dead in trespasses and sins; if indeed you were by nature the children of wrath, even as others, then you deserve no more than others. 2 Again, if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by nature to perish in their sins, then the true cause of this your blessed condition is, the free grace of God. But just thus it is, therefore by grace ye are saved; therefore all the good which you enjoy more than others, it is of mere goodwill.

"BY GRACE YE ARE SAVED."

The method that I shall choose to discourse upon these words shall be this—I will propound certain questions upon the words, and direct particular answers to them; in which answers I hope I shall answer also, somewhat at least, the expectation of the godly and conscientious reader, and so shall draw towards a conclusion.

THE QUESTIONS ARE—

I. What is it to be saved? II. What is it to be saved by grace? III. Who are they that are saved by grace? IV. How it appears that they that are saved, are saved by grace? V. What might be the reasons which prevailed with God to save us by grace, rather than by any other means?

Now the reason why I propound these five questions upon the words, it is, because the words themselves admit them; the first three are grounded upon the several phrases in the text, and the two last are to make way for demonstration of the whole.

QUEST. I.—WHAT IS IT TO BE SAVED?

This question supposeth that there is such a thing as damnation due to man for sin; for to save supposeth the person to be saved to be at present in a sad condition; saving, to him that is not lost, signifies nothing, neither is it anything in itself. "To save, to redeem, to deliver," are in the general terms equivalent, and they do all of them suppose us to be in a state of thraldom and misery; therefore this word "saved," in the sense that the apostle here doth use it, is a word of great worth, forasmuch as the miseries from which we are saved is the misery of all most dreadful.

The miseries from which they that shall be saved shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and flames of hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an angry God? And what more fearful than the bottomless pit of hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now, to "save," according to my text, is to deliver the sinner from these, with all things else that attend them. And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man, that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three things, as is evident, because all others do even by their practice count it a thing of no great concern, when yet it is of all other of the highest concern among men; "For what is a man profited if he shall gain the whole world, and lose his own soul?" (Matt 16:26).

But, I say, if this word "saved" concludeth our deliverance from sin, how can he tell what it is to be saved that hath not in his conscience groaned under the burden of sin? yea, it is impossible else that he should ever cry out with all his heart, "Men and brethren, what shall we do?"—that is, do to be saved (Acts 2:37). The man that hath no sores or aches cannot know the virtue of the salve; I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that hath received cure thereby. Clap a plaster to a well place, and that maketh not its virtue to appear; neither can he to whose flesh it is so applied, by that application understand its

worth. Sinners, you, I mean, that are not wounded with guilt, and oppressed with the burden of sin, you cannot—I will say it again—you cannot know, in this senseless condition of yours, what it is to be saved.

Again; this word "saved," as I said, concludeth deliverance from the wrath of God. How, then, can he tell what it is to be saved that hath not felt the burden of the wrath of God? He—he that is astonished with, and that trembleth at, the wrath of God—he knows best what it is to be saved (Acts 16:29).

Further, this word "saved," it concludeth deliverance from death and hell. How, then, can he tell what it is to be saved that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord"—(mark, then), "then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul,"—then, in my distress. When he knew what it was to be saved, then he called, because, I say, then he knew what it was to be saved (Psa 18:4,5; 116:3,4). I say, this is the man, and this only, that knows what it is to be saved. And this is evident, as is manifest by the little regard that the rest have to saving, or the little dread they have of damnation. Where is he that seeks and groans for salvation? I say, where is he that hath taken his flight for salvation, because of the dread of the wrath to come? "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt 3:7). Alas! do not the most set light by salvation?—as for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and keep it close under their tongue. Besides, for the wrath of God, they feel it not, they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by atheism.

But to come to the question—What is it to be saved? To be saved may either respect salvation in the whole of it, or salvation in the parts of it, or both. I think this text respecteth both—to wit, salvation completing, and salvation completed; for "to save" is a work of many steps; or, to be as plain as possible, "to save" is a work that hath its beginning before the world began, and shall not be completed before it is ended.

First, then, we may be said to be saved in the purpose of God before the world began. The apostle saith that "he saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9). This is the beginning of salvation, and according to this beginning all things concur and fall out in conclusion—"He hath saved us according to his eternal purpose, which he purposed in Christ Jesus." God in thus saving may be said to save us by determining to make those means effectual for the blessed completing of our salvation; and hence we are said "to be chosen in Christ to salvation." And again, that he hath in that choice given us that grace that shall complete our salvation. Yea, the text is very full, "He hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world" (Eph 1:3,4).

Second. As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence "saved" is put before "called"; "he hath saved us, and called us"; he saith not, he hath called us, and saved us; but he puts saving before calling (2 Tim 1:9). So again, we are said to be "preserved in Christ and called"; he saith not, called and preserved (Jude 1). And therefore God saith again, "I will pardon them whom I reserve"—that is, as Paul expounds it, those whom I have "elected and kept," and this part of salvation is accomplished through the forbearance of God (Jer 50:20; Rom 11:4,5).

God beareth with is own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their conversion. The sins that we stood guilty of before conversion, had the judgment due to them been executed upon us, we had not now been in the world to partake of a heavenly calling. But the judgment due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state, from that death, and those many hells, that for our sins we deserved at the hands of God.

And here lies the reason that long life is granted to the elect before conversion, and that all the sins they commit and all the judgments they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed he was driven from his own land, and carried to Babylon; but kill him they could not, though his sins had deserved death ten thousand times. But what was the reason? Why, he was not yet called; God had chosen him in Christ, and laid up in him a stock of grace, which must be given to Manasseh before he dies; therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion (Mark 5). How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that were by the sea-side; yea, they could help him often to break his chains and fetters, and could also make him as mad as a bedlam, 3 they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not, drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel, he was by the devil cast oft into the fire, and oft into the water, to destroy him, but it could not be; even so hath he served others, but they must be "saved to be called" (Mark 9:22). How many deaths have some been delivered from and saved out of before conversion! Some have fallen into rivers, some into wells, some into the sea, some into the hands of men; yea, they have been justly arraigned and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian, how many times have thy sins laid thee upon a sick-bed, and, to thine and others' thinking, at the very mouth of the grave? yet God said concerning thee, Let him live, for he is not yet converted. Behold, therefore, that the elect are saved before they are called. 4 "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," hath preserved us in Christ, and called us (Eph 2:4,5) .

Now this "saving" of us arises from six causes. 1. God hath chosen us unto salvation, and therefore will not frustrate his own purposes (1 Thess 5:9). 2. God hath given us to Christ; and his gift, as well as his calling, is without repentance (Rom 11:29; John 6:37). 3. Christ hath purchased us with his blood (Rom 5:8,9). 4. They are, by God, counted in Christ before they are converted (Eph 1:3,4). 5. They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them (Rom 8:29,30). 6. For all this, he hath also appointed them their portion and measure of grace, and that before the world began; therefore, that they may partake of all these privileges, they are saved and called, preserved in Christ, and called.

Third. To be saved is to be brought to, and helped to lay hold on, Jesus Christ by faith.

And this is called saving by grace through faith. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Eph 2:8).

1. They must be brought unto Christ, yea, drawn unto him; for "no man," saith Christ, " can come to me, except the Father which hath sent me draw him" (John 6:44). Men, even the elect, have too many infirmities to come to Christ without help from heaven; inviting will not do. "As they called them, so they went from them," therefore he "drew them with cords" (Hosea 11:2,4).

2. As they must be brought to, so they must be helped to lay hold on Christ by faith; for as coming to Christ, so faith, is not in our own power; therefore we are said to be raised up with him "through the faith of the operation of God." And again, we are said to believe, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Col 2:12; Eph 1:19,20). Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life. For life, I say, because God having made him the Saviour, hath given him life to communicate to sinners, and the life that he communicates to them is the merit of his flesh and blood, which whoso eateth and drinketh by faith, hath eternal life, because that flesh and blood hath merit in it sufficient to obtain the favour of God. Yea, it hath done so [since] that day it was offered through the eternal Spirit a sacrifice of a sweet-smelling savour to him; wherefore God imputeth the righteousness of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgment of the law that was due unto him (John 5:26, 6:53-58; Eph 4:32; 5:2; Rom 4:23-25).

"Saved by faith." For although salvation beginneth in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving of us. Not that it meriteth aught, but is given by God to those which he saveth, that thereby they may embrace and put on that Christ by whose righteousness they must be saved. Wherefore this faith is that which here distinguisheth them that shall be saved from them that shall be damned. Hence it is said, "He that believeth not, shall be damned"; and hence again it is that the believers are called "the children, the heirs, and the blessed with faithful Abraham;" that the promise by faith in Jesus Christ might be given to them that believe (Gal 3:6-9,26; Rom 4:13,14).

And here let Christians warily distinguish betwixt the meritorious and the instrumental cause of their justification. Christ, with what he hath done and suffered, is the meritorious cause of our justification; therefore he is said to be made to us of God, " wisdom and righteousness;" and we are said to be "justified by his blood, and saved from wrath through him," for it was his life and blood that were the price of our redemption (1 Cor 1:30; Rom 5:9,10). "Redeemed," says Peter, "not with corruptible things, as silver and gold," alluding to the redemption of money under the law, "but with the precious blood of Christ." Thou art, therefore, as I have said, to make Christ Jesus the object of thy faith for justification; for by his righteousness thy sins must be covered from the sight of the justice of the law. "Believe on the Lord Jesus Christ, and thou shalt be saved." "For he shall save his people from their sins" (Acts 16:31; Matt 1:21).

Fourth. To be saved is to be preserved in the faith to the end. "He that shall endure unto the end, the same shall be saved" (Matt 24:13). Not that perseverance is an accident in Christianity, or a thing performed by human industry; they that are saved " are kept by the power of God, through faith unto salvation" (1 Peter 1:3-6).

But perseverance is absolutely necessary to the complete saving of the soul, because he that falleth short of the state that they that are saved are possessed of, as saved, cannot arrive to that saved state. He that goeth to sea with a purpose to arrive at Spain,

cannot arrive there if he be drowned by the way; wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us—"Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa 45:17). Perseverance is here made absolutely necessary to the complete saving of the soul.

But, as I said, this part of salvation dependeth not upon human power, but upon him that hath begun a good work in us (Phil 1:6). This part, therefore, of our salvation is great, and calleth for no less than the power of God for our help to perform it, as will be easily granted by all those that consider—

1. That all the power and policy, malice and rage, of the devils and hell itself are against us. Any man that understandeth this will conclude that to be saved is no small thing. The devil is called a god, a prince, a lion, a roaring lion; it is said that he hath death and the power of it, &c. But what can a poor creature, whose habitation is in flesh, do against a god, a prince, a roaring lion, and the power of death itself? Our perseverance, therefore, lieth in the power of God; "the gates of hell shall not prevail against it."

2. All the world is against him that shall be saved. But what is one poor creature to all the world, especially if you consider that with the world is terror, fear, power, majesty, laws, jails, gibbets, hangings, burnings, drownings, starvings, banishments, and a thousand kinds of deaths? (1 John 5:4,5; John 16:33).

3. Add to this, that all the corruptions that dwell in our flesh are against us, and that not only in their nature and being, but they lust against us, and war against us, to "bring us into captivity to the law of sin and death" (Gal 5:17; 1 Peter 2:11; Rom 7:23).

4. All the delusions in the world are against them that shall be saved, many of which are so cunningly woven, so plausibly handled, so rarely5 polished with Scripture and reason, that it is ten thousand wonders that the elect are not swallowed up with them; and swallowed up they would be, were they not elect, and was not God himself engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again (Matt 24:24; Eph 4:14; Rom 3:12).

5. Every fall of the saved is against the salvation of his soul; but a Christian once fallen riseth not but as helped by Omnipotent power—"O Israel, thou hast fallen by thine iniquity," "but in me is thy help," says God (Hosea 13:9; 14:1; Psa 37:23).

Christians, were you awake, here would be matter of wonder to you, to see a man assaulted with all the power of hell, and yet to come off a conqueror! Is it not a wonder to see a poor creature, who in himself is weaker than the moth, to stand against and overcome all devils, all the world, all his lusts and corruptions? (Job 4:19). Or if he fall, is it not a wonder to see him, when devils and guilt are upon him, to rise again, stand upon his feet again, walk with God again, and persevere after all this in the faith and holiness of the gospel? He that knows himself, wonders; he that knows temptation, wonders; he that knows what falls and guilt mean, wonders; indeed, perseverance is a wonderful thing, and is managed by the power of God; for he only "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). Those of the children of Israel that went from Egypt, and entered the land of Canaan, how came they thither? Why, the text says, that "as an eagle spreadeth abroad her wings, so the Lord alone did lead them." And again, "he bore them, and carried them all the days of old" (Deu 32:11,12; Isa 63:9). David also tells us that mercy and goodness should follow him all the days of his life, and so he should dwell in the house of the Lord for ever (Psa 23:6).

Fifth. To be saved calls for more than all this; he that is saved, must, when this world

can hold him no longer, have a safe-conduct to heaven, for that is the place where they that are saved must to the full enjoy their salvation. This heaven is called "the end of our faith," because it is that which faith looks at; as Peter says, "Receiving the end of your faith, even the salvation of your souls." And again, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (1 Peter 1:9; Heb 10:39). For, as I said, heaven is the place for the saved to enjoy their salvation in, with that perfect gladness that is not attainable here. Here we are saved by faith and hope of glory; but there, we that are saved shall enjoy the end of our faith and hope, even the salvation of our souls. There is "Mount Zion, the heavenly Jerusalem, the general assembly and church of the firstborn;" there is the "innumerable company of angels, and the spirits of just men made perfect;" there is "God the judge of all, and Jesus the Mediator of the new covenant;" there shall our soul have as much of heaven as it is capable of enjoying, and that without intermission; wherefore, when we come there we shall be saved indeed! But now for a poor creature to be brought hither, this is the life of the point. But how shall I come hither? there are heights and depths to hinder (Rom 8:38,39).

Suppose the poor Christian is now upon a sick-bed, beset with a thousand fears, and ten thousand at the end of that; sick-bed fears! and they are sometimes dreadful ones; fears that are begotten by the review of the sin, perhaps, of forty years' profession; fears that are begotten by dreadful and fearful suggestions of the devil, the sight of death, and the grave, and it may be of hell itself; fears that are begotten by the withdrawing and silence of God and Christ, and by, it may be, the appearance of the devil himself; some of these made David cry, "O spare me" a little, "that I may recover strength before I go hence, and be no more" (Psa 39:13). "The sorrows of death," said he, "compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow" (Psa 116:3). These things, in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of. "They are not in trouble as other men; neither are they plagued like other men" (Psa 73:9). But now, out of all these, the Lord will save his people; not one sin, nor fear, nor devil shall hinder; nor the grave nor hell disappoint thee. But how must this be? Why, thou must have a safe-conduct to heaven? 6 What conduct? A conduct of angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb 1:14). These angels, therefore, are not to fail them that are the saved; but must, as commissioned of God, come down from heaven to do this office for them; they must come, I say, and take the care and charge of our soul, to conduct it safely into Abraham's bosom. It is not our meanness in the world, nor our weakness of faith, that shall hinder this; nor shall the loathsomeness of our diseases make these delicate spirits shy of taking this charge upon them. Lazarus the beggar found this a truth; a beggar so despised of the rich glutton that he was not suffered to come within his gate; a beggar full of sores and noisome putrefaction; yet, behold, when he dies, the angels come from heaven to fetch him thither: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom" (Luke 16:22). True, sick-bed temptations are ofttimes the most violent, because then the devil plays his last game with us, he is never to assault us more; besides, perhaps God suffereth it thus to be, that the entering into heaven may be the sweeter, and ring of this salvation the louder! O it is a blessed thing for God to be our God and our guide even unto death, and then for his angels to conduct us safely to glory; this is saving indeed. And he shall save Israel "out of all his troubles;" out of sick-bed troubles as well as others (Psa 25:22; 34:6; 48:14).

Sixth. To be saved, to be perfectly saved, calls for more than all this; the godly are not perfectly saved when their soul is possessed of heaven. True, their spirit is made perfect, and hath as much of heaven as at present it can hold, but man, consisting of body and soul, cannot be said to be perfectly saved so long as but part of him is in the heavens; his body is the price of the blood of Christ as well as his spirit; his body is the temple of God, and a member of the body, and of the flesh, and of the bones of Christ; he cannot, then, be completely saved until the time of the resurrection of the dead (1 Cor 6:13-19; Eph 5:30). Wherefore, when Christ shall come the second time, then will he save the body from all those things that at present make it incapable of the heavens. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change" this "our vile body, that it may be fashioned like unto his glorious body" (Phil 3:20,21). O what a great deal of good God hath put into this little word "saved"! We shall not see all the good that God hath put into this word " saved" until the Lord Jesus comes to raise the dead. "It doth not yet appear what we shall be" (1 John 3:2). But till it appears what we shall be, we cannot see the bottom of this word "saved." True, we have the earnest of what we shall be, we have the Spirit of God, "which is the earnest of our inheritance until the redemption of the purchased possession" (Eph 1:14). The possession is our body—it is called "a purchased possession," because it is the price of blood; now the redemption of this purchased possession is the raising of it out of the grave, which raising is called the redemption of our body (Rom 8:23). And when this vile body is made like unto his glorious body, and this body and soul together possessed of the heavens, then shall we be every way saved.

There are three things from which this body must be saved—1. There is that sinful filth and vileness that yet dwells in it, under which we groan earnestly all our days (2 Cor 5:1-3). 2. There is mortality, that subjecteth us to age, sickness, aches, pains, diseases, and death. 3. And there is the grave and death itself, for death is the last enemy that is to be destroyed. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor 15:54). So then, when this comes to pass, then we shall be saved; then will salvation, in all the parts of it, meet together in our glory; then we shall be every way saved—saved in God's decree, saved in Christ's undertakings, saved by faith, saved in perseverance, saved in soul, and in body and soul together in the heavens, saved perfectly, everlastingly, gloriously.

[Of the state of our body and soul in heaven.]

Before I conclude my answer to the first question, I would discourse a little of the state of our body and soul in heaven, when we shall enjoy this blessed state of salvation. First. Of the soul; it will then be filled in all the faculties of it with as much bliss and glory as ever it can hold.

1. The understanding shall then be perfect in knowledge—"Now we know but in part;" we know God, Christ, heaven, and glory, but in part; "but when that which is perfect is come, then that which is in part shall be done away" (1 Cor 13:10). Then shall we have perfect and everlasting visions of God, and that blessed one his Son Jesus Christ, a good thought of whom doth sometimes so fill us while in this world, that it causeth "joy unspeakable and full of glory." 2. Then shall our will and affections be ever in a burning flame of love to God and his Son Jesus Christ; our love here hath ups and downs, but there it shall be always perfect with that perfection which is not possible in this world to be enjoyed. 3. Then will our conscience have that peace and joy that neither tongue nor pen of men or angels can express. 4. Then will our memory be so enlarged to

retain all things that happened to us in this world, so that with unspeakable aptness we shall call to mind all God's providences, all Satan's malice, all our own weaknesses, all the rage of men, and how God made all work together for his glory and our good, to the everlasting ravishing of our hearts.

Second. For our body; it shall be raised in power, in incorruption, a spiritual body and glorious (1 Cor 15:44). The glory of which is set forth by several things—1. It is compared to "the brightness of the firmament," and to the shining of the stars "for ever and ever" (Dan 12:3; 1 Cor 15:41,42). 2. It is compared to the shining of the sun—"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt 13:43). 3. Their state is then to be equally glorious with angels; "But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels" (Luke 20:35,36). 4. It is said that then this our vile body shall be like the glorious body of Jesus Christ (Phil 3:20,21; 1 John 3:2,3). 5. And now, when body and soul are thus united, who can imagine what glory they both possess? They will now be both in capacity, without jarring, to serve the Lord with shouting thanksgivings, and with a crown of everlasting joy upon their head. 8 In this world there cannot be that harmony and oneness of body and soul as there will be in heaven. Here the body sometimes sins against the soul, and the soul again vexes and perplexes the body with dreadful apprehensions of the wrath and judgment of God. While we be in this world, the body oft hangs this way, and the soul the quite contrary; but there, in heaven, they shall have that perfect union as never to jar more; but now the glory of the body shall so suit with the glory of the soul, and both so perfectly suit with the heavenly state, that it passeth words and thoughts.

Third. Shall I now speak of the place that this saved body and soul shall dwell in? Why, 1. It is a city (Heb 11:16; Eph 2:19,22). 2. It is called heaven (Heb 10:34). 3. It is called God's house (John 14:1-3). 4. It is called a kingdom (Luke 12:32). 5. It is called glory (Col 3:4; Heb 2:10). 6. It is called paradise (Rev 2:7). 7. It is called everlasting habitations (Luke 16:9).

Fourth. Shall I speak of their company?

Why, 1. They shall stand and live in the presence of the glorious God, the Judge of all (Heb 12:23). 2. They shall be with the Lamb, the Lord Jesus. 3. They shall be with an innumerable company of holy angels (Heb 12:22). 4. They shall be with Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of heaven (Luke 13:28).

Fifth. Shall I speak of their heavenly raiment?

1. It is salvation; they shall be clothed with the garment of salvation (Psa 132:16; 149:4; Isa 61:10). 2. This raiment is called white raiment, signifying their clean and innocent state in heaven. "And they," says Christ, "shall walk with me in white, for they are worthy" (Rev 3:4; 19:8; Isa 57:2). 3. It is called glory—"When he shall appear, we shall appear with him in glory" (Col 3:4). 4. They shall also have crowns of righteousness, everlasting joy and glory (Isa 35:10; 2 Tim 4:8; 1 Peter 5:4).

Sixth. Shall I speak of their continuance in this condition?

1. It is for ever and ever. "And they shall see his face, and his name shall be in their foreheads; and they shall reign for ever and ever" (Rev 22:4,5). 2. It is everlasting. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (John 6:40,47). 3. It is life eternal. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life" (John 10:27,28). 4. It is world without end. "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end" (Isa

45:17; Eph 3:20,21).
O sinner! what sayest thou? How dost thou like being saved? Doth not thy mouth water? Doth not thy heart twitter at being saved? Why, come then: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev 22:17).

QUEST. II.—WHAT IS IT TO BE SAVED BY GRACE?

Now I come to the second question—to wit, What is it to be saved by grace? For so are the words of the text, "By grace ye are saved." But,
First. I must touch a little upon the word GRACE, and show you how diversely it is taken. Sometimes it is taken for the goodwill and favour of men (Esth 2:17: Ruth 2:2: 1 Sam 1:18: 2 Sam 16:4). Sometimes it is taken for those sweet ornaments that a life according to the Word of God putteth about the neck 9 (Prov 1:9; 3:22). Sometimes it is taken for the charity of the saints, as 2 Corinthians 9:6-8.
But "grace" in the text is taken for God's goodwill, "the goodwill of him that dwelt in the bush;" and is expressed variously. Sometimes it is called "his good pleasure." Sometimes, "the good pleasure of his will," which is all one with "the riches of his grace" (Eph 1:7). Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like (Rom 2:4; Isa 63:9; Titus 3:4,5). Yea, he styles himself, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exo 34:6,7).
Second. As the word "grace" signifieth all these, so it intimates to us that all these are free acts of God, free love, free mercy, free kindness; hence we have other hints in the Word about the nature of grace, as, 1. It is an act of God's will, which must needs be free; an act of his own will, of the good pleasure of his will; by each of these expressions is intimated that grace is a free act of God's goodness towards the sons of men. 2. Therefore it is expressly said—"Being justified freely by his grace" (Rom 3:24). 3. "And when they had nothing to pay, he frankly forgave them both" (Luke 7:42). 4. And again, "Not for your sakes do I this, saith the Lord God, be it known unto you" (Eze 36:32; Deu 9:5). 5. And therefore "grace," and the deservings of the creature, are set in flat opposition one to another—"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom 11:6).
The word "grace," therefore, being understood, doth most properly set forth the true cause of man's happiness with God, not but that those expressions, love, mercy, goodness, pity, kindness, &c., and the like, have their proper place in our happiness also. Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us when he saw us in our blood (Eze 16).
So then, when he saith, "By grace ye are saved," it is all one as if he had said, By the goodwill, free mercy, and loving-kindness of God ye are saved; as the words conjoined with the text do also further manifest: "But God," saith Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ [by grace ye are saved]."
[Third.] The words thus understood admit us these few conclusions—1. That God, in saving of the sinner, hath no respect to the sinner's goodness; hence it is said he is frankly forgiven, and freely justified (Luke 7:42; Rom 3:24). 2. That God doth this to whom and when he pleases, because it is an act of his own good pleasure (Gal 1:15, 16). 3. This is the cause why great sinners are saved, for God pardoneth "according to

the riches of his grace" (Eph 1:7). 4. This is the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation; his grace is unsearchable; and by unsearchable grace God oft puzzles and confounds our reason (Eze 16:62,63; Acts 9:6). 5. This is the cause that sinners are so often recovered from their backslidings, healed of their wounds that they get by their falls, and helped again to rejoice in God's mercy. Why, he will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion (Rom 9:15).

[Fourth.] But I must not here conclude this point. We are here discoursing of the grace of God, and that by it we are saved; saved, I say, by the grace of God.

Now, God is set forth in the Word unto us under a double consideration—1. He is set forth in his own eternal power and Godhead; and as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, &c. 2. But then, we have him set forth in the Word of truth as consisting of Father, Son, and Spirit; and although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead. We are saved by the grace of God—that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be "saved by grace," and that the grace of God; and since also we find in the Word that in the Godhead there are Father, Son, and Holy Ghost, we must conclude that it is by the grace of the Father, Son, and Spirit that we are saved; wherefore grace is attributed to the Father, Son, and Holy Ghost distinctly. 1. Grace is attributed to the Father, as these scriptures testify; Romans 7:25, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 3. 2. Grace is also attributed to the Son, and I first manifest it by all those texts above-mentioned, as also by these that follow: 2 Corinthians 8:9, 13:14, Galatians 6:18, Philippians 4:23, 1 Thessalonians 5:28, 2 Thessalonians 3:18, Philemon 25, Revelation 22:21. 3. It is also attributed to the Holy Ghost. Now, he is here called the Spirit of grace, because he is the author of grace as the Father, and the Son (Zech 12:10; Heb 10:29).

So then, it remaineth that I show you, FIRST, How we are saved by the grace of the Father. SECOND, How we are saved by the grace of the Son. And, THIRD, How we are saved by the grace of the Spirit.

Of the Father's grace.

FIRST. How we are saved by the grace of the Father. Now this will I open unto you thus—

1. The Father by his grace hath bound up them that shall go to heaven in an eternal decree of election; and here, indeed, as was showed at first, is the beginning of our salvation (2 Tim 1:9). And election is reckoned not the Son's act, but the Father's—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world" (Eph 1:3,4). Now this election is counted an act of grace—"So then, at this present time also, there is a remnant according to the election of grace" (Rom 11:5).

2. The Father's grace ordaineth and giveth the Son to undertake for us our redemption. The Father sent the Son to be the Saviour of the world—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that in the ages to come he might shew the exceeding riches of his grace, in his kindness

toward us through Christ Jesus" (Eph 1:7; 2:7; 1 John 4:14; John 3:16; 6:32,33; 12:49).
3. The Father's grace giveth us to Christ to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, and tells us it is his Father's will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish (John 6:37-39; 17:2,12).
4. The Father's grace giveth the kingdom of heaven to those that he hath given to Jesus Christ—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).
5. The Father's grace provideth and layeth up in Christ, for those that he hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9; Eph 1:3,4).
6. The Father's grace saveth us by the blessed and effectual call that he giveth us to the fellowship of his Son Jesus Christ (1 Col 1:9; Gal 1:15).
7. The Father's grace saveth us by multiplying pardons to us, for Christ's sake, day by day—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph 1:7).
8. The Father's grace saves us by exercising patience and forbearance towards us all the time of our unregeneracy (Rom 3:24).
9. The Father's grace saveth us by holding of us fast in his hand, and by keeping of us from all the power of the enemy—"My Father," said Christ, "that gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (John 10:29) .
10. What shall I say? The Father's grace saveth us by accepting of our persons and services, by lifting up the light of his countenance upon us, by manifesting of his love unto us, and by sending of his angels to fetch us to himself, when we have finished our pilgrimage in this world.
Of the grace of the Son.
SECOND. I come now to speak of the grace of the Son; for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor 8:9).
Here you see also that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father in the salvation of our souls. Now this is the grace of our Lord Jesus Christ; he was rich, but for our sakes he became poor, that we through his poverty might be made rich.
To inquire, then, into this grace, this condescending grace of Christ, and that by searching out how rich Jesus Christ was, and then how poor he made himself, that we through his poverty might have the riches of salvation.
First. How rich was Jesus Christ? To which I answer—1. Generally; 2. Particularly.
1. Generally. He was rich as the Father—"All things that the Father hath," saith he, "are mine." Jesus Christ is the Lord of all, God over all, blessed for ever. "He thought it not robbery to be equal with God," being naturally and eternally God, as the Father, but of his Godhead he could not strip himself (John 10:30; 16:15; Acts 10:36; Phil 2:6; Rom 9:4,5).
2. Particularly. Jesus Christ had glory with the Father; yea, a manifold glory with him, which he stripped himself of.
(1.) He had the glory of dominion, he was Lord of all the creatures; they were under him

upon a double account—(a) as he was their Creator (Col 1:16); (b) as he was made the heir of God (Heb 1:2).
(2.) Therefore the glory of worship, reverence, and fear from all creatures, was due unto him; the worship, obedience, subjection, and service of angels were due unto him; the fear, honour, and glory of kings, and princes, and judges of the earth were due unto him; the obedience of the sun, moon, stars, clouds, and all vapours, were due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, were due unto him (Psa 148).

(3.) The glory of the heavens themselves was due unto him; in a word, heaven and earth were his.
(4.) But above all, the glory of communion with his Father was his; I say, the glory of that unspeakable communion that he had with the Father before his incarnation, which alone was worth ten thousand worlds, that was ever his.
(5.) But again; as Jesus Christ was possessed with this, so, besides, he was Lord of life; this glory also was Jesus Christ's: "In him was life," therefore he is called the Prince of it; because it was in him originally as in the Father (Acts 3:15). He gave to all life and breath, and all things; angels, men, beasts, they had all their life from him.
(6.) Again, as he was Lord of glory, and Prince of life, so he was also Prince of peace, (Isa 9:6); and by him was maintained that harmony and goodly order which were among things in heaven and things on earth.
Take things briefly in these few particulars—(a.) The heavens were his, and he made them. (b.) Angels were his, and he made them. (c.) The earth was his, and he made it. (d.) Man was his, and he made him.
[Second. How poor he made himself.] Now this heaven he forsook for our sakes—"He came into the world to save sinners" (1 Tim 1:15).
[1.] He was made lower than the angels, for the suffering of death (Heb 2:9). When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and byword of the people; he was born in a stable, laid in a manger, earned his bread with his labour, being by trade a carpenter (Psa 22:6; Phil 2:7; Luke 2:7; Mark 6:3). When he betook himself to his ministry, he lived upon the charity of the people; when other men went to their own houses, Jesus went to the Mount of Olives. Hark what himself saith for the clearing of this—"Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." He denied himself of this world's good (Luke 8:2,3; 9:58; John 7:35; 8:1).
[2.] Again, as he was Prince of life, so he for our sakes laid down that also; for so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life: "He gave his life a ransom for many." He laid down his life that we might have life; he gave his flesh and blood for the life of the world; he laid down his life for his sheep.
[3.] Again; he was Prince of peace, but he forsook his peace also. (1.) He laid aside peace with the world, and chose upon that account to be a man of sorrows and acquainted with grief, and therefore was persecuted from his cradle to his cross, by kings, rulers, &c. (2.) He laid aside his peace with his Father, and made himself the object of his Father's curse, insomuch that the Lord smote, struck, and afflicted him; and, in conclusion, hid his face from him (as he expressed, with great crying) at the hour of his death.
[Object.] But perhaps some may say, What need was there that Jesus Christ should do all this? Could not the grace of the Father save us without this condescension of the

Son?
Answ. As there is grace, so there is justice in God; and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted. 1. Now by sin we had lost the glory of God, therefore Jesus Christ lays aside the glory that he had with the Father (Rom 3:23; John 17:5). 2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave his heavenly paradise to save him (Gen 3:24; 1 Tim 1:15; John 6:38,39). 3. Man by sin had made himself lighter than vanity, and this Lord God, Jesus Christ, made himself lower than the angels to redeem him (Isa 40:17; Heb 2:7). 4. Man by sin lost his right to the creatures, and Jesus Christ will deny himself of a whole world to save him (Luke 9:58). 5. Man by sin had made himself subject to death; but Jesus Christ will lose his life to save him (Rom 6:23). 6. Man by sin had procured to himself the curse of God; but Jesus Christ will bear that curse in his own body to save him (Gal 3:13). 7. Man by sin had lost peace with God; but this would Jesus Christ lose also, to the end man might be saved. 8. Man should have been mocked of God, therefore Christ was mocked of men. 9. Man should have been scourged in hell; but, to hinder that, Jesus was scourged on earth. 10. Man should have been crowned with ignominy and shame; but, to prevent that, Jesus was crowned with thorns. 11. Man should have been pierced with the spear of God's wrath; but, to prevent that, Jesus was pierced both by God and men. 12. Man should have been rejected of God and angels; but, to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men (Isa 48:22; Prov 1:24-26; Matt 27:26,39,46; Psa 9:17; 11:6; 22:7; Dan 12:2; John 19:2-5,37; Num 24:8; Zech 12:10; Luke 9:22).
I might thus enlarge, and that by authority from this text—"He became poor, that ye through his poverty might be rich." All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes; to the least circumstance of the sufferings of Christ there was necessity that so it should be, all was for our sakes: " For our sakes he became poor, that ye through his poverty might be rich."
And you see the argument that prevailed with Christ to do this great service for man, the grace that was in his heart; as also the prophet saith, "In his love and in his pity he redeemed them." According to this in the Corinthians, "Ye know the grace of our Lord Jesus Christ"; both which agree with the text, "By grace ye are saved."
I say, this was the grace of the Son, and the exercise thereof. The Father therefore shows his grace one way, and the Son his another. It was not the Father, but the Son, that left his heaven for sinners; it was not the Father, but the Son, that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.
But methinks we should not yet have done with this grace of the Son. Thou Son of the Blessed, what grace was manifest in thy condescension! Grace brought thee down from heaven, grace stripped thee of thy glory, grace made thee poor and despicable, grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse as are unspeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy side with thy blood, grace came forth with every word of thy sweet mouth (Psa 45:2; Luke 4:22). Grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O blessed Son of God! Here is grace indeed! Unsearchable riches of grace! Unthought-of riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils. And what will become of them that trample under foot this Son of God?
Of the grace of the Spirit. THIRD. I come now to speak of the grace of the Spirit; for he

also saveth us by his grace. The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in saving of us many ways; for they that go to heaven, as they must be beholding to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfills the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to heaven.

Quest. But some may say, Wherein doth the saving grace of the Spirit appear?

Answ. In many things.

In taking possession of us for his own, in his making of us his house and habitation, so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us (1 Cor 3:16; 6:19; Eph 2:21,22). Christ, therefore, when he went away, said not that he would send the Father, but the Spirit, and that he should be in us for ever—"If I depart," said Christ, "I will send him, the Spirit of truth, the Comforter" (John 14:16; 16:7,13).

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our darkness by illuminating of us; hence he is called "the Spirit of revelation," because he openeth the blind eyes, and so consequently delivereth us from that darkness which else would drown us in the deeps of hell (Eph 1:17,19).
2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish (John 16:9).
3. This is that finger of God by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell (Luke 11:20-22).
4. This is he that worketh faith in our hearts, without which neither the grace of the Father nor the grace of the Son can save us, "For he that believeth not, shall be damned" (Mark 16:16; Rom 15:13).
5. This is he by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven (John 3:3-7).
6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever (Matt 12:43-45; Luke 11:24,25).
7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish (John 16:14; 1 Cor 2:9-13; Isa 53:1,2).
8. By this Spirit we are helped to praise God acceptably, but without it, it is impossible to be heard unto salvation (Rom 8:26; Eph 6:18; 1 Cor 14:15).
9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God (Rom 5:5; 2 Thess 2:13).
10. By this blessed Spirit we are led from the ways of the flesh into the ways of life, and by it our mortal body, as well as our immortal soul, is quickened in the service of God (Gal 5:18,25; Rom 8:11).
11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the Word of God was infused into us, and without which we are liable to the worst damnation (1 John 3:9; 1 Peter 1:23; 2 Tim 1:14).
12. By this good Spirit we have help and light against all the wisdom and cunning of the

world, which putteth forth itself in its most cursed sophistications to overthrow the simplicity that is in Christ (Matt 10:19,20; Mark 13:11; Luke 12:11,12).
13. By this good Spirit our graces are maintained in life and vigour, as faith, hope, love, a spirit of prayer, and every grace (2 Cor 4:13; Rom 15:13; 2 Tim 1:7; Eph 6:18; Titus 3:5).
14. By this good Spirit we are sealed to the day of redemption (Eph 1:14).
15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes (Gal 5:5).
Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.
And thus have I in few words showed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly—to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed.
The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.
Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for "without shedding of blood is no remission" (Heb 9:22).
Some think that the love of the Father and blood of the Son will do, without the holiness of the Spirit of God; but they are deceived also; for "if any man have not the Spirit of Christ, he is none of his"; and again, "without holiness no man shall see the Lord" (Rom 8:9; Heb 12:14).
There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they had it) are deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.
But yet, as these three do put forth grace jointly and truly in the salvation of a sinner, so they put it forth, as I also have showed you before, after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.

QUEST. III.—WHO ARE THEY THAT ARE TO BE SAVED BY GRACE?

I come now to the third particular—namely, to show you who they are that are to be saved by grace.
[Who are not saved.]
First. Not the self-righteous, not they that have no need of the physician. "The whole have no need of the physician," saith Christ. "I came not to call the righteous, but sinners to repentance" (Mark 2:17). And again, "He hath filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:53). Now when I say not the self-righteous nor the rich, I mean not that they are utterly excluded; for Paul was such an one; but he saveth not such without he first awaken them to see they have need to be saved by grace.
Second. The grace of God saveth not him that hath sinned the unpardonable sin. There is nothing left for him "but a certain fearful looking for of judgment,—which shall devour the adversaries" (Heb 10:26,27).

Third. That sinner that persevereth in final impenitency and unbelief shall be damned (Luke 13:3,5; Rom 2:2-5; Mark 16:15,16).
Fourth. That sinner whose mind the god of this world hath blinded, that the glorious light of the gospel of Christ, who is the image of God, can never shine into him, is lost, and must be damned (2 Cor 4:3,4).
Fifth. The sinner that maketh religion his cloak for wickedness, he is a hypocrite, and, continuing so, must certainly be damned (Psa 125:5; Isa 33:14; Matt 24:50,51).
Sixth. In a word, every sinner that persevereth in his wickedness, shall not inherit the kingdom of heaven—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience" (1 Cor 6:9-12; Eph 5:5,6).
[Who are saved.] Question. But what kind of sinners shall then be saved?
Answ. Those of all these kinds that the Spirit of God shall bring [to] the Father by Jesus Christ; these, I say, and none but these, can be saved, because else the sinners might be saved without the Father, or without the Son, or without the Spirit.
Now, in all that I have said, I have not in the least suggested that any sinner is rejected because his sins, in the nature of them, are great; Christ Jesus came into the world to save the chief of sinners. It is not, therefore, the greatness of, but the continuance in, sins that indeed damneth the sinner. But I always exclude him that hath sinned against the Holy Ghost. That it is not the greatness of sin that excludeth the sinner is evident—
1. From the words before the text, which doth give an account of what kind of sinners were here saved by grace, as namely, they that were dead in trespasses and sins, those that walked in these sins, "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph 2:2,3).
2. It is evident also from the many sinners that we find to be saved, by the revealed will of God. For in the Word we have mention made of the salvation of great sinners, where their names and their sins stand recorded for our encouragement; as, (1.) You read of Manasseh, who was an idolater, a witch, a persecutor, yea, a rebel against the word of God, sent unto him by the prophets; and yet this man was saved (2 Chron 33:2-13; 2 Kings 21:16). (2.) You read of Mary Magdalene, in whom were seven devils; her condition was dreadful, yet she was saved (Luke 8:2; John 20). (3.) You read of the man that had a legion of devils in him. O how dreadful was his condition! and yet by grace he was saved (Mark 5:1-10). (4.) You read of them that murdered the Lord Jesus, and how they were converted and saved (Acts 2:23). (5.) You read of the exorcists, how they closed with Christ, and were saved by grace (Acts 19:13). (6.) You read of Saul the persecutor, and how he was saved by grace (Acts 9:15).
Object. But, thou sayest, I am a backslider.
Answ. So was Noah, and yet he found grace in the eyes of the Lord (Gen 9:21,22). So was Lot, and yet God saved him by grace (Gen 19:35; 2 Peter 2:7-9). So was David, yet by grace he was forgiven his iniquities (2 Sam 12:7-13). So was Solomon, and a great one too; yet by grace his soul was saved (Psa 89:28-34). So was Peter, and that a dreadful one; yet by grace he was saved (Matt 26:69-74; Mark 16:7; Acts 15:7-11). Besides, for further encouragement, read Jeremiah 3, 33:25,26, 51:5, Ezekiel 36:25,

Hosea 14:1-4; and stay thyself, and wonder at the riches of the grace of God.
Quest. But how should we find out what sinners shall be saved? All, it seems, shall not. Besides, for aught can be gathered by what you have said, there is as bad saved as damned, set him that hath sinned the unpardonable sin aside.
Answ. True, there are as bad saved as damned; but to this question: They that are effectually called, are saved. They that believe on the Son of God shall be saved. They that are sanctified and preserved in Christ shall be saved. They that take up their cross daily, and follow Christ, shall be saved.
Take a catalogue of them thus: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Mark 16:16; Acts 16:31). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved" (Rom 10:9). Be justified by the blood of Christ, and thou shalt be saved (Rom 5:9). Be reconciled to God by the death of his Son, and thou shalt be saved by his life (Rom 5:10). "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).
See some other scriptures. "He shall save the humble person" (Job 22:29). "Thou wilt save the afflicted people" (Psa 18:27). "He shall save the children of the needy" (Psa 72:4). "He shall save the souls of the needy" (Psa 72:13). "O thou, my God, save thy servant that trusteth in thee" (Psa 86:2). "He will fulfill the desire of them that fear him, he also will hear their cry, and will save them" (Psa 145:19).
[Caution.] But, sinner, if thou wouldst indeed be saved, beware of these four things—
1. Beware of delaying repentance; delays are dangerous and damnable; they are dangerous, because they harden the heart; they are damnable, because their tendency is to make thee outstand the time of grace (Psa 95:7; Heb 3-12).
2. Beware of resting in the word of the kingdom, without the spirit and power of the kingdom of the gospel; for the gospel coming in word only saves nobody, for the kingdom of God or the gospel, where it comes to salvation, is not in word but in power (1 Thess 1:4-6; 1 Cor 4:19).
3. Take heed of living in a profession, a life that is provoking to God; for that is the way to make him cast thee away in his anger.
4. Take heed that thy inside and outside be alike;, and both conformable to the Word of his grace; labour to be like the living creatures which thou mayest read of in the book of the prophet Ezekiel, whose appearance and themselves were one 10 (Eze 10:22).
In all this, I have advertised you not to be content without the power and Spirit of God in your hearts, for without him you partake of none of the grace of the Father or Son, but will certainly miss of the salvation of the soul.

QUEST. IV.—HOW IT APPEARS THAT THEY THAT ARE SAVED, ARE SAVED BY GRACE?

This fourth question requireth that some demonstration be given of the truth of this doctrine—to wit, that they that are saved are saved by grace.
What hath been said before hath given some demonstration of the truth; wherefore, first repeating in few words the sum of what hath been said already, I shall come to further proof. 1. That this is true, the Scriptures testify, because God chose them to salvation before they had done good (Rom 9:11). 2. Christ was ordained to be their Saviour before the foundation of the world (Eph 1:4; 1 Peter 1:19-21). 3. All things that concur and go to our salvation were also in the same laid up in Christ, to be communicated in the dispensation of the fullness of times, to them that shall be saved (Eph 1:3,4; 2 Tim 1:9; Eph 1:10; 3:8-11; Rom 8:30).
[That salvation is by grace appears in its contrivance.] Again, as their salvation was contrived by God, so, as was said, this salvation was undertaken by one of the three; to

wit, the Son of the Father (John 1:29; Isa 48:16).
Had there been a contrivance in heaven about the salvation of sinners on earth, yet if the result of that contrivance had been that we should be saved by our own good deeds, it would not have been proper for an apostle, or an angel, to say, "By grace ye are saved." But now, when a council is held in eternity about the salvation of sinners in time, and when the result of that council shall be, that the Father, the Son, and the Holy Ghost will themselves accomplish the work of this salvation, this is grace, this is naturally grace, grace that is rich and free; yea, this is unthought-of grace. I will say it again, this is unthought-of grace; for who could have thought that a Saviour had been in the bosom of the Father, or that the Father would have given him to be the Saviour of men, since he refused to give him to be the Saviour of angels? (Heb 2:16,17).
[Grace appears in the Son's undertaking this work.] Again; could it have been thought that the Father would have sent his Son to be the Saviour, we should, in reason, have thought also that he would never have taken the work wholly upon himself, especially that fearful, dreadful, soul-astonishing, and amazing part thereof! Who could once have imagined that the Lord Jesus would have made himself so poor as to stand before God in the nauseous rags of our sins, and subject himself to the curse and death that were due to our sin? but thus he did to save us by grace.
"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph 1:3-7).
[Grace appears in the terms and conditions on which salvation is made over.] Again; if we consider the terms and conditions upon which this salvation is made over to them that are saved, it will further appear we are saved by grace.
1. The things that immediately concern our justification and salvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith. Sinner, hold up thy lap. God so loved the world, that he giveth his Son, that he giveth his righteousness, that he giveth his Spirit, and the kingdom of heaven (John 3:16; Rom 5:17; 2 Cor 1:21,22; Luke 12:32).
2. He also giveth repentance, he giveth faith, and giveth everlasting consolation, and good hope through grace (Acts 5:30,31; Phil 1:29; 2 Thess 2:16).
3. He giveth pardon, and giveth more grace, to keep us from sinking into hell, than we have sin to sink us in thither (Acts 5:31; Prov 3:34; John 4:6; 1 Peter 5:5).
4. He hath made all these things over to us in a covenant of grace. We call it a covenant of grace, because it is set in opposition to the covenant of works, and because it is established to us in the doings of Christ, founded in his blood, established upon the best promises made to him, and to us by him. "For all the promises of God in him are yea, and in him amen, to the glory of God by us" (2 Cor 1:20).
But to pass these, and to come to some other demonstrations for the clearing of this—Let us a little consider,
What man is, upon whom the Father, the Son, and the Spirit bestows this grace.
1. [An enemy to God.] By nature he is an enemy to God, an enemy in his mind. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom 8:7; Col 1:21).

2. [A slave to sin.] So that the state of man was this—he was not only over persuaded on a sudden to sin against God, but he drank this sin, like water, into his very nature, mingled it with every faculty of his soul and member of his body; by the means of which he became alienated from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the Scripture hath it, "And dost thou open thine eyes upon such an one?" (Job 14:3). Yea, open thy heart, and take this man, not into judgment, but into mercy with thee?

3. [In covenant with death and hell.] Further, man by his sin had not only given himself to be a captive slave to the devil, but, continuing in his sin, he made head against his God, struck up a covenant with death, and made an agreement with hell; but for God to open his eyes upon such an one, and to take hold of him by riches of grace, this is amazing (Isa 28:16-18).

See where God found the Jew when he came to look upon him to save him—"As for thy nativity," says God, "in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live.—Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Sinner, see further into the chapter, Ezekiel 16. All this is the grace of God; every word in this text smells of grace.

But before I pass this, let us a little take notice of

The carriage of God to man, and again of man to God, in his conversion.

FIRST. OF GOD'S CARRIAGE TO MAN. He comes to him while he is in his sins, in his blood; he comes to him now, not in the heat and fire of his jealousy, but "in the cool of the day," in unspeakable gentleness, mercy, pity, and bowels of love; not in clothing himself with vengeance, but in a way of entreaty, and meekly beseecheth the sinner to be reconciled unto him (2 Cor 5:19,20).

It is expected among men that he which giveth the offence should be the first in seeking peace; but, sinner, betwixt God and man it is not so; not that we loved God, not that we chose God; but "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." God is the first that seeketh peace; and, as I said, in a way of entreaty he bids his ministers pray you in Christ's stead; "as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." O sinner, wilt thou not open? Behold, God the Father and his Son Jesus Christ stand both at the door of thy heart, beseeching there for favour from thee, that thou wilt be reconciled to them, with promise, if thou wilt comply, to forgive thee all thy sins. O grace! O amazing grace! To see a prince entreat a beggar to receive an alms would be a strange sight; to see a king entreat the traitor to accept of mercy would be a stranger sight than that; but to see God entreat a sinner, to hear Christ say, "I stand at the door and knock," with a heart full and a heaven full of grace to bestow upon him that opens, this is such a sight as dazzles the eyes of angels. What sayest thou now, sinner? Is not this God rich in mercy? Hath not this God great love for sinners? Nay, further, that thou mayest not have any ground to doubt that all this is but complementing, thou hast also here declared that God hath made his Christ "to be sin for us, who knew no sin, that we might be made the righteousness of God in him." If God would have stuck at anything,

he would have stuck at the death of his Son; but he "delivered him up for us" freely; " how shall he not with him also freely give us all things?" (Rom 8:32). 11
But this is not all. God doth not only beseech thee to be reconciled to him, but further, for thy encouragement, he hath pronounced, in thy hearing, exceeding great and precious promises; "and hath confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:18,19; Isa 1:18; 55:6,7; Jer 51:5).
SECOND. OF MAN'S CARRIAGE TO GOD. Let us come now to the carriage of these sinners to God, and that from the first day he beginneth to deal with their souls, even to the time that they are to be taken up into heaven. And,
First. To begin with God's ordinary dealing with sinners, when at first he ministereth conviction to them by his Word, how strangely do they behave themselves! They love not to have their consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter; such thoughts they count unmanly, hurtful, disadvantageous; therefore "they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear" (Zech 7,11) . And now they are for anything rather than the Word; an alehouse, a whorehouse, a playhouse, sports, pleasures, sleep, the world, and what not so they may stave12 off the power of the word of God.
Second. If God now comes up closer to them, and begins to fasten conviction upon the conscience, though such conviction be the first step to faith and repentance, yea, and to life eternal, yet what shifts will they have to forget them, and wear them off! Yea, although they now begin to see that they must either turn or burn, 13 yet oftentimes even then they will study to wave a present conversion: they object, they are too young to turn yet; seven years hence time enough, when they are old, or come upon a sick-bed. O what an enemy is man to his own salvation! I am persuaded that God hath visited some of you often with his Word, even twice and thrice, and you have thrown water as fast as he hath by the Word cast fire upon your conscience. 14
Christian, what had become of thee if God had taken thy denial for an answer, and said, Then will I carry the word of salvation to another, and he will hear it? Sinner, turn, says God. Lord, I cannot tend15 it, says the sinner. Turn or burn, says God. I will venture that, says the sinner. Turn, and be saved, says God. I cannot leave my pleasures, says the sinner: sweet sins, sweet pleasures, sweet delights, says the sinner. But what grace is it in God thus to parley with the sinner! O the patience of God to a poor sinner! What if God should now say, Then get thee to thy sins, get thee to thy delights, get thee to thy pleasures, take them for thy portion, they shall be all thy heaven, all thy happiness, and all thy portion?
Third. But God comes again, and shows the sinner the necessity of turning now; now or not at all; yea, and giveth the sinner this conviction so strongly, that he cannot put it off. But behold, the sinner has one spark of enmity still. If he must needs turn now, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one, and there stop. But perhaps convictions will not thus leave him. Why, then, he will turn from profaneness to the law of Moses, and will dwell as long as God will let him upon his own seeming goodness. And now observe him, he is a great stickler for legal performance; now he will be a good neighbour, he will pay every man his own, will leave off his swearing, the alehouse, his sports, and carnal delights; he will read, pray, talk of Scripture, and be a very busy one in religion, such as it is; now he will please God, and make him amends for all the wrong he hath done him, and will

feed him with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes as these, persuading himself that now he must needs be fair for heaven, and thinks besides that he serveth God as well as any man in England can. 16 But all this while he is as ignorant of Christ as the stool he sits on, and no nearer heaven than was the blind Pharisee; only he has got in a cleaner way to hell than the rest of his neighbours are in—"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov 30:12).

Might not God now cut off this sinner, and cast him out of his sight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteousness, because he "trusteth to it, and commits iniquity"? (Eze 33:13). But grace, preventing grace, preserves him. It is true, this turn of the sinner, as I said, is a turning short of Christ; but,

Fourth. God in this way of the sinner will mercifully follow him, and show him the shortness of his performances, the emptiness of his duties, and the uncleanness of his righteousness (Isa 28:20; 64:6). Thus I speak of the sinner, the salvation of whose soul is graciously intended and contrived of God; for he shall by gospel light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the sinner from the due reward of his sins. But behold, the sinner now, at the sight and sense of his own nothingness, falleth into a kind of despair; for although he hath it in him to presume of salvation, through the delusiveness of his own good opinion of himself, yet he hath it not in himself to have a good opinion of the grace of God in the righteousness of Christ; wherefore he concludeth, that if salvation be alone of the grace of God, through the righteousness of Christ, and that all of a man's own is utterly rejected, as to the justification of his person with God, then he is cast away. Now the reason of this sinking of heart is the sight that God hath given him, a sight of the uncleanness of his best performance; the former sight of his immoralities did somewhat distress him, and make him betake himself to his own good deeds to ease his conscience, wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls; wherefore his best doth also now forsake him, and flies away like the morning dew, or a bird, or as the chaff that is driven with the whirlwind, and the smoke out of a chimney (Hosea 9:11; 13:3). Besides, this revelation of the emptiness of his own righteousness, brings also with it a further discovery of the naughtiness of his heart, in its hypocrisies, pride, unbelief, hardness of heart, deadness, and backwardness to all gospel and new-covenant obedience, which sight of himself lies like millstones upon his shoulders, and sinks him yet further into doubts and fears of damnation. For, bid him now receive Christ, he answers he cannot, he dares not. Ask him why he cannot, he will answer he has no faith, nor hope in his heart. Tell him that grace is offered him freely, he says, but I have no heart to receive it; besides, he finds not, as he thinks, any gracious disposition in his soul, and therefore concludes he doth not belong to God's mercy, nor hath an interest in the blood of Christ, and therefore dares not presume to believe; wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes he shall never be saved.

Fifth. But behold, the God of all grace leaveth him not in this distress, but comes up now to him closer than ever; he sends the Spirit of adoption, the blessed Comforter, to him, to tell him, "God is love," and therefore not willing to reject the broken in heart; bids him cry and pray for an evidence of mercy to his soul, and says, "Peradventure you may be hid in the day of the Lord's anger." At this the sinner takes some encouragement, yet he can get no more than that which will hang upon a mere

probability, which by the next doubt that ariseth in the heart is blown quite away, and the soul left again in his first plight, or worse, where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing, for he hears not a word from heaven, perhaps for several weeks together. Wherefore unbelief begins to get the mastery of him, and takes off the very edge and spirit of prayer, and inclination to hear the Word any longer; yea, the devil also claps in with these thoughts, saying that all your prayers, and hearing, and reading, and godly company which you frequent, will rise up in judgment against you at last; therefore better it is, if you must be damned, to choose as easy a place in hell as you can. The soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying thoughts it begins to faint when it goeth to prayer or to hear the word; but behold, when all hope seems to be quite gone, and the soul concludes, I DIE, I PERISH, in comes, on a sudden, the Spirit of God again, with some good word of God, which the soul never thought of before, which word of God commands a calm in the soul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things does again begin to wear off the heart, the sinner gives place to unbelief, questions God's mercy, and fears damning again; he also entertains hard thoughts of God and Christ, and thinks former encouragements were fancies, delusions, or mere think-so's. And why doth not God now cast the sinner to hell for his thus abusing his mercy and grace. O no! "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion"; wherefore "goodness and mercy shall follow him all the days of his life, that he may dwell in the house of the Lord for ever" (Psa 23:6).

Sixth. God, therefore, after all these provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the conscience, testifying to it that its sins are forgiven, and that freely, for the sake of the blood of Christ; and now has the sinner such a sight of the grace of God in Christ as kindly breaks his heart with joy and comfort; now the soul knows what it is to eat promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith; now it is driven by the power of his grace to its knees, to thank God for forgiveness of sins and for hopes of an inheritance amongst them that are sanctified by faith which is in Christ; now it hath a calm and sunshine; now "he washeth his steps with butter, and the rock pours him out rivers of oil" (Job 29:6).

Seventh. But after this, perhaps the soul grows cold again, it also forgets this grace received, and waxeth carnal, begins again to itch after the world, loseth the life and savour of heavenly things, grieves the Spirit of God, woefully backslides, casteth off closet duties quite, or else retains only the formality of them, is a reproach to religion, grieves the hearts of them that are awake, and tender of God's name, &c. But what will God do now? Will he take this advantage to destroy the sinner? No. Will he let him alone in his apostasy? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why, he will seek this man out till he finds him, and bring him home to himself again: "For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered.—I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Eze 34:11,16).

Thus he dealt with the man that went down from Jerusalem to Jericho, and fell among

thieves; and thus he dealt with the prodigal you read of also (Luke 10:30-35; 15:20). Of God's ordinary way of fetching the backslider home I will not now discourse—namely, whether he always breaketh his bones for his sins, as he broke David's; or whether he will all the days of their life, for this, leave them under guilt and darkness; or whether he will kill them now, that they may not be damned in the day of judgment, as he dealt with them at Corinth (1 Cor 11:30-32). He is wise, and can tell how to embitter backsliding to them he loveth. He can break their bones, and save them; he can lay them in the lowest pit, in darkness, in the deep, and save them; he can slay them as to this life, and save them. And herein again appears wonderful grace, that "Israel is not forsaken, nor Judah of his God, though their land was filled with sin against the Holy One of Israel" (Jer 51:5).

Eighth. But suppose God deals not either of these ways with the backslider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, "I will heal their backslidings, and love them freely," what will the soul do now? Surely it will walk humbly now, and holily all its days. It will never backslide again, will it? It may happen it will not, it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God; wherefore, if God leaves him a little, the next gap he finds, away he is gone again. "My people," says God, "are bent to backsliding from me." How many times did David backslide; yea, Jehoshaphat and Peter! (2 Sam 11,24; 2 Chron 19:1-3; 20:1-5; Matt 26:69-71; Gal 2:11-13). As also in the third of Jeremiah it is said, "But thou hast played the harlot with many lovers, yet return unto me, saith the Lord" (verse 1). Here is grace! So many time as the soul backslides, so many times God brings him again—I mean, the soul that must be saved by grace—he renews his pardons, and multiplies them. "Lo, all these things worketh God oftentimes with man" (Job 33:29).

Ninth. But see yet more grace. I will speak here of heart-wanderings, and of daily miscarriages—I mean, of these common infirmities that are incident to the best of saints, and that attend them in their best performances; not that I intend, for I cannot, mention them particularly, that would be a task impossible; but such there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Christ, of the Spirit, words, ways, and ordinances of God, by which a Christian transgresses many times; may I not say, sometimes many hundred times a day; yea, for aught I know, there are some saints, and them not long-lived either, that must receive, before they enter into life, millions of pardons from God for these; and every pardon is an act of grace, through the redemption that is in Christ's blood. 17

Seventy times seven times a day we sometimes sin against our brother; but how many times, in that day, do we sin against God? Lord, "who can understand his errors? cleanse thou me from secret faults" [sins], said David. And again, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared" (Matt 18:21,22; Psa 19:12; 130:3,4).

But to mention some of them. Sometimes they question the very being of God, or foolishly ask how he came to be at first; sometimes they question the truth of his Word, and suspect the harmony thereof, because their blind hearts and dull heads cannot reconcile it; yea, all fundamental truths lie open sometimes to the censure of their unbelief and atheism; as, namely, whether there be such an one as Christ, such a thing as the day of judgment, or whether there will be a heaven or hell hereafter, and God pardons all these by his grace. When they believe these things, even then they sin, by not having such reverent, high, and holy thoughts of them as they ought; they sin also

by having too, too good thoughts of themselves, of sin, and the world; sometimes, let me say, often, they wink too much at known sin, they bewail not, as they should, the infirmities of the flesh; the itching inclinations which they find in their hearts after vanity go too often from them unrepented of. I do not say but they repent them in the general. But all these things, O how often doth God forgive, through the riches of his grace! They sin by not walking answerably to mercies received; yea, they come short in their thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them; also, how little of the strength of them is spent to his praise, who freely poureth them into their bosoms; but from all these sins are they saved by grace. They sin in their most exact and spiritual performance of duties; they pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldness, deadness, wanderings of heart, ignorance, misapprehensions, &c. They forget God while they pray unto him; they forget Christ while they are at his table; they forget his Word even while they are reading of it.

How often do they make promises to God, and afterwards break them! Yea, or if they keep promise in show, how much doth their heart even grudge the performing of them; how do they shuck18 at the cross; and how unwilling are they to lose that little they have for God, though all they have was given them to glorify him withal! 19

All these things, and a thousand times as many more, dwell in the flesh of man; and they may as soon go away from themselves as from these corruptions; yea, they may sooner cut the flesh from their bones than these motions of sin from their flesh; these will be with them in every duty—I mean, some or other of them; yea, as often as they look, or think, or hear, or speak. These are with them, especially when the man intends good in so doing: "When I would do good," says Paul, "evil is present with me." And God himself complains that "every imagination of the thoughts of the heart of man is only evil," and that "continually" (Rom 7:21; Gen 6:5).

By these things, therefore, we continually defile ourselves, and every one of our performances—I mean, in the judgment of the law—even mixing iniquity with those things which we hallow unto the Lord. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7:21-23). Now what can deliver the soul from these but grace? "By grace ye are saved." QUEST. V.—WHAT MIGHT BE THE REASON MOVED GOD TO ORDAIN AND CHOOSE TO SAVE THOSE THAT HE SAVETH BY HIS GRACE, RATHER THAN BY ANY OTHER MEANS?

I come now to answer the fifth question; namely, to show why God saveth those that he saveth by grace, rather than by any other means.

First. God saveth us by grace, because since sin is in the world, he can save us no other way; sin and transgression cannot be removed but by the grace of God through Christ; sin is the transgression of the law of God, who is perfectly just. Infinite justice cannot be satisfied with the recompence that man can make; for if it could, Christ Jesus himself needed not to have died; besides, man having sinned, and defiled himself thereby, all his acts are the acts of a defiled man; nay, further, the best of his performances are also defiled by his hands; these performances, therefore, cannot be a recompence for sin. Besides, to affirm that God saveth defiled man for the sake of his defiled duties—for so, I say, is every work of his hand—what is it but to say, God accepteth of one sinful act as a recompence and satisfaction for another? (Hag 2:14). But God, even of old, hath declared how he abominates imperfect sacrifices, therefore

we can by no means be saved from sin but by grace (Rom 3:24).
Second. To assert that we may be saved any other way than by the grace of God, what is it but to object against the wisdom and prudence of God, wherein he aboundeth towards them whom he hath saved by grace? (Eph 1:5-8). His wisdom and prudence found out no other way, therefore he chooseth to save us by grace.
Third. We must be saved by grace, because else it follows that God is mutable in his decrees, for so hath he determined before the foundation of the world; therefore he saveth us not, nor chooseth to save us by any other way, than by grace (Eph 1:3,4; 3:8-11; Rom 9:23).
Fourth. If man should be saved any other way than by grace, God would be disappointed in his design to cut off boasting from his creature; but God's design to cut off boasting from his creature cannot be frustrated or disappointed; therefore he will save man by no other means than by grace; he, I say, hath designed that no flesh should glory in his presence, and therefore he refuseth their works; "Not of works, lest any man should boast." "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith" (Eph 2:8,9; Rom 3:24-28).
Fifth. God hath ordained that we should be saved by grace, that he might have the praise and glory of our salvation; that we should be "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved" (Eph 1:6). Now God will not lose his praise, and his glory he will not give to another; therefore God doth choose to save sinners but by his grace.
Sixth. God hath ordained, and doth choose to save us by grace, because, were there another way apparent, yet this is the way that is safest, and best secureth the soul. " Therefore it is of faith, that it might be by grace; to the end the promise [the promise of eternal inheritance, (Heb 9:14-16)] might be sure to all the seed" (Rom 4:16). No other way could have been sure. This is evident in Adam, the Jews, and, I will add, the fallen angels, who being turned over to another way than grace, you see in short time what became of them.
To be saved by grace supposeth that God hath taken the salvation of our souls into his own hand; and to be sure it is safer in God's hand than ours. Hence it is called the salvation of the Lord, the salvation of God, and salvation, and that of God.
When our salvation is in God's hand, himself is engaged to accomplish it for us. 1. Here is the mercy of God engaged for us (Rom 9:15). 2. Here is the wisdom of God engaged for us (Eph 1:7,8). 3. Here is the power of God engaged for us (1 Peter 1:3-5). 4. Here is the justice of God engaged for us (Rom 3:24,25). 5. Here is the holiness of God engaged for us (Psa 89:30-35). 6. Here is the care of God engaged for us, and his watchful eye is always over us for our good (1 Peter 5:7; Isa 27:1-3).
What shall I say? Grace can take us into favour with God, and that when we are in our blood (Eze 16:7,8). Grace can make children of us, though by nature we have been enemies to God (Rom 9:25,26). Grace can make them God's people which were not God's people (1 Peter 2:9,10). Grace will not trust our own salvation in our own hands—"He putteth no trust in his saints" (Job 15:15). Grace can pardon our ungodliness, justify us with Christ's righteousness; it can put the spirit of Jesus Christ within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply pardons, as we, through frailty, multiply transgressions.
What shall I say? Grace and mercy are everlasting. They are built up for ever. They are the delight of God. They rejoice against judgment. And therefore it is the most safe and secure way of salvation, and therefore hath God chosen to save us by his grace and mercy rather than any other way (Isa 43:25; Rom 3:24,25; Isa 44:2,4; Psa 37:23; Luke

10:33,34; Isa 55:7,8; Psa 136; 89:2; Mal 3:18; James 2:13).
Seventh. We must be saved by the grace of God, or else God will not have his will. They that are saved are "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace" (Eph 1:5,6).
1. But if it be his will that men should be saved by grace, then to think of another way is against the will of God. Hence they that seek to establish their own righteousness are such as are accounted to stand out in defiance against, and that do not submit to, the righteousness of God—that is, to the righteousness that he hath willed to be that through which alone we are saved by grace (Rom 10:3).
2. If it be his will that men should be saved through grace, then it is his will that men should be saved by faith in that Christ who is the contrivance of grace; therefore they that have sought to be justified another way have come short of, and perished notwithstanding, that salvation that is provided of God for men by grace (Rom 9:31-33).
3. God is not willing that faith should be made void, and the promise of none effect; therefore they of the righteousness of the law are excluded: "for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise" (Rom 4:14 Gal 3:18).
4. God is not willing that men should be saved by their own natural abilities; but all the works of the law which men do to be saved by, they are the works of men's natural abilities, and are therefore called the work of the flesh, but God is not willing that men should be saved by these, therefore no way but by his grace (Rom 4:1; Gal 3:1-3; Phil 3:3).
Eighth. We must be saved by grace, or else the main pillars and foundations of salvation are not only shaken, but overthrown—to wit, election, the new covenant, Christ, and the glory of God; but these must not be overthrown; therefore we must be saved by grace.
1. Election, which layeth hold of men by the grace of God, God hath purposed that that shall stand—the election of God standeth sure; therefore men must be saved by virtue of the election of grace (Rom 9:11; 2 Tim 2:19).
2. The covenant of grace, that must stand—"Brethren, I speak after the manner of men. Though it be but a man's covenant, yet if it be confirmed [as this is, by the death of the testator, (Heb 9:16,17)] no man disannulleth, or addeth thereto"; therefore man must be saved by virtue of a covenant of grace (Gal 3:15).
3. Christ, who is the gift of the grace of God to the world, he must stand, because he is a sure foundation, "the same yesterday, to-day, and for ever"; therefore men must be saved by grace, through the redemption that is in Christ (Isa 28:16; Heb 13:8).
4. God's glory, that also must stand; to wit, the glory of his grace; for that he will not give to another; therefore men must so be saved from the wrath to come, that in their salvation praise may redound to the glory of his grace.
Ninth. There can be but one will the master in our salvation; but that shall never be the will of man, but of God; therefore man must be saved by grace (John 1:13; Rom 9:16).
Tenth. There can be but one righteousness that shall save a sinner; but that shall never be the righteousness of men, but of Christ (therefore men must be saved by grace), that imputeth this righteousness to whom he will.
Eleventh. There can be but one covenant by which men must be saved; but that shall never be the covenant of the law, for the weakness and unprofitableness thereof; therefore men must be saved by the covenant of grace, by which God will be merciful to our unrighteousnesses, and our sins and iniquities will remember no more (Heb 8:6-

13).

POSTSCRIPT.

A few words by way of use, and so I shall conclude.

THE FIRST USE.

First. Is the salvation of the sinner by the grace of God? Then here you see the reason why God hath not respect to the personal virtues of men in the bringing of them to glory. Did I say, personal virtues? How can they have any to Godward that are enemies to him in their minds by wicked works? Indeed, men one to another seem to be, some better, some worse, by nature, but to God they are all alike, dead in trespasses and sins. 20

We will, therefore, state it again—Are men saved by grace? Then here you may see the reason why conversion runs at that rate among the sons of men, that none are converted for their good deeds, nor rejected for their bad, but even so many of both, and only so many, are brought home to God as grace is pleased to bring home to him.

1. None are received for their good deeds; for then they would not be saved by grace, but by works. Works and grace, as I have showed, are in this matter opposite each to other; if he be saved by works, then not by grace; if by grace, then not by works (Rom 11). That none are received of God for their good deeds is evident, not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have showed you before.

2. Men are not rejected for their bad deeds. This is evident by Manasseh, by the murderers of our Lord Jesus Christ, by the men that you read of in the nineteenth of the Acts, with many others, whose sins were of as deep a dye as the sins of the worst of men (2 Chron 33:2,13; Acts 2:23,41; 19:19).

Grace respecteth, in the salvation of a sinner, chiefly the purpose of God; wherefore those that it findeth under that purpose, those it justifies freely, through the redemption that is in Jesus Christ. At Saul's conversion, Ananias of Damascus brought in a most dreadful charge against him to the Lord Jesus Christ, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name." But what said the Lord unto him? "Go thy way, for he is a chosen vessel unto me" (Acts 9:13-15). This man's cruelty and outrage must not hinder his conversion, because he was a chosen vessel. Men's good deeds are no argument with God to convert them; men's bad deeds are no argument with him to reject them. I mean, those that come to Christ, by the drawings of the Father; besides, Christ also saith, "I will in no wise cast" such "out." (John 6:37-44).

Second. Is the salvation of the sinner by the grace of God? Then here you see the reason why some sinners, that were wonderfully averse to conversion by nature, are yet made to stoop to the God of their salvation. Grace takes them to do, because grace hath designed them to this very thing. Hence some of the Gentiles were taken from among the rest; God granted them repentance unto life, because he had taken them from among the rest, both by election and calling, for his name (Acts 11:18; 15:14). These men that were not a people, are thus become the people of God; these men that were not beloved for their works, were yet beloved by the grace of God. "I will call them my people which were not my people; and her beloved which was not beloved." But their minds are averse. But are they the people on whom God doth magnify the riches of his grace? Why, then, they shall be, in the day of his power, made willing, and be able to believe through grace (Psa 110:3; Rom 9:25; Acts 18:27). But doth the guilt and

burden of sin so keep them down that they can by no means lift up themselves? Why, God will, by the exceeding greatness of that power by which he raised Christ from the dead, work in their souls also by the Spirit of grace, to cause them to believe and to walk in his ways (Eph 1:18-20).

Paul tells us, in that epistle of his to the Corinthians, that it was by grace he was what he was—"By the grace of God I am what I am," says he, "and his grace which was bestowed upon me was not in vain" (1 Cor 15:10). This man kept always in his mind a warm remembrance of what he was formerly by nature, and also how he had added to his vileness by practice; yea, moreover, he truly concluded in his own soul, that had not God, by unspeakable grace, put a stop to his wicked proceedings, he had perished in his wickedness; hence he lays his call and conversion at the door of the grace of God—"When it pleased God," says he, "who separated me from my mother's womb, and called me by his grace, to reveal his Son in me" (Gal 1:15,16). and hence it is, again, that he saith, "He obtained grace and apostleship"; grace to convert his soul, and the gifts and authority of an apostle, to preach the gospel of the grace of God. This blessed man ascribes all to the grace of God. 1. His call he ascribes to the grace of God. 2. His apostleship he ascribes to the grace of God. 3. And all his labour in that charge he also ascribes to the grace of God.

This grace of God it was that which saved from the beginning. 1. Noah found grace in the eyes of the Lord, and was therefore converted and preserved from the flood (Gen 6:8). 2. Abraham found grace in the sight of the Lord, and therefore he was called out of his country (Gen 12:1,2). 3. Moses found grace in the eyes of the Lord, and therefore he must not be blotted out of God's book (Exo 33:12,17).

Neither may it be imagined that these men were, before grace laid hold on them, better than other men; for then they would not have been saved by grace; grace should not have had the dominion and glory of their salvation. But, as Paul says of himself, and of those that were saved by grace in his day, "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin" (Rom 3:9). So it may be said of these blessed ones; for indeed this conclusion is general, and reacheth all the children of men, Christ Jesus alone only excepted. But, Third. Is the salvation of the sinner by the grace of God? Then here you may see the reason why one backslider is recovered, and another left to perish in his backsliding. There was grace for Lot, but none for his wife; therefore she was left in her transgression, but Lot was saved notwithstanding. There was grace for Jacob, but none for Esau; therefore Esau was left in his backsliding, but Jacob found mercy notwithstanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul perished in his backsliding. There was grace for Peter, but none for Judas; therefore Judas is left to perish in his backsliding, and Peter is saved from his sin. That text stands good to none but those that are elect by grace—"Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom 6:14). It will be said, repentance was found in one, but not in the other. Well, but who granted and gave the one repentance; The Lord turned, and looked upon Peter; he did not turn and look upon Judas; yea, the Lord told Peter before he fell that he should follow him to the kingdom of heaven, but told him that he should deny him first; but withal told him also he should not let his heart be troubled, that is, utterly dejected, for he would go and prepare a place for him, and come again and receive him to himself (John 13:36-38; 14:1-3). That is a blessed word of God, "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand" (Psa 37:23,24).

THE SECOND USE.

My second use shall be to them that are dejected in their souls at the sight and sense of their sins.

First. Are they that are saved, saved by grace? Then they that would have their guilty consciences quieted, they must study the doctrine of grace.

It is Satan's great design either to keep the sinner senseless of his sins, or if God makes him sensible of them, then to hide and keep from his thoughts the sweet doctrine of the grace of God, by which alone the conscience getteth health and cure; " for everlasting consolation, and good hope" is given "through grace" (1 Thess 2:16). How then shall the conscience of the burdened sinner by rightly quieted, if he perceiveth not the grace of God?

Study, therefore, this doctrine of the grace of God. Suppose thou hast a disease upon thee which is not to be cured but by such or such medicines, the first step to thy cure is to know the medicines. I am sure this is true as to the case in hand; the first step to the cure of a wounded conscience is for thee to know the grace of God, especially the grace of God as to justification from the curse in his sight.

A man under a wounded conscience naturally leaneth to the works of the law, and thinks God must be pacified by something that he should do, whereas the Word says, "I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt 9:13).

Wherefore thou must study the grace of God. "It is a good thing," saith the apostle, " that the heart be established with grace"; thereby insinuating that there is no establishment in the soul that is right but by the knowledge of the grace of God (Heb 13:9).

I said, that when a man is wounded in his conscience, he naturally leaneth to the works of the law; wherefore thou must therefore be so much the more heedful to study the grace of God; yea, so to study it as rightly, not only in notion, but in thy practices, to distinguish it from the law. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Study it, I say, so as to distinguish it, and that, not only from the law, but from all those things that men blasphemously call this grace of God.

There are many things which men call the grace of God, that are not.

1. The light and knowledge that are in every man. 2. That natural willingness that is in man to be saved. 3. That power that is in man by nature to do something, as he thinketh, towards his own salvation.

I name these three; there are also many other which some will have entitled the grace of God. But do thou remember that the grace of God is his goodwill and great love to sinners in his Son Jesus Christ; "by the which" good "will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb 10:10).

Again; when thou hast smelt out this grace of God, and canst distinguish it from that which is not, then labour to strengthen thy soul with the blessed knowledge of it. "Thou therefore, my son," said Paul, "be strong in the grace that is in Christ Jesus" (2 Tim 2:1). Fortify thy judgment and understanding; but especially labour to get down all into thy conscience, that that may be "purged from dead works, to serve the living God."

[Second.] And to enforce this use upon thee yet further, consider, a man gets yet more advantage by the knowledge of, and by growing strong in, this grace of God.

1. It ministereth to him matter of joy; for he that knows this grace aright, he knows God is at peace with him, because he believeth in Jesus Christ, who by grace tasted death for every man; "by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom 5:2). And indeed what joy or what

rejoicing is like rejoicing here? To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.
2. As it manifesteth matter of joy and rejoicing, so it causeth much fruitfulness in all holiness and godliness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11,12). Yea, it so naturally tendeth this way, that it can no sooner appear to the soul, but it causeth this blessed fruit in the heart and life. "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour appeared"—what then? Why then, he that believeth, being justified by his grace, and expecting to be an heir according to the hope of eternal life, is "careful to maintain good works" (Titus 3:3-8). See also that in Paul's epistle to the Colossians—"We give thanks," says he, "to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth" (Col 1:3-6).
3. The knowledge of, and strength that comes by, the grace of God is a sovereign antidote against all, and all manner of delusions that are or may come into the world. Wherefore Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, and so fall from their own steadfastness, adds, as their only help, this exhortation—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).
(1.) Suppose it should be urged, that man's own righteousness saveth the sinner; why, then, we have this at hand—God "hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ" &c. (2 Tim 1:9).
(2.) Suppose it should be urged, that by the doctrine of free grace we must not understand God's extending free forgiveness as far as we have or do sin; the answer is—"But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness," through the justice of God being satisfied by his Son, "unto eternal life" (Rom 5:20,21).
(3.) Suppose it should be urged, that this is a doctrine tending to looseness and lasciviousness; the answer is ready—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" for the doctrine of free grace believed is the most sin-killing doctrine in the world (Rom 6:1,2).
(4.) Suppose men should attempt to burden the church of God with unnecessary ceremonies, and impose them, even as the false apostles21 urged circumcision of old, saying, Unless you do these things, ye cannot be saved; why, the answer is ready—"Why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:1,10,11). But not to enlarge, 22
[Third.] This doctrine, "By grace ye are saved," it is the only remedy against despairing thoughts at the apprehension of our own unworthiness; as,
1. Thou criest out, O cursed man that I am! my sins will sink me into hell.
Answ. Hold, man; there is a God in heaven that is "the God of all grace" (1 Peter 5:10).

Yet thou art not the man of all sin. If God be the God of all grace, then if all the sins in the world were thine, yet the God of all grace can pardon, or else it should seem that sin is stronger in a man penitent, to damn, than the grace of God can be to save.
2. But my sins are of the worst sort—blasphemy, adultery, covetousness, murder, &c.
Answ. "All manner of sins and blasphemy shall be forgiven unto men, wherewithsoever they shall blaspheme.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Matt 12:31; Mark 3:28; Isa 55:7,8).

3. But I have a stout and rebellious heart, a heart that is far from good.
Answ. "Hearken unto me," saith God, "ye stout-hearted, that are far from righteousness: I bring near my righteousness"; that is, the righteousness of Christ, by which stout-hearted sinners are justified, though ungodly (Isa 46:12,13; Phil 3:7,8; Rev 4:5).
4. But I have a heart as hard as any stone.
Answ. "A new heart also will I give you," says God, "and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Eze 36:26).
5. But I am as blind as a beetle; I cannot understand anything of the gospel.
Answ. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa 42:16).
6. But my heart will not be affected with the sufferings and blood of Christ.
Answ. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born" (Zech 12:10).
7. But though I see what is like to become of me if I find not Christ, yet my spirit, while I am thus, will be running after vanity, foolishness, uncleanness, wickedness.
Answ. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you" (Eze 36:25).
8. But I cannot believe in Christ.
Answ. But God hath promised to make thee believe. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And again, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust" (Zeph 3:12; Rom 15:12).
9. But I cannot pray to God for mercy.
Answ. But God hath graciously promised a spirit of prayer—"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God" (Zech 8:22; 12:10; 13:9).
10. But I cannot repent. Answ. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:30,31).
Thus might I enlarge, for the holy Bible is full of this exceeding grace of God. O these words, "I will" and "you shall"! they are the language of a gracious God; they are promises by which our God has engaged himself to do that for poor sinners which would else be left undone for ever.

THE THIRD USE.

Are they that are saved, saved by grace? Then let Christians labour to advance God's grace. FIRST. In heart. SECOND. In life.
FIRST. In heart; and that in this manner—
First. Believe in God's mercy through Jesus Christ, and so advance the grace of God; I mean, venture heartily, venture confidently, for there is a sufficiency in the grace of God. Abraham magnified the grace of God when "he considered not his own body now dead, —neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom 4:19,20).
Second. Advance it by heightening of it in thy thoughts. Have always good and great

thoughts of the grace of God; narrow and slender thoughts of it are a great disparagement to it.

And to help thee in this matter, consider—1. This grace is compared to a sea—"And thou will cast all their sins into the depths of the sea" (Micah 7:19). Now a sea can never be filled by casting into it. 23

2. This grace is compared to a fountain, to an open fountain—"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Now a fountain can never be drawn dry (Zech 12:1). 3. The Psalmist cries out concerning the grace and mercy of God, "It endureth for ever"; he says so twenty-six times in one psalm. Surely he saw a great deal in it, surely he was taken a great deal with it (Psa 136). 4. Paul says the God of all grace can do more than "we ask or think" (Eph 3:20). 5. Therefore as God's Word says, so thou shouldst conclude of the grace of God.

Third. Come boldly to the throne of grace by hearty prayer; for this is the way also to magnify the grace of God. This is the apostle's exhortation, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb 4:16). See here a little, and wonder.

We have been all this while discoursing of the grace of God; and now we are come to his throne, as Job says, "even to his seat"; and behold, "that is a throne of grace." O, when a God of grace is upon a throne of grace, and a poor sinner stands by and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise but such a sinner must obtain mercy and grace to help in time of need? But not to forget the exhortation, "Come boldly." Indeed, we are apt to forget this exhortation; we think, seeing we are such abominable sinners, we should not presume to come boldly to the throne of grace; but yet so we are bidden to do; and to break a commandment here is as bad as to break it in another place.

You may ask me, What is it to come boldly? [I] answer—

1. It is to come confidently—"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb 10:22).

2. To come boldly, it is to come frequently—"At morning, at noon, and at night, will I pray." We use to count them bold beggars that come often to our door.

3. To come boldly, it is to ask for great things when we come. That is the bold beggar that will not only ask, but also choose the thing that he asketh.

4. To come boldly, it is to ask for others as well as ourselves, to beg mercy and grace for all the saints of God under heaven as well as for ourselves—"Praying always with all prayer and supplication in the Spirit—for all saints" (Eph 6:18).

5. To come boldly, it is to come and take no nay; thus Jacob came to the throne of grace—"I will not let thee go except thou bless me" (Gen 32:26).

6. To come boldly, it is to plead God's promises with him both in a way of justice and mercy, and to take it for granted God will give us—because he hath said it—whatever we ask in the name of his Son.

Fourth. Labour to advance God's grace in thy heart, by often admiring, praising, and blessing God in secret for it; God expects it—"Whoso offereth praise glorifieth me," says he. "By Jesus Christ therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name" (Psa 50:23; Heb 13:15).

SECOND. [In life.] But again; as we should advance this grace in our hearts, so we should do it in our life. We should in our conversation adorn the doctrine of God our Saviour in all things. It is a great word of the apostle, "Only let your conversation be as

it becometh the gospel of Christ," which is the gospel of the grace of God (Phil 1:27). God expecteth that there should in our whole life be a blessed tang24 of the gospel, or that in our life among men there should be preached to them the grace of the gospel of God.

The gospel shows us that God did wonderfully stoop and condescend for our good; and to do accordingly, it is to stoop and condescend to others.

The gospel shows us that there was abundance of pity, love, bowels, and compassion in God towards us; and accordingly we should be full of bowels, pity, love, and compassion to others.

The gospel shows us that in God there is a great deal of willingness to do good to others.

The gospel shows us that God acteth towards us according to his truth and faithfulness, and so should we be in all our actions one to another.

By the gospel, God declares that he forgiveth us ten thousand talents, and we ought likewise to forgive our brother the hundred pence.

And now, before I conclude this use, let me give you a few heart-endearing considerations to this so good and so happy a work.

[Heart-endearing Considerations.]

First. Consider, God hath saved thee by his grace. Christian, God hath saved thee, thou hast escaped the lion's mouth, thou art delivered from wrath to come; advance the grace that saves thee, in thy heart and life.

Second. Consider, God left millions in their sins that day he saved thee by his grace; he left millions out, and pitched upon thee; it may be hundreds also, yea, thousands, were in the day of thy conversion lying before him under the preaching of the word as thou wert, yet he took thee. 25 Considerations of this nature affected David much; and God would have them affect thee, to the advancing of his grace in thy life and conversation (Psa 78:67-72; Deu 7:7).

Third. Consider, perhaps the most part of those that God refused that day that he called thee by his grace were, as to conversation, far better than ever thou wert—I was a blasphemer, I was a persecutor, I was an injurious person, but I obtained mercy! O this should affect thy heart, this should engage thy heart to study to advance this grace of God (1 Tim 1:14,15).

Fourth. Perhaps in the day of thy conversion thou wast more unruly than many. Like a bullock unaccustomed to the yoke, hardly tamed, thou wast brought home by strong hands; thou wouldst not drive, the Lord Jesus must take thee up, lay thee upon his shoulder, and carry thee home to his Father's house. This should engage thy heart to study to advance the grace of God (Luke 15:1-6).

Fifth. It may be many did take even offence at God in his converting and saving of thee by his grace, even as the elder son was offended with his father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy soul. This should make thee study to advance the grace of God in thy heart and life (Luke 15:21-32).

Sixth. Consider again, that God hath allowed thee but a little time for this good work, even the few days that thou hast now to live—I mean, for this good work among sinful men, and then thou shalt go to receive that wages that grace also will give thee for thy work to thy eternal joy.

Seventh. Let this also have some place upon thy heart—every man shows subjection to the god that he serveth; yea, though that god be none other but the devil and his lusts; and wilt not thou, O man! saved of the Lord, be much more subject "to the Father

of spirits, and live"?26
Alas! they are pursuing their own damnation, yet they sport it, and dance all the way they go. They serve that "god" (Satan) with cheerfulness and delight, who at last will plunge them into the everlasting gulf of death, and torment them in the fiery flames of hell; but thy God is the God of salvation, and to God thy Lord belong the issues from death. Wilt not thou serve him with joyfulness in the enjoyment of all good things, even him by whom thou art to be made blessed for ever?
Object. This is that which kills me—honour God I cannot; my heart is so wretched, so spiritless, and desperately wicked, I cannot.
Answ. What dost thou mean by cannot? 1. If thou meanest thou hast no strength to do it, thou hast said an untruth, for "greater is he that is in you, than he that is in the world" (1 John 4:4). 2. If thou meanest thou hast no will, then thou art out also; for every Christian, in his right mind, is a willing man, and the day of God's power hath made him so (Psa 110:3). 3. If thou meanest that thou wantest wisdom, that is thine own fault—"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5).
Object. I cannot do things as I would.
Answ. No more could the best of the saints of old—"To will is present with me," said Paul; "but how to perform that which is good I find not." And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would" (Rom 7:18; Gal 5:17).
And here indeed lies a great discovery of this truth, "ye are saved by grace"; for the children of God whilst here, notwithstanding their conversion to God, and salvation by Christ through grace, are so infirm and weak by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenor of a covenant of works, they would find it impossible ever to get into glory. But why do I talk thus? It is impossible that those that are saved by grace should have their infirmities laid to their charge as afore, "for they are not under the law"; they are included by the grace of God in the death and blood of the Son of God, who ever liveth to make intercession for them at the right hand of God; whose intercession is so prevalent with the Father as to take away the iniquity of our holy things from his sight, and to present us holy, and unreprovable, and unblamable in his sight. To him, by Christ Jesus, through the help of the blessed Spirit of grace, be given praise, and thanks, and glory, and dominion, by all his saints, now and for ever. Amen.

FOOTNOTES:

1 General course of manners, behaviour, deportment, especially as it regards morals (see Phil 1:27, 1 Peter 1:15).
2 Their conduct proved to the living that they were dead, they themselves having no feeling or sense of spiritual life; but, when quickened, their penitence and good works were brought into existence by Divine power; they feel the joys of salvation, but feel also their total unworthiness of this new creating power, and sing, "O to grace how great a debtor!"—Ed.
3 The hospital of St. Mary Bethlem, vulgarly called "Bedlam," bestowed, in 1545, upon the citizens of London, who appropriated it to the reception of lunatics. It being the only public hospital for that class of the afflicted in England, it gave the name of "bedlam" to all whose conduct could only be accounted for on the score of madness.—Ed.
4 The person who writes this, was a singular instance of the truth of our author's remark; having been twice providentially preserved from drowning, and once from the

fatal effects of a violent fever, before effectual saving grace had reached his soul. The same rich and abundant mercy follows all the elect, quickens them when dead, saves them when lost, and restores them when ruined. God hath chosen us unto salvation, and enables us to live holily on earth, in order to a life of happiness in heaven. The Father's good will and pleasure is the only fountain from whence the salvation of believers flows; and such as are given to Christ by the Father he considers as his charge, and stands engaged for their preservation; and the death of Christ for sinners, is an evident demonstration of the love of God the Father, and the Lord Jesus Christ, towards them; this love manifested in time was in and upon the heart of God before the world began.—Mason. What a multitude of unseen dangers, both spiritual and temporal, the Christian escapes before he is called!—Ed.

5 "Rarely," finely, nicely.

6 A safe-conduct is a military term, either a convoy or guard for protection in an enemy's land, or a passport, by the sovereign of a country, to enable a subject to travel with safety.—Imperial Dict.—Ed.

7 What amazing love! Christ visited this poor beggar, yea, was formed in him the hope of glory; his body, so miserable in the sight of man, was a temple of the Holy Ghost, and the angels carry his soul to heaven. O the riches of grace!—Ed.

8 What heart can conceive the glorious worship of heaven? The new song shall be as the voice of many waters, and a great thunder, when the "ten thousand times ten thousand and thousand of thousands" shall sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing." O that my poor voice may join that celestial choir!—Ed.

9 The fear of the Lord—an ornament of grace unto thy head, and chains about thy neck, and life unto thy soul.—Solomon.

10 "Their appearance and themselves"; this beautiful illustration might escape the reader's notice, unless specially directed to it. The living creatures were always the same, although seen under different circumstances, and in diverse places. Inside and out they were the same; without deviation or turning, they went straight forward. It is well said that Bunyan has here snatched a grace beyond the reach of art, and has applied it to exalt and beautify consistency of Christian character.—Ed.

11 This is one of Bunyan's peculiarly affecting representations, which in preaching went to the heart, producing intense interest, and tears of contrition over the stubbornness of human nature. Reader, Bunyan, being dead, yet speaketh; can you feel unaffected under such an appeal?—Ed.

12 "To stave," to thrust, to push, to delay.—Ed.

13 These terms are taken from Foxe's Martyrology. It was frequently the brutal remark of the Judges, You must turn or burn. Bunyan here applies it to turning from sin or burning in hell.—Ed.

14 This treatise having been written some years after the Pilgrim's Progress, Bunyan very naturally refers to the well-known scene in the Interpreter's House, where the fire is kept burning by oil from behind the wall, in spite of all the water thrown upon its flames.—Ed.

15 "To tend," to watch, to guard, to attend.—Ed.

16 How pointedly, how admirably, does this illustrate the fond absurdities, the extreme follies of the human heart! "To serve God with such dainty dishes," the cleanest being befouled with sin. "A cleaner way to hell than our neighbours!"—Ed.

17 O how humbling a consideration! Our sins are numberless, of omission, of commission, openly and secretly; nay, in a thousand cases they escape the sinner's

observation. "Cleanse thou me from secret faults."—Ed.
18 "Shuck," to shake or start back.—Ed.
19 In Bunyan's time, the saints of God were sorely tormented by penalties, fines, and imprisonments. It required great faith in a mother, who saw all her goods seized, for not going to church, the incarnate devils throwing the milk that was warming for her infant on the dunghill, and the skillet in which it was contained into the cart, answering her prayers for mercy on her babe. Let the brat of a heretic starve.—Ed.
20 How abasing and humbling to human pride is it thus to conceive, that all have sinned, and, in the sight of God, are hell-deserving. What! says the honourable man, must I take mercy upon no higher consideration than the thief on the cross? Or the highly virtuous dame, Must I sue for mercy upon the same terms as the Magdalene? The faithful answer to both is, YES, or you must perish.—Ed.
21 "False apostles," mentioned in Acts 15, who would have blended Jewish observances with Christianity, and have brought the converts into misery and thraldom. They are specially referred to in 2 Corinthians 11:13, "false apostles," deceitful workers, that devour you and take from you (verse 20). In contradistinction to Paul, who was " chargeable to no man" (verse 9).—Ed.
22 We must not for a moment imagine that Bunyan was afraid of temporal consequences, which prevents his enlarging upon this part of his subject. His contemptuous answer to Fowler for attacking the doctrine of justification, although a great man with the state, and soon afterwards made a bishop, is a proof that he was a stranger to the fear of man. He had said enough, and therefore there was no need to enlarge.—Ed.
23 How does Bunyan here exhibit the perfection as well as the freeness of the pardon that Micah celebrates! That which is sunk in the depths of the sea is lost for ever.—Ed.
24 "Tang," taste, touch, savour, flavour, relish, tone, sound. A word of extensive meaning, but now nearly obsolete. "No tang of prepossession or fancy appears in the morality of our Saviour or his apostles."—Locke.—Ed.
25 What can I render unto thee, my God, for such unspeakable blessedness? The cattle upon a thousand hills, yea, all creation, all that I have and am, is thine: all that I can do is "to take the cup of salvation and call upon the name of the Lord." Not unto us, but unto thy name, be all the praise and honour of salvation!—Ed.
26 In the edition of 1692, this sentence is "subject to the Father of spirits and love." It is a very singular mode of expression to call God "the Father of love." God is love, and that author and source of all holy love. Bunyan was at all times governed by Scripture phrases, with which his mind was so richly imbued as to cause him, if we may so speak, to live in a scriptural atmosphere; and this sentence bears a great affinity to Hebrews 12:9, "Shall we not much rather be in subjection to the Father of spirits, and live." I have been, for these reasons, induced to consider the letter o in "love" a typographical error, and have altered the word to "live," but could not take such a liberty without a public notice.—Ed.
***

THE STRAIT GATE;

OR,

GREAT DIFFICULTY OF GOING TO HEAVEN:

PLAINLY PROVING, BY THE SCRIPTURES, THAT NOT ONLY THE RUDE AND PROFANE, BUT MANY GREAT PROFESSORS, WILL COME SHORT OF THAT KINGDOM.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and

narrow is the way which leadeth unto life, and few there be that find it."—Matthew 7:13, 14

ADVERTISEMENT BY THE EDITOR.

If any uninspired writer has been entitled to the name of Boanerges, or a son of thunder, it is the author of the following treatise. Here we have a most searching and faithful display of the straitness or exact dimensions of that all-important gate, which will not suffer many professors to pass into the kingdom of heaven, encumbered as they are with fatal errors. Still "it is no little pinching wicket, but wide enough for all the truly gracious and sincere lovers of Jesus Christ; while it is so strait, that no others can by any means enter in." This is a subject calculated to rouse and stimulate all genuine professors to solemn inquiry; and it was peculiarly intended to dart at, and fix convictions upon, the multitudes of hypocritical professors who abounded in Bunyan's time, especially under the reigns of the later Stuarts.

During the Protectorate, wickedness was discountenanced, and skulked in the holes and corners of Mansoul; but when a debauched monarch, who had taken refuge in the most licentious court in Europe, was called to occupy the throne of his fathers, the most abandoned profligacy and profaneness were let loose upon the nation. Vice was openly patronized, while virtue and religion were as openly treated with mockery and contempt. Bunyan justly says, "The text calls for sharpness, so do the times." "With those whose religion lieth in some circumstantials, the kingdom swarms at this day." When they stand at the gate, they will "shake like a quagmire—their feigned faith, pretended love, shows of gravity, and holiday words, will stand them in little stead; some professors do with religion just as people do with their best apparel—hang it on the wall all the week, and put it on on Sundays; they save it till they go to a meeting, or meet with a godly chapman." This state of society called for peculiar sharpness, and Bunyan preached and published, in 1676, this awful alarm to professors. No subject could be more peculiarly applicable than "The Gate of heaven," and "the difficulties of entering in thereat"; a subject of the deepest interest to all mankind—to stimulate the careless to find, and to enter the gate of this the only city of refuge from eternal misery—to fill the heart of God's children with love and joy in their prospects of a blessed immortality—and to sting the hypocrites with the awful thought of finding the gate shut against them for ever. Their cries and tears will be too late; they will stand without and vehemently cry, "Lord, Lord, open unto us"; in vain will be their outcry, "the devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if thou hast not mercy upon us." These were professors who pretended to have found the gate and way to heaven; who passed for pilgrims who were seeking a better, even a heavenly country; such deluded victims must be, of all men, the most miserable.

Faithfulness becomes the ministers of Christ in dealing with the souls of men; and pre-eminently faithful is John Bunyan in this treatise. Reader, he will be clear of thy blood. Enter upon the solemn inquiry, Have I sought the gate? Shall I be admitted into, or shut out from, that blessed kingdom? The openly profane can have no hope. Are you a professor?—there is danger sill. In vain will it be to urge, "We have prophesied in thy name, and in thy name cast out devils." To the secretly profane, whatever may be their profession, there can be no well-grounded hope of entrance in at this gate. Those only will be admitted whom the Lord knows to be his—the sheep of his pasture, who have heard his voice, and obeyed it. Against all others the door will be shut, and the awful words, "I know you not—depart, ye cursed," will hurry them to eternal darkness. The question, "Are there few that be saved?" will suggest itself to our minds; may the

answer fix upon our conscience, "STRIVE to enter in." It is very probable that it was in preaching upon this text, Bunyan was assailed with a want of charity. The anecdote is thus narrated by Mr. Doe in The Struggler:—"As Mr. Bunyan was preaching in a barn, and showing the fewness of those that should be saved, there stood one of the learned to take advantage of his words; and having done preaching, the schoolman said to him, You are a deceiver, a person of no charity, and therefore not fit to preach; for he that [in effect] condemneth the greatest part of his hearers hath no charity, and therefore is not fit to preach. Then Mr. Bunyan answered, The Lord Jesus Christ preached in a ship to his hearers on the shore (Mat 13), and showed that they were as four sorts of ground, the highway, the stony, the thorny, and the good ground, but those represented by the good ground were the only persons to be saved. And your position is, That he that in effect condemneth the greatest part of his hearers, hath no charity, and therefore is not fit to preach the gospel. But here the Lord Jesus Christ did so, then your conclusion is, The Lord Jesus Christ wanted charity, and therefore was not fit to preach the gospel. Horrid blasphemy; away with your hellish logic, and speak Scripture." Of one thing we are certain, that while hollow-hearted hypocritical professors will ever complain of faithful dealing with their soul's eternal interests; the sincere and humble Christina will be most thankful for searching inquiries, that, if wrong, he may be set right before his final destiny is irrevocably fixed. May our souls submit to a scriptural measurement of this gate, and the terms upon which alone it can be opened unto us.

The difficulties that prevent "the many" from entering in are, 1. Forgetfulness that we can only enter heaven by the permission of the law—every jot and tittle must be fulfilled. Now, if we could live from our conversion to our death in the holiest obedience to all its precepts, yet, having previously violated them, the stain must not only be washed away in the blood of atonement, but we, as part of the body of Christ, must, in him, render perfect obedience. 2. In addition to the disinclination of our hearts to submit to this perfect righteousness, we have outward storms of temptation and persecution. "The world will seek to keep thee out of heaven with mocks, flouts, taunts, threats, jails, gibbets, halters, burnings, and a thousand deaths; therefore strive! Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and many that have been stout against the threats of the world have yet been overcome with the bewitching flatteries of the same. O that we may by grace escape all these enemies, and so strive as to enter into the joy of our Lord."

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

God, I hope, hath put it into my heart to write unto thee another time, and that about matters of greatest moment—for now we discourse not about things controverted among the godly, but directly about the saving or damning of the soul; yea, moreover, this discourse is about the fewness of them that shall be saved, and it proves that many a high professor will come short of eternal life; wherefore the matter must needs be sharp, and so disliked by some, but let it not be rejected by thee. The text calls for sharpness, so do the times, yea, the faithful discharge of my duty towards thee hath put me upon it.

I do not now pipe, but mourn; and it will be well for thee if thou canst graciously lament. (Matt 11:17) Some, say they, make the gate of heaven too wide, and some make it too narrow; for my part, I have here presented thee with as true a measure of it as by the Word of God I can. Read me, therefore, yea, read me, and compare me with the Bible;

and if thou findest my doctrine and that book of God concur, embrace it, as thou wilt answer the contrary in the day of judgment. This awakening work—if God will make it so—was prepared for thee: if there be need, and it wounds, get healing by blood: if it disquiets, get peace by blood: if it takes away all thou hast, because it was naught (for this book is not prepared to take away true grace from any), then buy of Christ "gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see." (Rev 3:18) Self-flatteries, self-deceivings, are easy and pleasant, but damnable. The Lord give thee a heart to judge right of thyself, right of this book, and so to prepare for eternity, that thou mayest not only expect entrance, but be received into the kingdom of Christ and of God. Amen.

So prays thy Friend,

JOHN BUNYAN.

THE STRAIT GATE.

"STRIVE TO ENTER IN AT THE STRAIT GATE; FOR MANY, I SAY UNTO YOU, WILL SEEK TO ENTER IN, AND SHALL NOT BE ABLE."—LUKE 13:24

These are the words of our Lord Jesus Christ, and are, therefore, in especial manner to be heeded; besides, the subject matter of the words is the most weighty, to wit, how we should attain salvation, and therefore also to be heeded.

The occasion of the words was a question which one that was at this time in the company of the disciples put to Jesus Christ; the question was this, "Lord, are there few that be saved?" (verse 23) A serious question, not such as tended to the subversion of the hearers, as too many now-a-days do; but such as in its own nature tended to the awakening of the company to good, and that called for such an answer that might profit the people also. This question also well pleased Jesus Christ, and he prepareth and giveth such an answer as was without the least retort, or show of distaste; such an answer, I say, as carried in it the most full resolve to the question itself, and help to the persons questioning. "And he said unto them, Strive to enter in," &c. The words are an answer, and an instruction also. First. An answer, and that in the affirmative; the gate is strait—many that seek will not be able, therefore but few shall be saved. Second. The answer is an instruction also; "strive to enter in," &c., good counsel and instruction; pray God help me, and my reader, and all that love their own salvation, to take it.

My manner of handling the words will be—[FIRST], By way of explication; and then [SECOND], By way of observation.

[FIRST. THE WORDS BY WAY OF EXPLICATION.]

The words are to be considered, [FIRST], with reference to their general scope; and then [SECOND], with reference to their several phrases.

FIRST. The general scope of the text is to be considered, and that is that great thing—salvation; for these words do immediately look at, point to, and give directions about salvation: "Are there few that be saved? Strive to enter in at the strait gate." The words, I say, are to direct us not only to talk of, or to wish for, but to understand how we shall, and to seek that we may be, effectually saved, and therefore of the greatest importance. To be saved! what is like being saved? To be saved from sin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God, of his grace, of his kingdom, and eternal glory, what is like it? and yet all this is included in this word saved, and in the answer to that question, "Are there few that be saved?" Indeed this word SAVED is but of little use in the world, save to them that are heartily afraid of damning. This word lies in the Bible as excellent salves lie in some men's houses, thrust into a hole, and not thought on for many months, because

the household people have no wounds nor sores. In time of sickness, what so set by as the doctor's glasses and gally-pots full of his excellent things? but when the person is grown well, the rest is thrown to the dunghill. 1

O when men are sick of sin, and afraid of damning, what a text is that where this word saved is found! Yea, what a word of worth, and goodness, and blessedness, is it to him that lies continually upon the wrath of a guilty conscience? "But the whole need not a physician"; he therefore, and he only, knows what saved means, that knows what hell, and death, and damnation means. "What shall I do to be saved?" is the language of the trembling sinner. "Lord save me," is the language of the sinking sinner; and none admire the glory that is in that word saved, but such as see, without being saved, all things in heaven and earth are emptiness to them. They also that believe themselves privileged in all the blessedness that is wrapt up in that word, bless and admire God that hath saved them. Wherefore, since the thing intended, both in the question and the answer, is no less than the salvation of the soul, I beseech you to give the more earnest heed. (Heb 12) But,

SECOND. To come to the particular phrases in the words, and to handle them orderly, in the words I find four things. First. An intimation of the kingdom of heaven. Second. A description of the entrance into it. Third. An exhortation to enter into it. And, Fourth, A motive to enforce that exhortation.

[AN INTIMATION OF THE KINGDOM OF HEAVEN.]

First. An intimation of the kingdom of heaven; for when he saith, "Strive to enter in," and in such phrases, there is supposed a place or state, or both, to be enjoyed. "Enter in"; enter into what, or whither, but into a state or place, or both? and therefore when you read this word, "enter in," you must say there is certainly included in the text that good thing that yet is not expressed. "Enter in"; into heaven, that is the meaning, where the saved are, and shall be; into heaven, that place, that glorious place, where God, and Christ, and angels are, and the souls or spirits of just men made perfect. "Enter in"; that thing included, though not expressed in the words, is called in another place, the Mount Zion, the heavenly Jerusalem, the general assembly and church of the first-born which are written in heaven. (Heb 12:23) And therefore the words signify unto us, that there is a state most glorious, and that when this world is ended; and that this place and state are likewise to be enjoyed, and inherited by a generation of men for ever. Besides, this word, "enter in," signifieth that salvation to the full is to be enjoyed only there, and that there only is eternal safety; all other places and conditions are hazardous, dangerous, full of snares, imperfections, temptations, and afflictions, but there all is well; there is no devil to tempt, no desperately wicked heart to deliver us up, no deceitful lust to entangle, nor any enchanting world to bewitch us. There all shall be well to all eternity. Further, all the parts of, and circumstances that attend salvation, are only there to be enjoyed; there only is immortality and eternal life; there is the glory and fulness of joy, and the everlasting pleasures; there is God and Christ to be enjoyed by open vision, and more; there are the angels and the saints; further, there is no death, nor sickness, no sorrow nor sighing for ever; there is no pain, nor persecutor, nor darkness, to eclipse our glory. O this Mount Zion! O this heavenly Jerusalem! (2 Cor 5:1-4, Psa 16:11, Luke 20:35,36, Heb 12:22-24)

Behold, therefore, what a great thing the Lord Jesus hath included by this little word, " IN." In this word is wrapt up a whole heaven and eternal life; even as there is also by other little words in the holy Scriptures of truth: as where he saith, "Knock, and it shall be opened unto you," and "the election hath obtained it." This should teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in

reading; for if we be not heedful, if he gives us not light and understanding, we may easily pass over, without any great regard, such a word as may have a glorious kingdom and eternal salvation in the bowels of it; yea, sometimes, as here, a whole heaven is intimated, where it is not at all expressed. The apostles of old did use to fetch great things out of the Scriptures, even out of the very order and timing of the several things contained therein. See Romans 4:9-11, Galatians 3:16,17, Hebrews 8:13. But,

[DESCRIPTION OF THE ENTRANCE INTO THIS KINGDOM.]

Second. As we have here an intimation of the kingdom of heaven, so we have a description of the entrance into it, and that by a double similitude: I. It is called a gate; II. A strait gate—"Strive to enter in at the strait gate."

[It is called a gate.]

I. It is set forth by the similitude of a gate. A gate, you know, is of a double use. It is to open and shut, and so, consequently, to let in or to keep out; and to do both these at the season; as he said, "Let not the gates of Jerusalem be opened until the sun be hot"; and again, "I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." (Neh 7:3, 13:19,20) And so you find of this gate of heaven, when the five wise virgins came, the gate was opened; but afterwards came the other virgins, and the door was shut. (Matt 25) So then, the entrance into heaven is called a gate, to show there is a time when there may be entrance, and there will come a time when there shall be none; and, indeed, this is a chief truth contained in the text—"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." I read in the Scriptures of two gates or doors, through which they that go to heaven must enter. 2

1. There is the door of faith, the door which the grace of God hath opened to the Gentiles. This door is Jesus Christ, as also himself doth testify, saying, "I am the door," &c. (John 10:9, Acts 14:27) By this door men enter into God's favour and mercy, and find forgiveness through faith in his blood, and live in hope of eternal life; and therefore himself also hath said, "I am the door; by me if any man enter in, he shall be saved"; that is, received to mercy, and inherit eternal life. But,

2. There is another door or gate—for that which is called in the text a gate, is twice in the next verse called a door—there is, I say, another gate, and that is the passage into the very heaven itself; the entrance into the celestial mansion-house, and that is the gate mentioned in the text, 3 and the door mentioned twice in the verse that follows. And this Jacob called it, when he said, Bethel was the house of God, and this is the gate of heaven; that is, the entrance, for he saw the entrance into heaven. One end of Jacob's ladder stands in Bethel, God's house, and the other end reacheth up to the gate of heaven. (Gen 28:10-17) Jacob's ladder was the figure of Christ, which ladder was not the gate of heaven, but the way from the church to that gate which he saw above at the top of the ladder. (Gen 28:12, John 1:51) But again, that the gate in the text is the gate or entrance into heaven, consider—

(1.) It is that gate that letteth men into, or shutteth men out of that place or kingdom where Abraham, and Isaac, and Jacob is, which place is that paradise where Christ promised the thief that he should be that day, that he asked to be with him in his kingdom; it is that place into which Paul said he was caught, when he heard words unlawful or impossible for a man to utter. (Luke 13:28, 23:42, 2 Cor 12:1-6)

Quest. But is not Christ the gate or entrance into this heavenly place?

Answ. He is he without whom no man can get thither, because by his merits men obtain that world, and also because he, as the Father, is the donor and disposer of that kingdom to whom he will. Further, this place is called his house, and himself the Master

of it—"When once the Master of the house is risen up, and hath shut to the door." (Luke 13:25) But we use to say, that the master of the house is not the door. Men enter into heaven, then, by him, not as he is the gate, or door, or entrance, into the celestial mansion-house, but as he is the giver and disposer of that kingdom to them whom he shall count worthy, because he hath obtained it for them.

(2.) That this gate is the very passage into heaven, consider the text hath special reference to the day of judgment, when Christ will have laid aside his mediatory office, which before he exercised for the bringing to the faith his own elect; and will then act, not as one that justifieth the ungodly, but as one that judgeth sinners. He will now be risen up from the throne of grace, and shut up the door against all the impenitent, and will be set upon the throne of judgment, from thence to proceed with ungodly sinners.

Object. But Christ bids strive: "Strive" now "to enter in at the strait gate"; but if that gate be as you say, the gate or entrance into heaven, then it should seem that we should not strive till the day of judgment, for we shall not come at that gate till then.

Answ. Christ, by this exhortation, Strive, &c., doth not at all admit of, or countenance delays, or that a man should neglect his own salvation; but putteth poor creatures upon preparing for the judgment, and counselleth them now to get those things that will then give them entrance into glory. This exhortation is much like these: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.—And they that were ready went in with him to the marriage, and the door was shut." (Matt 24:44, 25:10)

So that when he saith, "Strive to enter in," it is as if he should say, Blessed are they that shall be admitted another day to enter into the kingdom of heaven; but they that shall be counted worthy of so unspeakable a favour, must be well prepared and fitted for it beforehand. Now, the time to be fitted is not the day of judgment, but the day of grace; not then, but now. Therefore, strive now for those things that will then give you entrance into the heavenly kingdom. But,

[It is called a strait gate.]

II. As it is called a gate, so it is called a strait gate—"Strive to enter in at the strait gate." The straitness of this gate is not to be understood carnally, but mystically. You are not to understand it, as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait, as that not one of the other can by any means enter in: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter." (Psa 118:19,20) By this word, therefore, Christ Jesus hath showed unto us, that without due qualifications there is no possibility of entering into heaven; the strait gate will keep all others out. When Christ spake this parable, he had doubtless his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two, and so go on.

1. The place by which God turned Adam and his wife out of paradise. Possibly our Lord might have his eye upon that; for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned; and therefore God "placed at the east of that garden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." (Gen 3:24) The cherubims, and the flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword at the gates of heaven to keep the way of the tree of life; therefore none but them that are duly fitted for heaven can enter in at this strait gate; the flaming sword will keep all others out. "Know ye not

that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor 6:9,10)

(2.) Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in anything might enter in thereat (Eze 40:48), because there were placed at these gates, porters, whose office was to look that none but those that had right to enter might go in thither. And so it is written, Jehoiada set "porters at the gates of the house of the Lord, that none which was unclean in anything should enter in." (2 Chron 23:19) Souls, God hath porters at the gates of the temple, at the gate of heaven; porters, I say, placed there by God, to look that none that are unclean in anything may come in thither. In at the gate of the church, none may enter now that are openly profane, and scandalous to religion; no, though they plead they are beloved of God: "What hath my beloved to do in mine house," saith the Lord, "seeing she hath wrought lewdness with many?" (Jer 11:15)

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts, when he said the gate is strait: and that which confirms me the more in the things is this, a little below the text he saith, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out." (Luke 13:28) Thrust out, which signifieth a violent act, resisting with striving those that would—though unqualified—enter. The porters of the temple were, for this very thing, to wear arms, if need were, and to be men of courage and strength, lest the unsanctified or unprepared should by some means enter in. We read, in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels; but what did they do there? Why, amongst the rest of their service, this was one thing, that there might "in no wise enter in to it any thing that defileth, or worketh abomination, or that maketh a lie. " (Rev 21:27)

[Three things that make this gate so strait.]

But more particularly, to show what it is that maketh this gate so strait. There are three things that make it strait—1. There is sin. 2. There is the word of the law. 3. There are the angels of God.

1. There is sin; the sin of the profane, and the sin of the professor.

(1.) The sin of the profane. But this needs not be enlarged upon, because it is concluded upon at all hands, where there is the common belief of the being of God, and the judgment to come, that "the wicked shall be turned into hell, and all the nations that forget God." (Psa 9:17)

(2.) But there is the sin of professors; or take it rather thus, there is a profession that will stand with an unsanctified heart and life. The sin of such will overpoise the salvation of their souls, the sin end being the heaviest end of the scale; I say, that being the heaviest end which hath sin in it, they tilt over, and so are, notwithstanding their glorious profession, drowned in perdition and destruction; for none such hath any inheritance in the kingdom of Christ and of God; therefore "let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience"; neither will a profession be able to excuse them. (Eph 5:3-6) The gate will be too strait for such as these to enter in thereat. A man may partake of salvation in part, but not of salvation in whole. God saved the children of Israel out of Egypt, but overthrew them in the wilderness:—"I will therefore put you in remembrance, though ye

once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5) So we see that, notwithstanding their beginning, "they could not enter in, because of unbelief." (Heb 3:19)

2. There is the word of the law, and that will make the gate strait also. None must go in thereat but those that can go in by the leave of the law; for though no man be, or can be, justified by the works of the law, yet unless the righteousness and holiness by which they attempt to enter into this kingdom be justified by the law, it is in vain once to think of entering in at this strait gate. Now the law justifieth not, but upon the account of Christ's righteousness; if therefore thou be not indeed found in that righteousness, thou wilt find the law lie just in the passage into heaven to keep thee out. Every man's work must be tried by fire, that it may be manifest of what sort it is. There are two errors in the world about the law; one is, when men think to enter in at the strait gate by the righteousness of the law; the other is, when men think they may enter into heaven without the leave of the law. Both these, I say, are errors; for as by the works of the law no flesh shall be justified; so without the consent of the law, no flesh shall be saved. " Heaven and earth shall pass away, before one jot or tittle of the law shall fail, till all be fulfilled." He therefore must be damned that cannot be saved by the consent of the law. And, indeed, this law is the flaming sword that turneth every way; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unsanctified professors; for it is taken out of the way for the truly gracious only. It will be found as a roaring lion to devour all others. Because of the law, therefore, the gate will be found too strait for the unsanctified to enter in. When the apostle had told the Corinthians that "the unrighteous should not inherit the kingdom of God," and that such were some of them, he adds, " But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor 6:9-11) Closely concluding, that had they not been washed, and sanctified, and justified, in the name of the Lord Jesus, the law, for their transgressions, would have kept them out; it would have made the gate too strait for them to enter in.

3. There are also the angels of God, and by reason of them the gate is strait. The Lord Jesus calleth the end of the world his harvest; and saith, moreover, that the angels are his reapers. These angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them. (Matt 13:39,41,49) Unless, therefore, the man that is unsanctified can master the law, and conquer angels; unless he can, as I may say, pull them out of the gateway of heaven, himself is not to come thither for ever. No man goeth to heaven but by the help of the angels—I mean at the day of judgment. For the Son of man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt 24:31) If those that shall enter in at the strait gate shall enter in thither by the conduct of the holy angels, pray when do you think those men will enter in thither, concerning whom the angels are commanded to gather them, to "bind them in bundles to burn them?" This, therefore, is a third difficulty. The angels will make this entrance strait; yea, too strait for the unjustified and unsanctified to enter in thither.

[AN EXHORTATION TO STRIVE TO ENTER INTO THIS KINGDOM.]

Third. I come not to the exhortation, which is, to strive to enter in. "Strive to enter in at the strait gate." These words are fitly added; for since the gate is strait, it follows that they that will enter in must strive.

"Strive." This word strive supposeth that great idleness is natural to professors; they think to get to heaven by lying, as it were, on their elbows. It also suggesteth that many will be the difficulties that professors will meet with, before they get to heaven. It also

concludeth that only the labouring Christian, man or woman, will get in thither. "Strive," &c.
Three questions I will propound upon the word, an answer to which may give us light into the meaning of it: I. What doth this word strive import? 4
II. How should we strive? III. Why should we strive?
[Import of the word STRIVE.]
I. What doth this word strive import? Answer,
1. When he saith, Strive, it is as much as to say, Bend yourselves to the work with all your might. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl 9:10) Thus Samson did when he set himself to destroy the Philistines; "He bowed himself with all his might." (Judg 16:30) Thus David did also, when he made provision for the building and beautifying of the temple of God. (1 Chron 29:2) And thus must thou do, if ever thou enterest into heaven.
2. When he saith, Strive, he calleth for the mind and will, that they should be on his side, and on the side of the things of his kingdom; for none strive indeed, but such as have given the Son of God their heart; of which the mind and will are a principal part; for saving conversion lieth more in the turning of the mind and will to Christ, and to the love of his heavenly things, than in all knowledge and judgment. And this the apostle confirmeth, when he saith, "Stand fast in one spirit, with one mind striving," &c. (Phil 1:27)
3. And, more particularly, this word strive is expressed by several other terms; as, (1.) It is expressed by that word, "So run that ye may obtain." (1 Cor 9:24,25) (2.) It is expressed by that word, "Fight the good fight of faith, lay hold on eternal life." (1 Tim 6:12) (3.) It is expressed by that word, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." (John 6:27) (4.) It is expressed by that word, "We wrestle—with principalities and powers, and the rulers of the darkness of this world." (Eph 6:12) Therefore, when he saith, Strive, it is as much as to say, Run for heaven, Fight for heaven, Labour for heaven, Wrestle for heaven, or you are like to go without it.
[How should we strive?]
II. The second question is, How should we strive?
Answ. The answer in general is, Thou must strive lawfully. "and if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim 2:5) But you will say, What is it to strive lawfully? [I] answer—
1. To strive against the things which are abhorred by the Lord Jesus; yea, to resist to the spilling of your blood, striving against sin. (Heb 12:4) To have all those things that are condemned by the Word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to seek by all godly means the utter suppressing of them. (Mark 9:43,45,47)
2. To strive lawfully, is to strive for those things that are commanded in the Word.—"But thou, O man of God, flee the world, and follow after," that is, strive for, "righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life," &c. (1 Tim 6:11,12)
3. He that striveth lawfully, must be therefore very temperate in all the good and lawful things of this life. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." (1 Cor 9:25) Most professors give leave to the world and the vanity of their hearts, to close with them, and to hang about their necks, and make their striving to stand rather in an outcry of words,

than a hearty labour against the lusts and love of the world, and their own corruptions; but this kind of striving is but a beating of the air, and will come to just nothing at last. (1 Cor 9:26)

4. He that striveth lawfully, must take God and Christ along with him to the work, otherwise he will certainly be undone. "Whereunto," said Paul, "I also labour, striving according to his working, which worketh in me mightily." (Col 1:29) And for the right performing of this, he must observe these following particulars:—

(1.) He must take heed that he doth not strive about things, or words, to no profit; for God will not then be with him. "Of these things," saith the apostle, "put them in remembrance; charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." (2 Tim 2:14) But, alas! how many professors in our days are guilty of this transgression, whose religion stands chiefly, if not only, in a few unprofitable questions and vain wranglings about words and things to no profit, but to the destruction of the hearers!

(2.) He must take heed that whilst he strives against one sin, he does not harbour and shelter another; or that whilst he cries out against other men's sin, he does not countenance his own.

(3.) In the striving, strive to believe, strive for the faith of the gospel; for the more we believe the gospel, and the reality of the things of the world to come, with the more stomach and courage shall we labour to possess the blessedness. (Phil 1:27) "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb 4:11)

(4.) As we should strive for, and by faith, so we should strive by prayer, by fervent and effectual prayer. (Romans 15:30) O the swarms of our prayerless professors! What do they think of themselves? Surely the gate of heaven was heretofore as wide as in these our days; but what striving by prayer was there then among Christians for the thing that gives admittance into this kingdom, over [what] there is in these latter days!

(5.) We should also strive by mortifying our members that are upon the earth. "I therefore so run," said Paul, "not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached the gospel to others, I myself should be a cast-away." (1 Cor 9:26,27) But all this is spoken principally to professors; so I would be understood.

[Why should we strive?]

III. I come now to the third question, namely, But why should we strive? Answer—

1. Because the thing for which you are here exhorted to strive, it is worth the striving for; it is for not less than for a whole heaven, and an eternity of felicity there. How will men that have before them a little honour, a little profit, a little pleasure, strive? I say again, how will they strive for this? Now they do it for a corruptible crown, but we an incorruptible. Methinks this word heaven, and this eternal life, ought verily to make us strive, for what is there again either in heaven or earth like them to provoke a man to strive?

2. Strive, because otherwise the devil and hell will assuredly have thee. He goes about like a roaring lion, seeking whom he may devour. (1 Peter 5:8) These fallen angels, they are always watchful, diligent, unwearied; they are also mighty, subtle, and malicious, seeking nothing more than the damnation of thy soul. O thou that art like the artless dove, strive!

3. Strive, because every lust strives and wars against thy soul. "The flesh lusteth against the Spirit." (Gal 5:17) "Dearly beloved, I beseech you," said Peter, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Peter 2:11) It is

a rare thing to see or find out a Christian that indeed can bridle his lusts; but no strange thing to see such professors that are "not only bridled, but saddled too," yea, and ridden from lust to sin, from one vanity to another, by the very devil himself, and the corruptions of their hearts.

4. Strive, because thou hast a whole world against thee. The world hateth thee if thou be a Christian; the men of the world hate thee; the things of the world are snares for thee, even thy bed and table, thy wife and husband, yea, thy most lawful enjoyments have that in them that will certainly sink thy soul to hell, if thou dost not strive against the snares that are in them. (Rom 11:9)

The world will seek to keep thee out of heaven with mocks, flouts, taunts, threatenings, jails, gibbets, halters, burnings, and a thousand deaths; therefore strive! Again, if it cannot overcome thee with these, it will flatter, promise, allure, entice, entreat, and use a thousand tricks on this hand to destroy thee; and observe, many that have been stout against the threats of the world, have yet been overcome with the bewitching flatteries of the same. 5

There ever was enmity betwixt the devil and the church, and betwixt his seed and her seed too; Michael and his angels, and the dragon and his angels, these make war continually. (Gen 3, Rev 12) There hath been great desires and endeavours among men to reconcile these two in one, to wit, the seed of the serpent and the seed of the woman, but it could never yet be accomplished. The world says, they will never come over to us; and we again say, by God's grace, we will never come over to them. But the business hath not ended in words; both they and we have also added our endeavours to make each other submit, but endeavours have proved ineffectual too. They, for their part, have devised all manner of cruel torments to make us submit, as slaying with the sword, stoning, sawing asunder, flames, wild beasts, banishments, hunger, and a thousand miseries. We again, on the other side, have laboured by prayers and tears, by patience and long-suffering, by gentleness and love, by sound doctrine and faithful witness-bearing against their enormities, to bring them over to us; but yet the enmity remains; so that they must conquer us, or we must conquer them. One side must be overcome; but the weapons of our warfare are not carnal, but mighty through God.

5. Strive, because there is nothing of Christianity got by idleness. Idleness clothes a man with rags, and the vineyard of the slothful is grown over with nettles. (Prov 23:21, 24:30-32) Profession that is not attended with spiritual labour cannot bring the soul to heaven. The fathers before us were "not slothful in business," but "fervent in spirit, serving the Lord." Therefore "be not slothful, but followers of them who through faith and patience inherit the promises." (Rom 12:11, Heb 6:12)

"Strive to enter in." Methinks the words, at the first reading, do intimate to us, that the Christian, in all that ever he does in this world, should carefully heed and regard his soul—I say, in all that ever he does. Many are for their souls by fits and starts; but a Christian indeed, in all his doing and designs which he contriveth and manageth in this world, should have a special eye to his own future and everlasting good; in all his labours he should strive to enter in: "Wisdom [Christ] is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov 4:7) Get nothing, if thou canst not get Christ and grace, and further hopes of heaven in that getting; get nothing with a bad conscience, with the hazard of thy peace with God, and that in getting it thou weakenest thy graces which God hath given thee; for this is not to strive to enter in. Add grace to grace, both by religious and worldly duties; "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1:8-11) Religious duties are not the only striving times; he that

thinks so is out. Thou mayest help thy faith and thy hope in the godly management of thy calling, and mayest get further footing in eternal life, by studying the glory of God in all thy worldly employment. I am speaking now to Christians that are justified freely by grace, and am encouraging, or rather counselling of them to strive to enter in; for there is an entering in by faith and good conscience now, as well as our entering in body and soul hereafter; and I must add, that the more common it is to thy soul to enter in now by faith, the more steadfast hope shalt thou have of entering in hereafter in body and soul.

"Strive to enter in." By these words also the Lord Jesus giveth sharp rebuke to those professors that have not eternal glory, but other temporal things in their eye, by all the bustle that they make in the world about religion. Some there be, what a stir they make, what a noise and clamour, with their notions and forms, and yet perhaps all is for the loaves; because they have eaten of the loaves, and are filled. (John 6:26) These strive indeed to enter, but it is not into heaven; they find religion hath a good trade at the end of it, or they find that it is the way to credit, repute, preferment, and the like, and therefore they strive to enter into these. But these have not the strait gate in their eye, nor yet in themselves have they love to their poor and perishing souls; wherefore this exhortation nippeth such, by predicting of their damnation.

"Strive to enter in." These words also sharply rebuke them who content themselves as the angel of the church of Sardis, did, to wit, "to have a name to live, and be dead" (Rev 3:1), or as they of the Laodiceans, who took their religion upon trust, and were content with a poor, wretched, lukewarm profession; for such as these do altogether unlike to the exhortation in the text, that says, Strive, and they sit and sleep; that says, Strive to enter in, and they content themselves with a profession that is never like to bring them thither.

"Strive to enter in." Further, these words put us upon proving the truth of our graces now; I say, they put us upon the proof of the truth of them now; for if the strait gate be the gate of heaven, and yet we are to strive to enter into it now, even while we live, and before we come thither, then doubtless Christ means by this exhortation, that we should use all lawful means to prove our graces in this world, whether they will stand in the judgment or no. Strive to enter in; get those graces now that will prove true graces then, and therefore try those you have; and if, upon trial, they prove not right, cast them away, and cry for better, lest they cast thee away, when better are not to be had. "Buy of me gold tried in the fire"; mark that. (Rev 3:18) Buy of me faith and grace that will stand in the judgment; strive for that faith; buy of me that grace, and also white raiment, that thou mayest be clothed, that the shame of thy wickedness doth not appear, and anoint thine eyes with eye-salve, that thou mayest see. Mind you this advice; this is right striving to enter in.

But you will say, How should we try our graces? Would you have us run into temptation, to try if they be sound or rotten? Answ. You need not run into trials; God hath ordained that enough of them shall overtake thee to prove thy graces either rotten or sound before the day of thy death; sufficient to the day is the evil thereof, if thou hast but a sufficiency of grace to withstand. I say, thou shalt have trials enough overtake thee, to prove thy grace sound or rotten. Thou mayest, therefore, if God shall help thee, see how it is like to go with thee before thou goest out of this world, to wit, whether thy graces be such as will carry thee in at the gates of heaven or no.

But how should we try our graces now? Answ. (a.) How dost thou find them in outward trials? See Hebrews 11:15,16. (b.) How dost thou find thyself in the inward workings of sin? (Rom 7:24) (c.) How dost thou find thyself under the most high enjoyment of grace in this world? (Phil 3:14)

But what do you mean by these three questions? I mean graces show themselves at these their seasons, whether they be rotten or sound.
(a.) How do they show themselves to be true under the first of these? Answ. By mistrusting our own sufficiency, by crying to God for help, by desiring rather to die than to bring any dishonour to the name of God, and by counting that, if God be honoured in the trial, thou hast gained more than all the world could give thee. (2 Chron 20:12, 14:11, Acts 4, 20:22, 2 Cor 4:17,18, Heb 11:24,25)
(b.) How do they show themselves to be true under the second? Answ. By mourning, and confessing, and striving, and praying, against them; by not being content, shouldst thou have heaven, if they live, and defile thee; and by counting of holiness the greatest beauty in the world; and by flying to Jesus Christ for life. (Zech 12:10, John 19, Heb 12:14, Psa 19:12)
(c.) How do they show themselves to be true under the third? Answ. By prizing the true graces above all the world, by praying heartily that God will give thee more; by not being content with all the grace thou canst be capable of enjoying on this side heaven and glory. (Psa 84:10, Luke 17:5, Phil 3)
"Strive to enter in." The reason why Christ addeth these words, "to enter in," is obvious, to wit, because there is no true and lasting happiness on this side heaven; I say, none that is both true and lasting, I mean, as to our sense and feeling as there shall [be]; " For here have we no continuing city, but we seek one to come." (Heb 13:14) The heaven is within, strive therefore to enter in; the glory is within, strive therefore to enter in; the Mount Zion is within, strive therefore to enter in; the heavenly Jerusalem is within, strive therefore to enter in; angels and saints are within, strive therefore to enter in; and, to make up all, the God and Father of our Lord Jesus Christ, and that glorious Redeemer, is within, strive therefore to enter in.
"Strive to enter in." "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Without are also the devils, and hell, and death, and all damned souls; without is howling, weeping, wailing, and gnashing of teeth; yea, without are all the miseries, sorrows, and plagues that an infinite God can in justice and power inflict upon an evil and wicked generation; "Strive therefore to enter in at the strait gate." (Rev 22:15, Matt 25:41, Rev 12:9, Is 65:13,14, Matt 22:13, Deu 29:18-20)
"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

[MOTIVE TO STRIVE TO ENTER INTO THIS KINGDOM.]

Fourth. We are come now to the motive which our Lord urges to enforce his exhortation. He told us before that the gate was strait; he also exhorted us to strive to enter in thereat, or to get those things now that will further our entrance then, and to set ourselves against those things that will hinder our entering in.
In this motive there are five things to be minded.
1. That there will be a disappointment to some at the day of judgment; they will seek to enter in, and shall not be able.
2. That not a few, but many, will meet with this disappointment; "For many will seek to enter in, and shall not be able."
3. This doctrine of the miscarriage of many then, it standeth upon the validity of the word of Christ; "For many, I say, will seek to enter in, and shall not be able."
4. Professors shall make a great heap among the many that shall fall short of heaven; " For many, I say unto you, will seek to enter in, and shall not be able."
5. Where grace and striving are wanting now, seeking and contending to enter in will be

unprofitable then; "For many, I say unto you, will seek to enter in, and shall not be able." But I will proceed in my former method, to wit, to open the words unto you.

[Import of the words FOR MANY.]

"For many," &c. If he had said, For some will fall short, it had been a sentence to be minded; if he had said, For some that seek will fall short, it had been very awakening; but when he saith, Many, many will fall short, yea, many among professors will fall short, this is not only awakening, but dreadful!

[Various applications of the word MANY.]—"For many," &c. I find this word many variously applied in Scripture.

1. Sometimes it intendeth the open profane, the wicked and ungodly world, as where Christ saith, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." (Matt 7:13) I say, by the many here, he intends those chiefly that go on in the broad way of sin and profaneness, bearing the "tokens" of their damnation in their foreheads, those whose daily practice proclaims that their " feet go down to death, and their steps take hold on hell." (Job 21:29,30, Isa 3:9, Prov 4)

2. Sometimes this word many intendeth those that cleave to the people of God deceitfully, and in hypocrisy, or, as Daniel hath it, "Many shall cleave to them with flatteries." (Dan 11:34) The word many in this text includeth all those who feign themselves better than they are in religion; it includeth, I say, those that have religion only for a holiday suit6 to set them out at certain times, and when they come among suitable company.

3. Sometimes this word many intendeth them that apostatize from Christ; such as for a while believe, and in time of temptation fall away; as John saith of some of Christ's disciples: "From that time many of his disciples went back, and walked no more with him." (John 6:66)

4. Sometimes this word many intendeth them that make a great noise, and do many great things in the church, and yet want saving grace: "Many," saith Christ, "will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt 7:22) Mark, there will be many of these.

5. Sometimes this word many intendeth those poor, ignorant, deluded souls that are led away with every wind of doctrine; those who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unstable souls: "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Peter 2:2)

6. Sometimes this word many includeth all the world, good and bad: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan 12:2) Compare with John 5:28,29.

7. Lastly. Sometimes this word many intendeth the good only, even them that shall be saved. (Luke 1:16, 2:34)

[How MANY is applied in the text.] Since then that the word is so variously applied, let us inquire how it must be taken in the text. And,

1. It must not be applied to the sincerely godly, for they shall never perish. (John 10:27, 28) 2. It cannot be applied to all the world, for then no flesh should be saved. 3. Neither is it to be applied to the open profane only, for then the hypocrite is by it excluded. 4. But by the many in the text our Lord intendeth in special the professor; the professor, I say, how high soever he seems to be now, that shall be found without saving grace in the day of judgment.

Now that the professor is in special intended in this text, consider, so soon as the Lord

had said, "Many will seek to enter in, and shall not be able," he pointeth, as with his finger, at the many that then he in special intendeth; to wit, them among whom he had taught; them that had eat and drunken in his presence; them that had prophesied, and cast out devils in his name, and in his name had done many wonderful works. (Luke 13:26, Matt 7:22) These are the many intended by the Lord in this text, though others also are included under the sentence of damnation by his word in other places. "For many," &c. Matthew saith, concerning this strait gate, that there are but few that find it. But it seems the cast-always in my text did find it; for you read, that they knocked at it, and cried, "Lord, open unto us." So then, the meaning may seem to be this—many of the few that find it will seek to enter in, and shall not be able. I find, at the day of judgment, some will be crying to the rocks to cover them, and some at the gates of heaven for entrance. Suppose that those that cry to the rocks to cover them, are they whose conscience will not suffer them once to look God in the face, because they are fallen under present guilt, and the dreadful fears of the wrath of the Lamb. (Rev 6:16) And that those that stand crying at the gate of heaven, are those whose confidence holds out to the last,—even those whose boldness will enable them to contend even with Jesus Christ for entrance; them, I say, that will have profession, casting out of devils, and many wonderful works, to plead; of this sort are the many in my text: "For many, I say unto you, will seek to enter in, and shall not be able." Could we compare the professors of the times with the everlasting word of God, this doctrine would more easily appear to the children of men. How few among the many, yea, among the swarms of professors, have heart to make conscience of walking before God in this world, and to study his glory among the children of men! How few, I say, have his name lie nearer their hearts than their own carnal concerns! Nay, do not many make his Word, and his name, and his ways, a stalking-horse to their own worldly advantages? 7 God calls for faith, good conscience, moderation, self-denial, humility, heavenly-mindedness, love to saints, to enemies, and for conformity in heart, in word, and life, to his will: but where is it? (Mark 11:22, 1 Peter 3:16, Heb 13:5, Phil 4:5, Matt 10:37-39, Col 3:1-4, Micah 6:8, Rev 2:10, John 15:17, 1 John 4:21, Matt 5:44, Prov 23:26, Col 4:6)

[Import of the words I SAY UNTO YOU.]

"For many, I say unto you." These latter words carry in them a double argument to prove the truth asserted before: First, in that he directly pointeth at his followers: "I say unto you": Many, I say unto you, even to you that are my disciples, to you that have eat and drunk in my presence. I know that sometimes Christ hath directed his speech to his disciples, not so much upon their accounts, as upon the accounts of others; but here it is not so; the "I say unto you," in this place, it immediately concerned some of themselves: I say unto you, ye shall begin to stand without, and to knock, "saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity"; it is you, you, YOU, that I mean! "I say unto you." It is common with a professing people, when they hear a smart and a thundering sermon, to say, Now has the preacher paid off the drunkard, the swearer, the liar, the covetous, and adulterer; forgetting that these sins may be committed in a spiritual and mystical way. There is spiritual drunkenness, spiritual adultery, and a man may be a liar that calls God his Father when he is not, or that calls himself a Christian, and is not. 8 Wherefore, perhaps all these thunders and lightnings in this terrible sermon may more concern thee than thou art aware of: "I say unto you"; unto you, professors, may be the

application of all this thunder. (Rev 2:9, 3:9)
"I say unto you!" Had not the Lord Jesus designed by these words to show what an overthrow will one day be made among professors, he needed not to have you'd it at this rate, as in the text, and afterwards, he has done; the sentence had run intelligible enough without it; I say, without his saying, "I say unto you." But the truth is, the professor is in danger; the preacher and the hearer, the workers of miracles, and workers of wonders, may all be in danger of damning, notwithstanding all their attainments. And to awaken us all about this truth, therefore, the text must run thus: " For many, I say unto YOU, shall seek to enter in, and shall not be able."
See you not yet that the professor is in danger, and that those words, "I say unto you," are a prophecy of the everlasting perdition of some that are famous in the congregation of saints? I say, if you do not see it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of those that are wrapped up in the 28th verse of the chapter: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of heaven, and you yourselves thrust out."
"For many, I say unto you." These words, I told you, carry in them a double argument for confirmation of the truth asserted before: first, that professors are here particularly pointed at; and, secondly, it is the saying of the Truth himself: for these words, "I say," are words full of authority; I say it, I say unto you, says Christ, as he saith in another place, "It is I that speak; behold it is I!" The person whose words we have now under consideration was no blundering raw-headed preacher, 9 but the very wisdom of God, his Son, and him that hath lain in his bosom from everlasting, and consequently had the most perfect knowledge of his Father's will, and how it would fare with professors at the end of this world. And now hearken what himself doth say of the words which he hath spoken; "Heaven and earth shall pass away, but my words shall not pass away." (Matt 24:35)
"I say unto you." The prophets used not to speak after this manner, nor yet the holy apostles; for thus to speak, is to press things to be received upon their own authority. They used to say, Thus saith the Lord, or Paul, or Peter, an apostle, or a servant of God. But now we are dealing with the words of the Son of God; it is HE that hath said it; wherefore we find the truth of the perishing of many professors asserted, and confirmed by Christ's own mouth. This consideration carrieth great awakening in it; but into such a fast sleep are many now-a-days fallen, that nothing will awaken them but that shrill and terrible cry, "Behold, the Bridegroom cometh; go ye out to meet him."
[Two things that befall Professors.]
"I SAY UNTO YOU." There are two things upon which this assertion may be grounded—1. There is in the world a thing like grace, that is not. 2. There is a sin called the sin against the Holy Ghost, from which there is no redemption. And both these things befall professors.
1. There is in the world a thing like grace, that is not. (1.) This is evident, because we read that there are some that not only "make a fair show in the flesh," that "glory in appearance," that "appear beautiful outward," that do as God's people, but have not the grace of God's people. (Gal 6:12, 2 Cor 5:12, Matt 23:27, Isa 57:3,4) (2.) It is evident also from those frequent cautions that are everywhere in the Scriptures given us about this thing: "Be not deceived: Let a man examine himself: Examine yourselves whether ye be in the faith." (Gal 6:7, 1 Cor 11:28, 2 Cor 13:5) All these expressions intimate to us that there may be a show of, or a thing like grace, where there is no grace indeed. (3.) This is evident from the conclusion made by the Holy Ghost upon this very thing: "For

if a man think himself to be something, when he is nothing, he deceiveth himself." (Gal 6:3) The Holy Ghost here concludeth, that a man may think himself to be something, may think he hath grace, when he hath none; may think himself something for heaven and another world, when indeed he is just nothing at all with reference thereto. The Holy Ghost also determines upon this point, to wit, that they that do so deceive themselves: "For if a man think himself to be something when he is nothing, he deceiveth himself"; he deceiveth his own soul, he deceiveth himself of heaven and salvation. So again: "Let no man beguile you of your reward." (Col 2:18) (4.) It is manifest from the text; "For many, I say unto you, will seek to enter in, and shall not be able." Alas! great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto salvation, no sanctification of the Spirit, and so consequently no saving grace. But,

2. As there is a thing like grace, which is not, so there is a sin, called the sin against the Holy Ghost, from which there is no redemption; and this sin doth more than ordinarily befall professors.

There is a sin, called the sin against the Holy Ghost, from which there is no redemption. This is evident both from Matthew and Mark: "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." " But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Matt 12:32, Mark 3:29) Wherefore, when we know that a man hath sinned this sin, we are not to pray for him, or to have compassion on him. (1 John 5:16, Jude 22)

This sin doth most ordinarily befall professors; for there are few, if any, that are not professors, that are at present capable of sinning this sin. They which "were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," of this sort are they that commit this sin. (Heb 6:4,5) Peter also describes them to be such, that sin the unpardonable sin. "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." (2 Peter 2:20) The other passage in the tenth of Hebrews holdeth forth the same thing. " For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb 10:26,27) THESE, therefore, are the persons that are the prey for this sin; this sin feedeth upon PROFESSORS, and they that are such do very often fall into the mouth of this eater. Some fall into the mouth of the sin by delusions and doctrines of devils; and some fall into the mouth of it by returning with the dog to his own vomit again, and with the sow that was washed to her wallowing in the mire. (2 Peter 2:22) I shall not here give you a particular description of this sin—that I have done elsewhere; 10 but such a sin there is, and they that commit it shall never have forgiveness. And I say again, there be professors that commit this unpardonable sin, yea, more than most are aware of. Let all, therefore, look about them. The Lord awaken them that they may so do; for what with a profession without grace, and by the venom of the sin against the Holy Ghost, many will seek to enter in, and shall not be able.

[Import of the words WILL SEEK TO ENTER IN.]

"Will seek to enter in." This kingdom, at the gate of which the reprobate will be stopped, will be, at the last judgment, the desire of all the world; and they, especially THEY in my text, will seek to enter in; for then they will see that the blessedness is to those that

shall get into this kingdom, according to that which is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev 21:14) To prove that they will seek, although I have done it already, yet read these texts at your leisure—Matthew 25:11, 7:22, Luke 13:28. And, in a word, to give you the reason why they will seek to enter in.

[Why they will seek to enter in.]

1. Now they will see what a kingdom it is, what glory there is in it, and now they shall also see the blessedness which they shall have that shall then be counted worthy to enter in. The reason why this kingdom is so little regarded, it is because it is not seen; the glory of it is hid from the eyes of the world. "Their eye hath not seen, nor their ear heard," &c. Aye, but then they shall hear and see too; and when this comes to pass, then, even then, he that now most seldom thinks thereof will seek to enter in.
2. They will now see what hell is, and what damnation in hell is, more clear than ever. They will also see how the breath of the Lord, like a stream of brimstone, doth kindle it. O the sight of the burning fiery furnace, which is prepared for the devil and his angels! This, this will make work in the souls of cast-always at that day of God Almighty, and then they will seek to enter in.
3. Now they will see what the meaning of such words as these are, hell-fire, everlasting fire, devouring fire, fire that never shall be quenched. Now they will see what "for ever" means, what eternity means; now they will see what this word means, "the bottomless pit"; now they will hear roaring of sinners in this place, howling in that, some crying to the mountains to fall upon them, and others to the rocks to cover them; now they will see blessedness is nowhere but within!
4. Now they will see what glory the godly are possessed with; how they rest in Abraham's bosom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and blessedness, and unspeakable happiness that now God's people shall have! and this shall be seen by them that are shut out, by them that God hath rejected for ever; and this will make them seek to enter in. (Luke 16:22,23, 13:28)

[How will they seek to enter in.]

"Will seek to enter in." Quest. But some may say, How will they seek to enter in? [I] answer,

1. They will put on all the confidence they can, they will trick and trim up their profession, and adorn it with what bravery they can. Thus the foolish virgins sought to enter in; they did trim up their lamps, made themselves as fine as they could. They made shift to make their lamps to shine awhile; but the Son of God discovering himself, their confidence failed, their lamps went out, the door was shut upon them, and they were kept out. (Matt 25:1-12)
2. They will seek to enter in by crowding themselves in among the godly. Thus the man without the wedding garment sought to enter in. He goes to the wedding, gets into the wedding chamber, sits close among the guests, and then, without doubt, concluded he should escape damnation. But, you know, one black sheep is soon seen, though it be among a hundred white ones. Why, even thus it fared with this poor man. "And when the king came in to see the guests, he saw there a man that had not on a wedding garment." He spied him presently, and before one word was spoken to any of the others, he had this dreadful salutation, "Friend, how camest thou in hither, not having on a wedding garment?" 11

"And he was speechless"; though he could swagger it out among the guests, yet the master of the feast, at first coming in, strikes him dumb; and having nothing to say for

himself, the king had something to say against him. "Then the king said to the servants," the angels, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Matt 22:11-13)

3. They will seek to enter in by pleading their profession and admittance to the Lord's ordinances when they were in the world. "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets"; we sat at thy table, and used to frequent sermons and Christian assemblies; we were well thought of by thy saints, and were admitted into thy churches; we professed the same faith as they did; "Lord, Lord, open unto us."

4. They will seek to enter in by pleading their virtues; how they subjected [themselves] to this ministry, how they wrought for him, what good they did in the world, and the like, but neither will this help them; the same answer that the two former had, the same have these—"Depart from me, ye that work iniquity." (Matt 7:22)

5. They will seek to enter in by pleading excuses where they cannot evade conviction. The slothful servant went this way to work, when he was called to account for not improving his Lord's money. "Lord," says he, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed, and I was afraid," &c., either that I should not please in laying out thy money, or that I should put it into hands out of which I should not get it again at thy need, "and I went a hid thy talent in the earth; lo, there thou hast that is thine"; as if he had said, True, Lord, I have not improved, I have not got; but consider also I have not embezzled, I have not spent nor lost thy money; lo, there thou hast what is thine. (Matt 25:24-28) There are but few will be able to say these last words at the day of judgment. The most of professors are for embezzling, misspending, and slothing away their time, their talents, their opportunities to do good in. But, I say, if he that can make so good an excuse as to say, Lo, there thou hast that is thine; I say, if such an one shall be called a wicked and slothful servant, if such an one shall be put to shame at the day of judgment, yea, if such an one shall, notwithstanding this care to save his Lord's money, be cast as unprofitable into outer darkness, where shall be weeping and gnashing of teeth, what will they do that have neither taken care to lay out, nor care to keep what was committed to their trust?

6. They will seek to enter in by pleading that ignorance was the ground of their miscarrying in the things wherein they offended. Wherefore, when Christ charges them with want of love to him, and with want of those fruits that should prove their love to be true—as, that they did not feed him, did not give him drink, did not take him in, did not clothe him, visit him, come unto him, and the like—they readily reply, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Matt 25:44) As who should say, Lord, we are not conscious to ourselves that this charge is worthily laid at our door! God forbid that we should have been such sinners. But, Lord, give an instance; when was it, or where? True, there was a company of poor sorry people in the world, very inconsiderable, set by with nobody; but for thyself, we professed thee, we loved thee, and hadst thou been with us in the world, wouldst thou have worn gold, wouldst thou have eaten the sweetest of the world, we would have provided it for thee; and therefore, Lord, Lord, open to us! But will the plea do? No. Then shall he answer them, "Inasmuch as ye did it not to one of the least of these" my brethren, "ye did it not to me." This plea, then, though grounded upon ignorance, which is one of the strangest pleas for neglect of duty, would not give them admittance into the kingdom. "These shall go away into everlasting punishment, but the righteous into life eternal."

I might add other things by which it will appear how they will seek to enter in. As,
1. They will make a stop at this gate, this beautiful gate of heaven. They will begin to stand without at the gate, as being loath to go any further. Never did malefactor so unwillingly turn off the ladder when the rope was about his neck, as these will turn away in that day from the gates of heaven to hell.
2. They will not only make a stop at the gate; but there they will knock and call. This also argueth them willing to enter. They will begin to stand without, and to knock at the gate, saying, Lord, Lord, open to us. This word, Lord, being doubled, shows the vehemency of their desires, "Lord, Lord, open unto us." The devils are coming; Lord, Lord, the pit opens her mouth upon us; Lord, Lord, there is nothing but hell and damnation left us, if, Lord, Lord, thou hast not mercy upon us; "Lord, Lord, open unto us!"
3. Their last argument for entrance is their tears, when groundless confidence, pleading of virtues, excuses, and ignorance, will not do; when standing at the gate, knocking, and calling, "Lord, Lord, open unto us," will not do, then they betake themselves to their tears. Tears are sometimes the most powerful arguments, but they are nothing worth here. Esau also sought it carefully with tears, but it helped him nothing at all. (Heb 12:17) There shall be weeping and gnashing of teeth; for the gate is shut for ever, mercy is gone for ever, Christ hath rejected them for ever. All their pleas, excuses, and tears will not make them able to enter into this kingdom. "For many, I say unto you, will seek to enter in, and shall not be able."
[Import of the words SHALL NOT BE ABLE.]
I come now to the latter part of the words, which closely show us the reason of the rejection of these many that must be damned; "They will seek to enter in, and shall not be able."
A hypocrite, a false professor, may go a great way; they may pass through the first and second watch, to wit, may be approved of Christians and churches; but what will they do when they come at this iron gate that leadeth into the city? "There the workers of iniquity are fallen, they are cast down, and shall not be able to rise!" (Psa 36:12)
"And shall not be able." The time, as I have already hinted, which my text respecteth, it is the day of judgment, a day when all masks and vizards shall be taken off from all faces. It is a day wherein God "will bring to light the hidden things of darkness, and will make manifest the counsel of the hearts." (1 Cor 4:5) It is also the day of his wrath, the day in which he will pay vengeance, even a recompence to his adversaries.
At this day, those things that now these "many" count sound and good, will then shake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious shows of gravity in the face, their holiday words and specious carriages, will stand them in little stead. I call them holiday ones, for I perceive that some professors do with religion just as people do with their best apparel—hang it against the wall all the week, and put it on on Sundays. For as some scarce ever put on a suit but when they go to a fair or a market, so little house religion will do with some; they save religion till they go to a meeting, or till they meet with a godly chapman. O poor religion! O poor professor! What wilt thou do at this day, and the day of thy trial and judgment? Cover thyself thou canst not; go for a Christian thou canst not; stand against the Judge thou canst not! What wilt thou do? "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." 12 "And shall not be able." The ability here intended is not that which standeth in carnal power or fleshly subtlety, but in the truth and simplicity of those things for the sake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which this people will not be able to enter.
1. This kingdom belongs to the elect, to those for whom it was prepared from the foundation of the world. (Matt 25:34) Hence Christ saith, when he comes, he will send forth his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another. (Matt 24:31) And hence he saith again, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." "They shall deceive, if it were possible, the very elect." "But the election hath obtained it, and the rest were blinded." (Rom 11:7)
2. They will not be able to enter, because they will want the birthright. The kingdom of heaven is for the heirs—and if children, then heirs; if born again, then heirs. Wherefore it is said expressly, "Except a man be born again, he cannot see the kingdom of God." By this one word, down goes all carnal privilege of being born of flesh and blood, and of the will of man. Canst thou produce the birthright? But art thou sure thou canst? For it will little profit thee to think of the blessed kingdom of heaven, if thou wantest a birthright to give thee inheritance there. Esau did despise his birthright, saying, What good will this birthright do me? And there are many in the world of his mind to this day. " Tush," say they, "they talk of being born again; what good shall a man get by that? They say, no going to heaven without being born again. But God is merciful; Christ died for sinners; and we will turn when we can tend it, 13 and doubt not but all will be well at last." But I will answer thee, thou child of Esau, that the birthright and blessing go together; miss of one, and thou shalt never have the other! Esau found this true; for, having first despised the birthright, when he would afterwards "have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Gen 25, Heb 12:16,17)
3. They shall not be able to enter in who have not believed with the faith of God's operation; the faith that is most holy, even the faith of God's elect. "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) But now this faith is the effect of electing love, and of a new birth. (John 1:11-13) Therefore, all the professors that have not faith which floweth from being born of God, will seek to enter in, and shall not be able.
4. They shall not be able to enter in that have not gospel-holiness. Holiness that is the effect of faith is that which admits into the presence of God, and into his kingdom too. " Blessed and holy is he that hath part in the first resurrection, on such the second death," that is, hell and eternal damnation, "hath no power." (Rev 20:6,14) Blessed and holy, with the holiness that flows from faith which is in Christ; for to these the inheritance belongs. "That they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith," saith Christ, "that is in me." (Acts 26:18) This holiness, which is the natural effect of faith in the Son of God, Christ Jesus the Lord will, at this day of judgment, distinguish from all other shows of holiness and sanctity, be they what they will, and will admit the soul that hath this holiness into his kingdom, when the rest will seek to enter in, and shall not be able.
5. They shall not be able to enter in that do not persevere in this blessed faith and holiness; not that they that have them indeed can finally fall away, and everlastingly perish; but it hath pleased Jesus Christ to bid them that have the right to hold fast that they have: to endure to the end; and then tells them they shall be saved—though it is as true that none is of power to keep himself; but God worketh together with his children, and they are "kept by the power of God, through faith unto salvation," which is

also laid up in heaven for them. (1 Peter 1:3-5)
"The foolish shall not stand in thy sight; thou hatest all workers of iniquity." (Psa 5:5) The foolish are the unholy ones, that neither have faith, nor holiness, nor perseverance in godliness, and yet lay claim to the kingdom of heaven; but "better is a little with righteousness, than great revenues without right." (Prov 16:8) What is it for me to claim a house, or a farm, without right? or to say, all this is mine, but have nothing to show for it? This is but like the revenues of the foolish; his estate lieth in his conceit. He hath nothing by birthright and law, and therefore shall not be able to inherit the possession. " For many, I say unto you, will seek to enter in, and shall not be able."
Thus you see, that the non-elect shall not be able to enter, that he that is not born again shall not be able to enter, that he that hath not saving faith, with holiness and perseverance flowing therefrom, shall not be able to enter; wherefore consider of what I have said.

[SECOND. THE WORDS BY WAY OF OBSERVATION.]

I come now to give you some observations from the words, and they may be three. FIRST. When men have put in all the claim they can for heaven, but few will have it for their inheritance. "For many, I say unto you, will seek to enter in, and shall not be able." SECOND. Great, therefore, will be the disappointment that many will meet with at the day of judgment: "For many will seek to enter in, and shall not be able." THIRD. Going to heaven, therefore, will be no trivial business; salvation is not got by a dream; they that would then have that kingdom must now strive lawfully to enter: "For many, I say unto you, will seek to enter in, and shall not be able."
FIRST. I shall speak chiefly, and yet but briefly, to the first of these observations; to wit, That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance. The observation standeth of two parts. First. That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven. Second. There will be but few of them that put in claim thereto, that shall enjoy it for their inheritance.
[First. ALL WILL PUT IN WHAT CLAIM THEY CAN TO THE KINGDOM OF HEAVEN.]

I shall speak but a word or two to the first part of the observation, because I have prevented my enlargement thereon by my explication upon the words; but you find in the 25th of Matthew, that all they on the left hand of the Judge did put in all the claim they could for this blessed kingdom of heaven. If you should take them on the left hand as most do, for all the sinners that shall be damned, then that completely proveth the first part of the observation; for it is expressly said, "Then shall they," all of them jointly, and every one apart, "also answer him, saying, Lord, when saw we thus and thus, and did not minister unto thee?" (Matt 25:44) I could here bring you in the plea of the slothful servant, the cry of the foolish virgins; I could also here enlarge upon that passage, "Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets?" But these things are handled already in the handling of which this first part of the observation is proved; wherefore, without more words, I will, God assisting by his grace, descend to the second part thereof, to wit,
[Second. THERE WILL BE BUT FEW OF THEM THAT PUT IN CLAIM THERETO THAT WILL ENJOY IT FOR THEIR INHERITANCE.]

I shall speak distinctly to this part of the observation, and shall first confirm it by a Scripture or two. "Strait is the gate, and narrow is the way, which leadeth unto life, and

few there be that find it." (Matt 7:14) "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) By these two texts, and by many more that will be urged anon, you may see the truth of what I have said.

To enlarge, therefore, upon the truth; and, First, more generally; Second, more particularly. More generally, I shall prove that in all ages but few have been saved. More particularly, I shall prove but few of them that profess have been saved.

[First, Generally—in all ages but few have been saved.]

1. In the old world, when it was most populous, even in the days of Noah, we read but of eight persons that were saved out of it; well, therefore, might Peter call them but few; but how few? why, but eight souls; "wherein few, that is, eight souls, were saved by water." (1 Peter 3:20) He touches a second time upon this truth, saying, He "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." (2 Peter 2:5) Mark, all the rest are called the ungodly, and there were also a world of them. These are also taken notice of in Job, and go there also by the name of wicked men: "Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overflown with a flood, which said unto God, Depart from us, and what can the Almighty do for them?" (Job 22:15-17)

There were therefore but eight persons that escaped the wrath of God, in the day that the flood came upon the earth; the rest were ungodly; there was also a world of them, and they are to this day in the prison of hell. (Heb 11:7, 1 Peter 3:19,20) Nay, I must correct my pen, there were but seven of the eight that were good; for Ham, though he escaped the judgment of the water, yet the curse of God overtook him to his damnation.

2. When the world began again to be replenished, and people began to multiply therein: how few, even in all ages, do we read of that were saved from the damnation of the world!

(1.) One Abraham and his wife, God called out of the land of the Chaldeans; "I called," said God, "Abraham alone." (Isa 51:2)

(2.) One Lot out of Sodom and Gomorrah, out of Admah and Zeboim; one Lot out of four cities! Indeed his wife and two daughters went out of Sodom with him; but they all three proved naught, as you may see in the 19th of Genesis. Wherefore Peter observes, that Lot only was saved: "He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man." (Read 2 Peter 2:6-8) Jude says, that in this condemnation God overthrew not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom or Gomorrah, or the cities about them; wherefore they, all of them, suffer the vengeance of eternal fire. (verse 7)

(3.) Come we now to the time of the Judges, how few then were godly, even then when the inhabitants of the villages ceased, they ceased in Israel! "the highways" of God " were" then "unoccupied." (Judg 5:6,7)

(4.) There were but few in the days of David: "Help, Lord," says he, "for the godly man ceaseth, for the faithful fail from among the children of men." (Psa 12:1)

(5.) In Isaiah's time the saved were come to such a few, that he positively says that there were a very small number left: "God had made them like Sodom, and they had been like unto Gomorrah." (Isa 1:8,9)

(6.) It was cried unto them in the time of Jeremiah, that they should "run to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that

seeketh the truth, and I will pardon it." (Jer 5:1)
(7.) God showed his servant Ezekiel how few there would be saved in his day, by the vision of a few hairs saved out of the midst of a few hairs; for the saved were a few saved out of a few. (Eze 5:5)
(8.) You find in the time of the prophet Micah, how the godly complain, that as to number they then were so few, that he compares them to those that are left behind when they had gathered the summer-fruit. (Micah 7:1)
(9.) When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore, upon a time when he did but a little hint at this truth, the people, even all in the synagogue where he preached it, "were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill," whereon their city was built, " that they might cast him down headlong." (Luke 4:24-29)
(10.) John, who was after Christ, saith, "The whole world lieth in wickedness; that all the world wondered after the beast; and that power was given to the beast over all kindreds, tongues, and nations." Power to do what? Why, to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him. (1 John 5:10, Rev 13:3,7,16)
(11.) Should we come to observation and experience, the show of the countenance of the bulk of men doth witness against them; "they declare their sin as Sodom, they hide it not." (Isa 3:9) Where is the man that maketh the Almighty God his delight, and that designeth his glory in the world? Do not even almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God, "Depart from us, for we desire not the knowledge of thy ways; or, What is the Almighty that we should serve him? It is in vain to serve God," &c.
So that without doubt it will appear a truth in the day of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.
Before I pass this head, I will show you to what the saved are compared in the Scriptures.
[To what the saved are compared in Scripture.]
1. They are compared to a handful: "There shall be a handful of corn in the earth upon the top of the mountains," &c. (Psa 72:16) This corn is nothing else but them that shall be saved. (Matt 3:12, 13:30) But mark, "There shall be a handful": What is a handful, when compared with the whole heap? or, what is a handful out of the rest of the world?
2. As they are compared to a handful, so they are compared to a lily among the thorns, which is rare, and not so commonly seen: "As the lily among thorns," saith Christ, "so is my love among the daughters." (Cant 2:2) By thorns, we understand the worst and best of men, even all that are destitute of the grace of God, for "the best of them is a brier, the most upright" of them "as a thorn-hedge." (Micah 7:4, 2 Sam 23:6) I know that she may be called a lily amongst thorns also, because she meets with the pricks of persecution. (Eze 2:6, 28:24) She may also be thus termed, to show the disparity that is betwixt hypocrites and the church. (Luke 8:14, Heb 8) But this is not all; the saved are compared to a lily among thorns, to show you that they are but few in the world; to show you that they are but few and rare; for as Christ compares her to a lily among thorns, so she compares him to an apple-tree among the trees of the wood, which is rare and scarce; not common.
3. They that are saved are called but one of many; for though there be "threescore queens, and fourscore concubines, and virgins without number," yet my love, saith Christ, is but one, my undefiled is but one. (Cant 6:8,9) According to that of Jeremiah, "I

will take you one of a city." (Jer 3:14) That saying of Paul is much like this, "Know ye not that they which run in a race run all, but one receiveth the prize?" (1 Cor 9:24) But one, that is, few of many, few of them that run; for he is not here comparing them that run with them that sit still, but with them that run, some run and lose, some run and win; they that run and win are few in comparison with them that run and lose: "They that run in a race run all, but one receives the prize"; let there then be "threescore queens, and fourscore concubines, and virgins without number," yet the saved are but few.

4. They that are saved are compared to the gleaning after the vintage is in: "Woe is me, " said the church, "for I am as when they have gathered the summer-fruits, as the grape-gleanings" after the vintage is in. (Micah 7:1) The gleanings! What are the gleanings to the whole crop? and yet you here see, to the gleanings are the saved compared. It is the devil and sin that carry away the cartloads, while Christ and his ministers come after a gleaning. But the gleaning of the grapes of Ephraim are better than the vintage of Abiezer. (Judg 8:2) Them that Christ and his ministers glean up and bind up in the bundle of life, are better than the loads that go the other way. You know it is often the cry of the poor in harvest, Poor gleaning, poor gleaning. And the ministers of the gospel they also cry, Lord, "who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa 53:1) When the prophet speaks of the saved under this metaphor of gleaning, how doth he amplify the matter? "Gleaning-grapes shall be left," says he, "two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord." (Isa 17:6) Thus you see what gleaning is left in the vineyard, after the vintage is in; two or three here, four or five there. Alas! they that shall be saved when the devil and hell have had their due, they will be but as the gleaning, they will be but few; they that go to hell, go thither in clusters, but the saved go not so to heaven. (Matt 13:30, Micah 7) Wherefore when the prophet speaketh of the saved, he saith there is no cluster; but when he speaketh of the damned, he saith they are gathered by clusters. (Rev 14:18,19) O sinners! but few will be saved! O professors! but few will be saved!

5. They that shall be saved are compared to jewels: "and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal 3:17) Jewels, you know, are rare things, things that are not found in every house. Jewels will lie in little room, being few and small, though lumber takes up much. In almost every house, you may find brass, and iron, and lead; and in every place you may find hypocritical professors, but the saved are not these common things; they are God's peculiar treasure. (Psa 135:4) Wherefore Paul distinguisheth betwixt the lumber and the treasure in the house. There is, saith he, in a great house, not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour. (2 Tim 2:20) Here is a word for wooden and earthy professors; the jewels and treasures are vessels to honour, they of wood and earth are vessels of dishonour, that is, vessels for destruction. (Rom 9:21) 6. They that shall be saved are compared to a remnant: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." (Isa 1:9) A remnant, a small remnant, a very small remnant! O how doth the Holy Ghost word it! and all to show you how few shall be saved. Every one knows what a remnant is, but this is a small remnant, a very small remnant. So again, "Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." (Jer 31:7) What shall I say? the saved are often in Scripture called a remnant. (Eze 9:4,8, Isa 10:20-22, 11:11,16, Jer 23:3, Joel 2:32) But what is a remnant to the whole piece? What is a remnant of people to the whole kingdom? or what is a remnant of wheat to the whole

harvest?
7. The saved are compared to the tithe or tenth part; wherefore when God sendeth the prophet to make the hearts of the people fat, their ears dull, and to shut their eyes, the prophet asketh, "How long?" to which God answereth, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet," as God saith in another place, "I will not make a full end," "in it shall be a tenth,—so the holy seed shall be the substance thereof." (Isa 6:10-13) But what is a tenth? What is one in ten? And yet so speaks the Holy Ghost, when he speaks of the holy seed, of those that were to be reserved from the judgment. And observe it, the fattening and blinding of the rest, it was to their everlasting destruction; and so both Christ and Paul expounds it often in the New Testament. (Matt 13:14,15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:26, Rom 11:8) So that those that are reserved from them that perish will be very few, one in ten: "A tenth shall return, so the holy seed shall be the substance thereof." 14
I shall not add more generals at this time. I pray God that the world be not offended at these. But without doubt, but few of them that shall put in their claim for heaven will have it for their inheritance; which will yet further appear in the reading of that which follows.
[Second. Particularly—but few of them that profess have been saved.]
Therefore I come more particularly to show you that but few shall be saved. I say, but few of professors themselves will be saved; for that is the truth that the text doth more directly look at and defend. Give me, therefore, thy hand, good reader, and let us soberly walk through the rest of what shall be said; and let us compare as we go each particular with the holy Scripture.
1. It is said, "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." (Isa 1:8) The vineyard was the church of Israel, the cottage in that vineyard was the daughter of Zion, or the truly gracious amongst, or in that church. (Isa 5:1) A cottage; God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongst that great multitude that professed; and had it not been for these, for this cottage, the rest had been ruined as Sodom: "Except the Lord of hosts had left unto us," in the church, a very few, they had been as Sodom. (Isa 1:9) Wherefore, among the multitude of them that shall be damned, professors will make a considerable party.
2. "For though thy people Israel be as the sand of the sea, a remnant of them shall return," "a remnant shall be saved." (Isa 10:22, Rom 9:27) For though thy people Israel, whom thou broughtest out of Egypt, to whom thou hast given church-constitution, holy laws, holy ordinances, holy prophets, and holy covenants; thy people by separation from all people, and thy people by profession; though this thy people be as the sand of the sea, "a remnant shall be saved"; wherefore, among the multitude of them that shall be damned, professors will make a considerable party.
3. "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer 6:30) The people here under consideration are called, in verse 27, God's people, his people by profession: "I have set thee for a tower and a fortress among my people, that thou mayest know, and try their way." What follows? They are all grievous revolters, walking with slanders, reprobate silver; the Lord hath rejected them. In chapter 7, verse 29, they are called also the generation of his wrath: "For the Lord hath rejected and forsaken the generation of his wrath." This, therefore, I gather out of these holy Scriptures,—that with reference to profession and church-constitution, a people may be

called the people of God; but, with reference to the event and final conclusion that God will make with some of them, they may be truly the generation of his wrath.
4. In the fifth of Isaiah, you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choicest vines, had a wall, a tower, a wine-press belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hosts brought forth wild grapes, fruits unbecoming her constitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Christ's exposition upon it in Matthew 21:33, &c. Look to it, professors, these are the words of the text, "For many, I say unto you, will seek to enter in, and shall not be able."
5. "Son of man," said God to the prophet, "the house of Israel is to me become dross, all they are brass and tin, and iron and lead, in the midst of the furnace they even are the dross of silver." (Eze 22:18) God had silver there, some silver, but it was but little; the bulk of that people was but the dross of the church, though they were the members of it. But what doth he mean by the dross? why, he looked upon them as no better, notwithstanding their church-membership, than the rabble of the world, that is, with respect to their latter end; for to be called dross, it is to be put amongst the rest of the sinners of the world, in the judgment of God, though at present they abide in his house: "Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies." (Psa 119:119)
God saith of his saved ones, "He hath chosen them in the furnace of affliction." The refiner, when he putteth his silver into his furnace, he puts lead in also among it; now this lead being ordered as he knows how, works up the dross from the silver, which dross, still as it riseth, he putteth by, or taketh away with an instrument. And thus deals God with his church; there is silver in his church, aye, and there is also dross: now the dross are the hypocrites and graceless ones that are got into the church, and these will God discover, and afterwards put away as dross. So that it will without doubt prove a truth of God, that many of their professors that shall put in claim for heaven, will not have it for their inheritance.
6. It is said of Christ, his "fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." (Matt 3:12) The floor is the church of God: "O my threshing, and the corn of my floor!" said God by the prophet, to his people. (Isa 21:10) The wheat are these good ones in his church that shall be undoubtedly saved; therefore he saith, "Gather my wheat into my garner." The chaff groweth upon the same stalk and ear, and so is in the same visible body with the wheat, but there is not substance in it: wherefore in time they must be severed one from the other; the wheat must be gathered into the garner, which is heaven; and the chaff, or professors that want true grace, must be gathered into hell, that they may be burned up with unquenchable fire. Therefore let professors look to it! 15
7. Christ Jesus casts away two of the three grounds that are said to receive the word. (Luke 8)
The stony ground received it with joy, and the thorny ground brought forth fruit almost to perfection. Indeed the highway ground was to show us that the carnal, whilst such, receive not the word at all; but here is the pinch, two of the three that received it, fell short of the kingdom of heaven; for but one of the three received it so as to bring forth fruit to perfection. Look to it, professors!
8. The parable of the unprofitable servant, the parable of the man without a wedding garment, and the parable of the unsavoury salt, do each of them justify this for truth.

(Matt 25:24,29, 22:11-13, 5:13) That of the unprofitable servant is to show us the sloth and idleness of some professors; that of the man without a wedding garment is to show us how some professors have the shame of their wickedness seen by God, even when they are among the children of the bridegroom; and that parable of the unsavoury salt is to show, that as the salt that hath lost its savour is fit for nothing, no, not for the dunghill, but to be trodden under foot of men; so some professors, yea, and great ones too, for this parable reached one of the apostles, will in God's day be counted fit for nothing but to be trodden down as the mire in the streets. O the slothful, the naked, and unsavoury professors, how will they be rejected of God and his Christ in the judgment! Look to it, professors!

9. The parable of the tares also giveth countenance to this truth: for though it be said the field is the world, yet it is said, the tares were sown even in the church. "And while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt 13:24,25) Object. But some may object, The tares might be sown in the world among the wheat, though not in the churches. Answ. But Christ, by expounding this parable, tells us the tares were sown in his kingdom; the tares, that is, the children of the devil. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." (verse 30,39-43) Look to it, professors!

10. The parable of the ten virgins also suiteth our purpose; these ten are called the kingdom of heaven, that is, the church of Christ, the visible rightly-constituted church of Christ; for they went all out of the world, had all lamps, and all went forth to meet the bridegroom; yet behold what an overthrow the one-half of them met with at the gate of heaven; they were shut out, bid to depart, and Christ told them he did not know them. (Matt 25:1-13) Tremble, professors! Pray, professors!

11. The parable of the net that was cast into the sea, that also countenanceth this truth. The substance of that parable is to show that souls may be gathered by the gospel—there compared to a net—may be kept in that net, drawn to shore, to the world's end, by that net, and yet may then prove bad fishes, and be cast away. The parable runs thus:—"The kingdom of heaven," the gospel, "is like unto a net which was cast into the sea," the world, "and gathered of every kind," good and bad, "which when it was full, they drew to shore," to the end of the world, "and sat down," in judgment, " and gathered the good into vessels, but cast the bad away." Some bad fishes, nay, I doubt a great many, will be found in the net of the gospel, at the day of judgment. (Matt 13:47,49) Watch and be sober, professors!

12. "And—many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out." (Matt 8:11,12) The children of the kingdom, whose privileges were said to be these, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom 9:4) I take liberty to harp the more upon the first church, because that that happened to them, happened as types and examples, intimating, there is ground to think, that things of as dreadful a nature are to happen among the church of the Gentiles. (1 Cor 10:11,12) Neither, indeed, have the Gentile churches security from God that there shall not as dreadful things happen to them. And concerning this very thing, sufficient caution is given to us also. (1 Cor 6:9,10, Gal 5:19-21, Eph 5:3-6, Phil 3:17,19, 2 Thess 2:11,12, 2 Tim 2:20,21, Heb 6:4-8, 10:26-28, 2 Peter 2, 3, 1 John 5:10,

Rev 2:20-22)
13. The parable of the true vine and its branches confirm what I have said. By the vine there I understand Christ, Christ as head; by the branches, I understand this church. Some of these branches proved fruitless cast-always, were in time cast out of the church, were gathered by men, and burned. (John 15:1-6)
14. Lastly, I will come to particular instances.
(1.) The twelve had a devil among them. (John 6:70) (2.) Ananias and Sapphira were in the church of Jerusalem. (Acts 5) (3.) Simon Magus was among them at Samaria. (Acts 8) (4.) Among the church of Corinth were them that had not the knowledge of God. (1 Cor 15:34) (5.) Paul tells the Galatians that false brethren crept in unawares; and so does the apostle Jude, and yet they were as quick-sighted to see as any now-a-days. (Gal 2:4, Jude 4) (6.) The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged. "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy." (Rev 3:4) (7.) As for the church of the Laodiceans, it is called "wretched, and miserable, and poor, and blind, and naked." (Rev 3:17) So that put all things together, and I may boldly say, as I also have said already, that among the multitude of them that shall be damned, professors will make a considerable party; or, to speak in the words of the observation, "when men have put in all the claim they can for heaven, but few will have it for their inheritance."

[REASONS WHY FEW ARE SAVED.]

I will show you some reasons of the point, besides those five that I showed you before. And, First, I will show you why the poor, carnal, ignorant world miss of heaven; and then, Second, why the knowing professors miss of it also.

[First, Why the poor, carnal, ignorant world miss heaven.]

1. The poor, carnal, ignorant world miss of heaven even because they love their sins, and cannot part with them. "Men loved darkness rather than light, because their deeds were evil." (John 3:19) The poor ignorant world miss of heaven, because they are enemies in their minds to God, his Word, and holiness; they must be all damned who take pleasure in unrighteousness. (2 Thess 2:10-12) The poor ignorant world miss of heaven, because they stop their ears against convictions, and refuse to come when God calls. "Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh—as desolation, and your destruction—as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov 1:24-29)
2. The poor ignorant world miss of heaven, because the god of this world hath blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it; neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners. (2 Cor 4:2,3)
3. The poor ignorant world miss of heaven, because they put off and defer coming to Christ, until the time of God's patience and grace is over. Some, indeed, are resolved never to come; but some, again, say, We will come hereafter; and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord. (Zech 7:11-13)
4. The poor ignorant world miss of heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the Word? "The

Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." (Deu 29:19-21)
5. The poor ignorant world miss of heaven, because they make light of the gospel that offereth mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings. (Matt 22:1-5, Rom 9:30,31)
6. The poor carnal world miss of heaven because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin, nor justification. But to pass these till anon.
[Second.] I come, in the next place, to show you some reasons why the professor falls short of heaven.
First. In the general, they rest in things below special grace; as in awakenings that are not special, in faith16 that is not special, &c.; and, a little to run a parallel betwixt the one and the other, that, if God will, you may see and escape.
1. Have they that shall be saved, awakenings about their state by nature? So have they that shall be damned. They that never go to heaven may see much of sin, and of the wrath of God due thereto. This had Cain and Judas, and yet they came short of the kingdom. (Gen 4, Matt 27:4) The saved have convictions, in order to their eternal life; but the others' convictions are not so. The convictions of the one doth drive them sincerely to Christ; the convictions of the other doth drive them to the law, and the law to desperation at last.
2. There is a repentance that will not save, a repentance to be repented of; and a repentance to salvation, not to be repented of. (2 Cor 7:10) Yet so great a similitude and likeness there is betwixt the one and the other, that most times the wrong is taken for the right, and through this mistake professors perish. As, (1.) In saving repentance there will be an acknowledgment of sin; and one that hath the other repentance may acknowledge his sins also. (Matt 27:4) (2.) In saving repentance there is a crying out under sin; but one that hath the other repentance may cry out under sin also. (Gen 4:13) (3.) In saving repentance there will be humiliation for sin; and one that hath the other repentance may humble himself also. (1 Kings 21:29) (4.) Saving repentance is attended with self-loathing; but he that hath the other repentance may have loathing of sin too; a loathing of sin, because it is sin, that he cannot have; but a loathing of sin, because it is offensive to him, that he may have. The dog doth not loath that which troubleth his stomach because it is there, but because it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him. (2 Peter 2:22) (5.) Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers and tears also. (Gen 27:34,35, Heb 12:16,17) (6.) In saving repentance there is fear and reverence of the Word and ministers that bring it; but this may be also where there is none but the repentance that is not saving; for Herod feared John, knowing that he was a just man and holy, and observed him; when he heard him, he did many things, and heard him gladly. (Mark 6:20) (7.) Saving repentance makes a man's heart very tender of doing anything against the Word of God. But Balaam could say, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord." (Num 24:13) Behold, then, how far a man may go in repentance, and yet be short of that which is called, "Repentance unto salvation, not to be repented of." (a.) He may be awakened; (b.) He may acknowledge his sin; (c.) He may cry out under the burden of sin; (d.) He may have humility for it; (e.) He may loath it; (f.) May have prayers and tears against it;

(g.) may delight to do many things of God; (h.) May be afraid of sinning against him—and, after all this, may perish, for want of saving repentance.

Second. Have they that shall be saved, faith? Why, they that shall not be saved may have faith also; yea, a faith in many things so like the faith that saveth, that they can hardly be distinguished, though they differ both in root and branch. To come to particulars.

1. Saving faith hath Christ for its object, and so may the faith have that is not saving. Those very Jews of whom it is said they believed on Christ, Christ tells them, and that after their believing, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:30-44) 2. Saving faith is wrought by the Word of God, and so may the faith be that is not saving. (Luke 8:13) 3. Saving faith looks for justification without works, and so may a faith do that is not saving. (James 2:18) 4. Saving faith will sanctify and purify the heart, and the faith that is not saving may work a man off from the pollutions of the world, as it did Judas, Demas, and others. (2 Peter 2) 5. Saving faith will give a man tastes of the world to come, and also joy by those tastes, and so will the faith do that is not saving. (Heb 6:4,5, Luke 8:13) 6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and so will the faith do that is not saving. (1 Cor 13:1-5) 7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not saving. All those virgins "took their lamps, and went forth to meet the bridegroom." (Matt 25:1) 8. Saving faith will not only make a man look for, but prepare to meet the bridegroom, and so may the faith do that is not saving. "Then all those virgins arose, and trimmed their lamps." (Matt 25:7) 9. Saving faith will make a man look for an interest in the kingdom of heaven with confidence, and the faith that is not saving will even demand entrance of the Lord. " Lord, Lord, open to us." (Matt 25:11) 10. Saving faith will have good works follow it into heaven, and the faith that is not saving may have great works follow it, as far as to heaven gates. "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt 7:22)

Now, then, if the faith that is not saving may have Christ for its object, be wrought by the Word, look for justification without works, work men off from the pollutions of the world, and give men tastes of, and joy in the things of another world—I say again, if it will help a man to burn for his judgment, and to look for an inheritance in another world; yea, if it will help a man to prepare for it, claim interest in it; and if it can carry great works, many great and glorious works, as far as heaven gates, then no marvel if abundance of people take this faith for the saving faith, and so fall short of heaven thereby. Alas, friends! There are but few that can produce such [works] for repentance; and such faith, as yet you see I have proved even reprobates have had in several ages of the church. 17

But,

Third. They that go to heaven are a praying people; but a man may pray that shall not be saved. Pray! He may pray, pray daily; yea, he may ask of God the ordinances of justice, and may take delight in approaching to God; nay, further, such souls may, as it were, cover the altar of the Lord with tears, with weeping and crying out. (Isa 28:2, Mal 2:13)

Fourth. Do God's people keep holy fasts? They that are not his people may keep fasts also—may keep fasts often—even twice a week. "The Pharisee stood, and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." (Luke 18:11,12) I might enlarge upon things, but I intend but a little book. I do

not question but many Balaamites will appear before the judgment-seat to condemnation; men that have had visions of God, and that knew the knowledge of the Most High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet these shall go to the generations of their fathers, they shall never see light. (Num 24:2,4,16, 1 Sam 10:6,10, Psa 49:19)

I read of some men whose excellency in religion mounts up to the heavens, and their heads reach unto the clouds, who yet shall perish for ever like their own dung; and he that in this world hath seen them, shall say at the judgment, Where are they? (Job 20:5-7) There will be many a one, that were gallant professors in this world, be wanting among the saved in the day of Christ's coming; yea, many whose damnation was never dreamed of. Which of the twelve ever thought that Judas would have proved a devil? Nay, when Christ suggested that one among them was naught, they each were more afraid of themselves than of him. (Matt 26:21-23) Who questioned the salvation of the foolish virgins? The wise ones did not; they gave them the privilege of communion with themselves. (Matt 25) The discerning of the heart, and the infallible proof of the truth of saving grace, is reserved to the judgment of Jesus Christ at his coming. The church and best of saints sometimes hit, and sometimes miss in their judgments about this matter; and the cause of our missing in our judgment is, 1. Partly because we cannot infallibly, at all times, distinguish grace that saveth from that which doth but appear to do so. 2. Partly also because some men have the art to give right names to wrong things. 3. And partly because we, being commanded to receive him that is weak, are afraid to exclude the least Christian. By a hid means hypocrites creep into the churches. But what saith the Scripture? "I the Lord search the heart, I try the reins." And again, "All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." (Jer 11:20, 17:10, Rev 2:23) To this Searcher of hearts is the time of infallible discerning reserved, and then you shall see how far grace that is not saving hath gone; and also how few will be saved indeed. The Lord awaken poor sinners by my little book.

[USE AND APPLICATION OF THE WHOLE.]

I come now to make some brief use and application of the whole: and

[USE FIRST.]—My first word shall be to the open profane. Poor sinner, thou readest here that but a few will be saved; that many that expect heaven will go without heaven. What sayest thou to this, poor sinner? Let me say it over again. There are but few to be saved, but very few. Let me add, but few professors—but few eminent professors. What sayest thou now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question. Canst thou answer it, sinner? Yea, I say again, if judgment must begin at them, will it not make thee think, What shall become of me? And I add, when thou shalt see the stars of heaven to tumble down to hell, canst thou think that such a muck-heap of sin as thou art shall be lifted up to heaven? Peter asks thee another question, to wit, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18) Canst thou answer this question, sinner? Stand among the righteous thou mayest not: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Psa 1:5) Stand among the wicked thou then wilt not dare to do. Where wilt thou appear, sinner? To stand among the hypocrites will avail thee nothing. The hypocrite "shall not come before him," that is, with acceptance, but shall perish. (Job 13:16) Because it concerns thee much, let me over with it again! When thou shalt see less sinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, sinner? Thou mayest wish thyself another man, but that will not help thee,

sinner. Thou mayest wish, Would I had been converted in time; but that will not help thee either. And if, like the wife of Jeroboam, thou shouldst feign thyself to be another woman, the Prophet, the Lord Jesus, would soon find thee out! What wilt thou do, poor sinner? Heavy tidings, heavy tidings, will attend thee, except thou repent, poor sinner! (1 Kings 14:2,5,6, Luke 13:3,5) O the dreadful state of a poor sinner, of an open profane sinner! Everybody that hath but common sense knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean sinner, the "harlot's house is the way to hell, going down to the chambers of death." (Prov 2:18, 5:5, 7:27)
2. Poor swearing and thievish sinner, God hath prepared the curse, that "every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side, according to it." (Zech 5:3)
3. Poor drunken sinner, what shall I say to thee? "Woe to the drunkards of Ephraim," " woe unto them that are mighty to drink wine, and men of—strong drink; they shall not inherit the kingdom of heaven." (Isa 28:1, 5:22, 1 Cor 6:9,10)
4. Poor covetous worldly man, God's Word says, that "the covetous the Lord abhorreth"; that the "covetous man is an idolater"; and that the covetous "shall not inherit the kingdom of God." (Psa 10:3, Eph 5:5, John 2:15, 1 Cor 6:9,10)
5. And thou liar, what wilt thou do? "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev 21:8,27)

I shall not enlarge, poor sinner, let no man deceive thee; "for because of these things cometh the wrath of God upon the children of disobedience." (Eph 5:6) I will therefore give thee a short call, and so leave thee.

Sinner, awake: yea, I say unto thee, awake! Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee. (Gen 4:7) I say again, Awake! "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt 3:10)

Poor sinner, awake; eternity is coming, and HIS SON, they are both coming to judge the world; awake, art yet asleep, poor sinner? let me set the trumpet to thine ear once again! The heavens will be shortly on a burning flame; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition; dost thou hear this, sinner? (2 Peter 3) Hark again, the sweet morsels of sin will then be fled and gone, and the bitter burning fruits of them only left. What sayest thou now, sinner? Canst thou drink hell-fire? Will the wrath of God be a pleasant dish to thy taste? This must be thine every day's meat and drink in hell, sinner!

I will yet propound to thee God's ponderous question, and then for this time leave thee: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" saith the Lord. (Eze 22:14) What sayest thou? Wilt thou answer this question now, or wilt thou take time to do it? or wilt thou be desperate, and venture all? And let me put this text in thine ear to keep it open; and so the Lord have mercy upon thee: " Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." (Psa 11:6) Repent, sinners!

[USE SECOND.]—My second word is to them that are upon the potter's wheel; concerning whom we know not as yet whether their convictions and awakenings will end in conversion or not. Several things I shall say to you, both to further your convictions, and to caution you from staying anywhere below or short of saving grace.

1. Remember that but few shall be saved; and if God should count thee worthy to be one of that few, what a mercy would that be!

2. Be thankful, therefore, for convictions; conversion begins at conviction, though all conviction doth not end in conversion. It is a great mercy to be convinced that we are sinners, and that we need a Saviour; count it therefore a mercy, and that thy convictions may end in conversion, do thou take heed of stifling of them. It is the way of poor sinners to look upon convictions as things that are hurtful; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like to the wanton boy that stands at the maid's elbow, to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lighteth thy candle, and thou puttest it out; God lights it again, and thou puttest it out. Yea, "how oft is the candle of the wicked put out?" (Job 21:17) At last, God resolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conscience, quench not thy convictions. Do it, saith the prophet, "before he cause darkness, and before your feet stumble upon the dark mountains, and he turn" your convictions "into the shadow of death, and make them gross darkness." (Jer 13:16)

(1.) Be willing to see the worst of thy condition. It is better to see it here than in hell; for thou must see thy misery here or there. (2.) Beware of little sins; they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may thy latter end be worse than thy beginning. (2 Peter 2:20) (3.) Take heed of bad company, and evil communication, for that will corrupt good manners. God saith, evil company will turn thee away from following him, and will tempt thee to serve other gods, devils. "So the anger of the Lord will be kindled against you, and destroy thee suddenly." (Deu 7:4) (4.) Beware of such a thought as bids thee delay repentance, for that is damnable. (Prov 1:24, Zech 7:12,13) (5.) Beware of taking example by some poor, carnal professor, whose religion lies in the tip of his tongue. Beware, I say, of the man whose head swims with notions, but "his life is among the unclean." (Job 36:14) " He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." (Prov 13:20) (6.) Give thyself much to the Word, and prayer, and good conference. (7.) Labour to see the sin that cleaveth to the best of thy performances, and know that all is nothing if thou be not found in Jesus Christ. (8.) Keep in remembrance that God's eye is upon thy heart, and upon all thy ways. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer 23:24) (9.) Be often meditating upon death and judgment. (Eccl 11:9, 12:14) (10.) Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment. (Heb 10:31) (11.) Put thyself often, in thy thoughts, before Christ's judgment-seat, in thy sins, and consider with thyself, Were I now before my Judge, how should I look, how should I shake and tremble? (12.) Be often thinking of them that are now in hell, past all mercy; I say, be often thinking of them, thus: They were once in the world, as I now am; they once took delight in sin, as I have done; they once neglected repentance, as Satan would have me do. But now they are gone; now they are in hell, now the pit hath shut her mouth upon them!

Thou mayest also doubt18 thy thoughts of the damned thus: If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have, would they neglect it as they did before?

Sinner, couldst thou soberly think of these things, they might help, God blessing them,

to awaken thee, and to keep thee awake to repentance, to the repentance that is to salvation, never to be repented of.

Object. But you have said few shall be saved; and some that go a great way, yet are not saved. At this, therefore, I am even discouraged and weakened; I think I had as good go no further. I am, indeed, under conviction, but I may perish; and if I go on in my sins, I can but perish; and it is ten, twenty, and an hundred to one if I be saved, should I be ever so earnest for heaven.

Answ. That few will be saved must needs be a truth, for Christ hath said it; that many go far, and come short of heaven, is as true, being testified by the same hand. But what then? "Why, then had I as good never seek." Who told thee so? Must nobody seek because few are saved? This is just contrary to the text, that bids us therefore strive; strive to enter in, because the gate is strait, and because many will seek to enter in, and shall not be able. But why go back again, seeing that is the next way to hell? Never go over hedge and ditch to hell. If I must needs go thither, I will go the furthest way about. But who can tell, though there should not be saved so many as there shall, but thou mayest be one of that few? They that miss of life perish, because they will not let go their sins, or because they take up a profession short of the saving faith of the gospel. They perish, I say, because they are content with such things as will not prove graces of a saving nature when they come to be tried in the fire. Otherwise, the promise is free, and full, and everlasting—"Him that cometh to me," saith Christ, "I will in no wise cast out"; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 6:37, 3:16) Wherefore let not this thought, Few shall be saved, weaken thy heart; but let it cause thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faster from sin to Christ; let it keep thee awake, and out of carnal security, and thou mayest be saved.

[USE THIRD.]—My third word is to professors. Sirs, give me leave to set my trumpet to your ears again a little. When every man hath put in all the claim they can for heaven, but few will have it for their inheritance; I mean but few professors, for so the text intendeth, and so I have also proved. "For many, I say unto you, will seek to enter in, and shall not be able." Let me, therefore, a little expostulate the matter with you, O ye thousands of professors!

1. I begin with you whose religion lieth only in your tongues; I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two. If "I speak with the tongues of men and of angels, and have not charity," that is, love to God, and Christ, and saints, and holiness, "I am nothing"; no child of God, and so have nothing to do with heaven. (1 Cor 13:1,2) A prating tongue will not unlock the gates of haven, nor blind the eyes of the Judge. Look to it. "The wise in heart will receive commandments; but a prating fool shall fall." 19 (Prov 10:8)

2. Covetous professor, thou that makest a gain of religion, that usest thy profession to bring grist to thy mill, look to it also. Gain is not godliness. Judas' religion lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre's sake? (Eze 33:31)

3. Wanton professors, I have a word for you; I mean you that can tell how to misplead Scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says. You are the snare and damnation of others. You "allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error." (2 Peter 2:18) Besides, the Holy Ghost hath a great deal against you, for

your feastings, and eating without fear, not for health, but gluttony. (Jude 12) Further, Peter says, that you that count it pleasure to riot in the day-time are spots and blemishes, sporting yourselves with your own deceivings. (2 Peter 2:13) And let me ask, Did God give his Word to justify your wickedness? or doth grace teach you to plead for the flesh, or the making provision for the lusts thereof? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But pray, remember the text, "Many, I say unto you, will seek to enter in, and shall not be able."

4. I come next to the opinionist; I mean, to him whose religion lieth in some circumstantials of religion. With this sort this kingdom swarms at this day. These think all out of the way that are not of their mode, when themselves may be out of the way in the midst of their zeal for their opinions. Pray, do you also observe the text; "Many, I say unto you, will seek to enter in, and shall not be able."

5. Neither is the formalist exempted from this number. He is a man that hath lost all but the shell of religion. He is hot, indeed, for his form; and no marvel, for that is his all to contend for. But his form being without the power and spirit of godliness, it will leave him in his sins; nay, he standeth now in them in the sight of God, and is one of the many that "will seek to enter in, and shall not be able." (2 Tim 3:5)

6. The legalist comes next, even him that hath no life but what he makes out of his duties. This man hath chosen to stand or fall by Moses, who is the condemner of the world. "There is one that accuseth you, even Moses, in whom ye trust." (John 5:45)

7. There is, in the next place, the libertine—he that pretendeth to be against forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but, under that pretence, prays not at all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that "will seek to enter in, and shall not be able." (Titus 1:16)

8. There is the temporizing latitudinarian. He is a man that hath no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always, like the times, turning this way and that way, like the cock on the steeple; neither hath he any conscience but a benumbed and seared one, and is next door to a downright atheist; and also is one of the many that "will seek to enter in, and shall not be able."

9. There is also the willfully ignorant professor, or him that is afraid to know more, for fear of the cross. He is for picking and choosing of truth, and loveth not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he uses to heal all by—I was not brought up in this faith; as if it were unlawful for Christians to know more than hath been taught them at first conversion. There are many Scriptures that lie against his man, as the mouths of great guns, and he is one of the many that "will seek to enter in, and shall not be able."

10. We will add to all these, the professor that would prove himself a Christian, by comparing himself with others, instead of comparing himself with the Word of God. This man comforts himself, because he is as holy as such and such; he also knows as such as that old professor, and then concludes he shall go to heaven: as if he certainly knew, that those with whom he compareth himself would be undoubtedly saved; but how if he should be mistaken? nay, may they not both fall short? But to be sure he is in the wrong that hath made the comparison; and a wrong foundation will not stand in the day of judgment. (2 Cor 10:12) This man, therefore, is one of the many that "will seek to enter in, and shall not be able."

11. There is yet another professor; and he is for God and for Baal too; he can be anything for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare, and run with the hound; he carries fire in the one hand, and water in the other; he is a very anything but what he should be. This is also one of the many that "will seek to enter in, and shall not be able." 20
12. There is also that free-willer, who denies to the Holy Ghost the sole work in conversion; and that Socinian, who denieth to Christ that he hath made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in his person: and I might add as many more, touching whose damnation, they dying as they are, the Scripture is plain: these "will seek to enter in, and shall not be able." But,
[USE FOURTH.]—If it be so, what a strange disappointment will many professors meet with at the day of judgment! I speak not now to the open profane; everybody, as I have said, that hath but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.
Neither is it amiss, if we take notice of the examples that are briefly mentioned in the Scriptures, concerning professors that have miscarried. 1. Judas perished from among the apostles. (Acts 1) 2. Demas, as I think, perished from among the evangelists. (2 Tim 4:10) 3. Diotrephes from among the ministers, or them in office in the church. (3 John 9) 4. And s for Christian professors, they have fallen by heaps, and almost by whole churches. (2 Tim 1:15, Rev 3:4,15-17) 5. Let us add to these, that the things mentioned in the Scriptures about these matters, are but brief hints and items of what is afterwards to happen; as the apostle said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (1 Tim 5:24)
So that, fellow-professors, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. O! to come short! nothing kills like it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professors. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professors meet with at the day of God Almighty!—a disappointment, I say, and that as to several things.
(1.) They will look to escape hell, and yet fall just into the mouth of hell: what a disappointment will be here! (2.) They will look for heaven, but the gate of heaven will be shut against them: what a disappointment is here! (3.) They will expect that Christ should have compassion for them, but will find that he hath shut up all bowels of compassion form them: what a disappointment is here! Again,
[USE FIFTH.]—As this disappointment will be fearful, so certainly it will be very full of amazement.
1. Will it not amaze them to be unexpectedly excluded from life and salvation? 2. Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted that they had that grace that would save them, but hath left them in a damnable state? 3. Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life? To allude to that of the prophet, "They shall be amazed one at another, their faces shall be as flames." (Isa 13:8) 4. Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come thither? to see preachers of the Word, professors of the Word, practisers in the

Word, to come thither. What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the nations!" If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he whose head reached to the clouds, to see him come down to the pit, and perish for ever like his own dung. "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." (Isa 14) They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man? Is this he that professed, and disputed, and forsook us; but now he is come to us again? Is this he that separated from us, but now he is fallen with us into the same eternal damnation with us?

[USE SIXTH.]—Yet again, one word more, if I may awaken professors. Consider, though the poor carnal world shall certainly perish, yet they will want these things to aggravate their sorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou wast in when thou wast in the world.

1. They will not have a profession, to bite them when they come thither. 2. They will not have a taste of a lost heaven, to bite them when they come thither. 3. They will not have the thoughts of, "I was almost at heaven," to bite them when they come thither. 4. They will not have the thoughts of, how they cheated saints, ministers, churches, to bite them when they come thither. 5. They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven; O how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell-fire.

[USE SEVENTH.]—Give me leave now in a word to give you a little advice.

1. Dost thou love thine own soul? then pray to Jesus Christ for an awakened heart, for a heart so awakened with all the things of another world, that thou mayest be allured to Jesus Christ. 2. When thou comest there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ. 3. Cry also for a spirit of discerning, that thou mayest know that which is saving grace indeed. 4. Above all studies apply thyself to the study of those things that show thee the evil of sin, the shortness of man's life, and which is the way to be saved. 5. Keep company with the most godly among professors. 6. When thou hearest what the nature of true grace is, defer not to ask thine own heart if this grace be there. And here take heed—

(1.) That the preacher himself be sound, and of good life. (2.) That thou takest not seeming graces for real ones, nor seeming fruits for real fruits. (3.) Take heed that a sin in thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conscience, and a breach in thy peace; and a hundred to one, if at last it doth not drive all the grace in thee into so dark a corner of thy heart, that thou shalt not be able, for a time, by all the torches that are burning in the gospel, to find it out to thine own comfort and consolation. 21

FOOTNOTES:

1 However homely this illustration, yet how striking. No family has been many years without that uneasy anxiety—earnest seeking the doctor to alleviate their sufferings, or those of a beloved relative, and then the trembling hope that "his excellent things" may produce the desired effect. Reader, have you had, at any time, equal anxiety for your soul's health and salvation? What has been the result?—Ed.

2 How delightfully but solemnly is this illustrated in the "Pilgrim's Progress." The wicket-

gate, at the head of the way, at which the poor burdened sinner must knock and obtain an entrance by Christ the door. It may be like Mercy, with a trembling but sure hope. And then the glorious entrance into the Celestial City itself, after crossing the river which has no bridge. This was opened to Christian, but shut against Ignorance and against Turnaway of the Town of Apostasy.—Ed.

3 Much confusion appears to exist in the minds of many in reference to the "strait gate" mentioned in the text, as this passage is frequently introduced into exhortations to the unconverted. It is addressed exclusively to professors of religion—to those who profess to have set out for the Celestial City, and seems to say, Beware of the form of godliness without its power—of the profession without the possession! For, as old Mason truly said, "They fall deepest into hell that fall backward." The "striving" here alluded to refers to the whole course of the believers' life, with its end in view—"We labour to be accepted of him" "Give diligence," by adding to faith virtue, &c., "to make your calling and election sure; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1:5-11)

4 How well does our unlettered author give the meaning of strive, agonize.—Ed.

5 Reader, while we bless God for being mercifully relieved from those bodily privations and sufferings through which our pilgrim fathers passed, forget not that Satan plies all his arts to allure our souls from the narrow path. If we are saved from tedious imprisonments in damp dungeons—if Antichrist has lost much of his power, the flatterer is ever at hand to entangle us in his net—the atheist is ever ready, by his derision and scorn, to drive us back to the City of Destruction.—Ed.

6 In the edition printed 1692, "an holiday saint" is used. Saints' days were holidays upon which the gayest dress was put on; but the outward affectation of religion in pious company is better expressed by "holiday suit," and I have followed all the modern editors in concluding that the word "saint" is a typographical error.—Ed.

7 See the character of By-ends and his companions in the "Pilgrim's Progress."

8 O how few professors feel that the judgment of man is as nothing in comparison with that of a heart-searching God. Thousands would tremble at the thought of outwardly committing these great crimes, but who inwardly, in spirit, are daily guilty of them before God. He who is kept by Divine power from spiritual sins, is alone safe from the commission of carnal sins.—Ed.

9 It is an awful fact that in every age of the church these "blundering raw-headed preachers" have abounded. It is a singular appellation to make use of to those who strut in black, and vainly pride themselves upon being descended from the apostles. Alas! how many are those whose hearts and heads are raw indeed as to any influences of vital religion, and whose whole ministry is calculated to mislead the souls of their fellow-sinners as to their eternal hopes. Reader, how solemn is our duty to examine what we hear by the unerring Word—to try all things, and hold fast that only which is good.—Ed.

10 More particularly in the "Jerusalem Sinner Saved"—"He that would be saved by Jesus Christ, through faith in his blood, cannot be counted for such," &c. The sin against the Holy Ghost is an abandonment of Christianity—"to crucify the Son of God afresh, and put him to an open shame." (Heb 6:6) Poor trembler, wouldst thou crucify the Son of God afresh? If thy conscience says, Never! never! thou hast not committed this unpardonable sin.—Ed.

11 The wedding garments being provided by the host, this man must have refused it, and insults his King by sitting among the guests in his ordinary apparel. O reader,

before you take a seat at the Lord's table, take prayerful care to be clothed with the robe of righteousness, otherwise you will eat to your utter condemnation and may, after all, be cast into outer darkness.—Ed.

12 May these searching words make an indelible impression upon the heart of every reader. How striking, and alas! how true, is this delineation of character. Religious when in company with professors—profane when with the world; pretending to be a Christian on a Sunday; striving to climb with Christian the Hill Difficulty—every other day running down the hill with Timorous and Mistrust. Such may get to the bottom of the hill, and hide themselves in the world; but they can never lie concealed from God's anger, either in this world, or in the bottomless pit, whither they are hurrying to destruction.

"Sinner, O why so thoughtless grown? Why in such dreadful hast to die?"—Ed.

13 "Tend it," or attend to it. What madness does sin engender and foster! The trifles of time entirely occupy the attention, while the momentous affairs of eternity are put off to a more convenient opportunity.—Ed.

14 Lowth's translation of this passage in Isaiah 6:13 not only confirms Bunyan, but exhibits his view in a more prominent light:—"And though there be a tenth part remaining in it, even this shall undergo a repeated destruction; yet as the ilex and the oak, though cut down, hath its stock remaining, a holy seed shall be the stock of the nation."—Ed.

15 How solemn the thought—there is but little wheat in comparison with all the grass and vegetable produce of the earth; and in the harvest how much chaff and straw, which grew with the wheat, will be cast out! Well may it be said, Look to it, professors. —Ed.

16 The word "faith" was changed in 1737 for "repentance," which has been continued in subsequent editions; "faith" is right. Awakenings and repentance are classed together under the first head, and faith under the second.—Ed.

17 Many readers will cry out, Who then can be saved? Without charity, or the love of Christ in the heart, all faith and works are but dross. Love is the touchstone of faith and works—not to glorify ourselves, but him who has bought us with his own most precious blood. Carry the solemn inquiry to the throne of grace, Have I passed from death unto life? for whosoever thus liveth believeth in Christ, and amidst the fatal wreck of professors, he shall never die.—Ed.

18 "To doubt"; to suspect, make a question of, reconsider.—Ed.

19 When Talkative asked Faithful what difference there is between crying out against and abhorring sin, he answered, "O! a great deal; a man may cry out against sin of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation."—Pilgrim's Progress.

20 Similar to By-ends who never strove for heaven against wind or weather; was most zealous when religion walked in his silver slippers, and walked with him in the streets, while the sun shone, and people applauded him.—Pilgrim's Progress.

21 The striving inculcated in this treatise reminds us of Hopkins' bold appeal to conscience. He says, "There must be a holy roughness and violence, to break through all that stands in our way; neither caring for allurements, nor fearing opposition, but by a pious obstinacy and frowardness, we must thrust away the one and bear down the other. This is the Christian who will carry heaven by force, when the whining pusillanimous professor, who only complains of difficulty, but never attempts to conquer it, will be for ever shut out!"—Ed.

***

LIGHT FOR THEM THAT SIT IN DARKNESS;
OR,
A DISCOURSE OF JESUS CHRIST:
AND THAT HE UNDERTOOK TO ACCOMPLISH BY HIMSELF THE ETERNAL REDEMPTION OF SINNERS:
ALSO, HOW THE LORD JESUS ADDRESSED HIMSELF TO THIS WORK; WITH UNDENIABLE DEMONSTRATIONS THAT HE PERFORMED THE SAME.
OBJECTIONS TO THE CONTRARY ANSWERED.

'Christ hath redeemed us from the curse of the law, being made a curse for us.'—Galatians 3:13.

by John Bunyan—1674

ADVERTISEMENT BY THE EDITOR.

This solemn and searching treatise was first published in 1674, a copy of which is in the Editor's possession. The author's object is to correct some fatal errors which then peculiarly abounded, and to recommend the gospel in its purity to the acceptation of his fellow-sinners. Possessing that inward peace, serenity, happiness, and safety, arising from a scriptural knowledge of Christ and him crucified, he proclaims, 'I have ventured my own soul thereon with gladness,' and 'if all the souls in the world were mine, I would venture them all.' His prayer is that others may receive the same light and life by faith. Every age has had its peculiar delusions for the trial of the spirit—mysticism in Bunyan's time, Puseyism in our days. Prior to the Reformation, the clergy, called the church, claimed implicit obedience from the laity as essential to salvation, and taught that inquiry was the high road to eternal ruin. After the Bible had been extensively circulated, many regarded it as the letter which killeth—that it was of no importance, compared with the light within, which alone was essential. These were not the notions of any one or two sects, but had spread their influence to a considerable extent over the Christian church. To check the growth of these errors, and to recover those who had been misled by them, Bunyan published this 'Light for them that sit in darkness.' His object is to prove that all our knowledge of the Saviour must be received directly from the written Word—that to understand these holy oracles, we must seek and obtain Divine light. By this light we shall find that Christ took upon himself our nature, and, by his holy and perfect obedience to the law, and sacrifice of himself as a sin-atoning offering, he redeemed all his saints, paid the FULL price of their redemption, and will present them unblameable, unreprovable, and acceptable to him that is of purer eyes than to behold iniquity. Their robes are washed and made white in the blood of the Lamb; they are perfect as Christ is perfect; there is no condemnation to them; their salvation is sure. To those whose spirits are dismayed under a fear that they have sinned the unpardonable sin, the arguments on the following pages are most consoling. Those who are under that awful curse are sunk in a deathly state of insensibility, while they sit in the seat of the scorner. To be alarmed with the fear of having so offended the Saviour, is the best evidence that no such sin can have been committed. The closing chapter is full of striking solemnity. May its beneficial effects be felt, to the glory of God and the reader's solid peace.

GEO. OFFOR.

THE AUTHOR TO THE READER.

Gentle Reader,

It was the great care of the apostle Paul to deliver his gospel to the churches in its own simplicity, because so it is the power of God unto salvation to every one that believeth.

And if it was his care so to deliver it to us, it should be ours to seek so to continue it; and the rather, because of the unaptness of the minds, even of the saints themselves, to retain it without commixture. For, to say nothing of the projects of hell, and of the cunning craftiness of some that lie in wait to deceive even the godly themselves, as they are dull of hearing, so much more dull in receiving and holding fast the simplicity of the gospel of Jesus Christ. From their sense, and reason, and unbelief, and darkness, arise many imaginations and high thoughts, which exalt themselves against the knowledge of God and the obedience of Jesus Christ, wherefore they themselves have much ado to stand complete in all the will of God. And were they not concerned in electing love, by which they are bound up in the bundle of life, and blessed with the enjoyment of saving grace, which enlighteneth their souls and maintaineth their fath and hope, they would not only be assaulted and afflicted with their own corruptions, but, as others, overcome thereby.

Alas! how ordinary a thing is it for professors to fall from the knowledge they have had of the glorious gospel of the blessed God, and to be turned unto fables, seducing spirits, and doctrines of devils, through the intoxications of delusions and the witchcraft of false preachers.

Now, this their swerving from the gospel ariseth, 1. Either from their not having, or, having, not retaining, the true knowledge of the person of the Lord Jesus Christ; or, 2. From their not believing the true causes of his coming into the world, with his doing and suffering there. Upon one or both these accounts, I say, it is that they everlastingly perish; for if they have not, and do not also retain the knowledge of his person, they want the HE, on whom, if they believe not, they must die in their sins; and if they know not the reason of his coming, doing, and suffering, they are in the same condition also.

Now, those professors that have had some knowledge of these things, and yet have lost them, it hath come thus to pass with them because they first lost the knowledge of themselves and of their sins. They know not themselves to be such nothing ones as the Scriptures reporteth them to be, nor their sins to be so heinous as the law hath concluded; therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleshly righteousness, and so become pure in their own eyes, yet are not purged by blood from their filthiness.

For the person and doings of Jesus Christ are only precious to them that get and retain the true knowledge of themselves, and the due reward of their sins by the law. These are desolate, being driven out of all; these embrace the rock instead of a shelter. The sensible sinner receiveth him joyfully.

And because a miscarriage in this great truth is the most dangerous and damning miscarriage, therefore should professors be the more fearful of swerving aside therefrom. The man that rejecteth the true knowledge of the person of the Lord Jesus, and the causes of his doing and suffering in the world, takes the next way to be guilty of that transgression that is not to be purged with sacrifice for ever; that fearful transgression for which is left no offering at all, nor anything to be expected by the person transgressing but fearful judgment and fiery indignation, which shall devour the adversary.

Now, for their sakes that have not sinned this sin, for their sakes that are in danger thereof, but yet not overcome, for their sakes have I written this little book, wherein is largely, and yet with few words, discovered the doctrine of the person, and doings, and sufferings of Christ, with the true cause thereof, also a removal of those objections that the crafty children of darkness have framed against the same.

And I have been the more plain and simple in my writing, because the sin against the

Holy Ghost is in these days more common than formerly, and the way unto it more beautified with colour and pretence of truth. I may say of the way to this sin, it is, as was once the way to Jerusalem, strewed with boughs and branches; and by some there is cried a kind of hosanna to them that are treading these steps to hell. O the plausible pretences, the golden names, the feigned holiness, the demure behaviours, mixed with damnable hypocrisy, that attend the persons that have forsaken the Lord Jesus, that have despised his person, trampled upon him, and counted the blood of the covenant wherewith he was sanctified an unholy thing! They have crucified him to themselves, and think that they can go to heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they have cast him off; pretend they trust in him, when they bid defiance to his undertakings for the world.

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy men of God, who spake as they were moved by the Holy Ghost, do bear me witness. Thou wilt say, All pretend to this. Well, but give me the hearing, take me to the Bible, and let me find in thy heart no favour if thou find me to swerve from the standard.

I say again, receive my doctrine; I beseech thee, in Christ's stead, receive it; I know it to be the way of salvation. I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the sayings of no man. I found it in the Scriptures of truth, among the true sayings of God.

I have done, when I have exhorted thee to pray, and give heed to the words of God as revealed in the Holy Writ. The Lord Jesus Christ himself give thee light and life by faith in him; to whom, with the Father and the good Spirit of grace, be glory and dominion, now and for ever. Amen.

JOHN BUNYAN.

LIGHT FOR THEM THAT SIT IN DARKNESS.

'OF THIS MAN'S SEED HATH GOD, ACCORDING TO HIS PROMISE, RAISED UNTO ISRAEL A SAVIOUR, JESUS.'—ACTS 13:23.

These words are part of a sermon which Paul preached to the people that lived at Antioch in Pisidia, where also inhabited many of the Jews. The preparation to his discourse he thus begins—'Men of Israel, and ye that fear God, give audience' (v 16); by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Israel, from Egypt to the time of David their king, of whom he treateth particularly—

That he was the son of Jesse, that he was a king, that God raised him up in mercy, that God gave testimony of him, that he was a man after God's own heart, that he should fulfil all his will (v 22).

And this he did of purpose both to engage them the more to attend, and because they well knew that of the fruit of his loins God hath promised the Messiah should come. Having thus therefore gathered up their minds to hearken, he presenteth them with his errand—to wit, that the Messiah was come, and that the promise was indeed fulfilled that a Saviour should be born to Israel—'Of this man's seed,' saith he, 'hath God, according to his promise, raised unto Israel a Saviour, Jesus.'

In this assertion he concludeth—1. That the promise had kept its due course in presenting a Saviour to Israel—to wit, in David's loins—'Of this man's seed.' 2. That the time of the promise was come, and the Saviour was revealed—'God hath raised unto Israel a Saviour.' 3. That Jesus of Nazareth, the son of Joseph, was he—'He hath

raised unto Israel a Saviour, Jesus.'
From these things we may inquire, for the explication of the words, First. What this Jesus is? Second. What it was for this Jesus to be of the seed of David? Third. What it was for Jesus to be of this man's seed according to the promise? And, Fourth, what it was for him to be raised unto Israel? These things may give us light into what shall be spoken after.
Quest. First. What this Jesus is?
He is God, and had personal being from before all worlds; therefore not such an one as took being when he was formed in the world; he is God's natural Son, the Eternal Son of his begetting and love—'God sent forth his Son.' He was, and was his Son, before he was revealed—'What is his name, and what is his Son's name, if thou canst tell?' (Prov 30:4; Eze 21:10). He hath an eternal generation, such as none can declare, not man, not angel (Isa 53:8). He was the delight of his Father before he had made either mountain or hill. While as yet he had not made the earth or the fields, or the highest part of the dust of the world, all things were made by him, and without him was not anything made that was made, and he is before all things, and by him all things consist. It is he with whom the Father consulted when he was about to make man, when he intended to overthrow Babel, and when he sent Isaiah to harden the hearts of Israel (Prov 8:26; John 1:3; Heb 1:2,3; Col 1:17; Gen 1:26, 11:7; Isa 6:8). This is the person intended in the text. Hence also he testifies of himself that he came down from the Father; that he had glory with him before the world was. And 'what and if ye shall see the Son of man ascend up where he was before?' (John 6:62, 16:28, 17:5).
Quest. Second. What was it for Jesus to be of David's seed?
To be of David's seed is to spring from his loins, to come of his race according to the flesh; and therefore as he is David's God, so likewise is he David's Son; the root and also the offspring of David. And this the Lord himself acknowledgeth, saying, 'I am the root,' or God, 'and the offspring,' and Son, 'of David, and the bright and morning star' (Rev 22:16). This is indeed the great mystery, the mystery of godliness. 'If David then call him Lord, how is he his Son?' (Matt 22:45; Luke 2:4; Rom 1:3; 2 Tim 2:8). And hence it is that he is said to be 'wonderful,' because he is both God and man in one person—'Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful' (Isa 9:6). Wonderful indeed! Wonderful God, Wonderful man, Wonderful God-man, and so a Wonderful Jesus and Saviour. He also hath wonderful love, bore wonderful sorrows for our wonderful sins, and obtained for HIS a wonderful salvation.
Quest. Third. What was it for Jesus to be of this man's seed according to the promise?
This word 'promise' doth sometimes comprehend all the promises which God made to our fathers, from the first promise to the last, and so the Holy Ghost doth call them—'The promise made unto the fathers, God hath fulfilled the same unto us their children' (Acts 13:32,33). But the word 'promise' here doth in special intend that which God made to David himself—'Men and brethren,' said Peter, 'let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ,' &c. (Acts 2:29, 30).
Quest. Fourth. What was it for Jesus to be raised thus up of God to Israel?
Here we have two things to consider of—1. Who Israel is. 2. What it was for Jesus to be raised up unto them.

1. Who Israel is. By 'Israel' sometimes we should understand the whole stock of Jacob, the natural children of his flesh; for that name they have of him, for he obtained it when he wrestled with the angel, and prevailed, and it remained with his seed in their generations (Gen 32). By 'Israel' we are to understand all those that God hath promised to Christ—'The children of the promise are counted for the seed,' the elect Jews and Gentiles. These are called 'the Israel of God,' and the seed of Abraham, whom Jesus in special regarded in his undertaking the work of man's redemption (Rom 9:8; Gal 6:16; Heb 2:14-16).
2. What it was for Jesus to be raised up unto them. This word 'raised up' is diversely taken in the Scripture. (1.) It is taken for 'sending'; as when he saith he raised them up judges, saviours, and prophets, he means he sent them such, and thus he raised up Jesus—that is, 'he sent him' (Judg 2:16,18, 3:9,15; Amos 2:11). 'I have not spoken of myself; but the Father which sent me, he gave me a commandment' (John 12:49). (2.) To be raised up, intimateth one invested with power and authority. Thus he raised up David to be the king of Israel, he anointed him and invested him with kingly power (1 Sam 16:13; Acts 13:22). And thus was Jesus Christ raised up. Hence he is called 'the horn of salvation'—'He hath raised up an horn of salvation for us in the house of his servant David' (Luke 1:69). (3.) To be raised up, intimateth quickening and strengthening, to oppose and overcome all opposition. Thus was Jesus raised up from under sin, death, the rage of the world, and hell, that day that God raised him out of the grave.
Thus, therefore, was Jesus raised up to Israel—that is, he was sent, authorized, and strengthened to, and in the work of, their salvation, to the completing of it.
The words thus opened do lay before us these two observations—FIRST. That in all ages God gave his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour. SECOND. That when Jesus was come into the world, then was that promise of God fulfilled.

[OBSERVATION FIRST.]

To begin with the first, THAT IN ALL AGES GOD GAVE HIS PEOPLE A PROMISE, AND SO GROUND FOR A BELIEVING REMEMBRANCE, THAT HE WOULD ONE DAY SEND THEM A SAVIOUR.

This Zacharias testifies when he was filled with the Holy Ghost; for, speaking of the Messiah or the Saviour, he saith that God spake of him by the mouth of all the prophets which have been since the world began; to which I will add that of Peter, 'Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days' (Luke 1:69,70; Acts 3:24).
From these texts it is evident that in every generation or age of the world God did give his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour; for indeed the promise is not only a ground for a remembrance, but for a believing remembrance. What God saith is sufficient ground for faith, because he is truth, and cannot lie or repent. But that is not all; his heart was engaged, yea, all his heart, in the promise which he spoke of sending us a Saviour.
From this observation I shall make inquiry into these three things—FIRST. What it is to be a Saviour. SECOND. How it appears that God in all ages gave his people a promise that he would one day send them a Saviour. THIRD. That this was ground for believing remembrance that a Saviour should one day come.
FIRST. What it is to be a Saviour.

First. This word 'Saviour' is easy to be understood, it being all one with Deliverer, Redeemer, &c. 'A Saviour, Jesus,' both words are of the same signification, and are doubled, perhaps to teach us that the person mentioned in the text is not called 'Jesus' only to distinguish him from other men—for names are given to distinguish—but also and especially to specify his office; his name is Saviour, because it was to be his work, his office, his business in the world. His name shall be called Jesus, 'for he shall save his people from their sins' (Matt 1:21).
Second. This word 'Saviour' is a word so large that it hath place in all the undertakings of Christ: for whatever he doth in his mediation he doth as a Saviour. He interposeth between God and man as a Saviour; he engageth against sin, the devil, death, and hell, as a Saviour, and triumphed over them by himself as a Saviour.
Third. The word 'Saviour,' as I said, is all one with Redeemer, Deliverer, Reconciler, Peace-maker, or the like; for though there be variation in the terms, yet Saviour is the intendment of them all. By redeeming he becomes a Saviour, by delivering he becomes a Saviour, by reconciling he becomes a Saviour, and by making peace he becometh a Saviour. But I pass this now, intending to speak more to the same question afterwards.
SECOND. How it appears that God in all ages gave his people a promise that he would one day send them a Saviour.
It appears evidently; for so soon as man had sinned, God came to him with a heart full of promise, and continued to renew, and renew, till the time of the promised Messiah to be revealed was come.
[First.] He promised him under the name of 'the seed of the women,' after our first father had sinned—'I will also put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shalt bruise his heel' (Gen 3:15).[1] This the apostle hath his eye upon when he saith, 'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law' (Gal 4:4,5).
Second. God renewed this promise to Abraham, and there tells him Christ should be his seed, saying, 'In thy seed shall all families of the earth be blessed' (Gen 12:3). 'Now, ' saith Paul, 'to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ' (Gal 3:16).
Third. He was promised in the time of Moses under the name of a 'prophet'—'I will raise them up,' saith God to him, 'a prophet from among their brethren like unto thee' (Deut 18:18). This Peter expounds of Christ, 'For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you' (Acts 3:22).
Fourth. He promised him to David under the title of a 'son,' saying, 'I will be his Father, and he shall be my Son' (2 Sam 7:14). For this the apostle expounded of the Saviour, saying, 'Thou art my Son, this day have I begotten thee'; and again, 'I will be to him a Father, and he shall be to me a Son' (Heb 1:5).
Fifth. He was promised in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—

1. By the name of a 'branch'—'In that day shall the branch of the Lord be beautiful and glorious' (Isa 4:2).
2. Under the name of the 'son of a virgin'—'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ' This Matthew expounds of Christ (Isa 7:14; Matt 1:23).
3. He was promised under the name of a 'rod'—'There shall come forth a rod out of the

stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him.' This answereth the text, David was the son of Jesse, and Christ the Son of David (Isa 11:1,2).
4. He is promised under the title of a 'king'—'Behold, a king shall reign in righteousness, —and a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land' (Isa 32:1,2).
5. He was promised under the name of an 'elect servant'—'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench' (Isa 42:1-3; Matt 12:17-20).
6. He was promised to Jeremiah under the name of 'the Lord our Righteousness'—'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment—in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS' (Jer 23:5,6).
7. He was promised by the prophet Ezekiel under the name of 'David, a shepherd'—'And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it' (Eze 24:23; John 10:1-3).
8. He was promised by the prophet Daniel under the name of 'Messiah, or Christ, the most holy'—'And after threescore and two weeks shall the Messiah be cut off, but not for himself' (Dan 9:26).
9. He was promised by the prophet Micah under the name of the 'ruler in Israel'—'But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come—that is to be ruler in Israel' (Micah 5:2; Matt 2:6).
10. He was promised to Haggai as 'the desire of all nations'—'I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts' (Hagg 2:7).
11. He was promised by Zechariah under the name of 'servant and branch'—'For, behold, I will bring forth my servant the BRANCH.' And again, 'Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory' (Zech 3:8, 6:12,13).
12. He was promised by Malachi under the name of 'the Lord, and the messenger of the covenant'—'Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts' (Mal 3:1).
Indeed, the Scriptures of the Old Testament are filled with promises of the Messias to come, prophetical promises, typical promises; for all the types and shadows of the Saviour are virtually so many promises.
Sixth. Having therefore touched upon the prophetical, I will briefly touch the typical promises also; for as God spake at sundry times to the fathers, so also in diverse manners, prophetically, providentially, typically, and all of the Messias (Heb 1:1). The types of the Saviour were various—1. Sometimes he was typed out by men; 2. Sometimes by beasts; 3. Sometimes by insensible creatures.
1. He was typed forth sometimes by men. Adam was his type in many things,

especially as he was the head and father of the first world. He was 'the figure of him that was to come' (Rom 5:14). Moses was his type as Mediator, and as builder of the tabernacle (Heb 3:2,3). Aaron was his type as he was high-priest, and so was Melchisedec before him (Heb 5:4,5, 7:1,21). Samson was his type in the effects of his death; for as Samson gave his life for the deliverance of Israel from the Philistines, Christ gave his life to deliver us from sin and devils. Joshua was his type in giving the land of Canaan to Israel, as Jesus will give the kingdom of heaven to the elect (Heb 4:8) . David was his type in many things, especially in his subduing of Israel's enemies, and feeding them [Israel]: hence he is sometimes called David their king, and David their shepherd (Eze 34:23,24). Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is said, 'He shall build the temple of the Lord'; and again, 'Of his government and peace there shall be no end.'

2. Beasts were his types. To instance some—

(1.) The paschal lamb was his type (Exo 12). In its spotlessness; Christ was 'a lamb without blemish and without spot' (1 Peter 1:18,19). In its being roasted it was a figure of the cursed death of Christ; for to be roasted bespake one accursed (Jer 29:22; Gal 3:13). In that it was to be eaten—'Whoso eateth my flesh and drinketh my blood,' saith Christ, 'hath eternal life' (John 6:54). In that its blood was to be sprinkled upon the doors of their houses, for the destroying angel to look on; the blood of Christ is sprinkled upon the elect for the justice of God to look on (Heb 9; 1 Peter 1:2). By eating the paschal lamb, the people went out of Egypt; by feeding upon Christ by faith we come from under the Egyptian darkness, tyranny of Satan, &c.

(2.) The red cow was his type (Num 19:2, &c.).[2] In that she was to be without blemish. In that she was to be slain without the camp—'Jesus also, that he might sanctify the people with his own blood, suffered without the gate' (Heb 13:12). In that her flesh was to be burnt; a type of the grievous death of Christ. Her ashes were to be carried into a clean place without the camp; a type of the clean sepulchre where the body of Jesus was laid (John 19:38-41).

There were also divers other sacrifices, as bulls, goats, and birds, which were types of him, which I here omit.

3. Insensible creatures were his types. As,

(1.) The man in the wilderness (Exo 16). And that as it came down from heaven, for so did Christ—'I came down from heaven,' saith he; and again, 'I am the living bread which came down from heaven' (John 6:51). The manna was to be eaten; so is Christ by faith—'If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world' (John 6:51). The manna was to be gathered daily; so is Christ to be daily eaten. The manna was all the bread that Israel had in the wilderness; Christ is all the bread that believers have in this life for their souls. The manna came not by Moses' law, neither comes Christ by our merits—'Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven' (John 6:32).

(2.) Again; the rock that gave them out water for their thirst was a type of him (Num 20). They 'did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them; and that Rock was Christ' (1 Cor 10:4). This rock was his type in four things—

(a.) It gave drink to the people in the wilderness when they were come out of Egypt; Christ gives drink to them that forsake the world for him. (b.) The rock yielded water by being smitten by Moses' rod; Christ giveth drink, even his blood, by being stricken by Moses' law (Num 20:11; Isa 53). (c.) The water out of this rock was given to the

thirsty—'I will give unto him that is athirst,' saith Christ, 'of the fountain of the water of life freely' (Rev 21:6). (d.) The water of the rock in the wilderness ran after the people; they drank of that rock that followed them—'He opened the rock, and the waters gushed out, they ran in the dry places like a river' (Psa 110:41). Christ also is said by that type to follow us—'They drank of that spiritual Rock that followed them; and that Rock was Christ' (1 Cor 10:4).

(3.) Again, the mount Moriah was his type. That mount stood in Jerusalem; Christ also stands in his church. Upon that rock was built the temple (2 Chron 3:1)—'And upon this rock,' said Christ, 'I will build my church, and the gates of hell shall not prevail against it' (Matt 16:18).

Other things might be urged, but these being virtually of the force of the promises, and also as a key to open them, therefore I thought good to place them here with the promises; because, as they are standing with them, so they are written to beget faith in the same Lord Jesus Christ.

THIRD. I come now to the third thing—to wit, That these promises were ground for a believing remembrance that a Saviour should one day come.

There is a remembering, and a believing remembering, or such a remembering that begetteth and maintaineth faith in the heart. Jacob had a believing remembrance when he said, 'I have waited for thy salvation, O Lord' (Gen 49:18). And so had David when he cried, 'O that the salvation of Israel were come out of Zion' (Psa 53:6). These, with Simeon and Anna, had not a remembrance only, but a believing remembrance that God would send them a Saviour. They had the promise not in the book only, but in their hearts; this gospel was mixed in them with faith; therefore they with their fellows remembered and believed, or made the promise the ground of their believing that God would one day send them a Saviour.

Let me make some

Use of this Doctrine.

Here we may see how much the heart of God was set upon the salvation of sinners—he studied it, contrived it, set his heart on it, and promised, and promised, and promised to complete it, by sending one day his Son for a Saviour (2 Same 14:14; Eph 1:3; Titus 1:2). No marvel, therefore, if when he treateth of the new covenant, in which the Lord Jesus is wrapped, and presented in a word of promise to the world, that he saith, I will do it 'assuredly with my whole heart, and with my whole soul' (Jer 32:41). Now this is of singular comfort to sensible sinners; yea, what greater ground of consolation to such than to hear that the God against whom they have sinned should himself take care to provide them a Saviour. There are some poor sinners in the world that have given such way to discouragement, from the sense of the greatness of their sins, that they dare not think upon God, nor the sins which they have committed; but the reason is, because they are ignorant that God's heart was wrapt up in this good work of providing and sending a Saviour. Let such hearken now to the call of God—'Return unto me, for I have redeemed thee' (Isa 44:22). Ho! turn again, hearken; the heart of God is much set upon mercy; from the beginning of the world he resolved and promised, aye, and sware we should have a Saviour.

[OBSERVATION SECOND.]

I now proceed to the second observation—THAT WHEN JESUS WAS COME INTO THE WORLD, THEN WAS THE PROMISE OF GOD FULFILLED—namely, THAT HE WOULD ONE DAY SEND US A SAVIOUR.

Take three texts for the confirmation of this point—1. 'This is of a truth that prophet that should come into the world' (John 6:14). These words were spoken of them that were present at that miracle of Jesus, when he fed five thousand with five barley loaves, which a lad had about him in the company; for these men, when they had seen the marvel, being amazed at it, made confession of him to be the Saviour. 2. 'Lord, I believe that thou art the Christ, the Son of God, which should come into the world' (John 11:27). 3. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners' (1 Tim 1:15).

For the explaining of this observation I will briefly handle three questions—FIRST. How this Jesus is to be distinguished from others of that name. SECOND. What it was for this Jesus to come into the world. THIRD. What it was for him to come to be a Saviour.

[HOW THIS JESUS IS TO BE DISTINGUISHED FROM OTHERS.]

QUEST. FIRST. For the first, the Jesus in the text is distinguished from all others of that name.

First. By the manner of his birth; he was born of a virgin, a virgin espoused to a man whose name was Joseph; but he 'knew her not till she had brought forth her first-born son, and he called his name JESUS' (Matt 1:25).

Second. He is distinguished from others of that name by the place of his birth—to wit, Bethlehem, the city of David; there he must be born, there he was born (John 7:42; Matt 2:4-6).

Third. He is distinguished by his lineage—he came 'of the house and lineage of David' (Luke 2:4-6).

Fourth. He is distinguished by the time of his birth—to wit, the time of the prophets prefixed (Gal 4:4).

Fifth. But his common distinction is Jesus of Nazareth; by this name he is distinguished one and twenty times in the New Testament—1. His enemies called him 'Jesus of Nazareth' (Matt 26:71; Mark 14:67; John 18:5). 2. His disciples called him 'Jesus of Nazareth' (Matt 21:11; Luke 24:19; John 1:45; Acts 2:22). 3. The angels called him 'Jesus of Nazareth' (Mark 16:6). 4. And he calleth himself 'Jesus of Nazareth' (Acts 22:8). 5. Yea, and he goeth also by the name of 'Jesus of Nazareth' among the devils (Mark 1:24; Luke 4:34).

He was called 'Jesus of Nazareth' because he dwelt there with his mother Mary and her husband. Nazareth was his city, where he had been brought up, whither for shelter Joseph carried him when he came out of Egypt with him; in Nazareth was his common abode until the time that John was cast into prison; wherefore he might well say, 'I am Jesus of Nazareth' (Luke 4:16; Matt 2:23, 4:12,13). Yea, though he was now in heaven, for heaven shall not make us forget what countrymen we were when we lived in the world. Jesus, you see here, though glorified in heaven, yet forgets not what countryman he was when he dwelt in the world. 'I am Jesus of Nazareth,' saith he; I am the Jesus that thou persecutest; and that thou mayest know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee; Joseph and my mother Mary brought me up there, and there I dwelt with them many years. 'I am Jesus of Nazareth, whom thou persecutest' (Acts 22:8).

[WHAT IT WAS FOR JESUS TO COME INTO THE WORLD.]

QUEST. SECOND. What it was for Jesus to come into the world.

Answ. Not his coming in, or by his Spirit in his people; for so he was never out of the world. Neither is it his appearance in his ordinances. Nor that coming of his by which he destroyeth Antichrist. Nor his appearing in his dreadful providences or judgments. But by the coming of Jesus, according to the text, we are to understand that, or such a

coming, whereby he was manifest to be God-man in one person; God in our flesh without us, or distinct in his own person by himself; such a coming by which he was manifested to be in all points like as men are, sin only excepted; such a coming wherein, or by which, the Son of God became also the Son of man.

[First.] For the further clearing of this, you find it expressly said, he was 'born into the world'; Mary, 'of whom was born Jesus.' Now, when Jesus was born, it is said, 'Where is he that is born King of the Jews?' Herod 'demanded of them where Christ should be born' (Matt 1:16, 2:1,2,4; Luke 1:35, 2:11).

Now, that this was fulfilled according to the very word of the text, without any juggle, evasion, or cunningly-devised fable, consider—

1. He is called the first-born of this woman; the male child that opened her womb (Luke 2:7,23).

2. He was not born till nourished in her womb the full time, according to the time of life: 'And so it was, that while they were there [at Bethlehem], the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger' (Luke 2:6,7).

3. She also continued in her separation at the birth of Jesus, as other women at the birth of their children, until 'the days of her purification according to the law of Moses were accomplished' (Luke 2:22).
4. Himself also, as other Hebrew children, was brought to Jerusalem to present him unto the Lord—'As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord' (Luke 2:23,24).
5. Thus Jesus also, as other Hebrew children, when the set day was come, was circumcised—'And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb' (Luke 2:21).
6. After this he is often called the young child, the child Jesus; and further, it is said of him, that he grew, that he increased in wisdom and stature (Matt 2:20,21; Luke 2:40,52).

Behold with what diligence, even to a circumstance, the Holy Ghost sets forth the birth of the Lord Jesus, and all to convince the incredulous world of the true manner of the coming of the Saviour into the world.

Second. The reality of the manhood of this Lord Jesus is yet further manifest, and that, 1. By those natural infirmities that attend human flesh; 2. By the names the prophets gave him in the days of the Old Testament and the New.

1. By those natural infirmities that attend human flesh. As, at his birth he could not go but as carried by his parents. He was sensible of hunger (Luke 4:2). He was sensible of thirst (John 19:28). He was sensible of weariness (John 4:6). He was nourished by sleep (Mark 4:38). He was subject to grief (Mark 3:5). He was subject to anger (Mark 3:5). He was subject to weep (John 11:35; Luke 19:41). He had joy as a man, and rejoiced (Matt 11:25; Luke 10:21). These things, I say, Jesus was subject to as a man, as the son of the Virgin.

2. The reality of his manhood is yet made manifest by the names the prophets gave him, both in the Old Testament and in the New. As,

(1.) He is called the 'seed'—the seed of the woman, the seed of Abraham, the seed of David, by which is meant he was to come of their children (Gen 3:15, 12, 22; Gal 3:16, 17; Rom 1:3).

(2.) Therefore it is added (where mention is made of the fathers), 'of whom as concerning the flesh Christ came.' He was made of the seed of David according to the flesh; and hence again he calleth himself the offspring of David; therefore, I say, he is said to be of their flesh, their loins, and is called their Son (Rom 1:3, 4:5; Acts 2:30; Rev 22:16).

(3.) He therefore is frequently called 'a man, and the Son of man'—'Then shall you see the Son of man coming in the clouds of heaven.' 'When the Son of man shall come in his glory, and all the holy angels with him.' 'This man, because he continueth ever, hath an unchangeable priesthood.' 'Wherefore, it is necessary that this man have somewhat also to offer' (Matt 25:31, 26:64; Heb 7:24, 8:3, 10:12).

(4.) What shall I say? He himself gave undeniable demonstration of all this when he said he 'was dead'; when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand and thrust it into his side, and bid him he should not be faithless, but believing. At another time, when he stood in the midst of the eleven, as they were troubled with the thoughts of unbelief, he said, 'Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have' (John 20:27; Luke 24:39).

Thus have I showed you what it was for Jesus to come into the world—namely, to be

born of a woman, to take flesh, and to become God-man in one person. I come now to the third question; but before I speak particularly to that, I will produce further testimony that we find upon record concerning the truth of all this.

Particular testimonies that this coming of Jesus is his coming to save us.

The Testimony of Simeon.—Simeon the Just gives testimony of him: 'And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace,—for mine eyes have seen thy salvation' (Luke 2:25-32).

The Testimony of Anna.—Anna, a prophetess, one 'of a great age,—which departed not from the temple, but served God with fasting and prayers night and day. And she, coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem' (Luke 2:36-38).

The Testimony of John Baptist.—John Baptist, as he fulfilled his ministry, he cried concerning this Jesus, 'Behold the Lamb of God, which taketh away the sin of the world. —And he,' saith John, 'that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining' or abiding, 'the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God' (John 1:29-34).

The Testimony of the Star and Wise Men.—The star that appeared at his birth in the east, and that coasted through the heavens till it came over the place where the young child Jesus was, that star gave testimony that he was the Saviour. This star alarmed many, especially the wise men of the east, who were brought by it from afar to worship him: 'And lo, the star which they saw in the east, went before them till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child, with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh' (Matt 2:9-11).

The Testimony of the Angels.—1. To Mary herself—'And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, -and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured.—And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end' (Luke 1:26-33). 2. The angels' testimony to the shepherds, as they were feeding their flocks in the fields by night—'And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord' (Luke 2:9-11). 3. How the angels solemnized his birth among themselves—'And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men' (vv 13,14).

The Testimony of God the Father.—1. When he was baptized—'And Jesus, when he

was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased' (Matt 3:16,17). 2. The Father's testimony of him at his transfiguration—'And he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.' And there appeared Moses and Elias talking with him, and a cloud from heaven overshadowed them; at which the three disciples began to be afraid. Then 'there came a voice out of the cloud, saying, This is my beloved Son, hear him' (Luke 9:28-35). This is that testimony of God which Peter speaks of, saying, 'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount' (2 Peter 1:16-18). 3. God gave testimony of him by signs and wonders—'Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works.' 'God also bearing them witness,' that preached salvation by Jesus, 'both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will' (John 14:10; Heb 2:4).

Concerning Jesus, how he put himself upon the test among his adversaries.

The Lord Jesus also putteth himself upon the test among his adversaries divers ways. First. He urgeth the time of the appearing of the Messias to be come—'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel' (Mark 1:15).

For this he had a threefold proof—1. The heathens had invaded and taken the land, according to that of Daniel (9:25,26). 2. The sceptre was departed from Judah, according to that of Jacob (Gen 49:10). To which also suited that prophecy: 'Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings' (Isa 7:16). 3. The Roman emperor had not only subdued the nation, and put down the kingly race of the Jews, but had set up and established his own power over them. In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Judea; Herod was tetrarch of Galilee; Philip, tetrarch of Iturea; and Lysanias, tetrarch of Abilene; all heathens, and of Tiberius' making.

Besides, the kingly race of Judah was at this time become so low by reason of the Roman oppression, that the chief of them were put to get their living by their own hands; even Joseph, the supposed father of Jesus, was then become a carpenter. Poor man! when Jesus was born, he was fain to thrust into a stable, for there was in the inn no room for such guests as they. The offering also which was brought unto God at the time when Jesus was presented unto the Lord, was two turtle-doves, or two young pigeons—a sacrifice allowed only for them that were poor, and could provide no bigger—'And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering' (Lev 12:8). Besides, Jesus himself saith, 'Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.'

Now, I say, all these things were so apparent to the Jews, that they could not object; they felt the Romans were come, they knew the sceptre was gone, they smarted under

the Roman tyranny, and knew the kingly race of Judea was overthrown. How, then, could they object that the time was not come for Christ to be born?

Further, the people were generally convinced that the time was come, and therefore, saith the text, they were in expectation. 'And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not' (Luke 3:15). The unbiased people, observing the face of things, could do no other but look for the Messias. And hence it is that the Lord Jesus gives the Pharisees, those mortal enemies of his, such sore rebukes, saying, 'O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?' The kingdom is lost, the heathens are come, and the sceptre is departed from Judah. 'Ye hypocrites, ye can discern the face of the sky, and of the earth, but how is it that ye do not discern this time?' (Matt 16:3; Luke 12:56).

Second. He yet again puts himself upon the test by the miracles which he wrought before them—'Believe me, that I am in the Father, and the Father in me, or else believe me for the very works' sake' (John 14:11). 'For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me' (John 5:36.)

This proof they could not withstand, but granted that he did many miracles, while they did nothing. 'Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come, and take away both our place and nation' (John 11:47,48).

Yea, so did Jesus confound them, that by their own records and laws, by which they were to prove persons clean or unclean, they, in reading their lectures, did justify him, and overthrow themselves.

For instance, it was written in their law, 'If he that hath an issue spit upon him that is clean,' that spittle should make him unclean (Lev 15:8). Now Jesus, whom they counted most unclean, because he said he was the Son of God, as they thought, speaking blasphemy, he spits upon people, and makes them whole. He spat, and made clay with the spittle, and with that clay made a blind man see (John 9:6). Also he spat on the eyes of another, and made him see (Mark 8:23-25). Again, he spat, and with his spittle touched the tongue of one that was dumb, and made him speak immediately (Mark 7:33-35). Thus he proved himself clear of their accusations, and maintained before them that by their law he was guiltless, and the Son of God; for the miracles which he wrought were to prove him so to be.

Again, in their law it was written that whoso toucheth the altar of incense should be holy (Exo 29:37). A woman with a bloody issue touched him, and is whole of her plague (Mark 5:28). Yea, they brought to him many diseased persons, 'and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole' (Matt 14:36).

Thus was he justified before them out of their own law, and had his glory manifest before their faces, to their everlasting confusion and contempt.

Indeed, the Jews did make one objection against Jesus Christ that seemed to them to have weight in it, and that was, because he first began to appear and manifest his glory in Cana of Galilee. At this, I say, they stumbled. It was their sore temptation; for still, as some affirmed him to be the Christ, others as fast objected, 'Shall Christ come out of Galilee?' 'Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet' (John 2:1,11, 7:40-42,52).

But this their stumble might arise either from the cruelty of Herod, or from their own not

observing and keeping mind the alarm that God gave them at his birth.

1. It might arise or be occasioned through the cruelty of Herod; for Jesus was born in Bethlehem, the city where David dwelt. But when Herod sent out to kill him, and for his sake killed all the young children in Bethlehem, then was Joseph warned by an angel of God to take the young child and his mother, and fly into Egypt, and so he did, and was there till the death of Herod (Matt 2:1,13,16). After this, the angel comes to them in Egypt, and bids them take the young child, and return into the land of Israel; wherefore they arose and went. But hearing that Herod's son, that tyrant, ruled in the room of his father, they were afraid to go to Bethlehem, but turned aside into the parts of Galilee, where they remained till the time of his showing to Israel (Matt 2:19-23).

2. This stumble of theirs might arise from their not observing and keeping in mind the alarm that God gave them of his birth. (1.) God began to give them the alarm at the birth of John the Baptist, where was asserted that he was to go before the face of the Lord Jesus, and to prepare his ways. 'And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill country of Judea' (Luke 1:65). (2.) Again, what a continuation of this alarm was there also at the birth of Jesus, which was about three months after John Baptist was born? Now come the angels from heaven. Now comes a strange star over the country to lead the men of the east to the stable where Jesus was born; now was Herod, the priests, the scribes, and also the city of Jerusalem, awakened and sore troubled; for it was noised by the wise men that Christ the King and Saviour was born. Besides the shepherds, Simeon and Anna gave notice of him to the people. They should, therefore, have retained the memory of these things, and have followed God in all his dark providences, until his Sun of Righteousness should arise among them with healing under his wings.

3. I may add another cause of their stumble—they did not understand the prophecies that went before of him. (1.) He was to come to them out of Egypt—'Out of Egypt have I called my Son' (Matt 2:15; Hosea 11:1). (2.) He turned aside into Cana of Galilee, and dwelt in the city of Nazareth, 'that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene' (Matt 2:23). (3.) That saying also was to be fulfilled, 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up' (Matt 4:15,16; Isa 9:2, 42:7).

At these things, then, they stumbled, and it was a great judgment of God upon them. Besides, there seemed to be a contradiction in the prophecies of the Scripture concerning his coming. He was to be born in Bethlehem, and yet to come out of Egypt. How should he be the Christ, and yet come out of Galilee, out of which ariseth no prophet? Thus they stumbled.

Hence note, that though the prophecies and promises be full and plain as these were, that he should be born in Bethlehem, yet men's sins may cause them to be fulfilled in such obscurity, that instead of having benefit thereby, they may stumble and split their souls thereat. Take heed then; hunt not Christ from plain promises with Herod, hunt him not from Bethlehem, lest he appear to your amazement and destruction from Egypt, or in the land of Zabulon! But this much to the second question; to wit, What it was for Jesus to come into the world.

I come now to the third question.

[WHAT IT WAS FOR JESUS TO COME TO BE A SAVIOUR.]

QUEST. THIRD. What it was for him to come to be a Saviour.

For the further handling of this question I must show—First. What it is to be a Saviour.

Second. What it is to come to be a Saviour. Third. What it is for Jesus to come to be a Saviour. To these three briefly—

First. What it is TO BE a Saviour. 1. A saviour supposeth some in misery, and himself one that is to deliver them. 2. A saviour is either such an one ministerially or meritoriously.

Ministerially is, when one person engageth or is engaged by virtue of respect or command from superiors, to go and obtain, by conquest or the king's redemption, the captives, or persons grieved by the tyranny of an enemy. And thus were Moses and Joshua, and the judges and kings of Israel, saviours—'Thou deliveredst them into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies' (Neh 9:27). Thus was Jesus Christ a Saviour; he was engaged by virtue of respect and command from God to obtain, by conquest and redemption, the captives or persons grieved. God sent his Son to be 'the Saviour of the world' (John 4:42).

Meritoriously is, when the person engaging shall, at his own proper cost and charge, give a sufficient value or price for those he redeemeth. Thus those under the law were redeemed by the money called the redemption-money—'And Moses gave the money of those that were redeemed unto Aaron and to his sons' (Num 3:46-51). And thus was Jesus Christ a Saviour. He paid full price to Divine justice for sinners, even his own precious blood—'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ' (1 Peter 1:18,19).

And forasmuch as, in man's redemption, the undertaker must have respect, not only to the paying of a price, but also to the getting of a victory; for there is not only justice to satisfy, but death, devil, hell, and the grave, to conquer; therefore hath he also by himself gotten the victory over these. He hath abolished death (2 Tim 1:10). He hath destroyed the devil (Heb 2:14,15). He hath been the destruction of the grave (Hosea 13:14). He hath gotten the keys of hell (Rev 1:18). And this, I say, he did by himself, at his own proper cost and charge, when he triumphed over them upon his cross (Col 2:14,15).

Second. What it is TO COME to be a Saviour.

1. To come to be one, supposeth one ordained and fore-prepared for that work—'Then said he, Lo, I come, a body hast thou prepared me' (Heb 10).

2. To come to be a Saviour supposeth one commissionated or authorized to that work—'The Spirit of the Lord is upon me, because he hath anointed me,' authorized me, 'to preach the gospel to the poor; he hath sent met to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised' (Luke 4:18). And upon this account it is that he is so often called Christ, or the Anointed One; the anointed Jesus, or Jesus the Anointed Saviour. 'Thou art the Christ, the Son of God, which should come into the world.' 'This Jesus whom I preach unto you is Christ.' He 'testified to the Jews that Jesus was Christ,' 'and confounded the Jews which dwelt at Damascus, proving' by the Scriptures 'that this is very Christ' (John 11:27; Acts 9:22, 17:3, 18:5); the very anointed of God, or he whom God authorized and qualified to be the Saviour of the world.

3. To come to be a Saviour supposeth a resolution to do that work before he goeth back—'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes' (Hosea 13:14).

And as he resolved, so he hath done. He hath purged our sins (Heb 1:3). By one offering he hath perfected for ever them that are sanctified (Heb 10:14). He hath obtained eternal redemption for them (Heb 9:12; 2 Tim 1:10; Heb 9:26; Col 2:15; Heb 6:18-20).

Third. I come now to the third question—What it is for JESUS to come to be a Saviour.

1. It is the greatest discovery of man's misery and inability to save himself therefrom that ever was made in the world. Must the Son of God himself come down from heaven? or can there be no salvation? Cannot one sinner save another? Cannot man by any means redeem his brother, nor give to God a ransom for him? Cannot an angel do it? Cannot all the angels do it? No; Christ must come and die to do it.
2. It is the greatest discovery of the love of God that ever the world had, for God so to love the world as to send his Son! For God so to commend his love to the world as to send it to them in the blood of his Son! Amazing love! (John 3:16; Rom 5:8).
3. It is the greatest discovery of the condescension of Christ that ever the world had, that he should not come 'to be ministered unto, but to minister, and to give his life a ransom for many' (Matt 20:28). That he should be manifest for this purpose, 'that he might destroy the works of the devil' (1 John 3:8). That he should come that we 'might have life, and that we might have it more abundantly' (John 10:10). That the Son of God should 'come to seek and to save that which was lost' (Luke 19:10). That he should not come 'to judge the world, but to save the world' (John 12:47). That 'Christ Jesus should come into the world to save sinners, of whom I am the chief' (1 Tim 1:15). That he should 'love us, and wash us from our sins in his own blood' (Rev 1:5). What amazing condescension and humility is this! (Phil 2:6-9).

HOW JESUS CHRIST ADDRESSED HIMSELF TO THE WORK OF OUR REDEMPTION.

I come, then, in the next place, to show you how Jesus Christ addressed himself to the work of man's redemption.

The Scripture saith, 'he became poor,' that he made himself of no reputation, and took upon him the form of a servant, that he humbled himself unto death, even the death of the cross. But particularly, FIRST. He took upon him our flesh. SECOND. He was made under the law. THIRD. He took upon him our sins. FOURTH. He bore the curse due to our sins.

[HE TOOK UPON HIM OUR FLESH.]

FIRST. He took upon him our flesh. I showed you before that he came in our flesh, and now I must show you the reason of it—namely, because that was the way to address himself to the work of our redemption.

Wherefore, when the apostle treated of the incarnation of Christ, he added withal the reason—to wit, that he might be capable to work out the redemption of men.

There are three things to be considered in this first head. First.
That he took our flesh for this reason—that he might be a Saviour.
Second. How he took flesh, that he might be our Saviour. Third.
That it was necessary that he should take our flesh, if indeed he
will be our Saviour.

[He took our flesh, that he might be a Saviour.]

[First.] For the first. That he took our flesh for this reason—that he might be a Saviour: 'For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom 8:3).

The sum of the words is, Forasmuch as the law could do us no good, by reason of the

inability that is in our flesh to do it—for the law can do us no good until it be fulfilled—and because God had a desire that good should come to us, therefore did he send his Son in our likeness, clothed with flesh, to destroy, by his doing the law, the tendency of the sin that dwells in our flesh. He therefore took our flesh, that our sin, with its effects, might by him be condemned and overcome.

The reason, therefore, why he took flesh is, because he would be our Saviour—'Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage' (Heb 2:14,15).

In these words it is asserted that he took our flesh for certain reasons.

1. Because the children, the heirs of heaven, are partakers of flesh and blood—'Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same.' Had the children, the heirs, been without flesh, he himself had not taken it upon him; had the children been angels, he had taken upon him the nature of angels; but because the children were partakers of flesh, therefore leaving angels, or refusing to take hold of angels, he took flesh and blood, the nature of the children, that he might put himself into a capacity to save and deliver the children; therefore it follows, that 'through death he might destroy him that had the power of death, that is, the devil.'

2. This, therefore, was another reason—that he might destroy the devil.

The devil had bent himself against the children; he is their adversary, and goeth forth to make war with them—'Your adversary, the devil.—And he went to make war with the remnant of her seed' (1 Peter 5:8; Rev 12:17). Now the children could not destroy him, because he had already cast them into sin, defiled their nature, and laid them under the wrath of God. Therefore Christ puts himself among the children, and into the nature of the children, that he might, by means of his dying in their flesh, destroy the devil—that is, take away sin, his [the devil's] work, that he might destroy the works of the devil; for sin is the great engine of hell, by which he overthroweth all that perish. Now this did Christ destroy by taking on him the similitude of sinful flesh; of which more anon.

3. 'That he might destroy him that had the power of death, that is, the devil, and deliver them.' This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their sin, and from sin, the sting of that death—'That he might deliver them who through fear of death were all their lifetime subject to bondage.'

He took flesh, therefore, because the children had it; he took it that he might die for the children; he took it that he might deliver the children from the works of the devil—'that he might deliver them.' No deliverance had come to the children if the Son of God had not taken their flesh and blood; therefore he took our flesh, that he might be our Saviour.

Again, in a Saviour there must be not only merit, but compassion and sympathy, because the children are yet to live by faith, are not yet come to the inheritance—'Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people' (Heb 2:17,18).

Two reasons are rendered in this text why he must take flesh—namely, that he might be their priest to offer sacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preserve them unto the kingdom appointed for them.

Mark you, therefore, how the apostle, when he asserteth that the Lord Jesus took our

flesh, urgeth the reason why he took our flesh—that he might destroy the devil and death, that he might deliver them. It behoveth him to be made like unto his brethren, that he might be merciful and faithful, that he might make reconciliation for the sins of the people. The reason, therefore, why he took our flesh is declared—to wit, that he might be our Saviour. And hence you find it so often recorded. He hath 'abolished in his flesh the enmity.' He hath 'slain the enmity' by his flesh. 'And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable—in his sight' (Eph 2:15,16; Col 1:21,22).

How he took flesh.

Second. I come now to the second question—to wit, How he took our flesh. This must be inquired into; for his taking flesh was not after the common way; never any took man's flesh upon him as he, since the foundation of the world.

1. He took not our flesh like Adam, who was formed out of the ground; 'who was made of the dust of the ground' (Gen 2:7, 3:19). 2. He took not our flesh as we do, by carnal generation. Joseph knew not his wife, neither did Mary know any man, till she had brought forth her first-born son (Matt 1:25; Luke 1:34). 3. He took flesh, then, by the immediate working and overshadowing of the Holy Ghost. And hence it is said expressly, 'She was found with child of the Holy Ghost.' 'Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost' (Matt 1:18). And hence again, when Joseph doubted of her honesty, for he perceived she was with child, and knew he had not touched her, the angel of God himself comes down to resolve his doubt, and said, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost' (Matt 1:20).

But again, though the Holy Ghost was that by which the child Jesus was formed in the womb, so as to be without carnal generation, yet was he not formed in her without, but by, her conception—'Behold, thou shalt conceive in they womb, and bring forth a son, and shalt call his name JESUS' (Luke 1:31). Wherefore he took flesh not only in, but of, the Virgin. Hence he is called her son, the seed of the woman; and hence it is also that he is called the seed of Abraham, the seed of David; their seed, according to the flesh (Gen 12, 13:15, 22; Luke 1:31, 2:7; Rom 1:3, 9:5; Gal 3:16, 4:4).

And this, the work he undertook, required, 1. It required that he should take our flesh. 2. It required that he should take our flesh without sin, which could not be had he taken it by reason of a carnal generation; for so all children are conceived in, and polluted with, sin (Psa 51). And the least pollution, either of flesh or spirit, had utterly disabled him for the work, which to do, he came down from heaven. Therefore, 'such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens' (Heb 7:26).

This mystery of the incarnation of the Son of God was thus completed, I say, that he might be in all points like as we are, yet without sin; for sin in the flesh disableth and maketh incapable to do the commandment. Therefore was he thus made, thus made of a woman; and this the angel assigneth as the reason of this his marvellous incarnation. 'The Holy Ghost,' saith he, 'shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God' (Luke 1:35).

The overshadowing of the Holy Ghost and the power of the Highest—the Father and the Holy Ghost—brought this wonderful thing to pass, for Jesus is a wonderful one in his conception and birth. This mystery is that next to the mystery of three persons in

one God; it is a great mystery. 'Great is the mystery of godliness: God was manifest in the flesh.'

The conclusion is, that Jesus Christ took our flesh that he might be our Saviour; and that he might be our Saviour indeed, he thus took our flesh.

That it was necessary that he should take our flesh if he will be our Saviour.

Third. I come now to the third thing—namely, that it was necessary that he should take our flesh if he will be our Saviour.

1. And that, first, from the nature of the work; his work was to save, to save man, sinking man, man that was 'going down to the pit' (Job 33:24). Now, he that will save him that is sinking must take hold on him. And since he was not to save a man, but men, therefore it was necessary that he should take hold, not of one person, but of the common nature, clothing himself with part of the same. He took not hold of angels, 'but he took on him the seed of Abraham' (Heb 2:16). For that flesh was the same with the whole lump of the children to whom the promise was made, and comprehended in it the body of them that shall be saved, even as in Adam was comprehended the whole world at first (Rom 5).

Hence we are said to be chosen in him, to be gathered, being in him, to be dead by him, to be risen with him, and to be set with him, or in him, in heavenly places already (Rom 7:4; Eph 1:4,10; Col 2:12,13, 3:1-3). This, then, was the wisdom of the great God, that the Eternal Son of his love should take hold of, and so secure the sinking souls of perishing sinners by assuming their flesh.

2. The manner of his doing the work of a Saviour did call for his taking of our flesh. He must do the work by dying. 'Ought not Christ to have suffered? Christ must needs have suffered,' or else no glory follows (Luke 24:26; Acts 17:3). 'The prophets testified beforehand the sufferings of Christ, and the glory that should follow' (1 Peter 1:11). Yea, they did it by the Spirit, even by the Spirit of Christ himself. This Spirit, then, did bid them tell the world, yea, testify, that Christ must suffer, or no man be blest with glory; for the threatening of death and the curse of the law lay in the way between heaven gates and the souls of the children, for their sins; wherefore he that will save them must answer Divine justice, or God must lie, in saving them without inflicting the punishment threatened. Christ, then, must needs have suffered; the manner of the work laid a necessity upon him to take our flesh upon him; he must die, he must die for us, he must die for our sins. And this was effectually foretold by all the bloody sacrifices that were offered under the law—the blood of bulls, the blood of lambs, the blood of rams, the blood of calves, and the blood of goats and birds. These bloody sacrifices, what did they signify, what were they figures of, but of the bloody sacrifice of the body of Jesus Christ? their blood being a shadow of his blood, and their flesh being a shadow of his flesh.

Therefore, when God declared that he took no pleasure in them, because they could not make the worshippers perfect as pertaining to the conscience, then comes Jesus Christ to offer his sinless body and soul for the sin of the people—'For it is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifices and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God.' Since burnt-offerings cannot do thy will, my body shall; since the blood of bulls and goats cannot do thy will, my blood shall. Then follows, By the will of God 'we are sanctified, through the offering up of the body of Jesus Christ once for all' (Heb 10:4-10)
.

3. The end of the work required that Christ, if he will be our Saviour, should take upon him our flesh.

The end of our salvation is, that we might enjoy God, and that he by us might be glorified for ever and ever.

(1.) That we might enjoy God. 'I will dwell in them, and they shall be my people, and I will be their God.' This indwelling of God, and consequently our enjoyment of him, begins first in its eminency by his possessing our flesh in the person of Jesus Christ. Hence his name is called 'Immanuel, God with us'; and 'the Word was made flesh, and dwelt among us.' The flesh of Christ is the tabernacle which the Lord pitched, according to that saying, 'The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God' (Rev 21:3). Here God beginneth to discover his glory, and to be desirable to the sons of men. God could not communicate himself to us, nor take us into the enjoyment of himself, but with respect to that flesh which his Son took of the Virgin, because sin stood betwixt. Now this flesh only was the holy lump, in this flesh God could dwell; and forasmuch as this flesh is the same with ours, and was taken up with intent that what was done in and by that, should be communicated to all the children; therefore through that doth God communicate of himself unto his people—'God was in Christ, reconciling the world unto himself' (2 Cor 5:19). And 'I am the way,' saith Christ, 'no man cometh unto the Father but by me' (John 14:6).

That passage to the Hebrews is greatly to our purpose. We have boldness, brethren, 'to enter into the holiest,' the place where God is, 'by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh' (Heb 10:19,20).

Wherefore by the flesh and blood of Christ we enter into the holiest; through the veil, saith he, that is to say, his flesh.

(2.) As the end of our salvation is that we might enjoy God, so also it is that he by us might be glorified for ever—'That God in all things might be glorified, through Jesus Christ our Lord.'

Here indeed will the mystery of his grace, wisdom, justice, power, holiness, and glory, inhabit eternal praise, while we that are counted worthy of the kingdom of God shall admire at the mystery, and see ourselves, without ourselves, even by the flesh and blood of Christ through faith therein, effectually and eternally saved. Oh, this will be the burden of our eternal joy—God loved us, and gave his Son for us; Christ loved us, and gave his flesh for our life, and his blood for our eternal redemption and salvation!

THAT CHRIST WAS MADE UNDER THE LAW.

SECOND. But, secondly CHRIST WAS MADE UNDER THE LAW—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law' (Gal 4:4).

Of right, being found in flesh, he must needs be under the law, for that there is not any creature above or without law to God; but this is not to the point in hand. Christ was not therefore under the law because he was found in flesh, but he took flesh, and designedly put himself, or was made under the law; wherefore it is added, He was made under the law to 'redeem,' to redeem them that were under that law. Wherefore, here is a design, a heavenly contrivance and device on foot; Christ is made—that is, by design subjected—under the law, for the sake and upon the account of others, 'to redeem them that were under the law.'

Made under the law—that is, put himself into the room of sinners, into the condition of sinners; made himself subject to the same pains and penalties we were obnoxious to.

We were under the law, and it had dominion over us, bound us upon pain of eternal damnation to do completely all things written in the law. This condition Christ put himself into that 'he might redeem'; for assuredly we had else perished.

The law had dominion over us, and since we had sinned, of right it pronounced the curse, and made all men subject to the wrath of God. Christ, therefore, did not only come into our flesh, but also into our condition, into the valley and shadow of death where we were, and where we are, as we are sinners. He that is under the law is under the edge of the axe. When David was to go to visit his brethren, and to save them from the hand of Goliath, he was to look how his brethren fared, and to 'take their pledge' (1 Sam 17:18). This is true of Jesus Christ when he came to save us from the hand of death and the law; he looked how his brethren fared, took to heart their deplorable condition, and put himself into the same plight—to wit, under the law, that he might redeem them that were under the law.

I told you before that he came sinless into the world, that he had a miraculous conception, and wonderful birth; and here you see a reason for it, he was to be put, or made, under the law, 'to redeem.' He that will be made under the law to redeem, had need be sinless and spotless himself; for the law findeth fault with the least, and condemneth man for the first beginning of, sin.

Without this, then, there could not have been redemption, nor any the sons of God by adoption: no redemption, because the sentence of death had already passed upon all; no sons by adoption, because that is the effect of redemption. 'God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Christ, then, by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of sons.

For, as I told you before, Christ stood a common[3] person, presenting in himself the whole lump of the promised seed, or the children of the promise; wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began, therefore, at the first tittle of the law, and going in man's flesh, for man, through the law, he becomes 'the end of the law for righteousness to every one that believeth.' The END of the law—what is the end of the law but perfect and sinless obedience? that is the end of the law, both with respect to its nature, and the cause of its being imposed. God gave the law, that complete righteousness should by that be found upon men; but because sin was got into man's flesh, therefore this righteousness, by us, could not be completed. Now comes Christ the Lord into the world, clothes himself with the children's flesh, addresseth himself to the work of their redemption, is made under the law; and going through every part of the law without sin, he becometh 'the end of the law for' justifying 'righteousness to every one that believeth' (Rom 10:4). For he obeyed not the law for himself, he needed no obedience thereto; it was we that needed obedience, it was we that wanted to answer the law; we wanted it but could not obtain it, because then the law was weak through the flesh; therefore God sent his own Son, and he did our duty for us, even to become the end of the law to every one that believeth. In this, therefore, Christ laboured for us, he was made under the law to redeem. Therefore, as I said before, it behoved him to be sinless, because the law binds over to answer for sin at the bar of the judgment of God. Therefore did his Godhead assume our human flesh, in a clean and spotless way, that he might come under 'the law, to redeem them that were under the law.'

For, consisting of two natures, and the personality lying in the Godhead, which gave

value and worth to all things done for us by the manhood, the obedience takes denomination from thence, to be the obedience of God. The Son's righteousness, the Son's blood; the righteousness of God, the blood of God (Heb 5:8,9; Phil 3:9; Acts 20:28; 1 John 3:16).

Thus Jesus Christ came into the world under the law to redeem, not simply as God, but God-man, both natures making one Christ. The Godhead, therefore, did influence and give value to the human flesh of Christ in all its obedience to the law, else there would have been wanting that perfection of righteousness which only could answer the demands and expectation of the justice of God; to wit, perfect righteousness by flesh. But the second Person in the Godhead, the Son, the Word, coming under the law for men in their flesh, and subjecting himself by that flesh to every tittle and demand of the law; all and every whit of what was acted and done by Jesus Christ, God-man, for us, it was and is the righteousness of God; and since it was not done for himself, but for us, as he saith in the text, 'to redeem,' the righteousness by which we are set free from the law is none other but the righteousness that alone resideth in the person of the Son of God.

And that it is absolutely necessary thus it should be, is evident, both with respect to God and also with respect to man.

With respect to God. The righteousness is demanded by God; therefore he that comes to redeem must present before God a righteousness absolutely perfect; this can be done by none but God.

With respect to man. Man was to present this righteousness to God; therefore must the undertaker be man. Man for man, and God for God, God-man between God and man. This daysman can lay his hand upon us both, and bring God and man together in peace (Job 9:33).

Quest. But some may say, what need of the righteousness of one that is naturally God? Had Adam, who was but a mere man, stood in his innocency, and done his duty, he had saved himself and all his posterity.

Answ. Had Adam stood, he had so long secured himself from the wages of sin, and posterity so long as they were in him. But had Adam sinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himself from the curse of the law, because he was not equal with God; for the curse of the law is the curse of God; but no man can deliver himself from the curse of God, having first transgressed. This is evident, because angels, for sin, lie bound in chains, and can never deliver themselves. He, therefore, that redeemeth man from under the law must not only do all the good that the law requireth, but bear all the penalty that is due by the law for sin.

Should an angel assume human flesh, and in that flesh do the law, this righteousness would not redeem a sinner; it would be but the righteousness of an angel, and so, far short of such a righteousness as can secure a sinner from the wrath of God. But 'thou shalt love the Lord thy God with all thy soul, with all thy heart, with all thy mind, with all thy strength.' If there were no more required of us now to redeem ourselves, it would be utterly impossible for us to do it, because in the best there is sin, which will intermix itself with every duty of man. This being so, all the heart, all the soul, all the strength, and all the mind, to the exact requirement of the justice of the law, can never be found in a natural man.

Besides, for this work there is required a perfect memory, always to keep in mind the whole duty of man, the whole of every tittle of all the law, lest sin come in by forgetfulness; a perfect knowledge and judgment, lest sin come in by ignorance; an

everlasting unweariedness in all, lest sin and continual temptation tire the soul, and cause it to fail before the whole be done.
For the accomplishing of this last, he must have—1. A perfect willingness, without the least thought to the contrary. 2. Such a hatred of sin as is not to be found but in the heart of God. 3. A full delight in every duty, and that in the midst of all temptations. 4. A continuing in all things to the well-pleasing of the justice of God.
I say, should the penalty of the law be taken off, should God forgive the penalty and punishment due to sins that are past, and only demand good works now, according to the tenor of the law, no man could be saved; there would not be found that heart, that soul, that mind, and that strength, anywhere in the world.
This, therefore, must cease for ever, unless the Son of God will put his shoulder to the work; but, blessed be God, he hath done it—'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.'

CHRIST TOOK UPON HIM OUR SINS.

THIRD. But thirdly, CHRIST OUR SAVIOUR TAKES UPON HIM OUR SINS. This is another step to the work of our redemption. 'He hath made him to be sin for us.' Strange doctrine! A fool would think it blasphemy; but Truth hath said it. Truth, I say, hath said, not that he was made to sin, but that God made him to be sin—'He hath made him to be sin for us' (2 Cor 5:21).
This, therefore, showeth us how effectually Christ Jesus undertook the work of our redemption—He was made to be sin for us. Sin is the great block and bar to our happiness; sin is the procurer of all miseries to men both here and for ever. Take away sin, and nothing can hurt us; for death temporal, death spiritual, and death eternal, are the wages of sin (Rom 6:23).
Sin, then, and man for sin, is the object of the wrath of God. If the object of the wrath of God, then is his case most dreadful; for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All, therefore, must sink under sin, but he who is made to be sin for us; he only can bear sins, he only can bear them away, and therefore were they laid upon him—'The Lord hath laid upon him the iniquity of us all' (Isa 53:6).
Mark, therefore, and you shall find that the reason why God made him to be sin for us was, 'that we might be made the righteousness of God in him.' He took our flesh, he was made under the law, and was made to be sin for us, that the devil might be destroyed, that the captives might be redeemed, and made the righteousness of God in him.
And forasmuch as he saith that God 'hath made him to be sin,' it declareth that the design of God and the mystery of his will and grace was in it. 'He hath made him to be sin.' God hath done it, that we might be made the righteousness of God in him. There was no other way; the wisdom of heaven could find no other way; we could not by other means stand just before the justice of God.
Now, what remains but that we who are reconciled to God by faith in his blood are quit, discharged, and set free from the law of sin and death? Yea, what encouragement to trust in him, when we read that God 'made him to be sin for us.'
Quest. But how was Jesus Christ made of God to be sin for us?
Answ. Even so as if himself had committed all our sins; that is, they were as really charged upon him as if himself had been the actor and committer of them all. 'He hath made him to be sin,' not only as a sinner, but as sin itself. He was as the sin of the world that day he stood before God in our stead. Some, indeed, will not have Jesus

Christ our Lord to be made sin for us; their wicked reasons think this to be wrong judgment in the Lord; it seems, supposing that because they cannot imagine how it should be, therefore God, if he does it, must do it at his peril, and must be charged with doing wrong judgment, and so things that become not his heavenly Majesty; but against this duncish sophistry[4] we set Paul and Isaiah, the one telling us still, 'the Lord hath laid on him the iniquity of us all'; and the other, that 'God made him to be sin for us.'

But these men, as I suppose, think it enough for Christ to die under that notion only, not knowing nor feeling the burden of sin, and the wrath of God due thereto. These make him as senseless in his dying, and as much without reason, as a silly sheep or goat, who also died for sin, but so as in name, in show, in shadow only. They felt not the proper weight, guilt, and judgment of God for sin. But thou, sinner, who art so in thine own eyes, and who feelest guilt in thine own conscience, know thou that Jesus Christ, the Son of the living God in flesh, was made to be sin for thee, or stood sensibly guilty of all thy sins before God, and bare them in his own body upon the cross.

God charged our sins upon Christ, and that in their guilt and burden, what remaineth but that the charge was real or feigned? If real, then he hath either perished under them, or carried them away from before God; if they were charged but feignedly, then did he but feignedly die for them, then shall we have but feigned benefit by his death, and but a feigned salvation at last—not to say how this cursed doctrine chargeth God and Christ with hypocrisy, the one in saying, He made Christ to be sin; the other in saying that he bare our sin; when, in deed and in truth, our guilt and burden never was really upon him.

Quest. But might not Christ die for our sins but he needs must bear their guilt or burden?

Answ. He that can sever sin and guilt, sin and the burden, each from other, laying sin and no guilt, sin and no burden on the person that dieth for sin, must do it only in his own imaginative head. No scripture, nor reason, nor sense, understandeth or feeleth sin when charged without its guilt and burden.

And here we must distinguish between sin charged and sin forgiven. Sin forgiven may be seen without guilt or burden, though I think not without shame in this world; but sin charged, and that by the justice of God—for so it was upon Christ—this cannot be but guilt and the burden, as inseparable companions, must unavoidably lie on that person. Poor sinner, be advised to take heed of such deluded preachers who, with their tongues smoother than oil, would rob thee of that excellent doctrine, 'God hath made him to be sin for us'; for such, as I said, do not only present thee with a feigned deliverance and forgiveness, with a feigned heaven and happiness, but charge God and the Lord Jesus as mere impostors, who, while they tell us that Christ was made of God to be sin for us, affirm that it was not so really, suggesting this sophistical reason, 'No wrong judgment comes from the Lord.' I say again, this wicked doctrine is the next way to turn the gospel in thy thoughts to no more than a cunningly-devised fable (2 Peter 1:16), and to make Jesus Christ, in his dying for our sins, as brutish as the paschal lamb in Moses' law.

Wherefore, distressed sinner, when thou findest it recorded in the Word of truth that Christ died for our sins, and that God hath made him to be sin for us, then do thou consider of sin as it is a transgression against the law of God, and that as such it procureth the judgment of God, torments and afflicts the mind with guilt, and bindeth over the soul to answer it. Sever not sin and guilt asunder, lest thou be an hypocrite like these wicked men, and rob Christ of his true sufferings. Besides, to see sin upon Christ,

but not its guilt; to see sin upon Christ, but not the legal punishment, what is this but to conclude that either there is no guilt and punishment in sin, or that Christ bare our sin, but we the punishment? for the punishment must be borne, because the sentence is gone out from the mouth of God against sin.

Do thou therefore, as I have said, consider of sin as a transgression of the law (1 John 3:4), and a provoker of the justice of God; which done, turn thine eye to the cross, and behold those sins, in the guilt and punishment of them, sticking in the flesh of Christ. 'God condemned sin in the flesh' of Christ (Rom 8:3). He 'bare our sins in his own body on the tree' (1 Peter 2:24).

I would only give thee this caution—Not sin in the nature of sin—sin was not so in the flesh of Christ; but sin in the natural punishment of it—to wit, guilt, and the chastising hand of justice. 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed' (Isa 53:5).

Look, then, upon Christ crucified to be as the sin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himself, and so conclude that for the transgression of God's people he was stricken; that when the Lord made him to be sin, he made him to be sin for us.[5]

HE WAS MADE A CURSE FOR US.

FOURTH. As he was made flesh under the law, and also sin, SO HE WAS MADE A CURSE FOR US—'Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, Cursed is every one that hangeth on a tree.' This sentence is taken out of Moses, being passed there upon them that for sin are worthy of death—'And if a man have committed a sin worthy of death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day, for he that is hanged is accursed of God' (Deut 21:22,23). By this sentence Paul concludeth that Jesus Christ was justly hanged, because sin worthy of death was upon him; sin, not of his own, but ours. Since, then, he took our sins, he must be cursed of God; for sin is sin wherever it lies, and justice is justice wherever it finds it; wherefore since Jesus Christ will bear our sin, he must be 'numbered with the transgressors,' and counted worthy to die the death.

He that committeth sin is worthy of death. This, though Christ did not personally do, his members, his body, which is his church did; and since he would undertake for them with God, and stand in their sins before the eyes of his justice, he must die the death by the law.

Sin and the curse cannot be severed. Sin must be followed with the curse of God. Sin therefore being removed from us to the back of Christ, thither goes also the curse; for if sin be found upon him, he is the person worthy to die—worthy by our sins.

Wherefore Paul here setteth forth Christ clothed with our sins, and so taking from us the guilt and punishment. What punishment, but the wrath and displeasure of God?—'Christ hath redeemed us from the curse of the law, being made a curse for us.' In this word 'curse' are two things comprised,

1. The reality of sin; for there can be no curse where there is no sin, either of the person's own, or made to be his by his own consent or the imputation of Divine justice. And since sins are made to be Christ's by imputation, they are his, though not naturally, yet really, and consequently the wages due. He hath made him to be sin; he was made a curse for us.

2. This word 'curse' compriseth, therefore, the punishment of sin, that punishment properly due to sin from the hand of God's justice, which punishment standeth in three

things—(1.) In charging sin upon the body and soul of the person concerned; and hence we read that both the body and soul of Christ 'were made an offering for sin' (Isa 53:10; Heb 10:10). (2.) The punishment standeth in God's inflicting of the just merits of sin upon him that standeth charged therewith, and that is death in its own nature and strength; to wit, death with the sting thereof—'The sting of death is sin.' This death did Christ die because he died for our sins. (3.) The sorrows and pains of this death, therefore, must be undergone by Jesus Christ.

Now there are divers sorrows in death—such sorrows as brutes are subject to; such sorrows as persons are subject to that stand in sin before God; such sorrows as those undergo who are swallowed up of the curse and wrath of God for ever.

Now so much of all kinds of sorrow as the imputation of our sin could justly bring from the hand of Divine justice, so much of it he had. He had death. He had the sting of death, which is sin. He was forsaken of God; but could not by any means have those sorrows which they have that are everlastingly swallowed up of them. 'It was not possible that he should be holden of it' (Acts 2:24).

For where sin is charged and borne, there must of necessity follow the wrath and curse of God. Now where the wrath and curse of God is, there must of necessity follow the effects, the natural effects—I say, the natural effects—to wit, the sense, the sorrowful sense of the displeasure of an infinite Majesty, and his chastisements for the sin that hath provoked him. There are effects natural, and effects accidental; those accidental are such as flow from our weakness, whilst we wrestle with the judgment of God—to wit, hellish fear, despair, rage, blasphemy, and the like; these were not incident to Jesus Christ, he being in his own person every way perfect. Neither did he always endure the natural effects; his merits relieved and delivered him. God loosed the pains of death, 'because it was not possible that he should be holden of it.'

Christ then was made a curse for us, for he did bear our sin; the punishment therefore from the revenging hand of God must needs fall upon him.

Wherefore by these four things we see how Christ became our Saviour—he took hold of our nature, was born under the law, was made to be sin, and the accursed of God for us. And observe it—all this, as I said before, was the handiwork of God. God made him flesh, made him under the law, God made him to be sin, and also a curse for us. The Lord bruised him, the Lord put him to grief, the Lord made his soul an offering for sin (Isa 53:10). Not for that he hated him, considering him in his own harmless, innocent, and blessed person, for he was daily his delight; but by an act of grace to us-ward, were our iniquities laid upon him, and he in our stead was bruised and chastised for them. God loved us, and made him a curse for us. He was made a curse for us, 'that the blessing of Abraham might come on the Gentiles through [faith in] Jesus Christ' (Gal 3:14).

FURTHER DEMONSTRATION OF THIS TRUTH.

Before I pass this truth, I will present thee, courteous reader, with two or three demonstrations for its further confirmation.

First. That Christ did bear our sins and curse is clear, because he died, and that without a mediator.

He died—'The wages of sin is death' (Rom 6:23). Now if death be the wages of sin, and that be true that Christ did die and not sin, either the course of justice is perverted, or else he died for our sins; there was 'no cause of death in him,' yet he died (Acts 13:28). He did no evil, guile was not found in his mouth, yet he received the wages of sin (1 Peter 2:22). Sin, therefore, though not of his own, was found upon him, and laid to his charge, because 'he died.' 'Christ died for our sins,' Christ 'gave himself for our sins' (1

Cor 15:1-3; Gal 1:4).
He, then, that will conclude that Christ did not bear our sin, chargeth God foolishly, for delivering him up to death; for laying on him the wages, when in no sense he deserved the same. Yea, he overthroweth the whole gospel, for that hangeth on this hinge—'Christ died for our sins.'
Object. But all that die do not bear the curse of God for sin.
Answ. But all that die without a mediator do. Angels died the cursed death because Christ took not hold of them; and they for whom Christ never prayeth, they die the cursed death, for they perish everlastingly in the unutterable torments of hell. Christ, too, died that death which is the proper wages of sin, for he had none to stand for him. 'I looked,' saith he, 'and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me.—And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him' (Isa 63:5, 54:16).
Christ then died, or endured the wages of sin, and that without an intercessor, without one between God and him; he grappled immediately with the eternal justice of God, who inflicted on him death, the wages of sin; there was no man to hold off the hand of God; justice had his full blow at him, and made him a curse for sin. He died for sin without a mediator, he died the cursed death.
Second. A second thing that demonstrateth that Christ died the cursed death for sin; it is, the frame of spirit that he was in at the time that he was to be taken.
Never was poor mortal so beset with the apprehensions of approaching death, as was this Lord Jesus Christ; amazement beyond measure, sorrow that exceeded, seized upon his soul. 'My soul,' saith he, 'is exceeding sorrowful, even unto death.' 'And he began,' saith Mark, 'to be sore amazed, and to be very heavy' (Matt 26:38; Mark 14:33). Add to this, that Jesus Christ was better able to grapple with death, even better able to do it alone, than the whole world joined all together. 1. He was anointed with the Spirit without measure (John 3:34). 2. He had all grace perfect in him (John 1:16). 3. Never none so soaked in the bosom of his Father's love as himself (Prov 8:23-30). 4. Never none so harmless and without sin as he was, and, consequently, never man had so good a conscience as he had (Heb 7:26). 5. Never none prepared such a stock of good works to bear him company at the hour of death as he. 6. Never none had greater assurance of being with the Father eternally in the heavens than he. And yet, behold, when he comes to die, how weak is he, how amazed at death, how heavy, how exceeding sorrowful! and, I say, no cause assigned but the approach of death.
Alas! how often is it seen that we poor sinners can laugh at destruction when it cometh; yea, and 'rejoice exceedingly when we find the grave,' looking upon death as a part of our portion; yea, as that which will be a means of our present relief and help (Job 3:22; 1 Cor 3:22). This Jesus Christ could not do, considered as dying for our sin, but the nearer death, the more heavy and oppressed with the thoughts of the revenging hand of God. Wherefore he falls into an agony, and sweats; not after the common rate as we do when death is severing body and soul—'His sweat was as it were great drops [clodders] of blood falling down to the ground' (Luke 22:44).
What, I say, should be the reason, but that death assaulted him with his sting? If Jesus Christ had been to die for his virtues only, doubtless he would have borne it lightly, and so he did as he died, bearing witness to the truth, 'He endured the cross, despising the shame' (Heb 12:2). How have the martyrs despised death, and, as it were, not been careful of that, having peace with God by Jesus Christ, scorning the most cruel torments that hell and men could devise and invent! but Jesus Christ could not do so,

as he was a sacrifice for sin; he died for sin, he was made a curse for us. O my brethren, Christ died many deaths at once, he made his grave with the wicked, and with the rich in his death. Look how many thousands shall be saved—so many deaths did Jesus die; yet it was but once he died. He died thy death, and my death, and so many deaths as all our sins deserved who shall be saved from the wrath to come.
Now, to feign that these sorrows and this bloody agony, was not real, but in show only, what greater condemnation can be passed upon Jesus Christ, who loved to do all things in the most unfeigned simplicity? It was, therefore, because of sin, the sin that was put into the death he died, and the curse of God that was due to sin, that made death so bitter to Jesus Christ—'It is Christ that died.' The apostle speaks as if never any died but Christ, nor indeed did there, so wonderful a death as he (Rom 8:34). Death, considered simply as it is a deprivation of natural life, could not have these effects in a person, personally more righteous than an angel. Yea, even carnal, wicked men, not awakened in their conscience, how securely can they die! It must therefore also be concluded that the sorrows and agony of Jesus Christ came from a higher cause, even from the guilt of sin, and from the curse of God that was now approaching for that sin.
It cannot be attributed to the fear of men; their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his person; it was sin, sin, sin, and the curse due to sin.
Third. It is evident that Christ did bear and die the cursed death for sin, from the carriage and dispensations of God towards him.
1. From the carriage of God. God now becomes as an enemy to him. (1.) He forsakes him—'My God, my God, why hast thou forsaken me?' Yea, the sense of the loss of God's comfortable presence abode with him even till he gave up the ghost. (2.) He dealeth with him as with one that hath sinned, he chastiseth him, he bruiseth him, he striketh and smiteth him, and was pleased—that is, his justice was satisfied—in so doing. 'It pleased the Lord to bruise him; he hath put him to grief' (Isa 53:10). These things could not be, had he only considered him in his own personal standing. Where was the righteous forsaken? Without the consideration of sin, he doth not willingly afflict nor grieve the children of men—that is, not out of pleasure, or without sufficient cause.
Jesus Christ, then, since he is under this withdrawing, chastising, bruising, and afflicting displeasure of God, he is all that time under sin, under our sins, and therefore thus accursed of God, his God.
2. Not only the carriage of God, but his dispensations, his visible dispensations, plainly declare that he stood before God in our sins. Vengeance suffered him not to live. Wherefore God delivered him up—'He spared not his own Son, but delivered him up for us all' (Rom 8:32). (1.) He delivered him into the hands of men (Mark 9:31). (2.) He was delivered into the hands of sinners (Luke 24:7). (3.) He was delivered unto death (Rom 4:25). (4.) Yea, so delivered up as that they both had him to put him to death, and God left him for that purpose in their hands; yea, was so far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.
Now many men do what they will with him, he was delivered to their will—Judas may sell him; Peter may deny him; all his disciples forsake him; the enemy apprehends him, binds him, they have him away like a thief to Caiaphas the high-priest, in whose house he is mocked, spit upon, his beard is twitched from his cheeks; now they buffet him and scornfully bow the knee before him; yea, 'his visage was so marred more than any man, and his form more than the sons of men' (Isa 52:14).

Now he is sent to the governor, defaced with blows and blood; who delivereth him into the hand of his soldiers; they whip him, crown him with thorns, and stick the points of the thorns fast in his temples by a blow with a staff in their hand; now he is made a spectacle to the people, and then sent away to Herod, who, with his men of war, set him at nought, no God appearing for his help.

In fine, they at last condemn him to death, even to the death of the cross, where they hang him up by wounds made through his hands and his feet, between the earth and the heavens, where he hanged for the space of six hours—to wit, from nine in the morning till three in the afternoon. No God yet appears for his help; while he hangs there some rail at him, others wag their heads, others tauntingly say, 'He saved others, himself he cannot save'; some divide his raiment, casting lots for his garments before his face; others mockingly bid him come down from the cross, and when he desireth succour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the sun becomes black, and Jesus still cries out that he was forsaken of God; and presently boweth his head and dies (Matt 26, 27; Mark 14, 15; Luke 22, 23; John 18, 19).

And for all this there is no cause assigned from God but sin—'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed' (Isa 53:5).

The sum then is, that Jesus Christ the Lord, by taking part of our flesh, became a public person, not doing or dying in a private capacity, but in the room and stead of sinners, whose sin deserved death and the curse of God; all which Jesus Christ bare in his own body upon the tree. I conclude, then, that my sin is already crucified and accursed in the death and curse Christ underwent.

[Objections to this doctrine.]

I come now to some objections.

Objection First. Christ never was a sinner, God never supposed him to be a sinner, neither did our sins become really his; God never reputed him so to have been; therefore hate or punish him as a sinner he could not; for no false judgment can belong to the Lord.

Answer.—First. That Christ was not a sinner personally, by acts or doings of his own, is granted; and in this sense it is true that God did never suppose him to be a sinner, nor punished him as such a sinner, nor did he really, if by really you understand naturally, become our sin, nor did God ever repute him so. Second. But that Christ stood before God in our sins, and that God did not only suppose him so to stand, but set him in them, put them upon him, and counted them as his own, is so true that he cannot at present be a Christian that denies it—'The Lord hath laid upon him the iniquities of us all' (Isa 53:6; 1 Peter 2:22). Third. So, then, though God did not punish him for sin of his own committing, yet he punished him for sin of our committing—'The just suffered for the unjust' (1 Peter 3:18). Fourth. Therefore it is true, that though Christ did never really become sin of his own, he did really become our sin, did really become our curse for sin. If this be denied, it follows that he became our sin but feignedly, that he was made our curse, or a curse for us but in appearance, show, or in dissimulation; but no such action or work can proceed of the Lord. He did then really lay our sin and his curse upon him for our sin.

Objection Second. But if Christ indeed hath suffered for our sins, and endured for them that curse that of justice is due thereto, then hath he also endured for us the proper torments of hell, for they are the wages of our sins.

Answer. Many things might be said in answer to this objection; but briefly—First. What

God chargeth upon the soul for sin is one thing, and what followeth upon that charge is another. Second. A difference in the person suffering may make a difference in the consequences that follow upon the charge. Let us then consider of both these things.
First. The charge is sin—God charge him with our sins. The person then stands guilty before the judgment of God. The consequences are—1. The person charged sustains or suffereth the wrath of God. 2. This wrath of God is expressed and inflicted on body and soul.
The consequences are—God forsaketh the person charged, and being left, if he cannot stand, he falleth under the power of guilt and horror of the same.
If the person utterly fall under this charge, as not being able to wrestle with and overcome this wrath of God, then despair, horror of hell, rage, blasphemy, darkness, and damnable anguish, immediately swallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.
Now that Christ underwent the wrath of God it is evident, because he bare our curse; that God forsook him, he did with strong crying and tears acknowledge; and therefore that he was under the soul-afflicting sense of the loss of God's favour, and under the sense of his displeasure, must needs flow from the premises.
[Second.] But now, because Christ Jesus the Lord was a person infinitely differing from all others that fall under the wrath of God, therefore those things that flow from damned sinners could not flow from him.
1. Despair would not rise in his heart, for his flesh did rest in hope; and said, even when he suffered, 'Thou wilt not leave my soul in hell' (Acts 2:27).
2. The everlastingness of the punishment, therefore, nor the terrors that accompany such, could not fasten upon him; for he knew at last that God would justify him, or approve of his works that they were meritorious.
And mark, everlasting punishment is not the proper wages of sin but under a supposition that the person suffering be not able to pay the debt—'Thou shalt not depart thence, till thou hast paid the very last mite' (Luke 12:59).
The difference, then, of the persons suffering may make a difference, though not in the nature of the punishment, yet in the duration and consequences of it.
Christ under the sentence was, as to his own personal acts only, altogether innocent; the damned only altogether sinners. Christ had in him even then the utmost perfection of all graces and virtues; but the damned, the perfection of sin and vileness. Christ's humanity had still union with his Godhead; the damned, union only with sin. Now, an innocent person, perfect in all graces, as really God as man, can better wrestle with the curse for sin than either sinful men or angels.
While they despair, Christ hopes. While they blaspheme, Christ submits. While they rage, Christ justifies God. While they sink under the burden of sin and wrath, Christ recovereth by virtue of his worthiness—'Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' He was God's Holy One, and his holiness prevailed.
So that it follows not, that because Christ did undergo the curse due to our sins, he therefore must have those accidental consequences which are found to accompany damned souls.
Objection Third. But the Scripture saith, that the wages of sin is everlasting punishment: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt 25:41).
Answer. This objection is partly answered already in the answer to that foregoing. But further,

First. Consider, the wages of sin is death, and punishment under the wrath of God—till those that die the death for sin have paid the utmost farthing (Matt 5:26; Luke 12:58,59).
Second. So, then, the everlastingness of the punishment lieth here, if the person suffering be not able to make amends to justice for the sins for which he suffereth; else justice neither would nor could, because it is just, keep such still under punishment.
Third. The reason, then, why fallen angels and damned souls have an everlastingness of punishment allotted them is, because, by what they suffer, they cannot satisfy the justice of God.
Fourth. The conclusion then is, though the rebukes of God for sin by death, and punishment after, be the rebukes of eternal vengeance, yet the eternity of that punishment is for want of merit. Could the damned merit their own deliverance, justice would let them go.
Fifth. It is one thing, therefore, to suffer for sin by the stroke of eternal justice, and another thing to abide for ever a sufferer there: Christ did the first, the damned do the second.
Sixth. His rising, therefore, from the dead the third day doth nothing invalidate his sufferings, but rather showeth the power of his merit. And here I would ask a question, Had Christ Jesus been more the object of faith, if weakness and endless infirmity had kept him under the curse, than by rising again from the dead; want of merit causing the one, sufficiency thereof causing the other?
Seventh. If men will not believe that Christ hath removed the curse because he is risen again, they would much more strongly have doubted it had he been still in the grave.
But, O amazing darkness! to make that an argument that his sufferings wanted merit, which to God himself is sufficient proof that he hath purged our sins for ever—'For this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God' (Heb 10:12).
Objection Fourth. But the Scripture saith, Christ is our example, and that in his very death (1 Peter 2:21).
Answer. Christ in his sufferings and death is both sacrifice and example.
First. A sacrifice—'Christ our passover is sacrificed for us.'
And again, 'He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.' And thus he made reconciliation for iniquity, and brought in everlasting righteousness (1 Cor 5:7; Eph 5:1,2; Dan 9:24).

Second. He was also in his sufferings exemplary, and that in several particulars—(1.) In his meek deportment while he was apprehended (Isa 53:7). (2.) In doing them good that sought his life (Luke 22:50,51). (3.) In his praying for his enemies when they were in their outrage (Luke 23:34). (4.) 'When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously' (1 Peter 2:23).
In these respects, I say, he was exemplary, and brought honour to his profession by his good behaviour; and O how beautiful would Christianity be in the eyes of men, if the disciples of our Lord would more imitate him therein!
But what? because Christ is our pattern, is he not our passover? or, because we should in these things follow his steps, died he not for our sins? Thus to conclude would not only argue thee very erroneous, but such a conclusion would overthrow the gospel, it being none other but a great sleight of Satan to shut out the whole by a part, and to make us blasphemers while we plead for holiness.

Look, then, upon the death of Christ under a double consideration—1. As he suffered from the hand of God. 2. As he suffered from the hand of men. Now, as he suffered by God's hand, so he suffered for sin; but as he suffered from men, so he suffered for righteousness' sake.

Observe, then, that as he suffered for sin, so no man took away his life; but as he suffered for righteousness, so they slew him by wicked hands. What is it then? Christ must needs have suffered, and the wisdom of God had so ordained that 'those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled' (Acts 3:18). Thus, therefore, we ought to distinguish of the causes and ends of the death of Christ.

Again; as Christ suffered for sin, so he would neither be taken at man's pleasure, nor die at man's time. 1. Not at man's pleasure; and hence it was that they so often sought his life in vain, 'for his hour was not yet come'—to wit, the hour in which he was to be made a sacrifice for our sin (John 13, 17:1,2, 18:1,2). 2. Not at their time; but, contrary to all expectation, when the due time was come, 'he bowed his head and gave up the ghost' (John 19:30).

And for this last work, he had power given him of God—that is, power to die when he would. 'I have power,' said he, 'to lay down my life, and I have power to take it again.' This power never man had before. This made the centurion wonder, and made Pontius Pilate marvel; and indeed well they might, for it was as great a miracle as any he wrought in his life; it demonstrated him to be the Son of God (Mark 15:38,39). The centurion, knowing that according to nature he might have lived longer, concluded therefore that his dying at that instant was not but miraculously. And when he 'saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.'

And the reason why he had power to die was, that he might offer his offering willingly, and at the season. 1. Willingly—'If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord' (Lev 1:3). 2. He must offer it at the season—'Thou shalt keep this ordinance,' the passover, 'in his season' (Exo 13:10). Now, both these offerings having immediate respect to the offering of the body of Christ for sin—for he came in the room of all burnt sacrifices—the passover also was a type of him (Heb 10:3-6; 1 Cor 5:7,8). Therefore, he being now the priest as well as sacrifice, must have power and will to offer his sacrifice with acceptation; and this the Scripture testifieth he did, where it saith, 'In due time Christ died for the ungodly' (Rom 5:6). In due time, that is, at the time appointed, at the acceptable time.

Thou must, therefore, unless thou art willing to be deceived, look upon the sufferings of Christ under a double consideration, and distinguish between his sufferings as our example and his suffering for our sins. And know, that as he suffered as our example, so he suffered only for righteousness' sake from the hands of wicked men; but as he suffered for our sins, so he suffered, as being by God imputed wicked, the punishment that was due to sin, even the dreadful curse of God. Not that Christ died two deaths, one after another; but he died at the same time upon a double account—for his righteousness' sake from men, for our sins from the hand of God. And, as I said before, had he only suffered for righteousness' sake, death had not so amazed him, nor had he been so exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him sweat as it were great drops of blood. Besides, when men suffer only for righteousness' sake, God doth not use to hide his face from them, to forsake them, and make them accursed; 'but Christ hath delivered us from the curse of the law, being made a curse for us.'

Objection Fifth. But if indeed Christ hath paid the full price for us by his death, in suffering the punishment that we should have done, wherefore is the Scripture so silent as not to declare that by his death he hath made satisfaction?

Answer. No man may teach God knowledge; he knoweth best how to deliver his mind in such words and terms as best agree with his eternal wisdom, and the consciences of those that are truly desirous of salvation, being overburdened with the guilt of sin. Perhaps the word 'satisfaction' will hardly be found in the Bible; and where is it said in so many words, 'God is dissatisfied with our sins?' yet it is sufficiently manifest that there is nothing that God hateth but sin, and sinners for the sake of sin. What meant he by turning Adam out of paradise, by drowning the old world, by burning up Sodom with fire and brimstone from heaven? What meant he by drowning of Pharaoh, by causing the ground to swallow up Korah and his company, and by his destroying Israel in the wilderness, if not to show that he was dissatisfied with sin? That God is also satisfied, yea, more than satisfied, by Christ's sufferings for our sins, is apparent; for, granting that he died for them as these scriptures declare—Isaiah 49:4-6, 53; 1 Corinthians 5:8, 15:1-4; 2 Corinthians 5:21; Galatians 1:4, 3:13; 1 Peter 2:24, 3:18; 1 John 2:2, 3:16, 4:14; Revelation 1:5, 5:9.—

First. It is apparent, because it is said that God smelled in that offering of the body of Christ for our sins a sweet-smelling savour—'He gave himself for us an offering and a sacrifice to God, for a sweet-smelling savour' (Eph 5:2).

Second. It is apparent, because it is said expressly that God for Christ's sake doth now forgive—'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you' (Eph 4:32).

Third. It is apparent that God is satisfied with Christ's blood for our sins, because he hath declared that he can justify those that believe in, or rely upon, that blood for life, in a way of justice and righteousness—'Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus' (Rom 3:24-26).

Now, I say, to object against such plain testimonies, what is it but to deny that Christ died for sin; or to conclude, that having so done, he is still in the grave; or, that there is no such thing as sin; or, no such thing as revenging justice in God against it; or, that we must die ourselves for our sins; or, that sin may be pardoned without a satisfaction; or, that every man may merit his own salvation? But 'without shedding of blood is no remission' (Heb 9:22).

To avoid, therefore, these cursed absurdities, it must be granted that Jesus Christ by his death did make satisfaction for sin.

But the word 'satisfaction' may not be used by the Holy Ghost, perhaps for that it is too short and scanty a word to express the blessedness that comes to sinners by the blood of Christ.

1. To make satisfaction amounts to no more than completely to answer a legal demand for harms and injuries done. Now this, when done to the full, leaveth the offender there where he was before he committed the injury. Now, if Christ had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full satisfaction given by this man for harms done by another may neither obtain the love of the person offended, nor the smallest gift which the person offending hath not deserved. Suppose I owe to this man ten thousand talents, and another should pay him every farthing, there remaineth over and above by that complete

satisfaction not one single halfpenny for me. Christ hath therefore done more than to make satisfaction for sin by his blood. He hath also 'made us kings and priests unto God and his Father,' and we 'shall reign with him for ever and ever' (Rev 1:6, 22:5). [Additional scriptures in proof of this doctrine.]

But take a few more scriptures for the proof of the doctrine before asserted.

First. 'We have redemption through his blood' (Col 1:14). 1. Redemption from sin (Eph 1:7). 2. Redemption from death (Heb 2:14,15; Hosea 13:14). 3. Redemption from Satan (Heb 2:14). 4. Redemption from the world (Gal 1:4). 5. Redemption to God (Rev 5:9). 6. Eternal redemption—'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us' (Heb 9:12).

Second. We are said also to be washed in his blood. 1. Our persons are washed—He 'loved us, and washed us from our sins in his own blood' (Rev 1:5). 2. His blood washeth also our performances—'Our robes are washed, and made white in the blood of the Lamb' (Rev 7:14).

Third. We are said to be purged by his blood. 1. Purged from sin before God—'When he had by himself purged our sins, he sat down on the right hand of God' (Heb 1:3). 2. Purged from evil consciences—'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' (Heb 9:14).

Fourth. We are said to be made nigh to God by his blood—'But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ' (Eph 2:13).

Fifth. Peace is said to be made by his blood. 1. Peace with God (Col 1:20). 2. Peace of conscience (Heb 10:19-23). 3. Peace one with another (Eph 2:14).

Sixth. We are said to be justified by his blood. 'Much more then, being now justified by his blood, we shall be saved from wrath through him' (Rom 5:9). Justified, that is, acquitted—1. Acquitted before God (Eph 5:26,27). 2. Acquitted before angels (Matt 28:5-8). 3. Acquitted by the law (Rom 3:21-23). 4. Acquitted in the court of conscience (Heb 9:14).

Seventh. We are said to be saved by his blood (Rom 5:8,9).

Eighth. We are said to be reconciled by his blood (Col 1:20-22).

Ninth. We are said to be sanctified by his blood (Heb 13:12).

Tenth. We are said to be admitted into the holiest by his blood (Heb 10:19).

Eleventh. We are said to have eternal redemption by his blood (Heb 9:12).

Yea, lastly, this blood which was once spilt upon the cross, will be the burden of our song in heaven itself for ever and ever (Rev 5:9).

Now, if we be redeemed, washed, purged, made nigh to God, have peace with God; if we stand just before God, are saved, reconciled, sanctified, admitted into the holiest; if we have eternal redemption by his blood, and if his blood will be the burden of our song for ever; then hath Christ paid the full price for us by his death, then hath he done more than made satisfaction for our sins.

SEVERAL DEMONSTRATIONS MORE, PROVING THE FORMER DOCTRINE.

But before I conclude this answer, I will give you nine or ten more undeniable demonstrations to satisfy you, if God will bless them to you, in the truth of this great doctrine—to wit, that Jesus Christ, by what he hath done, hath paid the full price to God for the souls of sinners, and obtained eternal redemption for them.

THE FIRST DEMONSTRATION.

FIRST. And, first, I begin with his resurrection. That God that delivered him up unto death, and that made him a curse for sin, that God raised him up from the dead—'But God raised him from the dead' (Acts 3:15, 13:30). Now, considering that at his death he was charged with our sins, and accursed to death for our sins, that justice that delivered him up for them must have amends made to him before he acquits him from them; for there can be no change in justice. Had he found him in our sins in the grave, as he found him in them upon the tree (for he had them in his body on the tree), he had left him there as he had left him upon the tree; yea, he had as surely rotted in the grave, as ever he died on the tree (1 Peter 2:24). But when he visited Christ in the grave, he found him a holy, harmless, undefiled, and spotless Christ, and therefore he raised him up from the dead—'He raised him up from the dead, having loosed the pains of death; because it was not possible that he should be holden of it' (Acts 2:24).

Quest. But why not possible now to be holden of death?

Answ. Because the cause was removed. Sin was the cause—'He died for our sins. —He gave himself for our sins' (1 Cor 15:1-3; Gal 1:4). These sins brought him to death; but when God, that had made him a curse for us, looked upon him in the grave, he found him there without sin, and therefore loosed the pains of death; for justice saith, this is not possible, because not lawful, that he who lieth sinless before God should be swallowed up of death; therefore he raised him up.

Quest. But what did he do with our sins, for he had them upon his back?

Answ. It is said he took them away—'Behold the Lamb of God which taketh away the sin of the world.' It is said he put them away—'Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself' (John 1:29; Heb 9:26). That is, by the merit of his undertaking he brought into the world, and set before the face of God, such a righteousness that outweigheth and goeth far beyond that sin, and so did hide sin from the sight of God; hence, he that is justified is said to have his sins hid and covered—'Blessed is he whose transgression is forgiven, whose sin is covered' (Psa 32:1). Covered with the righteousness of Christ—'I spread my skirt over thee, and covered thy nakedness,' thy sins (Eze 16:8). Christ Jesus, therefore, having by the infiniteness of his merit taken away, put away, or hidden our sins from the face of God, therefore he raised him up from the dead.

You find in that sixteenth of Leviticus mention made of two goats, one was to be slain for a sin-offering, the other to be left alive; the goat that was slain was a type of Christ in his death, the goat that was not slain was a type of Christ in his merit. Now this living goat, he carried away the sins of the people into the land of forgetfulness—'And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hands of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited' (Lev 16:21,22). Thus did Jesus Christ bear away by the merit of his death the sins and iniquities of them that believe; wherefore, when God came to him in the grave, he found him holy and undefiled, and raised him up from the dead.

And observe it, as his death was for our sin, so his rising again was for our discharge; for both in his death and resurrection he immediately respected our benefits; he died for us, he rose from the dead for us—'He was delivered for our offences, and was raised again for our justification' (Rom 4:25). By his death he carried away our sins, by his rising he brought to us justifying righteousness.

There are five circumstances also attending his resurrection that show us how well pleased God was with his death.

First. It must be solemnized with the company, attendance, and testimony of angels (Matt 28:1-8; Luke 24:3-7; John 20:11,12).
Second. At, or just upon, his resurrection, the graves where many of the saints for whom he died lay asleep, did open, and they followed their Lord in full triumph over death—'The graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many' (Matt 27:52,53). These saints coming out of their graves after him, what a testimony is it that he for them had taken away sin, and destroyed him that had the power of death; yea, what a testimony was it that he had made amends to God the Father, who granted him at his resurrection to have presently out of the grave, of the price of his blood, even the bodies of many of the saints which slept! He was declared to be the Son of God with power by the Spirit of holiness, and the resurrection from the dead (Rom 1:4). It saith not, by his resurrection, though that be true; but by the resurrection, meaning the resurrection of the bodies of the saints which slept, because they rose by virtue of his blood; and by that he was with power declared to be the Son of God. They, I say, were part of his purchase, some of them for whom Christ died. Now for God to raise them, and that upon and by virtue of his resurrection, what is it but an open declaration from heaven that Christ by his death hath made amends for us, and obtained eternal redemption for us?
Third. When he was risen from the dead, God, to confirm his disciples in the faith of the redemption that Christ had obtained by his blood, brings him to the church, presents him to them alive, shows him openly, sometimes to two or three, sometimes to eleven or twelve, and once to above five hundred brethren at once (Acts 1:3, 10:40; Luke 24:13-16; John 20:19, 21:1-23; 1 Cor 15:3-8).
Fourth. At his resurrection, God gives him the keys of hell and of death (Rev 1:18). Hell and death are the effects and fruits of sin. 'The wicked shall be turned into hell,' and the wages of sin is death. But what then are sinners the better for the death and blood of Christ? O! they that dare venture upon him are much the better, for they shall not perish, unless the Saviour will damn them, for he hath the keys of hell and of death. 'Fear not,' saith he, 'I am the first and the last, I am he that liveth, and was dead, and, behold, I am alive for evermore, and have the keys of hell and death.' These were given him at his resurrection, as if God had said, My Son, thou hast spilt thy blood for sinners, I am pleased with it, I am delighted in thy merits, and in the redemption which thou hast wrought; in token hereof I give thee the keys of hell and of death; I give thee all power in heaven and earth; save who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.
Fifth. At Christ's resurrection, God bids him ask the heathen of him, with a promise to give him the uttermost parts of the earth for his possession. This sentence is in the second Psalm, and is expounded by Paul's interpretation of the words before, to be spoken to Christ at his resurrection—'Thou art my Son, this day have I begotten thee.' I have begotten thee—that is, saith Paul, from the dead (Acts 13:33,34).
He hath raised up Jesus again, as it is also written in the second Psalm—'Thou art my Son, this day have I begotten thee.' Now mark, at his raising him from the dead, he bids him ask, 'Ask of me,' and that 'the heathen'; as if God had said, My Son, thy blood hath pacified and appeased my justice; I can now in justice, for thy sake, forgive poor mortals their sin. Ask them of me; ask them, though they be heathens, and I will give them to thee, to the utmost ends of the earth. This is, then, the first demonstration to prove that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them—namely, his being raised again

from the dead.

THE SECOND DEMONSTRATION.

SECOND. A second thing that demonstrateth this truth is, that he ascended and was received up into heaven. 'So then, after the Lord had spoken to them, he was received up into heaven' (Mark 16:19). This demonstration consisteth of two parts—First, Of his ascending. Second, Of his being received.

First. For his ascending—'He ascended up on high' (Eph 4:8). This act of ascending answereth to the high-priest under the law, who, after they had killed the sacrifice, he was to bring the blood into the most holy place—to wit, the inner temple, the way to which was ascending or going up (2 Chron 9).

Now, consider the circumstances that attended his ascending, when he went to carry his blood to present it before the mercy-seat, and you will find they all say amends is made to God for us.

1. At this he is again attended and accompanied with angels (Acts 1:10,11).
2. He ascendeth with a shout, and with the sound of a trumpet, with 'Sing praises, sing praises, sing praises' (Psa 47:6).
3. The enemies of man's salvation are now tied to his chariot-wheels—'When he ascended up on high, he led captivity captive' (Eph 4:8). That is, he led death, devils, and hell, and the grave, and the curse, captive, for these things were our captivity. And thus did Deborah prophesy of him when she cried, 'Arise, Barak, and lead thy captivity captive, thou son of Abinoam' (Judg 5:12). This David also foresaw when he said, 'Thou hast ascended on high, thou hast led captivity captive' (Psa 68:18).
4. The apostles must be the beholders of his going up, and must see the cloud receive him out of their sight (Acts 1:9-12).

The consideration of these things strongly enforceth this conclusion, that he hath spoiled what would have spoiled us, had he not by his blood shed taken them away. And I say, for God to adorn him with all this glory in his ascension, thus to make him ride conqueror up into the clouds, thus to go up with sound of trumpet, with shout of angels, and with songs of praises, and, let me add, to be accompanied also with those that rose from the dead after his resurrection, who were the very price of his blood; this doth greatly demonstrate that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them; he had not else rode thus in triumph to heaven.

Second. I come now to his being received—'He was received up into heaven.' The high-priest under the law, when he ascended into the holiest, he was there to offer the blood, which holiest was the type of heaven (Exo 19:10,11; Heb 9:24). But because the sacrifices under the law could not make them that did the service perfect as pertaining to the conscience, therefore they were to stand, not to sit; to come out again, not tarry there. 'For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God' (Heb 10:4-6).

Christ, therefore, in his entering into heaven, did it as high-priest of the church of God; therefore neither did he go in without blood. Wherefore, when he came to be 'an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood; he entered in once into the holy place, having obtained eternal redemption for us' (Heb 9:12-14). He entered in, having obtained, or because he

obtained, eternal redemption for us. But to pass that.
[Glorious circumstances attending his entrance into heaven.]
Consider ye now also those glorious circumstances that accompany his approach to the gates of the everlasting habitation.
First. The everlasting gates are set, yea, bid stand open—Be ye open, 'ye everlasting doors, and the King of glory shall come in.' This King of glory is Jesus Christ, and the words are a prophecy of his glorious ascending into the heavens, when he went up as the high-priest of the church, to carry the price of his blood into the holiest of all. 'Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in' (Psa 24:7,9).
Second. At his entrance he was received, and the price accepted which he paid for our souls. Hence it is said, he entered in by his blood—that is, by the merit of it. 'To receive' is an act of complacency and delight, and includeth well-pleasedness in the person receiving, who is God the Father; and considering that this Jesus now received is to be received upon our account, or as undertaking the salvation of sinners—for he entered into the heavens for us—it is apparent that he entered thither by virtue of his infinite righteousness, which he accomplished for us upon the earth.
Third. At his reception he received glory, and that also for our encouragement—'God raised him up, and gave him glory, that your faith and hope might be in God' (1 Peter 1:19-21). He gave him glory, as a testimony that his undertaking the work of our redemption was accepted of him.
1. He gave glory to his person, in granting him to sit at his own right hand; and this he had, I say, for or upon the account of the work he accomplished for us in the world. When he had offered up one sacrifice for sins for ever, he sat down on the right hand of God, and this by God's appointment—'Sit thou at my right hand' (Heb 10:12,13). This glory is the highest; it is above all kings, princes, and potentates in this world; it is above all angels, principalities, and powers in heaven. 'He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him' (1 Peter 3:32).
2. He gave glory to his name, to his name Jesus, that name being exalted above every name—'He hath given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil 2:9-11).
This name is said, in another place, to be a name above every name that is named, 'not only in this world, but also in that which is to come' (Eph 1:21).
But should JESUS have been such a name, since he undertook for sinners, had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No, verily; it would have stunk in the nostrils both of God and man; it would have been the most abhorred name. But Jesus is the name; Jesus he was called, in order to his work—'His name shall be called JESUS, for he shall save'; he was so named of the angel before he was conceived in the womb; and he goeth by that name now he is in heaven; by the name Jesus—'Jesus of Nazareth,' because he once dwelt there. This name, I say, is the highest name, the everlasting name, the name that he is to go by, to be known by, to be worshipped by, and to be glorified by; yea, the name by which also most glory shall redound to God the Father. Now, what is the signification of this name but SAVIOUR? This name he hath, therefore, for his work's sake; and because God delighted in his undertaking, and was pleased with the price he had paid for us, therefore the Divine Majesty hath given him it, hath

made it high, and hath commanded all angels to bow unto it; yea, it is the name in which he resteth, and by which he hath magnified all his attributes.
(1.) This is the name by which sinners should go to God the Father.
(2.) This is the name through which they obtain forgiveness of sins, and 'anything'—'If ye shall ask anything in my name, I will do it' (John 14:14).
(3.) This is the name through which our spiritual services and sacrifices are accepted, and by which an answer of peace is returned into our bosoms (1 Peter 2). But more of this anon.
(4.) At this name devils tremble, at this name angels bow the head, at this name God's heart openeth, at this name the godly man's heart is comforted; this name, none but devils hate it, and none but those that must be damned despise it. 'No man speaking by the Spirit of God calleth Jesus accursed,' or accounteth him still dead, and his blood ineffectual to save the world.
3. He hath also given him the glory of office.
(1.) He is there a priest for ever, intercepting betwixt the Divine presence and all that hate us, by his blood; sin, Satan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be presented to God as the atonement for us. This is called the blood of sprinkling, that speaketh better things than the blood of Abel (Heb 12:24). By this blood he entered into heaven, by this blood he secureth from wrath 'all that come unto God by him.' But should his blood have had a voice in heaven to save withal, had it not merited first, even in the shedding of it, the ransom and redemption of souls? It is true, a man whose blood cannot save, may, with Abel's, cry out for vengeance and wrath on the head of him that shed it. But this blood speaks for better things, this blood speaks for souls, for sinners, for pardon, 'having obtained eternal redemption for us.'
(2.) He is there a forerunner for us—'Whither the forerunner is for us entered, even Jesus' (Heb 6:20). This office of harbinger is distinct from, though it comes by virtue of, his priestly office; therefore they are both mentioned in the text—'Whither the forerunner is for us entered, even Jesus, made an high-priest for ever, after the order of Melchisedec.' He is therefore our forerunner by virtue of his priesthood, his blood giving worth to all he does.
In this office of harbinger or forerunner, he prepareth for believers their dwelling-places in the heavens; their dwelling-places according to their place, state, calling, service, or work, in his body, the church—'In my Father's house,' saith he, 'are many mansions; if it were not so, I would have told you. I go to prepare a place for you' (John 14:2). This is that mentioned in the forty-seventh Psalm—'He shall choose our inheritance for us, the excellency of Jacob, whom he loved.' But should he have had power to choose our inheritance for us, to prepare for us our dwelling-places; should he have power to give even heaven itself to a company of poor men, had he not in the first place obtained by his blood the deliverance of our souls from death?
(3.) He is there a prophet for us, by which office of his he hath received to communicate the whole will of the eternal God, so far as is fit for us to know in this world, or in that which is to come. Hence he is called the prophet of the church—'The Lord shall raise you up a prophet,' 'and this is of a truth that prophet that should come into the world.' But this office he hath also now in heaven, by virtue of the blood he shed for us upon earth. Hence the new testament is called, 'the new testament in his blood'; and his blood is said to be 'the blood of the everlasting covenant' or testament; yea, such virtue doth his blood give to the new testament, or covenant of grace, as that severed from that it is nothing worth; 'for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth' (Heb 9:17). So that every word of God which

he hath by Christ given to us for our everlasting consolation, is dipped in blood, is founded in blood, and stands good to sinners purely—I mean with respect to merit—upon the account of blood, or because his blood that was shed for us on the cross prevailed for us for the remission of our sins. Let not man think to receive any benefit by Christ's prophetical office, by any of the good words of grace, and forgiveness of sins that are sprinkled up and down in the new testament; that looketh not for that good to come to him for the sake of that blood by which this testament is established; for 'neither was the first testament dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you' (Heb 9:18-20).

The prophetical office of Christ standeth of two parts—first, in promises of grace: secondly, in directions of worship. But neither is this last—to wit, the doctrine of worship, or our subjection to that worship—of any value any further than as sprinkled also with his blood; for as in the first testament, the tabernacle and all the vessels of the ministry were sprinkled with blood, and it was necessary that so it should be, so the heavenly things themselves must be also purified with sacrifices, but yet 'with better sacrifices than these'; for now, not Moses, but Christ, doth sprinkle, not with blood of calves, but with his own blood; neither as entered into places made with hands, but from heaven doth Jesus sprinkle all that doctrine of worship, and subjection of his saints thereto, which is of his own instituting and commanding (Heb 9:23-26).

(4.) He hath received there the office of a king, by which he ruleth in the church, and over all things for her sake. 'The government shall be upon his shoulder'; the Lord God hath given him the throne of his father David. Hence it is that he saith, 'All power is given unto me in heaven and in earth'; but now this kingly office, he hath it by his blood, because he humbled himself to death, therefore God hath highly exalted him, and given him the highest name. And hence, again, he is called a Lamb upon the throne—'In the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns'; a demonstration of kingly power. But mark, he was a Lamb upon the throne, he had his horns as a lamb. Now by 'Lamb' we are to understand, not only his meek and sweet disposition, but his sacrifice; for he was as a lamb to be slain and sacrificed; and so his having a throne and seven horns, as a lamb, giveth us to understand that he obtained this dignity of king by his blood (Rev 5). 'When he had by himself purged our sins, he sat down on the right hand of the Majesty on high' (Heb 1:3). When 'he had offered one sacrifice for sins for ever, he sat down on the right hand of God' (Heb 10:12).

Now, put all these together—to wit, his resurrection from the dead, his ascension, and exaltation to office; and remember also that the person thus exalted is the same Jesus of Nazareth that sometime was made accursed of God for sin, and also that he obtained this glory by virtue of the blood that was shed for us, and it must unavoidably follow that Jesus Christ, by what he hath done, hath paid a full price to God for sinners, and obtained eternal redemption for them.

THE THIRD DEMONSTRATION.

THIRD. But to proceed. A third demonstration that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is, because he hath received for them the Holy Spirit of God.

'This Jesus hath God raised up, whereof,' said Peter, 'we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise

of the Holy Ghost, he hath shed forth this, which ye now see and hear' (Acts 2:32,33). The receiving of the Holy Ghost at the hand of the Father, who had bruised him before for the transgressions of his people; the receiving of it, I say, upon his resurrection, and that to give them for whom, just before, he had spilt his blood to make an atonement for their souls, argueth that the Divine Majesty found rest and content in that precious blood, and found it full price for the sinners for whom he shed it.

And if you consider the necessity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will see yet more into the truth now contended for. First, then, Of the necessity of giving this good Spirit; and then, Second, Of the benefit which we receive at his coming.

First. Of the necessity of its being given.

1. Otherwise, Jesus could never have been proved to be the Saviour; for the promise was, that Messias should have the Spirit given him; given him to communicate—'As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth,' meaning the Redeemer, 'shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever' (Isa 59:20,21).

Here is the promise of the Spirit to be given to Christ, and by him to his seed for ever. And this was signified long before in the anointing of Aaron and his sons—'And thou shalt anoint Aaron and his sons, and consecrate them' (Exo 30:30).

This Spirit Jesus promised to send unto his at his exaltation on the right hand of God; the Spirit, I say, in the plentiful pourings of it out. True, the church in all ages had something of it by virtue of the suretyship of the Lord Jesus; but this, in comparison of what was to come into the church after his resurrection, is not reckoned a pouring forth; therefore pourings forth are reserved to the time of the ascension and exaltation of this Jesus. 'I will pour out of my Spirit in those days.'

Hence Jesus reserves it till his going away, and it is expressly said, 'The Holy Ghost was not yet given, because that Jesus was not yet glorified.' Accordingly did the apostles wait after his resurrection for the pouring forth of the Holy Ghost, and at the set time did receive it; by the giving of which he declared himself to be the Son of God and Saviour of the world (John 7:39, 14:26, 15:26, 16:7; Acts 1:4,5, 2:16,17; Joel 2:28; Rom 1:4).

2. Without the giving of the Holy Ghost, there had wanted a testimony that his gospel was the gospel of Messias. Moses' ministration was confirmed by signs and wonders and mighty deeds, both in Egypt, in the wilderness, and at the Red Sea; wherefore it was necessary that the doctrine of redemption by blood, which is the doctrine of the gospel of this Jesus, should be also 'confirmed with signs following.' Hence both himself and apostles did as frequently work miracles and do mighty deeds as his ministers now do preach; which signs and miracles and wonders confirmed their doctrine, though themselves, both master and scholar, were in appearance the most considerable mean [in outward show the meanest of men]; yea, they by the means of the Holy Ghost have so ratified, confirmed, and settled the gospel in the world, that no philosopher, tyrant, or devil, hath been able hitherto to move it out of its place. He confirmed 'the word with signs following' (Mark 16:20; Heb 2:4).

3. As the giving of the Holy Ghost was necessary thus, so was it necessary also to strengthen them that were intrusted with the gospel, (1.) To preach it effectually; (2.) To stand to it boldly; and (3.) To justify it to be the doctrine of Messias incontrollably. (1.) To preach it effectually, in demonstration of the Spirit (1 Cor 2:4; John 16:8,9; Acts 8:13) . (2.) To stand to it boldly—'Then Peter, filled with the Holy Ghost, said.' 'And they saw

the boldness of Peter and John' (2 Cor 6:4-6; Acts 4:8,13). (3.) To justify the doctrine incontrollably—'I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist' (Luke 21:15). 'And they were not able to resist the wisdom and spirit by which he spake' (Acts 6:10).

Now I say, that God should give the Holy Ghost to Jesus to confirm this gospel, redemption from sin by his blood, what is it but that by his blood he hath paid full price to God for sinners, and obtained eternal redemption for them?

[Second.] But again; the benefit which we receive at the coming of the Holy Ghost doth more demonstrate this truth; hath Christ purchased sinners, and are they the price of his blood? Yes. But how doth that appear? Why, because by the Holy Ghost which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

1. By the Spirit of God we are quickened and raised from a state of sin, but that we could not be were it not that an atonement is made for us first, by the blood of Christ our Saviour. This is true; for they that are quickened by the Holy Ghost are quickened by it through the word of the gospel, which offereth justification to sinners through faith in his blood; yea, we are said to be quickened together with him, dead and risen with him, yet so as by the Spirit of God.

2. We are not only quickened by the Holy Ghost, but possessed therewith; it is given to dwell in our hearts—'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts' (Gal 4:6). Which Spirit is also our earnest for heaven, until the redemption of the purchased possession—that is, until our body, which is the purchased possession, be redeemed also out of the grave by the power of the same mighty Spirit of God (Eph 1:13,14).

3. By this Holy Spirit we are made to believe (Rom 15:13).

4. By this Holy Spirit we are helped to pray and call God Father.

5. By this Holy Spirit we are helped to understand and apply the promises.

6. By this Holy Spirit the joy of heaven and the love of God is shed abroad in the heart of the saved.

7. By this Holy Spirit we are made to wait for the hope of righteousness by faith; that is, to stand fast through our Lord Jesus in the day when he shall judge the world.

And all this is the fruit of redemption by blood, of redemption by the blood of Christ. This is yet further evident, (1.) Because the work of the Spirit is to lead us into the sayings of Christ, which, as to our redemption from death, are such as these—'I lay down my life, that you may have life'; 'I give my life a ransom for many'; and, 'The bread that I will give is my flesh, which I will give for the life of the world' (John 6:51). (2.) Because the Spirit, in the wisdom of heaven, is not counted a sufficient testimony on earth, but as joined with the blood of Christ—'There are three that bear witness on earth, the Spirit, the water, and the blood'; these are the witnesses of God. The Spirit, because it quickeneth; the blood, because it hath merited; and the water—to wit, the word—because by that we are clean as to life and conversation (1 John 5:8; Eph 5:26; Rom 8:16; Psa 119:9). (3.) Because, as by the Spirit, so we are sanctified by faith in the blood of Jesus (Heb 13:12). (4.) Because, when most full of the Spirit, and when that doth work most mightily in us, we are then most in the belief and admiring apprehensions of our deliverance from death by the blood of Jesus (Rev 5:9, 15). (5.) The Holy Ghost breatheth nowhere so as in the ministry of this doctrine, this doctrine is sent with the Holy Ghost from heaven; yea, as I have hinted, one of the great works of the Holy Ghost, under the Old Testament, was to testify 'of the sufferings of Christ, and the glory that should follow' (1 Peter 1:11,12).

Put all these things together, and see if Jesus Christ, by what he hath done, hath not paid full price to God for sinners, if he 'hath not obtained eternal redemption for them?'

THE FOURTH DEMONSTRATION.

FOURTH. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, if you consider how the preaching thereof hath been, from that time to this, a mighty conqueror over all kinds of sinners. What nation, what people, what kind of sinners have not been subdued by the preaching of a crucified Christ? He upon the white horse with his bow and his crown hath conquered, doth conquer, and goeth forth yet 'conquering and to conquer' (Rev 6:2). 'And I,' saith he, 'if I be lifted up from the earth, will draw all men unto me' (John 12:32). But what was it to be lifted up from the earth? Why, it may be expounded by that saying, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life' (John 3:14,15).

He was then lifted up when he was hanged upon a tree between the heavens and the earth, as the accursed of God for us. The revelation of this, it conquers all nations, tongues, and people. 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation' (Rev 5:9). Hence the apostle Paul chose above all doctrines to preach up a crucified Christ, and resolved so to do; 'for I determined,' saith he, 'not to know anything among you, save Jesus Christ and him crucified' (1 Cor 2:2).

First. The doctrine of forgiveness of sin conquered his very murderers; they could not withstand the grace; those bloody ones that would kill him, whatever it cost them, could stand no longer, but received his doctrine, fell into his bosom, and obtained the salvation which is in Christ Jesus—'They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born' (Zech 12:10). Now was this scripture eminently fulfilled, when the kindness of a crucified Christ broke to pieces the hearts of them that had before been his betrayers and murderers. Now was there a great mourning in Jerusalem; now was there wailing and lamentation, mixed with joy and rejoicing.

Second. Though Paul was mad, exceeding mad against Jesus Christ of Nazareth; yea, though he was his avowed enemy, seeking to put out his name from under heaven, yet the voice from heaven, 'I am Jesus,' &c., 'I am the Saviour,' how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveness of sins freely by grace, through redemption by faith in his blood!

Third. They at Samaria (though before Philip preached to them) worshipped and admired the devil in Magus, yet when they believed Philip's preaching of Christ unto them, and forgiveness of sins through faith in his name, great joy was amongst them, and they were baptized, both men and woman (Acts 8). 'He preached,' saith the text, 'the things concerning the kingdom of God, and the name of Jesus Christ'—that is, all the blessings of life, through the name of Jesus Christ; for he is the Mediator, and without his blood come no spiritual blessings to men.

Fourth. How was the sturdy jailer overcome by a promise of forgiveness of sins by faith in Jesus Christ! It stopped his hand of self-murder, it eased him of the gnawings of a guilty conscience and fears of hell-fire, and filled his soul with rejoicing in God (Acts 16:30-34).

Fifth. How were those that used curious arts, that were next to, if not witches indeed; I

say, how were they prevailed upon and overcome by the word of God, which is the gospel of good tidings, through faith in the blood of Christ! (Acts 19:17,18).
Sixth. How were the Ephesians, who were sometimes far from God; how, I say, were they made nigh by the blood of Christ! (Eph 2:13).
Seventh. The Colossians, though sometimes dead in their sins, yet how were they quickened by God, through the forgiveness of all their trespasses; and they had that through his blood! (Col 1:14, 2:13).
What shall I say? No man could as yet stand before and not fall under the revelation of the forgiveness of sins through a crucified Christ, as hanged, as dying, as accursed for sinners; he draws all men unto him, men of all sorts, of all degrees.
Shall I add, how have men broken through the pricks to Jesus when he hath been discovered to them! Neither lions, nor fires, nor sword, nor famine, nor nakedness, nor peril, 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom 8:35-39).

THE FIFTH DEMONSTRATION.

FIFTH. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, by the peace and holiness that by that doctrine possesseth men's souls; the souls of men awakened, and that continue so. By awakened men I mean such as, through the revelation of their sin and misery, groan under the want of Jesus to save them, and that continue sensible that they needs must perish if his benefits be not bestowed upon them; for otherwise the gospel ministereth neither peace nor holiness to any of the souls of the sons of men; that is to say, not saving peace and holiness. The gospel of grace and salvation is above all doctrines the most dangerous, if in word only it be received by graceless men; if it be not attended with a revelation of men's need of a Saviour; if it be not accompanied in the soul by the power of the Holy Ghost. For such men as have only the notions of it are of all men liable to the greatest sins, because there wanteth in their notions the power of love, which alone can constrain them to love Jesus Christ. And this is the reason of these scriptures—They turn the grace of God into wantonness. 'They turn the grace of our God into lasciviousness' (Jude 4).
For some, when they hear of the riches of grace through Christ, that hearing not being attended with the faith and love which is in Christ Jesus, those men receive the notions of this good doctrine only to cloak their wickedness, and to harden themselves in their villainies.
Others, when they hear, being leavened before with the leaven of some other doctrine, some doctrine of the righteousness of the world, or doctrine of devils, forthwith make head against and speak evil of the blessed doctrine; and because some that profess it are not cleansed from their filthiness of flesh and spirit, and do not perfect holiness in the fear of God, therefore others conclude that all that profess it are such, and that the doctrine itself tendeth to encourage, or at least to tolerate, licentiousness, as they imagined and affirmed of Paul that he should say, 'Let us do evil, that good may come' (Rom 3:8).
The ground of that wicked conclusion of theirs was, because he by the allowance of God affirmed that, as sin had reigned unto death, so grace reigned unto life in a way of righteousness by Jesus Christ our Lord. Nay, then, says the adversary, we may be as unholy as we will, and that by the doctrine you preach; for if where sin abounds grace abounds more, the consequence of a wicked life is but the heightening, advancing, and magnifying of grace. But what saith the apostle? My conclusions are true that grace

doth reign above sin, but to say, 'Let us therefore sin,' that man's damnation is just; because such an one abuseth and maketh the most devilish use of the blessedest doctrine that ever was heard of in the world amongst men. Besides, it is evident that such know not the power thereof, nor have felt or savoured its blessedness; for where this gospel cometh in truth, it naturally produceth peace and holiness.

First. Peace. He is our peace, he is the Prince of peace, he giveth peace in his high places. This word 'peace' hath in it a double respect.

1. It respecteth God—He hath 'made peace by the blood of his cross'; that is, he hath made peace for us with God, having appeased the rigour of his law, and satisfied justice for us. Hence it is said, 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus' (Col 1:20; Phil 4:7). 'The peace of God'—that is, the doctrine of reconciliation by Christ's being made to be sin for us, THAT shall keep the heart—that is, from despair or fainting, under apprehensions of weakness and justice. But yet this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Christ Jesus; therefore that clause is added, 'through Christ Jesus'; for he is peace-maker, it is he that reconcileth us to God 'in the body of his flesh through death'; for by his doing and suffering he presented God with everlasting righteousness, with everlasting righteousness for sinners. Upon this we have peace with God. Hence Christ is called King of righteousness first; 'first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace' (Heb 7:1,2). For he could not make peace with God betwixt us and him but by being first the Lord of righteousness, the Lord our righteousness; but having first completed righteousness, he then came and preached peace, and commanded his ambassadors to make proclamation of it to the world, for it was want of righteousness that caused want of peace (2 Cor 5:19-21). Now, then, righteousness being brought in, it followeth that he hath made peace. 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father' (Eph 2:14-18).

2. This word 'peace' respecteth our inward quietness of heart which we obtain by beholding this reconciliation made by Christ with God for us—'Being justified by faith, we have peace with God, through our Lord Jesus Christ' (Rom 5:1). 'The God of peace fill you with all joy and peace in believing' (Rom 15:13).

This peace is expressed diversely—(1.) Sometimes it is called 'quietness,' for it calms the soul from those troublous fears of damning because of sin—'And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever' (Isa 32:17). (2.) Sometimes it is called 'boldness'; for by the blood of Christ a man hath encouragement to approach unto God—'Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh' (Heb 10:19,20). (3.) It is sometimes called 'confidence'; because by Jesus Christ we have not only encouragement to come to God, but confidence, that if we ask anything according to his will, he not only heareth, but granteth the request which we put up to him (1 John 5:14,15). 'In whom we have boldness and access with confidence, by the faith of Jesus' (Eph 3:12). (4.) Sometimes this peace is expressed by 'rest'; because a man having

found a sufficient fulness to answer all his wants, he sitteth down, and looks no further for satisfaction—'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt 11:28). (5.) It is also expressed by 'singing'; because the peace of God when it is received into the soul by faith putteth the conscience into a heavenly and melodious frame. 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa 35:10). (6.) Sometimes it is expressed or discovered by a heavenly glorying and boasting in Jesus Christ; because this peace causeth the soul to set its face upon its enemies with faith of a victory over them for ever by its Lord Jesus—'Let him that glorieth, glory in the Lord' (Jer 9:23,24). And, 'My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad' (Psa 34:2). (7.) Sometimes it is expressed or discovered by joy, 'joy unspeakable': because the soul, having seen itself reconciled to God, hath not only quietness, but such apprehensions do now possess it of the unspeakable benefits it receiveth by Christ with respect to the world to come, that it is swallowed up with them—'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory' (1 Peter 1:8). (8.) Lastly, it is expressed or discovered by the triumph that ariseth sometimes in the hearts of the believers, for they at times are able to see death, sin, the devil, and hell, and all adversity, conquered by, and tied as captives at the chariot-wheels of Jesus Christ; taken captive, I say, and overthrown for ever. 'Thanks be unto God which always causeth us to triumph in Christ' (2 Cor 2:14). 'O clap your hands, all ye people; shout unto God with the voice of triumph' (Psa 47:1).

[The Authors of this peace.]—Now that all this should be a cheat is impossible—that is, it is impossible that believers should thus have peace with God through the blood of his cross, he having not paid full price to God for them; especially if you consider that the authors of this peace are all the three in the Godhead, and that upon a double account.

1. In that they have given us a gospel of peace (Rom 10:15). Or a new testament which propoundeth peace with God through the redemption that is in Christ. Now as this is called the gospel of peace, so it is called the gospel of God (1 Thess 2:9). The gospel of Christ (Rom 15:19; 2 Thess 1:8). A gospel indited by the Holy Ghost (1 Thess 4:8). I say, therefore, that redemption and salvation being that through Christ, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghost, in the word of the truth of the gospel, it must needs be that we who believe shall be saved, 'if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

2. As the three in the Godhead are the authors of this peace by inditing for us the gospel of peace, or the good tidings of salvation by Jesus Christ, so they are the authors of our peace by working with that word of the gospel in our hearts. And hence, (1.) The Father is called the God of peace, 'Now the God of peace be with you all' (Rom 15:33). 'And the very God of peace sanctify you' (1 Thess 5:23). And because he is the God of peace, therefore he filleth those that believe in his Christ with joy and peace through believing (Rom 15:13). (2.) Again, Christ is called the Prince of peace; therefore the prayer is, 'Grace unto you, and peace, from God our Father, and the Lord Jesus Christ' (2 Thess 1:2). (3.) The Holy Ghost also is the author of this peace, this inward peace, even 'righteousness and peace, and joy in the Holy Ghost' (Rom 14:17). And I say, as I also already have said, the procuring or meritorious cause of this peace is the doings and sufferings of Christ; therefore by his doings and sufferings he paid full price to God for sinners, and obtained eternal redemption for them; else God would never have indited a proclamation of peace for them, and the tenor of that proclamation to be the worthiness of the Lord Jesus; yea, he would never have wrought with that

word in the heart of them that believe, to create within them peace, peace.
Second. [Holiness.] As peace with God is an evidence—the blood of Christ being the cause thereof—that Christ hath by it paid full price to God for sinners, so holiness in their hearts, taking its beginning from this doctrine, makes its fifth demonstration of double strength.
1. That holiness, true gospel holiness, possesseth our hearts by this doctrine it is evident, because the ground of holiness, which is the Spirit of God in us, is ministered to us by this doctrine. When the apostle had insinuated that the Galatians were bewitched because they had turned from the doctrine of Christ crucified, he demands of them whether 'they received the Spirit by the works of the law, or by the hearing of faith?' (Gal 3:1-4). That is, whether the Spirit took possession of their souls by their obedience to the ten commandments, or by their giving credit to the doctrine of the forgiveness of their sins by faith in this crucified Christ, strongly concluding, not by the law, but by the hearing or preaching of faith—that is, of the Lord Jesus as crucified, who is the object of faith.
2. As this doctrine conveyeth the ground or groundwork, which is the Spirit, so also it worketh in the heart those three graces, faith, hope, love, all which as naturally purify the heart from wickedness as soap and nitre cleanseth the cloth. He purified 'their hearts by faith,' by faith in Christ's blood. 'And every man that hath this hope in him, purifieth himself, even as he is pure.' And also love, you shall see what that doth if you look into the text (Acts 15:9; 1 John 3:3,4; 1 Cor 13). Now, I say, this faith groundeth itself in the blood of Christ; hope waiteth for the full enjoyments of the purchase of it in another world; and love is begot, and worketh by the love that Christ hath expressed by his death, and by the kindness he presented us with in his heart's blood (Rom 3:24; 1 Cor 15:19; 2 Cor 5:14).
Besides, what arguments so prevailing as such as are purely gospel? To instance a few—(1.) What stronger than a free forgiveness of sins? 'A certain man had two debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him most?' (Luke 7:41,42,47). (2.) What stronger argument to holiness than to see that though forgiveness comes free to us, yet it cost Christ Jesus heart-blood to obtain it for us. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' And this love of God in giving his Christ, and of Christ in dying for us, there is no argument stronger to prevail with a sensible and awakened sinner to judge 'he should live to him that died for him, and rose again' (2 Cor 5:15). (3.) What stronger argument to holiness than this: 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous?' (1 John 2:1). Unsanctified and graceless wretches know not how to use these words of God; the hypocrites also fly in our faces because we thus urge them; but a heart that is possessed with gospel ingenuity, or, to speak more properly, that is possessed with gospel grace, and with divine considerations, cries, If it be thus, O let me never sin against God, 'for the love of Christ constraineth me' (2 Cor 5:14). (4.) What greater argument to holiness than to see the holy Scriptures so furnished with promises of grace and salvation by Christ, that a man can hardly cast his eye into the Bible but he espieth one or other of them? Who would not live in such a house, or be servant to such a prince, who, besides his exceeding in good conditions, hath gold and silver as common in his palace as stones are by the highway side? 'Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor 7:1). (5.) What greater argument to holiness than to have our performances,

though weak and infirm from us, yet accepted of God in Jesus Christ (1 Peter 2:4-6). (6.) What greater argument to holiness than to have our soul, our body, our life, hid and secured with Christ in God? 'Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry' (Col 3:1-5). (7.) What greater argument to holiness than to be made the members of the body, of the flesh, and of the bones of Jesus Christ? 'Shall I then take the members of Christ, and make them the members of an harlot? God forbid' (Eph 5:30; 1 Cor 6:15).

Now all these, and five times as many more, having their foundation in the love, blood, and righteousness of Christ, and operating in the soul by faith, are the great arguments unto that holiness to which is annexed eternal life. It is worth our observing, that in Acts 26:18, the inheritance belongs 'to them which are sanctified by faith in Jesus Christ'; for all other pretences to holiness, they are but a stolen semblance of that which is true and acceptable, though it is common for even that which is counterfeit to be called by the deluded the true, and to be reckoned to be in them that are utter strangers to faith, and the holiness that comes by faith. 'But whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people' (Exo 30:23). God knoweth which is holiness that comes by faith in forgiveness of sins, and acceptance with God through Christ; and God knows which is only such feignedly; and accordingly will he deal with sinners in that great day of God Almighty.

THE SIXTH DEMONSTRATION.

SIXTH. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, because prayers are accepted of God only upon the account and for the sake of the name of Jesus Christ—'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you' (John 16:23). In my name, in the name of Jesus Christ of Nazareth, in the name of him that came into the world to save sinners, by dying for them a grievous, bloody death; in his name that hath by himself put away sin, and brought unto God acceptable righteousness for sinners; in his name. Why in his name, if he be not accepted of God? why in his name if his undertakings for us are not well-pleasing to God? But by these words, 'in my name,' are insinuated that his person and performances, as our undertaker, are accepted by the Father of spirits. We may not go in our own names, because we are sinners; not in the name of one another, because all are sinners. But why not in the name of an angel? Because they are not those that did undertake for us; or had they, they could not have done our work for us. 'He putteth no trust in his saints, yea, the heavens are not clean in his sight' (Job 4:18, 15:15). It may further be objected—

Since Jesus Christ is God, equal with the Father, and so hath naturally the same power to give us the Father, why should the Father rather than the Son be the great giver to the sinners of the world? and why may we not go to Christ in the name of the Father, as well as to the Father in the name of Christ? I say, how can these things be solved, but by considering that sin and justice put a necessity upon it that thus must our salvation be obtained. Sin and justice could not reconcile, nor could a means be found out to bring the sinner and a holy God together, but by the intercepting of the Son, who must take upon him to answer justice, and that by taking our sins from before the face of God by bloody sacrifice, not by blood of others, as the high-priests under the law—'For every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer' (Heb 8:3). Which offering and sacrifice of his being able to perfect for ever them that are sanctified and set apart for

eternal life, therefore the name of the person that offered—even Jesus, made of God a high-priest—is acceptable with God; yea, therefore is he made for ever, by his doing for us, the appeaser of the justice of God, and the reconciler of sinners to him. Hence it is that HIS name is that which it behoveth us to mention when we come before God, for what God hath determined in his counsels of grace to bestow upon sinners, because for his name's sake he forgiveth them. 'I write unto you, little children, because your sins are forgiven you for his name's sake' (1 John 2:12). 'To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins' (Acts 10:43).

They therefore that would obtain the forgiveness of sins must ask it of God, through the name of Jesus; and he that shall sensibly and unfeignedly do it, he shall receive the forgiveness of them—'Whatsoever ye shall ask the Father in my name, he will give it you.' Hence it is evident that he hath not only paid full price to God for them, but also obtained eternal redemption for them.

And it is observable, the Lord Jesus would have his disciples make a proof of this, and promiseth that if they do, they shall experimentally find it so—'Hitherto,' saith he, 'have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full' (John 16:24). As who should say, O my disciples, you have heard what I have promised to you, even that my Father shall do for you whatsoever ye shall ask him in my name. Ask now, therefore, and prove me, if I shall not make my words good: ask, I say, what you need, and see if you do not receive it to the joying of your hearts. 'At that day ye shall ask in my name, and I say not unto you that I will pray the Father for you.' I do not bid you ask in my name as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy; my coming into the world was the design of my Father, and the effect of his love to sinners; but there is sin in you and justice in God; therefore that you to him might be reconciled, I am made of my Father mediator; wherefore ask in my name, for 'there is none other name under heaven given among men whereby we must be saved' (Acts 4:12). Ask in my name; love is let out to you through me; it is let out to you by me in a way of justice, which is the only secure way for you. Ask in my name, and my Father will love you—'The Father himself loveth you, because ye have loved me, and have believed that I came out from God' (John 16:27). My Father's love is set first upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and shall have what they need, if they ask in my name.

But, I say, what cause would there be to ask in his name more than in the name of some other, since justice was provoked by our sin, if he had not undertook to make up the difference that by sin was made betwixt justice and us? For though there be in this Jesus infinite worth, infinite righteousness, infinite merit, yet if he make not with these interest for us, we get no more benefit thereby than if there were no mediator. But this worth and merit is in him for us, for he undertook to reconcile us to God; it is therefore that his name is with God so prevailing for us poor sinners, and therefore that we ought to go to God in his name. Hence, therefore, it is evident that Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

THE SEVENTH DEMONSTRATION.

SEVENTH. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, &c., is evident, because we are commanded also to give God thanks in his name—'By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name' (Heb 3:15).

'By him therefore.' Wherefore? Because he also, that he might 'sanctify us with his own blood, suffered without the gate' (v 12).

He sanctified us with his blood; but why should the Father have thanks for this? Even because the Father gave him for us, that he might die to sanctify us with his blood—'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins' (Col 1:12-14). The Father is to be thanked, for the contrivance was also his; but the blood, the righteousness, or that worthiness, for the sake of which we are accepted of God, is the worthiness of his own dear Son. As it is meet, therefore, that God should have thanks, so it is necessary that he have it in his name for whose sake we indeed are accepted of him.

Let us therefore by him offer praise first for the gift of his Son, and for that we stand quit through him in his sight, and that in despite of all inward weakness, and that in despite of all outward enemies.

When the apostle had taken such a view of himself as to put himself into a maze, with an outcry also, 'Who shall deliver me?' he quiets himself with this sweet conclusion, 'I thank God through Jesus Christ' (Rom 7:24,25). He found more in the blood of Christ to save him than he found in his own corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can a holy and just God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apostle looks upon death and the grave, and strengtheneth them by adding to them sin and the law, saying, 'The sting of death is sin, and the strength of sin is the law,' he presently addeth, 'But thanks be to God, which giveth us the victory, through Jesus Christ' (1 Cor 15)—the victory over sin, death, and the law, the victory over these through our Lord Jesus Christ: but God hath given us the victory; but it is through our Lord Jesus Christ, through his fulfilling the law, through his destroying death, and through his bringing in everlasting righteousness. Elisha said to the king of Israel, that had it not been that he regarded the presence of Jehoshaphat, he would not look to him nor regard him (2 Kings 3:14); nor would God at all have looked to or regarded thee, but that he respected the person of Jesus Christ.

'Let the peace of God [therefore] rule in our hearts, to the which also ye are called in one body; and be ye thankful' (Col 3:15). The peace of God, of that we have spoken before. But how should this rule in our hearts? He by the next words directs you—'Let the word of Christ dwell in you richly'—that is, the word that makes revelation of the death and blood of Christ, and of the peace that is made with God for you thereby.

'Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ' (Eph 5:20). For all things; for all things come to us through this name Jesus—redemption, translation, the kingdom, salvation, with all the good things wherewith we are blessed.

These are the works of God; he gave his Son, and he brings us to him, and puts us into his kingdom—that is, his true body, which Jeremiah calleth a putting among the children, and a 'giving us a goodly heritage of the hosts of nations' (Jer 3:19; John 6).

'Now thanks be unto God, which always causeth us to triumph in Christ' (2 Cor 2:14).

See here our cause of triumph is through Christ Jesus; and God causeth us through him to triumph, first and chiefly, because Christ Jesus hath done our work for us, hath pleased God for our sins, hath spoiled the powers of darkness. God gave Jesus Christ to undertake our redemption; Christ did undertake it, did engage our enemies, and

spoiled them—He 'spoiled principalities and powers, and made a show of them openly, triumphing over them' upon the cross (Col 2:14,15). Therefore it is evident that he paid full price to God for sinners with his blood, because God commands us to give thanks to him in his name, through his name—'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him' (Col 3:17). Take this conclusion from the whole: no thanks are accepted of God that come not to him in the name of his Son; his Son must have the glory of conveying our thanks to God, because he was he that by his blood conveyeth his grace to us.

THE EIGHTH DEMONSTRATION.

EIGHTH. In the next place, that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, because we are exhorted to wait for, and to expect, the full and glorious enjoyment of that eternal redemption, at the second coming of the Lord from heaven—'Let your loins by girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, —that when he cometh and knocketh, they may open unto him immediately' (Luke 12:35,36).

Jesus Christ hath obtained by his blood eternal redemption for us, and hath taken it up now in the heavens, is, as I have showed, preparing for us there everlasting mansions of rest; and then he will come again for us. This coming is intended in this text, and this coming we are exhorted to wait for; and that I may more fully show the truth of this demonstration, observe these following texts—

First. It is said, he shall choose our inheritance for us—'He shall choose our inheritance for us; the excellency of Jacob whom he loved. Selah. God is gone up with a shout,' &c. (Psa 47:4,5). These latter words intend the ascension of Jesus Christ; his ascension, when he had upon the cross made reconciliation for iniquity; his ascension into the heavens to prepare our mansions of glory for us; for our inheritance is in the heavens; our house, our hope, our mansion-house, and our incorruptible and undefiled inheritance is in heaven (2 Cor 5:1,2; Col 1:5,6; John 14:1,2; 1 Peter 1:3-5).

This is called the eternal inheritance, of which we that are called have received the promise already (Heb 9:14,15).

This inheritance, I say, he is gone to choose for us in the heavens, because by his blood he obtained it for us (Heb 9:12). And this we are commanded to wait for; but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

Second. 'We wait for his Son from heaven, whom he raised from the dead, even Jesus [Christ], which delivered us from the wrath to come' (1 Thess 1:10). He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promised that he would go and prepare our places, and come again and fetch us thither—'And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also' (John 14:3). This, then, is the cause that we wait for him, we look for the reward of the inheritance at his coming who have served the Lord Christ in this world.

Third. 'For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ' (Phil 3:20). We look for him to come yet as a Saviour—a Saviour he was at his first coming, and a Saviour he will be at his second coming. At his first coming, he bought and paid for us; at his second coming, he will fetch us to himself. At his first coming, he gave us promise of the kingdom; at his second coming, he will give us possession of the kingdom. At his first coming, he also showed us how we should be, by his own transfiguration; at his second coming, 'he will change our vile body, that

it may be fashioned like unto his glorious body' (Phil 3:21).
Fourth. Hence therefore it is that his coming is called our blessed hope—'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ' (Titus 2:13). A blessed hope indeed, if he hath bought our persons with his blood, and an eternal inheritance for us in the heavens; a blessed hope indeed, if also at his coming we be certainly carried thither. No marvel, then, if saints be bid to wait for it, and if saints themselves long for it. But what a disappointment would these waiting believers have, should all their expectations be rewarded with a fable! and the result of their blessed hope can amount to no more, if our Saviour the Lord Jesus Christ either denieth to come, or coming, bringeth not with him the hope, the blessed hope that is laid up for us in heaven, whereof we have certainly been informed by 'the word of the truth of the gospel' (Col 1:5).
Fifth. 'For Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation' (Heb 9:28). Here we have it promised that he shall come, that he shall appear the second time, but not with sin, as he did before—to wit, with and in the sin of his people, when he bare them in his own body; but now without sin, for he before did put them away by the sacrifice of himself. Now, then, let the saints look for him, not to die for the purchasing of their persons by blood, but to bring to them, and to bring them also to that salvation that before when he died he obtained of God for them by his death.
These things are to be expected therefore by them that believe in and love Jesus Christ, and that from faith and love serve him in this world; they are to be expected by them, being obtained for them by Jesus Christ. And he shall give the crown, saith Paul, 'not to me only, but to all them also that love his appearing' (2 Tim 4:8,9).
Now forasmuch as this inheritance in the heavens is the price, purchase, and reward of his blood, how evidently doth it appear that he hath paid full price to God for sinners! Would God else have given him the heaven to dispose of to us that believe, and would he else have told us so? Yea, and what comfort could we have to look for his coming, and kingdom, and glory as the fruits of his death, if his death had not for that purpose been sufficiently efficacious? O 'the sufferings of Christ, and the glory that shall follow!' (1 Peter 1:11).

THE NINTH DEMONSTRATION.

NINTH. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for sinners, is evident, because of the threatenings wherewith God hath threatened, and the punishments wherewith he punisheth those that shall refuse to be saved by Christ, or seek to make insignificant the doctrine of righteousness by faith in him.
This demonstration consisteth of three parts—First. It suggesteth that some refuse to be justified or saved by Christ, and also seek to make insignificant the doctrine of righteousness by faith in him. Second. That God doth threaten these. Third. That God will punish these.
[First.] That some refuse to be saved by Christ is evident from many texts. He is the stone which the builders have rejected; he is also disallowed of men; the Jews stumble at him, and to the Greeks he is foolishness; both saying, This man shall not rule over us, or, How can this man save us? (Psa 118:22; Matt 21:44; Luke 19:14; 1 Cor 1:23; 1 Peter 2:4).
The causes of men's refusing Christ are many—1. Their love to sin. 2. Their ignorance of his excellency. 3. Their unbelief. 4. Their deferring to come to him in the acceptable time. 5. Their leaning to their own righteousness. 6. Their entertaining damnable

doctrines. 7. Their loving the praise of men. 8. The meanness of his ways, his people, &c. 9. The just judgment of God upon them. 10. The kingdom is given to others.
Now these, as they all refuse him, so they seek, more or less, some practically, others in practice and judgment also, to make insignificant the doctrine of righteousness by faith in him. One does it by preferring his sins before him. Another does it by preferring his righteousness before him. Another dies it by preferring his delusions before him. Another does it by preferring the world before him.
Now these God threateneth, these God punisheth.
Second. God threateneth them.
1. Whosoever shall 'not hear that prophet shall be destroyed from amongst the people' (Acts 3:23). The prophet is Jesus Christ; the doctrine that he preached was, that he would lay down his life for us, that he would give us his flesh to eat, and his blood to drink by faith; and promised, that if we did eat his flesh, and drink his blood, we should have eternal life. He therefore that seeth not, or that is afraid to venture his soul for salvation on the flesh and blood of Christ by faith, he refuseth this prophet, he heareth not this prophet, and him God hath purposed to cut off. But would God thus have threatened, if Christ by his blood, and the merits of the same, had not paid full price to God for sinners, and obtained eternal redemption for them?
2. 'Sit thou at my right hand, until I make thine enemies thy footstool' (Psa 110:1; Matt 22:44; Heb 1:13). The honour of sitting at God's right hand was given him because he died, and offered his body once for all. 'This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool' (Heb 10:12,13). Expecting, since God accepted his offering, that those that refused him should be trodden under foot; that is, sunk by him into and under endless and insupportable vengeance. But would God have given the world such an account of his sufferings, that by one offering he did perfect for ever them that are sanctified? yea, and would he have threatened to make those foes his footstool that shall refuse to venture themselves upon his offering—for they are indeed his foes—had not his eternal Majesty been well pleased with the price he paid to God for sinners; had he not obtained eternal redemption for them?
3. He shall come 'from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ' (2 Thess 1:7,8).
Here he expressly telleth us wherefore they shall be punished; because 'they know not God, and obey not the gospel of our Lord Jesus Christ'; where also is notably intimated that he that obeyeth not the gospel of Christ knoweth not God, neither in his justice nor mercy. But what is the gospel of our Lord Jesus Christ but good tidings of good things—to wit, forgiveness of sins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing discourse hath manifested? Now, I say, can it be imagined that God would threaten to come upon the world with this flaming, fiery vengeance to punish them for their non-subjection to his Son's gospel, if there had not been by himself paid to God full price for the souls of sinners, if he had not obtained eternal redemption by his blood for sinners?
4. 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him' (Jude 14,15).
The Lord that is here said to come with ten thousands of his saints is Jesus Christ

himself; and they that come with him are called his saints, because given to him by the Father, for the sake of the shedding of his blood. Now in that he is said to come to execute judgment upon all, and especially those that speak hard speeches against him, it is evident that the Father tendereth his name, which is Jesus, a Saviour, and his undertaking for our redemption; and as evident that the hard speeches intended by the text are such as vilify him as Saviour, counting the blood of the covenant unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open shame, and a despising the riches of his goodness (Heb 6:10; Rom 2). Time would fail to give you a view of the revilings, despiteful sayings, and of the ungodly speeches which these abominable children of hell let fall in their pamphlets, doctrines, and discourses against the Lord the King. But the threatening is, he shall 'execute judgment upon them for all their ungodly deeds, and for all the hard speeches which ungodly sinners have spoken against him.'

5. 'Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you' (Acts 13:40,41). This work is the same we have been all this while treating of—to wit, redemption by the blood of Christ for sinners, or that Christ hath paid full price to God for sinners, and obtained eternal redemption for them. This is manifest from verses 23 to 29 of this chapter.

Now, observe, there are and will be despisers of this doctrine, and they are threatened with the wrath of God—'Behold, ye despisers, and wonder, and perish.' But would God so carefully have cautioned sinners to take heed of despising this blessed doctrine, and have backed his caution with a threatening that they shall perish, if they persist, had not he himself received by the blood of Christ full price for the souls of sinners?

Third. As God threateneth, so he punisheth those that refuse his Son, or that seek to vilify or make insignificant the doctrine of righteousness by faith in him.

1. He punished them with the abidings of his wrath—'He that believeth not the Son shall not see life, but the wrath of God abideth on him' (John 3:36).

The wrath of God for men; for sin stands already condemned by the law; and the judgment is, that they who refuse the Lord Jesus Christ shall have this wrath of God for ever lie and abide upon them; for they want a sacrifice to pacify wrath for the sin they have committed, having resisted and refused the sacrifice of the body of Christ. Therefore it cannot be that they should get from under their present condition who have refused to accept of the undertaking of Christ for them.

Besides, God, to show that he taketh it ill at the hands of sinners that they should refuse the sacrifice of Christ, hath resolved that there shall be no more sacrifice for sin. Therefore 'if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins' (Heb 10:26). God doth neither appoint another, neither will he accept another, whoever brings it. And here those sayings are of their own natural force: 'How shall we escape if we neglect so great salvation?' And again, 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth (Moses), much more shall not we escape, if we turn away from him (Christ) that speaketh from heaven' (Heb 2:3, 12:25).

This therefore is a mighty demonstration that Christ by what he hath done hath paid full price to God for the souls of sinners, because God so severely threateneth, and also punisheth them that refuse to be justified by his blood: he threateneth, as you have heard, and punisheth, by leaving such men in their sins, under his heavy and insupportable vengeance here.

2. 'He that believeth not shall be damned,' damned in hell-fire (Mark 16:16). 'He that believeth not.' But what should he believe? Why,
(1.) That Jesus is the Saviour. 'If,' saith he, 'ye believe not that I am he, ye shall die in your sins.'
(2.) He that believeth not that he [Jesus] hath undertaken and completely perfected righteousness for us, shall die in his sins, shall be damned, and perish in hell-fire; for such have no cloak for their sin, but must stand naked to the show of their shame before the judgment of God, that fearful judgment. Therefore, after he had said, 'there remaineth' for such 'no more sacrifice for sin,' he adds, 'but a certain fearful looking for of judgment'; there is for them left nothing but the judgment of God, and his fiery indignation, which shall devour the adversaries. 'He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace' (Heb 10:28,29).
See here, if fury comes not up now into the face of God; now is mention made of his fearful judgment and fiery indignation. Now, I say, is mention made thereof, when it is suggested that some have light thoughts of him, count his blood unholy, and trample his sacrificed body under the feet of their reproaches; now is he a consuming fire, and will burn to the lowest hell. 'For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people' (Heb 10:30). These words are urged by the Holy Ghost on purpose to beget in the hearts of the rebellious reverend thoughts, and a high esteem of the sacrifice which our Lord Jesus offered once for all upon Mount Calvary unto God the Father for our sins; for that is the very argument of the whole epistle.
It is said to this purpose, in one of Paul's epistles to the Thessalonians, that because men receive not the love of the truth, that they might be saved; 'for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned' (2 Thess 2:11,12).
'The truth' mentioned in this place is Jesus Christ. 'I am the truth,' saith he (John 14:6). The love of the truth is none else but the love and compassion of Jesus Christ in shedding his blood for man's redemption. 'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13). This, then, is the love of the Truth (of Jesus), that he hath laid down his life for us. Now, that the rejecters of this love should by this their rejecting procure such wrath of God against them, that rather than they shall miss of damnation, himself will choose their delusions for them, and also give them up to the effectual working of these delusions, what doth this manifest but that God is displeased with them that accept not of Jesus Christ for righteousness, and will certainly order that their end shall be everlasting damnation? therefore Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

THE USE OF THE DOCTRINE.

I come now to make some use of and to apply this blessed doctrine of the undertaking of Jesus Christ, and of his paying full price to God for sinners, and of his obtaining eternal redemption for them.

THE FIRST USE.

[FIRST.] By this doctrine we come to understand many things which otherwise abide obscure and utterly unknown, because this doctrine is accompanied with the Holy Ghost, that revealer of secrets, and searcher of the deep things of God (1 Peter 1:2; Eph 1:17; 1 Cor 2). The Holy Ghost comes down with this doctrine as that in which it

alone delighteth; therefore is it called 'the Spirit of wisdom and revelation in the knowledge' of Jesus Christ. He giveth also 'the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor 4:6). Little of God is known in the world where the gospel is rejected; the religious Jew and the wise Gentile may see more of God in a crucified Christ than in heaven and earth besides; for in him 'are hid all the treasures of wisdom and knowledge,' not only in his person as God, but also in his undertakings as Mediator (Col 2:3). Hence Paul telleth us, that he 'determined not to know anything among' the Corinthians but 'Jesus Christ and him crucified' (1 Cor 2:2). I say, more of God is revealed to us in this doctrine than we can see of him in heaven and earth without it.

First. Here is more of his WISDOM seen than in his making and upholding all the creatures. His wisdom, I say, in devising means to reconcile sinners to a holy and infinite Majesty; to be a just God, and YET a Saviour; to be just to his law, just to his threatening, just to himself, and yet save sinners, can no way be understood till thou understandest why Jesus Christ did hang on the tree; for here only is the riddle unfolded, 'Christ died for our sins,' and therefore can God in justice save us (Isa 45:21). And hence is Christ called the Wisdom of God, not only because he is so essentially, but because by him is the greatest revelation of his wisdom towards man. In redemption, therefore, by the blood of Christ, God is said to abound towards us in all wisdom (Eph 1:7,8). Here we see the highest contradictions reconciled, here justice kisseth the sinner, here a man stands just in the sight of God while confounded at his own pollutions, and here he that hath done no good hath yet a sufficient righteousness, even the righteousness of God, which is by faith of Jesus Christ.

Second. The JUSTICE of God is here more seen than in punishing all the damned. 'He spared not his own Son,' is a sentence which more revealeth the nature of the justice of God than if it had said, He spared not all the world. True, he cast angels from heaven, and drowned the old world; he turned Sodom and Gomorrah into ashes, with many more of like nature; but what were all these to the cursing of his Son? Yea, what were ten thousand such manifestations of his ireful indignation against sin, to that of striking, afflicting, chastising, and making the darling of his bosom the object of his wrath and judgment? Here it is seen he respecteth not persons, but judgeth sin, and condemneth him on whom it is found; yea, although on Jesus Christ his well-beloved (Rom 8:32; Gal 3:13).

Third. The mystery of God's WILL is here more seen than in hanging the earth upon nothing, while he condemneth Christ, though righteous, and justifieth us, though sinners, while he maketh him to be sin for us, and us the righteousness of God in him (1 Peter 3:18; 2 Cor 5:20).

Fourth. The POWER of God is here more seen than in making of heaven and earth; for one to bear, and get the victory over sin, when charged by the justice of an infinite majesty, in so doing he showeth the height of the highest power; for where sin by the law is charged, and that by God immediately, there an infinite majesty opposeth, and that with the whole of his justice, holiness, and power; so then, he that is thus charged and engaged for the sin of the world, must not only be equal with God, but show it by overcoming that curse and judgment that by infinite justice is charged upon him for sin. When angels and men had sinned, how did they fall and crumble before the anger of God! they had not power to withstand the terror, nor could there be worth found in their persons or doings to appease displeased justice. But behold here stands the Son of God before him in the sin of the world; his Father, finding him there, curseth and condemns him to death; but he, by the power of his Godhead, and the worthiness of his

person and doings, vanquisheth sin, satisfieth God's justice, and so becomes the Saviour of the world. Here, then, is power seen: sin is a mighty thing, it crusheth all in pieces save him whose Spirit is eternal (Heb 9:14). Set Christ and his sufferings aside, and you neither see the evil of sin nor the displeasure of God against it; you see them not in their utmost. Hadst thou a view of all the legions that are now in the pains of hell, yea, couldst thou hear their shrieks and groans together at once, and feel the whole of all their burden, much of the evil of sin and of the justice of God against it would be yet unknown by thee, for thou wouldest want power to feel and bear the utmost. A giant shows not his power by killing of a little child, nor yet is his might seen by the resistance that such a little one makes, but then he showeth his power when he dealeth with one like himself; yea, and the power also of the other is then made manifest in saving himself from being swallowed up with his wrath. Jesus Christ also made manifest his eternal power and Godhead, more by bearing and overcoming our sins, than in making or upholding the whole world; hence Christ crucified is called 'the power of God' (1 Cor 1:23,24).

Fifth. The LOVE and MERCY of God are more seen in and by this doctrine than any other way. Mercy and love are seen, in that God gives us rain and fruitful seasons, and in that he filleth our hearts with food and gladness; from that bounty which he bestoweth upon us as men, as his creatures. O! but herein is love made manifest, in that 'Christ laid down his life for us.' 'And God commendeth his love toward us, in that, while we were yet sinners, Christ died for us' (1 John 3:16; Rom 5:8).

Never love like this, nor did God ever give such discovery of his love from the beginning to this day. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins' (1 John 4:10).

Here is love, that God sent his Son, his darling, his Son that never offended, his Son that was always his delight! Herein is love, that he sent him to save sinners, to save them by bearing their sins, by bearing their curse, by dying their death, and by carrying their sorrows! Here is love, in that while we were yet enemies, Christ died for us; yea, here is love, in that while 'we were yet without strength, Christ died for the ungodly' (Rom 5:6).

THE SECOND USE.

[SECOND.] But as this doctrine giveth us the best discovery of God, so also it giveth us the best discovery of ourselves and our own things.

First. It giveth us the best discovery of ourselves. Wouldst thou know, sinner, what thou art? look up to the cross, and behold a weeping, bleeding, dying Jesus: nothing could do but that, nothing could save thee but his blood; angels could not, saints could not, God could not, because he could not lie, because he could not deny himself. What a thing is sin, that it should sink all that bear its burden! yea, it sunk the Son of God himself into death and the grave, and had also sunk him into hell-fire for ever had he not been the Son of God, had he not been able to take it on his back, and bear it away! O this Lamb of God! Sinners were going to hell, Christ was the delight of his Father, and had a whole heaven to himself; but that did not content him, heaven could not hold him; he must come into the world to save sinners (1 Tim 1:15). Aye, and had he not come, thy sins had sunk thee, thy sins had provoked the wrath of God against thee, to thy perdition and destruction for ever. There is no man but is a sinner, there is no sin but would damn an angel, should God lay it to his charge. Sinner, the doctrine of Christ crucified crieth therefore aloud unto thee, that sin hath made thy condition dreadful. See yourselves, your sin, and consequently the condition that your souls are in, by the death and blood of Christ; Christ's death giveth us the most clear discovery of the

dreadful nature of our sins. I say again, if sin be so dreadful a thing as to break the heart of the Son of God, for so he said it did, how shall a poor, wretched, impenitent, damned sinner wrestle with the wrath of God? Awake, sinners; you are lost, you are undone, you are damned, hell-fire is your portion for ever, if you abide in your sins, and be found without a Saviour in the dreadful day of judgment.

Second. For your good deeds cannot help you; the blood of Christ tells you so. For by this doctrine, 'Christ died for our sins,' God damneth to death and hell the righteousness of the world. Christ must die, or man be damned. Where is now any room for the righteousness of men? room, I say, for man's righteousness, as to his acceptance and justification? Bring, then, thy righteousness to the cross of Jesus Christ, and in his blood behold the demands of justice; behold them, I say, in the cries and tears, in the blood and death of Jesus Christ. Look again, and behold the person dying; such an one as never sinned nor offended at any time, yet he dies. Could a holy life, an innocent, harmless conversation, have saved one from death, Jesus had not died. But he must die; sin was charged, therefore Christ must die.

Men, therefore, need to go no further to prove the worth of their own righteousness than to the death of Christ; they need not be waiting to seek in that matter till they stand before the judgment-seat.

Quest. But how should I prove [or try] the goodness of mine own righteousness by the death and blood of Christ?

Answ. Thus: if Christ must die for sin, then all thy righteousness cannot save thee. 'If righteousness come by the law, then Christ is dead in vain' (Gal 2:21). By this text it is manifest that either Christ died in vain, or thy righteousness is vain. If thy righteousness can save thee, then Christ died in vain; if nothing below or besides the death of Christ could save thee, then thy righteousness is in vain; one of the two must be cast away, either Christ's or thine. Christ crucified to save the world, discovereth two great evils in man's own righteousness; I mean, when brought for justification and life. 1. It opposeth the righteousness of Christ. 2. It condemneth God of foolishness.

1. It opposeth the righteousness of Christ, in that it seeketh itself to stand where should the righteousness of Christ—to wit, in God's affection for the justification of thy person; and this is one of the highest affronts to Christ that poor man is capable to give him: right worthily, therefore, doth the doctrine of the gospel damn the righteousness of men, and promiseth the kingdom of God to publicans and harlots rather.

2. It condemneth God of foolishness; for if works of righteousness which we can do can justify from the curse of the law in the sight of God, then are not all the treasures of wisdom found in the heart of God and Christ; for this dolt-headed sinner hath now found out a way of his own, unawares to God, to secure his soul from wrath and vengeance; I say, unawares to God, for he never imagined that such a thing could be; for had he, he would never have purposed before the world began to send his Son to die for sinners. Christ is the wisdom of God, as you have heard, and that as he is our justifying righteousness. God was manifest in the flesh to save us, is the great mystery of godliness. But wherein lieth the depth of this wisdom of God in our salvation, if man's righteousness can save him? (Job 40:10-14).

Yea, wherefore hath God also given it out that there is none other name given to men under heaven whereby we must be saved? I say again, why is it affirmed 'without shedding of blood is no remission,' if man's good deeds can save him?

This doctrine, therefore, of the righteousness of Christ being rightly preached, and truly believed, arraigneth and condemneth man's righteousness to hell; it casteth it out as Abraham cast out Ishmael. Blood, blood, the sound of blood, abaseth all the glory of it!

When men have said all, and showed us what they can, they have no blood to present God's justice with; yet it is blood that maketh an atonement for the soul, and nothing but blood can wash away from us our sins (Lev 17:11; Rev 1:5; Heb 9).

Justice calls for blood, sins call for blood, the righteous law calls for blood, yea, the devil himself must be overcome by blood. Sinner, where is now thy righteousness? Bring it before a consuming fire, for our God is a consuming fire; bring it before the justice of the law; yea, try if aught but the blood of Christ can save thee from thy sins, and devils; try it, I say, by this doctrine; go not one step further before thou hast tried it.

Third. By this doctrine we are made to see the worth of souls. It cannot be but that the soul is of wonderful price, when the Son of God will not stick to spill his blood for it. O sinners, you that will venture your souls for a little pleasure, surely you know not the worth of your souls. Now, if you would know what your souls are worth, and the price which God sets them at, read that price by the blood of Christ. The blood of Christ was spilt to save souls. 'For ye are bought with a price,' and that price none other than the blood of Christ; 'therefore glorify God in your body and in your spirit, which are God's (1 Cor 6:20). Sinners, you have souls, can you behold a crucified Christ, and not bleed, and not mourn, and not fall in love with him?

THE THIRD USE.

[THIRD.] By this doctrine sinners, as sinners, are encouraged to come to God for mercy, for the curse due to sin is taken out of the way. I speak now to sinners that are awake, and see themselves sinners.

There are two things in special when men begin to be awakened, that kill their thoughts of being saved. 1. A sense of sin. 2. The wages due thereto. These kill the heart; for who can bear up under the guilt of sin? 'If our sins be upon us, and we pine away in them, how should we then live?' (Eze 33:10). How indeed! it is impossible. So neither can man grapple with the justice of God. 'Can thine heart endure, or can thine hands be strong?' They cannot (Eze 22:14). 'A wounded spirit who can bear?' (Prov 18:14). Men cannot, angels cannot. Wherefore, if now Christ be hid, and the blessing of faith in his blood denied, woe be to them; such go after Saul and Judas, one to the sword, and the other to the halter, and so miserably end their days; for come to God they dare not; the thoughts of that eternal Majesty strike them through.

But now, present such poor dejected sinners with a crucified Christ, and persuade them that the sins under which they shake and tremble were long ago laid upon the back of Christ, and the noise and sense and fear of damning begins to cease, depart, and fly away; dolors and terrors fade and vanish, and that soul conceiveth hopes of life; for thus the soul argueth, Is this indeed the truth of God, that Christ was made to be sin for me? was made the curse of God for me? Hath he indeed borne all my sins, and spilt his blood for my redemption! O Blessed tidings! O welcome grace! 'Bless the Lord, O my soul, and all that is within me, bless his holy name.' Now is peace come; now the face of heaven is altered; 'Behold, all things are become new.' Now the sinner can abide God's presence, yea, sees unutterable glory and beauty in him; for here he sees justice smite. While Jacob was afraid of Esau, how heavily did he drive even towards the promised land? but when killing thoughts were turned into kissing, and the fears of the sword's point turned into brother embraces, what says he?—'I have seen thy face as though it had been the face of God, and thou wast pleased with me' (Gen 33:10). So and far better is it with a poor distressed sinner at the revelation of the grace of God through Jesus Christ. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' O what work will such a word make upon a wounded conscience, especially when the next words follow—'For he hath made him to

be sin for us, who knew no sin, that we might be made the righteousness of God in him!'

Now, the soul sees qualifications able to set him quit in the sight of God; qualifications prepared already. Prepared, I say, already; and that by God through Christ; even such as can perfectly answer the law. What doth the law require? If obedience, here it is; if bloody sacrifice, here it is; if infinite righteousness, here it is! Now, then, the law condemns him that believes before God no more; for all its demands are answered, all its curses are swallowed up in the death and curse Christ underwent.

Object. But reason saith, since personal sin brought the death, surely personal obedience must bring us life and glory.

Answ. True reason saith so, and so doth the law itself (Rom 10:5); but God, we know, is above them both, and he in the covenant of grace saith otherwise; to wit, that 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved' (Rom 10:9).

Let reason, then, hold its tongue, yea, let the law with all its wisdom subject itself to him that made it; let it look for sin where God hath laid it; let it approve the righteousness which God approveth; yea, though it be not that of the law, but that by faith of Jesus Christ.

God hath made him our righteousness, God hath made him our sin, God hath made him our curse, God hath made him our blessing; methinks this word, 'God hath made it so,' should silence all the world.

THE FOURTH USE.

[FOURTH.] By this doctrine, sufficiency of argument is ministered to the tempted to withstand hereby the assaults of the devil.

When souls begin to seek after the Lord Jesus, then Satan begins to afflict and distress, as the Canaanites did the Gibeonites, for making peace with Joshua (Josh 10:1,6).

There are three things that do usually afflict the soul that is earnestly looking after Jesus Christ. First. Dreadful accusations from Satan. Second. Grievous defiling and infectious thoughts. Third. A strange readiness in our nature to fall in with both.

First. By the first of these, the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, for as the lion by roaring killeth the heart of his prey, so doth Satan kill the spirit of these that hearken to him (1 Peter 5:8); for when he tempteth, especially by way of accusation, he doth to us as Rabshakeh did to the Jews; he speaks to us in our own language; he speaks our sin at every word, our guilty conscience knows it; he speaks our death at every word, our doubting conscience feels it.

Second. Besides this, there doth now arise, even in the heart, such defiling and foul infectious thoughts that putteth the tempted to their wits' end; for now it seems to the soul that the very flood-gates of the flesh are opened, and that to sin there is no stop at all; now the air seems to be covered with darkness, and the man is as if he was changed into the nature of a devil; now if ignorance and unbelief prevail, he concludeth that he is a reprobate, made to be taken and destroyed.

Third. Now also he feeleth in him a readiness to fall in with every temptation; a readiness, I say, continually present (Rom 7:21). This throws all down. Now despair begins to swallow him up; now he can neither pray, nor read, nor hear, nor meditate on God, but fire and smoke continually bursteth forth of the heart against him. Now sin and great confusion puts forth itself in all; yea, the more the sinner desireth to do a duty sincerely, the further off it always find itself; for by how much the soul struggleth under these distresses, by so much the more doth Satan put forth himself to resist, still

infusing more poison, that if possible it might never struggle more, for strugglings are also as poison to Satan. The fly in the spider's web is an emblem of the soul in such a condition—the fly is entangled in the web; at this the spider shows himself; if the fly stir again, down comes the spider to her, and claps a foot upon her; if yet the fly makes a noise, then with poisoned mouth the spider lays hold upon her; if the fly struggle still, then he poisons her more and more. What shall the fly do now? Why, she dies, if somebody does not quickly release her. This is the case of the tempted; they are entangled in the web, their feet and wings are entangled; now Satan shows himself; if the soul now struggleth, Satan laboureth to hold it down; if it now shall make a noise, then he bites with blasphemous mouth, more poisonous than the gall of a serpent; if it struggle again, then he poisoneth more and more, insomuch that it needs, at last, must die in the net, if the man, the lord Jesus, help not out.[6]

The afflicted conscience understands my words.

Further, though the fly in the web is altogether incapable of looking for relief, yet this awakened, tempted Christian is not. What must he do therefore? How should he contain hopes of life? If he look to his heart, there is blasphemy; if he look to his duties, there is sin; if he strive to mourn and lament, perhaps he cannot; unbelief and hardness hinder. Shall this man lie down and despair? No. Shall he trust to his duties? No. Shall he stay from Christ till his heart is better? No. What then? Let him NOW look to Jesus Christ crucified, then shall he see his sins answered for, then shall he see death a-dying, then shall he see guilt borne by another, and there shall he see the devil overcome. This sight destroys the power of the first temptation, purifies the heart, and inclines the mind to all good things.

And to encourage thee, tempted creature, to this most gospel duty, consider that when Jesus Christ read his commission upon the entering into his ministry, he proclaimed, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (Luke 4:18,19).

These things therefore should the tempted believe; but believing is now sweating work; for Satan will hold as long as possible, and only steadfast faith can make him fly. But O, the toil of a truly gracious heart in this combat! If faith be weak, he can scarce get higher than his knees; Lord, help! Lord, save! and then down again, till an arm from heaven takes him up, until Jesus Christ be evidently set forth crucified for him, and cursed for his sin; for then, and not till then, the temptation rightly ceaseth, at leastwise for a season. Now the soul can tend to look about it, and thus consider with itself: if Christ hath borne my sin and curse, then it is taken away from me; and seeing thus to take away sin was the contrivance of the God of heaven, I will bless his name, hope in his mercy, and look upon death and hell with comfort. 'Thine heart shall meditate terror, ' thou shalt see the land that is very far off (Isa 33:16-18).

THE FIFTH USE.

[FIFTH.] this doctrine makes Christ precious to the believers—'Unto you therefore which believe, he is precious' (1 Peter 2:7).

This head might be greatly enlarged upon, and branched out into a thousand particulars, and each one full of weight and glory. 1. By considering what sin is. 2. By considering what hell is. 3. By considering what wrath is. 4. By considering what eternity is. 5. By considering what the loss of a soul is. 6. What the loss of God is. 7. What the loss of heaven is. 8. And what it is to be in utter darkness with devils and damned souls for ever and ever. And after all to conclude, from all the miseries the

Lord Jesus delivered me.
Further, this makes Christ precious, if I consider, in the next place,
1. How he did deliver me; it was with his life, his blood; it cost him tears, groans, agony, separation from God; to do it he endured his Father's wrath, bore his Father's curse, and died thousands of deaths at once.
2. He did this while I was his enemy, without my desires, without my knowledge, without my deserts; he did it unawares to me.
3. He did it freely, cheerfully, yea, he longed to die for me; yea, heaven would not hold him for the love he had to my salvation, which also he hath effectually accomplished for me at Jerusalem. Honourable Jesus! precious Jesus! loving Jesus! Jonathan's kindness captivated David, and made him precious in his eyes for ever. 'I am distressed for thee, my brother Jonathan,' said he; 'very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women' (2 Sam 1:26). Why, what had Jonathan done? O, he had delivered David from the wrath of Saul. But how much more should he be precious to me who hath saved me from death and hell! who hath delivered me from the wrath of God! 'The love of Christ constraineth us.' Nothing will so edge the spirit of a Christian as, 'Thou wast slain, and hast redeemed us to God by thy blood.' This makes the heavens themselves ring with joy and shouting. Mark the words, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.' What follows now? 'And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever' (Rev 5:9-14). Thus also is the song, that new song that is said to be sung by the hundred forty and four thousand which stand with the Lamb upon Mount Sion, with his Father's name written in their foreheads. These are also called harpers, harping with their harps: 'And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth' (Rev 14:1-3).
But why could they not learn that song? Because they were not redeemed: none can sing of this song but the redeemed; they can give glory to the Lamb, the Lamb that was slain, and that redeemed them to God by his blood. It is faith in his blood on earth that will make us sing this song in heaven. These shoutings and heavenly songs must needs come from love put into a flame by the sufferings of Christ.

THE LAST USE.

If all these things be true, what follows but a demonstration of the accursed condition of those among the religious in these nations whose notions put them far off from Jesus, and from venturing their souls upon his bloody death? I have observed such a spirit as this in the world that careth not for knowing of Jesus; the possessed therewith do think that it is not material to salvation to venture upon a crucified Christ, neither do they trouble their heads or hearts with inquiring whether Christ Jesus be risen and ascended into heaven, or whether they see him again or no, but rather are for concluding that there will be no such thing: these men speak not by the Holly Ghost, for in the sum they call Jesus accursed; but I doubt not to say that many of them are anathematized of

God, and shall stand so, till the coming of the Lord Jesus, to whom be glory for ever and ever. Amen.[7]

FOOTNOTES:

1. In this quotation, Bunyan has followed the Genevan or Puritan version. It was a favourite version with our pilgrim forefathers, and is in many texts more faithful than our authorized translation; but, in this passage, our present version is more literal. The same Hebrew word, to 'break' or 'bruise,' is used as to Satan's head and the Saviour's heel.—Ed.
2. Genevan or Puritan version.—Ed.
3. 'Common' means public. 'Not doing nor dying in a private capacity, but in the room and stead of sinners.'—Ed.
4. It was common with the Reformers and Puritans, when condemning the absurdities of Aquinas and the schoolmen, to call it 'Dunsish sophistry,' from one of the chief of these writers named Duns, usually called, from the place of his birth, Duns Scotus.—Ed.

5. The apostle evidently means by 'Christ made sin for us,' that he was made an offering or sacrifice for our sins. He was made sin who knew no sin. Our sins were laid upon him; he bore them away in his own body on the tree. The clean animals sacrificed by the patriarchs, and under the law, were types of this great sacrifice of Christ.—Ed.
6. 'I hid myself when I for flies do wait, So doth the devil when he lays his bait; If I do fear the losing of my prey, I stir me, and more snares upon her lay, This way and that her wings and legs I tie, That sure as she is caught, so she must die.'—Bunyan's Divine Emblems, No. XVIII. 'Dialogue between a spider and a sinner.'
7. Here is faithful dealing! This is a most solemn and awful appeal to the consciences of those who, forsaking the fountain of salvation, venture to build their hopes of pardon upon some other foundation than Jesus Christ, the Rock of Ages. They seek refuge in lies, which, at the great and trying day, will be fearfully and swiftly swept away, leaving them, with all their guilt upon their heads, to suffer under the curse. Reader, do not indulge in vain imaginations as to whether any sect is here alluded to; Bunyan's appeal is to persons—to you and me. If WE, either by secret or open sins, or by carelessness of eternal realities, or by departing from a simple and entire reliance by faith in the work and merits of Christ—we trample under foot the blood of the covenant, there is nothing left us but a fearful looking for of judgment, and fiery indignation to devour us. May we appeal to our God, Lord, is it I? Lord, thou knowest that I love thee. O lead me in the way everlasting.—Ed

***

A TREATISE OF THE FEAR OF GOD;
SHOWING
WHAT IT IS, AND HOW DISTINGUISHED FROM THAT WHICH IS NOT SO.
ALSO, WHENCE IT COMES; WHO HAS IT; WHAT ARE THE EFFECTS; AND WHAT THE PRIVILEGES OF THOSE THAT HAVE IT IN THEIR HEARTS.

London: Printed for N. Ponder, at the Peacock in the Poultry, over against the Stocks market: 1679.

ADVERTISEMENT BY THE EDITOR.

"The fear of the Lord is the beginning of wisdom," and "a fountain of life"—the foundation on which all wisdom rests, as well as the source from whence it emanates. Upon a principle so vastly important, all the subtle malignity of Satan has been directed, if possible to mislead the very elect; while the ungodly and impenitent fall under his devices. To the mind enlightened by Divine truth, the difference between a filial fear of

offending God and the dread of punishment is very plain. Still, by the devil's sophistry, some of the most pious Christians have been puzzled and bewildered. Bunyan was not ignorant of Satan's devices, and he has roused the energies of his powerful mind, guided by Divine truth, to render this important doctrine so clear and easy to be understood, that the believer may not err.

This rare volume, first published in 1679, soon became so scarce that Chandler, Wilson, Whitefield, and others, omitted it from their editions of Bunyan's works. At length it appeared in the more complete collection by Ryland and Mason, about 1780. Since then, it has been reprinted, somewhat modernized, by the Tract Society, from an original copy, discovered by that ardent lover of Bunyan, the Rev. Joseph Belcher. Of this edition, four thousand copies have been printed.

The great line of distinction that Bunyan draws is between that terror and dread of God, as the infinitely Holy One, before whom all sin must incur the intensity of punishment; and the love of God, as the Father of mercies, and fountain of blessedness, in the gift of his Son, and a sense of adoption into his family; by the influences of which the soul fears to offend him. This fear is purely evangelical; for if the slightest dependence is placed upon any supposed good works of our own, the filial fear of God is swallowed up in dread and terror—for salvation depends upon the perfection of holiness, without which none can enter heaven, and which can only be found in Christ.

Mr. Mason, on reading this treatise, thus expressed his feelings—"When the fear of the Lord is a permanent principle, inwrought in the soul by the Divine Spirit, it is an undoubted token of election to life eternal; for the most precious promises are made to God's fearers, even the blessings of the everlasting covenant. Such are sure to be protected from every enemy; to be guided by unerring counsel; and what will crown all, to be beloved of God the Father, Son, and Holy Ghost; till, by almighty and effectual grace, he will be translated to those mansions of glory and blessedness prepared for him, where he will sing the praises of his covenant-God while eternity endures."

May this be the blessed experience of all those who prayerfully read this important treatise.

Geo. Offor.

A TREATISE ON THE FEAR OF GOD

"BLESSED IS EVERY ONE THAT FEARETH THE LORD."—PSALM 128:1

"FEAR GOD."—REVELATION 14:7

This exhortation is not only found here in the text, but is in several other places of the Scripture pressed, and that with much vehemency, upon the children of men, as in Ecclesiastes 12:13; 1 Peter 1:17, &c. I shall not trouble you with a long preamble, or forespeech to the matter, nor shall I here so much as meddle with the context, but shall immediately fall upon the words themselves, and briefly treat of the fear of God. The text, you see, presenteth us with matter of greatest moment, to wit, with God, and with the fear of him.

First they present us with God, the true and living God, maker of the worlds, and upholder of all things by the word of his power: that incomprehensible majesty, in comparison of whom all nations are less than the drop of a bucket, and than the small dust of the balance. This is he that fills heaven and earth, and is everywhere present with the children of men, beholding the evil and the good; for he hath set his eyes upon all their ways.

So that, considering that by the text we have presented to our souls the Lord God and Maker of us all, who also will be either our Saviour or Judge, we are in reason and duty bound to give the more earnest heed to the things that shall be spoken, and be the

more careful to receive them, and put them in practice; for, as I said, as they present us with the mighty God, so they exhort us to the highest duty towards him; to wit, to fear him. I call it the highest duty, because it is, as I may call it, not only a duty in itself, but, as it were, the salt that seasoneth every duty. For there is no duty performed by us that can by any means be accepted of God, if it be not seasoned with godly fear. Wherefore the apostle saith, "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Of this fear, I say, I would discourse at this time; but because this word fear is variously taken in the Scripture, and because it may be profitable to us to see it in its variety, I shall therefore choose this method for the managing of my discourse, even to show you the nature of the word in its several, especially of the chiefest, acceptations. FIRST. Then by this word fear we are to understand even God himself, who is the object of our fear. SECOND. By this word fear we are to understand the Word of God, the rule and director of our fear. Now to speak to this word fear, as it is thus taken.

[THIS WORD FEAR AS TAKEN FOR GOD HIMSELF.]

FIRST. Of this word "fear," AS IT RESPECTETH GOD HIMSELF, who is the object of our fear.

By this word fear, as I said, we are to understand God himself, who is the object of our fear: For the Divine majesty goeth often under this very name himself. This name Jacob called him by, when he and Laban chid together on Mount Gilead, after that Jacob had made his escape to his father's house; "Except," said he, "the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty." So again, a little after, when Jacob and Laban agree to make a covenant of peace each with other, though Laban, after the jumbling way of the heathen by his oath, puts the true God and the false together, yet "Jacob sware by the fear of his father Isaac" (Gen 31:42,53).[1]

By the fear, that is, by the God of his father Isaac. And, indeed, God may well be called the fear of his people, not only because they have by his grace made him the object of their fear, but because of the dread and terrible majesty that is in him. "He is a mighty God, a great and terrible, and with God is terrible majesty" (Dan 7:28, 10:17; Neh 1:5, 4:14, 9:32; Job 37:22). Who knows the power of his anger? "The mountains quake at him, the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him" (Nahum 1:5,6). His people know him, and have his dread upon them, by virtue whereof there is begot and maintained in them that godly awe and reverence of his majesty which is agreeable to their profession of him. "Let him be your fear, and let him be your dread." Set his majesty before the eyes of your souls, and let his excellency make you afraid with godly fear (Isa 8:13).

There are these things that make God to be the fear of his people.

First. His presence is dreadful, and that not only his presence in common, but his special, yea, his most comfortable and joyous presence. When God comes to bring a soul news of mercy and salvation, even that visit, that presence of God, is fearful. When Jacob went from Beersheba towards Haran, he met with God in the way by a dream, in the which he apprehended a ladder set upon the earth, whose top reached to heaven; now in this dream, from the top of this ladder, he saw the Lord, and heard him speak unto him, not threateningly; not as having his fury come up into his face; but in the most sweet and gracious manner, saluting him with promise of goodness after promise of goodness, to the number of eight or nine; as will appear if you read the

place. Yet I say, when he awoke, all the grace that discovered itself in this heavenly vision to him could not keep him from dread and fear of God's majesty. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not; and he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen 28:10-17).

At another time, to wit, when Jacob had that memorable visit from God, in which he gave him power as a prince to prevail with him; yea, and gave him a name, that by his remembering it he might call God's favour the better to his mind; yet even then and there such dread of the majesty of God was upon him, that he went away wondering that his life was preserved (Gen 32:30). Man crumbles to dust at the presence of God; yea, though he shows himself to us in his robes of salvation. We have read how dreadful and how terrible even the presence of angels have been unto men, and that when they have brought them good tidings from heaven (Judg 13:22; Matt 28:4; Mark 16:5,6). Now, if angels, which are but creatures, are, through the glory that God has put upon them, so fearful and terrible in their appearance to men, how much more dreadful and terrible must God himself be to us, who are but dust and ashes! When Daniel had the vision of his salvation sent him from heaven, for so it was, "O Daniel," said the messenger, "a man greatly beloved"; yet behold the dread and terror of the person speaking fell with that weight upon this good man's soul, that he could not stand, nor bear up under it. He stood trembling, and cries out, "O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me" (Dan 10:16-17). See you here if the presence of God is not a dreadful and a fearful thing; yea, his most gracious and merciful appearances; how much more then when he showeth himself to us as one that disliketh our ways, as one that is offended with us for our sins?

And there are three things that in an eminent manner make his presence dreadful to us.
1. The first is God's own greatness and majesty; the discovery of this, or of himself thus, even as no poor mortals are able to conceive of him, is altogether unsupportable. The man dies to whom he thus discovers himself. "And when I saw him," says John, "I fell at his feet as dead" (Rev 1:17). It was this, therefore, that Job would have avoided in the day that he would have approached unto him. "Let not thy dread," says he, "make me afraid. Then call thou, and I will answer; or let me speak, and answer thou me" (Job 13:21,22). But why doth Job after this manner thus speak to God? Why! it was from a sense that he had of the dreadful majesty of God, even the great and dreadful God that keepeth covenant with his people. The presence of a king is dreadful to the subject, yea, though he carries it never so condescendingly; if then there be so much glory and dread in the presence of the king, what fear and dread must there be, think you, in the presence of the eternal God?
2. When God giveth his presence to his people, that his presence causeth them to appear to themselves more what they are, than at other times, by all other light, they can see. "O my lord," said Daniel, "by the vision my sorrows are turned upon me"; and why was that, but because by the glory of that vision, he saw his own vileness more than at other times. So again: "I was left alone," says he, "and saw this great vision"; and what follows? Why, "and there remained no strength in me; for my comeliness was turned into corruption, and I retained no strength" (Dan 10:8,16). By the presence of God, when we have it indeed, even our best things, our comeliness, our sanctity and righteousness, all do immediately turn to corruption and polluted rags. The brightness of his glory dims them as the clear light of the shining sun puts out the glory of the fire or candle, and covers them with the shadow of death. See also the truth of this in that vision of the prophet Isaiah. "Wo is me," said he, "for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Why, what is the matter? how came the prophet by this sight? Why, says he, "mine eyes have seen the King, the Lord of hosts" (Isa 6:5). But do you think that this outcry was caused by unbelief? No; nor yet begotten by slavish fear. This was to him the vision of his Saviour, with whom also he had communion before (vv 2-5). It was the glory of that God with whom he had now to do, that turned, as was noted before of Daniel, his comeliness in him into corruption, and that gave him yet greater sense of the disproportion that was betwixt his God and him, and so a greater sight of his defiled and polluted nature.
3. Add to this the revelation of God's goodness, and it must needs make his presence dreadful to us; for when a poor defiled creature shall see that this great God hath, notwithstanding his greatness, goodness in his heart, and mercy to bestow upon him: this makes his presence yet the more dreadful. They "shall fear the Lord and his goodness" (Hosea 3:5). The goodness as well as the greatness of God doth beget in the heart of his elect an awful reverence of his majesty. "Fear ye not me? saith the Lord; will ye not tremble at my presence?" And then, to engage us in our soul to the duty, he adds one of his wonderful mercies to the world, for a motive, "Fear ye not me?" Why, who are thou? He answers, Even I, "which have" set, or "placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" (Jer 5:22). Also, when Job had God present with him, making manifest the goodness of his great heart to him, what doth he say? how doth he behave himself in his presence? "I have heard of thee," says he, "by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes" (Job 42:5,6). And what mean the tremblings, the tears, those breakings and shakings of heart that

attend the people of God, when in an eminent manner they receive the pronunciation of the forgiveness of sins at his mouth, but that the dread of the majesty of God is in their sight mixed therewith? God must appear like himself, speak to the soul like himself; nor can the sinner, when under these glorious discoveries of his Lord and Saviour, keep out the beams of his majesty from the eyes of his understanding. "I will cleanse them," saith he, "from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me." And what then? "And they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it" (Jer 33:8,9). Alas! there is a company of poor, light, frothy professors in the world, that carry it under that which they call the presence of God, more like to antics, than sober sensible Christians; yea, more like to a fool of a play, than those that have the presence of God. They would not carry it so in the presence of a king, nor yet of the lord of their land, were they but receivers of mercy at his hand. They carry it even in their most eminent seasons, as if the sense and sight of God, and his blessed grace to their souls in Christ, had a tendency in them to make men wanton: but indeed it is the most humbling and heart-breaking sight in the world; it is fearful.[2]

Object. But would you not have us rejoice at the sight and sense of the forgiveness of our sins?

Answ. Yes; but yet I would have you, and indeed you shall, when God shall tell you that your sins are pardoned indeed, "rejoice with trembling" (Psa 2:11). For then you have solid and godly joy; a joyful heart, and wet eyes, in this will stand very well together; and it will be so more or less. For if God shall come to you indeed, and visit you with the forgiveness of sins, that visit removeth the guilt, but increaseth the sense of thy filth, and the sense of this that God hath forgiven a filthy sinner, will make thee both rejoice and tremble. O, the blessed confusion that will then cover thy face whilst thou, even thou, so vile a wretch, shalt stand before God to receive at his hand thy pardon, and so the firstfruits of thy eternal salvation—"That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame (thy filth), when I am pacified toward thee for all that thou hast done, saith the Lord God" (Eze 16:63). But,

Second. As the presence, so the name of God, is dreadful and fearful: wherefore his name doth rightly go under the same title, "That thou mayest fear this glorious and fearful name, THE LORD THY GOD" (Deut 28:58). The name of God, what is that, but that by which he is distinguished and known from all others? Names are to distinguish by; so man is distinguished from beasts, and angels from men; so heaven from earth, and darkness from light; especially when by the name, the nature of the thing is signified and expressed; and so it was in their original, for then names expressed the nature of the thing so named. And therefore it is that the name of God is the object of our fear, because by his name his nature is expressed: "Holy and reverend is his name" (Psa 111:9). And again, he proclaimed the name of the Lord, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty" (Exo 34:6,7).

Also his name, I am, Jah, Jehovah, with several others, what is by them intended but his nature, as his power, wisdom, eternity, goodness, and omnipotency, &c., might be expressed and declared. The name of God is therefore the object of a Christian's fear. David prayed to God that he would unite his heart to fear his name (Psa 86:11). Indeed, the name of God is a fearful name, and should always be reverenced by his people:

yea his "name is to be feared for ever and ever," and that not only in his church, and among his saints, but even in the world and among the heathen—"So the heathen shall fear the name of the Lord, and all kings thy glory" (Psa 102:15). God tells us that his name is dreadful, and that he is pleased to see men be afraid before his name. Yea, one reason why he executeth so many judgments upon men as he doth, is that others might see and fear his name. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun" (Isa 59:19; Mal 2:5).

The name of a king is a name of fear—"And I am a great king, saith the Lord of hosts" (Mal 1:14). The name of master is a name of fear—"And if I be a master, where is my fear? saith the Lord" (v 6). Yea, rightly to fear the Lord is a sign of a gracious heart. And again, "To you that fear my name," saith he, "shall the Sun of righteousness arise with healing in his wings" (Mal 4:2). Yea, when Christ comes to judge the world, he will give reward to his servants the prophets, and to his saints, "and to them that fear his name, small and great" (Rev 11:18). Now, I say, since the name of God is that by which his nature is expressed, and since he naturally is so glorious and incomprehensible, his name must needs be the object of our fear, and we ought always to have a reverent awe of God upon our hearts at what time soever we think of, or hear his name, but most of all, when we ourselves do take his holy and fearful name into our mouths, especially in a religious manner, that is, in preaching, praying, or holy conference. I do not by thus saying intend as if it was lawful to make mention of his name in light and vain discourses; for we ought always to speak of it with reverence and godly fear, but I speak it to put Christians in mind that they should not in religious duties show lightness of mind, or be vain in their words when yet they are making mention of the name of the Lord—"Let every one that nameth the name of Christ depart from iniquity" (2 Tim 2:19). Make mention then of the name of the Lord at all times with great dread of his majesty upon our hearts, and in great soberness and truth. To do otherwise is to profane the name of the Lord, and to take his name in vain; and "the Lord will not hold him guiltless that taketh his name in vain." Yea, God saith that he will cut off the man that doth it; so jealous is he of the honour due unto his name (Exo 20:7; Lev 20:3). This therefore showeth you the dreadful state of those that lightly, vainly, lyingly, and profanely make use of the name, this fearful name of God, either by their blasphemous cursing and oaths, or by their fraudulent dealing with their neighbour; for some men have no way to prevail with their neighbour to bow under a cheat, but by calling falsely upon the name of the Lord to be witness that the wickedness is good and honest; but how these men will escape, when they shall be judged, devouring fire and everlasting burnings, for their profaning and blaspheming of the name of the Lord, becomes them betimes to consider of (Jer 14:14,15; Eze 20:39; Exo 20:7).[3]

But,

Third. As the presence and name of God are dreadful and fearful in the church, so is his worship and service. I say his worship, or the works of service to which we are by him enjoined while we are in this world, are dreadful and fearful things. This David conceiveth, when he saith, "But as for me, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple" (Psa 5:7). And again, saith he, "Serve the Lord with fear." To praise God is a part of his worship. But, says Moses, "Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders?" (Exo 15:11). To rejoice before him is a part of his worship; but David bids us "rejoice with trembling" (Psa 2:11). Yea, the whole of our service to God, and every part thereof, ought to be done by us with reverence and godly fear. And therefore let us, as Paul saith again, "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting

holiness in the fear of God" (2 Cor 7:1; Heb 12).
1. That which makes the worship of God so fearful a thing, is, for that it is the worship of GOD: all manner of service carries more or less dread and fear along with it, according as the quality or condition of the person is to whom the worship and service is done. This is seen in the service of subjects to their princes, the service of servants to their lords, and the service of children to their parents. Divine worship, then, being due to God, for it is now of Divine worship we speak, and this God so great and dreadful in himself and name, his worship must therefore be a fearful thing.
2. Besides, this glorious Majesty is himself present to behold his worshippers in their worshipping him. "When two or three of you are gathered together in my name, I am there." That is, gathered together to worship him, "I am there," says he. And so, again, he is said to walk "in the midst of the seven golden candlesticks" (Rev 1:13). That is, in the churches, and that with a countenance like the sun, with a head and hair as white as snow, and with eyes like a flame of fire. This puts dread and fear into his service; and therefore his servants should serve him with fear.
3. Above all things, God is jealous of his worship and service. In all the ten words, he telleth us not anything of his being a jealous God, but in the second, which respecteth his worship (Exo 20). Look to yourselves therefore, both as to the matter and manner of your worship; "for I the Lord thy God," says he, "am a jealous God, visiting the iniquity of the fathers upon the children." This therefore doth also put dread and fear into the worship and service of God.
4. The judgments that sometimes God hath executed upon men for their want of godly fear, while they have been in his worship and service, put fear and dread upon his holy appointments. (1.) Nadab and Abihu were burned to death with fire from heaven, because they attempted to offer false fire upon God's altar, and the reason rendered why they were so served, was, because God will be sanctified in them that come nigh him (Lev 10:1-3). To sanctify his name is to let him be thy dread and thy fear, and to do nothing in his worship but what is well-pleasing to him. But because these men had not grace to do this, therefore they died before the Lord. (2.) Eli's sons, for want of this fear, when they ministered in the holy worship of God, were both slain in one day by the sword of the uncircumcised Philistines (see 1 Sam 2). (3.) Uzzah was smitten, and died before the Lord, for but an unadvised touching of the ark, when the men forsook it (1 Chron 13:9,10). (4.) Ananias and Sapphira his wife, for telling a lie in the church, when they were before God, were both stricken dead upon the place before them all, because they wanted the fear and dread of God's majesty, name, and service, when they came before him (Acts 5).
This therefore should teach us to conclude, that, next to God's nature and name, his service, his instituted worship, is the most dreadful thing under heaven. His name is upon his ordinances, his eye is upon the worshippers, and his wrath and judgment upon those that worship not in his fear. For this cause some of those at Corinth were by God himself cut off, and to others he has given the back, and will again be with them no more (1 Cor 11:27-32).[4]
This also rebuketh three sorts of people.
[Three sorts of people rebuked.]
1. Such as regard not to worship God at all; be sure they have no reverence of his service, nor fear of his majesty before their eyes. Sinner, thou dost not come before the Lord to worship him; thou dost not bow before the high God; thou neither worshippest him in thy closet nor in the congregation of saints. The fury of the Lord and his indignation must in short time be poured out upon thee, and upon the families that call

not upon his name (Psa 79:6; Jer 10:25).
2. This rebukes such as count it enough to present their body in the place where God is worshipped, not minding with what heart, or with what spirit they come thither. Some come into the worship of God to sleep there; some come thither to meet with their chapmen, and to get into the wicked fellowship of their vain companions. Some come thither to feed their lustful and adulterous eyes with the flattering beauty of their fellow-sinners. O what a sad account will these worshippers give, when they shall count for all this, and be damned for it, because they come not to worship the Lord with that fear of his name that became them to come in, when they presented themselves before him![5]
3. This also rebukes those that care not, so they worship, how they worship; how, where, or after what manner they worship God. Those, I mean, whose fear towards God "is taught by the precept of men." They are hypocrites; their worship also is vain, and a stink in the nostrils of God. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa 29:13,14; Matt 15:7-9; Mark 7:6,7).
[6] Thus I conclude this first thing, namely, that God is called our dread and fear.

OF THIS WORD FEAR AS IT IS TAKEN FOR THE WORD OF GOD.

I shall now come to the second thing, to wit, to the rule and director of our fear.
SECOND. But again, this word FEAR is sometimes to be taken for THE WORD, the written Word of God; for that also is, and ought to be, the rule and director of our fear. So David calls it in the nineteenth Psalm: "the fear of the Lord," saith he, "is clean, enduring for ever." The fear of the Lord, that is, the Word of the Lord, the written word; for that which he calleth in this place the fear of the Lord, even in the same place he calleth the law, statutes, commandments, and judgments of God. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." All these words have respect to the same thing, to wit, to the Word of God, jointly designing the glory of it. Among which phrases, as you see, this is one, "The fear of the Lord is clean, enduring for ever." This written Word is therefore the object of a Christian's fear. This is that also which David intended when he said, "Come, ye children, hearken unto me, I will teach you the fear of the Lord" (Psa 34:11). I will teach you the fear, that is, I will teach you the commandments, statutes, and judgments of the Lord, even as Moses commanded the children of Israel—"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut 6:4-7).
That also in the eleventh of Isaiah intends the same, where the Father saith of the Son, that he shall be of quick understanding in the fear of the Lord; that he may judge and smite the earth with the rod of his mouth. This rod in the text is none other but the fear, the Word of the Lord; for he was to be of a quick understanding, that he might smite, that is, execute it according to the will of his Father, upon and among the children of men. Now this, as I said, is called the fear of the Lord, because it is called the rule and director of our fear. For we know not how to fear the Lord in a saving way without its guidance and direction. As it is said of the priest that was sent back from the captivity to Samaria to teach the people to fear the Lord, so it is said concerning the written Word;

it is given to us, and left among us, that we may read therein all the days of our life, and learn to fear the Lord (Deut 6:1-3,24, 10:12, 17:19). And here it is that, trembling at the Word of God, is even by God himself not only taken notice of, but counted as laudable and praiseworthy, as is evident in the case of Josiah (2 Chron 34:26,27). Such also are the approved of God, let them be condemned by whomsoever: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed" (Isa 66:5).

Further, such shall be looked to, by God himself cared for, and watched over, that no distress, temptation, or affliction may overcome them and destroy them—"To this man will I look," saith God, "even to him that is poor and of a contrite spirit, and that trembleth at my word." It is the same in substance with that in the same prophet in chapter 57: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Yea, the way to escape dangers foretold, is to hearken to, understand, and fear the Word of God—"He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses," and they were secured; but "he that regarded not the word of the Lord, left his servants and his cattle in the field," and they were destroyed of the hail (Exo 9:20-25).

If at any time the sins of a nation or church are discovered and bewailed, it is by them that know and tremble at the word of God. When Ezra heard of the wickedness of his brethren, and had a desire to humble himself before God for the same, who were they that would assist him in that matter, but they that trembled at the word of God?—"Then," saith he, "were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away" (Ezra 9:4). They are such also that tremble at the Word that are best able to give counsel in the matters of God, for their judgment best suiteth with his mind and will: "Now therefore," said he, "let us make a covenant with our God to put away all the (strange) wives, —according to the counsel of my Lord, and of those that tremble at the commandment of our God, and let it be done according to the law" (Ezra 10:3). Now something of the dread and terror of the Word lieth in these things.

First. As I have already hinted, from the author of them, they are the words of God. Therefore you have Moses and the prophets, when they came to deliver their errand, their message to the people, still saying, "Hear the word of the Lord," "Thus saith the Lord," and the like. So when Ezekiel was sent to the house of Israel, in their state of religion, thus was he bid to say unto them, "Thus saith the Lord God"; "Thus saith the Lord God" (Eze 2:4, 3:11). This is the honour and majesty, then, that God hath put upon his written Word, and thus he hath done even of purpose, that we might make them the rule and directory of our fear, and that we might stand in awe of, and tremble at them. When Habakkuk heard the word of the Lord, his belly trembled, and rottenness entered into his bones. "I trembled in myself," said he, "that I might rest in the day of trouble" (Hab 3:16). The word of a king is as the roaring of a lion; where the word of a king is, there is power. What is it, then, when God, the great God, shall roar out of Zion, and utter his voice from Jerusalem, whose voice shakes not only the earth, but also heaven? How doth holy David set it forth; "The voice of the Lord is powerful, the voice of the Lord is full of majesty," &c. (Psa 29).

Second. It is a Word that is fearful, and may well be called the fear of the Lord, because of the subject matter of it; to wit, the state of sinners in another world; for that

is it unto which the whole Bible bendeth itself, either more immediately or more mediately. All its doctrines, counsels, encouragements, threatenings, and judgments, have a look, one way or other, upon us, with respect to the next world, which will be our last state, because it will be to us a state eternal. This word, this law, these judgments, are they that we shall be disposed of by—"The word that I have spoken," says Christ, " it shall judge you (and so consequently dispose of you) in the last day" (John 12:48). Now, if we consider that our next state must be eternal, either eternal glory or eternal fire, and that this eternal glory or this eternal fire must be our portion, according as the words of God, revealed in the holy Scriptures, shall determine; who will not but conclude that therefore the words of God are they at which we should tremble, and they by which we should have our fear of God guided and directed, for by them we are taught how to please him in everything?

Third. It is to be called a fearful Word, because of the truth and faithfulness of it. The Scriptures cannot be broken. Here they are called the Scriptures of truth, the true sayings of God, and also the fear of the Lord, for that every jot and tittle thereof is for ever settled in heaven, and stand more steadfast than doth the world—"Heaven and earth," saith Christ, "shall pass away, but my words shall not pass away" (Matt 24:35). Those, therefore, that are favoured by the Word of God, those are favoured indeed, and that with the favour that no man can turn away; but those that by the word of the Scriptures are condemned, those can no man justify and set quit in the sight of God. Therefore what is bound by the text, is bound, and what is released by the text, is released; also the bond and release is unalterable (Dan 10:21; Rev 19:9; Matt 24:35; Psa 119:89; John 10:35). This, therefore, calleth upon God's people to stand more in fear of the Word of God than of all the terrors of the world.[7] There wanteth even in the hearts of God's people a greater reverence of the Word of God than to this day appeareth among us, and this let me say, that want of reverence of the Word is the ground of all disorders that are in the heart, life, conversation, and in Christian communion. Besides, the want of reverence of the Word layeth men open to the fearful displeasure of God—"Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded" (Prov 13:13).

All transgression beginneth at wandering from the Word of God; but, on the other side, David saith, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer" (Psa 17:4). Therefore Solomon saith, "My son, attend to my words; incline thine ear unto my sayings; let them not depart from thine eyes; keep them in the midst of thine heart; for they are life unto those that find them, and health to all their flesh" (Prov 4:20-22). Now, if indeed thou wouldest reverence the Word of the Lord, and make it thy rule and director in all things, believe that the Word is the fear of the Lord, the Word that standeth fast for ever; without and against which God will do nothing, either in saving or damning of the souls of sinners. But to conclude this,

1. Know that those that have no due regard to the Word of the Lord, and that make it not their dread and their fear, but the rule of their life is the lust of their flesh, the desire of their eyes, and the pride of life, are sorely rebuked by this doctrine, and are counted the fools of the world; for "lo, they have rejected the word of the Lord, and what wisdom is in them?" (Jer 8:9). That there are such a people is evident, not only by their irregular lives, but by the manifest testimony of the Word. "As for the word of the Lord," said they to Jeremiah, "that thou hast spoken to us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth" (Jer 44:16). Was this only the temper of wicked men then? Is not the same spirit of rebellion amongst us in our days? Doubtless there is; for there is no new thing—"The

thing that hath been, it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun" (Eccl 1:9). Therefore, as it was then, so it is with many in this day.

As for the Word of the Lord, it is nothing at all to them; their lusts, and whatsoever proceedeth out of their own mouths, that they will do, that they will follow. Now, such will certainly perish in their own rebellion; for this is as the sin of witchcraft; it was the sin of Korah and his company, and that which brought upon them such heavy judgments; yea, and they are made a sign that thou shouldest not do as they, for they perished (because they rejected the word, the fear of the Lord) from among the congregation of the Lord, "and they became a sign." The word which thou despisest still abideth to denounce its woe and judgment upon thee; and unless God will save such with the breath of his word—and it is hard trusting to that—they must never see his face with comfort (1 Sam 15:22,23; Num 26:9,10).

2. Are the words of God called by the name of the fear of the Lord? Are they so dreadful in their receipt and sentence? Then this rebukes them that esteem the words and things of men more than the words of God, as those do who are drawn from their respect of, and obedience to, the Word of God, by the pleasures or threats of men. Some there be who verily will acknowledge the authority of the Word, yet will not stoop their souls thereto. Such, whatever they think of themselves, are judged by Christ to be ashamed of the Word; wherefore their state is damnable as the other. "Whosoever," saith he, "shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of the Father, with the holy angels" (Mark 8:38).

3. And if these things be so, what will become of those that mock at, and professedly contemn, the words of God, making them as a thing ridiculous, and not to be regarded? Shall they prosper that do such things? From the promises it is concluded that their judgment now of a long time slumbereth not, and when it comes, it will devour them without remedy (2 Chron 36:15). If God, I say, hath put that reverence upon his Word as to call it the fear of the Lord, what will become of them that do what they can to overthrow its authority, by denying it to be his Word, and by raising cavils against its authority? Such stumble, indeed, at the Word, being appointed thereunto, but it shall judge them in the last day (1 Peter 2:8; John 12:48). But thus much for this.

OF SEVERAL SORTS OF FEAR OF GOD IN THE HEART OF THE CHILDREN OF MEN.

Having thus spoken of the object and rule of our fear, I should come now to speak of fear as it is a grace of the Spirit of God in the hearts of his people; but before I do that, I shall show you that there are divers sorts of fear besides. For man being a reasonable creature, and having even by nature a certain knowledge of God, hath also naturally something of some kind of fear of God at times, which, although it be not that which is intended in the text, yet ought to be spoken to, that that which is not right may be distinguished from that that is.

There is, I say, several sorts or kinds of fear in the hearts of the sons of men, I mean besides that fear of God that is intended in the text, and that accompanieth eternal life. I shall here make mention of three of them. FIRST. There is a fear of God that flows even from the light of nature. SECOND. There is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving. THIRD. There is a fear of God in the heart of some men that is good and godly, but doth not for ever abide so. To speak a little to all these, before I come to speak of fear, as it is a grace of God in the hearts of his children, And,

FIRST. To the first, to wit, that there is a fear of God that flows even from the light of

nature. A people may be said to do things in a fear of God, when they act one towards another in things reasonable, and honest betwixt man and man, not doing that to others they would not have done to themselves. This is that fear of God which Abraham thought the Philistines had destroyed in themselves, when he said of his wife to Abimelech, "She is my sister." For when Abimelech asked Abraham why he said of his wife, She is my sister; he replied, saying, "I thought surely the fear of God is not in this place, and they will slay me for my wife's sake" (Gen 20:11). I thought verily that in this place men had stifled and choked that light of nature that is in them, at least so far forth as not to suffer it to put them in fear, when their lusts were powerful in them to accomplish their ends on the object that was present before them. But this I will pass by, and come to the second thing, namely—

SECOND. To show that there is a fear of God that flows from some of his dispensations to men, which yet is neither universal nor saving. This fear, when opposed to that which is saving, may be called an ungodly fear of God. I shall describe it by these several particulars that follow—

First. There is a fear of God that causeth a continual grudging, discontent, and heart-risings against God under the hand of God; and that is, when the dread of God in his coming upon men, to deal with them for their sins, is apprehended by them, and yet by this dispensation they have no change of heart to submit to God thereunder. The sinners under this dispensation cannot shake God out of their mind, nor yet graciously tremble before him; but through the unsanctified frame that they now are in, they are afraid with ungodly fear, and so in their minds let fly against him. This fear oftentimes took hold of the children of Israel when they were in the wilderness in their journey to the promised land; still they feared that God in this place would destroy them, but not with that fear that made them willing to submit, for their sins, to the judgment which they fear, but with that fear that made them let fly against God. This fear showed itself in them, even at the beginning of their voyage, and was rebuked by Moses at the Red Sea, but it was not there, nor yet at any other place, so subdued, but that it would rise again in them at times to the dishonour of God, and the anew making of them guilty of sin before him (Exo 14:11-13; Num 14:1-9). This fear is that which God said he would send before them, in the day of Joshua, even a fear that should possess the inhabitants of the land, to wit, a fear that should arise for that faintness of heart that they should be swallowed up of, at their apprehending of Joshua in his approaches towards them to destroy them. "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee" (Exo 23:27). "This day," says God, "will I begin to put the dread of thee, and the fear of thee upon the nations that are under the whole heaven who shall hear report of thee, and shall tremble, and be in anguish because of thee" (Deut 2:25, 11:25).

Now this fear is also, as you here see, called anguish, and in another place, an hornet; for it, and the soul that it falls upon, do greet each other, as boys and bees do. The hornet puts men in fear, not so as to bring the heart into a sweet compliance with his terror, but so as to stir up the spirit into acts of opposition and resistance, yet withal they flee before it. "I will send hornets before thee, which shall drive out the Hivite," &c. (Exo 23:28). Now this fear, whether it be wrought by misapprehending of the judgments of God, as in the Israelites, or otherwise as in the Canaanites, yet ungodliness is the effect thereof, and therefore I call it an ungodly fear of God, for it stirreth up murmurings, discontents, and heart-risings against God, while he with his dispensations is dealing with them.

Second. There is a fear of God that driveth a man away from God—I speak not now of

the atheist, nor of the pleasurable sinner, nor yet of these, and that fear that I spoke of just now—I speak now of such who through a sense of sin and of God's justice fly from him of a slavish ungodly fear. This ungodly fear was that which possessed Adam's heart in the day that he did eat of the tree concerning which the Lord has said unto him, "In the day that thou eatest thereof, thou shalt surely die." For then was he possessed with such a fear of God as made him seek to hide himself from his presence. "I heard," said he, "thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen 3:10). Mind it, he had a fear of God, but it was not godly. It was not that that made him afterwards submit himself unto him; for that would have kept him from not departing from him, or else have brought him to him again, with bowed, broken, and contrite spirit. But this fear, as the rest of his sin, managed his departing from his God, and pursued him to provoke him still so to do; by it he kept himself from God, by it his whole man was carried away from him. I call it ungodly fear, because it begat in him ungodly apprehensions of his Maker; because it confined Adam's conscience to the sense of justice only, and consequently to despair.

The same fear also possessed the children of Israel when they heard the law delivered to them on Mount Sinai; as is evident, for it made them that they could neither abide his presence nor hear his word. It drove them back from the mountain. It made them, saith the apostle to the Hebrews, that "they could not endure that which was commanded" (Heb 12:20). Wherefore this fear Moses rebukes, and forbids their giving way thereto. " Fear not," said he; but had that fear been godly, he would have encouraged it, and not forbid and rebuke it as he did. "Fear not," said he, "for God is come to prove you"; they thought otherwise. "God," saith he, "is come to prove you, and that his fear may be before your faces." Therefore that fear that already had taken possession of them, was not the fear of God, but a fear that was of Satan, of their own misjudging hearts, and so a fear that was ungodly (Exo 20:18-20). Mark you, here is a fear and a fear, a fear forbidden, and a fear commended; a fear forbidden, because it engendered their hearts to bondage, and to ungodly thoughts of God and of his word; it made them that they could not desire to hear God speak to them any more (vv 19-21).

Many also at this day are possessed with this ungodly fear; and you may know them by this,—they cannot abide conviction for sin, and if at any time the word of the law, by the preaching of the word, comes near them, they will not abide that preacher, nor such kind of sermons any more. They are, as they deem, best at ease, when furthest off of God, and of the power of his word. The word preached brings God nearer to them than they desire he should come, because whenever God comes near, their sins by him are manifest, and so is the judgment too that to them is due. Now these not having faith in the mercy of God through Christ, nor that grace that tendeth to bring them to him, they cannot but think of God amiss, and their so thinking of him makes them say unto him, " Depart from us, for we desire not the knowledge of thy ways" (Job 21:14). Wherefore their wrong thoughts of God beget in them this ungodly fear; and again, this ungodly fear doth maintain in them the continuance of these wrong and unworthy thoughts of God, and therefore, through that devilish service wherewith they strengthen one another, the sinner, without a miracle of grace prevents him, is drowned in destruction and perdition.

It was this ungodly fear of God that carried Cain from the presence of God into the land of Nod, and that put him there upon any carnal worldly business, if perhaps he might by so doing stifle convictions of the majesty and justice of God against his sin, and so live the rest of his vain life in the more sinful security and fleshly ease. This ungodly fear is that also which Samuel perceived at the people's apprehension of their sin, to begin to

get hold of their hearts; wherefore he, as Moses before him, quickly forbids their entertaining of it. "Fear not," said he, "ye have done all this wickedness, yet turn not aside from following the Lord." For to turn them aside from following of him, was the natural tendency of this fear. "But fear not," said he, that is, with that fear that tendeth to turn you aside. Now, I say, the matter that this fear worketh upon, as in Adam, and the Israelites mentioned before, was their sin. You have sinned, says he, that is true, yet turn not aside, yet fear not with that fear that would make you so do (1 Sam 12:20). Note by the way, sinner, that when the greatness of thy sins, being apprehended by thee, shall work in thee that fear of God, as shall incline thy heart to fly from him, thou art possessed with a fear of God that is ungodly, yea, so ungodly, that not any of thy sins for heinousness may be compared therewith, as might be made manifest in many particulars, but Samuel having rebuked this fear, presently sets before the people another, to wit, the true fear of God; "fear the Lord," says he, "serve him—with all your heart" (v 24). And he giveth them this encouragement so to do, "for the Lord will not forsake his people." This ungodly fear is that which you read of in Isaiah 2, and in many other places, and God's people should shun it, as they would shun the devil, because its natural tendency is to forward the destruction of the soul in which it has taken possession.[8]

Third. There is a fear of God, which, although it hath not in it that power as to make men flee from God's presence, yet it is ungodly, because, even while they are in the outward way of God's ordinances, their hearts are by it quite discouraged from attempting to exercise themselves in the power of religion. Of this sort are they which dare not cast off the hearing, reading, and discourse of the word as others; no, nor the assembly of God's children for the exercise of other religious duties, for their conscience is convinced this is the way and worship of God. But yet their heart, as I said, by this ungodly fear, is kept from a powerful gracious falling in with God. This fear takes away their heart from all holy and godly prayer in private, and from all holy and godly zeal for his name in public, and there be many professors whose hearts are possessed with this ungodly fear of God; and they are intended by the slothful one. He was a servant, a servant among the servants of God, and had gifts and abilities given him, therewith to serve Christ, as well as his fellows, yea, and was commanded too, as well as the rest, to occupy till his master came. But what does he? Why, he takes his talent, the gift that he was to lay out for his master's profit, and puts it in a napkin, digs a hole in the earth, and hides his lord's money, and lies in a lazy manner at to-elbow all his days, not out of, but in his lord's vineyard;[9] for he came among the servants also at last. By which it is manifest that he had not cast off his profession, but was slothful and negligent while he was in it. But what was it that made him thus slothful? What was it that took away his heart, while he was in the way, and that discouraged him from falling in with the power and holy practice of religion according to the talent he received? Why, it was this, he gave way to an ungodly fear of God, and that took away his heart from the power of religious duties. "Lord," said he, "behold, here is thy pound, which I have kept, laid up in a napkin, for I feared thee." Why, man, doth the fear of God make a man idle and slothful? No, no; that is, if it be right and godly. This fear was therefore evil fear; it was that ungodly fear of God which I have here been speaking of. For I feared thee, or as Matthew hath it, "for I was afraid." Afraid of what? Of Christ, " that he was an hard man, reaping where he sowed not, and gathering where he had not strawed." This his fear, being ungodly, made him apprehend of Christ contrary to the goodness of his nature, and so took away his heart from all endeavours to be doing of that which was pleasing in his sight (Luke 19:20; Matt 25:24, 25). And thus do all

those that retain the name and show of religion, but are neglecters as to the power and godly practice of it. These will live like dogs and swine in the house; they pray not, they watch not their hearts, they pull not their hands out of their bosoms to work, they do not strive against their lusts, nor will they ever resist unto blood, striving against sin; they cannot take up their cross, or improve what they have to God's glory. Let all men therefore take heed of this ungodly fear, and shun it as they shun the devil, for it will make them afraid where no fear is. It will tell them that there is a lion in the street, the unlikeliest place in the world for such a beast to be in; it will put a vizard upon the face of God, most dreadful and fearful to behold, and then quite discourage the soul as to his service; so it served the slothful servant, and so it will serve thee, poor sinner, if thou entertainest it, and givest way thereto. But,

Fourth. This ungodly fear of God shows itself also in this. It will not suffer the soul that is governed thereby to trust only to Christ for justification of life, but will bend the powers of the soul to trust partly to the works of the law. Many of the Jews were, in the time of Christ and his apostles, possessed with this ungodly fear of God, for they were not as the former, to wit, as the slothful servant, to receive a talent and hide it in the earth in a napkin, but they were an industrious people, they followed after the law of righteousness, they had a zeal of God and of the religion of their fathers; but how then did they come to miscarry? Why, their fear of God was ungodly; it would not suffer them wholly to trust to the righteousness of faith, which is the imputed righteousness of Christ. They followed after the law of righteousness, but attained not to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. But what was it that made them join their works of the law with Christ, but their unbelief, whose foundation was ignorance and fear? They were afraid to venture all in one bottom, they thought two strings to one bow would be best, and thus betwixt two stools they came to the ground. And hence, to fear and to doubt, are put together as being the cause one of another; yea, they are put ofttimes the one for the other; thus ungodly fear for unbelief: "Be not afraid, only believe," and therefore he that is overruled and carried away with this fear, is coupled with the unbeliever that is thrust out from the holy city among the dogs. But the fearful and unbelievers, and murderers are without (Rev 21:8). "The fearful and unbelieving," you see, are put together; for indeed fear, that is, this ungodly fear, is the ground of unbelief, or, if you will, unbelief is the ground of fear, this fear: but I stand not upon nice distinctions. This ungodly fear hath a great hand in keeping of the soul from trusting only to Christ's righteousness for justification of life.

Fifth. This ungodly fear of God is that which will put men upon adding to the revealed will of God their own inventions, and their own performances of them, as a means to pacify the anger of God. For the truth is, where this ungodly fear reigneth, there is no end of law and duty. When those that you read of in the book of Kings were destroyed by the lions, because they had set up idolatry in the land of Israel, they sent for a priest from Babylon that might teach them the manner of the God of the land; but behold when they knew it, being taught it by the priest, yet their fear would not suffer them to be content with that worship only. "They feared the Lord," saith the text, "and served their own gods." And again, "So these nations feared the Lord, and served their graven images" (2 Kings 17). It was this fear also that put the Pharisees upon inventing so many traditions, as the washing of cups, and beds, and tables, and basins, with abundance of such other like gear,[10] none knows the many dangers that an ungodly fear of God will drive a man into (Mark 7). How has it racked and tortured the Papists for hundreds of years together! for what else is the cause but this ungodly fear, at least

in the most simple and harmless of them, of their penances, as creeping to the cross, going barefoot on pilgrimage, whipping themselves, wearing of sackcloth, saying so many Pater-nosters, so many Ave-marias, making so many confessions to the priest, giving so much money for pardons, and abundance of other the like, but this ungodly fear of God? For could they be brought to believe this doctrine, that Christ was delivered for our offences, and raised again for our justification, and to apply it by faith with godly boldness to their own souls, this fear would vanish, and so consequently all those things with which they so needlessly and unprofitably afflicted themselves, offend God, and grieve his people. Therefore, gentle reader, although my text doth bid that indeed thou shouldest fear God, yet it includeth not, nor accepteth of any fear; no, not of any [or every] fear of God. For there is, as you see, a fear of God that is ungodly, and that is to be shunned as their sin. Wherefore thy wisdom and thy care should be, to see and prove thy fear to be godly, which shall be the next thing that I shall take in hand.

THIRD. The third thing that I am to speak to is, that there is a fear of God in the heart of some men that is good and godly, but yet doth not for ever abide so. Or you may take it thus—There is a fear of God that is godly but for a time. In my speaking to, and opening of this to you, I shall observe this method. First. I shall show you what this fear is. Second. I shall show you by whom or what this fear is wrought in the heart. Third. I shall show you what this fear doth in the soul. And, Fourth, I shall show you when this fear is to have an end.

First. For the first, this fear is an effect of sound awakenings by the word of wrath which begetteth in the soul a sense of its right to eternal damnation; for this fear is not in every sinner; he that is blinded by the devil, and that is not able to see that his state is damnable, he hath not this fear in his heart, but he that is under the powerful workings of the word of wrath, as God's elect are at first conversion, he hath this godly fear in his heart; that is, he fears that that damnation will come upon him, which by the justice of God is due unto him, because he hath broken his holy law. This is the fear that made the three thousand cry out, "Men and brethren, what shall we do?" and that made the jailer cry out, and that with great trembling of soul, "Sirs, what must I do to be saved?" (Acts 2, 16). The method of God is to kill and make alive, to smite and then heal; when the commandment came to Paul, sin revived, and he died, and that law which was ordained to life, he found to be unto death; that is, it passed a sentence of death upon him for his sins, and slew his conscience with that sentence. Therefore from that time that he heard that word, "Why persecutest thou me?" which is all one as if he had said, Why dost thou commit murder? he lay under the sentence of condemnation by the law, and under this fear of that sentence in his conscience. He lay, I say, under it, until that Ananias came to him to comfort him, and to preach unto him the forgiveness of sin (Acts 9). The fear therefore that now I call godly, it is that fear which is properly called the fear of eternal damnation for sin, and this fear, at first awakening, is good and godly, because it ariseth in the soul from a true sense of its very state. Its state by nature is damnable, because it is sinful, and because he is not one that as yet believeth in Christ for remission of sins: "He that believeth not shall be damned."—"He that believeth not is condemned already, and the wrath of God abideth on him" (Mark 16:16; John 3:18, 36). The which when the sinner at first begins to see, he justly fears it; I say, he fears it justly, and therefore godly, because by this fear he subscribes to the sentence that is gone out against him for sin.

Second. By whom or by what is this fear wrought in the heart? To this I shall answer in brief. It is wrought in the heart by the Spirit of God, working there at first as a spirit of

bondage, on purpose to put us in fear. This Paul insinuateth, saying, "Ye have not received the spirit of bondage again to fear" (Rom 8:15). He doth not say, Ye have not received the spirit of bondage; for that they had received, and that to put them in fear, which was at their first conversion, as by the instances made mention of before is manifest; all that he says is, that they had not received it again, that is, after the Spirit, as a spirit of adoption, is come; for then, as a spirit of bondage, it cometh no more. It is then the Spirit of God, even the Holy Ghost, that convinceth us of sin, and so of our damnable state because of sin (John 16:8,9). For it cannot be that the Spirit of God should convince us of sin, but it must also show us our state to be damnable because of it, especially if it so convinceth us, before we believe, and that is the intent of our Lord in that place, "of sin," and so of their damnable state by sin, because they believe not on me. Therefore the Spirit of God, when he worketh in the heart as a spirit of bondage, he doth it by working in us by the law, "for by the law is the knowledge of sin" (Rom 3:20). And he, in this his working, is properly called a spirit of bondage.

1. Because by the law he shows us that indeed we are in bondage to the law, the devil, and death and damnation; for this is our proper state by nature, though we see it not until the Spirit of God shall come to reveal this our state of bondage unto our own senses by revealing to us our sins by the law.

2. He is called, in this his working, "the spirit of bondage," because he here also holds us; to wit, in this sight and sense of our bondage-state, so long as is meet we should be so held, which to some of the saints is a longer, and to some a shorter time. Paul was held in it three days and three nights, but the jailer and the three thousand, so far as can be gathered, not above an hour; but some in these later times are so held for days and months, if not years.[11] But, I say, let the time be longer or shorter, it is the Spirit of God that holdeth him under this yoke; and it is good that a man should be in HIS time held under it, as is that saying of the lamentation, "It is good for a man that he bear the yoke in his youth" (Lam 3:27). That is, at his first awakening; so long as seems good to this Holy Spirit to work in this manner by the law. Now, as I said, the sinner at first is by the Spirit of God held in this bondage, that is, hath such a discovery of his sin and of his damnation for sin made to him, and also is held so fast under the sense thereof, that it is not in the power of any man, nor yet of the very angels in heaven, to release him or set him free, until the Holy Spirit changeth his ministration, and comes in the sweet and peaceable tidings of salvation by Christ in the gospel to his poor, dejected, and afflicted conscience.

Third. I now come to show you what this fear doth in the soul. Now, although this godly fear is not to last always with us, as I shall further show you anon, yet it greatly differs from that which is wholly ungodly of itself, both because of the author, and also of the effects of it. Of the author I have told you before; I now shall tell you what it doth.

1. This fear makes a man judge himself for sin, and to fall down before God with a broken mind under this judgment; the which is pleasing to God, because the sinner by so doing justifies God in his saying, and clears him in his judgment (Psa 51:1-4).

2. As this fear makes a man judge himself, and cast himself down at God's foot, so it makes him condole and bewail his misery before him, which is also well-pleasing in his sight: "I have surely heard Ephraim bemoaning himself," saying, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke," &c. (Jer 31:18,19).

3. This fear makes a man lie at God's foot, and puts his mouth in the dust, if so be there may be hope. This also is well-pleasing to God, because now is the sinner as nothing, and in his own eyes less than nothing, as to any good or desert: "He sitteth alone and keepeth silence," because he hath now this yoke upon him; "he putteth his mouth in the

dust, if so be there may be hope" (Lam 3:28,29).
4. This fear puts a man upon crying to God for mercy, and that in most humble manner; now he sensibly cries, now he dejectedly cries, now he feels and cries, now he smarts and criest out, "God be merciful to me a sinner" (Luke 18:13).
5. This fear makes a man that he cannot accept of that for support and succour which others that are destitute thereof will take up, and be contented with. This man must be washed by God himself, and cleansed from his sin by God himself (Psa 51).
6. Therefore this fear goes not away until the Spirit of God doth change his ministration as to this particular, in leaving off to work now by the law, as afore, and coming to the soul with the sweet word of promise of life and salvation by Jesus Christ. Thus far this fear is godly, that is, until Christ by the Spirit in the gospel is revealed and made over unto us, and no longer.
Thus far this fear is godly, and the reason why it is godly is because the groundwork of it is good. I told you before what this fear is; namely, it is the fear of damnation. Now the ground for this fear is good, as is manifest by these particulars. 1. The soul feareth damnation, and that rightly, because it is in its sins. 2. The soul feareth damnation rightly, because it hath not faith in Christ, but is at present under the law. 3. The soul feareth damnation rightly now, because by sin, the law, and for want of faith, the wrath of God abideth on it. But now, although thus far this fear of God is good and godly, yet after Christ by the Spirit in the word of the gospel is revealed to us, and we made to accept of him as so revealed and offered to us by a true and living faith; this fear, to wit, of damnation, is no longer good, but ungodly. Nor doth the Spirit of God ever work it in us again. Now we do not receive the spirit of bondage again to fear, that is to say, to fear damnation, but we have received the spirit of adoption, whereby we cry, Father, Father. But I would not be mistaken, when I say, that this fear is no longer godly. I do not mean with reference to the essence and habit of it, for I believe it is the same in the seed which shall afterwards grow up to a higher degree, and into a more sweet and gospel current and manner of working, but I mean reference to this act of fearing damnation, I say it shall never by the Spirit be managed to that work; it shall never bring forth that fruit more. And my reasons are,
[Reasons why the Spirit of God cannot work this ungodly fear.]
1. Because that the soul by closing through the promise, by the Spirit, with Jesus Christ, is removed off of that foundation upon which it stood when it justly feared damnation. It hath received now forgiveness of sin, it is now no more under the law, but in Jesus Christ by faith; there is "therefore now no condemnation to it" (Acts 26:18; Rom 6:14, 8:1). The groundwork, therefore, being now taken away, the Spirit worketh that fear no more.
2. He cannot, after he hath come to the soul as a spirit of adoption, come again as a spirit of bondage to put the soul into his first fear; to wit, a fear of eternal damnation, because he cannot say and unsay, do and undo. As a spirit of adoption he told me that my sins were forgiven me, that I was included in the covenant of grace, that God was my Father through Christ, that I was under the promise of salvation, and that this calling and gift of God to me is permanent, and without repentance. And do you think, that after he hath told me this, and sealed up the truth of it to my precious soul, that he will come to me, and tell me that I am yet in my sins, under the curse of the law and the eternal wrath of God? No, no, the word of the gospel is not yea, yea; nay, nay. It is only yea, and amen; it is so, "as God is true" (2 Cor 1:17-20).
3. The state therefore of the sinner being changed, and that, too, by the Spirit's changing his dispensation, leaving off to be now as a spirit of bondage to put us in fear,

and coming to our heart as the spirit of adoption to make us cry, Father, Father, he cannot go back to his first work again; for if so, then he must gratify, yea, and also ratify, that profane and popish doctrine, forgiven to-day, unforgiven to-morrow—a child of God to-day, a child of hell to-morrow; but what saith the Scriptures? "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph 2:19-22).

Object. But this is contrary to my experience. Why, Christian, what is thy experience? Why, I was at first, as you have said, possessed with a fear of damnation, and so under the power of the spirit of bondage. Well said, and how was it then? Why, after some time of continuance in these fears, I had the spirit of adoption sent to me to seal up to my soul the forgiveness of sins, and so he did; and was also helped by the same Spirit, as you have said, to call God Father, Father. Well said, and what after that? Why, after that I fell into as great fears as ever I was in before.[12]

Answ. All this may be granted, and yet nevertheless what I have said will abide a truth; for I have not said that after the spirit of adoption is come, a Christian shall not again be in as great fears, for he may have worse than he had at first; but I say, that after the spirit of adoption is come, the spirit of bondage, as such, is sent of God no more, to put us into those fears. For, mark, for we "have not received the spirit of bondage again to fear." Let the word be true, whatever thy experience is. Dost thou not understand me? After the Spirit of God has told me, and also helped me to believe it, that the Lord for Christ's sake hath forgiven mine iniquities: he tells me no more that they are not forgiven. After the Spirit of God has helped me, by Christ, to call God my Father, he tells me no more that the devil is my father. After he hath told me that I am not under the law, but under grace, he tells me no more that I am not under grace, but under the law, and bound over by it, for my sins, to the wrath and judgment of God; but this is the fear that the Spirit, as a spirit of bondage, worketh in the soul at first.

Quest. Can you give me further reason yet to convict me of the truth of what you say?

Answ. Yes.

1. Because as the Spirit cannot give himself the lie, so he cannot overthrow his own order of working, nor yet contradict that testimony that his servants, by his inspiration, hath given of his order of working with them. But he must do the first, if he saith to us—and that after we have received his own testimony, that we are under grace—that yet we are under sin, the law, and wrath.

And he must do the second, if—after he hath gone through the first work on us as a spirit of bondage, to the second as a spirit of adoption—he should overthrow as a spirit of bondage again what before he had built as a spirit of adoption.

And the third must therefore needs follow, that is, he overthroweth the testimony of his servants; for they have said, that now we receive the spirit of bondage again to fear no more; that is, after that we by the Holy Ghost are enabled to call God Father, Father.

2. This is evident also, because the covenant in which now the soul is interested abideth, and is everlasting, not upon the supposition of my obedience, but upon the unchangeable purpose of God, and the efficacy of the obedience of Christ, whose blood also hath confirmed it. It is "ordered in all things, and sure," said David; and this, said he, "is all my salvation" (2 Sam 23:5). The covenant then is everlasting in itself, being established upon so good a foundation, and therefore standeth in itself everlastingly bent for the good of them that are involved in it. Hear the tenor of the

covenant, and God's attesting of the truth thereof—"This is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more" (Heb 8:10-12). Now if God will do thus unto those that he hath comprised in his everlasting covenant of grace, then he will remember their sins no more, that is, unto condemnation—for so it is that he doth forget them; then cannot the Holy Ghost, who also is one with the Father and the Son, come to us again, even after we are possessed with these glorious fruits of this covenant, as a spirit of bondage, to put us in fear of damnation.

3. The Spirit of God, after it has come to me as a spirit of adoption, can come to me no more as a spirit of bondage, to put me in fear, that is, with my first fears; because, by that faith that he, even he himself, hath wrought in me, to believe and call God "Father, Father," I am united to Christ, and stand no more upon mine own legs, in mine own sins, or performances; but in his glorious righteousness before him, and before his Father; but he will not cast away a member of his body, of his flesh, and of his bones; nor will he, that the Spirit of God should come as a spirit of bondage to put him into a grounded fear of damnation, that standeth complete before God in the righteousness of Christ; for that is an apparent contradiction.[13]

Quest. But may it not come again as a spirit of bondage, to put me into my first fears for my good?

Answ. The text saith the contrary; for we "have not received the spirit of bondage again to fear." Nor is God put to it for want of wisdom, to say and unsay, do and undo, or else he cannot do good. When we are sons, and have received the adoption of children, he doth not use to send the spirit after that to tell us we are slaves and heirs of damnation, also that we are without Christ, without the promise, without grace, and without God in the world; and yet this he must do if it comes to us after we have received him as a spirit of adoption, and put us, as a spirit of bondage, in fear as before.

[This ungodly fear wrought by the spirit of the devil.]

Quest. But by what spirit is it then that I am brought again into fears, even into the fears of damnation, and so into bondage?

Answ. By the spirit of the devil, who always labours to frustrate the faith, and hope, and comfort of the godly.

Quest. How doth that appear?

Answ. 1. By the groundlessness of such fears. 2. By the unseasonableness of them. 3. By the effects of them.

1. By the groundlessness of such fears. The ground is removed; for a grounded fear of damnation is this—I am yet in my sins, in a state of nature, under the law, without faith, and so under the wrath of God. This, I say, is the ground of the fear of damnation, the true ground to fear it; but now the man that we are talking of, is one that hath the ground of this fear taken away by the testimony and seal of the spirit of adoption. He is called, justified, and has, for the truth of this his condition, received the evidence of the spirit of adoption, and hath been thereby enabled to call God "Father, Father." Now he that hath received this, has the ground of the fear of damnation taken from him; therefore his fear, I say, being without ground, is false, and so no work of the Spirit of God.

2. By the unseasonableness of them. This spirit always comes too late. It comes after

the spirit of adoption is come. Satan is always for being too soon or too late. If he would have men believe they are children, he would have them believe it while they are slaves, slaves to him and their lusts. If he would have them believe they are slaves, it is when they are sons, and have received the spirit of adoption, and the testimony, by that, of their sonship before. And this evil is rooted even in his nature—"He is a liar, and the father of it"; and his lies are not known to saints more than in this, that he labours always to contradict the work and order of the Spirit of truth (John 8).

3. It also appears by the effects of such fears. For there is a great deal of difference betwixt the natural effects of these fears which are wrought indeed by the spirit of bondage, and those which are wrought by the spirit of the devil afterwards. The one, to wit, the fears that are wrought by the spirit of bondage, causeth us to confess the truth, to wit, that we are Christless, graceless, faithless, and so at present; that is, while he is so working in a sinful and damnable case; but the other, to wit, the spirit of the devil, when he comes, which is after the spirit of adoption is come, he causeth us to make a lie; that is, to say we are Christless, graceless, and faithless. Now this, I say, is wholly, and in all part of it, a lie, and HE is the father of it.

Besides, the direct tendency of the fear that the Spirit of God, as a spirit of bondage, worketh in the soul, is to cause us to come repenting home to God by Jesus Christ, but these latter fears tend directly to make a man, he having first denied the work of God, as he will, if he falleth in with them, to run quite away from God, and from his grace to him in Christ, as will evidently appear if thou givest but a plain and honest answer to these questions following.

[This fear driveth a man from God.]

Quest. 1. Do not these fears make thee question whether there was ever a work of grace wrought in thy soul? Answ. Yes, verily, that they do. Quest. 2. Do not these fears make thee question whether ever thy first fears were wrought by the Holy Spirit of God? Answ. Yes, verily, that they do. Quest. 3. Do not these fears make thee question whether ever thou hast had, indeed, any true comfort from the Word and Spirit of God? Answ. Yes, verily, that they do. Quest. 4. Dost thou not find intermixed with these fears plain assertions that thy first comforts were either from thy fancy, or from the devil, and a fruit of his delusions? Answ. Yes, verily, that I do. Quest. 5. Do not these fears weaken thy heart in prayer? Answ. Yes, that they do. Quest. 6. Do not these fears keep thee back from laying hold of the promise of salvation by Jesus Christ? Answ. Yes; for I think if I were deceived before, if I were comforted by a spirit of delusion before, why may it not be so again? so I am afraid to take hold of the promise. Quest. 7. Do not these fears tend to the hardening of thy heart, and to the making of thee desperate? Answ. Yes, verily, that they do. Quest. 8. Do not these fears hinder thee from profiting in hearing or reading of the Word? Answ. Yes, verily, for still whatever I hear or read, I think nothing that is good belongs to me. Quest. 9. Do not these fears tend to the stirring up of blasphemies in thy heart against God? Answ. Yes, to the almost distracting of me. Quest. 10. Do not these fears make thee sometimes think, that it is in vain for thee to wait upon the Lord any longer? Answ. Yes, verily; and I have many times almost come to this conclusion, that I will read, pray, hear, company with God's people, or the like, no longer.

Well, poor Christian, I am glad that thou hast so plainly answered me; but, prithee, look back upon thy answer. How much of God dost thou think is in these things? how much of his Spirit, and the grace of his Word? Just none at all; for it cannot be that these things can be the true and natural effects of the workings of the Spirit of God: no, not as a spirit of bondage. These are not his doings. Dost thou not see the very paw of the

devil in them; yea, in every one of thy ten confessions? Is there not palpably high wickedness in every one of the effects of this fear? I conclude, then, as I began, that the fear that the spirit of God, as a spirit of bondage, worketh, is good and godly, not only because of the author, but also because of the ground and effects; but yet it can last no longer as such, as producing the aforesaid conclusion, than till the Spirit, as the spirit of adoption, comes; because that then the soul is manifestly taken out of the state and condition into which it had brought itself by nature and sin, and is put into Christ, and so by him into a state of life and blessedness by grace. Therefore, if first fears come again into thy soul, after that the spirit of adoption hath been with thee, know they come not from the Spirit of God, but apparently from the spirit of the devil, for they are a lie in themselves, and their effects are sinful and devilish.

Object. But I had also such wickedness as those in my heart at my first awakening, and therefore, by your argument, neither should that be but from the devil.

Answ. So far forth as such wickedness was in thy heart, so far did the devil and thine own heart seek to drive thee to despair, and drown thee there; but thou hast forgot the question; the question is not whether then thou wast troubled with such iniquities, but whether thy fears of damnation at that time were not just and good, because grounded upon thy present condition, which was, for that thou wast out of Christ, in thy sins, and under the curse of the law; and whether now, since the spirit of adoption is come unto thee, and hath thee, and hath done that for thee as hath been mentioned; I say, whether thou oughtest for anything whatsoever to give way to the same fear, from the same ground of damnation; it is evident thou oughtest not, because the ground, the cause, is removed.

Object. But since I was sealed to the day of redemption, I have grievously sinned against God, have not I, therefore, cause to fear, as before? may not, therefore, the spirit of bondage be sent again to put me in fear, as at first? Sin was the first cause, and I have sinned now.

Answ. No, by no means; for we have not received the spirit of bondage again to fear; that is, God hath not given it us, "for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim 1:7). If, therefore, our first fears come upon us again, after that we have received at God's hands the spirit of love, of power, and of a sound mind, it is to be refused, though we have grievously sinned against our God. This is manifest from 1 Samuel 12:20; "Fear not; ye have done all this wickedness. " That is, not with that fear which would have made them fly from God, as concluding that they were not now his people. And the reason is, because sin cannot dissolve the covenant into which the sons of God, by his grace, are taken. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psa 89:30-33). Now, if sin doth not dissolve the covenant; if sin doth not cast me out of this covenant, which is made personally with the Son of God, and into the hands of which by the grace of God I am put, then ought I not, though I have sinned, to fear with my first fears.

Sin, after that the spirit of adoption is come, cannot dissolve the relation of Father and son, of Father and child. And this the church did rightly assert, and that when her heart was under great hardness, and when she had the guilt of erring from his ways, saith she. "Doubtless thou art our Father" (Isa 63:16,17). Doubtless thou art, though this be our case, and though Israel should not acknowledge us for such.

That sin dissolveth not the relation of Father and son is further evident—"When the

fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, [Abba, or] Father, Father." Now mark, "wherefore thou art no more a servant"; that is, no more under the law of death and damnation, "but a son; and if a son, then an heir of God through Christ" (Gal 4:4-7).

Suppose a child doth grievously transgress against and offend his father, is the relation between them therefore dissolved? Again, suppose the father should scourge and chasten the son for such offence, is the relation between them therefore dissolved? Yea, suppose the child should now, through ignorance, cry, and say, This man is now no more my father; is he, therefore, now no more his father? Doth not everybody see the folly of such arguings? Why, of the same nature is that doctrine that saith, that after we have received the spirit of adoption, that the spirit of bondage is sent to us again to put us in fear of eternal damnation.

Know then that thy sin, after thou hast received the spirit of adoption to cry unto God, Father, Father, is counted the transgression of a child, not of a slave, and that all that happeneth to thee for that transgression is but the chastisement of a father—and "what son is he whom the father chasteneth not?" It is worth your observation, that the Holy Ghost checks those who, under their chastisements for sin, forget to call God their Father—"Ye have," said Paul, "forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Yea, observe yet further, that God's chastising of his children for their sin, is a a sign of grace and love, and not of his wrath, and thy damnation; therefore now there is no ground for the aforesaid fear—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb 12). Now, if God would not have those that have received the Spirit of the Son, however he chastises them, to forget the relation that by the adoption of sons they stand in to God, if he checks them that do forget it, when his rod is upon their backs for sin, then it is evident that those fears that thou hast under a colour of the coming again of the Spirit, as a spirit of bondage, to put thee in fear of eternal damnation, is nothing else but Satan disguised, the better to play his pranks upon thee.

I will yet give you two or three instances more, wherein it will be manifest that whatever happeneth to thee, I mean as a chastisement for sin, after the spirit of adoption is come, thou oughtest to hold fast by faith the relation of Father and son. The people spoken of by Moses are said to have lightly esteemed the rock of their salvation, which rock is Jesus Christ, and that is a grievous sin indeed, yet, saith he, "Is not God thy Father that hath bought thee?" and then puts them upon considering the days of old (Deut 32:6). They in the prophet Jeremiah had played the harlot with many lovers, and done evil things as they could; and, as another scripture hath it, gone a-whoring from under their God, yet God calls to them by the prophet, saying, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" (Jer 3:4). Remember also that eminent text made mention of in 1 Samuel 12:20, "Fear not; ye have done all this wickedness"; and labour to maintain faith in thy soul, of thy being a child, it being true that thou hast received the spirit of adoption before, and so that thou oughtest not to fall under thy first fears, because the ground is taken away, of thy eternal damnation.

Now, let not any, from what hath been said, take courage to live loose lives, under a supposition that once in Christ, and ever in Christ, and the covenant cannot be broken, nor the relation of Father and child dissolved; for they that do so, it is evident, have not known what it is to receive the spirit of adoption. It is the spirit of the devil in his own

hue that suggesteth this unto them, and that prevaileth with them to do so. Shall we do evil that good may come? shall we sin that grace may abound? or shall we be base in life because God by grace hath secured us from wrath to come? God forbid; these conclusions betoken one void of the fear of God indeed, and of the spirit of adoption too. For what son is he, that because the father cannot break the relation, nor suffer sin to do it—that is, betwixt the Father and him—that will therefore say, I will live altogether after my own lusts, I will labour to be a continual grief to my Father?

[Considerations to prevent such temptations.]

Yet lest the devil (for some are "not ignorant of his devices"), should get an advantage against some of the sons, to draw them away from the filial fear of their Father, let me here, to prevent such temptations, present such with these following considerations.

First. Though God cannot, will not, dissolve the relation which the spirit of adoption hath made betwixt the Father and the Son, for any sins that such do commit, yet he can, and often doth, take away from them the comfort of their adoption, not suffering children while sinning to have the sweet and comfortable sense thereof on their hearts. He can tell how to let snares be round about them, and sudden fear trouble them. He can tell how to send darkness that they may not see, and to let abundance of waters cover them (Job 22:10,11).

Second. God can tell how to hide his face from them, and so to afflict them with that dispensation, that it shall not be in the power of all the world to comfort them. "When he hideth his face, who then can behold him?" (Job 23:8,9, 34:29).

Third. God can tell how to make thee again to possess the sins that he long since hath pardoned, and that in such wise that things shall be bitter to thy soul. "Thou writest bitter things against me," says Job, "and makest me to possess the iniquities of my youth." By this also he once made David groan and pray against it as an insupportable affliction (Job 13:26; Psa 25:7).

Fourth. God can lay thee in the dungeon in chains, and roll a stone upon thee, he can make thy feet fast in the stocks, and make thee a gazing-stock to men and angels (Lam 3:7,53,55; Job 13:27; Nahum 3:6).

Fifth. God can tell how to cause to cease the sweet operations and blessed influences of his grace in thy soul, and to make those gospel showers that formerly thou hast enjoyed to become now to thee nothing but powder and dust (Psa 51; Deut 28:24).

Sixth. God can tell how to fight against thee "with the sword of his mouth," and to make thee a butt for his arrows; and this is a dispensation most dreadful (Rev 2:16; Job 6:4; Psa 38:2-5).

Seventh. God can tell how so to bow thee down with guilt and distress that thou shalt in no wise be able to lift up thy head (Psa 40:12).

Eighth. God can tell how to break thy bones, and to make thee by reason of that to live in continual anguish of spirit: yea, he can send a fire into thy bones that shall burn, and none shall quench it (Psa 51:8; Lam 3:4, 1:13; Psa 102:3; Job 30:30).

Ninth. God can tell how to lay thee aside, and make no use of thee as to any work for him in thy generation. He can throw thee aside "as a broken vessel" (Psa 31:12; Eze 44:10-13).

Tenth. God can tell how to kill thee, and to take thee away from the earth for thy sins (1 Cor 11:29-32).

Eleventh. God can tell how to plague thee in thy death, with great plagues, and of long continuance (Psa 78:45; Deut 28).

Twelfth. What shall I say? God can tell how to let Satan loose upon thee; when thou liest a dying he can license him then to assault thee with great temptations, he can tell

how to make thee possess the guilt of all thy unkindness towards him, and that when thou, as I said, art going out of the world, he can cause that thy life shall be in continual doubt before thee, and not suffer thee to take any comfort day nor night; yea, he can drive thee even to a madness with his chastisements for thy folly, and yet all shall be done by him to thee, as a father chastiseth his son (Deut 28:65-67).

Thirteenth. Further, God can tell how to tumble thee from off thy deathbed in a cloud, he can let thee die in the dark; when thou art dying thou shalt not know whither thou art going, to wit, whether to heaven or to hell. Yea, he can tell how to let thee seem to come short of life, both in thine own eyes, and also in the eyes of them that behold thee. "Let us therefore fear," says the apostle,—though not with slavish, yet with filial fear—" lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb 4:1).

Now all this, and much more, can God do to his as a Father by his rod and fatherly rebukes; ah, who know but those that are under them, what terrors, fears, distresses, and amazements God can bring his people into; he can put them into a furnace, a fire, and no tongue can tell what, so unsearchable and fearful are his fatherly chastisements, and yet never give them the spirit of bondage again to fear. Therefore, if thou art a son, take heed of sin, lest all these things overtake thee, and come upon thee.

Object. But I have sinned, and am under this high and mighty hand of God.

Answ. Then thou knowest what I say is true, but yet take heed of hearkening unto such temptations as would make thee believe thou art out of Christ, under the law, and in a state of damnation; and take heed also, that thou dost not conclude that the author of these fears is the Spirit of God come to thee again as a spirit of bondage, to put thee into such fears, lest unawares to thyself thou dost defy the devil, dishonour thy Father, overthrow good doctrine, and bring thyself into a double temptation.

Object. But if God deals thus with a man, how can he otherwise think but that he is a reprobate, a graceless, Christless, and faithless one?

Answ. Nay, but why dost thou tempt the Lord thy God? Why dost thou sin and provoke the eyes of his glory? Why "doth a living man complain, a man for the punishment of his sins?" (Lam 3:39). He doth not willingly afflict nor grieve the children of men; but if thou sinnest, though God should save thy soul, as he will if thou art an adopted son of God, yet he will make thee know that sin is sin, and his rod that he will chastise thee with, if need be, shall be made of scorpions; read the whole book of the Lamentations; read Job's and David's complaints; yea, read what happened to his Son, his well-beloved, and that when he did but stand in the room of sinners, being in himself altogether innocent, and then consider, O thou sinning child of God, if it is any injustice in God, yea, if it be not necessary, that thou shouldest be chastised for thy sin. But then, I say, when the hand of God is upon thee, how grievous soever it be, take heed, and beware that thou give not way to thy first fears, lest, as I said before, thou addest to thine affliction; and to help thee here, let me give you a few instances of the carriages of some of the saints under some of the most heavy afflictions that they have met with for sin.

[Carriages of some of the saints under heavy afflictions for sin.]

First. Job was in great affliction and that, as he confessed, for sin, insomuch that he said God had set him for his mark to shoot at, and that he ran upon him like a giant, that he took him by the neck and shook him to pieces, and counted him for his enemy; that he hid his face from him, and that he could not tell where to find him; yet he counted not all this as a sign of a damnable state, but as a trial, and chastisement, and said, when he was in the hottest of the battle, "when he hath tried me I shall come forth

as gold." And again, when he was pressed upon by the tempter to think that God would kill him, he answers with greatest confidence, "Though he slay me, yet will I trust in him" (Job 7:20, 13:15, 14:12, 16, 19:11, 23:8-10).

Second. David complained that God had broken his bones, that he had set his face against his sins, and had taken from him the joy of his salvation: yet even at this time he saith, "O God, thou God of my salvation" (Psa 51:8,9,12,14).

Third. Heman complained that his soul was full of troubles, that God had laid him in the lowest pit, that he had put his acquaintance far from him, and was casting off his soul, and had hid his face from him. That he was afflicted from his youth up, and ready to die with trouble: he saith, moreover, that the fierce wrath of God went over him, that his terrors had cut him off; yea, that by reason of them he was distracted; and yet, even before he maketh any of these complaints, he takes fast hold of God as his, saying, "O Lord God of my salvation" (Psa 88).

Fourth. The church in the Lamentations complains that the Lord had afflicted her for her transgressions, and that in the day of his fierce anger; also that he had trodden under foot her mighty men, and that he had called the heathen against her; she says, that he had covered her with a cloud in his anger, that he was an enemy, and that he had hung a chain upon her; she adds, moreover, that he had shut out her prayer, broken her teeth with gravel stones, and covered her with ashes, and in conclusion, that he had utterly rejected her. But what doth she do under all this trial? doth she give up her faith and hope, and return to that fear that begot the first bondage? No: "The Lord is my portion, saith my soul, therefore will I hope in him"; yea, she adds, "O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life" (Lam 1:5, 2:1,2,5, 3:7,8,16, 5:22, 3:24,31,58).

These things show, that God's people even after they have received the spirit of adoption, have fell foully into sin, and have been bitterly chastised for it; and also, that when the rod was most smart upon them, they made great conscience of giving way to their first fears wherewith they were made afraid by the Spirit as it wrought as a spirit of bondage; for indeed there is no such thing as the coming of the spirit of bondage to put us in fear the second time, as such, that is, after he is come as the spirit of adoption to the soul.

I conclude then, that that fear that is wrought by the spirit of bondage is good and godly, because the ground for it is sound; and I also conclude, that he comes to the soul as a spirit of bondage but once, and that once is before he comes as a spirit of adoption: and if therefore the same fear doth again take hold of thy heart, that is, if after thou hast received the spirit of adoption thou fearest again the damnation of thy soul, that thou art out of Christ and under the law, that fear is bad and of the devil, and ought by no means to be admitted by thee.

[How the devil worketh these fears.]

1. Quest. But since it is as you say, how doth the devil, after the spirit of adoption is come, work the child of God into those fears of being out of Christ, not forgiven, and so an heir of damnation again?

Answ. 1. By giving the lie, and by prevailing with us to give it too, to the work of grace wrought in our hearts, and to the testimony of the Holy Spirit of adoption. Or, 2. By abusing of our ignorance of the everlasting love of God to his in Christ, and the duration of the covenant of grace. Or, 3. By abusing some scripture that seems to look that way, but doth not. Or, 4. By abusing our senses and reason. Or, 5. By strengthening of our unbelief. Or, 6. By overshadowing of our judgment with horrid darkness. Or, 7. By giving of us counterfeit representations of God. Or, 8. By stirring up, and setting in a

rage, our inward corruptions. Or, 9. By pouring into our hearts abundance of horrid blasphemies. Or, 10. By putting of wrong constructions on the rod, and chastising hand of God. Or, 11. By charging upon us, that our ill behaviours under the rod, and chastising hand of God, is a sign that we indeed have no grace, but are downright graceless reprobates. By these things and other like these, Satan, I say, Satan bringeth the child of God, not only to the borders, but even into the bowels of the fears of damnation, after it hath received a blessed testimony of eternal life, and that by the Holy Spirit of adoption.

[The people of God should fear his rod.]

Quest. But would you not have the people of God stand in fear of his rod, and be afraid of his judgments?

Answ. Yes, and the more they are rightly afraid of them, the less and the seldomer will they come under them; for it is want of fear that brings us into sin, and it is sin that brings us into these afflictions. But I would not have them fear with the fear of slaves; for that will add no strength against sin; but I would have them fear with the reverential fear of sons, and that is the way to depart from evil.

Quest. How is that?

Answ. Why, having before received the spirit of adoption; still to believe that he is our father, and so to fear with the fear of children, not as slaves fear a tyrant. I would therefore have them to look upon his rod, rebukes, chidings, and chastisements, and also upon the wrath wherewith he doth inflict, to be but the dispensations of their Father. This believed, maintains, or at least helps to maintain, in the heart, a son-like bowing under the rod. It also maintains in the soul a son-like confession of sin, and a justifying of God under all the rebukes that he grieveth us with. It also engageth us to come to him, to claim and lay hold of former mercies, to expect more, and to hope a good end shall be made of all God's present dispensations towards us (Micah 7:9; Lam 1:18; Psa 77:10-12; Lam 3:31-34).[14]

Now God would have us thus fear his rod, because he is resolved to chastise us therewith, if so be we sin against him, as I have already showed; for although God's bowels turn within him, even while he is threatening his people, yet if we sin, he will lay on the rod so hard as to make us cry, "Woe unto us that we have sinned" (Lam 5:16); and therefore, as I said, we should be afraid of his judgments, yet only as afore is provided as of the rod, wrath, and judgment of a Father.

[Five considerations to move to child-like fear.]

Quest. But have you yet any other considerations to move us to fear God with child-like fear?

Answ. I will in this place give you five. 1. Consider that God thinks meet to have it so, and he is wiser in heart than thou; he knows best how to secure his people from sin, and to that end hath given them law and commandments to read, that they may learn to fear him as a Father (Job 37:24; Eccl 3:14; Deut 17:18,19). 2. Consider he is mighty in power; if he touch but with a fatherly touch, man nor angel cannot bear it; yea, Christ makes use of that argument, he "hath power to cast into hell; Fear him" (Luke 12:4,5). 3. Consider that he is everywhere; thou canst not be out of his sight or presence; nor out of the reach of his hand. "Fear ye not me? saith the Lord." "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer 5:22, 23:24). 4. Consider that he is holy, and cannot look with liking upon the sins of his own people. Therefore, says Peter, be "as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which

hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 5. Consider that he is good, and has been good to thee, good in that he hath singled thee out from others, and saved thee from their death and hell, though thou perhaps wast worse in thy life than those that he left when he laid hold on thee. O this should engage thy heart to fear the Lord all the days of thy life. They "shall fear the Lord, and his goodness in the latter days" (Hosea 3:5). And now for the present, I have done with that fear, I mean as to its first workings, to wit, to put me in fear of damnation, and shall come, in the next place, to treat

OF THE GRACE OF FEAR MORE IMMEDIATELY INTENDED IN THE TEXT.

I shall now speak to this fear, which I call a lasting godly fear; first, by way of explication; by which I shall show, FIRST. How by the Scripture it is described. SECOND. I shall show you what this fear flows from. And then, THIRD. I shall also show you what doth flow from it.

[How this Fear is described by the Scripture.]

FIRST. For the first of these, to wit, how by the Scripture this fear is described; and that, First. More generally. Second. More particularly.

First. More generally.

1. It is called a grace, that is, a sweet and blessed work of the Spirit of grace, as he is given to the elect by God. Hence the apostle says, "let us have grace, whereby we may serve God acceptably, with reverence and godly fear" (Heb 12:28). For as that fear that brings bondage is wrought in the soul by the Spirit as a spirit of bondage, so this fear, which is a fear that we have while we are in the liberty of sons, is wrought by him as he manifesteth to us our liberty; "where the Spirit of the Lord is, there is liberty," that is, where he is as a spirit of adoption, setting the soul free from that bondage under which it was held by the same Spirit while he wrought as a spirit of bondage. Hence as he is called a spirit working bondage to fear, so he, as the Spirit of the Son and of adoption, is called "the Spirit of the fear of the Lord" (Isa 11:2). Because it is that Spirit of grace that is the author, animater, and maintainer of our filial fear, or of that fear that is son-like, and that subjecteth the elect unto God, his word, and ways; unto him, his word, and ways, as a Father.

2. This fear is called also the fear of God, not as that which is ungodly is, nor yet as that may be which is wrought by the Spirit as a spirit of bondage, but by way of eminency; to wit, as a dispensation of the grace of the gospel, and as a fruit of eternal love. "I will put my fear in their hearts, that they shall not depart from me" (Jer 32:38-41).

3. This fear of God is called God's treasure, for it is one of his choice jewels, it is one of the rarities of heaven, "The fear of the Lord is his treasure" (Isa 33:6). And it may well go under such a title; for as treasure, so the fear of the Lord is not found in every corner. It is said all men have not faith, because that also is more precious than gold; the same is said about this fear—"There is no fear of God before their eyes"; that is, the greatest part of men are utterly destitute of this godly jewel, this treasure, the fear of the Lord. Poor vagrants, when they come straggling to a lord's house, may perhaps obtain some scraps and fragments, they may also obtain old shoes, and some sorry cast-off rags, but they get not any of his jewels, they may not touch his choicest treasure; that is kept for the children, and those that shall be his heirs. We may say the same also of this blessed grace of fear, which is called here God's treasure. It is only bestowed upon the elect, the heirs and children of the promise; all others are destitute of it, and so continue to death and judgment.

4. This grace of fear is that which maketh men excel and go beyond all men, in the account of God; it is that which beautifies a man, and prefers him above all other; "Hast thou," says God to Satan, "considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:8, 2:3). Mind it, "There is none like him, none alike him in the earth." I suppose he means either [that Job was the only most perfect and upright man] in those parts, or else he was the man that abounded in the fear of the Lord; none like him to fear the Lord, he only excelled others with respect to his reverencing of God, bowing before him, and sincerely complying with his will; and therefore is counted the excellent man. It is not the knowledge of the will of God, but our sincere complying therewith, that proveth we fear the Lord; and it is our so doing that putteth upon us the note of excelling; hereby appears our perfection, herein is manifest our uprightness. A perfect and an upright man is one that feareth God, and that because he escheweth evil. Therefore this grace of fear is that without which no part or piece of service which we do to God, can be accepted of him. It is, as I may call it, the salt of the covenant, which seasoneth the heart, and therefore must not be lacking there; it is also that which salteth, or seasoneth all our doings, and therefore must not be lacking in any of them (Lev 2:13).
5. I take this grace of fear to be that which softeneth and mollifieth the heart, and that makes it stand in awe both of the mercies and judgments of God. This is that that retaineth in the heart that due dread, and reverence of the heavenly majesty, that is meet should be both in, and kept in the heart of poor sinners. Wherefore when David described this fear, in the exercise of it, he calls it an awe of God. "Stand in awe," saith he, "and sin not"; and again, "my heart standeth in awe of thy word"; and again, "Let all the earth fear the Lord"; what is that? or how is that? why? "Let all the inhabitants of the world stand in awe of him" (Psa 4:4, 119:161, 33:8). This is that therefore that is, as I said before, so excellent a thing in the eyes of God, to wit, a grace of the Spirit, the fear of God, his treasure, the salt of the covenant, that which makes men excel all others; for it is that which maketh the sinner to stand in awe of God, which posture is the most comely thing in us, throughout all ages. But,

Second. And more particularly.

1. This grace is called "the beginning of knowledge," because by the first gracious discovery of God to the soul, this grace is begot: and again, because the first time that the soul doth apprehend God in Christ to be good unto it, this grace is animated, by which the soul is put into an holy awe of God, which causeth it with reverence and due attention to hearken to him, and tremble before him (Prov 1:7). It is also by virtue of this fear that the soul doth inquire yet more after the blessed knowledge of God. This is the more evident, because, where this fear of God is wanting, or where the discovery of God is not attended with it, the heart still abides rebellious, obstinate, and unwilling to know more, that it might comply therewith; nay, for want of it, such sinners say rather, As for God, let him "depart from us," and for the Almighty, "we desire not the knowledge of his ways."
2. This fear is called "the beginning of wisdom," because then, and not till then, a man begins to be truly spiritually wise; what wisdom is there where the fear of God is not? (Job 28:28; Psa 111:10). Therefore the fools are described thus, "For that they hated knowledge and did not choose the fear of the Lord" (Prov 1:29). The Word of God is the fountain of knowledge, into which a man will not with godly reverence look, until he is endued with the fear of the Lord. Therefore it is rightly called "the beginning of knowledge; but fools despise wisdom and instruction" (Prov 1:7). It is therefore this fear of the Lord that makes a man wise for his soul, for life, and for another world. It is this

that teacheth him how he should do to escape those spiritual and eternal ruins that the fool is overtaken with, and swallowed up of for ever. A man void of this fear of God, wherever he is wise, or in whatever he excels, yet about the matters of his soul, there is none more foolish than himself; for through the want of the fear of the Lord, he leaves the best things at sixes and sevens, and only pursueth with all his heart those that will leave him in the snare when he dies.

3. This fear of the Lord is to hate evil. To hate sin and vanity. Sin and vanity, they are the sweet morsels of the fool, and such which the carnal appetite of the flesh runs after; and it is only the virtue that is in the fear of the Lord that maketh the sinner have an antipathy against it (Job 20:12). "By the fear of the Lord men depart from evil" (Prov 16:6). That is, men shun, separate themselves from, and eschew it in its appearances. Wherefore it is plain that those that love evil, are not possessed with the fear of God. There is a generation that will pursue evil, that will take it in, nourish it, lay it up in their hearts, hide it, and plead for it, and rejoice to do it. These cannot have in them the fear of the Lord, for that is to hate it, and to make men depart from it: where the fear of God and sin is, it will be with the soul, as it was with Israel when Omri and Tibni strove to reign among them both at once, one of them must be put to death, they cannot live together (see 1 Kings 16): sin must down, for the fear of the Lord begetteth in the soul a hatred against it, an abhorrence of it, therefore sin must die, that is, as to the affections and lusts of it; for as Solomon says in another case, "where no wood is, the fire goeth out." So we may say, where there is a hatred of sin, and where men depart from it, there it loseth much of its power, waxeth feeble, and decayeth. Therefore Solomon saith again, "Fear the Lord, and depart from evil" (Prov 3:7). As who should say, Fear the Lord, and it will follow that you shall depart from evil: departing from evil is a natural consequence, a proper effect of the fear of the Lord where it is. By the fear of the Lord men depart from evil, that is, in their judgment, will, mind, and affections. Not that by the fear of the Lord sin is annihilated, or has lost its being in the soul; there still will those Canaanites be, but they are hated, loathed, abominated, fought against, prayed against, watched against, striven against, and mortified by the soul (Rom 7).

4. This fear is called a fountain of life—"The fear of the Lord is a fountain of life, to depart from the snares of death" (Prov 14:27). It is a fountain, or spring, which so continually supplieth the soul with variety of considerations of sin, of God, of death, and life eternal, as to keep the soul in continual exercise of virtue and in holy contemplation. It is a fountain of life; every operation thereof, every act and exercise thereof, hath a true and natural tendency to spiritual and eternal felicity. Wherefore the wise man saith in another place, "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil" (Prov 19:23). It tendeth to life; even as of nature, everything hath a tendency to that which is most natural to itself; the fire to burn, the water to wet, the stone to fall, the sun to shine, sin to defile, &c. Thus I say, the fear of the Lord tendeth to life; the nature of it is to put the soul upon fearing of God, of closing with Christ, and of walking humbly before him. "It is a fountain of life, to depart from the snares of death." What are the snares of death, but sin, the wiles of the devil, &c. From which the fear of God hath a natural tendency to deliver thee, and to keep thee in the way that tendeth to life.

5. This fear of the Lord, it is called "the instruction of wisdom" (Prov 15:33). You heard before that it is the beginning of wisdom, but here you find it called the instruction of wisdom; for indeed it is not only that which makes a man begin to be wise, but to improve, and make advantage of all those helps and means to life, which God hath afforded to that end; that is, both to his own, and his neighbour's salvation also. It is the

instruction of wisdom; it will make a man capable to use all his natural parts, all his natural wisdom to God's glory, and his own good. There lieth, even in many natural things, that, into which if we were instructed, would yield us a great deal of help to the understanding of spiritual matters; "For in wisdom has God made all the world"; nor is there anything that God has made, whether in heaven above, or on earth beneath, but there is couched some spiritual mystery in it. The which men matter no more than they do the ground they tread on, or than the stones that are under their feet, and all because they have not this fear of the Lord; for had they that, that would teach them to think, even from that knowledge of God, that hath by the fear of him put into their hearts, that he being so great and so good, there must needs be abundance of wisdom in the things he hath made: that fear would also endeavour to find out what that wisdom is; yea, and give to the soul the instruction of it. In that it is called the instruction of wisdom, it intimates to us that its tendency is to keep all even, and in good order in the soul. When Job perceived that his friends did not deal with him in an even spirit and orderly manner, he said that they forsook "the fear of the Almighty" (Job 6:14). For this fear keeps a man even in his words and judgment of things. It may be compared to the ballast of the ship, and to the poise of the balance of the scales; it keeps all even, and also makes us steer our course right with respect to the things that pertain to God and man.

What this fear of God flows from.

SECOND. I come now to the second thing, to wit, to show you what this fear of God flows from.

First. This fear, this grace of fear, this son-like fear of God, it flows from the distinguishing love of God to his elect. "I will be their God," saith he, "and I will put my fear in their hearts." None other obtain it but those that are enclosed and bound up in that bundle. Therefore they, in the same place, are said to be those that are wrapt up in the eternal or everlasting covenant of God, and so designed to be the people that should be blessed with this fear. "I will make an everlasting covenant with them" saith God, "that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me" (Jer 32:38-40). This covenant declares unto men that God hath, in his heart, distinguishing love for some of the children of men; for he saith he will be their God, that he will not leave them, nor yet suffer them to depart, to wit, finally, from him. Into these men's hearts he doth put his fear, this blessed grace, and this rare and effectual sign of his love, and of their eternal salvation.

Second. This fear flows from a new heart. This fear is not in men by nature; the fear of devils they may have, as also an ungodly fear of God; but this fear is not in any but where there dwelleth a new heart, another fruit and effect of this everlasting covenant, and of this distinguishing love of God. "A new heart also will I give them"; a new heart, what a one is that? why, the same prophet saith in another place, "A heart to fear me," a circumcised one, a sanctified one (Jer 32:39; Eze 11:19, 36:26). So then, until a man receive a heart from God, a heart from heaven, a new heart, he has not this fear of God in him. New wine must not be put into old bottles, lest the one, to wit, the bottles, mar the wine, or the wine the bottles; but new wine must have new bottles, and then both shall be preserved (Matt 9:17). This fear of God must not be, cannot be found in old hearts; old hearts are not bottles out of which this fear of God proceeds, but it is from an honest and good heart, from a new one, from such an one that is also an effect of the everlasting covenant, and love of God to men.

" I will give them one heart" to fear me; there must in all actions be heart, and without heart no action is good, nor can there be faith, love, or fear, from every kind of heart.

These must flow from such an one, whose nature is to produce, and bring forth such fruit. Do men gather grapes of thorns, or figs of thistles? so from a corrupt heart there cannot proceed such fruit as the fear of God, as to believe in God, and love God (Luke 6:43-45). The heart naturally is deceitful above all things, and desperately wicked; how then should there flow from such an one the fear of God? It cannot be. He, therefore, that hath not received at the hands of God a new heart, cannot fear the Lord.

Third. This fear of God flows from an impression, a sound impression, that the Word of God maketh on our souls; for without an impress of the Word, there is no fear of God. Hence it is said that God gave to Israel good laws, statutes, and judgments, that they might learn them, and in learning them, learn to fear the Lord their God. Therefore, saith God, in another place, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God" (Deut 6:1,2, 31:12). For as a man drinketh good doctrine into his soul, so he feareth God. If he drinks it in much, he feareth him greatly; if he drinketh it in but little, he feareth him but little; if he drinketh it not in at all, he feareth him not at all. This, therefore, teacheth us how to judge who feareth the Lord; they are those that learn, and that stand in awe of the Word. Those that have by the holy Word of God the very form of itself engraven upon the face of their souls, they fear God (Rom 6:17).[15]

But, on the contrary, those that do not love good doctrine, that give not place to the wholesome truths of the God of heaven, revealed in his Testament, to take place in their souls, but rather despise it, and the true possessors of it, they fear not God. For, as I said before, this fear of God, it flows from a sound impression that the Word of God maketh upon the soul; and therefore,

Fourth. This godly fear floweth from faith; for where the Word maketh a sound impression on the soul, by that impression is faith begotten, whence also this fear doth flow. Therefore right hearing of the Word is called "the hearing of faith" (Gal 3:2). Hence it is said again, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb 11:7). The Word, the warning that he had from God of things not seen as yet, wrought, through faith therein, that fear of God in his heart that made him prepare against unseen dangers, and that he might be an inheritor of unseen happiness. Where, therefore, there is not faith in the Word of God, there can be none of this fear; and where the Word doth not make sound impression on the soul, there can be none of this faith. So that as vices hang together, and have the links of a chain, dependence one upon another, even so the graces of the Spirit also are the fruits of one another, and have such dependence on each other, that the one cannot be without the other. No faith, no fear of God; devil's faith, devil's fear; saint's faith, saint's fear.

Fifth. This godly fear also floweth from sound repentance for and from sin; godly sorrow worketh repentance, and godly repentance produceth this fear—"For behold," says Paul, "this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you! yea, what clearing of yourselves! yea, what indignation! yea, what fear!" (2 Cor 7:10,11). Repentance is the effect of sorrow, and sorrow is the effect of smart, and smart the effect of faith. Now, therefore, fear must needs be an effect of, and flow from repentance. Sinner, do not deceive thyself; if thou art a stranger to sound repentance, which standeth in sorrow and shame before God for sin, as also in turning from it, thou hast no fear of God; I mean none of this godly fear; for that is the fruit of, and floweth from, sound repentance.

Sixth. This godly fear also flows from a sense of the love and kindness of God to the soul. Where there is no sense of hope of the kindness and mercy of God by Jesus Christ, there can be none of this fear, but rather wrath and despair, which produceth that fear that is either devilish, or else that which is only wrought in us by the Spirit, as a spirit of bondage; but these we do not discourse of now; wherefore the godly fear that now I treat of, it floweth from some sense or hope of mercy from God by Jesus Christ—" If thou, Lord," says David, "shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared" (Psa 130:3,4). "There is mercy with thee"; this the soul hath sense of, and hope in, and therefore feareth God. Indeed nothing can lay a stronger obligation upon the heart to fear God, than sense of, or hope in mercy (Jer 33:8,9). This begetteth true tenderness of heart, true godly softness of spirit; this truly endeareth the affections to God; and in this true tenderness, softness, and endearedness of affection to God, lieth the very essence of this fear of the Lord, as is manifest by the fruit of this fear when we shall come to speak of it.
Seventh. This fear of God flows from a due consideration of the judgments of God that are to be executed in the world; yea, upon professors too. Yea further, God's people themselves, I mean as to themselves, have such a consideration of his judgments towards them, as to produce this godly fear. When God's judgments are in the earth, they effect the fear of his name, in the hearts of his own people—"My flesh trembleth for fear of thee, and I am," said David, "afraid of thy judgments" (Psa 119:120). When God smote Uzzah, David was afraid of God that day (1 Chron 13:12). Indeed, many regard not the works of the Lord, nor take notice of the operation of his hands, and such cannot fear the Lord. But others observe and regard, and wisely consider of his doings, and of the judgments that he executeth, and that makes them fear the Lord. This God himself suggesteth as a means to make us fear him. Hence he commands the false prophet to be stoned, "that all Israel might hear and fear." Hence also he commanded that the rebellious son should be stoned, "that all Israel might hear and fear." A false witness was also to have the same judgment of God executed upon him, " that all Israel might hear and fear." The man also that did ought presumptuously was to die, "that all Israel might hear and fear" (Deut 13:11, 21:21, 17:13, 19:20). There is a natural tendency in judgments, as judgments, to beget a fear of God in the heart of man, as man; but when the observation of the judgment of God is made by him that hath a principle of true grace in his soul, that observation being made, I say, by a gracious heart, produceth a fear of God in the soul of its own nature, to wit, a gracious or godly fear of God.
Eighth. This godly fear also flows from a godly remembrance of our former distresses, when we were distressed with our first fears; for though our first fears were begotten in us by the Spirit's working as a spirit of bondage, and so are not always to be entertained as such, yet even that fear leaveth in us, and upon our spirits, that sense and relish of our first awakenings and dread, as also occasioneth and produceth this godly fear. "Take heed," says God, "and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy son's sons." But what were the things that their eyes had seen, that would so damnify them should they be forgotten? The answer is, the things which they saw at Horeb; to wit, the fire, the smoke, the darkness, the earthquake, their first awakenings by the law, by which they were brought into a bondage fear; yea, they were to remember this especially—"Specially," saith he, "the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may

learn to fear me all the days that they shall live upon the earth" (Deut 4:9-11). The remembrance of what we saw, felt, feared, and trembled under the sense of, when our first fears were upon us, is that which will produce in our hearts this godly filial fear.

Ninth. This godly fear flows from our receiving of an answer of prayer, when we supplicated for mercy at the hand of God. See the proof for this—"If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be: what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men). That they may fear thee all the days of their life, that they live in the land which thou gavest unto our fathers" (1 Kings 8:37-40).

Tenth. This grace of fear also flows from a blessed conviction of the all-seeing eye of God; that is, from a belief that he certainly knoweth the heart, and seeth every one of the turnings and returnings thereof; this is intimated in the text last mentioned—"Whose heart thou knowest, that they may fear thee," to wit, so many of them as be, or shall be convinced of this. Indeed, without this conviction, this godly fear cannot be in us; the want of this conviction made the Pharisees such hypocrites—"Ye are they," said Christ, "which justify yourselves before men, but God knoweth your hearts" (Luke 16:15). The Pharisees, I say, were not aware of this; therefore they so much preferred themselves before those that by far were better than themselves, and it is for want of this conviction that men go on in such secret sins as they do, so much without fear either of God or his judgments.[16]

Eleventh. This grace of fear also flows from a sense of the impartial judgment of God upon men according to their works. This also is manifest from the text mentioned above. And give unto every man according to his works or ways, "that they may fear thee," &c. This is also manifest by that of Peter—"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17). He that hath godly conviction of this fear of God, will fear before him; by which fear their hearts are poised, and works directed with trembling, according to the will of God. Thus you see what a weighty and great grace this grace of the holy fear of God is, and how all the graces of the Holy Ghost yield mutually their help and strength to the nourishment and life of it; and also how it flows from them all, and hath a dependence upon every one of them for its due working in the heart of him that hath it. And thus much to show you from whence it flows. And now I shall come to the third thing, to wit, to show you

What flows from this godly fear.

THIRD. Having showed you what godly fear flows from, I come now, I say, to show you what proceedeth or flows from this godly fear of God, where it is seated in the heart of man. And,

First. There flows from this godly fear a godly reverence of God. "He is great," said David, "and greatly to be feared in the assembly of his saints." God, as I have already showed you, is the proper object of godly fear; it is his person and majesty that this fear always causeth the eye of the soul to be upon. "Behold," saith David, "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us" (Psa 123:2). Nothing aweth the soul that feareth God so much as doth the

glorious majesty of God. His person is above all things feared by them; "I fear God," said Joseph (Gen 42:18). That is, more than any other; I stand in awe of him, he is my dread, he is my fear, I do all mine actions as in his presence, as in his sight; I reverence his holy and glorious majesty, doing all things as with fear and trembling before him. This fear makes them have also a very great reverence of his Word; for that also, I told you, was the rule of their fear. "Princes," said David, "persecuted me without a cause, but my heart standeth in awe," in fear, "of thy word." This grace of fear, therefore, from it flows reverence of the words of God; of all laws, that man feareth the word; and no law that is not agreeing therewith (Psa 119:116). There flows from this godly fear tenderness of God's glory. This fear, I say, will cause a man to afflict his soul, when he seeth that by professors dishonour is brought to the name of God and to his Word. Who would not fear thee, said Jeremiah, O king of nations, for to thee doth it appertain? He speaks it as being affected with that dishonour, that by the body of the Jews was continually brought to his name, his Word, and ways; he also speaks it of a hearty wish that they once would be otherwise minded. The same saying in effect hath also John in the Revelation—"Who shall not fear thee, O Lord," said he, "and glorify thy name?" (Rev 15:4); clearly concluding that godly fear produceth a godly tenderness of God's glory in the world, for that appertaineth unto him; that is, it is due unto him, it is a debt which we owe unto him. "Give unto the Lord," said David, "the glory due unto his name." Now if there be begotten in the heart of the godly, by this grace of fear, a godly tenderness of the glory of God, then it follows of consequence, that where they that have this fear of God do see his glory diminished by the wickedness of the children of men, there they are grieved and deeply distressed. "Rivers of waters," said David, "run down mine eyes, because they keep not thy law" (Psa 119:136). Let met give you for this these following instances—

How was David provoked when Goliath defied the God of Israel (1 Sam 17:23-29,45,46) . Also, when others reproached God, he tells us that that reproach was even as "a sword in his bones" (Psa 42:10). How was Hezekiah afflicted when Rabshakeh railed upon his God (Isa 37). David also, for the love that he had to the glory of God's word, ran the hazard and reproach "of all the mighty people" (Psa 119:151, 89:50). How tender of the glory of God was Eli, Daniel, and the three children in their day. Eli died with fear and trembling of heart when he heard that "the ark of God was taken" (1 Sam 4:14-18). Daniel ran the danger of the lions' mouths, for the tender love that he had to the word and worship of God (Dan 6:10-16). The three children ran the hazard of a burning fiery furnace, rather than they would dare to dishonour the way of their God (Dan 3:13,16,20). This therefore is one of the fruits of this godly fear, to wit, a reverence of his name and tenderness of his glory.

Second. There flows from this godly fear, watchfulness. As it is said of Solomon's servants, they "watched about his bed, because of fear in the night," so it may be said of them that have this godly fear—it makes them a watchful people. It makes them watch their hearts, and take heed to keep them with all diligence, lest they should, by one or another of its flights, lead them to do that which in itself is wicked (Prov 4:23; Heb 12:15). It makes them watch, lest some temptation from hell should enter into their heart to the destroying of them (1 Peter 5:8). It makes them watch their mouths, and keep them also, at sometimes, as with a bit and bridle, that they offend not with their tongue, knowing that the tongue is apt, being an evil member, soon to catch the fire of hell, to the defiling of the whole body (James 3:2-7). It makes them watch over their ways, look well to their goings, and to make straight steps for their feet (Psa 39:1; Heb 12:13). Thus this godly fear puts the soul upon its watch, lest from the heart within, or

from the devil without, or from the world, or some other temptation, something should surprise and overtake the child of God to defile him, or to cause him to defile the ways of God, and so offend the saints, open the mouths of men, and cause the enemy to speak reproachfully of religion.

Third. There flows from this fear a holy provocation to a reverential converse with saints in their religious and godly assemblies, for their further progress in the faith and way of holiness. "Then they that feared the Lord spake often one to another." Spake, that is, of God, and his holy and glorious name, kingdom, and works, for their mutual edification; " a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal 3:16). The fear of the Lord in the heart provoketh to this in all its acts, not only of necessity, but of nature: it is the natural effect of this godly fear, to exercise the church in the contemplation of God, together and apart. All fear, good and bad, hath a natural propenseness in it to incline the heart to contemplate upon the object of fear, and though a man should labour to take off his thoughts from the object of his fear, whether that object was men, hell, devils, &c., yet do what he could the next time his fear had any act in it, it would return again to its object. And so it is with godly fear; that will make a man speak of, and think upon, the name of God reverentially (Psa 89:7); yea, and exercise himself in the holy thoughts of him in such sort that his soul shall be sanctified, and seasoned with such meditations. Indeed, holy thoughts of God, such as you see this fear doth exercise the heart withal, prepare the heart to, and for God. This fear therefore it is that David prayed for, for the people, when he said, "O Lord God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee" (1 Chron 29:18).

Fourth. There flows from this fear of God great reverence of his majesty, in and under the use and enjoyment of God's holy ordinances. His ordinances are his courts and palaces, his walks and places, where he giveth his presence to those that wait upon him in them, in the fear of his name. And this is the meaning of that of the apostle: " Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31). "And walking"—that word intendeth their use of the ordinances of God. They walked in all the commandments and ordinances of the Lord blameless. This, in Old Testament language, is called, treading God's courts, and walking in his paths. This, saith the text, they did here, in the fear of God. That is, in a great reverence of that God whose ordinances they were. "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord" (Lev 19:30, 26:2).

It is one thing to be conversant in God's ordinances, and another to be conversant in them with a due reverence of the majesty and name of that God whose ordinances they are: it is common for men to do the first, but none can do the last without this fear. " In thy fear," said David, "will I worship" (Psa 5:7). It is this fear of God, therefore, from whence doth flow that great reverence that his saints have in them, of his majesty, in and under the use and enjoyment of God's holy ordinances; and, consequently, that makes our service in the performance of them acceptable to God through Christ (Heb 12). For God expects that we serve him with fear and trembling, and it is odious among men, for a man in the presence, or about the service of his prince, to behave himself lightly, and without due reverence of that majesty in whose presence and about whose business he is. And if so, how can their service to God have anything like acceptation from the hand of God, that is done, not in, but without the fear of God? This service must needs be an abomination to him, and these servers must come off with rebuke.

Fifth. There flows from this godly fear of God, self-denial. That is, a holy abstaining from those things that are either unlawful or inexpedient; according to that of Nehemiah, "The former governors that had been before me, were chargeable unto the people, that had taken of them bread and wine, beside forty shekels of silver, yea, even their servants bare rule over the people: but so did not I, because of the fear of God" (Neh 5:15).[17]

Here not was self-denial; he would not do as they did that went before him, neither himself, nor should his servants; but what was it that put him upon these acts of self-denial? The answer is, the fear of God: "but so did not I, because of the fear of God." Now, whether by the fear of God in this place be meant his Word, or the grace of fear in his heart, may perhaps be a scruple to some, but in my judgment the text must have respect to the latter, to wit, to the grace of fear, for without that being indeed in the heart, the word will not produce that good self-denial in us, that here you find this good man to live in the daily exercise of. The fear of God, therefore, that was the cause of his self-denial, was this grace of fear in his heart. This made him to be, as was said before, tender of the honour of God, and of the salvation of his brother: yea, so tender, that rather than he would give an occasion to the weak to stumble, or be offended, he would even deny himself of that which others never sticked to do. Paul also, through the sanctifying operations of this fear of God in his heart, did deny himself even of lawful things, for the profit and commodity of his brother—"I will eat no flesh while the world standeth, lest I make my brother to offend"; that is, if his eating of it would make his brother to offend (1 Cor 8:13).

Men that have not this fear of God in them, will not, cannot deny themselves—of love to God, and the good of the weak, who are subject to stumble at indifferent things—but where this grace of fear is, there follows self-denial; there men are tender of offending; and count that it far better becomes their profession to be of a self-denying, condescending conversation and temper, than to stand sturdily to their own liberty in things inexpedient, whoever is offended thereat. This grace of fear, therefore, is a very excellent thing, because it yieldeth such excellent fruit as this. For this self-denial, of how little esteem soever it be with some, yet the want of it, if the words of Christ be true, as they are, takes quite away from even a professor the very name of a disciple (Matt 10:37,38; Luke 14:26,27,33). They, says Nehemiah, lorded it over the brethren, but so did not I. They took bread and wine, and forty shekels of silver of them, but so did not I; yea, even their servants bare rule over the people, "but so did not I, because of the fear of God."

Sixth. There flows from this godly fear of God "singleness of heart" (Col 3:22). Singleness of heart both to God and man; singleness of heart, that is it which in another place is called sincerity and godly simplicity, and it is this, when a man doth a thing simply for the sake of him or of the law that commands it, without respect to this by-end,[18]

or that desire of praise or of vain-glory from others; I say, when our obedience to God is done by us simply or alone for God's sake, for his Word's sake, without any regard to this or that by-end or reserve, "not with eye-service, as men-pleasers, but in singleness of heart, fearing God." A man is more subject to nothing than to swerve from singleness of heart in his service to God, and obedience to his will. How doth the Lord charge the children of Israel, and all their obedience, and that for seventy years together, with the want of singleness of heart towards him—"When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for

yourselves?" (Zech 7:5,6).
They wanted this singleness of heart in their fasting, and in their eating, in their mourning, and in their drinking; they had double hearts in what they did. They did not as the apostle bids; "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." And the reason of their want of this thing was, they wanted this fear of God; for that, as the apostle here saith, effecteth singleness of heart to God, and makes a man, as John said of Gaius, "do faithfully whatsoever he doth" (3 John 5). And the reason is, as hath been already urged, for that grace of fear of God retaineth and keepeth upon the heart a reverent and awful sense of the dread majesty and all-seeing eye of God, also a due consideration of the day of account before him; it likewise maketh his service sweet and pleasing, and fortifies the soul against all discouragements; by this means, I say, the soul, in its service to God or man, is not so soon captivated as where there is not this fear, but through and by it its service is accepted, being single, sincere, simple, and faithful; when others, with what they do, are cast into hell for their hypocrisy, for they mix not what they do with godly fear. Singleness of heart in the service of God is of such absolute necessity, that without it, as I have hinted, nothing can be accepted; because where that is wanting, there wanteth love to God, and to that which is true holiness indeed. It was this singleness of heart that made Nathanael so honourable in the eyes of Jesus Christ. "Behold," said he, "an Israelite indeed, in whom there is no guile" (John 1:47). And it was the want of it that made him so much abhor the Pharisees. They wanted sincerity, simplicity, and godly sincerity in their souls, and so became an abhorrence in his esteem. Now, I say, this golden grace, singleness of heart, it flows from this godly fear of God.
Seventh. There flows from this godly fear of God, compassion and bowels to those of the saints that are in necessity and distress. This is manifest in good Obadiah; it is said of him, "That he took an hundred" of the Lord's "prophets, and hid them by fifty in a cave, and fed them with bread and water," in the days when Jezebel, that tyrant, sought their lives to destroy them (1 Kings 18:3,4). But what was it that moved so upon his heart, as to cause him to do this thing? Why, it was this blessed grace of the fear of God. "Now Obadiah," saith the text, "feared the Lord greatly, for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." This was charity to the distressed, even to the distressed for the Lord's sake.
Had not Obadiah served the Lord, yea, had he not greatly feared him, he would not have been able to do this thing, especially as the case then stood with him, and also with the church at that time, for then Jezebel sought to slay all that indeed feared the Lord; yea, and the persecution prevailed so much at that time, that even Elijah himself thought that she had killed all but him. But now, even now, the fear of God in this good man's heart put forth itself into acts of mercy though attended with so imminent danger. See here, therefore, that the fear of God will put forth itself in the heart where God hath put it, even to show kindness, and to have compassion upon the distressed servants of God, even under Jezebel's nose; for Obadiah dwelt in Ahab's house, and Jezebel was Ahab's wife, and a horrible persecutor, as was said before: yet Obadiah will show mercy to the poor because he feared God, yea, he will venture her displeasure, his place, and neck, and all, but he will be merciful to his brethren in distress. Cornelius, also, being a man possessed with this fear of God, became a very free-hearted and open-handed man to the poor—"He feared God, and gave much alms to the people." Indeed this fear, this godly fear of God, it is a universal grace; it will stir up the soul unto all good duties. It is a fruitful grace; from it, where it is, floweth abundance of excellent

virtues; nor without it can there be anything good, or done well, that is done. But,
Eighth. There flows from this fear of God hearty, fervent, and constant prayer. This also is seen in Cornelius, that devout man. He feared God; and what then? why, he gave much alms to the people, "and prayed to God alway" (Acts 10:1,2).
Did I say that hearty, fervent, and constant prayer flowed from this fear of God? I will add, that if the whole duty, and the continuation of it, be not managed with this fear of God, it profiteth nothing at all. It is said of our Lord Jesus Christ himself, "He was heard in that he feared." He prayed, then, because he feared, because he feared God, and therefore was his prayer accepted of him, even because he feared—"He was heard in that he feared" (Heb 5:7). This godly fear is so essential to right prayer, and right prayer is such an inseparable effect and fruit of this fear, that you must have both or none; he that prayeth not feareth not God, yea, he that prayeth not fervently and frequently feareth him not; and so he that feareth him not cannot pray; for if prayer be the effect of this fear of God, then without this fear, prayer, fervent prayer, ceaseth. How can they pray or make conscience of the duty that fear not God? O prayerless man, thou fearest not God! Thou wouldest not live so like a swine or a dog in the world as thou dost, if thou fearest the Lord.
Ninth. There floweth from this fear of God a readiness or willingness, at God's call, to give up our best enjoyments to his disposal. This is evident in Abraham, who at God's call, without delay, rose early in the morning to offer up his only and well-beloved Isaac a burnt-offering in the place where God should appoint him. It was a rare thing that Abraham did; and had he not had this rare grace, this fear of God, he would not, he could not have done to God's liking so wonderful a thing. It is true the Holy Ghost also makes this service of Abraham to be the fruit of his faith—"By faith Abraham offered up Isaac, and he that had received the promises offered up his only-begotten son" (Heb 11; James 2). Aye, and without doubt love unto God, in Abraham, was not wanting in this his service, nor was this grace of fear; nay, in the story where it is recorded. There it is chiefly accounted for the fruit of his godly fear, and that by an angel from heaven—"And the angel called out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me" (Gen 22:11,12). Now I know it; now, now thou hast offered up thine only Isaac, thine all, at the bidding of thy God. Now I know it. The fear of God is not presently discerned in the heart and life of a man. Abraham had long before this done many a holy duty, and showed much willingness of heart to observe and do the will of God; yet you find not, as I remember, that he had this testimony from heaven that he feared God till now; but now he has it, now he has it from heaven. "Now I know that thou fearest God." Many duties may be done—though I do not say that Abraham did them—without the fear of God; but when a man shall not stick at, or withhold, his darling from God, when called upon by God to offer it up unto him, that declareth, yea, and gives conviction to angels, that now he feareth God.
Tenth. There floweth from this godly fear humility of mind. This is evident, because, when the apostle cautions the Romans against the venom of spiritual pride, he directs them to the exercise of this blessed grace of fear as its antidote. "Be not high-minded," saith he, "but fear" (Rom 11:20). Pride, spiritual pride, which is here set forth by the word "high-minded," is a sin of a very high and damnable nature; it was the sin of the fallen angels, and is that which causeth men to fall into the same condemnation—"Lest being lifted up with pride, he fall into the condemnation of the devil." Pride, I say, it damns a professor with the damnation of devils, with the damnation of hell, and

therefore it is a deadly, deadly sin. Now against this deadly sin is set the grace of humility; that comely garment, for so the apostle calls it, saying, "be clothed with humility." But the question is now, how we should attain to, and live in, the exercise of this blessed and comely grace? to which the apostle answers, Fear; be afraid with godly fear, and thence will flow humility—"Be not high-minded, but fear." That is, Fear, or be continually afraid and jealous of yourselves, and of your own naughty hearts, also fear lest at some time or other the devil, your adversary, should have advantage of you. Fear, lest by forgetting what you are by nature, you also forget the need that you have of continual pardon, support, and supplies from the Spirit of grace, and so grow proud of your own abilities, or of what you have received of God, and fall into the condemnation of the devil. Fear, and that will make you little in your own eyes, keep you humble, put you upon crying to God for protection, and upon lying at his foot for mercy; that will also make you have low thoughts of your own parts, your own doings, and cause you to prefer your brother before yourself, and so you will walk in humiliation, and be continually under the teachings of God, and under his conduct in your way. The humble, God will teach—"The meek will he guide in judgment, the meek will he teach his way." From this grace of fear then flows this excellent and comely thing, humility; yea, it also is maintained by this fear. Fear takes off a man from trusting to himself, it puts a man upon trying of all things, it puts a man upon desiring counsel and help from heaven, it makes a man ready and willing to hear instruction, and makes a man walk lowly, softly, and so securely in the way.

Eleventh. There flows from this grace of fear, hope in the mercy of God—"The Lord taketh pleasure in them that fear him, in them that hope in his mercy" (Psa 147:11). The latter part of the text is an explanation of the former: as if the psalmist had said, They be the men that fear the Lord, even they that hope in his mercy; for true fear produceth hope in God's mercy. And it is further manifest thus. Fear, true fear of God inclineth the heart to a serious inquiry after that way of salvation which God himself hath prescribed; now the way that God hath appointed, by the which the sinner is to obtain the salvation of his soul, is his mercy as so and so set forth in the Word, and godly fear hath special regard to the Word. To this way, therefore, the sinner with this godly fear submits his soul, rolls himself upon it, and so is delivered from that death into which others, for want of this fear of God, do headlong fall.

It is, as I also hinted before, the nature of godly fear to be very much putting the soul upon the inquiry which is, and which is not, the thing approved of God, and accordingly to embrace it or shun it. Now I say, this fear having put the soul upon a strict and serious inquiry after the way of salvation, at last it finds it to be by the mercy of God in Christ; therefore this fear putteth the soul upon hoping also in him for eternal life and blessedness; by which hope he doth not only secure his soul, but becomes a portion of God's delight—"The Lord takes pleasure in them that fear him, in them that hope in his mercy."

Besides, this godly fear carrieth in it self-evidence that the state of the sinner is happy, because possessed with this happy grace. Therefore, as John saith, "We know we have passed from death unto life, because we love the brethren" (1 John 3:14). So here, "The Lord taketh pleasure in them that fear him, in them that hope in his mercy." If I fear God, and if my fearing of him is a thing in which he taketh such pleasure, then may I boldly venture to roll myself for eternal life into the bosom of his mercy, which is Christ. This fear also produceth hope; if therefore, poor sinner, thou knowest thyself to be one that is possessed with this fear of God, suffer thyself to be persuaded therefore to hope in the mercy of God for salvation, for the Lord takes pleasure in thee. And it

delights him to see thee hope in his mercy.
Twelfth. There floweth from this godly fear of God an honest and conscientious use of all those means which God hath ordained, that we should be conversant in for our attaining salvation. Faith and hope in God's mercy is that which secureth our justification and hope, and as you have heard, they do flow from this fear. But now, besides faith and hope, there is a course of life in those things in which God hath ordained us to have our conversation, without which there is no eternal life. "Ye have your fruit unto holiness, and the end everlasting life"; and again, "without holiness no man shall see the Lord." Not that faith and hope are deficient, if they be right, but they are both of them counterfeit when not attended with a reverent use of all the means: upon the reverent use of which the soul is put by this grace of fear. "Wherefore, beloved," said Paul, "as ye have always obeyed, not as in my presence only, but now much more in mine absence, work out your own salvation with fear and trembling" (Rom 6:22; Heb 12:14; Phil 2:11).
There is a faith and hope of mercy that may deceive a man (though the faith of God's elect, and the hope that purifies the heart never will), because they are alone, and not attended with those companions that accompany salvation (Heb 6:3-8). But now this godly fear carries in its bowels, not only a moving of the soul to faith and hope in God's mercy, but an earnest provocation to the holy and reverent use of all the means that God has ordained for a man to have his conversation in, in order to his eternal salvation. "Work out your salvation with fear." Not that work is meritorious, or such that can purchase eternal life, for eternal life is obtained by hope in God's mercy; but this hope, if it be right, is attended with this godly fear, which fear putteth the soul upon a diligent use of all those means that may tend to the strengthening of hope, and so to the making of us holy in all manner of conversation, that we may be meet to be partakers of the inheritance of the saints in light. For hope purifieth the heart, if fear of God shall be its companion, and so maketh a man a vessel of mercy prepared unto glory. Paul bids Timothy to fly pride, covetousness, doting about questions, and the like, and to "follow after righteousness, godliness, faith, love, patience; to fight the good fight of faith, and to lay hold on eternal life" (1 Tim 6).
So Peter bids that we "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity"; adding, "for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11). The sum of all which is that which was mentioned before; to wit, "to work out our own salvation with fear and trembling." For none of these things can be conscientiously done, but by and with the help of this blessed grace of fear.
Thirteenth. There flows from this fear, this godly fear, a great delight in the holy commands of God, that is, a delight to be conformable unto them. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments" (Psa 112:1). This confirmeth that which was said before, to wit, that this fear provoketh to a holy and reverent use of the means; for that cannot be, when there is not an holy, yea, a great delight in the commandments. Wherefore this fear maketh the sinner to abhor that which is sin, because that is contrary to the object of his delight. A man cannot delight himself at the same time in things directly opposite one to another, as sin and the holy

commandment is; therefore Christ saith of the servant, he cannot love God and mammon—"Ye cannot serve God and mammon." If he cleaves to the one, he must hate and despise the other; there cannot at the same time be service to both, because that themselves are at enmity one with the other. So is sin and the commandment. Therefore if a man delighteth himself in the commandment, he hateth that which is opposite, which is sin: how much more when he greatly delighteth in the commandment? Now, this holy fear of God it taketh the heart and affections from sin, and setteth them upon the holy commandment. Therefore such a man is rightly esteemed blessed. For no profession makes a man blessed but that which is accompanied with an alienation of the heart from sin, nor doth anything do that when this holy fear is wanting. It is from this fear then, that love to, and delight in, the holy commandment floweth, and so by that the sinner is kept from those falls and dangers of miscarrying that other professors are so subject to: he greatly delights in the commandment.

Fourteenth. Lastly, There floweth from this fear of God, enlargement of heart. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged" (Isa 60:5). "Thine heart shall fear, and be enlarged," enlarged to God-ward, enlarged to his ways, enlarged to his holy people, enlarged in love after the salvation of others. Indeed when this fear of God is wanting, though the profession be never so famous, the heart is shut up and straitened, and nothing is done in that princely free spirit which is called "the spirit of the fear of the Lord" (Psa 51:12; Isa 11:2). But with grudging, legally, or with desire of vain-glory, this enlargedness of heart is wanting, for that flows from this fear of the Lord.

Thus have I showed you both what this fear of God is, what it flows from, and also what doth flow from it. I come now to show you some

OF THE PRIVILEGES OF THEM THAT THUS DO FEAR THE LORD.

Having thus briefly handled in particular thus far this fear of God, I shall now show you certain of the excellent privileges of them that fear the Lord, not that they are not privileges that have been already mentioned; for what greater privileges than to have this fear producing in the soul such excellent things so necessary for us for good, both with reference to this world, and that which is to come? But because those fourteen above named do rather flow from this grace of fear where it is, than from a promise to the person that hath it, therefore I have chosen rather to discourse of them as the fruits and effects of fear, than otherwise. Now, besides all these, there is entailed by promise to the man that hath this fear many other blessed privileges, the which I shall now in a brief way lay open unto you.

First Privilege, then. That man that feareth the Lord, has a grant and a license "to trust in the Lord," with an affirmation that he is their help, and their shield—"Ye that fear the Lord, trust in the Lord; he is their help and their shield" (Psa 115:11). Now what a privilege is this! an exhortation in general to sinners, as sinners, to trust in him, is a privilege great and glorious; but for a man to be singled out from his neighbours, for a man to be spoken to from heaven, as it were by name, and to be told that God hath given him a license, a special and peculiar grant to trust in him, this is abundantly more; and yet this is the grant that God hath given that man! He hath, I say, a license to do it—a license indicted by the Holy Ghost, and left upon record for those to be born that shall fear the Lord, to trust in him. And not only so, but as the text affirmeth, "he is their help and their shield." Their help under all their weaknesses and infirmities, and a shield to defend them against all the assaults of the devil and this world. So then, the man that feareth the Lord is licensed to make the Lord his stay and God of his salvation,

the succour and deliverer of his soul. He will defend him because his fear is in his heart. O ye servants of the Lord, ye that fear him, live in the comfort of this; boldly make use of it when you are in straits, and put your trust under the shadow of his wings, for indeed he would have you do so, because you do fear the Lord.

Second Privilege. God hath also proclaimed concerning the man that feareth the Lord, that he will also be his teacher and guide in the way that he shall choose, and hath moreover promised concerning such, that their soul shall dwell at ease—"What man is he that feareth the Lord?" says David, "him shall he teach in the way that he shall choose" (Psa 25:12). Now, to be taught of God, what like it? yea, what like to be taught in the way that thou shalt choose? Thou hast chosen the way to life, God's way; but perhaps thy ignorance about it is so great, and those that tempt thee to turn aside so many and so subtle, that they seem to outwit thee and confound thee with their guile. Well, but the Lord whom thou fearest will not leave thee to thy ignorance, nor yet to thine enemies' power or subtlety, but will take it upon himself to be thy teacher and thy guide, and that in the way that thou hast chosen. Hear, then, and behold thy privilege, O thou that fearest the Lord; and whoever wanders, turns aside, and swerveth from the way of salvation, whoever is benighted, and lost in the midst of darkness, thou shalt find the way to the heaven and the glory that thou hast chosen.

Further, He doth not only say, that he will teach them the way, for that must of necessity be supplied, but he says also that he will teach such in it—"Him shall he teach in the way that he shall choose." This argueth that, as thou shalt know, so the way shall be made, by the communion that thou shalt have with God therein, sweet and pleasant to thee. For this text promiseth unto the man that feareth the Lord, the presence, company, and discovery of the mind of God, while he is going in the way that he hath chosen. It is said of the good scribe, that he is instructed unto, as well as into, the way of the kingdom of God (Matt 13:52). Instructed unto; that is, he hath the heart and mind of God still discovered to him in the way that he hath chosen, even all the way from this world to that which is to come, even until he shall come to the very gate and door of heaven. What the disciples said was the effect of the presence of Christ, to wit, "that their hearts did burn within them while he talked to them by the way," shall be also fulfilled in thee, he will meet with thee in the way, talk with thee in the way; he will teach thee in the way that thou shalt choose (Luke 24:32).

Third Privilege. Dost thou fear the Lord? he will open his secret unto thee, even that which he hath hid and keeps close from all the world, to wit, the secret of his covenant and of thy concern therein—"The secret of the Lord is with them that fear him, and he will shew them his covenant" (Psa 25:14). This, then, further confirmeth what was said but just above; his secret shall be with them, and his covenant shall be showed unto them. His secret, to wit, that which hath been kept hid from ages and generations; that which he manifesteth only to the saints, or holy ones; that is, his Christ, for he it is that is hid in God, and that no man can know but he to whom the Father shall reveal him (Matt 11:27).

But O! what is there wrapped up in this Christ, this secret of God? why, all treasures of life, of heaven, and happiness—"In him are hid all the treasures of wisdom and knowledge." And "in him dwelleth all the fulness of the Godhead bodily" (Col 2).

This also is that hidden One, that is so full of grace to save sinners, and so full of truth and faithfulness to keep promise and covenant with them, that their eyes must needs convey, even by every glance they make upon his person, offices, and relation, such affecting ravishments to the heart, that it would please them that see him, even to be killed with that sight. This secret of the Lord shall be, nay is, with them that fear him, for

he dwelleth in their heart by faith. "And he will shew them his covenant." That is, the covenant that is confirmed of God in Christ, that everlasting and eternal covenant, and show him too that he himself is wrapped up therein, as in a bundle of life with the Lord his God. These are the thoughts, purposes, and promises of God to them that fear him.

Fourth Privilege. Dost thou fear the Lord? his eye is always over thee for good, to keep thee from all evil—"Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine" (Psa 33:18,19). His eye is upon them; that is, to watch over them for good. He that keepeth Israel neither slumbers nor sleeps. His eyes are upon them, and he will keep them as a shepherd doth his sheep; that is, from those wolves that seek to devour them, and to swallow them up in death. His eyes are upon them; for they are the object of his delight, the rarities of the world, in whom, saith he, is all my delight. His eye is upon them, as I said before, to teach and instruct them—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa 32:8; 2 Chron 7:15,16). The eye of the Lord, therefore, is upon them, not to take advantage of them, to destroy them for their sins, but to guide, to help, and deliver them from death; from that death that would feed upon their souls—"To deliver their soul from death and to keep them alive in famine." Take death here for death spiritual, and death eternal; and the famine here, not for that that is for want of bread and water, but for that which comes on many for want of the Word of the Lord (Rev 20:14; Amos 8:11,12); and then the sense is this, the man that feareth the Lord shall neither die spiritually nor eternally; for God will keep him with his eye from all those things that would in such a manner kill him. Again, should there be a famine of the Word; should there want both the Word and them that preach it in the place that thou dost dwell, yet bread shall be given thee, and thy water shall be sure; thou shalt not die of the famine, because thou fearest God. I say, that man shall not, behold he shall not, because he feareth God, and this the next head doth yet more fully manifest.

Fifth Privilege. Dost thou fear God? fear him for this advantage more and more—"O fear the Lord, ye his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord," that fear him, "shall not want any good thing" (Psa 34:9,10). Not anything that God sees good for them shall those men want that fear the Lord. If health will do them good, if sickness will do them good, if riches will do them good, if poverty will do them good, if life will do them good, if death will do them good, then they shall not want them, neither shall any of these come nigh them, if they will not do them good. The lions, the wicked people [19] of the world that fear not God, are not made sharers in this great privilege; all things fall out to them contrary, because they fear not God. In the midst of their sufficiency, they are in want of that good that God puts into the worst things that the man that feareth God doth meet with in the world.

Sixth Privilege. Dost thou fear God? he hath given charge to the armies of heaven to look after, take charge of, to camp about, and to deliver thee—"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa 34:7). This also is a privilege entailed to them that in all generations fear the Lord. The angels, the heavenly creatures, have it in commission to take the charge of them that fear the Lord; one of them is able to slay of men in one night 185,000. These are they that camped about Elisha like horses of fire, and chariots of fire, when the enemy came to destroy him. They also helped Hezekiah against the band of the enemy, because he feared God (2 Kings 6:17; Isa 37:36; Jer 26:19). "The angel of the Lord encampeth round about them"; that is, lest the enemy should set upon them on any side; but let him

come where he will, behind or before, on this side or that, the angel of the Lord is there to defend them. "The angel." It may be spoken in the singular number, perhaps, to show that every one that feareth God hath his angel to attend on him, and serve him. When the church, in the Acts, was told that Peter stood at the door and knocked; at first they counted the messenger mad, but when she did constantly affirm it, they said, It is his angel (Acts 12:13-15). So Christ saith of the children that came unto him, "their angels behold the face of my Father which is in heaven." Their angels; that is, those of them that feared God, had each of them his angel, who had a charge from God to keep them in their way. We little think of this, yet this is the privilege of them that fear the Lord; yea, if need be, they shall all come down to help them and to deliver them, rather than, contrary to the mind of their God, they should by any be abused—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb 1:14).

[Quest.] But how do they deliver them? for so says the text—"The angel of the Lord encampeth round about them that fear him, and delivereth them." Answ. The way that they take to deliver them that fear the Lord, is sometimes by smiting of their enemies with blindness, that they may not find them; and so they served the enemies of Lot (Gen 19:10,11). Sometimes by smiting of them with deadly fear; and so they served those that laid siege against Samaria (2 Kings 7:6). And sometimes by smiting of them even with death itself; and thus they served Herod, after he had attempted to kill the apostle James, and also sought to vex certain others of the church (Acts 12). These angels that are servants to them that fear the Lord, are them that will, if God doth bid them, revenge the quarrel of his servants upon the stoutest monarch on earth. This, therefore, is a glorious privilege of the men that fear the Lord. Alas! they are, some of them, so mean that they are counted not worth taking notice of by the high ones of the world; but their betters do respect them. The angels of God count not themselves too good to attend on them, and camp about them to deliver them. This, then, is the man that hath his angel to wait upon him, even he that feareth God.

Seventh Privilege. Dost thou fear the Lord? salvation is nigh unto thee—"Surely his salvation is nigh them that fear him, that glory may dwell in our land" (Psa 85:9). This is another privilege for them that fear the Lord. I told you before, that the angel of the Lord did encamp about them, but now he saith, "his salvation is also nigh them"; the which although it doth not altogether exclude the conduct of angels,[20] but include them; yet it looketh further. "Surely his salvation," his saving, pardoning grace, "is nigh them that fear him"; that is, to save them out of the hand of their spiritual enemies. The devil, and sin, and death, do always wait even to devour them that fear the Lord, but to deliver them from these his salvation doth attend them. So then, if Satan tempts, here is their salvation nigh; if sin, by breaking forth, beguiles them, here is God's salvation nigh them; yea, if death itself shall suddenly seize upon them, why, here is their God's salvation nigh them.

I have seen that great men's little children must go no whither without their nurses be at hand. If they go abroad, their nurses must go with them; if they go to meals, their nurses must go with them; if they go to bed, their nurses must go with them; yea, and if they fall asleep, their nurses must stand by them. O my brethren, those little ones that fear the Lord, they are the children of the highest, therefore they shall not walk alone, be at their spiritual meats alone, go to their sick-beds, or to their graves alone; the salvation of their God is nigh them, to deliver them from the evil. This is then the glory that dwells in the land of them that fear the Lord.

Eighth Privilege. Dost thou fear the Lord? hearken yet again—"The mercy of the Lord is

from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psa 103:17). This still confirms what was last asserted, that is, that his salvation is nigh unto them. His salvation, that is, pardoning mercy, that is nigh them. But mind it, there he says it is nigh them; but here it is upon them. His mercy is upon them, it covereth them all over, it encompasseth them about as with a shield. Therefore they are said in another place to be clothed with salvation, and covered with the robe of righteousness. The mercy of the Lord is upon them, that is, as I said, to shelter and defend them. The mercy, the pardoning preserving mercy, the mercy of the Lord is upon them, who is he then that can condemn them? (Rom 8).

But there yet is more behind, "The mercy of the Lord is from everlasting to everlasting upon them." It was designed for them before the world was, and shall be upon them when the world itself is ended; from everlasting to everlasting it is on them that fear him. This from everlasting to everlasting is that by which, in another place, the eternity of God himself is declared—"From everlasting to everlasting, thou art God" (Psa 90:2). The meaning, then, may be this; that so long as God hath his being, so long shall the man that feareth him find mercy at his hand. According to that of Moses—"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them" (Deut 33:27).

Child of God, thou that fearest God, here is mercy nigh thee, mercy enough, everlasting mercy upon thee. This is long-lived mercy. It will live longer than thy sin, it will live longer than temptation, it will live longer than thy sorrows, it will live longer than thy persecutors. It is mercy from everlasting to contrive thy salvation, and mercy to everlasting to weather it out with all thy adversaries. Now what can hell and death do to him that hath this mercy of God upon him? And this hath the man that feareth the Lord. Take that other blessed word, and O thou man that fearest the Lord, hang it like a chain of gold about thy neck—"As the heaven is high above the earth, so great is his mercy toward them that fear him" (Psa 103:11). If mercy as big, as high, and as good as heaven itself will be a privilege, the man that feareth God shall have a privilege.

Ninth Privilege. Dost thou fear God?—"Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa 103:13).

" The Lord pitieth them that fear him"; that is, condoleth and is affected, feeleth and sympathizeth with them in all their afflictions. It is a great matter for a poor man to be in this manner in the affections of the great and mighty, but for a poor sinner to be thus in the heart and affections of God, and they that fear him are so, this is astonishing to consider. "In his love and in his pity he redeemed them." In his love and in his pity! "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old" (Isa 63:9). I say, in that he is said to pity them, it is as much as to say, he condoleth, feeleth, and sympathizeth with them in all their afflictions and temptations. So that this is the happiness of him that feareth God, he has a God to pity him and to be touched with all his miseries. It is said in Judges, "His soul was grieved for the misery of Israel" (Judg 10:16). And in the Hebrews, he is "touched with the feeling of our infirmities," and can "succour them that are tempted" (4:15, 2:17,18).

But further, let us take notice of the comparison. "As a father pitieth his children, so the Lord pitieth them that fear him." Here is not only pity, but the pity of a relation, a father. It is said in another place; "Can a woman," a mother, "forget her sucking child, that she should not have compassion on the son of her womb? yea, they may, yet will not I forget thee." The pity of neighbours and acquaintance helpeth in times of distress, but the pity of a father and a mother is pity with an over and above. "The Lord," says

James, "is very pitiful, and of tender mercy." Pharaoh called Joseph his tender father, [21] because he provided for him against the famine, but how tender a father is God! how full of bowels! how full of pity! (James 5:11; Gen 41:43). It is said, that when Ephraim was afflicted, God's bowels were troubled for him, and turned within him towards him. O that the man that feareth the Lord did but believe the pity and bowels that are in the heart of God and his father towards him (Jer 31:18-20).

Tenth Privilege. Dost thou fear God?—"He will fulfil the desire of them that fear him; he also will hear their cry, and will save them" (Psa 145:19). Almost all those places that make mention of the men that fear God, do insinuate as if they still were under affliction, or in danger by reason of an enemy. But I say, here is still their privilege, their God is their father and pities them—"He will fulfil the desire of them that fear him." Where now is the man that feareth the Lord? let him hearken to this. What sayest thou, poor soul? will this content thee, the Lord will fulfil thy desires? It is intimated of Adonijah, that David his father did let him have his head and his will in all things. "His father," says the text, "had not displeased him at any time in (so much as) saying, Why hast thou done so?" (1 Kings 1:6). But here is more, here is a promise to grant thee the whole desire of thy heart, according to the prayer of holy David, "The Lord grant thee, according to thine own heart, and fulfil all thy counsel." And again, "The Lord fulfil all thy petitions" (Psa 20).

O thou that fearest the Lord, what is thy desire? All my desire, says David, is all my salvation (2 Sam 23:5), so sayest thou, "All my salvation" is "all my desire." Well, the desire of thy soul is granted thee, yea, God himself hath engaged himself even to fulfil this thy desire—"He will fulfil the desire of them that fear him, he also will hear their cry, and will save them." O this desire when it cometh, what a tree of life will it be to thee! Thou desirest to be rid of thy present trouble; the Lord shall rid thee out of trouble. Thou desirest to be delivered from temptation; the Lord shall deliver thee out of temptation. Thou desirest to be delivered from thy body of death; and the Lord shall change this thy vile body, that it may be like to his glorious body. Thou desirest to be in the presence of God, and among the angels in heaven. This thy desire also shall be fulfilled, and thou shalt be made equal to the angels (Exo 6:6; 2 Peter 2:9; Phil 3:20,21; Luke 16:22, 20:35,36). O but it is long first! Well, learn first to live upon thy portion in the promise of it, and that will make thy expectation of it sweet. God will fulfil thy desires, God will do it, though it tarry long. Wait for it, because it will surely come, it will not tarry.

Eleventh Privilege. Dost thou fear God?—"The Lord taketh pleasure in them that fear him" (Psa 147:11). They that fear God are among his chief delights. He delights in his Son, he delights in his works, and takes pleasure in them that fear him. As a man takes pleasure in his wife, in his children, in his gold, in his jewels; so the man that fears the Lord is the object of his delight. He takes pleasure in their prosperity, and therefore sendeth them health from the sanctuary, and makes them drink of the river of his pleasures (Psa 35:27). "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Psa 36:8). That or those that we take pleasure in, that or those we love to beautify and adorn with many ornaments. We count no cost too much to be bestowed on those in whom we place our delight, and whom we make the object of our pleasure. And even thus it is with God. "For the Lord taketh pleasure in his people," and what follows? "he will beautify the meek with salvation" (Psa 149:4).

Those in whom we delight, we take pleasure in their actions; yea, we teach them, and give them such rules and laws to walk by, as may yet make them that we love more

pleasurable in our eyes. Therefore they that fear God, since they are the object of his pleasure, are taught to know how to please him in everything (1 Thess 4:1). And hence it is said, that he is ravished with their looks, that he delighteth in their cry, and that he is pleased with their walking (Can 4:9; Prov 15:8, 11:20).

Those in whom we delight and take pleasure, many things we will bear and put up that they do, though they be not according to our minds. A man will suffer that in, and put up that at, the hand of the child or wife of his pleasure, that he will not pass by nor put up in another. They are my jewels, says God, even them that fear me; and I will spare them, in all their comings-short of my will, "even as a man spareth his own son that serveth him" (Mal 3:16,17). O how happy is the man that feareth God! His good thoughts, his good attempts to serve him, and his good life pleases him, because he feareth God.

You know how pleasing in our eyes the actions of our children are, when we know that they do what they do even of a reverent fear and awe of us; yea, though that which they do amounts but to little, we take it well at their hands, and are pleased therewith. The woman that cast in her two mites into the treasury, cast in not much, for they both did but make one farthing; yet how doth the Lord Jesus trumpet her up,[22] he had pleasure in her, and in her action (Mark 12:41-44). This, therefore, that the Lord taketh pleasure in them that fear him, is another of their great privileges.

Twelfth Privilege. Dost thou fear God? the least dram of that fear giveth the privilege to be blessed with the biggest saint—"He will bless them that fear the Lord, small and great" (Psa 115:13). This word small may be taken three ways—1. For those that are small in esteem, for those that are but little accounted of (Judg 6:15; 1 Sam 18:23). Art thou small or little in this sense, yet if thou fearest God, thou art sure to be blessed. "He will bless them that fear him, small and great," be thou never so small in the world's eyes, in thine own eyes, in the saints' eyes, as sometimes one saint is little in another saint's eye; yet thou, because thou fearest God, art put among the blessed. 2. By small, sometimes is meant those that are but small of stature, or young in years, little children, that are easily passed by and looked over: as those that sang Hosanna in the temple were, when the Pharisees deridingly said of them to Christ, "Hearest thou what these say?" (Matt 21:16). Well, but Christ would not despise them, of them that feared God, but preferred them by the Scripture testimony far before those that did contemn them. Little children, how small soever, and although of never so small esteem with men, shall also, if they fear the Lord, be blessed with the greatest saints—"He will bless them that fear him, small and great." 3. By small may sometimes be meant those that are small in grace or gifts; these are said to be the least in the church, that is, under this consideration, and so are by it least esteemed (Matt 25:45). Thus also is that of Christ to be understood, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (1 Cor 6:4).

Art thou in thine own thoughts, or in the thoughts of others, of these last small ones, small in grace, small in gifts, small in esteem upon this account, yet if thou fearest God, if thou fearest God indeed, thou art certainly blessed with the best of saints. The least star stands as fixed, as the biggest of them all, in heaven. "He will bless them that fear him, small and great." He will bless them, that is, with the same blessing of eternal life. For the different degrees of grace in saints doth not make the blessing, as to its nature, differ. It is the same heaven, the same life, the same glory, and the same eternity of felicity that they are in the text promised to be blessed with. That is observable which I mentioned before, where Christ at the day of judgment particularly mentioneth and owneth the least—"Inasmuch as ye did it not to one of the least." The least then was

there, in his kingdom and in his glory, as well as the biggest of all. "He will bless them that fear him, small and great." The small are named first in the text, and are so the first in rank; it may be to show that though they may be slighted and little set by in the world, yet they are much set by in the eyes of the Lord.

Are great saints only to have the kingdom, and the glory everlasting? Are great works only to be rewarded? works that are done by virtue of great grace, and the abundance of the gifts of the Holy Ghost? No: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his (a disciple's) reward." Mark, here is but a little gift, a cup of cold water, and that given to a little saint, but both taken special notice of by our Lord Jesus Christ (Matt 10:42). "He will give reward to his servants the prophets, and to his saints, and to them that fear his name, small and great" (Rev 11:18). The small, therefore, among them that fear God, are blessed with the great, as the great, with the same salvation, the same glory, and the same eternal life; and they shall have, even as the great ones also shall, as much as they can carry; as much as their hearts, souls, bodies, and capacities can hold.

Thirteenth Privilege. Dost thou fear God? why, the Holy Ghost hath on purpose indited for thee a whole psalm to sing concerning thyself. So that thou mayest even as thou art in thy calling, bed, journey, or whenever, sing out thine own blessed and happy condition to thine own comfort and the comfort of thy fellows. The psalm is called the 128th Psalm; I will set it before thee, both as it is in the reading[23] and in the singing Psalms—

" Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children, like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

AS IT IS SUNG.

Blessed art thou that fearest God, And walkest in his way: For of thy labour thou shalt eat; Happy art thou, I say! Like fruitful vines on thy house side, So doth thy wife spring out; Thy children stand like olive plants Thy table round about.

Thus art thou blest that fearest God, And he shall let thee see
The promised Jerusalem, And her felicity. Thou shalt thy children's
children see, To thy great joy's increase; And likewise grace on
Israel, Prosperity and peace.[24]

And now I have done with the privileges when I have removed one objection.

Object. But the Scripture says, "perfect love casteth our fear"; and therefore it seems that saints, after that a spirit of adoption is come, should not fear, but do their duty, as another Scripture saith, without it (1 John 4:18; Luke 1:74,75).

Answ. Fear, as I have showed you, may be taken several ways. 1. It may be taken for the fear of devils. 2. It may be taken for the fear of reprobates. 3. It may be taken for the fear that is wrought in the godly by the Spirit as a spirit of bondage; or, 4. It may be taken for the fear that I have been but now discoursing of.

Now the fear that perfect love casts out cannot be that son-like, gracious fear of God, that I have in this last place been treating of; because that fear that love casts out hath torment, but so has not the son-like fear. Therefore the fear that love casts out is either that fear that is like the fear of devils and reprobates, or that fear that is begot in the

heart by the Spirit of God as a spirit of bondage, or both; for, indeed, all these kinds of fear have torment, and therefore may be cast out; and are so by the spirit of adoption, which is called the spirit of faith and love, when he comes with power into the soul; so that without this fear we should serve him. But to argue from these texts that we ought not to fear God, or to mix fear with our worship of him, is as much as to say that by the spirit of adoption we are made very rogues; for not to fear God is by the Scripture applied to such (Luke 23:40). But for what I have affirmed the Scripture doth plentifully confirm, saying, "Happy is the man that feareth alway." And again, "It shall be well with them that fear God, which fear before him." Fear, therefore; the spirit of the fear of the Lord is a grace that greatly beautifies a Christian, his words, and all his ways: " Wherefore now let the fear of the Lord be upon you; take heed, and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron 19:7) .

I come now to make some use and application of this doctrine.

THE USE OF THIS DOCTRINE.

Having proceeded thus far about this doctrine of the fear of God,
I now come to make some use and application of the whole; and my

[USE FIRST, of Examination.]

FIRST USE shall be a USE OF EXAMINATION. Is this fear of God such an excellent thing? Is it attended with so many blessed privileges? Then this should put us, every soul of us, upon a diligent examination of ourselves, to wit, whether this grace be in us or not, for if it be, then thou art one of these blessed ones to whom belong these glorious privileges, for thou hast an interest in every of them; but if it shall appear that this grace is not in thee, then thy state is fearfully miserable, as hath partly been manifest already, and will further be seen in what comes after. Now, the better to help thee to consider, and not to miss in finding out what thou art in thy self-examination, I will speak to this—First. In general. Second. In particular.

First. In general. No man brings this grace into the world with him. Every one by nature is destitute of it; for naturally none fear God, there is no fear of God, none of this grace of fear before their eyes, they do not so much as know what it is; for this fear flows, as was showed before, from a new heart, faith, repentance and the like; of which new heart, faith, and repentance, if thou be void, thou art also void of this godly fear. Men must have a mighty change of heart and life, or else they are strangers to this fear of God. Alas, how ignorant are the most of this! Yea, and some are not afraid to say they are not changed, nor desire so to be. Can these fear God? can these be possessed with this grace of fear? No: "Because they have no changes, therefore they fear not God" (Psa 55:19; Psa 36:1; Rom 3:18).

Wherefore, sinner, consider whoever thou art that art destitute of this fear of God, thou art void of all other graces; for this fear, as also I have showed, floweth from the whole stock of grace where it is. There is not one of the graces of the Spirit, but this fear is in the bowels of it; yea, as I may say, this fear is the flower and beauty of every grace; neither is there anything, let it look as much like grace as it will, that will be counted so indeed, if the fruit thereof be not this fear of God; wherefore, I say again, consider well of this matter, for as thou shalt be found with reference to this grace, so shall thy judgment be. I have but briefly treated of this grace, yet have endeavoured, with words as fit as I could, to display it in its colours before thy face, first by showing you what this fear of God is, then what it flows from, as also what doth flow from it; to which, as was said before, I have added several privileges that are annexed to this fear, that by all, if it

may be, thou mayest see it if thou hast it, and thyself without it if thou hast it not. Wherefore I refer thee thither again for information in this thing; or if thou art loath to give the book a second reading, but wilt go on to the end now thou art gotten hither; then

Second and particularly, I conclude with these several propositions concerning those that fear not God.

1. That man that is proud, and of a high and lofty mind, fears not God. This is plain from the exhortation, "Be not high-minded, but fear" (Rom 11:20). Here you see that a high mind and the fear of God are set in direct opposition the one to the other; and there is in them, closely concluded by the apostle, that where indeed the one is, there cannot be the other; where there is a high mind, there is not the fear of God; and where there is the fear of God, the mind is not high but lowly. Can a man at the same time be a proud man, and fear God too? Why, then, is it said God beholdeth every one that is proud, and abases him? and again, He beholds the proud afar off? He therefore that is proud of his person, of his riches, of his office, of his parts, and the like, feareth not God. It is also manifest further, for God resisteth the proud, which he would not do, if he feared him, but in that he sets him at such a distance from him, in that he testifies that he will abase him and resist him, it is evident that he is not the man that hath this grace of fear; for that man, as I have showed you, is the man of God's delight, the object of his pleasure (Psa 138:6; James 4:6; 1 Peter 5:5; Mal 4:1).

2. The covetous man feareth not God. This also is plain from the Word, because it setteth covetousness and the fear of God in direct opposition. Men that fear God are said to hate covetousness (Exo 18:21). Besides, the covetous man is called an idolater, and is said to have no part in the kingdom of Christ and of God. And again, "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth" (Eze 33:31; Eph 5:5; Psa 10:3). Hearken to this, you that hunt the world to take it, you that care not how you get, so you get the world. Also you that make even religion your stalking-horse to get the world, you fear not God. And what will you do whose hearts go after your covetousness? you who are led by covetousness up and down, as it were by the nose; sometimes to swear, to lie, to cozen, and cheat and defraud, when you can get the advantage to do it. You are far, very far, from the fear of God. "Ye adulterers and adulteresses," for so the covetous are called, "know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God" (James 4:4).

3. The riotous eaters of flesh have not the fear of God. For this is done "without fear" (Jude 12). Gluttony is a sin little taken notice of, and as little repented of by those that use it, but yet it is odious in the sight of God, and the practice of it a demonstration of the want of his fear in the heart: yea, so odious is it, that God forbids that his people should so much as company with such. "Be not," saith he, "among wine-bibbers, among riotous eaters of flesh" (Prov 23:20). And he further tells us, that they that are such, are spots and blemishes to those that keep them company, for indeed they fear not God (2 Peter 2:13; Rom 13:13; 1 Peter 4:4). Alas! some men are as if they were for nought else born but to eat and to drink, and pamper their carcasses with the dainties of this world, quite forgetting why God sent them hither; but such, as is said, fear not God, and so consequently are of the number of them upon whom the day of judgment will come at unawares (Luke 21:34).

4. The liar is one that fears not God. This also is evident from the plain text, "Thou hast lied," saith the Lord, "and hast not remembered me, nor laid it to thy heart: have not I held my peace even of old," saith the Lord, "and thou fearest me not?" (Isa 57:11).

What lie this was is not material; it was a lie, or a course of lying that is here rebuked, and the person or persons in this practice, as is said, were such as feared not God; a course of lying and the fear of God cannot stand together. This sin of lying is a common sin, and it walketh in the world in several guises. There is the profane scoffing liar, there is the cunning artificial liar, there is the hypocritical religious liar, with liars of other ranks and degrees. But none of them all have the fear of God, nor shall any of them, they not repenting, escape the damnation of hell—"All liars shall have their part in the lake which burneth with fire and brimstone" (Rev 21:8). Heaven and the New Jerusalem are not a place for such—"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (v 27). Therefore another scripture says that all liars are without—"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev 22:15). But this should not be their sentence, judgment, and condemnation, if they that are liars were such as had in them this blessed fear of God.
5. They fear not God who cry unto him for help in the time of their calamity, and when they are delivered, they return to their former rebellion. This, Moses, in a spirit of prophecy, asserteth at the time of the mighty judgment of the hail. Pharaoh then desired him to pray to God that he would take away that judgment from him. Well, so I will, said Moses, "But as for thee and thy servants, I know that ye will not yet fear the Lord God" (Exo 9:30). As who should say, I know that so soon as this judgment is removed, you will to your old rebellion again. And what greater demonstration can be given that such a man feareth not God, than to cry to God to be delivered from affliction to prosperity, and to spend that prosperity in rebellion against him? This is crying for mercies that they may be spent, or that we may have something to spend upon our lusts, and in the service of Satan (John 4:1-3). Of these God complains in the sixteenth of Ezekiel, and in the second of Hosea—"Thou hast," saith God, "taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images" &c. (Eze 16:17). This was for want of the fear of God. Many of this kind there be now in the world, both of men, and women, and children; art not thou that readest this book of this number? Hast thou not cried for health when sick, for wealth when poor, when lame for strength, when in prison for liberty, and then spent all that thou gottest by thy prayer in the service of Satan, and to gratify thy lusts? Look to it, sinner, these things are signs that with thy heart thou fearest not God.
6. They fear not God that way-lay his people and seek to overthrow them, or to turn them besides the right path, as they are journeying from hence to their eternal rest. This is evident from the plain text, "Remember," saith God, "what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God" (Deut 25:17,18). Many such Amalekites there be now in the world that set themselves against the feeble of the flock, against the feeble of the flock especially, still smiting them, some by power, some with the tongue, some in their lives and estates, some in their names and reputations, by scandals, slanders, and reproach, but the reason of this their ungodly practice is this, they fear not God. For did they fear him, they would be afraid to so much as think, much more of attempting to afflict and destroy, and calumniate the children of God; but such there have been, such there are, and such there will be in the world, for all men fear not God.
7. They fear not God who see his hand upon backsliders for their sins, and yet themselves will be backsliders also. "I saw," saith God, "when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill

of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also" (Jer 3:8, 2:19). Judah saw that her sister was put away, and delivered by God into the hands of Shalmaneser, who carried her away beyond Babylon, and yet, though she saw it, she went and played the harlot also—a sign of great hardness of heart, and of the want of the fear of God indeed. For this fear, had it been in her heart, it would have taught her to have trembled at the judgment that was executed upon her sister, and not to have gone and played the harlot also: and not to have done it while her sister's judgment was in sight and memory. But what is it that a heart that is destitute of the fear of God will not do? No sin comes amiss to such: yea, they will sin, they will do that themselves, for the doing of which they believe some are in hell-fire, and all because they fear not God.

But pray observe, if those that take not warning when they see the hand of God upon backsliders, are said to have none of the fear of God, have they it, think you, that lay stumbling-blocks in the way of God's people, and use devices to cause them to backslide, yea, rejoice when they can do this mischief to any? and yet many of this sort there are in the world, that even rejoice when they see a professor fall into sin, and go back from his profession, as if they had found some excellent thing.

8. They fear not God who can look upon a land as wallowing in sin, and yet are not humbled at the sight thereof. "Have ye," said God by the prophet to the Jews, " forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, which they have committed in the land of Judah and in the streets of Jerusalem? They are not humbled to this day, neither have they feared, nor walked in my law" (Jer 44:9,10). Here is a land full of wickedness, and none to bewail it, for they wanted the fear of God, and love to walk in his law. But how say you, if they that are not humbled at their own and others' wickedness are said not to fear, or have the fear of God, what shall we think or say of such that receive, that nourish and rejoice in such wickedness? Do they fear God? Yea, what shall we say of such that are the inventors and promoters of wickedness, as of oaths, beastly talk, or the like? Do they, do you think, fear God? Once again, what shall we say of such that cannot be content to be wicked themselves, and to invent and rejoice in other men's wickedness, but must hate, reproach, vilify and abuse those that they cannot persuade to be wicked? Do they fear God?

9. They that take more heed to their own dreams than to the Word of God, fear not God. This also is plain from the Word—"For in the multitude of dreams, there are also divers vanities, but fear thou God"; that is, take heed unto his Word (Eccl 5:7; Isa 8:20). Here the fearing of God is opposed to our overmuch heeding dreams: and there is implied, that it is for want of the fear of God that men so much heed those things. What will they say to this that give more heed to a suggestion that ariseth from their foolish hearts, or that is cast in thither by the devil, than they do to the holy Word of God? These are " filthy dreamers." Also, what shall we say to those that are more confident of the mercy of God to their soul, because he hath blessed them with outward things, than they are afraid of his wrath and condemnation, though the whole of the Word of God doth fully verify the same? These are "filthy dreamers" indeed.

A dream is either real, or so by way of semblance, and so some men dream sleeping, and some waking (Isa 29:7). And as those that a man dreams sleeping are caused either by God, Satan, business, flesh, or the like; so are they that a man dreams waking, to pass by those that we have in our sleep. Men, when bodily awake, may have dreams, that is, visions from heaven; such are all they that have a tendency to discover to the sinner his state, or the state of the church according to the Word. But

those that are from Satan, business, and the flesh, are such—especially the first and last, to wit, from Satan and the flesh—as tend to embolden men to hope for good in a way disagreeing with the Word of God.[25]

These Jude calls "filthy dreamers," such whose principles were their dreams, and they led them "to defile the flesh," that is, by fornication and uncleanness; "to despise dominion," that the reins might be laid upon the neck of their lusts; "to speak evil of dignities," of those that God had set over them, for their governing in all the law and testament of Christ, these dreamt that to live like brutes, to be greedy of gain, and to take away for it, as Cain and Balaam did by their wiles, the lives of the owners thereof, would go for good coin in the best of trials. These also Peter speaks of (2 Peter 2). And he makes their dreams, that Jude calls so, their principle and errors in life and doctrine; you may read of them in that whole chapter, where they are called cursed children, and so by consequence such as fear not God.

10. They fear not God, who are sorcerers, adulterers, false swearers, and that oppress the hireling of his wages. It is a custom with some men to keep back by fraud from the hireling that which by covenant they agreed to pay for their labour; pinching, I say, and paring from them their due that of right belongs to them, to the making of them cry in " the ears of the Lord of sabaoth" (James 5:4). These fear not God; they are reckoned among the worst of men, and in their day of account God himself will bear witness against them. "And I," saith God, "will come near to you to judgment; and I will be a swift witness against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord" (Mal 3:5).

11. They fear not God, who instead of pitying of, rail at God's people in their affliction, temptations, and persecutions, and rather rejoice and skip for joy, than sympathize with them in their sorrow. Thus did David's enemies, thus did Israel's enemies, and thus did the thief, he railed at Christ when he hanged upon the cross, and was for that, even by his fellow, accounted for one that feared not God (Luke 23:40; Psa 35:1,22-26. Read Oba 10-15; Jer 48:2-6). This is a common thing among the children of men, even to rejoice at the hurt of them that fear God, and it ariseth even of an inward hatred to godliness. They hate you, saith Christ, because they hated me. Therefore Christ takes what is done to his, in this, as done unto himself, and so to holiness of life. But this falls hard upon such as despise at, and rejoice to see, God's people in their griefs, and that take the advantage, as dogged Shimei did, to augment the griefs and afflictions of God's people (2 Sam 16:5-8). These fear not God, they do this of enmity, and their sin is such as will hardly be blotted out (1 Kings 2:8,9).

12. They fear not God, who are strangers to the effects of fear. "If I be a master, where is my fear?" That is, show that I am so by your fear of me in the effects of your fear of me. "You offer polluted bread upon mine altar." This is not a sign that you fear me, ye offer the blind for sacrifices, where is my fear? ye offer the lame and the sick, these are not the effects of the fear of God (Mal 1:6-8). Sinner, it is one thing to say, I fear God, and another to fear him indeed. Therefore, as James says, show me thy faith by thy works, so here God calls for a testimony of thy fear by the effects of fear. I have already showed you several effects of fear; if thou art a stranger to them, thou art a stranger to this grace of fear. Therefore, to conclude this, it is not a feigned profession that will do; nothing is good here, but what is salted with this fear of God, and they that fear him are men of truth, men of singleness of heart, perfect, upright, humble, holy men; wherefore, reader, examine, and again, I say examine, and lay the Word and thy heart together, before that thou concludest that thou fearest God.

What! fear God, and in a state of nature? fear God without a change of heart and life? What! fear God and be proud, and covetous, a wine-bibber, and a riotous eater of flesh? How! fear God and a liar, and one that cries for mercies to spend them upon thy lusts? This would be strange. True, thou mayest fear as devils do, but what will that profit? Thou mayest by thy fear be driven away from God, from his worship, people, and ways, but what will that avail? It may be thou mayest so fear at present, as to be a little stopped in thy sinful course; perhaps thou hast got a knock from the Word of God, and are at present a little dazzled and hindered from being in thy former and full career after sin; but what of that? if by the fear that thou hast, thy heart is not united to God, and to the love of his Son, Word, and people, thy fear is nothing worth.[26] Many men also are forced to fear God, as underlings are forced to fear those that are by force above them. If thou only thus fearest God, it is but a false fear; it flows not from love to God: this fear brings not willing subjection, which indeed brings the effect of right fear; but being over-mastered like an hypocrite, thou subjected thyself by feigned obedience, being forced, I say, by mere dread to do it (Psa 66:3).

It is said of David, "that the fame of him went out into all lands, and the Lord brought the fear of him upon all nations" (1 Chron 14:17). But what, did they now love David? did they now choose him to be their king? no verily; they, many of them, rather hated him, and, when they could, made resistance against him. They did even as thou dost—feared, but did not love; feared, but did not choose his government that ruled over them. It is also said of Jehoshaphat, when God had subdued before him Ammon, Moab, and mount Seir, that "the fear of God was on all the kingdoms of these countries, when they had heard that the Lord fought against the enemies of Israel" (2 Chron 20:29). But, I say, was this fear, that is called now the fear of God, anything else, but a dread of the greatness of power of the king? No verily, nor did that dread bring them into a willing subjection to, and liking of his laws and government; it only made them like slaves and underlings, stand in fear of his executing the vengeance of God upon them.

Therefore still, notwithstanding this fear, they were rebels to him in their hearts, and when occasion and advantage offered themselves, they showed it by rising in rebellion against Israel. This fear therefore provoked but feigned and forced obedience, a right emblem of the obedience of such, who being still enemies in their minds to God, are forced by virtue of present conviction to yield a little, even of fear to God, to his Word, and to his ordinances. Reader, whoever thou art, think of this, it is thy concern, therefore do it, and examine, and examine again, and look diligently to thy heart in thine examination, that it beguile thee not about this thy so great concern, as indeed the fear of God is.

One thing more, before I leave thee, let me warn thee of. Take heed of deferring to fear the Lord. Some men, when they have had conviction upon their heart that the fear of God is not in them, have through the overpowering of their corruptions yet deferred and put off the fear of God from them, as it is said of them in Jeremiah: "This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord" (Jer 5:23,24). They saw that the judgments of God attended them because they did not yet fear God, but that conviction would not prevail with them to say, "Let us now fear the Lord." They were for deferring to fear him still; they were for putting off his fear from them longer. Sinner, hast thou deferred to fear the Lord? is thy heart still so stubborn as not to say yet, "Let us fear the Lord?" O! the Lord hath taken notice of this thy rebellion, and is preparing some dreadful judgment for thee. "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on

such a nation as this?" (v 29). Sinner, why shouldest thou pull vengeance down upon thee? why shouldest thou pull vengeance down from heaven upon thee? Look up, perhaps thou hast already been pulling this great while, to pull it down upon thee. O! pull no longer; why shouldest thou be thine own executioner? Fall down upon thy knees, man, and up with thy heart and thy hands to the God that dwells in the heavens; cry, yea cry aloud, Lord, unite mine heart to fear thy name, and do not harden mine heart from thy fear. Thus holy men have cried before thee, and by crying have prevented judgment.

[A few things that may provoke thee to fear the Lord.]

Before I leave this use, let me give thee a few things, that, if God will, may provoke thee to fear the Lord.

1. The man that feareth not God, carrieth it worse towards him than the beast, the brute beast, doth carry it towards that man. "The fear of you, and the dread of you, shall be upon every beast of the earth," yea, "and upon every fowl of the air," and "upon all that moveth upon the earth, and upon all the fishes of the sea" (Gen 9:2).

Mark, all my creatures shall fear you, and dread you, says God. None of them shall be so hardy as to cast of all reverence of you. But what a shame is this to man, that God should subject all his creatures to him, and he should refuse to stoop his heart to God? The beast, the bird, the fish, and all, have a fear and dread of man, yea, God has put it in their hearts to fear man, and yet man is void of fear and dread, I mean of godly fear of him, that thus lovingly hath put all things under him. Sinner, art thou not ashamed, that a silly cow, a sheep, yea, a swine, should better observe the law of his creation, than thou dost the law of thy God?

2. Consider, he that will not fear God, God will make him fear him whether he will or no. That is, he that doth not, will not now so fear him, as willingly to bow before him, and put his neck into his yoke. God will make him fear him when he comes to take vengeance on him. Then he will surround him with terror, and with fear on every side, fear within, and fear without; fear shall be in the way, even in the way that thou goest when thou art going out of this world; and that will be dreadful fear (Eccl 12:5). "I will bring their fears upon them," saith the Lord (Isa 66:4).

3. He that fears not God now, the Lord shall laugh at his fears then. Sinner, God will be even with all them that choose not to have his fear in their hearts: for as he calls and they hear not now, so they shall cry, yea, howl then, and he will laugh at their fears. "I will laugh," saith he, "at their destruction; I will mock when their fear cometh, when your fear cometh as desolation and your destruction cometh as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord" (Prov 1:27-29).

Sinner! thou thinkest to escape the fear; but what wilt thou do with the pit? Thou thinkest to escape the pit; but what wilt thou do with the snare? The snare, say you, what is that? I answer, it is even the work of thine own hands. "The wicked is snared in the work of his own hands," he is "snared by the transgression of his lips" (Psa 9:16; Prov 12:13).

Sinner! what wilt thou do when thou comest into this snare; that is, into the guilt and terror that thy sins will snaffle[27] thee with, when they, like a cord, are fastened about thy soul? This snare will bring thee back again to the pit, which is hell, and then how wilt thou do to be rid of thy fear? The fear, pit, and the snare shall come upon thee, because thou fearest not God.

Sinner! art thou one of them that hast cast off fear? poor man, what wilt thou do when these three things beset thee? whither wilt thou fly for help? And where wilt thou leave thy glory? If thou fliest from the fear, there is the pit; if thou fliest from the pit, there is the snare.

[USE SECOND, an exhortation to fear God.]

SECOND USE. My next word shall be AN EXHORTATION TO FEAR GOD. I mean an exhortation to saints—"O fear the Lord, ye his saints, for there is no want to them that fear him." Not but that every saint doth fear God, but as the apostle saith in another case, "I beseech you, do it more and more." The fear of the Lord, as I have showed you, is a grace of the new covenant, as other saving graces are, and so is capable of being stronger or weaker, as other graces are. Wherefore I beseech you, fear him more and more.

It is said of Obadiah, that he feared the Lord greatly: every saint fears the Lord, but every saint does not greatly fear him. O there are but few Obadiahs in the world, I mean among the saints on earth: see the whole relation of him (1 Kings 18). As Paul said of Timothy, "I have none like-minded," so it may be said of some concerning the fear of the Lord; they have scarce a fellow. So it was with Job, "There is none like him in the earth, one that feareth God," &c. (Job 1:8). There was even none in Job's day that feared God like him, no, there was not one like him in all the earth, but doubtless there were more in the world that feared God; but this fearing of him greatly, that is the thing that saints should do, and that was the thing that Job did do, and in that he did outstrip his fellows. It is also said of Hananiah, that "he was a faithful man, and feared God above many" (Neh 7:2). He also had got, as to the exercise of, and growth in, this grace, the start of many of his brethren. He "feared God above many." Now then, seeing this grace admits of degrees, and is in some stronger, and in some weaker, let us be all awakened as to other graces, so to this grace also. That like as you abound in everything, in faith, in utterance, in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I will labour to enforce this exhortation upon you by several motives.

First. Let God's distinguishing love to you be a motive to you to fear him greatly. He hath put his fear in thy heart, and hath not given that blessing to thy neighbour; perhaps not to thy husband, thy wife, thy child, or thy parent. O what an obligation should this consideration lay upon thy heart greatly to fear the Lord! Remember also, as I have showed in the first part of this book, that this fear of the Lord is his treasure, a choice jewel, given only to favourites, and to those that are greatly beloved. Great gifts naturally tend to oblige, and will do so, I trust, with thee, when thou shalt ingeniously consider it. It is a sign of a very bad nature when the contrary shows itself; could God have done more for thee than to have put his fear in thy heart? This is better than to have given thee a place even in heaven without it. Yea, had he given thee all faith, all knowledge, and the tongue of men and angels, and a place in heaven to boot, they had all been short of this gift, of the fear of God in thy heart. Therefore love it, nourish it, exercise it, use all means to cause it to increase and grow in thy heart, that it may appear it is set by at thy hand, poor sinner.

Second. Another motive to stir thee up to grow in this grace of the fear of God may be the privileges that it lays thee under. What or where wilt thou find in the Bible, so many privileges so affectionately entailed to any grace, as to this of the fear of God? God speaks of this grace, and of the privileges that belong unto it, as if, to speak with reverence, he knew not how to have done blessing of the man that hath it. It seems to me as if this grace of fear is the darling grace, the grace that God sets his heart upon at

the highest rate. As it were, he embraces the hugs, and lays the man in his bosom, that hath, and grows strong in this grace of the fear of God. See again the many privileges in which the man is interested that hath this grace in his heart: and see also that there are but few of them, wherever mentioned, but have entailed to them the pronunciation of a blessing, or else that man is spoken of by way of admiration.

Third. Another motive may be this: The man that groweth in this grace of the fear of the Lord will escape those evils that others will fall into. Where this grace is, it keepeth the soul from final apostasy, "I will put my fear in their hearts, that they shall not depart from me" (Jer 32:40). But yet, if there be not an increase in this grace, much evil may attend, and be committed notwithstanding. There is a child that is healthy, and hath its limbs, and can go, but it is careless; now the evil of carelessness doth disadvantage it very much; carelessness is the cause of stumblings, of falls, of knocks, and that it falls into the dirt, yea, that sometimes it is burned, or almost drowned. And thus it is, even with God's people that fear him, because they add not to their fear a care of growing more in the fear of God, therefore they reap damage; whereas, were they more in his fear, it would keep them better, deliver them more, and preserve them from these snares of death.

Fourth. Another motive may be this: To grow in this grace of the fear of God, is the way to be kept always in a conscientious performance of Christian duties. An increase in this grace, I say, keeps every grace in exercise, and the keeping of our graces in their due exercise, produceth a conscientious performance of duties. Thou hast a watch perhaps in thy pocket, but the hand will not as yet be kept in any good order, but does always give the lie as to the hour of the day; well, but what is the way to remedy this, but to look well to the spring, and the wheels within? for if they indeed go right, so will the hand do also. This is thy case in spiritual things; thou art a gracious man, and the fear of God is in thee, but yet for all that, one cannot well tell, by thy life, what time of day it is.[28] Thou givest no true and constant sign that thou art indeed a Christian; why, the reason is, thou dost not look well to this grace of the fear of God. Thou dost not grow and increase in that, but sufferest thy heart to grow careless, and hard, and so thy life remiss and worldly: Job's growing great in the fear of God made him eschew evil (Job 1, 2:3).

Fifth. Another motive is: This is the way to be wise indeed. A wise man feareth and departeth from evil. It doth not say a wise man hath the grace of fear, but a wise man feareth, that is, putteth this grace into exercise. There is no greater sign of wisdom than to grow in this blessed grace. Is it not a sign of wisdom to depart from sins, which are the snares of death and hell? Is it not a sign of wisdom for a man yet more and more to endeavour to interest himself in the love and protection of God? Is it not a high point of wisdom for a man to be always doing of that which lays him under the conduct of angels? Surely this is wisdom. And if it be a blessing to have this fear, is it not wisdom to increase in it? Doubtless it is the highest point of wisdom, as I have showed before, therefore grow therein.

Sixth. Another motive may be this: It is seemly for saints to fear, and increase in this fear of God. He is thy Creator; is it not seemly for creatures to fear and reverence their Creator? He is thy King; is it not seemly for subjects to fear and reverence their King? He is thy Father; is it not seemly for children to reverence and fear their Father? yea, and to do it more and more?

Seventh. Another motive may be: It is honourable to grow in this grace of fear; "When Ephraim spake trembling, he exalted himself in Israel" (Hosea 13:1). Truly, to fear, and to about in this fear, is a sign of a very princely spirit; and the reason is, when I greatly

fear my God, I am above the fear of all others, nor can anything in this world, be it never so terrible and dreadful, move me at all to fear them. And hence it is that Christ counsels us to fear—"And I say unto you, my friends," saith he, "be not afraid of them that kill the body, and after that have no more that they can do." Aye, but this is a high pitch, how should we come by such princely spirits? well, I will forewarn you whom you shall fear, and by fearing of him, arrive to this pitch, "Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him" (Luke 12:4,5). Indeed this true fear of God sets a man above all the world. And therefore it saith again, " Neither fear ye their fear,"—but "sanctify the Lord God" in your hearts, "and let him be your fear, and let him be your dread" (Isa 8:12,13).

Your great ranting, swaggering, roysters,[29] that are ignorant of the nature of the fear of God, count it a poor, sneaking, pitiful, cowardly spirit in men to fear and tremble before the Lord; but whoso looks back to jails and gibbets, to the sword and burning stake, shall see, that there, in them, has been the most mighty and invincible spirit that has been in the world!

Yea, see if God doth not count that the growth of his people in this grace of fear is that which makes them honourable, when he positively excludeth those from a dwelling-place in his house, that do not honour them that fear him (Psa 15:4). And he saith moreover, "A woman that feareth the Lord, she shall be praised." If the world and godless men will not honour these, they shall be honoured some way else. Such, saith he, "that honour me I will honour," and they shall be honoured in heaven, in the churches, and among the angels.

Eighth. Another motive to grow in this fear of God may be: This fear, and the increase of it, qualifies a man to be put in trust with heavenly and spiritual things, yea, and with earthly things too.

1. For heavenly and spiritual things. "My covenant," saith God, "was with [Levi] of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name" (Mal 2:5).

Behold what a gift, what a mercy, what a blessing this Levi is intrusted with; to wit, with God's everlasting covenant, and with the life and peace that is wrapped up in this covenant. But why is it given to him? the answer is, "for the fear wherewith he feared me, and was afraid before my name." And the reason is good, for this fear of God teaches a man to put a due estimation upon every gift of God bestowed upon us; also it teaches us to make use of the same with reverence of his name, and respect to his glory in most godly-wise, all which becomes him that is intrusted with any spiritual gift. The gift here was given to Levi to minister to his brethren doctrinally thereof, for he, saith God, shall teach Jacob my statutes and Israel my law. See also Exodus 18:21 and Nehemiah 7:2, with many other places that might be named, and you will find that men fearing God and hating covetousness; that men that fear God above others, are intrusted by God, yea, and by his church too, with the trust and ministration of spiritual things before any other in the world.

2. For earthly things. This fear of God qualifies a man to be put in trust with them rather than with another. Therefore God made Joseph lord of all Egypt; Obadiah, steward of Ahab's house; Daniel, Mordecai, and the three children, were set over the province of Babylon; and this by the wonderful working hand of God, because he had to dispose of earthly things now, not only in a common way, but for the good of his people in special. True, when there is no special matter or thing to be done by God in a nation for his people, then who will (that is, whether they have grace or no) may have the disposal of those things; but if God has anything in special to bestow upon his people of this

world's goods, then he will intrust it in the hands of men fearing God. Joseph must now be made lord of Egypt, because Israel must be kept from starving; Obadiah must now be made steward of Ahab's house, because the Lord's prophets must be hid from and fed in despite of the rage and bloody mind of Jezebel; Daniel, with his companions, and Mordecai also, they were all exalted to earthly and temporal dignity, that they might in that state, they being men that abounded in the fear of God, be serviceable to their brethren in their straits and difficulties (Gen 42:18, 41:39; 1 Kings 18:3; Esth 6:10; Dan 2:48, 3:30, 5:29, 6:1-3).

Ninth. Another motive to grow in this grace of fear is, Where the fear of God in the heart of any is not growing, there no grace thrives, nor duty done as it should.

There no grace thrives, neither faith, hope, love, nor any grace. This is evident from that general exhortation, "Perfecting holiness in the fear of God" (2 Cor 7:1). Perfecting holiness, what is that? but as James says of patience, let every grace have its perfect work, that ye may be perfect and entire, lacking nothing (James 1:4).

But this cannot be done but in the fear of God, yea, in the exercise of that grace, and so consequently in the growth of it, for there is no grace but grows by being exercised. If then you would be perfect in holiness, if you would have every grace that God has put into your souls, grow and flourish into perfection; lay them, as I may say, a-soak in this grace of fear,[30] and do all in the exercise of it; for a little done in the fear of the Lord is better than the revenues of the wicked. And again, the Lord will not suffer the soul of the righteous, the soul that liveth in the fear of the Lord, to famish, but he casteth away the abundance of the wicked. Bring abundance to God, and if it be not seasoned with godly fear, it shall not be acceptable to him, but loathsome and abominable in his sight; for it doth not flow from the spirit of the fear of the Lord.

Therefore, where there is not a growth in this fear, there is no duty done so acceptably. This flows from that which goes before, for if grace rather decays than grows, where this grace of fear is not in the growth and increase thereof, then duties in their glory and acceptableness decay likewise.

Tenth. Another motive to stir thee up to grow in the increase of this grace of fear is, It is a grace, do but abound therein, that will give thee great boldness both with God and men. Job was a man a none-such in his day for one that feared God; and who so bold with God as Job? who so bold with God, and who so bold with men as he? How bold was he with God, when he wishes for nothing more than that he might come even to his seat, and concludes that if he could come at him, he would approach even as a prince unto him, and as such would order his cause before him (Job 23:3-7, 31:35-37). Also before his friends, how bold was he? For ever as they laid to his charge that he was an hypocrite, he repels them with the testimony of a good conscience, which good conscience he got, and kept, and maintained by increasing in the fear of God; yea, his conscience was kept so good by this grace of fear, for it was by that that he eschewed evil, that it was common with him to appeal to God when accused, and also to put himself for his clearing under most bitter curses and imprecations (Job 13:3-9, 18, 19:23,24, 31).

This fear of God is it that keeps the conscience clean and tender, and so free from much of that defilement that even a good man may be afflicted with, for want of his growth in this fear of God. Yea, let me add, if a man can with a good conscience say that he desires to fear the name of God, it will add boldness to his soul in his approaches into the presence of God. "O Lord," said Nehemiah, "I beseech thee, let now thine ear be attentive to the prayer of thy servant, and servants, who desire to fear thy name" (Neh 1:11). He pleaded his desire of fearing the name of God, as an argument with God to grant him his request; and the reason was, because God had promised before "to bless them that fear him, both small and great" (Psa 115:13).

Eleventh. Another motive to stir you up to fear the Lord, and to grow in this fear is, By it thou mayest have thy labours blessed, to the saving of the souls of others. It is said of Levi, of whom mention was made before, that he feared God and was afraid before his name—that he saved others from their sins. "The law of truth was in his mouth, and he walked with me in peace and equity, and did turn away many from iniquity" (Mal 2:6). The fear of God that dwelt in his heart, showed its growth in the sanctifying of the Lord by his life and words, and the Lord also blessed this his growth herein, by blessing his labours to the saving of his neighbours.

Wouldest thou save thy husband, thy wife, thy children, &c., then be greatly in the fear of God.

This Peter teaches, "Wives," saith he, "be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear" (1 Peter 3:1,2) . So then, if wives and children, yea, if husbands, wives, children, servants, &c., did but better observe this general rule of Peter, to wit, of letting their whole conversation be coupled with fear, they might be made instruments in God's hand of much more good than they are. But the misery is, the fear of God is wanting in actions, and that is the cause that so little good is done by those that profess. It is not a conversation that is coupled with a profession—for a great profession may be attended with a life that is not good, but scandalous; but it is a conversation coupled with fear of God—that is, with the impressions of the fear of God upon it—that is convincing and that ministereth the awakenings of God to the conscience, in order to saving the unbeliever. O they are a

sweet couple, to wit, a Christian conversation coupled with fear.

The want of this fear of God is that that has been a stumbling-block to the blind oftentimes. Alas, the world will not be convinced by your talk, by your notions, and by the great profession that you make, if they see not, therewith mixed, the lively impressions of the fear of God; but will, as I said, rather stumble and fall, even at your conversation and at your profession itself. Wherefore, to prevent this mischief, that is, of stumbling of souls while you make your profession of God, by a conversation not becoming your profession, God bids you fear him; implying that a good conversation, coupled with fear, delivers the blind world from those falls that otherwise they cannot be delivered from. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord" (Lev 19:14). But shalt fear thy God, that is the remedy that will prevent their stumbling at you, at what else soever they stumble. Wherefore Paul says to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim 4:16).

Twelfth. Another motive to fear, and to grow in this fear of God is, This is the way to engage God to deliver thee from many outward dangers, whoever falls therein (Psa 34:7). This is proved from that of the story of the Hebrew midwives. "The midwives," said Moses, "feared God," and did not drown the men-children as the king had commanded, but saved them alive. And what follows? "Therefore God dealt well with the midwives; and it came to pass because the midwives feared God, that he made them houses" (Exo 1). That is, he sheltered them and caused them to be hid from the rage and fury of the king, and that perhaps in some of the houses of the Egyptians themselves for why might not the midwives be there hid as well as was Moses even in the king's court?[31] And how many times are they that fear God said to be delivered both by God and his holy angels? as also I have already showed.

Thirteenth. Another motive to fear and to grow in this fear of God is, This is the way to be delivered from errors and damnable opinions. There are some that perish in their righteousness, that is an error; there be some that perish in their wickedness, and that is an error also. Some again prolong their lives by their wickedness, and others are righteous over-much, and also some are over-wise, and all these are snares, and pits, and holes. But then, sayest thou, how shall I escape? Indeed that is the question, and the Holy Ghost resolves it thus, "He that feareth God shall come forth of them all" (Eccl 7:18).

Fourteenth. Another motive to fear, and to grow in this fear of God, is, Such as have leave, be they never so dark in their souls, to come boldly to Jesus Christ, and to trust in him for life. I told you before, that they that fear God have in the general a license to trust in him; but now I tell you, and that in particular, that they, and they especially, may do it, and that though in the dark; you that sit in darkness and have no light, if this grace of fear be alive in your hearts, you have this boldness—"Who is among you that feareth the Lord," mark, that feareth the Lord, "that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa 50:10). It is no small advantage, you know, when men have to deal in difficult matters, to have a patent or license to deal; now to trust in the Lord is a difficult thing, yet the best and most gainful of all. But then, some will say, since it is so difficult, how may we do without danger? Why, the text gives a license, a patent to them to trust in his name, that have his fear in their hearts—"Let him trust in the name of the Lord, and stay upon his God." [32]

Fifteenth. Another motive to fear and grow in this grace of fear, is, God will own and

acknowledge such to be his, whoever he rejecteth. Yea he will distinguish and separate them from all others, in the day of his terrible judgments. He will do with them as he did by those that sighed for the abominations that were done in the land—command the man that hath his ink-horn by his side "to set a mark upon their foreheads," that they might not fall in that judgment with others (Eze 9). So God said plainly of them that feared the Lord, and that thought upon his name, that they should be writ in his book—" A book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him" (Mal 3:16,17). Mark, he both acknowledges them for his, and also promises to spare them, as a man would spare his own son; yea, and moreover, will wrap them up as his chief jewels with himself in the bundle of life. Thus much for the motives.

How to grow in this fear of God.

Having given you these motives to the duty of growing in this fear of God, before I leave this use, I will, in a few words, show you how you may grow in this fear of God.

First. Then, if thou wouldest grow in this fear of God, learn aright to distinguish of fear in general. I mean, learn to distinguish between that fear that is godly, and that which in itself is indeed ungodly fear of God; and know them well the one from the other, lest the one, the fear that in itself indeed is ungodly, get the place, even the upper hand of that which truly is godly fear. And remember the ungodly fear of God is by God himself counted an enemy to him, and hurtful to his people, and is therefore most plentifully forbidden in the Word (Gen 3:15, 26:24, 46:3; Exo 14:13, 20:20; Num 14:9, 21:34; Isa 41:10,14, 43:1, 44:2,8; 54:4; Jer 30:10; Dan 10:12,19; Joel 2:21; Hagg 2:5; Zech 8:13).

Second. If thou wouldest grow in this godly fear, learn rightly to distinguish it from that fear, in particular, that is godly but for a time; even from that fear that is wrought by the Spirit, as a spirit of bondage. I say, learn to distinguish this from that, and also perfectly to know the bounds that God hath set to that fear that is wrought by the Spirit, as a spirit of bondage; lest, instead of growing in the fear that is to abide with thy soul for ever, thou be over-run again with that first fear, which is to abide with thee but till the spirit of adoption come. And that thou mayest not only distinguish them one from the other, but also keep each in its due place and bounds, consider in general of what hath already been said upon this head, and in particular that the first fear is no more wrought by the Holy Spirit, but by the devil, to distress thee, and make thee to live, not like a son, but a slave. And for thy better help in this matter, know that God himself hath set bounds to this fear, and has concluded that after the spirit of adoption is come, that other fear is wrought in thy heart by him no more (Rom 8:15; 2 Tim 1:7).

Again, before I leave this, let me tell thee that if thou dost not well bestir thee in this matter, this bondage fear, to wit, that which is like it, though not wrought in thee by the Holy Ghost, will, by the management and subtlety of the devil, the author of it, haunt, disturb, and make thee live uncomfortably, and that while thou art an heir of God and his kingdom. This is that fear that the apostle speaks of, that makes men "all their lifetime subject to bondage" (Heb 2:14,15). For though Christ will deliver thee indeed at last, thou having embraced him by faith, yet thy life will be full of trouble; and death, though Jesus hath abolished it, will be always a living bugbear to thee in all thy ways and thoughts, to break thy peace, and to make thee to draw thy loins heavily after him.

Third. Wouldest thou grow in this godly fear? then, as thou shouldest learn to distinguish of fears, so thou shouldest make conscience of which to entertain and cherish. If God would have his fear—and it is called HIS fear by way of eminency—"

that his fear may be before you, that ye sin not" (Exo 20:20; Jer 32:40)—I say, if God would have his fear be with thee, then thou shouldest make conscience of this, and not so lightly give way to slavish fear, as is common for Christians to do.

There is utterly a fault among Christians about this thing; that is, they make not that conscience of resisting of slavish fear as they ought; they rather cherish and entertain it, and so weaken themselves, and that fear that they ought to strengthen.

And this is the reason that we so often lie grabbling[33] under the black and amazing thoughts that are engendered in our hearts by unbelief; for this fear nourisheth unbelief; that is, now it doth, to wit, if we give way to it after the spirit of adoption is come, and readily closeth with all the fiery darts of the wicked.

But Christians are ready to do with this fear as the horse does when the tines[34] of the fork are set against his side; even lean to it until it entereth into his belly. We lean naturally to this fear, I mean, after God has done good to our souls; it is hard striving against it, because it has even our sense and feeling of its side. But I say, if thou wouldest be a growing Christian—growing, I say, in the fear that is godly, in the fear that is always so—then make conscience of striving against the other, and against all these things that would bring thee back to it. "Wherefore should I fear," said David, "in the day of evil, when the iniquity of my heels shall compass me about?" (Psa 49:5). What! not fear in the day of evil? What! not when the iniquity of thy heels compasseth thee about? No, not then, saith he, that is, not with that fear that would bring him again into bondage to the law; for he had received the spirit of adoption before. Indeed, if ever a Christian has ground to give way to slavish fear, it is at these two times, to wit, in the day of evil, and when the iniquity of his heels compasseth him about; but you see, David would not then, no, not then, give way thereto, nor did he see reason why he should. "Wherefore should I," said he? Aye, wherefore indeed? since now thou art become a son of God through Christ, and hast received the Spirit of his Son into thy heart, crying, Father, Father.

Fourth. Wouldest thou grow in this grace of godly fear? then grow in the knowledge of the new covenant, for that is indeed the girdle of our reins, and the strength of our souls. Hear what Zacharias saith: God, says he, "hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began." But what was it? what was it that he spake? Why, " That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear," without this slavish bondage fear, "in holiness and righteousness before him all the days of our life." But upon what is this princely fearless service of God grounded? Why, upon the holy covenant of God, upon the oath that he swore unto Abraham (Luke 1:69-74). Now in this covenant is wrapped up all thy salvation; in it is contained all thy desire, and I am sure, that then it containeth the complete salvation of thy soul; and I say, since this covenant is confirmed by promise, by oath, and by the blood of the Son of God, and that on purpose that thou mightest serve thy God without slavish fear, then the knowledge and faith of this covenant is of absolute necessity to bring us into this liberty, and out of our slavish terrors, and so, consequently, to cause us to grow in that son-like, godly fear, which became even the Son of God himself, and becomes all his disciples to live in the growth and exercise of.

Fifth. Wouldest thou grow in this godly fear? then labour even always to keep thine evidences for heaven and of thy salvation alive upon thy heart; for he that loseth his evidences for heaven, will hardly keep slavish fear out of heart; but he that hath the wisdom and grace to keep them alive, and apparent to himself, he will grow in this godly fear. See how David words it, "From the end of the earth," saith he, "will I cry unto

thee; when my heart is overwhelmed, lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy: I will abide in thy tabernacle for ever. For thou, O God, hast heard my vows; thou hast given me the heritage of those that fear thy name" (Psa 61:2-5). Mark a little, David doth by these words, in the first place, suggest that sometimes, to his thinking, he was as far off of his God as the ends of the earth are asunder, and that at such times he was subject to be overwhelmed, afraid: [And] second, the way that he took at such times, to help himself, was to cry to God to lead him again to Jesus Christ—"lead me to the rock that is higher than I"; for indeed without faith in him, and the renewing of that faith, there can be no evidence for heaven made to appear unto the soul. This therefore he prays for first. Then he puts that faith into exercise, and that with respect to the time that was past, and also of the time that was to come. For the time past, says he, "Thou hast been a shelter to me, and a strong tower from the enemy"; and for the time to come, he said, "I will abide in thy tabernacle," that is, in thy Christ by faith, and in thy way of worship by love, "forever." And observe it, he makes the believing remembrance of his first evidences for heaven the ground of this his cry and faith, "For thou," says he, "O God, hast given me the heritage of those that fear thy name." Thou hast made me meet to be a partaker of the mercy of thy chosen, and hast put me under the blessing of goodness wherewith thou hast blessed those that fear thee. Thus you see how David, in his distresses, musters up his prayers, faith, and evidences for eternal life, that he might deliver himself from being overwhelmed, that is, with slavish fear, and that he might also abound in that son-like fear of his fellow-brethren, that is not only comely, with respect to our profession, but profitable to our souls.

Sixth. Wouldest thou grow in this fear of God? then set before thine eyes the being and majesty of God; for that both begetteth, maintaineth, and increaseth this fear. And hence it is called the fear of God, that is, an holy and awful dread and reverence of his majesty. For the fear of God is to stand in awe of him, but how can that be done if we do not set him before us? And again, if we would fear him more, we must abide more in the sense and faith of his glorious majesty. Hence this fear and God's name is so often put together: as fear God, fear the Lord, fear thy God, do this in the fear of the Lord, and thou shalt fear thy God, I am the Lord. For these words, "I am the Lord thy God," and the like, are on purpose put in, not only to show us whom we should fear, but also to beget, maintain, and increase in us that fear that is due from us to that "glorious and fearful name, the Lord our God" (Deut 28:58).

Seventh. Wouldest thou grow in this grace of fear? then keep always close to thy conscience the authority of the Word; fear the commandment as the commandment of a God both mighty and glorious, and as the commandment of a father, both loving and pitiful; let this commandment, I say, be always with thine eye, with thine ear, and with thine heart; for then thou wilt be taught, not only to fear, but to abound in the fear of the Lord. Every grace is nourished by the Word, and without it there is no thrift in the soul (Prov 13:13, 4:20-22; Deut 6:1,2).

Eighth. Wouldest thou grow in this grace of fear? then be much in the faith of the promise, of the promise that maketh over to thy soul an interest in God by Christ, and of all good things. The promise naturally tendeth to increase in us the fear of the Lord, because this fear, it grows by goodness and mercy; they shall fear the Lord, and his goodness; now this goodness and mercy of God, it is wrapt up in, and made over to us by promise; for God gave it to Abraham by promise. Therefore the faith and hope of the promise causeth this fear to grow in the soul—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting

holiness in the fear of God" (2 Cor 7:1). "Perfecting holiness in the fear of God"; therefore that fear by the promise must needs grow mighty, for by, with, and in it, you see holiness is perfected.

Ninth. Wouldest thou grow in this grace of fear? then remember the judgments of God that have, or shall certainly overtake, those professors, that have either been downright hypocrites, or else unwatchful Christians. For both these sorts partake of the judgments of God; the one, to wit, the true Christian, for his unwatchfulness, for his correction; the other, to wit, the hypocrite, for his hypocrisy, to his destruction. This is a way to make thee stand in awe, and to make thee tremble, and grow in the grace of fear before thy God.

Judgments! you may say, what judgments? Answ. Time will fail me here to tell thee of the judgments that sometimes overtake God's people, and that always certainly overtake the hypocrite for his transgressions. For those that attend God's people, I would have thee look back to the place in this book where they are particularly touched upon. And for those that attend the hypocrite, in general they are these. 1. Blindness of heart in this world. 2. The death of their hope at the day of their death. 3. And the damnation of their souls at the day of judgment (Matt 23:15-19; Job 8:13, 11:20, 18:14, 20:4-7, Matt 23:33, 24:51; Luke 20:47). The godly consideration of these things tend to make men grow in the fear of God.

Tenth. Wouldest thou grow in this grace of fear? then study the excellencies of the grace of fear, and what profit it yieldeth to them that have it, and labour to get thy heart into the love, both of the exercise of the grace itself, and also of the fruit it yieldeth; for a man hardly grows in the increase of any grace, until his heart is united to it, and until it is made lovely in his eyes (Psa 119:119,120). Now the excellencies of this grace of fear have also been discoursed of in this book before, where by reading thou shalt find the fruit it bears, and the promises that are annexed to it, which, because they are many, I refer thee also thither for thy instruction.

Eleventh. Wouldest thou grow in this grace of fear? then remember what a world of privileges do belong to them that fear the Lord, as also I have hinted; namely, that such shall not be hurt, shall want no good thing, shall be guarded by angels, and have a special license, though in never so dreadful a plight, to trust in the name of the Lord, and stay upon their God.

Twelfth. Wouldest thou grow in this grace of fear? then be much in prayer to God for abundance of the increase thereof. To fear God is that which is according to his will, and if we ask anything according to his will, he heareth us. Pray therefore that God will unite thy heart to fear his name; this is the way to grow in the grace of fear.

Lastly, Wouldest thou grow in this grace of fear? then devote thyself to it (Psa 119:38). Devote myself to it, you will say, how is that? I answer, why, give thyself to it, addict thyself to it. Solace thyself in the contemplation of God, and of a reverence of his name, and word, and worship. Then wilt thou fear, and grow in this grace of fear.

What things they are that have a tendency in them to hinder the growth of the fear of God in our hearts.

And that I may yet be helpful to thee, reader, I shall now give thee caution of those things that will, if way be given to them, hinder thy growth in this fear of God, the which, because they are very hurtful to the people of God, I would have thee be warned by them. And they are these which follow:

First. If thou wouldest grow in this grace of fear, take heed of A HARD HEART, for that will hinder thy growth in this grace. "Why hast thou hardened our heart from thy fear?" was a bitter complaint of the church heretofore; for it is not only the judgment that in

itself is dreadful and sore to God's people, but that which greatly hindereth the growth of this grace in the soul (Isa 63:17). A hard heart is but barren ground for any grace to grow in, especially for the grace of fear: there is but little of this fear where the heart is indeed hard; neither will there ever be much therein.

Now if thou wouldest be kept from a hard heart, 1. Take heed of the beginnings of sin. Take heed, I say, of that, though it should be never so small; "A little leaven leaveneth the whole lump." There is more in a little sin to harden, than in a great deal of grace to soften. David's look upon Bathsheba was, one would think, but a small matter; yet that beginning of sin contracted such hardness of heart in him, that it carried him almost beyond all fear of God. It did carry him to commit lewdness with her, murder upon the body of Uriah, and to abundance of wicked dissimulation; which are things, I say, that have direct tendency to quench and destroy all fear of God in the soul.

2. If thou hast sinned, lie not down without repentance; for the want of repentance, after one has sinned, makes the heart yet harder and harder. Indeed a hard heart is impenitent, and impenitence also makes the heart harder and harder. So that if impenitence be added to hardness of heart, or to the beginning of sin which makes it so, it will quickly be with that soul, as is said of the house of Israel, it will have a whore's forehead, it will hardly be brought to shame (Jer 3:3).

3. If thou wouldest be rid of a hard heart, that great enemy to the growth of the grace of fear, be much with Christ upon the cross in thy meditations; for that is an excellent remedy against hardness of heart: a right sight of him, as he hanged there for thy sins, will dissolve thy heart into tears, and make it soft and tender. "They shall look upon me whom they have pierced,—and mourn" (Zech 12:10). Now a soft, a tender, and a broken heart, is a fit place for the grace of fear to thrive in. But,

Second. If thou wouldest have the grace of fear to grow in thy soul, take heed also of A PRAYERLESS HEART, for that is not a place for this grace of fear to grow in. Hence he that restraineth prayer is said to cast off fear. "Thou castest off fear," said one of his friends to Job. But how must he do that? Why the next words show, "Thou restrainest prayer before God" (Job 15:4). Seest thou a professor that prayeth not? that man thrusteth the fear of God away from him. Seest thou a man that prays but little, that man feareth God but little; for it is the praying soul, the man that is mighty in praying, that has a heart for the fear of God to grow in. Take heed, therefore, of a prayerless heart, if you would grow in this grace of the fear of God. Prayer is as the pitcher that fetcheth water from the brook, therewith to water the herbs; break the pitcher, and it will fetch no water, and for want of water the garden withers.

Third. Wouldest thou grow in this grace of fear? then take heed of A LIGHT AND WANTON HEART, for neither is such a heart good ground for the fear of God to grow in. Wherefore it is said of Israel, "She feared not, but went and played the harlot also." She was given to wantonness, and to be light and vain, and so her fear of God decayed (Jer 3:8). Had Joseph been as wanton as his mistress, he had been as void of the fear of God as she; but he was of a sober, tender, godly, considerate spirit, therefore he grew in the fear of God.

Fourth. Wouldest thou grow in this grace of fear? then take heed of A COVETOUS HEART, for neither is that which is such an one good ground for this grace of fear to grow in. Therefore this covetousness and the fear of God are as enemies, set the one in opposition to the other: one that feareth God and hateth covetousness (Exo 18:21). And the reason why covetousness is such an obstruction to the growth of this grace of fear, is because covetousness casteth those things out of the heart which alone can nourish this fear. It casteth out the Word and love of God, without which no grace can

grow in the soul; how then should the fear of God grow in a covetous heart? (Eze 33:30-32; 1 John 2:15).

Fifth. Wouldest thou grow in this grace of fear? then take heed of AN UNBELIEVING HEART, for an unbelieving heart is not good ground for this grace of fear to grow in. An unbelieving heart is called "an evil heart," because from it flows all the wickedness that is committed in the world (Heb 3:12). Now it is faith, or a believing heart, that nourisheth this fear of God, and not the other; and the reason is, for that faith brings God, heaven, and hell, to the soul, and maketh it duly consider of them all (Heb 11:7). This is therefore the means of fear, and that which will make it grow in the soul; but unbelief is a bane thereto.

Sixth. Wouldest thou grow in this grace of fear? then take heed of A FORGETFUL HEART. Such a heart is not a heart where the grace of fear will flourish, "when I remember, I am afraid," &c. Therefore take heed of forgetfulness; do not forget but remember God, and his kindness, patience, and mercy, to those that yet neither have grace, nor special favour from him, and that will beget and nourish his fear in thy heart, but forgetfulness of this, or of any other of his judgments, is a great wound and weakening to this fear (Job 21:6). When a man well remembers that God's judgments are so great a deep and mystery, as indeed they are, that remembrance puts a man upon such considerations of God and of his judgments as to make him fear—" Therefore," said Job, "I am afraid of him." See the place, Job 23:15. "Therefore am I troubled at his presence; when I consider, I am afraid of him"—when I remember and consider of the wonderful depths of his judgments towards man.

Seventh. Wouldest thou grow in this grace of fear? then take heed of A MURMURING AND REPINING HEART, for that is not a heart for this grace of fear to grow in. As for instance, when men murmur and repine at God's hand, at his dispensations, and at the judgments that overtake them, in their persons, estates, families, or relations, that their murmuring tendeth to destroy fear; for a murmuring spirit is such an one as seems to correct God, and to find fault with his dispensations, and where there is that, the heart is far from fear. A murmuring spirit either comes from that wisdom that pretends to understand that there is a failure in the nature and execution of things, or from an envy and spite at the execution of them. Now if murmurings arise from this pretended wisdom of the flesh, then instead of fearing of God, his actions are judged to be either rigid or ridiculous, which yet are done in judgment, truth, and righteousness. So that a murmuring heart cannot be a good one for the fear of God to grow in. Alas! the heart where that grows must be a soft one; as you have it in Job 23:15, 16; and a heart that will stoop and be silent at the most abstruse of all his judgments—"I was dumb, because THOU didst it." The heart in which this fear of God doth flourish is such, that it bows and is mute, if it can but espy the hand, wisdom, justice, or holiness of God in this or the other of his dispensations, and so stirs up the soul to fear before him. But if this murmuring ariseth from envy and spite, that looketh so like to the spirit of the devil, that nothing need be said to give conviction of the horrible wickedness of it.

Eighth. Wouldest thou grow in this grace of fear? then take heed of A HIGH AND CAPTIOUS SPIRIT, for that is not good ground for the fear of God to grow in. A meek and quiet spirit is the best, and there the fear of God will flourish most; therefore Peter puts meekness and fear together, as being most suited in their nature and natural tendency one to another (1 Peter 3:15). Meekness of spirit is like that heart that hath depth of earth in it in which things may take root and grow; but a high and captious spirit is like to the stony ground, where there is not depth of earth, and consequently, where this grace of fear cannot grow; therefore take heed of this kind of spirit, if thou

wouldest that the fear of God should grow in thy soul.

Ninth. Wouldest thou grow in this grace of fear? then take heed of AN ENVIOUS HEART, for that is not a good heart for the fear of God to grow in. "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long" (Prov 23:17). To envy any is a sign of a bad spirit, and that man takes upon him, as I have already hinted, to be a controller and a judge, yea, and a malicious executioner too, and that of that fury that ariseth from his own lusts and revengeful spirit, upon (perhaps) the man that is more righteous than himself. But suppose he is a sinner that is the object of thine envy, why, the text sets that envy in direct opposition to the fear of God; "Envy not sinners, but be thou in the fear of God." These two, therefore, to wit, envy to sinners and fearing of God, are opposites. Thou canst not fear God, and envy sinners too. And the reason is, because he that envieth a sinner, hath forgotten himself, that he is as bad; and how can he then fear God? He that envies sinners rejects his duty of blessing of them that curse, and praying for them that despitefully use us; and how can he that hath rejected this, fear God? He that envieth sinners, therefore, cannot be of a good spirit, nor can the fear of God grow in his heart.

Tenth. Lastly, Wouldest thou grow in this grace of fear? then take heed of HARDENING THY HEART at any time against convictions to particular duties, as to prayer, alms, self-denial, or the like. Take heed also of hardening thy heart, when thou art under any judgment of God, as sickness, losses, crosses, or the like. I bid you before to beware of a hard heart, but now I bid you beware of hardening your soft ones. For to harden the heart is to make it worse than it is; harder, more desperate, and bold against God, than at the present it is. Now, I say, if thou wouldest grow in this grace of fear, take heed of hardening thy heart, and especially of hardening of it against convictions to good; for those convictions are sent of God like seasonable showers of rain, to keep the tillage of thy heart in good order, that the grace of fear may grow therein; but this stifling of convictions makes the heart as hard as a piece of the nether millstone. Therefore happy is he that receiveth conviction, for so he doth keep in the fear of God, and that fear thereby nourished in his soul; but cursed is he that doth otherwise—"Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief" (Prov 28:14).

USE THIRD, of encouragement.

USE THIRD. I come now to A USE OF ENCOURAGEMENT to those that are blessed with this grace of fear. The last text that was mentioned saith, "Happy is the man that feareth alway," and so doth many more. Happy already, because blessed with this grace; and happy for time to come, because this grace shall abide, and continue till the soul that hath it is brought unto the mansion-house of glory. "I will put my fear in their hearts, that they shall not depart from me." Therefore, as here it saith, Happy is he, so it saith also, It shall go well with him, that is, in time to come. "It shall be well with them that fear God" (Eccl 8:12).

First. Had God given thee all the world, yet cursed hadst thou been, if he had not given thee the fear of the Lord; for the fashion of this world is a fading thing, but he that feareth the Lord shall abide for ever and ever. This therefore is the first thing that I would propound for thy encouragement, thou man that fears the Lord. This grace will dwell in thy heart, for it is a new covenant grace, and will abide with thee for ever. It is sent to thee from God, not only to join thy heart unto him, but to keep thee from final apostasy—"I will put my fear in their hearts, that they shall not depart from me" (Jer 32:40). That thou mayest never forsake God, is his design, and therefore, to keep thee from that wicked thing, he hath put his fear in thy heart. Many are the temptations,

difficulties, snares, traps, trials, and troubles that the people of God pass through in the world, but how shall they be kept, how shall they be delivered, and escape? Why, the answer is, The fear of God will keep them—"He that feareth God shall come forth of them all."

Is it not therefore a wonderful mercy to be blessed with this grace of fear, that thou by it mayest be kept from final, which is damnable apostasy? Bless God, therefore, thou blessed man, that hast this grace of fear in thy soul. There are five things in this grace of fear that have a direct tendency in them to keep thee from final apostasy.

1. It is seated in the heart, and the heart is, as I may call it, the main fort in the mystical world, man. It is not placed in the head, as knowledge is; nor in the mouth, as utterance is, but in the heart, the seat of all, "I will put my fear in their hearts." If a king will keep a town secure to himself, let him be sure to man sufficiently the main fort thereof. If he have twenty thousand men well armed, yet if they lie scattered here and there, the town may be taken for all that, but if the main fort be well manned, then the town is more secure. What if a man had all the parts, yea, all the arts of men and angels? That will not keep the heart to God. But when the heart, this principal fort, is possessed with the fear of God, then he is safe, but not else.

2. As the heart in general, so the will in special. That chief and great faculty of the soul is the principle that is acted by this fear. The will, which way that goes, all goes; if it be to heaven or hell. Now the will, I say, is that main faculty that is governed by this fear that doth possess the soul, therefore all is like to go well with it. This Samuel insinuateth, where he saith, "If ye will fear the Lord." Fearing of God is a voluntary act of the will, and that being so, the soul is kept from rebellion against the commandment, because by the will where this fear of God is placed, and which it governeth, is led all the rest of the powers of the soul (1 Sam 12:14). In this will, then, is this fear of God placed, that this grace may the better be able to govern the soul, and so by consequence the whole man; for as I said before, look what way the will goes, look what the will does, thither goes, and that does, the whole man (Psa 110:3). Man, when his will is alienate from God, is reckoned rebellious throughout, and that not without ground, for the will is the principal faculty of the soul as to obedience, and therefore things done without the will are as if they were not done at all. The spirit is willing; if ye be willing; "she hath done what she could," and the like; by these and such-like sayings the goodness of the heart and action is judged, as to the subjective part thereof. Now this fear that we have been speaking of, is placed in the soul, and so consequently in the will, that the man may thereby the better be kept from final and damnable apostasy.

3. This fear, as I may say, even above every other grace, is God's well-wisher; and hence it is called, as I also have showed you, his fear. As he also says in the text mentioned above, "I will put my fear in their hearts." These words, his and my, they are intimate and familiar expressions, bespeaking not only great favour to man, but a very great trust put in him. As who should say, this fear is my special friend, it will subject and bow the soul, and the several faculties thereof, to my pleasure; it is my great favourite, and subdueth sinners to my pleasure. You shall rarely find faith or repentance, or parts, go under such familiar characters as this blessed fear of the Lord doth. Of all the counsellors and mighties that David had, Hushai only was called the king's friend (2 Sam 15:37, 16:16). So of all the graces of the Spirit this of the fear of God goes mostly, if not always, by the title of MY fear, God's fear, HIS fear, &c. I told you before, if the king will keep a town, the main fort therein must be sufficiently manned: and now I will add, that if he have not to govern those men some trusty and special friend, such as Hushai was to David, he may find it lost when it should stand

him in greatest stead. If a soul should be possessed with all things possible, yet if this fear of God be wanting, all other things will give place in time of rebellion, and the soul shall be found in, and under the conduct of hell, when it should stand up for God and his truth in the world. This fear of God, it is God's special friend, and therefore it has given unto it the chief seat of the heart, the will, that the whole man may now be, and also be kept hereafter, in the subjection and obedience of the gospel. For,

4. This grace of fear is the softest and most tender of God's honour of any other grace. It is that tender, sensible, and trembling grace, that keepeth the soul upon its continual watch. To keep a good watch is, you know, a wonderful safety to a place that is in continual danger because of the enemy. Why, this is the grace that setteth the watch, and that keepeth the watchmen awake (Can 3:7,8). A man cannot watch as he should, if he be destitute of fear: let him be confident, and he sleeps; he unadvisedly lets into the garrison those that should not come there. Israel's fault when they came to Canaan was, that they made a covenant with the inhabitants of the land, to wit, the Gibeonites, without asking counsel of God. But would they have done so, think you, if at the same time the fear of God had had its full play in the soul, in the army? no, they at that time forgot to fear. The grace of fear had not at that time its full stroke and sway among them.

5. This grace of fear is that which, as I may so say, first affects the hearts of saints with judgments, after we have sinned, and so is as a beginning grace to bring again that to rights that by sin is put out of frame. O it is a precious grace of God! I know what I say in this matter, and also where I had been long ago, through the power of my lusts, and the wiles of the devil, had it not been for the fear of God.

Second. But secondly, another encouragement for those that are blessed with this blessed grace of fear is this,—this fear fails not to do this work for the soul, if there in truth, be it never so small in measure. A little of this leaven "leaveneth the whole lump." True, a little will not do, or help the soul to do those worthy exploits in the heart or life as well as a bigger measure thereof; nor, indeed, can a little of any grace do that which a bigger measure will; but a little will preserve the soul from final apostasy, and deliver it into the arms of the Son of God at the final judgment. Wherefore, when he saith, "I will put my fear in their hearts," he says not, I will put so much of it there, such a quantity, or such a degree; but, "I will put my fear there." I speak not this in the least to tempt the godly man to be content with the least degree of the fear of God in his heart. True, men should be glad that God hath put even the least degree of this grace into their souls, but they should not be content therewith; they should earnestly covet more, pray for more, and use all lawful, that is, all the means of God's appointing, that they may get more.

There are, as I have said already, several degrees of this grace of fear, and our wisdom is to grow in it, as in all the other graces of the Spirit. The reasons why, I have showed you, and also the way to grow therein; but the least measure thereof will do as I said, that is, keep the soul from final apostasy. There are, as I have showed you, those that greatly fear the Lord, that fear exceedingly, and that fear him above many of their brethren; but the small in this grace are saved as well as those that are great therein: "He will bless" or save "them that fear him, both small and great." This fear of the Lord is the pulse of the soul; and as some pulses beat stronger, some weaker, so is this grace of fear in the soul. They that beat best are a sign of best life, but they that beat worst show that life is [barely] present. As long as the pulse beats, we count not that the man is dead, though weak; and this fear, where it is, preserves to everlasting life. Pulses there are also that are intermitting; to wit, such as have their times for a little,

a little time to stop, and beat again; true, these are dangerous pulses, but yet too a sign of life. This fear of God also is sometimes like this intermitting pulse; there are times when it forbears to work, and then it works again. David had an intermitting pulse, Peter had an intermitting pulse, as also many other of the saints of God. I call that an intermitting pulse, with reference to the fear we speak of, when there is some obstruction by the workings of corruptions in the soul; I say, some obstruction from, and hindrance of, the continual motion of this fear of God; yet none of these, though they are various, and some of them signs of weakness, are signs of death, but life. "I will put my fear in their hearts, that they shall not depart from me."

Quest. But you may say, How shall I know that I fear God?

Answ. If I should say that desires, true sincere desires to fear him, is fear itself. I should not say amiss (Neh 1:11). For although a desire to be, or do so and so, makes not a man to be in temporal or natural things what he desires to be—for a sick, or poor, or imprisoned man may desire to be well, to be rich, or to be at liberty, and yet be as they are, sick, poor, or in prison—yet in spirituals, a man's desire to be good, to believe, to love, to hope, and fear God, doth flow from the nature of grace itself.

I said before, that in temporals a man could not properly be said to be what he was not; yet a man, even in naturals or temporals, shows his love to that thing that he desires, whether it be health, riches, or liberty; and in spirituals, desires of, from love to this or that grace of God, sincere desires of it flow from the root of the grace itself—"Thy servants who desire to fear thy name." Nehemiah bore himself before God upon this, " that he desired to fear his name." And hence again it is said concerning desires, true desires, "The desire of man is his kindness" (Prov 19:22). For a man shows his heart, his love, his affections, and his delights, in his desires; and since the grace of the fear of God is a grace so pleasant in the sight of God, and of so sanctifying a nature in the soul where it is, a true sincere desire to be blessed with that grace must needs flow from some being of this grace in the soul already.

True desires are lower than higher acts of grace, but God will not overlook desires—" But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Mark, they desire a country, and they shall have a city. At this low place, to wit, sincere desires, God will meet the soul and will tell him that he hath accepted of his desires, that his desires are his kindness, and flow from grace itself: "He will fulfil the desire of them that fear him." Therefore desires are not rejected of God; but they would, if they did not flow from a principle of grace already in the soul; therefore desires, sincere desires to fear God, flow from grace already in the soul. Therefore, since thou fearest God, and it is evident by thy desires that thou dost so do, thou art happy now in this thy fear, and shalt be happy for ever hereafter in the enjoyment of that which God in another world hath laid up for them that fear him.

Third. Another encouragement for those that have this grace of fear is this; this grace can make that man, that in many other things is not capable of serving of God, serve him better than those that have all without it. Poor Christian man, thou hast scarce been able to do anything for God all thy days, but only to fear the Lord. Thou art no preacher, and so canst not do him service that way; thou art no rich man, and so canst not do him service with outward substance; thou art no wise man, and so canst not do anything that way; but here is thy mercy, thou fearest God. Though thou canst not preach, thou canst fear God. Though thou hast no bread to feed the belly, nor fleece to clothe the back of the poor, thou canst fear God. O how "blessed is the man that feareth the Lord"; because this duty of fearing of God is an act of the mind, and may be

done by the man that is destitute of all things but that holy and blessed mind.
Blessed therefore is that man, for God hath not laid the comfort of his people in the doing of external duties, nor the salvation of their souls, but in believing, loving, and fearing God. Neither hath he laid these things in actions done in their health nor in the due management of their most excellent parts, but in the receiving of Christ, and fear of God. The which, good Christian, thou mayest do, and do acceptably, even though thou shouldest lie bed-rid all thy days; thou mayest also be sick and believe; be sick and love, be sick and fear God, and so be a blessed man. And here the poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the glory of the wisdom of the world. True, may that man say, I was taken out of the dunghill, I was born in a base and low estate, but I fear God. I have no worldly greatness, nor excellency of natural parts, but I fear God.
When Obadiah met with Elijah, he gave him no worldly and fantastical compliment, nor did he glory in his promotion by Ahab the king of Israel, but gravely, and after a gracious manner, said, "I thy servant fear the Lord from my youth." Also when the mariners inquired of Jonah, saying, "What is thine occupation, and whence comest thou? what is thy country, and of what people art thou?" This was the answer he gave them, "I am a Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land" (Jonah 1:8,9). Indeed this answer is the highest, and most noble in the world, nor are there any, save a few, that in truth can thus express themselves, though other answers they had enough; most can say, I have wisdom, or might, or riches, or friends, or health, or the like; these are common, and are greatly boasted in by the most; but he is the man that feareth God, and he that can say, when they say to him, What art thou? "I thy servant fear the Lord," he is the man of many, he is to be honoured of men: though this, to wit, that he feareth the Lord, is all that he hath in the world. He hath the thing, the honour, the life, and glory that is lasting; his blessedness will abide when all men's but his is buried in the dust, in shame and contempt.[35]
A word to hypocrites.
Hypocrites, my last word is to you; the hypocrite is one that would appear to be that in men's eyes that is nothing of in God's—thou hypocrite, that wouldest be esteemed to be one that loves and that fears God, but does not; I have this to say to thee, thy condition is damnable, because thou art a hypocrite, and seekest to deceive both God and man with guises, vizards, masks, shows, pretences, and thy formal, carnal, feigned subjection to the outside of statutes, laws, and commandments; but within thou art full of rottenness and all excess.
Hypocrite, thou mayest by thy cunning shifts be veiled and hid from men, but thou art naked before the eyes of God, and he knoweth that his fear is not in thy heart (Luke 16:15).
Hypocrite, be admonished that there is not obedience accepted of God, where the heart is destitute of this grace of fear. Keeping of the commandments is but one part of the duty of man, and Paul did that, even while he was a hypocrite (Phil 3). To "fear God and keep his commandments, this is the whole duty of man" (Eccl 12:13). This—fear God—the hypocrite, as a hypocrite, cannot do, and therefore, as such, cannot escape the damnation of hell.
Hypocrite, thou must fear God first, even before thou dost offer to meddle with the commandments, that is, as to the keeping of them. Indeed, thou shouldest read therein, that thou mayest learn to fear the Lord, but yet, "fear God" goes before the command to keep his commandments. And if thou dost not fear God first, thou transgressest, instead of keeping of the commandments.

Hypocrite, this word, FEAR GOD, is that which the hypocrite quite forgets, although it is that which sanctifies the whole duty of man. For this is that, and nothing without it, that can make a man sincere in his obedience; the hypocrite looks for applause abroad, and forgets that he is condemned at home, and both these he does because he wanteth the fear of God.

Hypocrite, be admonished that none of the privileges that are spoken of in the former part of the book belongs to thee, because thou art a hypocrite; and if thou hope, thy hope shall be cut off, and if thou lean upon thy house, both thou and it shall fall into hell-fire. Triumph then, thy triumph is but for awhile. Joy then, but the joy of the hypocrite is but for a moment (Job 8:13,15, 20:4-6).

Perhaps thou wilt not let go now, what, as a hypocrite, thou hast got; but "what is the hope of the hypocrite, when God taketh away his soul?" (Job 27:8). Hypocrite, thou shouldest have chosen the fear of God, as thou hast chosen a profession without it, but thou hast cast off fear, because thou art a hypocrite; and because thou art such, thou shalt have the same measure that thou metest; God will cast thee off, because thou art a hypocrite. God hath prepared a fear for thee because thou didst not choose the fear of God, and that fear shall come upon thee like desolation, and like an armed man, and shall swallow thee up, thou and all that thou art (Prov 1:27).

Hypocrite, read this text and tremble—"The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa 33:13,14).

Hypocrite, thou art not under the fatherly protection of God, because thou art a hypocrite, and wantest his fear in thine heart. The eyes of the Lord are upon them that fear him, to deliver them. But the fearless man or hypocrite is left to the snares and wiles of the devil, to be caught therein and overcome, because he is destitute of the fear of God.

Hypocrite, thou art like to have no other reward of God for thy labour than that which the goats shall have;[36] the hypocrite, because he is a hypocrite, shall not stand in God's sight. The gain of thy religion thou spendest as thou gettest it. Thou wilt not have one farthing overplus at death and judgment.

Hypocrite, God hath not intrusted thee with the least dram of his saving grace, nor will he, because thou art a hypocrite: and as for what thou hast, thou hast stolen it, even every man of you from his neighbour; still pilfering out of their profession, even as Judas did out of the bag. Thou comest like a thief into thy profession, and like a thief thou shalt go out of the same. Jesus Christ hath not counted thee faithful to commit to thee any of his jewels to keep, because thou fearest him not. He hath given his "banner to them that fear him, that it may be displayed because of the truth" (Psa 60:4).

Hypocrite, thou art not true to God nor man, nor thine own soul, because thou art a hypocrite! How should the Lord put any trust in thee? Why should the saints look for any good from thee? Should God give thee his Word, thou wilt sell it. Should men commit their souls to thee, thou wilt destroy them, by making merchandise of them, for thy own hypocritical designs. Yea, if the sun waxes hot, thou wilt throw all away, and not endure the heat, because thou art a hypocrite!

FOOTNOTES:

[1]This is a very remarkable illustration of godly fear. Jacob does not swear by the omnipresence or omniscience of God—nor by his omnipotence—nor by his love or mercy in his covenant—nor by the God of Abraham, but by the "fear of his father Isaac"—the sole object of his adoration. A most striking and solemn appeal to Jehovah, fixing upon our hearts that Divine proverb, "The fear of the Lord is the beginning of wisdom"

—the source of all happiness, both in time and in eternity.—Ed.
[2] It is of solemn importance that we feel the vast difference between holy and unholy familiarity with God. Has he adopted us into his family? Can we, by a new birth, say " Our Father?" Still he is in heaven, we on earth. He is infinite in purity; Holy, Holy, Holy is his name. We are defiled, and can only approach his presence in the righteousness of the Saviour and Mediator. Then, O my soul, if it is thy bliss to draw near to the throne of grace with holy boldness, let it be with reverence and godly fear.—Ed.
[3] It is an awful thing to appeal to God for the truth of a lie! All appeals to God, not required by law, are worse than useless; they are wicked, and cast a doubt on the veracity of those who make them—Ed.
[4] "To give the back"; to forsake, to depart, to treat with contempt. See Imperial Dictionary, vol. i. p. 145.—Ed.
[5] The genuine disciple "who thinketh no evil" will say, Can this be so now? Yes, reader, it is. Some go to God's house to worship their ease and forgetfulness in sleep; some for worldly purposes; some to admire the beauty of the frail body; but many to worship God in spirit and in truth. Reader, inquire to which of these classes you belong. —Ed.
[6] They worshipped God, not according to his appointment, but their own inventions—the direction of their false prophets, or their idolatrous kings, or the usages of the nations round about them. The tradition of the elders was of more value and validity with them than God's laws by Moses. This our Saviour applies to the Jews in his time, who were formal in their devotions, and wedded to their own inventions; and pronounces concerning them that in vain do they worship God. How many still in worship regard the inventions of man, and traditions of the church, more than the commands of God.—Ed.
[7] The Word is the decree upon which we must depend or perish. In vain, poor sinner, is any reliance upon churches or men; neither Papist nor Protestant have any power " committed unto them" to forgive sins. If they claim it, believe them not, but pity their pride and delusion. Christ is the Rock, and not poor erring Peter, as some have vainly imagined. Peter is dead, awaiting the resurrection of his body, and the great day of judgment; but Christ ever liveth at all times, and in all places, able to save unto the uttermost. Put no trust in man, but in thy broken spirit seek the blessing of Christ, that he may pardon thy sins.—Ed.
[8] The fear of the wicked arises from a corrupt, sinful, self-condemning conscience; they fear God as an angry judge, and therefore consider him as their enemy. As they love and will not part with their sins, so they are in continual dread of punishment. —Mason.
[9] "To-elbow all his days in his lord's vineyard"; to sit or stand idly resting upon his elbows, instead of labouring in the vineyard. "A sovereign shame so elbows him." —King Lear, Act iv, Scene 3.—Ed.
[10] "Gear"; apparel, furniture, implements. "The apostles were not fixed in their residence, but were ready in their gears to move whither they were called."—Barrow. —Ed.
[11] God does not limit himself as to his mode of calling poor sinners. The three thousand he convinced at one hour, and they immediately made a profession, but Bunyan was for years in a state of alarming uncertainty; some are driven by fiery terrors, others by a still small voice. Reader, our anxious inquiry should be, Have we entered in by Christ the gate? Are our fruits meet for repentance? Let no one vaunt of his experience, because he go well bedaubed with the dirt of the slough. Every soul

that enters the gate is equally a miracle of grace.—Ed.
[12] This is remarkably instanced in Bunyan's Grace Abounding.—Ed.
[13] Those who are adopted into the family of heaven are "justified from all things"; being delivered from sin, the curse, and wrath, "there is now no condemnation for them" ; and trusting to Jesus' precious blood of pardon, to his righteousness for acceptance, and to his grace for sanctification, they are, by the indwelling of the Spirit which adopted them, possessed of that love which casteth out fear, and rejoiceth in hope of the glory of God. And to those who, through their manifold infirmities and departures, are often beset with unbelieving fears, the Lord says, for their encouragement, "Fear thou not, for I am with thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa 41:10).—Mason.
[14] Effectual grace in the soul is accompanied by doubts and fears, owing to the remains of indwelling corruption; hence arises a continual warfare. Believer, how needful is it ever to retain your confidence and assurance of your Lord's love to you! Rely on his faithfulness, persevere steadfastly in the way of duty, looking to Jesus, and living upon his fulness.—Mason. How does all this reasoning remind us of Bunyan's own experience, recorded in his Grace Abounding; he was not ignorant of Satan's devices.—Ed.
[15] Alas! how few attain to this most blessed state. To delight so in the Word—to make it so much our daily study, and the object of our meditations at night, as to have "its very form engraven upon the face of our souls." Happy is the man that is in such a case. O my soul, why is it not thy case?—Ed.
[16] The filial fear of God is most prevalent when the heart is impressed with a lively sense of the love of God manifested in Christ. As a dutiful and obedient child fears to offend an affectionate parent, or as a person of grateful heart would be extremely careful not to grieve a kind and bountiful friend, who is continually loading him with favours and promoting his true happiness; so, and much more, will the gracious soul be afraid of displeasing the Lord, his bountiful and unwearied benefactor, who is crowning him with loving kindness and tender mercies.—Mason.
[17] It is no new thing for those who are in public places, to seek themselves more than the public welfare; nay, and to serve themselves by the public loss.—Henry.
[18] How does this remind us of the character of By-ends in the "Pilgrim's Progress" !—Ed.
[19] So Ainsworth understands, p. 134, vol. 10. He renders it, "lurking lions, which are lusty, strong-toothed, fierce, roaring, and ravenous. And hereby," says he, "may be meant the rich and mighty of the world, whom God often bringeth to misery." "They that are ravenous, and prey on all about them, shall want, but the meek shall inherit the earth; they shall not want who, with quiet obedience, work and mind their own business; plain-hearted Jacob has pottage enough, when Esau, the cunning hunter, is ready to perish." Henry.—Ed.
[20] "The conduct of angels" means not merely their guiding pilgrims in the way, but also, in a military sense, a guard, or what is now called a convoy.—Ed.
[21] See margin, Genesis 41:43, and 40:8.—Ed.
[22] To publish by sound of trumpet, to trumpet good tidings. In Bunyan's time it was never used ironically.—Ed.
[23] This if from the Bible, and not from the inferior version in the Book of Common Prayer, commonly called the reading Psalms.—Ed.
[24] Sternhold and Hopkin's edit. 1635.—The propriety of singing in public worship was strongly debated by some of the Nonconformists. There were very weighty reasons, in

persecuting times, for meetings being held as quietly as possible. The Quakers to this day do not admit singing in their assemblies. The introduction of this psalm proves that Bunyan was acquainted with the "singing" Psalms, and, in all probability, practised singing in public worship. When James I. improved this version for church use, called the Psalms of KING David, translated by KING James, his last four lines are—

Thou of Jerusalem shalt see
While as thou liv'st the good,
Thou shalt thy children's children see,
And peace on Israel's brood.

How blessed are we in our day with the poetry of Watts, Wesley, and a host of others, who have supplied the church with beautiful soul-inspiring compositions, without fear to restrain us in using them.—Ed.

[25] No one can charge Bunyan with a superstitious notion of dreams, whether asleep or as if asleep. Such a mode of interpretation as he recommends is both rational and scriptural. To dream awake is thus explained—"They dream on in a course of reading without digesting."—Locke.—Ed.

[26] Whoever thou art, beseech the Lord to weigh thee in the balances of the sanctuary. No fear of God—no grace in the soul. Of this class is the proud, the covetous, the glutton, the liar, the apostate, the perverter of God's people from the right way; obstinate and incorrigible backsliders; those who neither mourn nor sigh for the wickedness of the land; they that prefer their own fancies, dreams, frames, and feelings, to the Word of God; swearers, adulterers, perjured persons, and oppressors of the poor; they that insult the godly, and rejoice at their sufferings; they that have no love, gratitude, nor sense of duty to God, as the fountain of their unmerited mercies. O reader, give God no rest until, by his Word and Spirit, he imparts to thee this holy fear as the earnest of glory hereafter; without it you are perishing.—Mason.—Ed.

[27] "Snaffle"; a loose bridle with a curb. "To snaffle"; to be easily led.

"The third o' the' world is yours, which with a snaffle,
You may pace easy, but not such a wise."
Antony and Cleopatra.—Ed.

[28] How familiar but striking an illustration. Reader, look well to the mainspring, and see also that the wheels are not clogged. We ought to be living epistles, known and read of all men.—Ed.

[29] "A royster"; a violent, riotous, blustering, turbulent, fellow—a species of men now much out of date, as are jails and gibbets, sword and burning stake. How great and true that courage which could look at, and expect, such trials, without shrinking, when they were threatened as a reward for love to Christ and holy obedience to his gospel!—Ed.

[30] This is a very strong and striking expression. "To soak," means to imbibe as much as we can contain; and as to the influence of godly fear, happy shall we be in proportion as we are enabled to follow Bunyan's advice.—Ed.

[31] The words, "he made them houses," we humbly suggest, may not only mean that these God-fearing women had safe dwelling-places, but, in a more extensive sense, God made them the heads of honourable families, see 1 Samuel 2:35; 2 Samuel 7:11, 13, 27, 29; 1 Kings 2:24, 11:28. So David's prayer was, "Let my house be established before thee; thou, O my God, wilt build me an house" (1 Chron 17:24,25).—Ed.

[32] Royal patents, in Bunyan's time, were lucrative but most oppressive, conferring

upon favourites, or their nominees, an exclusive right to deal in any article of manufacture. But the patent to God's fearers, to trust in him when involved in darkness and distress, is a blessed privilege, injurious to none.—Ed.
[33] "Grabbling"; sprawling along, drawing the body, by the hands, through a small aperture in a mine.—Ed.
[34] "Tines"; from the Saxon; the teeth or spikes in the rowel of a spur.—Ed.
[35] "Blessed is the man that feareth the Lord." Blessedness shall attend him all the way to heaven, in proportion as that fear abounds. It is a heaven on earth to live in the constant fear of God—to have a reverential awe and fear of his majesty immovably fixed and implanted in the soul. The grace of fear has an eminent influence in a Christian's sanctification; it is a powerful restraint from sin. A holy fear of God, and a humble fear of ourselves, which are alike of Divine operation, will preserve us from sin and engage us to obedience. God will be our protector and instructor, our guide and our everlasting deliverer from all evil. Let us not rest satisfied with the greatest attainments short of "perfecting holiness in the fear of God."—Mason.
[36] By the goats we are to understand the hypocrites and the finally impenitent, who will depart into everlasting fire, prepared for the devil and his angels; see Matthew 25:32, 33-41.—Ed.
***

THE DOCTRINE
OF
THE LAW AND GRACE UNFOLDED;
OR,
A DISCOURSE TOUCHING THE LAW AND GRACE; THE NATURE OF THE ONE, AND THE NATURE OF THE OTHER; SHOWING WHAT THEY ARE, AS THEY ARE THE TWO COVENANTS; AND LIKEWISE, WHO THEY BE, AND WHAT THEIR CONDITIONS ARE, THAT BE UNDER EITHER OF THESE TWO COVENANTS:

Wherein, for the better understanding of the reader, there are several questions answered touching the law and grace, very easy to be read, and as easy to be understood, by those that are the sons of wisdom, the children of the second covenant.
"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb 7:19).
"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom 3:28).
"To him [therefore] that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:5).

ADVERTISEMENT BY THE EDITOR.

It is difficult to understand those peculiar trials which called forth the mighty energies of Bunyan's mind, unless we are acquainted with the times in which he lived. The trammels of statecraft and priestcraft had been suddenly removed from religion, and men were left to form their own opinions as to rites and ceremonies. In this state of abrupt liberty, some wild enthusiasts ran into singular errors; and Bunyan's first work on "Gospel Truths" was published to correct them. Then followed that alarm to thoughtless souls—"A Few Sighs from Hell"; and, in 1659, as a further declaration of the most important truths of revelation, this work on the two covenants was sent forth to chastise error, and comfort the saints of God. It was published many times during the author's life; and since then, to a late period, very large impressions have been circulated. Upon a subject of such vast importance—upon which hangs all our eternal interests—all our indescribable joys or sorrows in a future and never-ending state—the requirements of our Creator—and His gracious provision of pardoning mercy, upon our failing to keep

His Law—these are subjects of intense interest. How important is it that all our researches into these solemn realities should be guided simply by the revealed will of God! That was the fountain at which Bunyan drunk in all his knowledge; and with simplicity, and most earnest desire to promote the glory of God in the salvation of sinners, he here gives the result of his patient, prayerful, painful investigation. The humble dependence upon Divine mercy which the author felt is very striking. He was sensible of his want of education; "no vain, whimsical, scholar-like terms"—no philosophy from Plato or Aristotle. He felt, as to human teaching, his weakness, but proved that, "when he was weak, then was he strong." He claimed an interest in the fervent prayers of his fellow saints—"My heart is vile, the devil lieth at watch, trust myself I dare not; if God do not help me, my heart will deceive me." This was the proper spirit in which to enter upon so solemn a subject; and the aid he sought was vouchsafed to him, and appears throughout this important work. His first object is to define what is the Law, a strict obedience to which is exacted upon all mankind. It was given to Adam, and was afterwards more fully developed upon Mount Sinai. It commands implicit, universal, perfect obedience, upon pain of eternal ruin. He shows us that man, under the influence of that law, and while a stranger to the Law of Grace, may repent and reform his conduct, become a member of a Christian church, be a virgin waiting for his Lord, "but not step even upon the lowest round of the ladder that reacheth to heaven." While man is a stranger to the new birth, "his destiny is the lion's den; yea, worse than that, to be thrown into Hell to the very devils." Bunyan in this, as well as all other of his works, is awfully severe upon those who say, "Let us sin that grace may abound," perverting the consolatory doctrine of Divine grace to their souls' destruction. "What! because Christ is a Saviour, wilt thou be a sinner! because His grace abounds, therefore thou wilt abound in sin! O wicked wretch! rake Hell all over, and surely I think thy fellow will scarce be found. If Christ will not serve their turn, but they must have their sins too, take them, Devil; if Heaven will not satisfy them, take them, Hell; devour them, burn them, Hell!" "Tell the hogs of this world what a hog-sty is prepared for them, even such an one as a God hath prepared to put the devil and his angels into."

To the distressed, sin-beaten Christian, this book abounds with consolation, and instructions how to overcome the devices of Satan, who will plant the Ten Commandments, like ten great guns, to destroy thy hopes. "Learn to outshoot the devil in his own bow, and to cut off his head with his own sword. Doth Satan tell thee thou prayest but faintly and with cold devotions? Answer him, I am glad you told me, I will trust the more to Christ's prayers, and groan, sigh, and cry more earnestly at the Throne of Grace." To such readers as have been driven to the verge of despair by a fear of having committed the unpardonable sin, here is strong consolation, and a very explicit scriptural definition of that awful crime. Want of space prevents me adding more than my earnest desire that the reading of this treatise may be productive of solid peace and comfort.—ED.

THE EPISTLE TO THE READER

READER,

If at any time there be held forth by the preacher the freeness and fullness of the Gospel, together with the readiness of the Lord of Peace to receive those that have any desire thereto, presently it is the spirit of the world to cry out, Sure this man disdains the law, slights the law, and counts that of none effect; and all because there is not, together with the Gospel, mingled the doctrine of the law, which is not a right dispensing of the Word according to truth and knowledge. Again; if there be the terror,

horror, and severity of the law discovered to a people by the servants of Jesus Christ, though they do not speak of it to the end people should trust to it, by relying on it as it is a covenant of works; but rather that they should be driven further from that covenant, even to embrace the tenders and privileges of the second, yet, poor souls, because they are unacquainted with the natures of these two covenants, or either of them, therefore, "they say," "Here is nothing but preaching of the law, thundering of the law"; when, alas, if these two be not held forth—to wit, the Covenant of Works and the Covenant of Grace, together with the nature of the one and the nature of the other—souls will never be able either to know what they are by nature or what they lie under. Also, neither can they understand what grace is, nor how to come from under the law to meet God in and through that other most glorious covenant, through which and only through which, God can communicate of Himself grace, glory, yea, even all the good things of another world.

I, having considered these things, together with others, have made bold to present yet once more to thy view, my friend, something of the mind of God, to the end, if it shall be but blessed to thee, thou mayest be benefited thereby; for verily these things are not such as are ordinary and of small concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jesus Christ, and so escape the terror and insupportable vengeance that will otherwise come upon thee through His justice, because of thy living and dying in thy transgressions against the Law of God. And therefore, while thou livest here below, it is thy duty, if thou wish thyself happy for the time to come, to give up thyself to the studying of these two covenants treated of in the ensuing discourse; and so to study them until thou, through grace, do not only get the notion of the one and of the other in thy head, but until thou do feel the very power, life, and glory of the one and of the other: for take this for granted, he that is dark as touching the scope, intent, and nature of the law, is also dark as to the scope, nature, and glory of the Gospel; and also he that hath but a notion of the one, will barely have any more than a notion of the other.

And the reason is this: because so long as people are ignorant of the nature of the law, and of their being under it—that is, under the curse and condemning power of it, by reason of their sin against it—so long they will be careless, and negligent as to the inquiring after the true knowledge of the Gospel. Before the commandment came—that is, in the spirituality of it—Paul was alive—that is, thought himself safe; which is clear, (Rom 7:9,10 compared with Phil 3:5-11, etc). But when that came, and was indeed discovered unto him by the Spirit of the Lord, then Paul dies (Rom 7) to all his former life (Phil 3) and that man which before could content himself to live, though ignorant of the Gospel, cries out now, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (verse 8). Therefore, I say, so long they will be ignorant of the nature of the Gospel, and how glorious a thing it is to be found within the bounds of it; for we use to say, that man that knoweth not himself to be sick, that man will not look out for himself a physician; and this Christ knew full well when He saith, "The whole have no need of the physician, but the sick";1 that is, none will in truth desire the physician unless they know they be sick. That man also that hath got but a notion of the law—a notion, that is, the knowledge of it in the head, so as to discourse and talk of it—if he hath not felt the power of it, and that effectually too, it is to be feared will at the best be but a notionist in the Gospel; he will not have the experimental knowledge of the same in his heart; nay, he will not seek nor heartily desire after it; and all because, as I said before, he hath not experience of the wounding, cutting, killing nature of the other.

I say, therefore, if thou wouldst know the authority and power of the Gospel, labour first to know the power and authority of the law; for I am verily persuaded that the want of this one thing—namely, the knowledge of the law, is one cause why so many are ignorant of the other. That man that doth know the law doth not know in deed and in truth that he is a sinner; and that man that doth not know he is a sinner, doth not know savingly that there is a Saviour.

Again; that man that doth not know the nature of the law, that man doth not know the nature of sin; and that man that knoweth not the nature of sin, will not regard to know the nature of a Saviour; this is proved (John 8:31-36). These people were professors, and yet did not know the truth—the Gospel; and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader; I do not say that the law of itself will lead any soul to Jesus Christ; but the soul being killed by the law, through the operation of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ to see where remedy is to be had, will not, through grace, be contented without the real and saving knowledge through faith of Him.

If thou wouldst, then, wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labour first to see them in the glass of the law, and do not be afraid to see thy besmeared condition, but look on every spot thou hast; for he that looks on the foulness of his face by the halves, will wash by the halves; even so, he that looks on his sins by the halves, he will seek for Christ by the halves. Reckon thyself, therefore, I say, the biggest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart, then also go in that case and condition to Jesus Christ, and plunge thyself into His merits and the virtue of His blood; and after that, thou shalt speak of the things of the law and of the Gospel experimentally, and the very language of the children of God shall feelingly drop from thy lips, and not till then (James 1).

Let this therefore learn thee thus much: he that hath not seen his lost condition hath not seen a safe condition; he that did never see himself in the devil's snare, did never see himself in Christ's bosom. "This my Son was dead, and is alive again: he was lost, and is found." "Among whom we also had our conversation in time past." 2 "But now are (so many of us as believe) returned unto" Jesus Christ, "the" chief "Shepherd and Bishop of your souls."

I say, therefore, if thou do find in this treatise, in the first place, something touching the nature, end, and extent of the law, do not thou cry out, therefore, all of a sudden, saying, "Here is nothing but the terror, horror, and thundering sentences of the law." Again; if thou do find in the second part of this discourse something of the freeness and fullness of the Gospel, do not thou say neither, "Here is nothing but grace, therefore, surely, an undervaluing of the law." No; but read it quite through, and so consider of it; and I hope thou shalt find the two covenants—which all men are under, either the one or the other—discovered, and held forth in their natures, ends, bounds, together with the state and condition of them that are under the one, and of them that are under the other.

There be some that through ignorance do say how that such men as preach terror and amazement to sinners are beside the book, and are ministers of the letter—the law, and not of the Spirit—the Gospel; but I would answer them, citing them to the Sixteenth of Luke, from the nineteenth verse to the end; and (1 Cor 6:9,10; Gal 3:10; Rom 3:9-19) only this caution I would give by the way, how that they which preach terror to drive souls to the obtaining of salvation by the works of the law, that preaching is not the right

Gospel preaching; yet when saints speak of the sad state that man are in by nature, to discover to souls their need of the Gospel, this is honest preaching, and he that doth do so, he doth the work of a Gospel minister (Rom 3:9-25).

Again, there are others that say, because we do preach the free, full, and exceeding grace discovered in the Gospel, therefore we make void the law; when indeed, unless the Gospel be held forth in the glory thereof without confusion, by mingling the Covenant of Works therewith, the law cannot be established. "Do we then make void the law through faith," or preaching of the Gospel; nay, stay, saith Paul, "God forbid: yea, we establish the law" (Rom 3:31).

And verily, he that will indeed establish the law, or set it in its own place, for so I understand the words, must be sure to hold forth the Gospel in its right colour and nature; for if a man be ignorant of the nature of the Gospel and the Covenant of Grace, they, or he, will be very apt to remove the law out of its place, and that because they are ignorant, not knowing "what they say, nor whereof they affirm."

And let me tell you, if a man be ignorant of the Covenant of Grace, and the bounds and boundlessness of the Gospel, though he speak and make mention of the name of the Father, and of the Son, and also of the name of the new covenant, and the blood of Christ, yet at this very time, and in these very words, he will preach nothing but the law, and that as a Covenant of Works.

Reader, I must confess it is a wonderfully mysterious thing, and he had need have a wiser spirit than his own that can rightly set these two covenants in their right places, that when he speaks of the one he doth not jostle the other out of its place. O, to be so well enlightened as to speak of the one—that is, the law—for to magnify the Gospel; and also to speak of the Gospel so as to establish, and yet not to idolize, the law, nor any particular thereof! It is rare, and to be heard and found but in very few men's breasts.

If thou shouldst say, What is it to speak to each of these two covenants so as to set them in their right places, and also to use the terror of the one so as to magnify and advance the glory of the other? To this I shall answer also, read the ensuing discourse, but with an understanding heart, and it is like thou wilt find a reply therein to the same purpose, which may be to thy satisfaction.

Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms, thou must understand it is because I never went to school to Aristotle, or Plato, but was brought up at my father's house, in a very mean condition, among a company of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus His gifts and abilities, which He hath bestowed upon such a poor creature as I am and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some things, attribute that either to my brevity, or, if thou wilt, to my weaknesses, for I am full of them. A word or two more, and so I shall have done with this.

First. And the first is, Friend, if thou do not desire the salvation of thy soul, yet I pray thee to read this book over with serious consideration; it may be it will stir up in thee some desires to look out after it, which at present thou mayest be without.

Secondly, If thou dost find any stirrings in thy heart by thy reading such an unworthy man's works as mine are, be sure that in the first place thou give glory to God, and give way to thy convictions, and be not too hasty in getting them off from thy conscience; but let them so work till thou dost see thyself by nature void of all graces, as faith, hope, knowledge of God, Christ, and the Covenant of Grace.

Thirdly, Then, in the next place, fly in all haste to Jesus Christ, thou being sensible of

thy lost condition without Him, secretly persuading of thy soul that Jesus Christ standeth open-armed to receive thee, to wash away thy sins, to clothe thee with His righteousness, and is willing, yea, heartily willing, to present thee before the presence of the glory of God and among the innumerable company of angels with exceeding joy.
This being thus, in the next place, do not satisfy thyself with these secret and first persuasions, which do or may encourage thee to come to Jesus Christ; but be restless till thou dost find by blessed experience the glorious glory of this the second covenant extended unto thee, and sealed upon thy soul with the very Spirit of the Lord Jesus Christ. And that thou mayest not slight this my counsel, I beseech thee, in the second place, consider these following things—
First, If thou dost get off thy convictions, and not the right way (which is by seeing thy sins washed away by the blood of Jesus Christ), it is a question whether ever God will knock at thy heart again or no; but rather say, such an one "is joined to idols, let him alone" (Hosea 4:17). Though he be in a natural state, "let him alone." Though he be in or under the curse of the law, "let him alone." Though he be in the very hand of the devil, "let him alone." Though he be a-going post-haste to Hell, "let him alone." Though his damnation will not only be damnation for sins against the law, but also for slighting the Gospel, yet "let him alone." My Spirit, My ministers, My Word, My grace, My mercy, My love, My pity, My common providences, shall no more strive with him; "let him alone. " O sad! O miserable! who would slight convictions that are on their souls, which (if not slighted) tend so much for their good?
Secondly, If thou shalt not regard how thou do put off convictions, but put them off without the precious blood of Christ being savingly applied to thy soul, thou art sure to have the mis-spending of that conviction to prove the hardening of thy heart against the next time thou art to hear the Word preached or read. This is commonly seen, that those souls that have not regarded those convictions that are at first set upon their spirits, do commonly, and that by the just judgments of God upon them, grow more hard, more senseless, more seared and sottish in their spirits; for some, who formerly would quake and weep, and relent under the hearing of the Word, do now for the present sit so senseless, so seared, and hardened in their consciences, that certainly if they should have hell-fire thrown in their faces, as it sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgment of God (2 Thess 2:11,12).
Thirdly, If thou do slight these, or those convictions that may be set upon thy heart by reading of this discourse, or hearing of any other good man preach the Word of God sincerely, thou wilt have the stifling of these or those convictions to account and answer for at the day of judgment; not only thy sins, that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting convictions, disregarding of convictions, which God useth as a special means to make poor sinners see their lost condition and the need of a Saviour. Now here I might add many more considerations besides these, to the end thou mayest be willing to tend and listen to convictions; as,
First, Consider thou hast a precious soul, more worth than the whole world; and this is commonly worked upon, if ever it be saved, by convictions.
Secondly, This soul is for certain to go to Hell, if thou shalt be a slighter of convictions.
Thirdly, If that go to Hell, thy body must go thither too, and then never to come out again. "Now consider this, ye that" are apt to "forget God," and His convictions, "lest He tear you in pieces, and there be none to deliver" (Psa 50:22).
But if thou shalt be such an one that shall, notwithstanding thy reading of thy misery,

and also of God's mercy, shall persist to go on in thy sins, know, in the first place, that here thou shalt be left, by the things that thou readest, without excuse; and in the world to come thy damnation will be exceedingly aggravated for thy not regarding of them, and turning from thy sins, which were not only reproved by them, but also for rejecting of that Word of Grace that did instruct thee how and which way thou shouldst be saved from them. And so farewell; I shall leave thee, and also this discourse, to God, who I know will pass a righteous judgment both upon that and thee. I am yours, though not to serve your lusts and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disdaining of me, that I shall leave till the fiery judgment comes, in which the offender shall not go unpunished, be he you or me; yet I shall pray for you, wish well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God with much earnestness, fervency, and frequently, in all your knockings at our Father's door, because I do very much stand in need thereof; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be saying, "Aha, aha, thus we would have it"; and of myself, keep myself I cannot; trust myself I dare not; if God do not help me, I am sure it will not be long before my heart deceive me, and the world would have their advantage of me, and so God be dishonoured by me, and thou also ashamed to own me. O, therefore, be much in prayer for me, thy fellow! I trust, in that glorious grace that is conveyed from Heaven to sinners, by which they are not only sanctified here in this world, but shall be glorified in that which is to come; unto which, the Lord of His mercy bring us all.

John Bunyan. _____

These are several titles which are set over the several TRUTHS contained in this book, for thy sooner finding of them—

THE FIRST PART

1. The words of the text opened, and the doctrines laid down. [This doctrine, that there are some that are under the law, or under the Covenant of Works.] 2. What the Covenant of Works is, and when it is given. 3. What it is to be under the Covenant of Works. 4. Who they are that are under the Covenant of Works. 5. What men may attain to that are under this Covenant of Works.

THE SECOND PART

1. The doctrine proved. 2. The new covenant made with Christ. 3. The conditions of the new covenant. 4. The suretiship of Christ. 5. Christ the Messenger of the new covenant. 6. Christ the Sacrifice of the new covenant. 7. Christ the High Priest of the new covenant. 8. Christ completely fulfilled the conditions of the new covenant. 9. The Covenant of Grace unchangeable; the opposers answered. 10. Who, and how men are actually brought into the new covenant. 11. A word of experience. 12. The privileges of the new covenant. 13. Two Hell-bred objections answered. 14. A use of examination about the old covenant. 15. A legal spirit. 16. The use of the new covenant. 17. The unpardonable sin. 18. Objections answered for their comfort who would have their part in the new covenant. _____

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED; OR, A DISCOVERY OF THE LAW AND GRACE; THE NATURE OF THE ONE, AND THE NATURE OF THE OTHER, AS THEY ARE THE TWO COVENANTS, ETC.

"FOR YE ARE NOT UNDER THE LAW, BUT UNDER GRACE" (Rom 6:14).

[THE WORDS OF THE TEXT OPENED, AND THE DOCTRINES LAID DOWN.]

In the three former chapters, the Apostle is pleading for the salvation of sinners by

grace without the works of the law, to the end he might confirm the saints, and also that he might win over all those that did oppose the truth of this doctrine, or else leave them the more without excuse; and that he might so do, he taketh in hand, first, to show the state of all men naturally, or as they come into the world by generation, saying, in the Third Chapter, "There is none righteous, no, not one; there is none that understandeth; there is none that doeth good," etc. As if he had said, It seems there is a generation of men that think to be saved by the righteousness of the law; but let me tell them that they are much deceived, in that they have already sinned against the law; for by the disobedience of one, many, yea all, were brought into a state of condemnation (Rom 5:12-20). Now, in the Sixth Chapter he doth, as if he had turned him round to the brethren, and said, My brethren, you see now that it is clear and evident that it is freely by the grace of Christ that we do inherit eternal life. And again, for your comfort, my brethren, let me tell you that your condition is wondrous safe, in that you are under grace; for, saith he, "Sin shall not have dominion over you"; that is, neither the damning power, neither the filthy power, so as to destroy your souls: "For ye are not under the law"; that is, you are not under that that will damn you for sin; "but" you are "under grace," or stand thus in relation to God, that though you have sinned, yet you shall be pardoned. "For ye are not under the law, but under grace." If any should ask what is the meaning of the word "under," I answer, it signifieth, you are not held, kept, or shut up by it so as to appear before God under that administration, and none but that; or thus, you are not now bound by the authority of the law to fulfill it and obey it, so as to have no salvation without you so do; or thus, if you transgress against any one tittle of it, you by the power of it must be condemned. No, no, for you are not so under it; that is, not thus under the law. Again, "For ye are not under the law." What is meant by this word " law"? The word "law," in Scripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, otherwise called the Covenant of Works, or the first or old covenant. "In that He saith a new covenant," which is the grace of God, or commonly called the Covenant of Grace, " He hath made the first old," that is, the Covenant of Works, or the law (Heb 8:13). I say, therefore, the word "law" and the word "grace," in this Sixth of the Romans, do hold forth the two covenants which all men are under; that is, either the one or the other. " For ye are not under the law"—that is, you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus, you are not under the law, or under the Covenant of Works. He doth not, therefore, apply these words to all, but to some, when he saith, "But ye"; mark, ye, ye believers, ye converted persons, ye saints, ye that have been born. (YE) "for ye are not under the law," implying others are that are in their natural state, that have not been brought in to the Covenant of Grace by faith in Jesus Christ.

The words, therefore, being thus understood, there is discovered these two truths in them—DOCTRINE FIRST. That there are some in Gospel times that are under the Covenant of Works. DOCTRINE SECOND. That there is never a believer under the law, as it is the Covenant of Works, but under grace through Christ. "For ye," you believers, you converted persons, ye "are not under the law but under grace"; or, for you are delivered and brought into or under the Covenant of Grace.

DOCTRINE FIRST.

For the first, THAT THERE ARE SOME THAT ARE UNDER THE LAW, OR UNDER THE COVENANT OF WORKS, see, I pray you, that Scripture in the Third of the Romans, where the Apostle, speaking before of sins against the law, and of the denunciations thereof against those that are in that condition, he saith, "What things

soever the law saith, it saith to them who are under the law"; mark, "it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God" (Rom 3:19). That is, all those that are under the law as a Covenant of Works, that are yet in their sins, and unconverted, as I told you before. Again he saith, " But if ye be led by the Spirit, ye are not under the law" (Gal 5:18). Implying again, that those which are for sinning against the law, or the works of the law, either as it is the old covenant, these are under the law, and not under the Covenant of Grace. Again he saith, "For as many as are of the works of the law are under the curse" (Gal 3:10). That is, they that are under the law are under the curse; for mark, they that are under the Covenant of Grace are not under the curse. Now, there are but two covenants, therefore, it must needs be that they that are under the curse are under the law, seeing those that are under the other covenant are not under the curse, but under the blessing. "So, then, they which be of faith are blessed with faithful Abraham," but the rest are under the law (Gal 3:9).

Now I shall proceed to what I do intend to speak unto. FIRST. I shall show you what the Covenant of Works, or the law, is, and when it was first given, together with the nature of it. SECOND. I shall show you what it is to be under the law, or Covenant of Works, and the miserable state of all those that are under it. THIRD. I shall show you who they are that are under this covenant, or law. FOURTH. I shall show you how far a man may go and yet be under this covenant, or law.

[WHAT THE COVENANT OF WORKS IS, AND WHEN IT WAS GIVEN.]

FIRST. What this Covenant of Works is, and when it was given. [What this covenant is.] The Covenant of Works or the law, here spoken of, is the law delivered upon Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads; for this see Galatians 4. The Apostle, speaking there of the law, and of some also that through delusions of false doctrine were brought again, as it were, under it, or at least were leaning that way (verse 21) he saith, As for you that desire to be under the law, I will show you the mystery of Abraham's two sons, which he had by Hagar and Sarah; these two do signify the two covenants; the one named Hagar signifies Mount Sinai, where the law was delivered to Moses on two tables of stone (Exo 24:12; 34:1; Deu 10:1). Which is that, that whosoever is under, he is destitute of, and altogether without the grace of Christ in his heart at the present. "For I testify again to every man," saith he, speaking to the same people, that "Christ has become of no effect unto you, whosoever of you are justified by the law," namely, that given on Mount Sinai—"ye are fallen from grace" (Gal 5:3,4). That is, not that any can be justified by the law; but this meaning is, that all those that seek justification by the works of the law, they are not such as seek to be under the second covenant, the Covenant of Grace. Also the Apostle, speaking again of these two covenants, saith, "But if the ministration of death," or the law, for it is all one, "written and engraven in stones," mark that, "was glorious, how shall not the ministration of the Spirit," or the Covenant of Grace, "be rather glorious?" (2 Cor 3:7,8). As if he had said, It is true, there was a glory in the Covenant of Works, and a very great excellency did appear in it—namely, in that given in the stones on Sinai—yet there is another covenant, the Covenant of Grace, that doth exceed it for comfort and glory.

[When it was given.] But, though this law was delivered to Moses from the hands of angels in two tables of stones, on Mount Sinai, yet this was not the first appearing of this law to man; but even this in substance, though possibly not so openly, was given to the first man, Adam, in the Garden of Eden, in these words: "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of

the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen 2:16,17). Which commandment then given to Adam did contain in it a forbidding to do any of those things that was and is accounted evil, although at that time it did not appear so plainly, in so many particular heads, as it did when it was again delivered on Mount Sinai; but yet the very same. And that I shall prove thus—

God commanded Adam in Paradise to abstain from all evil against the first covenant, and not from some sins only; but if God had not commanded Adam to abstain from the sins spoken against in the Ten Commandments, He had not commanded to abstain from all, but from some; therefore it must needs be that He then commanded to abstain from all sins forbidden in the law given on Mount Sinai. Now that God commanded to abstain from all evil or sin against any of the Ten Commandments, when He gave Adam the command in the garden, it is evident that He did punish the sins that were committed against those commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai, which will appear as followeth—

The First, Second, and Third Commandments were broken by Pharaoh and his men; for they had false gods which the Lord executed judgment against (Exo 12:12); and blasphemed their true God (Exo 5:2) which escaped not punishment (Exo 7:17-25). For their gods could neither deliver themselves nor their people from the hand of God; but " in the thing wherein they dealt proudly, He was above them" (Exo 18:11).

Again; some judge that the Lord punished the sin against the Second Commandment, which Jacob was in some measure guilty of in not purging his house from false gods, with the defiling of his daughter Dinah (Gen 34:2).

Again; we find that Abimelech thought the sin against the Third Commandment so great, that he required no other security of Abraham against the fear of mischief that might be done to him by Abraham, his son, and his son's son, but only Abraham's oath (Gen 21:23). The like we see between Abimelech and Isaac (Gen 31:53). The like we find in Moses and the Israelites, who durst not leave the bones of Joseph in Egypt, because of the oath of the Lord, whose name, by so doing, would have been abused (Exo 13:19).

And we find the Lord rebuking His people for the breach of the Fourth Commandment (Exo 16:27-29).

And for the breach of the Fifth, the curse came upon Ham (Gen 9:25-27). And Ishmael dishonouring his father in mocking Isaac was cast out, as we read (Gen 21:9,10). The sons-in-law of Lot for slighting their father perish in the overthrow of Sodom (Gen 19:14) .

The Sixth Commandment was broken by Cain, and so dreadful a curse and punishment came upon him that it made him cry out, "My punishment is greater than I can bear" (Gen 4:13).

Again; when Esau threatened to slay his brother, Rebecca sent him away, saying, " Why should I be deprived also of you both in one day?" hinting unto us, that she knew murder was to be punished with death (Gen 27:45) which the Lord Himself declared likewise to Noah (Gen 9:6).3 Again; a notable example of the Lord's justice in punishing murder we see in the Egyptians and Pharaoh, who drowned the Israelites' children in the river (Exo 1:22); and they themselves were drowned in the sea (Exo 14:27).

The sin against the Seventh Commandment was punished in the Sodomites, etc., with the utter destruction of their city and themselves (Gen 19:24,25). Yea, they suffer "the vengeance of eternal fire" (Jude 7). Also the male Shechemites, for the sin committed

by Hamor's son, were all put to the sword (Gen 34:25,26).
Our first parents sinned against the Eighth Commandment in taking the forbidden fruit, and so brought the curse on themselves and their posterity (Gen 3:16). Again; the punishment due to the breach of this Commandment was by Jacob accounted death (Gen 31:30,32). And also by Jacob's sons (Gen 44:9,10).
Cain sinning against the Ninth Commandment as in Genesis 4:9, was therefore cursed as to the earth (Verse 11). And Abraham, though the friend of God, was blamed for false-witness by Pharaoh, and sent out of Egypt (Gen 12:18-20) and both he and Sarah reproved by Abimelech (Gen 20:9,10,16).
Pharaoh sinned against the Tenth Commandment, and was therefore plagued with great plagues (Gen 12:15,17). Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he restored her again; yea, though he had not come near her, yet for coveting and taking her the Lord fast closed up the wombs of his house (Gen 20:3,18).
[Further Arguments.] I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much brevity as I can. But before I pass it, I will besides this give you an argument or two more for the further clearing of this, that the substance of the law delivered on Mount Sinai was, before that, delivered by the Lord to man in the garden. As, first, "death reigned over them that had not sinned after the similitude of Adam's transgression"—that is, though they did not take the forbidden fruit as Adam did; but had the transgression been no other, or had their sin been laid to the charge of none but those that did eat of that fruit, then those that were born to Adam after he was shut out of the garden had not had sin, in that they did not actually eat of that fruit, and so had not been slaves to death; but, in that death did reign from Adam to Moses, of from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai, it is evident that the substance of the Ten Commandments was given to Adam and his posterity under that command, "Eat not of the tree that is in the midst of the garden." But yet, if any shall say that it was because of the sin of their father that death reigned over them, to that I shall answer, that although original sin be laid to the charge of his posterity, yet it is also for their sins that they actually committed that they were plagued. And again, saith the Apostle, "For where no law is, there is no transgression" (Rom 4:15). For "sin is not imputed when there is no law; nevertheless death reigned from Adam to Moses." saith he (Rom 5:13, 14). But if there had been no law, then there had been no transgression, and so no death to follow after as the wages thereof; for death is the wages of sin (Rom 6:23) and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person (1 John 3:4). 4
Again; there are no other sins than those against that law given on Sinai, for the which those sins before mentioned were punished; therefore the law given before by the Lord to Adam and his posterity is the same with that afterwards given on Mount Sinai. Again; the conditions of that on Sinai and of that in the garden are all one; the one saying, "Do this and live," the other saying the same. Also judgment denounced against men in both kinds alike; therefore this law it appeareth to be the very same that was given on Mount Sinai.
Again; the Apostle speaketh but of two covenants—to wit, grace and works—under which two covenants all are; some under one, and some under the other. Now this to Adam is one, therefore that on Sinai is one, and all one with this; and that this is a truth, I say, I know, because the sins against that on Sinai were punished by God for the breech thereof before it was given there; so it doth plainly appear to be a truth; for it

would be unrighteous with God for to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now the law given on Sinai was for the more clear discovery of those sins that were before committed against it; for though the very substance of the Ten Commandments were given in the garden before they were received from Sinai, yet they lay so darkly in the heart of man, that his sins were not so clearly discovered as afterwards they were; therefore, saith the Apostle, the law was added (Gal 3:19). Or, more plainly, given on Sinai, on tables of stone, "that the offence might abound,"—that is, that it might the more clearly be made manifest and appear (Rom 5:20).

Again; we have a notable resemblance of this at Sinai, even in giving the law; for, first, the law was given twice on Sinai, to signify that indeed the substance of it was given before. And, secondly, the first tables that were given on Sinai were broken at the foot of the mount, and the others were preserved whole, to signify that though it was the true law that was given before, with that given on Sinai, yet it was not so easy to be read and to be taken notice of, in that the stones were not whole, but broken, and so the law written thereon somewhat defaced and disfigured.

[Object.] But if any object and say, though the sins against the one be the sins against the other, and so in that they do agree, yet it doth not appear that the same is therefore the same Covenant of Works with the other.

Answ. That which was given to Adam in Paradise you will grant was the Covenant of Works; for it runs thus: Do this and live; do it not and die; nay, "Thou shalt surely die." Now there is but one Covenant of Works. If therefore I prove that that which was delivered on Mount Sinai is the Covenant of Works, then all will be put out of doubt. Now that this is so it is evident—

1. Consider the two covenants are thus called in Scripture, the one the administration of death, and the other the administration of life; the one the Covenant of Works, the other of grace; but that delivered on Sinai is called the ministration of death; that, therefore, is the Covenant of Works. "But if," saith he, "the ministration of death, written and engraven on stones was glorious," (2 Cor 3:7).

2. The Apostle, writing to the Galatians, doth labour to beat them off from trusting in the Covenant of Works; but when he comes to give a discovery of that law or covenant—he labouring to take them off from trusting in it—he doth plainly tell them it is that which was given on Sinai (Gal 4:24,25). Therefore that which was delivered in two tables of stone on Mount Sinai, is the very same thing that was given before to Adam in Paradise, they running both alike; that in the garden saying, Do this and live; but in the day thou eatest thereof—or dost not do this—thou shalt surely die.

And so is this on Sinai, as is evident when he saith, "the man which doeth those things shall live by them" (Rom 10:5). And in case they break them, even any of them, it saith, "Cursed is every one that continueth not in all things which are written in the (whole) book of the law to do them" (Gal 3:10). Now this being thus cleared, I shall proceed.

[WHAT IT IS TO BE UNDER THE COVENANT OF WORKS.]

SECOND. A second thing to be spoken to is this: to show what it is to be under the law as it is a Covenant of Works; to which I shall speak, and that thus—

To be under the law as it is a Covenant of Works, is to be bound, upon pain of eternal damnation, to fulfill, and that completely and continually, every particular point of the Ten Commandments, by doing them—Do this, and then thou shalt live; otherwise, " cursed is every one that continueth not in all," in every particular thing or "things which are written in the book for the law to do them" (Gal 3:10). That man that is under the first covenant stands thus, and only thus, as he is under that covenant, or law. Poor

souls, through ignorance of the nature of that Covenant of Works, the law that they are under, they do not think their state to be half so bad as it is; when, alas! there is none in the world in such a sad condition again besides themselves; for, indeed, they do not understand these things. He that is under the law, as it is a Covenant of Works, is like the man that is bound by the law of his king, upon pain of banishment, or of being hanged, drawn, and quartered, not to transgress any of the commandments of the king; so here, they that are under the Covenant of Works, they are bound, upon pain of eternal banishment and condemnation, to keep within the compass of the law of the God of Heaven. The Covenant of Works may, in this case, be compared to the laws of the Medes and Persians, which being once made, cannot be altered. Daniel 6:8. You find that when there was a law made and given forth that none should ask a petition of any, God or man, but of the king only; this law being established by the king (verse 9). Daniel breaking of it, let all do whatever they can, Daniel must go into the lions' den (verse 16). So here, I say, there being a law given, and sealed with the Truth and the Word of God,—how that "the soul that sinneth, it shall die" (Eze 18:4). Whosoever doth abide under this covenant, and dieth under the same, they must and shall go into the lion's den; yea, worse than that, for they shall be thrown into Hell, to the very devils.

But to speak in a few particulars for thy better understanding herein, know,

First. That the Law of God, or Covenant of Works, doth not contain itself in one particular branch of the law, but doth extend itself into many, even into all the Ten Commandments, and those ten into very many more, as might be showed; so that the danger doth not lie in the breaking of one or two of these ten only, but it doth lie even in the transgression of any one of them. As you know, if a king should give forth ten particular commands to be obeyed by his subjects upon pain of death; now if any man doth transgress against any one of these ten, he doth commit treason, as if he had broke them all, and lieth liable to have the sentence of the law as certainly passed on him as if he had broken every particular of them.

Second. Again; you know that the laws being given forth by the king, which if a man keep and obey for a long time, yet if at the last he slips and breaks those laws, he is presently apprehended, and condemned by that law. These things are clear as touching the Law of God, as it is a Covenant of Works. If a man doth fulfill nine of the Commandments, and yet breaketh but one, that being broken will as surely destroy him and shut him out from the joys of Heaven as if he had actually transgressed against them all; for indeed, in effect, so he hath. There is a notable Scripture for this in the Epistle of James, Second Chapter, at the tenth verse, that runs thus:—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all,"—that is, he hath in effect broken them all, and shall have the voice of them all cry out against him. And it must needs be so, saith James, because "He that said," or that law which said, " Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (Verse 11). As thus; it may be thou didst never make to thyself a god of stone or wood, or at least not to worship them so greatly and so openly as the heathen do, yet if thou hast stolen, born false witness, or lusted after a woman in thy heart (Matt 5:28) thou hast transgressed the law, and must for certain, living and dying under that covenant, perish for ever by the law; for the law hath resolved on that before-hand, saying, "Cursed is every one that continueth not in ALL things"; mark, I pray you, "in all things"; that is the Word, and that seals the doctrine.

Third. Again; though a man doth not covet, steal, murder, worship gods of wood and stone, etc., yet if he do take the Lord's name in vain, he is for ever gone, living and

dying under that covenant. "Thou shalt not take the name of the LORD thy God in vain"; there is the command. But how if we do? Then he saith, "the LORD will not hold him guiltless that taketh His name in vain." No; though thou live as holy as ever thou canst, and walk as circumspectly as ever any did, yet if thou dost take the Lord's name in vain, thou art gone by that covenant: "For I will not," mark "I will not," let him be in never so much danger, "I will not hold him guiltless that taketh My name in vain" (Exo 20:7). And so likewise for any other of the ten, do but break them, and thy state is irrecoverable, if thou live and die under that covenant.

Fourth. Though thou shouldest fulfill this covenant, or law, even all of it, for a long time, ten, twenty, forty, fifty, or threescore years, yet if thou do chance to slip and break one of them but once before thou die, thou art also gone and lost by that covenant; for mark, "Cursed is every one that continueth not in all things," that continueth not in ALL things, mark that, "which are written in the book of the law to do them." But if a man doth keep all the Law of God his whole lifetime, and only sin one time before he dies, that one sin is a breach of the law, and he hath not continued in doing the things contained therein. For, so to continue, according to the sense of this Scripture, is to hold on without any failing, either in thought, word, or deed; therefore, I say, though a man doth walk up to the law all his lifetime, but only at the very last sin one time before he die, he is sure to perish for ever, dying under that covenant. For, my friends, you must understand that the Law of God is "yea," as well as the Gospel; and as they that are under the Covenant of Grace shall surely be saved by it, so, even so, they that are under the Covenant of Works and the law, they shall surely be damned by it, if continuing there. This is the Covenant of Works and the nature of it—namely, not to abate anything, no, not a mite, to him that lives and dies under it: "I tell thee," saith Christ, "thou shalt not depart thence," that is, from under the curse, "till thou hast paid the very last mite" (Luke 12:59).

Fifth. Again; you must consider that this law doth not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil; so that if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to, or savoureth of sin, yet if there should chance to pass but one vain thought through thy heart but once in all thy lifetime, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all in (Matt 5:27,28) where Christ saith, that though a man doth not lie with a woman carnally, yet if he doth but look on her, and in his heart lust after her, he is counted by the law, being rightly expounded, such an one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands; if there be any thought that is evil do but pass through thy heart, whether it be against God or against man in the least measure, though possibly not discerned of thee, or by thee, yet the law takes hold of thee therefore, and doth by its authority, both cast, condemn, and execute thee for thy so doing. "The thought of foolishness is sin" (Prov 24:9).

Sixth. Again; the law is of that nature and severity, that it doth not only inquire into the generality of thy life as touching several things, whether thou art upright there or no; but the law doth also follow thee into all thy holy duties, and watcheth over thee there, to see whether thou dost do all things aright there—that is to say, whether when thou dost pray thy heart hath no wandering thoughts in it; whether thou do every holy duty thou doest perfectly without the least mixture of sin; and if it do find thee to slip, or in the least measure to fail in any holy duty that thou dost perform, the law taketh hold on that, and findeth fault with that, so as to render all the holy duties that ever thou didst

unavailable because of that. I say, if, when thou art a hearing, there is but one vain thought, or in praying, but one vain thought, or in any other thing whatsoever, let it be civil or spiritual, one vain thought once in all thy lifetime will cause the law to take such hold on it, that for that one thing it doth even set open all the floodgates of God's wrath against thee, and irrecoverably by that covenant it doth bring eternal vengeance upon thee; so that, I say, look which ways thou wilt, and fail wherein thou wilt, and do it as seldom as ever thou canst, either in civil or spiritual things, as aforesaid—that is, either in the service of God, or in thy employments in the world, as thy trade or calling, either in buying or selling any way, in anything whatsoever; I say, if in any particular it find thee tardy, or in the least measure guilty, it calleth thee an offender, it accuseth thee to God, it puts a stop to all the promises thereof that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy own soul. 5

Here I would have thee, by the way, for to take notice, that it is not my intent at this time to enlarge on the several commands in particular—for that would be very tedious both for me to write and thee to read; only thus much I would have thee to do at the reading hereof—make a pause, and sit still one quarter of an hour, and muse a little in thy mind thus with thyself, and say, Did I ever break the law; yea or no? Had I ever, in all my lifetime, one sinful thought passed through my heart since I was born; yea or no? And if thou findest thyself guilty, as I am sure thou canst not otherwise choose but do, unless thou shut thy eyes against thy every day's practice, then, I say, conclude thyself guilty of the breach of the first covenant. And when that this is done, be sure, in the next place, thou do not straightway forget it and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find that God hath sent thee a pardon from Heaven through the merits of our Lord Jesus Christ, the mediator of the second covenant. And if God shall but give thee a heart to take this my counsel, I do make no question but these words spoken by me, will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

Thus much now touching the law, and the severity of it upon the person that is found under it, having offended or broken any particular of it, either in thought, word, or action; and now, before I do proceed to the next thing, I shall answer four objections that do lie in my way, and also, such as do stumble most part of the world.

[Four Objections.]

Object. First. But you will say, Methinks you speak very harsh; it is enough to daunt a body. Set the case, therefore, that a man, after he hath sinned and broken the law, repenteth of his wickedness and promiseth to do so no more, will not God have mercy then, and save a poor sinner then?

Answ. I told you before, that the covenant, once broken, will execute upon the offender that which it doth threaten to lay upon him; and as for your supposing that your repenting and promising to do so no more may help well, and put you in a condition to attain the mercy of God by the law, these thoughts do flow from gross ignorance both of the nature of sin, and also of the nature of the justice of God. And if I were to give you a description of one in a lost condition for the present, I would brand him out with such a mark of ignorance as this is.

Answ. 2. [The first answer is expounded by the second]. The law, as it is a Covenant of Works, doth not allow of any repentance unto life to those that live and die under it; for the law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithstanding all thy repenting and also promises to do so no more. No, saith the law, thou hast sinned, therefore I must

curse thee; for it is My nature to curse, even, and nothing else but curse, every one that doth in any point transgress against Me (Gal 3:10). They brake My covenant "and I regarded them not, saith the Lord" (Heb 8:9). Let them cry, I will not regard them; let them repent, I will not regard them; they have broken My covenant, and done that in which I delighted not; therefore, by that covenant I do curse, and not bless; damn, and not save; frown, and not smile; reject, and not embrace; charge sin and not forgive it. They brake My covenant "and I regarded them not"; so that I say, if thou break the law, the first covenant, and thou being found there, God looking on thee through that, He hath no regard on thee, no pity for thee, no delight in thee.

Object. Second. But hath not the law promises as well as threatenings? saying, "The man which doeth these things shall live," mark, he shall live, "by them," or in them (Rom 10:5; Gal 3:12).

Answ. 1. To break the Commandments is not to keep or fulfill the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant. 2. The promises that are of the law are conditional, and so not performed unless there be a full and continual obedience to every particular of it, and that without the least sin. "Do this"—mark, do this—and afterwards thou shalt live; but if thou break one point of it once in all thy life, thou hast not done the law; therefore the promises following the law do not belong unto thee if one sin hath been committed by thee. As thus, I will give you a plain instance—"Set the case, there be a law made by the king, that if any man speak a word against him he must be put to death, and this must not be revoked, but must for certain be executed on the offender; though there be a promise made to them that do not speak a word against him, that they should have great love from him; yet this promise is nothing to the offender; he is like to have no share in it, or to be ever the better for it; but contrariwise, the law that he hath offended must be executed on him; for his sin shutteth him out from a share of, or in, the promises." So it is here, there is a promise made indeed, but to whom? Why, it is to none but those that live without sinning against the law; but if thou, I say, sin one time against it in all thy lifetime, thou art gone, and not one promise belongs to thee if thou continue under this covenant. Methinks the prisoners at the bar, having offended the law, and the charge of a just judge towards them, do much hold forth the law, as it is a Covenant of Works, and how it deals with them that are under it. The prisoner having offended, cries out for mercy; Good, my lord, mercy, saith he, pray, my lord, pity me. The judge saith, What canst thou say for thyself that sentence of death should not be passed upon thee? Why, nothing but this, I pray my lord be merciful. But he answers again, Friend, the law must take place, the law must not be broken. The prisoner saith, Good, my lord, spare me, and I will never do so any more. The judge, notwithstanding the man's outcries and sad condition, must, according to the tenor of the law, pass judgment upon him, and the sentence of condemnation must be read to the prisoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And just thus it is concerning the Law of God.

Object. Third. Ay, but sometimes, for all your haste, the judge doth also give some pardons, and forgives some offenders, notwithstanding their offences, though he be a judge.

Answ. It is not because the law is merciful, but because there is manifested the love of the judge, not the love of the law. I beseech you to mark this distinction; for if a man that hath deserved death by the law be, notwithstanding this, forgiven his offence, it is not because the law saith, "spare him"; but it is the love of the judge or chief magistrate that doth set the man free from the condemnation of the law. But mark; here the law of

men and the Law of God do differ; the law of man is not so irrevocable; but if the Supreme please he may sometimes grant a pardon without satisfaction given for the offence; but the Law of God is of this nature, that if a man be found under it, and a transgressor, or one that hath transgressed against it, before that prisoner can be released there must be a full and complete satisfaction given to it, either by the man's own life or by the blood of some other man; for "without shedding of blood is no remission" (Heb 9:22); that is, there is no deliverance from under the curse of the Law of God; and therefore, however the law of man may be made of none effect sometimes by showing mercy without giving of a full satisfaction, yet the Law of God cannot be so contented, nor at the least give way, that the person offending that should escape the curse and not be damned, except some one do give a full and complete satisfaction to it for him, and bring the prisoner into another covenant—to wit, the Covenant of Grace, which is more easy, and soul-refreshing, and sin-pardoning.

I say, therefore, you must understand that if there be a law made that reaches the life, to take it away for the offence given by the offender against it, then it is clear that if the man be spared and saved, it is not the law that doth give the man this advantage, but it is the mere mercy of the king, either because he hath a ransom or satisfaction some other way, or being provoked thereto out of his own love to the person whom he saveth.

Now, thou also having transgressed and broken the Law of God, if the law be not executed upon thee, it is not because the law is merciful, or can pass by the least offence done by thee, but thy deliverance comes another way; therefore, I say, however it be by the laws of men where they be corrupted and perverted, yet the Law of God is of that nature, that if it hath not thy own blood or the blood of some other man—for it calls for no less, for to ransom thee from the curse of it, being due to thee for thy transgression, and to satisfy the cries, the doleful cries, thereof, and ever for to present thee pure and spotless before God, notwithstanding this fiery law—thou art gone if thou hadst a thousand souls; for "without shedding of blood there is no remission" (Heb 9:22); no forgiveness of the least sin against the law.

Object. Fourth. But, you will say, "I do not only repent me of my former life, and also promise to do so no more, but now I do labour to be righteous, and to live a holy life; and now, instead of being a breaker of the law, I do labour to fulfill the same. What say you to that?"

Answ. Set the case, thou couldst walk like an angel of God; set the case, thou couldst fulfill the whole law, and live from this day to thy life's end without sinning in thought, word, or deed, which is impossible; but, I say, set the case it should be so, why, thy state is as bad, if thou be under the first covenant, as ever it was. For, first, I know thou darest not say but thou hast at one time or other sinned; and if so, then the law hath condemned thee; and if so, then I am sure that thou, with all thy actions and works of righteousness, canst not remove the dreadful and irresistible curse that is already laid upon thee by that law which thou art under, and which thou hast sinned against; though thou livest the holiest life that any man can live in this world, being under the law of works, and so not under the Covenant of Grace, thou must be cut off without remedy; for thou hast sinned, though afterwards thou live never so well.

The reasons for this that hath been spoken are these—

First, The nature of God's justice calls for it—that is, it calls for irrecoverable ruin on them that transgress against this law; for justice gave it, and justice looks to have it completely and continually obeyed, or else justice is resolved to take place, and execute its office, which is to punish the transgressor against it. You must understand that the justice of God is as unchangeable as His love; His justice cannot change its

nature; justice it is, if it be pleased; and justice it is, if it be displeased. The justice of God in this case may be compared to fire; there is a great fire made in some place; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire; and therefore the Apostle useth this as an argument to stir up the Hebrews to stick close to Jesus Christ, lest they fall under the justice of God by these words, "For our God is a consuming fire" (Heb 12:29); into which, if thou fall, it is not for thee to get out again, as it is with some that fall into a material fire; no, but he that falls into this, he must lie there for ever; as it is clear where he saith, "Who among us shall dwell with everlasting burnings, and with devouring fire?" (Isa 33:14). For justice once offended knoweth not how to show any pity or compassion to the offender, but runs on him like a lion, takes him by the throat, throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any of us the sons of Adam.

Secondly, The faithfulness of God calls for irrecoverable ruin to be poured out on those that shall live and die under this covenant. If thou, having sinned but one sin against this covenant, and shouldst afterwards escape damning, God must be unfaithful to Himself and to His Word, which both agree as one. First, he would be unfaithful to Himself; to Himself, that is, to His justice, holiness, righteousness, wisdom, and power, if He should offer to stop the running out of His justice for the damning of them that have offended it. And secondly, He would be unfaithful to His Word, His written Word, and disown, deny, and break that, of which He hath said, "It is easier for Heaven and earth to pass, than one tittle of the law to fail," or be made of none effect (Luke 16:17). Now, if He should not, according to His certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced, in that His Word could not be fulfilled.

Thirdly, Because otherwise he would disown the sayings of His Prophets, and gratify the sayings of His enemies; His Prophets say He will take vengeance; His enemies say He will not; His Prophets say He will remember their iniquities, and recompense them into their bosom; but His enemies say they should do well, and they shall have peace, though they walk after the imaginations of their own hearts, and be not so strict as the Word commands, and do not as it saith (Deu 29:19,20). But let me tell thee, hadst thou a thousand souls, and each of them was worth a thousand worlds, God would set them all on a light by fire, if they fall within the condemnings of His Word, and thou die without a Jesus, even the right Jesus; "for the Scriptures cannot be broken." What! dost thou think that God, Christ, Prophets, and Scriptures, will all lie for thee? and falsify their words for thee? It will be but ill venturing thy soul upon that.

And the reasons for it are these:—First, Because God is God; and secondly, Because man is man.

First, Because God is perfectly just and eternally just, perfectly holy and eternally holy, perfectly faithful and eternally faithful; that is, without any variableness or shadow of turning, but perfectly continueth the same, and cannot as well cease to be God as to alter or change the nature of His Godhead. As He is thus the perfection of all perfections, He gave out His Law to be obeyed; but if any offend it, then they fall into the hands of this His eternal justice, and so must drink of His irrevocable wrath, which is the execution of the same justice. I say, this being thus, the law being broken, justice takes place, and so faithfulness followeth to see that execution be done, and also to testify that He is true, and doth denounce His unspeakable, insupportable, and unchangeable vengeance on the party offending.

Secondly, Because thou art not as infinite as God, but a poor created weed, that is

here today and gone tomorrow, and not able to answer God in His essence, being, and attributes; thou art bound to fall under Him, for thy soul or body can do nothing that is infinite in such a way as to satisfy this God, which is an infinite God in all His attributes.
[Misery of man by this law.]
But to declare unto you the misery of man by this law to purpose, I do beseech you to take notice of these following particulars, besides what has been already spoken:—First, I shall show the danger of them by reason of the law, as they come from Adam; Second, as they are in their own persons particularly under it.
[First, The danger of them by reason of the law, as they come from Adam.]

1. As they come from Adam, they are in a sad condition, because he left them a broken covenant. Or take it thus: because they, while they were in him, did with him break that covenant. O! this was the treasure that Adam left to his posterity; it was a broken covenant, insomuch that death reigned over all his children, and doth still to this day, as they come from him, both natural and eternal death (Rom 5). It may be, drunkard, swearer, liar, thief, thou dost not think of this.
2. He did not only leave them a broken covenant, but also made them himself sinners against it. He [Adam] made them sinners—"By one man's disobedience many were made sinners" (Rom 5:19). And this is worse than the first.
3. Not only so, but he did deprive them of their strength, by which at first they were enabled to stand, and left them no more than dead men. O helpless state! O how beggarly and miserable are the sons of Adam!
4. Not only so, but also before he left them he was the conduit pipe through which the devil did convey off his poisoned spawn and venom nature into the hearts of Adam's sons and daughters, by which they are at this day so strongly and so violently carried away, that they fly as fast to Hell, and the devil, by reason of sin, as chaff before a mighty wind.
5. In a word, Adam led them out of their paradise, that is one more; and put out their eyes, that is another; and left them to the leading of the devil. O sad! Canst thou hear this, and not have thy ears to tingle and burn on thy head? Canst thou read this, and not feel thy conscience begin to throb and dag? If so, surely it is because thou art either possessed with the devil, or besides thyself.
[Second.] But I pass this, and come to the second thing, which is, the cause of their being in a sad condition, which is by reason of their being in their particular persons under it.
1. Therefore, they that are under the law, they are in a sad condition, because they are under that which is more ready, through our infirmity, to curse than to bless; they are under that called the ministration of condemnation, that is, they are under that dispensation, or administration, whose proper work is to curse and condemn, and nothing else (2 Cor 3).
2. Their condition is sad who are under the law, because they are not only under that ministration that doth condemn, but also that which doth wait an opportunity to condemn; the law doth not wait that it might be gracious, but it doth wait to curse and condemn; it came on purpose to discover sin, "The law entered," saith the Apostle, " that the offence might abound" (Rom 5:20) or appear indeed to be that which God doth hate, and also to curse for that which hath been committed; as he saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal 3:10).

3. They are in a sad condition, because that administration they are under that are under the law doth always find fault with the sinner's obedience as well as his disobedience, if it be not done in a right spirit, which they that are under that covenant cannot do, by reason of their being destitute of faith; therefore, I say, it doth control them, saying, "This was not well done, this was done by the halves, this was not done freely, and that was not done perfectly, and out of love to God." And hence it is that some men, notwithstanding they labour to live as holy as ever they can according to the law, yet they do not live a peaceable life, but are full of condemnings, full of guilt and torment of conscience, finding themselves to fail here, and to fall short there, omitting this good which the law commands, and doing that evil which the law forbids, but never giveth them one good word for all their pains.
4. They that are under the law are in a sad condition, because they are under that administration that will never be contented with what is done by the sinner. If thou be under this covenant, work as hard as thou canst, the law will never say, "Well done"; never say, "My good servant"; no; but always it will be driving thee faster, hastening of thee harder, giving thee fresh commands, which thou must do, and upon pain of damnation not to be left undone. Nay, it is such a master that will curse thee, not only for thy sins, but also because thy good works were not so well done as they ought to be.

5. They that are under this covenant or law, their state is very sad, because this law doth command impossible things of him that is under it; and yet doth but right in it, seeing man at the first had in Adam strength to stand, if he would have used it, and the law was given them, as I said before, when man was in his full strength; and therefore no inequality if it commands the same still, seeing God that gave thee strength did not take it away. I will give you a similitude for the clearing of it. Set the case that I give to my servant ten pounds, with this charge, Lay it out for my best advantage, that I may have my own again with profit; now if my servant, contrary to my command, goeth and spends my money in a disobedient way, is it any inequality in me to demand of my servant what I gave him at first? Nay, and though he have nothing to pay, I may lawfully cast him into prison, and keep him there until I have satisfaction. So here; the law was delivered to man at the first when he was in a possibility to have fulfilled it; now, then, though man have lost his strength, yet God is just in commanding the same work to be done. Ay, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves into this condition; therefore, saith the Apostle, "What things soever the law (or commands) saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom 3:19). And this is thy sad condition that art under the law (Gal 3:10).
But if any should object, and say, But the law doth not command impossible things of natural man,—
I should answer in this case as the Apostle did in another very much like unto it, saying, "Understanding neither what they say, nor whereof they affirm." For doth not the law command thee to love the Lord thy God with all thy soul, with all they strength, with all thy might, etc., and can the natural man do this? How can those that are accustomed to do evil, do that which is commanded in this particular? "Can the Ethiopian change his skin, or the leopard his spots?" (Jer 12:23).
Doth the law command thee to do good, and nothing but good, and that with all thy soul, heart, and delight? which the law as a Covenant of Works calleth for; and canst thou, being carnal, do that? But there is no man that hath understanding, if he should hear

thee say so, but would say that thou wast either bewitched or stark mad.
6. They that are under the law are in a sad condition, because that though they follow the law, or Covenant of Works; I say, though they follow it, it will not lead them to Heaven; no, but contrariwise, it will lead them under the curse. It is not possible, saith Paul, that any should be justified by the law, or by our following of it; for by that "is the knowledge of sin," and by it we are condemned for the same, which is far from leading us to life, being the ministration of death (2 Cor 3). And again; "Israel, which followeth after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but by the law, and by the works thereof" (Rom 9:30-32).
7. They that are under the law are in a sad condition, because they do not know whether ever they shall have any wages for their work or no; they have no assurance of the pardon of their sins, neither any hopes of eternal life; but poor hearts as they are, they work for they do not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains; so thou mayest work hard all the days of thy life, and at the day of death, instead of having a glorious rest in the Kingdom of Heaven, thou mayest, nay, thou shalt, have for thy sins the damnation of thy soul and body in Hell to all eternity; forasmuch, as I said before, that the law, if thou sinnest, it doth not take notice of any good work done by thee, but takes its advantage to destroy and cut off thy soul for the sin thou hast committed.
8. They that are under the law are in a sad condition, because they are under that administration; upon whose souls God doth not smile, they dying there; for the administration that God doth smile upon His children through, is the Covenant of Grace, they being in Jesus Christ, the Lord of life and consolation; but contrariwise to those that are under the law; for they have His frowns, His rebukes, His threatenings, and with much severity they must be dealt withal—"For they continued not in My covenant, and I regarded them not, saith the Lord" (Heb 8:9).
9. They are in a sad condition, because they are out of the faith of Christ; they that are under the law have not the faith of Christ in them; for that dispensation which they are under is not the administration of faith. The law is not of faith, saith the Apostle (Gal 3:12).
10. Because they have not received the Spirit; for that is received by the hearing of faith, and not by the law, nor the works thereof (Gal 3:2).
11. In a word, if thou live and die under that covenant, Jesus Christ will neither pray for thee, neither let thee have one drop of His blood to wash away thy sins, neither shalt thou be so much as one of the least in the Kingdom of Heaven; for all these privileges come to souls under another covenant, as the Apostle saith—"For such are not under the law, but under grace"—that is, such as have a share in the benefits of Jesus Christ, or such as are brought from under the first covenant into the second; or from under the law into the grace of Christ's Gospel, without which Covenant of Grace, and being found in that, there is no soul can have the least hope of eternal life, no joy in the Holy Ghost, no share in the privileges of saints, because they are tied up from them by the limits and bonds of the Covenant of Works. For you must understand that these two covenants have their several bounds and limitations, for the ruling and keeping in subjection, or giving of freedom, to the parties under the said covenants. Now they that are under the law are within the compass and the jurisdiction of that, and are bound to be in subjection to that; and living and dying under that, they must stand and fall to that, as Paul saith, "To his own master he standeth or falleth." The Covenant of Grace doth admit to those that are under it also liberty and freedom, together with commanding of

subjection to the things contained in it, which I shall speak to further hereafter. [For what purpose the Law was added and given.]

But now, that the former things may be further made to appear—that is, what the sad condition of all them that are under the law is, as I have shown you something of the nature of the law, so also shall I show that the law was added and given for this purpose, that it might be so with those that are out of the Covenant of Grace.

First, God did give the law that sin might abound, not that it should take away sin in any, but to discover the sin which is already begotten, or that may be hereafter begotten, by lust and Satan (Rom 5:20). I say, this is one proper work of the law, to make manifest sin; it is sent to find fault with the sinner, and it doth also watch that it may do so, and it doth take all advantages for the accomplishing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I say, it is like a man that is sent by his lord to see and pry into the labours and works of other men, taking every advantage to discover their infirmities and failings, and to chide them? yea, to throw them out of the Lord's favour for the same.

Second. Another great end why the Lord did add or give the law, it was that no man might have anything to lay to the charge of the Lord for His condemning of them that do transgress against the same. You know that if a man should be had before an officer or judge, and there be condemned, and yet by no law, he that condemns him might be very well reprehended or reproved for passing the judgment; yea, the party himself might have better ground to plead for his liberty than the other to plead for the condemning of him; but this shall not be so in the judgment-day, but contrariwise; for then every man shall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God when it is passed upon them; therefore saith the Apostle, "What things soever the law saith, it saith to them who are under the law"; that is, all the commands, all the cursings and threatenings that are spoken by it, are spoken, saith he, "that every mouth may be stopped"; mark, I beseech you, "it saith," saith he, "that every mouth may be stopped, and all the world may become guilty before God" (Rom 3:19). So that now, in case any in the judgment-day should object against the judgment of God, as those in the 25th of Matthew do, saying, Lord, when saw we Thee thus and thus? and why dost Thou pass such a sad sentence of condemnation upon us? surely this is injustice, and not equity: now for the preventing of this the law was given; ay, and that it might prevent thee to purpose, God gave it betimes, before either thy first father had sinned, or thou wast born. So that again, if there should be these objections offered against the proceedings of the Lord in justice and judgment, saying, Lord, why am I thus condemned, I did not know it was sin? Now against these two was the law given and that betimes, so that both these are answered. If the first come in and say, Why am I judged? why am I damned? then will the law come in, even all the Ten Commandments, with every one of their cries against thy soul; the First saying, He hath sinned against Me, damn him; the Second saying also, He hath transgressed against Me, damn him; the Third also saying the same, together with the Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth; even all of them will discharge themselves against thy soul if thou die under the first covenant, saying, He or they have transgressed against us, damn them, damn them: and I tell thee also, that these ten great guns, the Ten Commandments, will, with discharging themselves in justice against thy soul, so rattle in thy conscience, that thou wilt in spite of thy teeth be immediately put to silence, and have thy mouth stopped. And let me tell thee further, that if thou shalt appear before God to have the Ten Commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea, ten thousand of the biggest pieces of

ordnance in the world to be shot off against thee; for these could go no further but only to kill the body; but they, both body and soul, to be tormented in Hell with the devil to all eternity.

Third, Again; if the second thing should be objected, saying, But Lord, I did not think this had been sin, or the other had been sin, for nobody told me so; then also will the giving of the law take off that, saying, Nay, But I was given to thy father Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to control thee for doing the thing that was not right. Did not I secretly tell thee at such a time, in such a place, when thou wast doing of such a thing, with such an one, or when thou was all alone, that this was a sin, and that God did forbid it, therefore if thou didst commit it, God would be displeased with thee for it: and when thou was thinking to do such a thing at such a time, did not I say, Forbear, do not so? God will smite thee, and punish thee for it if thou dost do it. And besides, God did so order it that you had me in your houses, in your Bibles, and also you could speak and talk of me; thus pleading the truth, thou shalt be forced to confess it is so; nay, it shall be so in some sort with the very Gentiles and barbarous people that fall far short of that light we have in these parts of the world; for, saith the Apostle, "The Gentiles which have not the law, do by nature the things contained in the law, these, having not the law," that is, not written as we have, yet they "are a law unto themselves: which show the works of the law written in their hearts" (Rom 2:14,15). That is, they have the law of works in them by nature, and therefore they shall be left without excuse; for their own consciences shall stand up for the truth of this where he saith, "Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Ay, but when? Why, "in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom 2:15,16). So this, I say, is another end for which the Lord did give the law—namely, that God might pass a sentence in righteousness, without being charged with any injustice by those that shall fall under it in the judgment.

Fourth, A fourth end why the Lord did give the law it was, because they that die out of Jesus Christ might not only have their mouths stopped, but also that their persons " might become guilty before God" (Rom 3:19). And indeed this will be the ground of silencing, as I said before, they finding themselves guilty, their consciences backing the truth of the judgment of God passed upon them, "they shall become guilty"—that is, they shall be fit vessels for the wrath of God to be poured out into, being filled with guilt by reason of transgressions against the commandments; thus, therefore, shall the parties under the first covenant be "fitted to destruction" (Rom 9:22) even as wood or straw, being well dried, is fitted for the fire; and the law was added and given, and speaks to this very end, that sins might be shown, mouths might be stopped from quarreling, and that "all the world," mark, "the world may become guilty before God," and so be in justice for ever and ever overthrown because of their sins.

And this will be so for these reasons—

1. Because God hath a time to magnify His justice and holiness, as well as to show His forbearance and mercy. We read in Scripture that His eyes are too pure to behold iniquity, and then we shall find it true (Hab 1:13). We read in Scripture that He will magnify the law, and make it honourable, and then He will do it indeed. Now, because the Lord doth not strike so soon as He is provoked by sin, therefore poor souls will not know nor regard the justice of God, neither do they consider the time in which it must be advanced, which will be when men drop under the wrath of God as fast as hail in a mighty storm (2 Peter 3:9; Psa 50:21,22). Now, therefore, look to it all you that count

the long-suffering and forbearance of God slackness; and because for the present He keepeth silence, therefore to think that He is like unto yourselves. No, no; but know that God hath His set time for every purpose of His, and in its time it shall be advanced most marvelously, to the everlasting astonishment and overthrow of that soul that shall be dealt withal by justice and the law. O! how will God advance His justice! O! how will God advance His holiness! First, by showing men that He in justice cannot, will not regard them, because they have sinned; and, secondly, in that His holiness will not give way for such unclean wretches to abide in His sight, His eyes are so pure.

2. Because God will make it appear that He will be as good as His Word to sinners. Sinners must not look to escape always, though they may escape awhile, yet they shall not go far all adoe unpunished; no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest but God will account with thee for it; there is never a lie thou tellest, but God will reckon with thee for it; nay, there shall not pass so much as one passage in all thy lifetime but God, the righteous God, will have it in the trial by His law, if thou die under it, in the judgment-day.

[WHO THE ARE THAT ARE UNDER THE COVENANT OF WORKS.]

THIRD. But you will say—"But who are those that are thus under the law?"

Answ. Those that are under the law may be branched out into three ranks of men; either, first, such as are grossly profane, or such as are more refined; which may be two ways, some in a lower sort, and some in a more eminent way.

First, Then they are under the law as a Covenant of Works who are open profane, and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing of it. Now, as for such as these are, there is a Scripture in the First Epistle of Paul to Timothy Chapter 1, verses 9, 10, which is a notable one to this purpose, "The law," saith he, "is not made for a righteous man," not as it is a Covenant of Works, "but for the" unrighteous or "lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars," look to it, liars, "for perjured persons, and," in a word, "if there be any other thing that is not according to sound doctrine." These are one sort of people that are under the law, and so under the curse of the same, whose due is to drink up the brimful cup of God's eternal vengeance, and therefore I beseech you not to deceive yourselves; for "know ye not that the unrighteous shall not inherit the kingdom of God? Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor 6:9,10). Poor souls, you think that you may have your sins, your lusts, and pleasures, and yet you shall do pretty well, and be let to go free in the judgment-day; but see what God saith of such in Deuteronomy 29:19, 20—which shall "bless himself in his heart, saying, I shall have peace," I shall be saved, I shall do as well as others, in the day when God shall judge the world by Jesus Christ; but, saith God, I will not spare them, no, but My anger and My jealousy shall smoke against them. How far? Even to the executing all the curses that are written in the Law of God upon them. Nay, saith God, I will be even with them, "for I will blot out their names from under Heaven." And indeed it must of necessity be so, because such souls are unbelievers, in their sins, and under the law, which cannot, will not, show any mercy on them; for it is not the administration of mercy and life, but the administration of death and destruction, as you

have it (2 Cor 3:7,9); and all those, every one of them, that are open profane, and scandalous wretches are under it, and have been so ever since they came into the world to this day; and they will for certain live and die under the same dispensation, and then be damned to all eternity, if they be not converted from under that covenant into and under the Covenant of Grace, of which I shall speak in its place; and yet for all this, how brag and crank 6 are our poor wantons and wicked ones in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hellfire to put them into. But O how will they be deceived when they shall see Christ sitting upon the judgment-seat, having laid aside his priestly and prophetical office, and appearing only as a judge to the wicked? when they shall see all the records of Heaven unfolded and laid open; when they shall see each man his name in the Book of Life, and in the book of the law; when they shall see God in His majesty, Christ in His majesty, the saints in their dignity, but themselves in their impurity. What will they say then? whither will they fly then? where will they leave their glory? O sad state! (Isa 10:3).

Second. They are under the law also who do not only so break and disobey the law, but follow after the law as hard as ever they can, seeking justification thereby—that is, though a man should abstain from the sins against the law, and labour to fulfill the law, and give up himself to the law, yet if he look no further than the law he is still under the law, and for all his obedience to the law, the righteous Law of God, he shall be destroyed by that law. Friend, you must not understand that none but profane persons are under the law; no, but you must understand that a man may be turned from a vain, loose, open, profane conversation and sinning against the law, to a holy, righteous, religious life, and yet be in the same state, under the same law, and as sure to be damned as the other that are more profane and loose. And though you may say this is very strange, yet I shall both say it and prove it to be true. Read with understanding that Scripture in Romans 9:30-31, where the Apostle, speaking of the very thing, saith, "But Israel, which followed after the law of righteousness"; mark, that followed after the law of righteousness; they notwithstanding their earnest pursuit, or hunting after the law of righteousness, "hath not attained to the law of righteousness." It signifies thus much to us, that let a man be never so earnest, so fervent, so restless, so serious, so ready, so apt and willing to follow the law and the righteousness thereof, if he be under that covenant, he is gone, he is lost, he is deprived of eternal life, because he is not under the ministration of life if he die there. Read also that Scripture, Galatians 3:10, which saith, "For as many as are of the works of the law are under the curse"; mark, they that are of the works of the law. Now, for to be of the works of the law, it is to be of the works of the righteousness thereof—that is, to abstain from sins against the law, and to do the commands thereof as near as ever they can for their lives, or with all the might they have: and therefore I beseech you to consider it, for men's being ignorant of this is the cause why so many go on supposing they have a share in Christ, because they are reformed, and abstain from the sins against the law, who, when all comes to all, will be damned notwithstanding, because they are not brought out from under the Covenant of Works, and put under the Covenant of Grace.

Object. "But can you in very deed make these things manifestly evident from the Word of God? Methinks to reason thus is very strange, that a man should labour to walk up according to the Law of God as much as ever he can, and yet that man notwithstanding this, should be still under the curse. Pray clear it."

Answ. Truly this doth seem very strange, I do know full well, to the natural man, to him that is yet in his unbelief, because he goeth by beguiled reason; but for my part, I do

know it is so, and shall labour also to convince thee of the truth of the same.

1. Then, the law is thus strict and severe, that if a man do sin but once against it, he, I say, is gone for ever by the law, living and dying under that covenant. If you would be satisfied as touching the truth of this, do but read Galatians 3:10, where it saith "Cursed is every one," that is, not a man shall miss by that covenant, "that continueth not in all," mark, in all "things which are written in the book of the law to do them." (1.) Pray mark, here is a curse, in the first place, if all things written in the book of the law be not done, and that, continually too—that is, without any failing or one slip, as I said before. Now there is never a one in the world but before they did begin to yield obedience to the least command, they in their own persons did sin against it by breaking of it. The Apostle, methinks, is very notable for the clearing of this in Romans 3:5. In the one he endeavours for to prove that all had transgressed in the first Adam as he stood a common person, representing both himself and us in his standing and falling. " Wherefore," saith he, "as by one man sin entered into the world, and death by sin; and so death passed upon all men," mark that; but why? "for that all have sinned" (Rom 5:12). That is, forasmuch as all naturally are guilty of original sin, the sin that was committed by us in Adam; so this is one cause why none can be justified by their obedience to the law, because they have in the first place broken it in their first parents. But, (2.) in case this should be opposed and rejected by quarrelsome persons, though there be no ground for it, Paul hath another argument to back his doctrine, saying, For we have proved (already) that both Jews and Gentiles are all under sin. "As it is written, There is none righteous, no, not one." "They are all gone out of the way, they are together," mark, together, "become unprofitable, there is none that doeth good, no, not one." "Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips." Their "mouths are full of cursing and bitterness." " Their feet are swift to shed blood." In a word, "Destruction and misery are in their ways; and the way of peace have they not known." Now then, saith he, having proved these things so clearly, the conclusion of the whole is this, "That what things soever the law saith," in both showing of sin, and cursing for the same, "it saith" all "to them who are under the law that every mouth may be stopped, and all the world may become guilty before God" (Rom 3:10,19). So that here, I say, lieth the ground of our not being justified by the law, even because, in the first place, we have sinned against it; for know this for certain, that if the law doth take the least advantage of thee by thy sinning against it, all that ever thou shalt afterwards hear from it is nothing but Curse, curse, curse him, "for not continuing in all things which are written in the book of the law to do them."

2. Thou canst not be saved by the righteous Law of God, the first covenant, because that, together with this thy miserable state, by original and actual sins, before thou didst follow the law, since thy turning to the law thou hast committed several sins against the law—"In many things we offend all." So that now thy righteousness to the law being mixed with sometimes the lust of concupiscence, fornication, covetousness, pride, heart-risings against God, coldness of affection towards Him, backwardness to good duties, speaking idle words, having of strife in your hearts, and such like; I say, these things being thus, the righteousness of the law is become too weak through this our flesh (Rom 8:3), and so, notwithstanding all our obedience to the law, we are yet through our weakness under the curse of the law; for, as I said before, the law is so holy, so just, and so good, that it cannot allow that any failing or slip should be done by them that look for life by the same. "Cursed is every one that continuteth not in everything" (Gal 3:10). And this Paul knew full well, which made him throw away all his

righteousness. But you will say, that was his own. Answ. But it was even that which while he calls it his own, he also calls it the righteousness of the law (Phil 3:7-10) and to account it but dung, but as dirt on his shoes, and that, that he might be found in Christ, and so be saved by Him "without the deeds of the law" (Rom 3:28). But,

3. Set the case, the righteousness of the law which thou hast was pure and perfect, without the least flaw or fault, without the least mixture of the least sinful thought, yet this would fall far short of presenting of thee blameless in the sight of God. And that I prove by these arguments—(1.) The first argument is, that that which is not Christ cannot redeem souls from the curse, it cannot completely present them before the Lord; now the law is not Christ; therefore the moral law cannot, by all our obedience to it, deliver us from the curse that is due to us (Acts 4:12). (2.) The second argument is, that that righteousness that is not the righteousness of faith, that is, by believing in Jesus Christ, cannot please God; now the righteousness of the law as a Covenant of Works is not the righteousness of faith; therefore the righteousness of the law as acted by us, being under that covenant, cannot please God. The first is proved in Hebrews 11:6, " But without faith it is impossible to please Him"; mark, it is impossible. The second thus, "The law is not of faith" (Gal 3:12; Rom 10:5,6), compared with Galatians 3:11. "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith."

But for the better understanding of those that are weak of apprehension, I shall prove it thus—1. The soul that hath eternal life, he must have it by right of purchase or redemption (Heb 9:12; Eph 1:7). 2. This purchase of redemption must be through the blood of Christ. "We have redemption through His blood." "Without shedding of blood is no remission." Now the law is not in a capacity to die, and so to redeem sinners by the purchase of blood, which satisfaction justice calls for. Read the same Scriptures (Heb 9:22). Justice calls for satisfaction, because thou hast transgressed and sinned against it, and that must have satisfaction; therefore all that ever thou canst do cannot bring in redemption, though thou follow the law up the to the nail-head, as I may say, because all this is not shedding of blood; for believe it, and know it for certain, that though thou hadst sinned but one sin before thou didst turn to the law, that one sin will murder thy soul, if it be not washed away by blood, even by the precious blood of Jesus Christ, that was shed when He did hang upon the cross on Mount Calvary.

Object. But you will say, "Methinks, that giving of ourselves up to live a righteous life should make God like the better of us, and so let us be saved by Christ, because we are so willing to obey His law."

Answ. The motive that moveth God to have mercy upon sinners is not because they are willing to follow the law, but because He is willing to save them. "Not for thy righteousness, or for the uprighteous of thine heart dost thou go to possess their land" (Deu 9:4-6). Now understand this: if thy will to do righteousness was the first moving cause why God had mercy on thee through Christ, then it must not be freely by grace—I say, freely. But the Lord loves thee and saves thee upon free terms, having nothing beforehand to make Him accept of thy soul, but only the blood of Christ; therefore to allow of such a principle it is to allow that grace is to be obtained by the works of the law, which is as gross darkness as lies in the darkest dungeon in Popery, and is also directly opposite to Scripture—For we are "justified freely by His grace, through the redemption that is in Christ"; not through the good that is in our selves, or done by us, no, "but by faith, without"—mark that—"without the deeds of the law" (Rom 3:24-28). Again, "Not of works, least any man should boast" (Eph 2:9). No, no, saith he, "Not according to our works," or righteousness, "but according to His own purpose";

mark "according to His own purpose and grace, which was" a free gift, "given us in Christ Jesus," not lately, but "before the world began" (2 Tim 1:9).
Object. But you will say, "Then why did God give the law, if we cannot have salvation by following of it?"
Answ. I told you before that the law was given for these following reasons—1. That thou mightest be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee, which is done by the law these ways—(1.) By showing of thee what a holy God He is that did give the law; and, (2.) By showing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against and broken this His holy Law; therefore, saith Paul, "the law entered, that the offence might abound," that is, by showing the creature the holiness of God, and also its own vileness (Rom 5:20). 2. That thou mayest know that God will not damn thee for nothing in the judgment-day. 3. Because He would have no quarreling at His just condemning of them at that day. 4. Because He will make thee to know that He is a holy God and pure.

WHAT MEN MAY ATTAIN TO THAT ARE UNDER THIS COVENANT OF WORKS.

[FOURTH] Quest. "But seeing you have spoken thus far, I wish you would do so much as to show in some particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the ministration of condemnation."
Answ. This is somewhat a difficult question, and had need be not only warily, but also home and soundly answered. The question consists of three particulars—First, What men have done; Second, How far men have gone; Third, What they have received, and yet to be under the law, or Covenant of Works, and so in a state of condemnation.
[First.] As for the first, I have spoken something in general to that already; but for thy better understanding I shall yet speak more particularly.
1. A man hath and may be convinced and troubled for his sins, and yet be under this covenant, and that in a very heavy and dreadful manner, insomuch that he find the weight of them to be intolerable and too heavy for him to bear, as it was with Cain, "My punishment," saith he, "is greater than I can bear" (Gen 4:13).
2. A man living thus under a sense of his sins may repent and be sorry for them, and yet be under this covenant, and yet be in a damned state. And when he, Judas, saw what was done, he "repented" (Matt 27:3).
3. Men may not only be convinced, and also repent for their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse, "Then Pharaoh called for Moses and Aaron, in haste, and he said, I have sinned; entreat the LORD your God that He may take away from me this death" (Exo 10:16, 17).
4. A man may also humble himself for his offences and disobedience against his God, and yet be under this covenant (1 Kings 21:24-19).
5. A man may make restitution unto men for the offence he hath done unto them, and yet be under this covenant.
6. A man may do much work for God in his generation, and yet be under this first covenant; as Jehu, who did do that which God bid him (2 Kings 9:25, 26). And yet God threateneth even Jehu, because though he did do the thing that the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have said, " Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu" (Hosea 1:4).
7. Men may hear and fear the servants of the Lord, and reverence them very highly; yea, and when they hear, they may not only hear, but hear and do, and that gladly too,

not one or two things, but many; mark, many things gladly, and yet be lost, and yet be damned, "For Herod feared John," why? not because he had any civil power over him, but because "he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly" (Mark 6:20). It may be that thou thinkest that because thou hearest such and such, therefore thou art better than thy neighbours; but know for certain that thou mayest not only hear, but thou mayest hear and do, and that not with a backward will, but gladly—mark, "gladly"—and yet be Herod still, an enemy to the Lord Jesus still. Consider this, I pray you.

Second. But to the second thing, which is this, How far may such an one go? To what may such an one attain? Whither may he arrive, and yet be an undone man, under this covenant? [1] answer—

1. Such an one may be received into fellowship with the saints, as they are in a visible way of walking one with another; they may walk hand in hand together, "The Kingdom of Heaven," that is, a visible company of professors of Christ, is likened to ten virgins, which took their lamps, and went forth to meet the Bridegroom, "five of them were wise, and five were foolish" (Matt 25:1,2). These, in the first place, are called virgins—that is, such as are clear from the pollutions of the world; secondly, they are said to go forth—that is, from the rudiments and traditions of men; thirdly, they do agree to take their lamps with them—that is, to profess themselves the servants of Jesus Christ, that wait upon Him, and for Him; and yet when He came, He found half of them, even the virgins, that had lamps, that also went forth from the pollutions of the world and the customs of men, to be such as lost their precious souls (verse 12) which they should not have done, had they been under the Covenant of Grace, and so not under the law.

2. They may attain to a great deal of honour in the said company of professors, that which may be accounted honour, insomuch that they may be put in trust with church affairs, and bear the bag, as Judas did. I speak not this to shame the saints, but, being beloved, I warn them; yet I speak this on purpose that it might, if the Lord will, knock at the door of the souls of professors. Consider Demas!

3. They may attain to speak of the Word as ministers, and become preachers of the Gospel of Jesus Christ, insomuch that the people where they dwell may even take up a proverb concerning them, saying, "Is he among the prophets?" his gifts may be so rare, his tongue may be so fluent, and his matter may be so fit, that he may speak with a tongue like an angel, and speak of the hidden mysteries, yea, of them all; mark that, and yet be nothing, and yet be none of the Lord's anointed ones, with the Spirit of grace savingly, but may live and die under the curse of the law (1 Cor 13:1-4).

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to cast out devils, to remove the biggest hills or mountains in the world; nay, thou mayest be so gifted as to prophesy of things to come, the most glorious things, even the coming of the Lord Jesus Christ to reign over all His enemies, and yet be but a Balaam, a wicked and a mad prophet (2 Peter 2:16; Num 24:16-25).

5. There may not only stand thus for awhile, for a little season, but they may stand thus till the coming of our Lord Jesus Christ with His holy angels; ay, and not be discovered of the saints till that very day. "Then all those virgins arose,"—the wise and the foolish; then! when? why, when this voice was heard, "Behold the Bridegroom cometh, go ye out to meet him" (Matt 25:1-6). And yet were out of the Lord Jesus Christ, and yet were under the law.

6. Nay, further, they may not only continue in a profession till then, supposing themselves to be under the grace of the Gospel, when indeed they are under the curse of the law, but even when the Bridegroom is come, they may still be so confident of

their state to be good, that they will even reason out the case with Christ why they are not let into the kingdom of glory, saying, "Lord, Lord, we have eaten and drunk in Thy presence; and Thou hast taught in our streets." Nay, further, "Have we not prophesied in Thy name? and in Thy name have cast out devils?" Nay, not only thus, but, "done many," mark, we have "done many wonderful works." Nay, further, they were so confident, that they commanded, in a commanding way, saying, "Lord, open to us." See here, I beseech you, how far these went; they thought they had had intimate acquaintance with Jesus Christ, they thought He could not choose but save them; they had eat and drunk with Him, sat at the table with Him, received power from Him, executed the same power. In Thy name have we done thus and thus; even wrought many wonderful works (Matt 7:22; Luke 13:25,26). And yet these poor creatures were shut out of the kingdom. O consider this, I beseech you, before it be too late, lest you say, Lord, let us come in, when Christ saith, Thrust him out (Verse 28). Hears you cry, " Lord open to us," when He saith, "Depart, I know you not"; lest though you think of having joy, you have "weeping and gnashing of teeth."

Third. But the third thing touched in the question was this—What may such an one receive of God who is under the curse of the law?

1. They may receive an answer to their prayers from God at some times, for some things as they do stand in need of. I find in Scripture that God did hear these persons that the Apostle saith were cast out (Gen 21:17). "And God heard the voice of the lad," even of cast-out Ishmael; "and the angel of God called to Hagar" which was the bond-woman, and under the law (Gal 4:30). "out of heaven, and said unto her, Fear not; for God hath heard the voice of the lad where he is." Friends, it may be you may think, because you have your prayers answered in some particular things, therefore you may suppose that as to your eternal state your condition is very good. But you must know that God doth hear the cry of a company of Ishmaelites, the sons of the bondwomen, who are under the law as a Covenant of Works. I do not say He hears them as to their eternal state, but He heareth them as to several straits that they go through in this life, ay, and gives them ease and liberty from their trouble. Here this poor wretch was almost perished for a little water, and he cried, and God heard him, yea, He heard him out of Heaven. Read also Psalm 107:23-29. "He gave them their desire, but He sent leanness into their soul" (Psa 106:15). 7

But some may say, Methinks this is yet more strange that God should hear the prayers, the cries of those that are under the law, and answer them. Answ. I told you before, He doth not hear them as to their eternal state, but as to their temporal state; for God as their Creator hath a care for them, and causeth the sun to shine upon them, and the rain to distill upon their substance (Matt 5:45). Nay, He doth give the beasts in the field their appointed food, and doth hear the young ravens when they cry, which are far inferior to man (Psa 147:9). I say, therefore, that God doth hear the cries of His creatures, and doth answer them too, though not as to their eternal state; but may damn them nevertheless when they die for all that.

2. They may receive promises from the mouth of the Lord. There are many that have promises made to them by the Lord in a most eminent way, and yet, as I said before, are such as are cast out and called the children of the bond-woman, which is the law—" And the angel of God called to Hagar out of Heaven," that was the bond-woman, saying, "Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; FOR I WILL MAKE HIM,"—mark, there is the promise, —"for I will make him," of the son of the bond-woman, "a great nation" (Gen 21:17,18).

3. Nay, they may go further; for they may receive another heart than they had before,

and yet be under the law. There is no man, I think, but those that do not know what they say, that will think or say that Saul was under the Covenant of Grace; yet after he had talked with Samuel, and had turned his back to go from him, saith the Scripture, " God gave him another heart" (1 Sam 10:9). Another heart, mark that, and yet an out-cast, a rejected person (1 Sam 15:26,29). Friends, I beseech you, let not these things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be searched to the bottom; and also, that everything which hath not been planted by the Lord's right hand may be rejected, and that there may be a reaching after better things, even the things that will not only make thy soul think thy state is good now, but that thou mayest be able to look sin, death, Hell, the curse of the law, together with the Judge, in the face with comfort, having such a real, sound, effectual work of God's grace in thy soul, that when thou hearest the trumpet sound, seest the graves fly open, and the dead come creeping forth out of their holes; when thou shalt see the judgment set, the books opened, and all the world standing before the judgment-seat; I say, that then thou mayest stand, and have that blessed sentence spoken to thy soul, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt 25:34).

[Objection to this head.] But, you will say, for all this, We cannot believe that we are under the law, for these reasons—As, First. Because we have found a change in our hearts. Second. Because we do deny that the Covenant of Works will save any. Third. Because, for our parts, we judge ourselves far from legal principles; for we are got up into as perfect a Gospel order, as to matter of practice and discipline in church affairs, as any this day in England, as we judge.

[Answer to reason first.] That man's belief that is grounded upon anything done in him, or by him only, that man's belief is not grounded upon the death, burial, resurrection, ascension, and intercession of Jesus Christ; for that man that hath indeed good ground of his eternal salvation, his faith is settled upon that object which God is well pleased or satisfied withal, which is that man that was born of Mary, even her first-born Son—that is, he doth apply by faith to his soul the virtues of His death, blood, righteousness, etc., and doth look for satisfaction of soul nowhere else than from that, neither doth the soul seek to give God any satisfaction as to justification any other ways; but doth willingly and cheerfully accept of and embrace the virtues of Christ's death, together with the rest of His things done by Himself on the cross as a sacrifice, and since also as a priest, advocate, mediator, etc.; and doth so really and effectually receive the glories of the same, that thereby—mark that—thereby he is "changed into the same image, from glory to glory" (2 Cor 3:18). Thus in general; but yet more particular—

1. To think that your condition is good because there is some change in you from a loose profane life, to a more close, honest, and civil life and conversation; I say, to think this testimony sufficient to ground the stress of thy salvation upon is very dangerous. First, because such a soul doth not only lay the stress of its salvation besides the man Christ Jesus that died upon the cross; but secondly, because that his confidence is not grounded upon the Saviour of sinners, but upon his turning from gross sins to a more refined life,—and it may be to the performance of some good duties—which is no Saviour; I say, this is very dangerous; therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the salvation of your souls upon the merits of another man—namely, Jesus—and that by what He did do and is adoing without you, for certain, as sure as God is in Heaven, your souls will perish. And this must not be notionally neither, as with an assenting of the understanding only; but it must be by the wonderful, invisible, invincible power of the Almighty God, working in

your souls by His Spirit such a real, saving, holy faith, that can, through the operation of the same Spirit by which it is wrought, lay hold on and apply these most heavenly, most excellent, most meritorious benefits of the man Christ Jesus, not only to your heads and fancies, but to your very souls and consciences, so effectually, that you may be able by the same faith to challenge the power, madness, malice, rage, and destroying nature either of sin, the law, death, the devil, together with Hell and all other evils, throwing your souls upon the death, burial, resurrection, and intercession of that man Jesus without (Rom 8:32-39). But,

2. Do you think that there was no change in the five foolish virgins spoken of (Matt 25:1-3). Yes; there was such a change in those very people, that the five wise ones could give them admittance of walking with them in the most pure ways and institutions of the Gospel of Christ, and yet but foolish; nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from Heaven, and yet be but foolish virgins, and yet but under the law, and so under the curse, as I said before.

[Second part of objection.] But, say you, We have disowned the Covenant of Works, and turned from that also.

[Answer to reason second.] This is sooner said than done. Alas, alas! poor souls think because they say, "Grace, grace, it is freely by grace," therefore they are under the Covenant of Grace. A very wide mistake. You must understand thus much, that though you be such as can speak of the grace of the Gospel, yet if you yourselves be not brought under the very Covenant of Grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and of a share in the Covenant of the Grace of God held forth in the Gospel.

The Jews were of a clearer understanding many of them than to conclude that the law, and only the law, was the way to salvation; for they, even they that received not the Christ of God, did expect a Saviour should come (John 7:27,41-43). But they were men that had not the Gospel Spirit, which alone is able to lead them to the very life, marrow, or substance of the Gospel in right terms; and so being muddy in their understandings, being between the thoughts of a Saviour and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a Saviour, and His mercy towards them; I say, between these they fell short of a Saviour. As many poor souls in these days, they think they must be saved alone by the Saviour, yet they think there is something to be done on their parts for the obtaining of the good-will of the Saviour, as their humiliation for sin, their turning from the same, their promises, and vows, and resolutions to become new men, join in church-fellowship, and what not; and thus they, bringing this along with them as a means to help them, they fall short of eternal salvation if they are not converted; see that Scripture (Rom 9:30-32). The Apostle saith there, that they that sought not did obtain, when they that did seek fell short. "What shall we say then?" saith he. "That the Gentiles which sought not after righteousness, have attained to righteousness," yea, "even the righteousness which is of faith." And what else? Why, "but Israel which followed after the law of righteousness, hath not attained to the law of righteousness." How came that to pass? "Because," saith he, " they sought it not by faith, but as it were"—mark, he doth not say, altogether, no, "but as it were"—that is, because as they sought, they did a little by the bye lean upon the works of the law. And let me tell you, that this is such a hard thing to beat men off of, that though Paul himself did take the work in hand, he did find enough to do touching it; how is he fain to labour in the ten first chapters of his Epistle to the Romans, for the establishing of those that did even profess largely in the doctrine of grace, and also in

that Epistle to the Galatians; and yet lost many, do what he could. Now, the reason why the doctrine of grace doth so hardly down—even with professors—in truth, effectually, it is because there is a principle naturally in man that doth argue against the same, and that thus: Why, saith the soul, I am a sinner, and God is righteous, holy, and just; His holy Law, therefore, having been broken by me, I must, by all means, if ever I look to be saved, in the first place, be sorry for my sins; secondly, turn from the same; thirdly, follow after good duties, and practise the good things of the law and ordinances of the Gospel, and so hope that God for Christ's sake may forgive all my sins; which is not the way to God as a Father in Christ, but the way, the very way to come to God by the Covenant of Works, or the law, which things I shall more fully clear when I speak to the second doctrine.

Again, therefore, those that this day profess the Gospel, for the generality of them they are such, that, notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same; I say, they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the Gospel, which doth argue their not being under the Covenant of Grace, but rather under the law or old covenant (2 Cor 4:3) . As, for instance, if you do come among some professors of the Gospel, in general you shall have them pretty busy and ripe; also able to hold you in a very large discourse in several points of the same glorious Gospel; but if you come to the same people and ask them concerning heart-work, or what work the Gospel hath wrought on them, and what appearance they have had of the sweet influences and virtues on their souls and consciences, it may be they will give you such an answer as this—I do find by the preaching thereof that I am changed, and turned from my sins in a good measure, and also have learned (but only in tongue), to distinguish between the law and the Gospel, so that for the one—that is, for the Gospel—I can plead, and also can show the weakness and unprofitableness of the other. And thus far, it is like they may go, which is not far enough to prove them under the Covenant of Grace, though they may have their tongues so largely tipped with the profession of the same (2 Peter 2:20) where he saith "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," which was not a saving knowledge, "they are again entangled therein, and overcome, the latter end" of that man "is worse than the beginning" (Matt 25:1-4, etc.; Matt 7:22).

Object. But, you will say, is not this a fair declaring of the work of grace, or doth it not discover that, without all gainsaying, we are under the Covenant of Grace, when we are able, not only to speak of the glorious Gospel of Jesus Christ, but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving of the same, and that by hearing of the Word preached?

Answer 1. A man may, in the first place, be able to talk of all the mysteries of the Gospel, and that like an angel of God, and yet be no more in God's account than the sounding of a drum, brass, or the tinkling of a cymbal, which are things that, notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing—that is, no Christians, no believers, not under the Covenant of Grace for all that (1 Cor 13:1-4). 2. Men may not only do this, but may also be changed in reality, for a season, from what they formerly were, and yet be nothing at all in the Lord's account as to an eternal blessing. Read 2 Peter 2:20, the Scripture which I mentioned before; for, indeed, that one Scripture is enough to prove all that I desire to say as to this very thing; for, if you observe, there is enfolded therein these following things—(1.) That reprobates may attain to a knowledge of Christ. (2.) This knowledge may be of such weight and force, that, for the present, it may make

them escape the pollutions of the world, and this by hearing the Gospel. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end of that man is worse than the beginning." [Some professors, take them at the best, they are but like dogs, spewing out their filth for a time.] Now that they are reprobates, dogs, or sows, read further; "But," saith he, "it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (Verse 22).

[Third part of objection.] The last part of the objection. But, say you, our practices in the worship of God shall testify for us that we are not under the law; for we have by God's goodness attained to as exact a way of waking in the ordinances of God, and as near the examples of the Apostles, as ever any churches since the primitive times, as we judge.

[Answer to reason third.] What then? Do you think that the walking in the order of the churches of old, as to matter of outward worship, is sufficient to clear you of your sins at the judgment-day? or, do you think that God will be contented with a little bodily subjection to that which shall vanish and fade like a flower, when the Lord shall come from Heaven in flaming fire, with His mighty angels (2 Thess 1:7,8). Alas, alas, how will such professors as these are fall before the judgment-seat of Christ! Then such a question as this, "Friend, how camest thou in hither, not having a wedding garment?" will make them be speechless, and fall down into everlasting burnings, thousands on a heap; for you must know that it is not then your crying, Lord, Lord, that will stand you in stead; not your saying, We have ate and drank in Thy presence, that will keep you from standing on the left hand of Christ. It is the principle as well as the practice that shall be inquired into at that day.

Quest. The principle, you will say, what do you mean by that?

Answ. My meaning is, the Lord Jesus Christ will then inquire and examine whether the spirit from which you acted was legal or evangelical—that is, whether it was the Spirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to Gospel rule.

Quest. But, you will say, it is like, How should this be made manifest and appear?

Answ. I shall speak briefly in answer hereunto as followeth—First, then, that man that doth take up any of the ordinances of God—namely, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practise any of these, or such like, supposing thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or Gospel spirit: as thus—for a man to suppose that God will hear him for his prayer's sake, for his alm's sake, for his humiliation's sake, or because he hath promised to make God amends hereafter, whereas there is no such thing as a satisfaction to be made to God by our prayers or whatever we can do; I say, there is no such way to have reconciliation with God in. And so also for men to think, because they are got into such and such an ordinance, and have crowded themselves into such and such a society, that therefore they have got pretty good shelter from the wrath of the Almighty; when, alas, poor souls, there is no such thing. No, but God will so set His face against such professors, that His very looks will make them to tear their very flesh; yea, make them to wish would they had the biggest millstone in the world hanged about their neck, and they cast into the midst of the sea. For, friends, let me tell you, though you can now content yourselves without the holy, harmless, undefiled, perfect righteousness of Christ; yet

there is a day a-coming in which there is not one of you shall be saved but those that are and shall be found clothed with that righteousness; God will say to all the rest, " Take them, bind them hand and foot, and cast them into outer darkness; there shall be weeping and gnashing of teeth" (Matt 22:13). For Christ will not say unto men in that day, Come, which of you made a profession of Me, and walked in church-fellowship with My saints: no; but then it shall be inquired into, who have the reality of the truth of grace wrought in their hearts. And, for certain, he that misseth of that shall surely be cast into the Lake of Fire, there to burn with the devils and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever, for ever, for ever and ever; there is that which cutteth to the quick. Therefore, look to it, and consider now what you do, and whereon you hang your souls; for it is not every pin that will hold in the judgment, not every foundation that will be able to hold up the house against those mighty, terrible, soul-drowning floods and destroying tempests which then will roar against the soul and body of a sinner (Luke 6:47-49). And, if the principle be rotten, all will fall, all will come to nothing. Now, the principle is this—Not to do things because we would be saved, but to do them from this—namely, because we do really believe that we are and shall be saved. But do not mistake me; I do not say we should slight any holy duties; God forbid; but I say, he that doth look for life because he doth do good duties, he is under the Covenant of Works, the law; let his duties be never so eminent, so often, so fervent, so zealous. Ay, and I say, as I said before, that if any man or men, or multitudes of people, do get into never so high, so eminent; and clear practices and Gospel order, as to church discipline, if it be done to this end I have been speaking of, from this principle, they must and shall have these sad things fall to their share which I have made mention of.

Object. But, you will say, can a man use Gospel ordinances with a legal spirit?

Answ. Yes, as easily as the Jews could use and practise circumcision, though not the moral or Ten Commandments. For this I shall be bold to affirm, that it is not the commands of the New Testament administration that can keep a man from using of its self [that administration] in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjector to the same either legal or evangelical, and so his obedience from that command to be from legal convictions or evangelical principles.

Now, herein the devil is wondrous subtle and crafty, in suffering people to practise the ordinances and commands of the Gospel, if they do but do them in a legal spirit, [I beseech you, do not think because I say this, therefore I am against the ordinances of the Gospel, for I do honour them in their places, yet would not that any of them should be idolized, or done in a wrong spirit,] from a spirit of works; for he knows then, that if he can but get the soul to go on in such a spirit, though they do never so many duties, he shall hold them sure enough; for he knows full well that thereby they do set up something in the room of, or, at the least, to have some, though but a little, share with the Lord Jesus Christ in their salvation; and if he can but get thee here, he knows that he shall cause thee by thy depending a little upon the one, and so thy whole dependence being not upon the other, that is, Christ, and taking of him upon his own terms, thou wilt fall short of life by Christ, though thou do very much busy thyself in a suitable walking, in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe that as Satan by his instruments did draw many of the Galatians by circumcision (though, I say, it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation the whole of the moral law, so also Satan, in the time of the Gospel, doth use even the

commands laid down in the Gospel, some of them, to bind the soul over to do the same law; the thing being done and walked in, by and in the spirit; for, as I said before, it is not the obedience to the command that makes the subjector thereto evangelical, or of a Gospel spirit; but, contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practise any command, together with the command by them practised, either legal or evangelical. As, for instance, prayer—it is a Gospel command; yet if he that prays doth it in a legal spirit, he doth make that which in itself is a Gospel command an occasion of leading him into a Covenant of Works, inasmuch as he doth it by and in that old covenant spirit.

Again; giving of alms is a Gospel command; yet if I do give alms from a legal principle, the command to me is not Gospel, but legal, and it binds me over, as aforesaid, to do the whole law—"For he is not a Jew," nor a Christian, "which is one outwardly"—that is, one only by an outward subjection to the ordinances of prayer, hearing, reading, baptism, breaking of bread, etc.—"But he is a Jew," a Christian, "which is one inwardly," who is rightly principled, and practiseth the ordinances of the Lord from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord (Rom 2:28,29). Those men spoken of in the 7th of Matthew, for certain, for all their great declaration, did not do what they did from a right Gospel spirit; for had they, no question but the Lord would have said, "Well done, good and faithful servant." But in that the Lord Jesus doth turn them away into Hell, notwithstanding their great profession of the Lord, and of their doing in His name, it is evident that notwithstanding all that they did do, they were still under the law, and not under that covenant as true believers are—to wit, the Covenant of Grace; and if so, then all their duties that they did, of which they boasted before the Lord, was not in and by a right evangelical principle or spirit.

Again, saith the Apostle, "Whatsoever is not of faith is sin," (Rom 14:23); but there are some that do even practise baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing these things, they are not done in faith but sin. Now to do these things in sin, or without faith, it is not to do things in an evangelical or Gospel spirit; also they that do these things in a legal spirit, the very practising of them renders them not under the law of Christ, as Head of His Church, but the works they do are so much contradiction to the Gospel of God, or the Covenant of Grace, that they that do them thus do even set up against the Covenant of Grace; and the very performance of them is of such force that it is sufficient to drown them that are subjects thereunto, even under the Covenant of Works; but this poor souls are not aware of, and there is their misery.

Quest. But have you no other way to discover the things of the Gospel, how they are done with a legal principle, but those you have already made mention of?

Answ. That thou mightest be indeed satisfied herein, I shall show you the very manner and way that a legal, or old-covenant-converted professor, bear with the terms, doth take both in the beginning, middle, and the end of his doing of any duty or command, or whatsoever it be that he doth do. 1. He thinking this or that to be his duty, and considering of the same, he is also presently persuaded in his own conscience that God will not accept of him if he leave it undone; he seeing that he is short of his duty, as he supposeth, while this is undone by him, and also judging that God is angry with him until the thing be done, he, in the second place, sets to the doing of the duty, to the end he may be able to pacify his conscience by doing of the same, persuading of himself that now the Lord is pleased with him for doing of it. 2. Having done it, he contents himself, sits down at his ease, until some further convictions of his duty to be done, which when he seeth and knoweth, he doth do it as aforesaid, from the same

principle as he did the former, and so goeth on in his progress of profession. This is to do things from a legal principle, and from an old-covenant spirit; for thus runs that covenant, "The man that doth these things shall live in them," of "by them" (Lev 18:5; Gal 3:12; Rom 10:5). But more of this in the use of this doctrine.

Object. But, you will say, by these words of yours you do seem to deny that there are conditional promises in the Gospel, as is clear, in that you strike at such practices as are conditional, and commanded to be done upon the same.

Answ. The thing that I strike at is this, that a man in or with a legal spirit should not, nay, cannot, do any conditional command of the Gospel acceptably, as to his eternal state, because he doth it in an old-covenant spirit. "No man putteth new wine into old bottles"; but new wine must have new bottles, a Gospel command must have a Gospel spirit, or else the wine will break the bottles, or the principle will break the command.

Object. Then you do grant that there are conditional promises in the New Testament, as in the moral law, or Ten Commands.

Answ. Though this be true, yet the conditional promises in the New Testament do not call to the same people in the same state of unregeneracy to fulfill them upon the same conditions.

The Law and the Gospel being two distinct covenants, they are made in divers ways, and the nature of the conditions also being not the same, as saith the Apostle, the righteousness of the law saith one thing, and the righteousness of faith saith another (Rom 10:4-6). That is, the great condition in the law is, If you do these things, you shall live by them; but the condition, even the greatest condition laid down for a poor soul to do, as to salvation—for it is that we speak of—is to believe that my sins be forgiven me for Jesus Christ's sake, without the works or righteousness of the law, on my part, to help forward. "To him that worketh not," saith the Apostle [that is] for salvation, "but believeth on Him that justifieth the ungodly, his faith"—mark, "his faith is counted for righteousness" (Rom 4:5). So that we, saith, he, "conclude that a man is justified by faith without"—mark again, "without the deeds of the law" (Rom 3:28).

But again; there is never a condition in the Gospel that can be fulfilled by an unbeliever; and therefore, whether there be conditions or whether there be none, it makes no matter to thee who art without the faith of Christ; for it is impossible for thee in that state to do them, so as to be ever the better as to thy eternal estate; therefore, lest thou shouldst split thy soul upon the conditions laid down in the Gospel, as thou wilt do if thou go about to do them only with a legal spirit; but, I say, to prevent this, see if thou canst fulfill the first condition; that is, to believe that all thy sins are forgiven thee, not for any condition that hath been or can be done by thee, but merely for the Man's sake that did hang on Mount Calvary, between two thieves, some sixteen hundred years ago and odd. And, I say, see if thou canst believe that at that time He did, when He hanged on the Cross, give full satisfaction, for all thy sins, before thou in thy person hadst committed ever a one. I say, see if thou canst believe this; and take heed thou deceive not thyself with an historical, notional, or traditional acknowledgment of the same. And, secondly, see if thou canst so well fulfill this condition, that the very virtue and efficacy that it hath on thy soul will engage thee to fulfill those other conditions, really in love to that Man whom thou shouldst believe hath frankly and freely forgiven thee all, without any condition acted by thee to move Him thereto, according to that saying in 2 Corinthians 5:14, 15; and then thy doing will arise from a contrary principle than otherwise it will do—that is, then thou wilt not act and do because thou wouldst be accepted of God, but because thou hast some good hope in thy heart that thou art accepted of Him already, and not on thine, but wholly and alone upon another man's

account; for here runs the Gospel spirit of faith: "We believe,"—mark, "We believe, and therefore speak." So we believe, and therefore do (2 Cor 4:13). Take heed, therefore, that you do not DO, that you may believe, but rather believe so effectually that you may DO, even all that Jesus doth require of you from a right principle, even out of love to your dear Lord Jesus Christ, which thing I shall speak to more fully by and by.

Object. But what do you mean by those expressions? Do not do that you may believe, but believe so effectually that you may do.

Answ. When I say, Do not do that you may believe, I mean, do not think that any of the things that thou canst do will procure or purchase faith from God unto thy soul; for that is still the old-covenant spirit, the spirit of the law, to think to have it for thy doing. They that are saved, they are saved by grace, through faith, and that not of themselves, not for anything that they can do, for they are both the free gift of God, "Not of" doing, or of " works, lest any man should," be proud, and "boast" (Eph 2:8,9). Now, some people be so ignorant as to think that God will give them Christ, and so all the merits of His, if they will be but valiant, and do something to please God, that they may obtain Him at His hands; but let me tell them, they may lose a thousand souls quickly, if they had so many, by going this way to work, and yet be never the better; for the Lord doth not give His Christ to any upon such conditions, but He doth give Him freely; that is, without having respect to anything that is in thee (Rev 22:17; Isa 55:1,2). To him that is athirst will I give; He doth not say, I will sell; but, I will give him the water of life freely (Rev 21:6).

Now, if Christ doth give it, and that freely, then He doth not sell if for anything that is in the creature; but Christ doth give Himself, as also doth His Father, and that freely, not because there is anything in us, or done by us, that moves Him thereunto. If it were by doing, then, saith Paul, "Grace is not grace," seeing it is obtained by works; but grace is grace, and that is the reason it is given to men without their works. And if it be by grace, that is, if it be a free gift from God, without anything foreseen as done, or to be done, by the creature, then it is not of works, which is clear; therefore it is grace, without the works of the law. But if you say, Nay, it is of something in the man done by him that moves God thereunto; then you must conclude that either grace is no grace, or else that works are grace and not works. Do but read with understanding (Rom 11:6).

Now before I go any further, it may be necessary to speak a word or two to some poor souls that are willing to close in with Jesus Christ, and would willingly take Him upon His own terms, only they being muddy in their minds, and have not yet attained the understanding of the terms and conditions of the two covenants, they are kept off from closing with Christ; and all is, because they see they can do nothing [to merit His favour]. As, for example, come to some souls, and ask them how they do, they will tell you presently that they are so bad that it is not to be expressed. If you bid them believe in Jesus Christ, they will answer that they cannot believe; if you ask them why they cannot believe, they will answer, because their hearts are so hard, so dead, so dull, so backward to good duties; and if their hearts were but better, if they were more earnest, if they could pray better, and keep their hearts more from running after sin, then they could believe; but should they believe with such vile hearts, and presume to believe in Christ, and be so filthy? Now all this is because the spirit of the law still ruleth in such souls, and blinds them so that they cannot see the terms of the Gospel. To clear this, take the substance or the drift of these poor souls, which is this—"If I were better, then I think I could believe; but being so bad as I am, that is the reason that I cannot." This is just to do something that I may believe, to work that I may have Christ, to do the law that I may have the Gospel; or thus, to be righteous that I may come to Christ. O man!

thou must go quite back again, thou art out of the way, thou must believe, because thou canst not pray, because thou canst not do; thou must believe, because there is nothing in thee naturally that is good, or desireth after good, or else thou wilt never come to Christ as a sinner; and if so, then Christ will not receive thee; and if so, then thou mayest see that to keep off from Christ because thou canst not do, is to be kept from Christ by the law, and to stand off from Him because thou canst not buy Him.

Thus having spoken something by the way for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection—

Object. But you did but even now put souls upon fulfilling the first condition of the Gospel, even to believe in Christ, and so be saved; but now you say it is alone by grace, without condition; and therefore by these words, there is first a contradiction to your former sayings, and also that men may be saved without the condition of faith, which to me seems a very strange thing. I desire, therefore, that you would clear out what you have said, to my satisfaction.

Answer, 1. Though there be a condition commanded in the Gospel, yet He that commands the condition doth not leave His children to their own natural abilities, that in their own strength they should fulfill them, as the law doth; but the same God that doth command that the condition be fulfilled, even He doth help His children by His Holy Spirit to fulfill the same condition; "For it is God which worketh in you,"—mark "in you," believers, "both to will and to do of His own good pleasure" (Phil 2:13). "Thou also hast wrought all our works in us, and for us" (Isa 26:12). So that, if the condition be fulfilled, it is not done by the ability of the creature. But,

2. Faith, as it is a gift of God, or an act of ours, take it which way you will, if we speak properly of salvation, it is not the first nor the second cause of our salvation, but the third, and that but instrumentally neither—that is, it only layeth hold of and applieth to us that which saveth us, which is the love of God, through the merits of Christ, which are the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this the great Apostle of the Gentiles speaks fully, for, saith he, "God, who is rich in mercy, loved us, even when we were dead in sins" (Eph 2:4,5). That is, when we were without faith, and that was the cause why we believed for He thereby hath quickened us together, through the meritorious cause, which is Christ, and so hath saved us by grace—that is, of His own voluntary love and good will; the effect of which was this, He gave us faith to believe in Christ. Read soberly Ephesians 2:4-8. Faith, as the gift of God, is not the Saviour, as our act doth merit nothing; faith was not the cause that God gave Christ as the first, neither is it the cause why God converts men to Christ; but faith is a gift bestowed upon us by the gracious God, the nature of which is to lay hold on Christ, that God afore did give for a ransom to redeem sinners; this faith hath its nourishment and supplies from the same God that at the first did give it, and is the only instrument, through the Spirit, that doth keep the soul in a comfortable frame, both to do and suffer for Christ; helps the soul to receive comfort from Christ when it can get none from itself, beareth up the soul in its progress heavenwards. But that it is the first cause of salvation, that I deny, or that it is the second, I deny; but it is only the instrument, or hand, that receiveth the benefits, that God hath prepared for thee before thou hadst any faith; so that we do nothing for salvation as we are men. But if we speak properly, it was God's grace that moved Him to give Christ a ransom for sinners; and the same God, with the same grace, that doth give to the soul faith to believe, and so, by believing, to close in with Him whom God out of His love and pity did send into the world to save sinners, so that all the works of the creature are shut out as to

justification and life, and men are saved freely by grace. I shall speak no more here; but in my discourse upon the second covenant, I shall answer a Hell-bred objection or two, to forewarn sinners how they turn the grace of God into wantonness.

And thus, you see, I have briefly spoken to you something touching the law. First, what it is, and when given; secondly, how sad those men's conditions are that are under it; thirdly, who they are that be under it; fourthly, how far they may go, and what they may do and receive, and yet be under it; which hath been done by way of answers to several questions, for the better satisfaction of those that may stand in doubt of the truth of what hath been delivered.

Now, in the next place, I shall come to some application of the truth of that which hath been spoken; but I shall in the first place speak something to the second doctrine, and then afterwards I shall speak something by way of use and application to this first doctrine.

[DOCTRINE SECOND.]

The second doctrine now to be spoken to is, TO SHOW THAT THE PEOPLE OF GOD ARE NOT UNDER THE LAW BUT UNDER GRACE—"For ye are not under the law, but under grace" (Rom 6:14).

You may well remember that from these words I did observe these two great truths of the Lord—FIRST, That there are some in Gospel times that are under the law, or Covenant of Works. SECOND, That there is never a believer under the law, or Covenant of Works, but under grace. I have spoken something to the former of these truths—to wit, that there are some under the law, together with who they are, and what their condition is, that are under it. Now I am to speak to the second, and to show you who they are, and what their condition is, that are under that [Covenant of Grace].

But before I come to that, I shall speak a few words to show you what the word "grace" in this place signifies; [I touched upon this in the first doctrine] for the word "grace" in the Scripture referreth sometimes to favour with men (Gen 33:10; 39:4; 50:4). Sometimes to holy qualifications of saints (2 Cor 8:7). And sometimes to hold forth the condescension of Christ in coming down from the glory which He had with His Father before the world was, to be made of no reputation, and a servant to men (2 Cor 8:9; Phil 2:7). Again: sometimes it is taken for the free, rich, and unchangeable love of God to man, through Jesus Christ, that for our cause and sakes did make Himself poor; and so it is to be understood in these words, "For ye are not under the law," to be cursed, and damned, and sent headlong to Hell, "but" you are "under grace," to be saved, to be pardoned, to be preserved, "and kept by the mighty power of God, through faith," which alone is the gift of grace, "unto eternal glory." This one Scripture alone proves the same—"For by grace are ye saved" (Eph 2:8), by free grace, by rich grace, by unchangeable grace. And you are saved from the curse of the law; from the power, guilt, and filth of sin; from the power, malice, madness, and rage of the devil; from the wishes, curses, and desires of wicked men; from the hot, scalding, flaming, fiery furnace of Hell; from being arraigned as malefactors, convinced, judged, condemned, and fettered with the chains of our sins to the devils to all eternity; and all this freely, freely by His grace (Rom 3:24) by rich grace unchangeable grace; for, saith He, "I am the LORD, I change not: therefore ye sons of Jacob are not consumed" (Mal 3:6). This is grace indeed.

The word "grace," therefore, in this Scripture (Rom 6:14) is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin, by its continual workings; as is all evident if you read with understanding the words as they lie—"For," saith he, "sin shall not have dominion over you," or, it shall not domineer, reign, or destroy you, though you have transgressed against the Covenant of Works, the law; and the reason is rendered in these words, " For ye are not under the law"—that is, under that which accuseth, chargeth, condemneth and brings execution on the soul for sin,—"but under grace"; that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in to lay anything to your charge to damn you. For that is truly called grace in this sense that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to His charge, freely, without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith—which also is his own proper gift—unto eternal glory.

Again; that it is a pardon not conditional, but freely given, consider, first, it is set in opposition to works—"Ye are not under the law." Secondly, The promise that is made to them (saying, "Sin shall not have dominion over you") doth not run with any condition as on their part to be done; but merely and alone because they were under, or because they had the grace of God extended to them. "Sin shall not have dominion over you: for, " mark the reason, "ye are not under the law, but under grace."

The words being thus opened, and the truth thus laid down, HOW THERE IS NEVER A BELIEVER UNDER THE COVENANT OF WORKS, BUT UNDER GRACE, the free, rich, unchangeable love of God, it remaineth that, in the first place, we prove the doctrine, and after that proceed.

THE DOCTRINE PROVED.

Now in the doctrine there are two things to be considered and proved—FIRST, That believers are under grace. SECONDLY, Not under the law as a Covenant of Works; for so you must understand me. For these two we need go no further than the very words themselves; the first part of the words proves the first part of the doctrine, "Ye are not under the law"; the second part proves the other, "but" ye are "under grace." But besides these, consider with me a few things for the demonstrating of these truths, as,

First. They are not under the law, because their sins are pardoned, which could not be if they were dealt withal according to the law, and their being under it; for the law alloweth of no repentance, but accuseth, curseth and condemneth every one that is under it—"Cursed is every one that continueth not in all things which are written in the Book of the Law to do them" (Gal 3:10). But, I say, believers having their sins forgiven them, it is because they are under another, even a new covenant—"Behold, the days come, saith the LORD, when I will make a new covenant with them."—"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb 8:12).

Second. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely. They that stand in the first covenant, and continue there, are to have never a sin forgiven them unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, "Pay me that thou owest." O! but when God deals with His saints by the Covenant of Grace it is not so; for it is said, "And when" He saw "they had nothing to pay, He frankly" and freely "forgave them" all—"I will heal their backsliding; I will love them freely."—I will blot "out thy

transgressions for Mine own sake," etc. (Luke 7:42; Hosea 14:4; Isa 43:25).
Third. The saints are not under the law, because the righteousness that they stand justified before God in is not their own actual righteousness by the law, but by imputation, and is really the righteousness of Another—namely, of God in Christ (2 Cor 5:21; Phil 3:9). "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all," that is, imputed to "them that believe" (Rom 3:22). But if they were under the old covenant, the Covenant of Works, then their righteousness must be their own, [But it is impossible that the righteousness of man by the law should save him.] or no forgiveness of sins—"If thou doest well, shalt thou not be accepted?" but if thou transgress, "sin lieth at the door," saith the law (Gen 4:7).
Fourth. In a word, whatsoever they do receive, whether it be conversion to God; whether it be pardon of sin; whether it be faith or hope; whether it be righteousness; whether it be strength" whether it be the Spirit, or the fruits thereof; whether it be victory over sin, death, or Hell; whether it be Heaven, everlasting life, and glory inexpressible; or whatsoever it be, it comes to them freely, God having no first eye to what they would do, or should do, for the obtaining of the same. But to take this in pieces—1. In a word, are they converted? God finds them first, for, saith He, "I am found of them that sought Me not" (Isa 65:1). 2. Have they pardon of sin? They have that also freely,—"I will heal their backsliding, I will love them freely" (Hosea 14:4). 3. Have they faith? It is the gift of God in Christ Jesus, and He is not only the Author, that is, the beginner thereof, but He doth also perfect the same (Heb 12:2). 4. Have they hope? It is God that is the first cause thereof—"Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Psa 119:49). 5. Have they righteousness? It is the free gift of God (Rom 5:17). Have they strength to do the work of God in their generations, or any other thing that God would have them do? That also is a free gift from the Lord, for without Him we neither do nor can do anything (John 15:5). 7. Have we comfort, or consolation? We have it not for what we have done, but from God through Christ; for He is the God of all comforts and consolation (2 Cor 1:3-7). 8. Have we the Spirit, or the fruits thereof? it is the gift of the Father—"how much more shall your heavenly Father give the Holy Spirit to them that ask Him (Luke 11:13)? "Thou has wrought all our works in us" (Isa 26:12). And so, I say, whether it be victory over sin, death, Hell, or the devil, it is given us by the victory of Christ—"But thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor 15:57; Rom 7:24,25). Heaven and glory it is also the gift of Him who giveth us richly all things to enjoy (Matt 25:34).

So that these things, if they be duly and soberly considered, will give satisfaction in this thing. I might have added many more for the clearing of these things; as 1. When God came to man to convert him, He found him a dead man (Eph 2:1,2). He found him an enemy to God, Christ, and the salvation of his own soul; He found him wallowing in all manner of wickedness; He found him taking pleasure therein; with all delight and greediness. 2. He was fain to quicken him by putting His Spirit into him, and to translate him by the mighty operation thereof. He was fain to reveal Christ Jesus unto him, man being altogether senseless and ignorant of this blessed Jesus (Matt 11:25,27; 1 Cor 2:7-10). 4. He was fain to break the snare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

[THE NEW COVENANT FREE AND UNCHANGEABLE, WHO ARE UNDER IT, AND THEIR PRIVILEGES.]

Now we are to proceed, and the things that we are to treat upon in the second place

are these—First. [Besides the reasons already given.] Why is it a free and unchangeable grace? SECOND. Who they are that are actually brought into His free and unchangeable Covenant of Grace, and how they are brought in? THIRD. What are the privileges of those that are actually brought into this free and glorious grace of the glorious God of Heaven and glory?

[THE NEW COVENANT FREE AND UNCHANGEABLE BECAUSE MADE WITH CHRIST.]

FIRST. WHY IT IS A FREE AND UNCHANGEABLE GRACE.

And for the opening of this we must consider, first, How and through Whom this grace doth come to be, first, free to us, and, secondly, unchangeable? This grace is free to us through conditions in Another—that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with Another for us.

First. That it comes by way of covenant, contract, or bargain, though not personally with us, be pleased to consider these Scriptures, where it is said, "I have made a covenant with My Chosen: I have sworn unto David [The word David in this place signifieth Christ, as also in these Scriptures—(Eze 34:23,24; 37:24,25).] My servant" (Psa 89:3). "And as for Thee also, by the blood of Thy covenant," speaking of Christ, "I have sent forth Thy prisoners out of the pit wherein is no water," (Zech 9:9-11). Again; "Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isa 52:3). "Blessed be the Lord," therefore, saith Zacharias, "for He hath visited and" also "redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy Prophets, which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant," or bargain (Luke 1:68-72). [I might give you more Scriptures; but pray consider the second thing.] And if any should be offended with the plainness of these words, as some poor souls may be through ignorance, let them be pleased to read soberly Isaiah 49:1-12, and there they may see that it runs as plain a bargain as if two would be making of a bargain between themselves, and concluding upon several conditions on both sides. But more of this hereafter. Now,

Second. This covenant, I say, was made with One, not with many, and also confirmed in the conditions of it with One, not with several. First, that the covenant was made with One (Gal 3:16). "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Verse 17). " And this, I say, that the covenant that was confirmed before of God, in Christ," etc. The covenant was made with the Seed of Abraham; not the seeds, but the Seed, which is the Lord Jesus Christ, our Head and Undertaker in the things concerning the covenant.

Third. The condition was made with One, and also accomplished by Him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man Jesus Christ, as it is clear from Romans 5:15-17, etc., and in Zechariah 9:11, the Lord saith to Christ, "And as for Thee"—mark, "As for Thee also, by the blood of Thy covenant," or as for Thee whose covenant was by blood; that is, the condition of the covenant was, that Thou shouldst spill Thy blood; which having been done in the account of God, saith He, I according to My condition have let go the prisoners, or sent them "out of the pit wherein is no water." Those Scriptures in Galatians 3:16,17 that are above cited, are notably to our purpose; Verse 16 saith it was made with Christ, Verse 17 saith it was also confirmed in or with God in Him. Pray read with understanding. " Now," saith Paul, "the promises were not made unto seeds, as of many; but as of one, And to thy Seed, which is Christ." . . . . "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Not that

the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same; the promise was made with, or to, Abraham afterwards; but the covenant with Christ before.

[Neither Abraham nor the fathers able to undertake the accomplishment of this covenant.]

Further, that the covenant was not personally made with Abraham, no, nor with any of the fathers, neither so as that they were the persons that should stand engaged to be the accomplishers thereof, either in whole or in part; which is very clear.

First. Because this covenant was not made with God and the creature; not with another poor Adam, that only stood upon the strength of natural abilities; but this covenant was made with the second Person, with the Eternal Word of God; with Him that was everyways as holy, as pure, as infinite, as powerful, and as everlasting as God (Prov 8:22-31; Isa 9:6; Zech 13:7; Phil 2:6; Heb 1; Rev 1:11-17; 22:13,17).

Second. This covenant or bargain was made in deed and in truth before man was in being. O! God thought of the salvation of man before there was any transgression of man; for then, I say, and not since then, was the Covenant of Grace made with the Undertaker thereof; for all the other sayings are to show unto us that glorious plot and contrivance that was concluded on before time between the Father and the Son, which may very well be concluded on for a truth from the Word of God, if you consider, 1. That the Scripture doth declare that the price was agreed on by the Son before time; 2. The promise was made to Him by the Father that He should have His bargain before time; 3. The choice, and who they were that should be saved was made before time, even before the world began.

1. For the first, That the price was agreed upon before the world began. Consider the word which speaketh of the price that was paid for sinners, even the precious blood of Christ; it saith of Him, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe," etc. (1 Peter 1:20, 21). Mark, it was foreordained or concluded on between the Father and the Son before the world began.

2. The promise from God to the Son was also made in the same manner, as it is clear where the Apostle saith with comfort to his soul, that he had "hope of eternal life, which God, that cannot lie, promised before the world began," (Titus 1:2) which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but He.

3. The choice was also made then, even before man had a being in this world, as it is evident where he saith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph 1:3,4). [Did I think this would meet with any opposition, I should be in this more large.] Nay, did I look upon it here to be necessary, I should show you very largely and clearly that God did not only make the covenant with Christ before the world began, and the conditions thereof, but I could also show you that the very saints' qualifications, as part of the covenant, was then concluded on by the Father and the Son according to these Scriptures, which, it may be, I may touch upon further anon (Eph 1:3,4; 2:10; Rom 8:28). But,

Third. This covenant was not made with any of the fathers, neither in whole nor in part, as the undertakers thereof; for then it must be also concluded that they are co-partners with Christ in our salvation, and so that Christ is not Mediator alone; but this would be blasphemy for any once to surmise. And therefore, by the way, when thou readest of

the new covenant in Scripture as though it was made with Adam, Noah, Abraham, or David, thou art to consider thus with thyself—1. That God spake to them in such a way for to show or signify unto us how He did make the covenant that He did make with Christ before the world began, they being types of Him. 2. That He thereby might let them understand that He was the same then as He is now, and now as He was then; and that then it was resolved on between His Son and HIM, that in after ages His Son should in their natures, from their loins, and for their sins, be born of a woman, hanged on the Cross, etc., for them: for all along you may see that when He speaketh to them of the new covenant, He mentions their seed—their seed—still aiming at Christ; Christ, the Seed of the woman, was to break the serpent's head (Gen 3:15; 17; Psa 89:36). Now to Abraham and his Seed was the promise made; his Seed shall endure for ever, and His throne as the days of Heaven, etc.; still pointing at Christ. And, 3. To stir up their faith and expectations to be constant unto the end in waiting for that which He and His Son had concluded on before time, and what He had since the conclusion declared unto the world by the Prophets. 4. It appeareth that the heart of God was much delighted therein also, as is evident, in that He was always in every age declaring of that unto them which before He had prepared for them. O this good God of Heaven!

Objection: But you will say, perhaps, the Scriptures say plainly that the new covenant was and is made with believers, saying, "The days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day when I led them out of the land of Egypt," etc. (Heb 8:8-10). So that it doth not run with Christ alone, but with believers also—I will make a new covenant with the house of Israel and Judah, etc. (Jer 31:33).

Answer first: It cannot be meant that the new covenant was made with Christ, and the house of Israel and Judah as the undertakers thereof; for so it was made with Christ alone, which is clear, in that it was made long before the house of Israel and Judah had a being, as I showed before. But,

Answer second: These words here are spoken, first, to show rather the end of the ceremonies than the beginning or rise of the new covenant. Mind a little; the Apostle is labouring to beat the Jews, to whom he wrote this Epistle, off of the ceremonies of the law, of the priests, altar, offerings, temple, etc., and to bring them to the right understanding of the thing and things that they held forth, which were to come, and to put an end to those. If you do but understand the Epistle to the Hebrews, it is a discourse that showeth that the Son of God being come, there is an end put to the ceremonies; for they were to continue so long and no longer—"It," saith the Apostle, " stood in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation"; that is, until Christ did come. "But Christ being come an high priest of good things to come," etc., puts an end to the things and ordinances of the Levitical priesthood. Read the 7th, 8th, 9th, and 10th Chapters of Hebrews, and you will find this true. So, then, when He saith, "The days come in which I make a new covenant," it is rather to be meant a changing of the administration, taking away the type, the shadow, the ceremonies from the house of Israel and Judah, and relieving by the birth of Christ, and the death of Christ, and the offering of the body of Him whom the shadows and types did point out to be indeed He whom God the Father had given for a ransom by covenant for the souls of the saints; and also to manifest the truth of that covenant which was made between the Father and the Son before the world began; for though the new covenant was made before the world began, and also every one in all ages was saved by the virtue of that covenant, yet that covenant was never

so clearly made manifest as at the coming, death, and resurrection of Christ; and therefore, saith the Scripture, "He hath brought life and immortality to light through the Gospel." "Who hath saved us, and called us with an holy calling" not according to the " works" of righteousness which we have done, "but according to His own purpose and grace, which was given us in Christ Jesus before the world began," there is the covenant, but it was "made MANIFEST by the APPEARING of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to LIGHT through the Gospel" (2 Tim 1:9,10). Therefore, I say, these words are therefore to discover that the time was come to change the dispensation, to take away the type, and bring in the substance, and so manifesting that more clearly which before lay hid in dark sayings and figures. And this is usual with God to speak in this manner.

Again; if at any time you do find in Scripture that the Covenant of Works is spoken of as the first covenant that was manifested, and so before the second covenant, yet you must understand that it was so only as to manifestation—that is, it was first given to man, yet not made before that which was made with Christ; and indeed it was requisite that it should be given or made known first, that thereby there might be a way made for the second, by its discovering of sin, and the sad state that man was in after the Fall by reason of that. And again, that the other might be made the more welcome to the sons of men. Yet the second Adam was before the first, and also the second covenant before the first. [This is a riddle]. And in this did Christ in time most gloriously answer Adam, who was the figure of Christ, as well as of other things. Romans 5. For, Was the first covenant made with the first Adam? so was the second covenant made with the second; for these are and were the two great public persons, or representators of the whole world, as to the first and second covenants; and therefore you find God speaking on this wise in Scripture concerning the new covenant—"My covenant shall stand fast with HIM." "My mercy will I keep for HIM for evermore," saith God: "My covenant shall stand fast with HIM" (Psa 89:28,34,35); this HIM is Christ, if you compare this with Luke 1:32, "My covenant will I not break"—namely, that which was made with HIM—"nor alter the thing that is gone out of My mouth. Once I have sworn by My holiness that I will not lie unto David," [David here is to be understood Christ.] to whom this was spoken figuratively in the Person of Christ; for that was God's usual way to speak of the glorious things of the Gospel in the time of the Law, as I said before.

The conditions of the new covenant.

The conditions also were concluded on and agreed to be fulfilled by Him: as it is clear, if you understand His saying in the 12th of John, at the 27th verse, where He foretelleth His death, and saith, "Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I" into the world "unto this hour"; as if He had said, My business is now not to shrink from My sufferings that are coming upon Me; for these are the things that are a great part of the conditions contracted in the covenant which stands between My Father and Me; therefore I shall not pray that this might be absolutely removed from Me; For, "for this cause came I" into the world; even this was the very terms of the covenant. By this you may see, "we are under grace."

Now in a covenant there are these three things to be considered—First. What it is that is covenanted for. Second. The conditions upon which the persons who are concerned in it do agree. Third. If the conditions on both sides be not according to the agreement fulfilled, then the covenant standeth not, but is made void. And this new covenant in these particulars is very exactly fulfilled and made out in Christ.

First. The thing or things covenanted for was the salvation of man, but made good in Christ—"The Son of Man is come to seek and to save that which was lost. The Son of

Man did not come to destroy men's lives, but to save them. I gave My life a ransom for many. And this is the will," or covenant, "of Him that sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day" (John 6:39).
Second. As touching the conditions agreed on, they ran thus—1. On the Mediator's side, that He should come into the world; and then on the Father's side, that He should give Him a body. This was one of the glorious conditions between the Father and Christ; "Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not"—that is, the old covenant must not stand, but give way to another sacrifice which Thou hast prepared, which is the giving up My Manhood to the strokes of Thy justice—"for a body Thou hast prepared Me" (Heb 10:5). This doth prove us under grace.
2. On the Mediator's side, that He should be put to death; and on God the Father's side, that He should raise Him up again; this was concluded on also to be done between God the Father and His Son Jesus Christ. On Christ's side, that He should die to give the justice of His Father satisfaction, and so to take away the curse that was due to us, wretched sinners, by reason of our transgressions; and that God His Father, being every ways fully and completely satisfied, should by His mighty power revive and raise Him up again. He hath "brought again—our Lord Jesus"; that is, from death to life, through the virtue or effectual satisfaction that He received from the blood that was shed according to the terms "of the Everlasting Covenant" (Heb 13:20).
3. On the Mediator's side, that He should be made a curse; and on the Father's side, that through Him sinners should be inheritors of the blessing. What wonderful love doth there appear by this in the heart of our Lord Jesus, in suffering such things for our poor bodies and souls? (Gal 3:13,14). This is grace.
4. That on the Mediator's side there should be by Him a victory over Hell, death, and the devil, and the curse of the Law; and on the Father's side, that these should be communicated to sinners, and they set at liberty thereby—"Turn you to the stronghold," saith God, "ye prisoners of hope; even today do I declare that I will render double unto thee" (Zech 9:12). Why so? It is because of the blood of My Son's covenant (Verse 11); which made Paul, though sensible of a body of death, and of the sting that death did strike into the souls of all those that are found in their sins, bold to say, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin." That is true, and the terrible Law of God doth aggravate and set it home with insupportable torment and pain. But shall I be daunted at this? No, "I thank my God through Jesus Christ He hath given me this victory." So that now, though I be a sinner in myself, yet I can, by believing in Jesus Christ, the Mediator of this new covenant, triumph over the devil, sin, death, and Hell; and say, Do not fear, my soul, seeing the victory is obtained over all my enemies through my Lord Jesus Christ (1 Cor 15:55-57). This is the way to prove ourselves under grace.
5. That on the Mediator's side He should by thus doing bring in everlasting righteousness for saints (Dan 9:24); and that the Father for this should give them an everlasting kingdom (1 Peter 1:3-5; Eph 1:4; 2 Tim 4:18; Luke 22:28,29). But,
Third. [How the conditions are fulfilled]. In the next place, this was not all—that is, the Covenant of Grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jesus Christ [Christ is put into office by the Father, to do all things contained in the new covenant]. must be authorized to do what was concluded on touching this covenant by way of office. I shall therefore speak a word or two also touching the offices, at least, some of them, that Christ Jesus did and doth still execute as the Mediator of the new covenant, which also were typed out in the Levitical law; for

this is the way to prove that we are not under the law, but under grace. And,

Christ is the Surety of the new covenant.

FIRST. His first office, after the covenant was made and concluded upon, was that Jesus should become bound as a Surety, [His Suretyship]. and stand engaged upon oath to see that all the conditions of the covenant that were concluded on between Him and His Father should, according to the agreement, be accomplished by Him; and that after that, He should be the Messenger from God to the world to declare the mind of God touching the tenor and nature of both the covenants, especially of the new one.

The Scripture saith, that Jesus Christ was not only made a priest by an oath, but also a Surety, or bondsman, as in Hebrews 7:21, 22. In the 21st Verse he speaketh of the priesthood of Christ, that it was with an oath; and saith, in the 22nd Verse, "By so much" also "was Jesus made a Surety of a better testament," or covenant.

Now the covenant was not only made on Jesus Christ's side with an oath, but also on God the Father's side, that it might be for the better ground of establishment to all those that are, or are to be, the children of the promise. Methinks it is wonderful to consider that the God and Father of our souls, by Jesus Christ, should be so bent upon the salvation of sinners, that He would covenant with His Son Jesus for the security of them, and also that there should pass an oath on both sides for the confirmation of Their resolution to do good. As if the Lord had said, My Son, Thou and I have here made a covenant, that I on My part should do thus and thus, and that Thou on Thy part shouldst do so and so. Now that We may give these souls the best ground of comfort that may be, there shall pass an oath on both sides, that Our children may see that We do indeed love them. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel," in making of the covenant, "confirmed it by an oath: that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:17,18; 7:21). Mark, the 6th Chapter saith, God confirmed His part by an oath; and the 7th saith, Christ was made or set on His office also by an oath. Again, "Once," saith God, "have I sworn by My holiness, that I will not lie unto David," "nor alter the thing that is gone out of My mouth," (Psa 89:34,35) as was before cited.

Herein you may see that God and Christ were in good earnest about the salvation of sinners; for as soon as ever the covenant was made, the next thing was, who should be bound to see all those things fulfilled which were conditioned on between the Father and the Son: the angels, they could have no hands in it; the world could not do it; the devils had rather see them damned than they would wish them the least good; thus Christ looked, and there was none to help; though the burden lay never so heavy upon His shoulder, He must bear it Himself; for there was none besides Himself to uphold, or so much as to step in to be bound, to see the conditions, before mentioned, fulfilled neither in whole nor in part (Isa 63:1-7). So that He must not be only He with whom the covenant was made, but He must also become the bondsman or surety thereof, and so stand bound to see that all and every particular thing conditioned for should be, both in manner, and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now as touching the nature of a surety and his work, in some things it is well known to most men; therefore I shall be very brief upon it.

First. You know a surety is at the bargain's making; and so was Christ—"Then was I beside Him" (Prov 8:30).

Second. A surety must consent to the terms of the agreement, or covenant; and so did

Christ Jesus. Now that which He did engage should be done for sinners, according to the terms of the covenant; it was this—1. That there should be a complete satisfaction given to God for the sins of the world; for that was one great thing that was agreed upon when the covenant was made (Heb 10:5,17). 2. That Jesus Christ should, as aforesaid, bring in an everlasting righteousness to clothe the saints (His body) withal (Dan 9:24,25). Here is grace. 3. That He should take in charge to see all those forthcoming without spot or wrinkle at the day of His glorious appearing from Heaven in judgment, and to quit them before the Judgment-seat. Again,

Third. In the work of a surety there is required by the creditor that the surety should stand to what he is bound; and on the surety's side there is a consenting thereunto. 1. The creditor looks, that in case the debtor proves a bankrupt, that then the surety should engage the payment. Is not this grace? [However it is in other engagements, it is thus in this]. 2. The creditor looks that the surety should be an able man. Now our Surety was, and is, in this case, every way suitable; for He is heir of all things. 3. The creditor appoints the day, and also looks that the covenant should be kept, and the debt paid, according to the time appointed; and it is required of sureties, as well as stewards, that they be found faithful—namely, to pay the debt according to the bargain; and therefore it is said, "When the fullness of the time was come, God sent forth His Son—made under the law, to redeem them that were under the law," (Gal 4:4,5). Thus comes grace to saints. 4. The creditor looks that his money should be brought into his house, to his own habitation. Jesus, our Surety, in this also is faithful; for by His own blood, which was the payment, He is entered into the holy place, even into Heaven itself, which is God's dwelling-place, to render the value and price that was agreed upon for the salvation of sinners. But I shall speak more of this in another head, therefore I pass it. Again,

Fourth. If the surety stands bound, the debtor is at liberty; and if the law do issue out any process to take any, it will be the surety. [Though the debtor, together with the surety, is liable to pay the debt by the law of man, yet Christ our Surety only by the Covenant of Grace]. And, O! how wonderfully true was this accomplished in that, when Christ our Surety came down from Heaven, God's Law did so seize upon the Lord Jesus, and so cruelly handle Him, and so exact upon Him, that it would never let Him alone until it had accused Him and condemned Him, executed Him, and screwed His very heart's blood out of His precious heart and side; nay, and more than this too, as I shall show hereafter. But,

Christ the Messenger of the new covenant.

SECOND. [His second office]. After that Jesus Christ had stood bound, and was become our Surety in things pertaining to this covenant, His next office was to be the Messenger of God touching His mind and the tenor of the covenant unto the poor world; and this did the Prophet foresee long before, when he saith, "Behold, I will send My messenger, and he shall prepare the way before Me"; speaking of John the Baptist. " And he shall prepare the way before Me." And then He speaketh of Christ to the people, saying, "And the Lord whom ye seek shall suddenly come to His temple." Who is He? Even the Messenger of the covenant, whom ye delight in, that is Christ. "Behold, He shall come, saith the LORD of Hosts" (Mal 3:1).

Now the covenant being made before between the Father and the Son, and Jesus Christ becoming bound to see all the conditions fulfilled, this being done, He could come down from Heaven to earth, to declare to the world what God the Father and HE had concluded on before, and what was the mind of the Father towards the world concerning the salvation of their souls; and indeed, who could better come on such an

errand than He that stood by when the covenant was made? than He that shook hands with the Father in making of the covenant? than He that was become a Surety in the behalf of poor sinners, according to the terms of the covenant.

Now, you know, a messenger commonly when he cometh, doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them whom they send unto do for them, or such like. Now what a glorious message was that which our Lord Jesus Christ came down from Heaven withal to declare unto poor sinners, and that from God His Father? I say, how glorious was it; and how sweet is it to you that have seen yourselves lost by nature? and it will also appear a glorious one to you who are a seeking after Jesus Christ, if you do but consider these following things about what He was sent—

First. Jesus Christ was sent from Heaven to declare unto the world from God the Father that He was wonderfully filled with love to poor sinners. First, in that He would forgive their sins. Secondly, in that He would save their souls. Thirdly in that He would make them heirs of His glory. "For God so loved the world, that He gave His only begotten Son.—For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:16,17).

Second. God sent Jesus Christ to tell the poor world how that He would do this for poor sinners, and yet be just, and yet do His justice no wrong; and that was to be done by Jesus Christ's dying of a cursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open Heaven's gates; to overcome Satan, and break off from sinners his chains (Luke 4:18) to set open the prison doors, and to let the prisoners go free (Isa 61:1-3). And this was the message that Christ was to deliver to the world by commandment from His Father; and this did He tell us when He came of His errand, where he saith, "I lay down My life for the sheep—no man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and to take it again. This commandment have I received of My Father" (John 10:15-18). Even this commandment hath My Father given Me, that I should both do this thing and also tell it unto you.

Third. He was not only sent as a Messenger to declare this His father's love, but also how dearly He himself loved sinners, what a heart He had to do them good, where He saith, "All that the Father giveth Me shall come to Me"; and let me tell you, MY heart too, saith Christ—"Him that cometh to Me, I will in no wise cast out" (John 6:37). As My Father is willing to give you unto Me, even so am I as willing to receive you. As My Father is willing to give you Heaven, so am I willing to make you fit for it, by washing you with My own blood; I lay down My life that you might have life; and this I was sent to tell you of My Father.

Fourth. His message was further; He came to tell them how and which way they should come to enjoy these glorious benefits; also by laying down motives to stir them up to accept of the benefits. The way is laid down in John 3:14,15, where Christ saith, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, " or caused to be hanged on the Cross, and die the death—"that whosoever believeth in Him should not perish but have everlasting life." The way, therefore, that thou shalt have the benefit and comfort of that which My Father and I have covenanted for, for thee, I am come down from Heaven to earth on purpose to give thee intelligence, and to certify thee of it. Know, therefore, that as I have been born of a woman, and I have taken this Body upon Me, it is on purpose that I might offer it up upon the Cross a sacrifice to God, to give Him satisfaction for thy sins, that His mercy may be extended to thy soul, without any wrong done to justice; and this thou art to believe, and not in

the notion but from thy very whole soul. Now the motives are many. 1. If they do not leave their sins, and come to Jesus Christ, that their sins may be washed away by His blood, they are sure to be damned in Hell; for the law hath condemned them already (John 3:18,19). 2. But if they do come, they shall have the bosom of Christ to lie in, the Kingdom of Heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be there for ever, shall sit upon the thrones of judgment, etc. Here is grace.

Methinks if I had but the time to speak fully to all things that I could speak to from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some vile and abominable wretch to lay down his arms that he hath taken up in defiance against God, and is marching Hellwards, post-haste with the devil; I say, methinks it should stop them, and make them willing to look back and accept of salvation for their poor condemned souls, before God's eternal vengeance is executed upon them. O, therefore! you that are upon this march, I beseech you consider a little. What! shall Christ become a drudge for you; and will you be drudges for the devil? Shall Christ covenant with God for the salvation of sinners; and shall sinners covenant with Hell, death, and the devil for the damnation of their souls? Shall Christ come down from Heaven to earth to declare this to sinners; and shall sinners stop their ears against these good tidings? Will you not hear the errand of Christ, although He telleth you tidings of peace and salvation? How, if He had come, having taken a commandment from His Father to damn you, and to send you to the devils in Hell? Sinner, hear His message; He speaketh no harm, His words are Eternal Life; all men that give ear unto them, they have eternal advantage by them; advantage, I say, that never hath an end. Besides, do but consider these two things, it is like they have some sway upon thy soul—1. When He came on His message, He came with tears in His eyes, and did even weepingly tender the terms of reconciliation to them; I say, with tears in his eyes. And when He came near the city—i.e., with His message of peace—beholding the hardness of their hearts, He wept over it, and took up a lamentation over it; because He saw they rejected His mercy, which was tidings of peace; I say, wilt thou then slight a weeping Jesus, One that so loveth thy soul that, rather than He will lose thee, He will with tears persuade with thee? 2. Not only so, but also when He came, He came all on a gore blood to proffer mercy to thee, to show thee still how dearly He did love thee; as if He had said, Sinner, here is mercy for thee; but behold My bloody sweat, My bloody wounds, My cursed death; behold and see what danger I have gone through to come unto thy soul; I am come indeed unto thee, and do bring thee tidings of salvation, but it cost Me My heart's blood before I could come at thee, to give thee the fruits of My everlasting love. But more of this anon.

Thus have I spoken something concerning Christ's being the Messenger of the new covenant; but because I am not willing to cut too short of what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was to show you, that as there were Levitical ceremonies in or belonging to the first covenant, so these types, or Levitical ceremonies, did represent the glorious things of the new covenant. In those ceremonies you read of a sacrifice, of a priest to offer up the sacrifice, the place where, and the manner how, he was to offer it; of which I shall speak something.

Christ the sacrifice of the new covenant.

THIRD. [A third office of Christ, in reference to the new covenant, was His becoming the sacrifice]. As touching the sacrifice; you find that it was not to be offered up of all kind of beasts, as of lions, bears, wolves, tigers, dragons, serpents, or such like; to

signify, that not all kind of creatures that had sinned, as devils, the fallen angels, should be saved; but the sacrifice was to be taken out of some kind of beasts and birds, to signify, that some of God's creatures that had sinned He would be pleased to reconcile them to Himself again; as poor fallen man and woman, those miserable creatures, God, the God of Heaven, had a good look for after their fall; but not for the cruel devils, though more noble creatures by creation than we. Here is grace.

Now though these sacrifices were offered, yet they were not offered to the end they should make the comers to, or offerers thereof, perfect; but the things were to represent to the world what God had in after ages for to do, which was even the salvation of His creatures by that offering of the body of Jesus Christ, of which these were a shadow and a type for the accomplishing of the second covenant. For Christ was by covenant to offer a sacrifice, and that an effectual one too, if He intended the salvation of sinners—"A body hast Thou prepared for Me; I am come to do Thy will" (Heb 10:5). I shall therefore show you, First. What was expected by God in the sacrifice in the type, and then show you how it was answered in the antitype. Second. I shall show you the manner of the offering of the type, and so answerable thereto to show you the fitness of the sacrifice of the body of Christ, by way of answering some questions.

First. For the first of these, [What was expected by God in the sacrifice in the type, and how answered in the antitype]—1. God did expect that sacrifice which He Himself had appointed, and not another, to signify, that none would serve His turn but the body and soul of His appointed Christ, the Mediator of the new covenant (John 1:29). 2. This sacrifice must not be lame nor deformed; it must have no scar, spot, or blemish; to signify, that Jesus Christ was to be a complete sacrifice by covenant (1 Peter 1:19). 3. This sacrifice was to be taken out of the flock or herd; to signify, that Jesus Christ was to come out of the race of mankind, according to covenant (Heb 10:5). But,

Second. As to the manner of it [The offering of the types, and so answerable thereto, to show the fitness of the sacrifice of the body of Christ]—1. The sacrifice, before it was offered, was to have all the sins of the children of Israel confessed over it; to signify, that Jesus Christ must bear the sins of all His children by covenant (Isa 53:4-7; 1 Peter 2:24). "As for Thee also, by the blood of Thy covenant," in His own body on the tree (Zech 9:11). 2. It must be had to the place appointed—namely, without the camp of Israel; to signify, that Jesus Christ must be led to the Mount Calvary (Luke 23:33). 3. The sacrifice was to be killed there; to signify, that Jesus Christ must and did suffer without the city of Jerusalem for our salvation. 4. The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify, that Jesus Christ was not only to die a natural death, but also that He should undergo the pains and torments of the damned in Hell. 5. Sometimes there must be a living offering and a dead offering, as the goat that was killed, and the scape-goat, the dead bird and the living bird, to signify, that Jesus Christ must die, and come to life again (Lev 19:4-6). 6. The goat that was to die was to be the sin-offering; that is, to be offered as the rest of the sin-offerings, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, and then let go into the wilderness, never to be catched again (Lev 16:7-22). To signify, that Christ's death was to make satisfaction for sin, and His coming to life again was to bring in everlasting justification from the power, curse, and destroying nature of sin (Rom 4:25). 7. The scape-goat was to be carried by a fit man into the wilderness; to signify that Jesus Christ should both be fit and able to carry our sins quite a way from us, so as they should never be laid to our charge again. Here is grace. 8. The sacrifices under the law, commonly part of them

must be eaten; to signify, that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by Him (Exo 12:5-11; John 6:51-53).
9. This sacrifice must be eaten with unleavened bread; to signify, that they which love their sins, that devilish leaven of wickedness, they do not feed upon Jesus Christ. 8 Now of what hath been spoken this is the sum, that there is a sacrifice under the new covenant, as there were sacrifices under the old; and that this sacrifice did every way answer that, or those; indeed, they did but suffer for sin in show, but He in reality; they are the shadow, but He as the substance. O! when Jesus Christ did come to make Himself a sacrifice, or to offer Himself for sin, you may understand that our sins were indeed charged to purpose upon Him. O! how they scarred his soul, how they brake His body, insomuch that they made the blood run down His blessed face and from His precious side; therefore thou must understand these following things—First, that Jesus Christ by covenant did die for sin. Secondly, that His death was not a mere natural death, but a "cursed death," even such an one as men do undergo from God for their sins, though He Himself had none, even such a death as to endure the very pains and torments of Hell. O sad pains and inexpressible torments that this our Sacrifice for sin went under! The pains of His body were not all; no, but the pains of His soul; for His soul was made an offering as well as His body, yet all but one sacrifice (Isa 53). [As Christ did not suffer in His body without suffering in soul, nor yet in soul without His suffering in body; it was because not the body without the soul, but both the body and soul of the saints should be for ever saved]. To signify, that the suffering of Christ was not only a bodily suffering, but a soul suffering; not only to suffer what man could inflict upon Him, but also to suffer soul torments that none but God can inflict, or suffer to be inflicted upon Him. O, the torments of His soul! they were the torments indeed; His soul was that that felt the wrath of God. "My soul," saith He, "is exceeding sorrowful, even unto death" (Matt 26:38). "Now is My soul troubled, and what shall I say?" (John 12:27). The rock was not so rent as was His precious soul; there was not such a terrible darkness on the face of the earth then as there was on His precious soul. O! the torments of Hell and the eclipsings of the Divine smiles of God were both upon Him at once; the devils assailing of Him, and God forsaking of Him, and all at once! "My God, My God," saith He, "why hast Thou forsaken Me?" (Matt 27:46). Now in my greatest extremity; now sin is laid upon Me, the curse takes hold of Me, the pains of Hell are clasped about Me, and Thou hast forsaken Me. O sad! Sinners, this was not done in pretence, but in reality; not in show, but in very deed; otherwise Christ had dissembled, and had not spoken the truth; but the truth of it His bloody sweat declares, His mighty cries declare, the things which and for what He suffered declare. Nay, I must say thus much, that all the damned souls in Hell, with all their damnations, did never yet feel that torment and pain that did this blessed Jesus in a little time. Sinner, canst thou read that Jesus Christ was made an offering for sin, and yet go in sin? Canst thou hear that the load of thy sins did break the very heart of Christ, and spill His precious blood? and canst thou find in thy heart to labour to lay more sins upon His back? Canst thou hear that He suffered the pains, the fiery flames of Hell, and canst thou find in thy heart to add to His groans by slighting of His sufferings? O hard-hearted wretch! how canst thou deal so unkindly with such a sweet Lord Jesus?

Quest. But why did Christ offer Himself in sacrifice?

Answ. That thou shouldst not be thrown to the very devils.

Quest. But why did He spill His precious blood?

Answ. That thou mightest enjoy the joys of Heaven.

Quest. But why did He suffer the pains of Hell?

Answ. That thou mightest not fry with the devil and damned souls.
Quest. But could not we have been saved if Christ had not died?
Answ. No; for without the shedding of blood there is no remission; and besides, there was no death that could satisfy God's justice but His, which is evident, because there was none in a capacity to die, or that was able to answer an infinite God by His so suffering but He. 9
Quest. But why did God let Him die?
Answ. He standing in the room of sinners, and that in their names and natures, God's justice must fall upon Him; for justice takes vengeance for sin wheresoever it finds it, though it be on His dear Son. Nay, God favoured His Son no more, finding our sins upon Him, than He would have favoured any of us; for, should we have died? so did He. Should we have been made a curse? so was He. Should we have undergone the pains of Hell? so did He.
Quest. But did He indeed suffer the torments of Hell?
Answ. Yea, and that in such a horrible way too, that it is unspeakable.
Quest. Could He not have suffered without His so suffering? Would not His dying only of a natural death have served the turn?
Answ. No, in nowise. [1]. The sins for which He suffered called for the torments of Hell; the conditions upon which He died did call for the torments of Hell; for Christ did not die the death of a saint, but the death of a sinner, of a cursed and damned sinner; because He stood in their room, the law to which He was subjected called for the torments of Hell; the nature of God's justice could not bate Him anything; the death which He was to suffer had not lost its sting; all these being put together do irresistibly declare unto us that He, as a sacrifice, did suffer the torments of Hell (Gal 3:13). But, 2. Had He not died and suffered the cursed death, the covenant had been made void, and His Suretyship would have been forfeited, and, besides this, the world damned in the flames of Hell-fire; therefore, His being a sacrifice was one part of the covenant; for the terms of the covenant were that He should spill His blood. O blessed Jesus! O blessed grace! (Zech 9:10,11).
Quest. But why, then, is His death so slighted by some?
Answ. Because they are enemies to Him, either through ignorance or presumption; either for want of knowledge or out of malice; for surely did they love or believe Him, they could not choose but break and bleed at heart to consider and to think of Him (Zech 12:10,11.)
Christ the High Priest of the New Covenant.
FOURTH, [A fourth office of Christ under the new covenant is His priestly]. Thus, passing this, I shall now speak something to Christ's priestly office. But, by the way, if any should think that I do spin my thread too long in distinguishing His priestly office from His being a sacrifice, the supposing that for Christ to be a priest and a sacrifice is all one and the same thing; and it may be it is, because they have not thought on this so well as they should—namely, that as He was a sacrifice He was passive, that is, led or had away as a lamb to His sufferings (Isaiah 53); but as a priest He was active—that is, He did willingly and freely give up His Body to be a sacrifice. "He hath given His life a ransom for many." This consideration being with some weight and clearness on my spirit, I was and am caused to lay them down in two particular heads.
And therefore I would speak something to is this, that as there were priests under the first covenant, so there is a Priest under this, belonging to this new covenant, a High Priest, the Chief Priest; as it is clear where it is said, We "having a high priest over the house of God" (Heb 3:1; 5:5,10; 7:24-26; 8:1, 4; 10:21).

Now the things that I shall treat upon are these—First, I shall show you the qualifications required of a priest under the Law; Second, his office; and, Third, how Jesus Christ did according to what was signified by those under the law; I say, how He did answer the types, and where He went beyond them.

First, For his qualifications:—

1. They must be called thereto of God—"No man taketh this honour unto himself, but he that is called of God, as Aaron" (Heb 5:4). Now Aaron's being called of God to be a priest signifies that Jesus Christ is a Priest of God's appointment, such an one that God hath chosen, likes of, and hath set on work—"Called of God an High Priest," etc. (Heb 5:10).

2. The priests under the law they must be men, complete, not deformed—"Speak unto Aaron," saith God to Moses, "saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crook-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire; he that hath a blemish; he shall not come nigh to offer the bread of his God" (Lev 21:17-21). What doth all this signify but that, (1.) He must not be lame, to signify he must not go haltingly about the work of our salvation. (2.) He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the things of God. (3.) He must not be scabbed, to signify that the priest must not be corrupt of filthy in his office. (4.) In a word, he must be every way complete, to signify to us that Jesus Christ was to be, and is, most complete and most perfect in things pertaining to God in reference to His second covenant.

3. The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of bowels, to offer for the people, and to make an atonement for them (Heb 5:1,2). To signify, that Jesus Christ should be a tender-hearted High Priest, able and willing to sympathize and be affected with the infirmities of others, to pray for them, to offer up for them His precious blood; He must be such an One who can have compassion on a company of poor ignorant souls, and on them that are out of the way, to recover them, and to set them in safety (Heb 4:15). And that He might thus do, He must be a man that had experience of the disadvantages that infirmity and sin did bring unto those poor creatures (Heb 2:17).

4. The high priests under the law were not to be shy or squeamish in case there were any that had the plague or leprosy, scab or blotches; but must look on them, go to them, and offer for them (Lev 13), all which is to signify, that Jesus Christ should not refuse to take notice of the several infirmities of the poorest people, but to teach them, and to see that none of them be lost by reason of their infirmity, for want of looking to or tending of. 10

This privilege also have we under this second covenant. This is the way to make grace shine.

5. The high priests under the law they were to be anointed with very excellent oil, compounded by art (Exo 29:7; 30:30). To signify, that Jesus, the Great High Priest of this new covenant, would be in a most eminent way anointed to His priestly office by the Holy Spirit of the Lord.

6. The priest's food and livelihood in the time of his ministry was to be the consecrated and holy things (Exo 29:33). To signify, that it is the very meat and drink of Jesus Christ

to do His priestly office, and to save and preserve His poor, tempted, and afflicted saints. O what a new-covenant High Priest have we!
7. The priests under the law were to be washed with water (Exo 29:4). To signify, that Jesus Christ should not go about the work of His priestly office with the filth of sin upon Him, but was without sin to appear as our High Priest in the presence of His Father, to execute His priestly office there for our advantage—"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb 7:26).
8. The high priest under the law, before they went into the holy place, there were to be clothed—with a curious garment, a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle, and they were to be made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments there must be precious stones, and on those stones there must be written the names of the children of Israel (read Exodus 28), and all this was to signify what a glorious High Priest Jesus Christ should be, and how in the righteousness of God He should appear before God as our High Priest, to offer up the sacrifice that was to be offered for our salvation to God His Father. But I pass that.
Second, Now I shall speak to His office. The office of the high priest in general was twofold. 1. To offer the sacrifice without the camp. 2. To bring it within the veil—that is, into the holiest of all, which did type out Heaven.
1. [First part of the high priest's office]. (1.) It was the office of the priest to offer the sacrifice; and so did Jesus Christ; He did offer His own Body and Soul in sacrifice. I say, HE did OFFER it, and not another, as it is written, "No man taketh away My life, but I lay it down of Myself; I have power to lay it down, and I have power to take it again" (John 10:17,18). And again it is said, "When He," Jesus, "had offered up one sacrifice for sin, for ever sat down on the right hand of God" (Heb 10:12). (2.) The priests under the law must offer up the sacrifice that God had appointed, and none else, a complete one without any blemish; and so did our High Priest, where He saith, "Sacrifice and offering Thou wouldest not, but a body has Thou prepared Me," and that I will offer (Heb 10:5). (3.) The priest was to take of the ashes of the sacrifice, and lay them in a clean place; and this signifies, that the Body of Jesus, after it had been offered, should be laid into Joseph's sepulchre, as in a clean place, where never any man before was laid (Lev 6:11, compared with John 19:41,42).
2. [Second part of the high priest's office]. This being one part of his office, and when this was done, then in the next place he was, (1.) To put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, etc., he was to put on the holy garment which signifieth the righteousness of Jesus Christ. (2.) He was in this holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy place. "And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth" (Exo 28:9,10). And this was to signify, that Jesus Christ was to enter into the holiest, then He was there to bear the names of His elect in the tables of His heart before the Throne of God and the Mercy-seat (Heb 12:23). (3.) With this he was to take of the blood of the sacrifices, and carry it into the holiest of all, which was a type of Heaven, and there was he to sprinkle the mercy-seat; and this was to be done by the high priest only; to signify, that none but Jesus Christ must have this office and privilege, to be the people's High Priest to offer for them. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and

for the errors of the people" (Heb 9:7). (4.) He was there to make an atonement for the people with the blood, sprinkling of it upon the mercy-seat; but this must be done with much incense. "And Aaron shall bring the bullock of the sin-offering which is for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: and he shall take a censor full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that he cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat." (Lev 16:11-15). Now this was for the priest and the people; all which doth signify that Jesus Christ was after His death to go into Heaven itself, of which this holy place was a figure, and there to carry the sacrifice that He offered upon the Cross into the presence of God, to obtain mercy for the people in a way of justice (Heb 9). And in that he is said to take his hands full of sweet incense, it signifies that Jesus Christ was to offer up His sacrifice in the presence of His Father in a way of intercession and prayers.

I might have branched these things out into several particulars, but I would be brief. I say, therefore, the office of the priest was to carry the blood into the holy place, and there to present it before the mercy-seat, with his heart full of intercessions for the people for whom he was a priest (Luke 1:8-11). This is Jesus Christ's work now in the Kingdom of Glory, to plead His own blood, the nature and virtue of it, with a perpetual intercession to the God of Mercy on behalf of us poor miserable sinners (Heb 7:25). [Comfortable considerations from Christ's intercession]. Now, in the intercession of this Jesus, which is part of His priestly office, there are these things to be considered for our comfort—

1. There is a pleading of the virtue of His Blood for them that are already come in, that they may be kept from the evils of heresies, delusions, temptations, pleasures, profits, or anything of this world which may be too hard for them. "Father, I pray not that Thou shouldest take them out of the world," saith Christ, "but that Thou shouldest keep them from the evil" (John 17:15).
2. In case the devil should aspire up into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can, then there is Jesus, our Lord Jesus, ready in the Court of Heaven, at the right hand of God, to plead the virtue of His Blood, not only for the great and general satisfaction that He did give when He was on the Cross, but also the virtue that is in it now for the cleansing and fresh purging of His poor saints under their several temptations and infirmities; as saith the Apostle, "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life"—that is, by His intercession (Rom 5:10).
3. The maintaining of grace, also, is by Jesus Christ's intercession, being the second part of His priestly office. O, had we not a Jesus at the right hand of God making intercession for us, and to convey fresh supplies of grace unto us through the virtue of His Blood being pleaded at God's right hand, how soon would it be with us as it is with those for whom He prays not at all (John 17:9)? But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee, while others are ensnared and entangled therein, it is

because thou hast an interceding Jesus. "I have prayed," saith He, "that thy faith fail not" (Luke 22:32).
4. It is partly by the virtue of Christ's intercession that the elect are brought in. There are many that are to come to Christ which are not yet brought in to Christ: and it is one part of His work to pray for their salvation too—"Neither pray I for these alone, but for them also which shall believe," though as yet they do not believe "on Me," but that they may believe "through their word" (John 17:20). And let me tell thee, soul, for thy comfort, who art a-coming to Christ, panting and sighing, as if thy heart would break, I tell thee, soul, thou wouldst never have come to Christ, if He had not first, by the virtue of His blood and intercession, sent into thy heart an earnest desire after Christ; and let me tell thee also, that it is His business to make intercession for thee, not only that thou mightest come in, but that thou mightest be preserved when thou art come in (Compare Heb 7:25; Rom 8:33-39).
5. It is by the intercession of Christ that the infirmities of the saints in their holy duties are forgiven. Alas, if it were not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints might be rejected, because of the sin that is in them; but Jesus being our High Priest, He is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of His own perfections; and therefore it is that there is an answer given to the saints' prayers, and also acceptance of their holy duties (Rev 8:3,4). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the New Testament," or covenant, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called," notwithstanding all their sins, "might receive the promise of eternal inheritance" (Heb 9:11-15).
Third. The third thing now to be spoken to is, to show where and how Jesus Christ outwent and goes beyond these priests, in all their qualifications and offices, for the comfort of poor saints.
1. They that were called to the priesthood under the law were but men; but He is both God and man (Heb 7:3,28).
2. Their qualifications were in them in a very scanty way; but Jesus was every way qualified in an infinite and full way.
3. They were consecrated but for a time, but He for evermore (Heb 7:23,24).
4. They were made without an oath, but He with an oath (Verses 20,21).
5. They as servants; but He as a Son (Hebrews 3:6).
6. Their garments were but such as could be made with hands, but His the very righteousness of God (Exo 28; Rom 3:22; Phil 3:8,9).
7. Their offerings were but the body and blood of beasts, and such like, but His offering was His own body and soul (Heb 9:12,13; 10:4,5; Isa 53:10).
8. Those were at best but a shadow or type, but He the very substance and end of all those ceremonies (Heb 9:1,10,11).
9. Their holy place was but made by men, but His, or that which Jesus is entered, is into Heaven itself (Heb 9:2,3,24).
10. When they went to offer their sacrifice, they were forced to offer for themselves, as

men compassed about with infirmity, but He holy, harmless, who did never commit the least transgression (Heb 7:26; 10:11).
11. They when they went to offer they were fain to do it standing, to signify that God had no satisfaction therein; but He, when "He had offered one sacrifice for sins for ever, sat down on the right hand of God," to signify that God was very well pleased with His offering (Heb 10:12).
12. They were fain to offer "oftentimes the same sacrifices, which can never take away sins"; but He, "by one offering hath perfected for ever them that are sanctified" (Heb 10:11,14).
13. Their sacrifices at the best could but serve for the cleansing of the flesh, but His for cleansing both body and soul—the blood of Jesus Christ doth purge the conscience from dead works, to live a holy life (Heb 9:13,14).
14. Those high priests could not offer but once a year in the holiest of all, but our High Priest He ever liveth to make intercession for us (Heb 9:7; 12:24,25).
15. Those high priests, notwithstanding they were priests, they were not always to wear their holy garments; but Jesus never puts them off of Him, but is in them always.
16. Those high priests, death would be too hard for them, but our High Priest hath vanquished and overcome that cruel enemy of ours, and brought life and immortality to light through the glorious Gospel (Heb 7:21,23; 2:15; 2 Tim 1:10).
17. Those high priests were not able to save themselves; but this is able to save Himself, and all that come to God, by Him (Heb 7:25).
18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our High Priest, "cleanseth us from all sin" (1 John 1:7).
19. Those high priests sometimes by sin caused God to reject their sacrifices; but this High Priest doth always the things that please Him.
20. Those high priests could never convey the Spirit by virtue of their sacrifices or office; but this High Priest, our Lord Jesus, He can and doth give all the gifts and graces that are given to the sons of men.
21. Those high priests could never by their sacrifices bring the soul of any sinner to glory by virtue of itself; but Jesus hath by one offering, as I said before, perfected for ever those that He did die for. Thus in brief I have showed in some particulars how and wherein Jesus our High Priest doth go beyond those high priests; and many more without question might be mentioned, but I forbear.
Christ the forerunner of the saints.
FIFTH. A fifth office of Christ in reference to the second covenant was, that He should be the forerunner to Heaven before His saints that were to follow after. First, He strikes hands in the covenant, [and then] He stands bound as a Surety to see everything in the covenant accomplished that was to be done on His part; [next] He brings the message from Heaven to the world; and before He goeth back, He offereth Himself for the same sins that He agreed to suffer for; and so soon as this was done, He goeth post-haste to Heaven again, not only to exercise the second part of His priestly office, but as our forerunner, to take possession for us, even into Heaven itself, as you may see, where it is said, "Whither the Forerunner is for us entered" (Heb 6:20).
First. He is run before to open Heaven's gates—Be ye open, ye everlasting doors, that the King of Glory may enter in.
Second. He is run before us to take possession of glory in our natures for us.
Third. He is run before to prepare us our places against we come after—"I go to prepare a place for you" (John 14:1-3).
Fourth. He is run thither to make the way easy, in that He hath first trodden the path

Himself.
Fifth. He is run thither to receive gifts for us. All spiritual and heavenly gifts had been kept from us had not Christ, so soon as the time appointed was come, run back to the Kingdom of Glory to receive them for us. But I cannot stand to enlarge upon these glorious things, the Lord enlarge them upon your hearts by meditation. [These things have I spoken to show you that saints are under grace.]
Christ completely fulfilled the conditions of the new covenant.
Here now I might begin to speak of His prophetical and kingly office, and the privileges that do and shall come thereby, but that I fear I shall be too tedious, therefore at this time I shall pass them by. Thus you may see how the Covenant of Grace doth run, and with Whom it was made, and also what were the conditions thereof.
Now, then, this grace, this everlasting grace of God, comes to be free to us through the satisfaction, according to the conditions, given by Another for us; for though it be free, and freely given to us, yet the obtaining of it did cost our Head, our public Man, a very dear price. "For ye are bought with a price," even with the precious blood of Christ. So it is by Another, I say, not by us; yet it is as surely made over to us, even to so many of us as do or shall believe, as if we had done it, and obtained the grace of God ourselves (1 Cor 6:20; 1 Peter 1:9). Nay, surer; for consider, I say, this grace is free to us, and comes upon a clear score, by virtue of the labour and purchase of Another for us; mark, that which is obtained by Another for us is not obtained for us by ourselves—No, but Christ hath, not by the blood of goats and calves, "obtained eternal redemption for us," which were things offered by men under the law, "but by His own blood," meaning Christ's, "He entered in once into the holy place, having obtained eternal redemption for us" (Heb 9:12).
It comes to be unchangeable through the perfection of that satisfaction that was given to God through the Son of Mary for us; for whatever the Divine, infinite, and eternal justice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jesus, this one Man, this public Person, did, did completely give a satisfaction to it, even so effectually; which caused God not only to say, I am pleased, but "I am well pleased"; completely and sufficiently satisfied with Thee on their behalf; for so you must understand it (Matt 3:17). Mark therefore these following words—"And, having made peace," or completely made up the difference, "through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled," how? "in the body of His flesh through death, to present you holy," mark, "holy and unblameable and unreproveable in His sight" (Col 1:20-22). And thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained, for us, by Jesus Christ, God-man.
Object. But some may say, How was it possible that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace for such an innumerable company of sinners as are to be saved?
Answ. First. In that He was every way fitted for such a work. And, Second. In that, as I said before, He did every way completely satisfy that which was offended by our disobedience to the former covenant.
[First. He was every way fitted for such a work]. And, for the clearing of this,
1. Consider, was it man that had offended? He was Man that gave the satisfaction—" For since by man came death, by man came also the resurrection of the dead" (1 Cor 15:21).
2. Was it God that was offended? He was God that did give a satisfaction—"Unto us a

child is born, unto us a son is given.—and His name shall be called The mighty God" (Isa 9:6). "He thought it not robbery to be equal with God: but," for our sakes, He "made Himself of no reputation," etc. (Phil 2:6-7).

3. For the further clearing of this, to show you that in everything He was rightly qualified for this great work, see what God Himself saith of Him; He calls Him, in the first place, Man; and, secondly, He owns Him to be His Fellow, saying, "Awake, O sword, against My Shepherd, and against the Man"—mark, "the Man that is My Fellow, saith the LORD of hosts" (Zech 13:7).

So that now, let Divine and infinite justice turn itself which way it will, it finds one that can tell how to match it; for if it say, I will require the satisfaction of man, here is a Man to satisfy its cry; and if it say, But I am an infinite God, and must and will have an infinite satisfaction; here is One also that is infinite, even fellow with God, fellow in His essence and being; fellow in His power and strength; fellow in His wisdom; fellow in His mercy and grace; together with the rest of the attributes of God; so that, I say, let justice turn itself which way it will, here is a complete Person to give a complete satisfaction (Prov 8:23; 1 Cor 1:24; Titus 2:10; compared with Verse 11). Thus much of the fitness of the Person.

Second. For the completeness of the satisfaction given by Him for us. And that is discovered in these particulars—

1. Doth justice call for the blood of that nature that sinned? here is the heart-blood of Jesus Christ—"We have redemption through His blood," (Eph 1:7,14; 1 Peter 1:18,19; Zech 9:10,11).

2. Doth justice say that this blood, if it be not the blood of One that is really and naturally God, it will not give satisfaction to infinite justice? then here is God, purchasing His Church "with His own blood" (Acts 20:28).

3. Doth justice say, that it must not only have satisfaction for sinners, but they that are saved must be also washed and sanctified with this blood? then here is He that so loved us, that He "washed us from our sins in His own blood" (Rev 1:5).

4. Is there to be a righteousness to clothe them with that is to be presented before Divine justice? there here is the righteousness of Christ, which is "even the righteousness of God by faith" (Rom 3:22; Phil 3:8-10).

5. Are there any sins now that will fly upon this Saviour like so many lions, or raging devils, if He take in hand to redeem man? He will be content to bear them all Himself alone, even in His own body upon the tree (1 Peter 2:24).

6. Is there any law now that will curse and condemn this Saviour for standing in our persons to give satisfaction to God for the transgression of man? He will be willing to be cursed, yea, to be made a curse for sinners, rather than they shall be cursed and damned themselves (Gal 3:13).

7. Must the great and glorious God, whose eyes are so pure that He cannot behold iniquity; I say, must He not only have the blood, but the very life of Him that will take in hand to be the Deliverer and Saviour of us poor miserable sinners? He is willing to lay down His life for His sheep (John 10:11).

8. Must He not only die a natural death, but must His soul descend into hell, though it should not be left there, He will suffer that also Psalms 16:10; and Acts 2:31. 11

9. Must He not only be buried, but rise again from the dead, and overcome death, that He might be the first-fruits to God of them that sleep, which shall be saved? He will be buried, and also through the strength of His Godhead, He will raise Himself out of the grave, though death hold Him never so fast, and the Jews lay never such a great stone upon the mouth of the selpulchre, and seal it never so fast (1 Cor 15:4; Luke 24:34).

10. Must He carry that body into the presence of His Father, to take possession of Heaven, and must He appear there as a priest, as a forerunner, as an advocate, as prophet, as a treasure-house, as an interceder and pleader of the causes of His people? He will be all these, and much more, to the end the grace of God by faith in Jesus Christ might be made sure to all the seed. "Who then can condemn? It is God that justifieth; because Christ hath died, yea rather, that is risen again." Who, now seeing all this is so effectually done, shall lay anything, the least thing? who can find the least flaw, the least wrinkle, the least defect or imperfection, in this glorious satisfaction (Rom 8:33-34; Heb 6:20; 9:24; John 14:2,3; 1 John 2:1)?

Object. But is it possible that He should so soon give infinite justice a satisfaction, a complete satisfaction? for the eternal God doth require an eternal lying under the curse, to the end He may be eternally satisfied.

Answ. Indeed, that which is infinite must have an eternity to satisfy God in—that is, they that fall into the prison and pit of utter darkness must be there to all eternity, to the end the justice of God may have its full blow at them. But now He that I am speaking of is God, and so is infinite (Isa 9:6; Titus 1:16,17; Heb 1:8,9; Phil 2:4-6). Now, He which is true God is able to give in as little a time an infinite satisfaction as Adam was in giving the dissatisfaction. Adam himself might have given satisfaction for himself as soon as Christ had he been very God, as Jesus Christ was. For the reason why the posterity of Adam, even so many of them as fall short of life, must lie broiling in Hell to all eternity is this—they are not able to give the justice of God satisfaction, they being not infinite, as aforesaid. "But Christ," that is, God-man, "being come an High Priest," that is, to offer and give satisfaction, "of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own,"—mark you that, "but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." But how? "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit," who through the power and virtue of His infinite Godhead, "offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause," that is, for that He is God as well as man, and so able to give justice an infinite satisfaction, therefore, "He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb 9:11-15). As I said before.

Object. This is much; but is God connected with this? Is He satisfied now in the behalf of sinners by this Man's thus suffering? If He is, then how doth it appear?

Answ. It is evident, yea, wonderful evident, that this hath pleased Him to the full, as appeareth by these following demonstrations.—

First. In that God did admit Him into His presence; yea, receive Him with joy and music, even with the sound of the trumpet, at His ascension into Heaven (Psa 47:5). And Christ makes it an argument to His children that His righteousness was sufficient, in that He went to His Father, and they saw Him no more, "of righteousness," saith He, " because I go to My Father, and ye see Me no more" (John 16:10). As if He had said, My Spirit shall show to the world that I have brought in a sufficient righteousness to justify sinners withal, in that when I go to appear in the presence of My Father on their behalf, He shall give Me entertainment, and not throw Me down from Heaven, because I did not do it sufficiently.

Again; if you consider the high esteem that God the Father doth set on the death of His Son, you will find that He hath received good content thereby. When the Lord Jesus, by way of complaint, told His Father that He and His merits were not valued to the worth, His Father answered, It is a light thing that I should give Thee, O My Servant, to bring Jacob again; "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa 49:6). As if the Lord had said, "My Son, I do value Thy death at a higher rate than that Thou shouldst save the tribes of Israel only; behold the Gentiles, the barbarous heathens, they also shall be brought in as the price of Thy blood. It is a light thing that Thou shouldest be My Servant only to bring, or redeem, the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." 12

Again; you may see it also by the carriage of God the Father to all the great sinners to whom mercy was proffered. We do not find that God maketh any objection against them to come to Him for the pardon of their sins; because He did want a satisfaction suitable to the greatness of their sins. There was Manasseh, who was one that burned his children in the fire to the devil, that used witchcraft, that used to worship the host of heaven, that turned his back on the Word that God sent unto him; nay, that did worse than the very heathen that God cast out before the children of Israel (2 Chron 33:1-13). Also those that are spoken of in the Nineteenth of Acts, that did spend so much time in conjuration, and the like, for such I judge they were, that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver (Acts 19:19). Simon Magus also, that was a sorcerer, and bewitched the whole city, yet he had mercy proffered to him once and again (Acts 8). I say, it was not the greatness of the sins of these sinners; no, nor of an innumerable company of others, that made God at all to object against the salvation of their souls, which justice would have constrained Him to had He not had satisfaction sufficient by the blood of the Lord Jesus. Nay, further, I do find that because God the Father would not have the merits of His Son to be undervalued, I say, He doth therefore freely by His consent let mercy be proffered to the greatest sinners—in the first place, for the Jews, that were the worst of men in that day for blasphemy against the Gospel; yet the Apostle proffered mercy to them in the first place—"It was necessary," saith he, "that the Word of God should first have been spoken to you" (Acts 3:26; 13:46). And Christ gave them commission so to do; for, saith He, Let repentance and remission of sins be preached in My name among all nations, and begin—mark that, "beginning at Jerusalem" (Luke 24:47), Let them that but the other day had their hands up to the elbows in My heart's blood have the first proffer of My mercy. And, saith Paul, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim 1:16). As the Apostle saith, those sinners that were dead, possessed with the devil, and the children of wrath, He hath quickened, delivered, and saved. That He might, even in the very "ages to come He might show the exceeding riches of His grace in His kindness toward us," and that "through Christ Jesus" (Eph 2:7).

Second. It is evident that that which this Man did as a common person He did it completely and satisfactorily, as appears by the openness, as I may so call it, which was in the heart of God to Him at His resurrection and ascension—"Ask of Me," saith He, "and I shall give Thee the" very "heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa 2:8). And this was at His resurrection (Acts 13:33). Whereas, though He had asked, yet if He had not given a full and complete

satisfaction, justice would not have given Him any thing; for justice, the justice of God, is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses (Gal 3:10).

Third. It is yet far more evident that He hath indeed pleased God in the behalf of sinners, in that God hath given Him gifts to distribute to sinners, yea, the worst of sinners, as a fruit of His satisfaction, and that at His ascension (Psa 68:18). Christ hath so satisfied God, that He hath given Him all the treasures both of Heaven and earth to dispose of as He seeth good; He hath so pleased God, that He hath given Him a name above every name, a sceptre above every sceptre, a crown above every crown, a kingdom above every kingdom; He hath given Him the highest place in Heaven, even His own right hand; He hath given Him all the power of Heaven and earth, and under the earth, in His own hand, to bind whom He pleaseth, and to set free whom He thinks meet; He hath, in a word, such a high esteem in the eyes of His Father, that He hath put into His hands all things that are for the profit of His people, both in this world and that which is to come; and all this as the fruit of His faithfulness in doing of His work, as the Mediator of the new covenant (Phil 2:9; Rev 19:6). Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts—mark, Thou hast received them—for men, even for the worst of men, for the rebellious also; and hath sent forth some, being furnished with these gifts; some, I say, for the work of the ministry, to the edifying of them that are already called, and also for the calling in of all those for whom He covenanted with His Father, till all come in the unity of faith, etc. (Eph 4:8-13).

Fourth. It doth still appear yet far more evident; for will you hear what the Father Himself saith for the showing of His well-pleasedness in these two particulars—First, in that He bids poor souls to hear and to do as Christ would have them (Matt 3:17; Luke 9:35). Secondly, in that He resolves to make them that turn their backs upon Him, that dishonour Him, which is done in a very great measure by those that lay aside His merits done by Himself for justification; I say, He that resolved to make this His footstool, where He saith, "Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psa 110:1). Are they enemies to Thee? saith God. I will be even with them. Do they slight Thy merits? Do they slight Thy groans, Thy tears, Thy blood, Thy death, Thy resurrection and intercession, Thy second coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the streets; I will make Thy enemies Thy footstool (Matt 22:44; Heb 1:13; 10:13). Ay, saith He, and "Thou shalt dash them in pieces like a potter's vessel" (Psa 2:9). Look to it you that slight the merits of the blood of Christ.

Fifth. Again further; yet God will make all the world to know that He hath been and is well pleased in His Son, in that God hath given, and will make it appear He hath given, the world to come into His hand; and that He shall raise the dead, bring them before His judgment-seat, execute judgment upon them, which He pleaseth to execute judgment on to their damnation; and to receive them to eternal life whom He doth favour, even so many as shall be found to believe in His name and merits (Heb 2). "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:26-29). Ay, and the worst enemy that Christ hath now shall come at that day with a pale face, with a quaking heart, and bended knees, trembling before Him, confessing the glory of His merits, and the virtue there was in them to save, "to the glory of God the Father" (Rom 14:11; Phil

2:11).
Much more might be added to discover the glorious perfection of this Man's satisfaction; but for you that desire to be further satisfied concerning this, search the Scriptures, and beg of God to give you faith and understanding therein; and as for you that slight these things, and continue so doing, God hath another way to take with you, even to dash you in pieces like a potter's vessel; for this hath Christ received of His Father to do unto you (Rev 2:27).
Thus I have showed you in particular, that the Covenant of Grace of God is free and unchangeable to men—that is, in that it hath been obtained for men, and that perfectly, to the satisfying of justice, and taking all things out of the way that were any ways a hindrance to our salvation (Col 2:14).
The Covenant of Grace unchangeable; the opposers answered.
The second thing for the discovering of this freeness and constancy of the Covenant of Grace of God is manifested thus—
First. Whatsoever any man hath of the grace of God, he hath it as a free gift of God through Christ Jesus the Mediator of this covenant, even when they are in a state of enmity to Him, whether it be Christ as the foundation-stone, or faith to lay hold of Him, mark that (Rom 5:8,9; Col 1:21,22). "For by grace are ye saved through faith; and that not of yourselves," not for anything in you, or done by you for the purchasing of it, but " it is the gift of God," (Eph 2:8) and that bestowed on you, even when ye "were dead in trespasses and sins" (Eph 2:1,9). Nay, if thou hast so much as one desire that is right, it is the gift of God; for of ourselves, saith the Apostle, we are not able to speak a good word, or think a good thought (2 Cor 3:5).
Was it not grace, absolute grace, that God made promise to Adam after transgression? (Gen 3:15). Was it not free grace in God to save such a wretch as Manasseh was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil? (2 Chron 33). Was it not free grace to save such as those were that are spoken of in the 16th of Ezekiel, which no eye pitied? Was it not free grace for Christ to give Peter a loving look after he had cursed, and swore, and denied Him? Was it not free grace that met Paul when he was agoing to Damascus to persecute, which converted him, and made him a vessel of mercy?
And what shall I say of such that are spoken of in 1 Corinthians 6:9, 10, speaking there of fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, the basest of sinners in the world, and yet were washed, and yet were justified; was it not freely by grace? O saints, you that are in heaven cry out, "We came hither by grace; and you that are on the earth, I am sure you cry, If ever we do go thither, it must be freely by grace!"
Second. In the next place, it appears to be unchangeable in this—1. Because justice being once satisfied doth not use to call for the debt again. No; let never such a sinner come to Jesus Christ, and so to God by Him, and justice, instead of speaking against the salvation of that sinner, it will say, I am just as well as faithful to forgive him his sins (1 John 1:9). When justice itself is pleased with a man, and speaks on his side, instead of speaking against him, we may well cry out, Who shall condemn? 2. Because there is no law to come in against the sinner that believes in Jesus Christ; for he is not under that, and that by right comes in against none but those that are under it. But believers are not under that—that is, not their Lord, therefore that hath nothing to do with them; and besides, Christ's blood hath not only taken away the curse thereof, but also He hath in His own Person completely fulfilled it as a public Person in our stead. (Rom 7:1-4). 3. The devil that accused them is destroyed (Heb 2:14,15). 4. Death, and the grave,

and Hell are overcome (1 Cor 15:55; Hosea 13:14). 5. Sin, that great enemy of man's salvation, that is washed away (Rev 1:5). 6. The righteousness of God is put upon them that believe, and given to them, and they are found in it (Phil 3:8-10; Rom 3:22). 7. Christ is always in Heaven to plead for them, and to prepare a place for them (Heb 7:24; John 14:1-4). 8. He hath not only promised that He will not leave us, nor forsake us, but He hath also sworn to fulfill His promises. O rich grace! O free grace! Lord, who desired Thee to promise? who compelled Thee to swear? We use to take honest men upon their bare word, but God, "willing more abundantly to show unto the heirs of promise the immutability of His counsel," hath "confirmed it by an oath: that by two immutable things," His promise and His oath, "in which it was impossible for God to lie," or break either of them, "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:17-18). I will warrant you, God will never break His oath; therefore we may well have good ground to hope from such a good foundation as this, that God will never leave us indeed. Amen.

Third. Not only thus, but, 1. God hath begotten believers again to Himself, to be His adopted and accepted children, in and through the Lord Jesus (1 Peter 1:3). 2. God hath prepared a kingdom for them before the foundation of the world, through Jesus Christ (Matt 25:34). 3. He hath given them an earnest of their happiness while they live here in this world. "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory," and that through this Jesus (Eph 1:13,14). [These things are more fully laid down in that part of the book which containeth the discourse of the privileges of the new covenant]. 4. If His children sin through weakness, or by sudden temptation, they confessing of it, He willingly forgives, and heals all their wounds, reneweth His love towards them, waits to do them good, casteth their sins into the depths of the sea, and all this freely, without any work done by men as men—Not for your own sakes do I do this, O house of Israel, be it known unto you, saith the Lord, but wholly and alone by the blood of Jesus (Eze 36:23,23). 5. In a word, if you would see it altogether, God's love was the cause why Jesus Christ was sent to bleed for sinners. Jesus Christ's bleeding stops the cries of Divine justice; God looks upon them as complete in Him, gives them to Him as His by right of purchase. Jesus ever lives to pray for them that are thus given unto Him. God sends His Holy Spirit into them to reveal this to them, sends His angels to minister for them; and all this by virtue of an Everlasting Covenant between the Father and the Son. Thrice happy are the people that are in such a case!

Nay, further, He hath made them brethren with Jesus Christ, members of His flesh and of His bones, the spouse of this Lord Jesus; and all to show you how dearly, how really, how constantly He loveth us, who, by faith of His operation, have laid hold upon Him. [These things I might have treated upon more largely].

[Further Arguments and Objections answered].

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three objections that may be made against it, and so I shall fall upon the next thing.

First. God loves the saints as He loves Jesus Christ; and God loves Jesus Christ with an eternal love; therefore the saints also with the same. "Thou hast loved them as Thou has loved Me" (John 17:23).

Second. That love which is God Himself, must needs be everlasting love; and that is the love wherewith God hath loved His saints in Christ Jesus; therefore His love towards His children in Christ must needs be an everlasting love. There is none dare

say that the love of God is mixed with a created mixture; if not, then it must needs be Himself (1 John 4:16). [You must not understand that love in God is a passion as it is in us; but the love of God is the very essence or nature of God].

Third. That love which is always pitched upon us, in an object as holy as God, must needs be an everlasting love. Now the love of God was and is pitched upon us, through an object as holy as God Himself, even our Lord Jesus; therefore it must needs be unchangeable.

Fourth. If He with whom the Covenant of Grace was made, did in every thing and condition do even what the Lord could desire or require of Him, that His love might be extended to us, and that for ever, then His love must needs be an everlasting love, seeing everything required of us was completely accomplished for us by Him; and all this hath our Lord Jesus done, and that most gloriously, even on our behalf; therefore it must needs be a love that lasts for ever and ever.

Fifth. If God hath declared Himself to be the God that changeth not, and hath sworn to be immutable in His promise, then surely He will be unchangeable; and He hath done so; therefore it is impossible for God to lie, and so for His eternal love to be changeable (Heb 6:13-18). Here is an argument of the Spirit's own making! Who can contradict it? If any object, and say, But still it is upon the condition of believing—I answer, The condition also is His own free gift, and not a qualification arising from the stock of nature (Eph 2:8; Phil 1:28,29). So that here is the love unchangeable; here is also the condition given by Him whose love is unchangeable, which may serve yet further for a strong argument that God will have His love unchangeable. Sinner, this is better felt and enjoyed than talked of.

Objection First. But if this love of God be unchangeable in itself, yet it is not unchangeably set upon the saints unless they behave themselves the better. [The first objection].

Answ. As God's love at the first was bestowed upon the saints without anything foreseen by the Lord in them, as done by them, Deuteronomy 9:4-6, so He goeth on with the same, Saying, "I will never leave thee nor forsake thee" (Heb 13:5).

Objection Second. But how cometh it to pass then, that many fall off again from the grace of the Gospel, after a profession of it for some time; some to delusions, and some to their own sins again? [The second objection].

Answ. They are all fallen away, not from the everlasting love of God to them, but from the profession of the love of God to them. Men may profess that God loves them when there is no such matter, and that they are the children of God, when the devil is their father; as it is in John 8:40-44. Therefore they that do finally fall away from a profession of the grace of the Gospel, it is, first, because they are bastards and not sons. Secondly, because as they are not sons, so God suffereth them to fall, to make it appear that they are not sons, not of the household of God—"They went out from us, but they were not of us; for if they had been of us, they would no doubt," mark that, "no doubt," saith he, "they would have continued with us: but they went out," from us, "that they might be made manifest that they were not all of us" (1 John 2:19). And though Hymeneus and Philetus do throw themselves headlong to Hell, "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim 2:17-19).

Objection Third. But the Scripture saith that there are some that had faith, yet lost it, and have made shipwreck of it. [The third objection]. Now God loves no longer than they believe, as is evident; for "he that believeth not shall be damned." So then, if some

may have faith, and yet lose it, and so lose the love of God because they have lost their faith, it is evident that God's love is not so immutable as you say it is to every one that believeth.

Answ. There are more sorts of faith than one that are spoken of in Scripture—

1. There is a faith that man may have, and yet be nothing, none of the saints of God, and yet may do great things therewith (1 Cor 13:1-4).

2. There is a faith that was wrought merely by the operation of the miracles that were done in those days by Christ and his followers—"And many of the people believed in Him." How came they by their faith? Why, by the operation of the miracles that He did among them; for said they, "When Christ cometh, will He do more miracles than these which this man hath done?" (John 7:31).

The great thing that wrought their faith in them, was only by seeing the miracles that He did, John 2:23, which is not that saving faith which is called the faith of God's elect, as is evident; for there must not be only miracles wrought upon outward objects to beget that—that being too weak a thing—but it must be by the same power that was stretched out in raising Christ from the dead; yea, the exceeding greatness of that power (Eph 1:18,19). So there is a believing, being taken with some marvelous work, visibly appearing to the outward sense of seeing; and there is a believing that is wrought in the heart by an invisible operation of the Spirit, revealing the certainty of the satisfaction of the merits of Christ to the soul in a more glorious way, both for certainty and for durableness, both as to the promise and the constancy of it (Matt 16:17, 18).

3. There is a faith of a man's own, of a man's self also; but the faith of the operation of God, in Scripture, is set in opposition to that, for, saith He, you are saved by grace, " through faith, and that not of yourselves," of your own making, but that which is the free gift of God (Eph 2:8).

4. We say there is an historical faith—that is, such as is begotten by the co-operation of the Spirit with the Word.

5. We say there is a traditional faith—that is, to believe things by tradition, because others say they believe them; this is received by tradition, not by revelation, and shall never be able to stand, neither at the day of death, nor at the day of judgment; though possibly men, while they live here, may esteem themselves and states to be very good, because their heads are filled full of it.

6. There is a faith that is called in Scripture a dead faith, the faith of devils, or of the devil; they also that have only this, they are like the devil, and as sure to be damned as he, notwithstanding their faith, if they get no better into their hearts; for it is far off from enabling of them to lay hold of Jesus Christ, and so to put Him on for eternal life and sanctification, which they must do if ever they be saved (James 2:19,26).

But all these are short of the saving faith of God's elect, as is manifest; I say, first, Because these may be wrought, and not by that power so exceedingly stretched forth. Secondly, Because these are wrought, partly, (1.) By the sense of seeing—namely, the miracles—not by hearing; and, (2.) The rest is wrought by a traditional or historical influence of the words in their heads, not by a heavenly, invisible, almighty, and saving operation of the Spirit of God in their hearts.

7. I do suppose also that there is a faith that is wrought upon men through the influence of those gifts and abilities that God gives sometimes to those that are not His own by election, though by creation; my meaning is, some men, finding that God hath given them very great gifts and abilities,—as to the gifts of preaching, praying, working

miracles, or the like—I say, therefore do conclude that God is their Father, and they are His children; the ground of which confidence is still begotten, not by the glorious operation of the Spirit, but by a considering of the great gifts that God hath bestowed upon them as to the things before-mentioned. As thus, (1.) the poor soul considers how ignorant it was, and now how knowing it is. (2.) Considering how vain it formerly was, and also now how civil it is, presently makes this conclusion—Surely God loves me, surely He hath made me one of His, and will save me. This is now a wrong faith, as is evident, in that it is placed upon a wrong object; for mark, this faith is not placed assuredly on God's grace alone, through the blood and merits of Christ being discovered effectually to the soul, but upon God through those things that God hath given it, as of gifts, either to preach, or pray, or do great works, or the like, which will assuredly come to nought as sure as God is in Heaven, if no better faith and ground of faith be found out for thy soul savingly to rest upon.

As to the second clause of the objection, which runs to this effect, God loves men upon the account of their believing, I answer, that God loves men before they believe; He loves them, He calls them, and gives them faith to believe—"But God, who is rich in mercy, for His great love wherewith He loved us," when? when we believed, or before? "even when we were dead in sins," and so, far off from believers, "hath quickened us together with" Christ, "by grace ye are saved" (Eph 2:4,5).

Now, also, I suppose that thou wilt say in thy heart, I would you would show us then what is saving faith; which thing it may be I may touch upon a while hence, in the next thing that I am to speak unto. O they that have that are safe indeed!

SECOND. WHO AND HOW MEN ARE ACTUALLY BROUGHT INTO THE NEW COVENANT.

The SECOND thing that I am to speak unto is this—WHO they are that are actually brought into this free and unchangeable grace; and also HOW they are brought in.

Answ. Indeed, now we come to the pinch of the whole discourse; and if God do but help me to run rightly through this, as I do verily believe He will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches—FIRST. Who are brought in; SECOND. How they are brought in.

[FIRST. Who are brought in?] The first is quickly answered—"Christ Jesus came into the world to save sinners," Jewish sinners, Gentile sinners, old sinners, young sinners, great sinners, the chiefest of sinners. Publicans and harlots—that is, whores, cheaters, and exactors—shall enter into the Kingdom of Heaven (1 Tim 1:15; Rom 5:7-11; 1 Cor 6:9,11; Matt 21:31). "For I come not," saith Christ, "to call the righteous, but sinners to repentance" (Mark 2:17).

A sinner in the Scripture is described in general to be a transgressor of the law—"Whosoever commiteth sin, transgresseth the law; for sin is the transgression of the law" (1 John 3:4). But particularly; they are described in a more particular way, as, 1. Such as in whom dwelleth the devil (Eph 2:2,3). 2. Such as will do the service of him (John 8:44). 3. Such as are enemies to God (Col 1:21) 4. Such as are drunkards, whoremasters, liars, perjured persons, covetous, revilers, extortionists, fornicators, swearers, possessed with devils, thieves, idolaters, witches, sorcerers, conjurors, murderers, and the like (1 Cor 6:9,10; 2 Chron 33:1-13; Acts 2:36,37; 9:1-6; 19:9; 1 Tim 1:14-16). These are sinners, and such sinners that God hath prepared Heaven, happiness, pardon of sin, and an inheritance of God, with Christ, with saints, with angels, if they do come in and accept of grace, as I might prove at large; for God's grace is so great, that if they do come to Him by Christ, presently all is forgiven them; therefore never object that thy sins are too great to be pardoned; but come, taste and

see how good the Lord is to any whosoever come unto Him.
[SECOND.] The second thing is, How are these brought into this Everlasting Covenant of Grace?

Answ. When God doth in deed and in truth bring in a sinner into this most blessed covenant, [Come to the Touchstone, sinner]. for so it is, He usually goeth this way—
First. He slays or kills the party to all things besides Himself, and His Son Jesus Christ, and the comforts of the Spirit. For the clearing of this I shall show you, 1. With what God kills; 2. How God kills; 3. To what God kills those whom He makes alive in Jesus Christ.
1. [What God kills]. When God brings sinners into the Covenant of Grace, He doth first kill them with the Covenant of Works, which is the moral law, or Ten Commandments. This is Paul's doctrine, and also Paul's experience. It is his doctrine where he saith, " The ministration of death, written and engraven in stones—the ministration of condemnation," which is the law, in that place called the letter, "killeth" (2 Cor 3:6-9). The letter, saith he, killeth; or the law, or the ministration of death, which in another place is called "the voice of words" (Heb 12:19), because they have no life in them, but rather death and damnation, through our inability to fulfill them, doth kill (Rom 8:3; 2 Cor 6). It is his experience where he saith, "I was alive" that is, to my own things, " without the law once," that is, before God did strike him dead by it, "but when the commandment came," that is, to do and exercise its right office on me, which was to kill me, then "sin revived, and I died," and I was killed. "And the commandment," or the law, "which was ordained to" be unto "life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom 7:9-11).
2. But how doth God kill with this law, or covenant?
1. By opening to the soul the spirituality of it—"The law is spiritual," saith he, "but I am carnal, sold under sin" (Rom 7:14). Now the spirituality of the law is discovered this way—
(1.) By showing to the soul that every sinful thought is a sin against it. Ay, sinner, when the law doth come home indeed upon thy soul in the spirituality of it, it will discover such things to thee to be sins that now thou lookest over and regardest not; that is a remarkable saying of Paul when he saith, "Sin revived, and I died." Sin revived, saith he; as if he had said, Those things that before I did not value nor regard, but looked upon them to be trifles, to be dead, and forgotten; but when the law was fastened on my soul, it did so raise them from the dead, call them into mind, so muster them before my face, and put such strength into them, that I was overmastered by them, by the guilt of them. Sin revived by the commandment, or my sins had mighty strength, life, and abundance of force upon me because of that, insomuch that they killed me (Matt 5:28).
(2.) It showeth that every such sin deserveth eternal damnation. Friends, I doubt there be but few of you that have seen the spirituality of the law of works. But this is one thing in which it discovereth its spirituality, and this is the proper work of the Law.
(3.) God, with a discovery of this, doth also discover His own Divine and infinite justice, of which the law is a description, which backs what is discovered by the law, and that by discovering of its purity and holiness to be so Divine, so pure, so upright, and so far of from winking at the least sin, that He doth by that law, without any favour, condemn the sinner for that sin (Gal 3:10). Now, when He hath brought the soul into this praemunire,13 into this puzzle, then,
2. He showeth to the soul the nature and condition of the law as to its dealings with, or forbearing of, the sinner that hath sinned against it; which is to pass an eternal curse

upon both soul and body of the party so offending, saying to him, Cursed be the man that continueth not in everything that is written in the Book of the Law to do it; for, saith the law, this is my proper work; first, to show thee thy sins; and when I have done that, then, in the next place, to condemn thee for them, and that without all remedy, as from ME, or anything within my bounds, for I am not to save any, to pardon any—nay, not to favour any in the least thing that have sinned against me; for God did not send me to make alive, but to discover sin, and to condemn for the same. Now, so soon as this is presented to thy conscience, in the next place, the Lord also by this law doth show that now there is no righteous act according to the tenor of that covenant that can replieve him, or take him off from all this horror and curse that lies upon him; because that is not an administration of pardon, as I said before, to forgive the sin, but an administration of damnation, because of transgression. O, the very discovery of this striketh the soul into a deadly swoon, even above half dead! But when God doth do the work indeed, He doth, in the next place, show the soul that he is the man that is eternally under this covenant by nature, and that it is he that hath sinned against this law, and doth by right deserve the curse and displeasure of the same, and that all that ever he can do will not give satisfaction to that glorious justice that did give this law; holy actions, tears of blood, selling all, and giving it to the poor, or whatever else can be done by thee, it comes all short and is all to no purpose (Phil 3). I will warrant him, he that seeth this, it will kill him to that which he was alive unto before, though he had a thousand lives. Ah, sinners, sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose! O, how would it make you strive to stop at that that now you drink down with delight! How many oaths would it make you bite asunder! Nay, it would make you bite your tongues to think that they should be used as instruments of the devil to bring your souls into such an unspeakable misery; then also we should not have you hang the salvation of your souls upon such slender pins as now you do; no, no; but you would be in another mind then. O, then we should have you cry out, I must have Christ; what shall I do for Christ? how shall I come at Christ? Would I was sure, truly sure of Christ. My soul is gone, damned, cast away, and must for ever burn with the devils, if I do not get precious Jesus Christ!

3. In the next place, when God hath done this, then He further shows the soul that that covenant which it is under by nature is distinct from the Covenant of Grace; and also they that are under it are by nature without any of the graces which they have that are under the Covenant of Grace; as, (1.) That it hath no faith (John 16:9). (2.) No hope (Eph 2:12). Nor none of the Spirit to work these things in it by nature. (4.) Neither will that covenant give to them any peace with God. (5.) No promise of safeguard from His revenging law by that covenant. (6.) But lieth by nature liable to all the curses, and condemnings, and thunderclaps of this most fiery covenant. (7.) That it will accept of no sorrow, no repentance, no satisfaction, as from thee. (8.) That it calls for no less than the shedding of thy blood. (9.) The damnation of thy soul and body. (10.) And if there be anything proffered to it by thee, as to the making of it amends, it throws it back again as dirt in thy face, slighting all that thou canst bring.

Now, when the soul is brought into this condition, then it is indeed dead, killed to that to which it was once alive. And therefore,

3. In the next place, to show you to what it is killed: and that is,

1. To sin. O, it dares not sin! it sees Hell-fire is prepared for them that sin, God's justice will not spare it if it live in sin; the Law will damn it if it live in sin; the devil will have it if it follows its sins. [Here I am speaking of one that is effectually brought in]. O, I say, it trembles at the very thoughts of sin! Ay, if sin do but offer to tempt the soul, to draw

away the soul from God, it cries, it sighs, it shunneth the very appearance of sin, it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

2. It is killed to the Law of God as it is the Covenant of Works. O, saith the soul, the law hath killed me to itself, "I through the law am dead to the law" (Gal 2:19). The law is another thing than I did think it was. I thought it would not have been so soul-destroying, so damning a law! I thought it would not have been so severe against me for my little sins, for my playing, for my jesting, for my dissembling, quarreling, and the like. I had some thoughts, indeed, that it would hew great sinners, but let me pass! and though it condemned great sinners, yet it would pass me by! But now, would I were free from this covenant, would I were free from this law! I will tell thee that a soul thus worked upon is more afraid of the Covenant of Works than he is of the devil; for he sees it is the law that doth give him up into his hands for sin; and if he was but clear from that, he should not greatly need to fear the devil. O, now every particular command tears the caul of his heart; now every command is a great gun well charged against his soul; now he sees he had as good run into a fire to keep himself from burning, as to run to the law to keep himself from damning; and this he sees really, ay, and feels it too, to his own sorrow and perplexity. 14

3. The soul also now is killed to his own righteousness, and counts that but dung, but dross, not worth the dirt hanging on his shoes. O! then, says he, thou filthy righteousness! how hast thou deceived me! How hast thou beguiled my poor soul! (Isa 64:6). How did I deceive myself with giving of a little alms; with abstaining from some gross pollutions; with walking in some ordinances, as to the outside of them! How hath my good words, good thinkings, good meanings, as the world calls them, deceived my ignorant soul! I want the righteousness of faith, the righteousness of God; for I see now there is no less will do me any good.

4. It is also killed to its own faith, its notion of the Gospel, its own hope, its own repentings, its own promises and resolutions, to its own strength, its own virtue, or whatsoever it had before. Now, saith the soul, that faith I thought I had, it is but fancy; that hope I thought I had, I see it is by hypocritical, but vain and groundless hope. [These things would be too tedious to enlarge upon]. Now the soul sees it hath by nature no saving faith, no saving hope, no grace at all by nature, by the first covenant. Now it crieth out, How many promises have I broken! and how many times have I resolved in vain, when I was sick at such a time, and in such a strait at such a place! Indeed, I thought myself a wise man once, but I see myself a very fool now. O, how ignorant am I of the Gospel now, and of the blessed experience of the work of God on a Christian heart! In a word, it sees itself beset by nature with all evil, and destitute of all good, which is enough to kill the stoutest, hardest-hearted sinner that ever lived on the earth. O, friends, should you be plainly dealt withal by this discovery of the dealing of God with a sinner when He makes him a saint, and would seriously try your selves thereby, as God will try you one day, how few would there be found of you to be so much as acquainted with the work of God in the notion, much less in the experimental knowledge of the same! And indeed, God is fain to take this way with sinners, thus to kill them with the old covenant to all things below a crucified Christ.

Six reasons of this discourse.

1. Because otherwise there would be none in the world that would look after this sweet Jesus Christ. There are but a few that go to Heaven in all, comparatively; and those few God is fain to deal with them in this manner, or else His Heaven, His Christ, His glory, and everlasting happiness must abide by themselves, for all sinners. Do you

think that Manasseh would have regarded the Lord, had He not suffered his enemies to have prevailed against him? (2 Chron 33:1-16). Do you think that Ephraim would have looked after salvation, had not God first confounded him with the guilt of the sins of his youth? (Jer 31:18). What do you think of Paul? (Acts 9:4-6). What do you think of the jailer? (Acts 16:30-32). What do you think of the three thousand? (Acts 2:36,37). Was not this the way that the Lord was fain to take to make them close in with Jesus Christ? Was He not fain to kill them to everything below a Christ, that were driven to their wits' ends, insomuch that they were forced to cry out, "What shall we do to be saved?" I say, God might have kept Heaven and happiness to Himself, if He should not go this way to work with sinners. O stout-hearted rebels! O tender-hearted God!

2. Because then, and not till then, will sinners accept of Jesus Christ on God's terms. So long as sinners can make a life out of anything below Christ, so long they will not close with Christ without indenting; 15

But when the God of Heaven hath killed them to everything below Himself and His Son, then Christ will down on any terms in the world. And, indeed, this is the very reason why sinners, when they hear of Christ, yet will not close in with Him; there is something that they can take content in besides Him. The prodigal, so long as he could content himself with the husks that the swine did eat, so long he did keep him away from his father's house; but when he could get no nourishment anywhere on this side of his father's house, then saith he, and not till then, "I will arise, and go to my father," etc.

I say, this is the reason, therefore, why men come no faster, and close no more readily, with the Son of God, but stand halting and indenting 16 about the terms they must have Christ upon; for, saith the drunkard, I look on Christ to be worth the having; but yet I am not willing to lose ALL for him; all but my pot, saith the drunkard; and all but the world, saith the covetous. I will part with anything but lust and pride, saith the wanton. But if Christ will not be had without I forsake all, cast away all, then it must be with me as it was with the young man in the Gospel, such news will make me sorry at the very heart. But now, when a man is soundly killed to all his sins, to all his righteousness, to all his comforts whatsoever, and sees that there is no way but the devil must leave him, but he must be damned in Hell if he be not clothed with Jesus Christ; O, then, saith he, give me Christ on any terms, whatsoever He cost; though He cost me friends, though He cost me comforts, though He cost me all that ever I have; yet, like the wise merchant in the Gospel, they will sell all to get that pearl. I tell you, when a soul is brought to see its want of Christ aright, it will not be kept back; father, mother, husband, wife, lands, livings, nay, life and all, shall go rather than the soul will miss of Christ. Ay, and the soul counteth Christ a cheap Saviour if he can get him upon any terms; now the soul indents17 no longer. Now, Lord, give me Christ upon any terms, whatsoever He cost; for I am a dead man, a damned man, a castaway, if I have not Christ. What say you, O you wounded sinners? Is not this true as I have said? Would you not give ten thousand worlds, if you had so many, so be you might be well assured that your sins shall be pardoned, and your souls and bodies justified and glorified at the coming of the Lord Jesus Christ?

3. The Lord goeth this way for this reason also, that it might make the soul sensible what it cost Christ to redeem it from death and Hell. When a man cometh to feel the sting and guilt of sin, death and Hell upon his conscience, then, and not till then, can he tell what it cost Christ to redeem sinners. O! saith the soul, if a few sins are so terrible, and lay the soul under such wrath and torment, what did Christ undergo, who bare the sins of thousands and thousands, and all at once?

This also is one means to make souls tender of sin (it is the burned child that feareth

the fire), to make them humble in a sense of their own vileness, to make them count everything that God giveth them a mercy, to make much of the least glimpse of the love of God, and to prize it above the whole world. O sinners, were you killed indeed [to sin], then Heaven would be Heaven, and Hell would be Hell indeed; but because you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and Hell as good as a saint doth count the ways of God.

4. Again, God is fain to go this way, and all to make sinners make sure of Heaven. So long as souls are senseless of sin, and what a damnable state they are in by nature, so long they will even dally with the Kingdom of Heaven and the salvation of their own poor souls; but when God cometh and showeth them where they are, and what it is like to become of them if they miss of the crucified Saviour, O, then, saith the soul, would I were sure of Jesus; what shall I do to get assurance of Jesus? And thus is God forced, as I may say, to whip souls to Jesus Christ, they being so secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

5. A fifth reason why God doth deal thus with sinners it is, because He would bring Christ and the soul together in a right way. Christ and sinners would never come together in a beloved posture, they would not so suitably suit each other, if they were not brought together this way, the sinner being killed. O, when the sinner is killed, and indeed struck dead to everything below a naked Jesus, how suitably then doth the soul and Christ suit one with another. Then here is a naked sinner for a righteousness Jesus, a poor sinner to a rich Jesus, a weak sinner to a strong Jesus, a blind sinner to a seeing Jesus, an ignorant, careless sinner to a wise and careful Jesus. O, how wise is God in dealing thus with the sinner! He strips him of his own knowledge, that He may fill him with Christ's; He killeth him for taking pleasure in sin, that he may take pleasure in Jesus Christ, etc.

6. God goeth this way with sinners, because He would have the glory of their salvation. Should not men and women be killed to their own things, they would do sacrifice unto them, and instead of saying to the Lamb, "THOU ART WORTHY," they would say their own arm, their own right hand hath saved them; but God will cut off boasting from ever entering within the borders of eternal glory; for He is resolved to have the glory of the beginning, the middle, and the end; of the contriving, and saving, and giving salvation to them that enter in to the joys of everlasting glory (Rom 3:27; Eph 2:8,9; Titus 3:5; Rev 5:9). "That they might be called trees of righteousness, the planting of the LORD, that He might be glorified" (Isa 61:3). I might have run through many things as to this; but I shall pass them, and proceed.

Second. Now, the soul being this killed to itself, [The soul that hath the right work of God upon its heart, is not only killed to itself, but also made alive to Christ]. its sins, its righteousness, faith, hope, wisdom, promises, resolutions, and the rest of its things which it trusted in by nature; in the next place, it hath also given unto it a most glorious, perfect, and never-fading life, which is—

1. A life imputed to it, yet so really, that the very thought of it in the soul hath so much operation and authority, especially when the mediation of it is mixed with faith, as to make it, though condemned by the law, to triumph, and to look its enemies in the face with comfort, notwithstanding the greatness of the multitude, the fierceness of their anger, and the continuation of their malice, be never so hot against it.

This imputed life—for so it is—is the obedience of the Son of God as His righteousness, in His suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the soul, and given to me, as being wrought on purpose for me. So that,

is there righteousness in Christ? that is mine. Is there perfection in that righteousness? that is mine. Did He bleed for sin? it was for mine. Hath He overcome the law, the devil, and Hell? the victory is mine, and I am counted the conqueror, nay, more than a conqueror, through Him that hath loved me. And I do count this a most glorious life; for by this means it is that I am, in the first place, proclaimed both in Heaven and earth guiltless, and such an one who, as I am in Christ, am not sinner, and so not under the law, to be condemned, but as holy and righteous as the Son of God Himself, because He Himself is my holiness and righteousness, and so likewise having by this all things taken out of the way that would condemn me.

Sometimes I bless the Lord my soul hath had the life that now I am speaking of, not only imputed to me, but the very glory of it upon my soul; for, upon a time, when I was under many condemnings of heart, and feared, because of my sins, my soul would miss of eternal glory, methought I felt in my soul such a secret motion of this—Thy righteousness is in Heaven, together with the splendour and shining of the Spirit of Grace in my soul, which gave me to see clearly that my righteousness by which I should be justified from all that could condemn, was the Son of God Himself in His own Person, now at the right hand of His Father representing me complete before the Mercy-seat in His Ownself; so that I saw clearly that night and day, wherever I was, or whatever I was a doing, still there was my righteousness just before the eyes of Divine glory; so that the Father could never find fault with me for any insufficiency that was in my righteousness, seeing it was complete; neither could He say, Where is it? because it was continually at His right hand. 18

Also, at another time, having contracted guilt upon my soul, and having some distemper of body upon me, I supposed that death might now so seize upon as to take me away from among men; then, thought I, what shall I do now? is all right with my soul? Have I the right work of God on my soul? Answering myself, "No, surely"; and that because there were so many weaknesses in me; yes, so many weaknesses in my best duties. For, thought I, how can such an one as I find mercy, whose heart is so ready to evil, and so backward to that which is good, so far as it is natural. Thus musing, being filled with fear to die, these words come in upon my soul, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom 3:24). As if God had said, Sinner, thou thinkest because that thou hast had so many infirmities and weaknesses in thy soul while thou hast been professing of Me, therefore now there can be no hopes of mercy; but be it known unto thee, that it was not anything done by thee at the first that moved Me to have mercy upon thee: neither is it anything that is done by thee now that shall make me either accept or reject thee. Behold My Son, who standeth by Me, He is righteous, He hath fulfilled My Law, and given me good satisfaction; on Him, therefore, do I look, and on thee only as thou art in Him; and according to what He hath done, so will I deal with thee. This having stayed my heart, and taken off the guilt through the strength of its coming on my soul, anon after came in that word as a second testimony—"Who hath saved us, and called us with an holy calling, not according to our works," of righteousness which we have done, "but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9). And thus is the sinner made alive from the dead, being justified by grace through the righteousness of Christ, which is unto all and upon all them that believe, according to the Scriptures—"And the life which I now live—it is by the faith of the Son of God, who loved me, and gave Himself for me" (Gal 2:20). "I lay down my life for the sheep." "I am come that they might have life, and that they might have it more abundantly" (John 10:10,15). "For if, when we were enemies, we were

reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom 5:10,21).
2. This life is not only imputed to him that is wrought on by the Spirit of Grace—that is, not only counted his, but also there is put into the soul an understanding, enlightened on purpose to know the things of God, which is Christ and His imputed righteousness (1 John 5:20) which it never thought of nor understood before (1 Cor 2:9-11). Which understanding being enlightened and made to see such things that the soul cannot be contented without it lay hold of and apply Christ unto itself so effectually; I say, that the soul shall be exceedingly revived in a very heavenly measure with the application of this imputed righteousness; for thereby it knoweth it shall find God speaking peace to itself, with a fatherly affection, saying, "Be of good cheer, thy sins are forgiven thee"; the righteousness of My Son I bestow upon thee; "For what the law could not do, in that it was weak through thee," thy "flesh," "I have sent forth My only Son, and have condemned" thy sins in His flesh (Rom 8:3). And though thou hast gone astray like a lost sheep, yet on Him I have laid thine iniquities; and though thou thereby didst undo and break thyself for ever, yet by His stripes I have healed thee. Thus, I say, the Lord causeth the soul by faith to apply that which He doth by grace impute unto it, for thus every soul more or less is dealt withal; the soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before, or at least having the beginnings of this life, it hath these several virtuous advantages, which they have not that are dead in their sins and trespasses, and under the law—
[Advantages possessed by the quickened].
First. It seeth what a sad condition all men by nature are in, they being in that state which itself was in but a while since; but now by grace it is a beginning to scrabble 19 out of it; now it seeth "the whole world lieth in wickedness," and so liable to eternal vengeance, because of their wickedness (1 John 5:19). Ah, friends, let me tell you, though you may be ignorant of your state and condition, yet the poor, groaning, hungering saints of God do see what a sad, woeful, miserable state you are in, which sometimes makes them tremble to think of your most lamentable latter end, your dying so, and also to fly the faster to their Lord Jesus, for very fear that they also should be partakers of that most doleful doom. [Like as the children of Israel, who fled for fear when the ground opened its mouth to swallow up Korah and his company]. And this it hath by virtue of its own experience, knowing itself was but awhile ago in the same condition, under the same condemnation. O! there is now a hearth blessing of God that ever He should show to it its sad condition, and that He should incline its heart to seek after a better condition. O blessed be the Lord! saith the soul, that ever He should awaken me, stir up me, and bring me out of that sad condition that I once with them was in (Psa 103:1-3). It makes also the soul to wonder to see how foolishly and vainly the rest of its neighbours do spend their precious time, that they should be so void of understanding, so forgetful of their latter end, so senseless of the damning nature of their sins. O that their eyes were but enlightened to see whereabouts they are! surely they would be of another mind than they are now in. Now, the soul wonders to see what slender pins those poor creatures do hang the stress of the eternal salvation of their souls upon. O! methinks, saith the soul, it makes me mourn to see that some should think that they were born Christians; and others, that their baptism makes them so; 20 others depend barely upon a traditional, historical faith, which will leave their souls in the midst of perplexity. That they should trust to such fables, fancies, and wicked sleights of the devil, as their good doings, their good thinkings, their civil walking

and living with the world. O miserable profession, and the end thereof will be a miserable end!

But now, when the souls is thus wrought upon, it must be sure to look for the very gates of Hell to be set open against it with all their force and might to destroy it. Now Hell rageth, the devil roareth, and all the world resolveth to do the best they can to bring the soul again into bondage and ruin. Also, the soul shall not want enemies, even in its own heart's lust, [But this is but for the exercise of his faith.] as covetousness, adultery, blasphemy, unbelief, hardness of heart, coldness, half-heartedness, ignorance, with an innumerable company of attendants, hanging, like so many blocks, at its heels, ready to sink it into the fire of Hell every moment, together with strange apprehensions of God and Christ, as if now they were absolutely turned to be its enemies, which maketh it doubt of the certainty of its salvation; for you must understand, that though a soul may in reality have the righteousness of the Son of God imputed to it, and also some faith in a very strong manner to lay hold upon it, yet at another time, through temptation, they may fear and doubt again, insomuch that the soul may be put into a very great fear lest it should return again into the condition it once was in (Jer 32:40). O, saith the soul, when I think of my former state, how miserable it was, it makes me tremble; and when I think that I may fall into that condition again, how sad are the thoughts of it to me! I would not be in that condition again for all the world. And this fear riseth still higher and higher, as the soul is sensible of Satan's temptations, or of the working of its own corruptions. Ah! these filthy lusts, these filthy corruptions. O that I were rid of them, that they were consumed in a moment, that I could be quite rid of them, they do so disturb my soul, dishonour my God, so defile my conscience, and sometimes so weaken my hands in the way of God, and my comforts in the Lord; O how glad should I be if I might be stripped of them (Rom 7:24). Which fear puts the soul upon flying to the Lord by prayer for the covering of His imputed righteousness, and for strength against the devil's temptations and its own corruptions; that God would give down His Holy Spirit to strengthen it against the things that do so annoy its soul, and so discourage it in its way, with a resolution, through grace, never to be contented while [until] it doth find in itself a triumphing over it, by faith in the blood of a crucified Jesus.

Second. The soul that hath been thus killed by the Law to the things it formerly delighted in, now, O now, it cannot be contented with that slender, groundless faith and hope that once it contented itself withal. No, no; but now it must be brought into the right saving knowledge of Jesus Christ, now it must have Him discovered to the soul by the Spirit, now it cannot be satisfied because such and such do tell it is so. No; but now it will cry out, Lord, show me continually, in the light of Thy Spirit, through Thy Word, that Jesus that was born in the days of Caesar Augustus, when Mary, a daughter of Judah, went with Joseph to be taxed at Bethlehem, that He is the very Christ. Lord, let me see it in the light of Thy Spirit, and in the operation thereof; and let me not be contented without such a faith that is so wrought even by the discovery of His birth, crucifying, death, blood, resurrection, ascension, intercession, and second—which is His personal—coming again, that the very faith of it may fill my soul with comfort and holiness. And O, how afraid the soul is lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these are! For the soul knoweth that if it hath not this, it will not be able to stand either in death or judgment; and therefore, saith the soul, Lord, whatever other poor souls content themselves withal, let me have that which will stand me in stead, and carry me through a dangerous world; that may help me to resist a cunning devil; that may help me to suck true soul-satisfying consolation from Jesus Christ through Thy promises, by the might and power of Thy Spirit. And

now, when the poor soul at any time hath any discovery of the love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived, O, how wary [But this may be its temptation, taking place through the timorousness of the soul]. is it of closing with it, for fear it should not be right, for fear it should not come from God! Saith the soul, Cannot the devil give one such comfort I trow? Cannot he transform himself thus into an angel of light? So that the soul, because that it would be upon a sure ground, cries out, Lord, show me Thy salvation, and that not once or twice, but, Lord, let me have Thy presence continually upon my heart, today, and tomorrow, and every day. For the soul, when it is rightly brought from under the Covenant of Works, and planted into the Covenant of Grace, then it cannot be, unless it be under some desperate temptation, contented without the presence of God, teaching, comforting, establishing, and helping of the soul to grow in the things of the Lord Jesus Christ; because it knoweth that if God hath but withdrawn His presence in any way from it, as He doth do sometimes for a while, that then the devil will be sure to be near at hand, working with his temptations, trying all ways to get the soul into slavery and sin again; also the corrupt principle, that will be joining and combining with the Wicked One, and will be willing to be a co-partner with him to bring the soul into mischief; which puts a soul upon an earnest, continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith, that it may effectually lay hold on him.

Third. The soul is quickened so that it is not satisfied now without it do in deed and in truth partake of the peace of God's elect; now it is upon the examination of the reality of its joy and peace. Time was indeed that anything would serve its turn, any false conceits of its state to be good; but now all kind of peace will not serve its turn, all kind of joy will not be accepted with it; now it must joy in God through Jesus Christ; now its peace must come through the virtues of the blood of Christ speaking peace to the conscience by taking away both the guilt and filth of sin by that blood; also by showing the soul its free acceptance with God through Christ, He hath completely fulfilled all the conditions of the first covenant, and freely placed it into the safety of what He hath done, and so presents the soul complete and spotless in the sight of God through His obedience. Now, I say, he hath "peace through the blood of His Cross," and sees himself reconciled to God by the death of His Son, or else his comfort will be questioned by him (Col 1:20,21). It is not every promise as cometh now upon his heart that will serve his turn, no, but he must see whether the babe Jesus be presented to the soul in and through that promise. Now if the babe leap in his womb, as I may so say, it is because the Lord's promise sounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jesus Christ; I say, this is the first and principal joy that the soul hath that is quickened and brought into the Covenant of Grace.

Fourth. Now the man finds heavenly sanctification wrought in his soul through the most precious blood of the Man whose name is Jesus Christ—"Jesus, that He might sanctify the people with His own blood, suffered without the gate." Now the souls finds a change in the understanding, in the will, in the mind, in the affections, in the judgment, and also in the conscience; through the inward man a change, and through the outward man a change, from head to foot, as we use to say, "for he that is in Christ," and so in this Covenant of Grace, "is a new creature," or hath been twice made—made, and made again (2 Cor 5:17). O, now the soul is resolved for Heaven and Glory; now it crieth out, Lord, if there be a right eye that is offensive to Thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me. Now the soul doth begin to study how it may honour God, and bring praise to Him. Now the soul is for a preparation for the

second coming of Christ, endeavouring to lay aside everything that may hinder; and for the closing in with those things that may make it in a beloved posture against that day.
Fifth. And all this is from a Gospel spirit, and not from a legal, natural principle, for the soul hath these things as the fruits and effects of its being separated unto the Covenant of Grace, and so now possessed with that Spirit that doth attend, yea, and dwell in them that are brought into the Covenant of Grace from under the old covenant; I say, these things do spring forth in the soul from another root and stock than any of the actings of other men do; for the soul that is thus wrought upon is as well dead to the law and the righteousness thereof—as the first covenant—as well as to its sins.
Sixth. Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the Gospel.
1. Now it knoweth the meaning of those words, "My flesh is meat indeed, and My blood is drink, indeed," and that by experience; for the soul hath received peace of conscience through that blood, by the effectual application of it to the soul (John 6:55). First, by feeling the guilt of sin die off from the conscience by the operation thereof. Secondly, By feeling the power thereof to take away the curse of the law. Thirdly, By finding the very strength of Hell to fail when once the blood of that Man Jesus Christ is received in reality upon the soul.
2. Now the soul also knoweth by experience the meaning of that Scripture that saith, " Our old man is crucified with Him, that the body of sin might be destroyed" (Rom 6:6). Now it sees that when the Man Jesus did hang on the tree on Mount Calvary, that then the body of its sins was there hanged up, dead and buried with Him, though it was then unborn, so as never to be laid to its charge, either here or hereafter; and also, so as never to carry it captive into perpetual bondage, being itself overcome by Him, even Christ, the Head of that poor creature. And indeed this is the way for a soul both to live comfortably as touching the guilt of sin, and also as touching the power of the filth of sin; for the soul that doth or hath received this in deed and in truth, finds strength against them both by and through that Man that did for him and the rest of his fellow-sinners so gloriously overcome it, and hath given the victory unto them, so that now they are said to be overcomers, nay, "more than conquerors through Him," the one Man Jesus Christ (Rom 7:33-37).
3. Now the soul hath received a faith indeed, and a lively hope indeed, such an one as now it can fetch strength from the fullness of Christ, and from the merits of Christ.
4. Yea, now the soul can look on itself with one eye, and look upon Christ with another, and say, Indeed, it is true; I am an empty soul, but Christ is a full Christ; I am a poor sinner, but Christ is a rich Christ; I am a foolish sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified creature in myself, but Christ is made of God "unto me, wisdom, and righteousness, and sanctification, and redemption" (1 Cor 1:30).
5. Now also that fiery law, that it could not once endure, nor could not once delight in, I say, now it can delight in it after the inward man; now this law is its delight, it would always be walking in it, and always be delighting in it, being offended with any sin or any corruption that would be anyways an hinderance to it (Rom 7:24,25). And yet it will not abide, it will not endure that that, even that that law should offer to take the work of its salvation out of Christ's hand; no, if it once comes to do that, then out of doors it shall go, if it were as good again. For that soul that hath the right work of God indeed upon it, cries, Not my prayers, not my tears, not my works, not my things, do they come from the work of the Spirit of Christ itself within me, yet these shall not have the glory of my salvation; no, it is none but the blood of Christ, the death of Christ, of the Man Christ Jesus of Nazareth, the carpenter's son, as they called Him, that must have the

crown and glory of my salvation. None but Christ, none but Christ. And thus the soul labours to give Christ the preeminence (Col 1:18).

A word of experience.

Now, before I go any further, I must needs speak a word from my own experience of the things of Christ; and the rather, because we have a company of silly ones in this day of ignorance that do either comfort themselves with a notion without the power, or else do both reject the notion and the power of this most glorious Gospel; therefore, for the further conviction of the reader, I shall tell him, with David, something of what the Lord hath done for my soul; and indeed a little of the experience of the things of Christ is far more worth than all the world. It would be too tedious for me to tell thee here all from the first to the last; but something I shall tell thee, that thou mayest not think these things are fables. [This conviction seized on my soul one Sabbath day, when I was at play, being one of the first that I had, which when it came, though it scared me with its terror, yet through the temptation of the devil, immediately striking in therewith, I did rub it off again, and became as vile for some time as I was before, like a wretch that I was].

21

Reader, when it pleased the Lord to begin to instruct my soul, He found me one of the black sinners of the world; He found me making a sport of oaths, and also of lies; and many a soul-poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked ones of the world. The Lord finding of me in this condition, did open the glass of His Law unto me, wherein He showed me so clearly my sins, both the greatness of them, and also how abominable they were in His sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fire of His jealousy upon me; yet for all this I was so wedded to my sin, that, thought I with myself, I will have them though I lose my soul, (O wicked wretch that I was!) but God, the great, the rich, the infinite merciful God, did not take this advantage of my soul to cast me away, and say, Then take him, Devil, seeing he cares for Me no more; no, but He followed me still, and won upon my heart, by giving me some understanding, not only into my miserable state, which I was very sensible of, but also that there might be hopes of mercy; also taking away that love to lust, and placing in the room thereof a love to religion; and thus the Lord won over my heart to some desire after the means, to hear the Word, and to grow a stranger to my old companions, and to accompany the people of God, together with giving of me many sweet encouragements from several promises in the Scriptures. But after this, the Lord did wonderfully set my sins upon my conscience, those sins especially that I had committed since the first convictions; temptations also followed me very hard, and especially such temptations as did tend to the making me question of the very way of salvation—viz., whether Jesus Christ was the Saviour or no; and whether I had best to venture my soul upon His blood for salvation, or take some other course. But being through grace kept close with God, in some measure, in prayer and the rest of the ordinances, but went about a year and upwards without any sound evidence as from God to my soul touching the salvation that comes by Jesus Christ. But, at the last, as I may say, when the set time was come, the Lord, just before the men called Quakers came into the country, did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel to see, first, how Jesus Christ was born of a virgin, walked in the world awhile with His disciples, afterwards hanged on the Cross, spilt His blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession, and that He also will come again at the last day to judge the world, and take His saints unto Himself. These things, I say, I did see so evidently, even as if I had stood when He was in the

world, and also when He was caught up. I having such a change as this upon my soul, it made me wonder; and musing with myself at the great alteration that was in my spirit—for the Lord did also very gloriously give me in His precious Word to back the discovery of the Son of God unto me, so that I can say, through grace, it was according to the Scriptures (1 Cor 15:1-4). And as I was musing with myself what these things should mean, methought I heard such a word in my heart as this—I have set thee down on purpose, for I have something more than ordinary for thee to do; which made me the more marvel, saying, What, my Lord, such a poor wretch as I? Yet still this continued, I have set thee down on purpose, and so forth, with more fresh incomes of the Lord Jesus, and the power of the blood of His Cross upon my soul, even so evidently that I saw, through grace, that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul as ever, me thought, I had seen a penny loaf bought with a penny; which things then discovered had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and He knows I lie not; much of this, and such like dealings of His, could I tell thee of; but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

As, first, sometimes, I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have taken away my senses; yet at that time God through grace hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it [my terror] had not been, and withal the same, I may say, and I ought to say, the power of it, hath had such a powerful operation upon my soul, that I have for a time been in a strait and trouble to think that I should love and honour Him no more, the virtue of His blood hath so constrained me.

Again; sometimes methinks my sins have appeared so big to me that I thought one of my sins have been as big as all the sins of all the men in the nation; ay, and of other nations too, reader; these things be not fancies, for I have smarted for this experience, but yet the least stream of the heart blood of this Man 22 Jesus hath vanished all away, and hath made it to fly, to the astonishment of such a poor sinner; and as I said before, hath delivered me up into sweet and heavenly peace and joy in the Holy Spirit.

Again; sometimes when my heart hath been hard, dead, slothful, blind, and senseless, which indeed are sad frames for a poor Christian to be in, yet at such a time, when I have been is such a case, then hath the blood of Christ, the precious blood of Christ, the admirable blood of the God of Heaven, that run out of His body when it did hang on the Cross, so softened, livened, quickened, and enlightened my soul, that truly, reader, I can say, O it makes me wonder!

Again; when I have been loaden with sin, and [I cannot stand here to tell thee of particular temptations]. pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood with the trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart; O then, one touch, one drop, one shining of the virtue of the blood, of that blood that was let out with the spear, it hath in a very blessed manner delivered me, that it hath made me to marvel. O! methinks it hath come with such life, such power, with such irresistible and marvelous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts, and all the flames of Hell-fire, that are begotten by the charges of the Law, Satan,

and doubtful remembrances of my sinful life.

Friends, as Peter saith to the church, so I say to you, I have not preached to you cunningly devised fables in telling you of the blood of Christ, and what authority it hath had upon my conscience; O no, but as Peter saith touching the coming of the Lord Jesus into the world, so in some measure I can say of the blood of the Lord Jesus Christ that was shed when He did come into the world. There is not only my single testimony touching this; no, but there are all the Prophets do agree in advancing this in writing, and also all the saints do now declare the same, in speaking forth the amiableness and many powerful virtues thereof. "As for Thee also, by the blood of Thy covenant," saith God to Christ, "I have sent forth Thy prisoners out of the pit wherein is no water" (Zech 9:11). "We have redemption through His blood" (Eph 1:7). Again, "We have redemption through His blood" (Col 1:14). Our robes are washed and made " white in the blood of the Lamb" (Rev 7:14). The devil is overcome through "the blood of the Lamb" (Rev 12:11). Yea, and conscience is purged, too, and that through the blood of the Lamb (Heb 9:14). We have free recourse to the Throne of Grace through the blood of Jesus (Heb 10:19). I could bring thee a cloud of witnesses out of all the types and shadows, and out of the sundry Prophets, and much more out of the New Testament, but I forebear, because I would not be too tedious to the reader in making too large a digression, though I have committed here in this discourse no transgression, for the blood of Christ is precious blood (1 Peter 1:18,19).

THIRD. THE PRIVILEGES OF THE NEW COVENANT.

In the next place, I shall show you the several privileges and advantages that the man or woman hath that is under this Covenant of Grace, over what they have that are under the Covenant of the Law and Works. As,

First. The Covenant of Grace is not grounded upon our obedience, but upon God's love, even His pardoning love to us through Christ Jesus. The first covenant is stood to be broken or kept by us, and God's love or anger to be lost or enjoyed thereafter as we, as creatures, behaved ourselves; but now, the very ground of the Covenant of Grace is God's love, His mere love through Jesus Christ—"The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers" (Deu 7:7,8). Again, "In His love and in His pity He redeemed them," "and the angel of His presence saved them," that is, Jesus Christ (Isa 63:9). And again, "Who hath saved us—not according to our works" of righteousness which we have done, "but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9).

Second. This love is not conveyed to us through what we have done, as is before proved, but through what He hath done with Whom the covenant was made, which was given us in Christ—According as He hath chosen us in Christ. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." "God for Christ's sake hath forgiven you," that is, through Christ's doings, through Christ's sufferings (2 Tim 1:9; Eph 1:3,4; 4:32). Now if this be but rightly understood, it doth discover abundance of comfort to them, that are within the bounds of the Covenant of Grace. For,

1. Here a believer seeth he shall stand, if Christ's doings and sufferings stand; which is sure foundation, for God dealeth with him through Christ. And so, secondly, he shall not fall, unless the suffering and merits of Christ be thrown over the bar, being found guilty, which will never be, before the eyes of Divine justice; for with Him the covenant was made, and He was the Surety of it; that is, as the covenant was made with Him, so He stood bound to fulfill the same (Zech 9:11; Heb 7:22). For you must understand that the

covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's blood; it was made before the world began (Titus 1:2; Eph 1:4; 1 Peter 1:18-20). But the conditions thereof were not fulfilled until less than two thousand years ago; and all that while did Jesus stand bound as a surety, as I said before, is used to do, till the time in which the payment should be made. And it was by virtue of His Suretyship, having bound Himself by covenant to do all things agreed on by the Father and Him, that all those of the election that were born before He came, that they might be saved, and did enter into rest. For the forgiveness of sins that were past, though it was through the blood of Christ, yet it was also through the forbearance of God (Rom 3:25). That is, Christ becoming Surety for those that died before His coming, that He should in deed and in truth, at the fullness of time, or at the time appointed, give a complete and full satisfaction for them according to the tenor or condition of the covenant. (Gal 4:4). Again,

2. The second covenant, which believers are under, as the ground and foundation, if it is safe, so the promises thereof are better, surer, freer, and fuller, etc.

(1.) They are better, if you compare the excellency of the one with the excellency of the other. The first hath promised nothing but an early paradise—Do this, and thou shalt live; namely, here in an earthly paradise. But the other doth bring the promise of a heavenly paradise.

(2.) As the Covenant of Works doth promise an earthly paradise, yet it is a paradise or blessing, though once obtained, yet might be lost again; for no longer than thou doest well, no longer art thou blessed by that. O, but the promises in the new covenant do bring unto us the benefit of an eternal inheritance—That "they which are called might receive the promise of eternal inheritance." O rare! it is an "eternal inheritance" (Heb 9:15).

(3.) The other, as it is not so good as this, so neither is it so sure as this; and therefore he calls the one such an one as might be, and was, shaken, but this is said to be such an one that cannot be shaken. "And this Word," saith he, treating of the two covenants from verse the 8th to the 24th—"And this Word, yet once more, signifieth the removing of those things that are," or may be, "shaken, as of things that are made, that those things which cannot be shaken," which is the second covenant, "may remain," (Heb 12:27); for, saith he (verse 28) "which cannot be moved." Therefore, ye blessed saints, seeing you have received a kingdom "which cannot be moved," therefore, "let us have grace, whereby we may serve" our "God acceptably with reverence and godly fear." Thus in general, but more particularly.

(4.) They are surer, in that they are founded upon God's love also, and they come to us without calling for those things at our hands that may be a means of putting of a stop to our certain enjoying of them. The promises under, or for the law, they might easily be stopped by our disobedience; but the promises under the Gospel say, "If Heaven above can be measured, and the foundations of the earth searched," then, and not till then, "I will also cast off all the seed of Israel for all that they have done" (Jer 31:37). Again, "I, even I, am He that blotteth out thy transgressions for Mine own" name's "sake, and will not remember thy sins" (Isa 43:25). I will make thee a partaker of My promise; and that I may so do, I will take away that which would hinder; "I will cast all their sins into the depths of the sea," that My promise may be sure to all the seed; and therefore, saith the Apostle, when he would show us that the new-covenant promises were more sure than the old, he tells us plainly that the law and works are set aside and they are merely made ours through the righteousness of faith, which is the righteousness of Christ—"For the promise, that he [Abraham] should be the heir of the world," saith he, "

was not to Abraham, or to his seed, through the law," or works, "but through the righteousness of faith. For if they which are of the law," or of works, "be heirs," then " faith is made void, and the promise made of none effect. Therefore it is of faith—to the end the promise might be sure to all the seed" (Rom 4:13-14,16).

(5.) Surer, because that as that is taken away that should hinder, so they are committed to a faithful Friend of ours in keeping. For all the promises of God are in Christ, not yea and nay, but yea and amen; certain and sure; sure, because they are in the hand of our Head, our Friend, our Brother, our Husband, our flesh and bones, even in the heart and hand of our precious Jesus.

(6.) Because all the conditions of them are already fulfilled for us by Jesus Christ, as aforesaid; every promise that is a new-covenant promise, if there be any condition in it, our Undertaker hath accomplished that for us, and also giveth us such grace as to receive the sweetness as doth spring from them through His obedience to every thing required in them.

(7.) Surer, because that as they are grounded upon the love of God, everything is taken out of the way, in the hand of a sure Friend. And has Christ has fulfilled every condition as to justification that is contained therein, so the Lord hath solemnly sworn with an oath for our better confidence in this particular—"For when God made promise to Abraham," and so to all the saints, "because He could swear by no greater, He sware by Himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife," that there might be no more doubt or scruple concerning the certain fulfilling of the promise. " Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel," or certain, constant, unchangeable decree of God in making of the promise, for the comfort of his children, "confirmed it by an oath: that by two immutable things," His promise backed with an oath, "in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb 6:13-18).

(8.) That they are better it appears also in that they are freer and fuller. That they are freer, it is evident, in that one saith, No works, no life—Do this, and then thou shalt live; if not, thou shalt be damned. But the other saith, We are saved by believing in what Another hath done, without the works of the Law—"Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:4,5). The one saith, Pay me that thou owest; the other say, I do frankly and freely forgive thee all. The one saith, Because thou hast sinned, thou shalt die; the other saith, Because Christ lives, thou shalt live also (John 15).

(9.) And as they are freer, so they are fuller; fuller of encouragement, fuller of comfort; the one, to wit, the law, looks like Pharaoh's seven ill-favoured kine, more ready to eat one up than to afford us any food; the other is like the full grape in the cluster, which for certain hath a glorious blessing in it. The one saith, If thou hast sinned, turn again; the other saith, If thou hast sinned, thou shalt be damned, for all I have a promise in me.

3. They that are of the second are better than they that are of the first; and it also appeareth in this—The promises of the Law, through them we have neither faith, nor hope, nor the Spirit conveyed; but through the promises of the Gospel there are all these—"Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature" (2 Peter 1:4). O therefore "let us hold fast the profession of our faith without wavering; for He is faithful that promised" (Heb 10:23). "In hope of eternal life," how so? because "God, that cannot lie, promised it

before the world began" (Titus 1:2).
4. They that are in this covenant are in a very happy state; for though there be several conditions in the Gospel to be done, yet Christ Jesus doth not look that they should be done by man, as man, but by His own Spirit in them, as it is written, "Thou hast wrought all our works in us." Is there that condition, they must believe? Why, then, He will be both the "author and finisher of their faith" (Heb 12:2,3). Is there also hope to be in His children? He also doth and hath given them "good hope through His grace" (2 Thess 2:16). Again, are the people of God to behave themselves to the glory of God the Father? then He will work in them "both to will and to do of His own good pleasure" (Phil 2:13).
5. Again, as He works all our works in us and for us, so also by virtue of this covenant we have another nature given unto us, whereby, or by which we are made willing to be glorifying of God, both in our bodies and in our spirits, which are His—"Thy people shall be willing in the day of Thy power" (1 Cor 6:20; Psa 110:3).
6. In the next place, all those that are under this second covenant are in a wonderful safe condition; for in case they should slip or fall after their conversion into some sin or sins for who lives and sins not? (Prov 24:16), yet through the merits and intercession of Christ Jesus, who is their Undertaker in this covenant, they shall have their sins pardoned, their wounds healed, and they raised up again; which privilege the children of the first covenant have not; for if they sin, they are never afterwards regarded by that covenant—They brake My covenant and I regarded them not, saith the Lord (Heb 8:9). But when He comes to speak of the Covenant of Grace, speaking first of the public person under the name of David, He saith thus, "He shall cry unto Me, Thou art My Father, My God, and the rock of My salvation. Also I will make Him My firstborn, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My covenant shall stand fast with Him. His seed also will I make to endure for ever, and His throne as the days of heaven. If His children forsake My law, and walk not in My judgments; If they break my statutes, and keep not My commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from Him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psa 89:26-37). "My covenant shall stand fast with him" —mark that. As if God had said, I did not make this covenant with man, but with My Son, and with Him I will perform it; and seeing He hath given Me complete satisfaction, though His children do, through infirmity, transgress, yet My covenant is not therefore broken, seeing He with whom it was made standeth firm, according to the desire of my heart; so that My justice that is satisfied, and My Law, hath nothing to say, for there is no want of perfection in the sacrifice of Christ. If you love your souls, and would have them live in the peace of God, to the which you are called in one body, even all believers, then I beseech you seriously to ponder, and labour to settle in your souls this one thing, that the new covenant is not broken by our transgressions, and that because it was not made with us. The reason why the very saints of God have so many ups and downs in this their travel towards Heaven, it is because they are so weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong, therefore now God is angry, and now He will shut them out of His favour, now the new covenant is broken, and now Christ Jesus will stand their Friend no longer; now also the devil hath power again, and

now they must have their part in the resurrection of damnation; when, alas! the covenant is not for all this never the more broken, and so the grace of God no more straitened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a steadfast eye on the Mediator of this new covenant, and be persuaded that it is not only made with Him, and His part also fulfilled, but that He doth look upon His fulfilling of it, so as not to lay thy sins to thy charge, though He may as a Father chastise thee for the same—"If His children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless," mark " nevertheless My lovingkindness will I not utterly take from HIM, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips." And what was that? Why, that "His seed shall endure for ever, and His throne as the sun before Me" (Psa 89:30-34,36).

7. Another privilege that the saints have by virtue of the new covenant is, that they have part of the possession or hold of Heaven and Glory already, and that two manner of ways—(1.) The Divine nature is conveyed from Heaven into them; and, secondly, the human nature, i.e., the nature of man, is received up, and entertained in, and hath got possession of Heaven. We have the first-fruits of the Spirit, saith the man of God; we have the earnest of the Spirit, which is instead of the whole, for it is the earnest of the whole—"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph 1:13,14; Rom 8:8-11). (2.) The nature of man, our nature is got into glory as the first-fruits of mankind, as a forerunner to take possession till we all come thither (1 Cor 15:20). For the Man born at Bethlehem is ascended, which is part of the lump of mankind, into glory as a public Person, as the first-fruits, representing the whole of the children of God; so that in some sense it may be said that the saints have already taken possession of the kingdom of Heaven by their Jesus, their public Person, He being in their room entered to prepare a place for them (John 14:1-4). I beseech you consider, when Jesus Christ came down from Glory, it was that He might bring us to Glory; and that He might be sure not to fail, He clothed Himself with our nature, as if one should take a piece out of the whole lump instead of the whole, until the other comes, and investeth it in that glory which He was in before He came down from Heaven (Heb 2:14,15). And thus is that saying to be understood, speaking of Christ and His saints, which saith, "And" He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph 2:6).

8. Again, not only thus, but all the power of God, together with the rest of His glorious attributes, are on our side, in that they dwell in our nature, which is the Man Jesus, and doth engage for us poor, simple, empty, nothing creatures as to our eternal happiness (1 Peter 1:5). "For in Him," that is, in the Man Christ, who is our nature, our Head, our root, our flesh, our bone, "dwelleth all the fullness of the Godhead bodily" (Col 2:9,10). Mark how they are joined together, "In whom dwelleth the fullness of the Godhead. And ye are complete in Him." God dwelleth completely in Him, and you also are completely implanted in Him, which is the Head of all principality and power; and all this by the consent of the Father—"For it pleased the Father that in Him should all fullness dwell" (Col 1:19). Now mark, the Godhead doth not dwell in Christ Jesus for Himself only, but that it may be in a way of righteousness conveyed to us, for our comfort and help in all our wants—"All power is given unto Me in heaven and in earth," saith He (Matt 28:18). And then followeth, "And lo, I am with you alway, even unto the end of the world" (Verse 20). "He hath received gifts for men, yea for the rebellious" (Psa 68:18). "Of His

fullness have all we received, and grace for grace" (John 1:16). And this the saints cannot be deprived of, because the covenant made with Christ, in every tittle of it, was so completely fulfilled as to righteousness, both active and passive, that justice cannot object anything; holiness now can find fault with nothing; nay, all the power of God cannot shake anything that hath been done for us by the Mediator of the new covenant; so that now there is no Covenant of Works to a believer; none of the commands, accusations, condemnations, or the least tittle of the old covenant to be charged on any of those that are the children of the second covenant; no sin to be charged, because there is no law to be pleaded, but all is made up by our middle man, Jesus Christ. O blessed covenant! O blessed privilege! Be wise, therefore, O ye poor drooping souls that are the sons of this second covenant, and "stand fast in the liberty wherewith Christ hath made you free, and be not entangled AGAIN," nor terrified in your consciences, "with the yoke of bondage"; neither the commands, accusations, or condemnations of the Law of the old covenant (Gal 5:1).

Two Hell-bred objections answered.

Object. If it be so, then one need not care what they do; they may sin and sin again, seeing Christ hath made satisfaction. [The first objection].

Answ. If I were to point out one that was under the power of the devil, and going post-haste to Hell, for my life I would look no farther for such a man than to him that would make such a use as this of the grace of God. What, because Christ is a Saviour, thou wilt be a sinner! because His grace abounds, therefore thou wilt abound in sin! O wicked wretch! rake Hell all over, and surely I think thy fellow will scarce be found! And let me tell thee this before I leave thee—as God's covenant with Christ for His children, which are of faith, stands sure, immutable, unrevocable, and unchangeable, so also hath God taken such a course with thee, that unless thou canst make God forswear Himself, it is impossible that thou shouldst go to Heaven, dying in that condition—"They tempted Me, proved Me," and turned the grace of God into lasciviousness, "so I sware," mark that, "so I sware," and that in My wrath, too, that they should never enter into My rest. Compare Hebrews 3:9-11, with 1 Corinthians 10:5-10. No, saith God; if Christ will not serve their turns, but they must have their sins too, take them, Devil; if Heaven will not satisfy them, take them, Hell; devour them, Hell; scald them, fry them, burn them, Hell! God hath more places than one to put sinners into. If they do not like Heaven, He will fit them with Hell; if they do not like Christ, they shall be forced to have the devil. Therefore we must and will tell of the truth of the nature of the Covenant of Grace of God to His poor saints for their encouragement and for their comfort, who would be glad to leap at Christ upon any terms; yet therewith, we can tell how, through grace, to tell the hogs and sons of this world what a hog-sty there is prepared for them, even such an one that God hath prepared to put the devil and his angels into, is fitly prepared for them (Matt 25:41).

Object. But if Christ hath given God a full and complete satisfaction, then though I do go on in sin, I need not fear, seeing God hath already been satisfied. [The second objection]. It will be injustice in God to punish for those sins for which He is already satisfied for by Christ.

Answ. Rebel, rebel, there are some in Christ and some out of Him. [1]. They that are in Him have their sins forgiven, and they themselves made new creatures, and have the Spirit of the Son, which is a holy, living, self-denying Spirit. And they that are thus in Jesus Christ are so far off from delighting in sin, that sin is the greatest thing that troubleth them; and O how willing would they be rid of the very thoughts of it (Psa 119:113). It is the grief of their souls, when they are in a right frame of spirit, that they

can live no more to the honour and glory of God than they do; and in all their prayers to God, the breathings of their souls are as much sanctifying grace as pardoning grace, that they might live a holy life. They would as willing live holy here as they would be happy in the world to come; they would as willingly be cleansed from the filth of sin as to have the guilt of it taken away; they would as willingly glorify God here as they would be glorified by Him hereafter (Phil 3:6-22). [2]. But there are some that are out of Christ, being under the Law; and as for all those, let them be civil or profane, they are such as God accounts wicked; and I say, as for those, if all the angels in Heaven can drag them before the judgment-seat of Christ, they shall be brought before it to answer for all their ungodly deeds; and being condemned for them, if all the fire in Hell will burn them, they shall be burned there, if they die in that condition (Jude 15). And, therefore, if you love your souls, do not give way to such a wicked spirit. "Let no man deceive you with" such "vain words," as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. O no, God forbid that any should think so, "for because of these things cometh the wrath of God upon the children of disobedience" (Eph 5:6).

Thus have I, reader, given thee a brief discourse touching the Covenant of Works and the Covenant of Grace, also of the nature of the one, together with the nature of the other. I have also in this discourse endeavoured to show you the condition of them that are under the Law, how sad it is, both from the nature of the covenant they are under, and also by the carriage of God unto them by that covenant. And now, because I would bring all into as little a compass as I can, I shall begin with the use and application of the whole in as brief a way as I can, desiring the Lord to bless it to thee.

[USE AND APPLICATION].

A use of examination about the old covenant.

First. And, first of all, let us here begin to examine a little touching the covenant you stand before God in, whether it be the Covenant of Works or the Covenant of Grace; [The first use is a use of examination]. and for the right doing of this, I shall lay down this proposition—namely, that all men naturally come into the world under the first of these, which is called the old covenant, or the Covenant of Works, which is the Law; " And were all by nature the children of wrath, even as others"; which they could not be, had they not been under the law; for there are none that are under the other covenant that are still the children of wrath, but the children of faith, the children of the promise, the accepted children, the children not of the bond-woman, but of the free (Gal 4:28-31).

[Quest.] Now here lieth the question. Which of these two covenants art thou under, soul?

Answ. I hope I am under the Covenant of Grace.

Quest. But what ground hast thou to think that thou art under that blessed covenant, and not rather under the Covenant of Works, that strict, that soul-damning covenant?

Answ. What ground? Why, I hope I am.

Quest. But what ground hast thou for this thy hope? for a hope without a ground is like a castle built in the air, that will never be able to do thee any good, but will prove like unto that spoken of in Job 8, "Whose hope shall be cut off, and whose trust shall be" like "a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast," as thou wouldst thy hope, it is like, "but it shall not endure" (Job 8:13-15).

Answ. My hope is grounded upon the promises; what else should it be grounded upon?

Reply. Indeed, to build my hope upon Christ Jesus, upon God in Christ, through the promise, and to have this hope rightly, by the shedding abroad of the love of God in the heart, it is a right-grounded hope (Rom 5:1-7).

Quest. But what promises in the Scripture do you find your hope built upon? and how do you know whether you do build your hope upon the promises in the Gospel, the promises of the new covenant, and not rather on the promises of the old covenant, for there are promises in that as well as in the other?
Answ. I hope that if I do well I shall be accepted; because God hath said I shall (Gen 4:7).
Reply. O soul, if thy hope be grounded there, thy hope is not grounded upon the Gospel promises, or the new covenant, but verily upon the old; for these words were spoken to Cain, a son of the old covenant; and they themselves are the tenor and scope of that; for that runs thus: "Do this, and thou shalt live. The man that doth these things shall live by them. If thou do well, thou shalt be accepted" (Lev 18:5; Eze 20:11; Rom 10:5; Gal 3:12; Gen 4:7).
Reply. Why, truly, if a man's doing well, and living well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.
Quest. Did you never read that Scripture which saith, "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness"? (Rom 9:30-32).
Object. But doth not the Scripture say, "Blessed are they that do
His commandments, that they may have right to the tree of life"?
(Rev 22:14).

Answ. There is first, therefore, to be inquired into, whether to keep His commandments be to strive to keep the Law as it is a Covenant of Works, or whether it be meant of the great commandments of the New Testament which are cited in 1 John 3:22,23—"And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." But what do you mean, John? Do you mean the covenant of the Law, or the covenant to the Gospel? Why, "this is His commandment," saith he, "That we should believe on the name of His Son Jesus Christ, and love one another," as the fruits of this faith, "as He gave us commandment." If it be of the old covenant, as a Covenant of Works, then the Gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant, as the old covenant.
Quest. But what do you mean by these words—the old covenant as the old covenant? Explain your meaning.
Answ. My meaning is, that the Law is not to be looked upon for life, so as it was handed out from Mount Sinai, if ever thou wouldst indeed be saved; though after thou hast faith in Christ, thou mayest and must solace thyself in it, and take pleasure therein, to express thy love to Him who hath already saved thee by His own blood, without thy obedience to the law, either from Sinai or elsewhere.
Quest. Do you think that I do mean that my righteousness will save me without Christ? If so, you mistake me, for I think not so; but this I say, I will labour to do what I can; and what I cannot do, Christ will do for me.
Answ. Ah, poor soul, this is the wrong way too; for this is to make Christ but a piece of a Saviour; thou wilt do something, and Christ shall do the rest; thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ; thou art such an one that dost Christ the greatest injury of all. First, in that thou dost undervalue His merits by preferring of thy own works before His; and, secondly, by mingling of thy works thy dirty, ragged righteousness with His.
Quest. Why, would you have us do nothing? Would you have us make

Christ such a drudge as to do all, while we sit idling still?

Answ. Poor soul, thou mistakest Jesus Christ in saying thou makest Him a drudge in letting Him do all; I tell thee, He counts it a great glory to do all for thee, and it is a great dishonour unto Him for thee so much as to think otherwise. And this the saints of God that have experienced the work of grace upon their souls do count it also the same—" Saying, Thou art worthy to take the book, and to open the seals thereof" (Rev 5:9). " Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Verse 12). And why so? read again in the 9th verse, "For Thou wast slain, and hast redeemed us to God by Thy" own "blood" (See also Eph 1:6,7). "To the praise of the glory of His grace—in whom we have redemption through His blood."

Reply. All this we confess, that Jesus Christ died for us; but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.

Answ. I grant that. But this I say again, a man must not make his good doings the lowest round of the ladder by which he goeth to Heaven—that is, he that will and shall go to Heaven, must, wholly and alone, without any of his own things, venture his precious soul upon Jesus Christ and His merits.

Quest. What, and come to Christ as a sinner?

Answ. Yea, with all thy sins upon thee, even as filthy as ever thou canst.

Quest. But is not this the way to make Christ to loath us? You know when children fall down in the dirt, they do usually before they go home make their clothes as clean as they can, for fear their parents should chide them; and so I think should we.

Answ. This comparison is wrongly applied, if you bring it to show us how we must do when we come to Christ. He that can make himself clean hath no need of Christ; for the whole, the clean, and righteous have no need of Christ, but those that are foul and sick. Physicians, you know, if they love to be honoured, they will not bid the patients first make themselves whole, and then come to them; no, but bid them come with their sores all running on them, as the woman with her bloody issue (Mark 5). And as Mary Magdalene with her belly full of devils, and the lepers all scabbed; and that is the right coming to Jesus Christ.

Reply. Well, I hope that Christ will save me, for His promises and mercy are very large; and as long as He hath promised to give us life, I fear my state the less.

Answ. It is very true, Christ's promises are very large, blessed be the Lord for ever; and also so is His mercy; but notwithstanding all that, there are many go in at the broad gate; and therefore I say, your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a sinner (Heb 8:9). And the rather, because if God should be so good to you as to give you a share in the second, you shall have all your sins pardoned, and for certain have eternal life, though you have been a great sinner. But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit and comfort of thy poor soul, whilst thou art under the old covenant; because so long thou art out of Christ, through whom God conveyeth His mercy, grace, and love to sinners. "For all the promises of God in Him are yea, and in Him amen." Indeed, His mercy, grace, and love are very great, but they are treasured up in Him, "given forth in Him, through Him." "But God, who is rich in mercy, for His great love wherewith He loved us—that He might show the exceeding riches of His grace"—but which way?—"in His kindness towards us through Jesus Christ."

But out of Christ thou shalt find God a just God, a sin-avenging God, a God that will by no means spare the guilty; and be sure that every one that is found out of Jesus Christ will be found guilty in the judgment-day, upon whom the wrath of God shall smoke to their eternal ruin. Now, therefore, consider of it, and take the counsel of the Apostle, in 2 Corinthians 13:5, which is, to examine thyself whether thou art "in the faith," and to prove thy ownself whether thou hast received the Spirit of Christ into thy soul, whether thou hast been converted, whether thou hast been born again, and made a new creature, whether thou hast had thy sins washed away in the blood of Christ, whether thou hast been brought from under the old covenant into the new; and do not make a slight examination, for thou hast a precious soul either to be saved or damned.

And that thou mayest not be deceived, consider that it is one thing to be convinced, and another to be converted; one thing to be wounded, and another to be killed, and so to be made alive again by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith and supposed grace that they thought they had. Indeed, the old covenant will show thee that thou art a sinner, and that a great one too; but the old covenant, the Law, will not show thee, without the help of the Spirit, that thou are without all grace by nature; no; but in the midst of thy troubles thou wilt keep thyself from coming to Christ by persuading thy soul that thou art come already, and hast some grace already. O, therefore, be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered, that thou mayest see the miserable state that thou art in by reason of sin and unbelief, which is the great condemning sin; and so in a sight and sense of thy sad condition, if God should deal with thee in severity according to thy deservings. Do thou [now] cry to God for faith in a crucified Christ, that thou mayest have all thy sins washed away in His blood, and such a right work of grace wrought in thy soul that may stand in the judgment-day. Again,

Second. In the next place, you know I told you that a man might go a great way in a profession, and have many excellent gifts, [Second use]. so as to do many wondrous works, and yet be but under the Law; from hence you may learn not to judge yourselves to be the children of God, because you may have some gifts of knowledge or understanding more than others: no, for thou mayest be the knowingest man in all the country as to head-knowledge, and yet be but under the law, and so consequently under the curse, notwithstanding that, 1 Corinthians 13. Now, seeing it is so, that men may have all this and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own sadness, nor of Christ's mercy? O, sad! Read with understanding, Isaiah 27:11, "Therefore He that made them will not have mercy on them, and He that formed them will show them no favour" (See also 2 Thess 1:8, 9).

Now there is one thing which, for want of, most people do miscarry in a very sad manner, and that is, because they are not able to distinguish between the nature of the Law and the Gospel. O, people, people, your being blinded here as to the knowledge of this is one great cause of the ruining of many. As Paul saith, "While Moses is read," or while the law is discovered, "the veil is upon their heart" (2 Cor 3:15) that is, the veil of ignorance is still upon their hearts, so that they cannot discern either the nature of the law or the nature of the Gospel, they being so dark and blind in their minds, as you may see, if you compare it with Chronicles 4:3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found so ignorant that you would not be able to give a word of right answer concerning either the Law or the Gospel. Nay, my friends, set the case, one should ask you what time you spend, what pains you take, to

the end you may understand the nature and difference of these two covenants, would you not say, if you should speak the truth, that you did not so much as regard whether there were two or more? Would you not say, I did not think of covenants, or study the nature of them? I thought that if I had lived honestly, and did as well as I could, that God would accept of me, and have mercy upon me, as He had on others. Ah, friends, this is the cause of the ruin of thousands; for if they are blinded to this, both the right use of the law, and also of the Gospel, is hid from their eyes, and so for certain they will be in danger of perishing most miserably, poor souls that they are, unless God, of His mere mercy and love, doth rend the veil from off their hearts, the veil of ignorance, for that is it which doth keep these poor souls in this besotted and blindfolded condition, in which if they die they may be lamented for, but not helped; they may be pitied, but not preserved from the stoke of God's everlasting vengeance.

A legal spirit.

In the next place, if you would indeed be delivered from the first into the second covenant, I do admonish you to the observing of these following particulars. First. Have a care that you do not content yourselves, though you do good works—that is, which in themselves are good. Secondly. In and with a legal spirit, which are done these ways as followeth.

First. If you do anything commanded in Scripture, and your doing of it do think that God is well pleased therewith, because you, as you are religious men, do do the same. Upon this mistake was Paul himself in danger of being destroyed; for he thought, because he was zealous, and one of the strictest sects for religion, therefore God would have been good unto him, and have accepted his doings, as it is clear, for he counted them his gain (Phil 3:4-8). Now this is done thus—When a man doth think that because he thinks he is more sincere, more liberal, with more difficulty, or to the weakening of his estate; I say, if a man, because of this doth think that God accepteth his labour, it is done from an old-covenant spirit.

Again; some men think that they shall be heard because they have prayer in their families, because they can pray long, and speak excellent expressions, or express themselves excellently in prayer, that because they have great enlargements in prayer, I say, that therefore to think that God doth delight in their doings, and accept their works, this is from a legal spirit.

Again; some men think that because their parents have been religious before them, and have been indeed the people of God, they think if they also do as to the outward observing of that which they learned from their forerunners, that therefore God doth accept them; but this also is from a wrong spirit; and yet how many are there in England at this day that think the better of themselves merely upon that account; ay, and think the people of God ought to think so too, not understanding that it is ordinary for an Eli to have a Hophni and a Phinehas, both sons of Belial; also a good Samuel to have a perverse offspring; likewise David an Absalom. I say, their being ignorant of, or else negligent in regarding this, they do think that because they do spring from such and such, as the Jews in their generation did, that therefore they have a privilege with God more than others, when there is no such thing; but for certain, if the same faith be not in them which was in their forerunners, to lay hold of the Christ of God in the same spirit as they did, they must utterly perish, for all their high conceits that they have of themselves (John 8:33-35; Matt 3:7-9).

Second. When people come into the presence of God without having their eye upon the Divine Majesty, through the flesh and blood of the Son of Mary, the Son of God, then also do they come before God, and do whatsoever they do from a legal spirit, an

old-covenant spirit. As, for instance, you have some people, it is true, they will go to prayer, in appearance very fervently, and will plead very hard with God that He would grant them their desires, pleading their want, and the abundance thereof; they will also plead with God His great mercy, and also His free promises; but yet they neglecting the aforesaid body or Person of Christ, the righteous Lamb of God, to appear before Him in, I say, in thus doing they do not appear before the Lord no otherwise than in an old-covenant spirit; for they go to God as a merciful Creator, and they themselves as His creatures; not as He is, their Father in the Son, and they His children by regeneration through the Lord Jesus. Ay, and though they may call God their Father, in the notion—not knowing what they say, only having learned such things by tradition—as the Pharisees did, yet Christ will have His time to say to them, even to their faces, as He did once to the Jews, Your father, for all this your profession, is the devil, to their own grief and everlasting misery (John 8:44).

Third. The third thing that is to be observed, if we would not be under the Law, or do things in a legal spirit, is this—to have a care that we do none of the works of the holy Law of God for life, or acceptance with Him; no, nor of the Gospel neither. To do the works of the law to the end we may be accepted of God, or that we may please Him, and to have our desires of Him, is to do things from a legal or old-covenant spirit, and that is expressly laid down where it is said, "To him that worketh is the reward not reckoned of grace, but of debt"; that is, he appears before God through the Law, and his obedience to it (Rom 4:4,5). And again, though they be in themselves Gospel-ordinances, as baptism, breaking of bread, hearing, praying, meditating, or the like; yet, I say, if they be not done in the right spirit, they are thereby used as a hand by the devil to pull thee under the Covenant of Works, as in former times he used circumcision, which was no part of the Covenant of Works, the Ten Commands, but a seal of the righteousness of faith; yet, I say, they being done in a legal spirit, the soul was thereby brought under the Covenant of Works, and so most miserably destroyed unawares to itself, and that because there was not a right understanding of the nature and terms of the said covenants. And so it is now; souls being ignorant of the nature of the old covenant, do even by their subjecting to several Gospel ordinances, run themselves under the old covenant, and fly off from Christ, even when they think they are acoming closer to him. O, miserable! If you would know when or how this is done, whether in one particular or more, I shall show you as followeth—

1. That man doth bring himself under the Covenant of Works, by Gospel ordinances, when he cannot be persuaded that God will have mercy upon him except he do yield obedience to such or such a particular thing commanded in the Word. This is the very same spirit that was in the false brethren (spoken of Acts 15; Galatians, the whole Epistle), whose judgment was, that unless such and such things were done, "they could not be saved." As now-a-days we have also some that say, Unless your infants be baptized they cannot be saved;23 and others say, unless you be rightly baptized, you have no ground to be assured that you are believers, or members of churches; which is so far off from being so good as a legal spirit, that it is the spirit of blasphemy, as is evident, because they do reckon that the Spirit, righteousness, and faith of Jesus, and the confession thereof, is not sufficient to declare men to be members of the Lord Jesus; when, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted presently communicable members, which doth clearly discover that there is not so much honour given to the putting on the righteousness of the Son of God as there is given to that which a man may do, and yet go to Hell within an hour after; nay, in the very doing of it doth shut himself for ever

from Jesus Christ.
2. Men may do things from a legal or old-covenant spirit when they content themselves with their doing of such and such a thing, as prayers, reading, hearing, baptism, breaking of bread, or the like; I say, when they can content themselves with the thing done, and sit down at ease and content because the thing is done. As, for instance, some men being persuaded that such and such a thing is their duty, and that unless they do do it, God will not be pleased with them, nor suffer them to be heirs of His kingdom, they from this spirit do rush into and do the thing, which being done, they are content, as being persuaded that now they are without doubt in a happy condition, because they have done such things, like unto the Pharisee, who, because he had done this and the other thing, said therefore, in a bragging way, "Lord, I thank thee that I am not as this publican"; for I have done thus and thus; when, alas! the Lord give him never a good word for his labour, but rather a reproof.
3. That man doth act from a legal spirit who maketh the strictness of his walking the ground of his assurance for eternal life. Some men, all the ground they have to believe that they shall be saved, it is because they walk not so loose as their neighbours, they are not so bad as others are, and therefore they question not but that they shall do well. Now this is a false ground, and a thing that is verily legal, and savours only of some slight and shallow apprehensions of the old covenant. I call them shallow apprehensions, because they are not right and sound, and are such as will do the soul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the soul, only some commanding power it hath on the soul, which the soul endeavouring to give up itself unto, it doth find some peace and content, and especially if it find itself to be pretty willing to yield itself to its commands. And is not this the very ground of thy hoping that God will save thee from the wrath to come? If one should ask thee what ground thou hast to think thou shalt be saved, wouldst thou not say, Truly, because I have left my sins, and because I am more inclinable to do good, [Do not think that I am against the order of the Gospel]. and to learn, and get more knowledge; I endeavour to walk in church order, as they call it, and therefore I hope God hath done a good work for me, and I hope will save my soul. Alas, alas! this is a very trick of the devil to make souls build the ground of their salvation upon this their strictness, and abstaining from the wickedness of their former lives, and because they desire to be stricter and stricter. Now, if you would know such a man or woman, you shall find them in this frame—namely, when they think their hearts are good, then they think also that Christ will have mercy upon them; but when their corruptions work, then they doubt and scruple until again they have their hearts more ready to do the things contained in the law and ordinances of the Gospel. Again, such men do commonly cheer up their hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable than they, saying, I am glad I am not as this publican, but better than he, more righteous than he (Luke 18:11).
4. This is a legal and old-covenant spirit that secretly persuades the soul that if ever it will be saved by Christ, if must be fitted for Christ by its getting of a good heart and good intentions to do this and that for Christ; I say, that the soul when it comes to Christ may not be rejected or turned off; when in deed and in truth this is the very way for the soul to turn itself from Jesus Christ, instead of turning to Him; for such a soul looks upon Christ rather to be a painted Saviour or a cypher than a very and real Saviour. Friend, if thou canst fit thyself, what need hast thou of Christ? If thou cant get qualifications to carry to Christ that thou mightst be accepted, thou dost not look to be accepted in the Beloved. Shall I tell thee? Thou art as if a man should say, I will make

myself clean, and then I will go to Christ that He may wash me; or like a man possessed, that will first cast the devils out of himself, and then come to Christ for cure from Him. Thou, must, therefore, if thou wilt so lay hold of Christ as not to be rejected by Him; I say, thou must come to Him as the basest in the world, more fit to be damned, if thou hadst thy right, than to have the least smile, hope, or comfort from Him. Come with the fire of Hell in thy conscience, come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation; come as renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner; do not stay from Christ till thou hast a greater sense of thy own misery, nor of the reality of God's mercy; do not stay while thy heart is softer and thy spirit in a better frame, but go against thy mind, and against the mind of the devil and sin, throw thyself down at the foot of Christ, with a halter about thy neck, and say, Lord Jesus, hear a sinner, a hard-hearted sinner, a sinner that deserveth to be damned, to be cast into Hell; and resolve never to return, or to give over crying unto Him, till thou do find that He hath washed thy conscience from dead works with His blood virtually, and clothed thee with His own righteousness, and make thee complete in Himself; this is the way to come to Christ.

THE USE OF THE NEW COVENANT

Now a few words to the second doctrine, and so I shall draw towards a conclusion.

FIRST USE. The doctrine doth contain in it very much comfort to thy [The use, for the second doctrine]. soul who art a new-covenant man, or one of those who are under the new covenant. There is, First, pardon of sin; and, Second, the manifestation of the same; and, Third, as power to cause thee to persevere through faith to the very end of thy life.

First, There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands; and if not obeyed, condemned. O, but there is pardon of sin, even of all thy sins, against the first and second covenant, under which thou art, and that freely upon the account of Jesus Christ the righteousness, He having in thy name, nature, and in the room of thy person, fulfilled all the whole law in Himself for thee, and freely giveth it unto thee. O, though the law be a ministration of death and condemnation, yet the Gospel, under which thou art, is the ministration of life and salvation (2 Cor 3:6-9). Though they that live and die under the first covenant, God regardeth them not (Heb 8:9). Yet they that are under the second are as the apple of His eye (Deu 32:10; Psa 17:8; Zech 2:8). Though they that are under the first, the Law, are "called to blackness, and darkness, and tempest, the sound of a trumpet," and a burning mountain, which sight was so terrible, that Moses said, "I exceedingly fear and quake" (Heb 12:18-22). "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn," whose names "are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus," to blessed Jesus, "the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb 12:22-24). Even forgiveness of sins (Eph 1:7).

Second, The covenant that thou art under doth allow of repentance in case thou chance to slip or fall by sudden temptation; but the law allows of none (Rev 2:5; Gal 3:10). The covenant that thou art under allows thee strength also; but the law is only a sound of words, commanding words, but no power is given by them to fulfill the things commanded (Heb 12:19). Thou that art under this second, art made a son; but they that art under that first, are slaves and vagabonds (Gen 4:12). Thou that art under this, hast a Mediator, that is to stand between justice and thee; but they under the other,

their mediator is turned an accuser, and speaketh most bitter things against their souls (1 Tim 2:5; John 5:45). Again; the way that thou hast into Paradise is a new and living way—mark, a living way; but they that are under the old covenant, their way into Paradise is a killing and destroying way (Heb 10:20; Gen 3:24). Again; thou has the righteousness of God to appear before God withal; but they under the old covenant have nothing but the righteousness of the Law, which Paul counts dirt and dung (Phil 3:7-9). Thou hast that which will make thee perfect, but the other will not do so—"The law made nothing perfect, but the bringing in of a better hope did," which is the Son of God, "by the which we draw nigh unto God" (Heb 7:19).

Third, The new covenant promiseth thee a new heart, as I said before; but the old covenant promiseth none; and a new spirit, but the old covenant promiseth none (Eze 36:26). The new covenant conveyeth faith, but the old one conveyeth none (Gal 3). Through the new covenant the love of God is conveyed into the heart; but through the old covenant there is conveyed none of it savingly through Jesus Christ. Romans 5. The new covenant doth not only give a promise of life, but also with that the assurance of life, but the old one giveth none; the old covenant wrought wrath in us and to us, but the new one worketh love (Rom 4:15; Gal 5:6). Thus much for the first use.

SECOND USE. As all these, and many more privileges, do come to thee through or by the new covenant, and that thou mightst not doubt of the certainty of these glorious privileges, God hath so ordered it that they do all come to thee by way of purchase, being obtained for thee, ready to thy hand, by that one Man Jesus, who is the Mediator, or the Person that hath principally to do both with God and thy soul in the things pertaining to this covenant; so that now thou mayst look on all the glorious things that are spoken of in the new covenant, and say, All these must be mine; I must have a share in them; Christ hath purchased them for me, and given them to me. Now I need not to say, O! but how shall I come by them? God is holy, I am a sinner; God is just, and I have offended. No; but thou mayst say, Though I am vile, and deserve nothing, yet Christ is holy, and He deserveth all things; though I have so provoked God by breaking His law that He could not in justice look upon me, yet Christ hath so gloriously paid the debt that now God can say, Welcome, soul, I will give thee grace, I will give thee glory, thou shalt lie in My bosom, and go no more out; My Son hath pleased Me, He hath satisfied the loud cries of the Law and justice, that called for speedy vengeance on thee; He hath fulfilled the whole Law, He hath brought in everlasting righteousness (Dan 9:24,25). He hath overcome the devil, He hath washed away thy sins with His most precious blood, He hath destroyed the power of death, and triumphs over all the enemies. This He did in His own Person, as a common Jesus, for all persons in their stead, even as for so many as shall come in to Him; for His victory I give to them, His righteousness I give to them, His merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my eye, through the victory of the Captain of their salvation (1 Cor 15:55-57).

And that thou mayest, in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying of the two covenants, the nature of the one, and the nature of the other, and the conditions of them that are under them both. Also, thou must be well-grounded in the manner of the victory, and merits of Christ, how they are made thine.

First, And here thou must, in the first place, believe that the babe that was born of Mary, lay in a manger at Bethlehem, in the time of Caesar Augustus; that He, that babe, that child, was the very Christ.

Second, Thou must believe that in the days of Tiberius Caesar, when Herod was

tetrarch of Galilee, and Pontius Pilate governor of Judea, that in those days He was crucified, or hanged on a tree between two thieves, which by computation, or according to the best account, is above sixteen hundred years since. 24

Third, Thou must also believe that when He did hang upon that cross of wood on the Mount Calvary, that then He did die there for the sins of those that did die before He was crucified; also for their sins that were alive at the time of His crucifying, and also that He did by that one death give satisfaction to God for all those that should be born and believe in Him after His death, even unto the world's end. I say, this thou must believe, upon pain of eternal damnation, that by that one death, that when He did die, He did put an end to the curse of the Law and sin [This is the doctrine that I will live and die by, and be willing to be damned if it saves me not. I am not ashamed of the Gospel of Christ, for it is the power of God to salvation; therefore I preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness (Rom 1:16; 1 Cor 1:23).] and at that time by His death on the Cross, and by His resurrection out of Joseph's sepulchre, He did bring in a sufficient righteousness to clothe thee withal completely—" For by one offering He hath perfected for ever them that are sanctified." Not that He should often offer Himself—"for then must He often have suffered since the foundation of the world; but now ONCE in the end of the world hath He appeared to put," or do, " away sin by the sacrifice of Himself"—namely, when He hanged on the Cross. For it is by the offering up of the body of this blessed Jesus Christ ONCE for all. Indeed, other priests may offer oftentimes sacrifices and offerings which can never take away sins; but this Man, this Jesus, this anointed and appointed sacrifice, when He had offered ONE sacrifice for sins, for ever sat down on the right hand of God (Heb 10:14; 9:24,25).

[A word of advice]. But because thou in thy pursuit after the faith of the Gospel wilt be sure to meet with devils, heretics, particular corruptions, as unbelief, ignorance, the spirit of works animated on by suggestions, false conclusions, with damnable doctrines, I shall therefore briefly, besides what hath been already said, speak a word or two before I leave thee of further advice, especially concerning these two things. First, How thou art to conceive of the Saviour. Second, How thou art to make application of Him.

First. For the Saviour. 1. Thou must look upon Him to be very God and very Man; not man only, nor God only, but God and Man in one Person, both natures joined together, for the putting of Him in a capacity to be a suitable Saviour; suitable, I say, to answer both sides and parties, with whom He hath to do in the office of His Mediatorship and being of a Saviour. 2. Thou must not only do this, but thou must also consider and believe that even what was done by Jesus Christ, it was not done by one nature without the other; but thou must consider that both natures, both the Godhead and the manhood, did gloriously concur and join together in the undertaking of the salvation of our bodies and souls; not that the Godhead undertook anything without the manhood, neither did the manhood do anything without the virtue and union of the Godhead; and thou must of necessity do this, otherwise thou canst not find any sound ground and footing for thy soul to rest upon.

For if thou look upon any of these asunder—that is to say, the Godhead without the manhood, or the manhood without the Godhead—thou wilt conclude that what was done by the Godhead was not done for man, being done without the manhood; or else, that that which was done with the manhood could not answer Divine justice, in not doing what it did by the virtue and in union with the Godhead; for it was the Godhead that gave virtue and value to the suffering of the manhood, and the manhood being joined therewith, that giveth us an interest into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that He suffered for sin in his nature? And what ground also can a man have to think that God the Father is satisfied, being infinite, if he believe not also that He who gave the satisfaction was equal to Him who was offended?

Therefore, beloved, when you read of the offering of the body of the Son of Man for our sins, then consider that He did it in union with, and by the help of, the eternal Godhead. "How much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your consciences from dead works," etc.

And when thou readest of the glorious works and splendour of the Godhead in Christ, then consider that all that was done by the Godhead, it was done as it had union and communion with the manhood. And then thou shalt see that the devil is overcome by God-man; sin, death, Hell, the grave, and all overcome by Jesus, God-man, and then thou shalt find them overcome indeed. They must needs be overcome when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

Second. The second thing is, how to apply, or to make application of this Christ to the soul. And for this there are to be considered the following particulars—

1. That when Jesus Christ did thus appear, being born of Mary, He was looked upon by the Father as if the sin of the whole world was upon Him; nay, further, God did look upon Him and account Him the sin of man—"He hath made Him to be sin for us," (2 Cor 5:21) that is, God made His Son Jesus Christ our sin, or reckoned Him to be, not only a sinner, but the very bulk of sin of the whole world, and condemned Him so severely as if He had been nothing but sin. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh"—that is, for our sins condemned His Son Jesus Christ; as if He had in deed and truth been our very sin, although altogether "without sin" (Rom 8:3; 2 Cor 5:21). Therefore, as to the taking away of thy curse, thou must reckon Him to be made sin for thee. And as to His being thy justification, thou must reckon Him to be thy righteousness; for, saith the Scripture, "He," that is, God, "hath made HIM to be SIN

for us, though He knew no sin, that we might be made the RIGHTEOUSNESS of God in HIM."
2. Consider for whose sakes all this glorious design of the Father and the Son was brought to pass; and that you shall find to be for man, for sinful man (2 Cor 8:9).
3. The terms on which it is made ours; and that you will find to be a free gift, merely arising from the tender-heartedness of God—you are "justified freely by His grace, through the redemption that is in Christ, whom God hath set forth to be a Propitiation through faith in His blood," etc. (Rom 3:25).
4. How men are to reckon it theirs; and that is, upon the same terms which God doth offer it, which is freely, as they are worthless and undeserving creatures, as they are without all good, and also unable to do any good. This, I say, is the right way of applying the merits of Christ to thy soul, for they are freely given to thee, a poor sinner, not for anything that is in thee, or done by thee, but freely as thou art a sinner, and so standest in absolute need thereof.
And, Christian, thou art not in this thing to follow thy sense and feeling, but the very Word of God. The thing that doth do the people of God the greatest injury, it is their too little hearkening to what the Gospel saith, and their too much giving credit to what the Law, sin, the devil, and conscience saith; and upon this very ground to conclude that because there is a certainty of guilt upon the soul, therefore there is also for certain, by sin, damnation to be brought upon the soul. This is now to set the Word of God aside, and to give credit to what is formed by the contrary; but thou must give more credit to one syllable of the written Word of the Gospel than thou must give to all the saints and angels in Heaven and earth; much more than to the devil and thy own guilty conscience.

Let me give you a parable:—There was a certain man that had committed treason against his king; but forasmuch as the king had compassion upon him, he sent him, by the hand of a faithful messenger, a pardon under his own hand and seal; but in the country where this poor man dwelt, there were also many that sought to trouble him, by often putting of him in mind of his treason, and the law that was to be executed on the offender. Now which way should this man so honour his king, but as by believing his handwriting, which was the pardon. Certainly he would honour him more by so doing than to regard all the clamours of his enemies continually against him.
Just thus it is here: thou having committed treason against the King of Heaven, He through compassion, for Christ's sake, hath sent thee a pardon; but the devil, the Law, and thy conscience do continually seek to disturb thee by bringing thy sins afresh into thy remembrance. But now, wouldst thou honour thy King? Why then, he that believeth " the record that God hath given of His Son," hath set to his seal that God is true. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5:11). And therefore, my brethren, seeing God our Father hath sent us damnable traitors a pardon from Heaven, even all the promises of the Gospel, and also hath sealed to the certainty of it with the heart-blood of His dear Son, let us not be daunted, though our enemies, with terrible voices, do bring our former life never so often into our remembrance.
Object. But, saith the soul, how, if after I have received a pardon,
I should commit treason again? What should I do then?

Answ. Set the case: thou hast committed abundance of treason, He hath by Him abundance of pardons—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to

our God, for He will abundantly pardon" (Isa 55:7).
Sometimes I myself have been in such a strait that I have been almost driven to my wit's ends with the sight and sense of the greatness of my sins; but calling to mind that God was God in His mercy, pity, and love, as well as in His holiness, justice, etc.; and again, considering the ability of the satisfaction that was given to holiness and justice, to the end there might be way made for sinners to lay hold of this mercy; I say, I considering this, when tempted to doubt and despair, I have answered in this manner—"Lord, here is one of the greatest sinners that ever the ground bare; a sinner against the Law, and a sinner against the Gospel. I have sinned against light, and I have sinned against mercy. And now, Lord, the guilt of them breaks my heart. The devil also he would have me despair, telling of me that Thou art so far from hearing my prayers in this my distress, that I cannot anger Thee worse than to call upon Thee; for saith he, Thou art resolved for ever to damn, and not to grant me the least of Thy favour; yet, Lord, I would fain have forgiveness. And Thy Word, though much may be inferred from it against me, yet it saith, If I come unto Thee, Thou will in nowise cast me out. Lord, shall I honour Thee most by believing Thou canst pardon my sins, or by believing Thou canst not? Shall I honour Thee most by believing Thou wilt pardon my sins, or by believing Thou wilt not? Shall I honour the blood of Thy Son also by despairing that the virtue thereof is not sufficient, or by believing that it is sufficient to purge me from all my blood-red and crimson sins? Surely, Thou that couldst find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter—Thou that offeredst mercy to Simon Magus, a witch, and didst receive the astrologers and conjurors in the 19th of Acts—Thou hast mercy enough for one poor sinner. Lord, set the case: my sins were bigger than all these, and I less deserved mercy than any of these, yet Thou hast said in Thy Word that he that cometh to thee Thou wilt in "nowise cast out." And God hath given comfort to my soul, even to such a sinner as I am. And I tell you, there is no way so to honour God, and to beat out the devil, as to stick to the truth of God's Word and the merits of Christ's blood by believing. When Abraham believed—even against hope and reason—he gave glory to God (Rom 4). And this is our victory, even our faith (1 John 5:4). Believe, and all things are possible to you. He that believeth shall be saved. He that believeth on the Son hath everlasting life, and shall never perish, neither shall any man pluck them out of Christ's Father's hands."
And if thou dost indeed believe this, thou wilt not only confess Him as the Quakers do—that is, that He was born at Bethlehem of Mary, suffered on Mount Calvary under Pontius Pilate, was dead and buried, rose again, and ascended, etc.; for all this they confess, and in the midst of their confession they do verily deny that His death on that Mount Calvary did give satisfaction to God for the sins of the world, and that His resurrection out of Joseph's sepulchre is the cause of our justification in the sight of God, angels, and devils; but, I say, if thou dost believe these things indeed, thou dost believe that then, so long ago, even before thou wast born, He did bear thy sins in His own body, which then was hanged on the tree, and never before nor since; that thy old man was then crucified with Him, namely, in the same body then crucified (See 1 Peter 2:24; and Rom 6:6). This is nonsense to them that believe not; but if thou do indeed believe, thou seest it so plain, and yet such a mystery, that it makes thee wonder. But, [THIRD USE]. In the third place, this glorious doctrine of the new covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the comfort, of the children of the new covenant this way also—that is, that He did not only die and rise again, but that He did ascend in His own Person into Heaven to take possession

thereof for me, to prepare a place there for me, standeth there in the second part of His suretyship to bring me safe in my coming thither, and to present me in a glorious manner, without spot or wrinkle, or any such thing; that He is there exercising of His priestly office for me, pleading the perfection of His own righteousness for me, and the virtue of His blood for me; that He is there ready to answer the accusations of the Law, devil, and sin for me. Here thou mayst through faith look the very devil in the face, and rejoice, saying, O Satan! I have a precious Jesus, a soul-comforting Jesus, a sin-pardoning Jesus. Here thou mayst hear the biggest thunder-crack that the Law can give, and yet not be daunted. Here thou mayst say, O Law! thou mayst roar against sin, but thou canst not reach me; thou mayst curse and condemn, but not my soul; for I have righteous Jesus, a holy Jesus, a soul-saving Jesus, and He hath delivered me from thy threats, from thy curses, from thy condemnations; I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promises, promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus, the satisfaction given to God for me by Him; therefore, though thou layest my sins to my charge, and sayest thou wilt prove me guilty, yet so long as Christ is above ground, and hath brought in everlasting righteousness, and given that to me, I shall not fear thy threats, thy charges, thy soul-scarring denunciations; my Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an accusation against me. Thus also thou may say when death assaulteth thee—O death, where is thy sting? Thou mayst bite indeed, but thou canst not devour; I have comfort by and through the one Man Jesus; Jesus Christ, He hath taken thee captive, and taken away thy strength; He hath pierced thy heart, and let out all thy soul-destroying poison; therefore, though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus; through Him I overcome thee, and set foot upon thee. Also, O Satan! though I hear thee grumble, and make a hellish noise, and though thou threaten me very highly, yet my soul shall triumph over thee, so long as Christ is alive and can be heard in Heaven; so long as He hath broken thy head, and won the field of thee; so long as thou are in prison, and canst not have thy desire. I, therefore, when I hear thy voice, do pitch my thoughts on Christ my Saviour, and do hearken when He will say, for He will speak comfort; He saith, He hath got the victory, and doth give to me the crown, and causeth me to triumph through His most glorious conquest.

Nay, my brethren, the saints under the Levitical Law, who had not the new covenant sealed or confirmed any further than by promise that it should be; I say, they, when they thought of the glorious privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently were they persuaded of them, and embraced them, and were so fully satisfied as touching the certainty of them, that they did not stick at the parting with all for the enjoying of them. [Shall not we then that see all things already done before us make it a strong argument to increase our faith (Heb 11).] How many times doth David in the Psalms admire, triumph, and persuade others to do so also, through the faith that he had in the thing that was to be done? Also Job, in what faith doth he say he should see his Redeemer, though He had not then shed one drop of blood for him, yet because He had promised so to do; and this was signified by the blood of bulls and goats. Also Samuel, Isaiah, Jeremiah, Zechariah, etc., how gloriously in confidence did they speak of Christ, and His death, blood, conquest, and everlasting priesthood, even before He did manifest Himself in the flesh which He took of the Virgin. [For they were so many sure promises, with a remembrance in them, also for the better satisfaction of them that believed them]. We

that have lived since Christ, have more ground to hope than they under the old covenant had, though they had the word of the just God for the ground of their faith. Mark, they had only the promise that He should and would come; but we have the assured fulfilling of those promises, because He is come; they were told that He should spill His blood, but we do see He hath spilt His blood; they ventured all upon His standing Surety for them, but we see He hath fulfilled, and that faithfully too, the office of His Suretyship, in that, according to the engagement, He hath redeemed us poor sinners; they ventured on the new covenant, though not actually sealed, only "because He judged Him faithful who had promised" (Heb 11:11). But we have the covenant sealed, all things are completely done, even as sure as the heart-blood of a crucified Jesus can make it.

There is a great difference between their dispensation and ours for comfort, even as much as there is between the making of a bond with a promise to seal it, and the sealing of the same. It was made indeed in their time, but it was not sealed until the time the blood was shed on the Mount Calvary; and that we might indeed have our faith mount up with wings like an eagle, he showeth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered, saying, "For where a testament" or covenant "is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood" (Heb 9:16-18). As Christ's blood was the confirmation of the new covenant, yet it was not sealed in Abraham, Isaac, or Jacob's days to confirm the covenant that God did tell them of, and yet they believed; therefore we ought to give the more earnest heed to believe the things that we have heard, and not in any wise to let them be questioned; and the rather, because you see the testament is not only now made, but confirmed; not only spoken of and promised, but verily sealed by the death and blood of Jesus, who is the Testator thereof.

My brethren, I would not leave you ignorant of this one thing, that though the Jews had the promise of a sacrifice, of an everlasting High Priest that should deliver them, yet they had but the promise; for Christ was not sacrificed, and was not then come a high priest of good things to come; only the type, the shadow, the figure, the ceremonies they had, together with Christ's engaging as Surety to bring all things to pass that were promised should come, and upon that account received and saved.

It was with them and their dispensation as this similitude gives you to understand:—Set the case that there be two men who make a covenant that the one should give the other ten thousand sheep on condition the other give him two thousand pound; but forasmuch as the money is not to be paid down presently, therefore if he that buyeth the sheep will have any of them before the day of payment, the creditor requesteth a surety; and upon the engagement of the surety there is part of the sheep given to the debtor even before the day of payment, but the other at and after. So it is here; Christ covenanted with His Father for His sheep—"I lay down My life for My sheep," saith He—but the money was not to be paid down so soon as the bargain was made, as I have already said, yet some of the sheep were saved even before the money was paid, and that because of the Suretyship of Christ; as it is written, "Being justified," or saved, " freely by His grace through the redemption," or purchase, "that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past," or the sinners who died in the faith before Christ was crucified, through God's forbearing till the payment was paid; to declare, I say, at this time His righteousness; "that He might be just, and the justifier of

him which believeth in Jesus" (Rom 3:24-26).

The end of my speaking of this is, to show you that it is not wisdom now to doubt whether God will save you or no, but to believe, because all things are finished as to our justification: the covenant not only made, but also sealed; the debt paid, the prison doors flung off of the hooks, with a proclamation from Heaven of deliverance to the prisoners of hope, saying, "Turn you to the stronghold, ye prisoners of hope, even today do I declare," saith God, "that I will render double unto thee" (Zech 9:12). And, saith Christ, when He was come, "The Spirit of the Lord is upon me, because He hath anointed Me to preach the Gospel," that is, good tidings "to the poor," that their sins should be pardoned, that their souls shall be saved. "He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," and to comfort them that mourn, "to preach the acceptable year of the Lord" (Luke 4:18,19).

Therefore here, soul, thou mayst come to Jesus Christ for anything thou wantest, as to a common treasure-house, being the principal Man for the distributing of the things made mention of in the new covenant, He having them all in His own custody by right of purchase; for He hath bought them all, paid for them all. Dost thou want faith? then come for it to the Man Christ Jesus (Heb 12:2). Dost thou want the Spirit? then ask it of Jesus. Dost thou want wisdom? Dost thou want grace of any sort? Dost thou want a new heart? Dost thou want strength against thy lusts, against the devil's temptations? Dost thou want strength to carry thee through afflictions of body, and afflictions of spirit, through persecutions? Wouldst thou willingly hold out, stand to the last, and be more than a conqueror? then be sure thou meditate enough on the merits of the blood of Jesus, how He hath undertaken for thee, that He hath done the work of thy salvation in thy room, that He is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in Him or about Him to thee. Consider this, I say, and triumph in it.

Again; this may inform us of the safe state of the saints as touching their perseverance, that they shall stand though Hell rages, though the devil roareth, and all the world endeavoureth the ruin of the saints of God, though some, through ignorance of the virtue of the offering of the body of Jesus Christ, do say a man may be a child of God today, and a child of the devil tomorrow, which is gross ignorance; for what? Is the blood of Christ, the death of Christ, the resurrection of Christ, of no more virtue than to bring in for us an uncertain salvation? or must the effectualness of Christ's merits, as touching our perseverance, be helped on by the doings of man? Surely they that are predestinated are also justified; and they that are justified, they shall be glorified (Rom 8:30). Saints, do not doubt of the salvation of your souls, unless you do intend to undervalue Christ's blood; and do not think but that He that hath begun the good work of His grace in you will perfect it to the second coming of our Lord Jesus (Phil 1:6). Should not we, as well as Paul, say, I am persuaded that nothing shall separate us from the love of God, which is in Christ Jesus (Rom 8). O let the saints know, that unless the devil can pluck Christ out of Heaven, he cannot pull a true believer out of Christ. When I say a true believer, I do mean such an one as hath the faith of the operation of God in his soul.

Lastly, Is there such mercy as this? such privileges as these? Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in Him to give it to me? Hath His bleeding wounds so much in them, as that the fruits thereof should be the salvation of my soul, of my sinful soul, as to save me, sinful me, rebellious me, desperate me? What then? Shall not I now be holy? Shall not I now study, strive, and lay out myself for Him that hath laid out Himself soul and body

for me? Shall I now love ever a lust or sin? Shall I now be ashamed of the cause, ways, people, or saints of Jesus Christ? Shall I now yield my members as instruments of righteousness, seeing my end is everlasting life? (Rom 6). Shall Christ think nothing too dear for me? and shall I count anything too dear for Him? Shall I grieve Him with my foolish carriage? Shall I slight His counsel by following of my own will? Thus, therefore, the doctrine of the new covenant doth call for holiness, engage to holiness, and maketh the children of that covenant to take pleasure therein. Let no man, therefore, conclude on this, that the doctrine of the Gospel is a licentious doctrine; but if they do, it is because they are fools, and such as have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in the hearts of His. And thus also you may see that the doctrine of the Gospel is of great advantage to the people of God that are already come in, or to them that shall at the consideration hereof be willing to come in, to partake of the glorious benefits of this glorious covenant. But, saith the poor soul,

Object. Alas! I doubt this is too good for me.

Inquirer. Why so, I pray you?

Object. Alas! because I am a sinner.

Reply. Why, all this is bestowed upon none but sinners, as it is written, While we were ungodly, Christ died for us (Rom 5:6,8). "He came into the world to save sinners" (1 Tim 1:15).

Object. O, but I am one of the chief of sinners.

Reply. Why, this is for the chief of sinners—"Christ Jesus came into the world to save sinners, of whom I am chief," saith Paul (1 Tim 1:15).

Object. O, but my sins are so big, that I cannot conceive how I should have mercy.

Reply. Why, soul? Didst thou ever kill anybody? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a witch? Didst thou ever use enchantments and conjuration? [You that are resolved to go on in your sins, meddle not with this]. Didst thou ever curse, and swear, and deny Christ? And yet if thou hast, there is yet hopes of pardon; yea, such sinners as these have been pardoned, as appears by these and the like Scriptures, 2 Chronicles 33:1-10, compared with verses 12, 13. Again, Acts 19:19, 20; 8:22, compared with verse 9; Matthew 26:74, 75.

Object. But though I have not sinned in such kind of sins, yet it may be I have sinned as bad.

Answ. That cannot likely be; yet though thou hast, still there is ground of mercy for thee, forasmuch as thou art under the promise (John 6:37).

The unpardonable sin.

Object. Alas! man, I am afraid that I have sinned the unpardonable sin, and therefore there is no hope for me.

Answ. Dost thou know what the unpardonable sin, the sin against the Holy Ghost, is? and when it is committed?

Reply. It is a sin against light.

Answ. That is true; yet every sin against light is not the sin against the Holy Ghost.

Reply. Say you so?

Answ. Yea, and I prove it thus—If every sin against light had been the sin that is unpardonable, then had David and Peter and others sinned that sin; but though they did sin against light, yet they did not sin that sin; therefore every sin against light is not the sin against the Holy Ghost, the unpardonable sin.

Object. But the Scripture saith, "If we sin willfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins; but a certain fearful

looking for of judgment and fiery indignation, which shall devour the adversaries."
Answ. Do you know what that willful sin is?
Reply. Why, what is it? Is it not for a man to sin willingly after enlightening?
Answ. 1. Yes; yet doubtless every willing sin is not that; for then David had sinned it when he lay with Bathsheba; and Jonah, when he fled from the presence of the Lord; and Solomon also, when he had so many concubines. 2. But that sin is a sin that is of another nature, which is this—For a man after he hath made some profession of salvation to come alone by the blood of Jesus, together with some light and power of the same upon his spirit; I say, for him after this knowingly, willfully, and despitefully to trample upon the blood of Christ shed on the Cross, and to count it an unholy thing, or no better than the blood of another man, and rather to venture his soul any other way than to be saved by this precious blood. And this must be done, I say, after some light (Heb 6:4,5) despitefully (Heb 10:29) knowingly (2 Peter 2:21) and willfully (Heb 10:26 compared with verse 29) and that not in a hurry and sudden fit, as Peter's was, but with some time beforehand to pause upon it first, with Judas; and also with a continued resolution never to turn or be converted again; "for it is impossible to renew such again to repentance," they are so resolved and so desperate (Heb 6).
Quest. And how sayest thou now? Didst thou ever, after thou hadst received some blessed light from Christ, willfully, despitefully, and knowingly stamp or trample the blood of the Man Christ Jesus under thy feet? and art thou for ever resolved so to do?
Answ. O no; I would not do that willfully, despitefully, and knowingly, not for all the world.
Inquiry. But yet I must tell you, now you put me in mind of it, surely sometimes I have most horrible blasphemous thoughts in me against God, Christ, and the Spirit. May not these be that sin I trow?
Answ. Dost thou delight in them? Are they such things as thou takest pleasure in?
Reply. O no; neither would I do it for a thousand worlds. O, methinks they make me sometimes tremble to think of them. But how and if I should delight in them before I am aware?
Answ. Beg of God for strength against them, and if at any time thou findest thy wicked heart to give way in the least thereto, for that is likely enough, and though thou find it may on a sudden give way to that Hell-bred wickedness that is in it, yet do not despair, forasmuch as Christ hath said, "All manner of sins and blasphemies shall be forgiven to the sons of men. And whosoever speaketh a word against the Son of man," that is Christ, as he may do with Peter, through temptation, yet upon repentance, "it shall be forgiven him" (Matt 12:31, 32).
Object. But I thought it might have been committed all on a sudden, either by some blasphemous thought, or else by committing some other horrible sin.
Answ. For certain, this sin and the commission of it doth lie in a knowing, willful, malicious, or despiteful, together with a final trampling the blood of sweet Jesus under foot (Heb 10).
Object. But it seems to be rather a resisting of the Spirit, and the motions thereof, than this which you say; for, first, its proper title is the sin against the Holy Ghost; and again, "They have done despite unto the Spirit of grace"; so that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that sin.
Answ. First. For certain, the sin is committed by them that do as before I have said—that is, by a final, knowing, willful, malicious trampling under foot the blood of Christ, which was shed on Mount Calvary when Jesus was there crucified. And though it be called the sin against the Spirit, yet as I said before, every sin against the Spirit is

not that; for if it were, then every sin against the light and convictions of the Spirit would be unpardonable; but that is an evident untruth, for these reasons—First, Because there be those who have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that sin; as Jonah, who when God had expressly by His Spirit bid him go to Nineveh, he runs thereupon quite another way. Secondly, Because the very people that have sinned against the movings of the Spirit are yet, if they do return, received to mercy. Witness also Jonah, who though he had sinned against the movings of the Spirit of the Lord in doing contrary thereunto, "yet when he called," as he saith, "to the Lord," out of the belly of Hell, "the LORD heard him, and gave him deliverance, and set him again about his work." Read the whole story of that Prophet. But,

Answ. Second. I shall show you that it must needs be willfully, knowingly, and a malicious rejecting of the Man Christ Jesus as the Saviour—that is, counting His blood, His righteousness, His intercession in His own Person, for he that rejects one rejects all, to be of no value as to salvation; I say, this I shall show you is the unpardonable sin, and then afterwards in brief show you why it is called the sin against the Holy Ghost.

[Must be a willfully and maliciously rejecting the Saviour.]

1. That man that doth reject, as aforesaid, the blood, death, righteousness, resurrection, ascension, and intercession of the Man Christ, doth reject that sacrifice, that blood, that righteousness, that victory, that rest, that God alone hath appointed for salvation—"Behold the Lamb," or sacrifice, "of God" (John 1:29). "We have redemption through His blood" (Eph 1:7). That I may "be found in Him"—to wit, in Christ's righteousness, with Christ's own personal obedience to His Father's will (Phil 3:7-10). By His resurrection comes justification (Rom 4:25). His intercession now in His own Person in the Heavens, now absent from His saints, is the cause of the saints' perseverance (Rom 8:33-39).

2. They that reject this sacrifice, and the merits of this Christ, which He by Himself hath brought in for sinners, have rejected Him through whom alone all the promises of the New Testament, together with all the mercy discovered thereby, doth come unto poor creatures—"For all the promises of God in Him are yea, and in Him amen, unto the glory of God" (2 Cor 1:20). And all spiritual blessings are made over to us through Him; that is, through and in this Man, which is Christ, we have all our spiritual, heavenly, and eternal mercies (Eph 1:3,4).

3. He that doth knowingly, willfully, and despitefully reject this Man for salvation doth sin the unpardonable sin, because there is never another sacrifice to be offered. "There is no more offering for sin.—There remaineth no more sacrifice for sin," (Heb 10:18-26); namely, than the offering of the body of Jesus Christ a sacrifice once for all (Heb 10:10, 14, compared with 18, 26). No; but they that shall, after light and clear conviction, reject the first offering of His body for salvation, do crucify Him the second time, which irrecoverably merits their own damnation—"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb 6:4-6). "If they shall fall away, to renew them again unto repentance." And why so? Seeing, saith the Apostle, they do crucify to themselves the Son of God afresh, and do put Him to an open shame. O, then, how miserably hath the devil deceived some, in that he hath got them to reject the merits of the first offering of the body of Christ, which was for salvation, and got them to trust in a fresh crucifying of Christ, which unavoidably brings their speedy damnation.

4. They that do reject this Man, as aforesaid, do sin the unpardonable sin, because in rejecting Him they do make way for the justice of God to break out upon them, and to handle them as it shall find them; which will be, in the first place, sinners against the first covenant; and also despising of, even the life, and glory, and consolations, pardon, grace, and love, that is discovered in the second covenant, forasmuch as they reject the Mediator and priest of the same, which is the Man Jesus. And the man that doth so, I would fain see how his sins should be pardoned, and his soul saved, seeing the means, which is the Son of Man, the Son of Mary, and His merits, are rejected; "for," saith He, "if you believe not that I am He, you shall," mark, "you shall," do what you can; "you shall," appear where you can; "you shall," follow Moses' law, or any holiness whatsoever, "ye shall die in your sins" (John 8:24). So that, I say, the sin that is called the unpardonable sin is a knowing, willful, and despiteful rejecting of the sacrificing of the Son of Man the first time for sin.

[Why it is called the sin against the Holy Ghost.]

And now to show you why it is called the sin against the Holy Ghost, as in these Scriptures, (Matt 12; Heb 10; Mark 3).

1. Because they sin against the manifest light of the Spirit, as I said before; it is a sin against the light of the Spirit—that is, they have been formerly enlightened into the nature of the Gospel and the merits of the Man Christ, and His blood, righteousness, intercession, etc.; and also professed and confessed the same, with some life and comfort in and through the profession of Him; yet now against all that light, maliciously, and with despite to all their former profession, turn their backs and trample upon the same.

2. It is called the sin against the Holy Ghost because such a person doth, as I may say, lay violent hands on it; one that sets himself in opposition to, and is resolved to resist all the motions that do come in from the Spirit to persuade the contrary. For I do verily believe that men, in this very rejecting of the Son of God, after some knowledge of Him, especially at their first resisting and refusing of Him, they have certain motions of the Spirit of God to dissuade them from so great a soul-damning act. But they, being filled with an overpowering measure of the spirit of the devil, do despite unto these convictions and motions by studying and contriving how they may answer them, and get from under the convincing nature of them, and therefore it is called a doing despite unto the Spirit of Grace (Heb 10:29). And so,

3. In that they do reject the beseeching of the Spirit, and all its gentle entreatings of the soul to tarry still in the same doctrine.

4. In that they do reject the very testimony of the Prophets and Apostles with Christ Himself; I say, their testimony, through the Spirit, of the power, virtue, sufficiency, and prevalency of the blood, sacrifice, death, resurrection, ascension, and intercession of the Man Christ Jesus, of which the Scriptures are full both in the Old and New Testament, as the Apostle saith, for all the Prophets from Samuel, with them that follow after, have showed of these days—that is, in which Christ should be a sacrifice for sin (Acts 3:24, compared with verses 6, 13-15, 18, 26). Again, saith, he, "He therefore that despiseth not man, but God; who hath also given unto us His Holy Spirit" (1 Thessalonians 4:8); that is, he rejecteth or despiseth the very testimony of the Spirit.

5. It is called the sin against the Holy Ghost, because he that doth reject and disown the doctrine of salvation by the Man Christ Jesus, through believing in Him, doth despise, resist, and reject the wisdom of the Spirit; for the wisdom of God's Spirit did never more appear than its finding out a way for sinners to be reconciled to God by the death of this Man; and therefore Christ, as He is a sacrifice, is called the wisdom of

God. And again, when it doth reveal the Lord Jesus it is called the "Spirit of wisdom and revelation in the knowledge of Him" (Eph 1:17).

Object. But, some may say, the slighting or rejecting of the Son of Man, Jesus of Nazareth, the Son of Mary, cannot be the sin that is unpardonable, as is clear from that Scripture in Matthew 12:32, where He Himself saith, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Now by this it is clear that the sin that is unpardonable is one thing, and the sin against the Son of Man another; that sin that is against the Son of Man is pardonable; but if that was the sin against the Holy Ghost, it would not be pardonable; therefore the sin against the Son of Man is not the sin against the Holy Ghost, the unpardonable sin.

Answ. 1. I do know full well that there are several persons that have been pardoned, yet have sinned against the Son of Man, and that have for a time rejected Him, as Paul (1 Tim 1:13, 14) also the Jews (Acts 2:36,37). But there was an ignorant rejecting of Him, without the enlightening, and taste, and feeling of the power of the things of God, made mention in Hebrews 6:3-6. 2. There is and hath been a higher manner of sinning against the Son of Man, which also hath been, and is still, pardonable; as in the case of Peter, who in a violent temptation, in a mighty hurry, upon a sudden denied Him, and that after the revelation of the Spirit of God from Heaven to him, that He, Jesus, was the Son of God (Matt 16:16-18). This also is pardonable, if there be a coming up again to repentance. O, rich grace! O, wonderful grace! that God should be so full of love to His poor creatures, that though they do sin against the Son of God, either through ignorance, or some sudden violent charge breaking loose from Hell upon them, but yet take if for certain that if a man do slight and reject the Son of God and the Spirit in that manner as I have before hinted—that is, for a man after some great measure of the enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, and His blood that was shed on the mount without the gates of Jerusalem to be the Atonement; I say, he that shall after this knowingly, willfully, and out of malice and despite reject, speak against, and trample that doctrine under foot, resolving for ever so to do, and if he there continue, I will pawn my soul upon it, he hath sinned the unpardonable sin, and shall never be forgiven, neither in this world, nor in the world to come; or else these Scriptures that testify the truth of this must be scrabbled out, and must be looked upon for mere fables, which are these following—"For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ," which is the Son of Man (Matt 16:13) "and are again entangled therein, and overcome," which must be by denying this Lord that brought them (2 Peter 2:1) " the latter end is worse with them than the beginning," (2 Peter 2:20). For it is impossible for those who were once enlightened, and have tasted of the heavenly gift—and have tasted the good Word of God, and the powers of the world to come; if they shall fall away, not only fall, but fall away, that is, finally (Heb 10:29) "it is impossible to renew them again unto repentance"; and the reason is rendered, "seeing they crucify to themselves the Son of God," which is the Son of Man, "afresh, and put Him to an open shame" (Heb 6:4-6). Now if you would further know what it is to crucify the Son of God afresh, it is this—for to undervalue and trample under foot the merits and virtue of His blood for remission of sins, as is clearly manifested in Hebrews 10:26-28, where it is said, "For if we sin willfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy,—of how much sorer punishment, suppose ye, shall he be thought

worthy, who hath trodden under foot the Son of God," there is the second crucifying of Christ, which the Quakers think to be saved by, "and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,"—and then followeth—"and hath done despite unto the Spirit of Grace?" (verse 29). All that Paul had to keep him from this sin was, his ignorance in persecuting the Man and merits of Jesus Christ (Acts 9). But I obtained mercy, saith he, because I did it ignorantly (1 Tim 1:13). And Peter, though he did deny Him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. So, I say, they that commit this sin, they do it after light, knowingly, willfully, and despitefully, and in the open view of the whole world reject the Son of Man for being their Lord and Saviour, and in that it is called the sin against the Holy Ghost. It is a name most fit for this sin to be called the sin against the Holy Ghost, for these reasons but now laid down; for this sin is immediately committed against the motions, and convictions, and light of the Holy Spirit of God that makes it its business to hand forth and manifest the truth and reality of the merits and virtues of the Lord Jesus, the Son of Man. And therefore beware, Ranters and Quakers, for I am sure you are the nearest that sin by profession, which is, indeed, the right committing of it, of any persons that I do know at this day under the whole heavens, forasmuch as you will not venture the salvation of your souls on the blood shed on Mount Calvary, out of the side of that Man that was offered up in sacrifice for all that did believe (Luke 23:33). In that His offering up of His body at that time, either before He offered it, or that have, do, or shall believe on it for the time since, together with that time that He offered it, though formerly you did profess that salvation was wrought out that way, by that sacrifice then offered, and also seemed to have some comfort thereby; yea, insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. O, therefore, it is sad for you that were once enlightened, and have tasted these good things, and yet, notwithstanding all your profession, you are now turned from the simplicity that is in Christ to another doctrine, which will be your destruction, if you continue in it; for without blood there is no remission (Heb 9:22).

Many other reasons might be given, but that I would not be too tedious; yet I would put in this caution, that if there be any souls that be but now willing to venture their salvation upon the merits of a naked Jesus, I do verily for the present believe they have not sinned that sin, because there is still a promise holds forth itself to such a soul where Christ saith, "Him that cometh to me, I will in nowise," for nothing that he hath done, "cast him out" (John 6:37). That promise is worth to be written in letters of gold.

Objections answered for their comfort who would have their part in the New Covenant.

Object. But, alas, though I should never sin that sin, yet I have other sins enough to damn me.

Answ. What though thou hadst the sins of a thousand sinners, yet if thou come to Christ, He will save thee (John 6:37; See also Hebrews 7:25).

Object. Alas, but how shall I come? I doubt I do not come as I should do? My heart is naught and dead; and, alas! then how should I come?

Answ. Why, bethink thyself of all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till thou art down loaden with the same, and come to Him in such a case as this, and He will give thee rest for thy soul (Matt 11:28-30). And again; if thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst, saying, Lord, here is a sinner, the basest in all the country; if I had my deserts, I had been damned in Hell-fire long ago; Lord, I am not worthy to have the least corner in the Kingdom of Heaven; and yet, O that Thou wouldst have

mercy! Come like Benhadad's servants to the king of Israel, with a rope about thy neck (1 Kings 20:31,32) and fling thyself at Christ's feet, and lie there a while, striving with Him by thy prayers, and I will warrant thee speed (Matt 11:28-30; John 6:37).
Object. O, but I am not sanctified.
Answ. He will sanctify thee, and be made thy sanctification also (1 Cor 1:30; 6:10,11).
Object. O, but I cannot pray.
Answ. To pray is not for thee to down on thy knees, and say over a many Scripture words only; for that thou mayest do, and yet do nothing but babble. But if thou from a sense of thy baseness canst groan out thy heart's desire before the Lord, He will hear thee, and grant thy desire; for He can tell what is the meaning of the groanings of the Spirit (Rom 8:26,27).
Object. O, but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.
Answ. That is a good sign that thy prayers are more than bare words, and have some prevalence at the Throne of Grace through Christ Jesus, or else the devil would never seek to labour to beat thee off from prayer by undervaluing thy prayers, telling thee they are sin; for the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar?
Object. But I am afraid the day of grace is past; and if it should be so, what should I do then?
Answ. Truly, with some men indeed it doth fare thus, that the day of grace is at an end before their lives are at end. Or thus, the day of grace is past before the day of death is come, as Christ saith, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace," that is, the word of grace or reconciliation, "but now they are hid from thine eyes" (Luke 19:41,42). But for the better satisfying of thee as touching this thing, consider these following things—
First, Doth the Lord knock still at the door of thy heart by His Word and Spirit? If so, then the day of grace is not past with thy soul; for where He doth so knock, there He doth also proffer and promise to come in and sup, that is, to communicate of His things unto them, which he would not do was the day of grace past with his soul (Rev 3:20).
Object. But how should I know whether Christ do so knock at my heart as to be desirous to come in? That I may know also, whether the day of grace be past with me or no?
Answ. Consider these things—1. Doth the Lord make thee sensible of thy miserable state without an interest in Jesus Christ, and that naturally thou hast no share in Him, no faith in Him, no communion with Him, no delight in Him, or love in the least to Him? If He hath, and is doing this, He hath, and is knocking at thy heart. 2. Doth He, together with this, put into thy heart an earnest desire after communion with Him, together with holy resolutions not to be satisfied without real communion with Him. 3. Doth He sometimes give thee some secret persuasions, though scarcely discernible, that thou mayest attain, and get an interest in Him? 4. Doth He now and then glance in some of the promises into thy heart, causing them to leave some heavenly savour, though but for a very short time, on thy spirit? 5. Dost thou at some time see some little excellency in Christ? And doth all this stir up in thy heart some breathing after Him? If so, then fear not, the day of grace is not past with thy poor soul; for if the day of grace should be past with such a soul as this, then that Scripture must be broken where Christ saith, " Him that cometh to Me, I will in nowise," for nothing, by no means, upon no terms whatsoever, "cast out." (John 6:37).
Object. But surely, if the day of grace was not past with me, I should not be so long

without an answer of God's love to my soul; that therefore doth make me mistrust my state the more is, that I wait and wait, and yet am not delivered.
Answ. 1. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be the Lord hath waited on thee these twenty, or thirty, yes, forty years or more, and thou hath not waited on Him seven years. Cast this into thy mind, therefore, when Satan tells thee that God doth not love thee, because thou hast waited so long without an assurance, for it is his temptation, for God did wait longer upon thee, and was fain to send to thee by His ambassadors time after time; and, therefore, say thou, I will wait to see what the Lord will say unto me; and the rather, because He will speak peace, for He is the Lord thereof. But, 2. Know that it is not thy being under trouble a long time that will be an argument sufficiently to prove that thou art past hopes; nay, contrariwise, for Jesus Christ did take our nature upon Him, and also did undertake deliverance for those, and bring it in for them who "were all their LIFETIME subject to bondage" (Heb 2:14,15).
Object. But alas! I am not able to wait, all my strength is gone;
I have waited so long, I can wait no longer.

Answ. It may be thou hast concluded on this long ago, thinking thou shouldst not be able to hold out any longer; no, not a year, a month, or a week; nay, it may be, not so long. It may be in the morning thou hast thought thou shouldst not hold out till night; and at night, till morning again; yet the Lord hath supported thee, and kept thee in waiting upon Him many weeks and years; therefore that is but the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy, and so to leave off following the ways of God, and to close in with thy sins again. O therefore do not give way unto it, but believe that thou shalt "see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord" (Psa 28:13,14). And that thou mayest so do, consider these things—(1.) If thou, after thou hast waited thus long, shouldst now give over, and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto, and wilt be like to a man that, because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it, and all because he was loath to look and seek a little further. (2.) Thou wilt not only lose thy time, but also lose thy own soul, for salvation is nowhere else but in Jesus Christ (Acts 4:12). (3.) Thou wilt sin the highest sin that ever thou didst sin before, in drawing finally back, insomuch that God may say, My soul shall have no pleasure in him (Heb 10:38). But, 2. Consider, thou sayest, all my strength is gone, and therefore how should I wait? Why, at that time when thou feelest and findest thy strength quite gone, even that is the time when the Lord will renew and give thee fresh strength. "The youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint" (Isa 40:30,31).
Object. But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? "For it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Therefore, I say, if I should not be elected, all is in vain.
Answ. 1. Why in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God. But, 2. Thou art, it may be, troubled to know whether thou art elected; and, sayest thou, If I did but know that, that would encourage me in my waiting on God. Answ. I believe thee; but mark, thou shalt

not know thy election in the first place, but in the second—that is to say, thou must first get acquaintance with God in Christ, which doth come by thy giving credit to His promises, and records which He hath given of Jesus Christ's blood and righteousness, together with the rest of His merits—that is, before thou canst know whether thou are elected, thou must believe in Jesus Christ so really, that thy faith laying hold of, and drinking and eating the flesh and blood of Christ, even so that there shall be life begotten in thy soul by the same; life from the condemnings of the Law; life from the guilt of sin; life over the filth of the same; life also to walk with God in His Son and ways; the life of love to God the Father, and Jesus Christ His Son, saints and ways and that because they are holy, harmless, and such that are altogether contrary to iniquity.

For these things must be in thy soul as a forerunner of thy being made acquainted with the other; God hath these two ways to show His children their election—(1.) By testimony of the Spirit—that is, the soul being under trouble of conscience and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading of the soul that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that do so much perplex the soul, by showing it that that Law, which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled (Eph 1:13,14). (2.) By consequence—that is, the soul finding that God hath been good unto it, in that He hath showed it its lost state and miserable condition, and also that He hath given it some comfortable hope that He will save it from the same; I say, the soul, from a right sight thereof, doth, or may, draw this conclusion, that if God had not been minded to have saved it, He would not have done for it such things as these. But for the more sure dealing with thy soul, it is not good to take any of these apart—that is, it is not good to take the testimony of the Spirit, as thou supposest thou hast, apart from the fruits thereof, so as to conclude the testimony thou hast received to be a sufficient ground without the other; not that it is not, if it be the testimony of the Spirit, but because the devil doth also deceive souls by the workings of his spirit in them, pretending that it is the Spirit of God. And again; thou shouldst not satisfy thyself, though thou do find some seekings in thee after that which is good, without the testimony of the other—that is to say, of the Spirit—for it is the testimony of two that is to be taken for the truth; therefore, say I, as thou shouldst be much in praying for the Spirit to testify assurance to thee, so also thou shouldst look to the end of it when thou thinkest thou hast it; which is this, to show thee that it is alone for Christ's sake that thy sins are forgiven thee, and also thereby a constraining of thee to advance Him, both by words and works, in holiness and righteousness all the days of thy life. From hence thou mayst boldly conclude thy election—"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing, brethren," saith the Apostle, "beloved, your election of God." But how? why by this, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. And to wait for His Son from Heaven, whom He raised from the dead, even Jesus, which" hath "delivered us from the wrath to come" (1 Thess 3:4-6, 10).

Object. But alas, for my part, instead of finding in me anything that is good, I find in me all manners of wickedness, hard-heartedness, hypocricy, coldness of affection to Christ, very great unbelief, together with everything that is base and of an ill savour. What hope therefore can I have?

Answ. If thou wast not such an one, thou hadst no need of mercy. If thou wast whole,

thou hadst no need of the physician. Dost thou therefore see thyself in such a sad condition as this? Thou hast the more need to come to Christ, that thou mayst be not only cleansed from these evils, but also that thou mayst be delivered from that wrath they will bring upon thee, if thou dost not get rid of them, to all eternity.

Quest. But how should I do? and what course should I take to be delivered from this sad and troublesome condition?

Answ. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case is, to pitch a steadfast eye on Him that is full, and to look so steadfastly upon Him by faith, that thereby thou mayst even draw down of His fullness into thy heart; for that is the right way, and the way that was typed out, before Christ came in the flesh, in the time of Moses, when the Lord said unto him, "Make thee a fiery serpent" of brass, which was a type of Christ "and set it upon a pole; and it shall come to pass" that when a serpent hath bitten any man, "when he looketh upon it, shall live" (Num 21:8). Even so now in Gospel times, when any soul is bitten with the fiery serpents—their sins—that then the next way to be healed is, for the soul to look upon the Son of Man, who, as the serpent was, was hanged on a pole, or tree, that whosoever shall indeed look on Him by faith may be healed of all their distempers whatever (John 3:14,15).

As now to instance in some things. 1. Is thy heart hard? Why, then, behold how full of bowels and compassion is the heart of Christ towards thee, which may be seen in His coming down from Heaven to spill His heart-blood for thee. 2. Is thy heart slothful and idle? Then see how active the Lord Jesus is for thee in that He did not only die for thee, but also in that He hath been ever since His ascension into Heaven making intercession for thee (Heb 7:25). 3. Dost thou see and find in thee iniquity and unrighteousness? Then look up to Heaven, and see there a righteous Person, even thy righteous Jesus Christ, now presenting thee in His own perfection before the throne of His Father's glory (1 Cor 1:30). 4. Dost thou see that thou art very much void of sanctification? Then look up, and thou shalt see that thy sanctification is in the presence of God a complete sanctification, representing all the saints as righteous, as sanctified ones in the presence of the great God of Heaven. And so whatsoever thou wantest, be sure to strive to pitch thy faith upon the Son of God, and behold Him steadfastly, and thou shalt, by so doing, find a mighty change in thy soul. For when we behold Him as in a glass, even the glory of the Lord, we are changed, namely, by beholding, "from glory to glory, even as by the Spirit of the Lord" (2 Cor 3:18). This is the true way to get both comfort to thy soul, and also sanctification and right holiness into thy soul.

Poor souls that are under the distemper of a guilty conscience, and under the workings of much corruption, do not go the nearest way to Heaven if they do not in the first place look upon themselves as cursed sinners by Law; and yet at that time they are blessed, for ever blessed saints by the merits of Jesus Christ. "O wretched man that I am," saith Paul; and yet, O blessed man that I am, through my Lord Jesus Christ; for that is the scope of the Scripture (Rom 7:24,25).

Object. But, alas, I am blind, and cannot see; what shall I do now?

Answ. Why, truly, thou must go to Him that can make the eyes that are blind to see, even to our Lord Jesus, by prayer, saying, as the poor blind man did, "Lord, that I might receive my sight"; and so continue begging Him, till thou do receive sight, even a sight of Jesus Christ, His death, blood, resurrection, ascension, intercession, and that for thee, even for thee. And the rather, because, 1. He hath invited thee to come and buy such eye-salve of Him that may make thee see (Rev 3:18). 2. Because thou shalt never

have any true comfort till thou dost thus come to see and behold the Lamb of God that hath taken away thy sins (John 1:29). 3. Because that thereby thou wilt be able through grace, to step over and turn aside from the several stumbling-blocks that Satan, together with his instruments, hath laid in our way, which otherwise thou wilt not be able to shun, but will certainly fall when others stand, and grope and stumble when others go upright, to the great prejudice of thy poor soul.

Object. But, alas, I have nothing to carry with me; how then should I go?

Answ. Hast thou no sins? If thou hast, carry them, and exchange them for His righteousness; because He hath said, "Cast thy burden upon the Lord, and He shall sustain thee" (Psa 54:22); and again, because He hath said, though thou be heavy laden, yet if thou do but come to Him, He will give thee rest (Matt 11:28).

Object. But, you will say, Satan telleth me that I am so cold in prayers, so weak in believing, so great a sinner, that I do go so slothfully on in the way of God, that I am so apt to slip at every temptation, and to be entangled therewith, together with other things, so that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ; and therefore my trouble is much upon this account also, and many times I fear that will come upon me which Satan suggesteth to me—that is, I shall miss of eternal life.

Answ. 1. As to the latter part of the objection, that thou shalt never attain to everlasting life, that is obtained for thee already, without thy doing, either thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath in His own body abolished death on the Cross, and brought light, life, and glory to us through this His thus doing. But this is the thing that thou aimest at, that thou shalt never have a share in this life already obtained for so many as do come by faith to Jesus Christ; and all because thou art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit infirmities. 2. I answer, Didst thou never learn for to outshoot the devil in his own bow, and to cut off his head with his own sword, as David served Goliath, who was a type of him.

Quest. O how should a poor soul do this? This is rare, indeed.

Answ. Why, truly thus—Doth Satan tell thee thou prayest but faintly, and with very cold devotion? Answer him thus, and say, I am glad you told me, for this will make me trust the more to Christ's prayers, and the less to my own; also I will endeavour henceforth to groan, to sigh, and to be so fervent in my crying at the Throne of Grace, that I will, if I can, make the heavens rattle again with the mighty groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you mind me of it; I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory, this also shall be, through grace, to my advantage, and cause me to press the more earnestly towards the mark for the prize of the high calling of God in Christ Jesus. And seeing thou dost tell me that my sins are wondrous great, hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of the blood, death, and merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an interest in Him; and the rather, because, as thou tellest me, my state will be unspeakably miserable without Him. And so all along, if he tell thee of thy deadness, dullness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, I am glad you told me, I hope it will be a means to make me run faster, seek earnestlier, and

to be the more restless after Jesus Christ. If thou didst but get this art as to outrun him in his own shoes, as I may say, and to make his own darts to pierce himself, then thou mightst also say, how doth Satan's temptations, as well as all other things, work together for my good, for my advantage (Rom 8:28).

Object. But I do find many weaknesses in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself, it maketh me think that my duties are nothing worth.

Answ. I answer, it may be it is thy mercy that thou art sensible of infirmities in thy best things thou doest; ay, a greater mercy than thou art aware of.

Quest. Can it me a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with my infirmities, and to have my best duties infected with it? How can it possibly be?

Answ. Verily, thy sins appearing in thy best duties, do work for thy advantage these ways—1. In that thou findest ground enough thereby to make thee humble; and when thou hast done all, yet to count thyself but an unprofitable servant. And, 2. Thou by this means art taken off from leaning on anything below a naked Jesus for eternal life. It is like, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances, thou wouldst go near to be some proud, abominable hypocrite, or a silly, proud dissembling wretch at the best, such an one as would send thy soul to the devil in a bundle of thy own righteousness. But now, thou, through grace, seest that in all and everything thou doest there is sin enough in it to condemn thee. This, in the first place, makes thee have a care of trusting in thy own doings; and, secondly, showeth thee that there is nothing in thyself which will do thee any good by working in thee, as to the meritorious cause of thy salvation. No; but thou must have a share in the birth of Jesus, in the death of Jesus, in the blood, resurrection, ascension, and intercession of a crucified Jesus. And how sayest thou? Doth not thy finding of this in thee cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender heartedness of Christ to thee, when He shall lift up the light of His countenance upon thee, because He hath regarded such an one as thou, sinful thou; and therefore, in this sense, it will be mercy to the saints that they do find the relics of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth all things to work together for the good of those that love and fear God (Rom 8). And, therefore, whatever thou findest in thy soul, though it be sin of never so black a soul-scarring nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed—that is, of thy running to Him.

But when thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that Scripture come into thy thoughts which saith, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"; and if thou shalt understand that, what thou canst not find in thyself thou shalt find in Christ. Art thou a fool in thyself? then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but very little sanctifying grace in thy soul? still here is Christ made thy sanctification; and all this in His own Person without thee, without thy wisdom, without thy righteousness, without thy sanctification, without in His own Person in thy Father's presence, appearing there perfect wisdom, righteousness, and sanctification in His own Person; I say, as a public Person for thee; so that thou mayest believe, and say to thy soul, My soul, though dost find innumerable infirmities in

thyself, and in thy actions, yet look upon thy Jesus, the Man Jesus; He is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee. He is also thy righteousness now at God's right hand, always shining before the eyes of His glory; so that there it is unmoveable, though thou art in never such a sad condition, yet thy righteousness, which is the Son of God, God-man, shines as bright as ever, and is as much accepted of God as ever. O this sometimes hath been life to me; and so, whatever thou, O my soul, findest wanting in thyself, through faith thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption. Nay, not only so, but, as I said before, He is all these in His own Person without thee in the presence of His Father for thee.

Object. But now, if any should say in their hearts, O, but I am one of the old-covenant men, I doubt—that is, I doubt I am not within this glorious Covenant of Grace. And how if I should not?

Answ. Well, thou fearest that thou are one of the old covenant, a son of the bond-woman. [1.] In the first place, know that thou wast one of them by nature, for all by nature are under that covenant; but set the case that thou art to this day under that, yet let me tell thee, in the first place, there are hopes for thee; for there is a gap open, a way made for souls to come from under the Covenant of Works, by Christ, "for He hath broken down the middle wall of partition between us" and you (Eph 2:14). And therefore, if thou wouldst be saved, thou mayest come to Christ; if thou wantest a righteousness, as I said before, there is one in Christ; if thou wouldst be washed, thou mayest come to Christ; and if thou wouldst be justified, there is justification enough in the Lord Jesus Christ. That is the first. [2.] And thou canst not be so willing to come to Christ as He is willing thou shouldst come to Him. Witness His coming down from Heaven, His humiliation, His spilling of His blood from both His cheeks, by sweat under the burden of sin (Luke 22:44) and His shedding of it by the spear when He hanged on the Cross. It appears also by His promises, by His invitations, by His sending forth His messengers to preach the same to poor sinners, and threateneth damnation upon this very account, namely, the neglect of Him; and declares that all the thousands and ten thousands of sins in the world should not be able to damn those that believed in Him; that He would pardon all, forgive and pass by all, if they would but come unto Him; moreover, promiseth to cast out none, no, not the poorest, vilest, contemptiblest creature in the whole world. "Come unto Me all," every one, though you be never so many, so vile, though your load be never so heavy and intolerable, though you deserve no help, not the least help, no mercy, not the least compassion, yet "cast your burden upon Me, and you shall find rest for your souls." Come unto Me and I will heal you, love you, teach you, and tell you the way to the Kingdom of Heaven. Come unto Me, and I will succour you, help you, and keep you from all devils and their temptations, from the Law and its curses, and from being for ever overcome with any evil whatever. Come unto Me for what you need, and tell Me what you would have, or what you would have Me do for you, and all My strength, love, wisdom, and interest that I have with My Father shall be laid out for you. Come unto Me, your sweet Jesus, your loving and tender-hearted Jesus, your everlasting and sin-pardoning Jesus. Come unto Me, and I will wash you, and put My righteousness upon you, pray to the Father for you, and send My Spirit into you, that you might be saved. Therefore,

Consider, besides this, what a privilege thou shalt have at the Day of Judgment above thousands, if thou do in deed and in truth close in with this Jesus and accept of Him; for thou shalt not only have a privilege in this life, but in the life everlasting, even at the time of Christ's second coming from Heaven; for then, when there shall be the whole

world gathered together, and all the good angels, bad angels, saints, and reprobates, when all thy friends and kindred, with thy neighbours on the right hand and on the left shall be with thee, beholding of the wonderful glory and majesty of the Son of God; then shall the Son of Glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee; when a smile or a kind look from Christ shall be worth more than ten thousand worlds, then thou shalt have it. You know it is counted an honour for a poor man to be favourably looked upon by a judge, or a king, in the sight of lords, earls, dukes, and princes; why, thus it will be with thee in the sight of all the princely saints, angels, and devils, in the sight of all the great nobles in the world; then, even thou that closest in with Christ, be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with Him, He will say unto thee, "Well done, good and faithful servant," even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear Him here in secret, He will make it manifest even at that day upon the house-tops.

Secondly, Not only thus, but thou shalt also be lovingly received and tenderly embraced of Him at that day, when Christ hath thousands of gallant saints, as old Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, together with all the Prophets, and Apostles, and martyrs, attending on Him; together with many thousands of glittering angels ministering before Him; besides, when the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, that would then give thousands and ten thousands of worlds, if they had so many, if they could enjoy but one loving look from Christ. I say, then, then shalt thou have the hand of Christ, reached to thee kindly to receive thee, saying, Come, thou blessed, step up hither; thou was willing to leave all for Me, and now will I give all to thee; here is a throne, a crown, a kingdom, take them; thou wast not ashamed of Me when thou wast in the world among my enemies, and now will not I be ashamed of thee before thine enemies, but will, in the view of all these devils and damned reprobates promote thee to honour and dignity. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Thou shalt see that those who have served Me in truth shall lose nothing by the means. No; but ye shall be as pillars in My temple, and inheritors of My glory, and shall have place to walk in among My saints and angels (Zech 3:7). O! who would not be in this condition? who would not be in this glory? It will be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, to think that they should miss of it (Deu 28:34). Then will the vilest drunkard, swearer, liar, and unclean person willingly cry, "Lord, Lord, open to us," yet be denied of entrance; and thou in the meantime embraced, entertained, made welcome, have a fair mitre set upon thy head, and clothed with immortal glory (Zech 3:5). O, therefore, let all this move thee, and be of weight upon thy soul to close in with Jesus, this tender-hearted Jesus. And if yet, for all what I have said, thy sins do still stick with thee, and thou findest thy hellish heart loath to let them go, think with thyself in this manner—Shall I have my sins and lose my soul? Will they do me any good when Christ comes? Would not Heaven be better to me than my sins? and the company of God, Christ, saints, and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire? Canst thou now that readest or hearest these lines turn thy back, and go on in your sins? Canst thou set so light of Heaven, of God, of Christ, and the salvation of thy poor, yet precious soul? Canst thou hear of Christ, His bloody sweat and death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay thee down several considerations to stir thee up to mend thy pace towards Heaven; but I shall not; there is enough written already to leave thy soul

without excuse and to bring thee down with a vengeance into Hell-fire, devouring fire, the Lake of Fire, eternal everlasting fire; O to make thee swim and roll up and down in the flames of the furnace of fire!

FOOTNOTES:

1 These words are quoted from the Genevan or Breeches Bible (Mark 2:17).—Ed.

2 This quotation is from the Genevan translation (Eph 2:3).—Ed.

3 It is observable that the reason given for the punishment of the murderer with death (Gen 9:6) is taken from the affront he offers to God, not from the injury he does to man. —Scott.

4 The reader need scarcely be reminded, that by "public person" is meant the Saviour, in whom all His people have an equal right. "For He made Him, who knew no sin, to be sin for us" (2 Cor 5:21).—ED.

5 Bunyan's first sight of the spiritual, inward, and extensive requirements of the law filled his heart with despair; see "Grace Abounding," No. 28. It was like the alarming sound of the drum Diabolus mentioned in the "Holy War," which caused Mansoul to shake with terror and dismay. Thus the soul is stripped of self-righteousness, and flies to Christ, whose blood alone cleanseth from all sin.—ED.

6 "Crank," brisk, jolly, lusty, spiritful, buxom.—ED.

7 From the Puritan or Genevan version.—ED.

8 These nine particulars are very methodically arranged, and are all deeply interesting. Very few of those who read the scriptural law of sacrifices see how clearly they pointed as types to Christ the great Antitype.—ED.

9 It is a mark of prying and dangerous, if not wicked curiosity to inquire whether God could have found any other way of salvation than by the atoning death of our blessed Lord. Instead of such vain researches, how much more consistent would it be to call upon our souls, and all that is within us, to bless His name, who hath thus provided abundant pardon, full remission, even to the chief of sinners.—ED.

10 The duty of the priests, under the law, led them to be familiar with the most loathsome and catching diseases; and doubtless they took every precaution to avoid contagion. Poor sin-sick soul, do you consider your state more loathsome and dangerous than the leprosy? Fly to Christ, our High Priest and Physician; He will visit you in the lowest abyss of misery, without fear of contagion, and with full powers to heal and save.—ED.

11 The word "hell" in the two verses means the unseen place of the dead, the invisible world, or the grave.—ED.

12 How awful and vast must have been the sufferings of the Saviour, when He paid the redemption price for the countless myriads of His saints; redeemed "out of every kindred, and tongue, and people, and nation." How magnificent His glory when "ten thousand times ten thousands, and thousands of thousands, shall sing with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever." Such were the ecstatic vision which Bunyan enjoyed, drawn from the unerring pages of eternal truth. —ED.

13 This singular use of the law term "premunire," meaning that the soul has trusted in a foreign jurisdiction, incurred God's anger, and forfeited its liberty and all its goods.—ED.

14 These are solemn truths, in homely, forcible language. Let the soul be convinced that by the obedience of Christ it is released from the law, it has no fear of Satan or of future punishment; Christ is all and in all.—ED.

15 "Indenture"; a written agreement, binding one party to reward the other for specified

services. As man is by nature bound to love God with all his soul, he cannot be entitled to any reward for anything beyond his duty. When he feels that he has failed in his obedience, he must fly to Christ for that mercy which he can never obtain by indenture of service or merit and reward.—ED.
16 Same as 15—Ed.
17 Same as 15—Ed.
18 For a deeply affecting account of the author's experience about this period read Grace Abounding, No. 259-261.—ED.
19 "Scrabble"; to go on the hands and feet or knees. See a remarkable illustration of the word "scrabble" in Grace Abounding, No. 335.—ED.
20 As Bunyan was a Baptist, this is full proof that his friends did not ascribe regeneration to water baptism. It is an awful delusion to suppose that immersion in or sprinkling with water can effect or promote the new birth or spiritual regeneration of the soul.—ED.
21 This is one of the very thrilling circumstances described by Bunyan in his Grace Abounding, No. 24:—Sunday sports were then allowed by the State, and after hearing a sermon on the evil of Sabbath-breaking, he went as usual to his sport. On that day it was a game at cat, and as he was about to strike, "a voice did suddenly dart from Heaven into my soul, which said, Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?"—ED.
22 The word Man was essential in Bunyan's days, as an antidote to the jargon of the Ranters, who affirmed that Jesus only existed in the heart of the believer.—ED.
23 Same As 20—Ed.
24 Same as 22—Ed.
***

ISRAEL'S HOPE ENCOURAGED;
OR,
WHAT HOPE IS, AND HOW DISTINGUISHED FROM FAITH:
WITH ENCOURAGEMENTS FOR A HOPING PEOPLE.

ADVERTISEMENT BY THE EDITOR.

'Auspicious hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe.'

Christian hope is a firm expectation of all promised good, but especially of eternal salvation and happiness in heaven, where we shall be like the Son of God. This hope is founded on the grace, blood, righteousness, and intercession of Christ—the earnest of the Holy Spirit in our hearts, and the unchangeable truths and enlightening power of God.[1] 'Every man that hath this hope in him purifieth himself even as God is pure' (1 John 3:3). Blessed hope! (Titus 2:13). Well might the apostle pray for the believing Romans, 'That ye may abound in hope through the power of the Holy Ghost' (15:13). 'Which is Christ in you the hope of glory' (Col 1:27). This is the sacred, the solemn, the all-important subject which Bunyan in his ripe age makes the theme of his meditations and of his deeply impressive exhortations.
When drawing near the end of his pilgrimage—while in the fullest fruition of his mental powers—he gives the result of his long and hallowed experience to comfort and cherish his fellow pilgrims in their dangerous heaven-ward journey. One of his last labours was to prepare this treatise for the press, from which it issued three years after his decease, under the care of his pious friend Charles Doe.
Here, as drawn from the holy oracles of God, we contemplate Hope, the helmet of

salvation, without which our mental powers are exposed to be led captive into despair at the will of Satan. Our venerable author pictures most vividly the Christian's weakness and the power of his enemies; 'Should you see a man that could not go from door to door but he must be clad in a coat of mail, a helmet of brass upon his head, and for his lifeguard a thousand men, would you not say, surely this man has store of enemies at hand?' This is the case, enemies lie in wait for Israel in every hole, he can neither eat, drink, wake, sleep, work, sit still, talk, be silent—worship his God in public or private, but he is in danger. Poor, lame, infirm, helpless man, cannot live without tender—great—rich—manifold—abounding mercies. 'No faith, no hope,' 'to hope without faith is to see without eyes, or expect without reason.' Faith is the anchor which enters within the vail; Christ in us the hope of glory is the mighty cable which keeps us fast to that anchor. 'Faith lays hold of that end of the promise that is nearest to us, to wit, in the Bible—Hope lays hold of that end that is fastened to the mercy-seat.' Thus the soul is kept by the mighty power of God. They who have no hope, enter Doubting Castle of their own free will—they place themselves under the tyranny of Giant Despair—that he may put out their eyes, and send them to stumble among the tombs, and leave their bones in his castle-yard, a trophy to his victories, and a terror to any poor pilgrim caught by him trespassing on Bye-path Meadow.[2] Hope is as a guardian angel—it enables us to come boldly to a throne of grace 'in a goodly sort.' The subject is full of consolation. Are we profanely apt to judge of God harshly, as of one that would gather where he had not strawn? Hope leads us to form a holy and just conception of the God of love. 'Kind brings forth its kind, know the tree by his fruit, and God BY HIS MERCY IN CHRIST. What has God been doing for and to his church from the beginning of the world, but extending to and exercising loving-kindness and mercy for them? Therefore he laid a foundation for this in mercy from everlasting.' 'There is no single flowers in God's gospel garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing in all the mercies of God; they are manifold, a man cannot receive one but he receives many, many folded up one within another.' Bless the Lord, O my soul!!

Reader, my deep anxiety is that you should receive from this treatise the benefits which its glorified author intended it to produce. It is accurately printed from the first edition. My notes are intended to explain obsolete words or customs or to commend the author's sentiments. May the Divine blessing abundantly replenish our earthen vessels with this heavenly hope.

GEO. OFFOR.

FOOTNOTES:

1. Cruden.
2. Pilgrim's Progress.

Israel's Hope Encouraged;

'Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.'—Psalms 130:7

This Psalm is said to be one of 'the Psalms of Degrees,' which some say, if I be not mistaken, the priests and Levites used to sing when they went up the steps into the temple.[1] But to let that pass, it is a psalm that gives us a relation of the penman's praying frame, and of an exhortation to Israel to hope in God.

Verse 1. 'Out of the depths have I cried unto thee, O Lord'; that is, out of deep or great afflictions, and said, 'Lord, hear my voice, let thine ears be attentive to the voice of my supplications.' The latter words explain the former; as who should say, By voice I mean the meaning and spirit of my prayer. There are words in prayer, and spirit in prayer, and

by the spirit that is in prayer, is discerned whether the words be dead, lifeless, feigned, or warm, fervent, earnest; and God who searcheth the heart, knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God (Rom 8:27). Verse 3. 'If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?' Here he confesseth, that all men by the law must fall before God for ever; for that they have broken it, but cannot make amends for the transgression thereof. But, he quickly bethinking himself of the mercy of God in Christ, he saith, verse 4, 'But there is forgiveness with thee that thou mayest be feared.' Then he returns, saying, verse 5, 'I wait for the Lord,' that is, in all his appointments; yea, he doubleth it, saying, 'My soul doth wait, and in his word do I hope.' By which repetition he insinuates, that many are content to give their bodily presence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not so. Verse 6. 'My soul waiteth for the Lord, more than they that watch for the morning, I say, more than they that watch for the morning.' As who should say, even as it is with those that are tired with the night, either by reason of dark or wearisome journies, or because of tedious sickness, to whom the night is most doleful and uncomfortable, waiting for spring of day; so wait I for the Lord, that his presence might be with my soul. So and more too I say, 'More than they that wait for the morning.' Then he comes to the words which I have chosen for my text, saying, 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.'

In which words we have, FIRST, AN EXHORTATION; SECOND, A REASON OF THAT EXHORTATION; and THIRD, AN AMPLIFICATION OF THAT REASON. 'Let Israel hope in the Lord'; there is the exhortation; 'For with the Lord there is mercy'; there is the reason of it; 'And with him is plenteous redemption'; there is the amplification of that reason.

[FIRST. AN EXHORTATION.]

In the exhortation there are three things to be inquired into. FIRST, The matter contained in it; SECOND, The manner by which it is expressed; THIRD, The inferences that do naturally flow therefrom.

[FIRST. The matter contained in the exhortation.]

We will speak first to the matter contained in the text, and that presenteth itself unto us under three heads. First, A duty. Second, A direction for the well management of that duty. Third, The persons that are so to manage it.

First, Then, to speak to the duty, and that is HOPE; 'Let Israel HOPE.' By which word there is something pre-admitted, and something of great concern insinuated.

That which is pre-admitted is faith; for when we speak properly of hope, and put others distinctly to the duty of hoping, we conclude that such have faith already; for no faith, no hope. To hope without faith, is to see without eyes, or to expect without a ground: for 'Faith is the substance of things hoped for,' as well with respect to the grace, as to the doctrine of faith (Heb 11:1). Doth such a one believe? No. Doth he hope? Yes. If the first is true, the second is a lie; he that never believed, did never hope in the Lord. Wherefore, when he saith, 'Let Israel hope in the Lord,' he pre-supposeth faith, and signifieth that he speaketh to believers.

That which is of great concern insinuated, is, that hope has in it an excellent quality to support Israel in all its troubles. Faith has its excellency in this, hope in that, and love in another thing. Faith will do that which hope cannot do. Hope can do that which faith doth not do, and love can do things distinct from both their doings. Faith goes in the van, hope in the body, and love brings up the rear: and thus 'now abideth faith, hope,'

and 'charity' (1 Cor 13:13). Faith is the mother-grace, for hope is born of her, but charity floweth from them both.

But a little, now we are upon faith and hope distinctly, to let you see a little. 1. Faith comes by hearing (Rom 10:17), hope by experience (Rom 5:3,4). 2. Faith comes by hearing the Word of God, hope by the credit that faith hath given to it (Rom 4:18). 3. Faith believeth the truth of the Word, hope waits for the fulfilling of it. 4. Faith lays hold of that end of the promise that is next to us, to wit, as it is in the Bible; hope lays hold of that end of the promise that is fastened to the mercy-seat; for the promise is like a mighty cable, that is fastened by one end to a ship, and by the other to the anchor: the soul is the ship where faith is, and to which the hither[2] end of this cable is fastened; but hope is the anchor that is at the other end of this cable, and which entereth into that within the vail. Thus faith and hope getting hold of both ends of the promise, they carry it safely all away. 5. Faith looketh to Christ, as dead, buried, and ascended; and hope to his second coming (1 Cor 15:1-4). Faith looks to him for justification, hope for glory (Rom 4:1-8). 6. Faith fights for doctrine, hope for a reward (Acts 26:6,7). Faith for what is in the bible, hope for what is in heaven (Col 1:3-5). 7. Faith purifies the heart from bad principles (1 John 5:4,5). Hope from bad manners (2 Peter 3:11,14; Eph 5:8; 1 John 3:3). 8. Faith sets hope on work, hope sets patience on work (Acts 28:20, 9:9). Faith says to hope, look for what is promised; hope says to faith, So I do, and will wait for it too. 9. Faith looks through the word to God in Christ; hope looks through faith beyond the world to glory (Gal 5:5).

Thus faith saves, and thus hope saves. Faith saves by laying hold of God by Christ (1 Peter 1:5). Hope saves by prevailing with the soul to suffer all troubles, afflictions, and adversities that it meets with betwixt this and the world to come, for the sake thereof (Rom 8:24). Take the matter in this plain similitude. There was a king that adopted such a one to be his child, and clothed him with the attire of the children of the king, and promised him, that if he would fight his father's battles, and walk in his father's ways, he should at last share in his father's kingdoms. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now, hope of a share in that will make him fight the king's battles, and also tread the king's paths. Yea, and though he should meet with many things that have a tendency to deter him from so doing, yet thoughts of the interest promised in the kingdom, and hopes to enjoy it, will make him out his way through those difficulties, and so save him from the ruin that those destructions would bring upon him, and will, in conclusion, usher him into a personal possession and enjoyment of that inheritance. Hope has a thick skin, and will endure many a blow; it will put on patience as a vestment, it will wade through a sea of blood, it will endure all things, if it be of the right kind, for the joy that is set before it. Hence patience is called, 'Patience of hope,' because it is hope that makes the soul exercise patience and long-suffering under the cross, until the time comes to enjoy the crown (1 Thess 1:3). The Psalmist, therefore, by this exhortation, persuadeth them that have believed the truth, to wait for the accomplishment of it, as by his own example he did himself—'I wait for the Lord,' 'my soul waiteth,' 'and in his word do I hope.' It is for want of hope that so many brisk professors that have so boasted and made brags of their faith, have not been able to endure the drum[3] in the day of alarm and affliction. Their hope in Christ has been such as has extended itself no further than to this life, and therefore they are of all men the most miserable.

The Psalmist therefore, by exhorting us unto this duty, doth put us in mind of four things. I. That the best things are yet behind, and in reversion for the saints. II. That those that have believed, will yet meet with difficulties before they come at them. III. The grace of

hope well exercised, is the only way to overcome these difficulties. IV. They therefore that have hope, and do exercise it as they should, shall assuredly at last enjoy that hope that is laid up for them in heaven.

I. For the first of these, that the best things are yet behind, and in reversion for believers; this is manifest by the natural exercise of this grace. For 'hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it' (Rom 8:24,25). Hope lives not by sight, as faith doth; but hope trusteth faith, as faith trusts the Word, and so bears up the soul in a patient expectation at last to enjoy what God has promised. But I say, the very natural work of this grace proveth, that the believer's best things are behind in reversion.

You may ask me, what those things are? and I may tell you, first, in general, they are heavenly things, they are eternal things, they are the things that are where Christ sitteth on the right hand of God (John 3:12; 2 Cor 4:18; Col 3:1). Do you know them now? They are things that 'eye hath not seen, nor ear heard, nor that have entered into the heart of man to conceive of' (Isa 64:4; 1 Cor 2:9). Do you know them now? They are things that are referred to the next world, for the saints when they come into the next world; talked of they may be now, the real being of them may be believed now, and by hope we may, and it will be our wisdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwise than by faith, he is deceived that saith it. They are things too big as yet to enter into our hearts, and things too big, if they were there to come out, or to be expressed by our mouths.

There is heaven itself, the imperial heaven; does any body know what that is? There is the mount Zion, the heavenly Jerusalem, and the innumerable company of angels; doth any body know what all they are? There is immortality and eternal life: and who knows what they are? There are rewards for services, and labour of love showed to God's name here; and who knows what they will be? There are mansion-houses, beds of glory, and places to walk in among the angels; and who knows what they are? There will be badges of honour, harps to make merry with, and heavenly songs of triumph; doth any here know what they are? There will be then a knowing, an enjoying and a solacing of ourselves with prophets, apostles, and martyrs, and all saints; but in what glorious manner we all are ignorant of. There we shall see and know, and be with for ever, all our relations, as wife, husband, child, father, mother, brother, or sister that have died in the faith; but how gloriously they will look when we shall see them, and how gloriously we shall love when we are with them, it is not for us in this world to know (1 Thess 4:16,17). There are thoughts, and words, and ways for us, which we never dreamed on in this world. The law was but the shadow, the gospel the image; but what will be the substance that comes to us next, or that rather we shall go unto, who can understand? (Heb 10:1). If we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet so much as one of the days of eternity,, and yet all these things we shall see and have them, how can it be that the things laid up for us, that should be the object of our hope, should by us be understood in this world? Yet there are intimations given us of the goodness and greatness of them.[4]

1. Of their goodness, and that, (1.) In that the Holy Ghost scorns that things that are here should once be compared with them; hence all things here are called vanities, nothings, less than nothings (Isa 40:15-17). Now, if the things, all the things that are here, are so contemptuously considered, when compared with the things that are to be hereafter, and yet these things so great in the carnal man's esteem, as that he is willing to venture life and soul, and all to have them, what are the things that God has prepared for them that wait, that is, that hope for him? (2.) Their goodness also

appears in this, that whoever has had that understanding of them, as is revealed in the Word, whether king or beggar, wise mean or fool, he has willingly cast this world behind him in contempt and scorn, for the hope of that (Psa 73:25; Heb 11:24-26, 37-40). (3.) The goodness of them has even testimony in the very consciences of them that hate them. Take the vilest man in the country, the man who is so wedded to his lusts, that he will rather run the hazard of a thousand hells than leave them; and ask this man his judgment of the things of the next world, and he will shake his head, and say, They are good, they are best of all. (4.) But the saints have the best apprehension of their goodness, for that the Lord doth sometimes drop some of the juice of them out of the Word, into their hungry souls.

2. But as they are good, so they are great: 'O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust,' that hope, 'in thee before the sons of men!' (Psa 31:19). (1.) Their greatness appears, in that they go beyond the Word; yea, beyond the word of the Holy Ghost; it doth not yet appear to us by the Word of God to the full, the greatness of what is prepared for God's people. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be' (1 John 3:2). It doth not appear in the Word; there is a greatness in the things that we are to hope for, that could never be expressed: they are beyond word, beyond thought, beyond conceiving of! Paul, when he was come down again from out of paradise, into which he was caught up, could not speak a word about the words he heard, and the things that there he saw. They were things and words which he saw and heard, 'which it is not possible[5] for a man to utter.' (2.) Their greatness is intimated by the word Eternal; he that knows the bottom of that word, shall know what things they are. 'The things which are not seen are eternal' (2 Cor 4:18). They are 'incorruptible, and undefiled, and that fadeth not away,' reserved in heaven for us (1 Peter 1:4). (3.) Their greatness is showed in that one right thought of them will fill the heart so full, that both it and the eyes will run over together; yea, so full, that the creature shall not be able to stand up under the weight of glory that by it is laid upon the soul. Alas! all the things in this world will not fill one heart; and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and over fill it too. (4.) The greatness of the things of the next world appears, in that when one of the least of them are showed to us, we are not able, without support from thence, to abide the sight thereof. I count that the angels are of those things that are least in that world; and yet the sight of one of them, when the sight of them was in use, what work would it make in the hearts and minds of mortal men, the scripture plainly enough declares (John 13:22). [6] (5.) Their greatness is intimated, in that we must be as it were new made again, before we can be capable of enjoying them, as we must enjoy them with comfort (Luke 20:36). And herein will be a great part of our happiness, that we shall not only see them, but be made like unto them, like unto their King. For 'when he shall appear, we shall be like him, for we shall see him as he is' (1 John 3:2). We shall see him, and therefore must be like him, for else the sight of him would overcome us and destroy us; but because we are to see him with comfort and everlasting joy, therefore we must be like him in body and mind (Rev 1:17; Phil 3:20,21).

II. But to come to the second thing, namely, That those that have believed, there are such things as these, will meet with difficulties before they come at them. This is so grand a truth, that nothing can be said against it. Many are the afflictions of the righteous; and we must through many tribulations enter into the kingdom of heaven (Acts 14:22). The cause from whence these afflictions arise is known to be,

1. From ourselves; for sin having got such hold in our flesh, makes that opposition

against our soul and the welfare of that, that puts us continually to trouble. Fleshly lusts work against the soul, and so do worldly lusts too (1 Peter 2:11); yea, they quench our graces, and make them that would live, 'ready to die' (Rev 3:2). Yea, by reason of these, such darkness, such guilt, such fear, such mistrust, ariseth in us, that it is common for us, if we live any while, to make a thousand conclusions, twice told, that we shall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every struggle of the least lust against grace is, if we judge according to carnal reason, to make us question the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, 'O wretched man that I am! who shall deliver me!' (Rom 7:24). Only he had more wisdom than to follow the natural conclusions that carnal reason was apt to make thereupon, and so hoisted up his soul to hope.

2. Sin, by its working in us, doth not only bring darkness, guilt, fear, mistrust, and the like; but it doth oft-times as it were hamstring us, and disable us from going to God by faith and prayer for pardon. It makes the heart hard, senseless, careless, lifeless, spiritless as to feeling, in all Christian duty; and this is a grievous thing to a gracious soul. The other things will create a doubt, and drive it up to the head into the soul; but these will go on the other side and clench it.[7] Now all these things make hoping difficult.

3. For by these things the judgment is not only clouded, and the understanding greatly darkened, but all the powers of the soul made to fight against itself, conceiving, imagining, apprehending, and concluding things that have a direct tendency to extirpate and extinguish, if possible, the graces of God that are planted in the soul; yea, to the making of it cry out, 'I am cut off from before thine eyes!' (Psa 31:22).

4. Add to these, the hidings of the face of God from the soul; a thing to it more bitter than death; yet nothing more common among them that hope in the Lord. He 'hideth his face from the house of Jacob!' (Isa 8:17). Nor is this done only in fatherly displeasure, but by this means some graces are kept alive; faith is kept alive by the word, patience by hope, and hope by faith; but oft-times a spirit of prayer, by the rod, chastisement, and the hiding of God's face (Hosea 5:14,15; Isa 26:16; Cant 5:6). But I say, this hiding of this sweet face is bitter to the soul, and oft-times puts both faith and hope to a sad and most fearful plunge. For at such a day, it is with the soul as with the ship at sea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text saith, for the help and succour of such, 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God' (Isa 50:10). Yet as it is with children, so it is with saints; we are a great deal more subject to fears in the night than in the day. That, therefore, that tendeth to the help of some graces, if there be not great care taken, will prove an hindrance to others.

5. Nor is the ruler of the darkness of this world wanting to apply himself and his engines, so as, if possible, to make use of all these things for the overthrowing of faith, and for the removing of our hope from the Lord, as a tree is removed from rooting in the ground (Job 19:10). Behold! he can expound all things, so as that they shall fall directly in the way of our believing. As thus, we have sin, therefore we have no grace; sin struggleth in us, therefore we fear not God; something in us sideth with sin, therefore we are wholly unregenerate; sin is in our best performances, therefore wherefore should I hope? Thus I say, he can afflict us in our pilgrimage, and make hope difficult to us. Besides the hiding of God's face, he can make not only a cause of sorrow, for that indeed it should, but a ground of despair, and as desperately concluding he will never

come again. How many good souls has he driven to these conclusions, who afterwards have been made to unsay all again?

6. And though spiritual desertions, darkness of soul, and guilt of sin, are the burdens most intolerable, yet they are not all; for there is to be added to all these, that common evil of persecution, another device invented to make void our hope. In this, I say, we are sure to be concerned; that is, if we be godly. For though the apostle doth not say, 'All that will live in Christ,' that is, in the common profession of him, shall suffer persecution; yet he saith, 'All that will live godly in him shall' (2 Tim 3:12). Now this in itself is a terror to flesh and blood, and hath a direct tendency in it to make hope difficult (1 Peter 3:6,14). Hence men of a persecuting spirit, because of their greatness, and of their teeth (the laws), are said to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them though they should die, and to forget God their Maker; and this makes hoping hard work (Isa 51:12,13).[8]

7. For besides that grimness that appears in the face of persecutors, Satan can tell how to lessen, and make to dwindle in our apprehensions, those truths unto which our hearts have joined themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable things; things not worth engaging for; things not worth running those hazards for, that in the hour of trial may lie staring us in the face. Moreover, we shall not want false friends in every hole, such as will continually be boring our ears with that saying, Master, do good to thyself. At such times also, 'stars' do use to 'fall from heaven, and the powers of the heavens shall be shaken'; and so every thing tends to weaken, or at least to lay stumbling-blocks in their way, who are commanded to hope in the Lord (Matt 24).

8. Again, as Satan can make use of his subtilty, thus to afflict and weaken the hands and hearts of those that hope in God, so he can add to these the dismalness of a suffering state. He can make the loss of goods, in our imagination, ten times bigger than it is in itself; he can make an informer a frightful creature, and a jail look like hell itself; he can make banishment and death utterly intolerable, and things that must be shunned with the hazard of our salvation. Thus he can greaten and lessen, lessen and greaten, for the troubling of our hearts, for the hindering of our hope.[9]

9. Add to all these, that the things that we suffer for were never seen by us, but are quite beyond our sight: things that indeed are said to be great and good; but we have only the word and the Bible for it. And be sure if he that laboureth night and day to devour us, can help it, our faith shall be molested and perplexed at such a time, that it may, if possible, be hard to do the commandment that here the text enjoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

III. That the grace of hope well exercised, is the only way to overcome those difficulties. —Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of a son; yea, had he not hoped against all things that could have been said to discourage (Gen 17:17). Hence it is said, that 'against hope' he 'believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be' (Rom 4:18). There is hope against hope; hope grounded on faith, against hope grounded on reason. Hope grounded on reason, would have made Abraham expect that the promise should surely have been ineffectual, because of the deadness of Abraham's body, and of the barrenness of Sarah's womb. But he hoped against the difficulty, by hope that sprang from faith, which confided in the promise and power of God, and so overcame the difficulty, and indeed obtained the promise. Hope, therefore, well exercised, is the only way to overcome. Hence Peter bids those that are in a suffering condition, 'Be sober, and hope to the end, for the grace that is to be

brought unto you at the revelation of Jesus Christ' (1 Peter 1:13). And therefore it is, as you heard before, that we are said to be 'saved by hope' (Rom 8:24).

Hope is excellent, 1. Against those discouragements that arise up out of our bowels. 2. It is excellent to embolden a man in the cause of God. 3. It is excellent at helping one over the difficulties that men, by frights and terrors may lay in our way.

1. It is excellent to help us against those discouragements that arise out of our own bowels (Rom 4). This is clear in the instance last mentioned about Abraham, who had nothing but discouragements arising from himself; but he had hope, and as well he exercised it; wherefore, after a little patient enduring, he overcame the difficulty, and obtained the promise (Heb 6:13-18). The reason is, for that it is the nature of true hope to turn away its ear from opposing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promise, hope, notwithstanding difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

2. Hope is excellent at emboldening a man in the cause of God. Hence the apostle saith, 'Hope maketh not ashamed'; for not to be ashamed there, is to be emboldened (Rom 5:5). So again, when Paul speaks of the troubles he met with for the profession of the gospel, he saith, that they should turn to his salvation. 'According,' saith he, 'to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body, whether it be by life or by death' (Phil 1:19,20). See here, a man at the foot of the ladder, now ready in will and mind, to die for his profession; but how will he carry it now? Why, with all brave and innocent boldness! But how will he do that? O! By the hope of the gospel that is in him; for by that he is fully persuaded that the cause he suffereth for will bear him up in the day of God, and that he shall then be well rewarded for it.[10]

3. It is also excellent at helping one over those difficulties that men, by frights and terrors, may lay in our way. Hence when David was almost killed with the reproach and oppression of his enemies, and his soul full sorely bowed down to the ground therewith; that he might revive and get up again, he calls to his soul to put in exercise the grace of hope, saying, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God' (Psa 42:11). So again saith he in the next Psalm after, as afore he had complained of the oppression of the enemy, 'Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance and my God' (Psa 43:5). Hope, therefore, is a soul-encouraging grace, a soul-emboldening grace, and a soul-preserving grace. Hence it is called our helmet or head-piece, the helmet of salvation (Eph 6:17; 1 Thess 5:8). This is one piece of the armour with which the Son of God was clothed, when he came into the world; and it is that against which nothing can prevail (Isa 49:17). For as long as I can hope for salvation, what can hurt me! This word spoken in the blessed exercise of grace, I HOPE FOR SALVATION, drives down all before it. The truth of God is that man's 'shield and buckler' that hath made the Lord his hope (Psa 91:4).

[Encouragements to exercise this grace.]—And now to encourage thee, good man, to the exercise of this blessed grace of hope as the text bids, let me present thee with that which followeth. 1. God, to show how well he takes hoping in him at our hands, has called himself 'the God of hope' (Rom 15:13), that is, not only the author of hope, but the God that takes pleasure in them that exercise it, 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy' (Psa 147:11). 2. He will be a shield, a defence to them that hope in him. 'Thou art my hiding-place and my shield,' saith David, 'I hope in thy word'; that is, he knew he would be so; for he hoped in his word (Psa

119:114). 3. He has promised us the life we hope for, to encourage us still to hope, and to endure all things to enjoy it (Titus 1:2). 'That he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope' (1 Cor 9:10).
Quest. But you may say, What is it to exercise this grace aright?
Answ. 1. You must look well to your faith, that that may prosper, for as your faith is, such your hope will be. Hope is never ill when faith is well; nor strong if faith be weak. Wherefore Paul prays that the Romans might be filled 'with all joy and peace in believing,' that they might 'abound in hope' (Rom 15:13). When a man by faith believes to joy and peace, then hope grows strong, and with an assurance looketh for a share in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing. 2. Learn of Abraham not to faint, stumble, or doubt, at the sight of your own weakness; for if you do, hope will stay below, and creak in the wheels as it goes, because it will want the oil of faith. But say to thy soul, when thou beginnest to faint and sink at the sight of these, as David did to his, in the places made mention of before. 3. Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing (Rom 5:4). 'Remember all the way the Lord led thee these forty years in the wilderness' (Deut 8:2). 'O my God,' saith David, 'my soul is cast down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar' (Psa 42:6). 4. Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earnest of hope, or a token that the thing hoped for is to be ours at last; but the object of hope is in general the next world (Heb 11:1). We must therefore put a difference betwixt the mother of hope, Faith; the means of hope, the Word; the earnest of hope, Christ in us; and the proper object of hope, to wit, the world to come, and the goodness thereof (Psa 119:49; Col 1:27). If Christians have not much here, their hope, as I may so say, lies idle, and as a grace out of its exercise. For as faith cannot feed upon patience, but upon Christ, and as the grace of hungering and thirsting cannot live upon self-fulness, but upon the riches of the promise; so hope cannot make what is enjoyed its object: 'for what a man seeth why doth he yet hope for?' (Rom 8:24). But the proper object of hope is, that we see not. Let faith then be exercised upon Christ crucified for my justification, and hope upon the next world for my glorification; and let love show the truth of faith in Christ, by acts of kindness to Christ and his people; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my sincere profession's sake, until the hope that is laid up for us in heaven shall come to us, or we be gathered to that, and then hope is in some measure in good order, and exercised well. But,
IV. We now come to the last thing propounded to be spoken to, which is, they that have hope and exercise it well, shall assuredly at last enjoy that hope that is laid up for them in heaven; that is, they that do regularly exercise the grace of hope shall at last enjoy the object of it, or the thing hoped for. This must of necessity be concluded, else we overthrow the whole truth of God at once, and the expectation of the best of men; yea, if this be not concluded, what follows, but that Atheism, unbelief, and irreligion, are the most right, and profane and debauched persons are in the rights way?
1. But to proceed, this must be, as is evident; for that the things hoped for are put under the very name of the grace that lives in the expectation of them. They are called HOPE; 'looking for that blessed hope'; 'for the hope that is laid up for them in heaven' (Titus 2:13; Col 1:5). God has set that character upon them, to signify that they belong to hope, and shall be the reward of hope. God doth in this, as your great traders do with the goods that their chapmen have either bought or spoke for; to wit, he sets their

name or mark upon them, and then saith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to HOPE, for his name is set upon it. This therefore is one thing, to prove that the thing hoped for shall be thine; God has marked it for thee: nor can it be given to those that do not hope. That is, to the same purpose that you read of, 'That ye may be counted worthy of the kingdom of God, for which ye also suffer' (2 Thess 1:5). Suffering flows from hope; he that hopes not for an house in heaven, will not for it choose to suffer the loss of the pleasures and friendships of this world. But they that suffer for it, and that all do, one way or other, in whom is placed this grace of hope, they God counteth worthy of it, and therefore, hath marked it with their mark, HOPE; for that it belongs to hope, and shall be given to those that hope. That is the first.

2. They that do, as afore is said, exercise this grace of hope, shall assuredly enjoy the hope that is laid up for them in heaven, as is evident also from this; because, as God has marked and set it apart for them, so what he has done to and with our Lord and Head, since his death, he hath done it to this very end; that is, to beget and maintain our hope in him as touching this thing. He 'hath begotten us again unto a lively hope, by the resurrection of Jesus Christ form the dead' (1 Peter 1:3). The meaning is, Christ is our undertaker, and suffered death for us, that we might enjoy happiness and glory: and God, to show how wiling he was that we should have this glory, raised up Christ again, and delivered him from their sorrows of death. Wherefore, considering this, Paul said, 'He rejoiced in hope of the glory of God'; to wit, of that glory, that sin, had he not had Jesus for his undertaker, would have caused that he should certainly have come short of (Rom 3:23, 5:2). But, again, God 'raised him up from the dead, and gave him glory,' too, and that to this very end, 'that your faith and hope might be in God' (1 Peter 1:21). I say, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for—to wit, eternal life. He 'gave him glory,' and put it into his hand for you who is your head and Saviour, that you might see how willing God is to give you the hope you look for, 'that your faith and hope might be in God.'

3. That we that have hope and rightly exercise it, might assuredly enjoy that hope that is laid up for us in heaven: God has promised it, and that to our Saviour for us. Had he promised it to us, we might yet have feared, for that with our faults we give a cause of continual provocation to him. But since he hath promised it to Christ, it must assuredly come to us by him, because Christ, to whom it is promised, never gave occasion of provocation to him to take it back. And that it was promised to Christ, it is evident, because it was promised before the world began: 'In hope of eternal life,' saith Paul, 'which God, that cannot lie, promised before the world began' (Titus 1:2). And this is, that we might hope. Men that use to hope to enjoy that money or estate, that by those that are faithful is promised to them, and put into the hands of trusty persons for them; why this is the case, God that cannot lie, has promised it to the hopers, and has put it into the hand of the trusty Jesus for us, therefore let us hope that in his times we shall both see and enjoy the same we hope for.

4. Yea, that all ground of doubt and scruple as to this might be removed out of the way, when Christ, who as to what was last said, is our hope (1 Tim 1:1), shall come, he shall bring that grace and mercy with him that shall even from before his judgment-seat remove all those things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, 'Be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ' (1 Peter 1:13). Also as to this, Jude, the servant of Jesus Christ, joins with him, saying, 'Keep

yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life' (Jude 21). Here then you see that there is grace and mercy still for us in reversion; grace and mercy to be brought unto us at the revelation, or second coming of Jesus Christ. How then can we be hindered of our hope? For transporting mercy will then be busy for them that indeed have here the hope of eternal life. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him' (Mal 3:17). None knows the mystery of God's will in all things revealed in his Word. Therefore many texts are looked over, or laid by, as those whose key doth go too hard; nor will I boast of any singular knowledge in any particular thing.[11] Yet methinks since grace and mercy was not only brought by Christ when he came into the world, but shall be brought again with him when he comes in his Father's glory, it signifies, that as the first brought the beginning of eternal life to us while we were enemies, this second will bring the full enjoyment of it to us while we are saints, attended with many imperfections. And that as by the first grace of all unworthiness was pardoned and passed by; so by this second grace, the grace that is to be brought unto us at the revelation of Jesus Christ, all shortness in duties, and failings in performances, shall be spared also; and we made possessors by virtue of this grace and mercy of the blessings hoped for, to wit, the blessings of eternal life. But thus much for the duty contained in the exhortation, to wit, of hoping.

[Second. A direction to the well managing of the duty of hope.]

I shall therefore come, in the next place, to treat of the well managing of this duty with reference to this primary object, which is the Lord himself. 'Let Israel hope in the Lord.' There is a general object of hope, and there is a particular object; there is a common object, and there is a special one. Of the general and common object, to wit, of heaven and happiness, I have said something already; wherefore it remains that now we come and treat of this particular and special object of our hope: 'Let Israel hope in the Lord.' The Lord, therefore, is to be the particular and special object of our hope: 'Let Israel hope in the Lord.' Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and special object upon which this duty should be exercised, it suggesteth, how apt good men are, especially in times of trouble, the case of Israel now, to fix their hopes in other things than on the Lord. We have seen a great deal of this in our days; our days indeed have been days of trouble, especially since the discovery of the Popish plot, for then we began to fear cutting of throats, of being burned in our beds, and of seeing our children dashed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a stout city, good lord-mayors, honest sheriffs, substantial laws against them, and these we made the object of our hope, quite forgetting the direction in this exhortation, 'Let Israel hope in the Lord.' For indeed the Lord ought to be our hope in temporals, as well as in spirituals and eternals. Wherefore Israel of old were checked, under a supposition of placing their hope for temporals in men; 'It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes' (Psa 118:8,9). And again, 'Put not your trust in princes, nor in the son of man, in whom there is no help' (Psa 146:3). This implieth that there is in us an incidency to forget God our hope, and to put confidence in something else. And to be sure we shall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help.[12] But my design is not to treat of the object of hope but with reference to the next world. And as to that we must take heed that we set our hope in God, in God in the first place, and in nothing below or besides

himself. To this end it is that he has given us his word, and appointed a law to Israel.
I. Because of his own grace he is become the special object of hope, designating himself in the most special sense to be the portion of his people (Psa 78:5-7)—'The Lord is my portion, saith my soul, therefore will I hope in him' (Lam 2:24). Wherefore this we must look well to, and take heed that we miss not of this object (Psa 146:5). This is the special object, the ultimate object, the object that we cannot be without; and that, short of which, we cannot be happy as, God willing, shall be showed more anon (Jer 50:7). God is not only happiness in himself, but the life of the soul, and he that puts goodness into every thing in the next world, in which goodness shall be found (Jer 17:13). And this our Lord Jesus Christ himself affirmeth, when he saith, 'I am the way,' to wit, the way to life and happiness. And yet he saith, 'I am the way to the Father,' for that it is HE that is the fountain and ocean of happiness and bliss.
So then, that we might in the next world be heirs of the highest good, God has made us heirs of his own good self; 'Heirs of God, and joint heirs with Christ'; heirs of God through Christ (Rom 18:17; Gal 4:7). This God, this eternal God, therefore, is of necessity to be the object of our hope, because he is, of grace, become our hope. The church in heaven, called the body and temple of God, is to be an habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, to be possessed at that day with eternal life; eternal glory (1 Tim 6:12,19). Now this eternal life and eternal glory is through God the hope of his people (1 Peter 5:10; 1 John 5:20). And for this end, and to this bliss, are we called and regenerate in this world, 'That being justified by his grace, we should be made heirs, according to the hope of eternal life' (Titus 3:7). Nor can it be, that heaven and happiness should ever be the portion of them that make not God their hope, any more than such a lady should hope to enjoy the estate of such a lord, who first makes not the lord himself her husband.[13] Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But shall such ever come to glory? But,
II. God must be the special object of our hope, and him in special that must be enjoyed by us in the next world, or nothing can make us happy. We will suppose now, for the illustrating of this matter, that which is not to be supposed. As,
1. Suppose a man, when he dieth, should go to heaven, that golden place, what good would this do him, if he was not possessed of the God of it? It would be, as to sweetness, but a thing unsavoury; as to durableness, but a thing uncertain; as to society, as a thing forlorn; and as to life, but a place of death. All this is made to appear by the angels that fell; for when fallen, what was heaven to them? Suppose they staid but one quarter of an hour there after their fall, before they were cast out, what sweetness found they there, but guilt? What stay, but a continual fall of heart and mind? What society, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that some think, that for the promoting of grace, they are admitted yet to enter that place to accuse the saints on earth, yet what do they find there but what is grievous to them? It is the presence of God that makes heaven Heaven in all its beauteousness. Hence David, when he speaks of heaven, says, 'Whom have I in heaven but thee?' (Psa 73:25). As who should say, What would heaven yield to me for delights, if I was there without my God? It is the presence of God that will make heaven sweet to those who are his. And as it is that that makes the place, so it is interest in him that makes the company, and the deeds that are done there, pleasant to the soul. What solace can he that is without God, though he were in heaven, have with Abraham, Isaac, and Jacob, the prophets and angels? How could he join in their thanks, and praises, and blessings of him for ever and ever, in whose

favour, mercy, and grace, they are not concerned?
2. Suppose a man, when he dieth, should be made to live for ever, but without the enjoyment of God, what good would his life do him? Why, it would be filled full of horror, darkness, desolation, sorrow, and all things that would tend to make it bitter to the soul. Witness they that live in hell; if it be proper to say they live in hell? It is no more possible for a man to live happily, were he possessed of all that heaven and life could afford him, suppose him to be without interest in God, than it is for a man that hath all the enjoyments of this world, if the sun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleasures and delights, have had their being of him, so their being is continued by him, and made sweet of him.
Now, for the well managing of our hope, with reference to this special object of it, there are these things to be considered. And now I speak to all. We must know him right, we must come to him right. (1.) We must know him right. It is essential to happiness, and so to the making of the God of heaven our hope, to know him rightly (John 17:1-3). It is not every fancy, or every imagination of God, that thou mayst have, that will prove that therefore thou knowest God aright. In him there 'is no variableness, neither shadow of turning' (James 1:17). He only is what he is, what imaginations soever we have of him. We may set up idols and images of him, as much in our minds as some do in their houses and in their temples, and be as great, though not so gross idolaters as they.[14] Now if thou wouldst know him, thou must diligently feel for him in his works, in his Word, and in his ways, if perhaps thou mayst find the knowledge of him (Prov 2:1-5; Acts 17:27). (2.) Beware, when thou hast found him, that thou go to him by his Son, whom he has sanctified and sent into the world, to be the way for sinners to go to God; and see that thou keepest in this path always, for out of him he is found intolerable, and a consuming-fire. (3.) Busy thyself with all thy might to make an interest in his Son, and he will willingly be thy Saviour, for he must become thine before his Father can be the object of thy hope (John 3:36). He that hath the Son, hath the Father, but contrariwise, he that hath not him has neither (2 John 9). (4.) Stay not in some transient comforts, but abide restless till thou seest an union betwixt thee and this Blessed One; to wit, that he is a root, and thou a branch; that he is head, and thou a member. And then shalt thou know that the case is so between thee and him, when grace and his Spirit has made thee to lay the whole stress of thy justification upon him and has subdued thy heart and mind to be 'one spirit' with him (Rom 4:4,5; 1 Cor 6:17). (5.) This done, hope thou in God, for he is become thy hope, that is, the object of it. And for thy encouragement so to do, consider that he is able to bear up thy heart, and has said he will do it, as to this very thing, to all those that thus hope in him. 'Be of good courage and he shall strengthen thine heart,' all ye that hope in the Lord (Psa 31:24). It is manifest, as was said before, that many difficulties lie in the way of hoping; but God will make those difficulties easy, by strengthening the heart of him that hopeth, to hope. He has a way to do that, which no creature can hinder, by the blessed work of his Holy Spirit. He can show us he loves us, that he may encourage our hope. And as he can work in us for our encouragement, so he can and will, as was said before, himself, in his time, answer our hope, by becoming our hope himself. 'The Lord shall be the hope of his people, and the strength of the children of Israel' (Joel 3:16).
His faithfulness also is a great encouragement to his, to hope for the accomplishment of all that he hath promised unto his people. 'Hath he said it, and shall he not make it good?' When he promised to bring Israel into the land of Canaan, he accomplished it to a tittle. 'There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass' (Josh 21:45, 23:14). Also what he with his mouth had

promised to David, with his hand he fulfilled to Solomon in the view of all the thousands of Israel (1 Kings 8:22-24; 2 Chron 6:7-10).

[Third. The persons who are concerned in the management of this duty of hope.]

I will omit making mention again of the encouragements spoken of before, and shall now come to the third thing specified in this part of the text, to wit, to show more distinctly, who, and what particular persons they are, who are concerned in this exhortation to hope.

They are put, as you see, under this general term Israel; 'Let Israel hope in the Lord.' And, 'He shall save Israel from all his troubles.' Israel is to be taken three ways, in the Scripture. 1. For such that are Israel after the flesh. 2. For such as are such neither after the flesh nor the Spirit; but in their own fancies and carnal imaginations only. 3. For such as are Israel after God, or the Spirit.

1. Israel is to be taken for those that are such after the flesh; that is, for those that sprang from the loins of Jacob, and are called, 'Israel after the flesh, the children of the flesh.' Now these, as such, are not the persons interested in this exhortation, for by the flesh comes no true spiritual and eternal grace (Rom 9:6-8; 2 Cor 1:10-18). Men are not within the bounds of the promise of eternal life, as they are the children of the flesh, either in the more gross or more refined sense (Phil 3:4-6). Jacob was as spiritual a father as any HE, I suppose that now professeth the gospel; but his spiritualness could not convey down to this children, that were such only after the flesh, that spirit and grace that causeth sound conversion, and salvation by Jesus Christ. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, If he had heretofore known Christ thus, that is, to have been his brother or kinsman, according to the flesh, or after that, he would henceforth know him, that is, so, 'no more' (2 Cor 5:16-18). For though the children of Israel be as the sand of the sea, yet not that multitude, but the remnant that the Lord hath chosen and shall call, shall be saved (Rom 9:27; Joel 2:32). This, therefore, is as an arrow against the face of that false doctrine that the Jews leaned upon, to wit, that they were in the state of grace, and everlasting favour of God, because the children and offspring of Abraham, Isaac, and Jacob. But,

2. Israel may be taken for such as are neither so after the flesh, nor the Spirit, but in their own fancy and imagination only. And such I take to be all those that you read of in Revelation 2:9 which said 'they were Jews, and were not,' 'but did lie' (3:9).

These I take to be those carnal gospellers,[15] that from among the Gentiles pretended themselves to be Jews inwardly, whose circumcision is that of the heart in the spirit, when they were such only in their own fancies and conceits, and made their profession out as a lie (Rom 2:28,29). Abundance of these there are at this day in the world; men who know neither the Father, nor the Son, nor anything of the way of the Spirit, in the work of regeneration; and yet presume to say, 'They are Jews'; that is, truly and spiritually the seed of Abraham, Isaac, and Jacob. 'For' now, 'he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit,—whose praise is not of men, but of God.' And although it may please some now to say, as they of old said to them of the captivity, 'We seek your God as ye do' (Ezra 4:2); yet at last it will be found, that as they, such have 'no portion, nor right, nor memorial, in Jerusalem' (Neh 2:20). And I would from hence caution all to take heed of presuming to count themselves Jews, unless they have a substantial ground so to do. For to do this without a good bottom, makes all our profession a lie; and not only so, but it hindereth us of a sight of a want of an interest in Jesus Christ, without which we cannot be saved; yea, such an one is the great self-deceiver, and so the worst deceiver of all: for he that

deceives his own self, his own heart, is a deceiver in the worst sense; nor can any disappointment be like unto that which casts away soul and body at once (James 1:22, 26). O slender thread! that a man should think, that because he fancieth himself 'an Israelite indeed,' that therefore he shall go for such an one in the day of judgment; or that he shall be able to cheat God with a pitiful say-so!

3. But the Israel under consideration in the text, is Israel after God, or the Spirit; hence they are called 'the Israel of God,' because they are made so of him, not by generation, nor by fancy, but by Divine power (Can 6:16). And thus was the first of this name made so, 'Thy name shall be called no more Jacob but Israel' (Gen 32:28). This then is the man concerned in the text, 'Let Israel hope in the Lord'; to wit, Israel that is so of God's making, and of God's allowance: for men are not debarred from calling themselves after this most godly name, provided they are so indeed; all that is dangerous is, when men shall think this privilege comes by carnal generation, or that their fancying of themselves to be such will bear them out in the day of judgment. Otherwise, if men become the true servants of God by Christ, they have, as I said, an allowance so to subscribe themselves. 'One shall say, I am the Lord's and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel' (Isa 44:5). But then, for the further describing of such, they must be men of circumcised and tender hearts; they must be such 'which worship God in the spirit, and that rejoice in Christ Jesus, and that have no confidence in the flesh' (Phil 3:3), for these are the Nathaniels, the Israelites indeed in whom there is no guile (John 1:47), and these are they that are intended in the exhortation, when he saith, 'Let Israel hope in the Lord.'

For these are formed for that very end, that they might hope in the Lord; yea, the word and testament are given to them for this purpose (Psa 78:5-7). These are prisoners of hope all the time they are in the state of nature, even as the whole creation is subjected under hope, all the time of its bondage, by the sin and villainy of man; and unto them it shall be said, in the dispensation of the fullness of time, 'Turn you to the strong hold, ye prisoners of hope' (Zech 9:12); as certainly as that which is called the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God (Rom 8:18-21). Only here, as I said before, let all men have a care in this thing: this is the pinnacle, the point; he that is right here, is right in all that is necessary to salvation; but he that misses here, can by no means be right anywhere to his soul's advantage in the other world.

[Improvement.] If I should a little improve the text where this title is first given to man, and show the posture he was in when it was said to him, 'Thy name shall be called Israel'; and should also debate upon the cause or ground of that, 'An Israelite indeed,' thou mightest not repent it who shall read it; and therefore a few words to each.

1. When Jacob received the name of Israel, he was found wrestling with the angel; yea, and so resolved a wrestler was he, that he purposed, now he had begun, not to give out without a blessing, 'I will not let thee go,' said he, 'except thou bless me' (Gen 32:26). Discouragements he had while he wrestled with him, to have left off, before he obtained his desire; for the angel bid him leave off; 'let me go,' said he. He had wrestled all night, and had not prevailed; and now the day brake upon him, and consequently his discouragement was like to be the greater, for that now the majesty and terribleness of him with whom he wrestled would be seen more apparently; but this did not discourage him: besides, he lost the use of a limb as he wrestled with him; yet all would not put this Israel out. Pray he did, and pray he would, and nothing should make him leave off prayer, until he had obtained, and therefore he was called 'Israel.' 'For as a prince hast

thou power with God and with men, and hast prevailed' (Gen 32:28,30). A wrestling spirit of prayer is a demonstration of an Israel of God; this Jacob had, this he made use of, and by this he obtained the name of 'Israel.' A wrestling spirit of prayer in straits, difficulties, and distresses; a wrestling spirit of prayer when alone in private, in the night, when none eye seeth but God's then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the blessing is obtained, is a sign of one that is an Israel of God.

2. 'Behold an Israelite indeed, in whom is no guile' (John 1:47). This was the testimony of the Lord Jesus concerning Nathaniel (v 46). Nathaniel was persuaded by Philip to come to Jesus, and as he was coming, Jesus saith to the rest of the disciples concerning him, 'Behold an Israelite indeed, in whom is no guile.' Then said Nathaniel to Jesus, 'Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree I saw thee' (v 15). Nathaniel, as Jacob, was at prayer, at prayer alone under the fig-tree, wrestling in prayer, for what no man can certainly tell, but probably for the Messias, or for the revelation of him: for the seeing Jews were convinced that the time of the promise was out; and all men were in expectation concerning John, whether he might not be he (Luke 3:15). But Nathaniel was under the fig-tree, alone with God, to inquire of him, and that with great earnestness and sincerity; else the Lord Jesus would not thus have excused him of hypocrisy, and justified his action as he did, concluding from what he did there that he was a true son of Jacob; and ought, as he, to have his name changed from what his parents gave him, to this given him of Christ, 'An Israelite indeed.' Wherefore, from both these places, it is apparent, that a wrestling spirit of prayer, in private, is one of the best signs that this or that man or woman is of Israel; and, consequently, such who are within the compass of the exhortation here, saying, 'Let Israel hope in the Lord.' I say, it is this wrestling spirit of prayer with God alone; for as for that of public prayer, though I will not condemn it, it gives not ground for this character, notwithstanding all the flourishes and excellencies that may therein appear. I am not insensible what pride, what hypocrisy, what pretences, what self-seekings of commendations and applause, may be countenanced by those concerned in, or that make public prayers; and how little thought or savour of God may be in all so said; but this closet, night, or alone prayer, is of another stamp, and attended, at least so I judge, with that sense, those desires, that simplicity, and those strugglings, wherewith that in public is not.[16] Nay, I think verily a man cannot addict himself to these most solemn retirements, without some of Jacob's and Nathaniel's sense and sincerity, wrestlings and restlessness for mercy; wherefore, laying aside all other, I shall abide by this, That the man that is as I have here described, is not an Israelite of the flesh, nor one so only in his fancy or imagination, but one made so of God; one that is called a child of promise, and one to whom this exhortation doth belong: 'Let Israel hope in the Lord'; to wit, they that serve God by prayer day and night (Luke 2:37; Acts 26:5-7). These, I say, are Israel, the Israel of God, and let these hope in the Lord, from now, 'henceforth, and for ever' (Psa 131:3).

[SECOND. The manner by which the exhortation is expressed.]

Having thus briefly touched upon those three things that are contained in the matter of the exhortation, I now come to speak a word to the manner of praises by which the exhortation is presented to us, 'Let Israel hope'; he doth not say, Israel hath hoped; Israel did hope; or Israel can hope, but 'let Israel hope in the Lord.' 'Let' is a word very copious, and sometimes signifies this, and sometimes that, even according as the nature or reason of the thing under debate, or to be expressed, will with truth and

advantage bear. Let him hope,

First. Sometimes 'let' is equivalent to a command; 'Let every soul be subject to the higher powers,' this is a command. 'Let all things be done decently and in order,' this also is a command. So here, 'Let Israel hope,' this also is a command; and so enjoins a duty upon Israel; for why, since they seek for mercy, should they not have it; now a command lays a very strong obligation upon a man to do this or another duty. 'He commandeth all men every where to repent'; but Israel only to hope in his mercy. Now take the exhortation and convert it into a commandment, and it showeth us, (1.) in what good earnest God offers his mercy to his Israel; he commands them to hope in him, as he is and will be so to them. (2.) It supposes an impediment in Israel, as to the faculty of receiving or hoping in God for mercy; we that would have God be merciful, we that cry and pray to him to show us mercy, have yet that weakness and impediment in our faith, which greatly hindereth us from a steadfast hoping in the Lord for mercy. (3.) It suggesteth also, that Israel SINS, if he hopeth not in God, God would not that all should attempt to hope, because they have no faith; for he is for having of them first believe, knowing that it is in vain to think of hoping, until they have believed; but Israel has believed, and therefore God has commanded them to hope, and they sin if they obey him not in this, as in all other duties. He commands thee, I say, since thou hast believed in his Son, to hope, that is, to expect to see his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

Second. As this word 'let' is sometimes equivalent to a command, so it is expressed sometimes also to show a grant, leave, or license, to do a thing: such are these that follow, 'Let us come boldly to the throne of grace' (Heb 4:6). 'Let us draw near with a true heart' (ch 10). 'Let us hold fast the profession of our faith without wavering' (vv 22, 23). Here also this manner of expressing the thing may be taken in the same sense, to wit, to show that Israel has a grant, a leave, a license, to trust in the Lord. And O! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Israel, repentance unto life, and by that means has made him fly for refuge, to lay hold of Christ set before him as a justifier; so has he granted him leave and license to trust in him for ever, and to hope for his favour in the next world.

And if you take the word in this sense, to wit, for a grant, leave, or license, to hope in God; then (1.) This shows how liberal God is of himself, and things, to Israel. Let Israel hope in me, trust to me, expect good things at my hand; I give him leave and license to do it. Let him live in a full expectation of being with me, and with my Son in glory; I give him leave to do so; he has license from me to do so. (2.) Understand the word thus, and it shows us with what boldness and confidence God would have us hope in him. They that have leave and license to do a thing, may do it with confidence and boldness, without misgivings and reluctance of mind; this is our privilege; we may live in a full assurance of hope unto the end, we may hope perfectly to the end, we have leave, license, and a grant to do it. (3.) Understand the word thus, and it also shows you how muddy, how dark those of Israel are, and how little they are acquainted with the goodness of their God, who stand shrinking at his door like beggars, and dare not in a godly sort be bold, with his mercy. Wherefore standest thou thus with thy Ifs and thy O-buts, O thou poor benighted Israelite. Wherefore puttest thou thy hand in thy bosom, as being afraid to touch the hem of the garment of the Lord? Thou hast a leave, a grant, a license, to hope for good to come, thy Lord himself has given it to thee, saying, 'LET Israel hope in the Lord.'

Third. This word 'let' is also sometimes used by way of rebuke and snub; 'Let her alone, for her soul is vexed' (2 Kings 4:27). 'Let her alone, why trouble ye her?' (Mark 14:6).

'Refrain from these men, and let them alone' (Acts 5:38). And it may also so be taken here. But if so, then it implies, that God in this exhortation rebuketh those evil instruments, those fallen angels, with all others that attempt to hinder us in the exercise of this duty. As Boaz said to his servants, when Ruth was to glean in his field, 'let her glean even among the sheaves, and reproach her not' (Ruth 2:15,16). We have indeed those that continually endeavour to hinder us of living in the full assurance of hope, as to being with God and with Christ in glory: but here is a rebuke for such, 'Let Israel hope in the Lord.' And it shows us, 1. That what suggestions come from Satan to make us that are Israelites to doubt, come not for that end, by virtue of any commission that he hath from God. God has rebuked him in the text, and you may see it also elsewhere. These temptations, therefore, are rather forged of malice, and of despite to our faith and hope; and so should be accounted by us (Zech 1:1-3). 2. This shows us also that we should take heed of crediting of that which comes unto us to hinder our hope in the Lord; lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the grace of God in us. 3. It shows us also that as faith, so hope, cannot be maintained with great difficulty, and that we should endeavour to maintain it, and hope through every difficulty.

Fourth. This word 'LET' is sometimes used by way of request or intreaty. 'I pray thee, LET Tamar my sister come' (2 Sam 13:6). 'LET it be granted to the Jews to do,' &c. (Esth 9:13). And if it be so to be taken here, or if in the best sense this interpretation of it may here be admitted, the consideration thereof is amazing; for then it is all one as if God by the mouth of his servant, the penman of this psalm, did intreat us to hope in him. And why this may not be implied here, as well as expressed elsewhere, I know not. 'God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God' (2 Cor 5:20). Why should God beseech us to reconcile to him, but that we might hope in him? and if it be thus taken here, it shows, 1. The great condescension of God, in that he doth not only hold out to us the advantages of hoping in God, but desires that we should hope, that we might indeed be partakers of those advantages. 2. It teaches us also humility, and that always in the acts of faith and hope we should mix blushing, and shame, with our joy and rejoicing. Kiss the ground, sinner; put 'thy mouth in the dust, if so be there may be hope' (Lam 3:29).

Fifth. And lastly, This word is used sometimes by way of caution. 'Let him that thinketh he standeth, take heed lest he fall' (1 Cor 10:12). 'Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it' (Heb 4:1), and if it should be so taken here, then, 1. This shows us the evil of despair, and that we at times are incident to it; our daily weaknesses, our fresh guilt, our often decays, our aptness to forget the goodness of God, are direct tendencies unto this evil, of which we should be aware; for it robs God of his glory, and us of our comfort, and gratifies none but the devil and unbelief. 2. It showeth us that despair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath said that himself will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God through an evil heart of unbelief. It is the greatest folly in the world for an Israelite to despair; 'Why sayest thou, O Jacob, and speakest, O Israel. My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? There is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon,' that is, hope in, 'the Lord, shall renew their strength; they shall mount up with wings as

eagles, they shall run and not be weary, and they shall walk and not faint' (Isa 40:27-31) .

[THIRD. Inferences from the exhortation.]

Now we come to those inferences that do naturally flow from this exhortation, and they are in number four.

First. That hope and the exercise of it, is as necessary in its place, as faith, and the exercise of it. All will grant that there is need of a daily exercise of faith; and we are bid to hope unto the end, because hope is the grace that relieveth the soul when dark and weary. Hope is as the bottle to the faint and sinking spirit. Hope calls upon the soul not to forget how far it is arrived in its progress towards heaven. Hope will point and show it the gate afar off; and therefore it is called the hope of salvation. Hope exerciseth itself upon God.

1. By those mistakes that the soul hath formerly been guilty of, with reference to the judgment that it hath made of God, and of his dealings with it. And this is an excellent virtue. 'I said,' once says the church, that 'my hope is perished from the Lord,' but I was deceived; 'this I recall to my mind, therefore have I hope'; that is, why, if I give way to such distrusting thoughts, may I not be wrong again? (Lam 3:18-21). Therefore will I hope! This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage. 'I said in my haste,' said David, 'I am cut off from before thine eyes'; nevertheless I was mistaken; 'thou heardest the voice of my supplications when I cried unto thee' (Psa 31:22). And what use doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the same mistakes. I think I am cast off from God, says the soul; so thou thoughtest afore, says memory, but thou wast mistaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, so I am now; therefore will I hope.

2. True hope, in the right exercise of it upon God, makes no stick at weakness or darkness; but rather worketh up the soul to some stay, by these. Thus Abraham's hope wrought by his weakness (Rom 4). And so Paul, when I am weak, then I am strong; I will most gladly therefore rejoice in mine infirmities (2 Cor 12). But this cannot be done where there is no hope, nor but by hope: for it is hope, and the exercise of it, that can say, Now I expect that God should bring good out of all this. And as for the dark, it is its element to act in that: 'But hope that is seen is not hope' (Rom 8:24). But we must hope for that we see not. So David, 'Why art thou cast down, O my soul? hope thou in God.' Christians have no reason to mistrust the goodness of God, because of their weakness, &c. 'I had fainted unless I had believed to see' (Psa 27:13). By believing there, he means hoping to see, as the exhortation drawn from thence doth import.

3. Hope will make use of our calling, to support the soul, and to help it, by that, to exercise itself in a way of expectation of good from God. Hence the apostle prays for the Ephesians, that they may be made to see what is 'the hope of their calling'; that is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jesus Christ (Eph 1:17,18). For thus the soul by this grace of hope will reason about this matter: God has called me; surely it is to a feast. God has called me to the fellowship of his Son, surely it is that I may be with him in the next world. God has given me the spirit of faith and prayer; surely it is that I might hope for what I believe is, and wait for what I pray for. God his given me some tastes already; surely it is to encourage me to hope that he purposeth to bring me into the rich fruition of the whole.

4. Hope will exercise itself upon God by those breakings wherewith he breaketh his

people for their sins. 'The valley of Achor' must be given 'for a door of hope' (Hosea 2:15). The valley of Achor; what is that? Why, the place where Achan was stoned for his wickedness, and the place where all Israel was afflicted for the same (Josh 7). I say, hope can gather by this, that God has a love to the soul; for when God hateth a man he chastiseth him not for his trespasses.[17] 'If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons' (Heb 12:8). Hence Moses tells Israel, that when the hand of God was upon them for their sins, they should consider in their heart, 'that as a man chasteneth his son, so the Lord thy God chasteneth thee' (Deut 8:5). And why thus consider, but that a door might be opened for hope to exercise itself upon God by this? This is that also that is intended in Paul to the Corinthians, 'When we are judged we are chastened of the Lord, that we should not be condemned with the world' (1 Cor 11:32). Is not here a door of hope? And why a door of hope, but that by it, God's people, when afflicted, should go out by it from despair by hope?

[Second.] But it is to be inferred, secondly, That the exercise of hope upon God is very delightful to him: else he would not have commanded and granted us a liberty to hope, and have snibbed those that would hinder. 'Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine' (Psa 33:18,19). That God is much delighted in the exercise of this grace, is evident, because of the preparation that he has made for this grace, wherewith to exercise itself. 'For whatsoever things were writ aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope' (Rom 15:4). Mark, the whole history of the Bible, with the relation of the wonderful works of God with his people from the beginning of the world, are written for this very purpose, that we, by considering and comparing, by patience and comfort of them, might have hope. The Bible is the scaffold or stage that God has builded for hope to play his part upon in this world. It is therefore a thing very delightful to God to see hope rightly given its colour before him; hence he is said, 'to laugh at the trial of the innocent' (Job 9:23). Why at his trial? Because his trial puts him upon the exercise of hope: for then indeed there is work for hope, when trials are sharp upon us. But why is God so delighted in the exercise of this grace of hope?

1. Because hope is a head-grace and governing. There are several lusts in the soul that cannot be mastered, if hope be not in exercise; especially if the soul be in great and sore trials. There is peevishness and impatience, there is fear and despair, there is doubting and misconstruing of God's present hand; and all these become masters, if hope be not stirring; nor can any grace besides put a stop to their tumultuous raging in the soul. But now hope in God makes them all hush, takes away the occasion of their working, and lays the soul at the foot of God. 'Surely,' saith the Psalmist, 'I have behaved and quieted myself as a child that is weaned of his mother, my soul is even as a weaned child.' But how came he to bring his soul into so good a temper? Why, that is gathered by the exhortation following, 'Let Israel hope in the Lord from henceforth and for ever' (Psa 131:2,3). It was by hoping in the Lord that he quieted his soul, and all its unruly sinful passions.

2. As hope quasheth and quieteth sinful passions, so it putteth into order some graces that cannot be put into order without it: as patience, meekness, silence, and long-suffering, and the like. These are all in a day of trial out of place, order, and exercise, where hope forbeareth to work. I never saw a distrusting man, a patient man, a quiet man, a silent man, and a meek man, under the hand of God, except he was 'dead in sin' at the time. But we are not now talking of such. But now let a man hope in the Lord, and he presently concludes this affliction is for my good, a sign God loves me, and that

which will work out for me a far more and exceeding and eternal weight of glory; and so it puts the graces of the soul into order (Luke 21:19). Wherefore patience, by which a man is bid to possess or keep his soul under the cross, is called 'the patience of hope' (1 Thess 1:3). So in another place, when he would have the church patient in tribulation, and continue instant in prayer, he bids them 'rejoice in hope,' knowing that the other could not be done without it (Rom 12:12).

3. God takes much delight in the exercise of hope, because it construeth all God's dispensations, at present, towards it, for the best: 'When he hath tried me I shall come forth like gold' (Job 23:10). This is the language of hope. God, saith the soul, is doing of me good, making of me better, refining of my inward man. Take a professor that is without hope, and either he suffereth affliction of pride and ostentation, or else he picks a quarrel with God and throws up all. For he thinks that God is about to undo him; but hope construeth all to the best, and admits no such unruly passions to carry the man away.

4. Therefore hope makes the man, be the trials what they will, to keep still close to the way and path of God. 'My foot,' said hoping Job, 'hath held his steps, his way have I kept and not declined, neither have I gone back from the commandment of his lips' (Job 23:11,12). And again, 'Our heart is not turned back, neither have our steps declined from thy way: though thou hast sore broken us in the place of dragons, and covered us with the shadow of death' (Psa 44:18,19). But how came they thus patiently to endure? Why, they by hope put patience and prayer into exercise. They knew that their God was as it were but asleep, and that in his time he would arise for their help; and when he did arise he would certainly deliver. Thus is this psalm applied by Paul (Rom 8).

[Third.] There is also inferred from this exhortation, that the hope of those that are not Israelites is not esteemed of God. 'Let Israel hope.' The words are exclusive, shutting out the rest. He doth not say, Let Amalek hope, let Babylon, or the Babylonians hope; but even in and by this exhortation shutteth out both the rest and their hope from his acceptance. This being concluded, it follows, that some may hope and not be the better for their hope. 'The hypocrite's hope shall perish' (Job 8:13); their hope shall be as the giving up of the ghost (11:20). 'For what is the hope of the hypocrite?' (27:8). Again, 'The hope of unjust men perisheth' (Prov 11:7). There is a hope that perisheth, both it and he that hoped with it together. The reasons are,

1. Because it floweth not from faith and experience, but rather from conceit and presumption. Hope, as I have told you, if it be right, cometh of faith, and is brought forth by experience: but the hope now under consideration is alone, and has no right original, and therefore not regarded. It is not the hope of God, but the hope of man; that is, it is not the hope of God's working, but the hope that standeth in natural abilities. 'Thou washest away the things which grow out of the dust of the earth, and thou destroyest the hope of man' (Job 14:19). Whatsoever in religious matters is but of a carnal and earthly existence, must be washed away, when the overflowing scourge shall at the end pass over the world (Isa 28:17-19).

2. Because the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of flesh his hope; that is, the object of it, and so he despiseth God (Job 31:24; Jer 3:23). Or if he be a religious hypocrite, his hope terminates in his own doings: he trusteth, or hopeth, in himself, that he is righteous (Luke 18:9). All these things are abhorred of God, nor can he, with honour to his name, or in a compliance with his own eternal designs, give any countenance to such a hope as this.

3. This hope has no good effect on the heart and mind of him that hath it. It purifieth not the soul, it only holds fast a lie, and keeps a man in a circuit, at an infinite distance from

waiting upon God.
4. This hope busieth all the powers of the soul about things that are of the world, or about those false objects on which it is pitched; even as the spider diligently worketh in her web—unto which also this hope is compared—in vain. This hope will bring that man that has it, and exercises it, to heaven, when leviathan is pulled out of the sea with a hook; or when his jaw is bored through with a thorn: but as he that thinks to do this, hopeth in vain; so, even so, will the hope of the other be as unsuccessful; 'So are the paths of all that forget God, and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure' (Job 8:13-15, 41:1-9). This is the hope that is not esteemed of God, nor the persons that have it, preferred by him a whit before their own dung (Job 20:4-8).
[Fourth.] There is also inferred from these words, That Israel himself is subject to swerve in his soul about the object of hope. For this text is to him as a command and grant, so an instruction by which he is to be informed, how and upon whom to set his hope. That Israel is apt to swerve as to the object of his hope, is evident, for that so much ado is made by the prophets to keep him upon his God; in that so many laws and statutes are made to direct him to set his hope in God: and also by his own confession (Psa 78:7; Jer 3:23-25; Lam 4:17). The fears also and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true, the apostle said, that he had the sentence of death in himself, that he might not trust or hope in himself, but in God that raiseth the dead. But this was an high pitch; Israel is not always here; there are many things that hinder. (1.) The imperfection of our graces. There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their course. Faith is not perfect; and hence the sensible Christian feels what follows: love is not perfect, and we see what follows; and so of hope and every other grace; their imperfection makes them stagger. 2. Israel is not yet beyond temptations. There is a deal to attend him with temptations, and he has a soul so disabled by sin, that at all times he cannot fix on God that made him, but is apt to be turned aside to lying vanities: the very thing that Jonah was ensnared with (2:8).
3. The promising helps that seem to be in other things, are great hindrances to a steady fixing, by hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have through the darkness, and the legality of our spirits been great hindrances to Israel. Not that their natural tendency is to turn us aside; but our corrupt reason getting the upper hand, and bearing the stroke in judgment, converts our minds and consciences to the making of wrong conclusions upon them. 4. Besides, as the mind and conscience, by reason, is oft deluded to draw these wrong conclusions upon our good frames of heart, to the removing of our hope from the right object unto them; so by like reason, are we turned by unwholesome doctrines, and a carnal understanding of the Word, to the very same thing: 'cisterns, broken cisterns that can hold no water,' Israel, even God's people, are apt to make unto themselves to the forsaking of their God (Jer 2:11-13).
Thus have I gone through the first part of the text, which consists of an exhortation to hope in the Lord. And have showed you, 1. The matter contained therein. 2. Something of the reason of the manner of the phrase. 3. And have drawn, as you see, some inferences from it.

[SECOND. THE REASON URGED TO ENFORCE THE EXHORTATION.]

I now come to the second part of the text, which is a reason urged to enforce the exhortation, 'Let Israel hope in the Lord.' Why? 'For with the Lord there is mercy.' There

is the reason, let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy. The reason is full and suitable. For what is the ground of despair, but a conceit that sin has shut the soul out of all interest in happiness? and what is the reason of that, but a persuasion that there is no help for him in God? Besides, could God do all but show mercy, yet the belief of that ability would not be a reason sufficient to encourage the soul to hope in God. For the block SIN, which cannot be removed but by mercy, still lies in the way. The reason therefore is full and suitable, having naturally an enforcement in it, to the exhortation. And,

First. To touch upon the reason in a way general, and then [Second] to come to it more particularly. 'Let Israel hope in the Lord, for with the Lord there is mercy,' mercy to be bestowed, mercy designed to be bestowed.

1. Mercy to be bestowed. This must be the meaning. What if a man has never so much gold or silver, or food, or raiment: yet if he has none to communicate, what is the distressed, or those in want, the better? What if there be mercy with God, yet if he has none to bestow, what force is there in the exhortation, or what shall Israel, if he hopeth, be the better. But God has mercy to bestow, to give. 'He saith on this wise, I will give you the sure mercies of David' (Acts 13:34). And again, 'The Lord give mercy unto the house of Onesiphorus' (2 Tim 1:16). Now then, here lies the encouragement. The Lord has mercy to give; he has not given away ALL his mercy; his mercy is not clean gone for ever (Psa 77:8). He has mercy yet to give away, yet to bestow upon his Israel. 'Let Israel hope in the Lord, for with the Lord there is mercy.'

2. As there is with God mercy to be bestowed, so there is mercy designed to be bestowed or given to Israel. Some men lay by what they mean to give away, and put that in a bag by itself, saying, This I design to give away, this I purpose to bestow upon the poor. Thus God; he designeth mercy for his people (Dan 9:4). Hence the mercy that God's Israel are said to be partakers of, is a mercy kept for them. And 'thou, O God, hast prepared of thy goodness for the poor,' and laid up for them (Psa 68:10). This is excellent and is true, 'Let Israel hope in the Lord, for there is with him mercy,' kept, prepared, and laid up for them! (Psa 61:7). When God designs the bestowing of mercy, we may well hope to be partakers (Psa 31:19). The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to understand that there is so much kept, prepared, and laid up for them by the bridegroom, &c.[18] But 'He keepeth mercy for thousands!' (Exo 34:7).

3. As God has mercies to bestow, and as he has designed to bestow them, so those mercies are no fragments or the leavings of others: but mercies that are full and complete to do for thee, what thou wantest, wouldst have, or canst desire. As I may so say, God has his bags that were never yet untied, never yet broken up, but laid by him through a thousand generations, for those that he commands to hope in his mercy. As Samuel kept the shoulder for Saul, and as God brake up that decreed place for the sea, so hath he set apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy designed for Israel (2 Tim 1:9). Whole mercies are allotted to us; however, mercy sufficient (1 Sam 9:23-24; Job 38:10). But to be a little more distinct.

[Second, particularly.] I find that the goodness of God to his people is diversely expressed in his word: sometimes by the word grace; sometimes by the word love; and sometimes by the word mercy; even as our badness against him is called iniquity, transgression, and sin. When it is expressed by that word 'grace,' then it is to show that what he doth is of his princely will, his royal bounty, and sovereign pleasure. When it is expressed by that word 'love,' then it is to show us that his affection was and is in what

he doth, and that he doth what he doth for us, with complacency and delight. But when it is set forth to us under the notion of 'mercy,' then it bespeaks us to be in a state both wretched and miserable, and that his bowels and compassions yearn over us in this our fearful plight. Now, the Holy Ghost chooseth—as it should seem—in this place, to present us with that goodness that is in God's heart towards us, rather under the term of mercy; for that, as I said before, it so presenteth us with our misery, and his pity and compassion; and because it best pleaseth us when we apprehend God in Christ as one that has the love of compassion and pity for us. Hence we are often presented with God's goodness to us to cause us to hope, under the name of pity and compassion. 'In his pity he redeemed them,' and 'like as a father pitieth his children, so the Lord pitieth them that fear him' (Isa 63:9; Psa 103:13). 'The Lord is very pitiful and of tender mercy,' he also is gracious and 'full of compassion' (James 5:11; Psa 78:38). 'Thou, O Lord, art a God full of compassion,' and thy 'compassions fail not' (Psa 86:15, 111:4; Lam 3:22).

The words being thus briefly touched upon, I shall come to treat of two things. FIRST, more distinctly, I shall show you what kind of mercy is with the Lord, as a reason to encourage Israel to hope. SECONDLY, And then shall show what is to be inferred from this reason, 'Let Israel hope in the Lord, for with the Lord there is mercy.'

[FIRST, The kind of mercy that Israel is to hope for.]

First, 'With him there is TENDER MERCY, and therefore let Israel hope' (Psa 25:6, 103:4, 119:156). Tender mercy is mercy in mercy, and that which Israel of old had in high estimation, cried much for, and chose that God would deal with their souls by that. 'Withhold not thou thy tender mercies from me,' said David, and 'according unto the multitude of thy tender mercies blot out my transgressions' (Psa 40:11, 51:1). And again, 'Let thy tender mercies come unto me, that I may live' (Psa 119:77). Now of this sort of mercies God has a great many, a multitude to bestow upon his people. And they are thus mentioned by the word, to cause us to hope in him. And is not this alluring, is not this enticing to the Israel of God to hope, when the object of their hope is a God 'very pitiful, and of tender mercy?' Yea, a God whose tender mercies are great and many. There are two things that this word tender mercy importeth. 1. The first is, that sin will put a believer, if he giveth way thereto, into a very miserable condition. 2. That God would have them hope, that though sin may have brought any of them into this condition, the Lord will restore them with much pity and compassion. 'Let Israel hope in the Lord,' for with the Lord there is mercy, tender mercy.

1. For the first of these, That sin will put a believer, if he gives way thereto, into a very miserable condition, and that upon a double account. (1.) For that it will bring him into fears of damnation. (2.) In that it will make his soul to be much pained under those fears.

We will wave the first, and come to the second of these. The pains that guilt will make, when it wounds the conscience, none knows but those to whom sin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the flesh, to fire in the bones, to the putting of bones out of joint, and the breaking of them asunder (Psa 38:3,5,7,8, 102:3, 22:14; Lam 1:13, 3:4). He that knows what wounds and broken bones are, knows them to be painful things. And he that knows what misery sin will bring the soul into with its guilt, will conclude the one comes no whit short of the other. But now he that hath these wounds, and also these broken bones, the very thoughts of a man that can cure, and of a bonesetter, will make him afraid, yea, quake for fear; especially if he knows that though he has skill, he has a hard heart, and fingers that are like iron. He that handleth a wound, had need have fingers like feathers or down; to be sure the patient wisheth they

were! Tenderness is a thing of great worth to such; and such men are much inquired after by such; yea, their tenderness is an invitation to such to seek after them. And the thing is true in spirituals (Isa 42:3). Wherefore David cried, as I said before, 'Have mercy upon me, O God! according unto the multitude of thy tender mercies, blot out my transgressions' (Psa 51:1). O handle me tenderly, Lord, handle me tenderly, cried David. O cure me, I beseech thee, and do it with thy tender mercy.

Now, answerable to this, the Lord is set forth to Israel, as one with whom is mercy, consequently tender mercy. Let Israel hope in the Lord, for with the Lord there is tender mercy. God therefore would have the wounded and bruised, and those whose pains may be compared to the pains and pangs of broken bones, to hope that he will restore them with much pity and compassion, or as you have it before, in pity and tender mercy. See how he promiseth to do it by the prophet. 'A bruised reed shall he not break; and the smoking flax shall he not quench' (Isa 42:3). See how tender he is in the action. 'When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him' (Luke 10:33-35). Every circumstance is full of tenderness and compassion. See also how angry he maketh himself with those of his servants that handle the wounded or diseased without this tenderness; and how he catcheth them out of their hand, with a purpose to deal more gently with them himself. 'The diseased,' saith he, 'have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with force and with cruelty have ye ruled them; therefore, ye shepherds, hear the words of the Lord: I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick' (Eze 34:4,7,15,16). Here is encouragement to hope, even according to the reason urged: 'Let Israel hope in the Lord; for with the Lord there is mercy,' tender mercy. Second. As with him is mercy tender, so there is with him mercy that is GREAT, for with him is great mercy. 'The Lord is long-suffering, and of great mercy' (Num 14:18). When tenderness accompanies want of skill, the defect is great; but when tenderness and great skill meet together, such a surgeon is a brave accomplished man. Besides, some are more plagued with the sense of the greatness of their sins than others are; the devil having placed or fixed the great sting there. These are driven by the greatness of sin into despairing thoughts, hotter than fire: these have the greatness of their sin betwixt God and them, like a great mountain; yea, they are like a cloud that darkeneth the sun and air.[19] This man stands under Cain's gibbet, and has the halter of Judas, to his own thinking, fastened about his neck.

And now, cries, he, 'GREAT mercy or NO mercy; for little mercy will do me no good'; such a poor creature thus expostulateth the case with God, 'Wilt thou show wonders to the dead? Shall the dead arise and praise thee?' (Psa 88:10). Lord, I have destroyed myself, can I live? My sins are more than the sands, can I live? Lord, every one of them are sins of the first rate, of the biggest size, of the blackest line, can I live? I never read that expression but once in all the whole Bible; 'For thy name's sake, O Lord, pardon mine iniquity, for it is great' (Psa 25:11). Not that there was but one man in Israel that had committed great iniquities, but because men that have so done, have rather inclined to despair, than to an argument so against the wind. If he had said, Pardon, for they are little, his reason had carried reason in it; but when he saith, Pardon, for they are great, he seems to stand like a man alone. This is the common language, 'if our

transgressions be upon us, and we pine away in them, How should we then live?' (Eze 33:10). Or thus, 'Our bones are dried, and our hope is lost, and we are cut off for our parts' (Eze 37:11). Wherefore to such as these, good wishes, tender fingers, and compassion, without GREAT mercy, can do nothing. But behold, O thou man of Israel, thou talkest of great sins; answerable to this, the Scripture speaks of great mercy; and thy great sins are but the sins of a man, but these great mercies are the mercies of a God; yea, and thou art exhorted, even because there is mercy with him, therefore to trust thy soul with him, 'let Israel trust in the Lord; for with the Lord there is mercy,' great mercy. This therefore is a truth of singular consolation, that mercy is with the Lord, that tender mercy is with him, that great mercy is with him, both TENDER and GREAT. What would man have more? But,

Third. As great mercy is with the Lord to encourage us to hope, so this mercy that is great, is RICH. 'God is rich in mercy' (Eph 2:4). There is riches of goodness and riches of grace with him (Rom 2:4; Eph 1:7). Things may be great in quantity, and little of value; but the mercy of God is not so. We use to prize small things when great worth is in them; even a diamond as little as a pea, is preferred before a pebble, though as big as a camel. Why, here is rich mercy, sinner; here is mercy that is rich and full of virtue! a drop of it will cure a kingdom. 'Ah! but how much is there of it?' says the sinner. O, abundance, abundance! for so saith the text—'Let us fall now into the hand of the Lord, for his' rich 'mercies are great' (2 Sam 24:14). Some things are so rich, and of such virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have a present operation upon him; but the very mentioning of mercy, yea, a very thought of it, has sometimes had that virtue in it as to cure a sin-sick soul. Here is virtuous mercy!

Indeed mercy, the best of mercies, are little worth to a self-righteous man, or a sinner fast asleep; we must not, therefore, make our esteems of mercy according to the judgment of the secure and heedless man, but according to the verdict of the Word; nay, though the awakened sinner, he that roareth for mercy all day long, by reason of the disquietness of his heart is the likeliest among sinful flesh, or as likely as another, to set a suitable estimate upon mercy; yet his verdict is not always to pass in this matter. None can know the riches of mercy to the full, but he that perfectly knoweth the evil of sin, the justice of God, all the errors of man, the torments of hell, and the sorrows that the Lord Jesus underwent, when mercy made him a reconciler of sinners to God. But this can be known by none but the God whose mercy it is. This is the pearl of great price.

The richness of mercy is seen in several things. It can save from sin, from great sin, from all sin (Titus 3:5; Matt 15:22,28). It can save a soul from the devil, from all devils (Matt 17:15,18). It can save a soul from hell, from all hells (Psa 116:3,5,6). It can hold us up in the midst of all weaknesses (Psa 94:18). It can deliver from eternal judgment (Rom 9:23). Yea, what is it that we have, or shall need, that this virtuous mercy cannot do for us: 'Let Israel hope in the Lord: for which the Lord is RICH mercy,' mercy full of virtue, and that can do great things.

Fourth. As the mercies that are with the Lord are tender, great, and rich, so there is a MULTITUDE of them, and they are called 'manifold,' there is a multitude of these rich and virtuous mercies (Psa 69:13; Rev 9:19). By multitude, I understand mercies of every sort or kind; mercies for this, and mercies for the other malady; mercies for every sickness, a salve for every sore. Some things that are rich and very full of virtue, have yet their excellency extending itself but to one, or two, or three things for help; and this is their leanness in the midst of their excellencies. But it is not thus with the mercy of

God. Some things that are rich and virtuous, are yet so only but at certain seasons; for there are times in which they can do nothing. But it is not so with this tender, great, and rich mercy of God. There are some things, though rich, that are sparingly made use of. But it is not so with this mercy of God. There is a multitude of them; so if one will not another will. There is a multitude of them; so one or other of them is always in their season. There is a multitude of them; and therefore it must not be supposed that God is niggardly as to the communicating of them.

As they are called a multitude, so they are called mercies manifold. There is no single flower in God's gospel-garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing, in all the mercies of God. Manifold; a man cannot receive one, but he receives many, many folded up, one within another. For instance,

1. If a man receiveth Christ, who is called God's tender mercy; why, he shall find in him all the promises, pardons, justifications, righteousnesses, and redemptions, that are requisite to make him stand clear before the justice of the law, in the sight of God, from sin (Luke 1:76-79; 1 Cor 1:30; Eph 4:32; 2 Cor 1:20).

2. If a man receive the Spirit, he shall have as folded up in that, for this is the first unfolding itself, many, very many mercies (Ezra 1:4). He shall have the graces, the teachings, the sanctifications, the comforts, and the supports of the Spirit: When he saith in one place, 'He will give the Spirit,' he calleth that in another place, 'the good things' of God (Luke 11:13; Matt 7:11).

3. If a man receive the mercy of the resurrection of the body, and God's people shall assuredly receive that in its time, what a bundle of mercies will be received, as wrapt up in that? He will receive perfection, immortality, heaven, and glory; and what is folded up in these things, who can tell?

I name but these three, for many more might be added, to show you the plenteousness, as well as the virtuousness of the tender, great, and rich mercy of God. A multitude! There is converting mercy, there is preserving mercy, there is glorifying mercy: and how many mercies are folded up in every one of these mercies, none but God can tell. A multitude! There are mercies for the faithful followers of Christ, for those of his that backslide from him, and also for those that suffer for him; and what mercies will by these be found folded up in their mercies, they will better know when they come to heaven. A multitude of preventing mercies in afflictions, in disappointments, in cross providences, there are with God: and what mercies are folded up in these afflicting mercies, in these disappointing mercies, and in these merciful cross providences, must rest in the bosom of him to be revealed, who only is wonderful in counsel, and excellent in working. A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in what of these things there is; and who can number them? David said, He daily was loaded with God's benefits. And I believe, if, as we are bound, we should at all times return God thanks for all particular mercies, particularly, it would be a burden intolerable, and would kill us out of hand! (Psa 68:19). And all this is written, that Israel might hope in the Lord: 'Let Israel hope in the Lord; for with the Lord there is mercy.'

Fifth. As the mercies that are with the Lord are tender, great, rich, a multitude, and manifold; so they are mercies that DIMINISH NOT in the using, but that rather increase in the exercising of them. Hence it is said, grace aboundeth, and hath abounded unto many; and that God is able to make all grace abound towards us (Rom 5:15; 2 Cor 9:8; Eph 1:7,8). The grace of forgiveness I mean, wherein he hath abounded towards us. Now, to abound, is to flow, to multiply, to increase, to greaten, to be more and more; and of this nature is the mercy that is with the Lord; mercy that will abound and

increase in the using. Hence he is said to pardon abundantly, to pardon and multiply to pardon: and, again, to exercise loving-kindness; to exercise it, that is, to draw it out to the length; to make the best advantage and improvement of every grain and quality of it (Isa 55:7; Jer 9;24). 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth' (Exo 34:6).

Mercy to a man under guilt, and fear of hell-fire, seems as a little, shrunk-up, or shrivelled thing; there appears no quantity in it. There is mercy, said Cain, but there is not enough; and he died under that conceit (Gen 4:13). Nor is it as to judgment and thought many times much better with the Israel of God. But behold when God sets mercy to work, it is like the cloud that at first was but like a man's hand, it increaseth until it hath covered the face of heaven. Many have found it thus, yea they have found it thus in their distress (1 Kings 18:41-44). Paul has this expression, 'The grace of our Lord was exceeding abundant,' that is, increased towards me exceedingly (1 Tim 1:13-15). And this is the cause of that change of thoughts that is wrought at last in the hearts of the tempted; at first they doubt, at last they hope; at first they despair, at last they rejoice; at first they quake, while they imagine how great their sins are, and how little the grace of God is; but at last they see such a greatness, such a largeness, such an abundance of increase, in this multiplying mercy of God, that with gladness of heart, for their first thoughts, they call themselves fools, and venture their souls, the next world, and their interest in it, upon this mercy of God.

I tell you, Sirs, you must not trust your own apprehensions nor judgments with the mercy of God; you do not know how he can cause it to abound; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will please to open it; that for the infiniteness can swallow up not only all thy sins, but all thy thoughts and imaginations, and that can also drown thee at last. 'Now unto him that is able,' 'as to mercy,' 'to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen!' (Eph 3:20,21). This, therefore, is a wonderful thing, and shall be wondered at to all eternity; that that river of mercy, that at first did seem to be but ankle deep, should so rise, and rise, and rise, that at last it became 'waters to swim in, a river that could not be passed over!' (Eze 47:3-5). Now all this is written, that Israel might hope. 'Let Israel hope in the Lord; for with the Lord there is mercy.'

Sixth. As there are with God mercies, tender, great, rich, a multitude, and mercy that abounds; so to encourage us to trust in him, there is mercy to COMPASS US ROUND ABOUT. 'Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about' (Psa 32:10). This is, therefore, the lot of the Israel of God, that they shall, they trusting in their God, be compassed with mercy round about. This is mercy to do for us in this world, that we may arrive safely in that world which is to come. Another text saith, 'For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield' (Psa 5:12). As with a shield. This compassing of them, therefore, is, to the end they may be defended and guarded from them that seek their hurt. When Elisha was in danger, by reason of the army of the Syrians, 'behold the mountain was full of horses and chariots of fire, round about him,' to deliver him (2 Kings 6:15-17). Round about on every side; or as David hath it, 'Thou shalt increase my greatness, and comfort me on every side' (Psa 71:21). 'I will encamp about mine house, ' saith God, 'because of the army, because of him that passeth by, and him that returneth' (Zech 9:1).

This, therefore, is the reason why, notwithstanding all our weaknesses, and also the

rage of Satan, we are kept and preserved in a wicked world; we are compassed round about. Hence, when God asked Satan concerning holy Job, he answered, 'Hast thou not made a hedge about him, and about his house, and about all that he hath on every side?' (Job 1:10). I cannot come at him; thou compassest him, and keepest me out. By this, then, is that scripture opened, 'Thou art my hiding-place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance' (Psa 32:7). And, indeed, it would be comely, if we, instead of doubting and despairing, did sing in the ways of the Lord: have we not cause thus to do, when the Lord is round about us with sword and shield, watching for us against the enemy, that he may deliver us from their hand? (Jer 31:12).

This also is the reason why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every side; then no evil thing can by any means come at us, but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison, by it, taken away. Hence Paul, understanding this, saith, 'And we know that all things work together for good to them that love God' (Rom 8:28). But how can that be, did they not come to us through the very sides of mercy? and how could they come to us so, since Satan pryeth to wound us deadly in every, or in some private place, if mercy did not compass us round about, round about as with a shield? He went round about Job, to see by what hog-hole he might get at him, that he might smite him under the fifth rib.[20] But, behold, he found he was hedged out round about; wherefore he could not come at him but through the sides of mercy; and, therefore, what he did to him must be for good. Even thus also shall it be in conclusion with all the wrath of our enemies, when they have done what they can; by the mercy of God, we shall be made to stand. 'Why boasteth thou thyself in mischief,' said David, 'O mighty man? the goodness of God endureth continually' (Psa 52:1). And that will sanctify to me whatever thou doest against me! This, therefore, is another singular encouragement to Israel to hope in the Lord; for that there is with him mercy to compass us round about.

Here is, I say, room for hope, and for the exercise thereof; when we feel ourselves after the worst manner assaulted. 'Wherefore should I fear,' said David, 'in the day of evil, when the iniquity of my heels shall compass me about?' (Psa 49:5). Wherefore? Why now there is all the reason in the world to fear the day of evil is come upon thee, and the iniquity of thy heels doth compass thee about. The hand of God is upon thee, and thy sins, which are the cause, stand round about thee, to give in evidence against thee; and therefore thou must fear. No, saith David, that is not a sufficient reason; he that trusteth in the Lord, Mercy shall compass him about. Here is ground also to pray in faith, as David, saying, 'Keep me as the apple of the eye, hid me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about' (Psa 17:8,9).

Seventh. As all this tender, great, rich, much abounding mercy, compasseth us about; so that we may hope in the God of our mercy, it is said this mercy IS TO FOLLOW US. 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever' (Psa 23:6). It shall follow me, go with me, and be near me, in all the way that I go (Psa 32:8). There are these six things to be gathered out of this text, for the further support of our hope.

1. It shall follow us to guide us in the way. I will guide thee with mine eye, says God, that is, in the way that thou shalt go. The way of man to the next world, is like the way from Egypt to Canaan, a way not to be wound out but by the pillar of a cloud by day, and a flame of fire by night; that is, with the Word and Spirit. 'Thou shalt guide me with

thy counsel, and afterward receive me to glory' (Psa 73:24). Thou shalt guide me from the first step to the last that I shall take in this my pilgrimage: Goodness and mercy shall follow me.

2. As God in mercy will guide, so by the same he will uphold our goings in his paths. We are weak, wherefore though the path we go in were never so plain, yet we are apt to stumble and fall. But 'when I said my foot slippeth, thy mercy, O Lord, held me up' (Psa 94:18). Wherefore we should always turn our hope into prayer, and say, Lord, 'hold up my goings in thy paths, that my footsteps slip not' (Psa 17:5). Be not moved; let mercy follow me.

3. As the God of our mercy has mercy to guide us, and uphold us; so by the same will he instruct us when we are at a loss, at a stand. 'I led Israel about,' says God, 'I instructed him, and kept him as the apple of mine eye' (Deut 32:10). I say we are often at a loss; David said, after all his brave sayings, in Psalm 119, 'I have gone astray like a lost sheep: seek thy servant' (v 176). Indeed a Christian is not so often out of the way, as he is at a stand therein, and knows not what to do. But here also is his mercy as to that. 'Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left' (Isa 30:21). Mercy follows for this.

4. Mercy shall follow to carry thee when thou art faint. We have many fainting and sinking fits as we go. 'He shall gather the lambs with his arm, and carry them in his bosom,' or upon eagles' wings (Isa 40:11). He made Israel to ride on the high places of the earth, and made him to suck honey out of the rock (Deut 32:13).

5. Mercy shall follow us, to take us up when we are fallen, and to heal us of those wounds that we have caught by our falls. 'The Lord upholdeth all that fall, and raiseth up all those that be bowed down' (Psa 145:14). And again: 'The Lord openeth the yes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous' (Psa 146:8). Or, as we have it in another place, 'The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand' (Psa 37:23,24). Here is mercy for a hoping Israelite; and yet this is not all.

6. Mercy shall follow us to pardon our sins as they are committed. For though by the act of justification, we are for ever secured from a state of condemnation; yet as we are children, we need forgiveness daily, and have need to pray, 'Our Father, forgive us our trespasses.' Now, that we may have daily forgiveness for our daily sins and trespasses, mercy and goodness must follow us; or as Moses has it, 'And he said, If now I have found grace in thy sight, O Lord! let my Lord, I pray thee, go amongst us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for thine inheritance' (Exo 34:9). Join to this that prayer of his, which you find in Numbers: 'Now I beseech thee let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, forgiving iniquity, and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now,' or hitherto (Num 14:17-19). How many times, think you, did Israel stand in need of pardon, from Egypt, until they came to Canaan? Even so many times wilt thou need pardon from the day of thy conversion to the day of death; to the which God will follow Israel, that he may dwell in the house of the Lord for ever.

Eighth. As all this tender, great, rich, abounding, compassing mercy, shall follow Israel to do him good; so shall it do him EVERY GOOD TURN, in delivering of him from every

judgment that by sin he hath laid himself obnoxious to, with rejoicing. For 'mercy rejoiceth against judgment' (James 2:13). That is, applying it to the mercy of God towards his, it rejoiceth in delivering us form the judgments that we have deserved; yea, it delivereth us from all our woes with rejoicing. In the margin it is 'glorieth'; it glorieth in doing this great thing for us. I have thought, considering how often I have procured judgments and destructions to myself, that God would be weary of pardoning, or else that he would pardon with grudging. But the Word said, 'He fainteth not nor is weary' (Isa 40;28). 'I will rejoice over them to do them good,—with my whole heart, and with my whole soul' (Jer 32:41). This doing of us good with rejoicing, this saving of us from deserved judgments with rejoicing, this getting the victory over our destructions for us, with rejoicing; O! it is a marvellous thing! 'O sing unto the Lord a new song, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory'; the victory for us (Psa 98:1). And as Paul said, 'We are more than conquerors through him' (Rom 8:37); and this he did with triumph and rejoicing (Col 2:15). The heart is seen oft-times, more in the manner than in the act that is acted; more in the manner of doing than in doing of the thing. The wickedness of the heart of Moab was more seen in the manner of action than in the words that he spake against Israel. 'For since thou spakest [of] against him thou skippedst for joy' (Jer 48:27). So Edom rejoiced at the calamity of his brother; he looked on it and rejoiced: and in his rejoicing appeared the badness of his heart, and the great spite that he had against his brother Jacob (Oba 10:14).

Now, my brethren, I beseech you consider, that God hath not only showed you mercy, but hath done it with rejoicing. Mercy doth not only follow you, but it follows you with rejoicing: yea, it doth not only prevent your ruin, by our repeated transgressions procured, but it doth it with rejoicing. Here is the very heart of mercy seen, in that it rejoiceth against judgment. Like unto this is that in Zephaniah: 'The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing' (Zeph 3:17,18).

There are many things that show with what an heart mercy is of God extended, as is afore described, to Israel for his salvation; but this, that it acteth with rejoicing, that it saveth with rejoicing, and gets the victory over judgment with rejoicing! is a wonderful one, and one that should be taken notice of by Israel, for his encouragement to hope. 'Let Israel hope in the Lord, for with him there is mercy,' tender, great, rich, multiplying mercy, mercy that compasseth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgment that seeketh our destruction, as we go toward our Father's house and kingdom!

It is said in the Word, God delighteth in mercy. 'Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy' (Micah 7:18). Here then is a reason of the rejoicing of mercy against judgment. Why, mercy is God's delight; or, as another hath it, 'Mercy pleaseth thee.' What a man delights in, that he will set on foot, and that he will seek to manage, that he will promote, and that he will glory in the success and prosperity of. Why, the text saith, God delighteth in mercy: nor do I believe, how odious soever the comparison may seem to be, that ever man delighteth more in sin, than God hath delighted in showing mercy. Has man given himself for sin? God has given his Son for us, that he might show us mercy (John 3:16). Has man lain at wait for opportunities for sin? God has waited to be gracious, that he might have mercy upon us (Isa 30:10). Has man, that he might enjoy his sin, brought himself to a morsel of bread? Why Christ, Lord of all, that he might make room for mercy, made himself the poorest man (Luke 9:58; 2 Cor 8:9). Has man, when he has found his sin,

pursued it with all his heart? Why God, when he sets a showing mercy, shows it with rejoicing, for he delighteth in mercy.
Here also you may see the reason why all God's paths are mercy and truth to his (Psa 25:10). I have observed that what a man loveth he will accustom himself unto, whether it be fishing, hunting, or the like. These are his ways, his course, the paths wherein he spends his life, and therefore he is seldom found out of one or another of them. 'Now,' saith David, 'all the paths of the Lord are mercy' (Psa 25:10). He is never out of them: for wherever he is, still he is coming towards his Israel in one or other of these paths, stepping steps of mercy. Hence again it is that you find that at the end of every judgment there is mercy; and that God in the midst of this remembers that (Habb 2:3). Yea, judgment is in mercy; and were it not for that, judgment should never overtake his people (1 Cor 11:32). Wherefore let Israel hope in the Lord, seeing with him is all this mercy.
Ninth. Besides all this, the mercy that is with God, and that is an encouragement to Israel to hope in him, IS EVERLASTING: 'The mercy of the Lord is from everlasting to everlasting upon them that fear him' (Psa 103:17). From everlasting to everlasting; that is more, more than I said. Well,
1. Then from everlasting; that is, from before the world began; so then, things that are, and are to be hereafter, are to be managed according to those measures that God in mercy took for his people then. Hence it is said, that he has blessed us according as he chose us in Christ, before the world began; that is, according to those measures and grants that were by mercy allotted to us then (Eph 1:4). According to that other saying, 'according to his mercy he saved us,' that is, according as mercy had allotted for us before the world began (Titus 3:5). 'According to his own purpose and grace, which was given us in Christ before the world began' (2 Tim 1:9). This is mercy from everlasting, and is the ground and bottom of all dispensations that have been, are, or are to come to his people. And now, though it would be too great a step to a side, to treat of all those mercies that of necessity will be found to stand upon that which is called mercy from everlasting, yet it will be to our purpose, and agreeable to our method, to conclude that mercy to everlasting stands upon that; even as vocation, justification, preservation, and glorification, standeth upon our being chosen in Christ before the foundation of the world (Rom 8:29,30). Here then is the mercy that is with God and that should encourage Israel to hope. The mercy that has concerned itself with them, is mercy from everlasting. Nor may it be thought that a few quarrels of some brain-sick fellows will put God upon taking new measures for his people; what foundation has been laid for his, before he laid the foundation of the world, shall stand; for that it was laid in Christ by virtue of mercy: that is, from everlasting (Rom 9:11). The old laws, which are the Magna Charta, the sole basis of the government of a kingdom, may not be cast away for the pet that is taken by every little gentleman against them.
[21] We have indeed some professors that take a great pet against that foundation of salvation, that the mercy that is from everlasting has laid; but since the kingdom, government, and glory of Christ is wrapped up in it, and since the calling, justification, perseverance, and glorification of his elect, which are called his body and fulness, is wrapt up therein, it may not be laid aside nor despised, nor quarrelled against by any, without danger of damnation.
Here then is the mercy with which Israel is concerned, and which is with God as an encouragement to them that should hope, to hope in him. It is mercy from everlasting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy in the root of the thing. For it is from this mercy, this mercy from everlasting, that all,

and all those sorts of mercies, of which we have discoursed before, do flow. It is from this that Christ the Saviour flows; this is it, from which that tender mercy, that great mercy, that rich mercy that aboundeth towards us, doth flow; and so of all the rest. Kind brings forth its kind; know the tree by his fruit; and God by his mercy in Christ; yea, and know what God was doing before he made the world, by what he has been doing ever since. And what has God been doing for and to his church from the beginning of the world, but extending to, and exercising loving-kindness and mercy for them? therefore he laid a foundation for this in mercy from everlasting.

2. But mercy from everlasting is but the beginning, and we have discoursed of those mercies that we have found in the bowels of this already, wherefore a word of that which is to everlasting also. 'From everlasting to everlasting.' Nothing can go beyond to everlasting; wherefore this, to everlasting, will see an end of all. The devil will tempt us, sin will assault us, men will persecute; but can they do it to everlasting? If not, then there is mercy to come to God's people at last; even when all evils have done to us what they can. After the prophet had spoken of the inconceivable blessedness that God hath prepared for them that wait for him, he drops to present wrath, and the sin of God's people in this life. This done, he mounts up again to the first, and saith, 'in those is continuance'; that is, the things laid up for us are everlasting, and therefore 'we shall be saved' (Isa 64:4,5). How many things since the beginning have assaulted the world to destroy it, as wars, famines, pestilences, earthquakes, &c., and yet to this day it abideth. But what is the reason of that? Why, God liveth, upon whose word, and by whose decree it abideth. 'He hath established the earth, and it abideth'; it standeth fast, and 'cannot be moved' (Psa 119:90, 93:1, 96:10). Why, my brethren, mercy liveth, mercy is everlasting; 'His mercy endureth for ever!' (Psa 136). And therefore the church of God liveth; and when all her enemies have done their all, this is the song that the church shall sing over them: 'They are brought down and fallen, but we are risen, and stand upright!' (Psa 20:8). Everlasting mercy, with everlasting arms, are underneath (Deut 33:27).

And as this shows the cause of the life of the church, notwithstanding her ghostly and bodily enemies, so it showeth the cause of her deliverance from her repeated sins. As God said of leviathan 'I will not conceal his parts,' &c. (Job 41:12). So it is very unbecoming of God's people to conceal their sins and miscarriages, for it diminisheth this mercy of God. Let therefore sin be acknowledged, confessed, and not be hid nor dissembled; it is to the glory of mercy that we confess to God and one another what we are; still remembering this, but mercy is everlasting!

As this shows the reason of our life, and the continuance of that, notwithstanding our repeated sins, so it shows the cause of the receiving [or renewing] of our graces, from so many decays and sickness. For this mercy will live, last, and outlast, all things that are corruptible and hurtful unto Israel. Wherefore 'let Israel hope in the Lord,' for this reason, 'for with the Lord there is mercy.' 1. Tender mercy for us. 2. Great mercy for us. 3. Rich mercy. 4. Manifold mercy. 5. Abounding mercy towards us. 6. Compassing mercy wherewith we are surrounded. 7. Mercy to follow us wherever we go. 8. Mercy that rejoiceth against judgment. And, 9. Mercy that is from everlasting to everlasting. All these mercies are with God, to allure, to encourage, and uphold Israel in hope.

[SECOND. What is to be inferred from this reason.]

I come now to the second thing, which is to show what is to be inferred from this reason. And,

First. This, to be sure, is to be inferred, That Israel, as the child of God, is a pitiful thing of himself; one that is full of weaknesses, infirmities, and defects, should we speak

nothing of his transgressions. He that is to be attended with so many mercies, absolutely necessary mercies, for there is not in these mercies one that can be spared, must needs be in himself a poor indigent creature. Should you see a child attended with so many engines to make him go, as the child of God is attended with mercies to make him stand, you would say, What an infirm, decrepit, helpless thing is this![22] Alas! I have here counted up mercies in number nine. If I had counted up nine hundred and ninety-nine, all had been the same, for the child of God would not have one to spare. The text saith, 'The earth, O Lord, is full of thy mercy,' and all little enough to preserve his Israel (Psa 119:64). Indeed, those that I have presented the reader with are the chief heads of mercies; or the head-mercies from which many others flow. But, however, were they but single mercies, they show with great evidence our deficiency; but being double, they show it much more.

Should it be said there is such a lord has a son, a poor decrepit thing; he is forced to wear things to strengthen his ancles, things to strengthen his knees, things to strengthen his loins, things to keep up his bowels, things to strengthen his shoulders, his neck, his hands, fingers; yea, he cannot speak but by the help of an engine, nor chew his food but by the help of an engine. What would you say? What would you think? Would you not say such a one is not worth the keeping, and that his father cannot look for any thing from him, but that he should live upon high charge and expense, as long as he liveth; besides all the trouble such an one is like to be of to others. Why this is the case: Israel is such an one, nay, a worse. He cannot live without tender mercy, without great mercy, without rich mercy, without manifold mercy and unless mercy abounds towards him. He cannot stand if mercy doth not compass him round about, nor go unless mercy follows him. Yea, if mercy that rejoiceth against judgment doth not continually flutter over him, the very moth will eat him up, and the canker will consume him (Job 4:19). Wherefore it is necessary to the making of Israel live and flourish, that everlasting mercy should be over his head, and everlasting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it. But I say doth not this sufficiently show, had we but eyes to see it, what a sad and deplorable creature the child of God of himself is? O! this is not believed nor considered as it should. Vain man would be wise; sinful man would be holy; and poor, lame, infirm, helpless man, would be strong, and fain persuade others that he hath a sufficiency of himself. But I say, if it be so, what need all this mercy? If thou canst go lustily, what mean thy crutches? No, no, Israel, God's Israel, when awake, stands astonished at his being surrounded with mercies, and cries out, 'I am not worthy of the least [I am less than the least] of all thy mercies, and of all the truth, which thou hast showed unto thy servant' (Gen 32:10).

Second. This also showeth how sorely the enemies of Israel are bent to seek his destruction. The devil is, by way of eminency, called the enemy of God's people: 'the devil, your adversary' (1 Peter 5:8). And this, that there are so many mercies employed about us, and all to bring us to the place which God hath appointed for us, doth demonstrate it. Should you see a man that was not to go from door to door, but he must be clad in a coat of mail, must have a helmet of brass upon is head, and for his life-guard not so few as a thousand men to wait upon him; would you not say, Surely this man has store of enemies at hand, surely this man goes continually in danger of his life? Why, this is the case, enemies lie in wait for poor Israel in every hole; he can neither eat, drink, wake, sleep, work, sit still, talk, be silent; worship his God in public or in private, but he is in danger of being stabbed, or being destroyed. Hence, as was said before, he is compassed about with mercy as with a shield (Micah 7:20). And again it is

said concerning these, 'God's truth,' his mercy, 'shall be thy shield and buckler' (Psa 91:4). And again, 'He is a buckler to all them that trust in him' (2 Sam 22:31). Yea, David being a man sensible of his own weakness, and of the rage and power of his enemies, cries out to his God to take hold of shield and buckler, and to stand up for his help (Psa 35:2). But what need these things be asserted, promised, or prayed for? if Israel had no enemies, or none but such, he could, as we say, make his party good with all. Alas, their cries, their tears, sighs, watchings, and outcries, at sundry times, make this, beyond all show of doubt, a truth.

If Solomon used to have about his bed no less than threescore of the valiantest of Israel, holding swords, and being expert in war, every one with his sword upon his thigh, because of fear in the night—and yet these fears were only concerning men—what guard and safe-guard doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell! (Can 3:7,8). I will add, if it be but duly considered, all this guard and safeguard by mercy notwithstanding, how hardly this people do escape being destroyed for ever, yea, how with hearts broken, and loins broken, many of them with much difficulty get to the gates of heaven! it will be easily concluded, that her enemies are swifter than eagles, stronger than lions; and that they often overtake her between the straits.

To say nothing of the many thousands that dare not so much as once think of true religion, because of the power of the enemy which they behold, when alas! they see nobody but the very scarecrows which the devil hath set up for I count the persecutor of God's people but the devil's scarecrow, the old one himself lies quat—yet, I say, how are they frighted! how are they amazed! What a many of the enemies of religion have these folks seen today![23] yea, and they will as soon venture to run the hazard of hell-fire, as to be engaged by these enemies in this way. Why, God's people are fain to go through them all, and yet no more able than the other to do it of themselves. They therefore are girded, compassed, and defended by this mercy, which is the true cause indeed of their godly perseverance.

Third. A third thing that I infer from these words is, What a loving God has Israel! 'Truly God is good to Israel. Let the redeemed of the Lord say so.' A loving God, that should take this care of him, and bestow so many mercies upon him. Mercies of all sorts, for all cases, for all manner of relief and help against all manner of perils. What is man that God should so unweariedly attend upon him, and visit him every moment? Is he a second God? Is he God's fellow? Is he of the highest order of the angels? or what is he? O! he is a flea, a worm, a dead dog, sinful dust and ashes; he comes up like a flower and is cut down, and what a thing is it that God should so much as open his eyes upon such a one! (1 Sam 26:20; Job 25:6, 45:2,3). But then, what a thing is it that God should magnify him, and that he should set his heart upon him! (Job 7:17). Yea, that he should take him into acquaintance with him, give his angels to be all ministering spirits for him! Yea, engage his mercy for him, his tender, great, manifold, and everlasting mercy for him, to compass him round withal, as with a shield, that nothing might work his ruin for ever and ever!

It may well be said, 'God is love'! (1 John 4:16). Man may well say so, 'O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy' (Psa 107:1-3). If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water, what shall we call this? when God, the great God, the former of all things, shall not only give an alms, an alms to an enemy, but shall rise up, take shield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom? This love is such as is not found on earth, nor to be paralleled among the creatures. None hopes this but one that is good. Nor does any believe as they should, that God doth love as these things declare he does. Our heart staggereth at the greatness of the thing, and who is it that has any reason left in him, and knows anything of what a wretched thing sin hath made him, that can without starting so much as hear of all this mercy! But,

Fourth. Another thing that I infer from these words is this, What ground is here to Israel to hope in the Lord! The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is steadfast for ever, even the word by which we are here exhorted to hope. Nor shall we have cause to doubt of the cause of the exhortation to such a soul-quieting duty; for mercy is with the Lord: 'Let Israel rejoice in him that made him; let the children of Zion be joyful in their king' (Psa 149:2). For with the Lord there is mercy, wherewith to beautify the meek with salvation. What sayest thou, child of God? Has sin wounded, bruised thy soul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a sinner of the first rate, of the biggest size? Why, with the Lord there is great mercy for thee? Have thy sins corrupted thy wounds, and made them putrefy and stink? Why, with the Lord there is rich, that is, virtuous[24] mercy for thee. Art thy sins of diverse sorts? Why, here is a multitude of manifold mercies for thee. Dost thou see thyself surrounded with enemies? Why, with the Lord there is mercy to compass thee about withal. Is the way dangerous in which thou art to go? Surely goodness and mercy shall follow thee all the days of thy life. Doth iniquity prevail against thee? The mercy of this Lord aboundeth towards thee. Doth judgments for thy miscarriages overtake thee; There is with thy Lord mercy that rejoiceth to deliver thee from those judgments. What shall I say? There is mercy from everlasting to everlasting upon thee. What wouldst thou have? There is mercy underneath, mercy above, and mercy for thee on every side; therefore 'let Israel hope in the Lord!' I will add, it is the greatest unkindness thou canst return to the Lord to doubt this mercy notwithstanding. Why, what wilt thou make of God? Is there no truth nor trust to be put in him, notwithstanding all that he hath said? O the depravedness of man's nature! Because he speaketh the truth, therefore we believe him not! (John 8:45). The odiousness of unbelief is manifest by this, yea, also the unreasonableness thereof. God is true, his Word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man should hope. Hope then; it pleases God that thou shouldest hope. Hope then to the end, for the grace that is to be brought unto thee will surely come, with Christ thy Saviour. Men that have given up themselves to their sins, hope to enjoy some benefit by them, though the curse of God, and his wrath, is revealed from heaven against them for it (Rom 1:18). And yet thou that hast given thyself to God by Christ, art afraid to hope in his mercy! For shame, hope, and do not thus dishonour thy God, would thine own soul, and set so bad an example to others. I know thou hast thy objections in a readiness to cast in my way, and were they made against doctrine, reason would that some notice should be taken of them; but since they are made against duty, duty urged from, and

grounded upon, a word which is stedfast for ever, thou deservest to be blamed, and to be told, that of all sins that ever thou didst commit, thou now art managing the vilest, while thou art giving way to, and fortifying of, unbelief and mistrust, against this exhortation to hope, and against the reason for encouragement to the duty.

[THIRD. THE AMPLIFICATION OF THE REASON 'TO HOPE IN THE LORD.']

But I shall pass from this to the third thing found in the text, and that is the AMPLIFICATION of the reason. I told you that there were in the text these three things, I. An exhortation to the children of God to hope in the Lord: 'Let Israel hope in the Lord.' II. A reason to enforce that exhortation, 'For with the Lord there is mercy.' III. An amplification of that reason, 'And with him is plenteous redemption.' I have gone through the two first, and shall now come to this last.

In these last words, which I call the Amplification of the reason, we have two things. FIRST. A more particular account of the nature of the mercy propounded for an encouragement to Israel to hope. SECOND. An account of the sufficiency of it. The nature of the mercy propounded, is expressed by that word 'redemption.' The sufficiency of it is expressed by that word 'plenteous.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.'

[FIRST. The nature of the mercy propounded.]

Redemption may be diversely taken, as shall be further showed anon; but forasmuch as the term here is made mention of indefinitely, without nominating of this or that part of redemption particularly, I shall speak to it in the general, with respect at least to the main heads thereof.

To redeem is to fetch back, by sufficient and suitable means, those at present in an enthralled, captivated, or an imprisoned condition; and there are two sorts of this redemption. First, Redemption by purchase. Second, Redemption by power. Redemption by purchase is from the cause of captivities. Redemption by power is from the effects.

First, If we speak of redemption by purchase, then three things present themselves to our consideration—I. The person redeeming. II. The nature of the price paid to redeem withal. III. The thing or state from which this redeemer with this price redeemeth.

[I. The Person redeeming.] The subject of this redemption, or person redeemed, is Israel, of him we have spoken before. For the person redeeming, it is Jesus of Nazareth; Jesus that was born at Bethlehem, at the time, and as the Scriptures relate (Matt 1; Luke 2). Now, with reference to his person, we have two things to inquire after. What this person was. How he addressed himself to this work.

1. What this person was. This Jesus was and is the natural and eternal Son of God Almighty, without beginning or end, from everlasting; the Creator and Upholder of the world (Prov 8; John 1; Heb 1).

2. How he addressed himself to the work of redeeming, take as follows. He became true man: for he was conceived through the power of the Holy Ghost in the womb of a maid, and in the fulness of time brought forth of her, true, real, natural man; I say, though not in the worst, yet in the best sense (Luke 2:31-35). Being thus brought forth without spot or blemish, he began to address himself to the work. (1.) By works preparatory, and then, (2.) By the act itself.

(1.) The works preparatory were as follow. He prepares himself a priestly robe, which was his own obediential righteousness; for without these holy garments he might not adventure to come into the presence of God to offer his gift (Rom 5:19; Exo 28:40, 40:13). Before he offered his gift for the people, he was to be himself sanctified to his office: and that—by blood—by prayers and tears (1 Peter 1:19). (a.) By blood; for

before Aaron was to offer his sacrifice for the people, he must himself be sprinkled with blood (Exo 29:19-22). And because Jesus could not be sprinkled with the blood of beasts, therefore was he sprinkled with that of his own: not as Aaron was, upon the tip of his ear, and upon the tip of his toe; but from top to toe, from head to foot, his sweat was blood (Luke 22:44). So that from his agony in the garden to the place where he was to lay down the price of our redemption, he went as consecrated in his own blood.
(b.) He offered also his sacrifice of strong crying and tears, as his drink-offering to God, as a sacrifice preparatory, not propitiatory, in pursuit of his office; not to purge his person (Heb 5:5-8). This is the person redeeming, and this was his preparation to the work.
(2.) The act itself. Now the redemption is often ascribed particularly to his blood; yet in general, the act of his redeeming of us must either more remotely or more nearly be reckoned from his whole suffering for us in the flesh; which suffering I take to begin at his agony, and was finished when he was raised again from the dead. By his flesh I understand his whole man, as distinguished from his Divine nature; and so that word doth comprehend his soul as well as his body, as by the 53rd of Isaiah appears. His soul after that manner which was proper to it; and his body after that manner which was proper to it.
[II. The nature of the price paid to redeem.] His sufferings began in his soul, some time before his body was touched, by virtue of which was his bloody sweat in his body. The sorrows of his soul began at the apprehension of what was coming from God, for our sakes, upon him; but the bloody sweat of his body was from that union it had with such a soul. His sufferings were from the hand of God, not of man; not by constraint, but of his own will (Lev 1:3; John 10:18); and they differ from ours in these six things. 1. His sufferings were by the rigour of the law; ours according to the tenor of the gospel (Gal 3:13; Heb 12:10). 2. His sufferings were from God's hand immediately; ours by and through a Mediator (Isa 53:6; Heb 9:22). 3. God delighted himself in every stroke he gave him; he doth not willingly grieve nor afflict his people (Isa 53; Psa 103; Lam 3:33). 4. He suffereth as a common or public person; we for our own private offences (1 Cor 15:3; Lam 3:39). 5. He suffered to make amends to justice for the breach of a holy law; we to receive some small correction, and to be taught to amend our lives (Heb 9:26; Rom 10:3,4; Deut 8:5; 2 chron 6:27). 6. He was delivered from the nature of suffering by the merit of his person and sufferings; we from ours by the mercy of God through Christ (Acts 2:24; Eph 4:32, 5:2). Redemption, then, by a price, was this; the blood of Christ, which he willingly suffered to be spilt on the cross, before the face of God.
[III. The state from which this price redeemeth.] The cause of this price was our sins; by which we were justly delivered up to the curse, the devil, death, and hell; and should everlastingly have so continued, but that this price of redemption was for us paid. Hence it is said, Christ died for us. Christ died for our sins. Christ gave himself for our sins. We have redemption through his blood, the forgiveness of sins. And that we are bought with this price. Now, in all this Christ respected the holiness of the law, and the worth of our souls; giving full satisfaction to the one, for the love that he bare to the other. And this has redeemed his people from sin and the curse, the cause of our captivity.
Second, But besides this, there is redemption by power, and that respecteth that, or those things, unto which we become not legally indebted by our transgression. There was that unto which we became legally indebted, and that was the justice and holiness of the law (Gen 2:17). Now from this, because God had said it, for his Word made it so, there could be no deliverance, but by a reverend and due respect to its command and

demand, and an answer to every whit of what it would require; for not one tittle, not one jot or tittle of the law could fail (Matt 5:18). Jesus Christ, therefore, with respect to the law, that he might redeem us, paid a full and sufficient price of redemption; but as for these things that hold us captive, not for any injury we have done to them, but of power, tyranny, or the like; from them he redeemed us by power (Eph 4). Hence, when he had made satisfaction or amends for us to the law, he is said to 'lead captivity captive, to spoil principalities and powers, and to make a show of them openly' (Col 2). But to take captive, and to spoil, must be understood of what he did, not to the law, but to those others of our enemies from which we were to be redeemed, not by price but by power. And this second part of redemption is to be considered under a twofold head. 1. That these were overcome personally, in and by himself, for us. 2. That they shall be overcome also, in and by his church, through the power of his Spirit.

1. For the first, these were overcome personally, in and by himself for us; to wit, at his resurrection from the dead. For as by his death he made amends for our breach of the law, so by his resurrection he spoiled those other enemies, to wit, death, the devil, and the grave, &c., unto which we were subjected, not for any offence we had committed against them, but for our sin against the law; and men when they have answered to the justice of the law, are by law and power delivered from the prison. Christ therefore, by power, by his glorious power, did overcome the devil, hell, sin, and death, then when he arose and revived from his grave, and so got the victory over them, in and by himself, for us. For he engaging as a common or public person for us, did on our behalf what he did, both in his death and resurrection. So then, as he died for us, he rose for us; and as by his death he redeemed us from some, so by his resurrection from other, of our enemies. Only it must be considered, that this redemption, as to the fulness of it as yet, resides in his own person only, and is set out to his church as she has need thereof, and that orderly too. First, that part thereof which respecteth our redemption from the law; and then that part of it which respecteth our redemption from those other things. And although we are made partakers of redemption from the curse of the law in this life, so far forth as to be justified therefrom; and also as to the receiving of an earnest while here, of being wholly possessed of the glory of the next world hereafter; yet we neither are, nor shall be redeemed from all those things, which yet our head has, as head, got a complete and eternal victory over, until just before he shall deliver up the kingdom to the Father, that God may be all in all; for 'the last enemy that shall be destroyed is death' (1 Cor 15:26). Death, as it has hold upon us, for death as it had hold on our head, was destroyed, when he rose from the dead, but death, as we are subject to it, shall not be destroyed until we all and every one of us shall attain to the resurrection from the dead; a pledge of which we have by our spiritual resurrection, from a state of nature to a state of grace (Col 3:1-4). A promise of which we have in the word of the truth of the gospel; and an assurance of it we have by the resurrection of Christ from the dead (Eph 4:30; Luke 20:35; Acts 17:30,31). Wherefore let us hope! Now, as to redemption from the law, and from those other things from which we are, and are to be redeemed with power; do but consider the different language which the Holy Ghost useth, with reference to our redemption from each.

When it speaketh of our redemption from the just curse of the law, which we have sufficiently deserved, it is said to be done, not by destroying, but by fulfilling the law. 'Think not,' says Christ, 'that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matt 5:17,18). For it became him, as our Redeemer, to fulfil all, and all manner of righteousness, by doing

and suffering what justly should have been done or borne of us (Rom 8:3-5; Gal 3:13, 14).

But now when our redemption from those other things is made mention of, the dialect is changed; for then we read, to the end we might be delivered from them, Christ was to destroy and abolish them (2 Tim 1:10); 'that through death he might destroy him that had the power of death, that is, the devil,' and so deliver (Heb 2:14). And again, 'O death, I will be thy plagues! O grace, I will be thy destruction!' (Hosea 13:14). And again, 'that the body of sin might be destroyed' (Rom 6:6); and I have the keys of hell and of death (Rev 1:18). Having thereby sufficiently declared that the power of it is destroyed as to Israel, who are the people concerned in this redemption.

2. They shall be overcome by his church through the power of his Spirit. Now, as was hinted before, the redemption is already obtained, and that completely, by the person of Christ for us (Heb 9:24), as it is written, 'Having obtained eternal redemption for us'; yet these enemies, sin, death, the devil, hell, and the grave, are not so under the feet of his [saints] as he will put them, and as they shall be in conclusion under the feet of Christ (Heb 2:8,9). I say they are not; wherefore, as the text also concludeth, this redemption is with the Lord, and under our feet they shall be by the power of God towards us (2 Cor 13:4). And for this let Israel hope. The sum then is, God's people have with the Lord redemption, and redemption in reversion; redemption, and redemption to come; all which is in the hand of the Lord for us, and of all we shall be possessed in his time. This is that called plenteous redemption. 'For with him is plenteous redemption.' A little therefore to touch upon the redemption that we have in reversion, or of the redemption yet to come.

(1.) There is yet much sin and many imperfections that cleave to our persons and to our performances, from which, though we be not yet in the most full sense delivered, yet this redemption is with our Lord, and we shall have it in his time; and in the meantime it is said, It shall not have dominion over us. 'Sin shall not have dominion over you; for ye are not under the law, but under grace' (Rom 6:14). We are, by what Christ has done, taken from under the law, the curse; and must, by what Christ will do, be delivered from the very being of sin. 'He gave himself for us, that he might redeem us from all iniquity'; that he might present us to himself a glorious church, not having spot or wrinkle, or any such thing, but that we should be without blemish (Titus 2:13,14; Eph 5:25,27). That we are already without the being of sin, none but fools and madmen will assert; and that we shall never be delivered from it, none but such men will affirm neither. It remains then, that there is a redemption for Israel in reversion, and that from the being of sin. And of this it is that the text also discourseth, and for which let the godly hope.

(2.) We are not yet quite free from Satan's assaulting of us, though our Head by himself, and that for us, has got a complete conquest over him; but the time is coming, and himself knows that it is but a little while to it, in which he shall forever be bruised under our feet. Be wise unto that which is good, and simple concerning evil, and the God of peace shall bruise, tread down Satan under your feet shortly (Rom 16:20). Some may think that this text will have a fulfilling in the ruin and downfall of Antichrist; and so it may; but yet it will never be wholly fulfilled, as long as Satan shall have any thing to do with one of the children of God. There is therefore a redemption in reversion for the children of God from Satan, which they are to hope for, because this redemption is with the Lord their Head, and that to manage and bring about for them. For he shall bruise him under their feet in his time.

(3.) There is yet belonging to the church of God a redemption from what remains of

Antichrist, although as yet he is stronger than we, which I also call a redemption in reversion, for that it is yet to come, nor shall it be accomplished till the time appointed. In this redemption, not only saints, but truths will have a share; yea, and many also of the men that belong not to the kingdom of Christ and of God. This redemption God's people are also to hope for, for it is with their Lord, and he has promised it to them, as the Scripture doth plentifully declare.

(4.) There is yet a redemption to come, which is called the redemption of our body (Rom 8:23). Of this redemption we have both the earnest and the seal, to wit, the Spirit of God (Eph 1:14, 4:30). And because the time to it is long, therefore we are to wait for it; and because it will be that upon which all our blessedness will be let out to us, and we also let in to it, therefore we should be comforted at all the signs of the near approach thereof; 'then,' saith Christ, 'look up and lift up your heads' (Luke 21:28). The bodies of saints are called the purchased possession; possession, because the whole of all that shall be saved shall be for a temple or house for God to dwell in, in the heavens. A purchased possession, because the body, as well as the soul, is bought with the price of blood (1 Cor 6:14-20). But what then doth he mean by the redemption of this purchased possession? I answer, he meaneth the raising it up from the dead; 'I will ransom them from the power of the grave, I will redeem them from death' (Hosea 13:14). And then shall be brought to pass that saying that is written, 'Death is swallowed up in victory'; that saying, that is this, and that in Isaiah, for they speak both the selfsame thing (1 Cor 15; Isa 25:8).

And this was signified by Moses, where he speaks of the year of jubilee, and of the redemption of the house that was sold in Israel, how of that year it should return to the owner (Lev 25). Our bodies of right are God's, but sin still dwells in them; we have also sold and forfeited them to death and the grave, and so they will abide; but at the judgment day, that blessed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which, by our souls, through sin, it has been subjected; he will take it, I say, because it is his, both by creation and redemption, and will bring it to that perfect freedom that is only to be found in immortality and eternal life. And for this should Israel hope! From what hath been said to this first thing, it appears that the mercy that is with God for his people, as it is in general what has been described before, so it is redeeming mercy, or mercy that has with it the virtue of redemption; of the advantageousness of this mercy, we will further discourse by and by, but now we will look into the second thing, that from this amplification of the reason was propounded to be spoken to, to wit,

[SECOND. The sufficiency of this redemption.]

An account of the sufficiency of this redemption. 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.' The sufficiency or plenteousness of it may be spoken to, as it respecteth the many difficulties and dangers that by sin we have brought ourselves into; or as it respecteth the superabundant worth that is found therein, let the dangers attending us be what they will, though we should not be acquainted with the half or the hundredth part thereof. To speak to it as it respecteth those particular difficulties and dangers that by sin we have brought ourselves unto; and that, First. By showing the suitableness of it. Second. By showing the sufficiency of the suitableness thereof.

First. The suitableness of it lieth in the fit application thereof to all the parts of thraldom and bondage. Have we sinned? Christ had our sins laid upon his back; yea, of God was made, that is, reputed, sin for us (Isa 53; 2 Cor 5:21). Were we under the curse of the law by reason of sin? Christ was made under the law, and bare the curse thereof to

redeem (Gal 4:4, 3:13; Rom 3:24). Had sin set us at an indefinite distance from God? Christ has become, by the price of his redeeming blood, a reconciler of man to God again (Col 1:20). Were we by sin subject to death? Christ died the death to set us free therefrom (Rom 6:23). Had our sins betrayed us into and under Satan's slavery? Christ has spoiled and destroyed this work, and made us free citizens of heaven (Acts 26:18; 2 Tim 2:26; Heb 2:14; Eph 2:19). Thus was our Redeemer made, as to those things, a suitable recoverer, taking all and missing nothing that stood in the way of our happiness; according to that a little below the text, 'And he shall redeem Israel from all his iniquities,' that is, from them, together with their evil fruits.

Second. Now as to the sufficiency that was in this suitableness, that is declared by his resurrection, by his ascension, by his exaltation to the right hand of God; that is also declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed's sake. It is also further declared in that God now threateneth none but those that refuse to take Jesus for their Saviour, and for that he is resolved to make his foes his footstool. What are more natural consequences flowing from anything, than that by these things is the sufficiency of the suitableness of redemption by Christ proved? For all these things followed Christ, for, or because he humbled himself to the death of the cross, that he might become a Redeemer; therefore God raised him up, took him to his throne, and gave him glory, that your faith and hope might be in God by him (Phil 2).

But alas! what need we stand to prove the sun is light, the fire hot, the water wet? What was done by him was done by God, for he was true God; and what comparison can there be betwixt God and the creature, betwixt the worth of God's acts, and the merit of the sin of poor man! And can death, or sin, or the grave hold us, when God saith, 'Give up?' Yea, where is that, or he, that shall call into question the superabounding sufficiency that is in the merit of Christ, when God continueth to discharge, day by day, yea, hourly, and every moment, sinners from their sin, and death, and hell, for the sake of the redemption that is obtained for us by Christ?

God be thanked here is plenty; but no want of anything! Enough and to spare! It will be with the merit of Christ, even at the end of the world, as it was with the five loaves and two fishes, after the five thousand men, besides women and children, had sufficiently eaten thereof. There was, to the view of all at last, more than showed itself at fist. At first there was but five loaves and two fishes, which a lad carried. At last there were twelve baskets full, the weight of which, I suppose, not the strongest man could bear away. Nay, I am persuaded, that at the end of the world, when the damned shall see what a sufficiency there is left of merit in Christ, besides what was bestowed upon them that were saved by him, they will run mad for anguish of heart to think what fools they were not to come to him, and trust in him that they might be saved, as their fellow-sinners did. But this is revealed that Israel, that the godly may hope and expect. Let Israel therefore hope in the Lord, for with him is plenteous redemption.

[Amplifying reasons as a conclusion of the whole.]

Now as this last clause, as I termed it, is the amplification of the reason going before; so itself yieldeth amplifying reasons as a conclusion of the whole. For,

First. Add redemption unto mercy, and then things still are heightened and made greater. And it must, because the text adds it, and because both the nature of God, the holiness of his law, and the present state of the sinner that is to be saved, requireth that it should be so. God is justice as well as mercy; the law is holy and just; that man that is to be saved is not only a sinner, but polluted. Now, then, that mercy and justice may meet and kiss in the salvation of the sinner, there must be a redemption; that the sinner

may be saved, and the law retain its sanction and authority, there must be a redemption; that the sinner may be purged as well as pardoned, there must be a redemption. And, I say, as there must, so there is: 'For with the Lord there is mercy, and with him is plenteous redemption.' Mercy is the original, the cause, and the manager of our redemption. Redemption is the manifestation, and the completing of that mercy. If there had been no mercy, there had been no redemption. Mercy had been defective as to us, or must have offered violence to the law and justice of God, and have saved us contrary to that word, 'In the day thou eatest thou shalt die,' and 'Cursed is every one that continueth not in all things written in the book of the law to do them.' But now, redemption coming in by mercy, the sin is done away, and the sinner saved, in a way of righteousness.

Second. By law as well as grace; that is, in a way of justice as well as in a way of mercy. Hence it saith we are 'justified freely by his grace, through the redemption that is in Christ Jesus' (Rom 3:24). Through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, and so to show the world the equity of his proceeding with sinners in the saving of their souls. As if God should say to all those who stumble at the salvation of sinners by grace, Behold, I act according to law and justice. For of grace I save them through a redemption, and therefore am faithful and just to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful, and just in passing over or remitting of sin. Nay, the matter so standeth now betwixt me and the sinful world, that I could not be just if I did not justify him that hath faith in the blood of Jesus, since by that blood my justice is appeased for all that this or that sinner has done against my law!

This is a way that God, nor any child of his, need be ashamed of before any that shall call in question the legality and justice of this procedure. For why may not God be merciful, and why may not God be just? And since he can be both merciful and just in the salvation of sinners, why may he not also save them from death and hell? Christ is God's salvation, and to show that he is not ashamed of him, he hath presented him, and the way of redemption by him, before the face of all people (Luke 2:30-32). Nor is the Son, who is become, with respect to the act of redemption, the author of eternal salvation, ashamed of this his doings. 'I gave my back to the smiters,' saith he, 'and my cheeks to them that plucked off the hair; I hid not my face from shame and smiting' (Isa 50:6). This he speaks to show what were some of his sufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. 'For,' says he, 'the Lord God will help me,' that is, justify me in it, 'therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed' (v 7). And if God, and his Son Jesus Christ, are neither of them ashamed to own this way of salvation, why should the sinners concerned thereabout be afraid thereupon to venture their soul? I know, saith he, 'I shall not be ashamed'; I shall not, that is, when all things come to light, and everything shall appear above board; when the heart and soul of this undertaking of mine shall be proclaimed upon the house-tops, I know I shall not be ashamed.

It was also upon this account that Paul said he was not ashamed of the gospel (Rom 1). For he knew that it was a declaration of the highest act of wisdom that ever God did spread before the face of the sons of men. And of what wisdom is the gospel a declaration but of that of forgiveness of sins by grace, through the redemption that is by the blood of Jesus Christ? 'In whom we have redemption through his blood,' even 'the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence' (Eph 1:7,8).

And as Paul speaketh here as a minister, so he speaketh after the same manner also as he is a believer, saying, 'I am not ashamed' of this gospel, 'for I know whom I have believed,' or trusted with my soul, 'and am persuaded that he is able to keep that which I have committed unto him against that day' (2 Tim 1:11,12). Wherefore seeing that mercy is not presented to us alone, or singly, but as accompanying and concurring with redemption; it is manifest enough that mercy standeth not above, and consequently that it saveth none but in, by, and through a Redeemer. He that believeth not in Christ shall be damned. But what needs that, if mercy could save the soul without the redemption that is by him? If any say, Christ is the mercy of God to us. True, if you count him a Redeemer, a worker out of a redemption for us by his death and blood upon the cross. But otherwise he is none; I mean, if you make him a lawgiver, and a Saviour, only as he has set an example to us to get to heaven by doing commandments, or by treading in his steps. Yea, though you say his commandment is that we believe in him: for, take the work of redemption by his blood from the curse, out of his hand, and then what concerning him is left from me to believe, but, as was said before, that he is a lawgiver, and as such, at best, but a pattern to us to get to heaven, as here? And whoso counteth him as such, is so far off from counting of Christ the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the streams of it. For to propound life eternal to us, through the observation of laws, is to set before us that which contradicteth grace and mercy, let the work be what it will; nor will it help at all to say, that they that do the law of Christ, or that take him for their law and example, shall be sure of mercy to pass by their shortness of attaining to the perfection of what is set before them. For all this might have been done, and not one drop of blood spilt for the redemption of man. Besides, this makes Christ's death, as a Redeemer, as an act unadvisedly undertaken; for what need he have died, if his doctrine and example had been sufficient, through that which they call mercy, to have brought the soul to glory? 'If righteousness come by the law, then Christ is dead in vain' (Gal 2:21). I will add, put man's righteousness, God's mercy, and Christ's redemption, all together, and they will not save a man; though the last two alone will sufficiently do it: but this third is a piece when put to that, does, instead of mending, make the rent worse. Besides, since man's righteousness cannot be joined in justification with God's mercy and Christ's redemption, but through a disbelief of the sufficiency of them, should it be admitted as a cause, though but the least cause thereof, what would follow, but to make that cursed sin of unbelief a good inventor, and a necessary worker in the manner of the justification of a sinner? For, I say, unbelief is the cause of this hodge-podge in any; and the effects of it are showed in the 9th chapter of the epistle of Paul to the Romans, at the latter end thereof (vv 31-35).

And there are three things that follow upon that opinion that denieth the absolute necessity of the shedding of the blood of Christ for the redemption of man, that mercy might be let out to him.

1. It followeth from thence, that there is no such attribute as absolute justice in God; justice to stand to his word, and to vindicate every tittle of his law. For let but this be granted, and the death of Christ must be brought in, or by justice the floodgate of mercy still be shut against sinful man; or that God must have mercy upon man, with the breach of his Word.
2. It also followeth from the premises, that Christ's death was of pleasure only, and not of necessity also; contrary to the Scripture, that makes his death the effect of both; of pleasure, to show how willing God the Father was that Christ should die for man: of necessity, to show that man could not be saved without it; of pleasure, to show how

justice did deal with him for our sin; of necessity, to show that mercy could not be communicated to us without it (Isa 53:10; Matt 26:39; Acts 17:3).
3. There also followeth therefrom, that by the blood of Christ we have not redemption from law, and justice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it; as the name of God is also given to him: for they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no necessity why the blood of Christ should be counted the absolutely necessary price of our redemption from the curse of the law and severity of justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally and co-eternally God, as the Father. But 'let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.'
Third. Must there be redemption by blood added to mercy, if the soul be saved? This shows us what an horrible thing the sin of man is. Sin, as to the nature of it, is little known in the world. O! it sticks so fast to us, as not to be severed from us by all the mercy of God: do but exclude redemption by the blood of Christ. I will say it over again. All the mercy of God cannot save a sinner, without respect to redemption from the curse of the law, by the death and blood of Christ. 'Without shedding of blood is no remission' (Heb 9:22). No remission, no pardon, or passing by of the least transgression, without it. Tears! Christ's tears will not do it. Prayers! Christ's prayers will not do it. An holy life! the holy life that Christ lived, will not do it, as severed from his death and blood. The word redemption, therefore, must be well understood, and close stuck to, and must not be allowed, as properly spoken, when we talk of deliverance from sin, the law, and God's curse, unless it be applied particularly to the death and blood of Christ (Eph 1:7). We have redemption through his blood (Rev 1:5). 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree' (Gal 3:13). He has redeemed us to God by his blood. 'For thou wast slain, and hast redeemed us to God by thy blood' (Rev 5:9). This is the redemption that is joined with mercy, yea, that is the fruit thereof; and it is that without which sin cannot be removed out of the sight of God. Moses, that was a better preacher of the law, and the sufficiency of the righteousness thereof, than any now can pretend to be, yet he full well declared by all his bloody sacrifices, that the blood and death of Jesus Christ is of absolute necessity for the redemption of the soul. Besides, he tells us that the man that should flee to the city of refuge, from the avenger of blood, should not be at liberty from the law, unless he kept himself close in that city until the death of the high-priest. Mark the words, 'Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the' high 'priest' (Num 35:32). Wherefore, Christian man, know thou thy sin in the nature of it and persuade thyself, that the removing of it from before the face of God is by no less means than the death and blood of Christ. But it is a poor shift that the enemies of the truth are put to, when, to defend their errors, they are forced to diminish sin, and to enlarge the borders of their fig-leaf garments, and to deny or cast away, as much as in them lies, one of the attributes, the justice of God. Indeed they will say they abhor to do thus, and all erroneous persons will put the best face they can upon their bad matters; but the natural consequences of things amount to it; nor can they, when men stick close to their sides, avoid the charge.
Fourth. Then here you see the reason of that free course that mercy hath among the sons of men, and why it doth, as has been showed before what it doth. Why justice is content. Blood hath answered the demand of justice. The law hath nothing to object against his salvation that believeth in Jesus Christ. Blood has set the door open for us

with boldness to go to God for mercy, and for God to come with his abundant grace to us. We have 'boldness, brethren, to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh' (Heb 10:19,20). This is the way that Moses desired to find, when God so largely spake to him of his mercy. 'Thou hast said,' says Moses to God, 'I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way that I may know thee,' &c. (Exo 33:12, 13). What if it should be applied thus? thou now talkest of mercy, but in thy words to us from the Mount, thou spakest fire and justice; and since thou hast delivered us to holy a law, and are resolved that the least tittle thereof shall by no means fall to the ground; by what means is it that mercy should come unto us? Well, saith God, I will show thee my way, I will put thee in a clift of the rock, which was a figure of Christ, for Christ says, 'I am the way' (Exo 34; John 14:6). This done, he proclaimed his name, and showed him how he could be gracious, and gave him the sign of his being merciful, a promise that his presence should go with him. The breaking then of the body of Jesus was, the renting of the vail, that out of which came blood, that the way to God might be living; and not death, or sword, or flame, to the poor children of men. Out hence therefore bubbleth continually the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our present and everlasting good.

Not that God was sparing of his mercy, and would not part with it unless paid for it; for this way of redemption by blood was his contrivance, the fruit of his wisdom (Eph 1:8). So then, God was big with mercy for a sinful world; but to be continually extending of mercy, since sin and justice, because of the sanction of the law, lay in the way as a turning flaming sword, there did lie the work (Gen 3:24); so it was concluded, that mercy might, in a way of justice, be let out to sinners; Christ, the Son of God, should die for the sin of man. By which means the outcries of the law and justice against us for our sins did cease, and mercy flowed from heaven like the waters of Noah, until it became a sea (Micah 7:18,19).

By redemption by blood, therefore, is this great mystery—That a just God can save that man that has broken that law, that God has said he will inflict the penalty for the breach thereof upon, and do his justice no wrong—expounded; not by a relaxation of the punishment, as the doltish wisdom of this world imagines; but by an inflicting of the exactest justice upon that nature that has offended. If the question be asked, How a just God can save that man from death, that by sin has put himself under the sentence of it? any fool can answer, 'By a pardon.' And if it be asked, But what will become of the threatening wherewith he threatened the offender? He that knows no mysteries can say, Why, man must repent of his sin, and God of his threatening. But if it be asked, How God can execute his threatening to the utmost, and yet deliver the sinner by his mercy from it; the sinner that has deserved it, and yet be just to his law, faithful to his law, and one that will stand by every tittle of his law? this, to expound, is to high for a fool; therefore these men are for despising of mysteries, and for counting of mysteries in the gospel, follies.

But this key of heaven is no where but in the Word of the Spirit; it is not seen in the law, nor in the reason or righteousness of the world. To punish 'the just for the unjust,' and to make him 'to be sin for us, who knew no sin, that we might be made the righteousness of God in him,' seems unreasonable; so cross to the wisdom of man are the wards of this lock (1 Peter 3:18; 2 Cor 5:21). Wherefore usually, when they come at this doctrine, they belch out their frumps, their taunts, their scoffs, and their scorns

against it; and in opposition thereto, comment, exalt, cry up, and set on high, Socinianism, Mahometanism, man's ragged righteousness, or anything. But we will pass these things.

Fifth. The knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. What senseless, secure, besotted, and deluded men, conclude of themselves, and of the means of future happiness, is one thing; and what the thoroughly awakened soul concludes upon, is another. And I say, one thoroughly awakened about the nature of God, the nature of sin, and the worth of the soul, will find but little ease of mind, notwithstanding notions of mercy, until he comes and sees that he must be saved by mercy and justice both; and that to be sure he shall never do, until he is taught that by the blood of Christ the law is, as to the curse that is in it against the sinner, taken out of the way (Col 2).

These things, sin and justice, are too great to be played with by him that shall see them in the light of the law, and that shall feel them in their terror upon a trembling conscience. But when the soul shall see that a propitiation is made to justice by blood, then, and not till then, it sees sin taken away: and when it sees, by this means, sin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is settled here, from this belief to another, as it would be to persuade him that stands upon sound ground to venture his life upon a shaking bottomless quag. O! It is a pleasant thing for the wounded conscience to taste the sweetness of redeeming blood! (John 6:51-56). This is like the best wine that goes down sweetly; this carries with the last of it the very tang[25] of eternal life! (Heb 9:14). And know that dead works, or works of death, will abide in the conscience, notwithstanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witness on earth, that 'God hath given us eternal life, and that this life is in his Son'; because he died for us, and rose again (1 John 5:8-11).

This, therefore, is that that will establish a man with that peace that shall not be shaken, because by this such an one seeth the justice of God is quieted. For peace is made by the blood of the cross; peace with God for sinners (Col 1:20). Yea, God himself, by the blood of the cross, has made it, that by him, Christ, he might reconcile to himself all things, whether they be things on earth, or things in heaven. Nor will a man that is truly spiritually wise, rest till he comes where God towards man doth rest; but that can be only there, where such means are offered for the taking away of sin, that are of a sweet-smelling savour to God. Now this is the offering that Christ offered, to wit, himself; for Christ loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour (Eph 5:2). Therefore it is by it, the body of his flesh, through death, that we are presented holy, unblameable, and unreproveable in his sight (Col 1:21). Wherefore it must be true which was said before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding of the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. He that hath the Son of God, hath the Father, hath life; because with him is the means of peace with the Father, and so of eternal life (1 John 2:23). But then, to have the Son, is to believe on him, and on the Father through him (1 John 5:10-12). On him, that he is the Saviour by his blood; and on the Father through him, as believing that he, for his Son's sufferings, is pacified with us, and of his grace hath forgiven us, through him, all trespasses (2 John 9; Eph 4:32).

Sixth. The knowledge and faith of this redemption fortifieth the Christian against

temptations. We that do believe, know what it is to be assaulted by the devil, and to have knotty objections cast into our minds by him. We also know what advantage the vile sin of unbelief will get upon us, if our knowledge and faith in this redemption be in the least, below the common faith of saints, defective. If we talk of mercy, he can talk of justice; if we talk of grace, he can talk of the law. And all his words, when God will suffer it, we shall find as sharp, and subject to stick in our minds, as bearded arrows are to stick in flesh. Besides, he can and doth, and that often, work in our fancies and imaginations such apprehensions of God, that he shall seem to be to us one that cannot abide us, one that hates us, and that lieth in wait to destroy us. And now, if any body speaks to us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual sins. But we see our nature as full of the filth of sin, as the egg is of meat, or the toad of poison: which filth vilely recoileth against the commandments, flieth in the face of God, and continueth all his judgments.[26] This is felt, this is seen by the sinner, who cannot help it; nor can he be brought to that consideration as to say, 'It is no more I' (Rom 7). Now, what shall this man do? Shall he look to the commandment? There is death? Shall he look to God? There is justice! Shall he look to himself? There is sin out of measure! Let him look, then, to one as dying, to the 'lamb as it had been slain,' and there let him see himself by this Lamb, as cursed, and a dying of a cursed death for this sin that doth so fright and so distress the soul (Rev 5:6). Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but just before laid the curse of the law upon him; but let him be sure to reckon that he has died for his sins by the person of Christ, and it will follow that this man is now acquitted, because Christ is still alive. Say I these things as a man? Saith not the gospel the very same? 1. As to Christ's dying for us; as also that we are dead to the law by the body of Christ (Rom 6:6; 7). 2. And that we should so reckon as to this matter, because that God has transferred our sin from us to him.

1. Did not Christ die for us; and dying for us, are we not become dead to the law by the death of his body? or will the law slay both him and us, and that for the same transgression? (Rom 7:1,2). If this be concluded in the affirmative, what follows but that Christ, though he undertook, came short in doing for us? But he was raised up from the dead, and believing marrieth us to him as risen, and that stops the mouth of all. I am crucified with Christ, our old man was crucified with him, and we are become dead to the law by the body of Christ (Rom 5:3,4). What then?

2. Why, reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ. Ay, but says the soul, 'How can I reckon thus, when sin is yet strong in me?' Answ. Read the words again, He saith not, Reckon yourselves to be dead indeed unto sin, in yourselves; but dead unto it through Jesus Christ. Not alive unto God in yourselves, but alive unto God through Jesus Christ. For Christ in his death and resurrection representeth me. As I died by him, I arose again by him, and live through the faith of the gospel in the presence of God by him. This must in the first place be allowed and believed, or no true peace can come near the soul, nor the soul be prepared to assoil the assaults of the adversary. Let therefore thy faith, if thou wouldst be a warrior, O thou faint-hearted Christian, be well instructed in this! Then will thy faith do thee a twofold kindness. 1. It will conform thee to the death and resurrection of Christ. And, 2. It will give thee advantage, when thou seest sin strong in thyself, yet to conclude that by Christ thou art dead thereto, and by him alive therefrom. Nor can there but two objections be made against this. The first is to question whether any are said to die and rise, by the death and resurrection of Christ? or if it so may be said; yet whether thou art one of them? To the first the scripture is full. To the second, thy faith

must be strong: for let go faith here, and all falls flat to the ground, I mean as to comfort and consolation. Christ died for us, or in our stead; therefore, by the Word of God, I am allowed so to reckon. Christ rose and revived, though he died for me; therefore I rose and revived by Christ: unless any does hold, that though he died in a common, yet he arose as considered but in a single capacity. Now, then, if Satan comes and tells me of my sins, I answer, 'Christ has taken them upon himself.' If he comes and tells me of the death that is due to me for sin, by the curse of the holy law, I answer, I have already undergone that by Christ. If he asks me, How I know that the law will not lay hold of me also? I answer, Because Christ is risen from the dead. If he asks me, By what authority I take upon me thus to reason? I tell him, By the authority and allowance of the holy and most blessed gospel, which saith, He 'was delivered for our offences, and was raised again for our justification' (Rom 4). And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation, this is the way to see mercy stand and smile upon thee; for mercy will smile upon him that shall thus believe (2 Cor 3:16-18). This is the way to put faith and hope both to work against the devil; and to do this is very pleasing to God. This the way to make that hell-bound retreat and leave off to assault (James 4:7; 1 Peter 5:9). And this is the way to find an answer to many scriptures, with which else thou wilt not know what to do, as with many of the types and shadows; yea, and with the moral law itself.

Besides, thus believing setteth thy soul against the fear of death, and judgment to come; for if Christ be raised from the dead who died for our sins; and if Christ who died for our sins is entered into glory: I say again, if Christ who died for our sins has purchased us to himself, and is purposed that the fruit of this his purchase shall be, that we may behold his face in glory; then, cast off slavish fear of death and judgment: for Christ being raised from the dead, dieth no more; death hath no more dominion over him!

Seventh. The knowledge and faith of this redemption prepareth man to a holy life. By a holy life, I mean a life according to the moral law, flowing from a spirit of thankfulness to God for giving of his Son to be my Redeemer. This I call a holy life, because it is according to the rule of holiness, the law, and this I call a holy life, because it floweth from such a principle as giveth to God the heart, and life, for the gift bestowed on us. What pretences soever there are to holiness, if it floweth not from thankfulness for mercy received, it floweth from a wrong principle, and so cannot be good. Hence, men were required of old, to serve the Lord with joyfulness, 'for the abundance of all things'; and threatened, if they did not, that 'they should serve their enemies in hunger and in thirst, and in nakedness, and in the want of all things' (Deut 28:47,48). But then, though there are many mercies that lay an obligation upon men to be holy, yet he that shall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holiness: nor will any other be found sufficiently to sanctify the heart to the causing of it to produce such a life; nor can such holiness be accepted, because it comes not forth in the name of Christ. That that obliged David was forgiving and redeeming mercy; and that that obliged Paul was the love that Christ showed to him, in dying for his sins, and in rising from the dead (Psa 103:1-5; 2 Cor 5:14,15). Paul also beseecheth the Romans, by the redeeming, justifying, preserving, and electing mercy of God, that they present their body 'a living sacrifice, holy, acceptable to God; which is, ' saith he, 'your reasonable service' (Rom 12:1). For we must be holy and without blame before him in love (Eph 4:1).

Hence, all along, they that are exhorted to holiness in the New Testament, are exhorted to it upon the supposition of the benefit of redemption which they have received by

Jesus Christ. 'Walk in love as Christ also hath loved us' (Eph 5:2). 'If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love,' &c. (Phil 2:1, 2). 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth,' &c. (Col 3:1-5). 'Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious' (1 Peter 2:1-3). I will conclude this with that of Peter, to those to whom he wrote concerning this very thing. Be 'obedient children,' saith he, 'not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy, And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot' (1 Peter 1:14-19).

From all which it appears, that mercy by Christ, or from the benefit of redemption by the precious blood of Christ, I say, from the faith of that, flows that which is holiness indeed. And I believe that those very men that are pleased to taunt at this kind of inference, would condemn a man was he laid under these obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an instance: Suppose a Socinian should, through his contracting a great debt, be forced to rot in prison, unless redeemed by silver and gold: and suppose a man, unto whom this Socinian was an enemy, should lay down the whole debt to the creditor, that this Socinian might be at liberty, might trade, and live comfortably in this world; and if, after this, this Socinian should taunt at them that should tell him he is engaged to this redeemer, ought to love and respect this redeemer; what would they say but that this Socinian that was a debtor is an inconsiderate and stupefied rascal? Why, this is the case; Paul was a debtor to the law and justice of God; Jesus Christ his Son, that Paul might not perish for ever, paid for him a price of redemption, to wit, his most precious blood. But what! Shall Paul now, though redeemed from perpetual imprisonment in hell, be as one that never was beholden to Jesus Christ; or if others say he was, taunt at them for their so saying? No, he scorns it. Though the love of Christ, in dying to pay a price of redemption, will not engage a Socinian, yet it will engage a true Christian to think and believe that he ought to live to Jesus, that died for him and rose again.

I know it will be objected that the Satisfactionists, as the quaking Penn is pleased to call them, show but little of this to the world; for their pride, covetousness, false dealing, and the like, since they profess as I have said, shows them as little concerned to the full as to the Socinian under consideration. I answer, it must be that the name of Christ should be scandalized through some that profess him; and they must answer it at the tribunal of the great Judge; yet what I have said stands fast as a rock that cannot be moved.

Eighth. The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor to go even to a prince for what he wanteth, when he considereth that what he goeth to him for is the price of redemption. All things

that we want, we must ask the Father for, in the name of Christ: we must ask it of him for the sake of his redeeming blood, for the sake of the merit of his passion (John 15:16) . Thus David means, when he says, 'For thy name's sake' do it (Psa 25:11); and Daniel when he saith here, 'For the Lord's sake' (9:17). For Jesus Christ is God's great name; and to do for his sake is to do for what worthiness is in him.

Unworthiness! The consideration of unworthiness is a great stumbling-block to the tempted when he goes to seek the Lord. But now, remembering the worthiness of Christ, and that he is now on the right hand of God, on purpose to plead that on the behalf of the petitioner, this is great encouragement. The Jews, by God's ordinance, when they went morning and evening by their priest to speak with God, were to offer a lamb for a burnt-offering, and it must be thus continually (Exo 29:38-46). Now this lamb was a figure of the sacrificing of the body of Christ which was to be offered for them in time to come; and, in that it was to be continually, morning and evening, so repeated, what doth it signify, but that we should remember to go, when we went to God, in the name and faith of the merits of Jesus Christ for what we stood in need of? This will support, and this will encourage, for now we see that the thing desired—it being according to his will—is obtained for us by the sacrificing of the body of Jesus Christ, once for all.

When Israel begged of Samuel that he would not cease to cry to the Lord their God for them, it is said he took a sucking lamb and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him (1 Sam 7:8,9). But why did he take a sucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to show to Israel that he was not heard for his own, or for his righteousness sake, but for the sake of Christ, whose merits were prefigured by Samuel's burning of the lamb?

Also when David spake for himself to Saul, he put himself upon this, 'If,' saith he, 'the Lord hath stirred thee up against me, let him accept an offering, a smell, a sweet-smelling sacrifice; a figure of the satisfactoriness of the sufferings of Jesus Christ' (1 Sam 26:19). What is the meaning of all these passages, if not to show that when we go to pray to God, we should turn away our face from every thing of ours, and look to God, only by the price of redemption paid for us by Jesus Christ, and plead that alone with him as the great prevailing argument, and that by and for the sake of which he giveth pardon and grace to help in time of need? Wherefore, wouldst thou be a praying man, a man that would pray and prevail? why, pray to God in the faith of the merits of Christ, AND SPEED.[27]

Ninth. For this is the very cause why this is added in the text, to wit, the plenteousness of redemption, it is, I say, that men should hope to partake by it, of the goodness and mercy of God. 'Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.' Mercy and redemption, mercy through a Redeemer, therefore 'let Israel hope'! It must also be noted, that this word redemption is, as it were, the explicatory part of the text, for the helping of Israel to hope. As who should say, as there is with God mercy, so there is with him a way to his mercy, and that way is redemption, or a price paid for your sins; and that you should not be discouraged through the greatness of your sins, I tell you there is with God plenty of this redemption, or a price paid to the full; to an over and above. It also is as if he had said, Forget not this, for this is the key of all the rest, and the great support to the saints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

Tenth. And lastly, This also should teach the saints, when they sin or praise the Lord, they should not sing of mercy only, but of mercy and judgment too; 'I will sing of mercy

and judgment; unto thee, O Lord, will I sing' (Psa 101:1). Of mercy and judgment, or justice in the manifestation of it, as smiling upon our forgiveness. When Hannah sang of, and rejoiced in God's salvation, she sang aloud of holiness, saying, 'There is none holy as the Lord' (1 Sam 2:1,2). Holy in keeping his word, though it cost the blood of his Son. This also is that that is called a helping of his servant Israel in remembrance of his mercy, and the performing of the mercy promised; even the oath that he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies—by a Redeemer—might serve him without fear, &c. (Luke 1:49,54). When you praise, therefore, remember Christ and his blood, and how justice and judgment took hold on him, that they might not take hold on thee; yea, how they by taking hold on him, left a way to thee to escape. Isaac should have been sacrificed, had not the Lord provided a ram; and thou thyself shouldest have been damned, had not the Lord provided a lamb (Gen 22; Rev 5). Hence Christ is called the 'Lamb of God which taketh away the sin of the world,' that taketh them away by the sacrifice of himself. Sing therefore in your praises unto God, and to the Lamb!

[THE APPLICATION OR USE OF THE WHOLE.]

I would come now to speak one short word of use to the whole. And,

First. This still shows more and more, what a sad state God's people have brought themselves into by sin. I told you before that the revelation of so much mercy as is presented unto us by the first part of the text, sufficiently declared our state to be miserable by sin. But what shall we say, when there must be added to that the heart blood of the Son of God, and all to make our salvation complete? For albeit mercy is essential to our salvation, and that without which there can be no salvation; yet it is the blood that maketh the atonement for the soul, THAT propitiates, and so makes capable of enjoying of it. It was mercy and love, as I said afore, that sent one to shed his blood for us; and it is the blood of him that was sent, that puts us into the enjoyment of mercy. O! I have thought sometimes, what bloody creatures hath sin made us![28] The beasts of the field must be slain by thousands before Christ came, to signify to us we should have a Saviour; and after that, he must come himself, and die a worse death than died those beasts, before the work of saving could be finished. O redemption, redemption by blood, is the heart-endearing consideration! This is that which will make the water stand in our eyes, that will break a heart of flint, and that will make one do as they do, that are 'in bitterness for their first-born' (Zech 12:10).

Sinner, wouldst thou have mercy? wouldst thou be saved? Go thou then to the blood of the cross, as set forth in the word of the truth of the gospel, and there thou shalt find that mercy that thou hast need of first; for there is a mercy that may be called a FIRST mercy, and that is the mercy that gives admittance into, and an interest in all the rest. Now the mercy that doth this, is that which reconcileth us to God; but that other things cannot do, if we stand off from the blood of the cross. Wherefore we are said to be reconciled to God, by the death of his Son. 'For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life' (Rom 5:10). According to that other saying, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' (8:32). In both these places the Son of God, and our Redeemer, is set forth to us in the first place, as the only one that reconcileth to God the sinner by the blood of his cross; wherefore to this Christ, as crucified, the sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canst? (Col 1:20). Go to him, did I say? receive him into the arms of thy faith; hold him fast, for he is a Saviour; yea, carry

him as set forth by the gospel, dying for thee, and pray God for his sake to bestow upon thee all those mercies that will compass thee about as with a shield, and follow thee all thy days, till thou enterest in at the doors of eternity; and this is the way to speed! For he that hath the Son hath life, in the beginning of it; and he that holds fast the Son, shall have life in the consummation of it. I do the oftener touch upon this matter, because this Christ is the door, in at which whosoever entereth shall be saved; but he that climbs up any other way, shall be judged as a thief and a robber (John 10:1). [29] But,

Second. Is Christ, as crucified, the way and door to all spiritual and eternal mercy? And doth God come to the sinner, and the sinner again go to God in a saving way by him, and by him only? And is there no other way to the Father but by his blood, and through the veil, that is to say, his flesh? (Heb 10:19,20). Then this shows the danger, upon what pretence soever, of casting off the daily sacrifice, and setting up in its place the abomination that maketh desolate. I mean, of casting away a crucified Christ, and the setting up the vanity of moral obedience as the more substantial and most acceptable thing with God. I call not a crucified Christ the daily sacrifice, as if I thought he often suffered for sin, since the foundation of the world; but because the virtue of that one offering is that, and only that, by the which we daily draw nigh unto God; and because the virtuousness of that one sacrifice will for ever abide beneficial to them that come to God, to the world's end by him.

But I say, into what a miserable plight have such people put themselves, that have cast off coming to God by Christ, as he is the propitiation for their sins, and that seek to come another way? Such are lapsed again to Gentilism, to Paganism, to Heathenism; nor will it help at all to say they rely on the mercy and goodness of God, for there is no such thing as spiritual and eternal mercy can come from God to him, that comes not to him by Christ. The Turks, if I be not mistaken, have this for the beginning of every chapter of their Alcoran, 'The Lord, God, gracious and merciful,'[30] yet are counted unbelievers, and are verily so, for they have not received the faith of Christ. The Lord God, gracious and merciful, will not save them, no not by grace and mercy, unless repenting of their presuming upon mercy, without a bloody sacrifice, they come to him by his Son (Acts 4:12). Men therefore that have laid aside the necessity of reconciliation to God by the precious blood of Christ, are in a damned state; nor will it help at all to say they do indeed believe in him. I am not so void of reason as to think that they that have cast away Christ, as he is a propitiatory sacrifice with God for sin, should also cast away his name out of their mouth; no, his name is too honorable, and the profession of it too glorious for them to do such a thing. But retaining his name, and the notion of him as a Saviour, they yet cast him off, and that in those very things wherein the essential part of his sacrifice, the merit of it, and his everlasting priesthood, consists; and in this lies the mystery of their iniquity.

They will have him to be a Saviour, but it must not be by fulfilling of the law for us; but it must not be by the putting of his glorious righteousness, that which he performed by subjecting himself to the law, on our behalf, upon us; but it must not be by washing of us from our sins in his own blood; but it must be by his kingly and prophetical offices. When, as for his kingly and prophetical offices, he puts those people under the government of them that he has afore made to stand justified before God, from the curse of the law by his priesthood. Nor dare they altogether deny that Christ doth save his people as a priest, but then their art is to confound these offices, by pleading that they are in effect but one and the self-same thing; and then with a noise of morality and government, they jostle the merit of his blood, and the perfection of his justifying

righteousness, out of doors; and so retaining the name of Christ in their mouths, they cast those things of Christ, that they like not, under feet; which things, they who have not the faith of, must not, cannot see the kingdom of God.

The term of mercy is but a general sound, and is as an arrow shot at rovers, unless the blood and death of the Son of God be set before us, as the mark or mean by which our spirits are to be directed to it. What profit shall a man have, and what shelter or succour shall he find, in hearing of the most exact relation of the strength of the most impregnable castle in the world, unless he knows the door, and entereth in by that, into that place of strength, in the time when the enemy shall pursue him? Why, this is the case: We hear a noise of mercy, and of being at peace with God; what a good God, God is, and what a blessed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world! And all the while they that tell us these things conceal from us the way thereto, which is Christ, not in the naming of him, but in the right administration of his gospel to us. Christ, and faith in him as a Saviour, not in the name only, but in the true sense thereof, is the mark, as I have said, from which if any swerve, they err from the saving way, and so come nothing near that mercy that can save them. Hence Christ is called a standard, an ensign (Isa 5:26). 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious' (Isa 11:10). And again, 'Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles; and set up my standard to the people' (49:22). 'Go through, go through the gates, prepare ye the way of the people,—gather out the stones, lift up a standard for the people. Behold the Lord hath proclaimed to the end of the world; say ye to the daughter of Zion, behold thy salvation cometh. Behold his reward is with him, and his work before him' (62:10,11). Hence again he is called the captain, the chieftain, of our salvation, and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will submit themselves to the righteousness of God, will lay odiums and scandals upon them that preach they should (Rom 10:2,4). Not forsooth, if you will believe them, but that they are highly for the righteousness of God, let it be that which they count so; but then to be sure it shall never be the personal performances of Christ, by which they that believe in him are justified from all things; but that which they call 'first principles,' 'dictates of human nature,' 'obedience to a moral precept,' followed and done as they have Christ for an example; not understanding that Christ, in his own doings, is the end of all these things to every one that believeth. But if it be urged that Gentiles and Pagans are possessed with those very principles, only they have not got the art, as our men have, to cover them with the name of Christ and principles of Christianity, then they fall to commending the heathens and their philosophers, and the natural motives and principles by which they were actuated; preferring of them much before what by others are called the graces of the Spirit, and principles upon what the doctrine of the free grace and mercy of God by Christ are grounded. But, as I said, all the good that such preachers can do as to the next world, is, to draw the people away from their ensign and their standard, and so lead them among the Gentiles and infidels, to seek by their rules the way to this unspeakable mercy of God. Wherefore their state being thus deplorable, and their spirits thus incorrigible, they must be pitied, and left, and fled from, if we would live.

Third. Is Christ Jesus the redemption; and, as such, the very door and inlet into all God's mercies? Christian man, look well to thyself, that thou goest no whither, and dost nothing, I mean in any part of religious worship, &c., but as thou art in him (2 Cor 12:18,

19).[31] Walk in him, speak in him, grow in him, for he is THE ALL (Col 2:6,7). And though others regard not to 'hold the head, from which all the body by joints and bands have nourishment ministered,' yet have thou a care! (Eph 4:15; Col 2:19). This is he that is thy life, and the length of thy days, and without whom no true happiness can be had. Many there be that count this but a low thing; they desire to soar aloft, to fly into new notions, and to be broaching of new opinions, not counting themselves happy, except they can throw some new-found fangle, to be applauded for, among their novel-hearers. But fly thou to Christ for life; and that thou mayest so do, remember well thy sins, and the judgment and wrath of God; and know also that he is merciful, but at mercy none can come, but through the cursed death Christ underwent. And although some of the wanton professors of our age may blame thee for poring so much upon thy sins, and the pollution of thy nature, yet know that there is an advantage in it. There be some alive in the world, who, though they count the nature and commission of sin the very evil of evils, yet can say that the remembrance of how vile they are, and of what evils they have committed, has been to them a soul-humbling, a Christ-advancing, and a creature-emptying consideration. Though sin made death bitter to Christ, yet sin makes Christ sweet to his. And though none should sin, that grace might abound, yet where sin has abounded, grace doth much more abound, not only as an act of God, but also in the eye of faith.

A sight of the filth, and a sense of the guilt of sin, makes a pardon to such a soul more than empty notion; and makes the mean through which the pardon comes more to be desired than is either life or limb. This is it that makes the sensible soul prize the Lord Jesus, while the self-justiciary[32] laugheth him to scorn. This is it which makes the awakened sinner cast away his own righteousness, while the self-conceited one makes it his advocate with the Father.

Some, indeed, count their own doings the only darling of their soul, while others cast it to the dogs. And why should a man cumber himself with what is his, when the good of all that is in Christ is laid, and to be laid out for him? Not that a believer casts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God, and profitable to his neighbour. But this is it, he setteth not his good deed against the judgment of God; he cometh not in his own good. When he comes to God for forgiveness of sins, then he sees nothing, knows nothing, mentions nothing as righteousness, but that which Christ wrought out in the days of his flesh, and that only. But how then is what he doth accepted of God? Verily as the duty of a son, and as the work of one that is justified. We must therefore conclude that there is acceptation, and acceptation: acceptation of the person, and acceptation of his performance.

Acceptation of the person may be considered with respect to justification from the curse, and so acceptation there can be none, but through the one offering of the body of Jesus Christ once for all. Also the acceptation of a duty done by such a person is, by virtue of the self-same offering, the person being considered as standing just through Christ before God. And the reason why a justified person must have his duties accepted the same way, as is his person, is because justifying righteousness sets not the person free from sin, save only in the sight of God and conscience; he remaineth still infirm in himself, and standeth still in need of the fresh and continual application of the merits of the Lord Jesus, which also the soul receiveth by virtue of Christ's intercession. I speak now of acceptation with reference to the justice of the law, and the judgment of God upon person or work, according to the self-same law. For so they both must be accepted through the self-same Mediator, or they cannot be accepted at all. Nor is it a thing to be wondered at, that a man should stand just in the sight of God,

when polluted and defiled in his own sight. He stands just before God in the justice of his Son, upon whom God looks, and for whose sake he accepts him. May not a scabbed, mangy man, a man all over-run with blains and blotches, be yet made beautiful to the view of a beholder, through the silken, silver, golden garment that may be put upon him, and may cover all his flesh? Why, the righteousness of Christ is not only unto but upon all them that believe (Rom 3:22). And whoso considers the parable of the wretched infant, shall find, that before it was washed with water it was wrapped up or covered, as it was found, in its blood, in and with the skirt of his garment that found it in its filth. And then he washed it with water, and then he sanctified it by the anointing oil of the Spirit of God (Eze 16:8,9). I speak thus to thee, Christian reader, partly because in the faith of these things is thy life; and because I would yet enforce the exhortation upon thee with the reason and the amplification thereof, to wit, to put thee upon trusting in the Lord through the encouragement that thou hast in redeeming mercy so to do.

Some may say, Will God see that which is not? and will he judge a man just that is a sinner? But I will answer, The man that had the rainbow about his head, was to look on, or be looked upon, while he shone like a jasper and a sardix-stone (Rev 4:3). The blood of the paschal lamb was to be looked upon by him that came to destroy the land of Egypt in their firstborn (Exo 12:13). I add, The rainbow that God gave to Noah for a token that he would no more destroy the earth with the waters of the flood, was to be looked upon, that God might remember to show mercy to his people (Gen 9:8-17). Now all these meet in the man Christ Jesus, who is the only one, for the sake of whom the sinner that believeth in him stands acquitted in the sight of God. His is the blood, he is the prince, that is more than the token of the covenant: nor do all the colours in the rainbow appear so beautiful in the eyes of man, as does the garment of Christ; which is from his loins, even upward, and from his loins, even downward, in the eyes of the God of heaven (Eze 1:27,28). And wilt thou say these are things that are not? Also, he can legally judge a man just, that is a sinner. Do but admit of a diverse consideration, and God will so consider of that sinner which he justifieth, in despite of all the teeth in thy proud mouth! 'He justifieth the ungodly' (Rom 4:5). Not that were, but that are such now, in the judgment and verdict of the law, might deal with them in their own persons as men (Rom 5:5-10). He will then consider them in his Son; in, and under the skirt of his Son. He will consider them as washed in the blood of his Son, and will also consider 'that in him is no sin,' and so he will deal with them. 'We know that he was manifested to take away our sins, and in him is no sin' (1 John 3:5).

What though I have broke a thousand pound in my creditor's debt—yet if another will discharge the whole freely, what has the law to do with me as to that? Or what if I cannot but live upon the spend all my days, yet if my friend will always supply my need, and, through his bounty, keep me from writ, bailiff, or jail, is it not well for me? Yea, what if what I can get shall be laid up for me for hereafter, and that my friend, so long as there is death or danger in the way, will himself secure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. 'In the Lord shall all the seed of Israel be justified, and shall glory' (Isa 45:25). I know similitudes will not hold in all things; but we that believe are set free from the curse of the law by another man's obedience. For 'by the obedience of one shall many be made righteous' (Rom 5:19). Let then the believer, as was said, study and pray, and read God's Word continually, for the sake of the glory of this truth, that it may be made more his own, and that his conscience may be more and more settled in the power and glory thereof.[33]

Fourth. As the Christian should most labour to get into the power and glory of this doctrine, so let him see that he holds it fast. This doctrine is foreign to flesh and blood; it is not earthly, but from heaven (Matt 16:17). It is with many that begin with this doctrine, as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of Christian religion, one would think, had been well taught, yet not taking such heed thereto as they should, they have let slip all, and their hearts have been filled with the world again, or else have drunk in some opinion that has been diametrically opposite to what they professed of the truth before (Heb 2:1-4). Wherefore hast thou anything of the truth of Christ in thy heart? 'Hold that fast, that no man take thy crown' (Rev 3:11). Yea 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ' (2 Peter 3:18).

He that will retain and hold fast the doctrine of redemption, and so by that have, through faith, an inlet into all the abounding mercy of God, must not deal in God's matters with a slack hand. It is not enough for them that would do so, to be content with sermons, family duties, and other public assemblies for worship, but there must be a continual exercise of the mind about these matters, and a labour of the soul to retain them in their glory and sweetness; else they will, first as to their excellency, then as to the very notion of them, slip from the heart and be gone (Heb 2:1-3). Not that there is treachery or deceit therein, but the deceit lies in the heart about them. He that will keep water in a sieve, must use more than ordinary diligence. Our heart is the leaking vessel; and 'therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.'

That this doctrine may remain with us, we must also mortify our carnal reason: for that makes head against the truth thereof, and what can foolishness do else? And the wisdom of this world, which is carnal reason in its improvements, is foolishness with God (1 Cor 1:20-25). It is not subject to the law of God, neither indeed can it be. It judges this doctrine that we have been speaking of, foolishness; wherefore it must be avoided, opposed and mortified, and the word of faith the more carefully submitted to. 'Trust in the Lord with all thine heart, and lean not unto thine own understanding' (Rom 3:5). See here, that trusting in the Lord, and leaning to our own understanding, are opposites; wherefore they must either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now, it is safest in this matter to keep a continual guard upon our carnal powers; and to give up ourselves to the conduct of our God, and in all our ways acknowledge him, that he, not ourselves, may direct our paths (v 6). It is a great thing for a man, when the Word and his reason clashes, then to adhere to the Word, and let his reason fall to the ground. And this indeed is Christianity in the practical part thereof. The Spirit of Christ in the Word is to be hearkened unto, above all things (2 Cor 10:3-5).

There must also be a continual war maintained upon all the lusts of the flesh, that they may not draw away the heart from the study and delight, the love and faith, of the things that are hid in Christ (Isa 28:9). This, I say, must be done, else the heart cannot be at liberty to wait upon the Lord without distraction, for the further communications of himself in his Son, according to his blessed gospel to us. Many Christians are lean in their faith and too barren in their lives, and all for want of being diligent here. Wherefore having faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next place, 'giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things

be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord' and Saviour 'Jesus Christ' (2 Peter 1:5-8). There is a method that the Holy Ghost has prescribed in the Word, for them that hath faith to observe, and without the observation thereof, though they indeed may be of the number of them that shall be saved, yet they shall not have much, nor do much, for Christ and his name, in this world. Now the unskilful, that are so in the word of righteousness, finding this method, and not discerning to whom it belongs, forthwith apply it to all; and forgetting that faith must go before, they press them as duties preparatory to faith, or else so call that which is not so; and so the blind leading of the blind, both fall into the ditch, and are smothered. But do thou, O child of God, distinguish, and keep faith and duty for justification of thy person in the sight of God far asunder; also be sure to let faith go before, and be always with thy Saviour, but add unto thy faith, virtue, &c., not as though thy faith could not lay hold of Christ, unless accompanied with these, but to show that thy faith is of the right kind, as also for the emboldening of thee to an holy endeavour yet to press further into his everlasting kingdom and his word; for he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

Fifth. That thou mayest keep steadfast to this doctrine take heed of being offended, or of stumbling at the Word, because of the offensive lives and conversations of some that are professors of the same. There will be offences, and it is needful there should; yea, scandals and heresies also, that they that are approved of God 'may be made manifest among you' (1 Cor 11:19). There are many causes of the offensive lives of them that profess this faith, some of which I will give a touch upon here.

1. Many that adhere to, and profess this gospel, are short of the power and glory of the things which they profess: now the word, the word only, will not bring those that profess it into a conformity to it; into a conformity in heart and life (1 Cor 4:18-20). Wherefore they that know it only in word, live scandalous lives, to the reproach of the faith, the emboldening of its enemies, the stumbling of the ignorant, and grief of the godly, that are so indeed, and such must bear their judgment in the next world.

2. This also flows from the wisdom of hell: the devil knows that the faith of the gospel rightly professed, is, not only saving to those in whom it is, but alluring unto beholders: wherefore that he may prevent the beauteous lustre thereof, he sows his tares among God's wheat, and goes his way, that is, to the end those that stumble may not see what he hath done, or whose are the tares indeed. Now by these the sunshine of the faith of the true professors of the blessed gospel is clouded; yea, and the world made believe, that such as the worst are, such are the best; but there is never a barrel better herring, [34] but that the whole lump of them are, in truth, a pack of knaves. Now has the devil got the point aimed at, and has caused many to fall; but behold ye now the good reward these tares shall have at the day of reward for their doings. 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth' (Mat 13:37-42).

3. It also happeneth, sometimes, through the anger and judgment of God against sinners, that some of them truly gracious do fall, as David, Peter, &c., the which is a great trial to the godly, a wound to the persons fallen, and a judgment of God to the world. For since these last would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has suffered them to fall, that they also might stumble and fall, and be dashed in

pieces by their vices. But thou, Christian man, be not thou offended at any of these things; do thou look unto Jesus, do thou look unto his Word, do thou live by faith, and think much of thy latter end; do thou be base in thine own eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what else is mentioned; and 'give diligence to make thy calling and election sure; for if thou doest these things thou shalt never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ' (2 Peter 1:10,11).

Sixth. If it be so, that there is so much mercy in the heart of God for his people, and that Jesus his Son has by his blood made so living a way for us that we might enjoy it, and the benefit of it for ever, 'then let Israel hope': for to that end is this goodness revealed: 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.' Hope! Who would not hope to enjoy life eternal, that has an inheritance in the God of Israel? 'Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency?' (Deut 33:29). Did but the people of God see to what they are born, and how true the God of truth will be to what by his Word they look for at his hands, they would be above alway; they would be weary of life, of estates, of relations; they would groan earnestly under all their enjoyments to be with him, who is their life, their portion, and their glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the day of God; we profess the faith, and yet by our whole life show to them that can see how little a measure of it we have in our hearts. The Lord lead us more into the power of things; then shall the virtues of him that has saved us, and called us out of darkness into his marvellous light, and the savour of his good knowledge, be made known to others far otherwise than it is. Amen.

Seventh. And lastly, Sinner, doth not all this discourse make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it should; yea, thou couldst not do otherwise, didst thou but see thy condition: look behind thee, take a view of the path thou hast trodden these many years. Dost thou think that the way that thou art in will lead thee to the strait gate, sinner? Ponder the path of thy feet with the greatest seriousness, thy life lies upon it; what thinkest thou? But make no answer till in the night, till thou art in the night-watches. 'Commune with your own heart upon your bed' (Psa 4:4), and then say what thou thinkest of, whether thou art going?

O that thou wert serious! Is not it a thing to be lamented, that madness and folly should be in thy heart while thou livest, and after that to go to the dead, when so much life stands before thee, and light to see the way to it? (Eccl 9:3). Surely, men void of grace, and possessed of carnal minds, must either think that sin is nothing, that hell is easy, and that eternity is short; or else that whatever God has said about the punishing of sinners, he will never do as he has said; or that there is no sin, no God, no heaven, no hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayest, I shall have peace, though I live so sinful a life. Sinner, if this wicked thought be in thy heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the day of account out-face God, or make him believe thou wast what thou wast not? or that when the gate of mercy is shut up in wrath, he will at thy pleasure, and to the reversing of his own counsel, open it again to thee? Why shall thy deceived heart turn thee aside, that thou canst not deliver thy soul, 'nor say, Is there not a lie in my right hand?' (Isa 44:20).

FOOTNOTES:

[1] The titles to the Psalms have puzzled all the commentators. Bunyan follows Luther; who adds, that the title to the Psalms of Degrees does not pertain to any doctrine, but only to the ceremony of the singers. Ainsworth applies it to the place or tone of voice of the singers, or to a special excellency of the Psalm. Calmet and Bishop Horsley consider that the title refers to the progress of the soul towards eternal felicity, ascending by degrees. Watford imagines that these Psalms were written or selected to be sung on the ascent of the Jews from the captivity in Babylon. Luther wisely concludes that the Christian has only to do with the brief and very notable doctrine contained in these fifteen steps or degrees.—Ed.

[2] 'The hither,' or nearest end; now obsolete.—Ed.

[3] When Diabolus, in the Holy War, marched against Mansoul, his infernal drum affrighted the backsliding Mansoul with its roaring. 'This, to speak truth, was amazingly hideous to hear; it frighted all men seven miles round.' This drum was beat every night, and 'when the drum did go, behold darkness and sorrow over Mansoul; the light was darkened in the heaven thereof, no noise was ever heard upon earth more terrible; Mansoul trembled, and looked to be swallowed up.' This awful alarm—this terrible drum—is a want of a good hope through faith, which purifieth the heart.—Ed.

[4] How comforting is that declaration of the Holy Spirit, 'For now we see through a glass darkly, but then face to face'! however we may have had a glimpse of glory to strengthen us in the way. This revelation was through one who had been 'caught up into paradise,' and who had 'abundance of revelations,' so great that it was needful for him to have 'a thorn in the flesh,' to keep him humble. Blessed is Israel's 'Hope' of happiness, inconceivable and eternal.—Ed.

[5] See the marginal reading to this text.—Ed.

[6] Ecclesiastical writers, previous to Bunyan's time, made an hierarchy of nine orders of celestial spirits, viz., seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, and angels; agreeing with Bunyan as to the angels being the lowest order in these celestial hierarchies. The angels are ministering spirits. May not the glorified saints become angels? Who was that angel who said to John, 'I and thy fellow-servant, and of thy brethren the prophets' (Rev 22:9).—Ed.

[7] This is a striking illustration. Fear 'makes us question our right to the world to come,' and nails us to the earth; but it is sin which clenches the nail, and makes us cry, O wretched man that I am! who can deliver me? Poor Bunyan, in his Grace Abounding, mournfully illustrates this fact.—Ed.

[8] In Bunyan's days, persecution for conscience sake was more extensive under the Protestant Church of England than it was even in the fiery days of Mary. Tens of thousands fled to seek an asylum among savages in America, who were not permitted to live among men worse than savages in England. Thousands were immured in prisons, where many hundreds perished, and with those who suffered a violent death received the crown of martyrdom. Even now they that will live godly in Christ Jesus, must submit to taunts, jeers, and reproaches. May we forget not the Saviour's comforting declaration, 'Blessed are you when persecuted, reviled, and spoken against falsely for my sake.'—Ed.

[9] This is the language of an eye-witness, and not a theory. Our author had associated with every man in jail, whose bitter suffering, and that of their families, tried the faith and patience of the saints, and winnowed the church of formal professors.—Ed.

[10] Often have God's saints rejoiced in tribulation, and, like Stephen, when put to death with excruciating torments, have prayed for their enemies. Bunyan's fear was, when threatened to be hung for preaching Christ, that he should make but 'a scrabbling

shift to clamber up the ladder.' He was, however, comforted with the hope that his dying speech might be blessed to some of the spectators.—Grace Abounding, Nos. 334, 335. —Ed.

[11] How forcibly does this remind us of the escape of the poor doubting pilgrims from the castle of Giant Despair. The outer gate, like that of the prison in which Peter was confined, was of iron (Acts 12:10). But Peter had a heavenly messenger as his guide, and faith was in lively exercise, so that 'the gate opened to them of his own accord.' 'God cut the gates of iron in sunder' (Psa 107:16). The pilgrims lay for four days under dreadful sufferings, bordering on black despair. He had overlooked or laid by the 'key that doth go too hard'; prayer brought it to his recollection, and he cried out, 'What a fool am I thus to be in a stinking dungeon, when I may as well walk at liberty.' He recollected the 'key called promise,' which will open ALL the gates in Doubting Castle; and although the lock of that iron gate went damnable hard, yet the key did open it, and the prisoners escaped; see Grace Abounding, Nos 261-263. Fellow-pilgrims 'look not over,' nor 'lay by,' those keys that 'go too hard,' the prayerful use of which may save us much bitter dejection and gloomy doubts.—Ed.

[12] The murder of Sir E. Godfrey, and the fears of a Popish plot, greatly alarmed the country at this time. The recollection of the frightful atrocities committed by the Papists upon the unoffending and unarmed Protestants in Ireland, led to the fears which are here so forcibly, but naturally, expressed. Although we re here directed to the sole ground of hope in the spiritual warfare, yet doubtless, in temporal things, Bunyan felt the necessity of human agency. Had he lived to witness the punishment inflicted on these murderers by William III, he would have owned with gratitude the services rendered to the nation by that warlike king and his brave parliament.—Ed.

[13] How infinite is the condescension of Jehovah to enter into such a relationship with every member of his mystical body, the church. 'Thy Maker is thy husband, the Lord of Hosts is his name' (Isa 14:5). Surely it hath not entered into the heart of man to conceive the riches of that endowment, the magnificence of that estate.—Ed.

[14] Beware lest an evil heart, and Satan's devices, lead us to idolatry. All our ideas of God must be formed and governed by his revelation of himself in his Word.—Ed.

[15] Gospellers was the nick-name for those who loved the gospel at the Reformation, as Puritan or Methodist in a later age.—Ed.

[16] These are solemn and bitter truths. While the public assembly is at times the gate of heaven to the soul, sincerity is better evidenced by heart-wrestling with God in private. No duty draws down such blessings from heaven, nor has greater opposition from Satan, than earnest closet prayer. While it humbles the soul before God, it excites our zeal in good works and a heavenly conduct towards man.—Ed.

[17] 'For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth' (Heb 12:6,7).—Ed.

[18] In Popish times, the poor wretchedly and lazily depended upon the alms of the rich, which were especially bestowed at a funeral, to buy their prayers for the repose of the soul; and at wedding, for a blessing on the newly-married couple. Happily for them they are now taught, by gospel light, to depend, under God, upon their honest exertions to produce the means of existence and enjoyment, as the most valuable class of society. —Ed.

[19] Bunyan had felt all this. 'Alas!' says he, 'I could neither hear Christ, nor see him, nor feel him, nor savour any of his things; I was driven with a tempest, my heart would be unclean, the Canaanites would come into the land.'—Grace Abounding, No. 78. —Ed.

[20] See 2 Samuel 2:23, 3:27. To smite under the fifth rib is to give a mortal blow.—Ed.
[21] Human laws we must obey, unless they infringe upon the prerogative of God and upon conscience; to such we must refuse obedience, and count it an honour to suffer as Daniel and the Hebrew youths. These laws we may strive to get repealed or amended; but the laws of God are immutable and eternal—they must be obeyed, or we perish.—Ed.
[22] How striking an exemplification is this of our utter helplessness and the unbounded love of God. O my soul, it is impossible to number or recollect all his mercies, but take heed lest thou forget them all.—Ed.
[23] The reader will easily understand this passage if he considers 'these folks' to mean those who were deterred from making a public profession of faith, by the fear of 'the enemies,' or persecutors, properly called the devil's scarecrows. 'Today,' refers to the time in which this encouraging treatise was written. Then persecutors and informers were let loose upon the churches, like a swarm of locusts. Many folks were terrified, and much defection prevailed. But for such a time God prepared Bunyan, Baxter, Owen, Howe, and many others of equal piety. Thus, when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.—Ed.
[24] The word 'virtuous' is now very rarely used in this sense; it means, 'efficacious by inherent qualities,' or having great or powerful properties, as, 'By virtue of our Lord's intercession'; see Imperial Dictionary.—Ed.
[25] 'Tang'; a strong sense, flavour, or relish.—Ed.
[26] 'O the unthought of imaginations, frights, fears, and terrors that are affected by a thorough application of guilt, yielded to desperation! This is the man that hath his dwelling among the tombs.'—Bunyan's experience in Grace Abounding, No. 185.—Ed.
[27] This is not merely an exhortation to diligence in the Christian calling, but it is meant to convey to all the certain fact, that the prayer of faith in the merits of the Redeemer will and must be followed by renewed speed in running the race that is set before us. —Ed.
[28] There is something about the word blood at which the mind recoils, as if intended to impress upon us the evils of sin and its awful punishment—the death, spiritual and eternal, of the sinner. 'Without shedding of blood is no remission.' Blessed are those who were in Christ when his precious blood was shed as an atoning sacrifice.—Ed.
[29] See the character of Ignorance in the Pilgrim's Progress.—Ed.
[30] The words are, 'In the name of God, gracious and merciful,' before each of the 114 chapters of which Alcoran consists.—Ed.
[31] No service on the part of those who are out of Christ, can be accepted (Prov 15:8). We are accepted IN the Beloved (Eph 1:6).—Ed.
[32] One who justifies himself; the self-righteous. The word is only used by religious writers, and never now.—Ed.
[33] What is this to me, O law, that thou accusest me, and sayest that I have committed many sins? Indeed, I grant that I have committed many sins, yea, and still do commit sins daily without number. This toucheth me nothing. Thou talkest to me in vain. I am dead unto thee.—Luther. In the person of his Surety, the believer has died, and paid the penalty of the law. It can have no claim on him.—Ed.
[34] A proverbial saying, which means that all are alike, 'there is no one barrel better than another, the whole cargo is bad.'—Ed.
***

I WILL PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO-
OR,

A DISCOURSE TOUCHING PRAYER;
WHEREIN IS BRIEFLY DISCOVERED,
1. WHAT PRAYER IS. 2. WHAT IT IS TO PRAY WITH THE SPIRIT. 3. WHAT IT IS TO PRAY WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO.
WRITTEN IN PRISON, 1662. PUBLISHED, 1663.

"For we know not what we should pray for as we ought:—the Spirit—helpeth our infirmities" (Rom 8:26).

ADVERTISEMENT BY THE EDITOR.

There is no subject of more solemn importance to human happiness than prayer. It is the only medium of intercourse with heaven. "It is that language wherein a creature holds correspondence with his Creator; and wherein the soul of a saint gets near to God, is entertained with great delight, and, as it were, dwells with his heavenly Father." 1 God, when manifest in the flesh, hath given us a solemn, sweeping declaration, embracing all prayer—private, social, and public—at all times and seasons, from the creation to the final consummation of all things—"God is a Spirit, and they that worship him MUST WORSHIP HIM IN SPIRIT AND IN TRUTH" (John 4:24).

The great enemy of souls, aided by the perverse state of the human mind, has exhausted his ingenuity and malice to prevent the exercise of this holy and delightful duty. His most successful effort has been to keep the soul in that fatal lethargy, or death unto holiness, and consequently unto prayer, into which it is plunged by Adam's transgression. Bunyan has some striking illustrations of Satan's devices to stifle prayer, in his history of the Holy War. When the troops of Emmanuel besiege Mansoul, their great effort was to gain "eargate" as a chief entrance to Mansoul, and at that important gate there were placed, by order of Diabolous, "the Lord Will-be-will, who made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of that ward, and put under his power sixty men called Deafmen to keep it," and these were arrayed in the most excellent armour of Diabolous, "A DUMB AND PRAYERLESS SPIRIT." Nothing but the irresistible power of Emmanuel could have overcome these obstacles. He conquers and reigns supreme, and Mansoul becomes happy; prayer without ceasing enables the new-born man to breathe the celestial atmosphere. At length Carnal Security interrupts and mars this happiness. The Redeemer gradually withdraws. Satan assaults the soul with armies of doubts, and, to prevent prayer, Diabolous "lands up Mouthgate with dirt." 2 Various efforts are made to send petitions, but the messengers make no impression, until, in the extremity of the soul's distress, two acceptable messengers are found, not dwelling in palaces, but in "a very mean cottage,"3 their names were "Desires Awake and Wet Eyes," illustrating the inspired words, "Thus saith the High and lofty One that inhabiteth eternity, whose name is holy: I dwell—with him—that is of a contrite and humble spirit" (Isa 57:15). By this we are taught the utter worthlessness of depending upon the prayers of saints on earth, or the glorified spirits of heaven. Our own prayers alone are availing. Our own "Desires-awake" and "Wet-eyes," our own aspirations after God, our own deep repentance and sense of utter helplessness drives us to the Saviour, through whom ALONE we can find access and adoption into the family of our Father who is in heaven.

The soul that communes with God attains an aptitude in prayer which no human learning can give; devotional expressions become familiar; the Spirit of adoption leads them with deep solemnity to approach the Infinite Eternal as a father. Private prayer is so essentially spiritual that it cannot be reduced to writing. "A man that truly prays one prayer, shall after that never be able to express with his mouth, or pen the unutterable

desires, sense, affection, and longing that went to God in that prayer". Prayer leads to " pure religion and undefiled," "to visit the fatherless and widows in their affliction," and to preserve us "unspotted from the world" (James 1:27). Blessed indeed are those who enjoy an abiding sense of the Divine presence; the Christian's divine life may be measured by his being able to "pray without ceasing," to "seek God's face continually." Men ought "always to pray," and to "continue in prayer." This does not consist in perpetually repeating any form of prayer, but in that devotional frame of mind which enables the soul to say, "For me to live is Christ." When David was compassed about with the sorrows of hell, he at once ejaculates, "O Lord, I beseech thee deliver my soul." When the disciples were in danger they did not recite the Lord's Prayer, or any other form, but at once cried, "Lord, save us, we perish." Bunyan, speaking of private prayer, keenly inquires, will God not hear thee "except thou comest before him with some eloquent oration?" "It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling in the heart." Sincerity and a dependence upon the mediatorial office of Christ is all that God requires. "The Lord is nigh unto all them that call upon him—IN TRUTH" (Psa 145:18). In all that related to the individual approach of the spirit to its heavenly Father, our pious author offended not; but having enjoyed communion with God, he was, as all Christians are, desirous of communion with the saints on earth, and in choosing the forms of public worship, he gave great offence to many by rejecting the Book of Common Prayer.

To compel or to bribe persons to attend religious services is unjustifiable, and naturally produces hypocrisy and persecution. So it was with the decree of King Darius, (Dan 6); and so it has ever been with any royal or parliamentary interference with Christian liberty. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom 14:4). "EVERY ONE of us shall give account of himself to God" (Rom 14:12). All the solemnities of the day of judgment point not merely to the right, but to the necessity of private decision on all questions of faith, worship, and conduct, guided solely by the volume of inspiration. Mansoul, in its regenerate state, is the temple which the Creator has chosen for his worship; and it is infinitely more glorious than earthly edifices, which crumble into dust, while God's temples will be ever glorious as eternity rolls on.

Bunyan, to the sixteenth year of his age, had, when he attended public worship, listened to the Book of Common Prayer. At that time an Act of Parliament prohibited its use under severe and unjust penalties, and ordered the services to be conducted by the rules of a directory. In this an outline is given of public thanksgivings, confessions, and petitions; but no form of prayer. In the preface the Puritans record their opinion, that the Liturgy of the Church of England, notwithstanding all the pains and religious intentions of its compilers, hath proved an offence; unprofitable ceremonies hath occasioned much mischief; its estimation hath been raised by prelates, as if there were no other way of worship; making it an idol to the ignorant and superstitious, a matter of endless strife, and of increasing an idle ministry. Bunyan had weighed these observations, and recollected his former ignorance and superstition, when he counted all things holy connected with the outward forms, and did "very devoutly say and sing as others did."4 But when he arose from the long and dread conflict with sin, and entered upon his Christian life, he decidedly preferred emancipation from forms of prayer, and treated them with great severity. He considered that the most essential qualification for the Christian ministry is the gift of prayer. Upon this subject learned and pious men have differed; but the opinions of one so eminently pious, and so well-taught in the Scriptures, are worthy of our careful investigation. Great allowances must be

made for all that appears harsh in language, because urbanity was not the fashion of that day in religious controversy. He had been most cruelly imprisoned, with threats of transportation, and even an ignominious death, for refusing conformity to the Book of Common Prayer. Being conscientiously and prayerfully decided in his judgment, he set all these threats at defiance, and boldly, at the risk of his life, published this treatise, while yet a prisoner in Bedford jail; and it is a clear, concise, and scriptural discourse, setting forth his views upon this most important subject.

Any preconceived form would have fettered Bunyan's free spirit; he was a giant in prayer, and commanded the deepest reverence while leading the public devotions of the largest congregations. The great question as to public prayer is whether the minister should, relying upon Divine assistance, offer up prayer to God in the Saviour's name, immediately conceived under a sense of His presence; or whether it is better, as it is certainly easier, to read a form of prayer, from time to time, skillfully arranged, and with every regard to beauty of language? Which of these modes is most in accordance with the directions of the Sacred Scriptures, and most likely to be attended with spiritual benefit to the assembled church? Surely this inquiry does not involve the charge of schism or heresy upon either party. "Let every man be fully persuaded in his own mind." Nor should such differences lead us to despise each other. Let our first inquiry be, whether the Saviour intended a fixed form of prayer? And if so, did he give His church any other than that most beautiful and comprehensive form called the Lord's Prayer? And did he license any one, and if so, who, to alter, add to, or diminish from it? On the other hand, should we conclude that "We know not what we should pray for as we ought, only as the Spirit helpeth our infirmities," then must we rely, as Bunyan did, upon the promised aid of that gracious Spirit. Blessed, indeed, are those whose intercourse with heaven sheds an influence on their whole conduct, gives them abundance of well-arranged words in praying with their families and with the sick or dejected, and—whose lives prove that they have been with Jesus, and are taught by him, or who, in Scripture language, "pray with the spirit and with the understanding also."

GEO. OFFOR.

ON PRAYING IN THE SPIRIT.

"I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE UNDERSTANDING ALSO"—(I Cor 14:15).

PRAYER is an ORDINANCE of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent in action, that it getteth of God, both for the person that prayeth, and for them that are prayed for, great things.5 It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God, as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer; as also between that in the heart, and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayer; but eschewing this method, my business shall be at this time only to show you the very heart of prayer, without which, all your lifting up, both of hands, and eyes, and voices, will be to no purpose at all. "I will pray with the Spirit."

The method that I shall go on in at this time shall be, FIRST. To show you what true prayer is. SECOND. To show you what it is to pray with the Spirit. THIRD. What it is to pray with the Spirit and understanding also. And so, FOURTHLY. To make some short use and application of what shall be spoken.

WHAT PRAYER IS.

FIRST, What [true] prayer is. Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God.

In this description are these seven things. First, It is a sincere; Second, A sensible; Third, An affectionate, pouring out of the soul to God, through Christ; Fourth, By the strength or assistance of the Spirit; Fifth, For such things as God hath promised, or, according to his word; Sixth, For the good of the church; Seventh, With submission in faith to the will of God.

First. For the first of these, it is a SINCERE pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks, when he mentions prayer. "I cried unto him," the Lord "with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear" my prayer (Psa 66:17, 18). Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense (Psa 16:1-4). Then "ye shall seek me and find me, when ye shall search for me with all your heart" (Jer 29:12-13). The want of this made the Lord reject their prayers in Hosea 7:14, where he saith, "They have not cried unto me with their heart," that is, in sincerity, "when they howled upon their beds." But for a pretence, for a show in hypocrisy, to be seen of men, and applauded for the same, they prayed. Sincerity was that which Christ commended in Nathaniel, when he was under the fig tree. "Behold, an Israelite indeed, in whom is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, "The prayer of the upright is his delight" (Prov 15:8).

And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting. "I have surely heard Ephraim bemoaning himself thus; Thou has chastised me, and I was chastised, as a bullock unaccustomed to the yoke" (Jer 31:18). Sincerity is the same in a corner alone, as it is before the face of the world. It knows not how to wear two vizards, one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

Second. It is a sincere and SENSIBLE pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of diverse things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

1. A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart. For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it (I Sam 1:10; Psa 69:3). David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c., (Psa 38:8-

10). Hezekiah mourns like a dove (Isa 38:14). Ephraim bemoans himself (Jer 31:18). Peter weeps bitterly (Matt 26:75). Christ hath strong cryings and tears (Heb 5:7). And all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." Then cried I unto the Lord (Psa 116:3,4). And in another place, "My sore ran in the night" (Psa 77:2). Again, "I am bowed down greatly; I go mourning all the day long" (Psa 38:6). In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

2. Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving-kindness to such poor vile wretches. "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.6 Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's" (Psa 103:1-5). And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, "Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your request be made known unto God" (Phil 4:6). A sensible thanksgiving, for mercies received, is a mighty prayer in the sight of God; it prevails with him unspeakably.

3. In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. "Thou, O lord of hosts," saith David, "hast revealed to thy servant, saying I will build thee an house; therefore hath thy servant found in his heart to pray—unto thee" (II Sam 7:27). This provoked Jacob, David, Daniel, with others—even a sense of mercies to be received—which caused them, not by fits and starts, nor yet in a foolish frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy (Gen 32:10,11; Dan 9:3,4).

A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papistical mass-book,7 being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

Third. Prayer is a sincere, sensible, and an AFFECTIONATE pouring out of the soul to God. O! the heat, strength, life, vigour, and affection, that is in right prayer! "As the hart panteth after the water-brooks, so panteth my soul after thee, O God" (Psa 42:1). "I have longed after thy precepts" (Psa 119:40). "I have longed for thy salvation" (ver 174). "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God" (Psa 84:2). "My soul breaketh for the longing that it hath unto thy judgments at all times" (Psa 119:20). Mark ye here, "My soul longeth," it longeth, it longeth, &c. O what affection is here discovered in prayer! The like you have in Daniel. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God" (Dan 9:19). Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, "And being in an agony, he prayed more earnestly" (Luke 22:44). Or had his affections more and more drawn out after God for his helping hand. O! How wide are the most of men with their prayers from this prayer, that is, PRAYER in God's account! Alas! The greatest

part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing (Psa 69:3; 38:9,10; Gen 32:24,26).

All this is too, too evident by the ignorance, profaneness, and spirit of envy, that reign in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts: but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. "All my desire is before thee," saith David, "and my groaning is not hid from thee" (Psa 38:9). And again, "My soul thirsteth for God, for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me" (Psa 42:2,4). Mark, "I pour out my soul." It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As in another place, "Trust in him at all times; ye people,—pour out your heart before him" (Psa 62:8). This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul" (Deut 4:29).

Again, It is a pouring out of the heart or soul TO GOD. This showeth also the excellency of the spirit of prayer. It is the great God to which it retires. "When shall I come and appear before God?" And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven; that in God alone there is rest and satisfaction for the soul. "Now she that is a widow indeed, and desolate, trusteth in God" (I Tim 5:5). So saith David, "In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort:—for thou art my rock and my fortress; deliver me, O my God,—out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God, thou art my trust from my youth" (Psa 71:1-5). Many in a wording way speak of God; but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God. And that, as I said before, it doth in a sincere, sensible, and affectionate way.

Again, It is a sincere, sensible, affectionate pouring out of the heart or soul to God, THROUGH CHRIST. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent or eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth (John 14:6). "If ye shall ask anything in my name"; "whatsoever ye shall ask

the Father in my name, I will do it" (John 14:13,14). This was Daniel's way in praying for the people of God; he did it in the name of Christ. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Dan 9:17). And so David, "For thy name's sake," that is, for thy Christ's sake, "pardon mine iniquity, for it is great" (Psa 25:11). But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of him; "for he that cometh to God, must believe that he is" (Heb 11:6). And so he that comes to God through Christ, must be enabled to know Christ. Lord, saith Moses, "show me now thy way, that I may know thee" (Exo 33:13). This Christ, none but the Father can reveal (Matt 11:27). And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard (Matt 16:16).8 Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c., (Psa 18:2; 27:1; 28:1). Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield," &c., (Gen 15:1). The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him (John 3:5,7; 1:12). And therefore, secondly he, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as a part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God (Eph 5:30). So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being "accepted in his Beloved" (Eph 1:6). And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul, before God, with his audience. And this leads me to the next, or fourth particular.

Fourth. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or ASSISTANCE OF THE SPIRIT. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire (Lev 10:1,2). But I shall speak more to this under the second head; and therefore in the meantime, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be "according to the will of God" (Rom 8:26,27).

Fifth. Prayer is a sincere, sensible, affectionate pouring out of the heart, or soul, to God, through Christ, in the strength and assistance of the Spirit, FOR SUCH THINGS AS GOD HATH PROMISED, &c., (Matt 6:6-8). Prayer it is, when it is within the compass of God's Word; and it is blasphemy, or at best vain babbling, when the petition is beside

the book. David therefore still in his prayer kept his eye on the Word of God. "My soul," saith he, "cleaveth to the dust; quicken me according to thy word." And again, "My soul melteth for heaviness, strengthen thou me according unto thy word" (Psa 119:25-28; see also 41, 42, 58, 65, 74, 81, 82, 107, 147, 154, 169, 170). And, "remember thy word unto thy servant, upon which thou hast caused me to hope" (ver 49). And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the Word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him, and also to argue, and supplicate, according to the Word; thus it was with Daniel, that mighty prophet of the Lord. He understanding by books that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God. "I Daniel," saith he, "understood by books," viz., the writings of Jeremiah, "the number of the years whereof the word of the Lord came to Jeremiah,—that he would accomplish seventy years in the desolations of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan 9:2,3). So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God; so it guideth by and according to, the Word of God and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it. I could now pray to my Father, and he should give me more than twelve legions of angels; but how then must the scripture be fulfilled that thus it must be? (Matt 26:53,54). As who should say, Were there but a word for it in the scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the scripture will not warrant this kind of praying, for that saith otherwise. It is a praying then according to the Word and promise. The Spirit by the Word must direct, as well in the manner, as in the matter of prayer. "I will pray with the Spirit, and I will pray with the understanding also" (I Cor 14:15). But there is no understanding without the Word. For if they reject the word of the Lord, "what wisdom is in them?" (Jer 8:9).

Sixth. FOR THE GOOD OF THE CHURCH. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people are so linked together that if the good of the one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given to her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now he that prayeth for this, must pray for abundance of grace for the church, for help against all its temptations; that God would let nothing be too hard for it; and that all things might work together for its good, that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John 17. And all Paul's prayers did run that way, as one of his prayers doth eminently show. " And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil 1:9-11). But a short prayer,

you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will (Eph 1:16-21; 3:14-19; Col 1:9-13).

Seventh. And because, as I said, prayer doth SUBMIT TO THE WILL OF GOD, and say, Thy will be done, as Christ hath taught us (Matt 6:10); therefore the people of the Lord in humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting but God will answer the desire of his people that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get that advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good. "Yet this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," that is, we asking in the Spirit of grace and supplication (I John 5:14,15). For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God" (I Cor 2:11). But more of this hereafter. Thus you see, first, what prayer is. Now to proceed.

[WHAT IT IS TO PRAY WITH THE SPIRIT.]

SECOND. I will pray with the Spirit. Now to pray with the Spirit—for that is the praying man, and none else, so as to be accepted of God—it is for a man, as aforesaid, sincerely and sensibly, with affection, to come to God through Christ, &c.; which sincere, sensible, and affectionate coming must be by the working of God's Spirit. There is no man nor church in the world that can come to God in prayer, but by the assistance of the Holy Spirit. "For through Christ we all have access by one Spirit unto the Father" (Eph 2:18). Wherefore Paul saith, "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom 8:26,27). And because there is in this scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it; therefore I shall in a few words comment upon it.

"For we." Consider first the person speaking, even Paul, and, in his person, all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been caught up into paradise (Rom 15:16; I Cor 3:10; II Cor 12:4). "We know not what we should pray for." Surely there is no man but will confess, that Paul and his companions were as able to have done any work for God, as any pope or proud prelate in the church of Rome, and could as well have made a Common Prayer Book as those who at first composed this; as being not a whit behind them either in grace or gifts.9

"For we know not what we should pray for." We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray; none of these things know we, but by the help and assistance of the Spirit. Should we pray for communion with God through Christ? should we pray

for faith, for justification by grace, and a truly sanctified heart? none of these things know we. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor 2:11). But here, alas! the apostles speak of inward and spiritual things, which the world knows not (Isa 29:11).

Again, as they know not the matter, &c., of prayer, without the help of the Spirit; so neither know they the manner thereof without the same; and therefore he adds, "We know not what we should pray for as we ought"; but the Spirit helpeth our infirmities, with sighs and groans which cannot be uttered. Mark here, they could not so well and so fully come off in the manner of performing this duty, as these in our days think they can.

The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here now, the wise men of our days are so well skilled as that they have both the manner and matter of their prayers at their finger-ends; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them at their public exercises. For each saint's day, also, they have them ready for the generations yet unborn to say. They can tell you, also, when you shall kneel, when you shall stand, when you should abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner; and that for this reason included in this scripture, because the fear of God tied them to pray as they ought.

"For we know not what we should pray for as we ought." Mark this, "as we ought." For the not thinking of this word, or at least the not understanding it in the spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the Word of God (I Kings 12:26-33). But, saith Paul, we must pray as we ought; and this WE cannot do by all the art, skill, and cunning device of men or angels. "For we know not what we should pray for as we ought, but the Spirit"; nay, further, it must be "the Spirit ITSELF" that helpeth our infirmities; not the Spirit and man's lusts; what man of his own brain may imagine and devise, is one thing, and what they are commanded, and ought to do, is another. Many ask and have not, because they ask amiss; and so are never the nearer the enjoying of those things they petition for (James 4:3). It is not to pray at random that will put off God, or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise (I John 5:14). "And he that searcheth the heart knoweth," that is, approveth only, the meaning "of the Spirit, because he maketh intercession for the saints according to the will of God." For in that which is according to his will only, he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask; it only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand Common Prayer Books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work. Which infirmities, although it is a hard thing to name them all, yet some of them are these that follow.

First. Without the Spirit man is so infirm that he cannot, with all other means whatsoever, be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, "God is not in all his thoughts,"

(Psa 10:4); unless it be that they imagine him altogether such a one as themselves (Psa 50:21). For "every imagination of the thoughts of his heart was only evil," and that " continually" (Gen 6:5; 8:21). They then not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before showed, how shall they be able to address themselves to God, without the Spirit help this infirmity? Peradventure you will say, By the help of the Common Prayer Book; but that cannot do it, unless it can open the eyes, and reveal to the soul all these things before touched. Which that it cannot, it is evident; because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore Christ tells his disciples, when he promised to send the Spirit, the Comforter, "He shall take of mine and show unto you"; as if he had said, I know you are naturally dark and ignorant as to the understanding any of my things; though ye try this course and the other, yet your ignorance will still remain, the veil is spread over your heart, and there is none can take away the same, nor give you spiritual understanding but the Spirit. The Common Prayer Book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances; but a thing since the Scriptures were written, patched together one piece at one time, and another at another; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold sayings in his most holy and blessed Word. (See Mark 7:7,8, and Col 2:16-23; Deut 12:30-32; Prov 30:6; Deut 4:2; Rev 22:18). For right prayer must, as well in the outward part of it, in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same, neither indeed can they, unless the Spirit help our infirmities (Mark 7; Prov 28:9; Isa 29:13). And this David knew full well, which did make him cry, "Lord, open thou my lips, and my mouth shall show forth thy praise" (Psa 51:15). I suppose there is none can imagine but that David could speak and express himself as well as others, nay, as any in our generation, as is clearly manifested by his word and his works. Nevertheless when this good man, this prophet, comes into God's worship, then the Lord must help, or he can do nothing. "Lord, open thou my lips, and" then "my mouth shall show forth thy praise." He could not speak one right word, except the Spirit itself gave utterance. "For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities." But,

Second. It must be a praying with the Spirit, that is, the effectual praying; because without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers; and so they, with their prayers, are both rendered abominable to God (Matt 23:14; Mark 12:40; Luke 18:11, 12; Isa 58:2, 3). It is not the excellency of the voice, nor the seeming affection, and earnestness of him that prayeth, that is anything regarded of God without it. For man, as man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so much less a piece of prayer clean, and acceptable to God through Christ; and for this cause the Pharisees, with their prayers, were rejected. No question but they were excellently able to express themselves in words, and also for length of time, too, they were very notable; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their souls to God, through the strength of the Spirit. That is the prayer that goeth to heaven, that is sent thither in the strength of the Spirit. For,

Third. Nothing but the Spirit can show a man clearly his misery by nature, and so put a

man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship, if there be not a sense of misery, and that effectually too. O the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery! But now the Spirit, that will sweetly show the soul its misery, where it is, and what is like to become of it, also the intolerableness of that condition. For it is the Spirit that doth effectually convince of sin and misery, without the Lord Jesus, and so puts the soul into a sweet, sensible, affectionate way of praying to God according to his word (John 16:7-9).

Fourth. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God, with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin, and God's curse, then it is a hard thing to persuade him to pray; for, saith his heart, "There is no hope," it is in vain to seek God (Jer 2:25; 18:12). I am so vile, so wretched, and so cursed a creature, that I shall never be regarded! Now here comes the Spirit, and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called "the Comforter" (John 14:26).

Fifth. It must be in or with the Spirit; for without that no man can know how he should come to God the right way. Men may easily say they come to God in his Son: but it is the hardest thing of a thousand to come to God aright and in his own way, without the Spirit. It is "the Spirit" that "searcheth all things, yea, the deep things of God" (I Cor 2:10). It is the Spirit that must show us the way of coming to God, and also what there is in God that makes him desirable: "I pray thee," saith Moses, "show me now thy way, that I may know thee" (Exo 33:13). And, He shall take of mine, and "show it unto you" (John 16:14).

Sixth. Because without the Spirit, though a man did see his misery, and also the way to come to God; yet he would never be able to claim a share in either God, Christ, or mercy, with God's approbation. O how great a task is it, for a poor soul that becomes sensible of sin and the wrath of God, to say in faith, but this one word, "Father!" I tell you, however hypocrites think, yet the Christian that is so indeed finds all the difficulty in this very thing, it cannot say God is its Father. O! saith he, I dare not call him Father; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing, to cry Father: it being too great a work for any man to do knowingly and believingly without it (Gal 4:6). When I say knowingly, I mean, knowing what it is to be a child of God, and to be born again. And when I say believingly, I mean, for the soul to believe, and that from good experience, that the work of grace is wrought in him. This is the right calling of God Father; and not as many do, to say in a babbling way, the Lord's prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for mercy; he comes, I say, in the strength of the Spirit, and crieth Father. That one word spoken in faith, is better than a thousand prayers, as men call them, written and read, in a formal, cold, lukewarm way. O how far short are those people of being sensible of this, who count it enough to teach themselves and children to say the Lord's prayer, the creed, with other sayings; when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ! Ah, poor soul! Study your misery, and cry to God to show you your confused blindness and ignorance, before you be so rife in calling God your Father, or teaching your children either so to say. And know, that to say God is your Father, in a way of prayer or conference, without any experiment of the work of grace on your souls, it is to say you

are Jews and are not, and so to lie. You say, Our Father; God saith, You blaspheme! You say you are Jew, that is, true Christians; God saith, You lie! "Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie" (Rev 3:9). "And I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan" (Rev 2:9). And so much the greater the sin is, by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John, which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences (John 8:41-45). And yet forsooth every cursed whoremaster, thief, and drunkard, swearer, and perjured person; they that have not only been such in times past, but are even so still: these I say, by some must be counted the only honest men, and all because with their blasphemous throats, and hypocritical hearts, they will come to church, and say, "Our Father!" Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles, scruple the truth of such vain traditions; therefore they must be looked upon to be the only enemies of God and the nation: when as it is their own cursed superstition that doth set the great God against them, and cause him to count them for his enemies (Isa 53:10). And yet just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, if they close in with their traditions, to be good churchmen, the honest subjects; while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people (Ezra 4:12-16).

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot.

(1.) It may be thy great prayer is to say, "Our Father which art in heaven," &c. Dost thou know the meaning of the very first words of this prayer? Canst thou indeed, with the rest of the saints, cry, Our Father? Art thou truly born again? Hast thou received the spirit of adoption? Dost thou see thyself in Christ, and canst thou come to God as a member of him? Or art thou ignorant of these things, and yet darest thou say, Our Father? Is not the devil thy father? (John 8:44). And dost thou not do the deeds of the flesh? And yet darest thou say to God, Our Father? Nay, art thou not a desperate persecutor of the children of God? Hast thou not cursed them in thine heart many a time? And yet dost thou out of thy blasphemous throat suffer these words to come, even our Father? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God, (Job 1), when they were to present themselves before the Father, even our Father, so is it now; because the saints were commanded to say, Our Father, therefore all the blind ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed say, "Hallowed be thy name" with thy heart? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God? Doth thy heart and conversation agree with this passage? Dost thou strive to imitate Christ in all the works of righteousness, which God doth command of thee, and prompt thee forward to? It is so, if thou be one that can truly with God's allowance cry, "Our Father." Or is it not the least of thy thoughts all the day? And dost thou not clearly make it appear, that thou art a cursed hypocrite, by condemning that with thy daily practice, which thou pretendest in thy praying with thy dissembling tongue?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done in earth as it is in heaven? Nay, notwithstanding, thou according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast done in the body? Nay, are not the very thoughts of it altogether

displeasing to thee? And if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth, must it not whirl thee down to hell? And so of the rest of the petitions. Ah! How sadly would even those men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity? The Lord awaken you, and teach you, poor souls, in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth! When you appear before God, as the wise man saith, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing," (Eccl 5:2); especially to call God Father, without some blessed experience when thou comest before God. But I pass this.

Seventh. It must be a praying with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: "The preparations of the heart in man, and the answer of the tongue, is from the Lord" (Prov 16:1). That is, in every work for God, and especially in prayer, if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt, of itself, to run without either fear or wisdom: but when it is the answer of the heart, and that such a heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire. They are mighty words of David, where he saith, that he lifteth his heart and his soul to God (Psa 25:1). It is a great work for any man without the strength of the Spirit, and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplications, (Zech 12:10), because it is that which helpeth the heart when it supplicates indeed to do it; and therefore saith Paul, "Praying with all prayer and supplication in the Spirit" (Eph 6:18). And so in my text, "I will pray with the Spirit." Prayer, without the heart be in it, is like a sound without life; and a heart, without it be lifted up of the Spirit, will never pray to God.

Eighth. As the heart must be lifted up by the Spirit, if it pray aright, so also it must be held up by the Spirit when it is up, if it continue to pray aright. I do not know what, or how it is with others' hearts, whether they be lifted up by the Spirit of God, and so continued, or no: but this I am sure of, First, That it is impossible that all the prayer-books that men have made in the world, should lift up, or prepare the heart; that is the work of the great God himself. And, in the second place, I am sure that they are as far from keeping it up, when it is up. And indeed here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moses to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it! (Exo 17:12).

The want of this is that which God complains of; that they draw nigh to him with their mouth, and honour him with their lips, but their hearts were far from him (Isa 29:13; Eze 33), but chiefly that they walk after the commandments and traditions of men, as the scope of Matthew 15:8, 9 doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make your poor, blind, carnal men to entertain strange thoughts of me. For, as for my heart, when I go to pray, I find it so loth to go to God, and when it is with him, so loth to stay with him, that many times I am forced in my prayers, first to beg of God that he would take mine heart, and set it on himself in Christ, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only, blessed be grace, the Spirit helps our infirmities (Psa 86:11).

O! the starting-holes that the heart hath in the time of prayer; none knows how many bye-ways the heart hath, and back-lanes, to slip away from the presence of God. How much pride also, if enabled with expressions. How much hypocrisy, if before others.

And how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help? When the Spirit gets into the heart, then there is prayer indeed, and not till then.

Ninth. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit; because it is impossible that a man should express himself in prayer without it. When I say, it is impossible for a man to express himself in prayer without it, I mean, that it is impossible that the heart, in a sincere and sensible affectionate way, should pour out itself before God, with those groans and sighs that come from a truly praying heart, without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart is so full of affection and earnestness in prayer with God, that it is impossible to express their sense and desire; for then a man desires indeed, when his desires are so strong, many, and mighty, that all the words, tears, and groans that can come from the heart, cannot utter them: "The Spirit—helpeth our infirmities,—and maketh intercession for us with [sighs and] groanings which cannot be uttered" (Rom 8:26).

That is but poor prayer which is only discovered in so many words. A man that truly prays one prayer, shall after that never be able to express with his mouth or pen the unutterable desires, sense, affection, and longing that went to God in that prayer.

The best prayers have often more groans than words: and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses, when he was going out of Egypt, and was followed by Pharaoh, and yet he made heaven ring again with his cry (Exo 14:15). But it was inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of spirits, and his eyes look further than at the outside of any duty whatsoever (Num 16:22). I doubt this is but little thought on by the most of them that would be looked upon as a praying people (I Sam 16:7).

The nearer a man comes in any work that God commands him to the doing of it according to his will, so much the more hard and difficult it is; and the reason is, because man, as man, is not able to do it. But prayer, as aforesaid, is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: therefore Paul knew what he said, when he said, "I will pray with the Spirit." He knew well it was not what others writ or said that could make him a praying person; nothing less than the Spirit could do it.

Tenth. It must be with the Spirit, or else as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul so long as it is on this side glory. But, as I said before, it is not possible for a man to get up his heart to God in prayer; so it is as difficult to keep it there, without the assistance of the Spirit. And if so, then for a man to continue from time to time in prayer with God, it must of necessity be with the Spirit. Christ tells us, that men ought always to pray, and not to faint (Luke 18:1). And again tells us, that this is one definition of a hypocrite, that either he will not continue in prayer, or else if he do it, it will not be in the power, that is, in the spirit of prayer, but in the form, for a pretence only (Job 27:10; Matt 23:14). It is the easiest thing of a hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit, and power of any one duty, especially prayer; that is such a work, that a man without the help of the Spirit cannot so much as pray once, much less continue, without it, in a sweet praying frame, and in praying, so to pray as to have his prayers ascend into the ears of the Lord God of Sabaoth.

Jacob did not only begin, but held it: "I will not let thee go, unless thou bless me" (Gen 32). So did the rest of the godly (Hosea 12:4). But this could not be without the spirit of prayer. It is through the Spirit that we have access to the Father (Eph 2:18).
The same is a remarkable place in Jude, when he stirreth up the saints by the judgment of God upon the wicked to stand fast, and continue to hold out in the faith of the gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, "Building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20). As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and antichrist delude the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, or praying, &c. These are they that have "a form of godliness, but denying the power thereof; from such turn away" (II Tim 3:5).
Here followeth the third thing; to wit,

WHAT IT IS TO PRAY WITH THE SPIRIT, AND WITH THE UNDERSTANDING.

THIRD. And now to the next thing, what it is to pray with the Spirit, and to pray with the understanding also. For the apostle puts a clear distinction between praying with the Spirit, and praying with the Spirit and understanding: therefore when he saith, "he will pray with the Spirit," he adds, "and I will pray with the understanding ALSO." This distinction was occasioned through the Corinthians not observing that it was their duty to do what they did to the edification of themselves and others too: whereas they did it for their own commendations. So I judge: for many of them having extraordinary gifts, as to speak with divers tongues, &c., therefore they were more for those mighty gifts than they were for the edifying of their brethren; which was the cause that Paul wrote this chapter to them, to let them understand, that though extraordinary gifts were excellent, yet to do what they did to the edification of the church was more excellent. For, saith the apostle, "if I pray in an unknown tongue, my spirit prayeth, but my understanding," and also the understanding of others, "is unfruitful" (I Cor 14:3, 4, 12, 19, 24, 25. Read the scope of the whole chapter). Therefore, "I will pray with the Spirit, and I will pray with the understanding also."
It is expedient then that the understanding should be occupied in prayer, as well as the heart and mouth: "I will pray with the Spirit, and I will pray with the understanding also." That which is done with understanding, is done more effectually, sensibly, and heartily, as I shall show farther anon, than that which is done without it; which made the apostle pray for the Colossians, that God would fill them "with the knowledge of his will, in all wisdom and spiritual understanding" (Col 1:9). And for the Ephesians, that God would give unto them "the spirit of wisdom and revelation, in the knowledge of him" (Eph 1:17). And so for the Philippians, that God would make them abound "in knowledge, and in all judgment" (Phil 1:9). A suitable understanding is good in everything a man undertakes, either civil or spiritual; and therefore it must be desired by all them that would be a praying people. In my speaking to this, I shall show you what it is to pray with understanding.
Understanding is to be taken both for speaking in our mother-tongue, and also experimentally. I pass the first, and treat only on the second.
For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.
First. To pray with understanding, is to pray as being instructed by the Spirit in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin, and deliverance from wrath to come, yet if

he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his desires after them, that God will even loathe his frame of spirit in asking for them. Thus it was with the church of the Laodiceans, they wanted knowledge or spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them, and all their services, so loathsome to Christ, that he threatens to spew them out of his mouth (Rev 3:16, 17). Men without understanding may say the same words in prayer as others do; but if there be an understanding in the one, and none in the other, there is, O there is a mighty difference in speaking the very same words! The one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

Second. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this could guess at the very thoughts of God towards him (Psa 40:5). And thus it was with the woman of Canaan; she did by faith and a right understanding discern, beyond all the rough carriage of Christ, tenderness and willingness in his heart to save, which caused her to be vehement and earnest, yea, restless, until she did enjoy the mercy she stood in need of (Matt 15:22-28).

And understanding of the willingness that is in the heart of God to save sinners, there is nothing will press the soul more to seek after God, and to cry for pardon, than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it, he would lightly pass it by: but if he once get the knowledge of it, he would venture up to the neck for it. So it is with souls concerning the things of God: if a man once get an understanding of the worth of them, then his heart, nay, the very strength of his soul, runs after them, and he will never leave crying till he have them. The two blind men in the gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with: therefore they cried, and the more they were rebuked, the more they cried (Matt 20:29-31).

Third. The understanding being spiritually enlightened, hereby there is the way, as aforesaid, discovered, through which the soul should come unto God; which gives great encouragement unto it. It is else with a poor soul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, so is the advantage. But he knows not how to begin, nor how to proceed; and so, through discouragement, lets all alone, and runs the hazard.

Fourth. The enlightened understanding sees largeness enough in the promises to encourage it to pray; which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made, to come and ask for them.

Fifth. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob (Gen 32:9). Sometimes in way of supplication, yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself (Jer 31:18-20). And in bemoaning of himself, he used such arguments with the Lord, that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: "I have surely heard Ephraim bemoaning himself thus," saith God, " Thou hast chastised me, and I was chastised; as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was

turned, I repented, and after that I was instructed," or had a right understanding of myself, "I smote upon my thigh, I was ashamed; yea, even confounded; because I did bear the reproach of my youth." These be Ephraim's complaints and bemoanings of himself; at which the Lord breaks forth into these heart-melting expressions, saying, "Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Thus, you see, that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude:—set the case, there should come two a-begging to your door; the one is a poor, lame, wounded, and almost starved creature, the other is a healthful lusty person; these two use the same words in their begging; the one saith he is almost starved, so doth the other: but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself. His pain and poverty make him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other, by all those that have the least dram of natural affection or pity. Just thus it is with God: there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits: the one he prays out of bare notion and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, "even to him that is poor," of an humble " and of a contrite spirit, and trembleth at my word" (Isa 66:2).

Sixth. An understanding well enlightened is of admirable use also, both as to the matter and manner of prayer. He that hath his understanding well exercised, to discern between good and evil, and in it placed a sense either of the misery of man, or the mercy of God; that soul hath no need of the writings of other men to teach him by forms of prayer. For as he that feels the pain needs not to be taught to cry O! even so he that hath his understanding opened by the Spirit needs not so to be taught of other men's prayers, as that he cannot pray without them. The present sense, feeling, and pressure that lieth upon his spirit, provokes him to groan out his request unto the Lord. When David had the pains of hell catching hold on him, and the sorrows of hell compassing him about, he needs not a bishop in a surplice to teach him to say, "O Lord, I beseech thee, deliver my soul" (Psa 116:3, 4). Or to look into a book, to teach him in a form to pour out his heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease, by dolorous groans and complainings to them that stand by. Thus it was with David, in Psalm 38:1-12. And thus, blessed be the Lord, it is with them that are endued with the grace of God.

Seventh. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull, and dread; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things, when thou pretendest to pray to God. Away hypocrite, go no further, it is but in vain to strive any longer! Here now, if the soul be not well informed in its understanding, it will presently cry out, "the Lord hath forsaken me, and my Lord hath forgotten me" (Isa 49:14). Whereas the soul rightly

informed and enlightened saith, Well, I will seek the Lord, and wait; I will not leave off, though the Lord keep silence, and speak not one word of comfort (Isa 40:27). He loved Jacob dearly, and yet he made him wrestle before he had the blessing (Gen 32:25-27). Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints (Isa 8:17). He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them (Luke 18:1-6). The Lord hath waited longer upon me than I have waited upon him; and thus it was with David, "I waited patiently," saith he; that is, it was long before the Lord answered me, though at the last "he inclined" his ear "unto me, and heard my cry" (Psa 40:1). And the most excellent remedy for this is, an understanding well informed and enlightened. Alas, how many poor souls are there in the world, that truly fear the Lord, who, because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every trick and temptation of Satan! The Lord pity them, and help them to "pray with the Spirit, and with the understanding also." Much of mine own experience could I here discover; when I have been in my fits of agony of spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer;10 but being made to understand what great sinners the Lord hath had mercy upon, and how large his promises were still to sinners; and that it was not the whole, but the sick, not the righteous, but the sinner, not the full, but the empty, that he extended his grace and mercy unto. This made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the present he made no answer; and the Lord help all his poor, tempted, and afflicted people to do the like, and to continue, though it be long, according to the saying of the prophet (Hab 2:3). And to help them (to that end) to pray, not by the inventions of men, and their stinted forms, but "with the Spirit, and with the understanding also."

[Queries and Objections answered.]

And now to answer a query or two, and so to pass on to the next thing.

Query First. But what would you have us poor creatures to do that cannot tell how to pray? The Lord knows I know not either how to pray, or what to pray for.

Answ. Poor heart! thou canst not, thou complainest, pray. Canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake, I know thou dost groan and that most bitterly. I am persuaded thou canst scarcely be found doing any thing in thy calling, but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? (Rom 8:26). I know it is thus; and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world, that many times thou dost even forget the things of this world? Prithee read this scripture, Job 23:12.

Query Second. Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say anything at all.

Answ. 1. Ah! Sweet soul! It is not thy words that God so much regards, as that he will not mind thee, except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart; and that it is that makes the very bowels of the Lord to run over. "A broken and a contrite heart, O God, thou wilt not despise" (Psa 51:17).

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes, that he could not speak (Psa 77:3, 4). But this may comfort all

such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet the Holy Spirit stirs up in thine heart groans and sighs, so much the more vehement: when the mouth is hindered, yet the spirit is not. Moses, as aforesaid, made heaven ring again with his prayers, when (that we read of) not one word came out of his mouth (Exo 14:15). But,

3. If thou wouldst more fully express thyself before the Lord, study, first, Thy filthy estate; secondly, God's promises; thirdly, The heart of Christ. Which thou mayest know or discern, (1.) By his condescension and bloodshed. (2.) By the mercy he hath extended to great sinners formerly, and plead thine own vileness, by way of bemoaning; Christ's blood by way of expostulation; and in thy prayers, let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee, (a.) Take heed that thou content not thyself with words. (b.) That thou do not think that God looks only at them neither. But, (c.) However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him, when thou shalt seek him with thy whole heart (Jer 29:13).

Objection. But though you have seemed to speak against any other way of praying but by the Spirit, yet here you yourself can give direction how to pray.

Answ. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer. To exhort to pray with Christian direction is one thing, and to make stinted forms for the tying up the Spirit of God to them is another thing. The apostle gives them no form to pray withal, yet directs to prayer (Eph 6:18; Rom 15:30-32). Let no man therefore conclude, that because we may with allowance give instructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

Object. But if we do not use forms of prayer, how shall we teach our children to pray?

Answ. My judgment is, that men go the wrong way to teach their children to pray, in going about so soon to teach them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin; also to tell them the nature of God's wrath, and the duration of the misery; which if they conscientiously do, they would sooner teach their children to pray than they do. The way that men learn to pray, it is by conviction for sin; and this is the way to make our sweet babes do so too. But the other way, namely, to be busy in teaching children forms of prayer, before they know any thing else, it is the next way to make them cursed hypocrites, and to puff them up with pride. Teach therefore your children to know their wretched state and condition; tell them of hell-fire and their sins, of damnation, and salvation; the way to escape the one, and to enjoy the other, if you know it yourselves, and this will make tears run down your sweet babes' eyes, and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray: you may tell them also of God's promises, and his former grace extended to sinners, according to the word.

Ah! Poor sweet babes, the Lord open their eyes, and make them holy Christians. Saith David, "Come ye children, hearken unto me; I will teach you the fear of the Lord" (Psa 34:11). He doth not say, I will muzzle you up in a form of prayer; but "I will teach you the fear of the Lord"; which is, to see their sad states by nature, and to be instructed in the truth of the gospel, which doth through the Spirit beget prayer in every one that in truth learns it. And the more you teach them this, the more will their hearts run out to

God in prayer. God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any else (Acts 9:11).
Object. But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples; and that thereupon he taught them that form called the LORD'S PRAYER.
Answ. 1. To be taught by Christ, is that which not only they, but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his Word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is (John 14:16; 16:7).
2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer. (1.) Because he himself layeth it down diversely, as is to be seen, if you compare Matthew 6 and Luke 11. Whereas if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more. (2.) We do not find that the apostles did ever observe it as such; neither did they admonish others so to do. Search all their epistles, yet surely they, both for knowledge to discern and faithfulness to practice, were as eminent as any HE ever since in the world which would impose it.
[3.] But, in a word, Christ by those words, "Our Father," &c., doth instruct his people what rules they should observe in their prayers to God. (1.) That they should pray in faith. (2.) To God in the heavens. (3.) For such things as are according to his will, &c. Pray thus, or after this manner.
Object. But Christ bids pray for the Spirit; this implieth that men without the Spirit may notwithstanding pray and be heard. (See Luke 11:9-13).
Answ. The speech of Christ there is directed to his own (verse 1). Christ's telling of them that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, "when ye pray, say, Our Father," (verse 2) I say unto you (verse 8). And I say unto you, (verse 9) "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him," (verse 13). Christians ought to pray for the Spirit, that is, for more of it, though God hath endued them with it already.
Quest. Then would you have none pray but those that know they are the disciples of Christ?
Answ. Yes.
1. Let every soul that would be saved pour out itself to God, though it cannot through temptation conclude itself a child of God. And,
2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian (Acts 9:12). But yet if it be right, it is such prayer as followeth. (1.) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs only to God through Christ, so it centers in him, and in him alone. "Whom have I in heaven but thee? And there is none upon earth that I desire," long for, or seek after, "beside thee" (Psa 73:25). (2.) That the soul might enjoy continually communion with him, both here and hereafter. "I shall be satisfied, when I awake with" thine image, or in "thy likeness," (Psa 17:15). "For in this we groan earnestly," &c., (II Cor 5:2). (3.) Right prayer is accompanied with a continual labour after that which is prayed for. "My soul waiteth for the Lord more than they that watch for the morning" (Psa 130:6). "I will rise now, I will seek him whom my soul loveth" (Song 3:2). For mark, I beseech you, there are two things that provoke to prayer. The

one is a detestation to sin, and the things of this life; the other is a longing desire after communion with God, in a holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers, and the breathings of an abominable spirit; for even the most of men either do pray at all, or else only endeavour to mock God and the world by so doing; for do but compare their prayer and the course of their lives together, and you may easily see that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly showed you, FIRST, What prayer is; SECOND, What it is to pray with the Spirit; THIRD, What it is to pray with the Spirit, and with the understanding also.

FOURTH. [USE AND APPLICATION.]

I shall now speak a word or two of application, and so conclude with, First, A word of information; Second, A word of encouragement; Third, A word of rebuke.

USE First, A word of information.

For the first to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ in the soul; so every one that doth but offer to take upon him to pray to the Lord, had need be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ. Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king, if wise, is not pleased with an oration made up with unseemly words and gestures, so God takes no pleasure in the sacrifice of fools (Eccl 5:1, 4). It is not long discourses, nor eloquent tongues, that are the things which are pleasing in the ears of the Lord; but a humble, broken, and contrite heart, that is sweet in the nostrils of the heavenly Majesty (Psa 51:17; Isa 57:15). Therefore for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature.

1. When men regard iniquity in their hearts, at the time of their prayers before God. "If I regard iniquity in my heart, the Lord will not hear" my prayer (Psa 66:18). For the preventing of temptation, that by the misunderstanding of this may seize thy heart, when there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against. For this is the wickedness of man's heart, that it will even love, and hold fast, that which with the mouth it prays against: and of this sort are they that honour God with their mouth, but their heart is far from him (Isa 29:13; Eze 33:31). O! how ugly would it be in our eyes, if we should see a beggar ask an alms, with an intention to throw it to the dogs! Or that should say with one breath, Pray, you bestow this upon me; and with the next, I beseech you, give it me not! And yet thus it is with these kind of persons; with their mouth they say, "Thy will be done"; and with their hearts nothing less. With their mouth say, "Hallowed be thy name"; and with their hearts and lives thy delight to dishonour him all the day long. These be the prayers that become sin (Psa 109:7), and though they put them up often, yet the Lord will never answer them (II Sam 22:42).

2. When men pray for a show to be heard, and thought somebody in religion, and the like; these prayers also fall far short of God's approbation, and are never like to be answered, in reference to eternal life. There are two sorts of men that pray to this end.

(1.) Your trencher chaplains, that thrust themselves into great men's families, pretending the worship of God, when in truth the great business is their own bellies; and were notably painted out by Ahab's prophets, and also Nebuchadnezzar's wise

men, who, though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them in all their pieces of devotion.
(2.) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers than anything else. These be they that pray to be heard of men, and have all their reward already (Matt 6:5). These persons are discovered thus, (a.) They eye only their auditory in their expressions. (b.) They look for commendation when they have done. (c.) Their hearts either rise or fall according to their praise or enlargement. (d.) The length of their prayer pleaseth them; and that it might be long, they will vainly repeat things over and over (Matt 6:7). They study for enlargements, but look not from what heart they come; they look for returns, but it is the windy applause of men. And therefore they love not to be in their chamber, but among company: and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets; and when their mouths have done going their prayers are ended; for they wait not to hearken what the Lord will say (Psa 85:8).
3. A third sort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the thing prayed for might be spent upon their lusts, and laid out to wrong ends. Some have not, because they ask not, saith James, and others ask and have not, because they ask amiss, that they may consume it on their lusts (James 4: 2-4). Ends contrary to God's will is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this and that, and yet receive it not. God answers them only with silence; they have their words for their labour; and that is all. Object. But God hears some persons, though their hearts be not right with him, as he did Israel, in giving quails, though they spent them upon their lusts (Psa 106:14). Answ. If he doth, it is in judgment, not in mercy. He gave them their desire indeed, but they had better have been without it, for he "sent leanness into their soul" (Psa 106:15). Woe be to that man that God answereth thus.
4. Another sort of prayers there are that are not answered; and those are such as are made by men, and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ. "If ye shall ask anything in my name." And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ (Col 3:17). "If ye shall ask anything in my name, " &c., (John 14:13, 14), though you be never so devout, zealous, earnest and constant in prayer, yet it is in Christ only that you must be heard and accepted. But, alas! the most of men know not what it is to come to him in the name of the Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, that they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.
5. The last thing that hindereth prayer is, the form of it without the power. It is an easy thing for men to be very hot for such things as forms of prayer, as they are written in a book; but yet they are altogether forgetful to inquire with themselves, whether they have the spirit and power of prayer. These men are like a painted man, and their prayers like a false voice. They in person appear as hypocrites, and their prayers are an abomination (Prov 28:9). When they say they have been pouring out their souls to God he saith they have been howling like dogs (Hosea 7:14).
When therefore thou intendest, or art minded to pray to the Lord of heaven and earth, consider these following particulars. 1. Consider seriously what thou wantest. Do not, as many who in their words only beat the air, and ask for such things as indeed they do

not desire, nor see that they stand in need thereof. 2. When thou seest what thou wantest, keep to that, and take heed thou pray sensibly.
Object. But I have a sense of nothing; then, by your argument, I must not pray at all.
Answ. 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness, but by being sensible there is a sense of senselessness. According to thy sense, then, that thou hast of the need of anything, so pray; (Luke 8:9), and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thine heart senseless of. This was the usual practice of the holy men of God. "Lord, make me to know mine end," saith David (Psa 39:4). "Lord, open to us this parable," said the disciples (Luke 8:9). And to this is annexed the promise, "Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not," that thou art not sensible of (Jer 33:3). But,
Answ. 2. Take heed that thy heart go to God as well as thy mouth. Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord; and good reason; for so far as a man's mouth goeth along without his heart, so far it is but lip-labour only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sense of our senselessness; and therefore if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.
Answ. 3. Take heed of affecting expressions, and so to please thyself with the use of them, that thou forget not the life of prayer.
I shall conclude this use with a caution or two.
Caution 1. And the first is, take heed thou do not throw off prayer, through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil to do his best, or rather worst, against the best prayers. He will flatter your false dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer, and all other, stink in the nostrils of God, when he stands at a poor Joshua's hand to resist him, that is, to persuade him, that neither his person nor performances are accepted of God (Isa 65:5; Zech 3:1). Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlessness of spirit, in thy approaching to God.
Caution 2. As such sudden temptations should not stop thee from prayer, and pouring out thy soul to God; so neither should thine own heart's corruptions hinder thee. (Let not thy corruptions stop thy prayers). It may be thou mayest find in thee all those things before mentioned, and that they will be endeavouring to put forth themselves in thy praying to him. Thy business then is to judge them, to pray against them, and to lay thyself so much the more at the foot of God, in a sense of thy own vileness, and rather make an argument from thy vileness and corruption of heart, to plead with God for justifying and sanctifying grace, than an argument of discouragement and despair. David went this way. "O Lord," saith he, "pardon mine iniquity, for it is great" (Psa 25:11)
.
USE Second. A word of encouragement.
And therefore, secondly, to speak a word by way of encouragement, to the poor, tempted, and cast down soul, to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life must be in the Spirit—for that only maketh intercession for us according to the will of God, (Rom 8:27)—yet because many poor souls may have the Holy Spirit working on them, and stirring of them to groan unto the

Lord for mercy, though through unbelief they do not, nor, for the present, cannot believe that they are the people of God, such as he delights in; yet forasmuch as the truth of grace may be in them, therefore I shall, to encourage them, lay down further these few particulars.

1. That scripture in Luke 11:8 is very encouraging to any poor soul that doth hunger after Christ Jesus. In verses 5-7, he speaketh a parable of a man that went to his friend to borrow three loaves, who, because he was in bed, denied him; yet for his importunity-sake, he did arise and give him, clearly signifying that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking, seeking, and knocking at God's door for mercy. Mark, saith Christ, " I say unto you, though he will not rise and give him, because he is his friend; yet because of his importunity," or restless desires, "he will rise and give him as many as he needeth." Poor heart! thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works (Col 1:21). And thou art as though thou didst hear the Lord saying to thee, Trouble me not, I cannot give unto thee, as he in the parable; yet I say, continue knocking, crying, moaning, and bewailing thyself. I tell thee, "though he will not rise and give thee, because thou art his friend; yet, because of thy importunity, he will arise and give thee as many as thou needest." The same in effect you have discovered, Luke 18, in the parable of the unjust judge and the poor widow; her importunity prevailed with him. And verily, mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them anything at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Are there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? Go thou and do the like. It is a prevailing motive, and that by good experience, he will arise and give thee as many as thou needest (Luke 11:8).

2. Another encouragement for a poor trembling convinced soul is to consider the place, throne, or seat, on which the great God hath placed himself to hear the petitions and prayers of poor creatures; and that is a "throne of grace" (Heb 4:16). "The mercy-seat" (Exo 25:22). Which signifieth that in the days of the gospel God hath taken up his seat, his abiding-place, in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith (Exo 25:22),—speaking before of the mercy-seat—"And there I will meet with thee," mark, it is upon the mercy-seat: "There I will meet with thee, and" there "I will commune with thee, from above the mercy-seat." Poor souls! They are very apt to entertain strange thoughts of God, and his carriage towards them: and suddenly to conclude that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment, then indeed you might have trembled and fled from the face of the great and glorious Majesty. But when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee, and cause thee to hope, nay, to "come boldly unto the throne of grace, that thou mayest obtain mercy, and find grace to help in time of need" (Heb 4:16).

3. There is yet another encouragement to continue in prayer with God: and that is this: As there is a mercy-seat, from whence God is willing to commune with poor sinners; so there is also by his mercy-seat, Jesus Christ, who continually besprinkleth it with his blood. Hence it is called "the blood of sprinkling" (Heb 12:24). When the high-priest

under the law was to go into the holiest, where the mercy-seat was, he might not go in " without blood" (Heb 9:7).
Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high-priest, as in Leviticus 16:13-17, to signify that all thine unworthiness that thou fearest should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayers; it is true, if thou delight in thy vileness, and come to God out of a mere pretence. But if from a sense of thy vileness thou do pour out thy heart to God, desiring to be saved from the guilt, and cleansed from the filth, with all thy heart; fear not, thy vileness will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ which is sprinkled upon the mercy-seat stops the course of justice, and opens a floodgate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, "boldness to enter into the holiest by the blood of Jesus," that hath made "a new and living way" for thee, thou shalt not die (Heb 10:19, 20).
Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood, but he speaks, and his blood speaks; he hath audience, and his blood hath audience; insomuch that God saith, when he doth but see the blood, he "will pass over you, and the plague shall not be upon you," &c., (Exo 12:13).
I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and with the understanding also.
USE Third. A word of reproof.
1. This speaks sadly to you who never pray at all. "I will pray," saith the apostle, and so saith the heart of them that are Christians. Thou then art not a Christian that art not a praying person. The promise is that every one that is righteous shall pray (Psa 32:6). Thou then art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God (Gen 32). And all his children bare that name with him (Gal 6:16). But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, "Pour out thy fury upon the heathen," O Lord, "and upon the families that call not on thy name" (Jer 10:25). How likest thou this, O thou that art so far off from pouring out thine heart before God, that thou goest to bed like a dog, and risest like a hog, or a sot, and forgettest to call upon God? What wilt thou do when thou shalt be damned in hell, because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow, that didst not count mercy worth asking for? I tell thee, the ravens, the dogs, &c., shall rise up in judgment against thee, for they will, according to their kind, make signs, and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell, if thou hast it not.
2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thought of it; and yet in the meantime you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God send his Holy Spirit into the hearts of his people, to that end that you should taunt at it? Is this to serve God? And doth this demonstrate the reformation of your church? Nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost? Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise

of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father—must this, I say, be the burthen of your song, to taunt, deride, and mock at? If God sent Korah and his company headlong to hell for speaking against Moses and Aaron, do you that mock at the Spirit of Christ think to escape unpunished? (Num 16; Heb 10:29). Did you never read what God did to Ananias and Sapphira for telling but one lie against it? (Acts 5:1-8). Also to Simon Magus for but undervaluing of it? (Acts 8:18-22). And will thy sin be a virtue, or go unrewarded with vengeance, that makest it thy business to rage against, and oppose its office, service, and help, that it giveth unto the children of God? It is a fearful thing to do despite unto the Spirit of grace (Compare Matt 12:31, with Mark 3:28-30).

3. As this is the doom of those who do openly blaspheme the Holy Ghost, in a way of disdain and reproach to its office and service: so also it is sad for you, who resist the Spirit of prayer, by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better esteem, and more to be owned than the Spirit of prayer. What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment to worship; and by that means brought such displeasure from God upon them, as to this day is not appeased? (I Kings 12:26-33). One would think that God's judgments of old upon the hypocrites of that day should make them that have heard of such things take heed and fear to do so. Yet the doctors of our day are so far from taking of warning by the punishment of others, that they do most desperately rush into the same transgression, viz., to set up an institution of man, neither commanded nor commended of God; and whosoever will not obey herein, they must be driven either out of the land or the world. Hath God required these things at your hands? If he hath, show us where? If not, as I am sure he hath not, then what cursed presumption is it in any pope, bishop, or other, to command that in the worship of God which he hath not required? Nay further, it is not that part only of the form, which is several texts of Scripture that we are commanded to say, but even all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably, yet because he cannot, for conscience sake, own that for one of the most eminent parts of God's worship, which he never commanded, therefore must that man be looked upon as factious, seditious, erroneous, heretical—a disparagement to the church, a seducer of the people, and what not? Lord, what will be the fruit of these things, when for the doctrine of God there is imposed, that is, more than taught, the traditions of men? Thus is the Spirit of prayer disowned, and the form imposed; the Spirit debased, and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous! And how will the favorers of such a practice answer that Scripture, which commandeth that the church should turn away from such as have "a form of godliness, and deny the power thereof"? (II Tim 3:5). And if I should say that men that do these things aforesaid, do advance a form of prayer of other men's making, above the spirit of prayer, it would not take long time to prove it. For he that advanceth the book of Common Prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others' inventing, before the Spirit of prayer, which is God's special and gracious appointment.

If you desire the clearing of the minor, look into the jails in England, and into the alehouses of the same; and I trow you will find those that plead for the Spirit of prayer in the jail, and them that look after the form of men's inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of Common Prayer. If this be not an exalting the Common Prayer Book above either praying by the Spirit, or preaching the Word, I have taken my mark amiss. It is not pleasant for me to dwell on this. The Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer; and in the strength of that, to pour out their souls before the Lord. Only let me say it is a sad sign, that that which is one of the most eminent parts of the pretended worship of God is Antichristian, when it hath nothing but the tradition of men, and the strength of persecution, to uphold or plead for it.

THE CONCLUSION.

I shall conclude this discourse with this word of advice to all God's people. 1. Believe that as sure as you are in the way of God you must meet with temptations. 2. The first day therefore that thou dost enter into Christ's congregation, look for them. 3. When they do come, beg of God to carry thee through them. 4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world. 5. Take heed of the flatteries of false brethren. 6. Keep in the life and power of truth. 7. Look most at the things which are not seen. 8. Take heed of little sins. 9. Keep the promise warm upon thy heart. 10. Renew thy acts of faith in the blood of Christ. 11. Consider the work of thy generation. 12. Count to run with the foremost therein. Grace be with thee.

FOOTNOTES:

1 Dr. Watt's Guide to Prayer.

2 Vol iii., p. 346.

3 Vol iii., p. 298.

4Pilgrimage of Perfection, 4to, 1526, vol. iii., p. 9.

5 Effectual fervent prayer is wrought in the heart by the Holy Ghost, and those objects for which HE inclines the soul to pray are bestowed by God. Thus great things were obtained by Jacob, (Gen 32:24-28); by Moses, (Exo 30:11-14; Num 14:13-21); by Joshua, (10:12-14); by Hezekiah, (II Kings 19:14-37); by the woman of Canaan, (Matt 15:21-28). The effectual fervent prayer of a righteous man availeth much, (James 5:16). —ED.

6 How easy to forget all God's benefits, and how impossible it is to remember them all!—ED.

7 See Mr. Fox's citation of the mass, in the last volume of the Book of Martyrs.

8 Jesus Christ has opened the way to God the Father, by the sacrifice He made for us upon the cross. The holiness and justice of God need not frighten sinners and keep them back. Only let them cry to God in the name of Jesus, only let them plead the atoning blood of Jesus, and they shall find God upon a throne of grace, willing and ready to hear. The name of Jesus is a never-failing passport to our prayers. In that name a man may draw near to God with boldness, and ask with confidence. God has engaged to hear him. Reader, think of this; is not this encouragement?—J. C. Ryle—ED.

9 See Mr. Fox's Acts and Monuments, v.2.

10 "In these days, I should find my heart to shut itself up against the Lord, and against his holy Word: I have found my unbelief to set, as it were, the shoulder to the door to keep him out."—Grace Abounding, No. 81.—ED.

***

THE SAINTS' PRIVILEGE AND PROFIT;
OR,
THE THRONE OF GRACE
ADVERTISEMENT BY THE EDITOR.

The churches of Christ are very much indebted to the Rev. Charles Doe, for the preservation and publishing of this treatise. It formed one of the ten excellent manuscripts left by Bunyan at his decease, prepared for the press. Having treated on the nature of prayer in his searching work on 'praying with the spirit and with the understanding also,' in which he proves from the sacred scriptures that prayer cannot be merely read or said, but must be the spontaneous effusions of the heart principally in private, or at the domestic altar upon set times in the morning and evening, or more publicly in social meetings for praise and prayer, or in the public assembly of the church—all being acceptable, only as it is offered up in spirit and in truth—he now directs us to the proper medium which our mental powers should use in drawing near to the Divine Being. We have to approach the universal spirit, the creator, the preserver, the bountiful benefactor of our race; and, at the same time, the infinitely holy one, the supreme judge and just rewarder or punisher of all creatures. How shall we, who are impure and unclean by nature and by practice, draw near unto him who is so infinitely holy? Others of our race who were equally guilty have held acceptable converse with God, and received special marks of his favour. We all know that a talented man, high in office, retired at certain times for prayer; this gave offence, and a law was made, by which prayer to God was interdicted for thirty days. He refused obedience to a human law which interfered with the divine authority, and for this he was cast into the den of lions; but they hurt him not, although they devoured his persecutors. When a beloved minister was seized and imprisoned for his love to Christ, the church held a prayer meeting on his account, and while they were praying God sent his angel to the prison. In vain four quaternions of soldiers kept guard, two of them in the prisoner's cell, while the servant of Christ, who was loaded with chains and doomed to an ignominious death, slept sweetly between the armed men. The angel awakes him, his chains fall off, no noise can awake his guard, the prison doors open, and he was restored to his beloved charge. They were yet imploring his deliverance, when he stood in their midst to tell the wondrous miracle, wrought in answer to their prayer. Again, two of their much-loved ministers were seized and beaten, and cast into jail, their feet being made fast in the stocks. In the dark hour of midnight they prayed and praised God, when an earthquake was sent, which shook the prison and threw open its doors, and the jailor, with his house, became converts to the faith. Millions of instances might have been recorded of prayer heard and answered. The child Samuel, and also Ishmael. The Magdalene. The thief on the cross. Ananias, who was directed to relieve the stricken persecutor Saul, for 'behold he prayeth.' But innumerable prayers have been read and offered up which have not been answered. What then is the acceptable form, and what the appointed medium consecrated for our access to God, by which prayer is sanctified and accepted? If ye love me, saith the Saviour, keep my commandments, and whatsoever ye shall ask IN MY NAME that will I do. A sense of our want and unworthiness leads us to God in that new and living way consecrated by Christ though the veil, that is to say, his flesh (Heb 10:20). By that way we can 'come boldly,' because it is 'a throne of grace, ' and there and there only we can 'obtain mercy and find grace to help in time of need.' Wondrous throne! Blessed encouragement to the poor pilgrim, traversing the desert surrounded by enemies, his own heart by nature being one of the most formidable of

them!

It is of great importance to all, and especially to the young, to attain correct definite ideas of religious truths. Bunyan had remarkably clear views, arising from his strong feelings and the rugged path by which he was led to Christ. His definition of the difference between grace and mercy is very striking: 'Mercy signifies pitifulness to objects in a miserable condition. Grace acts as a free agent, not wrought upon by our misery but of God's own princely mind.' Christ is the throne of grace—in him dwells all the fulness of the Godhead, and yet he was found in fashion as a man, he took on him the seed of Abraham, and was made like unto his brethren, and offered himself up as the sacrifice for sin. Thus he is the throne of grace on the mercy-seat covering the law. Here he is an object of worship to the angels on the right hand of God. In him the uncreated glory, the dazzling effulgence of God, is so veiled in his glorified body, that man, poor sinful man, can lift up his eyes to behold the place where God's honour most richly dwelleth, and find acceptance and grace to help in every time of need.

Take heed, sinner, this is your only access to heaven. The mercy-seat and throne of grace is God's resting-place; the throne which governs his church, and which eventually will govern all nations. This throne, invisible to mortal eyes, is present at all times and in all places. After the saints have been supplied with all needful grace in this world, their glorified spirits will see the great white throne, and hear the voice proceeding from it, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you; while from that throne the direful thunderbolts will be hurled upon the despisers of divine grace, and they will hurry into irretrievable misery. The safety of the Christian entirely depends upon his being found 'looking unto Jesus': his glorified human body is the throne of grace—the source of all blessedness to his worshippers—the gate of heaven—the way, the truth and the life. Yes, proud nature, HE who was the babe at Bethlehem, the poor carpenter's son, who, notwithstanding his miracles of wisdom, power, and mercy, was despised and rejected of men, HIM hath God exalted to be a prince and a Saviour, to give repentance and the remission of sins, the only medium of access to heaven. Before him every knee shall bow. Wonders of grace to God belong. 'Busy thyself, fellow christian, about this blessed office of Christ. It is full of good, it is full of sweet, it is full of heaven, it is full of relief and succour for the tempted and dejected; wherefore, I say again, study these things, give thyself wholly to them.' Reader, listen to these words of Bunyan, and may the Divine blessing attend the reading of his works.

GEO. OFFOR.

THE SAINTS' PRIVILEGE AND PROFIT

'LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED.'—HEBREWS 4:16

This epistle is indited and left to the church by the Holy Ghost, to show particularly, and more distinctly, the high priesthood of Jesus Christ, and the excellent benefits that his people have thereby. In which both the excellency of his person, and transcendent glory of his office, beyond either priest or priesthood of the law, is largely set forth before us, in chapter 1:2, &c.

Wherefore, in order to our beneficial reading of this epistle, the Spirit of God calls upon us, first, most seriously to consider what an one this excellent person is: 'Wherefore, holy brethren,' saith he, you that are 'partakers of the heavenly calling,' consequently you that are related to and that are concerned in the undertaking of this holy one, 'consider the Apostle and High Priest of our profession, Christ Jesus' (Heb 3:1). Consider how great and how fit this man is for so holy and glorious a calling. He being so high, as to be far above all heavens; so great, as to be the Son of, and God equal with the Father. Consider him also as to his humanity, how that he is really flesh of our flesh; sinlessly so, sympathisingly so, so in all the compassions of a man; he is touched with, compassioneth, pitieth, loveth, succoureth us, and feeleth our infirmities, and maketh our case his own. Nay, he again, from the consideration of his greatness and love, puts us upon a confident reliance on his undertaking, and also presseth us to a bold approach of that throne of grace where he continually abideth in the execution of his office: 'Seeing then,' saith he, 'that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace' (Heb 3:14-16).

In the words we have, First, An exhortation; [and] Second, An implication that we shall reap a worthy benefit, if we truly put the exhortation into practice. The exhortation is that we shall come boldly to the throne of grace: 'Let us therefore come boldly unto the throne of grace.' In all we have an intimation of five things.

FIRST, That God hath more thrones than one; else the throne of grace need not to be specified by name. 'Let us come unto the throne of grace.' SECOND, That the godly can distinguish one throne from another. For the throne here is not set forth by where or what signs it should be known; it is only propounded to us by its name, and so left for saints to make their approach unto it: 'Let us come unto the throne of grace.' THIRD, The third thing is, the persons intended by this exhortation, 'Let us therefore come.' Us: What us? or who are they that by this exhortation are called upon to come? 'Let us.' FOURTH, The manner of the coming of these persons to this throne of grace; and that is through the veil, boldly, confidently: 'Let us come boldly unto the throne of grace.' FIFTH, the motive to this exhortation; and that is twofold, First, Because we have so great an high priest, one that cannot but be touched with the feeling of our infirmities: 'Let us therefore come boldly unto the throne of grace.' And, second, because we are sure to speed: 'That we may obtain mercy, and find grace,' &c. I shall, as God shall help me, handle these things in order.

[THAT GOD HATH MORE THRONES THAN ONE.]

FIRST. For the first, That God hath more thrones than one. He hath a throne in heaven, and a throne on earth: 'The Lord's throne is in heaven,' and 'they shall call Jerusalem the throne of the Lord' (Psa 11:4; Jer 3:17). He ruleth over the angels; he ruleth in his church. 'He ruleth in Jacob, unto the ends of the earth' (Psa 59:13). Yea, he has a

throne and seat of majesty among the princes and great ones of the world. He ruleth or 'judgeth among the gods' (Psa 82:1). There is a throne for him as a Father, and a throne for Christ as a giver of reward to all faithful and overcoming Christians: 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne' (Rev 3:21).

There is also to be a throne of judgment, on which God by Christ, at the great and notable day, shall sit to give to the whole world, their last or final sentence; from which, no, not, not by any means, they shall never be released. This throne is made mention of in the New Testament, and is called by Christ 'the throne of his glory,' and 'a great white throne' (Matt 25:31; Rev 20:11). And his presence, when he sits upon this throne, will be so terrible, that nothing shall be able to abide it that is not reconciled to God by him before.

Wherefore it is not amiss that I give you this hint, because it may tend to inform unwary Christians, when they go to God, that they address not themselves to him at rovers, or at random; but that when they come to him for benefits, they direct their prayer to the throne of grace, or to God as considered on a throne of grace.[1] For he is not to be found a God merciful and gracious, but as he is on the throne of grace. This is his holy place, out of which he is terrible to the sons of men, and cannot be gracious unto them. For as when he shall sit at the last day upon his throne of judgment, he will neither be moved with the tears of misery of the world to do any thing for them, that in the least will have a tendency to a relaxation of the least part of their sorrow; so now let men take him where they will, or consider him as they list, he gives no grace, no special grace, but as considered on the throne of grace: wherefore they that will pray, and speed, they must come to a throne of grace: to a God that sitteth on a throne of grace: 'Let us therefore come boldly to the throne of grace, that we may obtain,' &c.

The unbeliever, the erroneous and superstitious, consider not this: wherefore they speak to God as their fancies lead them, not as the word directs them, and therefore obtain nothing. Ask the carnal man to whom he prays? he will say to God. Ask him where this God is? he will say in heaven. But ask him how, or under what notion he is to be considered there? and he will give a few generals, but cannot direct his soul unto him as he is upon a throne of grace, as the apostle here biddeth, saying, 'Let us come boldly unto the throne of grace.' Wherefore they come and go, or rather go and come to no advantage at all: they find nothing but their labour or words for their pains. For the right considering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as sitting upon a throne of grace.

[THE GODLY CAN DISTINGUISH ONE THRONE FROM ANOTHER.]

SECOND. We will therefore come to the second thing, to wit, that the godly can distinguish one thing from another. And the reason why I so conclude, is, as I said, because the throne here is not set forth unto us here, by where or what signs it should be known; it is only propounded to us by its name, a throne of grace, and so left for saints to make their approach thereto: 'Let us therefore come boldly unto the throne of grace.' We will therefore take this conclusion into two parts, and consider it under this double position. FIRST, That there is a throne of grace. SECOND, That it is the privilege of the godly to distinguish from all other thrones whatever this throne of grace.

FIRST, There is a throne of grace. This must be true, because the text saith it;[2] also it is that of which the mercy-seat, so often made mention of in the Old Testament, was a type, shadow, or figure; nor is the terms of seat and throne of any strength to make this supposition void. For it is common for the antitype to be put forth in words unto us more

glorious than is the figure or shadow of that thing. And the reason is, for that the heavenly things themselves are far more excellent than the shadow by which they are represented. What is a sheep, a bull, an ox, or calf, to Christ, or their blood to the blood of Christ? What is Jerusalem that stood in Canaan, to that new Jerusalem that shall come down from heaven? or the tabernacle made with corruptible things, to the body of Christ, or heaven itself? No marvel then, if they be set forth unto us by words of an inferior rank; the most full and aptest being reserved to set out the highest things withal.
Before I proceed to give you a more particular description of this throne of grace, as also how it may be know, I will a little touch upon the terms themselves, and show briefly what must be implied by them.
[Import of the term grace.]
First, By this word grace, we are to understand God's free, sovereign, good pleasure, whereby he acteth in Christ towards his people. Grace and mercy therefore are terms that have their distinct significations; mercy signifies pitifulness, or a running over of infinite bowels to objects in a miserable and helpless condition. But grace signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.
Were there no objects of pity among those that in the old world perished by the flood, or that in Sodom were burned with fire from heaven? doubtless, according to our apprehension, there were many: but Noah, and he only, found grace in God's eyes; not because that of himself he was better than the rest, but God acted as a gracious prince towards him, and let him share in mercy of his own sovereign will and pleasure. But this at first was not so fully made manifest as it was afterwards. Wherefore the propitiatory was not called, as here, a throne of grace, but a mercy-seat, albeit there was great glory in these terms also; for, by mercy-seat was showed, not only that God had compassion for men, but that also to be good was as his continual resting-place, whither he would at length retire, and where he would sit down and abide, whatever terrible or troublesome work for his church was on the wheel[3] at present. For a seat is a place of rest, yea, is prepared for that end; and in that here mercy is called that seat, it is to show, as I said, that whatever work is on the wheel in the world, let it be never so dreadful and amazing, yet to God's church it shall end in mercy, for that is God's resting-place. Wherefore after God had so severely threatened and punished his church under the name of a whorish woman, as you may read in the prophet Ezekiel, he saith, 'So will I make my fury toward thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.' And again, speaking of the same people and of the same punishments, he saith, 'Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.' And again, 'I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God' (Eze 16:42,60-63). These, with many more places, show that mercy is God's place of rest, and thither he will retire at last, and from thence will bless his church, his people.
But yet these terms, a throne, the throne of grace, doth more exceed in glory: not only because the word grace shows that God, by all that he doth towards us in saving and forgiving, acts freely as the highest Lord, and of his own good-will and pleasure, but also for that he now saith, that his grace is become a king, a throne of grace. A throne is not only a seat for rest, but a place of dignity and authority. This is known to all. Wherefore by this word, a throne, or the throne of grace, is intimated, that God ruleth

and governeth by his grace. And this he can justly do: 'Grace reigns through righteousness, unto eternal life,[4] through Jesus Christ out Lord' (Rom 5:21). So then, in that here is mention made of a throne of grace, it showeth that sin, and Satan, and death, and hell, must needs be subdued. For these last mentioned are but weakness and destruction; but grace is life, and the absolute sovereign over all these to the ruling of them utterly down. A throne of grace!

But this then God plainly declareth, that he is resolved this way to rule, and that he pointeth at sin as his deadly foe: and if so, then, 'where sin aboundeth, grace must much more abound' (Rom 5:20).[5] For it is the wisdom and discretion of all that rule, to fortify themselves against them that rebel against them what they can. Wherefore he saith again, 'Sin shall not have dominion over you; for ye are not under the law, but under grace' (Rom 6:14). Sin seeks for the dominion, and grace seeks for the dominion; but sin shall not rule, because it has no throne in the church among the godly. Grace is king. Grace has the throne, and the people of God are not under the dominion of sin, but of the grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for help: 'That we may obtain mercy, and find grace to help; to help in time of need.' For as from the hand and power of the king comes help and succour to the subject, when assaulted by an enemy; so from the throne of grace, or from grace as it reigns, comes the help and health of God's people. Hence it is said again, 'A glorious high throne from the beginning is the place of our sanctuary' (Jer 17:12). Here then the saints take shelter from the roaring of the devil, from the raging of their lusts, and from the fury of the wicked. That also is a very notable place, 'He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea' (Micah 7:19). He speaks here of God as solacing himself in mercy, and as delighting of himself in the salvation of his people, and that without comparison: 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy' (Micah 7:18). Thus is mercy and grace got into the throne, reigns, and will assuredly conquer all; yea, will conquer, and that with a shout. 'Mercy rejoiceth against judgment' (James 2:13). Yea, glorieth when it getteth the victory of sin, and subdueth the sinner unto God and to his own salvation, as is yet more fully showed in the parable of the prodigal son (Luke 15). But this, briefly to show you something of the nature of the terms, and what must necessarily be implied thereby.

[What is to be inferred from the term 'throne of grace.']

Second. We will in the next place show what is to be inferred from hence. And,

1. To be sure this is inferred, that converted men are not every way, or in every sense, free from the being of sin. For, were they, they need not betake themselves to a throne of grace for help; when it saith there is grace in God, it inferreth, that there is sin in the godly; and when it saith, grace reigns, as upon a throne, it implies, that sin would ascend the throne, would reign, and would have the dominion over the children of God. This also is manifest, when he saith, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof' (Rom 7:12). And the only way to prevent it is to apply ourselves, as by the text we are directed, to the throne of grace for help against it.

2. The text implies, that at certain times the most godly man in the world may be hard put to it by the sin that dwelleth in him; yea, so hard put to it, as that there can be no ways to save himself from a fall, but by imploring heaven and the throne of grace for help. This is called the needy time, the time when the wayfaring man that knocked at David's door shall knock at ours (2 Sam 12); or when we are got into the sieve into

which Satan did get Peter (Luke 22:31); or when those fists are about our ears that were about Paul's; and when that thorn pricks us that Paul said was in his flesh (2 Cor 12:7,8). But why, or how comes it to pass, that the godly are so hard put to it at these times, but because there is in them, that is, in their flesh, no good thing, but consequently all aptness to close in with the devil and his suggestions, to the overthrow of the soul? But now here we are presented with a throne of grace, unto which, as presented with a throne of grace, unto which, as David says, we must 'continually resort'; and that is the way to obtain relief, and to find help in time of need (Psa 71:3).

3. As Christians are sometimes in imminent dangers of falling, so sometimes it is so, that they are fallen, are down, down dreadfully, and can by no means lift up themselves. And this happeneth unto them because they have been remiss as to the conscionable performance of what by this exhortation they are enjoined to. They have not been constant supplicants at this throne for preserving grace; for had they, they should, as the text suggests, most certainly have kept from such a fall; help should have been granted them in their needful time. But that is it, of which such are guilty, which is written in the prophet Isaiah, 'But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel' (Isa 43:22). Therefore thou art profaned, therefore thou art given to reproaches (Isa 43:28). Now, as they which are falling are kept from coming down by coming to this throne of grace, so those that are fallen must rise by the sceptre of love extended to them from thence. Men may fall by sin, but cannot raise up themselves without the help of grace. Wherefore, it is worthy of our inquiry after a more thorough knowledge of this throne of grace, whence, as we may well perceive, our help comes, and by what comes from thence we are made to stand. I therefore come now to a more particular description of this throne of grace; and to show how the godly know, or may know it, from other thrones of God.

[What this throne of grace is.]

First, then, this throne of grace is the humanity, or heart and soul of Jesus Christ, in which God sits and resteth for ever in love towards them that believe in him. Forasmuch as Christ did, by the body of his flesh, when here, reconcile them unto the Father. 'The key of the house of David,' saith God, 'will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house' (Isa 22:22,23). For a glorious throne to his Father's house, that is, for his Father's house, to come to their Father by; for that they shall always find him thereon; or, as another scripture saith, in Christ reconciling them unto him, not imputing to them their trespasses and sins (2 Cor 5:19). Nor is it possible, that we lay aside the human nature of Christ, for us to find any such thing as a throne of grace, either in earth or heaven; for that then nothing can be found to be the rest of God. 'This is my beloved Son, in whom I am well pleased,' is God's own language; but there is none other of whom he hath so said (Matt 3:17). Wherefore he resteth in him towards us, and in him only. Besides, grace cannot be extended towards us but in a way of justice; for that the law and our sin obstructeth another way (Gen 3:24). But, lay the human nature of Christ aside, and where will you find, THAT that shall become such a sacrifice to justice for the sin of men, as that God, for the sake of that, shall both forgive, and cause that grace for ever should reign towards us in such a way? It reigns through righteousness, or justice, by Jesus Christ, and no way else. Christ Jesus, therefore, is this throne of grace; or him, or that, by which grace reigns towards the children of God (Rom 5:21). That scripture also gives us a little light herein, 'And I beheld, and lo! in the midst of the throne,' &c., 'stood a Lamb, as it had been slain' (Rev 5:6). This is to show the cause

why grace is so freely let out to us, even for that there stands there, in the midst of the throne, and in the midst of the elders, a lamb as it had been slain, or, as it was made a sacrifice for our sin; for, as a slain lamb, he now lives in the midst of the throne, and is the meritorious cause of all the grace that we enjoy. And though it seems by this text that the throne is one thing and the Lamb another, yet the Lamb of God is the throne, though not as a lamb or sacrifice, but as one that by his sacrifice has made way for grace to run like a river into the world. The Son of God, Jesus Christ, is ALL; he is the throne, the altar, the priest, the sacrifice, and all: but he is the throne, the priest, the altar, and the sacrifice, under divers considerations. He is not the throne as he is the priest; he is not the priest as he is the sacrifice; he is not the sacrifice as he is the altar; yet is truly all these. Yea, there is no throne of grace, no high priest, no propitiatory sacrifice, &c., but he. Of all which we may yet speak further before we conclude this treatise. I conclude, then, that Christ Jesus, in his human nature, is this throne of grace. In his human nature, I say, he has by that completely accomplished all things necessary for the making way for grace to be extended to men; and that that is not only God's place of rest, but that by and from which, as upon a glorious throne, his grace shall reign over devil, death, sin, hell, and the grave, for ever. This human nature of Christ is also called the tabernacle of God; for the fullness of the Godhead dwells in it bodily. It is God's habitation, his dwelling-place, his chair and throne of state. He doth all in and by it, and without it he doth not any thing. But to pass this, let us come to the next thing.

[Where the throne of grace is erected.]

Second. We will now come to discourse of the placing of this throne of grace, or to discover where it is erected. And for this we must repair to the type, which, as was said before, is called the mercy-seat; the which we find, not in the outward court, nor yet within the first veil (Heb 9:3-5); which signifies, not in the world, nor in the church on earth, but in the holy of the holies, or after the second veil, the flesh of Christ (Heb 10:20). There then is this throne of God, this throne of grace, and no where here below. And for as much as it is called the throne of God, of grace, and is there, it signifieth that it is the highest and most honourable. Hence he is said to be far above all heavens, and to have a name above every name. Wherefore he that will come to this throne of grace, must know what manner of coming it is by which he must approach it; and that is, not personally,[6] but by runnings out of heart; not by himself, but by his Priest, his High Priest; for so it was in the type (Heb 9:7). Into the second, where the mercy-seat was, went the high priest alone, that is, personally, and the people by him, as he made intercession for them. This then must be done by those that will approach this throne of grace. They must go to God, as he is enthroned IN Christ; BY Christ, as he is the High Priest of his church; and they must go to him in the holiest, by him.

But again, as this throne of grace is in the Holiest, not in the world, not in the church on earth, so it is in this Holiest set up above the ark of the testimony; for so was the mercy-seat, it was set up in the most holy place, above the ark of the testimony (Deut 10:1-5; 1 Kings 8:9; 2 Chron 5:10). The ark of the testimony. What was that? Why it was the place of the law, the ark in which it was kept: the testimony was the law, the ark was prepared to put that in. This ark in which was put this law was set up in the holiest, and the mercy-seat was set above it, for so was Moses commanded to place them. Thou shalt make an ark, saith God, 'and thou shalt make a mercy-seat': the ark shall be called the ark of the testimony, and there 'thou shalt put the testimony that I shall give thee,' that is, the law, 'and thou shalt put the mercy-seat above upon the ark, and there I will meet with thee, from above the mercy-seat between the two cherubims, which are

upon,' that is, above, 'the ark of the testimony,' 'shadowing the mercy-seat' (Exo 25:16-22; Heb 9:5).

Thus, then, were things of old ordained in the type, by which we gather what is now to be minded in our worshipping of God. There was an ark made, and the two tables of stone, in which the law was writ, was put therein (Deut 10:2-5). This ark, with these two tables, were put into the holiest, and this mercy-seat was set above it. The Holy Ghost, in my mind, thus signifying that grace sits upon a throne that is higher than the law, above the law; and that grace, therefore, is to rule before the law, and notwithstanding all the sentence of the law; for it sitteth, I say, upon a throne, but the law sits on none; a throne, I say, which the law, instead of accusing, justifieth and approveth. For although it condemneth all men, yet it excepteth Christ, who, in his manhood, is this throne of grace. Him, I say, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we see, as a throne of grace, to be exalted above itself: yea, it cannot but so do, because by wisdom and holiness itself, which is also the Lord of the law, it is appointed so to do. Here, then, is the throne of God, the throne of grace, namely, above the ark of the testimony; on this God and his grace sits, reigns, and gives leave to sinners to approach his presence for grace and mercy. He gives, I say for those sinners so to do, that have washed before in the brazen laver that is prepared to wash in first, of which we may speak more anon. Now, behold the wisdom of God in his thus ordaining of things; in his placing, in the first place, the law, and Christ the ark of the testimony, and the mercy-seat, or throne of grace, so nigh together; for doubtless it was wisdom that thus ordained them, and it might so ordain for these reasons—

[Why the law and the mercy-seat are so near together.]

1. That we that approach the throne of grace might, when we come there, be made still to remember that we are sinners—'for by the law is the knowledge of sin' (Rom 3:20) —and behold just before us is this ark in which are the two tables that condemn all flesh: yea, we must look that way, if we look at all; for just above it is the mercy-seat or throne of grace. So then here is a memento for them that come to God, and to his throne of grace, for mercy, to wit, the law, by which they are afresh put in remembrance of themselves, their sins, and what need they have of fresh supplies of grace. I read that the laver of brass and the foot of it was made of the looking-glasses of the women that assembled at the door of the tabernacle (Exo 38:8), methinks to signify, that men might see their smyrches[7] when they came to wash; so here you see the law is placed even with the mercy-seat, only that stood above, whereby those that come to the throne of grace for mercy might also yet more be put in mind that they are sinners.

2. This also tendeth to set an edge upon prayer, and to make us the more fervent in spirit when we come to the throne of grace. Should a king ordain that the axe and halter should be before all those that supplicate him for mercy, it would put yet an edge upon all their petitions for his grace, and make them yet the more humbly and fervently implore his majesty for favour. But, behold, the mercy-seat stands above, is set up above the ark and testimony that is in it. Here, therefore, we have encouragement to look for good. For observe, though here is the law, and that too in the holiest of all, whither we go; yet above it is the mercy-seat and throne of grace triumphant, unto which we should look, and to which we should direct our prayers. Let us therefore come boldly to the throne of grace, notwithstanding the ark and testimony is by; for the law cannot hurt us when grace is so nigh; besides, God is now not in the law, but upon the throne of grace that is above it, to gave forth pardons, and grace, and helps at a time of need.

This, then, may serve to inform some whereabout they are, when they are in their

closets, and at prayer. Art thou most dejected when thou art at prayer? Hear me, thou art not far from the throne of grace; for thy dejection proceedeth from thy looking into the ark, into which God hath ordained that whosoever looks shall die (1 Sam 6:19). Now if thou art indeed so near as to see thy sins, by thy reading of thyself by the tables in the ark, cast but up thine eyes a little higher, and behold, there is the mercy-seat and throne of grace to which thou wouldest come, and by which thou must be saved. When David came to pray to God, he said he would direct his prayer to God, and would look up (Psa 5:3). As who should say, When I pray, I will say to my prayers, O my prayers, mount up, stay not at the ark of the testimony, for there is the law and condemnation; but soar aloft to the throne that stands above, for there is God, and there is grace displayed, and there thou mayest obtain what is necessary to help in time of need. Some, indeed, there be that know not what these things mean; they never read their sin nor condemnation for it; when they are upon their knees at their devotion, and so are neither dejected at the sight of what they are, nor driven with sense of things to look higher for help at need; for need, indeed, they see none. Of such I shall say, they are not concerned in our text, nor can they come hither before they have been prepared so to do, as may appear before we come to an end.

[How the godly distinguish the throne of grace.]

SECOND. And thus have I showed you what this throne of grace is, and where it stands. And now I shall come to show you how you shall find it, and know when you are come to it, by several other things.

First, then, about the throne of grace there is 'a rainbow—in sight like unto an emerald' (Rev 4:1-3). This was the first sight that John saw after he had received his epistles for the seven churches. Before he received them, he had the great vision of his Lord, and heard him say to him, I am he that was dead and am alive, or 'that liveth and was dead, and behold I am alive for evermore, amen; and have the keys of hell and of death' (Rev 1:18). And a good preparation it was for a work of that nature that now he was called unto; to wit, that he might the more warmly, and affectionately, and confidently attest the truth which his Lord had now for him to testify to them. So here, before he entereth upon his prophecy of things to come, he hears a first voice, and sees a first sight. The first voice that he heard was, 'Come up hither,' and the first sight that he saw was a throne with a rainbow round about it. 'And immediately,' saith he, 'I was in the Spirit; and behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper, and a sardine stone, and there was a rainbow round about the throne' (Rev 4:1-3).

The firs time that we find in God's Word mention made of a rainbow, we read also of its spiritual signification, to wit, that it was a token of the firmness of the covenant that God made with Noah, as touching his not drowning the earth any more with the waters of a flood. 'I do set,' saith he, 'my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh' (Gen 9:13-15). The first use, therefore, of the rainbow, it was to be a token of a covenant of mercy and kindness to the world; but that was not the utmost end thereof. For that covenant was but a shadow of the covenant of grace which God hath made with his elect in Christ, and that bow but a shadow of the token of the permanency and lastingness of that covenant. Wherefore the next time we read of the rainbow is in the first of Ezekiel, and there we read of it only with reference to the excellencies of its colour; for that it is there said to be exactly like the colour of

the glory of the man that the prophet there saw as sitting upon a throne (v 28). The glory, that is, the priestly robes; for he is a priest upon the throne, and his robes become his glory and beauty (Zech 6:13). His robes—what are they but his blessed righteousness, with the skirts of which he covereth the sinful nakedness of his people, and with the perfection of which he decketh and adorneth them, 'as a bride adorneth herself with her jewels' (Exo 28:2; Eze 16:8; Isa 61:10).

Now here again, in the third place, we find a rainbow, a rainbow round about the throne; round about the throne of grace. A rainbow—that is, a token of the covenant, a token of the covenant of grace in its lastingness; and that token is the appearance of the man Christ. The appearance—that is, his robes, his righteousness, 'from the appearance of his loins even upward,' and 'from the appearance of his loins even downward' (Eze 1:27); even down to the foot, as you have it in the book of the Revelation (1:13). 'As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord' (Eze 1:28). The sum then is, that by the rainbow round about the throne of grace upon which God sitteth to hear and answer the petitions of his people, we are to understand the obedential righteousness of Jesus Christ, which in the days of his flesh he wrought out and accomplished for his people; by which God's justice is satisfied, and their person justified, and they so made acceptable to him. This righteousness, that shines in God's eyes more glorious than the rainbow in the cloud doth in ours, saith John, is round about the throne. But for what purpose? Why, to be looked upon. But who must look upon it? Why, God and his people; the people when they come to pray, and God when he is about to hear and give. 'And the bow shall be in the cloud'; says God, 'and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth' (Gen 9:16). And, I say, as the bow is for God to look on, so it is also for our sight to behold. A rainbow round about the throne, in sight; in whose sight? in John's and his companions, like unto an emerald.

We read of Solomon's great throne of ivory, that though there was not its like in any kingdom, yet he was not willing that the bow of it should stand before him. It was round behind (1 Kings 10:18-20). O! but God's throne has the bow before, even round about to view, to look upon in sight. Solomon's was but a shadow, and therefore fit to be put behind; but this is the sum and substance, and therefore fit to be before, in view, in sight, for God and his people to behold. Thus you see that a rainbow is round about the throne of grace, and what this rainbow is. Look then, when thou goest to prayer, for the throne; and that thou mayest not be deceived with a fancy, look for the rainbow too. The rainbow, that is, as I have said, the personal performances of Christ thy Saviour for thee. Look, I say, for that, it is his righteousness; the token of the everlastingness of the covenant of grace; the object of God's delight, and must be the matter of the justification of thy person and performances before God. God looks at it, look thou at it, and at it only (Psa 71:16). For in heaven or earth, if that be cast away, there is nothing to be found that can please God, or justify thee. If it be said faith pleases God; I answer, faith is a relative grace; take then the relative away, which, as to justification, is this spangling robe, this rainbow, this righteousness of Christ, and faith dies, and becomes, as to what we now treat of, extinct and quenched as tow.

And a very fit emblem the rainbow is of the righteousness of Christ; and that in these particulars. 1. The rainbow is an effect of the sun that shines in the firmament; and the righteousness by which this throne of grace is encompassed, is the work of the Son of God. 2. The rainbow was a token that the wrath of God in sending the flood was

appeased; this righteousness of Christ is that for the sake of which God forgiveth us all trespasses. 3. The rainbow was set in the cloud, that the sinful man might look thereon, and wax confident in common mercy; this righteousness is showed us in the word, that we may by it believe unto special mercy. 4. The bow is seen but now and then in the cloud; Christ's righteousness is but here and there revealed in the Word. 5. The bow is seen commonly upon, or after rain; Christ's righteousness is apprehended by faith upon, or soon after the apprehensions of wrath. 6. The bow is seen sometimes more, sometimes less; and so is this righteousness, even according to the degree or clearness of the sight of faith. 7. The bow is of that nature, as to make whatever you shall look upon through it, to be of the same colour of itself, whether that thing be bush, or man, or beast; and the righteousness of Christ is that that makes sinners, when God looks upon them through it, to look beautiful, and acceptable in his sight, for we are made comely through his comeliness, and made accepted in the Beloved (Eze 16:14; Eph 1:6).

One word more of the rainbow, and then to some other things. As here you read that the rainbow is round about the throne; so if you read on even in the same place, you shall find the glorious effects thereof to be far more than all that I have said. But, Second. As the throne of grace is known by the rainbow that is round about it; so also thou shalt know it by this, the high priest is continually ministering before it; the high priest, or Christ as priest, is there before God in his high priest's robes, making continual intercession for thy acceptance there. Now, as I said before, Christ is priest and throne and all; throne in one sense, priest in another; even as he was priest, and sacrifice, and altar too, when he became our reconciler to God.

As a priest here, he is put under the notion of an angel, of an angel that came and stood at the altar to offer incense for the church, all the time that the seven angels were to sound out with trumpets the alarm of God's wrath against the anti-christian world; lest that wrath should swallow them up also. 'And,' saith John, 'another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saint upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand' (Rev 8:1-4).

Here then you have before the throne, that is, the throne or mercy-seat, the high priest; for there it was that God appointed that the altar of incense, or that to burn incense on, should be placed (Exo 30:1-7). This incense-altar in the type was to be overlaid with gold; but here the Holy Ghost implies, that it is all of gold. This throne then is the mercy-seat, or throne of grace, to which we are bid to come; and, as you see, here is the angel, the high priest with his golden censer, and his incense, ready to wait upon us. For so the text implies, for he is there to offer his incense with the prayers of all saints that are waiting without at his time of offering incense within (Luke 1:10). So, then, at the throne of grace, or before it, stands the high priest of our propitiation, Christ Jesus, with his golden censer in his hand, full of incense, therewith to perfume the prayers of saints, that come thither for grace and mercy to help in time of need.[8] And he stands there, as you see, under the name of an angel, for he is the angel of God's presence, and messenger of his covenant.

But now it is worth our considering, to take notice how, or in what method, the high priest under the law was to approach the incense-altar. When he came to make intercession for the saints before the throne, he was to go in thither to do this work in his robes and ornaments; not without them, lest he died. The principal of these ornaments were, 'a breast-plate, and an ephod, and a robe, and a broidered coat, a

mitre, and a girdle' (Exo 28:4). These are briefly called his garments, in Revelation the first, and in the general they show us, that he is clothed with righteousness, girded with truth and faithfulness, for that is the girdle of his reins to strengthen him (Isa 11:5). And that he beareth upon his heart the names of the children of Israel that are Israelites indeed; for as on Aaron's breast-plate was fixed the names of the twelve tribes of Israel, and he was to bear the weight of them by the strength of his shoulders, so are we on the heart of Christ (Isa 22:21).

Thus therefore is our high priest within the holiest to offer incense upon the golden altar of incense, that is, before the throne. Wherefore, when thou goest thither, even to 'the throne of grace,' look for him, and be not content, though thou shouldst find God there, if thou findest him not there, I suppose now an impossibility, for edification's sake, for without him nothing can be done; I say, without him as a priest. He is the throne, and without him as a throne, God has no resting-place as to us; he is a priest, and without him as such we can make no acceptable approach to God; for by him as priest our spiritual sacrifices are accepted (1 Peter 2:5). 'By him, therefore, let us offer the sacrifice of praise to God continually,—giving thanks,' and confessing to and 'in his name' (Heb 13:15). And for our further edification herein, let us consider, that as God has chosen and made him his throne of grace; so he has sworn, that he shall be accepted as a priest for ever there. For his natural qualifications we may speak something to them afterwards; in the meantime know, that there is no coming to God, upon pain of death without him.

Nor will it out of my mind, but that his wearing the rainbow upon his head doth somewhat belong to him as priest, his priestly vestments being for glory and beauty, as afore was said, compared to the colour of it (Rev 10:1; Eze 1). But why doth he wear the rainbow upon his head; but to show, that the sign, that the everlastingness of the covenant of grace is only to be found in him; that he wears it as a mitre or frontlet of gold, and can always plead it with acceptance to God, and for the subduing of the world and good of his people. But,

Thirdly, The throne of grace is to be known by the sacrifice that is presented there. The high priest was not to go into the holiest, nor come near the mercy-seat; the which, as I have showed you, was a type of our throne of grace, 'without blood.' 'But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Heb 9:7). Yea, the priest was to take of the blood of his sacrifice, and sprinkle it seven times before the Lord, that is, before the mercy-seat, or throne of grace; and was to put some of the blood upon the horns of the altar of incense before the Lord (Lev 4:5-7, 16:13-15). So then the throne of grace is known by the blood that is sprinkled thereon, and by the atonement that by it is made there. I told you before that before the throne of grace there is our high-priest; and now I tell you, there is his sacrifice too; his sacrifice which he there presenteth as amends for the sins of all such as have a right to come with boldness to the throne of grace. Hence, as I mentioned before, there is said to be in the midst of the throne, the same throne of which we have spoken before, 'a lamb as it had been slain' (Rev 5:6). The words are to the purpose, and signify that in the midst of the throne is our sacrifice, with the very marks of his death upon him; showing to God that sitteth upon the throne, the holes of the thorns, of the nails, of the spear; and how he was disfigured with blows and blood when at his command he gave himself a ransom for his people; for it cannot be imagined that either the exaltation or glorification of the body of Jesus Christ should make him forget the day in which he died the death for our sins; specially since that which puts worth into his whole intercession is the death he died, and the blood he

shed upon the cross, for our trespasses.

Besides, there is no sight more taketh the heart of God, than to see of the travail of the soul, and the bruisings of the body of his Son for our transgressions. Hence it is said, He 'is in the midst of the throne' as he died, or as he had been slain (Rev 7:17). It is said again, 'The Lamb which is in the midst of the throne shall feed them.' The Lamb, that is, the Son of God as a sacrifice, shall be always in the midst of the throne to feed and comfort his people. He is the throne, he is the priest, he is the sacrifice. But then how as a Lamb is he in the midst of the throne? Why, the meaning in mine opinion is, that Christ, as a dying and bleeding sacrifice, shall be chief in the reconciling of us to God; or that his being offered for our sins shall be of great virtue when pleaded by him as priest, to the obtaining of grace, mercy, and glory for us (Heb 9:12). By his blood he entered into the holy place; by his blood he hath made an atonement for us before the mercy-seat. His blood it is that speaketh better for us than the blood of Abel did for Cain (Heb 12:24). Also it is by his blood that we have bold admittance into the holiest (Heb 10:19). Wherefore no marvel if you find him here a Lamb, as it had been slain, and that in the midst of the throne of grace.

While thou art therefore thinking on him, as he is the throne of grace, forget him not as he is priest and sacrifice; for as a priest he makes atonement; but there is no atonement made for sin without a sacrifice. Now, as Christ is a sacrifice, so he is to be considered as passive, or a sufferer; as he is a priest, so he is active, or one that hath offered up himself; as he is an altar, so he is to be considered as God; for in and upon the power of his Godhead he offered up himself. The altar then was not the cross, as some have foolishly imagined. But as a throne, a throne of grace; so he is to be considered as distinct from these three things, as I also have hinted before. Wouldst thou then know this throne of grace, where God sits to hear prayers and give grace? then cast the eyes of thy soul about, and look till thou findest the Lamb there; a Lamb there 'as it had been slain,' for by this thou shalt know thou art right. A slain Lamb, or a Lamb as it had been slain, when it is seen by a supplicant in the midst of the throne, whither he is come for grace, is a blessed sight! A blessed sight indeed! And it informs him he is where he should be.

And thou must look for this, the rather because without blood is no remission. He that thinks to find grace at God's hand, and yet enters not into the holiest by the blood of Jesus, will find himself mistaken, and will find a DEAD,[9] instead of 'a living way' (Heb 10:19). For if not anything below, or besides blood, can yield remission on God's part, how should remission be received by us without our acting faith therein? We are justified by his blood, through faith in his blood (Rom 5:6-9). Wherefore, I say, look when thou approachest the throne of grace, that thou give diligence to see for the Lamb; that is, 'as it had been slain' in the midst of the throne of grace; and then thou wilt have, not only a sign that thou presentest thy supplications to God, where, and as thou shouldst; but there also wilt thou meet with matter to break, to soften, to bend, to bow, and to make thy heart as thou wouldst have it; for if the blood of a goat will, as some say, dissolve an adamant, a stone that is harder than flint;[10] shall not the sight of 'a Lamb as it had been slain' much more dissolve and melt down the spirit of that man that is upon his knees before the throne of grace for mercy; especially when he shall see, that not his prayers, not his tears, not his wants, but the blood of the Lamb, has prevailed with a God of grace to give mercy and grace to an undeserving man? This then is the third sign by which thou shalt know when thou art at the throne of grace: that throne is sprinkled with blood; yea, in the midst of that throne there is to be seen to this day, a Lamb as it had been slain; and he is in the midst of it, to feed those

that come to that throne, and to lead them by and to 'living fountains of waters' (Rev 7:17). Wherefore,

Fourth. The throne of grace is to be known, by the streams of grace that continually proceed therefrom, and that like a river run themselves out into the world. And, saith John, 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb' (Rev 22:1). Mark you, here is again a throne; the throne of God, which, as we have showed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life, clear as crystal. And the joining of the Lamb also here with God is to show that it comes, I say, from God, by the Lamb; by Christ, who as a lamb or sacrifice for sin, is the procuring cause of the running of this river; it proceedeth out of the throne of God and of the Lamb. Behold, therefore, how carefully here the Lamb is brought in, as one from or through whom proceeds the water of life to us. God is the spring-head; Christ the golden pipe of conveyance; the elect the receivers of this water of life. He saith not here, 'the throne of the Lamb,' but 'and of the Lamb, to show, I say, that he it is out of or through whom this river of grace should come.' But and if it should be understood that it proceedeth from the throne of the Lamb, it may be to show that Christ also has power as a mediator, to send grace like a river into the church. And then it amounts to this, that God, for Christ's sake, gives this river of grace, and that Christ, for his merits sake, has power to do so too. And hence is that good wish, so often mentioned in the epistles, 'Grace to you, and peace from God our Father, and the Lord Jesus Christ' (Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Thess 1:2; 2 Thess 1:2; Phile 3). And again, 'Grace, mercy, and peace, from God the Father and the Lord Jesus Christ' (1 Peter 1:2; 2 Tim 1:2; Titus 1:4). For Christ has power with the Father to give grace and forgiveness of sins to men (John 5:21-26; Mark 2:10). But let us come to the terms in this text. Here we have a throne, a throne of grace; and to show that this throne is it indeed, therefore there proceeds therefrom a river of this grace, put here under the term of 'water of life,' a term fit to express both the nature of grace and the condition of him that comes for it to the throne of grace.

It is called by the name of water of life, to show what a reviving cordial the grace of God in Christ is, shall be, and will be found to be, of all those that by him shall drink thereof. It shall be in him, even in him that drinks it, 'a well of water springing up into everlasting life' (John 4:14). It will therefore beget life, and maintain it; yea, will itself be a spring of life, in the very heart of him that drinks it. Ah! it will be such a preservative also to spiritual health, as that by its virtue the soul shall for ever be kept, I say, the soul that drinks it, from total and final decay; it shall be in them a well of living water, springing up into everlasting life.

But there is also by this phrase or term briefly touched the present state of them that shall come hither to drink; they are not the healthful, but the sick. It is with the throne of grace, as it is with the Bath, and other places of sovereign and healing waters, they are most coveted of them that are diseased, and do also show their virtues on those that have their health and limbs; so, I say, is the throne of grace; its waters are for healing, for soul-healing, that is their virtue (Eze 47:8,9). Wherefore, as at those waters above mentioned, the lame leave their crutches, and the sick [obtain] such signs of their recovery as may be a sign of their receiving health and cure there; so at the throne of grace, it is where true penitents, and those that are sick for mercy, do leave their sighs and tears; 'and the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall,' there, 'wipe away all tears from their eyes' (Rev 7:17). Wherefore, as Joseph washed his face, and dried his tears

away, when he saw his brother Benjamin, so all God's saints shall here, even at the throne of grace, where God's Benjamin, or the Son of his right hand, is, wash their souls from sorrow, and have their tears wiped from their eyes. Wherefore, O thou that are diseased, afflicted, and that wouldst live, come by Jesus to God as merciful and gracious; yea, look for this river when thou art upon thy knees before him, for by that thou shalt find whereabout is the throne of grace, and so where thou mayest find mercy.

But again, as that which proceeds out of this throne of grace is called 'water of life,' so it is said to be a river, a river of water of life. This, in the first place, shows, that with God is plenty of grace, even as in a river there is plenty of water; a pond, a pool, a cistern, will hold much, but a river will hold more; from this throne come rivers and streams of water of life, to satisfy those that come for life to the throne of God. Further, as by a river is showed what abundance of grace proceeds from God through Christ, so it shows the unsatiable thirst and desire of one that comes indeed aright to the throne of grace for mercy. Nothing but rivers will satisfy such a soul; ponds, pools, and cisterns, will do nothing: such an one is like him of whom it is said, 'Behold he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth' (Job 40:23). This David testifies when he saith, 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God' (Psa 42:1). Hence the invitation is proportionable, 'Drink abundantly' (Cant 5:1), and that they that are saved, are saved to receive abundance of grace; 'they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ' (Rom 5:17). And hence it is said again, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.' But, Lord, how wilt thou quench their boundless thirst? 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water' (Isa 41:17,18). Behold here is a pool of water as big as a wilderness, enough one would think to satisfy any thirsty soul. O, but that will not do! wherefore he will open rivers, fountains, and springs, and all this is to quench the drought of one that thirsteth for the grace of God, that they have enough. 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life'; &c. (Psa 36:8,9).

This abundance the throne of grace yieldeth for the help and health of such as would have the water of life to drink, and to cure their diseases withal: it yields a river of water of life. Moreover, since grace is said here to proceed as a river from the throne of God and of the Lamb, it is to show the commonness of it; rivers you know are common in the stream, however they are at the head (Judg 5). And to show the commonness of it, the apostle calls it 'the common salvation'; and it is said in Ezekiel and Zecharias, to go forth to the desert, and into the sea, the world, to heal the beasts and fish of all kinds that are there (Eze 47:8; Zech 14:8). This, therefore, is a text that shows us what it is to come to a throne, where the token of the covenant of grace is, where the high priest ministereth, and in the midst of which there is a Lamb, 'as it had been slain': for from thence there cometh not drops, nor showers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is said, as it comes from this throne, to come as a river of water of life; so it is said to be pure and clear as crystal. Pure is set in opposition to muddy and dirty waters, and clear is set in opposition to those waters that are black, by reason of the cold and icyish nature of them; therefore there is conjoined to this phrase the word crystal, which all know is a clear and shining stone (Eze 34:19; Job 6:15,16). Indeed the life and spirit that is in this water, will keep it from looking

black and dull; and the throne from whence it comes will keep it from being muddy, so much as in the streams thereof. 'The blessing of the Lord, it maketh rich, and he addeth no sorrow with it' (Prov 10:22). Indeed, all the sorrow that is mixed with our Christianity, it proceedeth, as the procuring cause, from ourselves, not from the throne of grace; for that is the place where our tears, as was showed you, are wiped away; and also where we hang up our crutches. The streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that 'make glad the city of God' (Psa 46).

These words also show us, that this water of itself can do without a mixture of anything of ours. What comes from this throne of grace is pure grace, and nothing else; clear grace, free grace, grace that is not mixed, nor need be mixed with works of righteousness which we have done; it is of itself sufficient to answer all our wants, to heal all our diseases, and to help us at a time of need. It is grace that chooses, it is grace that calleth, it is grace that preserveth, and it is grace that brings to glory: even the grace that like a river of water of life proceedeth from this throne. And hence it is, that from first to last, we must cry, 'Grace, grace unto it!'[11]

Thus you see what a throne the Christian is invited to; it is a throne of grace whereon doth sit the God of all grace; it is a throne of grace before which the Lord Jesus ministereth continually for us; it is a throne of grace sprinkled with the blood, and in the midst of which is a Lamb as it had been slain; it is a throne with a rainbow round about it, which is the token of the everlasting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life, clear as crystal. Look then for these signs of the throne of grace, all you that would come to it, and rest not, until by some of them you know that you are even come to it; they are all to be seen have you but eyes; and the sight of them is very delectable, and has a natural tendency in them, when seen, to revive and quicken the soul. But,

Fifth. As the throne of grace is known and distinguished by the things above named, so it is by the effects which these things have wrought. There is about that throne 'four and twenty seats, and upon the seats four and twenty elders sitting, clothed in white raiment, and they have on their heads crowns of gold' (Rev 4:4). There is no throne that has these signs and effects belonging to it but this; wherefore, as by these signs, so by the effects of them also, one may know which is, and so when he is indeed come to the throne of grace. And a little as we commented upon what went before, we will also touch upon this.

1. By seats, I understand places of rest and dignity; places of rest, for that they that sit on them do rest from their labours; and places of dignity, for that they are about the throne (Rev 14:13). 'And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God' (Rev 11:16). And forasmuch as the seats are mentioned, before they are mentioned that sat thereon, it is to show, that the places were prepared before they were converted.

2. The elders, I take to be the twelve patriarchs and the twelve apostles, or the first fathers of the churches; for they are the elders of both the churches, that is, both of the Jewish and Gentile church of God; they are the ancients, as also they are called in the prophet Isaiah, which are in some sense the fathers of both these churches (Isa 24:23). These elders are well set forth by that four and twenty that you read of in the book of Chronicles, who had every one of them for sons twelve in number. There therefore the four and twenty are (1 Chron 25:8-31).

3. Their sitting denoteth also their abiding in the presence of God. 'Sit thou at my right hand,' was the Father's word to the Son, and also signifieth the same (Psa 110:1). It is then the throne of grace where the four and twenty seats are, and before which the four

and twenty elders sit.
4. Their white robes are Christ's righteousness, their own good works and glory; not that their works brought them thither, for they were of themselves polluted, and were washed white in the blood of the Lamb; but yet God will have all that his people have done in love to him to be rewarded. Yea, and they shall wear their own labours, being washed as afore is hinted, as a badge of their honour before the throne of grace, and this is grace indeed. 'They have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God' (Rev 7:14,15). They have washed as others did do before them.
5. 'And they had on their heads crowns of gold' (Rev 4:4). This denotes their victory, and also that they are kings, and as kings shall reign with him for ever and ever (Rev 5:10).
6. But what! were they silent? did they say, did they do nothing while they sat before the throne? Yes, they were appointed to be singers there. This was signified by the four and twenty that we made mention of before, who with their sons were instructed in the songs of the Lord, and all that were cunning to do so then, were two hundred fourscore and eight (1 Chron 25:7). These were the figure of that hundred forty and four thousand redeemed from the earth. For as the first four and twenty, and their sons, are said to sing and to play upon cymbals, psalteries, and harps; and as they are there said to be instructed and cunning in the songs of the Lord; so these that sit before the throne are said also to sing with harps in their hands their song before the throne; and such song it was, and so cunningly did they sing it, that 'no man could learn it, but the hundred and forty and four thousand which were redeemed from the earth' (Rev 14:3).
Now, as I said, as he at first began with four and twenty in David, and ended with four and twenty times twelve, so here in John he begins with the same number, but ends with such a company that no man could number. For, he saith, 'After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and worshipped God' (Rev 7:9-11). This numberless number seems to have got the song by the end;[12] for they cry aloud, 'Salvation, salvation to our God and to the Lamb'; which to be sure is such a song that none can learn but them that are redeemed from the earth.
But I say, what a brave encouragement is it for one that is come for grace to the throne of grace, to see so great a number already there, on their seats, in their robes, with their palms in their hands, and their crowns upon their heads, singing of salvation to God, and to the Lamb! And I say again, and speak now to the dejected, methinks it would be strange, O thou that art so afraid that the greatness of thy sins will be a bar unto thee, if amongst all this great number of pipers and harpers that are got to glory, thou canst not espy one that when here was as vile a sinner as thyself. Look man, they are there for thee to view them, and for thee to take encouragement to hope, when thou shalt consider what grace and mercy has done for them. Look again, I say, now thou art upon thy knees, and see if some that are among them have not done worse than thou hast done. And yet behold, they are set down; and yet behold they have their crowns on their heads, their harps in their hands, and sing aloud of salvation to their God, and to the Lamb.
This then is a fifth note or sign that doth distinguish the throne of grace from other

thrones. There are, before that, to be seen, for our encouragement, a numberless number of people sitting and singing round about it. Singing, I say, to God for his grace, and to the Lamb for his blood, by which they are secured from the wrath to come. 'And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests, and we shall reign on the earth' (Rev 5:8-10). Behold, tempted soul, dost thou not yet see what a throne of grace here is, and what multitudes are already arrived thither, to give thanks unto his name that sits thereon, and to the Lamb for ever and ever? And wilt thou hang thy harp upon the willows, and go drooping up and down the world, as if there was no God, no grace, no throne of grace, to apply thyself unto, for mercy and grace to help in time of need? Hark! dost thou not hear them what they say, 'Worthy,' say they, 'is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven,' where they are, 'and on the earth,' where thou art, 'and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever' (Rev 5:12,13).

All this is written for our learning, that we through patience and comfort of the scriptures might have hope; and that the drooping ones might come boldly to the throne of grace, to obtain grace and find mercy to help in time of need. They bless, they all bless; they thank, they all thank; and wilt thou hold thy tongue? 'They have all received of his fulness, and grace for grace'; and will he shut thee out? Or is his grace so far gone, and so near spent, that now he has not enough to pardon, and secure, and save one sinner more? For shame, leave off this unbelief! Wherefore, dost thou think, art thou told of all this, but to encourage thee to come to the throne of grace? And wilt thou hang back or be sullen, because thou art none of the first? since he hath said, 'The first shall be last, and the last first.' Behold the legions, the thousands, the untold and numberless number that stand before the throne, and be bold to hope in his mercy.

Sixth. [The throne of grace is known by what proceeds from it.] As the throne of grace is distinguished from other thrones by these, so 'out of this throne proceeds lightnings, and thunderings, and voices.' Also before this throne are 'seven lamps of fire burning, which are the seven spirits of God' (Rev 4:5). This then is another thing by which the throne of grace may be known as an effect of what is before. So again, chapter the eighth, it is said, that from the altar of incense that stood before the throne, 'there were voices, and thunderings, and lightnings, and an earthquake' (Rev 8:5). All these then come out of the holiest, where the throne is, and are inflamed by this throne, and by him that sits thereon.

1. Lightnings here are to be taken for the illuminations of the Spirit in the gospel (Heb 10:32). As it is said in the book of Psalms, 'They looked unto him,' on the throne, 'and were lightened' (Psa 34:5). Or, as it is said in other places, 'The voice of thy thunder was in the heaven, the lightnings lightened the world' (Psa 77:18). And again, 'His lightnings enlightened the world, the earth saw and trembled' (Psa 97:4). This lightning therefore communicates light to them that sit in darkness. 'God,' saith the apostle, 'who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor 4:6). It was from this throne that the light came that struck Paul off his horse, when he went to

destroy it and the people that professed it (Acts 9:3). These are those lightnings by which sinners are made to see their sad condition, and by which they are made to see the way out of it. Art thou then made to see thy condition how bad it is, and that the way out of it is by Jesus Christ? for, as I said, he is the throne of grace. Why then, come orderly in the light of these convictions to the throne from whence thy light did come, and cry there, as Samuel did to Eli, 'Here am I, for thou has called[13] me' (1 Sam 3:8). Thus did Saul by the light that made him see; by it he came to Christ, and cried, 'Who art thou, Lord?' and, 'What wouldst thou have me do?' (Acts 9:5,6). And is it not an encouragement to thee to come to him, when he lights thy candle that thou mightest see the way; yea, when he doth it on purpose that thou mightest come to him? 'He gives light to them that sit in darkness, and in the shadow of death,' what to do? 'to guide our feet into the way of peace' (Luke 1:79). This interpretation of this place seems to me most to cohere with what went before; for first you have here a throne, and one sitting on it; then you have the elders, and in them presented to you the whole church, sitting round about the throne; then you have in the words last read unto you, a discourse how they came thither, and that is, by the lightnings, thunderings, and voices that proceed out of the throne.

2. As you have here lightnings, so thereto is adjoined thunders. There proceeded out of this throne lightnings and thunders. By thunders, I understand that powerful discovery of the majesty of God by the word of truth, which seizeth the heart with a reverential dread and awe of him: hence it is said, 'The voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars' (Psa 29:45). The voice, that is, his thundering voice. 'Canst thou thunder with a voice like him?' (Job 40:9). And 'the thunder of his power who can understand?' (Job 26:14). It was upon this account that Peter, and James, and John, were called 'the sons of thunder,' because, in the word which they were to preach, there was to be not only lightnings, but thunders; not only illuminations, but a great seizing of the heart, with the dread and majesty of God, to the effectual turning of the sinner to him (Mark 3:16,17).

Lightnings without thunder are in this case dangerous, because they that receive the one without the other are subject to miscarry. They were 'once enlightened,' but you read of no thunder they had; and they were subject to fall into an irrecoverable state (Heb 6:4-6). Saul had thunder with his lightnings to the shaking of his soul; so had the three thousand; so had the jailor (Acts 2, 9, 16). They that receive light without thunder are subject to turn the grace of God into wantonness; but they that know the terror of God will persuade men (Rom 3:8; Jude 4; 2 Cor 5:11). So then, when he decrees to give the rain of his grace to a man, he makes 'a way for the lighting of the thunder,' not the one without the other, but the one following the other (Job 28:26). Lightning and thunder is made a cause of rain, but lightning alone is not: 'Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder to cause it to rain on the earth, where no man is: on the wilderness wherein there is no man?' (Job 38:25,26).

Thus therefore you may see how in the darkest sayings of the Holy Ghost there is as great an harmony with truth as in the most plain and easy; there must be thunder with light, if thy heart be well poised and balanced with the fear of God: we have had great lightnings in this land of late years, but little thunders; and that is one reason why so little grace is found where light is, and why so many professors run on their heads in such a day as this is, notwithstanding all they have seen. Well then, this also should be a help to a soul to come to the throne of grace; the God of glory has thundered, has thundered to awaken thee, as well as sent lightnings to give thee light; to awaken thee

to a coming to him, as well as to the enabling of thee to see his things; this then has come from the throne of grace to make thee come hither; wherefore observe, where it is by these signs made mention of before, and by these effects; and go, and come to the throne of grace.

3. As there proceeds from this throne lightnings and thunders, so from hence it is said voices proceed also: now these voices may be taken for such as are sent with this lightning and thunder to instruct, or for such [instruction] as this lightning and thunder begets in our hearts.

(1.) It may be taken in the first sense for light and dread, when it falleth from God into the soul, is attended with a voice or voices of instruction to the soul, to know what to do (Acts 2:3-7). This it was in Paul's case. He had light and dread, and voices for his instruction; he had lightnings, and thunderings, and voices: 'Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way' (Psa 25:8,9).

(2.) Or by voices you may understand, such as the lightning and thunder begets in our hearts: for though man is as mute as a fish to Godward, before this thunder and lightning comes to him, yet after that he is full of voices (2 Cor 4:13, 7:14). And how much more numerous are the voices that in the whole church on earth are begot by these lightnings and thunders that proceed from the throne of grace; their faith has a voice, their repentance has a voice, their subjection to God's word has a voice in it; yea, there is a voice in their prayers, a voice in their cry, a voice in their tears, a voice in their groans, in their roarings, in their bemoaning of themselves, and in their triumphs! (1 Thess 1:2-8; Psa 5:3, 7:17, 20:2-5, 22:1, 138:5; Jer 31:18).

This then is an effect of the throne of grace; hence it is said that they proceed from it, even the lightning, and the thunder, and the voices; that is, effectual conversion to God. It follows then, that if all these are with thy soul, the operations of the throne of grace have been upon thee to bring thee to the throne of grace; first in thy prayers, and then in thy person. And this leads me to the next thing propounded to be spoken to, which is to show who are the persons invited here to come to the throne of grace. 'Let us therefore come.'

[THE PERSONS INTENDED BY THIS EXHORTATION.]

THIRD. Now the persons here called upon to come to the throne of grace, are not all or every sort of men, but the men that may properly be comprehended under this word Us and We; 'let Us therefore come boldly, that We may obtain.' And they that are here put under these particular terms, are expressed both before and after, by those that have explication in them.

They are called [in the epistle to the Hebrews], 1. Such as give the most earnest heed to the word which they have heard (Heb 2:1). 2. They are such as see Jesus crowned with glory and honour (Heb 2:9). 3. They are called the children (Heb 2:14). 4. They are called the seed of Abraham (Heb 2:16). 5. They are called Christ's brethren (Heb 2:17). So, chapter the third, they are called holy brethren, and said to be partakers of the heavenly calling, and the people of whom it is said that Christ Jesus is the apostle and high priest of their profession (Heb 3:1-6). They are called Christ's own house, and are said to be partakers of Christ (Heb 3:14). They are said to be the believers, those that do enter in into rest, those that have Christ for a high priest, and with the feeling of whose infirmities he is touched and sympathiseth (Heb 4:3,14,15).

So, in chapter the sixth, they are called beloved, and the heirs of promise; they that have fled for refuge to lay hold on the hope set before them; they are called those that have hope as an anchor, and those for whom Christ as a forerunner hath entered and

taken possession of heaven (Heb 6:9,17-20). So, chapter the seventh, they are said to be such as draw nigh unto God (Heb 7:19). And, chapter the eighth, they are said to be such with whom the new covenant is made in Christ. Chapter the ninth, they are such for whom Christ has obtained eternal redemption, and such for whom he has entered the holy place (Heb 9:12,22). Chapter the tenth, they are such as are said to be sanctified by the will of God, such as have boldness to enter into the holiest by the blood of Jesus; such as draw near with a true heart, in full assurance of faith, or that have liberty to do so, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water; they were those that had suffered much for Christ in the world, and that became companions of them that so were used (Heb 10:10,19,22-25). Yea, he tells them, in the eleventh chapter, that they and the patriarchs must be made perfect together (Heb 11:40). He also tells them, in the twelfth chapter, that already they are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the Judge of all; and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb 12:22-24).

Thus you see what terms, characters, titles, and privileges, they are invested with that are here exhorted to come to the throne of grace. From whence we may conclude that every one is not capable of coming thither, no not every one that is under convictions, and that hath a sense of the need of and a desire after the mercy of God in Christ.

[The orderly coming to the throne of grace.]

Wherefore we will come, in the next place, to show the orderly coming of a soul to the throne of grace for mercy: and for this we must first apply ourselves to the Old Testament, where we have the shadow of what we now are about to enter upon the discourse of, and then we will come to the antitype, where yet the thing is far more explained.

First. Then, the mercy-seat was for the church, not for the world; for a Gentile could not go immediately from his natural state to the mercy-seat, by the high priest, but must first orderly join himself, or be joined, to the church, which then consisted of the body of the Jews (Exo 12:43-49). The stranger then must first be circumcised, and consequently profess faith in the Messiah to come, which was signified by his going from his circumcision directly to the passover, and so orderly to other privileges, specially to this of the mercy-seat which the high priest was to go but once a year into (Eze 44:6-9).

Second. The church is again set forth unto us by Aaron and his sons. Aaron as the head, his sons as the members; but the sons of Aaron were not to meddle with any of the things of the Holiest, until they had washed in a laver: 'And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash in; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their hands and their feet that they die not: and it shall be a statute for ever unto them, even to him, and to his seed throughout their generations.' See the margin (Exo 30:17-21, 40:30-32).[14]

Third. Nay, so strict was this law, that if any of Israel, as well as the stranger, were defiled by any dead thing, they were to wash before they partook of the holy things, or

else to abstain: but if they did not, their sin should remain upon them (Lev 17:15,16). So again, 'the soul that hath touched any such' uncleanness 'shall be unclean until even, and shall not eat of the holy things,' much less come within the inner veil, 'unless he wash his flesh with water' (Lev 22:4-6). Now, I would ask, what all this should signify, if a sinner, as a sinner, before he washes, or is washed, may immediately go unto the throne of grace? Yea, I ask again, why the apostle supposes washing as a preparation to the Hebrews entering into the holiest, if men may go immediately from under convictions to a throne of grace? For thus, he says, 'let us draw near' 'the holiest' (Heb 12:19), 'with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (Heb 12:22). Let us draw near; he saith not that we may have; but having FIRST been washed and sprinkled.

The laver then must first be washed in; and he that washed not first there, has not right to come to the throne of grace; wherefore you have here also a sea of glass standing before the throne of grace, to signify this thing (Rev 4:6). It stands before the throne, for them to wash in that would indeed approach the throne of grace. For this sea of glass is the same that is shadowed forth by the laver made mention of before, and with the brazen sea that stood in Solomon's temple, whereat they were to wash before they went into the holiest. But you may ask me, What the laver or molten sea should signify to us in the New Testament? I answer, It signifieth the word of the New Testament, which containeth the cleansing doctrine of remission of sins, by the precious blood of Jesus Christ (John 15:3).[15] Wherefore we are said to be clean through the Word, through the washing of water by the Word (Titus 3:5). The meaning then is, A man must first come to Christ, as set forth in the Word, which is this sea of glass, before he can come to Christ in heaven, as he is the throne of grace. For the Word, I say, is this sea of glass that stands before the throne, for the sinner to wash in first. Know therefore, whoever thou art, that art minded to be saved, thou must first begin with Christ crucified, and with the promise of remission of sins through his blood; which crucified Christ thou shalt not find in heaven as such; for there he is alive; but thou shalt find him in the Word; for there he is to this day set forth in all the circumstances of his death, as crucified before our eyes (Gal 3:1,2). There thou shalt find that he died, when he died, what death he died, why he died, and the Word open to thee to come and wash in his blood. The word therefore of Christ's Testament is the laver for all New Testament priests, and every Christian is a priest to God, to wash in.

Here therefore thou must receive thy justification, and that before thou goest one step further; for if thou art not justified by his blood, thou wilt not be saved by his life. And the justifying efficacy of his blood is left behind, and is here contained in the molten sea, or laver, or word of grace, for thee to wash in. Indeed, there is an interceding voice in his blood for us before the throne of grace, or mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the cross. We have boldness therefore to enter into the holiest by the blood of Jesus, that is, by faith in his blood, as shed without the gate; for as his blood was shed without the gate, so it sanctifies the believer, and makes him capable to approach the holy of holies. Wherefore, after he had said, 'That he might sanctify the people with his own blood,' he 'suffered without the gate' (Heb 13:11-15). Let us by him therefore, that is, because we are first sanctified by faith in his blood, offer to God the sacrifice of praise continually, that is, the fruits of our lips, giving thanks in his name. Wherefore the laver of regeneration, or Christ set forth by the Word as crucified, is for all coming sinners to wash in unto justification; and the throne of grace is to be approached by saints, or as sinners justified by faith in a crucified Christ; and so, as washed from sin in the sea of

his blood, to come to the mercy-seat.
And it is yet far more evident; for that those that approach this throne of grace, they must do it through believing; for, saith the apostle, 'How shall they call on him in whom they have not believed,' of whom they have not heard, and in whom they have not believed? for to that purpose runs the text (Rom 10:14). 'How then shall they call on him in whom they have not believed,' antecedent to their calling on him, 'and how shall they believe in him of whom they have not heard' first? So then hearing goes before believing, and believing before calling upon God, as he sits on the throne of grace. Now, believing is to be according to the sound of the beginning of the gospel, which presenteth us, not first with Christ as ascended, but as Christ dying, buried, and risen. [16] 'For I delivered unto you first of all, that which I also received; how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures' (1 Cor 15:3,4).
I conclude then, as to this, that the order of heaven is, that men wash in the laver of regeneration, to wit, in the blood of Christ, as held forth in the word of the truth of the gospel, which is the ordinance of God; for there sinners, as sinners, or men as unclean, may wash, in order to their approach to God as he sits upon the throne of grace.
And besides, Is it possible that a man that passeth by the doctrine of Christ as dead, should be admitted with acceptance to a just and holy God for life; or that he that slighteth and trampleth under foot the blood of Christ, as shed upon the cross, should be admitted to an interest in Christ, as he is the throne of grace? It cannot be. He must then wash there first, or die—let his profession, or pretended faith, or holiness, be what it will. For God sees iniquity in all men; nor can all the nitre or soap in the world cause that our iniquity should not be marked before God (Jer 2:22). 'For without shedding of blood is NO remission' (Heb 9:22). Nothing that polluteth, that defileth, or that is unclean, must enter into God's sanctuary; much less into the most holy part thereof, but by their sacrifice, by which they are purged, and for the sake of the perfection thereof, they believing are accepted. We have 'therefore, brethren, boldness to enter into the holiest by the blood of Jesus,' and no way else (Heb 10:19).

[HOW WE ARE TO APPROACH THE THRONE OF GRACE.]

FOURTH. But this will yet be further manifest by what we have yet to say of the manner of our approach unto the throne of grace.
FIRST, then, we must approach the throne of grace by the second veil; for the throne of grace is after the second veil. So, then, though a man cometh into the tabernacle or temple, which was a figure of the church, yet if he entered but within the first veil, he only came where there was no mercy-seat or throne of grace (Heb 9:3). And what is this second veil, in, at, or through which, as the phrase is, we must, by blood, enter into the holiest? why, as to the law, the second veil did hang up between the holy and the most holy place, and it did hide what was within the holiest from the eyes or sight of those that went no further than into the first tabernacle. Now this second veil in the tabernacle or temple was a figure of the second veil that all those must go through that will approach the throne of grace; and that veil is the flesh of Christ.
This is that which the holy apostle testifies in his exhortation, where he saith, We have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh' (Heb 10:19,20). The second veil then is the flesh of Christ, the which until a man can enter or go through by his faith, it is impossible that he should come to the holiest where the throne of grace is, that is, to the heart and soul of Jesus, which is the throne. The body of Christ is the tabernacle of God, and so that in which God dwells; for the fulness of the

Godhead dwells in him bodily (Col 2:9). Therefore, as also has been hinted before, Christ Jesus is the throne of grace. Now, since his flesh is called the veil, it is evident that the glory that dwells within him, to wit, God resting in him, cannot be understood but by them that by faith can look through, or enter through, his flesh to that glory. For the glory is within the veil; there is the mercy-seat, or throne of grace; there sitteth God as delighted, as at rest, in and with sinners, that come to him by and through that flesh, and the offering of it for sin without the gate. 'I am the way,' saith Christ; but to what? and how? (John 14:6). Why, to the Father, through my flesh. 'And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled [but how?] in the body of his flesh, [that then must be first: to what?] to present you holy and unblameable, and unreprovable in his sight' (Col 1:20-22). That is, when you enter into his presence, or approach by this flesh, the mercy-seat, or the throne of grace.

This therefore is the manner of our coming, if we come aright to the throne of grace for mercy, we must come by blood through his flesh, as through the veil; by which, until you have entered through it, the glory of God, and that he is resolved that grace shall reign, will be utterly hid from your eyes. I will not say, but by the notion of these things, men may have their whirling fancies,[17] and may create to themselves wild notions and flattering imaginations of Christ, the throne of grace, and of glory; but the gospel knowledge of this is of absolute necessity to my right coming to the throne of grace for mercy. I must come by his blood, through his flesh, or I cannot come at all, for here is no back door. This then is the sum, Christ's body is the tabernacle, the holiest; 'thy law,' saith he, 'is within my heart,' or in the midst of my bowels (Psa 40:7,8). In this tabernacle then God sitteth, to wit, on the heart of Christ, for that is the throne of grace. Through this tabernacle men must enter, that is, by a godly understanding of what by this tabernacle or flesh of Christ has been done to reconcile us to God that dwells in him. This is the way, all the way, for there is no way but this to come to the throne of grace. This is the new way into the heavenly paradise, for the old way is hedged and ditched up by the flaming sword of cherubims (Gen 3:24). The NEW and LIVING way, for to go the other is present death; so then, this 'new and living way which he hath consecrated for us through the veil, that is to say, his flesh,' is the only way into the holiest, where the throne of grace is (Heb 10:20).

SECOND. We must approach this throne of grace, as having our hearts, first, sprinkled from an evil conscience. The priest that was the representator of all Israel, when he went into the holiest, was not to go in, but as sprinkled with blood first (Exo 29). Thus it is written in t he law; 'not without blood'; and thus it is written in the gospel (Heb 9:7). And now since by the gospel we have all admittance to enter in through the veil, by faith, we must take heed that we enter not in without blood; for if the blood, virtually, be not seen upon us, we die, instead of obtaining mercy, and finding the help of grace. This I press the oftener, because there is nothing to which we are more naturally inclined, than to forget this. Who, that understands himself, is not sensible how apt he is to forget to act faith in the blood of Jesus, and to get his conscience sprinkled with the virtue of that, that attempteth to approach the throne of grace? Yet the scripture calls upon us to take heed that we neglect not THUS to prepare ourselves. 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,' to wit, with the blood of Christ, lest we die (Heb 10:22, 9:14). In the law all the people were to be sprinkled with blood, and it was necessary that the patterns of things in the heavens should be purified with these, that is, with the blood of bulls, but

the heavenly things themselves with better sacrifices than these, that is, with the offering of the body, and shedding of the blood of Christ. By this then must thou be purified and sprinkled, who by Christ wouldst approach the throne of grace.

THIRD. Therefore it is added, 'And our bodies washed with pure water.' This the apostle taketh also out of the law; where it was appointed, as was showed before. Christ also, just before he went to the Father, gave his disciples a signification of this, saying to Peter, and by him to all the rest, 'If I wash thee not, thou hast no part with me' (John 13:8). This pure water is nothing but the wholesome doctrine of the word mixed with Spirit, by which, as the conscience was before sprinkled with blood, the body and outward conversation is now sanctified and made clean. 'Now ye are clean through the word,' saith Christ, 'which I have spoken unto you' (John 15:3). Hence, washing, and sanctifying, and justifying, are put together, and are said to come by the name of our Lord Jesus Christ, and by the Spirit of our God (1 Cor 6:11). Thou must then be washed with water, and sprinkled with blood, if thou wouldst orderly approach the throne of grace: if thou wouldst orderly approach it with a true heart, in full assurance of faith; or if thou wouldst, as the text biddeth thee here, to wit, 'come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'

To tell you what it is to come boldly, is one thing; and to tell you how you should come boldly, is another. Here you are bid to come boldly, and are also showed how that may be done. It may be done through the blood of sprinkling, and through the sanctifying operations of the Spirit which are here by faith to be received. And when what can be said shall be said to the utmost, there is no boldness, godly boldness, but by blood. The more the conscience is a stranger to the sprinkling of blood, the further off it is of being rightly bold with God, at the throne of grace; for it is the blood that makes the atonement, and that gives boldness to the soul (Lev 17:11; Heb 10:19). It is the blood, the power of it by faith upon the conscience, that drives away guilt, and so fear, and consequently that begetteth boldness. Wherefore, he that will be bold with God at the throne of grace, must first be well acquainted with the doctrine of the blood of Christ; namely, that it was shed, and why, and that it has made peace with God, and for whom. Yea, thou must be able by faith to bring thyself within the number of those that are made partakers of this reconciliation, before thou canst come boldly to the throne of grace. But,

[What it is to come to the throne of grace without boldness.]

First. There is a coming to the throne of grace before or without this boldness; but that is not the coming to which by these texts we are exhorted; yet that coming, be it never so deficient, if it is right, it is through some measure an inlet into the death and blood of Christ, and through some management, though but very little, or perhaps scarce at all discerned of the soul, to hope for grace from the throne; I say, it must arise, the encouragement must, from the cross, and from Christ as dying there. Christ himself went that way to God, and it is not possible but we must go the same way too. So, then, the encouragement, be it little, be it much—and it is little or much, even as the faith is in strength or weakness, which apprehendeth Christ—it is according to the proportion of faith; strong faith gives great boldness, weak faith doth not so, nor can it.

Second. There is a sincere coming to the throne of grace without this boldness, even a coming in the uprightness of one's heart without it. Hence a true heart and full assurance are distinguished. 'Let us draw near with a true heart, in full assurance of faith' (Heb 10:22). Sincerity may be attended with a great deal of weakness, even as boldness may be attended with pride; but be it what kind of coming to the throne of grace it will, either a coming with boldness, or with that doubting which is incident to

saints, still the cause of that coming, or ground thereof, is some knowledge of redemption by blood, redemption which the soul seeth it has faith in, or would see it has faith in. For Christ is precious, sometimes in the sight of the worth, sometimes in the sight of the want, and sometimes in the sight of the enjoyment of him.[18]

Third. There is an earnest coming to the throne of grace even with all the desire of one's soul. When David had guilt and trouble, and that so heavy that he knew not what to do, yet he could say, 'Lord, all my desire is before thee, and my groaning is not hid from thee' (Psa 38:1-9). He could come earnestly to the throne of grace; he could come thither with all the desire of his soul: but still this must be from that knowledge that he had of the way of remission of sins by the blood of the Son of God.

Fourth. There is also a constant coming to the throne of grace. 'Lord,' said Heman, 'I have cried day and night before thee, let my prayer come before thee, incline thine ear unto my cry, for my soul is full of troubles: and my life draweth nigh unto the grave' (Psa 88:1-3). Here you see is constant crying before the throne of grace, crying night and day; and yet the man that cries seems to be in a very black cloud, and to find hard work to bear up in his soul; yet this he had, namely, the knowledge of how God was the God of salvation; yea, he called him his God as such, though with pretty much difficulty of spirit, to be sure. Wherefore it must not be concluded, that they come not at all to the throne of grace, that come not with a full assurance; or that men must forbear to come, till they come with assurance; but this I say, they come not at all aright, that take not the ground of their coming from the death and blood of Christ; and that they that come to the throne of grace, with but little knowledge of redemption by blood, will come with but little hope of obtaining grace and mercy to help in time of need.

I conclude then, that it is the privilege, the duty and glory of a man, to approach the throne of grace as a prince, as Job said, could he but find it, he would be sure to do. 'O that I knew where I might find him!' saith he, 'that I might come even to his seat: I would order my cause before him, and fill my mouth with arguments: I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him: so should I be delivered for ever from my judge' (23:3-7). Indeed, God sometimes tries us. 'He holdeth back,' sometimes, 'the face of his throne, and spreadeth his cloud upon it' (Job 26:9). And this seems to be Job's case here, which made him to confess he was at a loss, and to cry out, 'O that I knew where I might find him!' And this he doth for trial, and to prove our honesty and constancy; for the hypocrite will not pray always. Will he always call upon God? No, verily; especially not when thou bindest them, afflictest them, and makest praying hard work to them (Job 36:13).

But difficulty as to finding of God's presence, and the sweet shining of the face of his throne, doth not always lie in the weakness of faith. Strong faith may be in this perplexity, and may be hard put to it to stand at times. It is said here, that God did hold back the face of his throne, and did spread a cloud upon it; not to weaken Job's faith, but to try Job's strength, and to show to men of after ages how valiant a man Job was. Faith, if it be strong, will play the man in the dark; will, like a mettled horse, flounce in bad way, will not be discouraged at trials, at many or strong trials: 'Though he slay me, yet will I trust in him,' is the language of that invincible grace of God (Job 13:15). There is also an aptness in those that come to the throne of grace, to cast all degrees of faith away, that carrieth not in its bowels self-evidence of its own being and nature, thinking that if it be faith, it must be known to the soul; yea, if it be faith, it will do so and so: even so as the highest degrees of faith will do. When, alas! faith is sometimes in a calm,

sometimes up, and sometimes down, and sometimes at it with sin, death, and the devil, as we say, blood up to the ears.[19] Faith now has but little time to speak peace to the conscience; it is now struggling for life, it is now fighting with angels, with infernals; all it can do now, is to cry, groan, sweat, fear, fight, and gasp for life.[20]

Indeed the soul should now run to the cross, for there is the water, or rather the blood and water, that is provided for faith, as to the maintaining of the comfort of justification; but the soul whose faith is thus attacked will find hard work to do this, though much of the well-managing of faith, in the good fight of faith, will lie in the soul's hearty and constant adhering to the death and blood of Christ; but a man must do as he can. Thus now have I showed you the manner of right coming to the throne of grace, for mercy and grace to help in time of need.

[None but the godly know the throne of grace.]

The next thing that I am to handle, is, first, To show you, that it is the privilege of the godly to distinguish from all thrones whatsoever this throne of grace. This, as I told you, I gathered from the apostle in the text, for that he only maketh mention thereof, but gives no sign to distinguish it by; no sign, I say, though he knew that there were more thrones than it. 'Let us come boldly,' saith he, 'to the throne of grace,' and so leaves it, knowing full well that they had a good understanding of his meaning, being Hebrews (Heb 9:1-8). They being now also enlightened from what they were taught by the placing of the ark of the testimony, and the mercy-seat in the most holy place; of which particular the apostle did then count it, not of absolute necessity distinctly to discourse. Indeed the Gentiles, as I have showed, have this throne of grace described and set forth before them, by those tokens which I have touched upon in the sheets that go before—for with the book of Revelation the Gentiles are particularly concerned—for that it was writ to churches of the Gentiles; also the great things prophesied of there relate unto Gentile-believers, and to the downfall of Antichrist, as he standeth among them.

But yet, I think that John's discourse of the things attending the throne of grace were not by him so much propounded, because the Gentiles were incapable of finding of it without such description, as to show the answerableness of the antitype with the type; and also to strengthen their faith, and illustrate the thing; for they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know. Besides, the Holy Ghost by the word doth always give the most perfect description of things; wherefore to that we should have recourse for the completing of our knowledge. I mean not, by what I say, in the least to intimate, as if this throne of grace was to be known without the text, for it is that that giveth revelation of Jesus Christ: but my meaning is, that a saint, as such, has such a working of things upon his heart, as makes him able by the Word to find out this throne of grace, and to distinguish it to himself from others. For,

First. The saint has strong guilt of sin upon his conscience, especially at first; and this makes him better judge what grace, in the nature of grace, is, than others can that are not sensible of what guilt is. What it was to be saved, was better relished by the jailor when he was afraid of and trembled at the apprehensions of the wrath of God, than ever it was with him all his life before (Acts 16:29-33). Peter then also saw what saving was, when he began to sink into the sea: 'Lord, save me,' said he, I perish (Matt 14:30). Sin is that without a sense of which a man is not apprehensive what grace is. Sin and grace, favour and wrath, death and life, hell and heaven, are opposites, and are set off, or out, in their evil or good, shame or glory, one by another. What makes grace so good to us as sin in its guilt and filth? What makes sin so horrible and damnable a thing in

our eyes, as when we see there is nothing can save us from it but the infinite grace of God? Further, there seems, if I may so term it, to be a kind of natural instinct in the new creature to seek after the grace of God; for so saith the Word, 'They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit' (Rom 8:5). The child by nature nuzzles in its mother's bosom for the breast; the child by grace does by grace seek to live by the grace of God. All creatures, the calf, the lamb, &c., so soon as they are fallen from their mother's belly, will by nature look for, and turn themselves towards the teat, and the new creature doth so too (1 Peter 2:1-3). For guilt makes it hunger and thirst, as the hunted hart does pant after the water brooks. Hunger directs to bread, thirst directs to water; yea, it calls bread and water to mind. Let a man be doing other business, hunger will put him in mind of his cupboard, and thirst of his cruse of water; yea, it will call him, make him, force him, command him, to bethink what nourishing victuals is, and will also drive him to search out after where he may find it, to the satisfying of himself. All right talk also to such an one sets the stomach and appetite a craving; yea, into a kind of running out of the body after this bread and water, that it might be fed, nourished, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that perisheth, and for that which endureth to everlasting life. But,

Second. As nature, the new nature, teaches this by a kind of heavenly natural instinct; so experience also herein helpeth the godly much. For they have found all other places, the throne of grace excepted, empty, and places or things that hold no water. They have been at Mount Sinai for help, but could find nothing there but fire and darkness, but thunder and lightning, but earthquake and trembling, and a voice of killing words, which words they that heard them once could never endure to hear them again; and as for the sight of vengeance there revealed against sin, it was so terrible, that Moses, even Moses, said, 'I exceedingly fear and quake' (Heb 12:18-21; Exo 19; 2 Cor 3). They have sought for grace by their own performances; but alas! they have yielded them nothing but wind and confusion; not a performance, not a duty, not an act in any part of religious worship, but they looking upon it in the glass of the Lord, do find it spaked[21] and defective (Isa 64:5-8). They have sought for grace by their resolutions, their vows, their purposes, and the like; but alas! they all do as the other, discover that they have been very imperfectly managed, and so such as can by no means help them to grace. They have gone to their tears, their sorrow, and repentance, if perhaps they might have found some help there; but all has either fled away like the early dew, or if they have stood, they have stunk even in the nostrils of those whose they were. How much more, then, in the nostrils of a holy God!

They have gone to God, as the great Creator, and have beheld how wonderful his works have been; they have looked to the heavens above, to the earth beneath, and to all their ornaments, but neither have these, nor what is of [or resulting from] them, yielded grace to those that had sensible want thereof. Thus have they gone, as I said, with these pitchers to their fountains, and have returned empty and ashamed; they found no water, no river of water of life; they have been as the woman with her bloody issue, spending and spending till they have spent all, and been nothing better, but rather grew worse (Mark 5). Had they searched into nothing but the law, it had been sufficient to convince them that there was no grace, nor throne of grace, in the world. For since the law, being the most excellent of all the things of the earth, is found to be such as yieldeth no grace—for grace and truth comes by Jesus Christ, not by Moses (John 1:17)—how can it be imagined that it should be found in anything inferior? Paul, therefore, not finding it in the law, despairs to find it in anything else below, but

presently betakes himself to look for it there where he had not yet sought it—for he sometimes sought it not by faith, but as it were by the works of the law (Phil 3:6-8)—he looked for it, I say, by Jesus Christ, who is the throne of grace, where he found it, and rejoiced in hope of the glory of God (Rom 9:29-31, 5:1-3). But,

Third. Saints come to know and distinguish the throne of grace from other thrones, by the very direction of God himself; as it is said of the well that the nobles digged in the wilderness—they digged it by the direction of the lawgiver, so saints find out the throne of grace by the direction of the grace-giver. Hence Paul prays, that the Lord would direct the hearts of the people into the love of God (2 Thess 3:5). Man, as man, cannot aim directly at this throne; but will drop his prayers short, besides, or the like, if he be not helped by the Spirit (Rom 8:26). Hence the Son saith of himself, 'No man can come to me, except the Father which hath sent me draw him' (John 6:44). Which text doth not only justify what is now said, but insinuates that there is an unwillingness in man of himself to come to this throne of grace; he must be drawn thereto. He setteth us in the way of his steps, that is, in that way to the throne by which grace and mercy is conveyed unto us.

Fourth. We know the throne of grace from other thrones, by the glory that it always appears in, when revealed to us of God: its glory outbids all; there is no such glory to be seen anywhere else, either in heaven or earth. But, I say, this comes by the sight that God gives, not by any excellency that there is in my natural understanding as such; my understanding and apprehension, simply as natural, is blind and foolish. Wherefore, when I set to work in mine own spirit, and in the power of mine own abilities, to reach to this throne of grace, and to perceive somewhat of the glory thereof, then am I dark, rude, foolish, see nothing; and my heart grows fat, dull, savourless, lifeless, and has no warmth in the duty. But it mounts up with wings like an eagle, when the throne is truly apprehended. Therefore that is another thing by which the Christian knows the throne of grace from all others; it meets with that good there that it can meet with nowhere else. But at present let these things suffice for this.

[MOTIVES FOR COMING BOLDLY TO THE THRONE OF GRACE.]

FIFTH. I come now to the motives by which the apostle stirreth up the Hebrews, and encourageth them to come boldly to the throne of grace. FIRST. The first is, because we have there such an high priest, or an high priest so and so qualified. SECOND. Because we that come thither for grace are sure there to speed, or find grace and obtain it.

[The first motive, because we have such an high priest there.]

FIRST. For the fist of these, to wit, we have an encouragement to move us to come with boldness to the throne of grace, because we have an high priest there; because we have such an high priest there. 'For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace.' Of this high priest I have already made mention before, to wit, so far as to show you that Christ Jesus is he, as well as he is the altar, and sacrifice, and throne of grace, before which he also himself makes intercession. But forasmuch as by the apostle here, he is not only presented unto us as a throne of grace, but as an high priest ministering before it, it will not be amiss if I do somewhat particularly treat of his priesthood also. But the main or chief of my discourse will be to treat of his qualifications to his office, which I find to be in general of two sorts. I. LEGAL. II. NATURAL.

[THE LEGAL qualifications of Jesus Christ for the office of high priest.]

I. LEGAL. When I say legal, I mean, as the apostle's expression is, not by 'the law of a

carnal commandment,' but by an eternal covenant, and 'the power of an endless life' thereby; of which the priesthood of old was but a type, and the law of their priesthood but a shadow (Heb 7:16, 9:15,24). But because their law, and their entrance into their priesthood thereby, was, as I said, 'a shadow of good things to come,' therefore where it will help to illustrate, we will make use thereof so to do; and where not, there we will let it pass (Heb 10:1). The thing to be now spoken to is, that the consideration of Jesus Christ being an high priest before the throne of grace, is a motive and encouragement to us to come boldly thither for grace: 'Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession,' and 'come boldly unto the throne of grace' (Heb 4:14,16). Now, how he was made an high priest; for so is the expression, 'made an high priest for ever after the order of Melchisedec' (Heb 6;20).

First. He took not his honour upon himself without a lawful call thereto. Thus the priests under the law were put into office; and thus the Son of God. No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my Son, today have I begotten thee. Wherefore he was 'called of God an high priest after the order of Melchisedec' (Heb 5:4-6,10). Thus far, therefore, the law of his priesthood answereth to the law of the priesthood of old; they both were made priests by a legal call to their work or office. But yet the law by which this Son was made high priest excelleth, and that in these particulars—

1. He was made a priest after the similitude of Melchisedec, for he testifieth, 'Thou art a priest for ever after the order of Melchisedec' (Heb 7:17). Thus they under the law were not made priests but after the order of Aaron, that is, by a carnal commandment, not by an everlasting covenant of God.

2. And, saith he, 'inasmuch as not without an oath he was made priest, for those priests were made without an oath, but this with an oath, by him that said unto him, The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedec' (Heb 7:20,21).

3. The priesthood under the law, with their law and sacrifices, were fading, and were not suffered to continue, by reason of the death of the priest, and ineffectualness of his offering (Heb 7:23). 'But this man, because he continueth ever, hath an unchangeable priesthood' (v 24). 'For the law maketh men high priests which have infirmity, but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore' (v 28). From what hath already been said, we gather, (1.) What kind of person it is that is our high priest. (2.) The manner of his being called to, and stated[22] in that office.

(1.) What manner of person he is. He is the Son, the Son of God, Jesus the Son of God. Hence the apostle saith, 'we have a great high priest,' such an high priest 'that is passed into the heavens' (Heb 4:14). Such an high priest as is 'made higher than the heavens' (Heb 7:26). And why doth he thus dilate upon the dignity of his person, but because thereby is insinuated the excellency of his sacrifice, and the prevalency of his intercession, by that, to God for us. Therefore he saith again, 'Every' Aaronical 'priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man,' this great man, this Jesus, this Son of God, 'after he had offered one,' one only, one once, but one (Heb 9:25,26), 'sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified' (Heb 10:11-14). Thus, I say, the apostle toucheth upon the greatness of his person, thereby

to set forth the excellency of his sacrifice, and prevalency of his intercession. 'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Christ Jesus' (Heb 3:1). Or, as he saith again, making mention of Melchisedec, 'consider how great this man was' (Heb 7:4), we have such a high priest, so great a high priest; one that is entered into the heavens: Jesus the Son of God.

(2.) The manner also of his being called to and stated in his office, is not to be overlooked. He is made a priest after the power of an endless life, or is to be such an one as long as he lives, and as long as we have need of his mediation. Now Christ being raised from the dead, dies no more; death hath no more dominion over him. He is himself the Prince of life. Wherefore it follows, 'he hath an unchangeable priesthood.' And what then? Why, then 'he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them' (Heb 7:24,25). But again, he is made a priest with an oath, 'the Lord sware, and will not repent, thou art a priest for ever.' Hence I gather, (a) That before God there is no high priest but Jesus, nor ever shall be. (b) That God is to the full pleased with his high priesthood; and so with all those for whom he maketh intercession. For this priest, though he is not accepted for the sake of another, yet he is upon the account of another. 'For every high priest taken from among men is ordained for men in things pertaining to God,' to make reconciliation for the sins of the people (Heb 5:1,2). And again, he is entered 'into heaven itself, now to appear in the presence of God for us' (Heb 9:24). God therefore, in that he hath made him a priest with an oath, and also determined that he will never repent of his so doing, declareth that he is, and for ever will be, satisfied with his offering. And this is a great encouragement to those that come to God by him; they have by this oath a firm ground to go upon, and the oath is, 'Thou art a priest for ever,' shalt be accepted for ever for every one for whom thou makest intercession; nor will I ever reject any body that comes to me by thee; therefore here is ground for faith, for hope and rejoicing; for this consideration a man has ground to come boldly to the throne of grace.

Second. But again, as Christ is made a priest by call and with an oath, and so, so far legally; so he, being thus called, has other preparatory legal qualifications. The High Priest under the law was not by law to come into the holiest, but in those robes that were ordained for him to minister in before God; which robes were not to be made according to the fancy of the people, but according to the commandment of Moses (Exo 28). Christ our high priest in heaven has also his holy garment, with which he covereth the nakedness of them that are his, which robe was not made of corruptible things, as silver and gold, &c., but by a patient continuance in a holy life, according to the law of Moses, both moral and ceremonial. Not that either of these were that eternal testament by which he was made a priest; but the moral law was to be satisfied, and the types of the ceremonial law to be as to this eminently fulfilled; and he was bound by that eternal covenant by which he is made a mediator to do so. Wherefore, before he could enter the holiest of all, he must have these holy garments made; neither did he trust others, as in the case of Aaron, to make these garments for him, but he wrought them all himself, according to all that Moses commanded.

This garment Christ was a great while a-making. What time, you may ask, was required? And I answer, All the days of his life; for all things that were written concerning him, as to this, were not completed till the day that he hanged upon the cross. For then it was that he said, 'It is finished; and he bowed his head, and gave up the ghost' (John 19:28-30). This robe is for glory and for beauty. This is it that afore I

said was of the colour of the rainbow, and that compasseth even round about this throne of grace, unto which we are bid to come. This is that garment that reaches down to his feet, and that is girt to him with a golden girdle (Rev 1:13). This is that garment that covereth all his body mystical, and that hideth the blemishes of such members from the eye of God, and of the law. And it is made up of his obedience to the law, by his complete perfect obedience thereto (Rom 5:19). This Christ wears always, he never puts it off, as the [former] high priests put off theirs by a ceremonial command. He ever lives to make intercession; consequently he ever wears this priestly robe. He might not go into the holy place without it, upon danger of death, or at least of being sent back again; but he died not, but lives ever; is not sent back, but is set down at God's right hand; and there shall sit till his foes are made his footstool (John 16:10).

This is that for the sake of which all are made welcome, and embraced and kissed, forgiven and saved, that come unto God by him. This is that righteousness, that mantle spotless, that Paul so much desired to be found wrapt in; for he knew that being found in that he must be presented thereby to God a glorious man, not having spot, or wrinkle, or any such thing. This therefore is another of the Lord Jesus' legal qualifications, as preparatory to the executing of his high priest's office in heaven. But of this something has been spoken before; and therefore I shall not enlarge upon it here.

Third. When the high priest under the law was thus accomplished by a legal call, and a garment suitable to his office, then again there was another thing that must be done, in order to his regular execution of his office; and that was, he must be consecrated, and solemnly ushered thereunto by certain offerings, first presented to God for himself. This you have mention made of in the Levitical law; you have there first commanded, that, in order to the high priest's approaching the holiest for the people, there must first be an offering of consecration for himself, and this is to succeed his call, and the finishing of his holy garments (Exo 29:5-7,19-22). For this ceremony was not to be observed until his garments were made and put upon him; also the blood of the ram of consecration was to be sprinkled upon him, his garments, &c., that he might be hallowed, and rightly set apart for the high priest's office (Lev 8). The Holy Ghost, I think, thus signifying that Jesus the Son of God, our great high priest, was not only to sanctify the people with his blood; but first, by blood must to that work be sanctified himself; 'For their sakes,' saith he, 'I sanctify myself, that they also might be sanctified through the truth' (John 17:19).

But it may be asked, When was this done to Christ, or what sacrifice of consecration had he precedent to the offering up of himself for our sins? I answer, It was done in the garden when he was washed in his own blood, when his sweat was in great drops of blood, falling down to the ground. For there it was he was sprinkled with his blood, not only the tip of his ear, his thumb, and toe, but there he was washed all over; there therefore was his most solemn consecration to his office; at least, so I think. And this, as Aaron's was, was done by Moses; it was Moses that sprinkled Aaron's garments. It was by virtue of an agony also that his bloody sweat was produced; and what was the cause of that agony, but the apprehension of the justice and curse of Moses' law, which now he was to undergo for the sins of the people.

With this sacrifice he then subjoined another, which was also preparatory to the great acts of his high priest's office, which he was afterwards to perform for us. And that was his drink-offering, his tears, which were offered to God with strong cries (Exo 29:40; Num 28:7). For this was the place and time that in a special manner he caused his strong wine to be poured out, and that he drank his tears as water. This is called his offering, his offering for his own acceptance with God. After 'he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him,' he

'was heard' for his piety, for his acceptance as to this office, for he merited his office as well as his people (Heb 5:7). Wherefore it follows, 'and being made perfect,' that is, by a complete performance of all that was necessary for the orderly attaining of his office as high priest, 'he became the author of eternal salvation, unto all them that obey him' (Heb 5:9).

For your better understanding of me as to this, mind that I speak of a twofold perfection in Christ; one as to his person, the other as to his performances. In the perfection of his person, two things are to be considered; first, the perfection of his humanity, as to the nature of it; it was at first appearing, wholly without pollution of sin, and so completely perfect; but yet this humanity was to have joined to this another perfection; and that was a perfection of stature and age. Hence it is said that as to his humanity he increased, that is, grew more perfect. For this his increasing was, in order to a perfection, not of nature, simply as nature, but of stature. 'Jesus increased in wisdom and stature' (Luke 2:52). The paschal lamb was a lamb the first day it was yeaned; but it was not to be sacrificed until it attained such a perfection of age as by the law of God was appointed to it (Exo 12:5,6). It was necessary, therefore, that Christ as to his person should be perfect in both these senses. And indeed 'in due time Christ died for the ungodly' (Rom 5:6).

Again, as there was a perfection of person, or of nature and personage in Christ, so there was to be a perfection of performances in him also. Hence it is said, that Jesus increased in favour with God (Luke 2:52); that is, by perfecting of his obedience to him for us. Now, his performances were such as had a respect to his bringing in of righteousness for us in the general; or such as respected preparations for his sacrifice as a high priest. But let them be applied to both, or to this or that in particular; it cannot be, that while the most part of his performances were wanting, he should be as perfect as when he said, 'The things concerning me have an end' (Luke 22:37).

Not but that every act of his obedience was perfect, and carried in it a length and breadth proportionable to that law by which it was demanded. Nor was there at any time in his obedience that which made to interfere one commandment with another. He did all things well, and so stood in the favour of God. But yet one act was not actually all, though virtually any one of his actions might carry in it a merit sufficient to satisfy and quiet the law. Hence, as I said, it is told us, not only that he is the Son of God's love, but that he increased in favour with God; that is, by a going on in doing, by a continuing to do that always that pleased the God of heaven.

A man that pays money at the day appointed, beginning first at one shilling, or one pound, and so ceaseth not until he hath in current coin told over the whole sum to the creditor, does well at the beginning; but the first shilling, or first pound, not being the full debt, cannot be counted or reckoned the whole, but a part; yet is it not an imperfect part, nor doth the creditor find fault at all, because there is but so much now told; but concludes that all is at hand, and accepteth of this first, as a first-fruits: so Christ, when he came into the world, began to pay, and so continued to do, even until he had paid the whole debt, and so increased in favour with God. There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the world, and consequently a time wherein it might be said that Christ had not, as to act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore, in conclusion, he is said to be made perfect, 'and being made perfect, he became the author of eternal salvation to all them that obey him' (Heb 5:9).

It will be objected, then, that at some time it might be said of Christ that he was imperfect in his obedience. Answ. There was a time wherein it might have been said,

Christ had not done all that he was to do for us on earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience; for that all his acts of obedience were done in their proper time, and when they should, according to the will of God. The timing of performances adds or diminishes as to the perfection of obedience, or the imperfection of it. Had these Jews killed the passover three days sooner than the time appointed, they had transgressed (Exo 12:6). Had the Jews done that on the fourth day to Jericho, which was to have been done on the seventh day, they had sinned (Josh 6:10-16). Duty is beautiful in its time, and the Son of God observed the time. 'I must,' saith he, 'work the works of him that sent me, while it is day, ' that is, in their seasons. You must keep in mind that we speak all this while of that part of Christ's perfection, as to duties, which stood in the number of performances, and not in the nature or quality of acts. And I say, as to the thing in hand, Christ had duty to do, with respect to his office as high priest for us, which immediately concerned himself; such duties as gave him a legal admittance unto the execution thereof; such duties, the which, had they not orderly been done, the want of them would have made him an undue approacher of the presence of God, as to that. Wherefore, as I said afore, by what he did thereabout, he consecrated, or sanctified himself for that work, according to God, and was accepted for his piety, or in that he feared and did orderly do what he should do.

Fourth. The next thing preparatory to the execution of this office of high priest was the sacrifice itself. The sacrifice, you know, must, as to the being of it, needs precede the offering of it; it must be before it can be offered. Nor could Christ have been an high priest, had he not had a sacrifice to offer. 'For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer' (Heb 8:3). And I bring in the sacrifice as the last thing preparatory, not that it was last, as to being, for it was before he could be capable of doing any of the afore-named duties, being his body, in and by which he did them, but it was the last as to fitness; it was not to be a sacrifice before the time, the time appointed of the Father; for since he had prepared it to that end, it was fit as to the time of its being offered, that that should be when God thought best also (Heb 10:5).

Behold then, here is the high priest with his sacrifice; and behold again, how he comes to offer it. He comes to offer his burnt-offering at the call of God; he comes to do it in his priestly garments, consecrated and sanctified in his own blood; he comes with blood and tears, or by water and blood, and offereth his sacrifice, himself a sacrifice unto God for the sin of the world; and that too at a time when God began to be weary of the service and sacrifices of all the world. 'Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me,' thou hast fitted me; 'in burnt-offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo I come, in the volume of the book it is written of me, to do thy will, O God' (Heb 10:5-7).

[Christ the sacrifice as well as the high priest, and how he offered it.]

Thus you see our high priest proceeded to the execution of his priestly office; and now we are come to his sacrifice, we will consider a little of the parts thereof, and how he offered, and pleads the same. The burnt-offering for sin had two parts, the flesh and the fat, which fat is called the fat of the inwards, of the kidneys, and the like (Lev 3:12-16). Answerable to this, the sacrifice of Christ had two parts, the body and the soul. The body is the flesh, and his soul the fat; that inward part that must not by any means be kept from the fire (Isa 53:10). For without the burning of the fat, the burnt-offering and sin-offering, both which was a figure of the sacrifice of our high priest, was counted

imperfect, and so not acceptable.
And it is observable, that in these kind of offerings, when they were to be burned, the fat and the head must be laid and be burned together; and the priest 'shall cut it into his pieces with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar' (Lev 1:12). To signify, methinks, the feeling sense that this sacrifice of his body and soul should have of the curse of God due to sin, all the while that it suffered for sin. And therefore it is from this that this sacrifice has the name of burnt-offering, it is the burnt-offering for the burning, because of the burning upon the altar all night, until the morning; and the fire of the altar shall be burning in it. The fat made the flame to increase and to ascend; wherefore God speaks affectionately of the fat, saying, The fat of mine offerings. And again, 'He shall see of the travail of his soul and shall be satisfied' (Isa 53:10-12). The soul-groans, the soul-cries, the soul-conflicts that the Son of God had, together with his soul-submission to his Father's will, when he was made a sacrifice for sin, did doubtless flame bright, ascend high, and cast out a sweet savour unto the nostrils of God, whose justice was now appeasing for the sin of men.
His flesh also was part of this sacrifice, and was made to feel that judgment of God for sin that it was capable of. And it was capable of feeling much, so long as natural life, and so, bodily sense, remained. It also began to feel with the soul, by reason of the union that was betwixt them both; the soul felt, and the body bled; the soul was in an agony, and the body sweat blood; the soul wrestled with the judgment and curse of the law, and the body, to show its sense and sympathy, sent out dolorous cries, and poured out rivers of tears before God. We will not here at large speak of the lashes, of the crown of thorns, of how his face was bluft[23] with blows and blood; also how he was wounded, pierced, and what pains he felt while life lasted, as he suffered for our sins; though these things are also prefigured in the old law, by the nipping or wringing of the head, the cutting of the sacrifice in pieces, and burning it in the fire (Lev 1). Now, you must know, that as the high priest was to offer his sacrifice, so he was to bring the blood thereof to the mercy-seat or throne of grace, where now our Jesus is; he was to offer it at the door of the tabernacle, and to carry the blood within the veil; of both which a little.
[Christ a willing and an effectual sacrifice.]
1. He was to offer it, and how? Not grudgingly, nor as by compulsion, but of a voluntary will and cheerful mind: 'If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will' (Lev 1:3). Thus did Christ when he offered up himself, as is manifest by that which follows. (1.) He offered a male, 'himself,' without blemish (Heb 7:27). (2.) He gave himself a ransom; he 'gave his life a ransom' (Matt 20;28). (3.) He laid down his life of himself (John 10:18; Luke 12:5). (4.) He longed for the day of his death, that he might die to redeem his people. (5.) Nor was he ever so joyful in all his life, that we read of, as when his sufferings grew near; then he takes the sacrament of his body and blood into his own hands, and with thanksgiving bestows it among his disciples; then he sings an hymn, then he rejoices, then he comes with a 'Lo, I come.' O the heart, the great heart, that Jesus Christ had for us to do us good! He did it with all the desire of his soul.
2. He did it, not only voluntarily, and of a free will, but of love and affection to the life of his enemies. Had he done thus for the life of his friends, it had been much; but since he did it out of love to the life of his enemies, that is much more. 'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love toward us, in that while we were yet sinners, Christ died for

us' (Rom 5:7,8).
3. He did it without relinquishment of mind, when he was in: no discouragement disheartened him; cry and bleed he did, yea, roar by reason of the troubles of his soul, but his mind was fixed; his Father sware and did not repent, that he should be his priest; and he vowed, and said he would not repent that he had threatened to be the plague and death of death (Hosea 13:13,14).
4. He did it effectually and to purpose: he hath stopped the mouth of the law with blood; he hath so pacified justice, that it now can forgive; he hath carried sin away from before the face of God, and set us quit in his sight; he hath destroyed the devil, abolished death, and brought life and immortality to light through the gospel; he hath wrought such a change in the world by what he has done for them that believe, that all things work together for their good, from thenceforward and for ever.
[Christ the altar.]
I should now come to the second part of the office of this high-priest, and speak to that; as also to those things that were preparatory unto his executing it; but first, I think convenient a little to treat of the altar also upon which this sacrifice was offered to God. Some, I conceive, have thought the altar to be the cross on which the body of Christ was crucified, when he gave himself an offering for sin; but they are greatly deceived, for he also himself was the altar through which he offered himself; and this is one of the treasures of wisdom which are hid in him, and of which the world and Antichrist are utterly ignorant. I touched this in one hint before, but now a little more express. The altar is always greater than the gift; and since the gift was the body and soul of Christ—for so saith the text, 'He gave himself for our sins'—the altar must be something else than a sorry bit of wood, or than a cursed tree. Wherefore I will say to such, as one wiser than Solomon said to the Jews, when they superstitiated the gift, in counting it more honourable than the altar, 'Ye fools, and blind, for whether is greater, the gift, or the altar that sanctifieth the gift?' (Matt 23:18,19).
If the altar be greater than the gift, and yet the gift so great a thing as the very humanity of Christ, can it—I will now direct my speech to the greatest fool—can that greater thing be the cross? Is, was the cross, the wooden cross, the cursed tree, that some worship, greater than the gift, to wit, than the sacrifice which Christ offered, when he gave himself for our sins! O idolatry, O blasphemy![24]
Quest. But what then was the altar? Answ. The divine nature of Christ, that Eternal Spirit, by and in the assistance of which he 'offered himself without spot to God'; he, through the Eternal Spirit 'offered himself' (Heb 9:14).
1. And it must be THAT, because, as was said, the altar is greater than the gift; but there is nothing but Christ's divine nature greater than his human; to be sure, a sorry bit of wood, a tree, the stock of a tree, is not.
2. It must be this, because the text says plainly 'the altar sanctifies the gift,' that is, puts worth and virtue into it; but was it the tree, or the Godhead of Christ, that put virtue and efficacy into this sacrifice that he offered to God for us? If thou canst but tell thy fingers, judge.
3. The altar was it of old that was to bear up the sacrifice until it was consumed; and with reference to the sacrifice under consideration, the tree could not bear up that; for our sacrifice being a man, consisting of soul and body, that which could bear him up in his suffering condition, must be that that could apply itself to his reasonable and sensible part for relief and succour, and that was of power to keep him even in his spirit, and in a complete submissiveness to God, in the present condition in which he was; and could the tree do this, think you? Had the tree that command and government of

the soul and sense of Christ, of the reason and feeling of the Lord Jesus, as to keep him in this bitter suffering, in that evenness and spotlessness in his torment, as to cause that he should come off this great work, without the least smell or tang[25] of imperfection? No, no; it was through the Eternal Spirit that he 'offered himself without spot to God.'

Quest. Wherefore then served the cross? Answ. I ask, and wherefore then served the wood by which the sacrifices were burned? The sacrifices were burned with wood upon the altar; the wood then was not that altar, the wood was that instrument by which the sacrifice was consumed, and the cross that by which Christ suffered his torment and affliction. The altar then was it that did bear both the wood and sacrifice, that did uphold the wood to burn, and the sacrifice to abide the burning. And with reference to the matter in hand, the tree on which Christ was hanged, and the sacrifice of his body, were both upheld by his divine power; yet the tree was no more a sacrifice, nor an altar, than was the wood upon the altar; nor was the wood, but the fire, holy, by which the sacrifice was consumed. Let the tree then be the tree, the sacrifice the sacrifice, and the altar the altar; and let men have a care how, in their worship, they make altars upon which, as they pretend, they offer the body of Christ; and let them leave off foolishly to dote upon wood, and the works of their hands: the altar is greater than the gift or sacrifice that was, or is, upon it.

[How Christ executes the office of high-priest.]

We come now to the second part of the office of this high-priest and to show how he performeth that. In order to which, I must, as I did with reference to the first, show you what things, as preparatory, were to precede the execution of it. We have here, as you see, 'our passover sacrificed for us,' for our encouragement to come to the throne of grace; and now let us look to it, as it is presented in the holiest of all, and to the order of its being so presented.

1. First, then, before there was anything further done, I mean by this high-priest, as to a further application of his offering, the judgment of God was waited for by him, with respect to his estimation of what was already done, to wit, how that was resented[26] by him; the which he declared to the full by raising him from the dead. For in that he was raised from the dead, when yet he died for our sins, it is evident that his offering was accepted, or esteemed of value sufficient to effect that for the which it was made a sacrifice, which was for our sins; this, therefore, was in order to his being admitted into heaven. God, by raising him from the dead, justified his death, and counted it sufficient for the saving of the world. And this Christ knew would be the effect of his death, long before he gave himself a ransom; where he saith, 'This also shall please the Lord better than an ox, or bullock that hath horns and hoofs' (Psa 69:31). And again, 'For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? Let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment, the moth shall eat them up' (Isa 50:7-9). All this is the work of the Lord God, his Father, and he had faith therein, as I said before. And since it was God who was to be appeased, it was requisite that he should be heard in the matter, to wit, whether he was pacified or no: the which he has declared, I say, in raising him up from the dead. And this the apostles, both Paul and Peter, insinuate, when they ascribe his resurrection to the power of another, rather than to his raising of himself, saying, 'this Jesus hath God raised up' (Acts 2:32). 'God hath raised' him up 'from the dead' (3:15), 'whom God raised from the dead,' and the like (4:10, 5:30, 8:56, 13:30). I say,

therefore, that God, by raising up Christ from the dead, hath said, that thus far his offering pleased him, and that he was content.

2. But lest the world, being besotted by sin, should not rightly interpret actions, therefore God added to his raising him up from the dead, a solemn exposing of him to view, not to all men, but to such as were faithful, and that might be trusted with the communicating of it to others: 'Him,' saith Peter, 'God raised' from the dead, 'and showed him openly, not to all the people, but to witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead' (Acts 10:40,41). And this was requisite, not for that it added anything to the value and worth of his sacrifice, but for the help of the faith of them that were to have eternal salvation by him. And it is for this cause that Paul so enlargeth upon this very thing, to wit, that there were them that could testify that God had raised him up from the dead, namely, that men might see that God was well pleased, and that they had encouragement to come boldly by him to the throne of grace for mercy (1 Cor 15:1-8). And this exposing of him to view, was not for the length of a surprising or dazzling moment, but days and nights, to the number of no less than forty; and that to the self-same persons, to wit, 'the apostles whom he had chosen: To whom also,' says the text, 'he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God' (Acts 1:2,3). Thus God therefore being willing more abundantly to show him unto the world, ordered this great season betwixt his resurrection and ascension, that the world might see that they had ground to believe an atonement was made for sin.

3. But again, a third thing that was to precede the execution of the second part of this his priestly office was, the manner and order of his going into the holiest; I say, the manner and order of his going. He was to go thither in that robe of which mention was made before, to wit, in the virtue of his obedience, for it was that which was to make his way for him as now sprinkled with his blood. He was to go thither with a noise which the Holy Ghost calls a shout, saying, 'God is gone up with a shout, the Lord with the sound of a trumpet' (Psa 47:5). This was prefigured by the bells, as I said, which did hang on the border of Aaron's garments. This shout seems to signify the voice of men and angels; and this trumpet the voice and joy of God; for so it says, he shall descend: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God' (1 Thess 4:16). Even as he ascended and went up; for Aaron's bells were to be heard when he went into, and when he came out of, the holy place (Exo 28:33-35). But what men were to ascend with him, but, as was said afore, the men that 'came out of the graves after his resurrection?' (Matt 27:53). And what angels but those that ministered to him here in the day of his humiliation? As for the evil ones, he then rode in triumph over their heads, and crushed them as captives with his chariot wheels. He is ascended on high, he has 'led captivity captive, he has received gifts for men' (Eph 4:8).

Thus then he ascended unto, into the holy paradise, where he was waited for of a multitude of the heavenly host, and of thousands of millions of the spirits of just men made perfect. So approaching the highest heavens, the place of the special presence of God, he was bid sit down at his right hand, in token that, for his sufferings' sake, God had made him the highest of every creature, and given him a name above every name, and commanded that at the name of Jesus now all things in heaven should bow, and promised, that at the day of judgment, all on earth, and under it, should bow too, to the glory of God the Father (Phil 2:6-11). Thus he presented himself on our behalf unto God, a sacrifice of a sweet-smelling savour, in which God resteth for ever, for that the

blood of this sacrifice has always with him a pleasing and prevailing voice. It cannot be denied, it cannot be outweighed by the heaviness, circumstances, or aggravations of any sin whatsoever, of them that come unto God by him. He is always, as I said before, in the midst of the throne, and before the throne, 'a Lamb as it had been slain,' now appearing in the presence of God for us. Of the manner of his intercession, whether it was vocal or virtual, whether by voice of mouth, or merit of deed, or both, I will not determine; we know but little while here, how things are done in heaven, and we may soon be too carnal, or fantastical in our apprehensions. Intercession he makes, that is, he manages the efficacy and worth of his suffering with God for us, and is always prevalent in his thus managing of his merits on our behalf. And as to the manner, though it be in itself infinitely beyond what we can conceive while here, yet God hath stooped to our weakness, and so expressed himself in this matter, that we might somewhat, though but childishly, apprehend him (1 Cor 13:11,12). And we do not amiss if we conceive as the Word of God hath revealed; for the scriptures are the green poplar, hazel, and the chestnut rods that lie in the gutters where we should come to drink; all the difficulty is, in seeing the white strakes, the very mind of God there, that we may conceive by it.

But the text says he prayeth in heaven, he makes intercession there. Again, it saith his blood speaks, and, consequently, why may not his groans, his tears, his sighs, and strong cries, which he uttered here in the days of flesh? I believe they do, and have a strong voice with God for the salvation of his people. He may then intercede both vocally and virtually; virtually to be sure he does, and we are allowed so to apprehend, because the text suggesteth such a manner of intercession to us; and because our weakness will not admit us to understand fully the thing as it is, our belief that he maketh intercession for us has also the advantage of being purged from its faultiness by his intercession, and we shall be saved thereby, because we have relied upon his blood shed, and the prevalency of the worthiness of it with God for us; though as to this circumstance, the manner of his interceding, we should be something at a loss.

The Word says that we have yet but the image of heavenly things, or of things in the heavens. I do not at all doubt but that many of those that were saved before Christ came in the flesh, though they were, as to the main, right, and relied upon him to the saving of their souls, yet came far short of the knowledge of many of the circumstances of his suffering for them (Heb 10:1). Did they all know that he was to be betrayed of Judas? that he was to be scourged of the soldiers? that he was to be crowned with thorns? that he was to be crucified between two thieves, and to be pierced till blood and water came out of his side? or that he was to be buried in Joseph's sepulchre? I say, did all that were saved by faith that he was to come and die for them, understand these, with many more circumstances that were attendants of him to death? It would be rude to think so; because for it we have neither scripture nor reason. Even so, we now that believe that 'he ever liveth to make intercession for us,' are also very short of understanding of the manner or mode of his so interceding. Yet we believe that he died, and that his merits have a voice with God for us; yea, that he manages his own merits before God in way of intercession for us, far beyond what we, while here, are able to conceive.

The scripture saith that 'all the fulness of the Godhead' dwells in him 'bodily' (Col 2:9). It also saith that he is the throne of God, and yet again, that he sits 'on the right hand of the throne' (Isa 22:23; Heb 12:2). These things are so far from being comprehended by the weakest, that they strain the wits and parts of the strongest, yet there is a heavenly truth in all. Heavenly things are not easily believed, no not of believers themselves,

while here on earth, and when they are, they are so but weakly and infirmly.[27] I believe that the very appearing of Christ before God is an intercession as a priest, as well as a plea of an advocate; and I believe again, that his very life there is an intercession there, a continual intercession (Heb 9:24; Rom 5:10).

But there is yet something further to be said: Christ, the humanity of Christ, if in it dwells all the fulness of the Godhead bodily, how then appears he before him to make intercession? or if Christ is the throne of grace and mercy-seat, how doth he appear before God as sitting there, to sprinkle that now with his blood? Again, if Christ be the altar of incense, how stands he as a priest by that altar to offer the prayers of all the saints thereon, before the throne?

[How these mysteries are to be learned.]

That all this is written is true; and that it is all truth, is as true: but that it is all understood by every one that is saved I do not believe is true. I mean, so understood as that they could all reconcile the seeming contradictions that are in these texts. There are therefore three lessons that God has set us as to the perfecting of our understanding in the mysteries of God. 1. Letters. 2. Words. 3. Meanings.

1. Letters. I call the ceremonial law so; for there all is set forth distinctly, everything by itself; as letters are to children: there you have a priest, a sacrifice, an altar, a holy place a mercy-seat: and all distinct.

2. Words. Now in the gospel these letters are put all in a word, and Christ is that word, that word of God's mind; and therefore the gospel makes Christ that priest, Christ that sacrifice, Christ that altar, Christ that holy place, Christ that throne of grace, and all; for Christ is all: all these meet in him as several letters meet in one word.

3. Meanings. Next to the word you have the meaning, and the meaning is more difficult to be learned than either the letters or the word; and therefore the perfect understanding of that is reserved till we arrive to a higher form, till we arrive to a perfect man; 'But when that which is perfect is come, then that' knowledge 'which is in part, shall be done away' (1 Cor 13:10). Meantime our business is to learn to bring the letters into a word, to bring the ceremonies to Christ, and to make them terminate in him; I mean, to find the priesthood in Christ, the sacrifice in Christ, the altar in Christ, the throne of grace in Christ, and also God in Christ, reconciling the world unto himself by him. And if we can learn this well, while here, we shall not at all be blamed! for this is the utmost lesson set us, to wit, to learn Christ as we find him revealed in the gospel: 'I determined,' saith Paul, 'not to know any thing among you, save Jesus Christ, and him crucified' (1 Cor 2:2). And Christians, after some time, I mean those that pray and pry into the Word well, do attain to some good measure of knowledge of him. It is life eternal to know him, as he is to be known here, as he is to be known by the Holy Scriptures (James 17:3). Keep then close to the Scriptures, and let thy faith obey the authority of them, and thou wilt be sure to increase in faith; 'for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith' (Rom 1:17, 16:25-27).[28]

Believe then that Christ died, was buried, rose again, ascended, and ever liveth to make intercession for thee: and take heed of prying too far, for in mysteries men soon lose their way. It is good therefore that thou rest in this, to wit, that he doth so, though thou canst not tell how he doth it. A man at court gets by his intercession a pardon for a man in the country; and the party concerned, after he had intelligence of it, knows that such an one hath obtained his pardon, and that by his interceding, but for all that he may be ignorant of his methods of intercession, and so are we, at least in part, of Christ.

The meaning then is that I should believe, that for Christ's sake God will save me since

he has justified me with his blood; 'being now justified by his blood, we shall be saved from wrath through him' (Rom 5:9). Through his intercession, or through his coming between the God whom I have offended and me, a poor sinner: through his coming between with the voice of his blood and merits, which speaketh on my behalf to God, because that blood was shed for me, and because those merits, in the benefit of them, are made over to me by an act of the grace of God, according to his eternal covenant made with Christ. This is what I know of his intercession; I mean with reference to the act itself; to wit, HOW he makes intercession. And since all the fulness of the Godhead dwells in him bodily, and sine he also, as to his humanity, is the throne of grace; yea, and since he also is the holiest of all, and the rest of God for ever, it has been some scruple to me, whether it be not too carnal to imagine as if Christ stood distinct in his humanity; distinct, I say, as to space, from the Father as sitting upon a throne, and as so presenting his merits, and making vocal prayers for the life and salvation of his people. The more true meaning in my apprehension is, that the presence and worth of the human nature, being with the divine, yea, taken into union with God for ever, for the service that was done by God for it, in the world, in reconciling his elect unto him, is still, and ever will be, so deserving in his sight as to prevail—I know not how else to express it—with the divine nature, in whom alone is a power to subdue all impossibilities to itself, to preserve those so reconciled to eternal life.

When I speak of the human nature, I mean the man Christ, not bereft of sense and reasons, nor of the power of willing and affecting;[29] but thus I mean, that the human nature so terminates in the will of the divine; and again, the will of the divine so terminates, as to saving of sinners, in the merit and will of the human, that what the Father would the Son wills, and what the Son wills the Father acquiesces in for ever. And this the Son wills, and his will is backed with infinite merit, in which also the Father rests, that those, all those whom the Father hath given him, be with him where he is, that they may behold his glory (John 17:24). And now I am come to the will and affections of the high-priest.

II. NATURAL. [The natural qualifications of Jesus Christ to be our high priest.]

This leads me to the second head, namely, to the natural qualifications of him. And, First. This is one thing that I would urge, he is not of a nature foreign to that of man; the angels love us well, but they are not so capable of sympathising with us in our distresses, because they are not partakers of our nature. Nature hath a peculiar sympathy in it; now he is naturally one with us, sin only excepted, and that is our advantage too. He is man as we are, flesh and blood as we are: born of a woman, and in all points made like unto us, that excepted which the Holy Ghost excepteth. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels, but he took on him the seed of Abraham' (Heb 2:14,16). This doth qualify him much; for, as I said before, there is a sympathy in nature. A man will not be so affected with the hurt that comes to a beast, as he naturally will with the hurt that comes to a man: a beast will be more affected with those attempts that are made upon its own kind to hurt it, than it will be with those that are made upon man. Wherefore? Why, there is a sympathy in nature. Now that Christ, the high priest of the house of God, is naturally one with us, you see the Scriptures plainly affirm. 'God sent forth his Son, made of a woman' (Gal 4:4); he was 'made of the seed of David, according to the flesh' (Rom 1:3); from the fathers of whom, 'as concerning the flesh Christ came,' &c. (Rom 9:5; 2 Tim 2:8). And this must needs then to make him a well-qualified high priest (Heb 2:14,15). We will not now speak of the necessity of his taking upon him the human nature, to wit,

that he might destroy him that had the power of death, that is, the devil, and deliver his people; for that would be here too much beside our matter, and be a diversion to the reader. We are now upon his High Priest's office, and of those natural qualifications that attend him, as to that; and I say, nature is a great qualification, because in nature there is sympathy; and where there is sympathy, there will be a provocation to help, a provocation to help with jealousy and indignation against those that afflict. A bear robbed of her whelps is not more provoked than is the Lord Jesus when there are means used to make them miss of life eternal, for whom he hath died, and for whom he ever lives to make intercession. But,

Second. As there is natural sympathy in Christ to those for whom he is an High Priest, so there is relative sympathy; he has not only taken to or upon him our nature, but he is become one brotherhood with us; now you know brotherhood will carry a man further than nature; so then, when nature and relation meet, there is a double obligation. 'For both he that sanctifieth,' which is Christ, 'and they who are sanctified,' his saints, 'are all of one,' which is God; and they are all of God, as children of a Father; 'for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee' (Heb 2:11,12). Now a relation is much, and a natural relation most of all. Why, here is a natural relation betwixt Christ the High Priest, and those for whom 'he ever liveth to make intercession'; a natural relation, I say, and that with respect to the humanity which is the nature subject to affliction and distress; 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same' (Heb 2:14). So then it is for a brother that he is engaged, for a brother that he doth make intercession. When Gideon knew by the confession of Zeba and Zalmunna, that the men that they slew at Tabor were his brethren, his fury came into his face, and he sware they should therefore die (Judg 8:18-21). Relation is a great matter. And therefore it is said again, 'In all things it behoved him to be made like unto his brethren, that he might be a merciful High Priest' (Heb 2:17). A brother is born for adversity; and a brother will go far. This therefore is a second thing or another qualification, with which Christ Jesus is furnished to be an High Priest; he is a brother, there is a brotherly relation betwixt him and us; therefore by virtue of this relation he maketh intercession for us more affectionately.

Third. There are other things in Christ Jesus that makes him naturally of an excellent qualification with reference to his priesthood for us, and they are the temptations and infirmities wherewith he was exercised in the days of his humiliation. It is true, temptations and infirmities, strictly considered, are none of our nature, no more are they of his; but yet, if it be proper to say temptations and afflictions have a nature, his and ours were naturally the same; and that in all points too; for so says the text, 'He was tempted in all points, like as we are, yet without sin' (Heb 4:15). Are we tempted to distrust God? so was he: are we tempted to murder ourselves? so was he: are we tempted with the bewitching vanities of this world? so was he: are we tempted to commit idolatry, and to worship the devil? so was he (Matt 4:3-10; Luke 4:1-13). So that herein we also were alike; yea, from his cradle to his cross he was a man of sorrows and acquainted with griefs, a man of affliction throughout the whole course of his life. And observe it, He was made so, or subjected thereto by the ordinance of God; nay, further, it behoved him to be made so, that is, to be made like unto us in all things, the better to capacitate him to the work of his priesthood, with the more bowels and compassion. We will read to you the text; 'Wherefore in all things it behoved him to be made like unto his brethren, that he might be,' qualified to be, 'a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted' (Heb 2:17,18). See here how he is qualified, and to what end; he was tempted as we are, suffered by temptations as we do, in all points and things as we are; that he might be bowels, that he might be a merciful and faithful High Priest, in things pertaining to God, to make up the difference that is made by sin between God and his people, to make reconciliation for the sins of the people. Yea, he by being tempted, and by suffering as he did, he is prepared and enabled so to do; 'for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.' Wherefore, I also call this qualification both natural and necessary; natural, because in kind the same with ours; that is, his temptations were the same with ours; the same in nature, the same in design, the same as to their own natural tendency; for their natural tendency was to have ruined both him and us, but God prevented. They also were necessary, though not of themselves, yet made so by him that can bring good out of evil, and light out of darkness; made so, I say, to us, for whose sakes they were suffered to assault and afflict him, namely, that he might be able to be merciful, faithful, and succouring to us.

Fourth. Another qualification with which our High Priest is furnished, for the better fitting of him to make intercession for us, is, that we are his members; to be a member is more than to be of the same nature, or the nearest of relations, that excepted. So, then, now he makes intercession for his own self, for his own body, and for the several members of his body. The High Priest under the law did use to offer up sacrifice for himself; first 'for himself,' for his own sins, and then 'for the errors of the people.' I will not say that Christ had any sin that was personally, or by his act, his own; for that would be to blaspheme the name of that Holy One; but yet I will say, he made the sins of the people his own (Psa 69:5). Yea, God the Father made them his; those also for whom he ever liveth to make intercession, are united to him, made members of his body, of his flesh, and of his bones; and so are any part of himself (2 Cor 5:21).

But we are now about his natural qualifications, and this is one; that they for whom he ever liveth to make intercession are his members, the members of his body; 'we are members of his body, of his flesh, and of his bones,' so saith the Word (Eph 5:30). Wherefore here is a near concern, for that his church is part of himself; it is his own concern, it is for our own flesh. 'No man ever yet hated his own flesh, but nourisheth and cherisheth it' (Eph 5:29).—Things are thus spoken, because of the infirmity of our flesh.—So that had Christ no love to us as we are sinners, yet because we are part of himself, he cannot but care for us, nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our infirmities, the more he is afflicted for us: 'For we have not an High Priest which cannot be touched with the feeling of our infirmities' (Heb 4:15). He at no time loseth this his fellow-feeling, because he always is our head, and we the members of his. I will add, the infirm member is most cared for, most pitied, most watched over to be kept from harms, and most consulted for.[30]

I love to play the child with little children, and have learned something by so doing; I have met with a child that has had a sore finger; yea, so sore as to be altogether at present useless; and not only so, but by reason of its infirmity, has been a let or hindrance to the use of all the fingers that have been upon that hand, then have I began to bemoan the child, and said, Alas! my poor boy, or girl, hast got a sore finger! Ah! quoth the child, with water in its eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the sore finger. O! saith the child, pray do not hurt me: I then have replied, Canst thou do nothing with this finger? No, saith the child, nor with

this hand either; then have I said, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this the child has started, stared in my face, gone back from me, and entertained a kind of indignation against me, and has no more cared to be intimate with me. Then have I begun to make some use of that good sermon which this little child has preached unto me; and thus have I gone on. If membership be so dear, if this child has such tenderness to the most infirm, the most useless of its members; if it counts me its friend no longer than when I have a mouth to bemoan and carriages that show tenderness to this useless finger; what an interest doth membership give on in the body, and what compassions hath the soul for such an useless thing, because it is a member! and turning all this over to Jesus Christ, then instead of matter and corruption, there presently comes honey to me out of this child's sore finger; I take leave to tell you now how I use to play. And though I have told this tale upon so grave a truth, as is the membership of Christians with their head, yet bear with me; no child can be so tender of its sore finger as is the Son of God of his afflicted members; he cannot but be touched with the feeling of our infirmities.[31]

Ah! who would not make many supplications, prayers, and intercessions, for a leg, for an eye, for a foot, for a hand, for a finger, rather than they will lose it? And can it be imagined that Christ alone shall be like the foolish ostrich, hardened against his young, yea, against his members? It cannot be.

Should he lose a member, he would be disfigured, maimed, dismembered, imperfect, next to monstrous. For his body is called his fulness, yea, the fulness of him that fills all in all. This has naturally a respect for those for whom he ever liveth to make intercession; yea, an unfathomable respect for them, because they are his members.

Fifth. But again, when nature, relation, and membership is urged to show the fit qualifications wherewith Christ is endued, I intend not to intimate, as if the bottom of all lay here; for then it might be urged that one imperfect has all these; for who knows not that sinful man has all these qualifications in him towards his nature, relations, and members? I have therefore, as I said, thus discoursed, only for demonstration-sake, and to suit myself with the infirmity of your flesh. I might come, also, in the next place, to tell you, that Jesus Christ our High Priest is thus, with reference to other designs. We are his purchase and he counts us so; his jewels, and he counts us so; his estate real, and he counts us so (Psa 16:5,6). And you know a man will do much, speak much, intercede much and long, for that which he thus is interested in. But we will come to speak more particularly of the exceeding excellency of his natural qualifications, and show you that he hath such as are peculiar to himself alone, and that we are concerned in them.

[The peculiar natural qualifications of Christ as our High Priest.]

1. He is holy, and so a suitable High Priest. There is a holiness that sets further from, and a holiness that brings one nearer to, and to be concerned the more with the condition of those in affliction; and that holiness is that which is entailed unto office. When a man is put into an office, the more unholy he is, the worse he performs his office; and the more holy, the better he performs his office. For his holiness obliges him to be faithful unto men, wherein he is concerned by his office. Hence you read, that he is 'a faithful High Priest,' because he is a holy one, and 'such an High Priest became us, who is holy,' &c. (Heb 2:17, 7:26). 'Good and upright is the Lord' Jehovah, Christ Jesus, 'therefore will he teach sinners in the way' (Psa 25:8). 'He that ruleth over men must be just, ruling in the fear of God' (2 Sam 23:3). I mention these texts to show you, that holiness, when entailed to office, makes a man do that office the better. Now then, Christ is holy, and he is made, called, and made of God an High Priest, after the order

of Melchisedec, and is to manage that his office for thee with God; that is to say, to continue to make reconciliation for iniquity; for that iniquity that cleaveth unto thee, and that spuriously breaketh, or issueth from thy flesh after thou art called and converted. For we are now upon the second part of the execution of the priesthood of Christ; that which he executeth, I say; and by executing takes away the iniquity of our holy things and of our life, after our turning to God by him. Now he that is to do this is holy, and so one that will make conscience of performing that office for us, with which he is intrusted of God. Hence he is set in opposition to those high priests that had infirmities, that were not holy, and upon this very account preferred above them. 'For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated,' perfected, or holy 'for evermore' (Heb 7:28). This therefore is a great thing, to wit, that we have an High Priest that is holy, and so one that will not fail to perform to the utmost the trust committed to him in our behalf, to wit, 'to offer both gifts and sacrifices for sins' (Heb 5:1). This is one thing.

2. There is added to this of his holiness another; and that is harmless. 'For such an High Priest became us who is holy, harmless' (Heb 7:26). A harmful man, when he is in office, O how much mischief may he do! Such an one is partial in doing his office, such an one will put the poor by his right, such an one will buy and sell a cause, a man, an interest, will do or not do, as his harmfulness prompts him to it; 'so is a wicked ruler over the poor people' (Prov 28:15). But now our Jesus, our High Priest, is holy, harmless; he will wrong no man, he will deprive no man, he will contemn no man, he will deny to no man that comes to God by him, the benefit and advantage of his blessed intercession; he respecteth not persons, nor taketh reward. A harmful man will stomach, and hate, and prejudice a man; will wait for an opportunity to do him a mischief; will take the advantage, if he can, to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. O! but Christ is harmless, harmless as a dove, he thinks no ill, intends no ill, doth no ill; but graciously, innocently, harmlessly, makes intercession for thee; nor will he be prevailed with to prejudice thy person, or to forbear to take up thy name into his lips, be thy infirmities, and weaknesses, and provocations never so many, if thou indeed comest to God by him. He is holy, and harmless, and so the more fit to become our High Priest and to make intercession for us.

3. But again, this is not all, he also is undefiled; 'For such an High Priest became us, who is holy, harmless, undefiled.' This term is put in to show, that he neither is, nor can be found, neither now, nor at any time, faulty in his office. A man that is holy may yet be defiled; a man that is harmless may yet be defiled. We are bid to be holy and harmless; and in a gospel sense so every Christian is. O! but Christ is so in a legal sense; in the eye of the law, perfectly so. This is a great matter, for it shows, that as nothing done by us can tempt him to be hurtful to us; so there is nothing in himself that can tempt him so to be. A man that is defiled has that within him that will put him upon using of his office unfaithfully, though he should have no provocation from those for whose good he is to execute his office; but he that is undefiled—undefiled in a law sense—as our Lord Jesus is, is such an one as doth not only not do hurt, and not act falsely in his office, but one that cannot, one that knoweth not, how to be unfaithful to his trust. He is holy, harmless, undefiled, this therefore is a great thing. He has not the original of hurtfulness in him, there is no such root there; there is a root of bitterness, springing up in us, by which not only ourselves, but ofttimes others are defiled (Heb 12:15). O! but our High Priest is undefiled, he is not corrupt, nor corrupteth; he doth his office fairly, faithfully, holily, justly, according to, or answering, our necessities, and the trust

reposed in him, and committed to him. But,
4. This is not all; as he is holy, harmless, and undefiled; so he is separate from sinners, both in his conception, in his composition, and the place ordained for him to execute this part of his High Priest's office in. He was not conceived in the womb by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with those materials that are corrupt, stained, or imperfect; but with those that are unspotted, even with the spotless sacrifice of his own unblemished offering. He, nor his offering, has any such tang, as had the priests, and their sacrifices under the law, to wit, sin and imperfection; he is separate from them in this respect, further than is an angel from a beast. He has none of the qualities, actions, or inclinations of sinners; his ways are only his own; he never saw them, nor learned them, but of the Father; the none upright among men, wherefore he is separated from them to be a priest. Again,
5. As he is thus, so again, he is said to be 'higher than the heavens.' For such an High Priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens. The text saith, that neither saint, nor heavens, are clean in God's sight. 'Behold he puts no trust in his servants,' he chargeth his angels with folly; and again, 'Behold he putteth no trust in his saints, yea, the heavens are not clean in his sight' (Job 4:18, 15:15). Wherefore, by this expression, he shows us that our High Priest is more noble than either heaven or angel: yea, more clean and perfect than any. It shows us also that all the heavenly host are at his command, to do as his intercession shall prevail with the Father for us. All angels worship him, and at his word they become, they all become ministering spirits for them who shall be heirs of salvation.
Besides, by this word he shows, that it is impossible that our High Priest should degenerate or decay; for that he is made 'higher than the heavens'; the spirits sometimes in the heavens have decayed (2 Peter 2:4). The heavens themselves decay and wax old; and that is the farthest that by the Word we are admitted to go (Heb 1:10-12). But as for him that is above the heavens, that is made higher than the heavens, that is ascended up far above all heavens; he is the same, and 'his years fail not' (Heb 1:12). 'The same yesterday, today, and for ever' (Heb 13:8). This therefore is added, to show that Christ is neither as the angels, nor heavens, subject to decay, or degenerate, or to flag and grow cold in the execution of his office; but that he will be found even at the last, when he is come to the end of this work, and is about to come out of the holy place, as affectionate, as full of love, as willing, and desirous after our salvation, as he was the first moment that he was made High Priest, and took upon him to execute that his blessed office for us. Wherefore our High Priest is no such one as you read of in the law (Lev 21:18). He is no dwarf, hath no blemish, nor any imperfection; therefore is not subject to flag or fail in due execution of his office, but is able to save to the uttermost them that come unto God by him, 'seeing he ever liveth to make intercession for them.' And it is well worth our consideration, that it is said he is made thus; that is, appointed, instituted, called, and qualified thus of God; this shows the Father's heart as well as the Son's, to usward, to wit, that this priesthood was of him, and the glorious effects thereof by him. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'
[The second motive, we are sure to speed.]
SECOND. I come now to the second motive, to wit, that we may find grace and mercy to help in time of need; or we shall find grace and mercy to help, if we come as we should, to the throne of grace. In this motive we have these three things considerable. First, That saints are like to meet with needy times while they are in this world. Second,

That nothing can carry us through our needy times but more, or a continual supply of mercy and grace. Third, That mercy and grace is to be had at the throne of grace, and we must fetch it from thence by prayer, if we would, as we should, go through these needy times.

First. For the first of these, that saints are like to meet with needy times, or with such times as will show them that they need a continual assistance of the grace of God, that they may go rightly through this world. This is therefore a motive, that weareth a spur in the heel of it, a spur to prick us forward to supplicate at the throne of grace. This needy time is in other places called the perilous time, the evil day, the hour and power of darkness, the day of temptation, the cloudy and dark day (2 Tim 3:1; Eph 6:13; Luke 22:53; Heb 3:8; Eze 34:12; Gen 47:9; Matt 6:34). And indeed, in the general, all the days of our pilgrimage here are evil, yea, every day has a sufficiency of evil in it to destroy the best saint that breatheth, were it not for the grace of God. But there are also, as I have hinted, particular special times, times more eminently dangerous and hazardous unto saints. As,

[Ten special times of need.]

There are their young days, the days of their youth, and childhood in grace. This day is usually attended with much evil towards him or them that are asking the way to Zion with their faces thitherward. Now the devil has lost a sinner; there is a captive has broke prison, and one run away from his master: now hell seems to be awakened from sleep, the devils are come out, they roar, and roaring they seek to recover their runaway. Now tempt him, threaten him, flatter him, stigmatise him, throw dust into his eyes, poison him with error, spoil him while he is upon the potter's wheel; any thing to keep him from coming to Jesus Christ. And is not this a needy time; doth not such an one want abundance of grace? is it not of absolute necessity that thou, if thou art the man thus beset, shouldst ply it at the throne of grace, for mercy and grace to help thee in such a time of need as this? To want a spirit of prayer now, is as much as thy life is worth. O, therefore, you that know what I say, you that are broke loose from hell, that are fled for refuge to lay hold on the hope set before you, and that do hear the lion roar after you, and that are kept awake with the continual voice of his chinking chain, cry as you fly; yea, the promise is, that they that come to God with weeping, with supplication, he will lead them. Well, this is one needy time, now thy hedge is low, now thy branch is tender, now thou art but in the bud. Pray that thou beest not marred in the potter's hand.

2. The time of prosperity is also a time of need, I mean of thy spiritual prosperity. For as Satan can tell how to suit temptations for thee in the day of thy want, so he has those that can entangle thee in the day of thy fulness. He has his spiritual wickednesses in the high and heavenly places (Eph 6:12). He can tell how to lay a snare for thee in the land of Canaan, as well as in the wilderness; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, such times seem to be the most dangerous, not in themselves, but through the deceits of our heart. Hence Moses gives this caution to the children of Israel, that when God had given them the promised land, and vineyards, and wells, and olive trees, and when they had eaten and were full, 'Then,' says he, 'beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage' (Deut 6:10-13). And again, he doubleth this caution, saying, 'When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest when thou hast eaten and art full,' and thou in all good things art increased, 'then thine heart be lifted up, and thou forget the Lord thy God,

which brought thee forth out of the land of Egypt, from the house of bondage'; all this may be applied spiritually (Deut 8:10-14). For there are, as I said, snares laid for us in our best things; and he that has great enjoyments, and forgets to pray for grace to keep him humble then, shall quickly be where Peter was, after his knowledge of the Lord Jesus by the revelation of the Father.

3. Another needy time is a time when men are low and empty, as to worldly good; this time is full of temptations and snares. At this time, men will, if they look not well to their doings and goings, be tempted to strain curtesies both with conscience and with God's Word, and adventure to do things that are dangerous, and that have a tendency to make all their religion and profession vain. This holy Agur was aware of; so he prayed, Let me not be rich and full, lest I deny thee; let me not be poor, lest I steal, and take the name of my God in vain (Prov 30:7-9). There are many inconveniences that attend him that is fallen into decay in this world. It is an evil day with him, and the devils will be as busy with him, as the flies are with a lean and scabbed sheep. It shall go hard but such a man shall be full of maggots; full of silly, foolish, idle inventions, to get up, and to abound with fulness again. It is not a time now, will Satan say, to retain a tender conscience, to regard thy word or promise, to pay for what thou buyest, or to stick at pilfering, and filch from thy neighbour.[32] This Agur was afraid of; therefore he prayed that God would keep him from that which would be to him a temptation to do it. How many in our day have, on these very accounts, brought religion to a very ill savour, and themselves unto the snare of the devil, and all because they have not addicted themselves to pray to God for grace to help in this time of need, but rather have left off the thing that is good, and given up themselves to the temptations of the devil, and the subtle and ensnaring motions of the flesh.

4. Another needy time is the day of persecution; this is called, as was hinted before, 'the hour of darkness,' 'the cloudy and dark day.' This day, therefore, is full of snares, and of evils of every kind. Here is the fear of man, the terrors of a prison, of loss of goods and life.[33] Now all things look black, now the fiery trial is come. He that cannot now pray; he that now applieth not himself to God on the throne of grace, by the priesthood of Jesus Christ, is like to take a fall before all men upon the stage; a foul fall, a fall that will not only break his own bones, but also the hearts of those that fear God and behold it: 'Come therefore boldly unto the throne of grace, that ye may obtain mercy, and find grace to help in time of need.'

5. Another time of need is that time wherein thou changest thy condition, and enterest into a new relation. For here also the snares and traps lie waiting for thee. There is a hopeful child goes to service, or to be an apprentice; there is a young man, a young maid, entereth into a married condition, and though they pray before, yet they leave off to pray then. Why, these people are oftentimes ruined and undone; the reason is, this change is attended with new snares, with new cares, and with new temptations, of the which, because through unwatchfulness they are not aware, they are taken, drawn to perdition and destruction by them. Many in my short day have gone, I doubt, down to the pit, THIS way, that have sometimes been to appearance the very foremost and hopefulest in the place where they have lived. O how soon has their fire gone out; has their lamps forborne to burn! How quickly have they lost their love to their ministers, by whom they were illuminated, and to the warmest Christians, through communion with whom they used to be kept awake and savoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their foolish minds withal! Wherefore, O thou that art in this fifth head concerned, 'Come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'

6. Another time of need is, when the generality of professors are decayed; when the custom of fancies and fooleries have taken away all gravity and modesty from among the children of men. Now pray, or thou diest; yea, pray against those decays, those vain customs, those foolish fancies, those light and vain carriages that have overtaken others, else they will assuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.
7. Another time of need is, the time of guilt contracted, and of the hiding of God's face. This is a dangerous time. If thou now shalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a man from God. So it served our first father; and ofttimes when God hides his face, men run into desperation, and so throw up all duties, and say as he of old, 'What should I wait for the Lord any longer?' (2 Kings 6:33). Now thy great help against this is prayer, continuing in prayer. Prayer wrestleth with the devil, and will overthrow him: prayer wrestleth with God, and will overcome him: prayer wrestleth with all temptations, and makes them fly. Great things have been done by prayer, even by the prayer of those that have contracted guilt, and that have by their sins lost the smiles and sense of the favour of God. Wherefore, when this needy, this evil time has overtaken thee, pray: 'Come boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need.'
8. The day of reproach and slander is another time of need, or a day in which thou wilt want supplies of grace. Sometimes we meet with such days wherein we are loaden with reproaches, slanders, scandals, and lies. Christ found the day of reproach a burdensome day unto him; and there is many a professor driven quite away from all conscience towards God, and open profession of his name, by such things as these (Psa 69:7). Reproach is, when cast at a man, as if he was stoning to death with stones. Now ply it hard at the throne of grace, for mercy and grace to bear thee up, or thou wilt either miscarry or sink under ground by the weight of reproach that may fall upon thee. [34]
9. Another time of need is that wherein a man's friends desert and forsake him, because of his gospel principles, or of those temptations that attend his profession. This is a time that often happeneth to those that are good. Thus it was with Christ, with Paul, with Job, with Heman, and so has been with many other of God's servants in the day of their temptations in this world; and a sore time it is. Job complained under it, so did Heman, Paul, and Christ (John 6:66; 2 Tim 1:15; Job 19:13-19). Now a man is as forlorn as a pelican in the wilderness, as an owl in the desert, or as a sparrow upon the house-top. If a man cannot now go to the throne of grace by prayer, through Christ, and so fetch grace for his support from thence, what can he do? He cannot live of himself (John 15:4). Wherefore this is a sore evil.
10. Another time of need is the day of death, when I am to pack up and to be gone from hence, the way of all the earth.[35] Now the greatest trial is come, excepting that of the day of judgment. Now a man is to be stripped of all, but that which cannot be shaken. Now a man grows near the borders of eternity. Now he begins to see into the skirts of the next world. Now death is death, and the grave the grave indeed! Now he begins to see what it is for body and soul to part, and what to go and appear before God (Eccl 12:5). Now the dark entry, and the thoughts of what is in the way from a deathbed to the gate of the holy heaven, comes nearer the heart than when health and prosperity do compass a man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent man will make it one of the great concerns of his whole life to get, and lay up a stock of grace for this day, though the fool will rage and be confident: for

he knows all will be little enough to keep him warm in his soul, while cold death strokes his hand over his face, and over his heart, and is turning his blood into jelly; while strong death is loosing his silver cord, and breaking his golden bowl! (Eccl 12:6). Wherefore, I say, this motive weareth a spur on his heel, a spur to prick us on to the throne of grace for mercy, and grace to help in time of need. But,

[Continual supplies of grace essential to our welfare.]

Second. I come now to the next thing, which is, to show that nothing can carry us through our needy times, but more or a continual supply of mercy and grace. This the text fully implies, because it directeth us to the throne of grace, for mercy and grace for that very end. And had there been any thing else that could have done it, the apostle would have made mention of it, and would also have directed the saints unto it. But forasmuch as he here makes mention of the needy time, and directs them to the throne of grace for mercy and grace to help, it followeth that mercy and grace, and that only, can help us in the evil time. Now mercy and grace are to be distinctly considered. 1. Mercy, for that by it we have through Christ the continuation and multiplication of forgivenesses, without which there is no salvation. 2. Grace, for that by it we are upheld, supported, and enabled to go through our needy times, as Christians, without which there is no salvation neither. The first all will grant, the second is clear: 'If any man draws back, my soul shall have no pleasure in him; but we are not of them who draw back unto perdition, but of them that believe to the saving of the soul' (Heb 10:38,39).

1. Mercy is that by which we are pardoned, even all the falls, faults, failings, and weaknesses, that attend us, and that we are incident to, in this our day of temptation; and for this mercy we should pray, and say, 'Our Father, forgive us our trespasses' (Matt 6:9-12). For though mercy is free in the exercise of it to usward, yet God will have us ask, that we may have; as he also saith in the text, 'Let us come boldly unto the throne of grace, that we may obtain mercy.' Here then we have one help, and that is, the mercy of God is to be extended to us from his throne through Jesus Christ, for our pardon and forgiveness in all those weaknesses that we are attended with in the needy or evil times; and we should come to God for this very thing. This is that which David means, when he says, 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever' (Psa 23:6). And again, 'When I said my foot slippeth; thy mercy, O Lord, held me up' (Psa 94:18). Set me clear and free from guilt, and from the imputation of sin unto death, by Christ.

Nor can any thing help where this is wanting; for our parts, our knowledge, our attainments, nor our graces, cannot so carry us through this world, but that we shall be guilty of that that will sink us down to hell, without God's pardoning mercy. It is not the grace that we have received can do it, nor the grace that is to be received that can do it; nothing can do it but the pardoning mercy of God: for because all our graces are here imperfect, they cannot produce a spotless obedience. But where there is not a spotless obedience, there must of necessity follow a continuation of pardon and forgiveness by mercy, or I know what will become of the soul. Here, therefore, the apostle lays an obligation upon thee to the throne of grace, to wit, that thou mayest obtain mercy, a continuation of mercy, mercy as long as thou art like to live this vain life on the earth; mercy that will reach through all thy days. For there is not a day, nor a duty; not a day that thou livest, nor a duty that thou dost, but will need that mercy should come after to take away thy iniquity.[36] Nay, thou canst not receive mercy so clearly, as not to stand in need of another act of mercy to pardon weakness in thy no better receiving the last. We receive not our mercies so humbly, so readily, so gladly, and with that thankfulness as we should: and therefore, for the want of these, have the need of another, and

another act of God's sin-pardoning mercy, and need shall have thereof, as long as evil time shall last with us.

But is not this great grace, that we should thus be called upon to come to God for mercy? Yea, is not God unspeakably good, in providing such a throne of grace, such a sacrifice, such a high priest, and so much mercy for us, and then to invite us to come with boldness to him for it? Nay, doth not his kindness yet further appear, by giving of us items and intimations of needy times, and evil days, on purpose to provoke us to come to him for mercy? This then shows us, as also we have hinted before, that the throne of grace, and Christ Jesus our High Priest, are both provided upon the account of our imperfections, namely, that we who are called might not be, by remaining weaknesses, hindered of, but obtain eternal inheritance. Weaknesses, such weaknesses remain in the justified, and such slips and failings are found in and upon them, that call for a course of mercy and forgiveness to attend them. Farther, this also intimates, that God's people should not be dejected at the apprehensions of their imperfections; I say, not so dejected, as therefore to cast off faith, and hope, and prayer; for a throne of grace is provided for them, to the which they may, they must, they ought continually to resort for mercy, sin-pardoning mercy.

2. As we are here to obtain mercy, so we are here to find grace. They that obtain mercy, shall find grace, therefore they are put together. That they may obtain mercy and find grace; only they must find mercy first; for as forgiveness at first goes before sanctification in the general, so forgiveness afterwards goes before particular acts of grace for further sanctification. God giveth not the spirit of grace to those that he has not first forgiven by mercy, for the sake of Christ.[37] Also so long as he as a Father forbears to forgive us as his adopted, so long we go without those further additions of grace that are here suggested in the text. But when we have obtained mercy to forgive, then we also find grace to our renewing. Therefore he saith, First obtain mercy, and then find grace.

Grace here I take to be that grace which God has appointed for us, to dwell in us; and that by and through the continual supply of which we are to be enabled to do and suffer, and to manage ourselves in doing and suffering according to the will of God. 'Let us have grace whereby we may serve God acceptably with reverence and godly fear' (Heb 12:28). So again, 'he giveth more grace; wherefore he saith, God resisteth the proud, but giveth grace unto the humble' (James 4:6; Prov 3:34; 1 Peter 5:5). The grace, therefore, that this text intends, is grace given or to be given; grace received or to be received; grace a root, a principle of grace, with its continual supplies for the perfecting of that salvation that God has designed for us. This was that which comforted Paul, when the messenger of Satan was sent to buffet him, it was said unto him by Christ, 'My grace is sufficient for thee' (2 Cor 12:9). As who should say, Paul, be not utterly cast down, I have wherewith all to make thee stand, and overcome, and that is my grace, by which thou shalt be supported, strengthened, comforted, and made to live a triumphant life, notwithstanding all that oppress thee. But this came to him upon his praying; for this I prayed to God thrice, saith he. So again, 'God is able to make all grace abound toward you; that ye always have all sufficiency in all things, may abound to every good work' (2 Cor 9:8). Thus you see, that by grace in these places is meant that spirit, and those principles of grace, by the increase and continual supply of which we are inwardly strengthened, and made to abound to every good work.

This then is the conclusion, That as there is mercy to be obtained by us at the throne of grace, for the pardon of all our weaknesses; so there is also grace there to be found that will yet strengthen us more, to all good walking and living before him. He giveth

more grace, and they receive one time or another abundance of grace that shall reign in life by one Jesus Christ. This then teaches us several things, some of which I will mention. As,

[What this should teach us.]

1. That nature, as nature, is not capable of serving of God: no, not nature where grace dwells, as considered abstract from that grace that dwells in it. Nothing can be done aright without grace, I mean no part nor piece of gospel-duty. 'Let us have grace whereby we may serve God acceptably.' Nature, managed by grace, seasoned with grace, and held up with grace, can serve God acceptably. Let us have grace, seek for and find grace to do so; for we cannot do so but by grace: 'By the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me' (1 Cor 15:10). What can be more plain than this beautiful text? For the apostle doth here quite shut out nature, sanctified nature, for he indeed was a sanctified man, and concludes that even he, as of himself, did nothing of all the great works that he did; but they were done, he did them by the grace of God that was in him. Wherefore nature, sanctified nature, as nature, can of itself do nothing to the pleasing of God the Father. Is not this the experience of all the godly? Can they do that at all times which they can do at some times? Can they pray, believe, love, fear, repent, and bow before God always alike? No. Why so? they are the same men, the same human nature, the same saints. Aye, but the same grace, in the same degree, operation, and life of grace, doth not so now work on that man, that nature, that saint; therefore, notwithstanding he is what he is, he cannot do at all times alike. Thus therefore it is manifest, that nature, simply as such, is a great way off of doing that which is acceptable with God. Refined, purified, sanctified nature, cannot do but by the immediate supplies, lifts, and helps of that spirit and principle of grace by the which it is so sanctified.

2. As nature, even where grace is, cannot, without the assistance of that grace, do anything acceptably before God; so grace received, if it be not also supplied with more grace, cannot cause that we continue to do acceptable service to God. This also is clear by the text, For he speaketh there to them that had received grace; yea, puts himself into the number, saying, 'Let us come boldly unto the throne of grace, that we may find grace to help in time of need.' If grace received would do, what need for more? What need we pray for more? What need we go to the throne of grace for more? This very exhortation saith it will not: present supplies of grace are proportioned to our present need, and to help us to do a present work or duty.[38] But is our present need all the need that we are like to have, and the present work all the work that we have to do in the world? Even so the grace that we have received at present, though it can help us to do a present work, it cannot, without a further supply, help us to do what is to be done hereafter. Wherefore, the apostle saith, that his continuing to do was through his obtaining help, continual help of God: 'Having, therefore,' saith he, 'obtained help of God, I continue unto this day witnessing both to small and great,' &c. (Acts 26:22). There must be a daily imploring of God for daily supplies from him, if we will do our daily business as we should.

A present dispensation of grace is like a good meal, a seasonable shower, or a penny in one's pocket, all which will serve for the present necessity. But will that good meal that I ate last week, enable me, without supply, to do a good day's work in this? or will that seasonable shower which fell last year, be, without supplies, a seasonable help to the grain and grass that is growing now? or will that penny that supplied my want the other day, I say, will the same penny also, without a supply, supply my wants today?

The same may, I say, be said of grace received; it is like the oil in the lamp, it must be fed, it must be added to. And there, there shall be a supply, 'wherefore he giveth more grace.' Grace is the sap, which from the root maintaineth the branches: stop the sap, and the branch will wither. Not that the sap shall be stopped where there is union, not stopped for altogether; for as from the root the branch is supplied, so from Christ is every member furnished with a continual supply of grace, if it doth as it should; 'of his fulness have all we received, and grace for grace' (John 1:16).

The day of grace is the day of expense: this is our spending time. Hence we are called pilgrims and strangers in the earth, that is, travellers from place to place, from state to state, from trial to trial (Heb 11:13). Now, as the traveller at a fresh inn is made to spend fresh money; so Christians, at a fresh temptation, at a new temptation, are made to spend afresh, and a new supply of grace. Great men, when and while their sons are travellers, appoint that their bags of money be lodged ready, or conveniently paid in at such and such a place, for the suitable relief of them; and so they meet with supplies. Why, so are the sons of the Great One, and he has allotted that we should travel beyond sea, or at a great distance from our Father's house: wherefore he has appointed that grace shall be provided for us, to supply at such a place, such a state or temptation, as need requires: but withal, as my lord expecteth his son should acquaint him with the present emptiness of his purse, and with the difficulty he hath now to grapple with; so God our Father expects that we should plead by Christ our need at the throne of grace, in order to a supply of grace:[39] 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.'

Now then, this shows the reason why many Christians that are indeed possessed with the grace of God, do yet walk so oddly, act so poorly, and live such ordinary lives in the world. They are like to those gentlemen's sons that are of the more extravagant sort, that walk in their lousy hue, when they might be maintained better. Such young men care not, perhaps scorn to acquaint their fathers with their wants, and therefore walk in their threadbare jackets, with hose and shoes out at heels! a right emblem of the uncircumspect child of God. This also shows the reason of all those dreadful falls and miscarriages that many of the saints sustain, they made it not their business to watch to see what is coming, and to pray for a supply of grace to uphold them; they, with David, are too careless, or, with Peter, too confident, or, with the disciples, too sleepy, and so the temptation comes upon them; and their want like an armed man. This also shows the reason why some that, to one's thinking, would fall every day; for that their want of parts, their small experience, their little knowledge of God's matters, do seem to bespeak it; yet stand, walk better, and keep their garments more white than those that have, when compared with them, twice as much as they. They are praying saints, they are often at the throne of grace, they are sensible of their weakness, keep a sight of their danger before their faces, and will not be contented without more grace.

Third. And this leads me, in the third place, to show you, that were we wise, and did we ply it at the throne of grace for grace, as we should, O what spotless lives might we live! We should then have always help in time of need; for so the text insinuates, 'That we may obtain mercy, and find grace to help in time of need.' This is that which Peter means, when he says, 'And besides this,' that is, besides your faith in Christ, and besides your happy state of justification, 'giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound,' and be continually supplied with a supply from the throne of grace, 'they make you that ye shall neither be barren

nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ' (2 Peter 1:5-11).

The greatest part of professors now-a-days take up their time in contracting of guilt, and asking for pardon, and yet are not much the better. Whereas, if they had but the grace to add to their faith, virtue, &c., they might have more peace, live better lives, and not have their heads so often in a bag as they have. 'To him that ordereth his conversation aright, will I show the salvation of God' (Psa 50:23). To him that disposeth his way aright; now this cannot be done without a constant supplicating at the throne of grace for more grace. This then is the reason why every new temptation that comes upon thee, so foils, so overcomes thee, that thou wilt need a new conversion to be recovered from under the power and guilt that cleaves to thee by its overshadowing of thee. A new temptation, a sudden temptation, an unexpected temptation, usually foils those that are not upon their watch; and that have not been before with God to be inlaid with grace proportionable to what may come upon them.

'That ye may find grace to help in time of need'! There is grace to be found at the throne of grace that will help us under the greatest straits. 'Seek and ye shall find'; it is there, and it is to be found there; it is to be found there of the seeking soul, of the soul that seeketh him. Wherefore I will conclude as I did begin; 'Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.'

[CONCLUSION. Some lessons to be learned from this text.]

We will now speak something by way of conclusion, and so wind up the whole.

First. You must remember that we have been hitherto speaking of the throne of grace, and showing what it is. That we have also been speaking of Christ's sacrifice, and how he manages his high priest's office before the throne of grace. We have also here, as you see, been speaking of the mercy and grace that is to be obtained and found at this throne of grace, and of what advantage it is to us in this our pilgrimage. Now, from all this it follows, that sin is a fearful thing: for all this ado is, that men might be saved from sin! What a devil then is sin? it is the worst of devils; it is worse than all devils; those that are devils sin hath made them so; nor could anything else have made them devils but sin. Now, I pray, what is it to be a devil, but to be under, for ever, the power and dominion of sin, an implacable spirit against God? Such an one, from which implacableness all the power in heaven and earth cannot release them, because God of his justice has bound them over to judgment. These spirits are by sin carried quite away from themselves, as well as from God that made them; they cannot design their own good; they cannot leave that which yet they know will be everlasting mischievous to themselves. Sin has bound them to itself so fast, that there can be no deliverance for them, but by the Son of God, who also has refused them, and left them to themselves, and to the judgment which they have deserved. Sin also has got a victory over man, has made him an enemy to God and to his own salvation; has caught him, captivated him, carried away his mind, and will, and heart, from God; and made him choose to be vain, and to run the hazard of eternal damnation, with rejoicing and delight. But God left not man where he left those wicked spirits, to wit, under the everlasting chains of darkness, reserved unto judgment; but devised means for their ransom and reconciliation to himself; which is the thing that has been discoursed of in the foregoing

part of this book (2 Sam 15:15). But, I say, what a thing is sin, what a devil and master of devils is it, that it should, where it takes hold, so hang that nothing can unclinch its hold but the mercy of God and the heart-blood of his dear Son! O the fretting, eating, infecting, defiling, and poisonous nature of sin, that it should so eat into our flesh and spirit, body and soul, and so stain us with its vile and stinking nature: yea, it has almost turned man into the nature of itself; insomuch as that sometimes, when nature is mentioned, sin is meant; and when sin is mentioned, nature is meant (Eph 2:3, 5:8). Wherefore sin is a fearful thing; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more astonishment and trembling than one would fly from any devil, because it is the worst of things; and that without which nothing can be bad, and because where it takes hold it so fasteneth that nothing, as I have said, can release whom it has made a captive, but the mercy of God and the heart-blood of his dear Son. O what a thing is sin!

Second. As by what hath been said sin appears to be exceeding sinful; so, from hence it also follows, that the soul is a precious thing. For you must know all this is for the redemption of the soul. The redemption of the soul is precious (Psa 49:8,20). I say, it is for the redemption of the soul; it was for this that Christ was made a priest, a sacrifice, an altar, a throne of grace; yea, sin, a curse, and what not, that was necessary for our deliverance from sin, and death, and everlasting damnation. He that would know what a soul is, let him read in letters of blood the price and purchase of the soul. It was not for a light, a little, an inconsiderable thing, that Christ Jesus underwent what he suffered when he was in the world, and gave himself a ransom for souls. No, no! The soul is a great, a vast great thing, notwithstanding it is so little set by of some. Some prefer anything that they fancy, above the soul; a slut, a lie, a pot, an act of fraudulency, the swing of a prevailing passion, anything shall be preferred when the occasion offereth itself.[40] If Christ had set as little by souls as some men do, he had never left his Father's bosom, and the glory that he had with him; he had never so humbled himself, so gave himself to punishment, affliction, and sorrow; and made himself so the object of scorn, and contempt, and reproach, as he did, and all that the souls of sinners might live a life in glory with him.

But methinks this is the mystery of all as to this, that the soul should take that pains, contrive such ways, and take such advantages against itself! For it is the soul that sins, that the soul might die! O! sin, what art thou? What hast thou done? and what still wilt thou further do, if mercy, and blood and grace doth not prevent thee? O silly soul! what a fool has sin made of thee? what an ass art thou become to sin? that ever an immortal soul, at first made in the image of God, for God, and for his delight, should so degenerate from its first station, and so abase itself that it might serve sin, as to become the devil's ape, and to play like a Jack Pudding for him upon any stage or theatre in the world! But I recall myself; for if sin can make one who was sometimes a glorious angel in heaven, now so to abuse himself as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouse, a dog, or bitch's whelp,[41] to serve its ends upon a poor mortal, that it might gull them of everlasting life, no marvel if the soul is so beguiled as to sell itself from God, and all good, for so poor a nothing as a momentary pleasure is. But,

Third. If sin and the soul are such great things, then behold the love and care of God; the love to souls, the care he hath taken to deliver them from sin. Sin, as I have said, is such a thing as from which no man can deliver himself; the soul is such a thing, so rich and valuable in the nature of it, that scarce one in twenty thousand counts of it as they should. But God, the lover of mankind, and the greatest enemy to sin, has provided

means effectually to overthrow the one, and to save and secure the other. Behold, therefore, the love of God, the care of God for us; for when we neither loved nor cared for ourselves, God both loved us and cared for us. God commended his love towards us in sending his Son to be the propitiation for our sins.

Let it be then concluded that 'GOD IS LOVE,' and that the love that God hath to us is such as we never had for ourselves. We have been often tried about our own love to ourselves, and it has been proved over, and over, and over, that sometimes even we that are Christians could, and would, had it been possible, have pawned ourselves, our souls, and our interest in Christ, for a foul and beastly lust. But God, who is rich in mercy, for his great love wherewith he loved us, would not suffer it so to be. Now, if we are so fickle and uncertain in our love to ourselves, as to value our salvation at so low and so base a rate, can it be imagined that ever we should, had it been left to our choice, have given the best of what we have for the salvation of our souls? Yet God gave his Son to be the Saviour of the world. I say again, if our love is so slender to our own souls, can any think that it should be more full to the souls of others? And yet God had such love to us, as to give his only begotten Son for our sins. Yet again, how should it be that we, who are usually so affected with the conceit of our own happiness, since we care no more for our own souls, do our best to secure the souls of others? and yet God, who is infinitely above all creatures, has so condescended, as to concern himself, and to give the best of his flock, even his only beloved Son, for very dust and ashes. Wherefore, 'Herein is love, not that we loved God,' or our neighbour, 'but that God loved us, and sent his Son to be the propitiation for our sins' (1 John 4:10).

Fourth. Is sin so vile a thing? is the soul so precious a thing? and is God's love and care of the salvation of the souls of sinners infinitely greater than is their own care for their own souls? Then this should teach those concerned to blush, to blush, I say, and to cover their faces with shame. There is nothing, as I know of, that more becomes a sinner, than blushing and shame doth; for he is the harbourer, the nurse, and the nourisher of that vile thing called sin; that so great an enemy of God, and that so great an enemy to the soul. It becomes him also, if he considers what a creature God has made him, and how little he hath set by his own creation, and by the matter of which God hath made his soul. Let him also consider unto what base things he hath stooped and prostrated himself, while things infinitely better have stood by and offered themselves unto him freely; yea, how he has cast that God that made him, and his Son that came to redeem him, quite behind his back, and before their faces embraced, loved, and devoted himself unto him that seeks nothing more than the damnation of his soul.

Ah, Lord! when will foolish man be wise, and come to God with his hands upon his head, and with his face covered with shame, to ask him forgiveness for that wickedness which he has committed? which is wickedness committed not only against holiness and justice, against which also men by nature have an antipathy, but against mercy and love, without which man cannot tell what to do. Blush, sinner, blush. Ah, that thou hadst grace to blush! But this is God's complaint, 'Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush' (Jer 8:12). It is a sad thing that men should be thus void of consideration, and yet they are so. They are at a continual jest with God and his Word, with the devil and sin, with hell and judgment. But they will be in earnest one day; but that one day will be too late!

Fifth. Is it so that God, though sin is so fearful a thing, has prepared an effectual remedy against it, and purposed to save us from the evil and damning effects thereof?

(1.) Then this should beget thankfulness in the hearts of the godly, for they are made partakers of this grace; I say, it should beget thankfulness in thy heart. 'Thanks be unto God for his unspeakable gift,' said the apostle, when he seriously thought of that which was much inferior to what we have been a discoursing of (2 Cor 9:15). That was about man's willingness to do good; this is about God's. That was about men's willingness to give money to poor saints; this about God's willingness to give Christ Jesus his Son to the world. It was the thoughts of this redemption and salvation that made David say, 'Bless the Lord, O my soul, and all that is within me, bless his holy name' (Psa 103:1). O! they that are partakers of redeeming grace, and that have a throne of grace, a covenant of grace, and a Christ, that is the Son of God's love, to come to, and to live by, should be a thankful people. 'By him therefore let us offer the sacrifice of praise to God continually,—giving thanks in his name' (Heb 13:15). How many obligations has God laid upon his people, to give thanks to him at every remembrance of his holiness. (2.) Study the priesthood, the high priesthood of Jesus Christ, both the first and second part thereof. The first part was that when he offered up himself without the gate, when he bare our sins in his own body on the tree. The second part is that which he executeth there whither he is now gone, even in heaven itself, where the throne of grace is. I say, study what Christ has done, and is adoing. O! what is he adoing now? he is sprinkling his blood with his priestly robes on, before the throne of grace; that is too little thought on by the saints of God: 'We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man' (Heb 8:1,2). Busy thyself, fellow-Christian, about this blessed office of Christ. It is full of good, it is full of sweet, it is full of heaven, it is full of relief and succour for the tempted and dejected; wherefore, I say again, study these things, give thyself wholly to them.

Sixth. Since God has prepared himself a lamb, a sacrifice, a priest, a throne of grace, and has bid thee come to him, come to him as there sitting; come, come boldly, as he bids thee. What better warrant canst thou have to come, than to be bid to come of God? When the goodman himself bids the beggar come to his house, then he may come, then he may come boldly; the consideration of the invitation doth encourage. That we have our friend at court, should also make us come boldly. Jesus, as has been showed, as sacrifice and high priest, is there, 'in whom we have boldness, and access with confidence by the faith of him' (Eph 3:12). Again, 'By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God' (Rom 5:2). Again, 'We have boldness, brethren, to enter into the holiest by the blood of Jesus' (Heb 10:19,20). What can be more plain, more encouraging, more comfortable to them that would obtain mercy, 'and find grace to help in time of need.' It is a dishonour to God, disadvantage to thee, and an encouragement to Satan, when thou hangest back, and seemest afraid to 'come boldly unto the throne of grace.' 'Let us,' therefore, 'draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another, to provoke unto love and to good works' (Heb 10:22-24). Farewell.

FOOTNOTES:

1. How many thousands rush into the presence of God with unholy, thoughtless familiarity, by repeating the form called the Lord's prayer. His infinite holiness should make us tremblingly apply to his throne of grace. In the name of the Redeemer, and in his mediation alone, the sinner can find access, and be emboldened to draw nigh and receive grace to help in our everyday time of need.—Ed.

2. 'Though the phrase, "throne of grace," be only once named in the Bible, yet the thing signified is so savoury, significant, and suitable, that this form of speaking is become famous among Christians, and will be used to the end of time.'—Traill.—Ed.
3. This is an allusion to Jeremiah 18:1-10 the potter and his wheel, upon which he forms his vessels of clay to honour or to dishonour as he pleaseth. So God worketh all things according to his will, all tending to the good of his church, because his resting-place is the mercy-seat.—Ed.
4. Quoted from the Genevan or puritan version.—Ed.
5. 'Grace was poured so plentifully from heaven, that it did not only countervail sin, but above measure passeth it.' Note to the Genevan Bible.—Ed.
6. Not by the person or body, but mentally. It matters little whether the body is sitting, kneeling, or standing; riding, walking, or lying down; the throne of grace is equally accessible, if the spirit is prostrate before it—the spontaneous effusions of the soul in sighs or groans, or joyful exclamations, or the pouring forth of heart-felt words; but all must be under a sense of the mediation of Jesus.—Ed.
7. Smutches or smudges. 'And with a kind of amber smirch my face.'—Shakespeare. —Ed.
8. 'In all our distresses, infirmities, and darkness in this world, we should get up to that mountain of myrrh and hill of frankincense, Canticles 4:6;—the passion of Christ, which was bitter like myrrh; and to the intercession of Christ, which is sweet like incense.'—Dr. Bates.—Ed.
9. How dreadful for a sinner to enter upon a way, expecting it to be a living way to life and happiness, and find it the dead way to death and eternal destruction. O my soul, try thy way, and, by the assistance of the Holy Spirit, ascertain whether it is the living way to everlasting life, or the dead way to eternal misery.—Ed.
10. Such was the opinion of naturalists in the olden time, Bartolomeus, on the properties of things, thus speaks of goats' blood—'The goat's hot blood neshethe (softeneth) and carveth the hard ardamant stone, that neither fire nor iron may overcome.' Book 18 cap. 60.—Ed.

11. What laid the cornerstone of this throne, but grace? What brings in the inhabitants, preserves them, perfects them, but grace?—Traill.

'Grace all the work shall crown,
Thro' everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.'—Rippon.

12. Perfectly impressed upon their memories.—Ed.
13. From the Genevan version.—Ed.
14. Bunyan here refers to the marginal note in the Genevan bible, Exodus 30. The high priest's washing 'signifying that he that cometh to God must be washed from all sin and corruption.'—Ed.
15. This sea was full of pure water, a figure of the word, without mixture of men's inventions. See the typical meaning of the molten sea and the laver, fully explained and illustrated by Bunyan, in Solomon's Temple Spiritualized of this edition.—Ed.
16. Our first lesson is of sin, righteousness, and judgment; second, Christ's obedience unto death for our salvation; third, Christ ascended to God's right hand, the Mediator and Advocate. Thus the bitter comes before the sweet, to make the sweet the sweeter. —Ed.
17. Alluding to these destructive operations of nature, the whirlwind and the whirlpool, the first whirling fancies that Christ saves from the punishment, and not from the power of sin, takes them from the gospel hope, and the second receives them into the vortex of misery. O my soul, be watchful unto prayer at a throne of grace, for who can withstand the whirlpool if once within its influence?—Ed.
18. To see the fulness and freeness of the treasures of grace in Christ—to see that we must partake of it or perish—to be looking unto Jesus the author and finisher of our faith, are indeed powerful incentives to keep us near the throne of grace.—Ed.
19. Probably a frightful military saying heard by Bunyan, when serving in the debauched army of Charles I, from some of Prince Rupert's cavaliers.—Ed.
20. How much this paragraph reminds us of the experience of poor Christian in his fearful battle with the fiend! 'In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him, all the while, give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward; but it was the dreadfullest fight that ever I saw.'—Ed.
21. 'Spaked'; marked with small spots.—Ed.
22. Instituted, inducted, or installed.—Ed.
23. Exposed to violence—blindfolded or hoodwinked.—Ed.
24. Protestants can have little idea of the idolatry used in the Church of Rome. Something may be gathered from the following directions, given in a very beautiful office for Good Friday, corrected by royal authority, in conformity with the breviary and missal of our holy father Pope Urban VIII, printed at Paris by Posset:—
'The priest having retired a little behind the altar, the deacon takes the cross (a plain wooden cross without the figure), covered with a veil, and gives it to the priest, who turns to the people and shows the top of the cross, before which they all prostrate themselves and kiss the ground, singing Ecce lignum crucis. He then removes the veil from the right limb of the cross, and lifts it up, singing, still louder, Behold the wood of the cross; again the people prostrate themselves. The priest then comes to the middle

of the altar, and taking off the veil, exhibits the wooden cross to be adored; then setting it down, he goes on his knees, and rising, takes off his shoes and approaches the cross to worship it, making three genuflections, and kisses it. All the clergy who are present take off their shoes, prostrate themselves, worship and kiss the cross in the order of their dignity. All the officers of the church, and all the people, follow in the same manner to adore it, while solemn music and chanting attends and completes the ceremony.' Thus a wooden board, made into the shape of a cross by some joiner, receives Divine honours. Talk not of heathen idols. Who can wonder that honest John Bunyan felt indignation, and exclaimed, 'O idolatry! O blasphemy!'—Ed.

25. An extraneous taste that leaves a sting behind, as, 'She had a tongue with a tang.' 'The wine has a tang of the cask.'—Ed.

26. This use of the word 'resent' has been long obsolete; it expressed a deep sense or strong perception of good as well as evil; in this place it means, 'proved to have been satisfactory or gratifying.'—Ed.

27. How sublime is the Christian system, in its adaptation to all God's intelligent creatures! So lovely in its simplicity, that the child—nay, even the poor Bushman of Africa, or the half-idiot native of New South Wales—is able readily to comprehend how God, for Christ's sake, can blot out all iniquities and transgressions; while the noblest intellect admires and adores its vast and extensive ramifications of mercies. Blessings numerous and unbounded are developed, reaching, in their ultimate effects, far beyond the utmost stretch of human perception, even when the most brilliant imagination is enlightened and sanctified by the Holy Ghost. The intentions of mercy commence in the purposes of God before the creation—are infinite in extent—and eternal in duration. How is Divine wisdom and mercy thus displayed in the adaptation of the gospel to the personal inquiry and reception of every individual of the human race!—Ed.

28. The beginning, increase, and perfection of life eternal, consists in holy knowledge; that God and Christ are of the same nature, equal in power and glory. As Christ is the most excellent object, therefore the knowledge of Christ is, and must be the most excellent knowledge; not only all the excellencies of the creatures are found in him, but all excellencies, yea, the fulness of the Godhead, dwells in him bodily. All learning, in comparison of the knowledge of Christ, is the most contemptible ignorance. He is the wisdom of God, and our highest wisdom will be, with holy Paul, to part with whatever is most dear and precious to us, that we may win Christ, receiving him as he is revealed in the word of truth.—Mason.

29. Power of exercising affection and feeling.—Ed.

30. Bunyan's daughter, Mary, was blind, and thus became an object of his tenderest solicitude. When he was sent to prison for preaching, he felt for her far more than for all other worldly objects. 'My poor blind child. O the thoughts of the hardship she might go under would break my heart to pieces.'—Grace Abounding, No. 320 and 329.—Ed.

31. It is a stupendous and unspeakably blessed privilege that Christ and believers are one flesh. Husband and wife, soul and body, are not so closely united as Christ and believers are to each other. He has carried their sorrows, borne their punishment, and procured complete redemption for them. And eternal blessings on him! he now ever liveth in heaven to act and intercede for them. He there exercises a tender and compassionate spirit towards his suffering children and servants here on earth. His love and pity to every individual of his church, infinitely exceeds that of the most affectionate parent towards their offspring. Our extremity is his opportunity—he is touched with the feeling of our infirmities, will give consolation under, sanctify, and at length deliver the godly out of all temptations and afflictions.—Mason.

32. As this is Satan's temptation in the time of poverty, so the time of prosperity is equally dangerous—the love of gain, when it possesses the soul, is insatiable. Satan whispers into the ear, and the heart too readily entertains the wicked thought—'Get money; if you cannot do it honestly, still get money.' The most contemptible meannesses have been practised by the wealthy. O beware of that ruinous idolatry, covetousness.—Ed.
33. Query, is this that part of a Christian's experience referred to in the Pilgrim's Progress, the second part of the Valley of the Shadow of Death?—Ed.
34. No man could speak more experimentally on the pain inflicted by slander, although utterly unfounded, than John Bunyan. So eminent a man became a mark for Satan and his emissaries to shoot at. He was charged with witchcraft, called a highwayman, and every slander that malice could invent was heaped upon him. His remedy, his consolation, was the throne of grace—a specific that never did, nor ever will fail.—Ed.
35. The late Rev. John Newton, who lived to a good old age, in his latter days used to tell his friends—'I am like a parcel, packed up and directed, only waiting the carrier to take me to my destination'; blessed tranquility under such solemn circumstances.—Ed.
36. This is illustrated by the account of Hopeful's experience in the Pilgrim's Progress; he says, 'If I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough IN ONE DUTY to send me to hell, though my former life had been faultless. '—Ed.
37. Grace, mercy, peace, justification, sanctification, and glorification, all flow from Christ the propitiatory sacrifice, in whom, as his beloved, the Father accepts us graciously, and loves us freely.—Mason.
38. Spiritual strength, like bodily food, must be renewed day by day. The necessity of daily food for our bodies should remind us of that bread that cometh down from heaven, and that water of life which, as a river, maketh glad the city of our God. 'As oft as ye do this,' eat and drink, 'ye do show the Lord's death.' O that such a recollection may have an abiding influence upon our souls!—Ed.
39. In those days travellers did well to advance as far in a day as we now do in an hour. To make a country tour, required then the same precautions, as to supplies, as it now does to make the grand tour of Europe. To have carried coin would have been a great encumbrance, as well as risk from robbers. How accurately Bunyan knew the mode used in such cases to secure supplies, and with what beautiful simplicity it is spiritualized.—Ed.
40. How truly and solemnly is the downward road of a sinner here portrayed. 1. Drawn aside by lust. 2. A lie to conceal his wicked folly. 3. Intoxication, to drown his convictions and harden his conscience. 4. The consequent ruin of his worldly prospects; and, 5. A vain effort by fraud to keep up his credit!!!—Ed.
41. It was in Bunyan's time the universally received opinion that Satan appeared in the shape of animals to allure poor wretches into sin—Shakespeare, Judge Hale, Cotton Mather, Baxter, with all our eminent men, believed in these supernatural appearances. —Ed.
***

THE ACCEPTABLE SACRIFICE;
OR,
THE EXCELLENCY OF A BROKEN HEART:
SHOWING THE NATURE, SIGNS, AND PROPER EFFECTS OF A CONTRITE SPIRIT.

BEING THE LAST WORKS OF THAT EMINENT PREACHER AND FAITHFUL MINISTER OF JESUS CHRIST, MR. JOHN BUNYAN, OF BEDFORD.

WITH A PREFACE PREFIXED THEREUNTO BY AN EMINENT MINISTER OF THE GOSPEL IN LONDON.

London: Sold by George Larkin, at the Two Swans without Bishopgates, 1692.

ADVERTISEMENT BY THE EDITOR.

The very excellent preface to this treatise, written by George Cokayn, will inform the reader of the melancholy circumstances under which it was published, and of the author's intention, and mode of treatment. Very little more need be said, by way of introducing to our readers this new edition of Bunyan's Excellency of a Broken Heart. George Cokayn was a gospel minister in London, who became eventually connected with the Independent denomination. He was a learned man—brought up at the university—had preached before the House of Commons—was chaplain to that eminent statesman and historian, Whitelocke—was rector of St. Pancras, Soper Lane—remarkable for the consistency of his conduct and piety of his life—but as he dared not to violate his conscience, by conformity to ceremonies or creeds which he deemed antichristian, he suffered under persecution, and, with upwards of two thousand godly ministers, was ejected from his living, and thrown upon the care of Divine Providence for daily food. The law ordered him to be silent, and not to set forth the glories of his Saviour; but his heavenly Father had ordained him to preach. There was no hesitation as to whom he would obey. At the risk of imprisonment, transportation, and death, he preached; and God honoured his ministry, and he became the founder of a flourishing church in Hare Court, London. His preface bears the date of September, 1688; and, at a good old age, he followed Bunyan to the celestial city, in 1689. It is painful to find the author's Baptist friends keeping aloof because of his liberal sentiments; but it is delightful to witness the hearty affection with which an Independent minister recommends the work of a Baptist; and truly refreshing to hear so learned a man commending most earnestly the work of a poor, unlettered, but gigantic brother in the ministry. Surely there is water enough connected with that controversy to quench any unholy fire that differences of opinion might ignite. George Cokayn appears to have possessed much a kindred spirit with John Bunyan. Some of his expressions are remarkably Bunyanish. Thus, when speaking of the jailor, 'who was a most barbarous, hard-hearted wretch; yet, when God came to deal with him, he was soon tamed, and his heart became exceeding soft and tender.' And when alluding to the Lord's voice, in softening the sinner's heart, he says: 'This is a glorious work indeed, that hearts of stone should be dissolved and melted into waters of godly sorrow, working repentance.'

The subject of a broken heart is one of vital importance, because it is essential to salvation. The heart, by nature, is hard, and cannot, and will not break itself. Angels have no power to perform this miracle of mercy and of justice. It is the work of the Holy Spirit in the NEW BIRTH. Some have supposed that God always prepares the heart for this solemn, this important change, by a stroke of his providence; but it is not so. Who dares limit the Almighty? He takes his own way with the sinner—one by a whisper, another by a hurricane. Some are first alarmed by the preaching of the Word—many by conversation with a pious friend or neighbour; some by strokes of Providence—but all are led to a prayerful searching of the holy oracles, until there, by the enlightening influence of the Spirit, they find consolation. The great question is, not as to the means, but the fact—Have I been born again? Have I been grafted into Christ? Do I bring forth the fruits of godliness in mourning over my sins, and, in good words and works, am I a

living epistle known and read of all—men, angels, devils—and of the Omniscient God? These are the all-important inquiries which, I trust, will deeply influence every reader. Let two of Bunyan's remarks make an indelible impression on every mind: 'God will break ALL hearts for sin, either here to repentance and happiness, or in the world to come to condemnation and misery.' 'Consider thou must die but once; I mean but once as to this world, for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better.' May our spirits be baptized into these solemn truths, and our broken hearts be an acceptable sacrifice to God.

GEO. OFFOR.

A PREFACE TO THE READER.

The author of the ensuing discourse—now with God, reaping the fruit of all his labour, diligence, and success, in his Master's service—did experience in himself, through the grace of God, the nature, excellency, and comfort of a truly broken and contrite spirit. So that what is here written is but a transcript out of his own heart: for God—who had much work for him to do—was still hewing and hammering him by his Word, and sometimes also by more than ordinary temptations and desertions. The design, and also the issue thereof, through God's goodness, was the humbling and keeping of him low in his own eyes. The truth is, as himself sometimes acknowledged, he always needed the thorn in the flesh, and God in mercy sent it him, lest, under his extraordinary circumstances, he should be exalted about measure; which perhaps was the evil that did more easily beset him than any other. But the Lord was pleased to overrule it, to work for his good, and to keep him in that broken frame which is so acceptable unto him, and concerning which it is said, that 'He healeth the broken in heart, and bindeth up their wounds' (Psa 147:3). And, indeed, it is a most necessary qualification that should always be found in the disciples of Christ, who are most eminent, and as stars of the first magnitude in the firmament of the church. Disciples, in the highest form of profession, need to be thus qualified in the exercise of every grace, and the performance of every duty. It is that which God doth principally and more especially look after, in all our approaches and accesses to him. It is to him that God will look, and with him God will dwell, who is poor, and of a contrite spirit (Isa 57:15, 66:2). And the reason why God will manifest so much respect to one so qualified, is because he carries it so becomingly towards him. He comes and lies at his feet, and discovers a quickness of sense, and apprehensiveness of whatever may be dishonourable and distasteful to God (Psa 38:4). And if the Lord doth at any time but shake his rod over him, he comes trembling, and kisses the rod, and says, 'It is the Lord; let him do what seemeth him good' (1 Sam 3:18). He is sensible he hath sinned and gone astray like a lost sheep, and, therefore, will justify God in his severest proceedings against him. This broken heart is also a pliable and flexible heart, and prepared to receive whatsoever impressions God shall make upon it, and is ready to be moulded into any frame that shall best please the Lord. He says, with Samuel, 'Speak, Lord, for thy servant heareth' (1 Sam 3:10). And with David, 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek' (Psa 27:8). And so with Paul, who tremblingly said, 'Lord, what wilt thou have me to do?' (Acts 9:6).

Now, therefore, surely such a heart as this is must needs be very delightful to God. He says to us, 'My son, give me thine heart' (Prov 23:26). But, doubtless, he means there a broken heart: an unbroken heart we may keep to ourselves; it is the broken heart which God will have us to give to him; for, indeed, it is all the amends that the best of us are capable of making, for all the injury we have done to God in sinning against him. We are not able to give better satisfaction for breaking God's laws, than by breaking

our own hearts; this is all that we can do of that kind; for the blood of Christ only must give the due and full satisfaction to the justice of God for what provocations we are at any time guilty of; but all that we can do is to accompany the acknowledgments we make of miscarriages with a broken and contrite spirit. Therefore we find, that when David had committed those two foul sins of adultery and murder, against God, he saw that all his sacrifices signified nothing to the expiating of his guilt; therefore he brings to God a broken heart, which carried in it the best expression of indignation against himself, as of the highest respect he could show to God (2 Cor 7:11).

The day in which we live, and the present circumstances which the people of God and these nations are under, do loudly proclaim a very great necessity of being in this broken and tender frame; for who can foresee what will be the issue of these violent fermentations that are amongst us? Who knows what will become of the ark of God? Therefore it is a seasonable duty with old Eli to sit trembling for it. Do we not also hear the sound of the trumpet, the alarm of wars; and ought we not, with the prophet, to cry out, 'My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me, I cannot hold my peace,' &c. (Jer 4:19). Thus was that holy man affected with the consideration of what might befall Jerusalem, the temple and ordinances of God, &c., as the consequence of the present dark dispensations they were under. Will not a humble posture best become us when we have humbling providences in prospect? Mercy and judgment seem to be struggling in the same womb of providence; and which will come first out we know not; but neither of them can we comfortably meet, but with a broken and a contrite spirit. If judgment comes, Josiah's posture of tenderness will be the best we can be found in; and also to say, with David, 'My flesh trembleth for fear of thee, and I am afraid of thy judgments' (Psa 119:120). It is very sad when God smites, and we are not grieved; which the prophet complains of, 'Thou hast stricken them, but they have not grieved,' &c. 'They have made their faces harder than a rock, they have refused to return' (Jer 5:3).

But such as know the power of his anger will have a deep awe of God upon their hearts, and, observing him in all his motions, will have the greatest apprehensions of his displeasure. So that when he is coming forth in any terrible dispensation, they will, according to their duty, prepare to meet him with a humble and broken heart. But if he should appear to us in his goodness, and farther lengthen out the day of our peace and liberty, yet still the contrite frame will be most seasonable; then will be a proper time, with Job, to abhor ourselves in dust and ashes, and to say, with David, 'Who am I that thou hast brought me hitherto'! (Job 42:6; 2 Sam 7:18).

But we must still know that this broken tender heart is not a plant that rows in our own soil, but is the peculiar gift of God himself. He that made the heart must break the heart. We may be under heart-breaking providences, and yet the heart remain altogether unbroken; as it was with Pharaoh, whose heart, though it was under the hammers of ten terrible judgments, immediately succeeding one another, yet continued hardened against God. The heart of man is harder than hardness itself, till God softeneth and breaks it. Men move not, they relent not, let God thunder never so terribly; let God, in the greatest earnest, cast abroad his firebrands, arrows, and death, in the most dreadful representations of wrath and judgment, yet still man trembles not, nor is any more astonished than if in all this God were but in jest, till he comes and falls to work with him, and forces him to cry out, What have I done? What shall I do?

Therefore let us have recourse to him, who, as he gives the new heart, so also therewith the broken heart. And let men's hearts be never so hard, if God comes once to deal effectually with them, they shall become mollified and tender; as it was with

those hardened Jews who, by wicked and cruel hands, murdered the Lord of life: though they stouted it out a great while, yet how suddenly, when God brought them under the hammer of his Word and Spirit, in Peter's powerful ministry, were they broken, and, being pricked in their hearts, cried out, 'Men and brethren, what shall we do?' (Acts 2:37).

And the like instance we have in the jailor, who was a most barbarous, hard-hearted wretch; yet, when God came to deal with him, he was soon tamed, and his heart became exceeding soft and tender (Acts 16:29,30).

Men may speak long enough, and the heart not at all be moved; but 'The voice of the Lord is powerful, the voice of the Lord is full of majesty,' and breaketh the rocks and cedars (Psa 29:4). He turns 'the rock into a standing water, the flint into a fountain of waters' (Psa 114:8). And this is a glorious work indeed, that hearts of stone should be dissolved and melted into waters of godly sorrow, working repentance not to be repented of (2 Cor 7:10).

When God speaks effectually the stoutest heart must melt and yield. Wait upon God, then, for the softening thy heart, and avoid whatsoever may be a means of hardening it; as the apostle cautions the Hebrews, 'Take heed,—lest any of you be hardened through the deceitfulness of sin' (Heb 3:13).

Sin is deceitful, and will harden all those that indulge it. The more tender any man is to his lust, the more will he be hardened by it. There is a native hardness in every man's heart; and though it may be softened by gospel means, yet if those means be afterwards neglected, the heart will fall to its native hardness again: as it is with the wax and the clay. Therefore, how much doth it behove us to keep close to God, in the use of all gospel-means, whereby our hearts being once softened, may be always kept so; which is best done by repeating the use of those means which were at first blessed for the softening of them.

The following treatise may be of great use to the people of God—through his blessing accompanying it—to keep their hearts tender and broken, when so many, after their hardness and impenitent heart, are treasuring up wrath against the day of wrath (Rom 2:5).

O let none who peruse this book herd with that generation of hardened ones, but be a companion of all those that mourn in Zion and whose hearts are broken for their own, the church's, and the nation's provocations; who, indeed, are the only likely ones that will stand in the gap to divert judgments. When Shishak, king of Egypt, with a great host, came up against Judah, and having taken their frontier fenced cities, they sat down before Jerusalem, which put them all under a great consternation; but the king and princes upon this humbled themselves; the Lord sends a gracious message to them by Shemaiah the prophet, the import whereof was, That because they humbled themselves, the Lord would not destroy them, nor pour out his wrath upon them, by the hand of Shishak (2 Chron 12:5-7).

The greater the party is of mourning Christians, the more hope we have that the storm impending may be blown over, and the blessings enjoyed may yet be continued. As long as there is a sighing party we may hope to be yet preserved; at least, such will have the mark set upon themselves which shall distinguish them from those whom the slaughtermen shall receive commission to destroy (Eze 9:4-6).

But I shall not further enlarge the porch, as designing to make way for the reader's entrance into the house, where I doubt not but he will be pleased with the furniture and provision he finds in it. And I shall only further assure him, that this whole book was not only prepared for, but also put into, the press by the author himself, whom the Lord was

pleased to remove—to the great loss and unexpressible grief of many precious souls—before the sheets could be all wrought off.

And now, as I hinted in the beginning, that what was transcribed out of the author's heart into the book, may be transcribed out of the book into the hearts of all who shall peruse it, is the desire and prayer of

A lover and honourer of all saints as such,

George Cokayn September 21, 1688

THE ACCEPTABLE SACRIFICE;
OR,
THE EXCELLENCY OF A BROKEN HEART.

'THE SACRIFICES OF GOD ARE A BROKEN SPIRIT: A BROKEN AND A CONTRITE HEART, O GOD, THOU WILT NOT DESPISE.'—Psalm 51:17

This psalm is David's penitential psalm. It may be fitly so called, because it is a psalm by which is manifest the unfeigned sorrow which he had for his horrible sin, in defiling of Bathsheba, and slaying Uriah her husband; a relation at large of which you have in the 11th and 12th of the Second of Samuel. Many workings of heart, as this psalm showeth, this poor man had, so soon as conviction did fall upon his spirit. One while he cries for mercy, then he confesses his heinous offences, then he bewails the depravity of his nature; sometimes he cries out to be washed and sanctified, and then again he is afraid that God will cast him away from his presence, and take his Holy Spirit utterly from him. And thus he goes on till he comes to the text, and there he stayeth his mind, finding in himself that heart and spirit which God did not dislike; 'The sacrifices of God,' says he, 'are a broken spirit'; as if he should say, I thank God I have that. 'A broken and a contrite heart,' says he, 'O God, thou wilt not despise'; as if he should say, I thank God I have that.

[I. THE TEXT OPENED IN THE MANY WORKINGS OF THE HEART.]

The words consist of two parts. FIRST. An assertion. SECOND. A demonstration of that assertion. The assertion is this, 'The sacrifices of God are a broken spirit.' The demonstration is this, 'Because a broken and a contrite heart God will not despise.'

In the assertion we have two things present themselves to our consideration. First. That a broken spirit is to God a sacrifice. Second. That it is to God, as that which answereth to, or goeth beyond, all sacrifices. 'The sacrifices of God are a broken spirit.'

The demonstration of this is plain: for that heart God will not despise it. 'A broken and a contrite heart, O God, thou wilt not despise.' Whence I draw this conclusion: That a spirit rightly broken, a heart truly contrite, is to God an excellent thing. That is, a thing that goeth beyond all external duties whatever; for that is intended by this saying, The sacrifices, because it answereth to all sacrifices which we can offer to God; yea it serveth in the room of all: all our sacrifices without this are nothing; this alone is all.

There are four things that are very acceptable to God. The

First is The sacrifice of the body of Christ for our sins. Of this you read (Heb 10) for there you have it preferred to all burnt-offerings and sacrifices; it is this that pleaseth God; it is this that sanctifieth, and so setteth the people acceptable in the sight of God.

Second. Unfeigned love to God is counted better than all sacrifices, or external parts of worship. 'And to love him [the Lord thy God] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices' (Mark 12:33).

Third. To walk holily and humbly, and obediently, towards and before God, is another. Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?—'Behold, to obey is better than sacrifice; and to hearken than the fat of rams' (Micah 6:6-8; 1 Sam 15:22).

Fourth. And this in our text is the fourth: 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.'

But note by the way, that this broken, this broken and contrite heart, is thus excellent only to God: 'O God,' saith he, 'THOU wilt not despise it.' By which is implied, the world have not this esteem or respect for such a heart, or for one that is of a broken and a contrite spirit. No, no, a man, a woman, that is blessed with a broken heart, is so far off from getting by that esteem with the world, that they are but burdens and trouble houses wherever they are or go. Such people carry with them molestation and disquietment: they are in carnal families as David was to the king of Gath, troublers of the house (1 Sam 21).

Their sighs, their tears, their day and night groans, their cries and prayers, and solitary carriages, put all the carnal family out of order.[1] Hence you have them brow-beaten by some, contemned by others, yea, and their company fled from and deserted by others. But mark the text, 'A broken and a contrite heart, O God, thou wilt not despise,' but rather accept; for not to despise is with God to esteem and set a high price upon.

[II. THE DOCTRINE, ASSERTION, DEMONSTRATION, AND CONCLUSION, THAT A BROKEN AND TRULY CONTRITE HEART IS AN EXCELLENT HEART.]

But we will demonstrate by several particulars, that a broken spirit, a spirit RIGHTLY broken, an heart TRULY contrite, is to God an excellent thing.

First. This is evident from the comparison, 'Thou desirest not sacrifice, else would I give it, thou delightest not in burnt-offering. The sacrifices of God are a broken spirit,' &c. Mark, he rejecteth sacrifices, offerings and sacrifices: that is, all Levitical ceremonies under the law, and all external performances under the gospel; but accepteth a broken heart. It is therefore manifest by this, were there nothing else to be said, that proves, that a heart rightly broken, a heart truly contrite, is to God an excellent thing; for as you see such a heart is set before all sacrifice; and yet they were the ordinances of God, and things that he commanded; but lo, a broken spirit is above them all, a contrite heart goes beyond them, yea, beyond them when put all together. Thou wilt not have the one, thou wilt not despise the other. O brethren, a broken and a contrite heart is an excellent thing. Have I said a broken heart, a broken and a contrite heart is esteemed above all sacrifices; I will add,

Second. It is of greater esteem with God than is either heaven or earth; and that is more than to be set before external duties. 'Thus saith the Lord, The heaven is my throne, and the earth is my footstool, where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word' (Isa 66:1,2). Mark, God saith, he hath made all these things, but he doth not say, that he will look to them, that is, take complacency and delight in them; no, there is that wanting in all that he hath made that should take up and delight his heart. But now, let a broken-hearted sinner come before him; yea, he ranges the world throughout to find out such an one, and having found him, 'To this man,' saith he, 'will I look.' I say again, that such a man to him is of more value than is either heaven or earth; 'They,' saith he, 'shall wax old'; 'they shall perish' and vanish away; but this man he continues: he, as is presented to us in another place, under another character, 'he shall abide for ever' (Heb 1:10-12; 1 John 2:17).

'To this man will I look,' with this man will I be delighted; for so to look doth sometimes signify. 'Thou hast ravished my heart, my sister, my spouse,' saith Christ to his humble-hearted, 'thou hast ravished my heart with one of thine eyes' (Cant 4:9). While it is as a conduit to let the rivers out of thy broken heart. I am taken, saith he, 'with one chain of thy neck' (Can 4:9). Here you see he looks and is ravished, he looks and is taken, as it saith in another place, 'The king is held in the galleries'; that is, is taken with his beloved, with the dove's eyes of his beloved, with the contrite spirit of his people (Cant 7:5, 1:15). But it is not thus reported of him with respect to heaven or earth: them he sets more lightly by, them he 'reserves unto fire against the day of judgment and perdition of ungodly men' (2 Peter 3:7), but the broken in heart are his beloved, his jewels.

Wherefore, what I have said as to this must go for the truth of God, to wit, That a broken-hearted sinner, a sinner with a contrite spirit, is of more esteem with God than is either heaven or earth. He saith he hath made them, but he doth not say he will look to them. He saith they are his throne and footstool, but he doth not say they have taken or ravished his heart. No, it is those that are of a contrite spirit do this. But there is yet more in the words, 'To this man will I look': that is, For this man will I care, about this man will I camp, I will put this man under my protection; for so to look to one doth sometimes signify; and I take the meaning in this place to be such (Prov 27:23; Jer 39:12, 40:4). 'The Lord upholdeth all that fall, and raiseth up all those that be bowed down' (Psa 145:14). And the broken-hearted are of this number; wherefore he careth for, campeth about, and hath set his eyes upon such an one for good. This, therefore, is a second demonstration to prove, that the man that hath his spirit rightly broken, his heart truly contrite, is of great esteem with God.

Third. Yet further, God doth not only prefer such an one, as has been said, before heaven and earth, but he loveth, he desireth to have that man for an intimate, for a companion; he must dwell; he must cohabit with him that is of a broken heart, with such as are of a contrite spirit. 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I will dwell in the high and holy place, with him also that is of a contrite and humble spirit' &c. (Isa 57:15).

Behold here both the majesty and condescension of the high and lofty One; his majesty, in that he is high, and the inhabiter of eternity; 'I am the high and lofty One,' saith he, 'I inhabit eternity.' Verily this consideration is enough to make the broken-hearted man creep into a mouse-hole to hide himself from such a majesty! But behold his heart, his condescending mind; I am for dwelling also with him that hath a broken heart, with him that is of a contrite spirit; that is the man that I would converse with, that is the man with whom I will cohabit; that is, he, saith God, I will choose for my companion. For to desire to dwell with one supposeth all these things; and verily, of all the men in the world, none have acquaintance with God, none understand what communion with him, and what his teachings mean, but such as are of a broken and contrite heart. 'He is nigh unto them that are of a broken spirit' (Psa 34:18). These are they intended in the 14th Psalm, where it is said, 'The Lord looked down from heaven,—to see if any did understand and seek God'; that he might find some body in the world with whom he might converse; for indeed there is none else that either understand, or that can tend to hearken to him. God, as I may say, is forced to break men's hearts, before he can make them willing to cry to him, or be willing that he should have any concerns with them; the rest shut their eyes, stop their ears, withdraw their hearts, or say unto God, Be gone (Job 21:14). But now the broken in heart can tend it; he has leisure, yea, leisure, and will, and understanding, and all; and therefore is a fit man to have to do

with God. There is room also in this man's house, in this man's heart, in this man's spirit, for God to dwell, for God to walk, for God to set up a kingdom.

Here, therefore, is suitableness. 'Can two walk together,' saith God, 'except they be agreed?' (Amos 3:3). The broken-hearted desireth God's company; when wilt thou come unto me? saith he. The broken-hearted loveth to hear God speak and talk to him. Here is a suitableness. 'Make me,' saith he, 'to hear joy and gladness, that the bones which thou hast broken may rejoice' (Psa 51:8). But here lies the glory, in that the high and lofty One, the God that inhabiteth eternity, and that was a high and holy place for his habitation, should choose to dwell with, and to be a companion of the broken in heart, and of them that are of a contrite spirit. Yea, and here also is great comfort for such.

Fourth. God doth not only prefer such a heart before all sacrifices, nor esteems such a man above heaven and earth; nor yet only desire to be of his acquaintance, but he reserveth for him his chief comforts, his heart-reviving and soul-cherishing cordials. 'I dwell,' saith he, with such to revive them, and to support and comfort them, 'to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa 57:15). The broken-hearted man is a fainting man; he has his qualms, his sinking fits; he ofttimes dies away with pain and fear; he must be stayed with flagons, and comforted with apples, or else he cannot tell what to do: he pines, he pines away in his iniquity; nor can any thing keep him alive and make him well but the comforts and cordials of Almighty God (Exo 33:10,11). Wherefore with such an one God will dwell, to revive the heart, to revive the spirit. 'To revive the spirit of the humble, and to revive the heart of the contrite ones.'

God has cordials, but they are to comfort them that are cast down (2 Cor 7:6); and such are the broken-hearted; as for them that are whole, they need not the physician (Mark 2:17). They are the broken in spirit that stand in need of cordials; physicians are men of no esteem but with them that feel their sickness; and this is one reason why God is so little accounted of in the world, even because they have not been made sick by the wounding stroke of God. But now when a man is wounded, has his bones broken, or is made sick, and laid at the grave's mouth, who is of that esteem with him as is an able physician? What is so much desired as are the cordials, comforts, and suitable supplies of the skilful physician in those matters. And thus it is with the broken-hearted; he needs, and God has prepared for him plenty of the comforts and cordials of heaven, to succour and relieve his sinking soul.

Wherefore such a one lieth under all the promises that have succour in them, and consolation for men, sick and desponding under the sense of sin and the heavy wrath of God; and they, says God, shall be refreshed and revived with them. Yea, they are designed for them; he hath therefore broken their hearts, he hath therefore wounded their spirits, that he might make them apt to relish his reviving cordials, that he might minister to them his reviving comforts. For indeed, so soon as he hath broken them, his bowels yearn, and his compassions roll up and down within him, and will not suffer him to abide afflicting. Ephraim was one of these; but so soon as God had smitten him, behold his heart, how it works towards him. 'Is Ephraim,' saith he, 'my dear son?' that is, he is so; 'is he a pleasant child?' that is, he is so; 'for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord' (Jer 31:18-20). This therefore is another demonstration.

Fifth. As God prefers such a heart, and esteems the man that has it above heaven and earth; as he covets intimacy with such an one, and prepares for him his cordials; so

when he sent his Son Jesus into the world to be a Saviour, he gave him in special a charge to take care of such; yea, that was one of the main reasons he sent him down from heaven, anointed for his work on earth. 'The Spirit of the Lord God is upon me,' saith he; 'because he hath anointed me to preach the gospel to the poor; he hath sent me to bind up the broken-hearted,' &c. (Luke 4:18; Isa 61:1). Now that this is meant of Christ, is confirmed by his own lips; for in the days of his flesh he takes this book in his hand, when he was in the synagogue at Nazareth, and read this very place unto the people; and then tells them that that very day that Scripture was fulfilled in their ears (Luke 6:16-18).

But see, these are the souls whose welfare is contrived in the heavens. God consulted their salvation, their deliverance, their health, before his Son came down from thence. Doth not therefore this demonstrate, that a broken-hearted man, that a man of a contrite spirit, is of great esteem with God. I have often wondered at David that he should give Joab and the men of war a charge, that they take heed that they carry it tenderly to that young rebel Absalom his son (2 Sam 18:5). But that God, the high God, the God against whom we have sinned, should, so soon as he has smitten, give his Son a command, a charge, a commission to take care of, to bind up and heal the broken in heart; this is that which can never be sufficiently admired or wondered at by men or angels.

And as this was his commission, so he acted; as is evidently set forth by the parable of the man who fell among thieves. He went to him, poured into his wounds wine and oil; he bound him up, took him, set him upon his own beast, had him to an inn, gave the host a charge to look well to him, with money in hand, and a promise at his return to recompence him in what farther he should be expensive while he was under his care (Luke 10:30-35). Behold, therefore, the care of God which he has for the broken in heart; he has given a charge to Christ his Son, to look well to them, and to bind up and heal their wounds. Behold also the faithfulness of Christ, who doth not hide, but read this commission as soon as he entereth upon his ministry, and also falls into the practical part thereof. 'He healeth the broken in heart, and bindeth up their wounds' (Psa 147:3).

And behold again into whose care a broken heart and a contrite spirit hath put this poor creature; he is under the care of God, the care and cure of Christ. If a man was sure that his disease had put him under the special care of the king and the queen, yet could he not be sure of life, he might die under their sovereign hands. Ay, but here is a man in the favour of God, and under the hand of Christ to be healed; under whose hand none yet ever died for want of skill and power in him to save their life; wherefore this man must live; Christ has in commission not only to bind up his wounds, but to heal him. He has of himself so expounded it in reading his commission; wherefore he that has his heart broken, and that is of a contrite spirit, must not only be taken in hand, but healed; healed of his pain, grief, sorrow, sin, and fears of death and hell-fire; wherefore he adds, that he must give unto such 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,' and must 'comfort all that mourn' (Isa 61:2, 3). This, I say, he has in the commission, the broken-hearted are put into his hand, and he has said himself he will heal him. Hence he says of that same man, 'I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners;—and I will heal him' (Isa 57:18,19). And this is a fifth demonstration.

Sixth. As God prefers such a heart, and so esteems the man that has it; as he desires his company, has provided for him his cordials, and given a charge to Christ to heal him, so he has promised in conclusion to save him. 'He saveth such as be of a contrite

spirit,' or, as the margin has it, that be 'contrite of spirit' (Psa 34:18).

And this is the conclusion of all; for to save a man is the end of all special mercy. 'He saveth such as be of a contrite spirit.' To save, is to forgive; for without forgiveness of sins we cannot be saved. To save, is to preserve one in this miserable world, and to deliver one from all those devils, temptations, snares, and destructions that would, were we not kept, were we not preserved of God, destroy us body and soul for ever. To save, is to bring a man body and soul to glory, and to give him an eternal mansion house in heaven, that he may dwell in the presence of this good God, and the Lord Jesus, and to sing to them the songs of his redemption for ever and ever. This it is to be saved; nor can any thing less than this complete the salvation of the sinner. Now, this is to be the lot of him that is of a broken heart, and the end that God will make with him that is of a contrite spirit. 'He saveth such as be contrite of spirit.' He saveth such! This is excellent!

But, do the broken in spirit believe this? Can they imagine that this is to be the end that God has designed them to, and that he intended to make with them in the day in which he began to break their hearts? No, no; they, alas! think quite the contrary. They are afraid that this is but the beginning of death, and a token that they shall never see the face of God with comfort, either in this world or that which is to come. Hence they cry, 'Cast me not away from thy presence'; or, Now I am 'free among the dead whom God remembers no more' (Psa 51:11, 88:4,5). For indeed there goes to the breaking of the heart a visible appearance of the wrath of God, and a home charge from heaven of the guilt of sin to the conscience. This to reason is very dreadful; for it cuts the soul down to the ground; 'for a wounded spirit who [none] can bear?' (Prov 18:14).

It seems also now to this man, that this is but the beginning of hell; but as it were the first step down to the pit; when, indeed, all these are but the beginnings of love, and but that which makes way for life. The Lord kills before he makes alive; he wounds before his hands make whole. Yea, he does the one in order to, or because he would do the other; he wounds, because his purpose is to heal; 'he maketh sore, and bindeth up; he woundeth, and his hands make whole' (Deut 32:39; 1 Sam 2:6; Job 5:18). His design, I say, is the salvation of the soul. He scourgeth, he breaketh the heart of every son whom he receiveth, and woe be to him whose heart God breaketh not.

And thus have I proved what at first I asserted, namely, that a spirit rightly broken, an heart truly contrite, is to God an excellent thing. 'A broken and a contrite heart, O God, thou wilt not despise.' For this say I, First. This is evident; for that it is better than sacrifices, than all sacrifice. Second. The man that has it is of more esteem with God than heaven or earth. Third. God coveteth such a man for his intimate and house companion. Fourth. He reserveth for them his cordials and spiritual comforts. Fifth. He has given his Son a Charge, a commandment to take care that the broken-hearted be healed; and he is resolved to heal them. Sixth. And concluded, that the broken-hearted, and they that are of a contrite spirit, shall be saved, that is, possessed of the heavens.

[III. WHAT A BROKEN HEART, AND WHAT A CONTRITE SPIRIT IS.]

I come now in order to show you what a broken heart and what a contrite spirit is. This must be done, because in the discovery of this lies both the comfort of them that have it, and the conviction of them that have it not. Now, that I may do this the better, I must propound and speak to these four things. FIRST. I must show you what an one that heart is that is not broken, that is not contrite. SECOND. I must show you how, or with what the heart is broken and made contrite. THIRD. Show you how, and what it is, when broken and made contrite. And, FOURTH. I shall, last of all, give you some signs of a broken and contrite heart.

FIRST. For the first of these, to wit, What an one that heart is, that is not a broken, that is not a contrite heart.
First. The heart, before it is broken, is hard and stubborn, and obstinate against God, and the salvation of the soul (Zech 7:12; Deut 2:30, 9:27).
Second. It is a heart full of evil imaginations and darkness (Gen 18:12; Rom 1:21).
Third. It is a heart deceitful and subject to be deceived, especially about the things of an eternal concernment (Isa 44:20; Deut 11:16).
Fourth. It is a heart that rather gathereth iniquity and vanity to itself than anything that is good for the soul (Psa 41:6, 94:11).
Fifth. It is an unbelieving heart, and one that will turn away from God to sin (Heb 3:12; Deut 17:17).

Sixth. It is a heart not prepared for God, being uncircumcised, nor for the reception of his holy word (2 Chron 12:14; Psa 78:8; Acts 7:51).
Seventh. It is a heart not single, but double; it will pretend to serve God, but will withal lean to the devil and sin (Psa 12:2; Eze 33:31).
Eighth. It is a heart proud and stout: it loves not to be controlled, though the controller be God himself (Psa 101:5; Prov 16:5; Mal 3:13).
Ninth. It is a heart that will give place to Satan, but will resist the Holy Ghost (Acts 5:3, 7:51).
Tenth. In a word, 'It is deceitful above all things, and desperately wicked'; so wicked that none can know it (Jer 17:9).
That the heart before it is broken is such, and worse than I have described it to be, is sufficiently seen by the whole course of the world. Where is the man whose heart has not been broken, and whose spirit is not contrite, that according to the Word of God deals honestly with his own soul? It is one character of a right heart, that it is sound in God's statutes, and honest (Psa 119:18; Luke 8:15). Now, an honest heart will not put off itself, nor be put off with that which will not go for current money with the merchant; I mean, with that which will not go for saving grace at the day of judgment. But alas! alas! but few men, how honest soever they are to others, have honesty towards themselves; though he is the worst of deceivers who deceiveth his own soul, as James has it, about the things of his own soul (1:22,26). But,
SECOND. I now come to show you with what and how the heart is broken, and the spirit made contrite.
[First. With what the heart is broken, and the spirit made contrite.]
The instrument with which the heart is broken, and with which the spirit is made contrite, is the Word. 'Is not my word like as a fire, saith the Lord; and like a hammer, that breaketh the rock in pieces?' (Jer 23:29). The rock, in this text, is the heart, which in another place is compared to an adamant, which adamant is harder than flint (Zech 7:11,12; Eze 3:9). This rock, this adamant, this stony heart, is broken and made contrite by the Word. But it only is so, when the Word is as a fire, and as a hammer to break and melt it. And then, and then only, it is as a fire, and a hammer to the heart to break it, when it is managed by the arm of God. No man can break the heart with the Word; no angel can break the heart with the Word; that is, if God forbears to second it by mighty power from heaven. This made Balaam go without a heart rightly broken, and truly contrite, though he was rebuked by an angel; and the Pharisees die in their sins, though rebuked for them, and admonished to turn from them, by the Saviour of the world. Wherefore, though the Word is the instrument with which the heart is broken, yet it is not broken with the Word, till that Word is managed by the might and power of

God.
This made the prophet Isaiah, after long preaching, cry out, that he had laboured for nought, and in vain; and this made him cry to God, 'to rend the heavens and come down,' that the mountains, or rocky hills, or hearts, might be broken, and melt at his presence (Isa 44:4, 64:1,2). For he found by experience, that as to this no effectual work could be done, unless the Lord put to his hand. This also is often intimated in the Scriptures, where it saith, when the preachers preached effectually to the breaking of men's hearts, 'the Lord wrought with them;[2] the hand of the Lord was with them,' and the like (Mark 16:20; Acts 11:21).
Now when the hand of the Lord is with the Word, then it is mighty: it is 'mighty through God to the pulling down of strong holds' (2 Cor 10:4). It is sharp, then, as a sword in the soul and spirit; it sticks like an arrow in the hearts of sinners, to the causing of the people to fall at his foot for mercy (Heb 4:12). Then it is, as was said afore, as a fire and as a hammer to break this rock in pieces (Psa 110:3). And hence the Word is made mention of under a double consideration. 1. As it stands by itself. 2. As attended with power from heaven.
1. As it stands by itself, and is not seconded with saving operation from heaven, it is called the Word only, the Word barely, or as if it was only the word of men (1 Thess 1:5-7; 1 Cor 4:19,20; 1 Thess 2:13). Because, then, it is only as managed by men, who are not able to make it accomplish that work. The Word of God, when in a man's hand only, is like the father's sword in the hand of the sucking child; which sword, though never so well pointed, and though never so sharp on the edges, is not now able to conquer a foe, and to make an enemy fall and cry out for mercy, because it is but in the hand of the child. But now, let the same sword be put into the hand of a skilful father—and God is both skilful and able to manage his Word—and then the sinner, and then the proud helpers too, are both made to stoop, and submit themselves; wherefore, I say, though the Word be the instrument, yet of itself doth do no saving good to the soul; the heart is not broken, nor the spirit made contrite thereby; it only worketh death, and leaveth men in the chains of their sins, still faster bound over to eternal condemnation (2 Cor 2:15, 16).
2. But when seconded by mighty power, then the same Word is as the roaring of a lion, as the piercing of a sword, as a burning fire in the bones, as thunder and as a hammer that dashes all to pieces (Jer 25:30; Amos 1:2, 3:8; Acts 2:37; Jer 20:9; Psa 29:3-9). Wherefore, from hence it is to be concluded, that whoever has heard the Word preached, and has not heard the voice of the living God therein, has not as yet had their hearts broken, nor their spirits made contrite for their sins.
[Second. How the heart is broken, and the spirit made contrite.]
And this leads me to the second thing, to wit, To show how the heart is broken and the spirit made contrite by the Word, and verily it is when the Word comes home with power. But yet this is but general; wherefore, more particularly,
1. Then the Word works effectually to this purpose, when it findeth out the sinner and his sin, and shall convince him that it has found him out. Thus it was with our first father; when he had sinned, he sought to hide himself from God; he gets among the trees of the garden, and there he shrouds himself; but yet, not thinking himself secure, he covers himself with fig-leaves; and now he lieth quiet. Now God shall not find me, thinks he, nor know what I have done. But lo! by and by, he 'hears the voice of the Lord God walking in the garden.' And now, Adam, what do you mean to do? Why, as yet, he skulketh, and hides his head, and seeks yet to lie undiscovered; but behold, the voice cries out, ADAM! and now he begins to tremble. 'Adam, where art thou?' says God; and

now Adam is made to answer (Gen 3:7-11). But the voice of the Lord God doth not leave him here: no, it now begins to search, and to inquire after his doings, and to unravel what he had wrapt together and covered, until it made him bare and naked in his own sight before the face of God. Thus, therefore, doth the Word, when managed by the arm of God. It findeth out, it singleth out the sinner; the sinner finds it so; it finds out the sins of the sinner; it unravels his whole life, it strips him and lays him naked in his own sight before the face of God; neither can the sinner nor his wickedness be longer hid and covered; and now begins the sinner to see what he never saw before.

2. Another instance for this is David, the man of our text. He sins, he sins grossly, he sins and hides it; yea, and seeks to hide it from the face of God and man. Well, Nathan is sent to preach a preaching to him, and that in common, and that in special: in common, by a parable; in special, by a particular application of it to him. While Nathan only preached in common, or in general, David was fish-whole,[3] and stood as right in his own eyes as if he had been as innocent and as harmless as any man alive. But God had a love for David; and therefore commands his servant Nathan to go home, not only to David's ears, but to David's conscience. Well, David now must fall. Says Nathan, 'Thou art the man'; says David, 'I have sinned,' and then his heart was broken, and his spirit made contrite; as this psalm and our text doth show (2 Sam 12:1-13).

3. A third instance is that of Saul; he had heard many a sermon, and was become a great professor, yea, he was more zealous than were many of his equals; but his heart was never broken, nor his spirit ever made contrite, till he heard one preach from heaven, till he heard God, in the Word of God, making inquiry after his sins: 'Saul, Saul, why persecutest thou me?' says Jesus; and then he can stand no longer: for then his heart brake, then he falls to the ground, then he trembles, then he cries out, 'Who art thou, Lord?' and, 'Lord, what wilt thou have me to do?' (Acts 9). Wherefore, as I said, Then the word works effectually to this purpose, when it findeth out the sinner and his sin, and also when it shall convince him that it has found him out. Only I must join here a caution, for every operation of the Word upon the conscience is not saving; nor doth all conviction end in the saving conversion of the sinner. It is then only such an operation of the Word that is intended, namely, that shows the sinner not only the evil of his ways, but brings the heart unfeignedly over to God by Christ. And this brings me to the third thing.

THIRD. I am therefore come to show you how and what the heart is when broken and made contrite. And this I must do, by opening unto you the two chief expressions in the text. First. What is meant by this word broken. Second. What is meant by this word contrite.

First. For this word broken, Tindal renders it a troubled heart;[4] but I think there is more in it. I take it, therefore, to be a heart disabled, as to former actions, even as a man whose bones are broken is disabled, as to his way of running, leaping, wrestling, or ought else, which vainly he was wont to do; wherefore, that which was called a broken heart in the text, he calls his broken bones, in verse the eighth: 'Cause me,' saith he, 'to hear joy and gladness, that the bones which thou hast broken may rejoice' (Psa 51:8). And why is the breaking of the heart compared to the breaking of the bones? but because as when the bones are broken, the outward man is disabled as to what it was wont to do; so when the spirit is broken, the inward man is disabled as to what vanity and folly it before delighted in; hence, feebleness is joined with this brokenness of heart. 'I am feeble,' saith he, 'and sore broken' (Psa 38:8). I have lost my strength and former vigour, as to vain and sinful courses.

This, then, it is to have the heart broken; namely, to have it lamed, disabled, and taken

off by sense of God's wrath due to sin, from that course of life it formerly was conversant in; and to show that this work is no fancy, nor done but with great trouble to the soul, it is compared to the putting the bones out of joint, the breaking of the bones, the burning of the bones with fire, or as the taking the natural moisture from the bones, the vexing of the bones, &c. (Psa 23:14; Jer 20:9; Lam 1:13; Psa 6:2; Prov 17:22). All which are expressions adorned with such similitudes, as do undeniably declare that to sense and feeling a broken heart is a grievous thing.

Second. What is meant by the word contrite. A contrite spirit is a penitent one; one sorely grieved, and deeply sorrowful, for the sins it has committed against God, and to the damage of the soul; and so it is to be taken in all those places where a contrite spirit is made mention of; as in Psalm 34:18; Isaiah 57:15, 66:2.

As a man that has by his folly procured a broken leg or arm, is heartily sorry that ever he was so foolish as to be engaged in such foolish ways of idleness and vanity; so he whose heart is broken with a sense of God's wrath due to his sin, hath deep sorrow in his soul, and is greatly repentant that ever he should be such a fool, as by rebellious doings to bring himself and his soul to so much sharp affliction. Hence, while others are sporting themselves in vanity, such a one doth call his sin his greatest folly. 'My wounds stink, and are corrupt,' saith David, 'because of my foolishness.' And again, 'O God, thou knowest my foolishness, and my sins are not hid from thee' (Psa 38:5, 69:5). Men, whatever they say with their lips, cannot conclude, if yet their hearts want breaking, that sin is a foolish thing. Hence it says, 'The foolishness of fools is folly' (Prov 14:24). That is, the foolishness of some men, is that they take pleasure in their sins; for their sins are their foolishness, and the folly of their soul lies in their countenancing of this foolishness. But the man whose heart is broken, he is none of these, he cannot be one of these, no more than he that has his bones broken can rejoice that he is desired to play a match at football. Hence, to hear others talk foolishly, is to the grief of those whom God has wounded: or, as it is in another place, their words are 'like the piercings of a sword' (Psa 69:26; Prov 12:18). This, therefore, I take to be the meaning of these two words, a broken and a contrite spirit.

FOURTH. Lastly, As to this, I now come more particularly to give you some signs of a broken heart, of a broken and a contrite spirit.

First. A broken-hearted man, such as is intended in the text, is a sensible man; he is brought to the exercise of all the senses of his soul. All others are dead, senseless, and without true feeling of what the broken-hearted man is sensible of.

1. He sees himself to be what others are ignorant of; that is, he sees himself to be not only a sinful man, but a man by nature in the gall and bond of sin. In the gall of sin: it is Peter's expression to Simon, and it is a saying common to all men: for every man in a state of nature is in the gall of sin; he was shapen in it, conceived in it; it has also possession of, and by that possession infected the whole of his soul and body (Psa 51:5; Acts 8:23). This he sees, this he understands; every professor sees not this, because the blessing of a broken heart is not bestowed on every one. David says, 'There is no soundness in my flesh'; and Solomon suggest that a plague or running sore is in the very heart. But every one perceives not this (Psa 38:3; 1 Kings 8:38). He saith again, that his 'wounds stank, and were corrupted': that his 'sore ran, and ceased not' (Psa 38:5, 77:2). But these things the brutish man, the man whose heart was never broken, has no understanding of. But the broken-hearted, the man that has a broken spirit, he sees, as the prophet has it, he sees his sickness, he sees his wound: 'When Ephraim saw his sickness, and Judah saw his wound'; he sees it to his grief, he sees it to his sorrow (Hosea 5:13).

2. He feels what others have no sense of; he feels the arrows of the Almighty, and that they stick fast in him (Psa 38:2). He feels how sore and sick, by the smiting of God's hammer upon his heart to break it, his poor soul is made. He feels a burden intolerably lying upon his spirit (Hosea 5:13). 'Mine iniquities,' saith he, 'are gone over mine head; as a heavy burden they are too heavy for me' (Psa 38:4). He feels also the heavy hand of God upon his soul, a thing unknown to carnal men. He feels pain, being wounded, even such pain as others cannot understand, because they are not broken. 'My heart,' saith David, 'is sore pained within me.' Why so? Why! 'The terrors of death are fallen upon me' (Psa 55:4). The terrors of death cause pain, yea, pain of the highest nature; hence that which is here called pains, is in another place called pangs (Isa 21:3). You know broken bones occasion pain, strong pain, yea, pain that will make a man or woman groan 'with the groanings of a deadly wounded man' (Eze 30:24). Soul pain is the sorest pain, in comparison to which the pain of the body is a very tolerable thing (Prov 18:14). Now here is soul pain, here is heart pain; here we are discoursing of a wounded, of a broken spirit; wherefore this is pain to be felt to the sinking of the whole man, neither can any support this but God. Here is death in this pain, death for ever, without God's special mercy. This pain will bring the soul to, and this the broken-hearted man doth feel. 'The sorrows of death,' saith David, 'compassed me, and the pains of hell gat hold upon me, I found trouble and sorrow' (Psa 116:3). Ay, I'll warrant thee, poor man, thou foundest trouble and sorrow indeed; for the pains of hell and sorrows of death are pains and sorrow the most intolerable. But this the man is acquainted with that has his heart broken.[5]

3. As he sees and feels, so he hears that which augments his woe and sorrow. You know, if a man has his bones broken, he does not only see and feel, but oft-times also hears what increases his grief; as, that his wounds are incurable; that his bone is not rightly set; that there is danger of a gangrene; that he may be lost for want of looking to. These are the voices, the sayings, that haunt the house of one that has his bones broken. And a broken-hearted man knows what I mean by this; he hears that which makes his lips quiver, and at the noise of which he seems to feel rottenness enter into his bones; he trembleth in himself, and wishes that he may hear joy and gladness, that the bones, the heart, and spirit, which God has broken, may rejoice (Habb 3:16; Psa 51:8). He thinks he hears God say, the devil say, his conscience say, and all good men to whisper among themselves, saying, there is no help for him from God. Job heard this, David heard this, Heman heard this; and this is the common sound in the ears of the broken-hearted.

4. The broken-hearted smell what others cannot scent. Alas! sin never smelled so to any man alive as it smells to the broken-hearted. You know wounds will stink: but [there is] no stink like that of sin to the broken-hearted man. His own sins stink, and so doth the sins of all the world to him. Sin is like carrion; it is of a stinking nature; yea, it has the worst of smells; however, some men like it (Psa 38:5). But none are offended with the scent thereof but God and the broken-hearted sinner. 'My wounds stink, and are corrupt,' saith he, both in God's nostrils and mine own. But, alas! who smells the stink of sin? None of the carnal world; they, like carrion-crows, seek it, love it, and eat it as the child eats bread. 'They eat up the sin of my people,' saith God, 'and they set their heart on their iniquity' (Hosea 4:8). This, I say, they do, because they do not smell the nauseous scent of sin. You know, that what is nauseous to the smell cannot be palatable to the taste. The broken-hearted man doth find that sin is nauseous, and therefore cries out it stinketh. They also think at times the smell of fire, of fire and brimstone, is upon them, they are so sensible of the wages due to sin.

5. The broken-hearted is also a tasting man. Wounds, if sore, and full of pains, of great pains, do sometimes alter the taste of a man; they make him think his meat, his drink, yea, that cordials have a bitter taste in them. How many times doth the poor people of God, that are the only men that know what a broken-heart doth mean, cry out that gravel, wormwood, gall, and vinegar, was made their meat (Lam 3:15,16,19). This gravel, gall, and wormwood, is the true temporal taste of sin; and God, to make them loathe it for ever, doth feed them with it till their hearts both ache and break therewith. Wickedness is pleasant of taste to the world; hence it is said they feed on ashes, they feed on the wind (Isa 44:20; Hosea 12:1). Lusts, or any thing that is vile and refuse, the carnal world think relishes well; as is set out most notably in the parable of the prodigal son. 'He would fain have filled his belly,' saith our Lord, 'with the husks that the swine did eat' (Luke 15:16). But the broken-hearted man has a relish that is true as to these things, though, by reason of the anguish of his soul, it abhors all manner of dainty meat (Job 33:19,20; Psa 107:17-19). Thus I have showed you one sign of a broken-hearted man; he is a sensible man, he has all the senses of his soul awakened, he can see, hear, feel, taste, smell, and that as none but himself can do. I come now to another sign of a broken and contrite man.

Second. And that is, he is a very sorrowful man. This, as the other, is natural; it is natural to one that is in pain, and that has his bones broken, to be a grieved and sorrowful man. He is none of the jolly ones of the times; nor can he, for his bones, his heart, his heart is broken.

1. He is sorry for that he feels and finds in himself a pravity of nature; I told you before he is sensible of it, he sees it, he feels it; and here I say he is sorry for it. It is this that makes him call himself a wretched man; it is this that makes him loathe and abhor himself; it is this that makes him blush, blush before God and be ashamed (Rom 7:24; Job 42:5,6; Eze 36:31). He finds by nature no form nor comeliness in himself, but the more he looks in the glass of the Word, the more unhandsome, the more deformed he perceiveth sin has made him. Every body sees not this, therefore every body is not sorry for it; but the broken in heart sees that he is by sin corrupted, marred, full of lewdness and naughtiness; he sees that in him, that is, in his flesh, dwells no good thing; and this makes him sorry, yea, it makes him sorry at heart. A man that has his bones broken finds he is spoiled, marred, disabled from doing as he would and should, at which he is grieved and made sorry.

Many are sorry for actual transgressions, because they do oft bring them to shame before men; but few are sorry for the defects that sin has made in nature, because they see not those defects themselves. A man cannot be sorry for the sinful defects of nature, till he sees they have rendered him contemptible to God; nor is it any thing but a sight of God that can make him truly see what he is, and so be heartily sorry for being so. Now 'mine eye seeth thee,' saith Job, now 'I abhor myself.' 'Woe is me, for I am undone,' saith the prophet, 'for mine eyes have seen the King the Lord.' And it was this that made Daniel say his 'comeliness was turned in him into corruption'; for he had now the vision of the Holy One (Job 42:6; Isa 6:1-5; Dan 10:8). Visions of God break the heart, because, by the sight the soul then has of his perfections, it sees its own infinite and unspeakable disproportion, because of the vileness of its nature.

Suppose a company of ugly, uncomely, deformed persons dwelt together in one house; and suppose that they never yet saw any man or woman more than themselves, or that were arrayed with the splendours and perfections of nature; these would not be capable of comparing themselves with any but themselves, and consequently would not be affected and made sorry for their uncomely natural defections. But now bring

them out of their cells and holes of darkness, where they have been shut up by themselves, and let them take a view of the splendour and perfections of beauty that are in others, and then, if at all, they will be sorry and dejected at the view of their own defects. This is the case; men by sin are marred, spoiled, corrupted, depraved, but they may dwell by themselves in the dark; they see neither God, nor angels, nor saints, in their excellent nature and beauty: and therefore they are apt to count their own uncomely parts their ornaments and their glory. But now let such, as I said, see God, see saints, or the ornaments of the Holy Ghost, and themselves as they are without them, and then they cannot but must be affected with and sorry for their own deformity. When the Lord Christ put forth but little of his excellency before his servant Peter's face, it raised up the depravity of Peter's nature before him to his great confusion and shame; and made him cry out to him in the midst of all his fellows, 'Depart from me, for I am a sinful man, O Lord' (Luke 5:4-8).

This therefore is the cause of a broken heart, even a sight of divine excellencies, and a sense that I am a poor, depraved, spoiled defiled wretch; and this sight having broken the heart, begets sorrow in the broken-hearted.

2. The broken-hearted is a sorrowful man; for that he finds his depravity of nature strong in him, to the putting forth itself to oppose and overthrow what his changed mind doth prompt him to; 'When I would do good,' saith Paul, 'evil is present with me' (Rom 7:21). Evil is present to oppose, to resist, and make head against the desires of my soul. The man that has his bones broken, may have yet a mind to be industriously occupied in a lawful and honest calling; but he finds, by experience, that an infirmity attends his present condition that strongly resists his good endeavours; and at this he shakes his head, makes complaints, and with sorrow of heart he sighs and says, I 'cannot do the thing that I would' (Rom 7:15; Gal 5:17). I am weak, I am feeble; I am not only depraved, but by that depravity deprived of ability to put good motions,[6] good intentions and desires into execution, to completeness; O says he, I am ready to halt, my sorrow is continually before me!

You must know that the broken-hearted loves God, loves his soul, loves good, and hates evil. Now, for such an one to find in himself an opposition and continual contradiction to this holy passion, it must needs cause sorrow, godly sorrow, as the apostle Paul calls it. For such are made sorrow after a godly sort. To be sorry for that thy nature is with sin depraved, and that through this depravity thou art deprived of ability to do what the Word and thy holy mind doth prompt thee to, is to be sorry after a godly sort. For this sorrow worketh that in thee of which thou wilt never have cause to repent; no, not to eternity (2 Cor 7:9-11).

3. The broken-hearted man is sorry for those breaches that, by reason of the depravity of his nature, are made in his life and conversation. And this was the case of the man in our text. The vileness of his nature had broken out to the defiling of his life, and to the making of him, at this time, base in conversation. This, this was it, that all to[7] brake his heart. He saw in this he had dishonoured God, and that cut him, 'Against thee, thee only, have I sinned, and done this evil in thy sight' (Psa 51:4). He saw in this he had caused the enemies of God to open their mouths and blaspheme; and this cut him to the heart. This made him cry, I have sinned against thee, Lord. This made him say, 'I will declare mine iniquity, I will be sorry for my sin' (Psa 38:18).

When a man is designed to do a matter, when his heart is set upon it, and the broken-hearted doth design to glorify God, an obstruction to that design, the spoiling of this work, makes him sorrowful. Hannah coveted children, but could not have them, and this made her 'a woman of a sorrowful spirit' (1 Sam 1:15). A broken-hearted man

would be well inwardly, and do that which is well outwardly; but he feels, he finds, he sees he is prevented, prevented at least in part. This makes him sorrowful; in this he groans, groans earnestly, being burdened with his imperfections (2 Cor 5:1-3). You know one with broken bones has imperfections many, and is more sensible of them, too, as was said afore, than any other man; and this makes him sorrowful, yea, and makes him conclude that he shall go softly all his days in the bitterness of his soul (Isa 38:15).

Third. The man with a broken heart is a very humble man; or, true humility is a sign of a broken heart. Hence, brokenness of heart, contrition of spirit, and humbleness of mind, are put together. 'To revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa 57:15).

To follow our similitude. Suppose a man, while in bodily health, stout and strong, and one that fears and cares for no man; yet let this man have but a leg or an arm broken, and his courage is quelled; he is now so far off from hectoring of it with a man, that he is afraid of every little child that doth but offer to touch him. Now he will court the most feeble that has ought to do with him, to use him and handle him gently. Now he is become a child in courage, a child in fear, and humbleth himself as a little child.

Why, thus it is with that man that is of a broken and contrite spirit. Time was, indeed, he could hector, even hector it with God himself, saying, 'What is the Almighty, that we should serve him?' or what profit shall I have if I keep his commandments? (Job 21:15; Mal 3:13,14). Ay! But now his heart is broken; God has wrestled with him, and given him a fall, to the breaking of his bones, his heart; and now he crouches, now he cringes, now he begs of God that he will not only do him good, but do it with tender hands. 'Have mercy upon me, O God,' said David; yea, 'according unto the multitude of thy tender mercies, blot out my transgressions' (Psa 51:1).

He stands, as he sees, not only in need of mercy, but of the tenderest mercies. God has several sorts of mercies, some more rough, some more tender. God can save a man, and yet have him a dreadful way to heaven! This the broken-hearted sees, and this the broken-hearted dreads, and therefore pleads for the tenderest sort of mercies; and here we read of his gentle dealing, and that he is very pitiful, and that he deals tenderly with his. But the reason of such expressions no man knows but he that is broken-hearted; he has his sores, his running sores, his stinking sores; wherefore he is pained, and therefore covets to be handled tenderly. Thus God has broken the pride of his spirit, and humbled the loftiness of man. And his humility yet appears,

1. In his thankfulness for natural life. He reckoneth at night, when he goes to bed, that like as a lion, so God will tear him to pieces before the morning light (Isa 38:13). There is no judgment that has fallen upon others, but he counts of right he should be swallowed up by it. 'My flesh trembleth for fear of thee, and I am afraid of thy judgments' (Psa 119:120). But perceiving a day added to his life, and that he in the morning is still on this side hell, he cannot choose but take notice of it, and acknowledge it as a special favour, saying, God be thanked for holding my soul in life till now, and for keeping my life back from the destroyer (Job 33:22; Psa 56:13, 86:13). Man, before his heart is broken, counts time his own, and therefore he spends it lavishly upon every idle thing. His soul is far from fear, because the rod of God is not upon him; but when he sees himself under the wounding hand of God, or when God, like a lion, is breaking all his bones, then he humbleth himself before him, and falleth at his foot. Now he has learned to count every moment a mercy, and every small morsel a mercy.

2. Now also the least hopes of mercy for his soul, O how precious is it! He that was

wont to make orts[8] of the gospel, and that valued promises but as stubble, and the words of God but as rotten wood; now, with what an eye doth he look on the promise? Yea, he counted a peradventure of mercy more rich, more worth, than the whole world. Now, as we say, he is glad to leap at a crust; now, to be a dog in God's house is counted better by him than to 'dwell in the tents of the wicked' (Matt 15:16,27; Luke 15:17-19).

3. Now he that was wont to look scornfully upon the people of God, yea, that used to scorn to show them a gentle cast of his countenance; now he admires and bows before them, and is ready to lick the dust of their feet, and would count it his greatest, the highest honour, to be as one of the least of them. 'Make me as one of thy hired servants,' says he (Luke 15:19).

4. Now he is, in his own eyes, the greatest fool in nature; for that he sees he has been so mistaken in his ways, and has not yet but little, if any true knowledge of God. Every one now, says he, have more knowledge of God than I; every one serves him better than I (Psa 73:21,22; Prov 30:2,3).

5. Now may he be but one, though the least in the kingdom of heaven! Now may he be but one, though the least in the church on earth! Now may he be but loved, though the least beloved of saints! How high an account doth he set thereon!

6. Now, when he talketh with God or men, how doth he debase himself before them! If with God, how does he accuse himself, and load himself with the acknowledgments of his own villanies, which he committed in the days wherein he was the enemy of God! 'Lord,' said Paul, that contrite one, 'I imprisoned and beat in every synagogue them that believed on thee. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him' (Acts 22:19,20). Yea, I punished thy saints 'oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities' (Acts 26:9-11).

Also, when he comes to speak to saints, how doth he make himself vile before them! 'I am,' saith he, 'the least of the apostles; that am not meet to be called an apostle'; I am 'less than the least of all saints'; I was a blasphemer; I was a persecutor, and injurious, &c. (1 Cor 15:9; Eph 3:8; 1 Tim 1:13). What humility, what self-abasing thoughts, doth a broken heart produce! When David danced before the ark of God, also how did he discover his nakedness to the disliking of his wife; and when she taunted him for his doings, says he, 'It was before the Lord,' &c., 'and I will yet be more vile than thus, and will be base in mine own sight' (2 Sam 6:20-22). O, the man that is, or that has been kindly broken in his spirit, and that is of a contrite heart, is a lowly, humble man.

Fourth. The broken-hearted man is a man that sees himself in spirituals to be poor. Therefore, as humble and contrite, so poor and contrite are put together in the Word. 'But to this man will I look, even to him that is poor, and of a contrite spirit' (Isa 66:1,2). And here we still pursue our metaphor. A wounded man, a man with broken bones, concludes his condition to be but poor, very poor. Ask him how he does, and he answers, 'Truly, neighbours, in a very poor condition!' Also you have the spiritual poverty of such as have, or have had their hearts broken, and that have been of contrite spirits, much made mention of in the Word. And they go by two names to distinguish them from others. They are called THY poor, that is, God's poor; they are also called 'the poor in spirit' (Psa 72:2, 74:19; Matt 5:3). Now, the man that is poor in his own eyes, for of him we now discourse, and the broken-hearted is such an one, is sensible of his wants. He knows he cannot help himself, and therefore is forced to be content to live by the charity of others. Thus it is in nature, thus it is in grace.

1. The broken-hearted now knows his wants, and he knew it not till now. As he that has a broken bone, knew no want of a bone-setter till he knew his bone was broken. His broken bone makes him know it; his pain and anguish makes him know it; and thus it is in spirituals. Now he sees to be poor indeed is to want the sense of the favour of God; for his great pain is a sense of wrath, as hath been shown before. And the voice of joy would heal his broken bones (Psa 51:8). Two things he thinks would make him rich. (1) A right and title to Jesus Christ, and all his benefits. (2) And saving faith therein. They that are spiritually rich are rich in him, and in the faith of him (2 Cor 8:9; James 2:5). The first of these giveth us a right to the kingdom of heaven; and the second yields the soul the comfort of it; and the broken-hearted man wants the sense and knowledge of his interest in these. That he knows he wants them is plain; but that he knows he has them is what, as yet, he wants the attainment of. Hence he says—'The poor and needy seek water, and there is none, and their tongue faileth for thirst' (Isa 41:17). There is none in their view; none in their view for them. Hence David, when he had his broken heart, felt he wanted washing, he wanted purging, he wanted to be made white. He knew that spiritual riches lay there but he did not so well perceive that God had washed and purged him. Yea, he rather was afraid that all was going, that he was in danger of being cast out of God's presence, and that the Spirit of grace would be utterly taken from him (Psa 51). That is the first thing. The broken-hearted is poor, because he knows his wants.

2. The broken-hearted is poor, because he knows he cannot help himself to what he knows he wants. The man that has a broken arm, as he knows it, so he knows of himself he cannot set it. This therefore is a second thing that declares a man is poor, otherwise he is not so. For suppose a man wants never so much, yet if he can but help himself, if he can furnish himself, if he can supply his own wants out of what he has, he cannot be a poor man. Yea, the more he wants, the greater are his riches, if he can supply his own wants out of his own purse.

He then is the poor man, that knows his spiritual want, and also knows he cannot supply or help himself. But this the broken-hearted knows, therefore he in his own eyes is the only poor man. True, he may have something of his own, but that will not supply his want, and therefore he is a poor man still. I have sacrifices, says David, but thou dosts not desire them, therefore my poverty remains (Psa 51:16). Lead is not gold, lead is not current money with the merchants. There is none has spiritual gold to sell but Christ (Rev 3:18). What can a man do to procure Christ, or procure faith, or love? Yea, had he never so much of his own carnal excellencies, no, not one penny of it will go for pay in that market where grace is to be hand. 'If a man would give all the substance of his house for love, it would utterly be contemned' (Can 8:7).

This the broken-hearted man perceives, and therefore he sees himself to be spiritually poor. True he has a broken heart, and that is of great esteem with God; but that is not of nature's goodness, that is a gift, a work of God; and that is the sacrifices of God. Besides, a man cannot remain content and at rest with that; for that, in the nature of it, does but show him he is poor, and that his wants are such as himself cannot supply. Besides, there is but little ease in a broken heart.

3. The broken-hearted man is poor, and sees it; because he finds he is now disabled to live any way else but by begging. This David betook himself to, though he was a king; for he knew, as to his soul's health, he could live no way else. 'This poor man cried,' saith he, 'and the Lord heard him, and saved him out of all his troubles' (Psa 34:6). And this leads me to the fifth sign.

Fifth. Another sign of a broken heart is a crying, a crying out. Pain, you know, will make

one cry. Go to them that have upon them the anguish of broken bones, and see if they do not cry; anguish makes them cry. This, this is that which quickly follows, if once thy heart be broken, and thy spirit indeed made contrite.

1. I say, anguish will make thee cry. 'Trouble and anguish,' saith David, 'have taken hold on me' (Psa 119:143). Anguish, you know, doth naturally provoke to crying; now, as a broken bone has anguish, a broken heart has anguish. Hence the pains of one that has a broken heart are compared to the pangs of a woman in travail (John 16:20-22).

Anguish will make one cry alone, cry to one's self; and this is called a bemoaning of one's self. 'I have surely heard Ephraim bemoaning himself,' saith God (Jer 31:18). That is, being at present under the breaking, chastising hand of God. 'Thou hast chastised me,' saith he, 'and I was chastised, as a bullock unaccustomed to the yoke.' This is his meaning also who said, 'I mourn in my complaint, and make a noise.' And why? Why, 'My heart is sore pained within me' (Psa 4:2-4).

This is a self-bemoaning, a bemoaning themselves in secret and retired places. You know it is common with them who are distressed with anguish, though all alone, to cry out to themselves of their present pains, saying, O my leg! O my arm! O my bowels! Or, as the son of the Shunammite, 'My head! my head!' (2 Kings 4:19). O the groans, the sighs, the cries, that the broken-hearted have, when by themselves, or alone! O, say they, my sins! my sins! my soul! my soul! How am I loaden with guilt! How am I surrounded with fear! O this hard, this desperate, this unbelieving heart! O how sin defileth my will, my mind, my conscience! 'I am afflicted and ready to die' (Psa 88:15).[9] Could some of you carnal people but get behind the chamber-door, to hear Ephraim when he is at the work of self-bemoaning, it would make you stand amazed to hear him bewail that sin in himself in which you take delight; and to hear him bemoan his misspending of time, while you spend all in pursuing your filthy lusts; and to hear him offended with his heart, because it will not better comply with God's holy will, while you are afraid of his Word and ways, and never think yourselves better than when farthest off from God. The unruliness of the passions and lusts of the broken-hearted make them often get into a corner, and thus bemoan themselves.

2. As they thus cry out in a bemoaning manner of and to themselves, so they have their outcries of and against themselves to others; as she said in another case, 'Behold and see, if there be any sorrow like unto my sorrow' (Lam 1:12). O the bitter cries and complaints that the broken-hearted have, and make to one another! Still every one imagining that his own wounds are deepest, and his own sores fullest of anguish, and hardest to be cured. Say they, if our iniquities be upon us, and we pine away in them, how can we then live? (Eze 33:10).

Once being at an honest woman's house, I, after some pause, asked her how she did? She said, Very badly. I asked her if she was sick? she answered, No. What then, said I, are any of your children ill? She told me, No. What, said I, is your husband amiss, or do you go back in the world? No, no, said she, but I am afraid I shall not be saved. And broke out with heavy heart, saying, 'Ah, Goodman Bunyan! Christ and a pitcher; if I had Christ, though I went and begged my bread with a pitcher, it would be better with me than I think it is now!' This woman had her heart broken, this woman wanted Christ, this woman was concerned for her soul. There are but few women, rich women, that count Christ and a pitcher better than the world, their pride, and pleasures. This woman's cries are worthy to be recorded; it was a cry that carried in it, not only a sense of the want, but also of the worth of Christ. This cry, 'Christ and a pitcher,' made a melodious noise in the ears of the very angels![10]

But, I say, few women cry out thus; few women are so in love with their own eternal salvation, as to be willing to part with all their lusts and vanities for Jesus Christ and a pitcher. Good Jacob also was thus: 'If the Lord,' said he, 'will give me bread to eat, and raiment to put on, then he shall be my God.' Yea, he vowed it should be so. 'And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace: then shall the Lord be my God' (Gen 28:20).

3. As they bemoan themselves, and make their complaints to one and another, so they cry to God. 'O God,' said Heman, 'I have cried day and night before thee.' But when? Why, when his soul was full of trouble, and his life drew near to the grave (Psa 88:1-3). Or, as it says in another place, out of the deep, 'out of the belly of hell cried I' (Psa 130:1; Jonah 2:2). By such words expressing what painful condition they were in when they cried.

See how God himself words it. 'My pleasant portion,' says he, is become 'a desolate wilderness, and being desolate, it mourneth unto me' (Jer 12:11). And this also is natural to those whose hearts are broken. Whether goes the child, when it catcheth harm, but to its father, to its mother? Where doth it lay its head, but in their laps? Into whose bosom doth it pour out its complaint, more especially, but into the bosom of the father, of a mother, because there are bowels, there is pity, there is relief and succour? And thus it is with them whose bones, whose hearts are broken. It is natural to them; they must cry; they cannot but cry to him. 'Lord, heal me,' said David, 'for my bones are vexed; Lord, heal me, for my soul is also sore vexed' (Psa 6:1-3). He that cannot cry feels no pain, sees no want, fears no danger, or else is dead.

Sixth. Another sign of a broken heart, and of a contrite spirit is, it trembleth at God's Word. 'To him that is poor, and of a contrite spirit, and trembleth at my Word' (Isa 66:2). The Word of God is an awful Word to a broken-hearted man. Solomon says, 'The word of a king is as the roaring of a lion'; and if so, what is the Word of God? for by the wrath and fear is meant the authoritative word of a king. We have a proverb, 'The burnt child dreads the fire, the whipped child fears the rod'; even so the broken-hearted fears the Word of God. Hence you have a remark set upon them that tremble at God's Word, to wit, they are they that keep among the godly; they are they that keep within compass; they are they that are aptest to mourn, and to stand in the gap, when God is angry; and to turn away his wrath from a people.

It is a sign the Word of God has had place, and wrought powerfully, when the heart trembleth at it, is afraid, and stands in awe of it. When Joseph's mistress tempted him to lie with her, he was afraid of the Word of God. 'How then can I do this great wickedness,' said he, 'and sin against God?' He stood in awe of God's Word, durst not do it, because he kept in remembrance what a dreadful thing it was to rebel against God's Word. When old Eli heard that the ark was taken, his very heart trembled within him; for he read by that sad loss that God was angry with Israel, and he knew the anger of God was a great and terrible thing. When Samuel went to Bethlehem, the elders of the town trembled; for they feared that he came to them with some sad message from God, and they had had experience of the dread of such things before (Gen 39:7-9; 1 Sam 4:13, 16:1-4). When Ezra would have a mourning in Israel for the sins of the land, he sent, and there came to him 'every one that trembled at the words of the God of Israel, because of the transgressions of those that had been carried away' (Ezra 9:4). There are, I say, a sort of people that tremble at the words of God, and that are afraid of doing ought that is contrary to them; but they are only such with whose souls and spirits the Word has had to do. For the rest, they are resolved to go on their course, let

God say what he will. 'As for the word' of the Lord, said rebellious Israel to Jeremiah, 'that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth' (Jer 44:16). But do you think that these people did ever feel the power and majesty of the Word of God to break their hearts? No, verily; had that been so, they would have trembled at the words of God; they would have been afraid of the words of God. God may command some people what he will, they will do what they list. What care they for God? what care they for his Word? Neither threats nor promises, neither punishments or favours will make them obedient to the Word of God; and all because they have not felt the power of it, their hearts have not been broken with it. When king Josias did but read in God's Book what punishment God had threatened against rebellious Israel, though he himself was a holy and good man, he humbled himself, 'he rent his clothes,' and wept before the Lord, and was afraid of the judgment threatened (2 Kings 22; 2 Chron 34). For he knew what a dreadful thing the Word of God is. Some men, as I said before, dare do anything, let the Word of God be never so much against it; but they that tremble at the Word dare not do so. No, they must make the Word their rule for all they do; they must go to the Holy Bible, and there inquire what may or may not be done; for they tremble at the Word. This then is another sign, a true sign, that the heart has been broken, namely, 'When the heart is made afraid of, and trembleth at the Word' (Acts 9:4-6, 16:29,30). Trembling at the Word is caused by a belief of what is deserved, threatened, and of what will come, if not prevented by repentance; and therefore the heart melts, and breaks before the Lord.

[IV. THE NECESSITY THERE IS THAT THE HEART MUST BE BROKEN.]

I come, in the next place, to speak to this question.

But what necessity is there that the heart must be broken? Cannot a man be saved unless his heart be broken? I answer, Avoiding secret things, which only belong to God, there is a necessity of breaking the heart, in order to salvation; because a man will not sincerely comply with the means conducing thereunto until his heart is broken. For,

First. Man, take him as he comes into the world, as to spirituals, as to evangelical things, in which mainly lies man's eternal felicity, and there he is as one dead, and so stupefied, and wholly in himself, as unconcerned with it. Nor can any call or admonition, that has not a heart-breaking power attending of it, bring him to a due consideration of his present state, and so unto an effectual desire to be saved.

Many ways God has manifested this. He has threatened men with temporal judgments; yea, sent such judgments upon them, once and again, over and over, but they will not do. What! says he, 'I have given you cleanness of teeth in all your cities; I have withholden the rain from you; I have smitten you with blasting and mildew; I have sent among you the pestilence; I have overthrown some of you, as God overthrew Sodom and Gomorrah. Yet have ye not returned unto me, saith the Lord' (Amos 4:6-11). See here! Here is judgment upon judgment, stroke after stroke, punishment after punishment, but all will not do, unless the heart is broken. Yea, another prophet seems to say that such things, instead of converting the soul, sets it further off. If heart-breaking work attend such strokes, 'Why should ye be stricken any more?' says he, 'ye will revolt more and more' (Isa 1:5).

Man's heart is fenced, it is grown gross; there is a skin that, like a coat of mail, has wrapped it up, and inclosed it in on every side. This skin, this coat of mail, unless it be cut off and taken away, the heart remains untouched, whole; and so as unconcerned, whatever judgments or afflictions light upon the body (Matt 13:15; Acts 28:27). This which I call the coat of mail, the fence of the heart, has two great names in Scripture. It

is called, 'the foreskin of the heart,' and the armour in which the devil trusteth (Deut 10:16; Luke 11:22).

Because these shield and fence the heart from all gospel doctrine, and from all legal punishments, nothing can come at it till these are removed. Therefore, in order unto conversion, the heart is said to be circumcised; that is, this foreskin is taken away, and this coat of mail is spoiled. 'I will circumcise thy heart,' saith he, 'to love the Lord thy God with all thine heart'—and then the devil's goods are spoiled—'that thou mayst live' (Deut 30:6; Luke 11:22).

And now the heart lies open, now the Word will prick, cut, and pierce it; and it being cut, pricked, and pierced, it bleeds, it faints, it falls, and dies at the foot of God, unless it is supported by the grace and love of God in Jesus Christ. Conversion, you know, begins at the heart; but if the heart be so secured by sin and Satan, as I have said, all judgments are, while that is so, in vain. Hence Moses, after he had made a long relation of mercy and judgment unto the children of Israel, suggests that yet the great thing was wanting to them, and that thing was, an heart to perceive, and eyes to see, and ears to hear unto that day (Deut 29:2,3). Their hearts were as yet not touched to the quick, were not awakened, and wounded by the holy Word of God, and made tremble at its truth and terror.

But I say, before the heart be touched, pricked, made smart, &c., how can it be thought, be the danger never so great, that it should repent, cry, bow, and break at the foot of God, and supplicate there for mercy! and yet thus it must do; for thus God has ordained, and thus God has appointed it; nor can men be saved without it. But, I say, can a man spiritually dead, a stupid man, whose heart is past feeling, do this; before he has his dead and stupid heart awakened, to see and feel its state and misery without it? But, Second. Man, take him as he comes into the world—and how wise soever he is in worldly and temporal things—he is yet a fool as to that which is spiritual and heavenly. Hence Paul says, 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him,' because he is indeed a fool to them; 'neither,' says the text, 'can he know them, because they are spiritually discerned' (1 Cor 2:14). But how now must this fool be made wise? Why, wisdom must be put into his heart (Job 38:36). Now, none can put it there but God; and how doth he put it there, but by making room there for it, by taking away the thing which hinders, which is that folly and madness which naturally dwelleth there? But how doth he take that away but by a severe chastising of his soul for it, until he has made him weary of it? The whip and stripes are provided for the natural fool, and so it is for him that is spiritually so (Prov 19:29).

Solomon intimates, that it is a hard thing to make a fool become wise. 'Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him' (Prov 27:22). By this it appears that it is a hard thing to make a fool a wise man. To bray one in a mortar is a dreadful thing, to bray one there with a pestle; and yet it seems a whip, a mortar, and a pestle is the way. And if this is the way to make one wise in this world, and if all this will hardly do, how must the fool that is so in spirituals be whipped and beaten, and stripped before he is made wise therein? Yea, his heart must be put into God's mortar, and must be beaten; yea, brayed there with the pestle of the law, before it loves to hearken unto heavenly things. It is a great word in Jeremiah, 'Through deceit,' that is, folly, 'they refuse to know me, saith the Lord.' And what follows? Why, 'Therefore, thus saith the Lord of hosts, behold I will melt them, and try them,' that is, with fire, 'for how shall I do for the daughter of my people' (Jer 9:6,7). I will melt them: I will put them into my furnace, and there I will try them; and there will I make them know me, saith the Lord. When David was under spiritual chastisement for

his sin, and had his heart under the breaking hand of God, then he said, God should make him know wisdom (Psa 51:6). Now he was in the mortar, now he was in the furnace, now he was bruised and melted; yea, now his bones, his heart, was breaking, and now his folly was departing. Now, says he, thou shalt make me to know wisdom. If I know anything of the way of God with us fools, there is nothing else will make us wise men; yea, a thousand breakings will not make us so wise as we should be.

We say, Wisdom is not good till it is bought; and he that buys it, according to the intention of that proverb, usually smarts for it. The fool is wise in his own conceit; wherefore there is a double difficulty attends him before he can be wise indeed. Not only his folly, but his wisdom, must be removed from him; and how shall that be, but by ripping up of his heart by some sore conviction, that may show him plainly that his wisdom is his folly, and that which will undo him. A fool loves his folly; that is, as treasure, so much is he in love with it. Now then, it must be a great thing that must make a fool forsake his folly. The foolish will not weigh, nor consider, nor compare wisdom with their folly. 'Folly is joy to him that is destitute of wisdom.' 'As a dog returneth to his vomit, so a fool returneth to his folly' (Prov 15:21, 26:11). So loth are they when driven from it to let it go, to let it depart from them. Wherefore there must go a great deal to the making of a man a Christian; for as to that, every man is a fool, yea, the greatest fool, the most unconcerned fool, the most self-willed fool of all fools; yea, one that will not be turned from his folly but by the breaking of his heart. David was one of these fools; Manasseh was one of these fools; Saul, otherwise called Paul, was one of these fools; and so was I—and that the biggest of all.[11]

Third. Man, take him as he comes into the world, and he is not only a dead man, and a fool, but a proud man also. Pride is one of those sins that first showeth itself to children, yea, and it grows up with them, and mixeth itself with all they do: but it lies most hid, most deep in man as to his soul-concerns. For the nature of sin, as sin, is not only to be vile, but to hide its vileness from the soul. Hence many think they do well when they sin. Jonah thought he did well to be angry with God (Jonah 4:9). The Pharisees thought they did well when they said, Christ had a devil (John 8:48). And Paul thought verily, that he ought to do many things against, or contrary to, the name of Jesus; which he also did with great madness (Acts 26:9,10). And thus sin puffs up men with pride, and a conceit of themselves, that they are a thousand times better than they are. Hence they think they are the children of God, when they are the children of the devil; and that they are something as to Christianity, when they neither are such, nor know what it is that they must have to make them such (John 8:41-44; Gal 6:3).

Now, whence flows this but from pride, and a self-conceit of themselves, and that their state is good for another world, when they are yet in their sins, and under the curse of God? Yea, and this pride is so strong and high, and yet so hid in them, that all the ministers in the world cannot persuade them that this is pride, not grace, in which they are so confident. Hence they slight all reproofs, rebukes, threatenings, or admonitions that are pressed upon them, to prevail with them to take heed, that they be not herein deceived. 'Hear ye,' saith the prophet, 'and give ear: be not proud, for the Lord hath spoken.' 'But if ye will not hear it, my soul shall weep in secret places for your pride' (Jer 13:15-17). And what was the conclusion? Why, all the proud men stood out still, and maintained their resistance of God and his holy prophet (Jer 43:2).

Nor is there any thing that will prevail with these to the saving of their souls, until their hearts are broken. David, after he had defiled Bathsheba, and slain her husband, yet boasted himself in his justice and holiness, and would by all means have the man put to death that had but taken the poor man's lamb, when, alas! poor soul, himself was the

great transgressor. But would he believe it? No, no; he stood upon the vindicating of himself to be a just doer; nor would he be made to fall until Nathan, by authority from God, did tell him that he was the man whom himself had condemned; 'Thou art the man, ' said he: at which word his conscience was awakened, his heart wounded, and so his soul made to fall under the burden of his guilt, at the feet of the God of heaven for mercy (2 Sam 12:1-13).

Ah! pride, pride! thou art that which holds many a man in the chains of his sins; thou art it, thou cursed self-conceit, and keepest them from believing that their state is damnable. 'The wicked, through the pride of his countenance, will not seek after God' (Psa 10:4). And if there is so much in the pride of his countenance, what is there, think you, in the pride of his heart? Therefore Job says it is to hide pride from man, and so to save his soul from hell, that God chasteneth him with pain upon his bed, until the multitude of his bones stick out, and until his life draws nigh to the destroyer (Job 33:17-22).

It is a hard thing to take a man off his pride, and make him, instead of trusting in, and boasting of his goodness, wisdom, honesty, and the like, to see himself a sinner, a fool, yea, a man that is cruel, as to his own immortal soul. Pride of heart has a power in it, and is therefore compared to an iron sinew, and an iron chain, by which they are made stout, and with which they are held in that stoutness, to oppose the Lord, and drive his Word from their hearts (Lev 26:19; Psa 73:6).

This was the sin of devils, and it is the sin of man, and the sin, I say, from which no man can be delivered until his heart is broken; and then his pride is spoiled, then he will be glad to yield. If a man be proud of his strength or manhood, a broken leg will maul him; and if a man be proud of his goodness, a broken heart will maul him; because, as has been said, a broken heart comes by the discovery and charge of sin, by the power of God upon the conscience.

Fourth. Man, take him as he comes into the world, and he is not only a dead man, a fool, and proud, but also self-willed and headstrong (2 Peter 2:10). A stubborn ungain creature is man before his heart is broken. Hence they are so often called rebels, rebellious, and disobedient: they will only do what they list. 'All day long,' says God, 'have I stretched out my hand to a disobedient and gainsaying people.' And hence, again, they are compared to a self-willed or headstrong horse, that will, in spite of his rider, rush into the battle. 'Every one,' says God, 'turneth to his course, as the horse rusheth into battle' (Jer 8:6). They say, 'With our tongue will we prevail, our lips are our own; who is lord over us' (Psa 12:4).

Hence they are said to stop their ears, to pull away their shoulder, to shut their eyes, and harden their hearts, 'against the words of God, and contemned the counsel of the Most High' (Psa 107:11; Zech 7:10,12). They are fitly compared to the rebellious son who would not be ruled by his parents, or to the prodigal, who would have all in his own hand, and remove himself far away from father and father's house (Deut 21:20; Luke 15:13). Now for such creatures, nothing will do but violence. The stubborn son must be stoned till he dies; and the prodigal must be famished out of all; nothing else, I say, will do. Their self-willed stubborn heart will not comply with the will of God before it is broken (Deut 21:21; Luke 15:14-17). These are they that are called the stout-hearted; these are said to be far from righteousness, and so will remain until their hearts are broken; for so they must be made to know themselves (Isa 9:9-11).

Fifth. Man, as he comes into the world, is not only a dead man, a fool, proud, and self-willed, but also a fearless creature. 'There is,' saith the text, 'no fear of God before their eyes' (Rom 3:18). No fear of God! There is fear of man, fear of losing his favour, his

love, his good-will, his help, his friendship; this is seen everywhere. How do the poor fear the rich, the weak fear the strong, and those that are threatened, them that threaten! But come now to God; why, none fear him; that is, by nature, none reverence him; they neither fear his frowns, nor seek his favour, nor inquire how they may escape his revenging hand that is lifted up against their sins and their souls because of sin. Little things they fear the losing of them; but the soul they are not afraid to lose. 'They fear not me, saith the Lord' (Mal 3:5).

How many times are some men put in mind of death by sickness upon themselves, by graves, by the death of others? How many times are they put in mind of hell by reading the Word, by lashes of conscience, and by some that go roaring in despair out of this world? How many times are they put in mind of the day of judgment. As, 1. By God's binding the fallen angels over to judgment. 2. By the drowning of the old world (2 Peter 2:4,5; Jude 6,7). 3. By the burning of Sodom and Gomorrah with fire from heaven (2 Peter 2:6; Jude 7). 4. By appointing a day (Acts 17:29-31). 5. By appointing a judge (Acts 10:40-42). 6 By reserving their crimes in records (Isa 30:8; Rev 20:12). 7. By appointing and preparing of witnesses (Rom 2:15). 8. And by promising, yea, threatening, yea, resolving, to call the whole world to his bar, there to be judged for all which they have done and said, and for every secret thing (Matt 25:31-33, 12:36; Eccl 11:9, 12:14).

And yet they fear not God: alas! they believe not these things. These things, to carnal men, are like Lot's preaching to his sons and daughters that were in Sodom. When he told them that God would destroy that place, he seemed unto them as one that mocked; and his words to them were as idle tales (Gen 19:14). Fearless men are not won by words; blows, wounds, and killings, are the things that must bring them under fear. How many struggling fits had Israel with God in the wilderness? How many times did they declare that there they feared him not? And observe, they were seldom, if ever, brought to fear and dread his glorious name, unless he beset them round with death and the grave. Nothing, nothing but a severe hand, will make the fearless fear. Hence, to speak after the manner of man, God is put upon it to go this way with sinners when he would save their souls; even bring them, and lay them at the mouth, and within sight of hell and everlasting damnation: and there also charge them with sin and guilt, to the breaking of their hearts, before they will fear his name.

Sixth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, and fearless, but he is a false believer concerning God. Let God report of himself never so plainly, man by nature will not believe this report of him. No, they are become vain in their imaginations, and their foolish heart is darkened; wherefore they turn the glory of God, which is his truth, into a lie (Rom 1:21-25). God says, He sees; they say, He seeth not; God saith, He knows; they say, He doth not know: God saith, None is like himself; yet they say, He is altogether like to them: God saith, None shall keep his door for naught; they say, It is in vain, and to no profit to serve him: he saith, He will do good; they say, He will neither do good nor evil (Job 22:13,14; Psa 50:21; Job 21:14,15; Mal 3:14; Zeph 1:12). Thus they falsely believe concerning God; yea, as to the word of his grace, and the revelation of his mercy in Christ, they stick not to say by their practice—for a wicked man speaketh with his feet (Prov 6:13)—that that is a stark lie, and not to be trusted to (1 John 5:10).

Now, what shall God do to save these men? If he hides himself and conceals his glory, they perish. If he sends to them by his messengers, and forbears to come to them himself, they perish. If he comes to them and forbears to work upon them by his word, they perish: if he worketh on them, but not effectually, they perish. If he works

effectually he must break their hearts, and make them, as men wounded to death, fall at his feet for mercy, or there can be no good done on them; they will not rightly believe until he fires them out of their misbelief, and makes them to know, by the breaking of their bones for their false faith, that he is, and will be, what he has said of himself in his holy Word.[12] The heart, therefore, must be broken before the man can come to good.

Seventh. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, and a false believer, but a great lover of sin; he is captivated, ravished, drowned in the delights of it. Hence it [the Word] says, they love sin, delight in lies, do take pleasure in iniquity, and in them that do it; that they sport themselves in their own deceivings, and glory in their shame (John 3:19; Psa 62:4; Rom 1:32; 2 Peter 2:13; Phil 3:19).

This is the temper of man by nature; for sin is mixed with and has the mastery of all the powers of his soul. Hence they are said to be captives to it, and to be led captive into the pleasures of it, at the will of the devil (2 Tim 2:26). And you know it is not an easy thing to break love, or to take the affections off that object on which they are so deeply set, in which they are so deeply rooted, as man's heart is in his sins. Alas! how many are there that contemn all the allurements of heaven, and that trample upon all the threatenings of God, and that say, 'Tush,' at all the flames of hell, whenever these are propounded as motives to work them off their sinful delights! so fixed are they, so mad are they, upon these beastly idols. Yea, he that shall take in hand to stop their course in this their way, is as he that shall attempt to prevent the raging waves of the sea from their course, when driven by the mighty winds.

When men are somewhat put to it, when reason and conscience shall begin a little to hearken to a preacher, or a judgment that shall begin to hunt for iniquity, how many tricks, evasions, excuses, demurs, delays, and hiding-holes will they make, invent, and find, to hide and preserve their sweet sins with themselves and their souls, in the delights of them, to their own eternal perdition? Hence they endeavour to stifle conscience, to choke convictions, to forget God, to make themselves atheists, to contradict preachers that are plain and honest, and to heap to themselves such of them only as are like themselves, that speak unto them smooth things, and prophesy deceits; yea, they say themselves to such preachers, 'Get you out of the way; turn aside out of the path; cause the Holy One of Israel to cease from before us' (Isa 30:8-11). If they be followed still, and conscience and guilt shall, like blood-hounds, find them out in their secret places, and roar against them for their wicked lives, then they will flatter, cogg, dissemble, and lie against their soul, promising to mend, to turn, to repent, and grow better shortly; and all to daff[13] off convictions and molestations in their wicked ways, that they may yet pursue their lusts, their pleasures, and sinful delights, in quiet, and without control.

Yea, further, I have known some that have been made to roar like bears, to yell like dragons, and to howl like dogs, by reason of the weight of guilt, and the lashes of hell upon their conscience for their evil deeds; who have, so soon as their present torments and fears were gone, returned again with the 'dog to his vomit; and as the sow that was washed, to her wallowing in the mire' (Hosea 7:14; 2 Peter 2:20-22).

Once again, some have been made taste of the good Word of God, of the joy of heaven, and of the powers of the world to come, and yet could not by any one, nay, by all of these, be made to break their league for ever with their lusts and sins (Heb 6:4,5; Luke 8:13; John 5:33-35). O Lord! what is man, that thou art mindful of him? Wherein is he to be accounted of? He has sinned against thee; he loves his sins more than thee. He is a lover of pleasures more than he is a lover of God!

But now, how shall this man be reclaimed from this sin? How shall he be brought, wrought, and made, to be out of love with it? Doubtless it can be by no other means, by what we can see in the Word, but by the wounding, breaking, and disabling of the heart that loves it, and by that means making it a plague and gall unto it. Sin may be made an affliction, and as gall and wormwood to them that love it; but the making of it so bitter a thing to such a man, will not be done but by great and sore means. I remember we had in our town some time since, a little girl that loved to eat the heads of foul tobacco-pipes, and neither rod nor good words could reclaim her, and make her leave them. So her father takes advice of a doctor, to wean her from them, and it was this: Take, saith he, a great many of the foulest tobacco-pipe heads you can get, and boil them in milk, and make a posset of that milk, and make your daughter drink the posset-drink up. He did so, and gave his girl it, and made her drink it up; the which became so irksome and nauseous to her stomach, and made her so sick, that she could never abide to meddle with tobacco-pipe heads any more, and so was cured of that disease. Thou lovest thy sin, and neither rod nor good words will as yet reclaim thee. Well, take heed; if thou wilt not be reclaimed, God will make thee a posset of them, which shall be so bitter to thy soul, so irksome to thy taste, so loathsome to thy mind, and so afflicting to thy heart, that it shall break it with sickness and grief, till it be loathsome to thee. I say, thus he will do if he loves thee; if not, he will suffer thee to take thy course, and will let thee go on with thy tobacco-pipe heads!

The children of Israel will have flesh, must have flesh; they weep, cry, and murmur, because they have not flesh; the bread of heaven, that is but light and sorry stuff in their esteem (Num 11:1-6). Moses goes and tells God how the people despised his heavenly bread, and how they longed, lusted, and desired to be fed with flesh. Well, says God, they shall have flesh, they shall have their fill of flesh; I will feed them with it; they shall have to the full; and that 'ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you; because ye have despised the Lord' (Num 11:11-20). He can tell how to make that loathsome to thee on which thou most dost set thine evil heart. And he will do so, if he loves thee; else, as I said, he will not make thee sick by smiting of thee nor punish thee for or when thou committest whoredom, but will let thee alone till the judgment-day, and call thee to a reckoning for all thy sins then. But to pass this.

Eighth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, and a lover of sin, but a wild man. He is of the wild olive tree, of that which is wild by nature (Rom 11:17,24). So, in another place, man by nature is compared to the ass, to a wild ass. 'For vain or empty man would be wise, though man be born like a wild ass's colt' (Job 11:12). Isaac was a figure of Christ, and of all converted men (Gen 4:28). But Ishmael was a figure of man by nature; and the Holy Ghost, as to that, saith this of him, 'And he will be a wild man' (Gen 16:12). This man, I say, was a figure of all carnal men, in their wildness or estrangedness from God. Hence it is said of the prodigal, at his conversion, that he came to himself then; implying that he was mad, wild, or out of his wits before (Luke 15:17). I know there is a difference sometimes betwixt one's being wild and mad; yet sometimes wildness arriveth to that degree as to give one rightly the denomination of being mad. And it is always true in spirituals; namely, that he that is wild, as to God, is mad, or besides himself, and so not capable, before he is tamed, of minding his own eternal good as he should. There are these several things that are tokens of one wild or mad; and they all meet in a carnal man.

1. A wild or mad man gives no heed to good counsel; the frenzy of his head shuts all out, and by its force leads him away from men that are wise and sober. And thus it is with carnal men; good counsel is to them as pearls are that are cast afore swine; it is trampled under foot of them, and the man is despised that brings it (Matt 7:6). 'The poor man's wisdom is despised, and his words are not heard' (Eccl 9:16).
2. A wild or mad man, let him alone, and he will greatly busy himself all his life to accomplish that which, when it is completed, amounts to nothing. The work, the toil, the travel of such a one comes to nothing, save to declare that he was out of his wits that did it. David, imitating of such a one, scrabbled upon the gate of the king, as fools do with chalk; and like to this is all the work of all carnal men in the world (1 Sam 21:12,13). Hence, such a one is said to labour for the wind, or for what will amount to no more than if he filled his belly with the east wind (Eccl 5:16; Job 15:2).
3. A wild or mad man, if you set him to do anything, and he does it, he will yet do it, not by or according to your bidding, but after the folly of his own wild fancy; even as Jehu executed the commandment of the Lord; he did it in his own madness, taking no heed to the commandment of the Lord (2 Kings 9:20, 10:31). And thus do carnal men do, when they meddle with any of God's matters, as hearing, praying, reading, professing; they do all according to their own wild fancy; they take no heed to do these after the commandment of the Lord.
4. Wild or mad men, if they deck or array themselves with ought, as many times they do, why, the spirit of their wildness or frenzy appears even in the mode and way in which they do it. Either the things themselves which they make use of for that purpose are very toys and trifles; or if they seem to be better, they are put on after an antic manner, rather to the rendering of them ridiculous, than to bespeak them sober, judicious, or wise; and so do natural men array themselves with what they would be accepted in with God. Would one in his wits think to make himself fine or acceptable to men by arraying himself in menstruous cloths, or by painting his face with dross and dung? And yet this is the finery of carnal men, when they approach for acceptance into the presence of God (Isa 64:6; Phil 3:7,8).
O the wildness, the frenzy, the madness, that possesses the heart and mind of carnal men! they walk according to the course of this world, according to or after that spirit which is in truth the spirit of the devil, which worketh in the children of disobedience (Eph 2:1-3). But do they believe that thus it is with them? No, they are, in their own account, as other madmen are, the only ones in the world. Hence they are so taken and tickled with their own frantic notions, and deride all else that dwell in the world. But which is the way to make one that is wild, or a madman, sober? To let him alone will not do it; to give him good words only will not do it; no, he must be tamed; means must be used to tame him. 'He brought down their hearts with labour,' or by continual molestation; as you have it (Psa 107:10-12). He speaketh there of madmen that are kept up in darkness, and bound in afflictions and irons, because they rebelled against the words of God, and contemned the counsel of the Most High.
This, therefore, is the way to deal with such, and none but God can so deal with them. They must be taken, they must be separated from men; they must be laid in chains, in darkness, afflictions, and irons; they must be blooded, half-starved, whipped, purged, and be dealt with as mad people are dealt with. And thus they must be dealt with till they come to themselves, and cry out in their distresses. And then they cry to the Lord in their troubles, and he saveth them out of their distresses; then he brings them out of darkness, and the shadow of death, and breaks their bands in sunder (Psa 107:13-15). Thus, I say, God tames the wild, and brings mad prodigals to themselves, and so to

him for mercy.
Ninth. Man, as he comes into the world, is not only a dead man, a fool, proud, self-willed, fearless, a false believer, a lover of sin, and a wild man; but a man that disrelishes the things of the kingdom of God. I told you before, that unconverted man is such as did not taste things; but now I add, that he disrelishes things; he calls bitter things sweet, and sweet bitter; he judges quite amiss. These are they that God threateneth with a woe. 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter' (Isa 5:20).
This latter part of this text shows us evidently that the things of God are disrelished by some. They call his sweet things bitter, and the devil's bitter things sweet; and all this is for want of a broken heart. A broken heart relishes otherwise than a whole or unbroken one doth. A man that has no pain, or bodily distress, cannot find or feel virtue or good in the most sovereign plaister, were it applied to arm or leg; no, he rather says, Away with these stinking daubing things. O! but lay the same plaisters where there is need, and the patient will relish, and taste, and savour the goodness of them; yea, will prize and commend them to others.
Thus it is in spirituals. The world, they know not what the anguish or pain of a broken heart means; they say, 'Who will show us any good,' that is, better than we find in our sports, pleasures, estates, and preferments. 'There be many,' says the Psalmist, speak after this sort. But what says the distressed man? Why, 'Lord, lift thou up the light of thy countenance upon us'; and then adds, 'Thou hast put gladness in my heart'; namely, by the light of thy countenance, for that is the plaister for a broken heart. 'Thou hast put gladness in my heart, more than in the time that their corn and their wine increaseth' (Psa 4:1-7). O! a broken heart can savour pardon, can savour the consolations of the Holy Ghost. Yea, as a hungry or thirsty man prizes bread and water in the want thereof, so do the broken in heart prize and set a high esteem on the things of the Lord Jesus. His flesh, his blood, his promise, and the light of his countenance, are the only sweet things both to scent and taste, to those that are of a wounded spirit. The full soul loatheth the honey-comb; the whole despise the gospel, they savour not the things that are of God.
If twenty men were to hear a pardon read, and but one of those twenty were condemned to die, and the pardon was for none but such; which of these men, think you, would taste the sweetness of that pardon, they who are not, or he that was condemned? The condemned man, doubtless. This is the case in hand. The broken in heart is a condemned man; yea, it is a sense of condemnation, with other things, that has indeed broken his heart; nor is there anything but sense of forgiveness that can bind it up, or heal it. But could that heal it, could he not taste, truly taste, or rightly relish this forgiveness? no; forgiveness would be to him as it is to him that has not sense of want of it.
But, I say, what is the reason some so prize what others so despise, since they both stand in need of the same grace and mercy of God in Christ? Why, the one sees, and the other sees nothing, of this woeful miserable state. And thus have I showed you the necessity of a broken heart. 1. Man is dead, and must be quickened. 2. Man is a fool, and must be made wise. 3. Man is proud, and must be humbled. 4. Man is self-willed, and must be broken. 5. Man is fearless, and must be made to consider. 6. Man is a false believer, and must be rectified. 7. Man is a lover of sin, and must be weaned from it. 8. Man is wild, and must be tamed. 9. Man disrelishes the things of God, and can take no savour in them, until his heart is broken.

[V. THE REASONS WHY A BROKEN HEART IS ESTEEMED BY GOD SUCH AN EXCELLENT THING.]

And thus have I done with this, and shall come next to the reasons of the point, namely, to show you, why or how it comes to pass, that a broken heart, a heart truly contrite, is to God such an excellent thing. That to him it is so, we have proved by six demonstrations; what it is, we have showed by the six signs thereof; that it must be, is manifest by those nine reasons but now urged; and why it is with God or in his esteem an excellent thing, that is shown by that which follows.

First. A broken heart is the handiwork of God; an heart of his own preparing, for his own service; it is a sacrifice of his own providing, of his providing for himself; as Abraham said in another case, 'God will provide himself a lamb' (Gen 22:8).

Hence it is said, 'The preparations of the heart in man, &c., is from the Lord.' And again, 'God maketh my heart soft, and the Almighty troubleth me' (Job 23:16). The heart, as it is by nature hard, stupid, and impenetrable, so it remains, and so will remain, until God, as was said, bruiseth it with his hammer, and melts it with his fire. The stony nature of it is therefore said to be taken away of God. 'I will take away the stony heart out of your flesh, and I will give you,' saith he, 'an heart of flesh' (Eze 36:26). I will take away the stony heart, or the stoniness, or the hardness of your heart, and I will give you a heart of flesh; that is, I will make your heart sensible, soft, wieldable, governable, and penitent. Sometimes he bids men rend their hearts, not because they can, but to convince them rather, that though it must be so, they cannot do it; so he bids them make themselves a new heart, and a new spirit, for the same purpose also; for if God doth not rend it, it remains unrent; if God makes it not new, it abides an old one still. This is that that is meant by his bending of men for himself, and of his working in them that which is pleasing in his sight (Zech 9:13). The heart, soul, or spirit, as in itself, as it came from God's fingers, a precious thing, a thing in God's account worth more than all the world. This heart, soul, or spirit, sin has hardened, the devil has bewitched, the world has deceived. This heart, thus beguiled, God coveteth and desireth: 'My son,' saith he, 'give me thine heart, and let thine eyes observe my ways' (Prov 23:26).

This man cannot do this thing: for that his heart has the mastery of him, and will not but carry him after all manner of vanity. What now must be done? Why, God must take the heart by storm, by power, and bring it to a compliance with the Word; but the heart of itself will not; it is deluded, carried away to another than God. Wherefore God now betakes him to his sword, and bring down the heart with labour, opens it, and drives out the strong man armed that did keep it; wounds it; and makes it smart for its rebellion, that it may cry; so he rectifies it for himself. 'He maketh sore, and bindeth up; he woundeth, and his hands make whole' (Job 5:18). Thus having wrought it for himself, it becomes his habitation, his dwelling-place: 'That Christ may dwell in your hearts by faith' (Eph 3:17).

But I would not swerve from the thing in hand. I have told you a broken heart is the handiwork of God, a sacrifice of his own preparing; a material fitted for himself.

1. By breaking of the heart he openeth it, and makes it a receptacle for the graces of his Spirit; that is the cabinet, when unlocked, where God lays up the jewels of the gospel; there he puts his fear; 'I will put my fear in their hearts'; there he writes his law; 'I will write my law in their heart'; there he puts his Spirit: 'I will put my Spirit within you' (Jer 31:31-33, 32:39-41; Eze 36:26,27). The heart, I say, God chooses for his cabinet: there he hides his treasure; there is the seat of justice, mercy, and of every grace of God; I mean, when it is broken, made contrite; and so regulated by the holy Word.

2. The heart, when broken, is like sweet gums and spices when beaten; for as such

cast their fragrant scent into the nostrils of men, so the heart when broken casts its sweet smells in the nostrils of God. The incense, which was a type of prayer of old, was to be beaten or bruised, and so to be burned in the censer. The heart must be beaten or bruised, and then the sweet scent will come out: even groans, and cries, and sighs, for the mercy of God; which cries, &c. to him, are a very excellent thing, and pleasing in his nostrils.

Second. A broken heart is in the sight of God an excellent thing; because a broken heart is submissive; it falleth before God, and giveth to him his glory. All this is true from a multitude of scriptures, which I need not here mention. Hence such a heart is called an honest heart, a good heart, a perfect heart, a heart fearing God, and such as is sound in God's statutes.

Now, this cannot but be an excellent thing, if we consider, that by such a heart, unfeigned obedience is yielded unto him that calleth for it. 'Ye have obeyed from the heart,' says Paul to them at Rome, 'that form of doctrine which was delivered you' (Rom 6:17). Alas! the heart, before it is broken and made contrite, is quite of another temper: 'It is not subject to the law of God, neither indeed can be.' The great stir before the heart is broken, is about who shall be Lord, God or the sinner. True, the right of dominion is the Lord's; but the sinner will not suffer it, but will be all himself; saying 'Who is Lord over us?' and again, say they to God, 'We are lords, we will come no more unto thee' (Psa 12:4; Jer 2:31).

This also is evident by their practice; God may say what he will, but they will do what they list. Keep my sabbath, says God; I will not, says the sinner. Leave your whoring, says God; I will not, says the sinner. Do not tell lies, nor swear, nor curse, nor blaspheme my holy name, says God; O but I will, says the sinner. Turn to me, says God; I will not, says the sinner. The right of dominion is mine, says God; but, like that young rebel (1 Kings 1:5), I will be king, says the sinner. Now, this is intolerable, this is unsufferable, and yet every sinner by practice says thus; for they have not submitted themselves unto the righteousness of God.

Here can be no concord, no communion, no agreement, no fellowship. Here, here is enmity on the one side, and flaming justice on the other (2 Cor 6:14-16; Zech 11:8). And what delight, what content, what pleasure, can God take in such men. None at all; no, though they should be mingled with the best of the saints of God; yea, though the best of saints should supplicate for them. Thus, says Jeremiah, 'Then said the Lord unto me, Though Moses and Samuel stood before me,' that is, to pray for them, 'yet my mind could not be toward this people; cast them out of my sight, and let them go forth' (Jer 15:1).

Here is nought but open war, acts of hostility, and shameful rebellion, on the sinner's side; and what delight can God take in that? Wherefore, if God will bend and buckle the spirit of such an one, he must shoot an arrow at him, a bearded arrow, such as may not be plucked out of the wound: an arrow that will stick fast, and cause that the sinner falls down as dead at God's foot (Psa 33:1,2). Then will the sinner deliver up his arms, and surrender up himself as one conquered, into the hand of, and beg for the Lord's pardon, and not till then; I mean not sincerely.

And now God has overcome, and his right hand and his holy arm has gotten him the victory. Now he rides in triumph with his captive at his chariot wheel; now he glories; now the bells in heaven do ring; now the angels shout for joy, yea, are bid to do so, 'Rejoice with me, for I have found my sheep which was lost' (Luke 15:1-10). Now also the sinner, as a token of being overcome, lies grovelling at his foot, saying, 'Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee'

(Psa 45:3-5).
Now the sinner submits, now he follows his conqueror in chains, now he seeks peace, and would give all the world, were it his own, to be in the favour of God, and to have hopes by Christ of being saved. Now this must be pleasing, this cannot but be a thing acceptable in God's sight: 'A broken and a contrite heart, O God, thou wilt not despise.' For it is the desire of his own heart, the work of his own hands.
Third. Another reason why a broken heart is to God such an excellent thing is this, a broken heart prizes Christ, and has a high esteem for him. The whole have no need of a physician, but the sick; this sick man is the broken-hearted in the text; for God makes men sick by smiting of them, by breaking of their hearts. Hence sickness and wounds are put together; for that the one is a true effect of the other (Mark 2:17; Micah 6:13; Hosea 5:13). Can any think that God should be pleased, when men despise his Son, saying, He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him? And yet so say they of him whose hearts God has not mollified; yea, the elect themselves confess, that before their hearts were broken, they set light by him also. He is, say they, 'despised and rejected of men,—and we hid as it were our faces from him; he was despised, and we esteemed him not' (Isa 53:2,3).
He is indeed the great deliverer; but what is a deliverer to them that never saw themselves in bondage, as was said before? Hence it is said of him that delivered the city, 'No man remembered that same poor man' (Eccl 9:15). He has sorely suffered, and been bruised for the transgression of man, that they might not receive the smart, and hell, which by their sins they have procured to themselves. But what is that to them that never saw ought but beauty, and that never tasted anything but sweetness in sin? It is he that holdeth by his intercession the hands of God, and that causes him to forbear to cut off the drunkard, the liar, and unclean person, even when they are in the very act and work of their abomination; but their hard heart, their stupefied heart, has no sense of such kindness as this, and therefore they take no notice of it. How many times has God said to this dresser of his vineyard, 'Cut down the barren fig-tree,' while he yet, by his intercession, has prevailed for a reprieve for another year! But no notice is taken of this, no thanks is from them returned to him for such kindness of Christ. Wherefore such ungrateful, unthankful, inconsiderate wretches as these must needs be a continual eye-sore, as I may say, and great provocation to God; and yet thus men will do before their hearts are broken (Luke 13:6-9).
Christ, as I said, is called a physician; yea, he is the only soul-physician. He heals, how desperate soever the disease be; yea, and heals who he undertakes for ever. 'I give unto them eternal life,' and doth all of free cost, of mere mercy and compassion (John 10:28). But what is all this to one that neither sees his sickness, that sees nothing of a wound? What is the best physician alive, or all the physicians in the world, put all together, to him that knows no sickness, that is sensible of no disease? Physicians, as was said, may go a-begging for all the healthful. Physicians are of no esteem, save only to the sick, or upon a supposition of being so now, or at any other time.
Why, this is the cause Christ is so little set by in the world. God has not made them sick by smiting of them; his sword has not given them the wound, his dart has not been struck through their liver; they have not been broken with his hammer, nor melted with his fire. So they have no regard to his physician; so they slight all the provision which God has made for the salvation of the soul. But now, let such a soul be wounded; let such a man's heart be broken; let such a man be made sick through the sting of guilt, and be made to wallow himself in ashes under the burden of his transgressions; and then, who but Christ, as has been showed afore, then the physician; then, wash me,

Lord, then supple my wounds, then pour thy wine and oil into my sore; then Lord Jesus cause me to hear the voice of joy and gladness, that the bones which thou hast broken may rejoice. Nothing now so welcome as healing; and so nothing, no man, so desirable now as Christ. His name to such is the best of names; his love to such is the best of love; himself being now not only in himself, but also to such a soul, the chiefest of ten thousand (Can 5:10).

As bread to the hungry, as water to the thirsty, as light to the blind, and liberty to the imprisoned; so, and a thousand times more, is Jesus Christ to the wounded, and to them that are broken-hearted. Now, as was said, this must needs be excellent in God's eyes, since Christ Jesus is so glorious in his eyes. To contemn what a man counts excellent, is an offence to him; but to value, esteem, or think highly of that which is of esteem with me, this is pleasing to me, such an opinion is excellent in my sight. What says Christ? 'My Father loveth you, because ye loved me' (John 16:27). Who hath an high esteem for Christ, the Father hath an high esteem for them. Hence it is said, 'He that hath the Son, hath the Father'; the Father will be his, and will do for him as a Father, who receiveth and sets an honourable esteem on his Son.

But none will, none can do this, but the broken-hearted; because they, and they only, are sensible of the want and worth of an interest in him.

I dare appeal to all the world as to the truth of this; and do say again, that these, and none but these, have hearts of esteem in the sight of God. Alas! 'the heart of the wicked is little worth,' for it is destitute of a precious esteem of Christ, and cannot but be destitute, because it is not wounded, broken, and made sensible of the want of mercy by him (Prov 10:20).

Fourth. A broken heart is of great esteem with God, because it is a thankful heart for that sense of sin and of grace it has received. The broken heart is a sensible heart. This we touched upon before. It is sensible of the dangers which sin leadeth to; yea, and has cause to be sensible thereof, because it has seen and felt what sin is, both in the guilt and punishment that by law is due thereto. As a broken heart is sensible of sin, in the evil nature and consequences of it; so it is also sensible of the way of God's delivering the soul from the day of judgment; consequently it must be a thankful heart. Now he that praises me, glorifies me, saith God; and God loves to be glorified. God's glory is dear unto him; he will not part with that (Psa 50:23; Isa 42:8).

The broken-hearted, say I, forasmuch as he is the sensible soul, it follows that he is the thankful soul. 'Bless the Lord, O my soul,' said David, 'and all that is within me bless his holy name.' Behold what blessing of God is here! and yet not content herewith, he goes on with it again, saying, 'Bless the Lord, O my soul, and forget not all his benefits.' But what is the matter? O! he has 'forgiven all thine iniquities, and healed all thy diseases. He has redeemed thy life from destruction, and crowneth thee with loving kindnesses and tender mercies' (Psa 103:1-4). But how came he to be affected with this? Why, he knew what it was to hang over the mouth of hell for sin; yea, he knew what it was for death and hell to beset and compass him about; yea, they took hold of him, as we have said, and were pulling of him down into the deep; this he saw to the breaking of his heart. He saw also the way of life, and had his soul relieved with faith and sense of that, and that made him a thankful man. If a man who has had a broken leg, is but made to understand, that by the breaking of that he kept from breaking of his neck, he will be thankful to God for a broken leg. 'It is good for me,' said David, 'that I have been afflicted.' I was by that preserved from a great danger; for before that I went astray (Psa 119:67,71).

And who can be thankful for a mercy that is not sensible that they want it, have it, and

have it of mercy? Now, this the broken-hearted, this the man that is of a contrite spirit, is sensible of; and that with reference to mercies of the best sort, and therefore must needs be a thankful man, and so have a heart of esteem with God, because it is a thankful heart.

Fifth. A broken heart is of great esteem with, or an excellent thing in, the sight of God, because it is a heart that desires now to become a receptacle or habitation for the spirit and graces of the Spirit of God. It was the devil's hold before, and was contented so to be. But now it is for entertaining of, for being possessed with, the Holy Spirit of God. 'Create in me a clean heart,' said David, 'and renew a right spirit within me. Take not thy Holy Spirit from me, uphold me with thy free Spirit' (Psa 51:10-12). Now he was for a clean heart and a right spirit; now he was for the sanctifying of the blessed spirit of grace; a thing which the uncircumcised in heart resist, and do despite unto (Acts 7:51; Heb 10:29).

A broken heart, therefore, suiteth with the heart of God; a contrite spirit is one spirit with him. God, as I told you before, covets to dwell with the broken in heart, and the broken in heart desire communion with him. Now here is an agreement, a oneness of mind; now the same mind is in thee which was also in Christ Jesus. This must needs be an excellent spirit; this must needs be better with God, and in his sight, than thousands of rams, or ten thousand rivers of oil. But does the carnal world covet this, this spirit, and the blessed graces of it? No, they despise it, as I said before; they mock at it, they prefer and countenance any sorry, dirty lust rather; and the reason is, because they want a broken heart, that heart so highly in esteem with God, and remain for want thereof in their enmity to God.

The broken-hearted know, that the sanctifying of the Spirit is a good means to keep from that relapse, out of which a man cannot come unless his heart be wounded a second time. Doubtless David had a broken heart at first conversion, and if that brokenness had remained, that is, had he not given way to hardness of heart again, he had never fallen into that sin out of which he could not be recovered, but by the breaking of his bones a second time. Therefore, I say, a broken heart is of great esteem with God; for it—and I will add, so long as it retains its tenderness—covets none but God, and the things of his Holy Spirit; sin is an abomination to it.

[VI. ADVANTAGES THAT A CHRISTIAN GETS BY KEEPING HIS HEART TENDER.]

And here, as in a fit place, before I go any further, I will show you some of the advantages that a Christian gets by keeping of his heart tender. For, as to have a broken heart, is to have an excellent thing, so to keep this broken heart tender, is also very advantageous.

First. This is the way to maintain in thy soul always a fear of sinning against God. Christians do not wink at, or give way to sin, until their hearts begin to lose their tenderness. A tender heart will be affected at the sin of another, much more it will be afraid of committing of sin itself (2 Kings 22:19).

Second. A tender heart quickly yieldeth to prayer, yea, prompteth to it, puts an edge and fire into it. We never are backward to prayer until our heart has lost its tenderness; though then it grows cold, flat, and formal, and so carnal to and in that holy duty.

Third. A tender hearts has always repentance at hand for the least fault or slip, or sinful thought that the soul is guilty of. In many things the best offend; but if a Christian loseth his tenderness, if he says he has his repentance to seek, his heart is grown hard—has lost that spirit, that kind spirit of repentance, it was wont to have. Thus it was with the Corinthians; they were decayed, and lost their tenderness; wherefore their sin—yea, great sins—remained unrepented of (2 Cor 12:20).

Fourth. A tender heart is for receiving often its communion with God, when he that is hardened, though the seed of grace is in him, will be content to eat, drink, sleep, wake, and go days without number without him (Isa 17:10; Jer 2:32).
Fifth. A tender heart is a wakeful, watchful heart. It watches against sin in the soul, sin in the family, sin in the calling, sin in spiritual duties and performances, &c. It watches against Satan, against the world, against the flesh, &c. But now, when the heart is not tender, there is sleepiness, unwatchfulness, idleness, a suffering the heart, the family, and calling to be much defiled, spotted, and blemished with sin; for a hard heart departs from God, and turns aside in all these things.
Sixth. A tender heart will deny itself, and that in lawful things, and will forbear even that which may be done—for some Jew, or Gentile, or the church of God, or any member of it, should be offended, or made weak thereby; whereas the Christian that is not tender, that has lost his tenderness, is so far off of denying himself in lawful things, that he will even adventure to meddle in things utterly forbidden, whoever is offended, grieved, or made weak thereby. For an instance of this, we need go no further than to the man in the text, who, while he was tender, trembled at little things; but when his heart was hardened, he could take Bathsheba to satisfy his lust, and kill her husband to cover his wickedness.
Seventh. A tender heart—I mean, the heart kept tender—preserves from many a blow, lash, and fatherly chastisement; because it shuns the causes, which is sin, of the scourging hand of God. 'With the pure thou wilt show thyself pure, but with the froward thou wilt shew thyself unsavoury' (2 Sam 22:27; Psa 18:25-27).
Many a needless rebuke and wound doth happen to the saints of God through their unwise behaviour. When I say needless, I mean they are not necessary, but to reclaim us from our vanities; for we should not feel the smart of them, were it not for our follies. Hence the afflicted is called a fool, because his folly brings his affliction upon him. 'Fools,' says David, 'because of their transgression, and because of their iniquities, are afflicted' (Psa 107:17). And therefore it is, as was said before, that he call his sin his foolishness. And again, 'God will speak peace unto his people, and to his saints; but let them not turn again to folly' (Psa 38:5, 85:8). 'If his children transgress my laws, then will I visit their transgression with the rod, and their iniquity with stripes' (Psa 89:30-32).
[How to keep the heart tender.]
QUEST. But what should a Christian do, when God has broke his heart, to keep it tender?
ANSW. To this I will speak briefly. And, first, give you several cautions; secondly, several directions.
[First—Several cautions.]
1. Take heed that you choke not those convictions that at present do break your hearts, by labouring to put those things out of your minds which were the cause of such convictions; but rather nourish and cherish those things in a deep and sober remembrance of them. Think, therefore, with thyself thus, What was it that at first did wound my heart? And let that still be there, until, by the grace of God, and the redeeming blood of Christ, it is removed.
2. Shun vain company. The keeping of vain company has stifled many a conviction, killed many a desire, and made many a soul fall into hell, that once was hot in looking after heaven. A companion that is not profitable to the soul, is hurtful. 'He that walketh with wise men shall be wise, but a companion of fools shall be destroyed' (Prov 13:20).
3. Take heed of idle talk, that thou neither hear nor join with it. 'Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge' (Prov 14:7). 'Evil

communications corrupt good manners. And a fool's lips are the snare of his soul.' Wherefore take heed of these things (Prov 18:7; 1 Cor 15:33).
4. Beware of the least motion to sin, that it be not countenanced, lest the countenancing of that makes way for a bigger.[14] David's eye took his heart, and so his heart nourishing the thought, made way for the woman's company, the act of adultery, and bloody murder. Take heed, therefore, brethren, 'lest any of you be hardened through the deceitfulness of sin' (Heb 3:12,13). And remember, that he that will rend the block, puts the thin end of the wedge first thereto, and so, by driving, does his work.
5. Take heed of evil examples among the godly; learn of no man to do that which the word of God forbids. Sometimes Satan makes use of a good man's bad ways, to spoil and harden the heart of them that come after. Peter's false doing had like to have spoiled Barnabas, yea, and several others more. Wherefore take heed of men, of good men's ways, and measure both theirs and thine own by no other rule but the holy Word of God (Gal 2:11-13).
6. Take heed of unbelief, or atheistical thoughts; make no question of the truth and reality of heavenly things: for know unbelief is the worst of evils; nor can the heart be tender that nourisheth or gives place unto it. 'Take heed, therefore, lest there be in any of you an evil heart of unbelief, in departing from the living God' (Heb 3:12). These cautions are necessary to be observed with all diligence, of all them that would, when their heart is made tender, keep it so. And now to come,
[Second]—to the Directions.
1. Labour after a deep knowledge of God to keep it warm upon thy heart; knowledge of his presence, that is everywhere. 'Do not I fill heaven and earth, saith the Lord?' (Jer 23:24). (1.) Knowledge of his piercing eye, that it runneth to and fro through the earth, beholding in every place the evil and the good; that his eyes behold, and his eyelids try the children of men (Prov 15:3). (2.) The knowledge of his power, that he is able to turn and dissolve heaven and earth into dust and ashes; and that they are in his hand but as a scroll or vesture (Heb 1:11,12). (3.) The knowledge of his justice, that the rebukes of it are as devouring fire (Heb 12:19). (4.) The knowledge of his faithfulness, in fulfilling promises to them to whom they are made, and of his threatenings on the impenitent (Matt 5:18, 24:35; Mark 13:31).
2. Labour to get and keep a deep sense of sin in its evil nature, and in its soul-destroying effects upon thy heart; be persuaded, that it is the only enemy of God, and that none hate, or are hated of God, but through that. (1.) Remember it turned angels into devils, thrust them down from heaven to hell. (2.) That it is the chain in which they are held and bound over to judgment (2 Peter 2:4; Jude 6). (3.) That it was for that that Adam was turned out of paradise; that for which the old world was drowned; that for which Sodom and Gomorrah was burned with fire from heaven; and that which cost Christ his blood to redeem thee from the curse it has brought upon thee; and that, if anything, will keep thee out of heaven for ever and ever. (4.) Consider the pains of hell. Christ makes use of that as an argument to keep the heart tender; yea, to that end repeats and repeats, and repeats, both the nature and durableness of the burning flame thereof, and of the gnawing of the neverdying worm that dwells there (Mark 9:43-48).
3. Consider of death, both as to the certainty of thy dying, and uncertainty of the time when. We must die, we must needs die; our days are determined—the number of our months are with God, though not with us; nor can we pass them, would we, had we them, give a thousand worlds to do it (2 Sam 14:14; Job 7:1, 14:1-5). Consider thou

must die but once—I mean but once as to this world; for if thou, when thou goest hence, dost not die well, thou canst not come back again and die better. 'It is appointed unto men once to die, but after this the judgment' (Heb 9;27).

4. Consider also of the certainty and terribleness of the day of judgment, when Christ shall sit upon his great white throne, when the dead shall, by the sound of the trump of God, be raised up; when the elements, with heaven and earth, shall be on a burning flame; when Christ shall separate men one from another, as a shepherd divideth his sheep from the goats; when the books shall be opened, the witnesses produced, and every man be judged according to his works; when heaven's gate shall stand open to them that shall be saved, and the jaws of hell stand gaping for them that shall be damned (Acts 5:30-31, 10:42; Matt 25:31,32,34,4; Rev 2:11; 1 Cor 15:51; Rev 20:12,15; 2 Peter 3:7,10,12; Rom 2:2,15,16; Rev 22:12).

5. Consider, Christ Jesus did use no means to harden his heart against doing and suffering those sorrows which were necessary for the redemption of thy soul. No; though he could have hardened his heart against thee in the way of justice and righteousness, because thou hadst sinned against him, he rather awakened himself, and put on all pity, bowels, and compassion; yea, tender mercies, and did it. In his love and in his pity he saved us. His tender mercies from on high hath visited us. He loved us, and gave himself for us. Learn, then, of Christ, to be tender of thyself, and to endeavour to keep thy heart tender to God-ward, and to the salvation of thy soul. But to draw to a conclusion.

VII. THE USE.

Let us now, then, make some use of this doctrine. As,

FIRST USE. From the truth of the matter, namely, that the man who is truly come to God has had his heart broken—his heart broken in order to his coming to him. And this shows us what to judge of the league that is between sin and the soul, to wit, that it is so firm, so strong, so inviolable, as that nothing can break, disannul, or make it void, unless the heart be broken for it. It was so with David, yea, his new league with it could not be broken until his heart was broken.

It is amazing to consider what hold sin has on some men's souls, spirits, will, and affections. It is to them better than heaven, better than God—than the soul, ay, than salvation; as is evident, because, though all these are offered them upon this condition, if they will but leave their sins, yet they will choose rather to abide in them, to stand and fall by them. How sayest thou, sinner? Is not this a truth? How many times hast thou had heaven and salvation offered to thee freely, wouldst thou but break thy league with this great enemy of God? Of God, do I say; if thou wouldst but break this league with this great enemy of thy soul? but couldst never yet be brought unto it; no, neither by threatening nor by promise couldst thou ever yet be brought unto it.

It is said of Ahab he sold himself to work wickedness: and in another place, yea, 'for your iniquities have ye sold yourselves' (1 Kings 21:25; Isa 50:1). But what is this iniquity? Why, a thing of nought; nay, worse than nought a thousand times; but because nought is as we say nought, therefore it goes under that term, where God saith again to the people, 'Ye have sold yourselves for nought' (Isa 52:3). But, I say, what an amazing thing is this, that a rational creature should make no better a bargain; that one that is so wise in all terrene things, should be such a fool in the thing that is most weighty? And yet such a fool he is, and he tells every one that goes by the way that he is such an one, because he will not break his league with sin until his heart is broken for it. Men love darkness rather than light. Ay, they make it manifest they love it, since so great a proffer will not prevail with them to leave it.

SECOND USE. Is this a truth, that the man that truly comes to God in order thereto has had his heart broken? then this shows us a reason why some men's hearts are broken; even a reason why God breaks some men's hearts for sin; namely, because he would not have them die in it, but rather come to God that they might be saved? Behold, therefore, in this how God resolved as to the saving of some men's souls! He will have them, he will save them, he will break their hearts, but he will save them; he will kill them, that they may live; he will wound them, that he may heal them. And it seems by our discourse that now there is no way left but this; fair means, as we say, will not do; good words, a glorious gospel, entreatings, beseeching with blood and tears, will not do. Men are resolved to put God to the utmost of it; if he will have them he must fetch them, follow them, catch them, lame them; yea, break their bones, or else he shall not save them.

Some men think an invitation, an outward call, a rational discourse, will do; but they are much deceived, there must a power, an exceeding great and mighty power, attend the Word, or it worketh not effectually to the salvation of the soul. I know these things are enough to leave men without excuse, but yet they are not enough to bring men home to God. Sin has hold of them, they have sold themselves to it; the power of the devil has hold of them, they are his captives at his will; yea, and more than all this, their will is one with sin, and with the devil, to be held captive thereby: and if God gives not contrition, repentance, or a broken heart, for sin, there will not be no not so much as a mind in man to forsake this so horrible a confederacy and plot against his soul (2 Tim 2:24,25).

Hence men are said to be drawn from these breasts, that come, or that are brought to him (Isa 26:9; John 6:44). Wherefore John might well say, 'Behold what manner of love the Father hath bestowed upon us!' Here is cost bestowed, pains bestowed, labour bestowed, repentance bestowed; yea, and an heart made sore, wounded, broken, and filled with pain and sorrow, in order to the salvation of the soul.

THIRD USE. This then may teach us what estimation to set upon a broken heart. A broken heart is such as God esteems, yea, as God counts better than all external service: a broken heart is that which is in order to salvation, in order to thy coming to Christ for life. The world know not what to make of it, nor what to say to one that has a broken heart, and therefore do despise it, and count that man that carries it in his bosom a moping fool, a miserable wretch, an undone soul: 'But a broken and a contrite spirit, O God, thou wilt not despise'; a broken heart takes thine eye, thy heart: thou choosest it for thy companion, yea, has given thy Son a charge to look well to such a man, and has promised him thy salvation, as has afore been proved.

Sinner, hast thou obtained a broken heart? has God bestowed a contrite spirit upon thee? He has given thee what himself is pleased with; he has given thee a cabinet to hold his grace in; he has given thee a heart that can heartily desire his salvation, an heart after his own heart, that is, such as suits his mind. True, it is painful now, sorrowful now, penitent now, grieved now; now it is broken, now it bleeds, now, now it sobs, now it sighs, now it mourns and crieth unto God. Well, very well; all this is because he hath a mind to make thee laugh; he has made thee sorry on earth that thou mightest rejoice in heaven. 'Blessed are they that mourn, for they shall be comforted. —Blessed are ye that weep now, for ye shall laugh' (Matt 5:4; Luke 6:21).

But, soul, be sure thou hast this broken heart. All hearts are not broken hearts, nor is every heart that seems to have a wound, a heart that is truly broken. A man may be cut to, yet not into the heart; a man may have another, yet not a broken heart (Acts 7:54; 1 Sam 10:9). We know there is a difference betwixt a wound in the flesh and a wound in

the spirit; yea, a man's sin may be wounded, and yet his heart not broken: so was Pharaoh's, so was Saul's, so was Ahab's; but they had none of them the mercy of a broken heart. Therefore, I say, take heed; every scratch with a pin, every prick with a thorn, nay, every blow that God giveth with his Word upon the heart of sinners, doth not therefore break them. God gave Ahab such a blow that he made him stoop, fast, humble himself, gird himself with and lie in sackcloth, which was a great matter for a king, and go softly, and yet he never had a broken heart (1 Kings 21:27,29). What shall I say? Pharaoh and Saul confessed their sins, Judas repented himself of his doings, Esau sought the blessing, and that carefully with tears, and yet none of these had a heart rightly broken, or a spirit truly contrite; Pharaoh, Saul, and Judas, were Pharaoh, Saul, and Judas still; Esau was Esau still; there was no gracious change, no thorough turn to God, no unfeigned parting with their sins, no hearty flight for refuge, to lay hold on the hope of glory, though they indeed had thus been touched (Exo 10:16; 1 Sam 26:21; Matt 27:3; Heb 12:14-17).

The consideration of these things call aloud to us to take heed, that we take not that for a broken and a contrite spirit that will not go for one at the day of death and judgment. Wherefore, seeking soul, let me advise thee, that thou mayest not be deceived as to this thing of so great weight.

First. To go back towards the beginning of this book, and compare thyself with those six or seven signs of a broken and contrite heart, which there I have, according to the Word of God, given to thee for that end; and deal with thy soul impartially about them.

Second. Or, which may and will be great help to thee if thou shalt be sincere therein, namely, to betake thyself to the search of the Word, especially where thou readest of the conversion of men, and try if thy conversion be like, or has a good resemblance or oneness with theirs. But in this have a care that thou dost not compare thyself with those good folk of whose conversion thou readest not, or of the breaking of whose heart there is no mention made in Scripture; for all that are recorded in the Scripture for saints have not their conversion, as to the manner or nature of it, recorded in the Scripture.

Third. Or else, do thou consider truly of the true signs of repentance which are laid down in Scripture; for that is the true effect of a broken heart, and of a wounded spirit. And for this see Matthew 3:5,6; Luke 18:13, 19:8; Acts 2:37-40, &c., 16:29,30, 19:18,19; 2 Corinthians 7:8-11.

Fourth. Or else, take into consideration how God has said, they shall be in their spirits that he intends to save. And for this read these scriptures: (1.) That in Jeremiah 31, 'They shall come with weeping, and with supplications will I lead them' &c. (v 9). (2.) Read Jeremiah 50:4,5: 'In those days, and in that time, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.' (3.) Read Ezekiel 6:9: 'And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which have departed from me, and with their eyes, which go a-whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.' (4.) Read Ezekiel 7:16: 'But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.' (5.) Read Ezekiel 20:43: 'And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.' (6.) Read

Ezekiel 37:31: 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.' (7.) Read Zechariah 12:10: 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.'

Now all these are the fruits of the Spirit of God, and of the heart, when it is broken: wherefore, soul, take notice of them, and because these are texts by which God promiseth that those whom he saveth shall have this heart, this spirit, and these holy effects in them; therefore consider again, and examine thyself, whether this is the state and condition of thy soul. And that thou mayest do it fully, consider again, and do thou,

1. Remember that here is such a sense of sin, and of the irksomeness thereof, as maketh the man not only to abhor that, but himself, because of that; this is worth the noting by thee.
2. Remember again that here is not only a self-abhorrence, but a sorrowful kind mourning unto God, at the consideration that the soul by sin has affronted, contemned, disregarded, and set at nought, both God and his holy Word.
3. Remember also that here are prayers and tears for mercy, with desires to be now out of love with sin for ever, and to be in heart and soul firmly joined and knit unto God.
4. Remember also that this people here spoken of have all the way from Satan to God, from sin to grace, from death to life, scattered with tears and prayers, with weeping and supplication; they shall go weeping, and seeking the Lord their God.
5. Remember that these people, as strangers and pilgrims do, are not ashamed to ask the way of those they meet with to Zion, or the heavenly country; whereby they confess their ignorance, as became them, and their desire to know the way to life: yea, thereby they declare that there is nothing in this world, under the sun, or this side heaven, that can satisfy the longings, the desire, and cravings of a broken and a contrite spirit.

Reader, be advised, and consider of these things seriously, and compare thy soul with them, and with what else thou shalt find here written for thy conviction and instruction.

FOURTH USE. If a broken heart and a contrite spirit be of such esteem with God, then this should encourage them that have it to come to God with it. I know the great encouragement for men to come to God is, for that there 'is a mediator between God and men, the man Christ Jesus' (1 Tim 2:5). This, I say, is the great encouragement, and in its place there is none but that; but there are other encouragements subordinate to that, and a broken and a contrite spirit is one of them: this is evident from several places of Scripture.

Wherefore, thou that canst carry a broken heart and a sorrowful spirit with thee, when thou goest to God, tell him thy heart is wounded within thee, that thou hast sorrow in thy heart, and art sorry for thy sins; but take heed of lying.[15] Confess also thy sins unto him, and tell him they are continually before thee. David made an argument of these things, when he went to God by prayer. 'O Lord,' saith he, 'rebuke me not in thy wrath: neither chasten me in thy hot displeasure.' But why so? O! says he, 'Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. My wounds stink, and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken;

I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light for mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore': and so he goes on (Psa 38:1-4, &c.).

These are the words, sighs, complaints, prayers, and arguments of a broken heart to God for mercy; and so are they—'Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me' (Psa 51:1-3).

God alloweth poor creatures that can, without lying, thus to plead and argue with him. 'I am poor and sorrowful,' said the good man to him, 'let thy salvation, O God, set me up on high' (Psa 69:29). Wherefore thou that hast a broken heart take courage, God bids thee take courage; say therefore to thy soul, 'Why are thou cast down, O my soul?' as usually the broken-hearted are. 'And why art thou disquieted within me? Hope thou in God.' 'I had fainted,' if I had not been of good courage; therefore 'be of good courage, and he shall strengthen thine heart' (Psa 42:11, 43:5, 27:12-14).

But alas! the broken-hearted are far off from this; they faint; they reckon themselves among the dead; they think God will remember them no more: the thoughts of the greatness of God, and his holiness, and their own sins and vilenesses, will certainly consume them. They feel guilt and anguish of soul; they go mourning all the day long; their mouth is full of gravel and gall, and they are made to drink draughts of wormwood and gall; so that he must be an artist indeed at believing, who can come to God under his guilt and horror, and plead in faith that the sacrifices of God are a broken heart, such as he had; and that 'a broken and a contrite spirit God will not despise.'

FIFTH USE. If a broken heart, if a broken and contrite spirit, is of such esteem with God, then why should some be, as they are, so afraid of a broken heart, and so shy of a contrite spirit?

I have observed that some men are as afraid of a broken heart, or that they for their sins should have their hearts broken, as the dog is of the whip. O! they cannot away with such books, with such sermons, with such preachers, or with such talk, as tends to make a man sensible of, and to break his heart, and to make him contrite for his sins. Hence they heap to themselves such teachers, get such books, love such company, and delight in such discourse, as rather tends to harden than soften; to make desperate in, than sorrowful for their sin. They say to such sermons, books, and preachers, as Amaziah said unto Amos, 'O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there, but prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court' (Amos 7:12,13).

But do these people know what they do? Yes, think they, for such preachers, such books, such discourses tend to make one melancholy or mad; they make us that we cannot take pleasure in ourselves, in our concerns, in our lives. But, O fool in grain![16] let me speak unto thee. Is it a time to take pleasure, and to recreate thyself in anything, before thou hast mourned and been sorry for thy sins? That mirth that is before repentance for sin will certainly end in heaviness. Wherefore the wise man, putting both together, saith that mourning must be first. There is 'a time to weep, and a time to laugh; a time to mourn, and a time to dance' (Eccl 3:4). What, an unconverted man, and laugh! Shouldst thou see one singing merry songs that is riding up Holborn to Tyburn,[17] to be hanged for felony, wouldst thou not count him besides himself, if not worse? and yet thus it is with him that is for mirth while he standeth condemned by the Book of God for his trespasses. Man! man! thou hast cause to mourn; yea, thou must mourn if

ever thou art saved. Wherefore my advice is, that instead of shunning, thou covet both such books, such preachers, and such discourses, as have a tendency to make a man sensible of, and to break his heart for sin; and the reason is, because thou wilt never be as thou shouldst, concerned about, nor seek the salvation of thine own soul, before thou hast a broken heart, a broken and a contrite spirit. Wherefore be not afraid of a broken heart; be not shy of a contrite spirit. It is one of the greatest mercies that God bestows upon a man or a woman. The heart rightly broken at the sense of, and made truly contrite for transgression, is a certain forerunner of salvation. This is evident from those six demonstrations which were laid down to prove the point in hand, at first.

And for thy awakening in this matter, let me tell thee, and thou wilt find it so, thou must have thy heart broken whether thou wilt or no. God is resolved to break ALL hearts for sin some time or other. Can it be imagined, sin being what it is, and God what he is—to wit, a revenger of disobedience—but that one time or other man must smart for sin? smart, I say, either to repentance or to condemnation. He that mourns not now, while the door of mercy is open, must mourn for sin when the door of mercy is shut.

Shall men despise God, break his law, contemn his threats, abuse his grace, yea, shut their eyes when he says, See; and stop their ears when he says, Hear; and shall they so escape? No, no, because he called, and they refused; he stretched out his hand, and they regarded it not; therefore shall calamity come upon them, as upon one in travail; and they shall cry in their destruction, and then God will laugh at their destruction, and mock when their fear cometh. Then, saith he, 'they shall cry' (Prov 1:24-26). I have often observed that this threatening is repeated at least seven times in the New Testament, saying, 'There shall be weeping and gnashing of teeth'; 'there shall be wailing and gnashing of teeth' (Matt 8:12, 13:42,50, 22:13, 24:51, 25:30; Luke 13:28) . There. Where? In hell, and at the bar of Christ's tribunal, when he comes to judge the world, and shall have shut to the door to keep them out of glory, that have here despised the offer of his grace, and overlooked the day of his patience. 'There shall be wailing and gnashing of teeth.' They shall weep and wail for this.

There are but two scriptures that I shall use more, and then I shall draw towards a conclusion. One is that in Proverbs, where Solomon is counselling of young men to beware of strange, that is, of wanton, light, and ensnaring women. Take heed of such, said he, lest 'thou mourn at the last,' that is, in hell, when thou art dead, 'when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ears to them that instructed me!' (Prov 5:11-13).

The other scripture is that in Isaiah, where he says, 'Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit' (Isa 65:13,14).

How many beholds are here! and every behold is not only a call to careless ones to consider, but as a declaration from heaven that thus at last it shall be with all impenitent sinners; that is, when others sing for joy in the kingdom of heaven, they, they shall sorrow in hell, and howl for vexation of spirit there.

Wherefore, let me advise that you be not afraid of, but that you rather covet a broken heart, and prize a contrite spirit; I say, covet it now, now the white flag is hung out, now the golden sceptre of grace is held forth to you. Better mourn now God inclines to

mercy and pardon, than mourn when the door is quite shut up. And take notice, that this is not the first time that I have given you this advice.

USE SIXTH. Lastly, If a broken heart be a thing of so great esteem with God as has been said, and if duties cannot be rightly performed by a heart that has not been broken, then this shows the vanity of those peoples' minds, and also the invalidity of their pretended Divine services, who worship God with a heart that was never broken, and without a contrite spirit. There has, indeed, at all times been great flocks of such professors in the world in every age, but to little purpose, unless to deceive themselves, to mock God, and lay stumbling-blocks in the way of others; for a man whose heart was never truly broken, and whose spirit was never contrite, cannot profess Christ in earnest, cannot love his own soul in earnest; I mean, he cannot do these things in truth, and seek his own good the right way, for he wants a bottom for it, to wit, a broken heart for sin, and a contrite spirit.

That which makes a man a hearty, an unfeigned, a sincere seeker after the good of his own soul, is sense of sin, and a godly fear of being overtaken with the danger which it brings a man into. This makes him contrite or repentant, and puts him upon seeking of Christ the Saviour, with heart-aching and heart-breaking considerations. But this cannot be, where this sense, this godly fear, and this holy contrition is wanting. Profess men may, and make a noise, as the empty barrel maketh the biggest sound; but prove them, and they are full of air, full of emptiness, and that is all.

Nor are such professors tender of God's name, nor of the credit of that gospel which they profess; nor can they, for they want that which should oblige them thereunto, which is a sense of pardon and forgiveness, by the which their broken hearts have been replenished, succoured, and made to hope in God. Paul said, the love of Christ constrained him. But what was Paul but a broken-hearted and a contrite sinner? (Acts 9:3-6; 2 Cor 5:14). When God shows a man the sin he has committed, the hell he has deserved, the heaven he has lost; and yet that Christ, and grace, and pardon may be had; this will make him serious, this will make him melt, this will break his heart, this will show him that there is more than air, than a noise, than an empty sound in religion; and this is the man, whose heart, whose life, whose conversation and all, will be engaged in the matters of the eternal salvation of his precious and immortal soul.

[VIII. OBJECTIONS ANSWERED.]

Object. First. But some may object, that in this saying I seem too rigid and censorious; and will, if I moderate not these lines with something milder afterward, discourage many an honest soul.

Answ. I answer, Not a jot, not an honest soul in all the world will be offended at my words; for not one can be an honest soul, I mean with reference to its concerns in another world, that has not had a broken heart, that never had a contrite spirit. This I will say, because I would be understood aright, that all attain not to the same degree of trouble, nor lie so long there under, as some of their brethren do. But to go to heaven without a broken heart, or to be forgiven sin without a contrite spirit, is no article of my belief. We speak not now of what is secret; revealed things belong to us and our children; nor must we venture to go further in our faith. Doth not Christ say, 'The whole have no need of a physician'; that is, they see no need, but Christ will make them see their need before he ministers his sovereign grace unto them; and good reason, otherwise he will have but little thanks for his kindness.

Object. Second. But there are those that are godly educated from their childhood, and so drink in the principles of Christianity they know not how.

Answ. I count it one thing to receive the faith of Christ from men only, and another to

receive it from God by the means. If thou art taught by an angel, yet if not taught of God, thou wilt never come to Christ; I do not say thou wilt never profess him. But if God speaks, and thou shalt hear and understand him, that voice will make such work within thee as was never made before. The voice of God is a voice by itself, and is so distinguished by them that are taught thereby (John 6:44,45; Psa 29; Habb 3:12-16; Eph 4:20,21; 1 Peter 2:2,3).

Object. Third. But some men are not so debauched and profane as some, and so need not to be so hammered and fired as others; so broken and wounded as others.

Answ. God knows best what we need. Paul was as righteous before conversion as any that can pretend to civility now, I suppose; and yet that notwithstanding he was made to shake, and was astonished at himself at his conversion. And truly I think the more righteous any is in his own eyes before conversion, the more need he has of heart-breaking work, in order to his salvation; because a man is not by nature so easily convinced that his righteousness is to God abominable, as he is that his debauchery and profaneness is.

A man's goodness is that which blinds him most, is dearest to him, and hardly parted with; and therefore when such an one is converted, that thinks he has goodness of his own enough to commend him in whole or in part to God, but, but few such are converted, there is required a great deal of breaking work upon his heart, to make him come to Paul's conclusion, 'What! are we better than they? No, in no wise' (Rom 3:9). I say, before he can be brought to see his glorious robes are filthy rags, and his gainful things but loss and dung (Isa 64; Phil 3).

This is also gathered from these words, 'Publicans and harlots enter into the kingdom of God before the Pharisees' (Matt 21:31). Why before them? But because they lie fairer for the Word, are easier convinced of their need of Christ, and so are brought home to him without, as I may say, all that ado that the Holy Ghost doth make to bring home one of these to him.

True; nothing is hard or difficult to God. But I speak after the manner of men. And let who will take to task a man debauched in this life, and one that is not so, and he shall see, if he laboureth to convince them both that they are in a state of condemnation by nature, that the Pharisee will make his appeals to God, with a great many God, I thank these; while the Publican hangs his head, shakes at heart, and smites upon his breast, saying, 'God be merciful to me a sinner' (Luke 18:11-13).

Wherefore a self-righteous man is but a painted Satan, or a devil in fine clothes; but thinks he so of himself? No! no! he saith to others, Stand back, come not near me, I am holier than thou. It is almost impossible, that a self-righteous man should be saved. But he that can drive a camel through the eye of a needle, can cause that even such a one shall see his lost condition, and that he needeth the righteousness of God, which is by faith of Jesus Christ. He can make him see, I say, that his own goodness did stand more in his way to the kingdom of heaven than he was aware of; and can make him feel too, that his leaning to that is as great iniquity as any immorality that men commit.

The sum then is, that men that are converted to God by Christ, through the Word and Spirit—for all this must go to effectual conversion—must have their hearts broken, and spirits made contrite; I say, it MUST be so, for the reasons showed before. Yea, and all decayed, apostatized, and backslidden Christians must, in order to their recovery again to God, have their hearts broken, their souls wounded, their spirits made contrite, and sorry for their sins.

Come, come, conversion to God is not so easy and so smooth a thing as some would have men believe it is. Why is man's heart compared to fallow ground, God's Word to a

plough, and his ministers to ploughmen? if the heart indeed has no need of breaking, in order to the receiving of the seed of God unto eternal life (Jer 4:3; Luke 9:62; 1 Cor 9:10). Who knows not that the fallow ground must be ploughed, and ploughed too before the husbandman will venture his seed; yea, and after that oft soundly harrowed, or else he will have but a slender harvest?

Why is the conversion of the soul compared to the grafting of a tree, if that be done without cutting? The Word is the graft, the soul is the tree, and the Word, as the scion, must be let in by a wound; for to stick on the outside, or to be tied on with a string, will do no good here. Heart must be set to heart, and back to back, or your pretended ingrafting will come to nothing (Rom 11:17,24; Jer 1:21).

I say, heart must be set to heart, and back to back, or the sap will not be conveyed from the root to the branch; and I say, this must be done by a wound. The Lord opened the heart of Lydia, as a man openeth the stock to graft in the scions, and so the word was let into her soul, and so the word and her heart cemented, and became one (Acts 16:14).

Why is Christ bid to gird his sword upon his thigh? and why must he make his arrows sharp, and all, that the heart may with this sword and these arrows be shot, wounded, and made to bleed? Yea, why is he commanded to let it be so, if the people would bow and fall kindly under him, and heartily implore his grace without it? (Psa 45; 55:3,4).

Alas! men are too lofty, too proud, too wild, too devilishly resolved in the ways of their own destruction; in their occasions, they are like the wild asses upon the wild mountains; nothing can break them of their purposes, or hinder them from ruining of their own precious and immortal souls, but the breaking of their hearts.

Why is a broken heart put in the room of all sacrifices which we can offer to God, and a contrite spirit put in the room of all offerings, as they are, and you may see it so, if you compare the text with that verse which goes before it; I say, why is it counted better than all, were they all put together, if any one part or if all external parts of worship, were they put together, could be able to render the man a sound and a rightly made new creature without it? 'A broken heart, a contrite spirit, God will not despise'; but both thou, and all thy service, he will certainly slight and reject, if, when thou comest to him, a broken heart be wanting; wherefore here is the point, Come broken, come contrite, come sensible of, and sorry for thy sins, or thy coming will be counted no coming to God aright; and if so, consequently thou wilt get no benefit thereby.

FOOTNOTES:

[1] This is beautifully and most impressively described in the Pilgrim's Progress, when the bitter feelings of poor Christian under convictions of sin, alarm his family and put it quite 'out of order.'—Ed.

[2] This quotation is from the Genevan or Puritan version of the Bible.—Ed.

[3]. 'Fish-whole' is a very striking and expressive term, highly illustrative of the feelings and position of David when he was accosted by the prophet. The word 'whole' is from the Saxon, which language abounded in Bunyan's native county of Bedford—first introduced by an ancient colony of Saxons, who had settled there. It means hale, hearty, free from disease, as a fish is happy in its native element—'They that are WHOLE, need not a physician, but they that are sick,' Luke 5:31. David had no smitings of conscience for his cruelty and enormous guilt; he was like a 'fish whole,' in the full enjoyment of every providential blessing; while, spiritually, he was dead in sin. God loved and pitied him, and sent a cunning angler. Nathan the prophet there in the bait, which David eagerly seized; the hook entered his conscience, and he became as a fish wounded, and nigh unto death.—Ed.

[4] The words of Tindal are, 'The sacrifice of God is a troubled sprete, a broken and a contrite hert, O God, shalt thou not despise.' The same Hebrew word occurs in the original, both as to the spirit and the heart. Bunyan is quite right in preferring our authorised version of this verse. Coverdale, Tindal, Taverner, and Cranmer, all agree. The Genevan uses 'a contrite spirit,' and the Bishops 'a mortified spirit.'—Ed.
[5] No one could speak more feelingly upon this subject than our author. He had been in deep waters—in soul-harrowing fear, while his heart—hard by nature—was under the hammer of the Word.—'My soul was like a broken vessel. O, the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt, yielded to desperation!' Like the man that had his dwelling among the tombs. —Grace Abounding, No. 186.
[6] The Christian, if he thinks of possessing good motions, joins with such thoughts his inability to carry them into effect. 'When I would do good, evil is present with me.' How different is this to the self-righteous Ignorance, so vividly pictured in the Pilgrim's Progress:—
'Ignor.—I am always full of good motions that come into my mind, to comfort me as I walk.
Chris.—What good motions? pray tell us.
Ignor.—Why, I think of God and heaven.
Chris.—So do the devils and damned souls!'
The whole of that deeply interesting dialogue illustrates the difficulty of self-knowledge, which can only be acquired by the teaching of the Holy Spirit.
[7] 'All to brake'; an obsolete mode of expression for 'altogether broke.'—Ed.
[8] 'Orts'; an obsolete word in England, derived from the Anglo-Saxon. Any worthless leaving or refuse. It is thus used by Shakespeare in his Troylus and Cresida, act 5, s. 2:—

'The fractions of her faith, orts of her love:
The fragments, scraps, the bits and greasy relics
Of her ore-eaten faith.'—Ed.

[9] This is in exact agreement with the author's experience, which he had published twenty-two years before, under the title of Grace Abounding to the Chief of Sinners,—'I was more loathsome in my own eyes than was a toad, and I thought I was so in God's eyes too. Sin and corruption, I said, would as naturally bubble out of my heart as water would out of a fountain. I thought that none but the devil himself could equal me for inward wickedness and pollution of mind.' A sure sign that God, as his heavenly Father, was enlightening his memory by the Holy Spirit.—Ed.
[10] This account of the author's interview with a pious, humble woman, is an agreeable episode, which relieves the mind without diverting it from the serious object of the treatise. It was probably an event which took place in one of those pastoral visits which Bunyan was in the habit of making, and which, if wisely made, so endears a minister to the people of his charge. Christ and a crust is the common saying to express the sentiment that Christ is all in all. The pitcher has reference to the custom of pilgrims in carrying at their girdle a vessel to hold water, the staff having a crook by which it was dipped up from a well or river.—Ed.
[11] However hard, and even harsh, these terms may appear, they are fully justified; and with all the author's great ability and renown, he has the grace of humility to acknowledge that, by nature and practice, he had been the biggest of fools.—Ed.
[12] Man must be burnt out of the stronghold in which he trusted. 'Saved, yet so as by

fire.' 'Baptized with the Holy Ghost, even fire.' 'His word is as a fire.' Reader, the work of regeneration and purification is a trying work; may each inquire, Has this fire burnt up my wood, hay, stubble?—Ed.
[13] To 'daff' or 'doff'; to do off or throw aside—used by Shakespeare, but now obsolete,—

Where is his son,
The nimble-footed madcap, Prince of Wales,
And his comrades, that daft the world aside
And let it pass?—Ed.

[14] 'Sin will at first, just like a beggar, crave One penny or one halfpenny to have; And if you grant its first suit, 'twill aspire From pence to pounds, and so will still mount higher To the whole soul!'—Bunyan's Caution Against Sin.—Ed.
[15] This is faithful dealing. How many millions of lies are told to the All-seeing God, with unblushing effrontery, every Lord's day—when the unconcerned and careless, or the saint of God, happy, most happy in the enjoyment of Divine love, are led to say, 'Have mercy upon us miserable sinners.'—Ed.
[16] 'In grain' is a term used in dyeing, when the raw material is dyed before being spun or wove; the colour thus takes every grain, and becomes indelible. So with sin and folly; it enters every grain of human nature.—Ed.
[17] These frightful exhibitions, by drawing a criminal from Newgate to Tyburn to be executed, were of common occurrence until the reign of George III, when such numbers were put to death that it was found handier for the wholesale butchery to take place at Newgate, by a new drop, where twenty or thirty could be hung at once!! When will such brutalizing exhibitions cease?—Ed.
***

PAUL'S DEPARTURE AND CROWN;
OR,
AN EXPOSITION UPON 2 TIM. IV. 6-8
ADVERTISEMENT BY THE EDITOR

How great and glorious is the Christian's ultimate destiny—a kingdom and a crown! Surely it hath not entered into the heart of man to conceive what ear never heard, nor mortal eye ever saw? the mansions of the blest—the realms of glory—'a far more exceeding and eternal weight of glory.' For whom can so precious an inheritance be intended? How are those treated in this world who are entitled to so glorious, so exalted, so eternal, and unchangeable an inheritance in the world to come? How do the heirs to immortality conduct themselves in such a prospect? An inheritance sure and certain—an absolute reversion which no contingency can possibly affect. All these are inquiries of the deepest interest—the most solemn importance. Above all, when we inquire as to our personal title to the heavenly mansions—Am I one of the heirs of God and joint heirs with Christ?—most intensely should this question agitate the soul, when we reflect that, unless we are entitled to this inestimable reversion, we must be plunged into the most awful, the most irretrievable and external torments! There is no middle way—no escape from hell, but by going to heaven. Is heaven reserved only for the noble and the learned, like Paul? God forbid! but, on the contrary, we hear the voice of the divinity proclaiming, 'Not many wise men after the flesh—not many mighty—not many noble.' 'Thus saith the Lord, Heaven is my throne, the earth my footstool.' He looketh upon the high and low—the learned and the noble—the mighty princes and the unlettered labourer; and then makes this wondrous declaration—'To this man will I look,

even to him that is poor and of a contrite spirit, and trembleth at my word.' The world will treat such humble ones as it treated the Lord of life and glory, with scorn, contempt, insult, robbery—death. They bear all with patience—return good for evil—are the followers of him who went about doing good—are known as living epistles, because they have been with Christ; they daily enjoy his guidance and protection, and in their desires after conformity to his image, they breathe the atmosphere of heaven. This is what the heir of glory strives after; but, alas! he has to encounter an evil heart, an ensnaring world, and the reproaches and revilings of his fellow-men, aided by satanic influence. Can we wonder, then, that he who is thus besieged, and believes that his work is finished, should, with Paul, be ready to depart and receive his rich inheritance? The lapse of time affects not the strong consolations of hope; as it was with Paul, so Bunyan felt. His longings after the heavenly manna abounded when the cold hand of death pressed upon his brow; his desire was 'to be dissolved, and to be with Christ'; when his course of temple and relative duty was run, he waited for the messenger from the celestial city to conduct him home. Christian, are you actively engaged in fulfilling the duties of your course? or, in the humble hope that your course is accomplished, are you patiently waiting the heavenly messenger? If the Christian's state is one of trial now, it was much more so in former times. We can have very little idea of the feelings of a dissenter from the religion of the State, like Paul, under the cruel Nero, or like Bunyan, under the debauched Charles the Second—both of them liable, without a moment's warning, to be carried away to prison, or to be murdered, privately or publicly, for refusing submission to civil governors in matters of faith or worship. Although they possessed every loyal and patriotic feeling, they dared not obey those human laws which usurped the prerogatives of God, by interfering with divine worship. Their lives were in their hands; in the midst of imminent danger they boldly avowed the truth, and set us a noble example. Their intercourse with heaven was doubly sweet from the uncertainty of liberty and life. For them to live was Christ, and therefore they well knew the gain of dying. In proportion as temporal blessings were eminently doubtful, so spiritual and eternal benefits were precious.

This treatise was one of those ten excellent manuscripts found already prepared for the press, after the unexpected decease of its pious author. It bears the marks of having been composed, and perhaps preached, towards the end of his pilgrimage. Had his valuable life been spared a few months longer, this work would, very probably, have been enlarged, and the sub-divisions somewhat improved. The principal heads are now inserted as separate lines, to assist the reader in referring to its several parts; and notes are added to explain old words and customs, and, in some cases, to point out a few of the beautiful and striking passages with which it abounds. Many of these ought to be indelibly impressed upon our minds. 'The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times' (Psa 12:6). The question naturally arises—What is this 'furnace of earth' in which the Lord's words are purified? Seven being the number of perfection, conveys the idea that it will be in the furnace until it appears perfectly refined. Bunyan considers that these earthen furnaces are the bodies of the saints. In the trials, troubles, and persecutions to which they are subjected, the Word bears them up triumphantly, so that the purity and excellency of the holy oracles conspicuously appears, like the trial of faith mentioned by Peter (1 Peter 1:7). Dr. Gill considers that these crucibles mean Christ and his ministers; while Bunyan, with his enlarged mind, identifies them with the whole of Christ's followers. Some of these crucibles prove not to be genuine, and perish in the using, not being able to abide the fire. Such was the case with one of Mr. Bunyan's friends. John Childs, who, for fear of

persecution, conformed, became horror-stricken for the denial of his Master, and notorious for having destroyed himself.

In this treatise it is most affectionately impressed upon us to heap up treasures that will go with us into the unseen world, as of greater importance than those things which perish with the using. 'A Christian, and spend thy time, thy strength, and parts,' for that which maketh to itself wings and fleeth away! 'Remember thou art a man of another world, a subject of a more noble kingdom—that of God, and of heaven. Make not heavenly things stoop to the world; but hoist up thy mind to the things that are above, and practically hold forth before all the world the blessed word of life.' If death is the king of terrors to fallen humanity, still there are truths abounding with consolation, that when the Christian departs, the angels are ready, as in the case of Lazarus, to convey the happy spirit to Abraham's bosom; the struggle is short, and then comes the reward. In this world we must have tribulation; but in heaven white robes, the palm of victory, and the conqueror's crown, await the saints. Paul heard a voice which raised his soul above the fears of death, and gave him a desire to depart; its melodious sound invited him home—it was the voice of eternal truth, saying, 'Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

GEO. OFFOR.

PAUL'S DEPARTURE AND CROWN.

'For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'—2 Timothy 4:6-8

These words were, by the apostle Paul, written to Timothy, whom he had begot to the faith, by the preaching of the gospel of Christ; in which are many things of great concernment both for instruction and consolation; something of which I shall open unto you for your profit and edification. But before I come to the words themselves, as they are a relation of Paul's case, I shall take notice of something from them as they depend upon the words going before, being a vehement exhortation to Timothy to be constant and faithful in his work; which, in brief, may be summed up in these particulars: 1st, A solemn binding charge before God and Jesus Christ our Lord, that he be constant in preaching the Word, whether in or out of season, reproving, rebuking, and exhorting with all long-suffering and doctrine; and that because of that ungodly spirit that would possess professors after he was dead; for the time will come, saith he, that they will not endure sound doctrine, neither sound reproof, nor sound trial of their state and condition by the Word, but after their own lusts shall they heap to themselves teachers, having itching ears,—the plague that once God threatened to rebellious Israel (Deut 28:27)—and be turned unto fables. Much like this is that in the Acts of the Apostles, 'For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears' (Acts 20:29-31) This evil then is to be prevented:—by a diligent watchfulness in ministers;—By a diligent preaching the word of the Lord;—and, By sound and close rebukes, reproofs, and exhortations to those in whosoever the least there appears any swerving or turning aside from the gospel. The ministers of the gospel have each of them all that authority that belongs to their calling and office, and need not to stay for power from men to put

the laws of Christ in his church into due and full execution (Titus 2:15). This 'remnant of Jacob shall be in the midst of many people as a dew from the Lord,—that tarrieth not for man, nor waiteth for the sons of men' (Micah 5:7). Therefore he adds, 'Watch thou in all things, endure afflictions,' if thou shouldst be opposed in thy work, 'do the work of an evangelist, make full proof of thy ministry' (2 Tim 4:5).[1] How our time-serving and self-saving ministers will salve their conscience from the stroke that God's Word will one day give them, and how they will stand before the judgment-seat to render an account of this their doings, let them see to it; surely God will require it of their hand! But, O Timothy, do thou be diligent, do thou watch in all things, do thou endure affliction, do thou the work of an evangelist, make thou full proof of thy ministry, 'for I am not ready to be offered,' &c. The words, then, of my text are a reason of this exhortation to Timothy, that he should continue watchful, and abide faithful in his calling. 'For I am now ready to be offered'; that is, to be put to death for the gospel.

Hence then learn two things,

First, That the murders and outrage that our brethren suffer at the hands of wicked men should not discourage those that live, from a full and faithful performance of their duty to God and man, whatever may be the consequence thereof. Or thus, when we see our brethren before us fall to the earth by death, through the violence of the enemies of God, for their holy and Christian profession, we should covet to make good their ground against them, though our turn should be the next. We should valiantly do in this matter, as is the custom of soldiers in war; take great care that the ground be maintained, and the front kept full and complete. 'Thou, therefore,' saith Paul, 'endure hardness as a good soldier of Jesus Christ' (2 Tim 2:3). And in another place, We should not be moved by these afflictions, but endure by resisting even unto blood (1 Thess 3:3). Wherefore Paul saith again, 'Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God' (2 Tim 1:8). Thus let the spirit of Moses rest upon Joshua (Num 27:20), and the spirit of Elijah rest upon Elisha (2 Kings 2:15). Stand up, therefore, like valiant worthies, as the ministers of my God, and fly not every man to his own, while the cause, and ways, and brethren of our Lord are buffeted and condemned by the world. And remember, that those that keep the charge of the Lord when most go a-whoring from under their God, they, when he turns the captivity of his people, shall be counted worthy to come nigh unto him, 'to offer the fat and the blood, saith the Lord God.' But for the rest, though they may yet stand before the people, because they stood before them in a way of idolatry, yet it shall not be to their honour, nor to their comfort; but to their shame, as the same scripture saith (Eze 44:10-16).

1. Let this therefore smite with conviction those that, in this day of Jacob's trouble, have been false with God, his cause, and people: I say, those first and especially as the chief ringleaders of this cowardliness, who have done it against light, profession, and resolutions. Behold, thou hast sinned against the Lord, and be sure thy sins will find thee out; and though thou mayest now have as a judgment of God upon thee, thy right eye darkened that thou mayest not see, yet awakening time will overtake thee, and that too between the straits, when he will show thee, to the great confusion of thy face, and the amazement of them that behold thee, how great an affront he counts it to be left by thee, in a day when his truth is cast down to the ground (Rom 11:10). I have often thought of that prophet that went down from Judah to Bethel, to prophesy against the idolatry that was there set up by the King; who, because he kept not the commandment of God, but did eat and drink in that place, at the persuasion of a lying prophet, was met at last by a lion, who slew him there in the way, where his carcase was made a

spectacle of God to passengers (1 Kings 13). If thou be spiritual, judge what I say; and think not to be one of that number that shall have the harps of God, when God appears for Zion, and that shall sing that song of Moses, and also the song of the Lamb; for that is only for those who have fought the godly fight, and gotten the victory over the beast, his image, mark, number, and name.

2. Let this also be an awe to thee, who hast hankerings to do as the other: Beware, and remember Judas, and the end God brought upon him; he will not always bear such things; these times have showed us already that he beholds them with great dislike; why should thou hang up in chains as a terror to all that know thee? And never object that some have done it, and yet are at peace in their souls; for peace in a sinful course is one of the greatest of curses. And 'the man that wandereth out of the way of understanding shall remain in the congregation of the dead' (Prov 21:6).

[Second.] The Second thing to be learned from these words, as they have a relation to them going before, is encouragement to those that are yet in the storm; and that from three great arguments.

1. Paul's peace and comfort now at the time of his death, which he signifieth to Timothy by these three expressions, 'I have fought a good fight—I have finished my course—I have kept the faith.'

2. By the blessed reward he should have for his labour from Christ in another world, together with all those that love the appearing of the Lord, at 'that great and notable day.'

3. That now his last act should not be inferior to any act he did for God, while he was alive and preached in the world; for his body should now be an offering, a sacrifice well-pleasing to God. To all which I shall speak something in my discourse upon these words; and, therefore, to come to them:

'I AM NOW READY TO BE OFFERED.'

In these words we have to inquire into two things. FIRST. What it is to be 'offered.' SECOND. What it is to be 'ready to be offered up.' 'I am now ready to be offered.'

[WHAT IT IS TO BE OFFERED.]

FIRST. For the first of these. Paul, by saying he was 'to be offered,' alludeth to some of the sacrifices that of old were under the law; and thereby signifieth to Timothy that his death and martyrdom for the gospel should be both sweet in the nostrils of God, and of great profit to his church in this world; for so were the sacrifices of old. Paul, therefore, lifts his eyes up higher than simply to look upon death, as it is the common fate of men; and he had good reason to do it, for his death was violent; it was also for Christ, and for his church and truth; and it is usual with Paul thus to set out the suffering of the saints, which they undergo for the name and testimony of Jesus. Yea, he will have our prayers a sacrifice; our praises, thanksgiving, and mortification, sacrifices; almsdeed, and the offering up of the Gentiles, sacrifices, being sanctified by the Holy Ghost; and here his death also must be for a sacrifice, and an acceptable offering to God (Heb 13:15,16; Rom 12:1,2, 15:16).

Peter also saith, We are priests 'to offer up spiritual sacrifices acceptable to God by Jesus Christ' (1 Peter 2:5). Of which sacrifices, it seems by Paul, the death of a Christian for Jesus' sake must needs be counted one. Besides, Paul further insinuates this by some other sentences in his epistles; as by that in the epistle to the Colossians, where he saith, 'I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church' (Col 1:24). Not by way of merit, for so Christ alone, and that by once being offered himself, hath perfected for ever them that are sanctified (Heb 10:10-14). But his meaning is, that as

Christ was offered in sacrifice for his church as a Saviour, so Paul would offer himself as a sacrifice for Christ's church, as a saint, as a minister, and one that was counted faithful. 'Yea,' saith he, 'and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all' (Phil 2:17). This, then, teacheth us several things worthy our consideration.

First. That the blood of the saints, that they lose for his name, is a sweet savour to God. And so saith the Holy Ghost, 'Precious in the sight of the Lord is the death of his saints' (Psa 116:15). And again, 'He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight' (Psa 72:14).

Second. Those that suffer for Christ are of great benefit to his church, as the sacrifices of old were confirming and strengthening to Israel; wherefore Paul saith, his bonds encouraged his brethren, and made them much more bold in the way of God to speak his word without fear (Phil 1:14).

Third. The sufferings, or offering of the saints in sacrifice, it is of great use and advantage to the gospel; of use, I say, many ways. (1.) The blood of the saints defends it; (2.) confirmeth it; and (3.) redeemeth that thereof that hath been lost in antichristian darkness.

1. They do thereby defend and preserve it from those that would take it from us, or from those that would impose another upon us. 'I am set,' saith Paul, 'for the defence of the gospel,' and my sufferings have fallen out for the furtherance of it (Phil 1:17). That is, it hath not only continued to hold its ground, but hath also got more by my contentions, sufferings, and hazards for it.

2. It confirms it; and this is part of the meaning of Paul in those large relations of his sufferings for Christ, saying, 'Are they ministers of Christ? I speak as a fool, I am more—in prisons more frequent,' &c.; as he saith again, and these things 'I do for the gospel's sake.' And again, That the truth of the 'gospel might be continued with you.' So again, 'I suffer,' saith he, in the gospel 'as an evil-doer even unto bonds, but the word of God is not bound; yea,' saith he, 'therefore I endure all things for the elect's sake' (2 Tim 2:9,10). That is, that the gospel may be preserved entire, that the souls that are yet unborn may have the benefit of it, with eternal glory.

3. The sufferings of the saints are of a redeeming virtue; for, by their patient enduring and losing their blood for the word, they recover the truths of God that have been buried in Antichristian rubbish, from that soil and slur that thereby hath for a long time cleaved unto them; wherefore it is said, They overcame him, the beast, 'by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death' (Rev 12:11). They overcame him; that is, they recovered the truth from under his aspersions, and delivered it from all its enemies. David saith, 'The words of the Lord are—as silver tried in a furnace of earth, purified seven times' (Psa 12:6). What is this furnace of earth but the body of the saints of God, in which the Word is tried, as by fire in persecution, yea, 'purified seven times'; that is, brought forth at last by the death of the Christians in its purity before the world. How hath the headship and lordship of Christ, with many other doctrines of God, been taken away from the Pope by the sufferings of our brethren before us? While their flesh did fry in the flames, the Word of God was cleansed, and by such means purified in these their earthen furnaces, and so delivered to us. The lamps of Gideon were then discovered when his soldiers' pitchers were broken; if our pitchers were broke for the Lord and his gospel's sake, those lamps will then be discovered that before lay hid and unseen (Judg 7:15-22). Much use might be made of this good doctrine.

Learn thus much:—

1. [Learn] The judgment that is made of our sufferings by carnal men is nothing at all to be heeded; they see not the glory that is wrapped up in our cause, nor the innocence and goodness of our conscience in our enduring of these afflictions; they judge according to the flesh, according to outward appearance. For so, indeed, we seem to lie under contempt, and to be in a disgraceful condition; but all things here are converted to another use and end. That which is contemptible when persons are guilty, is honourable when persons are clear; and that which brings shame when persons are buffeted for their faults, is thankworthy in those that endure grief, suffering wrongfully (1 Peter 2:19-22). Though to suffer for sin be the token of God's displeasure, yet to those that suffer for righteousness, it is a token of greatest favour; wherefore matter not how the world doth esteem of thee and thy present distress, that thou bearest with patience for God and his Word; but believe that those things that are both shame and dishonour to others, are glory and honour to thee (2 Thess 1:4-10). O for a man to be able to say, 'For the hope of Israel I am bound with this chain' (Acts 28:20). It makes his face to shine like the face of an angel, and his lips to drop like the honey-comb (Cant 4:11).
2. We learn also from hence, the reason why some in days before us have made light of the rage of the world; but they have laughed at destruction when it cometh (Job 5:21, 22). And have gone forth to meet the armed men; and with Job's war-horse, 'mocketh at fear, and is not affrighted, neither turneth he back from the sword; the quiver rattleth against him, the glittering spear and the shield, he said among the trumpets, Ha, ha' (Job 39:22,25). It hath been their [God's fearers] glory to suffer for Christ; as it is said of the saints of old, 'they departed from the presence of the counsel, rejoicing that they were counted worthy to suffer shame for his name' (Acts 5:41). As Paul also saith, 'most gladly I will,' mark, 'most gladly, rather glory in mine infirmities, that the power of Christ may rest upon me' (2 Cor 12:9,10). Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, &c. Let those that suffer for theft and murder hang down their heads like a bulrush, and carry it like those that are going to hanging; but let those whose trials are for the Word of God know, by these very things they are dignified.
3. Learn also in this to be confident, that thy sufferings have their sound and a voice

before God and men. First, Before God, to provoke him to vengeance, 'when he maketh inquisition for blood' (Psa 9:12; Gen 4:9-11). The blood of Abel cried until it brought down wrath upon Cain; and so did the blood of Christ and his apostles, till it had laid Jerusalem upon heaps. Secondly, Thy blood will also have a voice before men, and that possibly for their good. The faithful Christian, in his patient suffering, knows not what work he may do for God; who knows but thy blood may be so remembered by thy children, neighbours, and enemies, as to convince them thou wert for the truth? Yea, who knows but their thoughts of thy resolution for Christ, in thy resisting unto blood, may have so good an effect upon some, as to persuade them to close with his ways? The three children in the fiery furnace made Nebuchadnezzar cry out there was no God like theirs! Indeed, this is hard labour, but be content, the dearer thou payest for it to win the souls of others, the greater will be thy crown, when the Lord, the righteous Judge, shall appear; and in the meanwhile, thy death shall be as a sacrifice pleasing to God and his saints.

[WHAT IT IS TO BE NOW READY TO BE OFFERED.]

SECOND. The second thing that I would inquire into is this: What it is to be 'ready to be offered up'? Or how we should understand this word 'ready': 'I am now ready to be offered up.' Which I think may be understood three manner of ways.

First. With respect to that readiness that was continually in the heart of those that hated him, to destroy him with his doctrines; Second. Or it may be understood with respect to the readiness of this blessed apostle's mind, his being ready and willing always to embrace the cross for the word's sake; or, Third. We may very well understand it that he had done his work for God in this world, and therefore was ready to be gone.

[Readiness of enemies to destroy the apostle and his doctrine.]

First. For the first of these: The enemies of God and his truth, they never want will and malice to oppose the Word of God; they are also always so far forth in readiness to murder and slaughter the saints, as the prophet cries to Jerusalem, 'Behold the princes of Israel, every one were in thee to their power to shed blood' (Eze 22:6), that is, they had will and malice always at hand to oppose the upright in heart. And therefore our Lord Jesus saith, 'they are they that kill the body'; he doth not say they can do it as relating to their will, and their custom, if let loose; and we may understand thereby that it is no more to them to kill the people of God, than it is to butchers to kill sheep and oxen. For though it be indeed a truth that God's hand is always safe upon the hilt of their sword, yet by them we are killed all the day long, and accounted as sheep for the slaughter (Psa 44:22; Rom 8:36). That is, in their desires always, as well as by their deeds, when they are let loose, as Paul's kinsman said to the captain, 'There lie in wait for him of them more than forty men, which have bound themselves with a curse,[2] that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee' (Acts 23:12,13,21). And hence it is, that by the Word they are called dragons, lions, bears, wolves, leopards, dogs, and the like; all which are beasts of prey, and delight to live by the death of others.[3] Paul therefore seeing and knowing that this readiness was in his enemies to pour out his bowels to the earth, he cried out to Timothy, saying, 'make thou full proof of thy ministry, for' I am now ready to be slain; 'I am now ready to be offered' (2 Tim 4:5,6). These words thus understood may be useful many ways.

1. To show us we live, not because of any good nature or inclination that is in our enemies towards us; for they, as to their wills, are ready to destroy us; but they are in the hand of God, in whose hand is also our times (Psa 31:15). Wherefore, though by the will of our enemies, we are always delivered to death, yet 'behold we live' (2 Cor

6:9). Therefore in this sense it may be said, 'Where is the fury of the oppressor?' It is not in his power to dispose of, therefore here it may be said again, he is not 'ready to destroy' (Isa 51:13). The cup that God's people in all ages have drank of, even the cup of affliction and persecution, it is not in the hand of the enemy, but in the hand of God; and he, not they, poureth out of the same (Psa 75:8). So that they, with all their raging waves, have banks and bounds set to them, by which they are limited within their range, as the bear is by his chain. 'Surely the wrath of men shall praise thee, the remainder of wrath thou shalt restrain' (Psa 76:10; Job 38:10,11).

2. This should encourage us not to forsake the way of our Lord Jesus, when threatened by our adversaries, because they are in his chain: indeed they are ready in their wills to destroy us; but as to power and liberty to do it, that is not at all with them; who would fear to go, even by the very nose of a lion, if his chain would not suffer him to hurt us.[4] It is too much below the spirit of a Christian to fear a man that shall die (Isa 51:12,13). And they that have so done, have forgotten the Lord their Maker, who preserveth the hairs of our head (Luke 12:7). Yea, let me tell you he that so doth, he feareth to trust the Lord with his life, estate, and concernments, and chooseth rather to trust to himself, and that too out of God's way; and though such persons may lick themselves whole now, while they are fallen and senseless, they must count for these things again, and then they shall see that fear of men, and to be ashamed of Christ, will load them with no light burden. Also, it is an uncomely thing for any man in his profession to be in and out with the times; and to do this when winked at by men, that they would not do if they frowned. Do such fear God? nay, they fear the fear of men, when they should sanctify the Lord himself, and let him be their dread, and let him be their fear (Isa 8:12,13).

3. Let the readiness that is in the enemies of God to destroy, provoke thee to make ready also, as I said a little before; go out to meet the armed men; 'David ran to meet Goliath'; rub up man,[5] put on thy harness, 'put on the whole armour of God, that thou mayest be ready,' as well as thy adversaries, as blessed Paul was here, 'I am now ready to be offered, and the time of my departure is at hand' (1 Sam 17:46-48). But because this will fall in fittest under the second head, I shall, therefore, discourse of it there.

[The readiness IN MIND of the blessed apostle to suffer.]

Second. The second thing considered in the words is this, that to be ready might be understood with respect to the blessed apostle's mind, that was graciously brought over into a willingness to embrace the cross for the Word's sake; and thus in other places he himself expounds it. 'I am ready,' saith he, 'not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus' (Acts 21:13). That also implies as much where he saith, 'Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:24). As the enemies, then, were ready and willing in their hearts, so he was ready and willing in his. This man was like to those mighty men of Solomon, that were ready prepared for the war, and waited on the king, fit to be sent at any time upon the most sharp and pinching service (2 Chron 17:12-19). A thing fitly becoming all the saints, but chiefly those that minister in the word and doctrine. Understand the words thus, and they also teach us many things, both for conviction and for edification.

1. Here we see that a Christian's heart should be unclenched from this world; for he that is ready to be made a sacrifice for Christ and his blessed Word, he must be one that is not entangled with the affairs of this life: how else can he please him who hath chosen him to be a soldier? Thus was it with this blessed man; he was brought to

God's foot with Abraham, and crucified to this world with Christ; he had passed a sentence of death upon all earthly pleasures and profits beforehand, that they might not deaden his spirit when he came to suffer for his profession (2 Tim 2:4; 2 Cor 1:8,9; Gal 2:20, 6:14).

2. This shows us the true effects of unfeigned faith and love, for they were the rise of this most blessed frame of heart; read 2 Corinthians 4:8-13, and compare it with 2 Corinthians 12:9,10; and men may talk what they will of their faith and love to the Lord Jesus, and to his holy gospel. But if they throw up their open profession of his name for fear of those that hate him, it is evident their mouths go before their hearts, and that their words are bigger than their graces. 'If thou faint in the day of adversity, thy strength is small,' and so thy faith and love (Prov 24:10). Herein is love, 'that a man lay down his life for his friends' (John 15:13).

3. This shows us the true effects of a right sight and sense of the sufferings that attend the gospel; that they shall become truly profitable to those that shall bear them aright. What made he ready for? it was for sufferings; and why made he ready for them but because he saw they wrought out for him a 'far more exceeding and eternal weight of glory?' (2 Cor 4:17). This made Moses also spurn at a crown and a kingdom; to look with a disdainful eye upon all the glory of Egypt. He saw the reward that was laid up in heaven for those that suffered for Christ. Therefore, 'he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ grater riches than the treasures in Egypt: for he had respect unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible' (Heb 11:21-27). Every one cannot thus look upon the afflictions and temptations that attend the gospel; no, not every one that professeth it, as appears by their shrinking and shirking at the noise of the trumpet, and alarum to war. They can be content, as cowards in a garrison, to lie still under some smaller pieces of service, as hearing the Word, entering in, to follow with loving in word and in tongue, and the like; but to 'go forth unto him without the camp, bearing his reproach,' and to be in jeopardy every hour for the truth of the glorious gospel, that they dare not do (Heb 13:13; 1 Cor 15:30). Nay, instead of making ready with Paul to engage the dragon and his angels, they study how to evade and shun the cross of Christ; secretly rejoicing if they can but delude their conscience, and make it still and quiet, while they do yet unworthily (Rev 12:7-9).

4. By this readiness we may discern who are unfeignedly willing to find out that they may do the whole will of God; even those that are already made willing to suffer for his sake; they are still inquiring, 'Lord, what wouldst thou have me to do?' not mattering nor regarding the cross and distress that attends it. 'The Holy Ghost witnesseth' to me, saith Paul, that 'in every city, saying that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy,' &c. (Acts 20:23,24). Counting that to see and be doing of heavenly things, will countervail all the trouble and sorrow that attends them; this therefore sharply rebuketh those that can be glad to be ignorant of the knowledge of some truths, especially of them that are persecuted; still answering those that charge them with walking irregularly, that they do but according to their light. Whereas the hearts that be full of love to the name and glory of Christ, will in quiet return and come; yea, and be glad, if they find the words of God, and will eat them with savour and sweet delight, how bitter soever they are to the belly: because of that testimony they bind us up to maintain before peoples, and nations, and kings (Rev 10:10,11). 'I am now ready to be

offered.'
[Paul ready to depart, having done his work for God in this world.]
Third. The third thing to be considered in the words is this, That the apostle, by saying, 'I am now ready,' doth signify that now he had done that work that God had appointed him to do in the world. 'I am now ready,' because I have done my work; this is further manifest by the following words of the text; 'I am now ready to be offered, and the time of my departure is at hand'; namely, my time to depart this world. The words also that follow are much to the purpose, 'I have fought a good fight, I have finished my course,' &c., much like that of our Lord Jesus. 'I have finished the work which thou gavest me to do' (John 17:4). Now then, put all these things together, namely, that I am to be offered a sacrifice, and for this my enemies are ready, my heart is also ready; and because I have done my work, I am therefore every way ready. This is a frame and condition that deserveth not only to stand in the Word of God for Paul's everlasting praise, but to be a provoking argument to all that read or hear thereof, to follow the same steps. I shall therefore, to help it forward, according to grace received, draw one conclusion from the words, and speak a few words to it. The conclusion is this: That it is the duty and wisdom of those that fear God so to manage their time and work that he hath allotted unto them, that they may not have part of their work to do when they should be departing the world.

[THE CHRISTIAN'S DUTY AND WISDOM TO BE THUS READY.]

This truth I might further urge from the very words of the text, they being written on purpose by Paul to stir up Timothy and all the godly to press hard after this very thing. But to pass that, and to mind you of some other scriptures that press it hard as a duty, and then to proceed to some few examples of the wise and most eminent saints. Which when I have done I shall, 1. Show you reason for it. 2. Give you encouragement to it. 3. Press it with several motives. 4. Make some use and application of the whole, and so conclude.
That this is the duty and wisdom of those that fear God, you may see by Christ's exhortation to watchfulness, and to prepare for his second coming; 'Therefore be ye also ready; for in an hour as ye think not, the Son of man cometh' (Matt 24:44). These words, as they are spoken to stir up the godly to be ready to meet their Lord at his coming, so because the godly must meet him as well in his judgments and providences here, as at his personal appearing at the last day; therefore they should be diligent to be fitting themselves to meet him in all such dispensations. 'And because,' saith God, 'I will do this unto thee; prepare to meet thy God, O Israel' (Amos 4:12). Now death is one of the most certain of those dispensations; yea, and such, that it leaveth to those no help at all, or means to perform for ever, that which, shouldst thou want it, that is lacking to thy work. Wherefore Solomon also doth press us to this very work, and that from this consideration, 'whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest' (Eccl 9:10). Baulk nothing of thy duty, neither defer to do it; for thou art in thy way to thy grave, and there thou canst not finish ought that by neglect thou leavest undone; therefore be diligent while life lasts.[6]
Another scripture is that in Peter's epistle to those that were scattered abroad. 'Seeing,' saith he, 'that ye look for such things, be diligent, that ye may be found of him in peace,' &c. (2 Peter 3:14). He is there discoursing of the coming of Christ to judgment, as Christ also was in the other; and from the certainty and dread of that day he doth press them on to a continual diligence, and is to be understood as that of Paul to Timothy, a diligent watching in all things, that as he saith again, they may stand complete in all the

will of God, not lacking this or that of that work which was given them to do of God and this world (2 Tim 4:5). Much might be said for the further proof of this duty; but to give you some examples of the godly men of old, whereby it will appear, that as it is our duty to do it so it is also our wisdom. And hence,

It is said of Enoch, that he 'walked with God' (Gen 5:22), and of Noah, that he was faithful in his generation, and also 'walked with God' (Gen 6:9). That is, they kept touch[7] with him, still keeping up to the work and duty that every day required; not doing their duty by fits and by starts, but in a fervent spirit they served the Lord. So again it is said of Abraham, that his work was to walk before God in a way of faith and self-denial, which he with diligence performed. And therefore the Holy Ghost saith, he 'died in a good old age' (Gen 25:8); thereby insinuating that he made both ends meet[8] together, the end of his work with the end of his days, and so came to his grave, 'in a full age, as a shock of corn cometh in in his season' (Job 5:26). Jacob also, when he blessed his sons, as he lay upon his death-bed before them, doth sweetly comfort himself with this, after all his toil and travel, saying, 'I have waited for thy salvation, O Lord,'[9] as if he had said, Lord, I have faithfully walked before thee in the days of my pilgrimage, through the help and power of thy grace; and now having nothing to do but to die, I lie waiting for thy coming to gather me up to thyself and my father: so, when he 'had made an end of commanding his sons,' now his bottom was wound,[10] 'he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people' (Gen 49:18-33). Caleb and Joshua are said to be men of excellent spirit, because they were faithful in this their work (Num 14:24). David was eminent this way, and had done his work before his death-day came: 'After he had served his own generation by the will of God,' then he 'fell on sleep' (Acts 13:36). Which in the Old Testament is signified by three passages, 1. By his losing his heat before his death, thereby showing his work for God was done, he now only waited to die. 2. By that passage, 'these are the last words of David,' even the wind up of all the doctrines of that sweet psalmist of Israel (2 Sam 23:1,2). 3. That in the Psalms is very significant, 'The prayers of David the son of Jesse are ended' (Psa 72:20). In the whole, they all do doubtless speak forth this in the main, that David made great conscience of walking with God, by labouring to drive his work before him, that his work and life might meet together: for that indeed is a good man's wisdom. Job had great conscience also as to this very thing, as witness both God's testimony and his own conscience for him (Job 1:8, 31). Elijah had brought his work to that issue that he had but to anoint Hazael to be king of Assyria, Jehu to be king of Israel, and Elisha prophet in his room, and then to be caught up into heaven (1 Kings 19:15,16). What shall I say? I might come to Hezekiah, Jehoshaphat, Josias; with old Simeon also, whose days were lengthened chiefly, not because he was behind with God and his conscience as to his work for God in the world, but to see with his eyes now at last the Lord's Christ: a sweet forefitting for death! Zacharias, with Elizabeth his wife, that good old couple also, how tender and doubtful were they in this matter, to walk 'in all the commandments and ordinances of the Lord,' in a blessed blameless way! (Luke 1:6, 2:25). Their son also is not to be left out, who rather than he would be put out of his way, and hindered from fulfilling his course, would venture the loss of the love of a king, and the loss of his head for a word (Mark 6:17,18). All these, with many more, are as so many mighty arguments for the praise of that I asserted before, to wit, that it is the duty and wisdom of those that fear God, so to manage their time and work, that he hath here allotted unto them, that they may not have part of their work to do when they should be departing this world. I might urge also many reasons to enforce this truth upon you, as,

[Reasons to enforce this duty.]
First. Otherwise, the great and chief design of God in sending us into the world, especially in converting us and possessing our souls with gifts and graces, and many other benefits, that we might here be to the glory of his grace, is as much as in us lies, frustrate and disappointed. 'This people have I formed for myself,' saith he, 'they shall show forth my praise' (Isa 43:21): and so again, 'ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain' (John 15:16). God never intended, when he covered thy nakedness with the righteousness of his dear Son, and delivered thee from the condemning power of sin and the law, that thou shouldst still live as do those who know not God. 'This I say therefore,' saith Paul, 'and testify in the Lord; that ye henceforth walk not as other Gentiles, in the vanity of their mind' (Eph 4:17). What, a Christian, and live as does the world? (John 17:16). A Christian, and spend thy time, thy strength, and parts, for things that perish in the using? Remember, man, if the grace of God hath taken hold of thy soul, thou art a man of another world, and indeed a subject of another and more noble kingdom, the kingdom of God, which is the kingdom of the gospel, of grace, of faith and righteousness, and the kingdom of heaven hereafter (Rom 14:16-18). In these things thou shouldst exercise thyself; not making heavenly things which God hath bestowed upon thee to stoop to things that are of the world, but rather here beat down thy body, mortify thy members; hoist up thy mind to the things that are above, and practically hold forth before all the world that blessed word of life (1 Cor 9:26,27). This, I say, is God's design; this is the tendency, the natural tendency of every grace of God bestowed upon thee: and herein is our Father glorified, that we bring forth much fruit (Col 3:1-4; John 15:8).
Second. A second reason why Christians should so manage their time and the work that God hath appointed them to do for his name in this world, that they may not have part thereof to do when they should be departing this world, it is because, if they do not, dying will be a hard work with them especially if God awakeneth them about their neglect of their duty (1 Cor 11:30-32). The way of God with his people is to visit their sins in this life; and the worst time for thee to be visited for them, is when thy life is smitten down, as it were to the dust of death, even when all natural infirmities break in like a flood upon thee, sickness, fainting, pains, wearisomeness, and the like; now I say, to be charged also with the neglect of duty, when in no capacity to do it; yea, perhaps so feeble, as scarce able to abide to hear thy dearest friend in this life speak to thee; will not this make dying hard. Yea, when thou shalt seem both in thine own eyes, as also in the eyes of others, to fall short of the kingdom of heaven for this and the other transgression, will not this make dying hard? (Heb 4:1,2). David found it hard, when he cried, 'O spare me' a little, 'that I may recover strength before I go hence, and be no more' (Psa 39:13). David at this time was chastened for some iniquity; yea, brought for his folly to the doors of the shadow of death. But here he could not enter without great distress of mind; wherefore he cries out for respite and time to do the will of God, and the work allotted to him. So again, 'The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow: then called I upon the name of the Lord.' Ay, this will make thee cry, though thou be as good as David! Wherefore learn by his sorrow, as he himself also learned, at last, to serve his own generation by the will of God, before he fell asleep. God can tell how to pardon thy sins, and yet make them such a bitter thing, and so heavy a burden to thee, that thou wouldst not, if thou wast but once distressed with it, come there again for all this world, Ah! it is easy with him to have this pardon in his bosom, when yet he is breaking all thy bones, and pouring out

thy gall upon the ground; yea, to show himself then unto thee in so dreadful a majesty, that heaven and earth shall seem to thee to tremble at his presence! Let then the thoughts of this prevail with thee, as a reason of great weight to provoke thee to study to manage thy time and work in wisdom while thou art well.[11]

Third. Another reason, why those that fear God should so manage their time and work for God in this world, that they may not have part to do when they should be departing this life, it is, because loitering in thy work doth, as much as in it lieth, defer and hold back the second coming of our Lord and Saviour Jesus Christ. One thing, amongst many, that letteth[12] the appearing of Christ in the clouds of heaven, is, that his body, with the several members thereof, are not yet complete and full; they are not all yet come to the knowledge of the Son of God, 'to the measure of the stature of the fulness of Christ' (Eph 4:8-13); that is, to the complete making up of his body; for as Peter saith, 'The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance' (2 Peter 3:9). And so also to the complete performance of all their duty and work they have for God in this world. And I say, the faster the work of conversion, repentance, faith, self-denial, and the rest of the Christian duties, are performed by the saints in their day, the more they make way for the coming of the Lord from heaven. Wherefore Peter saith again, 'Seeing then that' we look for such things, 'what manner of persons ought we to be in all holy conversation and godliness, looking for, and hasting unto,' or, as it is in the margin, 'hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat' (2 Peter 3:11,12). When the bride hath made herself ready, 'the marriage of the Lamb is come' (Rev 19:7). That is, the Lord will then wait upon the world no longer, when his saints are fit to receive him. As he said to Lot when he came to burn down Sodom, 'Haste thee' to Zoar, 'for I cannot do anything till thou be come thither' (Gen 19:20-22). So concerning the great day of judgment to the world, which shall be also the day of blessedness and rest to the people of God, it cannot come until the Lamb's wife hath made herself ready; until all the saints that belong to glory are ready. And before I go further, what might I yet say to fasten this reason upon the truly gracious soul? What! wilt thou yet loiter in the work of thy day? wilt thou still be unwilling to hasten righteousness? dost thou not know that thou by so doing deferrest the coming of thy dearest Lord? Besides, that is the day of his glory, the day when he shall come in the glory of his Father and of the holy angels; and wilt not thou by thy diligence help it forwards? Must also the general assembly and church of the first-born wait upon thee for their full portions of glory? Wilt thou by thus doing endeavour to keep them wrapt up still in the dust of the earth, there to dwell with the worm and corruption? The Lord awaken thee, that thou mayst see thy loitering doth do this, and doth also hinder thy own soul of the inheritance prepared for thee.[13]

4. Another reason why saints should press hard after a complete performing their work that God hath allotted unto them is, because, so far forth as they fall short, in that they impair their own glory. For as the Lord hath commanded his people to work for him in this world, so also he of grace hath promised to reward whatever they Christianly do. For whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bound or free. Yea, he counts it unrighteousness to forget their work of faith and labour of love, but a righteous thing to recompense them for it in the day of our Lord Jesus (Heb 6:10; 2 Thess 1:6,7). This, well considered, is of great force to prevail with those that are covetous of glory, such as Moses and Paul, with the rest of that spirit. As the apostle saith also to the saints at Corinth, 'Be stedfast, unmoveable,

always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Cor 15:50).

Having thus given you the reasons why God's people should be diligent in that work that God hath allotted for them to be doing for him in this world, I shall, in the next place, give you some directions, as helps to further you in this work. And they are such as tend to take away those hindrances that come upon thee, either by discouragement, or by reason of hardness and benumbedness of spirit; for great hindrances overtake God's people from both these impediments.

[Directions, as helps to further in this work.]

First. If thou wouldst be faithful to do that work that God hath allotted thee to do in this world for his name, labour to live much in the favour and sense of thy freedom and liberty by Jesus Christ; that is, keep this, if possible, ever before thee, that thou art a redeemed one, taken out of this world, and from under the curse of the law, out of the power of the devil, &c., and placed in a kingdom of grace, and forgiveness of sins for Christ's sake. This is of absolute use in this matter; yea, so absolute, that it is impossible for any Christian to do his word Christianly without some enjoyment of it. For this, in the 1st of Luke, is made the very ground of all good works, both as to their nature and our continuance in them; and is also reckoned there an essential part of that covenant that God made with our fathers; even 'that he would grant unto us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness, before him all the days of our life' (Luke 1:74,75). And indeed, take this away, and what ground can there be laid for any man to persevere in good works? None at all. For take away grace and remission of sins for Christ's sake, and you leave men nothing to help them but the terrors of the law and judgment of God, which, at best, can beget but a servile and slavish spirit in that man in whom it dwells; which spirit is so far off from being an help to us in our pursuit of good works, that it makes us we cannot endure that which is commanded, but, Israel-like, it flieth from God even as from the face of a serpent (Heb 12:20; Exo 19). As Solomon saith, 'A servant will not be corrected by words, for, though he understand, he will not answer' (Prov 29:19). Get thou then thy soul possessed with the spirit of the Son, and believe thou art set perfectly free by him from whatsoever thou by sin hast deserved at the hand of revenging justice. This doctrine unlooseth thy bands, takes off thy yoke, and lets thee go upright. This doctrine puts spiritual and heavenly inclinations into thy soul; and the faith of this truth doth show thee that God hath so surprised thee, and gone beyond thee, with his blessed and everlasting love, that thou canst not but reckon thyself his debtor for ever. 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh' (Rom 8:12). That argument of Paul to Philemon is here true in the highest degree, thou owest to God for his grace to thee, 'even thine own self besides' (Phile 19). This Paul further testifies, both in the 6th and 7th of the Romans. In the one he saith, we are 'free from sin'; in the other he saith, we are 'dead to the law,' that our fruit might be unto holiness: that we might 'bring forth fruit unto God' (Rom 6:22, 7:4). For, as I said, if either thy ungodly lusts, or the power and force of the law, have dominion over thy spirit, thou art not in a condition now to be performing thy work to God in this world. I have heretofore marvelled at the quarrelsome spirit that possessed the people that Malachi speaketh of, how they found fault with, in a manner, all things that were commanded them to do; but I have since observed their ungodly disposition was grounded upon this, their doubting of the love of God, 'Yet ye say, Wherein hast thou loved us?' (Mal 1:2). And, indeed, if people once say to God, by way of doubt, 'Wherein hast thou loved us?' no marvel though that people be like those in Malachi's

time, a discontented, a murmuring, backward people about everything that is good. Read that whole book of Malachi.

Second. If thou wouldst be faithful to do that work that God hath allotted thee to do in this world for his name, then labour to see a beauty and glory in holiness, and in every good work: this tends much to the engaging of thy heart. 'O worship the Lord in the beauty of holiness; fear before him, all the earth' (Psa 96:9). And for thy help in this, think much on this in general, that 'Thus saith the Lord' is the wind-up of every command; for, indeed, much of the glory and beauty of duties doth lie in the glory and excellency of the person that doth command them; and hence it is that 'Be it enacted by the King's most excellent Majesty' is in the head of every law, because that law should therefore be reverenced by, and be made glorious and beautiful to all. And we see, upon this very account, what power and place the precepts of kings do take in the hearts of their subjects, every one loving and reverencing the statute, because there is the name of their king. Will you rebel against the king? is a word that shakes the world. [14] Well, then, turn these things about for an argument to the matter in hand, and let the name of God, seeing he is wiser and better, and of more glory and beauty than kings, beget in thy heart a beauty in all things that are commanded thee of God. And, indeed, if thou do not in this act thus, thou wilt stumble at some of thy duty and work thou hast to do; for some of the commands of God are, in themselves, so mean and low, that take away the name of God from them, and thou wilt do as Naaman the Syrian, despise, instead of obeying. What is there in the Lord's supper, in baptism, yea, in preaching the Word, and prayer, were they not the appointments of God? His name being entailed to them, makes them every one glorious and beautiful. Wherefore, no marvel if he that looks upon them without their title-page goeth away in a rage, like Naaman, preferring others before them. What is Jordan? 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?' saith he (2 Kings 5:10-12). This was because he remembered not that the name of God was in the command. Israel's trumpets of ram's horns (Josh 6:2-4), and Isaiah's walking naked (Isa 20:3), and Ezekiel's wars against a tile (Eze 4:1-4), would, doubtless, have been ignoble acts, but that the name of God was that which gave them reverence, power, glory, and beauty. Set therefore the name of God, and 'Thus saith the Lord,' against all reasonings, defamings, and reproaches, that either by the world, or thy own heart, thou findest to arise against thy duty, and let his name and authority alone be a sufficient argument with thee, 'to behold the beauty' that he hath put upon all his ways, 'and to inquire in his temple' (Psa 27:4).

Third. Wouldst thou be faithful to do that work that God hath appointed thee to do in this world for his name? then make much of a trembling heart and conscience; for though the Word be the line and rule whereby we must order and govern all our actions, yet a trembling heart and tender conscience is of absolute necessity for our so doing. A hard heart can do nothing with the word of Jesus Christ. 'Hear the word of the Lord, ye that tremble at his word' (Isa 66:5). 'Serve the Lord with fear, and rejoice with trembling' (Psa 2:11). I spake before against a servile and slavish frame of spirit, therefore you must not understand me here as if I meant now to cherish such a one; no, it is a heart that trembleth for, or at the grace of God; and a conscience made tender by the sprinkling of the blood of Christ. Such a conscience as is awakened both by wrath and grace, by the terror and the mercy of God; for it stands with the spirit of a son to fear before his father; yea, to fear chastings, though not to fear damnation. Let, therefore, destruction from God be a terror to thy heart, though not that destruction that attends them that perish by sin for ever (Job 31:23). Though this I might add further; it

may do thee no harm, but good, to cast an eye over thy shoulder at those that now lie roaring under the vengeance of eternal fire; it may put thee in mind of what thou wast once, and of what thou must yet assuredly be, if grace by Christ preventeth not (Isa 66:24). Keep, then, thy conscience awake with wrath and grace, with heaven and hell; but let grace and heaven bear sway. Paul made much of a tender conscience, else he had never done as he did, nor suffered what we read of. 'And herein,' saith he, 'do I exercise myself, to have always a conscience void of offence toward God and toward men' (Acts 24:16). But this could not a stony, benumbed, bribed, deluded, or a muzzled conscience do. Paul was like the nightingale with his breast against the thorn.[15] That his heart might still keep waking, he would accustom himself to the meditation of those things that should beget both love and fear; and would always be very chary, lest he offended his conscience. 'Herein do I exercise myself,' &c. Be diligent, then, in this matter, if thou wouldst be faithful with God. A tender conscience, to some people, is like Solomon's brawling woman, a burthen to those that have it (Prov 25:24). But let it be to thee like those that invited David to go up to the house of the Lord (Psa 122:1). Hear it, and cherish it with pleasure and delight.

Fourth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name; then let religion be the only business to take up thy thoughts and time. 'Whatsoever thy hand findeth to do, do it with thy might' (Eccl 9:10). With all thy heart, with all thy mind, and with all thy strength. Religion, to most men, is but a by-business, with which they use to fill up spare hours; or as a stalking-horse, which is used to catch the game.[16] How few are there in the world that have their conversation 'only as becometh the gospel'! (Phil 1:27). A heart sound in God's statutes, a heart united to the fear of God, a heart moulded and fashioned by the Word of God, is a rare thing; rare, because it is hard to be found, and rare because it is indeed the fruit of an excellent spirit, and a token of one saved by the Lord (Psa 119:80, 86:11). But this indifferency in religion, this fashioning ourselves in our language, gesture, behaviour, and carriage, to the fancies and fopperies of this world, as it is in itself much unbecoming a people that should bear the name of their God in their foreheads, so it cannot be but a very great and sore obstruction to thy faithful walking with God in this world (Rom 6:17). Gird up, then, thy loins like a man,[17] let God and his Christ, and his Word, and his people, and cause, be the chief in thy soul; and as heretofore thou hast afforded this world the most of thy time, and travel, and study, so now convert all these to the use of religion. 'As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness' (Rom 6:19). Holy things must be in every heart where this is faithfully put in practice.

1. Daily bring thy heart and the Word of God together, that thy heart may be levelled by it, and also filled with it. The want of performing this sincerely, is a great cause of that unfaithfulness that is in us to God. Bring, then, thy heart to the Word daily, to try how thou believest the Word today, to try how it agrees with the Word today. This is the way to make clean work daily, to keep thy soul warm and living daily. 'Wherewithal shall a young man cleanse his way?' saith David. 'By taking heed thereto according to thy Word' (Psa 119:9). So again, 'Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer' (Psa 17:4). And again, 'Thy Word have I hid in mine heart, that I might not sin against thee' (Psa 119:11). He that delighteth 'in the law of the Lord, and in his law doth meditate day and night, he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper' (Psa 1:2,3).

2. A continual remembrance that to every day thou hast thy work allotted thee; and that sufficient for that day are the evils that attend thee (Matt 6:34). This remembrance set Paul upon his watch daily; made him die to himself and this world daily, and provoked him also daily to wind up the spirit of his mind; transforming himself by the power of the Word, from that proneness that was in his flesh to carnal things (1 Cor 15:30-33). This will make thee keep the knife at thy throat in all places, and business, and company (Prov 23:2).
3. Let thy heart be more affected with what concerns the honour of God, and the profit and glory of the gospel, than with what are thy concernments as a man, with all earthly advantages. This will make thee refuse things that are lawful, if they appear to be inexpedient. Yea, this will make thee, like the apostles of old, prefer another man's peace and edification before thine own profit, and to take more pleasure in the increase of the power of godliness in any, than in the increase of thy corn and wine.
4. Reckon with thy own heart every day, before thou lie down to sleep, and cast up both what thou hast received from God, done for him, and where thou hast also been wanting. This will beget praise and humility, and put thee upon redeeming the day that is past; whereby thou wilt be able, through the continual supplies of grace, in some good measure to drive thy work before thee, and to shorten it as thy life doth shorten; and mayst comfortably live in the hope of bringing both ends sweetly together. But to pass this.
Fifth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name, then beware thou do not stop and stick when hard work comes before thee. It is with Christians as it is with other scholars, they sometimes meet with hard lessons; but these thou must also learn, or thou canst not do thy work. The Word and Spirit of God come sometimes like chain-shot to us, as if it would cut down all; as when Abraham was to offer up Isaac, and the Levites to slay their brethren (Gen 22; Exo 32:26-28). Paul also must go from place to place to preach, though he knew beforehand he was to be afflicted there (Acts 20:23). God may sometimes say to thee, as he said to his servant Moses, 'Take the serpent by the tail'; or, as the Lord Jesus said to Peter, Walk upon the sea (Exo 4:3,4). These are hard things, but have not been rejected when God hath called to do them. O how willingly would our flesh and blood escape the cross of Christ! The comforts of the gospel, the sweetness of the promise, how pleasing is it to us! Like Ephraim here, we love to tread out the corn (Hosea 10:11), and to hear those pleasant songs and music that gospel sermons make, where only grace is preached, and nothing of our duty as to works of self-denial; but as for such, God will tread upon their fair neck, and yoke them with Christ's yoke; for there they have a work to do, even a work of self-denial.[18]
Now this work sometimes lieth in acts that seem to be desperate, as when a man must both leave and hate his life, and all he hath for Christ, or else he cannot serve him nor be counted his disciple (Luke 14:26-33). Thus it seemed with Christ himself when he went his fatal journey up to Jerusalem; he went thither, as he knew, to die, and therefore trod every step as it were in his own bowels;[19] but yet, no doubt, with great temptation to shun and avoid that voyage; and therefore it is said, 'He set his face steadfastly to go up,' scorning to be invited to the contrary, and to prevent the noise of his weak disciples, Master, save thyself (Luke 9:51). It is said he ascended before them, insomuch that they were amazed to see his resolution, while they themselves were afraid of that dreadful effect that might follow (Mark 10:32-34). Also when he came there, and was to be apprehended, he went to the garden that Judas knew, his old accustomed place; so when they asked him the killing question, he answered, 'I am he'

(John 18:1-5).
Sometimes in acts that seem to be foolish, as when men deny themselves of those comforts, and pleasures, and friendships, and honours, of the world that formerly they used to have, and choose rather to associate themselves with the very abjects of this world[20]—I mean, such as carnal men count so—counting their ways and manners of life, though attended with a thousand calamities, more profitable, and pleasing, and delightful, than all former glory. Thus Elisha left his father's house, though to pour water upon the hands of Elijah (2 Kings 3:11). And thus the disciples left their fathers' ships and nets, to live a beggarly life with Jesus Christ; as Paul did leave the feet of Gamaliel for the whip, and the stocks, and the deaths that attended the blessed gospel. One would have thought that had been a simple way of Peter to leave all for Christ, before he knew what Christ would give him, as that 19th of Matthew seems to import; but Christ will have it so (v 27). He that will save his life must lose it; and he that will lose his life in this world for Christ, shall keep it to life eternal (John 12:25). I might add many things of this nature, to show you what hard chapters sometimes God sets his best people; but thy work is, if thou wouldst be faithful, not to stop nor stick at anything (Matt 10:37). Some, when they come at the cross, they will either there make a stop and go no further, or else, if they can, they will step over it; if not, they will go round about: do not thou do this, but take it up and kiss it, and bear it after Jesus.[21] 'God forbid,' saith Paul, 'that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world' (Gal 6:14).
Now, for thy better performing this piece of service for our Lord and Saviour Jesus Christ: O it is hard work to pocket up the reproaches of all the foolish people, as if we had found great spoil; and to suffer all their revilings, lies, and slanders, without cursing them, as Elisha did the children; to answer them with prayers and blessings for their cursings. It is far more easy to give them taunt for taunt, and reviling for reviling; to give them blow for blow; yea, to call for fire from heaven against them. But to 'bless them that curse you, and to pray for them that despitefully use you, and persecute you'—even of malice, of old grudge, and on purpose to vex and afflict our mind, and to make us break out into a rage—this is work above us; now our patience should look up to unseen things; now remember Christ's carriage to them that spilt his blood; or all is in danger of bursting, and thou of miscarrying in theses things. I might here also dilate upon Job's case, and the lesson God set him, when, at one stroke, he did beat down all (Job 1:15), only spared his life, but made that also so bitter to him that his soul chose strangling rather than it (Job 7:15). O when every providence of God unto thee is like the messengers of Job, and the last to bring more heavy tidings than all that went before him (Job 1); when life, estate, wife, children, body, and soul, and all at once, seem to be struck at by heaven and earth; here are hard lessons; now to behave myself even as a weaned child, now to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord' (Job 1:21). Thus, with few words, Job ascribeth righteousness to his Maker; but though they were but few, they proceeded from so blessed a frame of heart, that causeth the penman of the Word to stay himself and wonder, saying, 'In all this Job sinned not' with his lips, 'nor charged God foolishly.' In all this—what a great deal will the Holy Ghost make of that which seems but little when it flows from an upright heart! and it indeed may well be so accounted of all that know what is in man, and what he is prone unto.
1. Labour to believe that all these things are tokens of the love of God (Heb 12:6; Rev 3:19). 2. Remember often that thou art not the first that hath met with these things in the world. 'It hated me,' saith Christ, 'before it hated you' (John 15:18). 3. Arm thyself

with a patient and quiet mind to bear and suffer for his sake (1 Peter 4:1-3). 4. Look back upon thy provocations wherewith thou mayst have provoked God (Deut 9:7; Lev 26:41,42); then wilt thou accept of the punishment for thy sins, and confess it was less than thine iniquities deserve (Ezra 9:13). 5. Pray thou mayst hear the voice of the rod, and have a heart to answer the end of God therein (Micah 6:9). 6. Remember the promise—'All things work together for good to them that love God, to them who are the called according to his purpose' (Rom 8:28).

Sixth. If thou wouldst be faithful to do that work that God hath appointed thee to do in this world for his name, then labour away to possess thy heart with a right understanding, both of the things that this world yieldeth, and of the things that shall be hereafter. I am confident that most, if not all the miscarriages of the saints and people of God, they have their rise from deceivable thoughts here. The things of this world appear to us more, and those that are to come less, than they are; and hence it is that many are so hot and eager for things that be in the world, and so cold and heartless for those that be in heaven. Satan is here a mighty artist, and can show us all earthly things in a multiplying glass; but when we look up to things above, we see them as through sackcloth of hair;[22] but take thou heed, be not ruled by thy sensual appetite that can only savour fleshly things, neither be thou ruled by carnal reason, which always darkeneth the things of heaven. But go to the Word, and as that says, so judge thou. That tells thee all things under the sun are vanity, nay worse, vexation of spirit (Eccl 1:2). That tells thee the world is not, even then when it doth most appear to be; wilt thou set thine heart upon that which is not? 'for riches certainly make themselves wings, they fly away as an eagle toward heaven' (Prov 23:5). The same may be said for honours, pleasures, and the like; they are poor, low, base things to be entertained by a Christian's heart. The man that hath most of them may 'in the fulness of his sufficiency be in straits'; yea, 'when he is about to fill his belly with them, God may cast the fury of his wrath upon him' (Job 20:22,25); 'so is he that layeth up treasure for himself' on earth, 'and is not rich towards God' (Luke 12:20,21). A horse that is loaden with gold and pearls all day, may have a foul stable and a galled back at night. And woe be to him that increaseth that which is not his, and that ladeth himself with thick clay. O man of God, throw this bone to the dogs; suck not at it, there is no marrow there (Heb 2:6). Set thine affections on 'things that are above, where Christ sitteth on the right hand of God' (Col 3:1-4). Behold what God hath prepared for them that love him. And if God hath blessed thee with ought, set not thine heart upon it; honour the Lord with thy substance. Labour to 'be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life' (1 Tim 6:17-19). Further, to lighten thine eyes a little, and,

1. Concerning the glory of the world.

(1.) It is that which God doth mostly give to those that are not his; for the poor receive the gospel; not many rich, 'not many mighty, not many noble are called' (1 Cor 1:26).

(2.) Much of this world and its glory is permitted of God to be disposed of by the devil, and he is called both the prince and god thereof (John 14:30; 2 Cor 4:4). Yea, when Satan told Christ he could give it to whom he would, Christ did not say, Thou liest, but answered, by the Word, 'It is written thou shalt worship the Lord thy God, and him only shalt thou serve' (Luke 4:6-8). Implying also, that commonly when men get much of the honours and glory of this world, it is by bending the knee too low to the prince and god thereof.

(3.) The nature of the best of worldly things, if hankered after, is to deaden the spirit (Rom 8:6,7), to estrange the heart from God, to pierce thee through with many sorrows,

and to drown thee in perdition and destruction (1 John 2:15). 'O man of God, flee those things, and follow after righteousness, godliness, faith, love, patience, meekness'; and 'Fight the good fight, lay hold on eternal life, whereunto thou art also called,' &c. (1 Tim 6:9-12).

2. As to the things of God, what shall I say? the things of his Word, and Spirit, and kingdom, they so far go beyond the conceivings of the heart of man, that none can utter them but by the Holy Spirit; but there is no deceit in them; 'no lie is of the truth,' what they promise they will perform with additions of amazing glory (1 John 2:21). Taste them first, and then thou shalt see them. 'O' come 'taste and see that the Lord is good: blessed is the man that trusteth in him' (Psa 34:8). To stoop low is a good work, which is an act of thine, if it be done in faith and love, though but by a cup of cold water; it is really more worth in itself, and of higher esteem with God, than all worldly and perishing glory; there is no comparison, the one perisheth with the using, and for the other is laid up 'a far more exceeding and eternal weight of glory' (2 Cor 4:17). But again, as thou shouldst labour to possess thy heart with a right understanding of the perishing nature of the riches and pleasures of this world, and of the durable riches and righteousness that is in Christ, and all heavenly things; so thou shouldst labour to keep always in thy eye what sin is, what hell is, what the wrath of God and everlasting burnings are. Transfer them to thyself, as it were on a finger,[23] that thou mayst learn to think of nothing more highly than is meet, but to give to what thou beholdst their own due weight; then thou wilt fear where thou shouldst fear, love what is worthy thy love, and slight that which is of no worth. These are just weights, and even balances; now thou dealest not with deceitful weights; and this is the way to be rich in good works, and to bring thy work, that God hath appointed, to a good issue against thy dying day.

Seventh. But again, if thou wouldst be faithful to do that work that God hath appointed thee to do in this world, for his name, then beware that thou slip not, or let pass by, the present opportunity that providence layeth before thee. Work while it is called today, 'the night cometh when no man can work' (John 9:4). In that parable of the man that took a far journey, it is said, as he gave to every servant his work, so he 'commanded the porter to watch'; that is, for his Lord's coming back, and in the mean time, for all opportunities to perform the work he left in their hand, and committed unto their trust (Mark 13:34,35).[24] Seest thou the poor? seest thou the fatherless? seest thou thy foe in distress? draw out thy breast, shut not up thy bowels of compassion, deal thy bread to the hungry, bring the poor that are cast out into thine house, hide not thyself from thine own flesh, take the opportunity that presents itself to thee, either by the eye or the hearing of the ear, or by some godly motion that passeth over thy heart (Isa 58:7; Rom 12:20). 'Say not' to such messengers, 'go, and come again tomorrow; if thou hast it by thee'; now the opportunity is put into thy hand, delay not to do it, and the Lord be with thee! (Prov 3:28). Good opportunities are God's seasons for the doing of thy work; wherefore watch for them, and take them as they come. Paul tells us 'he was in watchings often' (2 Cor 11:26,27); surely it was that he might take the season that God should give him to do this work for him; as he also saith to Timothy, 'Watch thou in all things,—do the work,' &c. Opportunities as to some things come but once in one's lifetime, as in the case of Esther, and of Nicodemus, and holy Joseph; when Esther begged the life of the Jews, and the other the body of Jesus; which once had they let slip or neglected, they could not have recovered it again for ever. Watch then for the opportunity. 1. Because it is God's season; which, without doubts, is the best season and time for every purpose (Eccl 3:11). 2. Because Satan watches to spoil, by mistiming as well as by corrupting whatever thou shalt do for God. 'When I would do

good,' saith Paul, 'evil is present,' that is, either to withdraw me from my purpose, or else to infect my work (Rom 7:21). 3. This is the way to be profitable unto others. Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the son of man (Job 35:8). 4. This is also the way to be doing good to thyself (Job 22:2). 'He that watereth shall be watered himself' (Prov 11:25). 'Cast thy bread upon the waters, for thou shalt find it after many days' (Eccl 11:1; Deut 15:10). As God said to Coniah, 'Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy, then it was well with him' (Jer 22:15, 16).

And I say, that the opportunity may not slip thee, either for want of care or provision, (1.) Sit always loose from an overmuch affecting thine own concernments, and believe that thou wast not born for thyself; 'a brother is born for adversity' (Prov 17:17). (2.) Get thy heart tenderly affected with the welfare and prosperity of all things that bear the stamp and image of God (2 Cor 11:29). (3.) Study thy own place and capacity that God hath put thee in, in this world; for suitable to thy place thy work and opportunities are (1 Cor 7:24). (4.) Make provision beforehand, that when things present themselves thou mayst come up to a good performance; be 'prepared to every good work' (2 Tim 2:21). (5.) Take heed of carnal reasonings, keep thy heart tender; but set thy face like a flint for God (Gal 1:9). (6.) And look well to the manner of every duty.

Eighth. Wouldst thou be faithful to do that work that God hath appointed thee to do in this world for his name? believe then, that whatever good thing thou dost for him, if done according to the Word, it is not only accepted by him now, but recorded, to be remembered for thee, against the time to come; yea, laid up for thee as treasure in chests and coffers, to be brought out to be rewarded before both men and angels, to thy eternal comfort, by Jesus Christ our Lord. 'Lay not up,' saith Christ, 'treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal' (Matt 6:19,20). The treasure that here our Lord commands we should with diligence lay up in heaven, is found both in Luke, and Paul, and Peter, to be meant by doing good work.

1. Luke renders it thus, 'Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth,' the latter part of the verse expounding the former (Luke 12:33).

2. Paul saith thus, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life' (1 Tim 6:17,19).

3. Peter also acknowledgeth and asserteth this, where, in his exhortation to elders to do their duty faithfully, and with cheerfulness, he affirms, if they do so, they 'shall receive a crown of glory that fadeth not away' (1 Peter 5:2-4); which Paul also calleth a reward for cheerful work (1 Cor 9:17; 2 Tim 4:2). And that as an act of justice by the hand of a righteous judge, in the day when the Lord shall come to give reward to his servants the prophets, and to his saints, and to all that fear his name, small and great; for 'every man shall receive his own reward, according to his own labour' (1 Cor 3:8).

[Objections answered.]

But before I go any further, I must answer three objections that may be made by those that read this book.

The First Objection. The first is this; some godly heart may say, I dare not own that what I do shall ever be regarded, much less rewarded by God in another world because of the unworthiness of my person, and because of the many infirmities and sinful weaknesses that attend me every day.

Answer. This objection is built partly upon a bashful modesty, partly upon ignorance, and partly upon unbelief. My answer to it is as followeth.

You must remind and look back to what but now hath been proved, namely, That both Christ and his apostles do all agree in this, that there is a reward for the righteous, and that their good deeds are laid up as treasures for them in heaven, and are certainly to be bestowed upon them in the last day with abundance of eternal glory. 2. Now then, to speak to thy case, and to remove the bottom of thy objection, that the unworthiness of thy person, and thy sinful infirmities, that attend thee in every duty, do make thee think thy works shall not be either regarded or rewarded in another world. But consider, first, as to the unworthiness of thy person. They that are in Christ Jesus are always complete before God, in the righteousness that Christ hath obtained, how infirm, and weak, and wicked soever they appear to themselves. Before God, therefore, in this righteousness thou standest all the day long, and that upon a double account; first, by the act of faith, because thou hast believed in him that thou mightest be justified by the righteousness of Christ; but if this fail, I mean the act of believing, still thou standest justified by God's imputing this righteousness to thee, which imputation standing purely upon the grace and good pleasure of God to thee, that holds thee still as just before God, though thou wantest at present the comfort thereof. Thus, therefore, thy person stands always acccepted; and, indeed, no man's works can at all be regarded, if his person, in the first place, be not respected. The Lord had respect first to Abel, and after to his offering (Gen 4:4; Heb 11:4). But he can have respect to no man before works done, unless he find them in the righteousness of Christ; for they must be accepted through a righteousness, which, because they have none of their own, therefore they have one of God's imputing, even that of his Son, which he wrought for us when he was born of the Virgin, &c. As to thy sinful infirmities that attend thee in every work, they cannot hinder thee from laying up treasure in heaven, thy heart being upright in the way with God; nor will he be unrighteous at all to forget thy good deeds in the day when Christ shall come from heaven.

1. Because by the same reason then he must disown all the good works of all his prophets and apostles; for they have all been attended with weaknesses and sinful infirmities; from the beginning hitherto there is not a man, 'not a just man upon earth, that doeth good and sinneth not' (Eccl 7:20). The best of our works are accompanied with sin: 'When I would do good,' saith Paul, 'evil is present with me' (Rom 7:21). This, therefore, must not hinder. And for thy further satisfaction in this, consider, as Christ presents thy person before God, acceptable without thy works, freely and alone by his righteousness, so his office is to take away the iniquity of thy holy things, that they also by him may be accepted of God (Exo 28:36-38; 1 Peter 2:5). Wherefore, it is further said, for the encouragement of the weak and feeble, He shall not break a bruised reed, nor quench the smoking flax, but shall bring forth judgment unto victory (Matt 12:20). The bruised reed, you know, is weak; and by bruises we should understand sinful infirmities. And so also concerning the smoking flax; by smoking you must understand sinful weakness; but none of these shall either hinder the justification of thy person, or the acceptation of thy performance, they being done in faith and love, let thy temptations be never so many, because of Jesus Christ his priestly office now at the right hand of God. By him, therefore, let us offer spiritual sacrifices; for they shall be

acceptable to God and our Father.
2. Because otherwise God and Christ would prove false to their own word, which is horrible blasphemy once to imagine; who hath promised that when the Son of God shall come to judgment, he shall render to 'every man according to his work' (Rev 22:12); and doth upon this very account encourage his servants to a patient enduring of the hottest persecutions: 'for great is your reward in heaven' (Matt 5:12; Luke 6:23,35; Matt 6:1, 10:41,42). From this also he bindeth his saints and servants to be sincerely liberal, and good, and kind to all; first, because otherwise, they have no reward of their Father which is in heaven, that is, for what they do not; but if they do it, then, though it be but a cup of cold water given to a prophet or righteous man, they shall receive a prophet's reward, a righteous man's reward; yea, they shall receive it in any wise, 'they shall in no wise lose their reward.'
3. It must be so, otherwise he should deny a reward to the works and operations of his own good grace he hath freely bestowed upon us; but that he will not do. He is not unfaithful to forget your work of faith and labour of love (Heb 6:10). And so of all other graces, 'our work shall not be in vain in the Lord' (1 Cor 4:58). And, as I said before, temptations, weaknesses, and sins, shall not hinder the truly gracious of this their blessed reward. Nay, they shall further it, 'if need be, ye are in heaviness, through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ' (1 Peter 1:6,7). And the reason is, because the truth and sincerity of God's grace in us doth so much the more discover itself, by how much it is opposed and resisted by weakness and sin. It is recorded to the everlasting renown of three of David's mighties, that they would break through a host of giant-like enemies, to fetch water for their longing king; for it bespake their valour, their love, and good-will to him; the same also is true concerning thy graces, and every act of them when assaulted with an host of weaknesses (1 Chron 11:12,15-18).
The Second Objection. And now I come to the second objection, and that ariseth from our being completely justified freely by the grace of God through Christ; and by the same means alone brought to glory; and may be framed thus:—but seeing we are freely justified, and brought to glory by free grace, through the redemption that is in Jesus Christ; and seeing the glory that we shall be possessed of upon the account of the Lord Jesus, is both full and complete, both for happiness and continuing therein, what need will there be that our work should be rewarded? Nay, may not the doctrine of reward for good works be here not only needless, but indeed an impairing and lessening the completeness of that glory to which we are brought, and in which we shall live inconceivably happy for ever, by free grace?
Answer. That we are justified in the sight of the Divine Majesty, from the whole lump of our sins, both past, present, and to come, by free grace, through that one offering of the body of Jesus Christ, once for all, I bless God I believe it, and that we shall be brought to glory by the same grace, through the same most blessed Jesus, I thank God by his grace I believe that also. Again, that the glory to which we shall be brought by free grace, through the only merits of Jesus, is unspeakably glorious and complete, I question no more than I question the blessed truths but now confessed. But yet, notwithstanding all this, there is a reward for the righteous, a reward for their works of faith and love, whether in a doing or a suffering way, and that not principally to be enjoyed here, but hereafter; 'great is your reward in heaven,' as I proved in the answer to the first objection. And now I shall answer further:—
1. If this reward had been an impairing or derogation to the free grace of God that

saveth us, he would never have mentioned it for our encouragement unto good works, nor have added a promise of reward for them that do them, nor have counted himself unfaithful if he should not do it.
2. The same may be said concerning Jesus Christ, who doubtless loveth and tendereth the honour of his own merits, as much as any who are saved by him can do, whether they be in heaven or earth; yet he hath promised a reward to a cup of cold water, or giving of any other alms; and hath further told us, they that do these things, they do lay up treasure in heaven, namely, a reward when their Lord doth come, then to be received by them to their eternal comfort.
3. Paul was as great a maintainer of the doctrine of God's free grace, and of justification from sin, by the righteousness of Christ imputed by grace, as any he that ever lived in Christ's service, from the world's beginning till now: and yet he was for this doctrine; he expected himself, and encouraged others also to look for such a reward, for doing and suffering for Christ, which he calls 'a far more exceeding and eternal weight of glory' (2 Cor 4:17). Surely, as Christ saith, in a case not far distant from this in hand, 'if it were not so, he would have told us' (John 14:1-3). Now could I tell what those rewards are that Christ hath prepared, and will one day bestow upon those that do for him in faith and love in this world, I should therein also say more than now I dare or ought; yet this let me say in general, they are such as should make us leap to think on, and that we should remember with exceeding joy, and never think that it is contrary to the Christian faith, to rejoice and be glad for that which yet we understand not (Matt 5:11,12; Luke 6:23). 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be,' &c. But 'every man that hath this hope in him,' namely, that he shall be more than here he can imagine, 'purifieth himself even as he is pure' (1 John 3:2,3). Things promised when not revealed to be known by us while here, are therefore not made known, because too big and wonderful. When Paul was up in paradise, he heard unspeakable words not possible for man to utter (2 Cor 12:3,4). Wherefore, a reward I find, and that laid up in heaven, but what it is I know not, neither is it possible for any here to know it any further, than by certain general words of God, such as these, praise, honour, glory, a crown of righteousness, a crown of glory, thrones, judging of angels, a kingdom, with a far more exceeding and eternal weight of glory, &c. (1 Cor 4:5; 1 Peter 1:7; 2 Tim 4:8; 1 Peter 5:4; Matt 25:34-36). Wherefore, to both these objections, let me yet answer thus a few words. Though thy modesty or thy opinion will not suffer thee to look for a reward for what thou dost here for thy Lord, by the faith and love of the gospel; yea, though in the day of judgment thou shouldst there slight all thou didst on earth for thy Lord, saying, When, Lord, when did we do it? he will answer, Then, even then when ye did it to the least of these my brethren, ye did it unto me (Matt 25:37-40).
The Third Objection. But is not the reward that God hath promised to his saints, for their good works to be enjoyed only here?
Answer. 1. For concerning holy walking, according to God's command, yieldeth even here abundance of blessed fruits, as he saith, 'in keeping of them there is great reward, ' and again, 'this man shall be blessed in his deed,' that is, now, even in this time, as he saith in another place; for indeed there is so much goodness and blessedness to be found in a holy and godly life, that were a man to have nothing hereafter, the present comfort and glory that lieth as the juice in the grape, in all things rightly done for God, it were sufficient to answer all our travail and self-denial in our work of faith and labour of love, to do the will of God.[25]
2. Dost thou love thy friends, dost thou love thine enemies, dost thou love thy family or relations, or the church of God? then cry for strength from heaven, and for wisdom, and

a heart from heaven to walk wisely before them. For if a man be remiss, negligent, and careless in his conversation, not much mattering whom he offends, displeases, or discourages, by doing this or that, so he may save himself, please his foolish heart, and get this world, or the like, this man hath lost a good report of them that are without, and is fallen into reproach and the snare of the devil (1 Tim 3:7). He is fallen into reproach, and is slighted, disdained, both he, his profession, and all he says, either by way of reproof, rebuke, or exhortation: physician, cure thyself, say all to such a one; this man is a sayer, but not a doer, say they; he believeth not what he says; yea, religion itself is made to stink by this man's ungodly life. This is he that hardens his children, that stumbleth the world, that grieveth the tender and godly Christian; but I say, he that walketh uprightly, that tenders[26] the name of God, the credit of the gospel, and the welfare of others, seeking with Paul, not his own profit, but the profit of others, that they may be saved; this man holds forth the Word of life, this man is a good savour of Christ amongst them that are saved; yea, may prove, by so doing, the instrument in God's hand of the salvation of many souls.

3. This is the way to be clear from the blood of all men, the way not to be charged with the ruin and everlasting misery of poor immortal souls. Great is the danger that attends an ungodly life, or an ungodly action, by them that profess the gospel (Jer 2:33). When wicked men learn to be wicked of professors, when professors cause the enemies of God to blaspheme, doubtless sad and woeful effects must needs be the fruit of so doing (2 Sam 12:14). How many in Israel were destroyed for that which Aaron, Gideon, and Manasseh, unworthily did in their day? (Exo 32:25; Judg 8:24-27). A godly man, if he take not heed to himself, may do that in his life that may send many to everlasting burnings, when he himself is in everlasting bliss. But on the contrary, let men walk with God, and there they shall be excused; the blood of them that perish shall lie at their own door, and thou shalt be clear. 'I am pure from the blood of all men,' saith Paul (Acts 20:26). And again, 'your blood be upon your own heads, I am clean' (Acts 18:6). Yea, he that doth thus, shall leave in them that perish an accusing conscience, even begotten by his good conversation, and by that they shall be forced to justify God, his people, and way, in the day of their visitation; in the day when they are descending into the pit to the damned (1 Peter 2:12).

4. This is the way to maintain always the answer, the echoing answer of a good conscience in thy own soul. Godliness is of great use in this way; for the man that hath a good conscience to Godward, hath a continual feast in his own soul: while others say there is casting down, he shall say there is lifting up; for he shall save the humble person (Job 22:23-30). Some indeed, in the midst of their profession, are reproached, smitten, and condemned of their own heart, their conscience still biting and stinging of them, because of the uncleanness of their hands, and they cannot lift up their face unto God; they have not the answer of a good conscience toward him, but must walk as persons false to their God, and as traitors to their own eternal welfare; but the godly upright man shall have the light shine upon his ways, and he shall take his steps in butter and honey. 'The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever' (Isa 32:17). 'If our heart condemn us, God is greater than our heart, and knoweth all things; beloved, if our heart condemn us not, then have we confidence toward God' (1 John 3:20-22).

5. The godly man that walketh with God, that chiefly careth to do the work that God hath allotted him to do for his name in this world, he hath not only these advantages, but further, he hath as it were a privilege of power with God, he can sway much with him; as it is said of Jacob, as a prince he had power with God to prevail in times of

difficulty (Gen 32:28). And so again, it is said of Judah, being faithful with the saints, he ruled with God (Hosea 11:12). How many times did that good man Moses turn away the wrath of God from the many thousands of Israel; yea, as it were, he held the hands of God, and staved off the judgments not once nor twice; the effectual fervent prayer of a righteous man availeth much (2 Sam 5:10). One man that walketh much with God, may work wonders in this very thing; he may be a means of saving whole countries and kingdoms from those judgments their sins deserve. How many times, when Israel provoked the Lord to anger, did he yet defer to destroy them? and the reason of that forbearance, he tells them it was for David's sake; for my servant David's sake I will not do it. As the Lord said also concerning Paul, 'Lo, God hath given thee all them that sail with thee'; that is, to save their lives from the rage of the sea (Acts 27:24). Yea, when a judgment is not only threatened, but the decree gone forth for its execution, then godly upright men may sometimes cause the very decree itself to cease without bringing forth (Zech 2:1-3). Or else may so time the judgment that is decreed, that the church shall best be able to bear it (Matt 24:20).

6. The man that is tender of God's glory in this world, still ruling and governing his affairs by the Word, and desirous to be faithful to the work and employment that God hath appointed him to do for his name; that man shall still be let into the secrets of God; he shall know that which God will reserve and hide from many; 'Shall I hide from Abraham that thing which I do,' saith the Lord?—'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord,' &c. (Gen 18:17,19). So again, 'The secret of the Lord is with them that fear him; and he will shew them his covenant' (Psa 25:14). 'And to him that ordereth his conversation aright, will I shew the salvation of God' (Psa 50:23). Such a man shall have things new as well as old. His converse with the Father, and the Son, and the Spirit, shall be turned into a kind of familiarity; he shall be led into the Word, and shall still increase in knowledge: when others shall be stinted and look with old faces, being black and dry as a stick, he shall be like a fatted calf, like the tree that is planted by the rivers of water, his flesh shall be fresh as the flesh of a child, and God will renew the face of his soul.

7. If any escape public calamities, usually they are such as are very tender of the name of God, and that make it their business to walk before him. They either escape by being mercifully taken away before it, or by being safely preserved in the midst of the judgment, until the indignation be overpast. Therefore God saith in one place, the 'righteous are taken away from the evil to come' (Isa 57:1). But if not so, as all be not, then they shall have their life for a prey (Jer 39:15-18). Caleb and Joshua escaped all the plagues that befel to Israel in the wilderness, for they followed God (Num 14:24). Somewhat of this you have also in that scripture, 'Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness, it may be, ye shall be hid in the day of the Lord's anger' (Zeph 2:3). According to this is that in Luke, 'Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man' (Luke 21:36). When a man's ways please the Lord, he will make his enemies to be at peace with him. Marvellous is the work of God in the preservation of his saints that are faithful with him, when dangers and calamities come; as Joseph, David, Jeremiah, and Paul, with many others, may appear. 'He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh' (Job 5:19-21).

8. If afflictions do overtake thee, for whom the Lord loveth he chasteneth, and

scourgeth every son whom he receiveth, yet those afflictions shall not befal thee for those causes for which they befal the slothful and backsliding Christian; neither shall they have that pinching and galling operation upon thee, as on those who have left their first love and tenderness for God's glory in the world.

(1.) Upon the faithful upright man, though he also may be corrected and chastised for sin, yet, I say, he abiding close with God, afflictions come rather for trial and for the exercise of grace received, than as rebukes for this or that wickedness; when upon the backsliding heartless Christian these things shall come from fatherly anger and displeasure, and that for their sins against him. Job did acknowledge himself a sinner, and that God therefore might chastise him: but yet he rather believed it was chiefly for the trial of his grace, as indeed, and in truth, it was (Job 7:20, 23:10). 'He is a perfect man,' saith God to Satan, 'and one that feareth God, and escheweth evil, and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause' (Job 2:3). God will not say thus of every one when affliction is laid upon them, though they yet may be his children; but rather declareth and pronounceth that it is for their transgressions, because they have wickedly departed from him (Psa 39:11, 38:1-4).

(2.) Now, affliction arising from these two causes, their effects in the manner of their working, though grace turns them both for good, is very different one from the other; he who hath been helped to walk with God, is not assaulted with those turnings and returnings of guilt when he is afflicted, as he who hath basely departed from God; the one can plead his integrity, when the other blusheth for shame. See both these cases in one person, even that goodly beloved David. When the Lord did rebuke him for sin, then he cries, O blood guiltiness, O 'cast me not away from thy presence' (Psa 51:11). But when he at another time knew himself guiltless, though then also sorely afflicted, behold with what boldness he turns his face unto God; 'O Lord, my God,' saith he, 'if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; [yea, I have delivered him that without cause is mine enemy] let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah,' &c. (Psa 7:3-5).

This, therefore, must needs be a blessed help in distress, for a man to have a good conscience when affliction hath taken hold on him; for a man then, in his looking behind and before, to return with peace to his own soul, that man must needs find honey in this lion, that can plead his innocency and uprightness. All the people curse me, saith Jeremiah, but that without a cause, for I have neither lent nor taken on usury; which it seems was a sin at that day (Jer 15:10).

9. When men are faithful with God in this world, to do the work he hath appointed for them, by this means a dying bed is made easier, and that upon a double account. (1.) By reason of that present peace such shall have, even in their time of languishing. (2.) By reason of the good company such shall have at their departure.

(1.) Such souls usually abound in present peace; they look not back upon the years they have spent with that shame as the idle and slothful Christian does. 'Remember now, Lord,—how I have walked before thee in truth, and with a perfect heart' (Isa 38:3). Blessed is the man that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness (Psa 41:1-3). Ah! when God makes the bed,[27] he must needs lie easy that weakness hath cast thereon; a blessed pillow hath that man for his head, though to all beholders it is hard

as a stone. Jacob, on his deathbed, had two things that made it easy:—(a) The faith of his going to rest, 'I am to be gathered unto my people'; that is, to the blessed that have yielded up the ghost before me (Gen 49:29). (b) The remembrance of the sealings of the countenance of God upon him, when he walked before him in the days of his pilgrimage: when Joseph came to see him, before he left this world, Israel, saith the Word, 'strengthened himself and sat upon his bed'; and the first word that dropt out of this good man's mouth, O how full of glory was it! 'God Almighty appeared unto me,' saith he, 'at Luz, in the land of Canaan, and blessed me,' &c. (Gen 48:1-3). O blessed discourse for a sick bed, when those can talk thus that lie thereon, from as true a ground as Jacob; but thus will God make the bed of those who walk close with him in this world.

(2.) The dying bed of such a man is made easy by reason also of the good company such shall have at their departure; and that is, (1) The angels; (b) Their good works they have done for God in the world.

(a) The angels of heaven shall wait upon them, as they did upon blessed Lazarus, to carry them into Abraham's bosom (Luke 16:22). I know all that go to paradise are by these holy ones conducted thither; but yet, for all that, such as die under the clouds for unchristian walking with God, may meet with darkness in that day—may go heavily hence, notwithstanding that (Job 5:14). Yea, their bed may be as uncomfortable to them as if they lay upon nothing but the cords, and their departing from it, as to appearance, more uncomfortable by far. But as for those who have been faithful to their God, they shall see before them, shall know their tabernacles, 'shall be in peace' (Job 5:24), 'the everlasting gates shall be opened unto them,' in all which, from earth, they shall see the glory (Acts 7:55,56).[28] I once was told a story of what happened at a good man's death, the which I have often remembered, with wonderment and gladness. After he had lain for some time sick, his hour came that he must depart, and behold, while he lay, as we call it, drawing on, to the amazement of the mourners, there was heard about his bed such blessed and ravishing music as they never heard before; which also continued till his soul departed, and then began to cease, and grow, as to its sound, as if it was departing the house, and so still seemed to go further and further off, till at last they could hear it not longer. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him': behold, then, how God can make thy sick bed easy! (1 Cor 2:9).

(b) A dying bed is made easy by those good works that men have done in their life for the name of God: 'Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them'; yea, and go before them too (Rev 14:13). No man need be afraid to be accompanied by good deeds to heaven. Be afraid of sins, they are like bloodhounds at the heels; and be sure thy sins will find thee out, even thee who hast not been pardoned in the precious blood of Christ; but as for those who have submitted themselves to the righteousness of God for their justification, and who have, through faith and love to his name, been frequent in deeds of righteousness, they shall not appear empty before their God, 'their works,' their good works, 'follow them.' These shall enter into rest, and walk with Christ in white. I observe, when Israel had passed over Jordan, they were to go to possess between Mount Ebal and Mount Gerizim, from whence was to be pronounced the blessing and the cursing (Deut 27). The gospel meaning of which I take to be as followeth: I take Jordan to be a type of death: and these two mountains, with the cursing and blessing, to be a type of the judgment that comes on every man, so soon as he goes from hence—'and after death the judgment'—so that he that escapes the cursing, he alone goes into

blessedness; but he that Mount Ebal smiteth, he falls short of heaven! O! none knows the noise that doth sound in sinners' souls from Ebal and Gerizim when they are departed hence; yet it may be they know not what will become of them till they hear these echoings from these two mountains: but here the good man is sure Mount Gerizim doth pronounce him blessed. Blessed, then, are the dead that die in the Lord, for their works will follow them till they are past all danger. These are the Christian's train that follow him to rest; these are a good man's company that follow him to heaven.

FOOTNOTES:

[1] Solemn indeed is the responsibility of a Christian minister, and every follower of the Lamb bears that office privately, and should be earnest in prayer that public ministers may do the work of evangelists, not only by insisting upon the necessity of the new birth and its solemn reality, the happiness of a close walk with God, and the glorious rest that remaineth, but to visit the poor and rich at their own habitations, in sickness and health, and watch over their people as those that must give an account.—Ed.

[2] 'With a curse,' is from the Puritan version.—Ed.

[3] Wretched are the persecutors, like a troubled sea, casting up mire and filth, vainly opposing the sinner's duty of personal inquiry for salvation, and harassing him if he refuses to submit to human dogmas, creeds, catechisms, and liturgies—the inventions of men. Although the power is curtailed, the disposition remains the same; restless and unwearied, they stick at nothing to glut their revenge upon the disciples of Christ. But all in vain; the gospel spreads although the persecutor kicks; it is against the sharp goads; he rushes upon Jehovah's buckler and crushes himself; is wretched in this life and lost to all eternity; unless, as in the case of Saul, unspeakable mercy arrests him—Ed.

[4] The lions growled and roared upon the pilgrims in Bunyan's days, to prevent their making a public profession of Christ by uniting with one of his churches; represented in the Pilgrim's Progress by the palace justly called Beautiful. Many were then kept back, to their serious injury or ruin, by fear of enormous penalties or imprisonment, but NOW, what keeps you back, O Christian. Fears for the loss of property, liberty, or life, would have been a wretched plea for the loss of the soul, how much less the fear of ridicule from ungodly friends or relatives.—Ed.

[5] A familiar expression; 'rub up,' prepare for action. 'Put on thy harness,' an obsolete term for armour, weapons, and habiliments of war; the spiritual warfare, 'put on the whole armour of God.'—Ed.

[6] Would you be ready to die in peace? then seek a close walk and communion with God in time of health. A life of faith ensures a life of glory. Live and walk in the Spirit; as strangers and pilgrims abstain from fleshly lusts. To live thus is Christ; to die is gain, the more sudden the more joyful and glorious.—Ed.

[7] This meaning of the word 'touch' is now obsolete. It refers to touching the seal on a deed, called sealing it; a solemn, deliberate pledge to keep close to your covenants. 'I keep touch with my promise.' Sir Thomas More.—Ed.

[8] 'To make both ends meet,' is a proverbial expression, meaning that our expenses should not exceed our income; but, in this more solemn sense we should fulfil our daily duties as they approach, as all our moments have duties assigned to them. Omissions can never be recovered; hence the necessity of forgiveness for Christ's sake, who fulfilled every duty, and hence the necessity of perpetual watchfulness.—Ed.

[9] How delightfully does this exclamation flow from the lips of the pious patriarch, overcome by his exertion in this solemn death-bed scene. He pauses, and then, with his recovering breath, appeals to heaven—'I have waited for thy salvation, O Lord.'

Poor old man, the cold sweat of death is on thy brow, the angels stand ready to open the gate of the celestial city; finish thy solemn instructions to thy children, and then thou shalt enter upon the fruition of all thy patient waiting, thy fearing, fighting, trembling, doubting, shall be absorbed in immeasurable, eternal bliss.—Ed.

[10] This is a very illustrative allusion. When a spinner has wound up all his material, the technical term is, 'The bottom is wound.' When a poor spinner by age or infirmity, is incapable of work, it would be said, 'Ah! his bottom is wound.' In this text, Jacob had finally made an end of all his earthly duties, and had now only to close his eyes for the last time upon the world.—Ed.

[11] These are solemn and most weighty arguments to press upon us the fulfilment of our daily duties. How incomprehensible are the ways of God. His love is proved by bitterly convicting us of sin, of righteousness, and of judgment. Like Christian and Hopeful in Doubting Castle, sometimes so overwhelming as to drive us to the verge of despair and self-destruction. We fall not down the precipice, for still there is hope and pardon in his bosom, and at the proper time it will be revealed.—Ed.

[12] That preventeth; 'letteth' is from the old verb to let or hinder, as used Romans 1:13. —Ed.

[13] This language is probably founded on Revelation 22:14, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Until the work that is assigned to us is done, we cannot cross the river and ascend to the New Jerusalem. 'He which testifieth these things saith, Surely I come quickly. Amen.' He who is diligent to finish his work may reply with truth, 'Even so, come, Lord Jesus.'—Ed.

[14] Bunyan was in his politics a thorough loyalist. When a young man he even fought at the siege of Leicester, when it was besieged by the royal army. Probably the horrible cruelties practised upon the peaceful inhabitants, by the cavaliers, at the taking of that city, induced him to leave the service. His pastor, J. Gifford, had also served in the royal army as an officer; both of them narrowly escaped. This may account for Bunyan's high monarchial principles, they appear very prominently in many of his works. —Ed.

[15] Many extraordinary tales are told of the nightingale, as to their great memory, and facility in imitating the human voice. Sitting in thorns is more for protection than penance. See Goldsmith's Animated Nature. It was a generally received opinion that the nightingale, to keep himself awake in the night, sat on a tree of thorn, so that if he nodded he would be pricked in the breast. The learned and witty Dr. Thomas Fuller thus alludes to it:—'I am sure the nightingale which would wake will not be angry with the thorn which pricketh her breast when she noddeth.' How useful would it be if a thorn could be so placed as to prick those who nod at church!—Ed.

[16] A painted figure of a horse, behind which the sportsman stealthily approaches the game.

'One underneath his horse, to get a shoot doth stalk
Another over dykes upon his stilts doth walk.'
—Drayton's Polyolbion, vol. iii. p. 25.—Ed.

[17] So dress as to pass without being noticed; neither precise nor formal, slovenly nor dandyish; dress like a man or woman. Conduct yourself as one that fears God.—Ed.

[18] The head having been crowned with thorns, it is unsuitable that the feet should tread on rose leaves.—Mason.

[19] How very striking is this expression. O! that it may assist in riveting upon our souls

a vivid remembrance of the Saviour's sufferings.—Ed.
[20] Some Pharisees, falsely called by the Romish churches 'saints,' have claimed merit from associating with dirt and filth, and vermin, beggars, and vagabonds, upon dunghills, to show their contempt of the world! All this was to gain the applause of the world. God's saints will associate with the salt of the earth, with God's fearers, who whether rich or poor, are equally despised by the world.—Ed.
[21] Reader, do not mistake this to mean a piece of wood shaped as a cross. It means cherish, love, be conformed to the conduct or image of Christ, follow him in reproaches and revilings, and count it your honour to suffer for his sake. 'Kiss it,' has the same meaning as the words of the Psalmist, 'Kiss the Son, lest he be angry, and ye perish.' It is the soul mentally kissing the Saviour, and not a bit of wood, which would then be an idol, inflicting the deep guilt of idolatry.—Ed.
[22] Upon the opening of the sixth seal in the book of Revelation, there was 'a great earthquake, and the sun became black as sackcloth of hair, and the moon as blood.' A preternatural and awful darkness broods over nature, preparatory to its final dissolution. Thus Satan darkens the things above to the natural man, so that he cannot discern spiritual things, while those of time and sense are magnified and multiplied in his estimation.—Ed.
[23] This refers to the phylacteries worn by every Jew while in his daily prayers. These are long strips of leather, having small boxes containing the law minutely written in Hebrew, worn upon the forehead and wrist, and bound round the fingers. A custom founded on Exodus 13:9, 16; Proverbs 7:3. That the Divine law should direct the head and fingers, as representing the mind and conduct, so would Bunyan have all Christians carry, at all times, in the mind and conduct, the riches and righteousness of Christ.—Ed.
[24] There are no idlers in God's Israel, every one has his appointed work to fulfil against his appointed day. Christian, watch against idleness.

'For Satan has some mischief still
For idle hands to do.'—Ed.

[25] Godliness, saith Paul, has the 'promise of the life that now is, and of that which is to come.' This should be more dwelt upon by our ministers, as Bunyan sets the example. The mind of a Christian has the richest enjoyments, however his body may be persecuted, for over that only the enemy has power. A prison may be the gate of heaven. With God as our Father, a wall of fire round about, and the glory in our midst, 'what can we want beside?'—Ed.
[26] To tender; to care for, to guard. 'He had provoked others to tender and seek the glory of God.'—Udal. Not frequently used in this sense.—Ed.
[27] How tenderly does the Psalmist exhibit the love of God to his chosen under this figure, 'Thou wilt make all his bed in his sickness.' He will never leave nor forsake them; and, when heart and flesh shall fail, he will guide them and receive them to his glory. 'Wonders of grace to God belong.' Christian women! with such an example, can you hesitate to go and make the bed of a poor sick and afflicted neighbour?—Ed.
[28]

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there.'—Dr. Watts.

***

THE DESIRE OF THE RIGHTEOUS GRANTED;
OR,
A DISCOURSE OF THE RIGHTEOUS MAN'S DESIRES.

ADVERTISEMENT BY THE EDITOR

As the tree is known by its fruit, so is the state of a man's heart known by his desires. The desires of the righteous are the touchstone or standard of Christian sincerity—the evidence of the new birth—the spiritual barometer of faith and grace—and the springs of obedience. Christ and him crucified is the ground of all our hopes—the foundation upon which all our desires after God and holiness are built—and the root by which they are nourished. It is from this principle of Divine life which flows from Christ to his members, that these desires and struggles after holiness of thought and conduct arise, and are kept alive. They prove a fountain of consolation to the harassed and tried believer; for if we are in the sense of this scripture 'righteous,' we shall have those desires to enjoy the presence of God on earth, and with him felicity in heaven, which the voice of the Omnipotent declareth SHALL be granted. O! the blessedness of those in whose hearts are planted 'the desires of the righteous.'

This brings us to the most important of all the subjects of self-examination—am I one of the 'righteous'? or, in other words, 'am I born again?' Upon this solemn heart-trying inquiry hangs all our hopes of escape from misery and ascension to glory—a kingdom, a crown, a bright, a happy, an eternal inheritance, on the one hand, or the gloomy abodes of wretchedness on the other hand, are for ever to be decided. What are our desires? To guide our anxious inquiries into this all-important subject, our author unlocks the heavenly treasures, and in every point furnishes us with book, and chapter, and verse, that we may carefully and prayerfully weigh all that he displays in the unerring scales of the sanctuary. A desire after the presence of God—of conformity to his image and example—for a greater hatred of sin—yea, as Bunyan expresses it, a desire to desire more of those blessed fruits of the Spirit, inspires the inquirer with the cheering hope that he has passed from death unto life—that he has been born again, and has been made righteous. And if, as we progress in the Divine life, our experience of the delights of communion with God enables us to say with David, 'My soul panteth,' or crieth, or, as the margin of our Bibles have, brayeth, 'yea, thirsteth after God,' however we may be assaulted by the enemies within and without, we may say with confidence, 'Why art thou disquieted, O my soul? hope thou in God, for I SHALL yet praise him.'

Deeply are the churches of Christ indebted to the Holy Spirit for having assisted his honoured servant to write this treatise; and we are under great obligation to his friend, Charles Doe, for having handed it down to us, as he found it prepared for the press, with other excellent treatises, among the author's papers after his decease. It abounds with those striking ideas peculiar to the works of the author of the Pilgrim's Progress; most faithful home thrusts at conscience, which those who really desire to know themselves will greatly prize. It has been very properly observed that the words used by the author, as descriptive of the text, may, with great propriety, be applied to this treatise—'It is a sharp and smart description' of the desires of a righteous man.

The desires of the righteous are very graphically impersonated and described. They reach beyond time and peep into eternity. 'The righteous have desires that reach further than this world, desires that have so long a neck as to look into the world to come.' 'So forcible and mighty are they in operation'; 'is there not life and mettle in them? They loose the bands of nature—harden the soul against sorrow—they are the

fruits of an eagle-eyed confidence.' They enable the soul 'to see through the jaws of death—to see Christ preparing mansion-houses for his poor ones that are now kicked to and fro, like footballs in the world!' 'A desire will take a man upon its back and carry him away to God, if ten thousand men oppose it.' 'It will carry him away after God to do his will, let the work be never so hard.' The new man is subject to transient sickness, during which desire fails in its power when the inner man has caught a cold.

Bunyan's views of church fellowship are always lovely; they are delightfully expressed. He also introduces us to the unsearchable riches of Christ. 'The righteous desire a handful, God gives them a seaful; they desire a country, God prepares for them a city.' Wonders of grace to God belong.

Bunyan's pictures of the natural man are equally faithful and striking—when guilt and conviction take hold on him—when pestilence threatens to break up his house-keeping—and death takes him by the throat and hauls him down stairs to the grave; then he, who never prayed, crieth, Pray for me, and the poor soul is as loath to go out of the body for fear the devil should catch it, as the poor bird is to go out of the bush while she sees the hawk waiting to receive her. But I must not detain the reader longer from entering on this solemn and impressive treatise, but commend it to the Divine blessing.

GEO. OFFOR.

THE DESIRE OF THE RIGHTEOUS GRANTED.

'The desite of the righteous is only good.'—Proverbs 11:23

'The fear of the wicked, it shall come upon him; but the desite of the righteous shall be granted.'—Proverbs 10:24

This book of the Proverbs is so called because it is such as containeth hard, dark, and pithy sentences of wisdom, by which is taught unto young men knowledge and discretion (1-6). Wherefore this book is not such as discloseth truths by words antecedent or subsequent to the text, so as other scriptures generally do, but has its texts or sentences more independent; for usually each verse standeth upon its own bottom, and presenteth by itself some singular thing to the consideration of the reader; so that I shall not need to bid my reader go back to what went before, nor yet to that which follows, for the better opening of the text; and shall therefore come immediately to the words, and search into them for what hidden treasures are contained therein.

[First.] The words then, in the first place, present us with the general condition of the whole world; for all men are ranked under one of these conditions, the wicked or the righteous; for he that is not wicked is righteous, and he that is not righteous is wicked. So again, 'Lay not wait, O wicked man, against the dwelling of the righteous, spoil not his resting-place.' I might give you out of this book many such instances, for it flows with such; but the truth hereof is plain enough.

The world is also divided by other general terms, as by these—believers, unbelievers; saints, sinners; good, bad; children of God, and children of the wicked one, &c. These, I say, are general terms, and comprehend not this or that sect, or order of each, but the whole. The believer, saint, good, and child of God, are one—to wit, the righteous; the unbeliever, the sinner, the bad, and the child of the devil, is one—to wit, the wicked; as also the text expresses it. So that I say, the text, or these two terms in it, comprehend all men; the one all that shall be saved, the other all that shall be damned for ever in hell-fire (Psa 9:17, 11:6). The wicked; who is he but the man that loves not God, nor to do his will? The righteous; who is he but the man that loveth God, and his holy will, to do it?

Of the wicked there are several sorts, some more ignorant, some more knowing; the

more ignorant of them are such as go to be executed, as the ox goes to the slaughter, or as a fool to the correction of the stocks; that is, as creatures whose ignorance makes them as unconcerned, while they are going down the stairs to hell. But, alas! their ignorance will be no plea for them before the bar of God; for it is written, 'It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour' (Isa 27:11; Prov 7:22).

Though, I must confess, the more knowing the wicked is, or the more light and goodness such a one sins against, the greater will his judgment be; these shall have greater damnation: it shall be more tolerable at the judgment for Sodom than for them (Luke 10:12, 20:47). There is a wicked man that goes blinded, and a wicked man that goes with his eyes open to hell; there is a wicked man that cannot see, and a wicked man that will not see the danger he is in; but hell-fire will open both their eyes (Luke 16:23). There are that are wicked, and cover all with a cloak of religion, and there are that proclaim their profaneness; but they will meet both in the lake that burns with fire and brimstone; 'The wicked shall be turned into hell, and all the nations that forget God' (Psa 9:17).

There are also several sorts, if I may so express myself, of those that are truly righteous, as children, young men, fathers, or saints that fear God, both small and great (Rev 11:18; 1 John 2). Some have more grace than some, and some do better improve the grace they have than others of their brethren do; some also are more valiant for the truth upon the earth than others of their brethren are; yea, some are so swallowed up with God, and love to his word and ways, that they are fit to be a pattern or example in holiness to all that are about them; and some again have their light shining so dim, that they render themselves suspicious to their brethren, whether they are of the number of those that have grace or no.[1] But being gracious they shall not be lost, although such will at the day of reward suffer loss; for this is the will of the Father that sent the Son to be the Saviour of the world, 'That of all which he had given him he should lose nothing, but should raise it up again at the last day' (John 6:37-39; 1 Cor 3:15).

[Second.] In the next place, we are here presented with some of the qualities of the wicked and the righteous; the wicked has his fears, the righteous has his desires. The wicked has his fears. 'The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted.' Indeed, it seems to the godly that the wicked feareth not, nor doth he after a godly sort; for he that feareth God aright must not be reputed a wicked man. The wicked, through the pride of his countenance, declareth that he feareth not God aright, because he doth not graciously call upon him; but yet for all that, the wicked at times are haunted, sorely haunted, and that with the worst of fears. 'Terrors,' says Bildad, 'shall make him afraid on every side.' And again, 'His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors' (Job 18:11-14).

A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell, yet again, at times, his soul is even drowned with terrors. 'The morning is to them even as the shadow of death; if one knew them, they are in the terrors of the shadow of death' (Job 24:14-17). At times, I say, it is thus with them, especially when they are under warm convictions that the day of judgment is at hand, or when they feel in themselves as if death was coming as a tempest, to steal them away from their enjoyments, and lusts, and delights; then the bed shakes on which they lie, then the proud tongue doth falter in their mouth, and their knees knock one against another; then their conscience stares, and roars, and tears, and arraigns them before God's judgment-seat, or threatens to follow them down to hell, and there to wreck its

fury on them, for all the abuses and affronts this wicked wretch offered to it in the day in which it controlled his unlawful deeds. O! none can imagine what fearful plights a wicked man is in sometimes; though God in his just judgment towards them suffers them again and again to stifle and choke such awakenings, from a purpose to reserve them unto the day of judgment to be punished (2 Peter 2:7-9).

[Third.] In the third place, as the wicked has his fears, so the righteous has his desires. 'The desire of the righteous shall be granted'; but this must not be taken exclusively, as if the wicked had nothing but fears, and the righteous nothing but desires. For, both by Scripture and experience also, we find that the wicked has his desires, and the righteous man his fears.

1. For the wicked, they are not without their desires. 'Let me die the death of the righteous, and let my last end be like his,' was the desire of wicked Balaam (Num 23:10) , and another place saith, 'the wicked boasteth of his heart's desire'; that he is for heaven as well as the best of you all, but yet, even then, 'he blesseth the covetous, whom the Lord abhorreth' (Psa 10:3). Wicked men have their desires and their hopes too, but the hope and desire of unjust men perisheth (Prov 11:7, 14:32). Yea, and though they look and long, too, all the day long, with desires of life and glory, yet their fears, and them only, shall come upon them; for they are the desires of the righteous that shall be granted (Psa 112:10).

The desires of the wicked want a good bottom; they flow not from a sanctified mind, nor of love to the God, or the heaven now desired; but only from such a sense as devils have of torments, and so, as they, they cry out, 'I beseech thee torment me not' (Luke 8:28, 16:24). But their fears have a substantial foundation, for they are grounded upon the view of an ill-spent life, the due reward of which is hell-fire; 'the unrighteous shall not inherit the kingdom of God,' their place is without; 'for without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie' (1 Cor 6:9,10; Rev 22:15).

Their fears, therefore, have a strong foundation; they have also matter to work upon, which is guilt and justice, the which they shall never be able to escape, without a miracle of grace and mercy (Heb 2:3). Therefore it saith, and that with emphasis, 'The fear of the wicked it shall come upon him'; wherefore his desires must die with him: for the promise of a grant of that which is desired is only entailed to righteousness. 'The desire of the righteous shall be granted,' but 'grant not, O Lord, the desires of the wicked,' saith David (Psa 140:8).

2. Nor are the righteous without their fears, and that even all their life long. Through fear of death, they, some of them, are all their life time subject to bondage (Heb 2:15). But as the desires of the wicked shall be frustrate, so shall also the fears of the godly; hence you have them admonished, yea commanded, not to be afraid neither of devils, death, nor hell; for the fear of the righteous shall not come upon them to eternal damnation (Isa 35:4, 41:10-14, 43:1, 44:28; Luke 8:50, 12:32; Rev 1:17).

'The desire of the righteous shall be granted.' No, they are not to fear what sin can do unto them, nor what all their sins can do unto them; I do not say they should not be afraid of sinning, nor of those temporal judgments that sin shall bring upon them, for of such things they ought to be afraid, as saith the Psalmist, 'My flesh trembleth for fear of thee, and I am afraid of thy judgments' (Psa 119:120). But of eternal ruin, of that, they ought not to be afraid of with slavish fear. 'Wherefore should I fear,' said the prophet, 'in the days of evil, when the iniquity of my heels shall compass me about?' (Psa 49:5). And again, 'Ye have done all this wickedness, yet turn not aside from following the Lord; —for the Lord will not forsake his people, for his great name's sake' (1 Sam 12:20-22).

The reason is, because the righteous are secured by their faith in Christ Jesus; also their fears stand upon a mistake of the nature of the covenant, in which they are wrapped up, which is ordered for them in all things, and sure (2 Sam 23:5; Isa 55:3). Besides, God has purposed to magnify the riches of his grace in their salvation; therefore goodness and mercy shall, to that end, follow them all the days of their life, that they may 'dwell in the house of the Lord for ever' (Psa 23:6; Eph 1:3-7). They have also their intercessor and advocate ready with God, to take up matters for them in such a way as may maintain true peace betwixt their God and them; and as may encourage them to be sober, and hope to the end, for the grace that is to be brought unto them at the revelation of Jesus Christ (1 Peter 1:13; 1 John 2:1,2). Wherefore, though the godly have their fears, yea, sometimes dreadful fears, and that of perishing for ever and ever; yet the day is coming, when their fears and tears shall be done away, and when their desires only shall be granted. 'The fear of the wicked, it shall come upon them; but the desire of the righteous shall be granted.'

The words, then, are a prediction or prophecy, and that both concerning the wicked and the righteous, with reference to time and things to come, and shall certainly be fulfilled in their season. Hence it is said concerning the wicked, that their triumphing is short, and that the joy of the hypocrite is but for a moment (Job 20:5). O, their end will be bitter as wormwood, and will cut like a two-edged sword! Of this Solomon admonishes youth, when he saith. 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment' (Eccl 11:9).

This, therefore, showeth the desperate spirit that possesses the children of men, who, though they hear and read all this, yet cannot be reclaimed from courses that are wicked, and that lead to such a condition (Prov 5:7-14). I say they will not be reclaimed from such courses as lead to ways that go down to hell, where their soul must mourn, even then when their flesh and their body are consumed. O! how dear bought are their pleasures, and how will their laughter be turned into tears and anguish unutterable! and that presently, for it is coming! Their 'judgment now of a long time lingereth not, and their damnation slumbereth not' (2 Peter 2:3). But what good will their covenant of death then do them? And will their agreement of hell yield them comfort? Is not God as well mighty to punish as to save? (Isa 28:18). Or can these sinners believe God out of the world, or cause that he should not pay them home for their sins, and recompense them for all the evil they have loved, and continued in the commission of? (Job 21:29-31). 'Can thy heart endure, or can thy hands be strong in the days that God shall deal with thee?' (Eze 22:14). Thou art bold now, I mean bold in a wicked way; thou sayest now thou wilt keep thy sweet morsels of sin under thy tongue, thou wilt keep them still within thy mouth. Poor wretch! Thy sins shall lie down in the dust with thee (Job 20:11). Thou hast sucked the poison of asps, and the viper's tongue shall slay thee (Job 20:16). 'Thou shalt not see the rivers, the streaming floods, the brooks of butter and honey' (Job 20:17). 'All darkness shall be hid in thy secret places, a fire not blown shall consume thee.' 'This is the portion of a wicked man from God, and the heritage appointed to him by God' (Job 20:26-29).

And as they [the Scriptures] predict or prophesy what shall become of the wicked; so also they plentifully foretell what shall happen to the righteous, when he saith their desire shall be granted: of which more anon. Only here I will drop this short hint, That the righteous have great cause to rejoice; for what more pleasing, what more comfortable to a man, than to be assured, and that from the Spirit of truth, that what he

desireth shall be granted? And this the righteous are assured of here; for he saith it in words at length, 'The desire of the righteous shall be granted.' This, then, should comfort them against their fears, and the sense of their unworthiness; it should also make them hold up their heads under all their temptations, and the affronts that is usual for them to meet with in the world. The righteous! Who so vilified as the righteous? He, by the wise men of the world, is counted a very Abraham,[2] a fool; like to him who is the father of us all. But as he left all for the desire that he had of a better country, and at last obtained his desire; for after he had patiently endured, he obtained the promise; so those that walk in the steps of that faith which our father Abraham had, even those also in the end shall find place in Abraham's bosom; wherefore it is meet that we should cheer up and be glad, because what we desire shall be granted unto us (Heb 6).

THE NATURE OF THE WORDS.

But I shall here leave off this short way of paraphrasing upon the text, and shall come more distinctly to inquire into the nature of the words; but my subject-matter shall be the last part of the verse, 'The desire of the righteous shall be granted.' From which words there are these things to be inquired into.

FIRST. What, or who is the righteous man? SECOND. What are the desires of a righteous man? THIRD. What is meant or to be understood by the granting of the desires of the righteous? 'The desire of the righteous shall be granted.'

[WHO IS THE RIGHTEOUS MAN?]

FIRST. For the first of these, namely, 'WHAT OR WHO IS THE RIGHTEOUS MAN?

My way of prosecuting this head shall be to show you, first, that I intend a righteous man not in every sense, but in that which is the best; otherwise I shall miscarry as to the intendment of the Holy Ghost; for it may not be supposed that these words reach to them that are righteous in a general, but in a special sense; such, I mean, that are so in the judgment of God. For, as I hinted, there are several sorts of righteous men that yet have nothing to do with this blessed promise, or that shall never, as such, have their desires granted.

FIRST. There is one that is righteous in his own eyes, and is yet far enough off from the blessing of the text: 'There is a generation that are pure' or righteous 'in their own eyes, and yet is not washed from their filthiness' (Prov 29:12). These are they that you also read of in the evangelist Luke, that are said to trust 'in themselves that they were righteous, and despised others' (Luke 18:9). These are set so low, by this their foolish confidence, in the eyes of Jesus Christ, that he even preferred a praying publican before them (Luke 18:13,14). Wherefore these cannot be the men, I mean those righteous men, to whom this promise is made.

SECOND. There are those that by others are counted righteous; I mean they are so accounted by their neighbours. Thus Korah and his company are called the people of the Lord, and all the congregation by them also called holy, every one of them (Num 16:3,41). But as he who commends himself is not approved, so it is no great matter if all the world shall count us righteous, if God esteemeth us not for such: 'For not he that commendeth himself is approved, but whom the Lord commends' (2 Cor 10:18).

THIRD. There are those that indeed are righteous when compared with others: 'I came not to call the righteous'; 'for scarcely for a righteous man will one die,' and the like, are texts thus to be understood. For such as these are, as to life moral, better than others. But these, if they are none otherwise righteous than by acts and works of righteousness of their own, are not the persons contained in the text that are to have

their desires granted.
FOURTH. The righteous man therefore in the text is, and ought to be, thus described: 1. He is one whom God makes righteous, by reckoning him so. 2. He is one that God makes righteous, by possessing of him with a principle of righteousness. 3. He is one that is practically righteous.
First. He is one that God makes righteous. Now, if God makes him righteous, his righteousness is not his own, I mean this sort of righteousness: 'Their righteousness is of me, saith the Lord' (Isa 54:17). God then makes a man righteous by putting righteousness upon him—by putting the righteousness of God upon him (Phil 3:6-9). Hence we are said to be made the righteousness of God in Christ: 'For God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him' (2 Cor 5:21). Thus God, therefore, reckoneth one righteous, even by imputing that unto us which is able to make us so: 'Christ of God is made unto us—righteousness' (1 Cor 1:30). Wherefore he saith again, 'In the Lord shall all the seed of Israel be justified and shall glory' (Isa 45:25).
The righteousness then by which a man is made righteous, with righteousness to justification of life before God, for that is it we are speaking of now, is the righteousness of another than he who is justified thereby. Hence it is said again by the soul thus justified and made righteous, 'The Lord hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness' (Isa 61:10). As he also saith in another place, 'I spread my skirts over thee, and covered thy nakedness' (Eze 16:8). This we call a being made righteous by reckoning, by the reckoning of God; for none is of power to reckon one righteous but God, because none can make one so to be but him. He that can make me rich, though I am in myself the poorest of men, may reckon me rich, if together with his so reckoning, he indeed doth make me rich. This is the case, God makes a man righteous by bestowing of righteousness upon him—by counting the righteousness of his Son for his. He gives him righteousness, a righteousness already performed and completed by the obedience of his Son (Rom 5:19).
Not that this righteousness, by being bestowed upon us, is severed from Jesus Christ; for it is still his and in him. How then, may some say, doth it become ours? I answer, by our being put into him. For of God are we in Christ Jesus, who is made unto us, of him, 'righteousness.' And again, we are made 'the righteousness of God in him.' So then, the righteousness of Christ covereth his, as a man's garments cover the members of his body, for we are 'the body of Christ, and members in particular' (1 Cor 12:27). The righteousness therefore is Christ's; resideth still in him, and covereth us, as the child is lapped up in its father's skirt, or as the chicken is covered with the feathers of the hen. I make use of all these similitudes thereby to inform you of my meaning; for by all these things are set forth the way of our being made righteous to justification of life (Matt 23:37; Eze 16:8; Psa 36:7).
Now thus a man is made righteous, without any regard to what he has, or to what is of him; for as to him, it is utterly another's. Just as if I should, with the skirts of my garments, take up and clothe some poor and naked infant that I find cast out into the open field. Now if I cover the person, I cover scabs and sores, and ulcers, and all blemishes. Hence God, by putting this righteousness upon us, is said to hide and cover our sins. 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin' (Rom 4:7,8). For since this righteousness is Christ's, and counted or reckoned ours by the grace of God, it is therefore bestowed upon us, not because we are, but to make us righteous before the

face of God. Hence, as I said, it is said to make us righteous, even as gay clothes do make a naked body fine. 'He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.'

This is of absolute necessity to be known, and to be believed. For without this no man can be counted righteous before God; and if we stand not righteous before God, it will benefit us nothing as to life eternal, though we should be counted righteous by all the men on earth. Besides, if God counts me righteous, I am safe, though in and of myself I am nothing but a sinner, and ungodly. The reason is, because God has a right to bestow righteousness upon me, for he has righteousness to spare; he has also a right to forgive, because sin is the transgression of the law. Yea, he has therefore sent his Son into the world to accomplish righteousness for sinners, and God of his mercy bestows it upon those that shall receive it by faith. Now, if God shall count me righteous, who will be so hardy as to conclude I yet shall perish? 'It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?' (Rom 8:33-35).

Thus therefore is a man made righteous, even of God by Christ, or through his righteousness. Now if, as was said, a man is thus made righteous, then in this sense he is good before God, before he has done anything of that which the law calls good before men; for God maketh not men righteous with this righteousness, because they have been, or have done good, but before they are capable of doing good at all. Hence we are said to be justified while ungodly, even as an infant is clothed with the skirt of another, while naked, as touching itself (Rom 4:4,5). Works therefore do not precede, but follow after this righteousness; and even thus it is in nature, the tree must be good before it bear good fruit, and so also must a man. It is as impossible to make a man bring forth good fruit to God, before he is of God made good, as it is for a thorn or bramble bush to bring forth figs or grapes (Matt 7:15,16).

But again, a man must be righteous before he can be good; righteous by imputation, before his person, his intellectuals, can be qualified with good, as to the principle of good. For neither faith, the Spirit, nor any grace, is given unto the sinner before God has made him righteous with this righteousness of Christ. Wherefore it is said, that after he had spread his skirt over us, he washed us with water, that is, with the washing of sanctification (Eze 16:8,9). And to conclude otherwise, is as much as to say that an unjustified man has faith, the Spirit, and the graces thereof; which to say is to overthrow the gospel. For what need of Christ's righteousness if a man may have faith and the Spirit of Christ without it, since the Spirit is said to be the earnest of our inheritance, and that by which we are sealed unto the day of redemption (Eph 1, 4). But the truth is, the Spirit which makes our person good, I mean that which sanctifies our natures, is the fruit of the righteousness which is by Jesus Christ. For as Christ died and rose again before he sent the Holy Ghost from heaven to his, so the benefit of his death and resurrection is by God bestowed upon us, in order to the Spirit's possessing of our souls.

Second. And this leads me to the second thing, namely, That God makes a man righteous by possessing[3] of him with a principle of righteousness, even with the spirit of righteousness (Rom 4:4,5). For though, as to justification before God from the curse of the law, we are made righteous while we are ungodly, and yet sinners; yet being made free from sin thus, we forthwith become, through a change which the Holy Ghost works in our minds, the servants of God (Rom 5:7-9). Hence it is said, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after

the flesh, but after the Spirit' (Rom 8:1). For though, as the apostle also insinuates here, that being in Christ Jesus is antecedent to our walking after the Spirit; yet a man can make no demonstration of his being in Christ Jesus, but by his walking in the Spirit; because the Spirit is an inseparable companion of imputed righteousness, and immediately follows it, to dwell with whosoever it is bestowed upon. Now it dwelling in us, principles[4] us in all the powers of our souls, with that which is righteousness in the habit and nature of it. Hence the fruits of the Spirit are called 'the fruits of goodness and righteousness,' as the fruits of a tree are called the fruit of that tree (Eph 5:9).

And again, 'He that doth righteousness is righteous,' not only in our first sense, but even in this also. For who can do righteousness without he be principled so to do? who can act reason that hath not reason? So none can bring forth righteousness that hath not in him the root of righteousness, which is the Spirit of God, which comes to us by virtue of our being made sons of God (1 John 2:19, 3:7; Gal 4:5-7). Hence the fruits of the Spirit are called 'the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God' (Phil 1:11). This then is the thing we say, to wit, that he that is made righteous unto justification of life before God, is also habituated with a principle of righteousness, as that which follows that righteousness by which he stood just before. I say, as that which follows it; for it comes by Jesus Christ, and by our being justified before God, and made righteous through him.

This second then also comes to us before we do any act spiritually good. For how can a man act righteousness but from a principle of righteousness? And seeing this principle is not of or by nature, but of and by grace, through Christ, it follows that as no man is just before God that is not covered with the righteousness of Christ, so no man can do righteousness but by the power of the Spirit of God which must dwell in him. Hence we are said through the Spirit to mortify the deeds of the body, which works are preparatory to fruitful actions. The husbandman, says Paul, that laboureth, must first be partaker of the fruit; so he that worketh righteousness, must first be blessed with a principle of righteousness (2 Tim 2:1-6). Men must have eyes before they see, tongues before they speak, and legs before they go; even so must a man be made habitually good and righteous before he can work righteousness. This then is the second thing. God makes a man righteous by possessing him with a principle of righteousness; which principle is not of nature, but of grace; not of man, but of God.

Third. The man in the text is practically righteous, or one that declareth himself by works that are good; a virtuous, a righteous man, even as the tree declares by the apple or plum it beareth what manner of tree it is: 'Ye shall know them by their fruits' (Matt 7:16). Fruits show outwardly what the heart is principled with: show me then thy faith, which abideth in the heart, by thy works in a well spent life. Mark how the apostle words it, We being, saith he, 'made free from sin, and become servants to God, have our fruit unto holiness, and the end everlasting life' (Rom 6:23).

Mark his order: first we are made free from sin; now that is by being justified freely by the grace of God through the redemption which is in Jesus Christ, whom God has set forth to be a propitiation through faith in his blood. Now this is God's act, without any regard at all to any good that the sinner has or can accomplish; 'not by works of righteousness which we have done, but according to his mercy' thus he saveth us (Titus 3:5; Rom 3:24; 2 Tim 1:9). Now, being made free from sin, what follows? We become the servants of God, that is, by that turn which the Holy Ghost makes upon our heart when it reconciles it to the Word of God's grace. For that, as was said afore, is the effect of the indwelling and operation of the Holy Ghost. Now having our hearts thus changed by God and his Word, the fruits of righteousness put forth themselves by us.

For as when we were in the flesh, the motions of sin, which is in our members, did bring forth fruit unto death, so now, if we are in the Spirit, and we are not in the flesh, but in the Spirit, if so be the Spirit of Christ dwells in us, by the motions and workings of that we have our fruit unto holiness, and the end everlasting life (Rom 8:6,9).

But now by these fruits we are neither made righteous nor good; for the apple maketh not the tree good, it only declares it so to be. Here therefore all those are mistaken that think to be righteous by doing of righteous actions, or good by doing good. A man must first be righteous, or he cannot do righteousness; to wit, that which is evangelically such. Now if a man is, and must be righteous, before he acts righteousness, then all his works are born too late to make him just before God; for his works, if they be right, flow from the heart of a righteous man, of a man that had, before he had any good work, a twofold righteousness bestowed on him; one to make him righteous in the sight of God, the other to principle him to be righteous before the world. 'That he might be called a tree of righteousness, the planting of the Lord, that he might be glorified' (Isa 63:3).

The want of understanding of this, is that which keeps so many in a mist of darkness about the way of salvation. For they, poor hearts! when they hear of the need that they have of a righteousness to commend them to God, being ignorant of the righteousness of God, that is, of that which God imputeth to a man, and that by which he counteth him righteous, have it not in their thoughts to accept of that unto justification of life. But presently betake themselves to the law of works, and fall to work there for the performing of a righteousness, that they may be accepted of God for the same; and so submit not themselves to the righteousness of God, by which, and by which only, the soul stands just before God (Rom 10:1-3). Wherefore, I say, it is necessary that this be distinctly laid down. That a man must be righteous first, even before he doth righteousness; the argument is plain from the order of nature: 'For a corrupt tree cannot bring forth good fruit': wherefore make the tree good, and so his fruit good; or the tree corrupt, and his fruit corrupt (Luke 6:43).

Reason also says the same, for how can Blacks beget white children, when both father and mother are black? How can a man without grace, and the spirit of grace, do good; nature is defiled even to the mind and conscience; how then can good fruit come from such a stock? (Titus 1:15). Besides, God accepteth not any work of a person which is not first accepted of him; 'The Lord hath respect unto Abel and to his offering' (Gen 4:4). To Abel first, that is, before that Abel offered. But how could God have respect to Abel, if Abel was not pleasing in his sight? and how could Abel be yet pleasing in his sight, for the sake of his own righteousness, when it is plain that Abel had not yet done good works? he was therefore first made acceptable in the sight of God, by and for the sake of that righteousness which God of his grace had put upon him to justification of life; through and by which also the Holy Ghost in the graces of it dwelt in Abel's soul. Now Abel being justified, and also possessed with this holy principle, he offers his sacrifice to God. Hence it is said, that he offered 'by faith,' by the faith which he had precedent to his offering; for if through faith he offered, he had that faith before he offered; that is plain. Now his faith looked not for acceptance for the sake of what he offered, but for the sake of that righteousness which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his offering was the offering of a righteous man, of a man made righteous first; and so the text saith, 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous' (Heb 11:4); that is antecedent to his offering; for he had faith in Christ to come, by which he was made righteous; he also had the spirit of faith, by which he was possessed with a righteous principle; and so being in this manner made

righteous, righteous before God, and also principled to work, he comes and offereth his more acceptable sacrifice to God. For this, all will grant, namely, that the works of a righteous man are more excellent than are even the best works of the wicked. Hence Cain's works came behind; for God had not made him righteous, had no respect unto his person, had not given him the Spirit and faith, whereby alone men are made capable to offer acceptably: 'But unto Cain and to his offering, the Lord had not respect' (Gen 4:5).

From all which it is manifest, that the person must be accepted before the duty performed can be pleasing unto God. And if the person must first be accepted, it is evident that the person must first be righteous; but if the person be righteous before he doth good, then it follows that he is made righteous by righteousness that is none of his own, that he hath no hand in, further than to receive it as the gracious gift of God. Deny this, and it follows that God accepteth men without respect to righteousness; and then what follows that, but that Christ is dead in vain?

We must not therefore be deceived, 'He that doeth righteousness is righteous, even as he,' the Lord, 'is righteous' (1 John 3:7). He doth not say he that doth righteousness shall be righteous; as if his doing works would make him so before God; but he that doth righteousness IS righteous, antecedent to his doing righteousness. And it must be thus understood, else that which follows signifies nothing; for he saith, 'He that doth righteousness is righteous, even as he,' the Lord his God, 'is righteous.' But how is the Lord righteous? Even antecedent to his works. The Lord was righteous before he wrought righteousness in the world; and even so are we, to wit, every child of God. 'As he is, so are we, in this world'! (1 John 4:17). But we must in this admit of this difference; the Lord was eternally and essentially righteous before he did any work, but we are imputatively righteous, and also made so by a second work of creation, before we do good works. It holds therefore only as to order; God was righteous before he made the world, and we are righteous before we do good works. Thus, therefore, we have described the righteous man. First. He is one whom God makes righteous, by reckoning or imputation. Second. He is one that God makes righteous by possessing of him with a principle of righteousness. Third. He is one that is practically righteous. Nor dare I give a narrower description of a righteous man than this; nor otherwise than thus.

1. I dare not give a narrower description of a righteous man than this, because whoever pretends to justification, if he be not sanctified, pretends to what he is not; and whoever pretends to sanctification, if he shows not the fruits thereof by a holy life, he deceiveth his own heart, and professeth but in vain (James 1:22-27).[5]

2. Nor dare I give this description otherwise than thus, because there is a real distinction to be put between that righteousness by which we should be just before God, and that which is in us a principle of sanctification; the first being the obedience of the Son of God without us, the second being the work of the Spirit in our hearts. There is also a difference to be put betwixt the principle by which we work righteousness, and the works themselves; as a difference is to be put betwixt the cause and the effect, the tree and the apple.

[WHAT ARE THE DESIRES OF A RIGHTEOUS MAN?]

SECOND. I come now to the second thing into which we are to inquire, and that is,

WHAT ARE THE DESIRES OF A RIGHTEOUS MAN?

My way of handling this question shall be, FIRST, To speak of the nature of desire in the general. SECOND, And then to show you, more particularly, what are the desires of the righteous.

[Desires in general.]

FIRST. For the first; desires in general may be thus described:—They are the workings of the heart or mind, after that of which the soul is persuaded that it is good to be enjoyed; this, I say, is so without respect to regulation; for we speak not now of good desires, but of desires themselves, even as they flow from the heart of a human creature; I say, desires are or may be called, the working of the heart after this or that; the strong motions of the mind unto it. Hence the love of women to their husbands is called 'their desires' (Gen 3:16); and the wife also is called 'the desire of thine' the husband's 'eyes' (Eze 24:16). Also love to woman, to make her one's wife, is called by the name of 'desire' (Deut 21:10,11). Now, how strong the motions or passions of love are, who is there that is an utter stranger thereto? (Cant 8:6,7).

Hunger is also a most vehement thing; and that which is called 'hunger' in one place, is called 'desire' in another; and he desired 'to be fed with the crumbs which fell from the rich man's table' (Luke 16:21; Psa 145:16). Exceeding lustings are called 'desires,' to show the vehemency of desires (Psa 106:14, 78:27-30). Longings, pantings, thirstings, prayers, &c., if there be any life in them, are all fruits of a desirous soul. Desires therefore flow from the consideration of the goodness, or profitableness, or pleasurableness of a thing; yea, all desires flow from thence; for a man desires not that about which he has had no consideration, nor that neither on which he has thought, if he doth not judge it will yield him something worth desiring.

When Eve saw that the forbidden fruit was a beautiful tree—though her sight deceived her—then she desired it, and took thereof herself, and gave to her husband, and he did eat; yea, saith the text, 'when she saw that it was a tree to be desired, to make one wise, she took' (Gen 3:6). Hence that which is called 'coveting' in one place, is called 'desiring' in another; for desires are craving; and by desires a man seeks to enjoy what is not his (Exo 20:17; Deut 5:21). From all these things, therefore, we see what desire is. It is the working of the heart, after that which the soul is persuaded that it is good to be enjoyed; and of them there are these two effects.

First. One is—on a supposition that the soul is not satisfied with what it has—to cause the soul to range and hunt through the world for something that may fill up that vacancy that yet the soul finds in itself, and would have supplied. Hence desires are said to be wandering, and the soul said to walk by them; 'Better is the sight of the eyes than the wandering of the desire,' or than the walking of the soul (Eccl 6:8,9). Desires are hunting things, and how many things do some empty souls seek after, both as to the world, and also as to religion, who have desirous minds!

Second. The second effect is, If desires be strong, they carry all away with them; they are all like Samson, they will pull down the gates of a city; but they will go out abroad; nothing can stop the current of desires, but the enjoyment of the thing desired, or a change of opinion as to the worth or want of worth of the thing that is desired.

[What are the desires of the righteous.]

SECOND. But we will now come to the thing more particularly intended, which is, To show what are the desires of the righteous; that is that which the text calls us to the consideration of, because it saith, 'The desire of the righteous shall be granted.'

We have hitherto spoken of desires, as to the nature of them, without respect to them as good or bad; but now we shall speak to them as they are the effects of a sanctified mind, as they are the breathings, pantings, lustings, hungerings, and thirstings of a righteous man. The text says 'the desire of the righteous shall be granted'; what then are the desires of the righteous? Now I will, First. Speak to their desires in the general, or with reference to them as to their bulk. Second. I will speak to them more particularly as they work this way and that.

[The desires of the righteous in the general.]

First. For their desires in the general: the same Solomon that saith, 'The desire of the righteous shall be granted,' saith also, 'The desire of the righteous is only good' (Prov 11:23). This text giveth us, in the general, a description of the desires of a righteous man; and a sharp and smart description it is: for where, may some say, is then the righteous man, or the man that hath none but good desires? and if it be answered they are good in the main, or good in the general, yet that will seem to come short of an answer: for in that he saith 'the desires of the righteous are only good,' it is as much as to say, that a righteous man has none but good desires, or desireth nothing but things that are good. Wherefore, before we go any further, I must labour to reconcile the experience of good men with this text, which thus gives us a description of the desires of the righteous.

A righteous man is to be considered more generally, or more strictly.

1. More generally, as he consisteth of the whole man, of flesh and spirit, of body and soul, of grace and nature; now consider him thus, and you can by no means reconcile the text with his experience, nor his experience with the text. For as he is body, flesh, and nature—for all these are with him, though he is a righteous man—so he has desires vastly different from those described by this text, vastly differing from what is good; yea, what is it not, that is naught, that the flesh and nature, even of a righteous man, will not desire? 'Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?' (James 4:5). And again, 'In me, that is, in my flesh, dwelleth no good thing' (Rom 7:18). And again, 'The flesh lusteth against the spirit' (Gal 5:17). And again, The lusts thereof do 'war against the soul' (1 Peter 2:11).

From all these texts we find that a righteous man has other workings, lusts, and desires than such only that are good; here then, if we consider of a righteous man thus generally, is no place of agreement betwixt him and this text. We must consider of him, then, in the next place, more strictly, as he may and is to be distinguished from his flesh, his carnal lusts, and sinful nature.

2. More strictly. Then a righteous man is taken sometimes as to or for his best part, or as he is A SECOND CREATION; and so, or as so considered, his desires are only good.

(1.) He is taken sometimes as to or for his best part, or as he is a second creation, as these scriptures declare: 'If any man be in Christ, he is a new creature,—all things are become new' (2 Cor 5:17). 'Created in Christ Jesus' (Eph 2:10). 'Born of God' (John 3; 1 John 3:9). Become heavenly things, renewed after the image of him that created them: Colossians 3:10; Hebrews 9:23 and the like. By all which places, the sinful flesh, the old man, the law of sin, the outward man, all which are corrupt according to the deceitful lusts, are excluded, and so pared off from the man, as he is righteous; for his 'delight in the law of God' is 'after the inward man.' And Paul himself was forced thus to distinguish of himself, before he could come to make a right judgment in this matter; saith he, 'That which I do, I allow not; what I would, do I not; but what I hate, that do I.' See you not here how he cleaves himself in twain, severing himself as he is spiritual, from himself as he is carnal; and ascribeth his motions to what is good to himself only as he is spiritual, or the new man: 'If then I do that which I would not, I consent to the law that it is good' (Rom 7).

But I trow, Sir, your consenting to what is good is not by that part which doth do what you would not; no, no, saith he, that which doth do what I would not, I disown, and count it no part of sanctified Paul: 'Now then it is no more I that do it, but sin that dwelleth in me; for—in me, that is, in my flesh, dwelleth no good thing: for to will is

present with me; but how to perform that which is good, I find not: for the good that I would, I do not; but the evil which I would not, that I do: Now, if I do that I would not, it is no more I that do it, but sin that dwells in me' (Rom 7). Thus you see Paul is forced to make two men of himself, saying, I and I; I do; I do not; I do, I would not do; what I hate, that I do. Now it cannot be the same I unto whom these contraries are applied; but his sinful flesh is one I, and his godly mind the other: and indeed so he concludes it in this chapter, saying, 'So then with the mind I myself serve the law of God, but with the flesh the law of sin.'

Thus therefore the Christian man must distinguish concerning himself; and doing so, he shall find, though he has flesh, and as he is such, he hath lusts contrary to God: yet as he is a new creature, he allows not, but hates the motions and desires of the flesh, and consents to, and wills and delights in the law of God (Rom 15:17-22). Yea, as a new creature, he can do nothing else: for the new man, inward man, or hidden man of the heart, being the immediate work of the Holy Ghost, and consisting only of that which is divine and heavenly, cannot breathe, or act, or desire to act, in ways and courses that are carnal. Wherefore, in this sense, or as the righteous man is thus considered, 'his desires are only good.'

(2.) As the righteous man must here be taken for the best part, for the I that would do good, for the I that hates the evil; so again, we must consider of the desires of this righteous man, as they flow from that fountain of grace, which is the Holy Ghost within him; and as they are immediately mixed with those foul channels, in and through which they must pass, before they can be put forth into acts. For though the desire, as to its birth, and first being, is only good; yet before it comes into much motion, it gathers that from the defilements of the passages through which it comes, as makes it to bear a tang of flesh and weakness in the skirts of it; and the evil that dwells in us is so universal, and also always so ready, that as sure as there is any motion to what is good, so sure evil is present with it; 'for when' or whenever 'I would do good,' says Paul, 'evil is present with me' (Rom 7:21). Hence it follows, that all our graces, and so our desires, receive disadvantage by our flesh, that mixing itself with what is good, and so abates the excellency of the good.

There is a spring that yieldeth water good and clear, but the channels through which this water comes to us are muddy, foul, or dirty: now, of the channels the waters receive a disadvantage, and so come to us as savouring of what came not with them from the fountain, but from the channels. This is the cause of the coolness, and of the weakness, of the flatness, and of the many extravagancies that attend some of our desires. They come warm from the Spirit and grace of God in us; but as hot water running through cold pipes, or as clear water running through dirty conveyances, so our desires [cool and] gather soil.

You read in Solomon's Ecclesiastes of a time when desires fail, for that 'man goeth to his long home' (Eccl 12:5). And as to good desires, there is not one of them, when we are in our prime, but they fail also as to the perfecting of that which a man desires to do. 'To will is present with me,' says Paul, 'but how to perform that which is good I find not' (Rom 7:18). To will or to desire, that is present with me, but when I have willed or desired to do, to perform is what I cannot attain to. But why not attain to a performance? Why, says he, I find a law 'in my members warring against the law of my mind'; and this law takes me prisoner, and brings 'me into captivity to the law of sin, which is in my members' (Rom 7:23). Now, where things willed and desired meet with such obstructions, no marvel if our willing and desiring, though they set out lustily at the beginning, come yet lame home in conclusion.

There is a man, when he first prostrates himself before God, doth it with desires as warm as fire coals; but erewhile he finds, for all that, that the metal of those desires, were it not revived with fresh supplies, would be quickly spent and grow cold.[6] But yet the desire is good, and only good, as it comes from the breathing of the Spirit of God within us. We must therefore, as I said, distinguish betwixt what is good and that which doth annoy it, as gold is to be distinguished from the earth and dross that doth attend it. The man that believed desired to believe better, and so cries out, 'Lord, help mine unbelief' (Mark 9:24). The man that feared God desired to fear him better, saying, 'I desire to fear thy name' (Neh 1:11). But these desires failed, as to the performance of what was begun, so that they were forced to come off but lamely, as to their faith and fear they had; yet the desires were true, good, and such as was accepted of God by Christ; not according to what they had not, but as to those good motions which they had. Distinguish then the desires of the righteous in the nature of them, from that corruption and weakness of ours that cleaveth to them, and then again, 'they are only good.'

(3.) There is another thing to be considered, and that is, the different frames that our inward man is in while we live as pilgrims in the world. A man, as he is not always well without, so neither is he always well within. Our inward man is subject to transient, though not to utter decays (Isa 1:5). And as it is when the outward man is sick, strength and stomach, and lust, or desire fails, so it is when our inward man has caught a cold likewise (Eze 34:4).

The inward man I call the new creature, of which the Spirit of God is the support, as my soul supports my body. But, I say, this new man is not always well. He knows nothing that knows not this. Now being sick, things fail. As when a man is not in health of body, his pulse beats so as to declare that he is sick; so when a man is not well within, his inward pulse, which are his desires—for I count the desires for the pulse of the inward man—they also declare that the man is not well within. They beat too little after God, weak and faintly after grace; they also have their halts, they beat not evenly, as when the soul is well, but so as to manifest all is not well there.

We read that the church of Sardis was under sore sickness, insomuch that some of her things were quite dead, and they that were not so were yet ready to die (Rev 3:2). Yet 'life is life,' we say, and as long as there is a pulse, or breath, though breath scarce able to shake a feather, we cast not away all hope of life. Desires, then, though they be weak, are, notwithstanding, true desires, if they be the desires of the righteous thus described, and therefore are truly good, according to our text. David says he 'opened his mouth and panted,' for he longed for God's commandments (Psa 119:131). This was a sickness, but not such a one as we have been speaking of. The spouse also cried out that she was 'sick of love.' Such sickness would do us good, for in it the pulse beats strongly well (Cant 5:8).

[Some objections answered.]

Object. But it may be objected, I am yet in doubt of the goodness of my desires, both because my desires run both ways, and because those that run towards sin and the world seem more and stronger than those that run after God, and Christ, and grace.

Answ. There is not a Christian under heaven but has desires that run both ways, as is manifest from what hath been said already. Flesh will be flesh; grace shall not make it otherwise. By flesh I mean that body of sin and death that dwelleth in the godly (Rom 6:6). As grace will act according to its nature, so sin will act according to the nature of sin (Eph 2:3). Now, the flesh has desires, and the desires of the flesh and of the mind are both one in the ungodly; thank God it is not so in thee! (Rom 7:24). The flesh, I say,

hath its desires in the godly; hence it is said to lust enviously; it lusts against the Spirit; 'The flesh lusteth against the Spirit' (Gal 5:17). And if it be so audacious as to fly in the face of the Holy Ghost, wonder that thou art not wholly carried away with it! (Rom 7:25).
Object. But those desires that run to the world and sin seem most and strongest in me.
Answ. The works of the flesh are manifest; that is, more plainly discovered even in the godly than are the works of the Holy Ghost (Gal 5:19). And this their manifestation ariseth from these following particulars:
1. We know the least appearance of a sin better by its native hue than we know a grace of the Spirit. 2. Sin is sooner felt in its bitterness to and upon a sanctified soul than is the grace of God. A little aloes will be sooner tasted than will much sweet, though mixed therewith. 3. Sin is dreadful and murderous in the sight of a sanctified soul: wherefore the apprehending of that makes us often forget, and often question whether we have any grace or no. 4. Grace lies deep in the hidden part, but sin lies high, and floats above in the flesh; wherefore it is easier, oftener seen than is the grace of God (Psa 51:6). The little fishes swim on the top of the water, but the biggest and best keep down below, and so are seldomer seen. 5. Grace, as to quantity, seems less than sin. What is leaven, or a grain of mustard seed, to the bulky lump of a body of death (Matt 13:31-33). 6. Sin is seen by its own darkness, and also in the light of the Spirit; but the Spirit itself neither discovers itself, nor yet its graces, by every glance of its own light. 7. A man may have the Spirit busily at work in him, he may also have many of his graces in their vigorous acts, and yet may be greatly ignorant of either; wherefore we are not competent judges in this case. There may a thousand acts of grace pass through thy soul, and thou be sensible of few, if any, of them.[7] 8. Do you think that he that repents, believes, loves, fears, or humbles himself before God, and acts in other graces too, doth always know what he doth? No, no; grace many times, even in a man, is acted by him, unawares unto him. Did Gideon, think you, believe that he was so strong in grace as he was? Nay, was he not ready to give the lie to the angel, when he told him God was with him? (Judg 6:12,13). Or what do you think of David, when he said he was cast off from God's eyes? (Psa 31:22). Or of Heman, when he said he was free among them whom God remembered no more? (Psa 88). Did these, then, see their graces so clear, as they saw themselves by their sins to be unworthy ones? I tell you it is a rare thing for some Christians to see their graces, but a thing very common for such to see their sins; yea, and to feel them too, in their lusts and desires, to the shaking of their souls.
Quest. But since I have lusts and desires both ways, how shall I know to which my soul adheres?
Answ. This may be known thus: 1. Which wouldest thou have prevail? the desires of the flesh, or the lusts of the spirit, whose side art thou of? Doth not thy soul now inwardly say, and that with a strong indignation, O let God, let grace, let my desires that are good, prevail against my flesh, for Jesus Christ his sake? 2. What kind of secret wishes hast thou in thy soul when thou feelest the lusts of thy flesh to rage? Dost thou not inwardly, and with indignation against sin, say, O that I might never, never feel one such motion more? O that my soul were so full of grace, that there might be longer no room for ever for the least lust to come into my thoughts! 3. What kind of thoughts hast thou of thyself, now thou seest these desires of thine that are good so briskly opposed by those that are bad? Dost thou not say, O! I am the basest of creatures, I could even spew at myself? There is no man in all the world in my eyes so loathsome as myself is. I abhor myself; a toad is not so vile as I am.[8] O Lord, let me be anything but a sinner, anything, so thou subduest mine iniquities for me! 4. How dost thou like the discovery of that which thou thinkest is grace in other men? Dost thou not cry out, O, I bless them

in my heart! O, methinks grace is the greatest beauty in the world! Yea, I could be content to live and die with those people that have the grace of God in their souls. A hundred times, and a hundred, when I have been upon my knees before God, I have desired, were it the will of God, that I might be in their condition. 5. How art thou when thou thinkest that thou thyself hast grace? O then, says the soul, I am as if I could leap out of myself; joy, joy, joy then is with my heart. It is, methinks, the greatest mercy under heaven to be made a gracious man.

And is it thus with thy soul indeed? Happy man! It is grace that has thy soul, though sin at present works in thy flesh. Yea, all these breathings are the very actings of grace, even of the grace of desire, of love, of humility, and of the fear of God within thee. Be of good courage, thou art on the right side. Thy desires are only good; for that thou hast desired against thy sin, thy sinful self; which indeed is not thyself, but sin that dwells in thee.[9]

[The distinct or particular desires of the righteous.]

Second. I come next to speak of desires more distinctly, or particularly, as they work this way and that. First, then, the desires of the righteous are either such as they would have accomplished here; or else, Second, such as they know they cannot come at the enjoyment of till after death.

[Desires that may be accomplished or enjoyed in this life.]

First. For the first of these, the desires of the righteous are for such good things as they could have accomplished here; that is, in this world, while they are on this side glory. And they, in general, are comprised under these two general heads:—1. Communion with their God in spirit, or spiritual communion with him; 2. The liberty of the enjoyment of his holy ordinances. And, indeed, this second is, that they may both attain to, and have the first maintained with them. But for the first:

1. They desire now communion with God. 'With my soul,' said she, 'have I desired thee in the night; yea, with my spirit within me will I seek thee early' (Isa 26:9). The reason of this she renders in the verse foregoing, saying, 'The desire of our soul is to thy name, and to the remembrance of thee.'

Now, thus to desire, declares one already made righteous. For herein there appears a mind reconciled to God. Wherefore the wicked are set on the other side, even in that opposition to these; 'they say unto God, Depart from us, for we desire not the knowledge of thy ways' (Job 21:14). They neither love his presence, nor to be frequenters of his ordinances. 'What is the Almighty that we should serve him? and what profit should we have if we pray unto him?' (Job 21:15). So, again, speaking of the wicked, he saith, 'Ye have said it is vain to serve God, and what profit is it that we have kept his ordinance?' (Mal 3:14). This, then, to desire truly to have communion with God, is the property of a righteous man, of a righteous man only; for this desire arises from a suitableness which is in the righteous unto God; 'Whom,' said the Prophet, 'have I in heaven but thee? and there is none upon earth that I desire beside thee' (Psa 73:25). This could never be the desire of a man, were he not a righteous man, a man with a truly sanctified mind. 'The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be' (Rom 8:7).

When Moses, the man of God, was with the children of Israel in the wilderness, he prays that God would give them his presence unto Canaan, or else to let them die in that place. It was death to him to think of being in the wilderness without God! And he said unto God, 'If thy presence go not with me, carry us not up hence' (Exo 33:14,15). Here, then, are the desires of a righteous man—namely, after communion with God. He chooses rather to be a stranger with God in the world, than to be a citizen of the world

and a stranger to God. 'For I am,' said David, 'a stranger with thee, and a sojourner, as all my fathers were' (Psa 39:12). Indeed, he that walketh with God is but a stranger to this world. And the righteous man's desires are to, for, and after communion with God, though he be so.

The reasons of these desires are many. In communion with God is life and favour; yea, the very presence of God with a man is a token of it (Psa 30:3-5). For by his presence he helps, succours, relieves, and supports the hearts of his people, and therefore is communion with him desired. 'I will,' said David, 'behave myself wisely in a perfect way; O when wilt thou come unto me?' (Psa 101:2). The pleasures that such a soul finds in God that has communion with him are surpassing all pleasures and delights, yea, infinitely surpassing them. 'In thy presence is fulness of joy, at thy right hand there are pleasures for evermore' (Psa 16:11). Upon this account he is called the desire of all nations—of all in all nations that know him. Job desired God's presence, that he might reason with God. 'Surely,' said he, 'I would speak to the Almighty, and I desire to reason with God' (Job 13:3). And again, 'O that one would hear me! Behold my desire is that the Almighty would answer me' (Job 31:35). But why doth Job thus desire to be in the presence of God! O! he knew that God was good, and that he would speak to him that which would do him good. 'Will he plead against me with his great power? No: but he would put strength into me. There the righteous might dispute with him; so should I be delivered for ever from my judge' (Job 23:6,7).

God's presence is the safety of a man. If God be with one, who can hurt one? As HE said, 'If God be for us, who can be against us?' Now, if so much safety flows from God's being for one, how safe are we when God is with us? 'The beloved of the Lord,' said Moses, 'shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his shoulders' (Deut 33:12). God's presence keeps the heart awake to joy, and will make a man sing in the night (Job 35:10). 'Can the children of the bridechamber mourn, as long as the bridegroom is with them?' (Matt 9:15). God's presence is feasting, and feasting is made for mirth (Rev 3:20; Eccl 10:19). God's presence keeps the heart tender, and makes it ready to fall in with what is made known as duty or privilege (Isa 64:1). 'I will run the ways of thy commandments,' said the Psalmist, 'when thou shalt enlarge my heart' (Psa 119:32). The presence of God makes a man affectionately and sincerely good; yea, makes him willing to be searched and stripped from all the remains of iniquity (Psa 26:1-3).

What, what shall I say? God's presence is renewing, transforming, seasoning, sanctifying, commanding, sweetening, and enlightening to the soul! Nothing like it in all the world; his presence supplies all wants, heals all maladies, saves from all dangers; is life in death, heaven in hell; all in all. No marvel, then, if the presence of, and communion with, God, is become the desire of a righteous man (Psa 26:9). To conclude this, by the presence of God being with us, it is known to ourselves, and to others, what we are. 'If thy presence,' said Moses, 'go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight, is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth' (Exo 33:15,16).

They are then best known to themselves. They know they are his people, because God's presence is with them. Therefore he saith, 'My presence shall go with thee, and I will give thee rest' (Exo 33:14). That is, let thee know that thou hast found grace in my sight, and art accepted of me. For if God withdraws himself, or hides his presence from his people, it is hard for them to bear up in the steadfast belief that they belong to him. 'Be not silent to me,' O Lord, said David, 'lest I become like them that go down into the

pit' (Psa 28:1). 'Be not silent unto me,' that is, as he has it in another place, 'Hide not thy face from me. Hear me speedily, O Lord,' saith he, 'my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit' (Psa 143:7). So that God's presence is the desire of the righteous for this cause also, even for that by it they gather that God delighteth in them. 'By this I know that thou favourest me, because mine enemies doth not triumph over me' (Psa 41:11). And is this all? No. 'And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever' (Psa 41:12).

As by the presence of God being with us we know ourselves to be the people of God: so by this presence of God the world themselves are sometimes convinced who we are also.

Thus Abimelech saw that God was with Abraham (Gen 21:22). Thus Abimelech saw that God was with Isaac (Gen 26:20,29). Pharaoh knew that God was with Joseph (Gen 41:38). Saul 'saw and knew that the Lord was with David' (1 Sam 18:28). Saul's servant knew that the Lord was with Samuel (1 Sam 9:6). Belshazzar's queen knew, also, that God was with Daniel. Darius knew, also, that God was with Daniel. And when the enemy saw the boldness of Peter and John, 'they took knowledge of them that they had been with Jesus' (Acts 4:13). The girl that was a witch, knew that Paul was a servant of the most high God (Acts 16:17). There is a glory upon them that have God with them, a glory that sometimes glances and flashes out into the faces of those that behold the people of God; 'And all that sat in the council, looking stedfastly upon him, saw Stephen's face, as it had been the face of an angel'; such rays of Divine majesty did show themselves therein (Acts 6:15).

The reason is, for that, (1.) such have with them the wisdom of God (2 Sam 14:17-20). (2.) Such, also, have special bowels and compassions of God for others. (3.) Such have more of his majesty upon them than others (1 Sam 16:4). (4.) Such, their words and ways, their carriages and doings, are attended with that of God that others are destitute of (1 Sam 3:19,20). (5.) Such are holier, and of more convincing lives in general, than other people are (2 Kings 4:9). Now there is both comfort and honour in this; for what comfort like that of being a holy man of God? And what honour like that of being a holy man of God? This, therefore, is the desire of the righteous, to wit, to have communion with God. Indeed none like God, and to be desired as he, in the thoughts of a righteous man.

2. And this leads me to the second thing, namely, The liberty of the enjoyment of his holy ordinances; for, next to God himself, nothing is so dear to a righteous man as the enjoyment of his holy ordinances.

'One thing,' said David, 'have I desired of the Lord, that will I seek after,' namely, 'that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple' (Psa 27:4). The temple of the Lord was the dwelling-house of God, there he recorded his name, and there he made known himself unto his people (Psa 11:4; Habb 2:20). Wherefore this was the cause why David so earnestly desired to dwell there too, 'To behold,' saith he, 'the beauty of the Lord, and to inquire in his temple.' There he had promised his presence to his people, yea, and to bring thither a blessing for them; 'In all places where I record my name, I will come unto thee, and I will bless thee' (Exo 20:24). For this cause, therefore, as I said, it is why the righteous do so desire that they may enjoy the liberty of the ordinances and appointments of their God; to wit, that they may attain to, and have communion maintained with him. Alas! the righteous are as it were undone, if God's ordinances be taken from them: 'How amiable are thy tabernacles, O Lord of hosts. My soul longeth,

yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God' (Psa 84:1,2). Behold what a taking the good man was in, because at this time he could not attain to so frequent a being in the temple of God as his soul desired. It even longed and fainted, yea, and his heart and his flesh cried out for the God that dwelt in the temple at Jerusalem.

Yea, he seems in the next words to envy the very birds that could more commonly frequent the temple than he: 'The sparrow,' saith he, 'hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God' (Psa 84:3). And then blesseth all them that had the liberty of temple worship, saying, 'Blessed are they that dwell in thy house, they will be still praising thee' (Psa 84:4). Then he cries up the happiness of those that in Zion do appear before God (Psa 84:7). After this he cries out unto God, that he would grant him to be partaker of this high favour, saying, 'O Lord God of hosts, hear my prayer,' &c. 'For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness' (Psa 84:8-10).

But why is all this? what aileth the man thus to express himself? Why, as I said, the temple was the great ordinance of God; there was his true worship performed, there God appeared, and there his people were to find him. This was, I say, the reason why the Psalmist chose out, and desired this one thing, above all the things that were under heaven, even 'to behold there the beauty of the Lord, and to inquire in his temple.' There were to be seen the shadows of things in the heavens; the candlestick, the table of shewbread, the holiest of all, where was the golden censer, the ark of the covenant overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, the tables of the covenant, and the cherubims of glory overshadowing the mercy-seat, which were all of them then things by which God showed himself merciful to them (Heb 9:1-5 compared with 9:23 and 8:5).

Do you think that love-letters are not desired between lovers? Why these, God's ordinances, they are his love-letters, and his love-tokens too. No marvel then if the righteous do so desire them: 'More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb' (Psa 19:10, 119:72-127). Yea, this judgment wisdom itself passes upon these things. 'Receive,' saith he, 'my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies: and all the things that may be desired, are not to be compared to it' (Prov 8:10,11). For this cause therefore are the ordinances of God so much desired by the righteous. In them they meet with God; and by them they are builded, and nourished up to eternal life. 'As new born babes,' says Peter, 'desire the sincere milk of the word, that ye may grow thereby' (1 Peter 2:2). As milk is nourishing to children, so is the word heard, read, and meditated on, to the righteous. Therefore it is their desire.

Christ made himself known to them in breaking of bread; who, who would not then, that loves to know him, be present at such an ordinance? (Luke 24:35). Ofttimes the Holy Ghost, in the comfortable influence of it, has accompanied the baptized in the very act of administering it.[10] Therefore, 'in the way of thy judgments,' or appointments, 'O Lord, we thy people have waited for thee: the desire of their soul is to thy name, and to the remembrance of thee' (Isa 26:8). Church fellowship, or the communion of saints, is the place where the Son of God loveth to walk; his first walking was in Eden, there he converted our first parents: 'And come, my beloved,' says he, 'let us get up to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves' (Cant 7:12). Church fellowship, rightly managed, is the glory of all the world. No place, no community, no fellowship, is

adorned and bespangled with those beauties as is a church rightly knit together to their head, and lovingly serving one another. 'In his temple doth every one speak of his glory' (Psa 29:9). Hence the church is called the place of God's desire on earth. 'This is my rest for ever, here I will dwell, for I have desired it' (Psa 132:13-16). And again, thus the church confesseth when she saith, 'I am my beloved's, and his desire is towards me' (Cant 7:10).[11]

No marvel then if this be the one thing that David desired, and that which he would seek after, namely, 'to dwell in the house of the Lord all the days of his life.' And this also shows you the reason why God's people of old used to venture so hardly for ordinances, and to get to them with the peril of their lives, 'because of the sword of the wilderness' (Lam 5:9).[12]

They were their bread, they were their water, they were their milk, they were their honey. Hence the sanctuary was called 'the desire of their eyes, and that which their soul pitieth, or the pity of their soul.' They had rather have died than lost it, or than that it should have been burned down as it was (Eze 24:21,25).

When the children of Israel had lost the ark, they count that the glory was departed from Israel. But when they had lost all, what a complaint made they then! 'He hath violently taken away his tabernacles, as if it were of a garden, he hath destroyed his places of the assembly. The Lord hath caused the solemn feasts and sabbaths to be forgotten in Sion, and hath despised, in the indignation of his anger, the king and the priest' (Lam 2:6). Wherefore, upon this account, it was that the church in those days counted the punishment of her iniquity greater than the punishment of Sodom (Lam 4:6; 1 Sam 4:22).

By these few hints you may perceive what is the 'desire of the righteous.' But this is spoken of with reference to things present, to things that the righteous desire to enjoy while they are here; communion with God while here; and his ordinances in their purity while here. I come, therefore, in the second place, to show you that the righteous have desires that reach further, desires that have so long a neck as to look into the world to come.

[Desires that can only be accomplished or enjoyed in eternity.]

Second. Then the desires of the righteous are after that which yet they know cannot be enjoyed till after death. And those are comprehended under these two heads—1. They desire that presence of their Lord which is personal. 2. They desire to be in that country where their Lord personally is, that heavenly country.

1. [They desire that presence of their Lord which is personal.] For the first of these, says Paul, 'I have a desire to depart, and to be with Christ.' Thus you have it in Philippians 1:23, 'I have a desire to be with Christ.'

In our first sort of desires, I told you that the righteous desired spiritual communion with God; and now I tell you they desire to be with Christ's person—'I have a desire to be with Christ'; that is, with his person, that I may enjoy his personal presence, such a presence of his as we are not capable to enjoy while here. Hence he says, 'I have a desire to depart, that I might be with him; knowing,' as he says in another place, 'that whilst we are at home in the body, we are,' and cannot but be, 'absent from the Lord' (2 Cor 5:6). Now this desire, as I said, is a desire that hath a long neck; for it can look over the brazen wall of this, quite into another world; and as it hath a long neck, so it is very forcible and mighty in its operation.

(1.) This desire breeds a divorce, a complete divorce, betwixt the soul and all inordinate love and affections to relations and worldly enjoyments. This desire makes a married man live as if he had no wife; a rich man lives as if he possessed not what he has, &c.

(1 Cor 7:29,30). This is a soul-sequestering desire. This desire makes a man willing rather to be absent form all enjoyments, that he may be present with the Lord. This is a famous desire; none hath this desire but a righteous man. There are that profess much love to Christ, that yet never had such a desire in them all their life long. No, the relation that they stand in to the world, together with those many flesh-pleasing accommodations with which they are surrounded, would never yet suffer such a desire to enter into their hearts.

(2.) The strength of this desire is such, that it is ready, so far forth as it can, to dissolve that sweet knot of union that is betwixt body and soul, a knot more dear to a reasonable creature than that can be which is betwixt wife and husband, parent and child, or a man and his estate. For even 'all that a man hath will he give for his life,' and to keep body and soul firmly knit together. But now, when this desire comes, this 'silver cord is loosed'; is loosed by consent. This desire grants to him that comes to dissolve this union leave to do it delightfully. 'We are confident and willing rather to be absent from the body, and to be present with the Lord' (2 Cor 5:8). Yea, this desire makes this flesh, this mortal life, a burden. The man that has this desire exercises self-denial, while he waits till his desired change comes. For were it not that the will of God is that he should live, and did he not hope that his life might be serviceable to the truth and church of God, he would not have wherewith to cool the heart of this desire, but would rather, in a holy passion with holy Job, cry out, 'I loathe,' or I abhor it, 'I would not live alway: let me alone,' that I may die, 'for my days are vanity' (Job 7:15-17).

(3.) The strength of this desire shows itself in this also, namely, in that it is willing to grapple with the king of terrors, rather than to be detained from that sweet communion that the soul looks for when it comes into the place where its Lord is. Death is not to be desired for itself; the apostle chose rather to be clothed upon with his house which is from heaven, 'that mortality might be swallowed up of life' (2 Cor 5:1-4). But yet, rather than he would be absent from the Lord, he was willing to be absent from the body. Death, in the very thoughts of it, is grievous to flesh and blood; and nothing can so master it in our apprehensions as that by which we attain to these desires. These desires do deal with death, as Jacob's love to Rachel did deal with the seven long years which he was to serve for her. It made them seem few, or but a little time; now so, I say, doth these desires deal with death itself. They make it seem little, nay, a servant, nay, a privilege; for that, by that a man may come to enjoy the presence of his beloved Lord. 'I have a desire to depart,' to go from the world and relations, to go from my body, that great piece of myself; I have a desire to venture the tugs and pains, and the harsh handling of the king of terrors, so I may be with Jesus Christ! These are desires of the righteous.

Are not these therefore strong desires? is there not life and mettle in them? have they not in them power to loose the bands of nature, and to harden the soul against sorrow? flow they not, think you, from faith of the finest sort, and are they not bred in the bosom of a truly mortified soul? are these the effects of a purblind spirit? are they not rather the fruits of an eagle-eyed confidence? O these desires! they are peculiar to the righteous; they are none others but the desires of the righteous.

Quest. But why do the righteous desire to be with Christ?

Answ. And I ask, Why doth the wife—that is, as the loving hind—love to be in the presence of her husband?

1. Christ in glory is worth the being with. If the man out of whom the Lord Jesus did cast a legion, prayed that he might be with him, notwithstanding all the trials that attended him in this life, how can it be but that a righteous man must desire to be with him now

he is in glory? What we have heard concerning the excellency of his person, the unspeakableness of his love, the greatness of his sufferings, and the things that he still is doing for us, must needs command our souls into a desire to be with him. When we have heard of a man among us that has done for us some excellent thing, the next thing that our hearts doth pitch upon is, I would I could set mine eyes upon him. But was ever heard the like to what Jesus Christ has done for sinners? who then that hath the faith of him can do otherwise but desire to be with him? It was that which some time comforted John, that the time was coming that he should see him (1 John 3:2). But that consideration made him bray like a hart,[13] to hasten the time that he might set his eyes upon him quickly (Rev 22:20). To see Jesus Christ, then, to see him as he is, to see him as he is in glory, is a sight that is worth going from relations, and out of the body, and through the jaws of death to see; for this is to see him head over all, to see him possessed of heaven for his church, to see him preparing of mansion-houses for those his poor ones that are now by his enemies kicked to and fro, like footballs in the world; and is not this a blessed sight?

2. I have a desire to be with him, to see myself with him; this is more blessed still; for, for a man to see himself in glory, this is a sight worthy seeing. Sometimes I look upon myself, and say, Where am I now? and do quickly return answer to myself again, Why, I am in an evil world, a great way from heaven; in a sinful body, among devils and wicked men; sometimes benighted, sometimes beguiled, sometimes fearing, sometimes hoping, sometimes breathing, sometimes dying, and the like. But then I turn the tables, and say, But where shall I be shortly? where shall I see myself anon, after a few times more have passed over me? And when I can but answer this question thus—I shall see myself with Jesus Christ; this yields glory, even glory to one's spirit now: no marvel, then, if the righteous desire to be with Christ.

3. I have a desire to be with Christ; there the spirits of the just are perfected; there the spirits of the righteous are as full as they can hold (Heb 12:23). A sight of Jesus in the Word, some know how it will change them from glory to glory (2 Cor 3:18), but how then shall we be changed and filled, when we shall see him as he is? 'When he shall appear, we shall be like him, for we shall see him as he is' (1 John 3:2). Moses and Elias appeared to Peter, and James, and John, at the transfiguration of Christ, in glory. How so? Why, they had been in the heavens, and came thence with some of the glories of heaven upon them. Gild a bit of wood, yea, gild it seven times over, and it must not compare in difference to wood not gilt, to the soul that but a little while has been dipped in glory! Glory is a strange thing to men that are on this side of the heavens; it is that which eye hath not seen, nor ear heard, nor entered into the heart of man to conceive of; only the Christian has a Word and Spirit that at times doth give a little of the glimmering thereof unto him. But O! when he is in the Spirit, and sees in the Spirit, do you think his tongue can tell? But, I say, if the sight of heaven, at so vast a distance, is so excellent a prospect, what will it look like when one is in it? No marvel, then, if the desires of the righteous are to be with Christ.

Object. But if this be the character of a righteous man, to desire to depart and to be with Christ, I am none of them, for I never had such a desire in my heart; no, my fears of perishing will not suffer me either to desire to die to be with Christ, nor that Christ should come to judge the world.

Answ. Though thine is a case that must be excepted, for that thy desires may not as yet be grown so high; yet if thou art a righteous man, thy heart has in it the very seeds thereof. There are therefore desires, and desires to desire; as one child can reach so high, and the other can but desire to do so. Thou, if thou art a righteous man, hast

desires, these desires ready to put forth into act, when they are grown a little stronger, or when their impediment is removed. Many times it is with our desires as it is with saffron,[14] it will bloom and blossom, and be ripe, and all in a night. Tell me, dost thou not desire to desire? Yea, dost thou not vehemently desire to desire to depart and to be with Christ? I know, if thou art a righteous man, thou dost. There is a man sows his field with wheat, but as he sows, soon it is covered with great clods; now, that grows as well as the rest, though it runs not upright as yet; it grows, and yet is kept down, so do thy desires; and when one shall remove the clod, the blade will soon point upwards.

I know thy mind; that which keeps thee that thou canst not yet arrive to this—to desire to depart and to be with Christ, is because some strong doubt or clod of unbelief, as to thy eternal welfare, lies hard upon thy desiring spirit. Now let but Jesus Christ remove this clod, and thy desires will quickly start up to be gone. I say, let but Jesus Christ give thee one kiss, and with his lips, as he kisses thee, whisper to thee the forgiveness of thy sins, and thou wilt quickly break out, and say, Nay then, Lord, let me die in peace, since my soul is persuaded of thy salvation!

There is a man upon the bed of languishing; but O! he dares not die, for all is not as he would have it betwixt God and his poor soul; and many a night he lies thus in great horror of mind; but do you think that he doth not desire to depart? Yes, yes, he also waits and cries to God to set his desires at liberty. At last the visitor comes and sets his soul at ease, by persuading of him that he belongs to God: and what then? 'O! now let me die, welcome death!' Now he is like the man in Essex, who, when his neighbour at his bedside prayed for him that God would restore him to health, started up in his bed, and pulled him by the arm, and cried out, No, no, pray that God will take me away, for to me it is best to go to Christ.

The desires of some good Christians are pinioned, and cannot stir, especially these sort of desires; but Christ can and will cut the cord some time or other: and then thou that wouldst shalt be able to say, 'I have a desire to depart, and to be with Jesus Christ. ' Meantime, be thou earnest to desire to know thy interest in the grace of God; for there is nothing short of the knowledge of that can make thee desire to depart, that thou mayest be with Christ. This is that that Paul laid as the ground of his desires to be gone: 'We know,' says he, 'that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven' (2 Cor 5:1,2). And know, that if thy desires be right they will grow as other graces do, from strength to strength; only in this they can grow no faster than faith grows as to justification, and then hope grows as to glory. But we will leave this and come to the second thing.

2. [They desire to be in that country where their Lord personally is.] As the righteous men desire to be present with Jesus Christ, so they desire to be with him in that country where he is: 'But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city' (Heb 11:14-16). 'But now they desire a better country.' Here is a comparison. There was another country, to wit, their native country, the country from whence they came out, that in which they left their friends and their pleasures for the sake of another world, which, indeed, is a better country, as is manifest from its character. 'It is an heavenly.' As high as heaven is above the earth, so much better is that country which is a heavenly, than is this in which now we are.

A heavenly country, where there is a heavenly Father (Matt 6:14-16, 15:13, 18:35), a heavenly host (Luke 2:13), heavenly things (John 3:12), heavenly visions (Acts 26:19),

heavenly places (Eph 1:3,20), a heavenly kingdom (2 Tim 4:18), and the heavenly Jerusalem (Heb 12:22), for them that are partakers of the heavenly calling (Heb 3:1), and that are the heavenly things themselves (Heb 9:23). This is a country to be desired, and therefore no marvel if any, except those that have lost their wits and senses, refuse to choose themselves an habitation here. Here is the 'Mount Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels: here is the general assembly and church of the firstborn, and God the Judge of all, and Jesus, and the spirits of just men made perfect' (Heb 12:22-24). Who would not be here? This is the country that the righteous desire for a habitation: 'but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city' (Heb 11:16).

Mark, they desire a country, and God prepareth for them a city; he goes beyond their desires, beyond their apprehensions, beyond what their hearts could conceive to ask for. There is none that are weary of this world from a gracious disposition that they have to an heavenly, but God will take notice of them, will own them, and not be ashamed to own them; yea, such shall not lose their longing. They desire a handful, God gives them a seaful; they desire a country, God prepares for them a city; a city that is an heavenly; a city that has foundation, a city whose builder and maker is God (Heb 11:10; Rev 3:12). And all this is, that the promise to them might be fulfilled,, 'The desire of the righteous shall be granted.' And this is the last thing propounded to be spoken to from the text. Therefore,

[WHAT IS MEANT BY GRANTING THESE DESIRES.]

THIRD. We then, in conclusion, come to inquire into WHAT IS MEANT, or to be understood, BY THE GRANTING OF THE RIGHTEOUS THEIR DESIRES; 'The desire of the righteous shall be granted.'

FIRST. To grant is to yield to what is desired, to consent that it shall be even so as is requested: 'The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion, remember all thy—sacrifices: grant thee according to thine own heart and fulfil all thy counsel' (Psa 20:1-4). SECOND. To grant is to accomplish what is promised; thus God granted to the Gentiles repentance unto life, namely, for that he had promised it by the prophets from the days of old (Acts 11:18; Rom 15:9-12). THIRD. To grant, therefore, is an act of grace and condescending favour; for if God is said to humble himself when he beholds things in heaven, what condescension is it for him to hearken to a sinful wretch on earth, and to tell him, Have the thing which thou desireth. A wretch, I call him, if compared to him that hears him, though he is a righteous man, when considered as the new creation of God. FOURTH. To grant, then, is not to part with the thing desired, as if a desire merited, purchased, earned, or deserved it, but of bounty and goodwill, to bestow the thing desired upon the humble. Hence God's grants are said to be gracious ones (Psa 119:29). FIFTH. I will add, that to grant is sometimes taken for giving one authority or power to do, or possess, or enjoy such and such privileges; and so it may be taken here: for the righteous has a right to a power, to enjoy the things bestowed on them by their God. So, then, to grant is to give, to accomplish, even of free grace, the desire of the righteous.

This is acknowledged by David, where he saith to God, 'Thou hast given him his heart's desire, and hast not withholden the request of his lips' (Psa 21:2). And this is promised unto all that delight themselves in God, 'Delight thyself also in the Lord, and he shall give thee the desires of thy heart' (Psa 37:4). And again, 'He will fulfil the desire of them that fear him, he also will hear their cry, and will save them' (Psa 145:19). By all these

places it is plain, that the promise of granting desires is entailed to the righteous, and also that the grant to them is an act of grace and mercy. But it also follows, that though the desires of the righteous are not meritorious, yet they are pleasing in his sight; and this is manifest several ways, besides the promise of a grant of them.

First. In that the desires of God, and the desires of the righteous, jump or agree in one, they are of one mind in their desires: God's desire is to the work of his hands, and the righteous are for surrendering that up to him. 1. In giving up the heart unto him; 'My son, ' says God, 'give me thy heart' (Prov 23:26). 'I lift my soul to thee,' says the righteous man (Psa 25:1, 86:4; Lam 3:41). Here, therefore, there is an agreement between God and the righteous; it is, I say, agreed on both sides that God should have the heart: God desires it, the righteous man desires it, yea, he desires it with a groan, saying, 'Incline my heart unto thy testimony' (Psa 119:36). 'Let my heart be sound in thy statutes' (Psa 119:80). 2. They are also agreed about the disposing of the whole man: God is for body, and soul, and spirit; and the righteous desires that God should have it all. Hence they are said to give themselves to the Lord (2 Cor 8:5), and to addict themselves to his service (1 Cor 15:16). 3. God desireth truth in the inward parts, that is, that truth may be at the bottom of all (Psa 51:6,16), and this is the desire of the righteous man likewise: 'Thy word have I hid in my heart,' said David, 'that I might not sin against thee' (Psa 119:11). 4. They agree in the way of justification, in the way of sanctification, in the way of preservation, and in the way of glorification, to wit, which way to come at and enjoy all: wherefore, who should hinder the righteous man, or keep him back from enjoying the desire of his heart? 5. They also agree about the sanctifying of God's name in the world, saying, 'Thy will be done on earth as it is in heaven.' There is a great agreement between God and the righteous; 'he that is joined to the Lord is one spirit' (1 Cor 6:17). No marvel, then, if their desires in the general, so far as the righteous man doth know the mind of his God, are one, consequently their desires must be granted, or God must deny himself.

Second. The desires of the righteous are the life of all their prayers; and it is said, 'The prayer of the upright is God's delight.'

Jesus Christ put a difference betwixt the form and spirit that is in prayer, and intimates the soul of prayer is in the desires of a man; 'Therefore,' saith he, 'I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them' (Mark 11:24). If a man prays never so long, and has never so many brave expressions in prayer, yet God counts it prayer no further than there are warm and fervent desires in it, after those things the mouth maketh mention of. David saith, 'Lord, all my desire is before thee, and my groaning is not hid from thee' (Psa 38:9). Can you say you desire, when you pray? or that your prayers come from the braying, panting, and longing of your hearts? If not, they shall not be granted: for God looks, when men are at prayer, to see if their heart and spirit is in their prayers; for he counts all other but vain speaking. Ye shall seek me, and find me, says he, when you shall search for me with all your heart (Rom 8:26,27; Matt 6:7; Jer 29:12). The people that you read of in 2 Chronicles 15 are there said to do what they did 'with all their heart, and with all their soul.' 'For they sought God with their whole desire' (2 Chron 15:11-15). When a man's desires put him upon prayer, run along with him in his prayer, break out of his heart and ascend up to heaven with his prayers, it is a good sign that he is a righteous man, and that his desire shall be granted.

Third. By desire a righteous man shows more of his mind for God, than he can by any manner of way besides; hence it is said, 'The desire of man is his kindness, and a poor man,' that is sincere in his desires, 'is better than' he that with his mouth shows much

love, if he be 'a liar' (Prov 19:22).

Desires, desires, are copious things; you read that a man may 'enlarge his desire as hell' (Habb 2:5), that is, if they be wicked; yea, and a righteous man may enlarge his desires as heaven (Psa 73:25). No grace is so extensive as desires. Desires out-go all. Who believes as he desires to believe? and loves as he desires to love? and fears as he desires to fear God's name? (Neh 1:11). Might it be as a righteous man doth sometimes desire it should be, both with God's church, and also with his own soul, stranger things would be than there are; faith, and love, and holiness, would flourish more than it does! O! what does a righteous man desire? What do you think the prophet desired, when he said, 'O that thou wouldest rend the heavens and—come down?' (Isa 54:1). And Paul, when he said, he could wish that himself were accursed from Christ, for the vehement desire that he had that the Jews might be saved? (Rom 9:1-3, 10:1). Yea, what do you think John desired, when he cried out to Christ to come quickly?

Love to God, as I said, is more seen in desires than in any Christian act. Do you think that the woman with her two mites cast in all that she desired to cast into the treasury of God? Or do you think, when David said that he had prepared for the house of God with all his might, that his desires stinted when his ability was at its utmost? (1 Chron 29). No, no; desires go beyond all actions; therefore I said it is the desires of a man that are reckoned for his kindness. Kindness is that which God will not forget; I mean the kindness which his people show to him, especially in their desires to serve him in the world. When Israel was come out of Egypt, you know how many stumbles they had before they got to Canaan. But forasmuch as they were willing or desirous to follow God, he passes by all their failures, saying, 'I remember thee,' and that almost a thousand years after,[15] 'the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown' (Jer 2:2). Israel was holiness to the Lord, and the first fruits of his increase. There is nothing that God likes of ours better than he likes our true desires. For indeed true desires, they are the smoke of our incense, the flower of our graces, and the very vital part of our new man. They are our desires that ascend, and they that are the sweet of all the sacrifices that we offer to God. The man of desires is the man of kindness.

Fourth. Desires, true and right desires, they are they by which a man is taken up from the ground, and brought away to God, in spite of all opposers. A desire will take a man upon its back, and carry him away to God, if ten thousand men stand by and oppose it. Hence it is said, that 'through desire a man having separated himself,' to wit, from what is contrary to the mind of God, and so 'seeketh and intermeddleth with all wisdom' (Prov 18:1).

All convictions, conversions, illuminations, favours, tastes, revelations, knowledge, and mercies, will do nothing if the soul abides without desires. All, I say, is but like rain upon stones, or favours bestowed upon a dead dog. O! but a poor man with desires, a man that sees but little, that knows but little, that finds in himself but little, if he has but strong desires, they will supply all. His desires take him up from his sins, from his companions, from his pleasures, and carry him away to God. Suppose thou wast a minister, and wast sent from God with a whip, whose cords were made of the flames of hell, thou mightest lash long enough before thou couldest so much as drive one man that abides without desires to God, or to his kingdom, by that thy so sore a whip. Suppose again that thou wast a minister, and wast sent from God to sinners with a crown of glory in thy hand, to offer to him that first comes to thee for it; yet none can come without desires: but desire takes the man upon its back, and so brings him to

thee.[16] What is the reason that men will with mouth commend God, and commend Christ, and commend and praise both heaven and glory, and yet all the while fly from him, and from his mercy, as from the worst of enemies? Why, they want good desires; their desires being mischievous, carry them another way. Thou entreatest thy wife, thy husband, and the son of thy womb, to fall in with thy Lord and thy Christ, but they will not. Ask them the reason why they will not, and they know none, only they have no desires. 'When we shall see him, there is no beauty in him that we should desire him' (Isa 53:1-3). And I am sure if they do not desire him, they can by no means be made to come to him.

But now, desires, desires that are right, will carry a man quite away to God, and to do his will, let the work be never so hard. Take an instance or two for this.

You may see it in Abraham, Isaac, and Jacob. The text says plainly, they were not mindful of that country from whence they came out, through their desires of a better (Heb 11:8-16). God gave them intimation of a better country, and their minds did cleave to it with desires of it; and what then? Why, they went forth, and desired to go, though they did not know whither they went. Yea, they all sojourned in the land of promise, because it was but a shadow of what was designed for them by God, and looked to by their faith, as in a strange country; wherefore they also cast that behind their back, looking for that city that had foundations, of which mention was made before. Had not now these men desires that were mighty? They were their desires that thus separated them from their dearest and choice relations and enjoyments. Their desires were pitched upon the heavenly country, and so they broke through all difficulties for that.

You may see it in Moses, who had a kingdom at his foot, and was the alone visible heir thereof; but desire of a better inheritance made him refuse it, and choose rather to take part with the people of God in their afflicted condition, than to enjoy the pleasures of sin for a season. You may say, the Scripture attributes this to his faith. I answer, so it attributes to Abraham's faith his leaving of his country. But his faith begat in him these desires after the country that is above. So indeed Moses saw these things by faith; and therefore his faith begat in him these desires. For it was because of his desires that he did refuse, and did choose as you read. And here we may opportunely take an opportunity to touch upon the vanity of that faith that is not breeding, and that knows not how to bring forth strong desires of enjoying what is pretended to be believed; all such faith is false. Abraham's, Isaac's, Jacob's, and Moses' faith, bred in them desires, strong desires; yea, desires so strong as to take them up, and to carry them after what, by their faith, was made known unto them. Yea, their desires were so mightily set upon the things made known to them by their faith, that neither difficulties nor dangers, nor yet frowns nor flatteries, could stop them from the use of all lawful attempts of enjoying what they believed was to be had, and what they desired to be possessed of.

The women also that you read of, and others that would not, upon unworthy terms, accept of deliverance from torments and sundry trials, that they might,, or because they had a desire to, be made partakers of a better resurrection. 'And others,' saith he, 'had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts, and in mountains, and caves of the earth' (Heb 11:35-38).

But we will come to the Lord Jesus himself. Whither did his desires bring him? Whither did they carry him? and to what did they make him stoop? For they were his desires after us, and after our good, that made him humble himself to do as he did (Cant 7:10).

What was it, think you, that made him cry out, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished'! (Luke 12:50). What was that baptism but his death? and why did he so long for it, but of desire to do us good? Yea, the passover being to be eaten on the even of his sufferings, with what desires did he desire to eat it with his disciples? (Luke 22:15). Yea, his desires to suffer for his people made him go with more strength to lay down his life for them than they, for want of them, had to go to see him suffer. And they were in their way going up to Jerusalem, he to suffer, and they to look on, 'And Jesus went before them, and they were amazed, and as they followed, they were afraid' (Mark 10:32; Matt 20:17).

I tell you, desires are strange things, if they be right; they jump with God's mind; they are the life of prayer; they are a man's kindness to God, and they which will take him up from the ground, and carry him away after God to do his will, let the work be never so hard. Is it any marvel, then, if the desires of the righteous are so pleasing to God as they are, and that God has so graciously promised that the desires of the righteous shall be granted? But we come now to

[THE USE AND APPLICATION.]

THE FIRST USE SHALL BE A USE OF INFORMATION. You have heard what hath been said of desires, and what pleasing things right desires are unto God. But you must know that they are the desires of his people, of the righteous, that are so. No wicked man's desires are regarded (Psa 112:10). This men must be informed of, lest their desires become a snare to their souls. You read of a man whose 'desire killeth him' (Prov 21:25). And why? but because he rests in desiring, without considering what he is, whether such a one unto whom the promise of granting desires is made; he coveteth greedily all the day long, but to little purpose. The grant of desires, of the fulfilling of desires, is entailed to the righteous man. There are four sorts of people that desire, that desire the kingdom of heaven; consequently, desires have a fourfold root from whence they flow.

First. The natural man desires to be saved, and to go to heaven when he dies. Ask any natural man, and he will tell you so. Besides, we see it is so with them, especially at certain seasons. As when some guilt or conviction for sin takes hold upon them; or when some sudden fear terrifies them; when they are afraid that the plague or pestilence will come upon them, and break up house-keeping for them; or when death has taken them by the throat, and is hauling them down stairs to the grave. Them, O then, 'Lord, save me, Lord, have mercy upon me; good people, pray for me! O! whither shall I go when I die, if sweet Christ has not pity for my soul?' And now the bed shakes, and the poor soul is as loath to go out of the body, for fear the devil should catch it, as the poor bird is to go out of the bush, while it sees the hawk waits there to receive her. But the fears of the wicked, they must come upon the wicked; they are the desires of the righteous that must be granted. Pray, take good notice of this. And to back this with the authority of God, consider that scripture, 'The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears; in prosperity the destroyer shall come upon him. Trouble and anguish shall make him afraid; they shall prevail against him as a king ready to the battle' (Job 15:20-24). [17]

Can it be imagined that when the wicked are in this distress, but that they will desire to be saved? Therefore he saith again, 'Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind,' that blasting wind, 'carrieth him away, and he departeth, and as a storm hurleth him out of' the world, 'his place. For God shall cast upon him, and not spare'; in flying 'he would fain fly out of his hand' (Job 27:20-23).

Their terrors and their fears must come upon them: their desires and wishes for salvation must not be granted (Isa 65:13, 66:4). 'They shall call upon me,' says God, 'but I will not answer; they shall seek me early, but they shall not find me' (Prov 1:28).
Second. There is the hypocrite's desire. Now his desire seems to have life and spirit in it. Also he desires, in his youth, his health, and the like; yet it comes to naught. You shall see him drawn to the life in Mark 10:17. He comes running and kneeling, and asking, and that, as I said, in youth and health; and that is more than men merely natural do. But all to no purpose; he went as he came, without the thing desired. The conditions propounded were too hard for this hypocrite to comply withal (Mark 10:21,22) .[18] Some indeed make a great noise with their desires over some again do; but in conclusion all comes to one, they meet together there where they go, whose desires are not granted.
'For what is the hope of the hypocrite, though he has gained' to a higher strain of desires, 'when God taketh away his soul?' 'Will God hear his cry when trouble cometh upon him?' (Job 27:8,9). Did he not, even when he desired life, yet break with God in the day when conditions of life were propounded to him? Did he not, even when he asked what good things were to be done that he might have eternal life, refuse to hear or to comply with what was propounded to him? How then can his desires be granted, who himself refused to have them answered? No marvel then if he perishes like his own dung, if they that have seen him shall say they miss him among those that are to have their desires granted.
Third. There are the desires of the cold formal professor; the desires, I say, of him whose religion lies in a few of the shells of religion; even as the foolish virgins who were content with their lamps, but gave not heed to take oil in their vessels. These I take to be those whom the wise man calls the slothful: 'The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat' (Prov 13:4). The sluggard is one that comes to poverty through idleness—that contents himself with forms: 'that will not plough' in winter 'by reason of the cold; therefore shall he beg in harvest,' or at the day of judgment, 'and have nothing' (Prov 20:4).
Thus you see that there are many that desire; the natural man, the hypocrite, the formalist, they all desire. For heaven is a brave place, and nobody would go to hell. 'Lord, Lord, open to us,' is the cry of many in this world, and will be the cry of more in the day of judgment. Of this therefore thou shouldst be informed; and that for these reasons:—
Because ignorance of this may keep thee asleep in security, and cause thee to fall under such disappointments as are the worst, and the worst to be borne. For, for a man to think to go to heaven because he desires it, and when all is done to fall into hell, is a frustration of the most dismal complexion. And yet thus it will be when desires shall fail, 'when man goes to his long home, and when the mourners go about the streets' (Eccl 12:5). Because, as was said before, else thy desires, and that which should be for thy good, will kill thee. They kill thee at death, when thou shalt find them every one empty. And at judgment, when thou shalt be convinced that thou oughtest to go without what thou desirest, because thou wast not the man to whose desires the promise was made, nor the man that didst desire aright. To be informed of this is the way to put thee upon such sense and sight of thy case as will make thee in earnest betake thyself in that way to him that is acceptable, who grants the desires of the righteous. And then shalt thou be happy when thou shunnest to desire as the natural man desireth, as the hypocrite desireth, or as the formalist desireth. When thou desirest as the righteous do, thy desire shall be granted.

THE SECOND USE IS OF EXAMINATION. If this be so, then what cause hast thou that art conscious to thyself that thou art a desiring man to examine thyself whether thou art one whose desires shall be granted? For to what purpose should a man desire, or what fruits will desire bring him whose desires shall not be granted? Such a man is but like to her that longs, but loses her longing; or like to him that looks for peace while evil overtakes him.

Thou hast heard it over and over that the grant of desires belong to the righteous: shouldst thou then not inquire into thy condition, and examine thyself whether thou art a righteous man or no? The apostle said to the Corinthians, 'Examine yourselves whether ye be in the faith; prove your own selves; know you not—how that Jesus Christ is in you, except ye be reprobates?' (2 Cor 13:5). You may be reprobates and not be aware of it, if you do not examine and prove your own selves. It is therefore FOR THY LIFE, wherefore do not deceive thyself. I have given you before a description of a righteous man, namely, that he is one made so of God by imputation—by an inward principle, and one that brings forth fruit to God. Now, this last thou mayst think thou hast; for it is easy and common for men to think when they bring forth fruit to themselves, that they bring it forth to God. Wherefore examine thyself.

First. Art thou righteous? If thou sayest, Yea; I ask, How comest thou righteous? If thou thinkest that obedience to the law of righteousness has made thee so, thou art utterly deceived; for he that thus seeks righteousness, yet is not righteous, because he cannot, by so doing, attain that thing he seeketh for (Rom 9:31,32). Did not I tell thee before, that a man must be righteous before he doth one good work, or he can never be righteous? The tree must be good first, even before it brings forth one good apple.

Second. Art thou righteous? In whose judgment art thou righteous? Is it in the judgment of God, or of man? If not of God, it is no matter though all the men on earth should justify thee; thou for that art no whit the more righteous.

Third. Art thou righteous in the judgment of God? Who told thee so? or dost thou but dream thereof? Indeed, to be righteous in God's sight is that, and only that, which can secure a man from wrath to come; for 'if God justifies, who is he that condemns?' (Rom 8:33,34). And this only is the man whose desires shall be granted.

Fourth. But still, I say, the question is, How comest thou to know that thou art righteous in the judgment of God? Dost thou know by what it is that God makes a man righteous? Dost thou know where that is by or with which God makes a man righteous? and also how God doth make a man righteous with it? These are questions, in the answer of which thou must have some heavenly skill, or else all that thou sayest about thy being righteous will seem without a bottom.

Fifth. Now, if thou answerest, That that which makes me righteous is the obedience of Christ to his Father's will, that this righteousness is before the throne of God, and that it is made mine by an act of God's free grace; I shall ask thee yet again,

Sixth. How camest thou to see thy need of this righteousness? And by what is this righteousness by thee applied to thyself? For this righteousness is bestowed upon those that see their need thereof. This righteousness is the refuge whereto the guilty fly for succour, that they may be sheltered from the wrath to come. Hast thou then fled, or dost thou indeed fly to it? (Heb 6:16-19).
Seventh. None flies to this righteousness for life, but those who feel the sentence of condemnation by God's law upon their conscience; and that in that extremity have sought for righteousness first elsewhere, but cannot find it in all the world.
Eighth. For man, when he findeth himself at first a sinner, doth not straightway betake himself for righteousness to God by Christ; but, in the first place, seeks it in the law on earth, by labouring to yield obedience thereto, to the end he may, when he stands before God at death and judgment, have something to commend him to him, and for the sake of which he may at least help forward his acceptance with him.
Ninth. But being wearied out of this, and if God loves him he will weary him out of it, then he looks unto heaven and cries to God for righteousness; the which God shows him in his own good time he hath reckoned to him, for the sake of Jesus Christ.
Tenth. Now by this very discovery the heart is also principled with the spirit of the gospel; for the Spirit comes with the gospel down from heaven to such an one, and fills his soul with good; by which he is capacitated to bring forth fruit, true fruit, which are the fruits of righteousness imputed, and of righteousness infused, to the glory and praise of God.
Eleventh. Nor can anything but faith make a man see himself thus made righteous; for this righteousness is revealed from faith to faith, from the object of faith to the grace of faith, by the Spirit of faith. A faithless man, then, can see this no more than a blind man can see colours; nor relish this, no more than a dead man tasteth victuals. As, therefore, blind men talk of colours, and as dead men relish food, so do carnal men talk of Jesus Christ; to wit, without sense or savour; without sense of the want, or savour of the worth and goodness of him to the soul.
Twelfth. Wherefore, I say, it is of absolute necessity that with thy heart thou deal in this point, and beware of self-deceiving; for if thou fail here, thy desires will fail thee for ever: 'for the desire of the righteous,' and that only, 'must be granted.'
THE THIRD USE IS CAUTIONARY. Let me here, therefore, caution thee to beware of some things, by which else, perhaps, thou mayest deceive thyself.
First. Take heed of taking such things for grants of desires, that accidentally fall out; accidentally, I mean, as to thy desires; for it is possible that that very thing that thou desirest may come to pass in the current of providence, not as an answer of thy desires. Now, if thou takest such things for a grant of thy desires, and consequently concludest thyself a righteous man, how mayest thou be deceived? The ark of God was delivered into the hand of the Philistines, which they desired; but not for the sake of their desires, but for the sins of the children of Israel. The land of Canaan was given unto Israel, not for the sake of their desires, but for the sins of those whom God cast out before them; and to fulfil the promise that God, before they were born, had made unto their fathers (Deut 9:5,6). Israel was carried away captive out of their own land, not to fulfil the desires of their enemies, but to punish them for their transgressions. These, with many of smaller importance, and more personal, might be mentioned, to show that many things happen to us, some to our pleasing, and some to the pleasing of our enemies; which, if either we or they should count the returns of our prayer, or the fruits of our desires, and so draw conclusions of our estate to be for the future happy, because in such things we seemed to be answered of God, we might greatly swerve in our

judgments, and become the greatest at self-deceiving.
Second. Or shouldest thou take it for granted that what thou enjoyest thou hast it as the fruit of thy desires; yet if the things thou boast of are things pertaining to this life, such may be granted thee as thou art considered of God as his creature, though thyself art far enough off from being a righteous man. 'Thou openest thy hand,' says the Psalmist, 'and satisfiest the desire of every living thing' (Psa 145:16). Again, 'He feeds the young ravens that cry to him; and the young lions seek their meat from God' (Psa 147:9, 104:21). Cain, Ishmael, Ahab too, had in some things their desires granted them of God (Gen 4:14,15, 21:17,18; 1 Kings 21:29). For if God will hear the desire of the beast of the field, the fishes of the sea, and of the fowls of heaven; no marvel if the wicked also may boast him of his heart's desire (Psa 10:3). Into whose hand, as he saith in another place, 'God bringeth abundantly.' Take heed, therefore, neither these things, nor the grant of them, are any signs that thou art a righteous man, or that the promise made to the righteous in granting their desires are accomplished upon thee. I think a man may say, that the men that know not God have a fuller grant, I mean generally, of their desires of temporal things, than has the child of God himself; for his portion lying in better things, his desires are answered another way.
Third. Take heed, God grants to some men their desires in anger, and to their destruction. He gave to some 'their own desire,' 'but sent leanness into their soul' (Psa 78:29, 106:15; Jer 42:22). All that God gives to the sons of men, he gives not in mercy; he gives to some an inferior, and to some a superior portion; and yet so also he answereth them in the joy of their heart. Some men's hearts are narrow upwards, and wide downwards; narrow as to God, but wide for the world; they gape for the one, but shut themselves up against the other; so as they desire they have of what they desire; 'whose belly thou fillest with thy hid treasure,' for that they do desire; but 'as for me,' said David, these things will not satisfy, 'I shall be satisfied when I awake, with thy likeness' (Psa 17:14,15).
I told you before, that the heart of a wicked man was widest downward, but it is not so with the righteous: therefore the portion of Jacob is not like them; God has given to him himself. The temple that Ezekiel saw in the vision was still widest upward; it spread itself toward heaven (Eze 41:7). So is the church, and so is the righteous, and so are his desires. Thy great concern, therefore, is to consider, since thou art confident that God also heareth thy desires; I say, to consider, whether he answereth thee in his anger; for if he doth so, thy desires come with a woe; therefore, I say, look to thyself. A full purse and a lean soul, is a sign of a great curse. 'He gave them their desire, but he sent leanness into their soul.' Take heed of that; many men crave by their desires, as the dropsical man craves drink; his drinking makes his belly swell big, but consumes other parts of his body. O! it is a sad grant, when the desire is granted, only to make the belly big, the estate big, the name big; when even by this bigness the soul pines, is made to dwindle, to grow lean, and to look like an anatomy.
I am persuaded that it is thus with many, who, while they were lean in estates, had fat souls; but the fattening of their estates has made their souls as to good, as lean as a rake. They cannot now breathe after God; they cannot now look to their hearts; they cannot now set watch and ward over their ways; they cannot now spare time to examine who goes out, or who comes in. They have so much their desires in things below, that they have no leisure to concern themselves with, or to look after things above; their hearts are now as fat as grease; their eyes do now too much start out, to be turned and made to look inward (Psa 119:70, 83:7). They are now become, as to their best part, like the garden of the slothful, all grown over with nettles and briars, that

cover the face thereof; or, like Saul, removed from a little estate, and low condition, to much, even worse and worse. Men do not know what they do in desiring things of this life, things over and above what are necessary; they desire them, and they have them with a woe. 'Surely he shall not feel quietness in his belly,' his belly is taken for his conscience (Prov 20:27). 'He shall not save of that which he desired,' to help him in an evil day (Job 20:20, 1 Tim 6:17-19).

I shall not here give my caution to the righteous, but shall reserve that for the next use. But, O! that men were as wise in judging of the answering of the desires, as they are in judging of the extravagancies of their appetites. You shall have a man even from experience reclaim himself from such an excess of eating, drinking, smoking, sleeping, talking, or pleasurable actions, as by his experience he finds is hurtful to him, and yet all this may but hurt the body, at least the body directly; but how blind, how unskilled are they in the evils that attend desires! For, like the man in the dropsy, made mention of before, they desire this world, as he doth drink, till they desire themselves quite down to hell. Look to it, therefore, and take heed; God's granting the things pertaining to this life unto thee, doth neither prove that thou art righteous, nor that he acts in mercy towards thee, by giving of thee thy desires.

THE FOURTH USE IS FOR ENCOURAGEMENT. Is it so? shall the desire of the righteous be granted? Then this should encourage them that in the first place have sought the kingdom of God and his Son's righteousness, to go on in their desires. God has given thee his Son's righteousness to justify thee; he has also, because thou art a son, sent forth the Spirit of his Son into thy heart to sanctify thee, and to help thee to cry unto him, Father, Father. Wilt thou not cry? wilt thou not desire? thy God has bidden thee 'open thy mouth wide'; he has bid thee open it wide, and promised, saying, 'And I will fill it'; and wilt thou not desire? (Psa 81:10). O! thou hast a licence, a leave, a grant to desire; wherefore be not afraid to desire great mercies of the God of heaven; this was Daniel's way, and he set others to do it too (Dan 2:18).

Object. But I am an unworthy creature.

Answ. That is true; but God gives to no man for his worthiness, nor rejects any for their sinfulness, that come to him sensible of the want and worth of mercy for them. Besides, I told thee before, that the desires of a righteous man, and the desires of his God, do jump or agree. God has a desire to thee; thou hast a desire to him (Job 14:15). God desires truth in the inward parts, and so dost thou with all thy heart (Psa 5:1-6; Hosea 6:5). God desires mercy, and to show it to the needy; that is it thou also wantest, and that which thy soul craves at his hand. Seek, man, ask, knock, and do not be discouraged; the Lord grant all thy desires. Thou sayest thou art unworthy to ask the biggest things, things spiritual and heavenly; well, will carnal things serve thee, and answer the desires of thy heart? Canst thou be content to be put off with a belly well filled, and a back well clothed? O! better I never had been born!

See, thou wilt not ask the best, and yet canst not make shift without them. Shift, no, no shift without them; I am undone without them, undone for ever and ever, sayest thou; well then desire; so I do, sayest thou. Ah! but desire with more strong desires, desire with more large desires, desire spiritual gifts, covet them earnestly, thou hast a licence too to do so (1 Cor 14:1). God bids thee do so; and I, says the apostle, 'desire that ye faint not' (Eph 3:13), that is, in the prosecution of your desires, what discouragements soever you may meet with in the way; for he hath said, 'The desire of the righteous shall be granted.'

Object. But I find it not so, says one: for though I have desired and desired, a thousand times upon my knees, for something that I want, yet I have not my desire; and indeed

the consideration of this hath made me question whether I am one of those to whom the promise of granting desires is made.

Answ. To this objection many things must be replied. First. By way of question. Second. Then by way of answer.

First. By way of question; what are the things thou desirest, are they lawful or unlawful? for a Christian may desire unlawful things; as the mother of Zebedee's children did when she came to Christ, nay, her sons themselves had their hearts therein, saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire' (Mark 10:35; Matt 20:20). They came with a wide mouth, but their desire was unlawful, as is evident, for that Christ would not grant it. James also himself caught those unto whom he wrote, in such a fault as this, where he says, 'Ye kill, and desire to have, and cannot obtain' (James 4:2).

There are four things that are unlawful to be desired. To desire the life of thine enemy is unlawful (1 Kings 3:11; Deut 5:21). To desire anything that is thy neighbour's is unlawful. To desire to share in the prosperity of the wicked is unlawful (Psa 73:3). To desire spiritual things for evil ends is unlawful (Prov 24:1,19; James 4:2-4).

Are they lawful things which thou desirest? Yet the question is, Are they absolutely or conditionally promised? If absolutely promised, hold on in desiring; if conditionally promised, then thou must consider whether they are such as are essential to the well-being of thy soul in thy Christian course in this life. Or whether they are things that are of a more inferior sort.

If they are such as are essential to the well-being of thy soul in thy Christian course in this world, then hold on in thy desires; and look also for the conditions that that word calls for, that proffereth them to thee; and if it be not possible to find them in thyself, look for them in Christ, and cry to God for them, for the Lord's sake. But if they be of an inferior sort, and thou canst be a good Christian without them, desire them, and yet be content to go without them; for who knows but it may be better that thou shouldest be denied, than that thou shouldest have now a grant of some things thou desirest? and herein thou hast thy Lord for thy pattern; who, though he desired that his life might be prolonged, yet wound up that prayer with a 'nevertheless, not my will, but thine be done' (Matt 26:39-42; Mark 14:36).

Second. By way of answer; but we will suppose that the thing thou desirest is good; and that thy heart may be right in asking; as suppose thou desirest more grace; or as David has it, more 'truth in the inward and hidden part' (Psa 51:6). Yet there are several things for thy instruction, may be replied to thy objection, as,

1. Thou, though thou desirest more of this, mayest not yet be sensible of the worth of what thou askest, as perhaps God will have thee be, before he granteth thy desire; sometimes Christians ask for good things without having in themselves an estimate proportionable to the worth of what they desire; and God may hold it therefore back, to learn them to know better the worth and greatness of that thing they ask for. The good disciples asked they knew not what (Mark 10:38). I know they asked what was unlawful, but they were ignorant of the value of that thing; and the same may be thy fault when thou askest for things most lawful and necessary.

2. Hast thou well improved what thou hast received already? Fathers will hold back more money, when the sons have spent that profusely which they had received before. 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' 'And if ye have not been faithful in that which is another man's, who shall give you that which is your own?' (Luke 16:10,12). See here an objection made against a further supply, or rather against such a supply as some

would have, because they have misspent, or been unfaithful in what they have already had. If thou, therefore, hast been faulty here, go, humble thyself to thy friend, and beg pardon for thy faults that are past, when thou art desiring of him more grace.

3. When God gives to his the grant of their desires, he doth it so as may be best for our advantage; now there are times wherein the giving of grace may be best to our advantage; as, (1.) Just before a temptation comes, then, if it rains grace on thee from heaven, it may be most for thy advantage. This is like God's sending of plenty in Egypt just before the years of famine came. (2.) For God to restrain that which thou desirest, even till the spirit of prayer is in a manner spent, may be further to inform thee, that though prayer and desires are a duty, and such also to which the promise is made; yet God sees those imperfections in both thy prayers and desires, as would utterly bind his hands, did he not act towards thee merely from motives drawn from his own bowels and compassion, rather than from any deserving that he sees in thy prayers. Christians, even righteous men, are apt to lean too much to their own doings; and God, to wean them from them, ofttimes defers to do what they by doing expect, even until in doing their spirits are spent, and they as to doing can do no longer. When they that cried for water had cried till their spirits failed, and their tongue clave to the roof of their mouth for thirst; then the Lord did hear, and then the God of Israel did give them their desire. Also when Jonas his soul fainted under the consideration of all the evils that he had brought upon himself; then his prayer came unto God into his holy temple (Jonah 2:7; Isa 41:17,18). The righteous would be too light in asking, and would too much overprize their works, if their God should not sometimes deal in this manner with them. (3.) It is also to the advantage of the righteous, that they be kept and led in that way which will best improve grace already received, and that is, when they spin it out and use it to the utmost; when they do with it as the prophet did with that meal's meat that he ate under the juniper-tree, 'he went in the strength of that meat forty days and forty nights, even to the mount of God' (1 Kings 19:8). Or when they do as the widow did, spend upon their handful of flour in the barrel, and upon that little oil in the cruse, till God shall send more plenty (1 Kings 17:9-16). The righteous are apt to be like well fed children, too wanton, if God should not appoint them some fasting days. Or they would be apt to cast away fragments, if God should give them every day a new dish. So then God will grant the desires of the righteous in that way which will be most for their advantage. And that is, when they have made the best of the old store (1 Kings 19:4-8). If God should give us two or three harvests in a year, we should incline to feed our horse and hogs with wheat; but being as it is, we learn better to husband the matter.

By this means, we are also made to see, that there is virtue sufficient in our old store of grace to keep us with God in the way of our duty, longer than we could imagine it would. I myself have cried out I can stand no longer, hold out no longer, without a further supply of grace; and yet I have by my old grace been kept even after this, days, and weeks, and months, in a way of waiting on God. A little true grace will go a great way, yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can destroy us.[19]

4. Perhaps thou mayest be mistaken. The grace thou prayest for, may in great measure be come unto thee. Thou hast been desiring of God, thou sayest, more grace; but hast it not.

But how, if whilst thou lookest for it to come to thee at one door, it should come to thee in at another? And that we may a little inquire into the truth of this, let us a little consider what are the effects of grace in its coming to the soul, and then see if it has not been coming unto thee almost ever since thou hast set upon this fresh desire after it. (1.)

Grace, in the general effect of it, is to mend the soul, and to make it better disposed. Hence when it comes, it brings convincing light along with it, by which a man sees more of his baseness than at other times. More, I say, of his inward baseness. It is through the shinings of the Spirit of grace that those cobwebs and stinks that yet remain in thee are discovered: 'In thy light shall we see light.' And again, whatsoever makes manifest is light. If then thou seest thyself more vile than formerly, grace by its coming to thee has done this for thee. (2.) Grace, when it comes, breaks and crumbles the heart, in the sense and sight of its vileness. A man stands amazed and confounded in himself; breaks and falls down on his face before God; is ashamed to lift up so much as his face to God, at the sight and apprehension of how wicked he is. (3.) Grace, when it comes, shows to a man more of the holiness and patience of God; his holiness to make us wonder at his patience, and his patience to make us wonder at his mercy, that yet, even yet, such a vile one as I am, should be admitted to breathe in the land of the living, yea more, suffered to come to the throne of grace. (4.) Grace is of a heart-humbling nature: it will make a man count himself the most unworthy of anything, of all saints. It will make a man put all others afore him, and be glad too, if he may be one beloved, though least beloved, because most unworthy. It will make him with gladness accept of the lowest room, as counting all saints more worthy of exaltation than himself. (5.) Grace will make a man prize other men's graces and gracious actions above his own. As he thinks every man's candle burns brighter than his, every man improves grace better than he, every good man does more sincerely his duty than he. And if these be not some of the effects of the renewings of grace, I will confess I have taken my mark amiss. (6.) Renewings of grace beget renewed self-bemoanings, self-condemnation, self-abhorrences.

And say thou prayest for communion with, and the presence of God. God can have communion with thee, and grant thee his presence, and all this shall, instead of comforting of thee at present, more confound thee, and make thee see thy wickedness (Isa 6:1-5). Some people think they never have the presence and the renewings of God's grace upon them but when they are comforted, and when they are cheered up; when, alas! God may be richly with them, while they cry out, By these visions my sorrows are multiplied; or, because I have seen God, I shall die (Dan 10:8-17; Judg 13:22).

And tell me now, all these things considered, has not grace, even the grace of God, which thou hast so much desired, been coming to thee, and working in thee in all these hidden methods? And so doing, has it not also accommodated thee with all the aforenamed conveniences? The which when thou considerest, I know thou wouldest not be without for all the good of the world. Thus, therefore, thy desire is accomplishing; and when it is accomplished, will be sweet to thy soul (Prov 13:19).

5. But we will follow thee a little in the way of thy heart. Thou sayest thou desirest, and desirest grace, yea, hast been a thousand times upon thy knees before God for more grace, and yet thou canst not attain. I answer,

(1.) It may be the grace which thou prayest for, is worthy thy being upon thy knees yet a thousand times more. We find, that usually they that go to king's courts for preferment, are there at great expenses; yea, and wait a great while, even until they have spent their whole estates, and worn out their patience too. Yet they at last prevail, and the thing desired comes. Yea, and when it is come, it sets them up anew, and makes them better men—though they did spend all that they had to obtain it—than ever they were before. Wait, therefore, wait, I say, on the Lord (Psa 27:14). Wait therefore with David, wait patiently; bid thy soul cheer up, and wait (Psa 37:7, 62:5). 'Blessed are all they that

wait for him' (Isa 30:18).
(2.) Thou must consider, that great grace is reserved for great service; thou desirest abundance of grace, thou dost well, and thou shalt have what shall qualify and fit thee for the service that God has for thee to do for him, and for his name in the world. The apostles themselves were to stay for great grace until the time of their work was come (Acts 1:4-8, 4:33). I will not allot thy service, but assure thyself, when thy desire cometh, thou wilt have occasion for it; new work, new trials, new sufferings, or something that will call for the power and virtue of all the grace thou shalt have to keep thy spirit even, and thy feet from slipping, while thou art exercised in new engagements. Assure thyself, thy God will not give thee straw, but he will expect brick: 'For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more' (Luke 12:48). Wherefore, as thou art busy in desiring more grace, be also desirous that wisdom to manage it with faithfulness may also be granted unto thee. Thou wilt say, Grace, if I had it, will do all this for me. It will, and will not. It will, if thou watch and be sober; it will not, if thou be foolish and remiss. Men of great grace may grow consumptive in grace, and idleness may turn him that wears a plush jacket into rags.[20] David was once a man of great grace, but his sin made the grace which he had to shrink up, and dwindle away, as to make him cry out, O! 'take not thy holy spirit' utterly 'from me' (Psa 51:11, 119:8). Or, perhaps God withholds what thou wouldest have, that it may be the more prized by thee when it comes: 'Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life' (Prov 13:12).
6. Lastly, but dost thou think that thy more grace will exempt thee from temptations? Alas! the more grace, as was hinted, the greater trials. Thou must be, for all that, like the ship of which thou readest, sometimes high, sometimes low; sometimes steady, sometimes staggering; sometimes in, and sometimes even at the end of thy very wits. For 'so he brings us to our desired haven' (Psa 107:23-30). Yet grace is the gold and preciousness of the righteous man: yea, and herein appears the uprightness of his soul, in that though all these things attend the grace of God in him, yet he chooseth grace here above all, for that it makes him the more like God and his Christ, and for that it seasons his heart best to his own content; and also for that it capacitates him to glorify God in the world.

[THE CONCLUSION.]

Is it so? Is this the sum of all, namely, That 'the fear of the wicked it shall come upon him,' and that 'the desire of the righteous shall be granted?' Then this shows us what is determined concerning both. Concerning the wicked, that all his hopes shall not bring him to heaven; and concerning the righteous, that all his fears shall not bring him to hell. But what a sad thing is it for one to be a wicked man! Nothing can help him, his wickedness is too strong for him: 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins' (Prov 5:22). He may twist and twine, and seek to work himself from under the sentence passed upon him; but all will do him no pleasure: 'the wicked is driven away in his wickedness. But the righteous hath hope in his death' (Prov 14:32). Loth he is to be righteous now; and as loth he will be to be found in his sins at the dreadful day of doom. But so it must be: 'Upon the wicked God shall rain snares, fire, and brimstone, and a horrible' burning 'tempest: this shall be the portion of their cup' (Psa 11:6).
'Woe unto the wicked' therefore: 'it shall be ill with him, for the reward of his hands shall be given him' (Isa 3:10). The just God will recompense both the righteous and the wicked, even according to their works. And yet for all this the wicked will not hear! When I read God's Word, and see how the wicked follow their sins, yea, dance in the

ways of their own destruction, it is astonishing to me. Their actions declare them, though not Atheists in principle, yet such in practice.[21] What do all their acts declare, but this, that they either know not God, or fear not what he can do unto them? But, O! how will they change their note, when they see what will become of them! How wan will they look! Yea, the hair of their heads will stand on end for fear; for their fear is their portion; nor can their fears, nor their prayers, nor their entreaties, nor their wishes, nor their repentings, help them in this day. And thus have I showed you what are the 'desires of the righteous,' and that the 'fear of the wicked shall come upon him, but the desire of the righteous shall be granted.'

FOOTNOTES:

[1] How blessed are those whose light shines so clearly as to be known and read of all men. A brand plucked from the burning bears the marks of fire, but is not consuming. —Ed.

[2] 'A very Abraham,' or an Abraham cove. Cant terms formerly applied to poor silly half-naked men, or to sturdy beggars. Thus the fraternity of Vacabondes, 1575, describes them:—'An Abraham man is he that walketh bare-armed or bare-legged, and fayneth hymselfe mad, and caryeth a packe of wool, or a stycke with baken on it, or suche lyke toy, and nameth poore Tom.' Shakespeare alludes to them under the name of Bedlam Beggars.—Ed.

[3] To possess with or of; to cause to possess or to be possessed with—

'At the port (Lord) he give her to thy hand,
And by the way possesse thee what she is.'
Troylus and Cressida, act 4, s. 4.

_____ 'thou hast given me to possess
Life in myself for ever.'
Milton's Paradise Lost, book iii, 243.

[4] Establishes our opinions, or fixes them in us. 'Our young men being principled by these new philosophers.'—Cudworth.

'A Parliament so principled will sink
All ancient schools of empire in disgrace.'
Dr. Young.—Ed.

[5] Where is the man, except he be a willful perverter of Divine truth, who can charge the doctrines of grace with licentiousness? All hope of election or predestination arises from conformity to the image of Christ. Vain is hope except it is founded upon redemption from the curse, to walk in newness and holiness of life; equally vain is a hope founded on the wicked assumption of man to the power of forgiveness of sin.—Ed.

[6] This is admirably illustrated by the Interpreter in the Pilgrim's Progress. He shows Christian a fire burning against the wall, and one standing by it, always casting much water upon it to quench it, yet did the fire burn higher and hotter. Christian wonders until he is taken behind the wall, and sees Christ secretly pouring the oil of grace into the fire. Before Bunyan had been behind the wall, he was scared by the father of lies, who suggested to him—'You are very hot for mercy, but I will cool you, though I be seven years in chilling your heart.' Grace Abounding, No. 118.—Ed.

[7] As we escape a thousand bodily dangers unseen and unknown to us in time, so, doubtless, acts of grace pass through the soul without our being sensible of them,

although they may be the means of saving us from severe tribulations. How wondrous will be the review of our lives when we shall see face to face, and know all things.—Ed.
[8] However disgusting the appearance of a toad may be, this is not the first time that Bunyan considered sin as rendering its slave more loathsome even than a toad. 'Now I blessed,' said he, 'the condition of the dog and the toad, and counted the state of everything that God had made far better than this state of mine.' Grace Abounding, No. 104.—Ed.
[9] 'This inward conflict between opposing principles constitutes the very distinction between the regenerate and the unregenerate, and forms part of the recorded experience of the most advanced, and elevated, and spiritually-minded believers. Freedom from this conflict is not to be expected here by any child of God.'—Dr. Wardlaw.
[10] This is one of the very few instances, if not the only one, in which Bunyan's attachment to believers' baptism appears, except when writing expressly upon the subject. Of all men, he was the most eminent for non-sectarian feelings, arising from his soul being so baptized into Christ as to leave no room for controversy upon ceremonial observances. I feel bound to confirm the truth of his observation, for if ever I enjoyed a heaven upon earth, it was on the Lord's day morning, when, publicly professing my faith in the Redeemer, I was solemnly baptized. Nor have I ever witnessed this ceremony since without the strongest emotions of love, and joy, and hope.—Ed.
[11] Church fellowship, rightly managed, abounds with blessings, when the bishops or elders and the people are united in gospel bonds to promote each other's peace and holy enjoyments—their great happiness being to extend the benign influence of the Redeemer's kingdom. Let Watchful be the porter; Discretion admit the members; Prudence take the oversight; Piety conduct the worship; and Charity endear the members to each other, and it is a house 'beautiful.' 'Christians are like the several flowers in a garden; they have upon each of them the dew of heaven, which, being shaken, they let fall at each other's roots, and are jointly nourished and nourishers of each other.' Bunyan's Pilgrim and Christian Behaviour.—Ed.
[12] Blessed be God the sword is for the present sheathed. Marvellous was the indomitable courage of the martyrs under papacy, and, in a later day, of the Scottish Covenanters. They saw their friends and ministers tortured and murdered—the pain of the boots must have been inconceivable—the bones of their legs were crushed between pieces of iron, and, even when death had released the victim, savage barbarity was practised upon his mutilated remains; the head and hands were cut off and exhibited upon a pike, the hands fixed as in the attitude of prayer, to mock the holiest duty. Can we wonder that lambs became lions, overthrew the horrid enemy, and drove out State Episcopacy for ever?—Ed.
[13] The noise made by animals of the stag or hart species is called, by Goldsmith, bellowing. It strikes the ear as something beneath the dignity of a hart to bray like an ass. Bunyan found the word in the margin of Psalm 42:1, 'The hart panteth.' Heb. 'Brayeth, after the water brooks.'—Ed.
[14] Saffron was formerly cultivated near Bunyan's residence, but, although sold at a very high price, it scarcely paid for its expense. In the flowering season, it was needful to gather the flowers every morning as they came to perfection.—Ed.
[15] The Israelites entered the wilderness fourteen hundred and ninety-one years before Christ. The prophecy of Jeremiah was delivered six hundred and twenty-nine years before Christ. This remembrance was eight hundred and sixty-two years after

that memorable event. With God there can be no forgetfulness; a thousand years in his sight are but as yesterday.—Ed.
[16] How striking the contrast, but yet how true! A whip, whose cords were made of the flames of hell, could no more arouse a sinner dead in trespass and sins than a crown of glory could allure him. With all the dread realities of the world to come pressed upon the conscience by a faithful minister, still, alas! how many maintain their downward course. The duty is ours to prophesy upon the dry bones. God and his gracious Spirit alone can raise them up to holy, happy enjoyments.—Ed.
[17] This language is as expressive and original as it is like Bunyan. Death takes the sinner by the throat, and 'hands him down stairs to the grave.' The indulgence in any sinful propensity has this downward, deathly tendency. Every lust, whether for riches or honours, for gambling, wine, or women, leads the deluded wretched votary step by step to the chambers of death. There is no hope in the dread prospect; trouble and anguish possess the spirit. Hast thou escaped, O my soul, from the net of the infernal fowler? Never forget that it is as a brand snatched from the burning. O to grace how great a debtor.—Ed.
[18] It is not usual to call the rich young man a hypocrite. To outward appearance he was in earnest. Negatively, he had kept the commandments. Now he is required to perform positive duties, and to live by faith. Here the mask falls off, and he concludes that eternal life is not worth the sacrifice.—Ed.
[19] We have here an additional section to the Grace Abounding to the Chief of Sinners. The result of long experience convinced him that if he possessed a spark of grace which impelled him to groan after God, all the powers of earth and hell could not destroy him.—Ed.
[20] As it is in temporal things, so it is in spiritual. If new discoveries of Divine love lead to want of watchfulness, trial and sorrow must ensue. About sixty years ago a next door neighbour, a hatter, gained a prize in the lottery of ten thousand pounds—he became intoxicated with his wealth, moved to the fashionable end of London, went into a large way of business, dissipated his fortune, and died in a workhouse! Christian, if you have unexpected enjoyments, be watchful; it is to fit you for trials.—Ed.
[21] This is one of the most decisive proofs of the awfully degraded state of human nature. Men believe, or pretend to believe, that this life is but a span in companions with eternity—that there is a heaven to reward the righteous and a hell to receive the unconverted sinner; and yet make no personal inquiry at the holy oracles of God whether they have been born again to newness of life, or whether they remain in their sins. The great mass of mankind prefer paying their pence to a priest to mislead them to destruction, than to trouble themselves with God's holy Word. O for the outpouring of the Holy Spirit, that men may be released from such bondage and slavery, and enter upon the happy glorious liberty of the sons of God.—Ed.
˘

** End of Volume 1 **

THE WORKS OF JOHN BUNYAN

WITH AN
INTRODUCTION TO EACH TREATISE, NOTES,
AND A
SKETCH OF HIS LIFE, TIMES, AND CONTEMPORARIES.
VOLUME SECOND.
EXPERIMENTAL, DOCTRINAL, AND PRACTICAL.
EDITED BY

GEORGE OFFOR, ESQ.

THE SAINTS' KNOWLEDGE OF CHRIST'S LOVE; OR, THE UNSEARCHABLE RICHES OF CHRIST.

BY JOHN BUNYAN

PREFATORY REMARKS BY THE EDITOR.

This treatise is one of those ten distinct works, which the author had prepared for the press, when he was so suddenly summoned to the Celestial City. Well did his friends in the ministry, Ebenezer Chandler and John Wilson, call it "an excellent manuscript, calculated to assist the Christian that would grow in grace, and to win others over to Jesus Christ."

It was first published, with a selection of Bunyan's Works in a folio volume, in 1692, about four years after the author's decease; and although it is a treatise exhibiting very deep research and calculated for extensive usefulness, it does not appear ever to have been published as a separate volume. Like all other of his works, it is original; no one before him treated this subject with such profound depth of thought, nor with such clear Christian philosophy.

The revered John Bunyan proves in this, as in all other of his works, that he was a real and not a pretended descendant from the apostles,—he breathes their spirit—he knew his Master's work, and faithfully discharged his solemn requirements. His object was as pure as it was apparent; to preach not himself, but Christ Jesus his Lord. One desire appears to have influenced him in writing all his works—that of shrinking back and hiding himself behind his Master, while exhibiting the unsearchable, Divine, eternal riches of His grace.

This treatise is admirably adapted to warn the thoughtless—break the stony heart—convince the wavering—cherish the young inquirer—strengthen the saint in his pilgrimage, and arm him for the good fight of faith—and comfort the dejected, doubting, despairing Christian. It abounds with ardent sympathy for the broken-hearted, a cordial suited to every wounded conscience; while, at the same time, it thunders in awful judgment upon the impenitent and the hypocritical professor: wonders of grace to God belong, for all these blessings form but a small part of the unsearchable riches.

The reader should keep in his recollection, that this treatise was originally conceived for the pulpit; and afterwards, probably with great additions, written for the press. This will account for the divisions and sub-divisions, intended to assist a hearer's memory; or to enable a ready writer, by taking notes of each part, to digest prayerfully in private, what he had heard in the public ministry of the word,—a practice productive of great good to individuals, and by which families may be much profited while conversing upon the truths publicly taught in the church; instead of what Bunyan would have justly called, frothy conversation about the dress or appearances of their fellow-worshippers.

This discourse has been published in every edition of the works of our great author, but, most strangely, the references to Scripture are omitted in all the editions since that of 1737. Bunyan's anxiety at every step of this momentous inquiry is to shew a "thus saith the Lord," in proof of every assertion. In this treatise only, there are nearly four hundred and forty distinct references to the holy oracles. These are all carefully restored, and have been collated with the standard text, for want of which some imperfections had crept in, even to the old editions; and where the author preferred the Genevan or Puritan version, it is shewn by a note at the foot of the page.

To point out beauties in such a discourse, is to point to the whole treatise—it is all admirable; a solemn earnestness is found in every sentence; even where Bunyan modestly differs with many excellent divines, when treating upon the sufferings of the Saviour, between the period of his crucifixion and of his resurrection: this is worthy of our prayerful consideration; ever keeping in remembrance those deeply impressive—those awfully triumphant words of our Lord, "It is finished."

The catholic spirit, which so pervaded the mind of Bunyan, appears conspicuously in this discourse; and whatever bitter controversy this spirit occasioned him, it ought to be impressed upon the heart of every Christian professor. It is a liberality which shines more brightly, as reflected by one, whose religious education was drawn solely from the pure fountain of truth—the holy oracles; and however unlettered he was, as to polite literature or the learned languages, his Christian liberality can no more be enlightened by the niggard spirit of learned sectarians, than the sun could be illuminated by a rush-light. The inquiry was then, as, alas, it is too frequent now, Are there many that be saved? forgetful of the Saviour's answer and just rebuke, What is that to thee, follow thou me, seek thine own salvation. The inquiry is pursued a step farther, "Can those who differ with me be saved?" Hear the reply of one so honest and so fully imbued with the Scriptures, into the truths of which his spirit had been baptized, "A man, through unbelief, may think that Christ has no love to him; and yet Christ may love him, with a love that passeth knowledge. But when men, in the common course of their profession, will be always terminating here, that they know how, and how far, Christ can love; and will thence be bold to conclude of their own safety, and of the loss and ruin of all that are not in the same notions, opinions, formalities, or judgment, as they. This is the worst [pride] and greatest of all [delusions]. The text, therefore, to rectify those false and erroneous conclusions, says, [the love of Christ] is a love that passeth knowledge." Throughout the whole, there is a continued effort to comfort the sincere, but doubting, Christian. "Does Satan suggest that God will not hear your stammering and chattering prayers? Does Satan suggest that thy trials, and troubles, and afflictions, are so many that you shall never get beyond them?—relief is at hand, for Christ loves thee with a love that passeth knowledge. This is a weapon that will baffle the devil, when all other weapons fail."

The practical application of these soul-encouraging truths is, "To walk in love—filled with all the fullness of God." Bunyan has, in enforcing this duty, a very remarkable expression, "these are the men that sweeten the churches, and bring glory to God and to religion. Why should anything have my heart but God, but Christ? He loves me, he loves me with love that passeth knowledge, and I will love him. His love stripped him of all for my sake; Lord, let my love strip me of all for thy sake. I am a son of love, an object of love, a monument of love; of free love, of distinguishing love, of peculiar love, and of love that passeth knowledge: and why should not I walk in love—in love to God, in love to man, in holy love, in love unfeigned?"

And will our ministering elders bear with me in respectfully and affectionately commending to them John Bunyan, as an example of devotedness to his Master's service; of humble walking with God, of tender faithfulness to the souls of men, of holy fervour? Under such a course of sermons as this treatise would make, how attentively would our children listen with reverence to the voice of truth, and with a Divine blessing our earthen vessels would be replenished with heavenly treasure. It is delightful to read the testimony of Bunyan's ministerial friends, of various denominations, when recording his extensive usefulness. His works do follow him. And upon reading of them, we cannot wonder when we hear, that on a week-day morning, in the depth of winter, long

before daylight, the inclemency of frost and snow was braved by crowded assemblies of hungry and thirsty souls, who eagerly listened to hear him proclaim "The Saints' Knowledge of Christ's Love, or the unsearchable riches of Christ—which passeth knowledge."

May the effectual blessing of the Holy Spirit attend the reading, as it did the preaching, of these soul-saving truths.

HACKNEY, Oct., 1848. GEO. OFFOR.

THE SAINTS' KNOWLEDGE OF CHRIST'S LOVE.

"THAT YE—MAY BE ABLE TO COMPREHEND WITH ALL SAINTS, WHAT IS THE BREADTH, AND LENGTH, AND DEPTH, AND HEIGHT; AND TO KNOW THE LOVE OF CHRIST, WHICH PASSETH KNOWLEDGE."—EPHESIANS 3:18,19.

The Apostle having, in the first chapter, treated of the doctrine of election, and in the second, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the gospel; comes in the third chapter to shew that that also was, as that of election, determined before the world began. Now lest the afflictions that attend the gospel should, by its raging among these Ephesians, darken the glory of these things unto them; therefore he makes here a brief repetition and explanation, to the end they might be supported and made live above them. He also joins thereto a fervent prayer for them, that God would let them see in the spirit and faith, how they, by God and by Christ, are secured from the evil of the worst that might come upon them. " For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," &c. Knowing, that their deep understanding what good by these were reserved for them, they would never be discouraged, whatever troubles should attend their profession.

BREADTH, and LENGTH, and DEPTH, and HEIGHT, are words that in themselves are both ambiguous, and to wonderment; ambiguous, because unexplained, and to wonderment, because they carry in them an unexpressible something; and that something that which far out-goes all those things that can be found in this world. The Apostle here was under a spiritual surprise, for while meditating and writing, he was caught: The strength and glory of the truths that he was endeavouring to fasten upon the people to whom he wrote, took him away into their glory, beyond what could to the full be uttered. Besides, many times things are thus expressed, on purpose to command attention, a stop and pause in the mind about them; and to divert, by their greatness, the heart from the world, unto which they naturally are so inclined. Also, truths are often delivered to us, like wheat in full ears, to the end we should rub them out before we eat them, and take pains about them, before we have the comfort of them.

BREADTH, LENGTH, DEPTH, and HEIGHT. In my attempting to open these words, I will give you, some that are of the same kind. And then show you, First, The reasons of them; and then also, Secondly, Something of their fullness.

Those of the same kind, are used sometimes to shew us the power, force, and subtilty of the enemies of God's Church, (Dan 4:11, Rom 8:38,39). But,

[Sometimes] Most properly to shew us the infinite and unsearchable greatness of God, (Job 11:7,8,9, Rom 11:33).

They are here to be taken in this second sense, that is, to suggest unto us the

unsearchable and infinite greatness of God; who is a breadth, beyond all breadths; a length, beyond all lengths; a depth, beyond all depths; and a height, beyond all heights, and that in all his attributes: He is an eternal being, an everlasting being, and in that respect he is beyond all measures, whether they be of breadth, or length, or depth, or height. In all his attributes he is beyond all measure: whether you measure by words, by thoughts, or by the most enlarged and exquisite apprehension; His greatness is unsearchable; His judgments are unsearchable (Job 5:9): He is infinite in wisdom. "O! the depth of the riches both of the wisdom and knowledge of God!" (Rom 11:33) "If I speak of strength, lo, he is strong" (Job 9:19); yea, "the thunder of his power who can understand?" (Job 26:14) "There is none holy as the Lord" (1 Sam 2:2): "and his mercy is from everlasting to everlasting, upon them that fear him" (Psa 103:17). The greatness of God, of the God and Father of our Lord Jesus Christ, is that, if rightly considered, which will support the spirits of those of his people that are frighted with the greatness of their adversaries. For here is a greatness against a greatness. Pharaoh was great, but God more great, more great in power, more great in wisdom, more great every way for the help of his people; wherein they dealt proudly, he was above them. These words therefore take in for this people, the great God who in his immensity and infinite greatness is beyond all beings. But, to come

FIRST, to the reason of the words. They are made use of to shew to the Ephesians, that God with what he is in himself, and with what he hath in his power, is all for the use and profit of the believers. Else no great matter is held out to them thereby. "But this God is our God!" there is the comfort: For this cause therefore he presenteth them with this description of him. To wit, by breadth, and length, and depth, and height: As who should say, the High God is yours; the God that fills heaven and earth is yours; the God whom the heaven of heavens cannot contain, is yours; yea, the God whose works are wonderful, and whose ways are past finding out, is yours. Consider therefore the greatness that is for you, that taketh part with you, and that will always come in for your help against them that contend with you. It is my support, it is my relief; it [is] my comfort in all my tribulations, and I would have it ours, and so it will when we live in the lively faith thereof. Nor should we admit of distrust in this matter from the consideration of our own unworthiness, either taken from the finiteness of our state, or the foulness of our ways (Psa 46). For now, though God's attributes, several of them in their own nature, are set against sin and sinners; yea, were we righteous, are so high that needs they must look over us, for 'tis to him a condescension to behold things in heaven: How much more then to open his eyes upon such as we: yet by the passion of Jesus Christ, they harmoniously agree in the salvation of our souls. Hence God is said to be love (1 John 4), God is love; might some say, and justice too: but his justice is turned with wisdom, power, holiness and truth, to love; yea, to love those that be found in his Son: forasmuch as there is nothing fault-worthy in his righteousness which is put upon us. So then, as there is in God's nature a length, and breadth, and depth, and height, that is beyond all that we can think: So we should conclude that all this is love to us, for Christ's sake; and then dilate with it thus in our minds, and enlarge it thus in our meditations; saying still to our low and trembling spirits: "It is high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and1 broader than the sea" (Job 11:8,9). But we will pass generals, and more particularly speak

SECONDLY, something of their fullness, as they are fitted to suit and answer to the whole state and condition of a Christian in this life. The words are boundless; we have here a breadth, a length, a depth, and height made mention of; but what breadth, what

length, what depth, what height is not so much as hinted. It is therefore infiniteness suggested to us, and that has engaged for us. For the Apostle conjoins therein, And to know the love of Christ which passeth knowledge. Thus therefore it suits and answers a Christian's condition, while in this world, let that be what it will. If his afflictions be broad, here is a breadth; if they be long, here is a length,; and if they be deep, here is a depth; and if they be high, here is a height. And I will say, there is nothing that is more helpful, succouring, or comfortable to a Christian while in a state of trial and temptation, than to know that there is a breadth to answer a breadth, a length to answer a length, a depth to answer a depth, and a height to answer a height. Wherefore this is it that the Apostle prayeth for, namely, that the Ephesians might have understanding in these things, "That ye may know what is the breadth, and length, and depth, and height."
Of the largeness of the Apostle's heart in praying for this people, to wit, "That they might be able to comprehend with all saints, what," &c. of that we shall speak afterwards.
But first, to speak to these four expressions, breadth, length, depth, and height.
First, What is the BREADTH. This word is to shew, that God is all over, everywhere, spreading of his wings, stretching out his goodness to the utmost bounds, for the good of those that are his people (Deu 32:11,12, Gen 49:26).
In the sin of his people there is a breadth; a breadth that spreadeth over all, wheresoever a man shall look. The sin of the saints is a spreading leprosy (Lev 13:12). Sin is a scab that spreadeth; it is a spreading plague; it knows no bounds (Lev 13:8, 57) : or, as David saith, "I have seen the wicked spreading himself" (Psa 37:35). Hence it is compared to a cloud, to a thick cloud, that covereth or spreadeth over the face of all the sky. Wherefore here is a breadth called for, a breadth that can cover all, or else what is done is to no purpose. Therefore to answer this, here we have a breadth, a spreading breadth; "I spread my skirt over thee": But how far? Even so far as to cover all. "I spread my skirt over thee, and covered thy nakedness" (Eze 16:8). Here now is a breadth according to the spreading nature of the sin of this wretched one; yea, a super-abounding spreading; a spreading beyond; a spreading to cover. "Blessed is he whose sin is covered" (Psa 32:1), whose spreading sin is covered by the mercy of God through Christ (Rom 4:4-7). This is the spreading cloud, whose spreadings none can understand (Job 36:29). "He spread a cloud for a covering, and fire to give light in the night" (Psa 105:39).
This breadth that is in God, it also overmatcheth that spreading and overspreading rage of men, that is sometimes as if it would swallow up the whole church of God. You read of the rage of the king of Assyria, that there was a breadth in it, an overflowing breadth, to the filling of "the breadth of thy land, O Immanuel" (Isa 8:8). But what follows? " Associate yourselves, O ye people, [ye Assyrians] and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us" (Isa 8:8-10); God will over-match and go beyond you.
Wherefore this word, breadth, and what is the breadth: It is here expressed on purpose to succour and relieve, or to shew what advantage, for support, the knowledge of the overspreading grace of God by Christ yieldeth unto those that have it, let their trials be what they will. Alas! the sin of God's children seemeth sometimes to overspread not only their flesh, and the face of their souls, but the whole face of heaven. And what shall he do now, that is a stranger to this breadth, made mention of in the text? Why he must despair, lie down and die, and shut up his heart against all comfort, unless he, with his fellow-christians, can, at least, apprehend what is this breadth, or the breadth

of mercy intended in this place. Therefore Paul for the support of the Ephesians, prays, that they may know "what is the breadth."

This largeness of the heart and mercy of God towards his people, is also signified by the spreading out of his hand to us in the invitations of the gospel. "I said," saith he, " Behold me, behold me,—I have spread out my hands all the day unto a rebellious people.—to a people that provoketh me continually" (Isa 65:1-3).

I have spread out my hands, that is, opened my arms as a mother affectionately doth, when she stoopeth to her child in the warm workings of her bowels, and claspeth it up in them, and kisseth, and putteth it into her bosom.

For, by spreading out the hands or arms to embrace, is shewed the breadth or largeness of God's affections; as by our spreading out our hands in prayer, is signified the great sense that we have of the spreading nature of our sins, and of the great desires that are in us, that God would be merciful to us (Ezra 9:5-7).

This word also answereth to, or may fitly be set against the wiles and temptations of the devil, who is that great and dogged Leviathan, that spreadeth his "sharp-pointed things upon the mire" (Job 41:30): For, be the spreading nature of our corruptions never so broad, he will find sharp-pointed things enough to stick in the mire of them, for our affliction. These sharp-pointed things are those that in another place are called "fiery darts" (Eph 6:16), and he has abundance of them, with which he can and will sorely prick and wound our spirits: Yea, so sharp some have found these things to their souls, that they have pierced beyond expression. "When," said Job, "I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling, and death rather than my life" (Job 7:13-15). But now, answerable to the spreading of these sharp-pointed things, there is a super-abounding breadth in the sovereign grace of God, the which whoso seeth and understandeth, as the Apostle doth pray we should, is presently helped: for he seeth that this grace spreadeth itself, and is broader than can be, either our mire, or the sharp-pointed things that he spreadeth thereupon for our vexation and affliction: "It is broader than the sea" (Job 11:9).

This therefore should be that upon which those that see the spreading nature of sin, and the leprosy and contagion thereof, should meditate, to wit, The broadness of the grace and mercy of God in Christ. This will poise and stay the soul; this will relieve and support the soul in and under those many misgiving and desponding thoughts unto which we are subject when afflicted with the apprehensions of sin, and the abounding nature of it.

Shall another man pray for this, one that knew the goodness and benefit of it, and shall not I meditate upon it? and shall not I exercise my mind about it? Yes surely, for it is my duty, it is my privilege and mercy so to do. Let this therefore, when thou seest the spreading nature of thy sin be a memento to thee, to the end thou mayest not sink and die in thy soul.

Secondly, What is the breadth and LENGTH. As there is a breadth in this mercy and grace of God by Christ, so there is a LENGTH therein, and this length is as large as the breadth, and as much suiting the condition of the child of God, as the other is. For, though sin sometimes is most afflicting to the conscience, while the soul beholdeth the overspreading nature of it, yet here it stoppeth not, but oft-times through the power and prevalency of it, the soul is driven with it, as a ship by a mighty tempest, or as a rolling thing before the whirlwind: driven, I say, from God, and from all hopes of his mercy, as far as the east is from the west, or as the ends of the world are asunder. Hence it is supposed by the prophet, that for and by sin they may be driven from God to the

utmost part of heaven (Deu 30:4); and that is a sad thing, a sad thing, I say, to a gracious man. "Why," saith the prophet to God, "Art thou so far from helping me, and from the words of my roaring?" (Psa 22:1). Sometimes a man, yea, a man of God, is, as he apprehends, so far off from God, that he can neither help him, nor hear him, and this is a dismal state. "And thou hast removed my soul," said the church, "far off from peace: I forgat prosperity" (Lam 3:17). This is the state sometimes of the godly, and that not only with reference to their being removed by persecutors, from the appointments and gospel-seasons, which are their delight, and the desire of their eyes; but also with reverence to their faith and hope in their God. They think themselves beyond the reach of his mercy. Wherefore in answer to this conceit it is, that the Lord asketh, saying, "Is my hand shortened at all that it cannot redeem?" (Isa 50:2). And again, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa 59:1). Wherefore he saith again, "If any of them be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee" (Deu 30:4). God has a long arm, and he can reach a great way further than we can conceive he can (Neh 1:9): When we think his mercy is clean gone, and that ourselves are free among the dead, and of the number that he remembereth no more, then he can reach us, and cause that again we stand before him. He could reach Jonah, tho' in the belly of hell (Jonah 2); and reach thee, even then, when thou thinkest thy way is hid from the Lord, and thy judgment passed over from thy God. There is length to admiration, beyond apprehension or belief, in the arm of the strength of the Lord; and this is that which the Apostle intended by this word, Length; namely, To insinuate what a reach there is in the mercy of God, how far it can extend itself. "If I take the wings of the morning," said David, "and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psa 139:9,10). I will gather them from the east, and from the west, and from the north, and from the south, saith he: That is, from the utmost corners.

This therefore should encourage them that for the present cannot stand, but that do fly before their guilt: Them that feel no help nor stay, but that go, as to their thinking, every day by the power of temptation, driven yet farther off from God, and from the hope of obtaining of his mercy to their salvation; poor creature, I will not now ask thee how thou camest into this condition, or how long this has been thy state; but I will say before thee, and I prithee hear me, O the length of the saving arm of God! As yet thou art within the reach thereof; do not thou go about to measure arms with God, as some good men are apt to do: I mean, do not thou conclude, that because thou canst not reach God by thy short stump, therefore he cannot reach thee with his long arm. Look again, "Hast thou an arm like God" (Job 40:9), an arm like his for length and strength? It becomes thee, when thou canst not perceive that God is within the reach of thy arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, is there such a length? such a length in the arm of the Lord, that he can reach those that are gone away, as far as they could? then this should encourage us to pray, and hope for the salvation of any one of our backslidden relations, that God would reach out his arm after them: Saying, "Awake,—O arm of the Lord,—art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" (Isa 51:9,10). Awake, O arm of the Lord, and be stretched out as far as to where my poor husband is, where my poor child, or to where my poor backslidden wife or dear relation is, and lay hold, fast hold; they are gone from thee, but, O thou the hope of Israel, fetch them again, and let them stand before thee. I say, here is in this

word LENGTH matter of encouragement for us thus to pray; for if the length of the reach of mercy is so great, and if also this length is for the benefit of those that may be gone off far from God, (for they at present have no need thereof that are near) then improve this advantage at the throne of grace for such, that they may come to God again. Thirdly, As there is a breadth and length here, so there is a DEPTH. What is the breadth, and length, and depth? And this depth is also put in here, on purpose to help us under a trial that is diverse from the two former. I told you, that by the breadth the Apostle insinuates a remedy and succour to us, when we see our corruptions spread like a leprosy; and by length he would shew us, that when sin has driven God's elect to the farthest distance from him, yet his arm is long enough to reach them, and fetch them back again.

But, I say, as we have here a breadth, and a length, so we have also a depth. That ye may know what is the DEPTH. Christians have sometimes their sinking fits, and are as if they were always descending: or as Heman says, "counted with them that go down into the pit" (Psa 88:4). Now guilt is not to such so much a wind and a tempest, as a load and burden. The devil, and sin, and the curse of the law, and death, are gotten upon the shoulders of this poor man, and are treading of him down, that he may sink into, and be swallowed up of his miry place.

"I sink," says David, "in deep mire, where there is no standing. I am come into DEEP waters, where the floods overflow me" (Psa 69:2). Yea, there is nothing more common among the saints of old, than this complaint: "Let neither the water flood overflow me, neither let the deep swallow me up, neither let the pit shut her mouth upon me" (Psa 69:14,15). Heman also saith, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves" (Psa 88:6,7). Hence it is again that the Psalmist says: "Deep calleth unto deep, at the noise of thy water spouts: all thy waves, and thy billows are gone over me" (Psa 42:7). Deep calleth unto deep: What's that? Why, it is expressed in the verse before: "O God," says he, "My soul is cast down within me." "Down," that is, deep into the jaws of distrust and fear. And, Lord, my soul in this depth of sorrow calls for help to thy depth of mercy. For though I am sinking and going down, yet not so low, but that thy mercy is yet underneath me: Do of thy compassions open those everlasting arms (Deu 33:27), and catch him that has no help or stay in himself: For so it is with one that is falling into a well or a dungeon.

Now mark, as there is in these texts, the sinking condition of the godly man set forth, of a man whom sin and Satan is treading down into the deep; so in our text which I am speaking to at this time, we have a depth that can more than counterpoise these deeps, set forth with a hearty prayer, that we may know it. And although the deeps, or depths of calamity into which the godly may fall, may be as deep as Hell, and methinks they should be no deeper: yet this is the comfort, and for the comfort of them of the godly that are thus a sinking: The mercy of God for them lies deeper "It is deeper than hell, what canst thou know?" (Job 11:8). And this is that which made Paul that he was not afraid of this depth, "I am persuaded," saith he, "that neither—height nor depth shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom 8:38, 39). But of this he could by no means have been persuaded, had he not believed that mercy lieth deeper for the godly to help them, than can all other depths be to destroy them: This is it at which he stands and wonders, saying, "O the depth of the riches both of the wisdom and knowledge of God" (Rom 11:33), that is to find out a way to save his people, notwithstanding all the deep contrivances that the enemy hath, and may invent to make us come short [of] home.

This is also that, as I take it, which is wrapped up in the blessing, wherewith Jacob blessed his son Joseph. "God shall bless thee," saith he, "with blessings of heaven above," and with the "blessings of the deep that lieth under" (Gen 49:25). A blessing which he had ground to pronounce, as well from his observation of God's good dealing with Joseph, as in a spirit of prophecy: For he saw that he lived and was become a flourishing bough, by a wall, after that the archers had done their worst to him (Gen 49:22-24). Moses also blesseth God for blessing of Joseph thus, and blessed his portion to him, as counting of it sufficient for his help in all afflictions. "Blessed," saith he, "of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath" (Deu 33:13).

I am not of belief that these blessings are confined to things temporal, or carnal, but to things spiritual and divine; and that they have most chiefly respect to soul, and eternal good. Now mark, he tells us here, that the blessings of the deep, do couch beneath. Couch, that is, lie close, so as hardly to be discerned by him that willingly would see that himself is not below these arms that are beneath him. But that as I said, is hard to be discerned by him that thus is sinking, and that has as he now smartingly feels, all God's waves, and his billows rolling over him. However, whether he sees or not, for this blessing lieth couched; yet there it is, and there will be, though one should sink as deep as hell: And hence they are said to be "everlasting arms" that are "underneath" (Deu 33:27): That is, arms that are long and strong, and that can reach to the bottom, and also beyond, of all misery and distress, that Christians are subject to in this life. Indeed mercy seems to be asleep, when we are sinking: for then we are as if all things were careless of us, but it is but as a lion couchant, it will awake in time for our help (Psa 44:22,26, Mark 4:36-39). And forasmuch as this term is it, which is applicable to the lion in his den; it may be to shew that as a lion, so will God at the fittest season, arise for the help and deliverance of a sinking people. Hence when he is said to address himself to the delivering of his people, it is that he comes as a roaring lion. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies" (Isa 42:13). However here is a depth against the depth that's against us, let that depth be what it will. As let it be the depth of misery, the depth of mercy is sufficient. If it be the depth of hellish policy, the depth both of the wisdom and knowledge of God shall go beyond it, and prevail.

This therefore is worthy of the consideration of all sinking souls; of the souls that feel themselves descending into the pit. There is such a thing as this experienced among the godly. Some come to them (when tempted) when you will, they will tell you, they have no ground to stand on, their feet have slipped, their foundation is removed, and they fell themselves sinking, as into a pit that has no bottom (Psa 11:3). They inwardly sink, not for want of something to relieve the body, but for want of some spiritual cordial to support the mind. "I went down to the bottoms of the mountains," said Jonah, "the earth with her bars was about me for ever;—my soul fainted within me" (Jonah 2:6,7). Now for such to consider that underneath them, even at the bottom there lieth a blessing, or that in this deep whereinto they are descending, there lieth a delivering mercy couching to catch them, and to save them from sinking for ever, this would be relief unto them, and help them to hope for good.

Again, As this, were it well considered by the sinking ones, would yield them stay and relief, so this is it by the virtue whereof, they that have been sinking heretofore, have been lifted up, and above their castings down again. There are of those that have been in the pit, now upon mount Sion, with the harps of God in their hands, and with the song of the Lamb in their mouths. But how is it that they are there? why, David, by his

own deliverance shews you the reason. "For great is thy mercy towards me," saith he, " and thou hast delivered my soul from the lowest hell" (Psa 86:13). And again, "He brought me up also out of an horrible pit," (a pit of noise, a pit wherein was the noise of devils, and of my heart answering them with distrust and fear) "out of the miry clay," (into which I did not only sink, but was by it held from getting up: but he brought me up) "and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise to our God" (Psa 40:2,3).

But let me here give, if it may be, a timely caution to them that think they stand upon their feet. Give not way to falling because everlasting arms are underneath, take heed of that: God can let thee fall into mischief, he can let thee fall, and not help thee up. Tempt not God, lest he cast thee away indeed. I doubt there are many that have presumed upon this mercy, that thus do couch beneath, and have cast themselves down from their pinnacles into vanity, of a vain conceit that they shall be lifted up again: whom yet God will leave to die there, because their fall was rather of willfulness, than weakness, and of stubbornness, and desperate resolutions, than for want of means and helps to preserve them from it.

Fourthly, As there is a breadth, and length, and depth, in this mercy and grace of God through Christ towards his people: So there is also a HEIGHT, "That ye may comprehend with all saints, what is the breadth and length, and depth, and HEIGHT." There are things that are high, as well as things that are low; things that are above us, as well as things that are under, that are distressing to God's people. It is said when Noah was a preacher of righteousness, there were giants in the earth in those days (Gen 6:4). And these, as I conceive, were some of the heights that were set against Noah; yea, they were the very dads and fathers of all that monstrous brood that followed in the world in that day. Of this sort were they who so frighted, and terrified Israel, when they were to go to inherit the land of promise. The men that were tall as cedars, and strong as the oaks, frighted them: they were in their own sight, when compared with these high ones, but as grasshoppers. This therefore was their discouragement (Num 13:31-33, Deu 2:10, 9:2).

Besides, together with these, they had high walls, walls as high as heaven; and these walls were of purpose to keep Israel out of his possession. See how it is expressed: The people is greater and taller than we, the cities are great and walled up to heaven: and moreover, we have seen the sons of the Anakims there (Deu 1:28). One of these, to wit, Goliath by name, how did he fright the children of Israel in the days of Saul! How did the appearance of him, make them scuttle together on heaps before him (1 Sam 17) . By these giants, and by these high walls, God's children to this day are sorely distressed, because they stand in the cross ways to cut off Israel from his possession.

But now to support us against all these, and to encourage us to take heart notwithstanding all these things; there is for us, a height in God. He hath made his Son higher than the kings of the earth (Psa 89:26-28): His word also is settled for ever in heaven, and therefore must needs be higher than their walls (Psa 119:89): He also saith in another place, "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for he that is higher than the highest, regardeth, and there be higher than they" (Eccl 5:8). 'Twas this that made Paul, that he feared not the height: not things present, nor things to come (Rom 8:39).

But again, As there are these things standing, or lying in our way: So there are another sort of heights that are more mischievous than these: And they are the fallen angels. These are called spiritual wickedness, or wicked spirits, in high places (Eph 6:12): For God has suffered them for a time to take to themselves principality and power, and so

they are become the rulers of the darkness of this world. By these we are tempted, sifted, threatened, opposed, undermined: also by these there are snares, pits, holes, and what not made and laid for us, if peradventure by something we may be destroyed. Yea, and we should most certainly be so, were it not for the rock that is higher than they. "But he that cometh from heaven is above all!" (John 3:31) These are they that our king has taken captive, and hath rid (in his chariots of salvation) in triumph over their necks. These are they, together with all others, whose most devilish designs he can wield, and turn and make work together for his ransomed's advantage (Rom 8:28), There is a height, an infinitely overtopping height in the mercy and goodness of God for us, against them.

There are heights also that build up themselves in us, which are not but to be taken notice of: Yea, there are a many of them, and they place themselves directly so, that if possible they may keep the saving knowledge of God out of our hearts. These high things therefore are said to exalt themselves against the knowledge of God (2 Cor 10:5) : and do ofttimes more plague, afflict, and frighten Christian men and women, than any thing besides. It is from these that our faith and spiritual understanding of God and his Christ is opposed and contradicted, and from these also that we are so inclinable to swerve from right doctrine into destructive opinions. 'Tis from these that we are so easily persuaded to call into question our former experience of the goodness of God towards us, and from these that our minds are so often clouded and darkened that we cannot see afar off. These would betray us into the hands of fallen angels, and men, nor should we by any means help or deliver ourselves, were it not for one that is higher. These are the dark mountains at which our feet would certainly stumble, and upon which we should fall, were it not for one who can leap and skip over these mountains of division, and come in to us (Song 2:8,17).

Further, There is a height also that is obvious to our senses, the which when it is dealt withal by our corrupted reason, proves a great shaking to our mind, and that is the height, and exceeding distance that heaven is off of us, and we off it. "Is not God in the height of heaven? and behold the height of the stars, how high they are?" (Job 22:12) Hence heaven is called the place for height (Prov 25:3), Also when Ahaz is bid to ask with reference to heaven, he is bid to ask it, In the height, the height above (Isa 7:11). Now saith reason, how shall I come thither? especially when a good man is at his furthest distance therefore: which is, when he is in the grave. Now I say, every height is a difficulty to him that is loaden with a burden, especially the heaven of heavens, where God is, and where is the resting-place of his, to them that are oppressed with the guilt of sin. And besides, the dispensation which happeneth to us last, to wit, death, as I said before, makes this heaven, in my thoughts while I live so much the more unaccessible. Christ indeed could mount up (Acts 1:9), but me, poor me, how shall I get thither? Elias indeed had a chariot sent him to ride in thither, and went up by it into that holy place (2 Kings 2:11): but I, poor I, how shall I get thither? Enoch is there, because God took him (Gen 5:24), but as for me, how shall I get thither? Thus some have mourningly said. And although distrust of the power of God, as to the accomplishing of this thing, is by no means to be smiled upon, yet methinks the unconcernedness of professors thereabout, doth argue that considering thoughts about that, are wanting.

I know the answer is ready. Get Christ and go to heaven. But methinks the height of the place, and the glory of the state that we are to enjoy therein, should a little concern us, at least so as to make us wonder in our thinking, that the time is coming that we must mount up thither. And since there are so many heights between this place, between us, and that; it should make us admire at the heights of the grace and mercy of God, by

which, means is provided to bring us thither. And I believe that this thing, this very thing, is included here by the Apostle when he prays for the Ephesians, that they might know the height.

Methinks, How shall we get thither will still stick in my mind. "I will ascend," says one, " above the height of the clouds, I will be like the most High" (Isa 14:14). And I, says another, will set my nest among the stars of heaven (Oba 4). Well, but what of all this? If heaven has gates, and they shall be shut, how wilt thou go in thither? Though such should climb up to heaven, from thence will God bring them down (Amos 9:2), Still I say, therefore, how shall we get in thither? Why, for them that are godly, there is the power of God, the merits of Christ, the help of angels, and the testimony of a good conscience to bring them thither; and he that has not the help of all these, let him do what he can, shall never come thither. Not that all these go to the making up of the height that is intended in the text: for the height there, is what is in God through Christ to us alone. But the angels are the servants of God for that end (Luke 16:22, Heb 1:14): and none with ill consciences enter in thither (Psa 15:1, 24:3,4), What, "know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived" (1 Cor 6:9), such have none inheritance in the kingdom of Christ and of God (Eph 5:5).

This then should teach us that in God is a power that is able to subdue all things to himself. In the completing of many things, there seems to be an utter impossibility, as that a virgin should conceive in her womb, as a virgin, and bring a Son into the world; that the body that is turned into dust, should arise and ascend into the highest heaven (Phil 3:21). These things with many more seem to be utterly impossible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all obstructions give place to what he pleases. God is high above all things and can do whatever it pleaseth him. But since he can do so, why doth he suffer this, and that thing to appear, to act, and do so horribly repugnant to his word? I answer, he admits of many things, to the end he may shew his wrath, and make his power known; and that all the world may see how he checks and overrules the most vile and unruly things, and can make them subservient to his holy will. And how would the breadth and the length, and the depth, and the height of the love and mercy of God in Christ to us-ward, be made to appear, so as in all things it doth, were there not admitted that there should be breadths, and lengths, and depths and heights, to oppose. Wherefore these oppositions are therefore suffered, that the greatness of the wisdom, the power, the mercy, and grace of God to us in Christ might appear and be made manifest unto us.

This calls therefore upon Christians, wisely to consider of the doings of their God. How many opposite breadths, and lengths, and depths, and heights did Israel meet with in their journey from Egypt to Canaan, and all to convince them of their own weakness, and also of the power of their God. And they that did wisely consider of his doings there, did reap the advantage thereof. Come, behold the works of the Lord towards me, may every Christian say. He hath set a Saviour against sin; a heaven against a hell; light against darkness; good against evil, and the breadth, and length, and depth, and height of the grace that is in himself, for my good, against all the power, and strength, and force, and subtilty, of every enemy.

This also, as I hinted but just before, shews both the power of them that hate us, and the inability of us to resist. The power that is set against us none can crush, and break, but God: for it is the power of devils, of sin, of death, and hell. But we for our parts are crushed before the moth: being a shadow, a vapour, and a wind that passes away (Job 4:19). Oh! how should we, and how would we, were but our eyes awake, stand and

wonder at the preservations, the deliverances, the salvations and benefits with which we are surrounded daily: while so many mighty evils seek daily to swallow us up, as the grave. See how the golden psalm of David reads it. "Be merciful unto me, O God; for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most high" (Psa 56:1,2). This is at the beginning of it. And he concludes it thus, "Thou hast delivered my soul from death: will not thou deliver my feet from falling, that I may walk before God in the light of the living" (verse 13).

By this also we see the reason why it is so impossible for man or angel to persuade unbelievers to come in to, and close with Christ; why there is a breadth that they cannot get over, a length that they cannot get beyond, a depth that they cannot pass, and heights that so hinder them of the prospect of glory, and the way thereto, that they cannot be allured thither. And that nothing can remove these; but those that are in God, and that are opposite thereto; even the breadth, and length, and depth and height that is in the text expressed, is to all awakened men an undoubted truth. 2

One item I would here give to him that loveth his own soul, and then we will pass on in pursuance of what is to come. Since there is an height obvious to sense, and that that height must be overcome ere a man can enter into life eternal: let thy heart be careful that thou go the right way to overpass this height, that thou mayest not miss of the delectable plains, and the pleasures that are above. Now, there is nothing so high, as to overtop this height; but Jacob's ladder, and that can do it: that ladder, when the foot thereof doth stand upon the earth, reacheth with its top to the gate of heaven. This is the ladder by which angels ascend thither: and this is the ladder by which thou mayest ascend thither. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen 28:12).

This ladder is Jesus Christ, the son of man, as is clear by the evangelist John (John 1:51). And in that it is said to stand upon the earth, that is to shew that he took hold of man who is of the earth, and therein laid a foundation for his salvation: in that it is said the top reached up to heaven, that is to shew that the divine nature was joined to the human, and by that means he was every way made a Saviour complete. Now concerning this ladder, 'tis said, Heaven was open where it stood, to shew that by him there is entrance into life: 'tis said also concerning this ladder, that the Lord stood there, at the top, above it: saying, "I am the Lord God of Abraham" (Gen 28:13), to shew his hearty and willing reception of those that ascend the height of his sanctuary this way. All which Christ further explains by saying, "I am the way, and the truth, and the life, no man cometh unto the father, but by me" (John 14:6). Look to thyself then, that thou do truly and after the right manner embrace this ladder, so will he draw thee up thither after him (John 12:32). All the rounds of this ladder are sound and fitly placed, not one of them is set further than that by faith thou mayest ascend step by step unto, even until thou shalt come to the highest step thereof, from whence, or by which thou mayest step in at the celestial gate where thy soul desireth to dwell.

Take my caution then, and be wary, no man can come thither but by him. Thither I say to be accepted: thither, there to dwell, and there to abide with joy for ever.

"That ye—may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." Having thus spoke of the breadth, and length, and depth, and height, that is in God's mercy by Christ to us-ward; we will now come more directly to

THE PRAYER OF THE APOSTLE FOR THESE EPHESIANS, WITH REFERENCE

THEREUNTO; to wit, that they might be able to comprehend with all saints what they are. And

FIRST, As to THE ABILITY that he prays for, to the end that they may be capable to do this thing.

First, That ye may be able. The weakness that is here supposed to hinder their thus comprehending, &c., did doubtless lie in their grace, as well as their nature: for in both, with reference to them that are Christians, there is great disability, unless they be strengthened mightily by the Holy Ghost. Nature's ability depends upon graces, and the ability of graces, depends upon the mighty help of the spirit of God. Hence as nature itself, where grace is not, sees nothing; so nature by grace sees but weakly, if that grace is not strengthened with all might by the spirit of grace. The breadths, lengths, depths and heights here made mention of, are mysteries, and in all their operations, do work wonderfully mysteriously: insomuch that many times, though they are all of them busily engaged for this and the other child of God, yet they themselves see nothing of them. As Christ said to Peter, "What I do thou knowest not now" (John 13:7); so may it be said to many where the grace and mercy of God in Christ is working: they do not know, they understand not what it is, nor what will be the end of such dispensations of God towards them. Wherefore they also say as Peter to Christ, "Dost thou wash my feet?—thou shalt never wash my feet" (John 13:6-8); Yea, and when some light to convince of this folly breaks in upon them, yet if it be not very distinct and clear; causing the person to know the true cause, nature, and end of God's doing of this or that, they swerve with Peter, as much on the other side (John 13:9,10). They have not known my ways, and my methods with them in this world, were that that caused Israel always to err in their hearts (Heb 3:10), and lie cross to all, and each of these breadths, lengths, depths, and heights, whenever they were under the exercise of any of them in the wilderness.

And the reason is, as I said before, for that they are very mysterious in their workings. For they work by, upon, and against oppositions; for, and in order to the help and salvation of his people. Also (as was hinted a while since) that the power and glory of this breadth, and length, &c. of the mercy and grace of God, may the more shew its excellency and sufficiency as to our deliverance; we by him seem quite to be delivered up to the breadths, lengths, and depths, and heights that oppose, and that utterly seek our ruin: wherefore at such times, nothing of breadths, lengths, depths, or heights can be seen, save by those that are very well skilled in those mysterious methods of God, in his gracious actings towards his people. "Who will bring me into the strong city," and " wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?" (Psa 60:9,10) is a lesson too hard for every Christian man to say over believingly. And what was it that made Jonah say, when he was in the belly of hell, "Yet I will look again toward thy holy temple" (Jonah 2:4), but the good skill that he had in understanding of the mystery of these breadths, and lengths, and depths, and heights of God, and of the way of his working by them. Read the text at large. "Thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about. All thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple" (Jonah 2:3,4).

These, and such like sentences, are easily played with by a preacher, when in the pulpit, specially if he has a little of the notion of things, but of the difficulty and strait, that those are brought into, out of whose mouth such things, or words are extorted, by reason of the force of the labyrinths they are fallen into: of those they experience nothing, wherefore to those they are utterly strangers.

He then that is able to comprehend with all saints what is the breadth, and length, and depth, and height; must be a good expositor of providences, and must see the way, and the workings of God by them. Now there are providences of two sorts, seemingly good, and seemingly bad, and those do usually as Jacob did, when he blessed the sons of Joseph, cross hands; and lay the blessing where we would not. "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him" (Gen 48:17). I say there are providences unto which we would have the blessings entailed, but they are not. And they are providences that smile upon the flesh; to wit, such as cast into the lap, health, wealth, plenty, ease, friends, and abundance of this world's good: because these, [Manasseh, as his name doth signify,] have in them an aptness to make us forget our toil, our low estate, and from whence we were (Gen 41:51): but the great blessing is not in them. There are providences again, that take away from us whatever is desirable to the flesh; such is the sickness, losses, crosses, persecution and affliction; and usually in these though they make us shuck 3 whenever they come upon us, blessing coucheth, and is ready to help us. For God, as the name of Ephraim signifies, makes us "fruitful in the land of our affliction" (Gen 41:52). He therefore, in blessing of his people, lays his hands across, guiding them wittingly, and laying the chiefest blessing on the head of Ephraim, or in that providence, that sanctifies affliction. Abel! what, to the reason of Eve was he, in comparison of Cain. Rachel called Benjamin the son of her sorrow: but Jacob knew how to give him a better name (Gen 35:18). Jabez also, though his mother so called him, because, as it seems, she brought him forth with more than ordinary sorrow, was yet more honourable, more godly, than his brethren (1 Chron 4:9,10). He that has skill to judge of providences aright, has a great ability in him to comprehend with other saints, what is the breadth, and length, and depth, and height: but he that has not skill as to discerning of them, is but a child in his judgment in those high and mysterious things. And hence it is, that some shall suck honey out of that, at the which others tremble for fear it should poison them, I have often been made to say, "Sorrow is better than laughter; and the house of mourning better than the house of mirth" (Eccl 7:3-5). And I have more often seen, that the afflicted are always the best sort of Christians. There is a man, never well, never prospering, never but under afflictions, disappointments and sorrows: why this man, if he be a Christian, is one of the best of men. "They that go down to the sea,—that do business in great waters, these see the works of the Lord, and his wonders in the deep." 4 (Psa 107:23,24) And it is from hence, for aught I know, that James admonishes the brother of high degree to rejoice in that he is made low. And he renders the reason of it, to wit, for that the fashion of the world perisheth, the rich man fadeth away in his way; but the tempted, and he that endureth temptation is blessed (James 1:10-12). Now, I know these things are not excellent in themselves, nor yet to be desired for any profit that they can yield, but God doth use by these, as by a tutor or instructor, to make known to them that are exercised with them, so much of himself as to make them understand that riches of his goodness that is seldom by other means broken up to the sons of men. And hence 'tis said, that the afterwards of affliction doth yield the peaceable fruits of righteousness unto them which are exercised thereby (Heb 12:11). The sum is, these breadths, and lengths, and depths, and heights of God, are to be discerned; and some that are good, do more, and some do less discern them, and how they are working, and putting forth themselves in every providence, in every change, in every turn of the wheel that passeth by us in this world. I do not question but that there are some that are alive that have been able to say, the days of affliction have been the best unto them; and that could, if it were lawful, pray that they might always be in

affliction, if God would but do to them as he did when his hand was last upon them. For by them he caused his light to shine: Or as Job has it, "Thou huntest me as a fierce lion: and again thou shewest thyself marvelously upon me" (Job 10:16). See also the writing of Hezekiah, and read what profit he found in afflictions (Isa 38).

But again, these breadths, lengths, depths, and heights, have in themselves naturally that glory, that cannot be so well discerned, or kept in view by weak eyes. He had need have an eye like an eagle, that can look upon the sun, that can look upon these great things, and not be stricken blind therewith. You see how Saul was served when he was going to Damascus (Acts 9): But Stephen could stand and look up steadfastly into heaven; and that too when with Jonah he was going into the deep (Acts 7). But I have done with this, and proceed.

Second—That ye may be able to comprehend. Although apprehending is included in comprehending; yet to comprehend is more. To comprehend is to know a thing fully; or, to reach it all. But here we must distinguish, and say, that there is a comprehending that is absolute, and a comprehending that is comparative. Of comprehending absolutely, or perfectly, we are not here to speak; for that the Apostle could not, in this place, as to the thing prayed for, desire: For it is utterly impossible perfectly to know whatsoever is in the breadths, lengths, depths, and heights here spoken of. Whether you call them mercies, judgments, or the ways of God with men. "How unsearchable are his judgments, and his ways past finding out!" (Rom 11:33) Or, if you take them to signify his love, unto which you see I am inclined; why, that you read of in the same place, to be it "which passes knowledge." Wherefore should the Apostle by this term, conclude, or insinuate, that what he calls here breadths, lengths, depths, or heights, might be fully, or perfectly understood and known, he would not only contradict other scriptures, but himself, in one and the self same breath. Wherefore it must be understood comparatively; that is, and that he says, with, or as much as others, as any, even with all saints. That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height. I would ye were as able to understand, to know, and to find out these things, as ever any were; and to know with the very best of saints, The love of Christ, which passeth knowledge. There are, as has before been hinted, degrees of knowledge of these things; some know more, some less; but the Apostle prays that these Ephesians might see, know, and understand as much thereof as the best, or as any under heaven.

1. And this, in the first place, shews us the love of a minister of Jesus Christ. A minister's love to his flock is seen in his praying for them: wherefore Paul, commonly, by his epistles, either first or last, or both, gives the churches to understand, That he did often heartily pray to God for them (Rom 16:20,24, 1 Cor 16:23, Gal 6:18, Eph 1:16, Phil 1:4, Col 1:3, 1 Thess 1:2, 1 Tim 6:21, 2 Tim 4:22): And not only so, but also specifies the mercies, and blessings, and benefits which he earnestly begged for them of God (2 Cor 13:7, 2 Thess 1:11).

2. But, secondly, This implies that there are great benefits accrued to Christians by the comprehending of these things: Yea, it implies that something very special is ministered to us by this knowledge of these; and here to touch upon a few of them.

(1.) He that shall arrive to some competent knowledge of these things, shall understand more thoroughly the greatness, the wisdom, the power, &c. of the God that is above. For by these expressions are the attributes of God set forth unto us: And although I have discoursed of them hitherto under the notion of grace and mercy, yet it was not for that I concluded, they excluded the expressing of his other attributes, but because they all, as it were, turn into loving methods in the wheel of their heavenly motion towards

the children of God. Hence it is said, "God is love" (1 John 4:16), "God is light" (1 John 1:5), God is what He is for His own glory, and the good of them that fear Him. God! Why God in the breadth, length, depth, height, that is here intended, comprehends the whole world (Col 1:17). The whole world is in him: for he is before, above, beyond, and round about all things. Hence it is said, The heavens for breadth, are but his span: That he gathereth the wind in his fists (Prov 30:4): measureth the waters in the hollow of his hand, weigheth the mountains in scales, and the hills in a balance (Isa 40:12). Yea, that "all nations before him are as nothing, and they are counted to him less than nothing, and vanity" (verse 17). Hence we are said to live and move in him (Acts 17:28), and that He is beyond all search.

I will add one word more, notwithstanding there is such a revelation of Him in his word, in the book of creatures, and in the book of providences; yet the scripture says, "Lo, these are parts of his ways: but how little a portion is heard of him?" (Job 26:14) So great is God above all that we have read, heard, or seen of Him, either in the bible, in heaven, or earth, the sea, or what else is to be understood. But now, That a poor mortal, a lump of sinful flesh, or, as the scripture-phrase is, poor dust and ashes, should be in the favour, in the heart, and wrapped up in the compassions of SUCH a God! O amazing! O astonishing consideration! And yet "This God is our God for ever and ever; and He will be our guide even unto death" (Psa 48:14).

It is said of our God, "That he humbleth himself when he beholds things in heaven." How much more then when he openeth his eyes upon man; but most of all when he makes it, as one may say, his business to visit him every morning, and to try him every moment, having set His heart upon him, being determined to set him also among his princes. "The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people" (Psa 113:3-8).

(2.) IF this God be our God; or if our God be such a God, and could we but attain to that knowledge of the breadth, and length, and depth, and height that is in him, as the Apostle here prays, and desires we may, we should never be afraid of anything we shall meet with, or that shall assault us in this world. The great God, the former of all things, taketh part with them that fear Him, and that engage themselves to walk in His ways, of love, and respect, they bear unto him; so that such may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb 13:6). Would it not be amazing, should you see a man encompassed with chariots and horses, and weapons for his defence, yet afraid of being sparrow blasted, or over-run by a grasshopper! Why "It is he that sitteth upon the circle of the earth, and" to whom "the inhabitants thereof are as grasshoppers" (Isa 40:22): that is the God of the people that are lovers of Jesus Christ; therefore we should not fear them. To fear man, is to forget God; and to be careless in a time of danger, is to forget God's ordinance. What is it then? Why, let us fear God, and diligently keep his way, with what prudence and regard to our preservation, and also the preservation of what we have, we may: And if, we doing this, our God shall deliver us, and what we have, into the hands of them that hate us, let us laugh, be fearless and careless, not minding now to do anything else but to stand up for Him against the workers of iniquity; fully concluding, that both we, and our enemies, are in the hand of him that loveth his people, and that will certainly render a reward to the wicked, after that he has sufficiently tried us by their means. "The great God that formed all things, both rewardeth the fool, and rewardeth transgressors" (Prov 26:10).5

(3.) Another thing that the knowledge of what is prayed for of the Apostle, if we attain it, will minister to us, is, An holy fear and reverence of this great God in our souls; both because he is great, and because he is wise and good (Jer 10:7). "Who shall not fear thee, O Lord, and glorify thy name?" (Rev 15:4)

Greatness should beget fear, greatness should beget reverence: Now who so great as our God; and so, who to be feared like him! He also is wise, and will not be deceived by any. "He will bring evil, and not call back his words, but will rise against the house of evil-doers, and against the help of them that work iniquity" (Isa 31:2). Most men deal with God as if he were not wise; as if he either knew not the wickedness of their hearts and ways, or else knew not how to be even with them for it: When, alas! he is wise in heart, and mighty in power; and although he will not, without cause, afflict, yet he will not let wickedness go unpunished. This therefore should make us fear. He also is good, and this should make us serve him with fear. Oh! that a great God should be a good God; a good God to an unworthy, to an undeserving, and to a people that continually do what they can to provoke the eyes of his glory; this should make us tremble. He is fearful in service, fearful in praises.

The breadth, and length, and depth, and height of his out-going towards the children of men, should also beget in us a very great fear and dread of his majesty. When the prophet saw the height of the wheels, he said they were dreadful (Eze 1:18), and cried out unto them, O wheel! (10:13). His judgments also are a great deep (Psa 36:6); nor is there any "searching of his understanding" (Isa 40:28). He can tell how to bring his wheel upon us; and to make our table a snare, a trap, and a stumbling-block unto us (Isa 8:14, Rom 11:8-10). He can tell how to make his Son to us a rock of offence, and his gospel to be a savour of death unto death, unto us (2 Cor 2:15,16). He can tell how to choose delusions for us (Isa 66:4, 2 Thess 2:11,12), and to lead us forth with the workers of iniquity (Psa 125:5), He can out-wit, and out-do us, and prevail against us for ever (Job 14:20); and therefore we should be afraid and fear before Him, for our good, and the good of ours for ever: Yea, it is for these purposes, with others, that the Apostle prayeth thus for this people: For the comprehending of these things, do poise and keep the heart in an even course. This yields comfort; this gives encouragement; this begets fear and reverence in our hearts of God.

(4.) This knowledge will make us willing that he should be our God; yea, will also make us abide by that willingness. Jacob said with a vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen 28:20-22). Thus he considered the greatness of God, and from a supposition that he was what he had heard him, of his father, to be; he concluded to choose him for his God, and that he would worship him, and give him that honour that was due to him as God. How did the king of Babylon set him above all gods, when but some sparkling rays from him did light upon him: he calls him "a God of gods" (Dan 2:47), prefers him above all gods, charges all people and nations that they do nothing amiss against him (Dan 3:28,29): he calls him "the most high" God, the God "that liveth for ever"; and confesses, that he doth whatsoever he will in heaven and earth; and concludes with praising and extolling of him (Dan 4). We naturally love greatness; and when the glorious beauty of the King of glory shall be manifest to us, and we shall behold it, we shall say as Joshua did; Let all men do as seems them good; but I, and my house will serve the Lord (Josh 24:15).

When the Apostle Paul sought to win the Athenians to him, he sets Him forth before

them with such terms as bespeaks his greatness; calling of him (and that rightly) "God that made the world, and all things:—the Lord of heaven and earth;—One that giveth to all life and breath, and all things"; One that is nigh to every one; "he in whom we live, and move, and have our being": God that hath made of one blood all nations of men, and that hath determined the times before appointed, and the bounds of their habitation, &c. (Acts 17:24-28) These things bespeak the greatness of God, and are taking to considering men. Yea, these very Athenians, while ignorant of him, from those dark hints that they had by natural light concerning him, erected an altar to him, and put this singular inscription upon it, "To the unknown God": to shew, that according to their mode, they had some kind of reverence for him: but how much more when they came to know him? and to believe that God, in all his greatness, had engaged himself to be theirs; and to bring them to himself, that they might in time be partakers of his glory.

(5.) The more a man knows, or understands of the greatness of God towards him, expressed here by the terms of unsearchable breadth, length, depth, and height; the better will he be able in his heart to conceive of the excellent glory and greatness of the things that are laid up in the heavens for them that fear him. They that know nothing of this greatness, know nothing of them; they that think amiss of this greatness, think amiss of them; they that know but little of this greatness, know but little of them: But he that is able to comprehend with all saints what is the breadth, and length, and depth, and height; he is best able to conceive of, and, consequently to make a judgment concerning the due worth, and blessed glory of them.

This is both evident to reason; also experience confirmeth the same. For, as for those dark souls that know nothing of his greatness, they have in derision those who are, through the splendor of the glory, captivated and carried away after God. Also, those whose judgments are corrupted, and themselves thereby made as drunkards, to judge of things foolishly, they, as it were, step in the same steps with the other, and vainly imagine thereabout. Moreover, we shall see those little spirited Christians, though Christians indeed, that are but in a small measure acquainted with this God, with the breadths, and lengths, and depths, and heights that are in him, taken but little with the glory and blessedness that they are to go to when they die: wherefore they are neither so mortified to this world, so dead to sin, so self-denying, so delighted in the book of God, nor so earnest in desires to be acquainted with the heights, and depths that are therein. No, this is reserved only for those who are devoted thereto: who have been acquainted with God in a measure beyond that which your narrow-spirited Christians understand. There doth want as to these things, enlargings in the hearts of the most of saints, as there did in those of Corinth, and also in those at Ephesus: Wherefore, as Paul bids the one, and prays that the other may be enlarged, and have great knowledge thereabout: so we should, to answer such love, through desire, separate ourselves from terrene things that we may seek and intermeddle with all wisdom (Prov 18:1). Christ says, "If any man will do his will, he shall know of the doctrine" (John 7:17, Isa 28:9). Oh! that we were indeed enlarged as to these breadths, and lengths, and depths, and heights of God, as the Apostle desired the Ephesians might.

(6.) Then those great truths; the coming of Christ, the resurrection of the dead, and eternal judgment, would neither seem so like fables, nor be so much off our hearts as they do, and are (1 Cor 15:35). For the thorough belief of them depends upon the knowledge of the abilities that are in God to perform what he has said thereabout: And hence it is that your inferiour sort of Christians live so like, as if none of these things were at hand; and hence it is again, that they so soon are shaken in mind about them, when tempted of the devil, or briskly assaulted by deceivers. But this cometh to pass

that there may be fulfilled what is written: "And while the bridegroom tarried, they all slumbered and slept" (Matt 25:1-7). Surely, the meaning is, they were asleep about his coming, the resurrection and the judgment; and, consequently had lost much of that knowledge of God, the which if they had retained; these truths, with power, would have been upon their hearts. The Corinthians were horribly decayed here, though some more than others: Hence Paul, when he treats of this doctrine, bids them "awake to righteousness," and not sin, telling them, that some among them had not the knowledge of God (1 Cor 15:34). To be sure, they had not such a knowledge of God as would keep them steady in the faith of these things (verse 51).

Now, the knowledge of the things above-mentioned, to wit, "this comprehending knowledge"; will greaten these things, bring them near, and make them to be credited as are the greatest of God's truth: and the virtue of the faith of them is, to make one die daily. Therefore,

(7.) Another advantage that floweth from this knowledge, is, that it makes the next world desirable, not simply as it is with those lean souls, that desire it only as the thief desireth the judge's favour, that he may be saved from the halter; but out of love such have to God and to the beauties of the house he dwells in; and that they may be rid of this world, which is to such as a dark dungeon. The knowledge of God that men pretend they have, may easily be judged of, by the answerable or unanswerableness of their hearts and lives thereto. Where is the man that groans earnestly to be gone to God, that counts this life a strait unto him: that saith as a sick man of my acquaintance did, when his friend at his bed-side prayed to God to spare his life, No, no, said he, pray not so; for it is better to be dissolved and be gone. Christians should shew the world how they believe; not by words on paper, not by gay and flourishing notions (James 2:18): but by those desires they have to be gone, and the proof that these desires are true, is a life in heaven while we are on earth (Phil 3:20,21). I know words are cheap, but a dram of grace is worth all the world. But where, as I said, shall it be found, not among carnal men, not among weak Christians, but among those, and those only, that enjoy a great measure of Paul's wish here. But to come to the

SECOND PART OF THE TEXT.

AND TO KNOW THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE. These words are the second part of the text, and they deal mainly about the love of Christ, who is the Son of God. We have spoken already briefly of God, and therefore now we shall speak also of his Son. These words are a part of the prayer afore-mentioned, and have something of the same strain in them. In the first part, he prays that they might comprehend that which cannot absolutely by any means be comprehended: and here he prays that that might be known, which yet in the same breath he saith, passeth knowledge, to wit, the love of Christ. And to know the love of Christ, which passeth knowledge. In the words we are to take notice of three things:

FIRST, Of the love of Christ.

SECOND, Of the exceeding greatness of it.

THIRD, Of the knowledge of it.

FIRST, We will begin with the first of these, to wit, Of the love of Christ. Now for the explication of this we must inquire into three things, First, Who Christ is. Second, What love is. Third, What the love of Christ is.

First, Christ is a person of no less quality than he is of whom we treated before: to wit, very God. So I say, not titularly, not nominally, not so counterfeitly, but the self-same in nature with the Father (John 1:1,2, 1 John 5:7, Phil 2:6). Wherefore what we have under consideration, is so much the more to be taken notice of; namely, that a person

so great, so high, so glorious, as this Jesus Christ was, should have love for us, that passes knowledge. It is common for equals to love, and for superiors to be beloved; but for the King of princes, for the Son of God, for Jesus Christ to love man thus: this is amazing, and that so much the more, for that man the object of this love, is so low, so mean, so vile, so undeserving, and so inconsiderable, as by the scriptures, everywhere he is described to be.

But to speak a little more particularly of this person. He is called God (John 1:1). The King of glory (Psa 24:10), and Lord of glory (1 Cor 2:8). The brightness of the glory of his Father (Heb 1:3). The head over all things (Eph 1:22). The Prince of life (Acts 3:15). The Creator of all things (Col 1:16). The upholder of all things (Heb 1:3). The disposer of all things (Matt 28:18). The only beloved of the Father (Matt 11).

But the persons of him beloved, are called transgressors, sinners, enemies, dust and ashes, fleas (1 Sam 24:14), worms, shadows, vapours: vile, sinful, filthy, unclean, ungodly fools, madmen. And now is it not to be wondered at, and are we not to be affected herewith, saying, And wilt thou set thine eye upon such an one? But how much more when He will set his heart upon us. And yet this great, this high, this glorious person, verily, verily loveth such.

Second, We now come to the second thing, namely, to shew what is love; not in a way of nice distinction of words, but in a plain and familiar discourse, yet respecting the love of the person under consideration.

Love ought to be considered with reference to the subject as well as to the object of it. The subject of love in the text, is Christ; but forasmuch as love in him is diverse from the love that is in us; therefore it will not be amiss, if a little [of] the difference be made appear.

Love in us is a passion of the soul, and being such, is subject to ebb and flow, and to be extreme both ways. For whatever is a passion of the soul, whether love or hatred, joy or fear, is more apt to exceed, or come short, than to keep within its due bounds. Hence, oft-times that which is loved today is hated tomorrow (2 Sam 13:15); yea, and that which should be loved with bounds of moderation, is loved to the drowning of both soul and body in perdition and destruction (1 Tim 6:9,10).

Besides, love in us is apt to choose to itself undue and unlawful objects, and to reject those, that with leave of God, we may embrace and enjoy; so unruly, as to the laws and rules of divine government, oft-times is this passion of love in us.

Love in us, requires, that something pleasing and delightful be in the object loved, at least, so it must appear to the lust and fancy of the person loving, or else love cannot act; for the love that is in us, is not of power to set itself on work, where no allurement is in the thing to be beloved.

Love in us decays, though once never so warm and strongly fixed, if the object falls off, as to its first alluring provocation; or disappointeth our expectation with some unexpected reluctancy to our fancy or our mind.

All this we know to be true from nature, for every one of us are thus; nor can we refuse, or choose as to love, but upon, and after the rate, and the working thus of our passions. Wherefore our love, as we are natural, is weak, unorderly, fails and miscarries, either by being too much or too little; yea, though the thing which is beloved be allowed for an object of love, both by the law of nature and grace. We therefore must put a vast difference betwixt love, as found in us, and love as found in Christ, and that, both as to the nature, principle, or object of love.

Love in Christ is not love of the same nature, as is love in us; love in him is essential to his being (1 John 4:16); but in us it is not so, as has been already shewed. God is love;

Christ is God; therefore Christ is love, love naturally. Love therefore is essential to His being. He may as well cease to be, as cease to love. Hence therefore it follows, that love in Christ floweth not from so low and beggarly a principle, as doth love in man; and consequently is not, nor can be attended with those infirmities or defects, that the love of man is attended with.

It is not attended with those unruly or uncertain motions that ours is attended with: here is no ebbing, no flowing, no going beyond, no coming short; and so nothing of uncertainty. "Having loved his own which were in the world, he loved them unto the end" (John 13:1).

True, there is a way of manifesting of this love, which is suited to our capacities, as men, and by that we see it sometimes more, sometimes less (Song 7:11,12): also it is manifested to us as we do, or do not walk with God in this world (John 14:23). I speak now of saints.

Love in Christ pitcheth not itself upon undue or unlawful objects; nor refuseth to embrace what by the eternal covenant is made capable thereof. It always acteth according to God; nor is there at any time the least shadow of swerving as to this.

Love in Christ requireth no taking beauteousness in the object to be beloved, as not being able to put forth itself without such attracting allurements (Eze 16:6-8). It can act of and from itself, without all such kind of dependencies. This is manifest to all who have the least true knowledge of what that object is in itself, on which the Lord Jesus has set his heart to love them.

Love in Christ decays not, nor can be tempted so to do by anything that happens, or that shall happen hereafter, in the object so beloved. But as this love at first acts by, and from itself, so it continueth to do until all things that are imperfections, are completely and everlastingly subdued. The reason is, because Christ loves to make us comely, not because we are so (Eze 16:9-14).

Object. But all along Christ compareth his love to ours; now, why doth he so, if they be so much alike?

Answer. Because we know not love but by the passions of love that work in our hearts; wherefore he condescends to our capacities, and speaketh of His love to us, according as we find love to work in ourselves to others. Hence he sets forth his love to us, by borrowing from us instances of our love to wife and children (Eph 5:25). Yea, he sometimes sets forth his love to us, by calling to our mind how sometimes a man loves a woman that is a whore, "Go," (saith God to the prophet) "love a woman beloved of her friend, yet an adulteress, according to the word of the Lord toward the children of Israel, who look to other gods, and love flagons of wine." (Hosea 3:1) But then, these things must not be understood with respect to the nature, but the dispensations and manifestations of love; no, nor with reference to these neither, any further than by making use of such suitable similitudes, thereby to commend his love to us, and thereby to beget in us affections to him for the love bestowed upon us. Wherefore Christ's love must be considered both with respect to the essence, and also as to the divers workings of it. For the essence thereof, it is as I said, natural with himself, and as such, it is the root and ground of all those actions of his, whereby he hath shewed that himself is loving to sinful man. But now, though the love that is in him is essential to his nature, and can vary no more than God himself: yet we see not this love but by the fruits of it, nor can it otherwise be discerned. "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3:16). We must then betake ourselves to the discoveries of this love, of which there are two sorts; [namely,] such as are the foundations, and such as are the consequences of those fundamental acts. Those

which I call the foundations, are they upon which all other discoveries of his goodness depend, and they are two. 1. His dying for us. 2. His improving of his death for us at the right hand of God.

Third, And this leads me to the third particular, to wit, to shew you what the love of Christ is; namely, in the discovery of it. And to know the love of Christ.

The love of Christ is made known unto us, as I said, First, By his dying for us. Second, By his improving of his dying for us.

1. His dying for us appears, (1.) To be wonderful in itself. (2.) In his preparations for that work.

(1.) It appears to be wonderful in itself, and that both with respect to the nature of that death, as also, with respect to the persons for whom he so died.

The love of Christ appears to be wonderful by the death he died: In that he died, in that he died such a death. 'Twas strange love in Christ that moved him to die for us: strange, because not according to the custom of the world. Men do not use, in cool blood, deliberately to come upon the stage or ladder, to lay down their lives for others; but this did Jesus Christ, and that too for such, whose qualification, if it be duly considered, will make this act of his, far more amazing, He laid down his life for his enemies (Rom 5), and for those that could not abide him; yea, for those, even for those that brought him to the cross: not accidentally, or because it happened so, but knowingly, designedly, (Zech 12:10), he knew it was for those he died, and yet his love led him to lay down his life for them. I will add, That those very people for whom he laid down his life, though they by all sorts of carriages did what they could to provoke him to pray to God his Father, that he would send and cut them off by the flaming sword of angels (Matt 26:53) , would not be provoked, but would lay down his life for them. Nor must I leave off here: We never read that Jesus Christ was more cheerful in all his life on earth, than when he was going to lay down his life for them, now he thanked God (Luke 22:19), now he sang (Matt 26:30).

But this is not all. He did not only die, but died such a death, as indeed cannot be expressed. He was content to be counted the sinner: yea, to be counted the sin of the sinner, nor could this but be odious to so holy a Lamb as he was, yet willing to be this and thus for that love that he bare to men.

This being thus, it follows, that his sufferings must be inconceivable; for that, what in justice was the proper wages of sin and sinners, he must undergo; and what that was can no man so well know as he himself and damned spirits; for the proper wages of sin, and of sinners for their sin, is that death which layeth pains, such pains which it deserveth upon the man that dieth so: But Christ died so, and consequently was seized by those pains not only in body but in soul. His tears, his cries, his bloody sweat (Luke 22:44), the hiding of his Father's face; yea, God's forsaking of him in his extremity (Matt 27:46), plainly enough declares the nature of the death he died (Mark 15:39). For my part, I stand amazed at those that would not have the world believe, that the death of Jesus Christ was, in itself, so terrible as it was.

I will not stand here to discourse of the place called Hell, where the spirits of the damned are, we are discoursing of the nature of Christ's sufferings: and I say, if Christ was put into the very capacity of one that must suffer what in justice ought to be inflicted for sin; then, how we can so diminish the greatness of his sufferings, as some do, without undervaluing of the greatness of his love, I know not; and how they will answer it, I know not. And on the contrary, what if I should say, that the soul of Christ suffered as long as his body lay in the grave, and that God's loosing of the pains of death at Christ's resurrection, must not so much be made mention of with reference to

his body, as to his soul, if to his body at all. For what pain of death was his body capable of, when his soul was separate from it? (Acts 2:24) And yet God's loosing the pains of death, seems to be but an immediate antecedent to his rising from the dead. And this sense Peter doth indeed seem to pursue, saying, "For David speaketh concerning him; I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption" (Acts 2:25-27). This, saith Peter, was not spoken of David, but he being a prophet, and knowing that God had sworn with an oath, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne (verse 29,30): He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption (verse 31). " Thou wilt not leave my soul in hell"; his soul was not left in hell. Of what use are these expressions, if the soul of Christ suffered not, if it suffered not when separated from the body? for of that time the Apostle Peter seems to treat. Besides, if it be not improper to say, that soul was not left there, that never was there, I am at a loss. Thou wilt not leave, his soul was not left there; ergo, It was there, seems to be the natural conclusion. If it be objected, that by hell is meant the grave, 'tis foolish to think that the soul of Christ lay there while his body lay dead therein. But again, the Apostle seems clearly to distinguish between the places where the soul and body of Christ was; counting his body to be in the grave, and his soul, for the time, in hell. If there be objected what was said by him to the thief upon the cross (Luke 23:43), I can answer, Christ might speak that with reference to his God-head, and if so, that lies as no objection to what hath been insinuated. And why may not that be so understood, as well as where he said, when on earth, "The Son of man which is in heaven" (John 3:13), meaning himself. For the personality of the Son of God, call him Son of man, or what other term is fitting, resideth not in the human, but divine nature of Jesus Christ. However, since hell is sometimes taken for the place (Acts 1:25), sometimes for the grave, sometimes for the state (Psa 116:3), and sometimes but for a figure of the place where the damned are tormented (Jonah 2:2); I will not strictly assign to Christ the place, the prison where the damned spirits are (1 Peter 3:19), but will say, as I said before, that he was put into the place of sinners, into the sins of sinners, and received what by justice was the proper wages of sin both in body and soul: As is evident from that 53rd of Isaiah (verse 10,11). This soul of his I take to be that which the inwards and the fat of the burnt sacrifices was a figure, or shadow of. "And the fat and the inwards were burnt upon the altar, whilst the body was burned for sin without the camp" (Exo 29:13,14, Lev 8:14-17). And now having said this much, wherein have I derogated from the glory and holiness of Christ? Yea, I have endeavoured to set forth something of the greatness of his sorrows, the odiousness of sin, the nature of justice, and the love of Christ. And be sure, by how much the sufferings of the Son of God abounded for us, by so much was this unsearchable love of Christ made manifest. Nor can they that would, before the people, pare away, and make but little these infinite sufferings of our Lord, make his love to be so great as they ought, let them use what rhetoric they can. For their objecting the odious names and place of hell, accounting it not to be fit to say, That so holy a person as the Son of God was there. I answer, though I have not asserted it, yet let me ask, which is more odious, hell or sin? Or whether such think that Christ Jesus was subject to be tainted by the badness of the place, had he been there? Or whether, when the scripture says, God is in hell, it is any disparagement to him? (Psa 139:8) Or if a man should be so bold as to say so, Whether by so saying, he confineth Christ to that place

for ever? And whether by so thinking he has contradicted that called the Apostles' creed?6

(2.) Having thus spoken of the death and sufferings of Christ, I shall in the next place speak of his preparations for his so suffering for us; and by so doing, yet shew you something more of the greatness of his love.

Christ, as I have told you, was even before his sufferings, a person of no mean generation, being the Son of the eternal God: Neither had his Father any more such sons but he; consequently he of right was heir of all things, and so to have dominion over all worlds. For, "for him were all things created" (Col 1:16). And hence all creatures are subject to him; yea the angels of God worship him (Heb 1). Wherefore as so considered, he augmented not his state by becoming lower than the angels for us, for what can be added to him, that is naturally God. Indeed he did take, for our sakes, the human nature into union with himself, and so began to manifest his glory; and the kindness that he had for us before all worlds, began now eminently to shew itself. Had this Christ of God, our friend, given all he had to save us, had not his love been wonderful? But when he shall give for us himself, this is more wonderful. But this is not all, the case was so betwixt God and man, that this Son of God could not, as he was before the world was, give himself a ransom for us, he being altogether incapable so to do, being such an one as could not be subject to death, the condition that we by sin had put ourselves into.

Wherefore that which would have been a death to some, to wit, the laying aside of glory and becoming, of the King of princes, a servant of the meanest form; this he of his own good-will, was heartily content to do. Wherefore, he that once was the object of the fear of angels, is now become a little creature, a worm, an inferior one (Psa 22:6), born of a woman, brought forth in a stable, laid in a manger (Luke 2:7), scorned of men, tempted of devils (Luke 4:2), was beholden to his creatures for food, for raiment, for harbour, and a place wherein to lay his head when dead. In a word, he "made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men" (Phil 2:7), that he might become capable to do this kindness for us. And it is worth your noting, that all the while that he was in the world, putting himself upon those other preparations which were to be antecedent to his being made a sacrifice for us, no man, though he told what he came about to many, had, as we read of, an heart once to thank him for what he came about (Isa 53:3). No, they railed on him, they degraded him, they called him devil, they said he was mad, and a deceiver, a blasphemer of God, and a rebel against the state: They accused him to the governor; yea, one of his disciples sold him, another denied him, and they all forsook him, and left him to shift for himself in the hands of his horrible enemies; who beat him with their fists, spat on him, mocked him, crowned him with thorns, scourged him, made a gazing stock of him, and finally, hanged him up by the hands and the feet alive, and gave him vinegar to increase his affliction, when he complained that his anguish had made him thirsty. And yet all this could not take his heart off the work of our redemption. To die he came, die he would, and die he did before he made his return to the Father, for our sins, that we might live through him. 7 Nor may what we read of in the word concerning those temporal sufferings that he underwent be over-looked, and passed by without serious consideration; they being a part of the curse that our sin had deserved! For all temporal plagues are due to our sin while we live, as well as the curse of God to everlasting perdition, when we die. Wherefore this is the reason why the whole life of the Lord Jesus was such a life of affliction and sorrow, he therein bare our sicknesses, and took upon him our deserts: So that now the curse in temporals, as well as the curse in

spirituals, and of everlasting malediction, is removed by him away from God's people; and since he overcame them, and got to the cross, it was by reason of the worthiness of the humble obedience that he yielded to his Father's law in our flesh. For his whole life (as well as his death) was a life of merit and purchase, and desert. Hence it is said, " he increased in favour with God" (Luke 2:52). For his works made him still more acceptable to him: For he standing in the room of man, and becoming our reconciler to God; by the heavenly majesty he was counted as such, and so got for us what he earned by his mediatory works; and also partook thereof as he was our head himself. And was there not in all these things love, and love that was infinite? Love which was not essential to his divine nature, could never have carried him through so great a work as this: Passions here would a failed, would a retreated, and have given the recoil; yea, his very humanity would here have flagged and fainted, had it not been managed, governed, and strengthened by his eternal Spirit. Wherefore it is said, that "through the eternal Spirit he offered himself without spot to God" (Heb 9:14). And that he was declared to be the Son of God, with so doing, and by the resurrection from the dead (Rom 1:4).

2. We come now to the second thing propounded, and by which his love is discovered, and that is his improving of his dying for us. But I must crave pardon of my reader, if he thinks that I can discover the ten hundred thousandth part thereof, for it is impossible; but my meaning is, to give a few hints what beginnings of improvement he made thereof, in order to his further progress therein.

(1.) Therefore, This his death for us, was so virtuous, that in the space of three days and three nights, it reconciled to God in the body of his flesh as a common person, all, and every one of God's elect. Christ, when he addressed himself to die, presented himself to the justice of the law, as a common person; standing in the sted, place, and room of all that he undertook for; He gave "his life a ransom for many" (Matt 20:28). " He came into the world to save sinners" (1 Tim 1:15). And as he thus presented himself, so God, his Father, admitted him to this work; and therefore it is said, "The Lord laid upon him the iniquity of us all": And again, "surely he hath borne our griefs, and carried our sorrows" (Isa 53:4,6,12). Hence it unavoidably follows, that whatever he felt, and underwent in the manner, or nature, or horribleness of the death he died, he felt and underwent all as a common person; that is, as he stood in the sted of others: Therefore it is said, "He was wounded for our transgressions, and bruised for our iniquities"; and that "the chastisement of our peace was upon him" (Isa 53:5). And again "the just died for the unjust" (1 Peter 3:18).

Now then, if he presented himself as a common person to justice, if God so admitted and accounted him, if also he laid the sins of the people, whose persons he represented, upon him, and under that consideration punishes him with those punishments and death, that he died. Then Christ in life and death is concluded by the Father to live and die as a common or public person, representing all in this life and death, for whom he undertook thus to live, and thus to die. So then, it must needs be, that what next befalls this common person, it befalls him with respect to them in whose room and place he stood and suffered. Now, the next that follows, is, "that he is justified of God": That is, acquitted and discharged from this punishment, for the sake of the worthiness of his death and merits; for that must be before he could be raised from the dead (Acts 2:24): God raised him not up as guilty, to justify him afterwards: His resurrection was the declaration of his precedent justification. He was raised from the dead, because it was neither in equity or justice possible that he should be holden longer there, his merits procured the contrary.

Now he was condemned of God's law, and died by the hand of justice, he was acquitted by God's law, and justified of justice; and all as a common person; so then, in his acquitting, we are acquitted, in his justification we are justified; and therefore the Apostle applieth God's justifying of Christ to himself; and that rightly (Isa 50:8, Rom 8:33,34). For if Christ be my undertaker, will stand in my place, and do for me, 'tis but reasonable that I should be a partaker: Wherefore we are also said to be "quickened together with him" (Eph 2:5): That is, when he was quickened in the grave; raised up together, and made to sit together in heavenly places in Christ Jesus. Therefore another scripture saith, "Hath He quickened you—together with him, having forgiven you all trespasses" (Col 2:13). This quickening, must not be understood of the renovation of our hearts, but of the restoring of Jesus Christ to life after he was crucified; and we are said to be quickened together with him, because we were quickened in him at his death, and were to fall or stand by him quite through the three days and three nights work; and were to take therefore our lot with him: Wherefore it is said again, That his resurrection is our justification (Rom 4:25). That by one offering he has purged our sins for ever (Heb 10:12); and that by his death he hath "delivered us from the wrath to come" (1 Thess 1:10). But I say, I would be understood aright: This life resideth yet in the Son, and is communicated from him to us, as we are called to believe his word; mean while we are secured from wrath and hell, being justified in his justification, quickened in his quickening, raised up in his resurrection; and made to sit already together in heavenly places in Christ Jesus! 8 And is not this a glorious improvement of his death, that after two days the whole body of the elect, in him, should be revived, and that in the third day we should live in the sight of God, in and by him (Heb 6:18-20).

(2.) Another improvement of his death for us, was this, By that he slew for us, our infernal foes; by it he abolished death (2 Tim 1:1); by death he destroyed him that had the power of death (Heb 2:14): By death he took away the sting of death (1 Cor 15:55, 56); by death he made death a pleasant sleep to saints, and the grave for a while, an easy house and home for the body. By death he made death such an advantage to us, that it is become a means of translating of the souls of them that believe in him, to life. And all this is manifest, for that death is ours, a blessing to us, as well as Paul and Apollos, the world and life itself (1 Cor 3:22). And that all this is done for us by his death, is apparent, for that his person is where it is, and that by himself as a common person he has got the victory for us. For though as yet all things are not put under our feet, yet we see Jesus crowned with honour and glory, who by the grace of God tasteth death for every man. "For it became God, for whom are all things, and by whom are all things, to make the captain of their salvation perfect through sufferings" (Heb 2:7-10). It became him; that is, it was but just and right, he should do so, if there was enough in the virtuousness of his death and blood to require such a thing. But there was so. Wherefore God has exalted him, and us in him, above these infernal foes. Let us therefore see ourselves delivered from death first, by the exaltation of our Jesus, let us behold him I say as crowned with glory and honour, as, or because, he tasted death for us. And then we shall see ourselves already in heaven by our head, our undertaker, our Jesus, our Saviour.

(3.) Another improvement that has already been made of his death for us, is thus, he hath at his entrance into the presence of God, for his worthiness sake, obtained that the Holy Ghost should be given unto him for us, that we by that might in all things, yet to be done, be made meet to be partakers personally, in ourselves, as well as virtually by our head and forerunner, of the inheritance of the saints in light. Wherefore the

abundant pourings out of that was forborn until the resurrection, and glorification of our Lord Jesus. "For the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John 7:39). Nor was it given so soon as received: for he received it upon his entering into the holy place, when he had sprinkled the mercy seat with the blood of sprinkling, but it was not given out to us till sometimes after (Acts 4): however it was obtained before (Acts 2:32,33). And it was meet that it should in that infinite immeasurableness in which he received it, first abide upon him, that his human nature, which was the first fruits of the election of God, might receive by its abidings upon him, that glory for which it was ordained; and that we might receive, as we receive all other things, first by our head and undertaker, sanctification in the fullness of it. Hence it is written, that as he is made unto us of God, wisdom, and righteousness, and redemption, so sanctification too (1 Cor 1:30): For first we are sanctified in his flesh, as we are justified by his righteousness. Wherefore he is that holy one that setteth us, in himself, a holy lump before God, not only with reference to justification and life, but with reference to sanctification and holiness: For we that are elect, are all considered in him as he has received that, as well as in that he has taken possession of the heaven for us. I count not this all the benefit that accrueth to us by Jesus his receiving the Holy Ghost, at his entrance into the presence of God for us: For we also are to receive it ourselves from him, according as by God we are placed in the body at the times appointed of the Father. That we, as was said, may receive personal quickening, personal renovation, personal sanctification; and in conclusion, glory. But I say, for that he hath received this holy Spirit to himself, he received it as the effect of his ascension, which was the effect of his resurrection, and of the merit of his death and passion. And he received it as a common person, as a head and undertaker for the people.

(4.) Another improvement that has been made of his death, and of the merits thereof for us, is that he has obtained to be made of God, the chief and high Lord of heaven and earth, for us, (All this while we speak of the exaltation of the human nature, in, by, and with which, the Son of God became capable to be our reconciler unto God). "All things," saith he, "are delivered unto me of my Father. And all power in heaven and earth is given unto me"; and all this because he died. "He humbled himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, or things under the earth: and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2). And all this is, as was said afore, for our sakes. He has given him to be head over all things to the church (Eph 1:22).

Wherefore, whoever is set up on earth, they are set up by our Lord. "By me," saith he, " kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth" (Prov 8:15,16). Nor are they when set up, left to do, though they should desire it, their own will and pleasure. The Metheg-Ammah,9 the bridle, is in his own hand, and he giveth reins, or check, even as it pleaseth him (2 Sam 8:1), He has this power, for the well-being of his people. Nor are the fallen angels exempted from being put under his rebuke: He is the "only potentate" (1 Tim 6:15), and in his times will shew it, Peter tells us, he "is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him" (1 Peter 3:22).

This power, as I said, he has received for the sake of his church on earth, and for her conduct and well-being among the sons of men. Hence, as he is called the king of nations, in general (Jer 10:7); so the King of saints, in special (Rev 15:3): and as he is said to be head over all things in general; so to his church in special.

(5.) Another improvement that he hath made of his death for us, is, he hath obtained, and received into his own hand sufficiency of gifts to make ministers for his church withal. I say, to make and maintain, in opposition to all that would hinder, a sufficient ministry (1 Cor 12:28-30). Wherefore he saith, "When he ascended on high, he led captivity captive, and gave gifts unto men. And he gave some Apostles, some prophets, some evangelists, some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ. Until we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph 4:8-14). Many ways has Satan devised to bring into contempt this blessed advantage that Christ has received of God for the benefit of his church; partly while he stirs up persons to revile the sufficiency of the Holy Ghost, as to this thing: partly, while he stirs up his own limbs and members, to broach his delusions in the world, in the name of Christ, and as they blasphemously call it by the assistance of the Holy Ghost;10 partly while he tempteth novices in their faith, to study and labour in nice distinctions, and the affecting of uncouth expressions, that vary from the form of sound words, thereby to get applause, and a name, a forerunner of their own destruction (John 3:6).

But, notwithstanding all this, "Wisdom is justified of her children" (Matt 11:19): and at the last day, when the outside, and inside of all things shall be seen and compared, it will appear that the Son of God has so managed his own servants in the ministry of his word, and so managed his word, while they have been labouring in it, as to put in his blessing by that, upon the souls of sinners, and has blown away all other things as chaff (James 1:18).

(6.) Another improvement that the Lord Christ has made of his death, for his, is the obtaining, and taking possession of heaven for them. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb 9:12). This heaven! who knows what it is? (Matt 22:23) This glory! who knows what it is? It is called God's throne, God's house (John 14:2), God's habitation; paradise (2 Cor 12:4), the kingdom of God, the high and holy place (Isa 57:15). Abraham's bosom (Luke 16:22), and the place of heavenly pleasures (Psa 16:11); in this heaven is to be found, the face of God for ever (Psa 41:12): Immortality, the person of Christ, the prophets, the angels, the revelation of all mysteries, the knowledge of all the elect, ETERNITY. Of this heaven, as was said afore, we are possessed already, we are in it, we are set down in it, and partake already of the benefits thereof, but all by our head and undertaker; and 'tis fit that we should believe this, rejoice in this, talk of this, tell one another of this, and live in the expectation of our own personal enjoyment of it. And as we should do all this, so we should bless and praise the name of God who has put over this house, this kingdom, and inheritance into the hand of so faithful a friend. Yea, a brother, a Saviour and blessed undertaker for us. And lastly, since all these things already mentioned, are the fruit of the sufferings of our Jesus, and his sufferings the fruit of that love of his that passeth knowledge: how should we bow the knee before him, and call him tender Father; yea, how should we love and obey him, and devote ourselves unto his service, and be willing to be also sufferers for his sake, to whom be honour and glory for ever. And thus much of the love of Christ in general.

I might here add many other things, but as I told you before, we would under the head but now touched upon, treat about the fundamentals or great and chief parts thereof, [Christ's love] and then.

SECOND, Of the exceeding greatness of it more particularly: Wherefore of that we must say something now.

And to know the love of Christ, which passeth knowledge. In that it is said to pass knowledge, 'tis manifest it is exceeding great, or greatly going beyond what can be known; for to exceed, is to go beyond, be above, or to be out of the reach of what would comprehend that which is so. And since the expression is absolutely indefinite, and respecteth not the knowledge of this or the other creature only: it is manifest, that Paul by his thus saying, challengeth all creatures in heaven and earth to find out the bottom of this love if they can. The love of Christ which passeth knowledge. I will add, that forasmuch as he is indefinite also about the knowledge, as well as about the persons knowing, it is out of doubt that he here engageth all knowledge, in what enlargements, attainments, improvements, and heights soever it hath, or may for ever attain unto. It passeth knowledge (Eph 3:19).

Of the same import also is that other passage of the Apostle a little above in the self-same chapter. I preach, saith he, among the Gentiles the unsearchable riches of Christ: or those riches of Christ that cannot by searching, be found out in the all of them: The riches, the riches of his love and grace. The riches of his love and grace towards us. " For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made 11 rich" (2 Cor 8:9). Ye know the grace, that is so far, and so far every believer knows it: for that his leaving heaven and taking upon him flesh, that he might bring us thither, is manifest to all. But yet, all the grace that was wrapped up in that amazing condescension, knoweth none, nor can know: for if that might be, that possibility would be a flat contradiction to the text: "The love of Christ which passeth knowledge." Wherefore the riches of this love in the utmost of it, is not, cannot be known by any: let their understanding and knowledge, be heightened and improved what it may. Yea, and being heightened and improved, let what search there can by it be made into this love and grace. "That which is afar off, and exceeding deep, who can find out?" (Eccl 7:24) And that this love of Christ is so, shall anon be made more apparent. But at present we will proceed to particular challenges for the making out of this, and then we will urge those reasons that will be for the further confirmation of the whole.

First, This love passes the knowledge of the wisest saint, we now single out the greatest proficient in this knowledge; and to confirm this, I need go no further than to the man that spake these words; to wit, Paul, for in his conclusion he includes himself. The love of Christ which passeth knowledge, even my knowledge. As who should say; though I have waded a great way in the grace of Christ, and have as much experience of his love as any he in all the world, yet I confess myself short, as to the fullness that is therein, nor will I stick to conclude of any other, That "he knows nothing yet as he ought to know" (1 Cor 8:2, 13:12).

Second, This love passeth the knowledge of all the saints, were it all put together, we, we all, and every one, did we each of us contribute for the manifesting of this love, what it is, the whole of what we know, it would amount but to a broken knowledge; we know but in part, we see darkly (1 Cor 13:9-12), we walk not by sight, but faith (2 Cor 5:7). True, now we speak of saints on earth.

Third, But we will speak of saints in heaven; they cannot to the utmost, know this love of Christ. For though they know more thereof than saints on earth, because they are more in the open visions of it, and also are more enlarged, being spirits perfect, than we on earth. Yet, to say no more now, they do not see the rich and unsearchable runnings out thereof unto sinners here on earth. Nor may they there measure that, to others, by what they themselves knew of it here. For sins, and times and persons and other circumstances, may much alter the case, but were all the saints on earth, and all

the saints in heaven to contribute all that they know of this love of Christ, and to put it into one sum of knowledge, they would greatly come short of knowing the utmost of this love, for that there is an infinite deal of this love, yet unknown by them. 'Tis said plainly, that they on earth do not yet know what they shall be (1 John 3:2). And as for them in heaven, they are not yet made perfect as they shall be (Heb 11:39,40). Besides, we find the souls under the altar, how perfect now soever, when compared with that state they were in when with the body (Isa 63:16); yet are not able in all points, though in glory, to know, and so to govern themselves there without directions (Rev 6:9-11). I say, they are not able, without directions and instructions, to know the kinds and manner of workings of the love of Christ towards us that dwell on earth.

Fourth, We will join with these, the angels, and when all of them, with men, have put all and every whit of what they know of this love of Christ together, they must come far short of reaching to, or of understanding the utmost bound thereof. I grant, that angels do know, in some certain parts of knowledge of the love of Christ, more than saints on earth can know while here; but then again, I know that even they do also learn many things of saints on earth, which shews that themselves know also but in part (Eph 3:10); so then, all, as yet, as to this love of Christ, and the utmost knowledge of it, are but as so many imperfects (1 Peter 1:12), nor can they all, put all their imperfects together, make up a perfect knowledge of this love of Christ; for the texts do yet stand where they did, and say, his riches are unsearchable, and his love that which passeth knowledge. We will come now to shew you, besides what has been already touched on.

THE REASON why this riches is unsearchable, and that love such as passeth knowledge; and the

Reason First is, Because It is eternal. All that is eternal, has attending of it, as to the utmost knowledge of it, a fourfold impossibility. 1. It is without beginning. 2. It is without end. 3. It is infinite. 4. It is incomprehensible.

1. It is without beginning: That which was before the world was, is without a beginning, but the love of Christ was before the world.

This is evident from Proverbs the eighth, "his delights," before God had made the world, are there said to be, "with the sons of men." Not that we then had being, for we were as yet uncreated; but though we had not beings created, we had being in the love and affections of Jesus Christ. Now this love of Christ must needs, as to the fullness of it, as to the utmost of it, be absolutely unknown to man. Who can tell how many heart-pleasing thoughts Christ had of us before the world began? Who can tell how much he then was delighted in that being we had in his affections; as also, in the consideration of our beings, believings, and being with him afterwards.

In general we may conclude, it was great; for there seems to be a parallel betwixt his Father's delights in him, and his delights in us. "I was daily his delight,—any my delights were with the sons of men" (Prov 8:22,30,31). But I say, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the world began? Who can tell what kind of delight the Father had in the Son before the world began? Why there seems to be a parallel betwixt the Father's love to Christ, and Christ's love to us; the Father's delight in Christ, and his delight in us. Yea, Christ confirms it, saying, "As the Father hath loved me, so have I loved you, continue ye in my love" (John 15:9). I know that I am not yet upon the nature of the word eternal; yet since, by eternal, we understand, before the world began, as well as forward, to an endless forever: We may a little enquire of folks as they may read, if they can tell the kind or measure of the love wherewith Christ then loved us. I remember the question that God asked Job, "Where," saith he, "wast thou when I laid the foundation of the

earth? declare if thou hast understanding" (Job 38:4): Thereby insinuating that because it was done before he had his being, therefore he could not tell how it was done. Now, if a work so visible, as the creation is, is yet as to the manner of the workmanship thereof wholly unknown to them that commenced in their beings afterwards: How shall that which has, in all the circumstances of it, been more hidden and inward, be found out by them that have intelligence thereof by the ear, and but in part, and that in a mystery, and long afterwards. But to conclude this, That which is eternal is without all beginning. This was presented to consideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without end, and how can an endless thing be known, that which has no end has no middle, wherefore it is impossible that the one half of the love that Christ has for his church should ever by them be known. I know that those visions that the saved shall have in heaven of this love, will far transcend our utmost knowledge here, even as far as the light of the sun at noon, goes beyond the light of a blinking candle at midnight; and hence it is, that when the days of those visions are come, the knowledge that we now have, shall be swallowed up. "When that which is perfect is come, then that which is in part shall be done away" (1 Cor 13:10). And although he speaks here of perfections, "when that which is perfect is come," &c., yet even that perfection must not be thought to be such as is the perfection of God; for then should all that are saved be so many externals and so many infinites, as he is infinite. But the meaning is, we shall then be with the eternal, shall immediately enjoy him with all the perfection of knowledge, as far as is possible for a creature, when he is wrought up to the utmost height that his created substance will bear to be capable of. But for all that, this perfection will yet come short of the perfection of him that made him, and consequently, short of knowing the utmost of his love; since that in the root is his very essence and nature. I know it says also, that we shall know even as we are known. But yet this must not be understood, as if we should know God as fully as he knows us. It would be folly and madness so to conclude; but the meaning is, we are known for happiness; we are known of God, for heaven and felicity; and when that which is perfect is come, then shall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apostle longed for, namely, If by any means, he might apprehend that for which he was also apprehended of Christ Jesus (Phil 3:12). That is, know, and see that, unto the which he was appointed of God and apprehended of Christ Jesus. 'Tis said again, "We shall be like him, for we shall see him as he is" (1 John 3:2). This text has respect to the Son, as to his humanity, and not as to his divinity. And not as to his divinity, simply, or distinctly considered; for as to that it is as possible for a spirit to drink up the sea, as for the most enlarged saint that is, or ever shall be in glory, so to see God as to know him altogether, to the utmost, or throughout. But the humanity of the Son of God, we shall see throughout, in all the beauty and glory that is upon him; and that was prepared for him before the foundation of the world. And Christ will that we see this glory, when he takes us up in glory to himself (John 17:24); but the utmost boundlessness of the divine majesty, the eternal deity of the Son of God, cannot be known to the utmost or altogether. I do not doubt, but that there will then in him, I mean in Christ, and in us, break forth these glorious rays and beams of the eternal majesty, as will make him in each of us admirable one to another (2 Thess 1:10); and that then, that of God shall be known of us, that now never entered into our hearts to think of. But the whole, is not, cannot, shall never be fully known of any. And therefore the love of Christ, it being essential to himself, cannot be known because of the endlessness that is in it. I said before, that which has no end,

has no middle, how then shall those that shall be in heaven eternally, ever pass over half the breadth of eternity. True, I know that all enjoyments there will be enjoyments eternal. Yea, that whatever we shall there embrace, or what embraces we shall be embraced with, shall be eternal; but I put a difference betwixt that which is eternal, as to the nature, and that which is so as to the durableness thereof. The nature of eternal things we shall enjoy, so soon as ever we come to heaven, but the duration of eternal things, them we shall never be able to pass through, for they are endless. So then, the eternal love of Christ, as to the nature of it, will be perfectly known of saints, when they shall dwell in heaven; but the endlessness thereof they shall never attain unto. And this will be their happiness. For could it be, that we should in heaven ever reach the end of our blessedness: (as we should, could we reach to the end of this love of Christ) why then, as the saying is, We should be at the land's end, and feel the bottom of all our enjoyments. Besides, whatsoever has an end, has a time to decay, and to cease to be, as well as to have a time to shew forth its highest excellencies. Wherefore, from all these considerations it is most manifest, that the love of Christ is unsearchable, and that it passes knowledge.

3. and 4. Now the other two things follow of course, to wit, That this love is infinite and incomprehensible. Wherefore here is that that still is above and beyond even those that are arrived to the utmost of their perfections. And this, if I may so say, will keep them in an employ, even when they are in heaven; though not an employ that is laboursome, tiresome, burdensome, yet an employ that is dutiful, delightful and profitable; for although the work and worship of saints in heaven is not particularly revealed as yet, and so "it doth not yet appear what we shall be," yet in the general we may say, there will be that for them to do, that has not yet by them been done, and by that work which they shall do there, their delight will be delight unto them. The law was the shadow and not the very image of heavenly things (Heb 10:1). The image is an image, and not the heavenly things themselves (the heavenly things they are saints) there shall be worship in the heavens (Heb 9:23). Nor will this at all derogate from their glory. The angels now wait upon God and serve him (Psa 103:20); the Son of God, is now a minister, and waiteth upon his service in heaven (Heb 8:1,2); some saints have been employed about service for God after they have been in heaven (Luke 9:29-32); and why we should be idle spectators, when we come thither, I see not reason to believe. It may be said, "They there rest from their labours." True, but not from their delights. All things then that once were burdensome, whether in suffering or service, shall be done away, and that which is delightful and pleasurable shall remain. But then will be a time to receive, and not to work. True, if by work you mean such as we now count work; but what if our work be there, to receive and bless. The fishes in the sea do drink, swim and drink. But for a further discourse of this, let that alone till we come thither. But to come down again into the world, for now we are talking of things aloft:

Reason Second, This love of Christ must needs be beyond our knowledge, because we cannot possibly know the utmost of our sin. Sin is that which sets out, and off, the knowledge of the love of Christ. There are four things that must be spoken to for the clearing of this. 1. The nature of sin. 2. The aggravations of sin. 3. The utmost tendencies of sin. 4. And the perfect knowledge of all this.

1. Before we can know this love of Christ, as afore, we must necessarily know the nature of sin, that is, what sin is, what sin is in itself. But no man knows the nature of sin to the full; not what sin in itself is to the full. The Apostle saith, "That sin, [that is in itself] is exceeding sinful" (Rom 7:13). That is, exceeding it as to its filthiness, goes beyond our knowledge: But this is seen by the commandment. Now the reason why

none can, to the full, know the horrible nature of sin, is because none, to the full, can know the blessed nature of the blessed God. For sin is the opposite to God. There is nothing that seeketh absolutely, and in its own nature to overcome, and to annihilate God, but sin, and sin doth so. Sin is worse than the devil; he therefore that is more afraid of the devil than of sin, knows not the badness of sin as he ought; nor but little of the love of Jesus Christ. He that knows not what sin would have done to the world, had not Christ stepped betwixt those harms and it. How can he know so much as the extent of the love of Christ in common? And he that knows not what sin would have done to him in particular, had not Christ the Lord, stepped in and saved, cannot know the utmost of the love of Christ to him in particular. Sin therefore in the utmost evil of it, cannot be known of us: so consequently the love of Christ in the utmost goodness of it, cannot be known of us.

Besides, there are many sins committed by us, dropping from us, and that pollute us, that we are not at all aware of; how then should we know that love of Christ by which we are delivered from them? Lord, "who can understand his errors?" said David (Psa 19:12). Consequently, who can understand the love that saves him from them? moreover, he that knows the love of Christ to the full, must also know to the full that wrath and anger of God, that like hell itself, burneth against sinners for the sake of sin: but this knows none. Lord, "who knoweth the power of thine anger?" said Moses (Psa 90:11). Therefore none knows this love of Christ to the full. The nature of sin is to get into our good, to mix itself with our good, to lie lurking many times under the formality and shew of good; and that so close, so cunningly, and invisibly, that the party concerned, embraces it for virtue, and knows not otherwise to do; and yet from this he is saved by the love of Christ; and therefore, as was hinted but now, if a man doth not know the nature of his wound, how should he know the nature and excellency of the balsam that hath cured him of his wound.

2. There are the due aggravations that belong to sin, which men are unacquainted with; it was one of the great things that the prophets were concerned with from God towards the people, (as to shew them their sins, so) to shew them what aggravations did belong thereto (Jer 2, Jer 3, Eze 16).

There are sins against light, sins against knowledge, sins against love, sins against learning, sins against threatenings, sins against promises, vows and resolutions, sins against experience, sins against examples of anger, and sins that have great, and high, and strange aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a measure. Now if these things be so, how can the love that saveth us from them be known or understood to the full?

Alas! our ignorance of these things is manifest by our unwillingness to abide affliction, by our secret murmuring under the hand of God; by our wondering why we are so chastised as we are, by our thinking long that the affliction is no sooner removed.

Or, if our ignorance of the vileness of our actions is not manifest this way, yet it is in our lightness under our guilt, our slight thoughts of our doings, our slovenly doing of duties, and asking of forgiveness after some evil or unbecoming actions. 'Tis to no boot to be particular, the whole course of our lives doth too fully make it manifest, that we are wonderful short in knowing both the nature, and also the aggravations of our sins: and how then should we know that love of Christ in its full dimensions, by which we are saved and delivered therefrom?

3. Who knows the utmost tendencies of sin? I mean, what the least sin driveth at, and what it would unavoidably run the sinner into. There is not a plague, a judgment, an affliction, an evil under heaven, that the least of our transgressions has not called for at

the hands of the great God! nay, the least sin calleth for all the distresses that are under heaven, to fall upon the soul and body of the sinner at once. This is plain, for that the least sin deserveth hell; which is worse than all the plagues that are on earth. But I say, who understandeth this? And I say again, if one sin, the least sin deserveth all these things, what thinkest thou do all thy sins deserve? how many judgments! how many plagues! how many lashes with God's iron whip dost thou deserve? besides there is hell itself, the place itself, the fire itself, the nature of the torments, and the durableness of them, who can understand?

But this is not all, the tendencies of thy sins are to kill others. Men, good men little think how many of their neighbours one of their sins may kill. As, how many good men and good women do unawares, through their uncircumspectness, drive their own children down into the deep? (Psa 106:6,7) We will easily count them very hardhearted sinners, that used to offer their children in sacrifice to devils; when 'tis easy to do worse ourselves: they did but kill the body, but we body and soul in hell, if we have not a care. Do we know how our sins provoke God? how they grieve the Holy Ghost? how they weaken our graces? how they spoil our prayers? how they weaken faith? how they tempt Christ to be ashamed of us? and how they hold back good from us? And if we know not every one of all these things to the full, how shall we know to the full the love of Christ which saveth us from them all?

4. Again, But who has the perfect knowledge of all these things? I will grant that some good souls may have waded a great way in some one, or more of them; but I know that there is not any that thoroughly know them all. And yet the love of Christ doth save us from all, notwithstanding all the vileness and soul-damning virtue12 that is in them. Alas! how short are we of the knowledge of ourselves, and of what is in us. How many are there that do not know that man consisteth of a body made of dust, and of an immortal soul? Yea, and how many be there of those that confess it, that know not the constitution of either. I will add, how many are there that profess themselves to be students of those two parts of man, that have oftentimes proved themselves to be but fools as to both? and I will conclude that there is not a man under heaven that knoweth it all together: For man is "fearfully and wonderfully made" (Psa 139:14): nor can the manner of the union of these two parts be perfectly found out. How much more then must we needs be at loss as to the fullness of the knowledge of the love of Christ? But, Reason Third, He that altogether knoweth the love of Christ, must, precedent to that, know not only all the wiles of the devil; but also all the plottings, contrivings and designs and attempts of that wicked one; yea, he must know, all the times that he hath been with God, together with all the motions that he has made that he might have leave to fall upon us, as upon Job and Peter, to try if he might swallow us up (Job 1 and 2, Luke 22:31). But who knows all this? no man, no angel. For, if the heart of man be so deep, that none, by all his actions, save God, can tell the utmost secrets that are therein; how should the heart of angels, which in all likelihood are deeper, be found out by any mortal man. And yet this must be found out before we can find out the utmost of the love of Christ to us. I conclude therefore from all these things, that the love of Christ passeth knowledge: or that by no means, the bottom, the utmost bounds thereof can be understood.

Reason Fourth, He that will presume to say, this love of Christ can be to the utmost known by us, must presume to say that he knoweth the utmost of the merits of his blood, the utmost exercise of his patience, the utmost of his intercession, the utmost of the glory that he has prepared and taken possession of for us. But I presume that there is none that can know all this, therefore I may without any fear assert, there is none that

knows, that is, that knows to the full, the other.
We come now more particularly to speak of the knowledge of the love of Christ; we have spoken of the love of Christ; and of the exceeding greatness of it: and now we come,
THIRD, To speak of the knowledge of it; that is to say, we will shew
WHAT KNOWLEDGE OF CHRIST'S LOVE IS ATTAINABLE IN THIS WORLD,
under these three heads. As to this, First, It may be known as to the nature of it. Second, It may be known in many of the degrees of it. Third, But the greatest knowledge that we can have of it here, is to know that it passes knowledge.
First, We may know it in the nature of it. That is, that it is love free, divine, heavenly, everlasting, incorruptible. And this no love is but the love of Christ; all other love is either love corruptible, transient, mixed, or earthly. It is divine, for 'tis the love of the holy nature of God. It is heavenly, for that it is from above: it is everlasting, for that it has no end: it is immortal, for that there is not the appearance of corruptibleness in it, or likelihood of decay.
This is general knowledge, and this is common among the saints, at leastwise in the notion of it. Though I confess, it is hard in time of temptation, practically to hold fast the soul to all these things. But, as I have said already, this love of Christ must be such, because love in the root of it, is essential to his nature, as also I have proved now, as is the root, such are the branches; and as is the spring, such are the streams, unless the channels in which those streams do run, should be corrupted, and so defile it; but I know no channels through which this love of Christ is conveyed unto us, but those made in his side, his hands, and his feet, &c. Or those gracious promises that dropped like honey from his holy lips, in the day of his love, in which he spake them: and seeing his love is conveyed to us, as through those channels, and so by the conduit of the holy and blessed spirit of God, to our hearts, it cannot be that it should hitherto be corrupted. I know the cisterns, to wit, our hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native savour and sweetness thereof. I know also, that there are those that tread down, and muddy those streams with their feet (Eze 34:18,19); but yet neither the love nor the channels in which it runs, should bear the blame of this. And I hope those that are saints indeed, will not only be preserved to eternal life, but nourished with this that is incorruptible unto the day of Christ. I told you before, that in the hour of temptation, it will be hard for the soul to hold fast to these things; that is, to the true definition of this love; for then, or at such seasons, it will not be admitted that the love of Christ is either transient, or mixed; but we count that we cannot be loved long, unless something better than yet we see in us, be found there, as an inducement to Christ to love, and to continue to love our poor souls (Isa 64:6). But these the Christian at length gets over; for he sees, by experience, he hath no such inducement (Deu 9:5); also, that Christ loves freely, and not for, or because of such poor, silly, imaginary enticements (Eze 16:60-62). Thus therefore the love of Christ may be known, that is, in the nature of it: it may, I say, but not easily (Eze 36:25-33). For this knowledge is neither easily got, though got, nor easily retained, though retained. There is nothing that Satan setteth himself more against, than the breaking forth of the love of Christ in its own proper native lustre. For he knows it destroys his kingdom, which standeth in profaneness, in errors and delusions, the only destruction of which is the knowledge of this love of Christ (2 Cor 5:14). What mean those swarms of opinions that are in the world? what is the reason that some are carried about as clouds, with a tempest? what mean men's waverings, men's changing, and interchanging truth for error, and one error for another? why, this is the thing, the

devil is in it. This work is his, and he makes this ado, to make a dust; and a dust to darken the light of the gospel withal. And if he once attaineth to that, then farewell the true knowledge of the love of Christ.

Also he will assault the spirits of Christians with divers and sundry cogitations, such as shall have in them a tendency to darken the judgment, delude the fancy, to abuse the conscience. He has an art to metamorphose all things. He can make God seem to be to us, a most fierce and terrible destroyer; and Christ a terrible exactor of obedience, and most amazingly pinching of his love. He can make supposed sins unpardonable; and unpardonable ones, appear as virtues. He can make the law to be received for gospel, and cause that the gospel shall be thrown away as a fable. He can persuade, that faith is fancy, and that fancy is the best faith in the world. Besides, he can tickle the heart with false hope of a better life hereafter, even as if the love of Christ were there. But, as I said before, from all these things the true love of Christ in the right knowledge of it, delivereth those that have it shed abroad in the heart by the Holy Ghost that he hath given (Rom 5). Wherefore it is for this purpose that Christ biddeth us to continue in his love (John 15:9); because the right knowledge, and faith of that to the soul, disperseth and driveth away all such fogs, and mists of darkness; and makes the soul to sit fast in the promise of eternal life by him; yea, and to grow up into him who is the head, "in all things."

Before I leave this head, I will present my reader with these things, as helps to the knowledge of the love of Christ. I mean the knowledge of the nature of it, and as HELPS to retain it.

Help First, Know thy self, what a vile, horrible, abominable sinner thou art: For thou canst not know the love of Christ, before thou knowest the badness of thy nature. "O wretched man that I am" (Rom 7:24), must be, before a man can perceive the nature of the love of Christ. He that sees himself but little, will hardly know much of the love of Christ: he that sees of himself nothing at all, will hardly ever see anything of the love of Christ. But he that sees most of what an abominable wretch he is, he is like to see most of what is the love of Christ. All errors in doctrine take their rise from the want of this (I mean errors in doctrine as to justification). All the idolizing of men's virtues, and human inventions, riseth also from the want of this. So then if a man would be kept sure and stedfast, let him labour before all things to know his own wretchedness. People naturally think that the knowledge of their sins is the way to destroy them; when in very deed, it is the first step to salvation. Now if thou wouldest know the badness of thy self, begin in the first place to study the law, then thy heart, and so thy life. The law thou must look into, for that's the glass; thy heart thou must look upon, for that's the face; thy life thou must look upon, for that's the body of a man, as to religion (James 1:25). And without the wary consideration of these three, 'tis not to be thought that a man can come at the knowledge of himself, and consequently to the knowledge of the love of Christ (James 1:26,27).

Help Second, Labour to see the emptiness, shortness, and the pollution that cleaveth to a man's own righteousness. This also must in some measure be known, before a man can know the nature of the love of Christ. They that see nothing of the loathsomeness of man's best things, will think, that the love of Christ is of that nature as to be procured, or won, obtained or purchased by man's good deeds. And although so much gospel light is broke forth as to stop men's mouths from saying this, yet 'tis nothing else but sound conviction of the vileness of man's righteousness, that will enable men to see that the love of Christ is of that nature, as to save a man without it; as to see that it is of that nature as to justify him without it: I say, without it, or not at all.

There is shortness, there is hypocrisy, there is a desire of vain glory, there is pride, there is presumption in man's own righteousness: nor can it be without these wickednesses, when men know not the nature of the love of Christ. Now these defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I first did mention, to wit, shortness; how could it cover the nakedness of him that hath it, or obtain for the man, in whole or in part, that Christ should love, and have respect unto him.

Occasions many thou hast given thee to see the emptiness of man's own righteousness, but all will not do unless thou hast help from heaven: wherefore thy wisdom will be, if thou canst tell where to find it, to lie in the way of God, that when he comes to visit the men that wait upon him in the means of his own appointing, thou mayest be there; if perhaps he may cast an eye of pity upon thy desolate soul, and make thee see the things above mentioned. That thou mayest know the nature of the love of Christ.

Help Third, If thou wouldest know the nature of this love, be much in acquainting of thy soul with the nature of the law, and the nature of the gospel (Gal 3:21). The which though they are not diametrically opposite one to another, yet do propound things so differently to man, that if he knows not where, when, and how to take them, 'tis impossible but that he should confound them, and in confounding of them, lose his own soul (Rom 9:31,32). The law is a servant, both first and last, to the gospel (Rom 10:3,4) : when therefore it is made a Lord, it destroyeth: and then to be sure it is made a Lord and Saviour of, when its dictates and commands are depended upon for life.

Thy wisdom therefore will be to study these things distinctly, and thoroughly; for so far as thou art ignorant of the true knowledge of the nature of these, so far thou art ignorant of the true knowledge of the nature of the love of Christ. Read Paul to the Galatians, that epistle was indicted by the Holy Ghost, on purpose to direct the soul, in, and about this very thing.

Help Fourth, The right knowledge of the nature of the love of Christ, is obtained, and retained, by keeping of these two doctrines at an everlasting distance as to the conscience; to wit, not suffering the law to rule but over my outward man, not suffering the gospel to be removed one hair's breadth from my conscience. When Christ dwells in my heart by faith (Eph 3:17), and the moral law dwells in my members (Col 3:5), the one to keep up peace with God, the other to keep my conversation in a good decorum: then am I right, and not till then.

But this will not be done without much experience, diligence, and delight in Christ. For there is nothing that Satan more desireth, than that the law may abide in the conscience of an awakened Christian, and there take up the place of Christ, and faith; for he knows if this may be obtained, the vail is presently drawn over the face of the soul, and the heart darkened as to the knowledge of Christ; and being darkened, the man is driven into despair of mercy, or is put upon it to work for life (2 Cor 3:13-15). There is therefore, as I say, much diligence required of him that will keep these two in their places assigned them of God. I say much diligent study of the word, diligent prayer; with diligence to walk with God in the world. But we will pass this, and come to the second head.

Secondly, As the love of Christ may be known in the nature of it, so it may be known in many degrees of it. That which is knowable, admits of degrees of knowledge: the love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much; and therefore they that seek to know it, should never be contented or satisfied to what degree of the knowledge of it soever they attain;

but still should be reaching forward, because there is more to be known of it before them. "Brethren," said Paul, "I count not myself to have apprehended, (that is to the utmost) but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" (Phil 3:13,14). I might here discourse of many things, since I am upon this head of reaching after the knowledge of the love of Christ in many of the degrees of it. But I shall content myself with few.

1. He that would know the love of Christ in several degrees of it, must begin at his person, for in him dwells all the treasures of wisdom and knowledge. Nay, more; In him "are hid all the treasures of wisdom and knowledge" (Col 2:3). In him, that is, in his person: For, for the godhead of Christ, and our nature to be united in one person, is the highest mystery, and the first appearance of the love of Christ by himself, to the world (1 Tim 3:16). Here I say, lie hid the treasures of wisdom, and here, to the world, springs forth the riches of his love (John 1:14). That the eternal word, for the salvation of sinners, should come down from heaven and be made flesh, is an act of such condescension, a discovery of such love, that can never to the full be found out. Only here we may see, love in him was deep, was broad, was long, and high: let us therefore first begin here to learn to know the love of Christ, in the high degrees thereof.

(1.) Here, in the first place, we perceive love, in that the human nature, the nature of man, not of angels, is taken into union with God. Who so could consider this, as it is possible for it to be considered, would stand amazed till he died with wonder. By this very act of the heavenly wisdom, we have an inconceivable pledge of the love of Christ to man: for in that he hath taken into union with himself our nature, what doth it signify, but that he intendeth to take into union with himself our person. For, for this very purpose did he assume our nature. Wherefore we read that in the flesh he took upon him, in that flesh, he died for us, the just for the unjust, that he might bring us to God (1 Peter 3:18).

(2.) As he was made flesh, so as was said afore, he became a public or common person for us: and hereby is perceived another degree of his love; undertaking to do for his, what was not possible they should do for themselves, perfecting of righteousness to the very end of the law, and doing for us, to the reconciling of us unto his Father, and himself (Rom 10:3,4, 3:24).

(3.) Herein also we may attain to another degree of knowledge of his love, by understanding that he has conquered, and so disabled our foes, that they cannot now accomplish their designed enmity upon us (Rom 5, Eph 5:26,27): but that when Satan, death, the grave and sin have done to his people, whatever can by them be done, we shall be still more than conquerors, (though on our side be many disadvantages), through him that has loved us, over them (Rom 8:37).

(4.) By this also we may yet see more of his love, in that as a forerunner, he is gone into heaven to take possession thereof for us (Heb 6:20): there to make ready, and to prepare for us our summer-houses, our mansion, dwelling-places. As if we were the lords, and he the servant! (John 14:2,3) Oh this love!

(5.) Also we may see another degree of his love, in this, that now in his absence, he has sent the third person in the Trinity to supply his place as another comforter of us (John 16:7, 15:26), that we may not think he has forgot us, not be left destitute of a revealer of truth unto us (John 14:16). Yea, he has sent him to fortify our spirits, and to strengthen us under all adversity; and against our enemies of what account, or degree soever (Luke 21:15).

(6.) In this also we may see yet more of the love of Christ, in that though he is in

heaven and we on earth: Nothing can happen to his people to hurt them, but he feels it, is touched with it, and counteth it as done unto himself: Yea, sympathizes with them, and is afflicted, and grieved in their griefs, and their afflictions.
(7.) Another thing by which also yet more of the love of Christ is made manifest, and so may by us be known, is this: He is now, and has been ever since his ascension into glory, laying out himself as high-priest for us (Heb 7:24-26), that by the improving13 of his merits before the throne of grace, in way of intercession, he might preserve us from the ruins that our daily infirmities would bring upon us (Heb 8:12): yea, and make our persons and performances acceptable in his Father's sight (Rom 5:10, 1 Peter 2:5).
(8.) We also see yet more of his love by this, that he will have us where himself is, that we may behold and be partakers of his glory (John 17:24). And in this degree of his love, there are many loves.
Then he will come for us, as a bridegroom for his bride (Matt 25:6-10). Then shall a public marriage be solemnized, and eternized betwixt him and his church (Rev 19:6,7). Then she shall be wrapped up in his mantles and robes of glory (Col 3:4). Then they shall be separated, and separated from other sinners, and all things that offend shall be taken away from among them (Matt 25:31, 13:41). Then shall they be exalted to thrones, and power of judgment; and shall also sit in judgment on sinful men and fallen angels, acquiescing, by virtue of authority, with their king and head, upon them (1 Cor 6:2,3). Then or from thenceforth for ever, there shall be no more death, sorrow, hidings of his face, or eclipsing of their glory for ever (Luke 20:36). And thus you may see what rounds this our Jacob's ladder hath, and how by them we may climb, and climb, even until we are climbed up to heaven: but now we are set again; for all the glories, all the benefits, all the blessings, and all the good things that are laid up in heaven for these; Who can understand?
2. A second thing whereby the love of Christ is some degrees of it may be known, is this: That he should pass by angels and take hold of us. Who so considereth the nature of spirits, as they are God's workmanship, must needs confess, that as such, they have a pre-eminency above that which is made of dust: This then was the disparity 'twixt us and them; they being, by birth, far more noble than we. But now, when both are fallen, and by our fall, both in a state of condemnation, that Jesus Christ should choose to take up us, the most inconsiderable, and pass by them, to their eternal perdition and destruction: O love! love in a high degree to man: For verily he took not hold of angels, but of the seed of Abraham he took hold (Heb 2:16). Yet this is not all: In all probability this Lord Jesus has ten times as much to do now he has undertaken to be our Saviour, as he would have had, had he stepped over us and taken hold on them.
(1.) He needed not to have stooped so low as to take flesh upon him; theirs being a more noble nature.
(2.) Nor would he in all likelihood, have met with those contempts, those scorns, those reproaches and undervaluings from them, as he has all-along received in this his undertaking, and met with from sinful flesh. For they were more noble than we, and would sooner have perceived the design of grace, and so one would think more readily have fallen in therewith, than [creatures in] such darkness as we were, and still by sin are.
(3.) They would not have had those disadvantages as we, for that they would not have had a tempter, a destroyer, so strong and mighty as ours is. Alas! had God left us, and taken them, though we should have been ever so full of envy against their salvation; yet being but flesh, what could we have done to them to have laid obstacles in the way of their faith and hope, as they can and do in ours?

(4.) They, it may fairly be presumed, had they been taken, and we left, and made partakers in our sted, while we had been shut out, as they are, would not have put Christ so to it, now in heaven (pray bear with the expression, because I want a better) as we by our imperfections have done and do. Sin, methinks, would not have so hanged in their natures as it doth in ours: their reason, and sense, and apprehensions being more quick, and so more apt to have been taken with this love of Christ, and by it more easily have been sanctified.
(5.) The law which they have broken, being not so intricate, as that against which we have offended, theirs being a commandment with faithfulness to abide in the place in which their Creator had set them; methinks, considering also the aptness of their natures as angels, would not have made their complete obedience so difficult.
(6.) Nor can I imagine, but had they been taken, they, as creatures excelling in strength, would have been more capable of rendering these praises and blessings to God for eternal mercies, than such poor sorry creatures as we are, could. But! "behold what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3:1). That we, not they, that we notwithstanding all that they have, or could have done to hinder it, should be called the children of God.
This therefore is an high degree of the love of Jesus Christ to us, that when we and they were fallen, he should stoop and take up us, the more ignoble, and leave so mighty a creature in his sins to perish.
3. A third thing whereby the love of Christ in some of the degrees of it may be known, will be to consider more particularly the way, and unwearied work that he hath with man to bring him to that kingdom, that by his blood he hath obtained for him.
(1.) Man, when the Lord Jesus takes him in hand to make him partaker of the benefit, is found an enemy to his redeemer; nor doth all the intelligence that he has had of the grace and love of Christ to such, mollify him at all, to wit, before the day of God's power comes (Rom 4:5, 5:7-10). And this is a strange thing. Had man, though he could not have come to Christ, been willing that Christ should have come to him, it had been something; it would have shewn that he had taken his grace to heart, and considered of it: yea, and that he was willing to be a sharer in it. But verily here is no such thing; man, though he has free will, yet is willing by no means to be saved God's way, to wit, by Jesus Christ, before (as was said before) the day of God's power comes upon him. When the good shepherd went to look for his sheep that was lost in the wilderness, and had found it: did it go one step homewards upon its own legs? did not the shepherd take her and lay her upon his shoulder, and bring her home rejoicing (Luke 15). This then is not love only, but love to a degree.
(2.) When man is taken, and laid under the day of God's power: When Christ is opening his ear to discipline, and speaking to him that his heart may receive instruction; many times that poor man is, as if the devil had found him, and not God. How frenzily he imagines? how crossly he thinks? How ungainly he carries it under convictions, counsels, and his present apprehension of things? I know some are more powerfully dealt withal, and more strongly bound at first by the world; but others more in an ordinary manner, that the flesh, and reason may be seen, to the glory of Christ. Yea, and where the will is made more quickly to comply with its salvation, 'tis no thanks to the sinner at all (Job 4:18). 'Tis the day of the power of the Lord that has made the work so soon to appear. Therefore count this an act of love, in the height of love; Love in a great degree (John 15:16).
(3.) When Christ Jesus has made this mad man to come to himself, and persuaded him to be willing to accept of his salvation: yet he may not be trusted, nor left alone, for then

the corruptions that still lie scattering up and down in his flesh will tempt him to it, and he will be gone; yea, so desperately wicked is the flesh of saints, that should they be left to themselves but a little while, none knows what horrible transgressions would break out. Proof of this we have to amazement, plentifully scattered here and there in the word. Hence we have the patience of God, and his gentleness so admired (2 Chron 32:21): for through that it is that they are preserved. He that keepeth Israel neither slumbers nor sleeps (Psa 121:4), but watches for them, and over them every moment, for he knows else they will be hurt (Isa 27:3).

(4.) Yea, notwithstanding this, how often are saints found playing truant, and lurking like thieves in one hole or other. Now, in the guilt of backsliding by the power of this, and then in filth by the power of that corruption (Jer 2:26). Yea, and when found in such decayings, and under such revoltings from God, how commonly do they hide their sin with Adam, and David, even until their Saviour fireth out of their mouths a confession of the truth of their naughtiness. "When I keep silence," said David, (and yet he chose to keep silence after he had committed his wickedness) "my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer" (Psa 32:3,4). but why didst thou not confess what thou hadst done then? So I did, saith he, at last, and thou forgavest the iniquity of my sin (verse 5).

(5.) When the sins of saints are so visible and apparent to others, that God for the vindication of his name and honour must punish them in the sight of others; yea, must do it, as he is just: Yet then for Christ's sake, he waveth such judgments, and refuseth to inflict such punishments as naturally tend to their destruction, and chooseth to chastise them with such rods and scourges, as may do them good in the end; and that they may not be condemned with the world (1 Cor 11:31,32). Wherefore the Lord loves them, and they are blessed, whom he chasteneth and teacheth out of his law (Heb 12:5-8, Psa 94:12). And these things are love to a degree.

(6.) That Christ should supply out of his fullness the beginnings of grace in our souls, and carry on that work of so great concern, and that which at times we have so little esteem of, is none of the least of the aggravations of the love of Christ to his people. And this work is as common as any of the works of Christ, and as necessary to our salvation, as is his righteousness, and the imputation thereof to our justification: For else how could we hold out to the end (Matt 24:13); and yet none else can be saved.

(7.) And that the love of Christ should be such to us that he will thus act, thus do to, and for us, with gladness; (as afore is manifest by the parable of the lost sheep) is another degree of his love towards us: And such an one too, as is none of the lowest rate. I have seen hot love, soon cold; and love that has continued to act, yet act towards the end, as the man that by running, and has run himself off his legs, pants, and can hardly run any longer: but I never saw love like the love of Christ, who as a giant, and bridegroom coming out of his chamber, and as a strong man, rejoiceth to run his race (Psa 19:5). Loving higher and higher, stronger and stronger, I mean as to the lettings out of love, for he reserveth the best wine even till the last (John 2:10).

(8.) I will conclude with this, that his love may be known in many degrees of it, by that sort of sinners whose salvation he most rejoiceth in, and that is, in the salvation of the sinners that are of the biggest size: Great sinners, Jerusalem sinners, Samaritan sinners, publican sinners. I might urge moreover, how he hath proportioned invitations, promises and examples of his love, for the encouragement and support of those whose souls would trust in him: By which also great degrees of his love may be understood. But we will come now to the third thing that was propounded.

Thirdly, But the greatest attainment that as to the understanding of the love of Christ, we can arrive to here, is to know that it passes knowledge: And to know the love of Christ that passeth knowledge. This truth discovereth itself,

1. By the text itself, for the Apostle here, in this prayer of his for the Ephesians, doth not only desire that they may know, but describeth that thing which he prays they may know, by this term, It passeth knowledge. And to know the love of Christ which passeth knowledge. As our reason and carnal imagination will be rudely, and unduly tampering with any thing of Christ, so more especially with the love and kindness of Christ: Judging and concluding that just such it is, and none other, as may be apprehended by them: Yea, and will have a belief that just so, and no otherwise are the dimensions of this love; nor can it save beyond our carnal conceptions of it. Saying to the soul as Pharaoh once did to Israel in another case: "Let the Lord be with you as I shall" (judge it meet he should) "let you go." We think Christ loves us no more than we do think he can, and so conclude that his love is such as may by us be comprehended, or known to the utmost bounds thereof. But these are false conceptions, and this love of Christ that we think is such, is indeed none of the love of Christ, but a false image thereof, set before our eyes. I speak not now of weak knowledge, but of foolish and bold conclusions. A man through unbelief may think that Christ has no love for him, and yet Christ may love him with a love that passeth knowledge. But when men in the common course of their profession, will be always terminating here, that they know how, and how far Christ can love, and will thence be bold to conclude of their own safety, and of the loss and ruin of all that are not in the same notions, opinions, formalities, or judgments as they: this is the worst and greatest of all. The text therefore, to rectify those false and erroneous conclusions, says, It is a love that passeth knowledge.

And it will be worth our observation to take notice that men, erroneous men, do not put these limits so commonly to the Father and his love, as [to] the Son and his. Hence you have some that boast that God can save some who have not the knowledge of the person of the mediator Jesus Christ the righteous; as the heathens that have, and still do make a great improvement of the law and light of nature: crying out with disdain against the narrowness, rigidness, censoriousness, and pride of those that think the contrary. Being not ashamed all the while to eclipse, to degrade, to lessen and undervalue the love of Jesus Christ; making of him and his undertakings, to offer himself a sacrifice to appease the justice of God for our sins, but a thing indifferent, and in its own nature but as other smaller matters.

But all this while the devil knows full well at what game he plays, for he knows that without Christ, without faith in his blood, there is no remission of sins. Wherefore, saith he, let these men talk what they will of the greatness of the love of God as creator, so they sleight and undervalue the love of Christ as mediator. And yet it is worth our consideration, that the greatness of the love of God is most expressed in his giving of Christ to be a Saviour, and in bestowing his benefits upon us that we may be happy through him.

But to return, The love of Christ that is so indeed, is love that passeth knowledge: and the best and highest of our knowledge of it is, that we know it to be such.

2. Because I find that at this point, the great men of God, of old, were wont to stop, be set, and beyond which they could not pass. 'Twas this that made Moses wonder (Deu 4:31-34). 'Twas this that made David cry out, How great and wonderful are the works of God? "thy thoughts to usward: they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered" (Psa 40:5). And again, "How precious also are thy thoughts unto me, O God! how great is the sum of

them! If I should count them, they are more in number than the sand" (Psa 139:17,18). And a little before, "such knowledge is too wonderful for me" (verse 6). Isaiah saith, there hath not entered into the heart of man what God has prepared for them that wait for him (Isa 64:4). Ezekiel says, this is the river that cannot be passed over (47:5): And Micah to the sea, (7:19) and Zechariah to a fountain, hath compared this unsearchable love (13:1). Wherefore the Apostle's position, That the love of Christ is that which passeth knowledge, is a truth not to be doubted of: Consequently, to know this, and that it is such, is the farthest that we can go. This is to justify God, who has said it, and to magnify the Son, who has loved us with such a love: And the contrary is to dishonour him, to lessen him, and to make him a deficient Saviour. For suppose this should be true, that thou couldest to the utmost comprehend this love; yet unless, by thy knowledge thou canst comprehend beyond all evil of sin, or beyond what any man sins, who shall be saved, can spread themselves or infect: Thou must leave some pardonable man in an unpardonable condition. For that thou canst comprehend this love, and yet canst not comprehend that sin. This makes Christ a deficient Saviour. Besides, if thou comprehendest truly; the word that says, it passeth knowledge, hast lost its sanctity, its truth.

It must therefore be, that this love passeth knowledge; and that the highest pitch that a man by knowledge can attain unto, as to this, is to know that it passeth knowledge. My reason is, for that all degrees of love, be they never so high, or many, and high, yet, if we can comprehend them, rest in the bowels of our knowledge, for that only which is beyond us, is that which passeth knowledge. That which we can reach, cannot be the highest: And if a man thinks there is nothing beyond what he can reach, he has no more knowledge as to that: but if he knows that together with what he hath already reached, there is that which he cannot reach, before [him]; then he has a knowledge for that also, even a knowledge, that it passeth knowledge. 'Tis true a man that thus knoweth may have divers conjectures about that thing that is beyond his knowledge. Yea, in reason it will be so, because he knows that there is something yet before him: But since the thing itself is truly beyond his knowledge, none of his conjectures about that thing may be counted knowledge. Or suppose a man that thus conjectureth, should hit right as to what he now conjectures; his right hitting about that thing may not be called knowledge: It is as yet to him but as an uncertain guess, and is still beyond this knowledge.

Quest. But, may some say, what good will it do a man to know that the love of Christ passeth knowledge? one would think that it should do one more good to believe that the knowledge of the whole love of Christ might be attainable.

Answer. That there is an advantage in knowing that the love of Christ passeth knowledge; must not be questioned, for that the Apostle saith it doth (2 Tim 3:16). For to know what the holy word affirms, is profitable: nor would he pray that we might know that which passeth knowledge, were there not by our knowing of it, some help to be administered. But to shew you some of the advantages that will come to us by knowing that the love of Christ passeth knowledge.

(1.) By knowing of this a child of God has in reserve for himself, at a day, when all that he otherwise knows, may be taken from him through the power of temptation. Sometimes a good man may be so put to it, that all that he knows comprehensively may be taken from him: to wit, the knowledge of the truth of his faith, or that he has the grace of God in him, or the like, that I say may be taken from him. Now if at this time, he knows the love of Christ that passeth knowledge, he knows a way in all probability to be recovered again. For if Christ Jesus loves with a love that passeth knowledge:

then, saith the soul, that is thus in the dark, he may love me yet, for ought I know, for I know that he loves with a love that passeth knowledge; and therefore I will not utterly despond. Yea, if Satan should attempt to question whether ever Christ Jesus will look upon me or no: the answer is, if I know the love that passes knowledge: But he may look upon me, (O, Satan) yea, and love, and save me too, for ought I poor sinner know; for he loves with a love that passeth knowledge. If I be fallen into sin that lies hard upon me, and my conscience fears, that for this there is no forgiveness. The help for a stay from utter despair is at hand: but there may, say I, for Christ loves, with a love that passeth knowledge. If Satan would dissuade me from praying to God, by suggesting as if Christ would not regard the stammering, and chattering prayer of mine. The answer is ready, but he may regard for ought I know; for he loves with a love that passeth knowledge. If the tempter doth suggest that thy trials, and troubles, and afflictions, are so many, that it is to be thought thou shall never get beyond them. The answer is near, but for ought we know, Christ may carry me through them all, for he loves with a love that passeth knowledge. Thus I say, is relief at hand, and a help in reserve for the tempted, let their temptations be what they will. This therefore is the weapon that will baffle the devil when all other weapons fail; for ought I know, Christ may save me, for he loves with a love that passeth knowledge. Yea, suppose he should drive me to the worst of fears, and that is to doubt that I neither have nor shall have for ever the grace of God in my soul. The answer is at hand, but I have or may have it, for Christ loves with a love that passeth knowledge. Thus therefore you may see that in this prayer of Paul, there is a great deal of good. He prays, when he prays that we might know the love of Christ that passeth knowledge: that we may have a help at hand, and relief against all the horrible temptations of the devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us, but the least grain of right reasoning according to the nature of things. For if it be objected against a man that he is poor, because he has but a groat in his pocket; yet if he has an unknown deal of money in his trunks, how easy is it for him to recover himself from that slander, by returning the knowledge of what he has, upon the objector. This is the case, and thus it is, and will be with them that know the love of Christ that passeth knowledge. Wherefore,

(2.) By this knowledge, room is made for a Christian, and liberty is ministered unto him, to turn himself every way in all spiritual things. This is the Christian's rehoboth, that well for which the Philistines have no heart to strive, and that which will cause that we be fruitful in the land (Gen 26:22).

If Christians know not with this knowledge, they walk in the world as if they were pinioned; or as if fetters were hanged on their heels. But this enlarged their steps under them (2 Sam 22:37): by the knowledge of this love they may walk at liberty, and their steps shall not be straitened. This is that which Solomon intends when he saith, "Get wisdom, and get understanding" (Prov 4:5). Then "when thou goest, thy steps shall not be straitened, and when thou runnest, thou shalt not stumble" (Prov 4:12). A man that has only from hand to mouth, is oft put to it to know how to use his penny, and comes off also, many times, but with an hungry belly; but he that has, not only that, but always over and to spare, he is more at liberty, and can live in fullness, and far more like a gentleman. There is a man has a cistern, and that is full of water: there is another also, that has his cistern full, and withal, his spring in his yard; but a great drought is upon the land in which they dwell: I would now know, which of these two have the most advantage to live in their own minds at liberty, without fear of wanting water? Why this is the case in hand. There is a Christian that knows Christ in all those degrees of his

love that are knowable, but he knoweth Christ nothing in his love that passeth knowledge. There is another Christian, and he knows Christ, as the first, but withal, he also knows him as to his love that passeth knowledge. Pray now tell me, which of these two are likeliest to live most like a Christian, that is, like a spiritual prince, and like him that possesseth all things? which has most advantage to live in godly largeness of heart, and is most at liberty in his mind? which of these two have the greatest advantage to believe, and the greatest engagements laid upon him to love the Lord Jesus? which of these have also most in readiness to resist the wiles of the devil, and to subdue the power and prevalency of corruptions? 'Tis this, that makes men fathers in Christianity. "I write unto you, fathers, because ye have known;—I have written unto you, fathers, because ye have known" (1 John 2:13-14), why, have not others known, not so as the fathers? The fathers have known and known. They have known the love of Christ in those degrees of love which are knowable, and have also known the love of Christ to be such which passeth knowledge. In my father's house is bread enough and to spare, was that that fetched the prodigal home (Luke 15:17). And when Moses would speak an endless all to Israel, for the comfort and stay of their souls, he calls their God, "The fountain of Jacob upon a land of corn and wine" (Deu 33:28).

(3.) By this knowledge, or knowing of the love of Christ which passeth knowledge, there is begot in Christians a greater desire to press forwards to that which is before them (Phil 3:12-21). What is the reason of all that sloth, carnal contentedness, and listlessness of spirit in Christians, more than the ignorance of this. For he that thinks he knows what can be known, is beyond all reason that should induce him to seek yet after more. Now the love of Christ may be said, not to be knowable, upon a threefold account: [namely]. For that my knowledge is weak. For that my knowledge is imperfect. Or for that, though my knowledge be never so perfect, because the love of Christ is eternal.

There is love that is not to be apprehended by weak knowledge. Convince a man of this, and then, if the knowledge of what he already has, be truly sweet to his soul (Prov 2:10), it will stir him up with great heartiness to desire to know what more of this is possible.

There is love beyond what he knows already, who is indued with the most perfect knowledge, that man here may have. Now if what this man knows already of this love is indeed sweet unto him; then it puts him upon hearty desires that his soul may yet know more. And because there is no bound set to man, how much he may know in this life thereof; therefore his desires, notwithstanding what he has attained, are yet kept alive, and in the pursuit after the knowledge of more of the love of Christ. And God in old time has taken it so well at the hands of some of his, that their desires have been so great, that when, as I may say, they have known as much on earth as is possible for them to know; (that is by ordinary means) he has come down to them in visions and revelations; or else taken them up to him for an hour or two into paradise, that they might know, and then let them down again.

But this is not all, There is a knowledge of the love of Christ, that we are by no means capable of until we be possessed of the heavens. And I would know, if a man indeed loveth Christ, whether the belief of this be not one of the highest arguments that can be urged, to make such an one weary of this world, that he may be with him. To such an one, "to live is Christ, and to die is gain" (Phil 1:21-23). And to such an one, it is difficult to bring his mind to be content to stay here a longer time; except he be satisfied that Christ has still work for him here to do.

I will yet add, There is a love of Christ, I will not say, that cannot be known, but I will say,

that cannot be enjoyed; no, not by them now in heaven (in soul) until the day of judgment. And the knowledge of this, when it has possessed even men on earth, has made them choose a day of judgment, before a day of death, that they might know what is beyond that state and knowledge which even the spirits of just men made perfect, now do enjoy in heaven (2 Cor 5:4). Wherefore, as I said at first, To know the love of Christ that passeth knowledge, is advantageous upon this account; it begetteth in Christians a great desire to reach, and press forward to that which is before.

One thing more, and then, as to this reason, I have done. Even that love of Christ that is absolutely unknowable, as to the utmost bound thereof because it is eternal, will be yet in the nature of it sweet and desirable, because we shall enjoy or be possessed of it so. This therefore, if there were no more, is enough, when known, to draw away the heart from things that are below, to itself.

(4.) The love that passeth knowledge. The knowledge of that is a very fruitful knowledge. It cannot be, but it must be fruitful. Some knowledge is empty, and alone, not attended with that good, and with those blessings wherewith this knowledge is attended. Did I say, it is fruitful? I will add, it is attended with the best fruit; it yieldeth the best wine: It fills the soul with all the fullness of God. "And to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God." God is in Christ, and makes himself known to us by the love of Christ. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," for God is not to be found nor enjoyed, but in him, consequently, he that hath, and abideth in the doctrine of Christ, " hath both the Father and the Son" (2 John 9). Now, since there are degrees of knowledge of this doctrine, and since the highest degree of the knowledge of him, is to know that he has a Love that passeth knowledge, it follows, that if he that has the least saving knowledge of this doctrine, hath God; he that hath the largest knowledge of it, has God much more, or, according to the text, is filled with all the fullness of God. What this fullness of God should be, is best gathered from such sayings of the Holy Ghost, as come nearest to this, in language, filled,

Full of goodness (Rom 15:14).
Full of faith (Acts 6:5).
Full of the Holy Ghost (Acts 7:55).
Full of assurance of faith (Heb 10:22).
Full of assurance of hope (Heb 6:11).
Full of joy unspeakable, and full of glory (1 Peter 1:8).
Full of joy (1 John 1:4).
Full of good works (Acts 11:36).
Being filled with the knowledge of his will (Col 1:9).
Being filled with the spirit (Eph 5:18).

Filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God (Phil 4:11). These things to be sure are included either for the cause or effect of this fullness. The cause they cannot be, for that is God's, by his Holy Spirit. The effects therefore they are, for wherever God dwells in the degree intended in the text, there is shewn in an eminent manner, by these things, "what is the riches of the glory of his inheritance in the saints" (Eph 1:18). But these things dwell not in that measure specified by the text, in any, but those who know the love of Christ which passeth knowledge.

But what a man is he that is filled with all these things! or that is, as we have it in the text, "filled with all the fullness of God!" Such men are, at this day, wanting in the churches. These are the men that sweeten churches, and that bring glory to God and to religion. And knowledge will make us such, such knowledge as the Apostle here speaketh of.14 I have now done, when I have spoken something by way of USE unto you, from what hath been said. And,

Use First, Is there such breadth, and length, and depth, and height in God, for us? And is there toward us love in Christ that passeth knowledge? Then this shews us, not only the greatness of the majesty of the Father and the Son, but the great good will that is in their heart to them that receive their word.

God has engaged the breadth, and length and depth, and height of the love, the wisdom, the power, and truth that is in himself, for us; and Christ has loved us with a love that passeth knowledge. We may well say, "Who is like thee, O Lord, among the gods?" (Exo 15:11). Or, as another prophet has it, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever: because he delighteth in mercy" (Micah 7:18). Yea, no words can sufficiently set forth the greatness of this love of God and his Son to us poor miserable sinners.

Use Second, Is there so great a heart for love, towards us, both in the Father and in the Son? Then let us be much in the study and search after the greatness of this love. This is the sweetest study that a man can devote himself unto; because it is the study of the love of God and of Christ to man. Studies that yield far less profit than this, how close are they pursued, by some who have adapted themselves thereunto? Men do not use to count telling over of their money burdensome to them, nor yet the recounting of their grounds, their herds, and their flocks, when they increase. Why? the study of the unsearchable love of God in Christ to man, is better in itself, and yields more sweetness to the soul of man, than can ten thousand such things as but now are mentioned. I know the wise men of this world, of whom there are many, will say as to what I now press you unto; Who can shew us any good in it? But Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increaseth (Psa 4:6,7). David also said that his meditation on the Lord should be sweet. Oh, there is in God and in his Son, that kindness for the sons of men, that, did they know it, they would like to retain the knowledge of it in their hearts. They would cry out as she did of old; "Set me as a seal upon thy heart, as a seal upon thine arm: For love is strong as death" (Song 8:6,7). Every part, crumb, grain, or scrap of this knowledge, is to a Christian, as drops of honey are to sweet-palated children, worth the gathering up, worth the putting to the taste to be relished. Yea, David says of the word which is the ground of knowledge: "It is sweeter than honey or the honey-comb. More," saith he, "to be desired are they than gold; yea, than much fine gold; sweeter also than honey or the honey-comb" (Psa 19:10). Why then do not Christians devote themselves to the meditation of this so heavenly, so goodly, so sweet, and so comfortable a thing, that yieldeth such advantage to the soul? The reason is, these things are talked of, but not believed: did men believe what they say, when they speak so largely of the love of God, and the love of Jesus Christ, they would, they could not but meditate upon it. There are so many wonders in it, and men love to think of wonders. There is so much profit in it, and men love to think of that which yields them profit. But, as I said, the belief of things is wanting. Belief of a thing will have strong effects, whether the ground for it be true, or false. As suppose one of you should, when you are at a neighbour's house, believe that

your own house is on fire, whilst your children are fast asleep in bed, though indeed there were no such thing; I will appeal to any of you if this belief would not make notable work with and upon your hearts. Let a man believe he shall be damned, though afterwards it is evident he believed a lie, yet what work did that belief make in that man's heart; even so, and much more, the belief of heavenly things will work, because true and great, and most good; also, where they are indeed believed, their evidence is managed upon their spirit, by the power and glory of the Holy Ghost itself: Wherefore let us study these things.

Use Third, Let us cast ourselves upon this love. No greater encouragement can be given us, than what is in the text and about it. It is great, it is love that passeth knowledge. Men that are sensible of danger, are glad when they hear of such helps upon which they may boldly venture for escape. Why such an help and relief, the text helpeth trembling and fearful consciences to. Fear and trembling as to misery hereafter, can flow but from what we know, feel, or imagine: but the text speaks of a love that is beyond that we can know, feel, or imagine, even of a love that passeth knowledge; consequently of a love that goes beyond all these. Besides, the Apostle's conclusion upon this subject, plainly makes it manifest that this meaning which I have put upon the text, is the mind of the Holy Ghost. "Now unto him," saith he, "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen" (Eph 3:20,21). What can be more plain? what can be more full? What can be more suitable to the most desponding spirit in any man? He can do more than thou knowest he will. He can do more than thou thinkest he can. What dost thou think? why, I think, saith the sinner, that I am cast away. Well, but there are worse thoughts than these, therefore think again. Why, saith the sinner, I think that my sins are as many as the sins of all the world. Indeed this is a very black thought, but there are worse thoughts than this, therefore prithee think again. Why, I think, saith the sinner, that God is not able to pardon all my sins. Ay, now thou hast thought indeed. For this thought makes thee look more like a devil than a man, and yet because thou art a man and not a devil, see the condescension and the boundlessness of the love of thy God. He is able to do above all that we think! Couldest thou (sinner) if thou hadst been allowed, thyself express what thou wouldest have expressed, the greatness of the love thou wantest, with words that could have suited thee better? for 'tis not said he can do above what we think, meaning our thinking at present, but above all we can think, meaning above the worst and most soul-dejecting thoughts that we have at any time. Sometimes the dejected have worse thoughts than at other times they have. Well, take them at their worst times, at times when they think, and think, till they think themselves down into the very pangs of hell; yet this word of the grace of God, is above them, and shews that he can yet recover and save these miserable people. And now I am upon this subject, I will a little further walk and travel with the desponding ones, and will put a few words in their mouths for their help against temptations that may come upon them hereafter. For as Satan follows such now, with charges and applications of guilt, so he may follow them with interrogatories and appeals: for he can tell how by appeals, as well as by charging of sin, to sink and drown the sinner whose soul he has leave to engage. Suppose therefore that some distressed man or woman, should after this way be engaged, and Satan should with his interrogatories, and appeals be busy with them to drive them to desperation; the text last mentioned, to say nothing of the subject of our discourse, yields plenty of help for the relief of such an one. Says Satan, dost thou not know that thou hast horribly sinned? yes, says the soul, I do. Says Satan, dost thou

not know, that thou art one of the vilest in all the pack of professors? yes, says the soul, I do. Says Satan, doth not thy conscience tell thee that thou art and hast been more base than any of thy fellows can imagine thee to be? Yes, says the soul; my conscience tells me so. Well, saith Satan, now will I come upon thee with my appeals. Art thou not a graceless wretch? Yes. Hast thou an heart to be sorry for this wickedness? No, not as I should. And albeit, saith Satan, thou prayest sometimes, yet is not thy heart possessed with a belief that God will not regard thee? yes, says the sinner. Why then despair, and go hang thyself, saith the devil. And now we are at the end of the thing designed and driven at by Satan. But what shall I now do, saith the sinner; I answer, take up the words of the text against him, Christ loves with a love that passeth knowledge, and answereth him farther, saying Satan, though I cannot think that God loves me; though I cannot think that God will save me; yet I will not yield to thee: for God can do more than I think he can. And whereas thou appealest unto me, if whether when I pray, my heart is not possessed with unbelief that God will not regard me; that shall not sink me neither: for God can do abundantly above what I ask or think. Thus this text helpeth, where obstructions are put in against our believing, and thereby casting ourselves upon the love of God in Christ for salvation.

And yet this is not all, for the text is yet more full: "He is able to do abundantly more," yea, "exceeding abundantly more," or "above all that we ask or think." It is a text made up of words picked and packed together by the wisdom of God, picked and packed together on purpose for the succour and relief of the tempted, that they may when in the midst of their distresses, cast themselves upon the Lord their God. He can do abundantly more than we ask. Oh! says the soul, that he would but do so much for me as I could ask him to do! How happy a man should I then be. Why, what wouldest thou ask for, sinner? you may be sure, says the soul, I would ask to be saved from my sins; I would ask for faith in, and love to, Christ; I would ask to be preserved in this evil world, and ask to be glorified with Christ in heaven. He that asketh of all this, doth indeed ask for much, and for more than Satan would have him believe that God is able or willing to bestow upon him; but mark, the text doth not say, that God is able to do all that we can ask or think, but that he is able to do above all, yea, abundantly above all, yea, exceeding abundantly above all that we ask or think. What a text is this! What a God have we! God foresaw the sins of his people, and what work the devil would make with their hearts about them, and therefore to prevent their ruin by his temptation, he has thus largely, as you see, expressed his love by his word. Let us therefore, as has been bidden us, make this good use of this doctrine of grace, as to cast ourselves upon this love of God in the times of distress and temptation.

Use Fourth, Take heed of abusing this love. This exhortation seems needless; for love is such a thing, that one would think none could find in their heart to abuse. But for all that, I am of opinion, that there is nothing that is more abused among professors this day, than is this love of God. There has of late more light about the love of Christ broke out, than formerly: every boy now can talk of the love of Christ; but this love of Christ has not been rightly applied by preachers, or else not rightly received by professors. For never was this grace of Christ so turned into lasciviousness, as now. Now it is a practice among professors to learn to be vile, of the profane. Yea, and to plead for that vileness: Nay, we will turn it the other way, now it is so that the profane do learn to be vile of those that profess (They teach the wicked ones their ways): a thing that no good man should think on but with blushing cheeks (Jer 2:33).15 Jude speaketh of these people, and tells us that they, notwithstanding their profession, deny the only Lord God, and our Saviour Jesus Christ (verse 4). "They profess," saith Paul, "that they know God;

but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:16).

But I say, let not this love of God and of Christ, be abused. 'Tis unnatural to abuse love, to abuse love is a villany condemned of all, yea, to abuse love, is the most inexcusable sin of all. It is next the sin of devils to abuse love, the love of God and of Christ.

And what says the Apostle? "Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness" (2 Thess 2:10-12). And what can such an one say for himself in the judgment, that shall be charged with the abuse of love? Christians, deny yourselves, deny your lusts, deny the vanities of this present life, devote yourselves to God; become lovers of God, lovers of his ways, and "a people zealous of good works"; then shall you show one to another, and to all men, that you have not received the grace of God in vain (2 Cor 6:1). Renounce therefore the hidden things of dishonesty, walk not in craftiness, nor handle God's word deceitfully, but by manifestation of the truth, commend yourselves to every man's conscience in the sight of God. Do this, I say, yea, and so endeavour such a closure with this love of God in Christ, as may graciously constrain you to do it, because, when all proofs of the right receiving of this love of Christ shall be produced, none will be found of worth enough to justify the simplicity of our profession, but that which makes us "zealous of good works" (Titus 2:14). And what a thing will it be to be turned off at last, as one that abused the love of Christ! as one that presumed upon his lusts, this world, and all manner of naughtiness, because the love of Christ to pardon sins was so great! What an unthinking, what a disingenuous one wilt thou be counted at that day! yea, thou wilt be found to be the man that made a prey of love, that made a stalking-horse of love, that made of love a slave to sin, the devil and the world, and will not that be bad? (Read Eze 16)

Use Fifth, Is the love of God and of Christ so great? let us then labour to improve it to the utmost for our advantage, against all the hindrances of faith.

To what purpose else is it revealed, made mention of, and commended to us? We are environed with many enemies, and faith in the love of God and of Christ, is our only succour and shelter. Wherefore our duty and wisdom and privilege is, to improve this love for our own advantage. Improve it against daily infirmities, improve it against the wiles of the devil; improve it against the threats, rage, death, and destruction, that the men of this world continually with their terror set before you. But how must that be done? why, set this love and the safety that is in it, before thine eyes; and behold it while these things make their assaults upon thee. These words, the faith of this, God loves me, will support thee in the midst of what dangers may assault thee. And this is that which is meant, when we are exhorted to rejoice in the Lord (Phil 3:1), to make our boast in the Lord (Psa 44:8); to triumph in Christ (2 Cor 2:14); and to set the Lord always before our face (Psa 16:8). For he that can do this thing stedfastly, cannot be overcome. For in God there is more than can be in the world, either to help or hinder; wherefore if God be my helper, if God loves me, if Christ be my redeemer, and has bestowed his love that passeth knowledge upon me, who can be against me? (Heb 13:6, Rom 8:31) and if they be against me, what disadvantage reap I thereby; since even all this also, worketh for my good? This is improving the love of God and of Christ for my advantage. The same course should Christians also take with the degrees of this love, even set it against all the degrees of danger; for here deep calleth unto deep. There cannot be wickedness and rage wrought up to such or such a degree, as of which it may be said, there are not degrees in the love of God and of Christ to match it.

Wherein Pharaoh dealt proudly against God's people, the Lord was above him (Exo 18:11), did match and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and cast him down. "The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea—they sank into the bottom as a stone" (Exo 15:5). There is no striving against the Lord that hath loved us; there is none that strive against him can prosper. If the shields of the earth be the Lord's (Psa 47:9), then he can wield them for the safeguard of his body the church; or if they are become incapable of being made use of any longer in that way, and for such a thing, can he not lay them aside, and make himself new ones? Men can do after this manner, much more God. But again, if the miseries, or afflictions which thou meetest with, seem to thee to overflow, and to go beyond measure, above measure, and so to be above strength, and begin to drive thee to despair of life (2 Cor 1:8); then thou hast also, in the love of God, and of Christ, that which is above, and that goes beyond all measure also, to wit, love unsearchable, unknown, and "that can do exceeding abundantly above all that we ask or think." Now God hath set them one against the other, and 'twill be thy wisdom to do so too, for this is the way to improve this love. But, though it be easy, thus to admonish you to do, yet you shall find the practical part more difficult; wherefore, here it may not be amiss, if I add to these, another head of COUNSEL.

Counsel First, Then, Wouldest thou improve this love of God and of Christ to thy advantage, Why then thou must labour after the knowledge of it. This was it that the Apostle prayed for, for these Ephesians, as was said before, and this is that that thou must labour after, or else thy reading and my writing, will, as to thee, be fruitless. Let me then say to thee, as David to his son Solomon, "And thou Solomon, my son, know thou the God of thy father" (1 Chron 28:9). Empty notions of this love will do nothing but harm, wherefore, they are not empty notions that I press thee to rest in, but that thou labour after the knowledge of the favour of this good ointment (Song 1:3), which the Apostle calleth the favour of the knowledge of this Lord Jesus (2 Cor 2:14). Know it, until it becometh sweet or pleasant to thy soul, and then it will preserve and keep thee (Prov 2:10,11). Make this love of God and of Christ thine own, and not another's. Many there are that can talk largely of the love of God to Abraham, to David, to Peter and Paul. But that is not the thing, give not over until this love be made thine own; until thou find and feel it to run warm in thy heart by the shedding of it abroad there, by the spirit that God hath given thee (Rom 5:5). Then thou wilt know it with an obliging and engaging knowledge; yea, then thou wilt know it with a soul-strengthening, and soul-encouraging knowledge.

Counsel Second, Wouldest thou improve this love? then set it against the love of all other things whatsoever, even until this love shall conquer thy soul from the love of them to itself.

This is Christian. Do it therefore, and say, why should any thing have my heart but God, but Christ? He loves me, he loves me with love that passeth knowledge. He loves me, and he shall have me: he loves me, and I will love him: his love stripped him of all for my sake; Lord let my love strip me of all for thy sake. I am a son of love, an object of love, a monument of love, of free love, of distinguishing love, of peculiar love, and of love that passeth knowledge: and why should not I walk in love? In love to God, in love to men, in holy love, in love unfeigned? This is the way to improve the love of God for thy advantage, for the subduing of thy passions, and for sanctifying of thy nature. 'Tis an odious thing to hear men of base lives talking of the love of God, of the death of Christ, and of the glorious grace that is presented unto sinners by the word of the truth

of the gospel. Praise is comely for the upright, not for the profane. Therefore let him speak of love that is taken with love, that is captivated with love, that is carried away with love. If this man speaks of it, his speaking signifies something; the powers, and bands of love are upon him, and he shews to all that he knows what he is speaking of. But the very mentioning of love, is in the mouth of the profane, like a parable in the mouth of fools, or as salt unsavory. Wherefore, Christian, improve this love of God as thou shouldest, and that will improve thee as thou wouldest. Wherefore,

Counsel Third, If thou wouldest improve this love, keep thyself in it. "Keep yourselves in the love of God" (Jude 21). This text looks as if it favoured the Socinians, but there is nothing of that in it. And so doth that, "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love" (John 15:10). The meaning then is this, that living a holy life is the way, after a man has believed unto justification, to keep himself in the savour and comfort of the love of God. And Oh, that thou wouldest indeed so do. And that because, if thou shall want the savour of it, thou will soon want tenderness to the commandment, which is the rule by which thou must walk, if thou wilt do good to thyself, or honour God in the world. "To him that ordereth his conversation aright, will I shew the salvation of God" (Psa 50:23). He that would live a sweet, comfortable, joyful life, must live a very holy life. This is the way to improve this love to thyself indeed.

Counsel Fourth, To this end, you must take root and be grounded in love; that is, you must be well settled, and stablished in this love, if indeed you would improve it. You must not be shaken as to the doctrine and grounds of it (Eph 3:17). These you must be well acquainted with: for he that is but a child in this doctrine, is not capable as yet, of falling in with these exhortations: For such waver, and fear when tempted; and "he that feareth is not made perfect in love" (1 John 4:18), nor can he so improve it for himself and soul's good as he should.

Counsel Fifth, and lastly, Keep, to this end, those grounds, and evidences that God hath given you of your call to be partakers of this love, with all clearness upon your hearts, and in your minds. For he that wants a sight of them, or a proof that they are true and good, can take but little comfort in this love. There is a great mystery in the way of God with his people. He will justify them without their works, he will pardon them for his Son's sake: but they shall have but little comfort of what he hath done, doth, and will do for them that are careless, carnal, and not holy in their lives. Nor shall they have their evidences for heaven at hand, nor out of doubt with them, yea, they shall walk without the sun, and have their comforts by bits and knocks;16 while others sit at their father's table, have liberty to go into the wine-cellar, rejoice at the sweet and pleasant face of their heavenly Father towards them; and know it shall go well with them at the end.

Something now for a conclusion should be spoken to the carnal world, who have heard me tell of all this love. But what shall I say unto them? If I should speak to them, and they should not hear; or if I should testify unto them, and they should not believe; or intreat them, and they should scorn me; all will but aggravate, and greaten their sin, and tend to their further condemnation. And therefore I shall leave the obstinate where I found him, and shall say to him that is willing to be saved, Sinner, thou hast the advantage of thy neighbour, not only because thou art willing to live, but because there are [those] that are willing thou shouldest; to wit, those unto whom the issues from death do belong, and they are the Father and the Son, to whom be glory with the blessed Spirit of grace, world without end. Amen.

FOOTNOTES:

1 In the first edition of this treatise, which was published four years after Bunyan's death, this is quoted "deeper than the sea," probably a typographical error. It is afterwards quoted correctly.—Ed.
2 How admirably does Bunyan bring home to the Christian's heart these solemn truths. The breadth and length and depth and height of our guilt and misery, requires a remedy beyond all human power. This can only be found in the love of God in Christ: this extends beyond all bounds. It is divine, unsearchable, eternal mercy, swallowing up all our miseries.—Ed.
3 Shuck, a corruption of shrug, to express horror by motions of the body.
4 This is a very striking application of these words of David, which so fearfully describe the agitation of those who are exposed to a hurricane at sea. We too generally limit this passage to its literal sense. To Bunyan, who had passed through such a deep experience of the "terrors of the Lord," when he came out of tribulation and anguish, he must have richly enjoyed the solemn imagery of these words, depicting the inmost feelings of his soul when in the horrible deeps of doubt and despair. But young Christians must not be distressed because they have never experienced such tempests: thousands of vessels of mercy get to heaven, without meeting with hurricanes in their way.—Ed.
5 How thankful should we be, for the great spread of gospel light in this country, since Bunyan's days. He for refusing to attend, what he considered, an unscriptural church; suffered above twelve years incarceration in a miserable den; while all his friends were either imprisoned or plundered. It was a dreadful attempt to root out Christianity from this country; but was overruled to make it take deeper root. How long will Antichrist still hold up his head in this country? He has had some hard knocks of late.—Ed.
6 The descent of Christ into hell has been the subject of much controversy, and the question is as far from solution now as it was in the dark ages, when it was first propounded, and then arbitrarily decreed to be an article of faith. Those who explain hell as hades, the place of departed souls, or of the dead generally, fortify themselves with Psalm 139:8, and also Psalm 16:10; and yet the first passage may only imply the omnipresence of God, and the second, the resurrection of the incorruptible body of Christ from the grave. The descent of Christ into the place of torment is a figment, a monkish fable, in which Bible incidents and heathen myths are woven together to delude a credulous and ignorant laity. The formulary designated the Apostles' creed, has, beyond question, a high claim to antiquity, but none whatever to be the work of the Apostles themselves. The "descent into hell" was an after interpolation, and its rejection has been suggested.—Ed.
7 This is one of those strikingly solemn passages, which abound in Bunyan's works. It almost irresistibly brings to our imagination his expressive countenance, piercing eyes and harmonious voice; pressed on by his rapid conceptions and overpowering natural eloquence. How must it have riveted the attention of a great congregation. It is a rush of words, rolling on like the waves of the sea; increasing in grandeur and in force as they multiply in number.—Ed.
8 The reader must not misunderstand the word common as here applied to the Saviour. It has the same meaning that is applied to a piece of land, to which many persons have an equal or common right; but which none but those, who have a right or title, can use. It strikingly illustrates the union of Christ and his church.—Ed.
9 There is no affectation of learning in Bunyan's giving the meaning of the Hebrew word, Metheg; it is translated in the margin of our Bibles, "the bridle" of Ammah.—Ed.
10 Bunyan seems here evidently to refer to the case of unregenerate and worldly men

entering into the ministry, and making a public and solemn declaration that they "are inwardly moved thereto by the Holy Ghost," and "truly called according to the will of our Lord Jesus Christ." See form and manner of ordaining deacons and priests in the Church of England.—Ed.
11 Bunyan quotes this passage from the puritan version; vulgarly called "The Breeches Bible." The present authorized translation is "might be rich."
12 "Virtue," secret agency: efficacy without visible or material action. "Walker's Dictionary."—Ed.
13 "Improving," not in quality but by extending the benefits, employing to good purpose; turning to profitable account.—Ed.
14 How delightfully has Bunyan brought forth the marrow of this important text. He felt that those who were filled with all the fullness of God, sweetened the churches in his day; they were wanted then; are they not equally wanted now?—Ed.
15 Bunyan lived in singularly eventful times. Under the Commonwealth the strictest outward morality was enforced. But when a licentious monarch was placed upon the throne, a flood of the grossest debauchery was let loose; and those hypocrites, who had put on a cloak of religion to serve a temporary purpose, threw it off and became ringleaders in the vilest iniquities. See Matthew 12:43-45.—Ed.
16 "Bits and knocks"; this phrase is now obsolete: it alludes to a dog at table, who while picking up the crumbs, often gets a bite and a buffet or knock with it, but still perseveres.—Ed.
***

OF ANTICHRIST, AND HIS RUIN: AND OF THE SLAYING THE WITNESSES.
BY JOHN BUNYAN

PREFATORY REMARKS BY THE EDITOR

This important treatise was prepared for the press, and left by the author, at his decease, to the care of his surviving friend for publication. It first appeared in a collection of his works in folio, 1692; and although a subject of universal interest; most admirably elucidated; no edition has been published in a separate form.
Antichrist has agitated the Christian world from the earliest ages; and his craft has been to mislead the thoughtless, by fixing upon the humble followers of the Lamb his own opprobrious proper name. The mass of professed Christians, whose creed and mode of worship have been provided by human laws, has ever been opposed to the sincere disciples of Christ. To imbibe every principle from investigation and conviction of the holy oracles—to refuse submission to any authority in the spiritual kingdom of God, except it is to Christ, the supreme head and only lawgiver in his church—to refuse obedience to human laws in the great concern of salvation and of worship; whether those laws or decrees emanate from a Darius, a Nebuchadnezzar, a Bourbon, a Tudor, or a Stuart—to be influenced by the spirit which animated Daniel, the three Hebrew youths, and the martyrs, brought down denunciations upon them, and they were called antichristian: but alas! the sincere disciples of Jesus have ever known and FELT who and what is Antichrist. They have been in dungeons—racked and tormented—transported—drowned—hung or burned. The most frightful atrocities have been committed upon the most peaceful and valuable members of society; because they valued their soul's peace in preference to temporal advantages. These cruelties are THY cursed deeds, O Antichrist! The hand writing against thee is exhibited in blood-stained and indelible characters. The Great God has decreed thy downfall and ruin—" That wicked—whom the Lord shall consume with the spirit of his mouth," (2 Thess 2:8). All who are found partakers in his community, must be consumed with an everlasting

destruction. No "paper-winkers" 1 can hide this truth from the enlightened regenerated mind. "O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man. Cursed be their anger, for it was fierce; and their wrath, for it was cruel!"

In Bunyan's time great cruelties were practised to compel uniformity. To that absurd shrine many thousand invaluable lives were sacrificed. Blessed be God, that happier days have dawned upon us. Antichrist can no longer put the Christian to a cruel death. It very rarely sends one to prison for refusing obedience to human laws that interfere with religious worship. "My kingdom is not of this world," said the Redeemer: and his followers dare not render unto Caesar, or temporal governments, that which belongs exclusively to God. Human coercion, in anything connected with religion, whether it imposes creeds, liturgies, or modes of worship, is Antichrist: whom to obey, is spiritual desolation, and if knowingly persevered in, leads to death.

On the contrary, the kingdom of Christ is love, meekness, forbearance, persuasion, conviction, and holy faith. The Christian who dares not obey Antichrist may still, in some countries, suffer personal violence; but the olden cruelties have given way to the spread of the gospel. Should the wicked spirit of persecution still light its unhallowed fire in any sect; may heaven forgive and convert such misguided men, before the divine wrath shall consume all that pertains to Antichrist. "Come out from among them and be ye separate, saith the Lord."

Bunyan conceives that previous to the universal triumphs of the Saviour, Antichrist will spread his influence over the whole earth; and the church be hidden from outward observation, in the hearts of believers. This idea, which was also cherished by Dr. Gill, and others, deserves careful consideration; while we keep in mind, that leaven which must spread, however invisible in its operation, until the whole earth shall be leavened. The dread enemy may yet appear in a different shape to any that he has hitherto assumed. When mankind, by the spread of knowledge, shall throw off the absurdities and disgraceful trammels of hypocrisy, fanaticism, and tyranny, which has so long oppressed them; there may be experienced a vast overflowing of infidelity, and perverted reason assume the place of Antichrist. Through this and all other opposing systems, Christianity must make its irresistible progress: all that opposes is doomed to ruin by the Great God. Every heart will be subdued by that blessed knowledge, which has the promise of the life that now is as well as of that which is to come. Bloodless victory! The ark being exhibited, every Dagon must fall before it, then shall be realized the heavenly anthem, "Glory to God in the highest, and on earth peace, good will towards men."

GEORGE OFFOR.

A PREMONITION TO THE READER.

After that God had delivered Babylon and her king into the hands of the kings of the Medes and Persians, then began the liberty of the Jews, from their long and tedious captivity: For though Nebuchadnezzar and his sons did tyrannically enslave, and hold them under; yet so wrought God with the hearts of those kings that succeeded them, that they made proclamation to them to go home, and build their city, temple, &c., and worship their own God according to his own law (2 Chron 30:6; Ezra 1). But because I would not be tedious in enumerating instances for the clearing of this, therefore I will content myself with one, and with a brief note upon it. It is that in the seventh of Ezra 26: 'And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be to death, or to banishment, or to confiscation of goods, or to imprisonment.' This is the conclusion of a letter that king

Artaxerxes gave to Ezra the priest and scribe, when he granted his petition, and gave him leave to go to Jerusalem to build the temple, and to offer sacrifice there to the God whose house is in Jerusalem. And a conclusion it was, both comfortable and sharp; comfortable to Ezra and his companions, but sharp unto his enemies. I shall here present you with a copy of the letter at large.

'Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem. And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily. Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and levites, singers, porters, nethinims, or ministers of this House of God, it shall not be lawful to impose toll, tribute, or custom, upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment' (Ezra 7:11-26).

This is the letter; and now for the scope thereof. First, Generally. Secondly, Particularly.

GENERALLY. The general scope of the letter is this: A grant given by the king to Ezra the scribe, to go to Jerusalem, and build there the temple of God, and offer sacrifice in it according to the law: With commissions annexed thereunto, to the king's lieutenants, treasurers and governors on that side the river, to further the work with such things as by the king was commanded they should.

PARTICULARLY. But we will consider the matter particularly. 1. As to the manner of the grant which the king gave to Ezra and his brethren to go thither. 2. As to the king's grant, with reference to their building, and way of worship. 3. With reference to the king's liberality and gifts towards the building of the temple, and by what rules it was to be bestowed. 4. As to the way that the king concluded they should be governed in their

own land. 5. With reference to the king's charge to his officers that were thereabout, not to hinder Ezra in his work. 6. And lastly, with reference to the king's threat and commandment to do judgment if they should hinder it.

First, As to the manner of the grant that the king gave to Ezra and his brethren to go to build, it was such an one as forced none, but left every Jew to his own choice, whether he would go, or forbear. The words are these: 'Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee' (verse 12,13).

Thus gracious then was the king: He made a decree, That all they of the captive Jews, their priests and levites, that would return to their own land, to build their temple, and to sacrifice there, might: He would hinder none, force none, but left them free, to do as they would.

Secondly, As to the king's grant, with reference to their building, and way of worship there, nothing was to be done therein, but according to the law of the God of Ezra, which was in his hands (verse 14). Hence, when he was come to Jerusalem, he was to inquire concerning Judah and Jerusalem; to wit, what was wanting in order to the temple and worship of God there, according to the law of his God, which was in his hand. Also when they went about to build, and to sacrifice, all was to be done according as was commanded by the God of heaven (verse 23): Yea, this was granted by the king, and his seven counsellors.

Thirdly, As to the king's liberality towards the building of this house, &c. it was large: He gave silver, gold, bullocks, rams, lambs; with wheat, wine, oil, and salt (verse 17,22); but would by his royal power, give no orders how in particular things should be bestowed, but left all that to Ezra the priest, to do with it according to the will, word, or law of his God (verse 18).

Fourthly, As to the way that the king concluded they should be governed in their own land, it was by their own laws; yea, he did bid Ezra the priest, after the wisdom of his God that was in his hand, set magistrates and judges, which might judge all the people, &c. only he bid him make them such, which did know the law of his God: Also the king added, That they should teach it to them that knew it not.

Fifthly, As to the king's officers, he gave them a charge not to hinder, but further this work. To further this work, not by putting their hand thereto, (that was to be left to the Jews alone, especially to Ezra, according to the law of his God,) but that they should speedily give him such things which the king had commanded, to wit, silver, and wheat, and wine, and oil, and salt, for their encouragement; and to do therewith, as by the law of their God they should. Further, That they should not impose toll, tribute, or custom, upon the priests, levites, singers, porters, nethinims, or ministers (verse 20-22).

Sixthly, And now we come to the conclusion, to wit, the king's threat and command to do judgment on them that obeyed not the law of Ezra's God, and the king.

Considering what hath been said before, I conclude,

1. That this king imposed no law, no priest, no people upon these Jews; but left them wholly to their own law, their own ministers, and their own people: All which were the laws of God, the priests of God, the people of God, as to their building of their temple, and the worship of their God.

2. He forced not THIS people, no, not to their land, their temple, nor their worship, by his or their law; but left them free to their own mind, to do thereabout as they would.

3. He added not any law therefore of his own, either to prescribe worship, or to enforce

it upon the Jews.
But you will say, upon what then was the threatening and the command to punish grounded? I answer, upon a supposed breach of two laws. He of the Jews, that in Jerusalem, rebelled against the law of the Lord, was in his own land left by the king to be punished by the same law, according to the penalties thereof: And he of the king's officers, that refused to do the king's laws, that refused to give the Jews such things as the king commanded, and that would yet exact such customs and tributes as the king forbade, should be punished by the king's laws, whether unto death or unto banishment, or unto confiscation of goods, or to imprisonment.
And if all kings would but give such liberty, to wit, that God's people should be directed in their temple-building, and temple worship, as they find it in the law of their God, without the additions of man's inventions: and if all kings did but lay the same penalty upon them of their pretended servants, that should hinder this work, which this brave king Artaxerxes laid upon his; how many of the enemies of the Jews, before this time, would have been hanged, banished, had their goods confiscated to the king, or their bodies shut up in prison! The which we desire not; we desire only that this letter of the king might be considered of, and we left to do as is there licensed and directed: And when we do the contrary, let us be punished by the law of God, as we are his servants, and by the law of the king, as we are his subjects; and we shall never complain.
Only I cannot but observe how prettily it is done of some, who urge this text to colour their malice, ignorance and revenge withal, while they cry, The law of God, and The law of the king, when they will neither let, according to this scripture, the law of God, nor the law of the king take place: Not the law of God; for that they will not leave us to that, to square and govern ourselves in temple-work, and sacrificing by. Nor will they do the law of the king, which has made void, ipso facto, whatever law is against the word of God; but because themselves can do, they will force us to do so too. 2
Before I leave this, I would touch once again upon the candour of this king Artaxerxes, who thus did: Because he gave this leave and license to the Jews, contrary (if he had any) to his own national worship; yea, and also to the impairing of his own incomes. Methinks he should have a religion of his own; and that, not that of the Jews, because he was a Gentile; and not, as we read of, proselyted to the Jews religion. Indeed, he spake reverently of the God of Israel, and of his temple-worship, and sacrifices, as did also several other kings; but that will not prove that he was adapted to that religion. That his incomes were impaired, 'tis evident; because he took off toll, tribute, and custom from them, of whom mention is made before; nor is it, I think, to be believed, that he did exact it of their brethren. But we may see what the Lord can do; for thus to do, was put into the heart of the king by the God of heaven (verse 27). This therefore ariseth not of nature: no more did the kindness of Cyrus or Darius, of whom we read in the beginning of this history. As God therefore did put it into the hearts of the wicked kings of Babylon, to distress his church and people for their sins; so he put it into the hearts of the kings of the Medes and Persians, who were to be, in a sense, their saviours; to ease them of those distresses, to take off the yoke, and let them go free. Indeed, there was an Artaxerxes that put a stop to this work of God (chap 4), and he also was of the kings that had destroyed the Babylonians; for it doth not follow, because God hath begun to deliver his people, that therefore their deliverance must be completed without stop or let. The protestants in France had more favour formerly, than from their prince they at this time have; yet I doubt not but that God will make that horn also one of them (in his time) that (indeed) shall hate the whore. As the sins of God's people brought them into captivity; so their sins can hold them there; yea, and when the

time comes that grace must fetch them out, yet the oxen that draw this cart may stumble; and the way through roughness, may shake it sorely. However, heaven rules and over-rules; and by one means and another, as the captivity of Israel did seem to linger, so it came out at the time appointed; in the way that best pleased God, most profited them, and that most confounded those that were their implacable enemies. This therefore should instruct those that yet dwell where the woman sitteth, to quietness and patience.

To quietness: For God rules, and has the dispose of things. Besides, it is a kind of arraigning of his wisdom, to be discontent at that which at present is upon the wheel. Above all, it displeases him that any should seek, or go about to revenge their own injuries, or to work their own deliverances; for that is the work of God, and he will do it by the kings: Nor is he weak, nor has he missed the opportunity; nor doth he sleep but waketh, and waiteth to be gracious.

This also should teach them to be patient, and put them upon bearing what at present they may undergo, patiently. Let them wait upon God; patiently let them wait upon men, and patiently let them bear the fruits of their own transgressions; which though they should be none other but a deferring of the mercy wished for, is enough to try, and crack, and break their patience, if a continual supply, and a daily increase thereof be not given by the God of heaven.

And before I do conclude this, let me also add one word more; to wit, to exhort them to look that they may see that which God at present may be doing among the Babylonians.

When God had his people into Babylon of old, he presented them with such rarities there, as he never shewed them in their own country. And is there nothing now to be seen by them that are not yet delivered from that oppression, that may give them occasion to stay themselves and wonder! What, is preservation nothing? What, is baffling and befooling the enemies of God's church nothing? In the Maryan days here at home, there was such sweet songs sung in the fire, such sweet notes answering them from prison, and such providences, that coals of burning fire still dropped here and there upon the heads of those that hated God; that it might, and doubtless did make those that did wisely consider of God's doings, to think God was yet near, with, and for, a despised and afflicted people.3

I conclude then, first with a word of counsel, and then with a word of caution.

First, Let us mend our pace in the way of reformation, that is the way to hasten the downfall of Antichrist, ministers need reforming, particular congregations need reforming, there are but few church-members but need reforming. This twenty years we have been degenerating, both as to principles, and as to practice; and have grown at last into an amazing likeness to the world, both as to religion and civil demeanour: Yea, I may say, so remiss have churches been in instructing those that they have received into fellowship with them; and so careless have the received been, of considering the grounds of their coming into churches, that most members, in some places, seem now to be at a loss; yea, and those churches stand with their fingers in their mouths, and are as if they would not, durst not, or could not help it.

My Second is, A word of caution.

1. Take heed of over-looking, or of shutting your eyes upon your own guilt: 'He that covereth his sins, shall not prosper.' It is incident to some men, when they find repentance is far from them, to shut their eyes upon their own guilt, and to please themselves with such notions of deliverance from present troubles, as will stand with that course of sin which is got into their families, persons, and professions, and with a

state of impenitence: But I advise you to take heed of this.
2. Take heed in laying the cause of your troubles in the badness of the temper of governors. I speak not now with reflection upon any, excepting those concerned in this caution: God is the chief, and has the hearts of all, even of the worst of men, in his hand. Good tempered men have sometimes brought trouble; and bad tempered men have sometimes brought enlargement to the churches of God: Saul brought enlargement (1 Sam 14:28). David brought trouble (2 Sam 12:10). Ahab brought enlargement (1 Kings 21:29). Jehoshaphat and Hezekiah did both sometimes bring trouble (2 Chron 19:2; 20:35; 32:25). Therefore, the good or bad tempers of men sway nothing with God in this matter; they are the sins or repentances of his people, that make the church either happy or miserable upon earth.
Take heed, I say therefore, of laying of the trouble of the church of God at the doors of governors; especially at the doors of kings, who seldom trouble churches of their own inclinations: (I say, seldom; for some have done so, as Pharaoh:) But I say, lay not the cause of your trouble there; for oftentimes they see with other men's eyes, hear with other men's ears, and act and do by the judgments of others: Thus did Saul, when he killed the priests of the Lord (1 Sam 22:18); and thus did Darius, when he cast Daniel into the lions' den (Dan 6:7). But rather labour to see the true cause of trouble, which is sin; and to attain to a fitness to be delivered out thence, and that is by repentance, and amendment of life. If any object, That God oft-times delivers his of mere grace: I answer, That's no thanks to them; besides, we must mind our duty. Further, When God comes to save his people, he can cut off such objectors, if they be impenitent, as the sinners of his people; and can save his church, without letting of them be sharers in that salvation: So he served many in the wilderness; and 'tis to be feared, so he will serve many at the downfall of Antichrist.
I shall say no more, but to testify my loyalty to my king, my love to my brethren, and service for my country, has been the cause of this my present scribble. Farewell.
Thine in the Lord,
J. BUNYAN.

OF ANTICHRIST.

Antichrist is the adversary of Christ; an adversary really, a friend pretendedly: So then, Antichrist is one that is against Christ; one that is for Christ, and one that is contrary to him: And this is that mystery of iniquity (2 Thess 2:7). Against him in deed; for him in word, and contrary to him in practice. Antichrist is so proud as to go before Christ; so humble as to pretend to come after him, and so audacious as to say that himself is he. Antichrist will cry up Christ; Antichrist will cry down Christ: Antichrist will proclaim that himself is one above Christ. Antichrist is the man of sin, the son of perdition; a beast, [that] hath two horns like a lamb, but speaks as a dragon (Rev 13:11).
Christ is the Son of God; Antichrist is the son of Hell.
Christ is holy, meek, and forbearing: Antichrist is wicked, outrageous, and exacting.
Christ seeketh the good of the soul: Antichrist seeks his own avarice and revenge.
Christ is content to rule by his word: Antichrist saith, The word is not sufficient.
Christ preferreth his Father's will above heaven and earth: Antichrist preferreth himself and his traditions above all that is written, or that is called God, or worshiped.
Christ has given us such laws and rules as are helpful and healthful to the soul: Antichrist seeketh to abuse those rules to our hurt and destruction.
Antichrist may be considered either more particularly, or more generally. 1. More particularly: And so there are many Antichrists (1 John 2:18). 2. More generally: And so the many maketh but one great Antichrist, one man of sin, one enemy, one great whore,

one son of perdition (2 Thess 2:3; Rev 19:2).
Again, Antichrist must be distinguished, with respect to his more internal and external parts; and so there is the spirit, soul, or life (1 John 4:3); and also the body and flesh of Antichrist (2 Thess 2:7). The spirit, or soul, or life of Antichrist, is that spirit of error, that wicked, that mystery of iniquity, that under colour and pretence of verity, draweth men from truth to falsehood. The body or flesh of Antichrist, is that heap of men, that assembly of the wicked, that synagogue of Satan that is acted and governed by that spirit. But God will destroy both soul and body; He 'shall consume the glory of his forest, and of his fruitful field, both soul and body: [or from the soul, even to the flesh] and they shall be [both soul and body] as when a standard-bearer fainteth' (Isa 10:18).

A PARTICULAR DESCRIPTION OF ANTICHRIST.

Antichrist therefore is a mystical man, so made, or begotten of the devil, and sent into the world, himself being the chief and highest of him. Three things therefore go to the making up of Antichrist, the head, body, and soul. The devil he is the head; the synagogue of Satan, that is the body; that wicked spirit of iniquity, that is the soul of Antichrist. Christ then is the head of his church; the devil is the head of Antichrist; the elect are the body of Christ; the reprobate professors are the body of Antichrist; the Holy Ghost is the spirit of life that actuateth Christ's body; that wicked spirit of iniquity, is that which actuateth the body of Antichrist. Thus therefore are the two great mighties set forth before us, who are the heads of those two bodies; and thus are these two bodies set before us, who are to be actuated by these two spirits.
The reason why Christ came into the world, was, That he might destroy all the works of the head of Antichrist, and they which he endeavoureth to complete by his wicked spirit working in his body (1 John 3:8). And the reason why Antichrist came into the world, was, That the church, which is the body of Christ, might be tried, and made white by suffering under his tyranny, and by bearing witness against his falsehoods. For, for the trial of the faithful, and for the punishment of the world, Antichrist was admitted to come: But when he came, he first appeared there where one would have thought there had been no place nor corner for his reception.

WHERE ANTICHRIST FIRST APPEARED.

The devil then, made use of the church of God to midwife this monster into the world, as the Apostle plainly shews, there he first sat, shewing himself (2 Thess 2:4). Here therefore was his first appearance, even in the church of God: Not that the church of God did willingly admit him there to sit as such; he had covered his cloven foot; he had plumbs in his dragon's mouth, and so came in by flatteries; promising to do for Christ and his church, that which he never meant to perform. For he shewed himself that he was God, and in appearance, set his heart to do as the heart of God (Eze 28:2-6). And who could have found in their hearts to shut the door upon such an one? True, he came, when he came thither, out of the bottomless-pit; but there came such a smoke out thence with him, and that smoke so darkened the light of the sun, of the moon, of the stars, and of the day, that had they [the church] been upon their watch, as they were not, they could not have perceived him from another man. Besides, there came with him so many locusts to usher him into the house of God (Rev 9:2,3), and they so suited the flesh and reason of the godly of that day, that with good words and fair speeches, by their crafty and cunning sleights, whereby they lay in wait to deceive, they quite got him in, and set him up, and made him a great one, even the chief, before they were aware. Further, He quickly got him a beast to ride on, far, for sumptuous glory, beyond (though as to nature, as assish a creature as) that on which Baalam was wont to ride: And by this exaltation he became not only more stately, but the horns of the

beast would push for him (Rev 17:3-6).
Again, This man of sin, when he came into the world, had the art of metamorphosing, and could change himself, both in form and shape, into the likeness of a beast, a man, or woman; and the kings of the earth, with the inhabitants of the world, began then to love such women dearly; wherefore they went to her into the bed of love, and defiled themselves with the filthiness of her fornications, gave her their troth, and became her husbands, and beloved sons; took up helmet and shield, and stood to defend her; yea, though Christ himself, and some of the chief of his followers, cried out of her shame, and of the evil of their doings; yet would she be audacious.
Also this woman had now arrayed herself in flesh-taking ornaments, of the colour of purple and scarlet, and was decked with gold, and precious stones, and pearls, after the manner or attire of harlots. Thus came she to them, and lay in their bosoms, and gave them out of her golden cup of the wine of her fornication; of the which they bibbed till they were drunken; and then, in requital, they also gave her of such liquors as they could, to wit, to drink of the blood of saints, and of martyrs of Jesus, till she, like these beasts, was drunken also.
Now when they were drunken, they did as drunkards do, revel, roar, and belch out their own shame, in the sight of them that were sober: Wherefore they cried out upon such doings, and chose rather to die, than to live with such company. And so 'tis still with them where she yet sitteth, and so will be till she shall fall into the hands of the strong Lord, who will judge her according to her ways. And that she must do, as is implied by this, That her fornications are in a cup; she has therefore but her cup to be drank out; wherefore when it is empty, then, whether she will or no, the Lord God will call her to such a reckoning, that all the clothes on her back, with what pearls and jewels she has, shall not be able to pay the shot.

OF THE RUIN OF ANTICHRIST.

Antichrist, as was said, had a time to come into the world, and so must have a time to go out again: For although he saith that he is a God, yet must he be subject to the will of God, and must go as well as come according to that will. Nor can all the fallen angels, with all the members and limbs of Antichrist, cause that this their brat should abide so much as one day longer than our God's prefixed time. And this the head of Antichrist understandeth very well: Wherefore the Holy Ghost saith, 'Woe to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time' (Rev 12:12).
Besides, the text says plainly, The Lord shall destroy him (2 Thess 2:8), and that he goeth into perdition (Rev 17:11; 19:26). Also the church of God believes it, and the limbs of Antichrist fear it.
Now when, or as his time shall come to be destroyed, so he shall be made a hand of; and that with such instruments and weapons of God's indignation, as best shall be suited to his several parts.
Such weapons as are best for the destroying of his soul, shall be used for the destroying of it; and such weapons as are best for the destroying of his body, shall be made use of for the destroying of it.

THE SOUL OF IT DESTROYED, AND HOW.

And therefore, as to his soul, or that spirit of error that governs him in all his works of mischief; this must be consumed by the spirit of Christ's mouth, and be destroyed by the brightness of his coming.
This we have in the words of Paul: 'For [saith he] the mystery of iniquity [the spirit of Antichrist] doth already work: only he who now letteth, will let, until he be taken out of

the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming' (2 Thess 2:7,8). The Apostle here treateth of Antichrist, with reference to his more subtil and spiritual part, since that indeed is the chiefest of Antichrist: Wherefore he calls it that wicked; not, that wicked one, as referring to the whole; but that wicked, as referring to the mystery or spirit of iniquity, the heart and soul of Antichrist; and tells us, that the Lord shall 'consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.'

Now, by the spirit of his mouth, I understand his holy word, which is called 'The word and breath of his lips' (Isa 11:4). And also, 'The sword of his mouth' (Rev 2:16). By 'the brightness of his coming,' I also understand, not only his presence, but an increase of light by his presence; not only to help Christians to begin to bear witness against some parts and pieces of the errors of Antichrist, but until the whole is rooted out of the world. By this, I say, must the soul, spirit, or life of Antichrist be taken away. But how shall Christ by this rod, sword, or spirit of his mouth, consume this wicked, this mystery of iniquity? Not by himself immediately, but by his spirit and word in his church; the which he will use, and so manage in this work, that they shall not rest till he by them has brought this beast to his grave. This beast is compared to the wild boar, and the beast that comes out of the wood to devour the church of God, (as we read in the book of Psalms: 80:13) But Christ, with the dogs that eat the crumbs of his table, will so hunt and scour him about, that albeit he may let out some of their bowels with the tushes of his chaps, yet they will not let him alone till they have his life: For the church shall single him out from all beasts, and so follow him with cries, and pinch him with their voices, that he alone shall perish by their means.4 Thus shall Christ consume and wear him out by the spirit of his mouth, and destroy him with the brightness of his coming Hence you find again, That this wicked, is to melt and consume away as grease: For the Lord Jesus shall consume him, and cause him to melt away; not all at once, but now this part, and then that; now his soul, and after that his body, even until soul and body are both destroyed.

And that you may be convinced of the truth of this thing, do but look back and compare Antichrist four or five hundred years ago, with Antichrist as he is now, and you shall see what work the Lord Jesus has begun to make with him, even with the spirit and soul, and life of Antichrist; both in confounding and blasting of it by this spirit of his mouth, as also by forcing of it to dishonourable retreats, and by making of it give up to him, as the conqueror, not only some of his superstitious and diabolical rites and ceremonies, to be destroyed, but many a goodly truth, which this vile one had taken from his church, to be renewed to them: Nay, further, he hath also already began to take from him both kingdoms and countries, though as to some not so absolutely as he shall do by and by. And in the meantime, this is the plague wherewith the Lord shall plague or smite the people that have fought against Jerusalem: 'Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth' (Zech 14:12). And how has this long ago been fulfilled here in England! as also in Scotland, Holland, Germany, France, Sweden, Denmark, Hungary, and other places! (Isa 17:4-6). Nor hath this spirit of Antichrist, with all his art and artificers, been able to reduce to Antichrist again, those people, nations, or parts of nations, that by the spirit of Christ's mouth, and 'the brightness of his coming, ' have been made to forsake him, and to turn from him to Christ: The reason is, for that the Lord has not retreated, but is still going on in the spirit of his mouth, and his brightness, to make that conquest over him that is determined, in the way that is

determined: Of which more shall be spoken afterward; for the path-way that he goeth, is as the shining light, which shines more and more unto noon. True, the fogs of Antichrist, and the smoke that came with him out of the bottomless-pit, has darkened and eclipsed the glorious light of the gospel: But you know, in eclipses, when they are on the recovering hand, all the creatures upon the face of the earth cannot put a stop to that course, until the sun or the moon have recovered their glory. And thus it shall be now, the Lord is returned to visit the earth, and his people with his primitive lustre; he will not go back, nor slack his hand, until he has recovered what Antichrist has darkened of his. 'The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly' (Jer 23:20). Therefore he saith again, 'The light of the moon shall be as the light of the sun [was in her eclipse;] and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound,' &c. as the verse before has it: 'In the day when the towers fall.' For (as was said before) as to the recovery of the light of the gospel from under antichristian mists, and fogs of darkness; Christ will do that, not by might nor power, but by the spirit of his mouth, and the brightness of his coming: Wherefore the soul of Antichrist, or that spirit of wickedness by which this gospel-light hath been diminished, must be consumed and destroyed by that spirit also. Nor can any other way of conquest over that be thorough, and lasting; because that spirit can by no other means be slain. The body of Antichrist may be destroyed by other instruments, but spirits cannot be killed but by spirits. The temporal sword then may kill the body, but after that it hath no more that it can do, wherefore, the other must be dealt with by another kind of weapon: And here is one sufficient, the spirit against the spirit; the spirit and face of Christ, against the spirit, that wicked, of Antichrist. And by this spirit of Christ's mouth, all the spirit that is in all the trinkets and wash of Antichrist shall also be destroyed; so that those trinkets, those rites, ceremonies, and ordinances of this man of sin, shall be left as carrion upon the face of the earth, and shall stink in the noses of men, as doth the corrupted blood of a dead man.

THE ORDINANCES OF ANTICHRIST.

Now therefore will the beauty of Antichrist fade like a flower, and fall as doth a leaf when the sap of the tree has left it; or as the beauty departeth from the body, when the soul, or life, or spirit is gone forth. And as the body cannot be but unpleasant and unsavoury when under such a state; so the body of Antichrist will be to beholders, when the Lord has slain the spirit thereof. It is the spirit of Antichrist that puts life into the body; and that puts lustre into the ordinances of Antichrist, as the light of the sun, and of the moon, and of the stars, do put lustre upon the things of this visible world: Wherefore, when this spirit, and soul, and life of Antichrist is slain, then it will be with him as 'twould be with the world, had it no light of the sun, of the moon, or of the stars. And hence, as the loss of our natural life is compared to the loss of these lights (Eccl 12:2); so the loss of the life, soul and spirit of Antichrist is compared to these things also. For, the soul of Antichrist is compared to a heaven; and her ordinances and rites, to the ordinances of heaven: wherefore, when the Lord comes to fight against her with the spirit of his mouth, he saith, 'The stars of heaven [shall be darkened], and the constellations thereof shall not give their light' (Isa 13:10); because he will slay that spirit of Antichrist that is in them (Isa 34; Rev 6:13,14).

Take things therefore more distinctly, thus: The antichristians' spirit, is the heaven of antichristians; their sun, moon and stars, are their superstitious ordinances; their earth is the body or flesh of Antichrist, otherwise called the church and synagogue of Satan.

Now as the earth cannot live, and be desirable, without the influences of the spirit of the heavens; so neither can Antichrist live, when the Lord shall darken the light of his heaven, and shall slay the spirit thereof. Hence you read, as I touched before, that when his heaven shall be rolled together as a scroll, 'all the host thereof,' unto which I compare the ordinances of Antichrist, 'shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree' (Isa 34:4). But how, or why doth the leaf, or the fig fall from the tree? Why, because the spirit, or sap of the tree, is gone from them. Therefore, the first and chief proceeding of the Lord with the man of sin, is to slay his soul, that his body may also be consumed: And when the spirit of Antichrist shall be made to leave both the body and ordinances of Antichrist, 'twill be easy to deal both with the one and the other. And first, for the ordinances of Antichrist; because the spirit of error is in them, as well as in the body itself. When that spirit, as I said, has left them, they will of themselves even moulder away, and not be: As we have seen by experience here in England, as others also have seen in other countries. For as concerning his masses, prayers for the dead, images, pilgrimages, monkish vows, sinful fasts, and the beastly single life of their priests, though when the spirit of Antichrist was in them, they did bear some sway in the world; yet now, of what esteem are they? or who has reverence for them? They are now blown together under hedges, as the dry leaves, for the mice and frogs to harbour in: yea, the locusts too, camp in the hedges among the dry leaves, in the cold day, and 'when the sun ariseth they flee away' (Nahum 3:15-17). When 'tis a cold day for them in a nation, then they lurk in the hedges, though their ordinances lie there, as leaves that are dry, and fallen down from the tree; but when the sun ariseth, and waxeth warm, they abide not, but betake them to their wings, and fly away. But one would think that fallen leaves should have no great nourishment in them: True, if you have respect to men, but with vermin any thing will do: We speak then of them with reference to men, not with respect to the very members of Antichrist: And I say, as to them, when the spirit of Antichrist is gone out of these ordinances, they will be with them as dry leaves that no body seeketh after. The ordinances therefore of Antichrist are not able to bear up themselves in the world, as the ordinances of the Lord Jesus are, for even the ordinances of Christ, where the spirit of Christ is not, are yet in some esteem with men: But THESE, when the spirit of delusion has left them, are abhorred, both skin and bones: For in themselves they are without any sense, or rationality (Eze 20:25,26); yea, they look as parts of things which are used to conjure up devils with: These were prefigured by the ordinances that were NOT good, and by the judgments whereby one should not live. For what is there, or can there be of the least dram of truth or profit in the things that are without the word, that being the only stamp by which one is distinguished from the other? I say, What is there in any of them, to the man whose eyes are open, but delusion and deceit!
Wherefore, as has been expressed already, when the Lord Christ, by the spirit of his mouth, &c. shall drive this mystery of iniquity from them, and strip them of that spirit of delusion that now by its craft puts bewitching excellency upon them, they will of themselves become such stinking rivers, ponds and pools, that flesh and blood will loathe to drink of them; yea, as it was with the ponds and pools of Egypt, they will be fit for nought but to breed and hatch up frogs in.
Wherefore these ordinances shall be rejected, not one of them shall find favour with men on earth; when the Lord, 'by the spirit of his mouth, and the brightness of his coming,' shall have separated their spirit from them.
Now, by ordinances of Antichrist, I do not intend things that only respect matters of worship in Antichrist's kingdom, but those civil laws that impose and enforce them also;

yea, that enforce THAT worship with pains and penalties, as in the Spanish inquisition: For these must, as the other, be overthrown by Christ, by the spirit of his mouth, and the brightness of his coming: For these laws, as the other, took their being, and have their soul and life by the spirit of Antichrist; yea, as long as there is life in them, 'tis because the spirit of that man of sin yet remaineth in them. Wherefore, these are also great ordinances, though of another nature than those mentioned before: Great, I say, are they; forasmuch as neither the church of Antichrist, nor his instruments of worship, can either live or stand without them. Wherefore, it was admitted to the image of the beast, not only to speak, but to cause. To speak out his laws of worship, 'and cause that as many as would not worship the image of the beast, should be killed' (Rev 13:15). And mark, This is because that the life that was communicated to the image of the beast, was by him also communicated to his word and authority. Wherefore, these laws must not be separated from those in which the spirit of Antichrist is; yea, they are the very pillars and sinews by which antichristianism remains: And were these dis-spirited, the whole building would quickly become a ruinous heap.

What could the king of Babylon's golden image have done, had it not been for the burning fiery furnace that stood within view of the worshippers? (Dan 3). Yea, what could that horrible command, to pray, for thirty days, to neither God nor man, but to the king, have done, had it not been for the dark den, and the roaring lions there in readiness to devour those that disobeyed it? (Dan 6). As therefore the burning fiery furnace, and the den of lions, were the support of the horrible religion of the Babylonians of old; so popish edicts are the support of the religion of Antichrist now; and as long as there is spirit, that is, authority, in them, they are like to those now mentioned; the spirit of such laws is that that makes them dreadful: For as the furnace would have been next to nothing, if void of fire; and the den as little frightful, if destitute of lions; so these laws will be as insignificant, when Christ has slain that spirit that is in them; that spirit that causes that as many as will not worship the image of the beast, should be killed.

Nor can any sword reach that life of Antichrist that is in these, but the sword of Christ's mouth: Therefore, as all the religious rites and ceremonies of Antichrist are overthrown by his spirit working in his, as Christians; so those antichristian laws will have their soul and their life taken from them also by this spirit of his mouth working in some of his, as magistrates, and no otherwise; for before kings and princes, &c. come to be enlightened about the evils that are in such edicts, by the spirit of the living God, they will let this image of the beast both speak and cause, &c. But when they shall see, they will say, let it be decreed that this prop of Antichrist be taken down. It was decreed by Darius, that they that prayed, for thirty days, to any God but him, should be cast into the den of lions (Dan 6:9); but this was before he saw; but when he came to see, then he decreed again; a decree that quite took away the power of that which he had decreed before (Dan 6:26).

Nor are we without instances of this kind nearer home: who is now afraid of the act for burning of those that papists call heretics, since by the king and parliament, as by the finger of God, the life and soul is taken out of it. I bring this to shew you, that as there is life in wicked antichristian penal laws, as well as in those that are superstitiously religious; so the life of these, of all these, must be destroyed by the same spirit working in those that are Christ's, though in a diverse way.

Nor will the life of these sinews, as I have called them, be taken away; but as God shall enlighten men to see the abominable filthiness of that which is antichristian worship: as would easily be made appear, if some that dwell in those countries where the beast

and his image have been worshiped, would but take the pains to inquire into antiquity about it. As the noble king, king Henry VIII did cast down the antichristian worship; so he cast down the laws that held it up: so also did the good king Edward his son. The brave queen, queen Elizabeth also, the sister to king Edward, hath left of things of this nature, to her lasting fame behind her. And if one such law of Antichrist hath escaped the hand of one, another hath taken it, and done that execution on it that their zeal and piety prompted them to.

There is yet another thing that the spirit of Antichrist is immediately concerned in; and that is, the antichristian names of the men that worship the beast: the names, I mean, that the Antichrist hath baptized them into: for those names are breathed upon them by the very spirit of Antichrist; and are such as are absolutely names of blasphemy, or such as do closely border thereupon; some such as Elihu durst not for his life give unto men, only he calls them 'flattering titles' (Job 32:21,22). Now therefore, of the danger (though not of the names themselves) you read sufficiently in the scripture; and perhaps the Holy Ghost has contented himself with giving of items that are general, that men might, as to them, be the more cautious of what names they give one to another (Rev 17:5); but this is clear, they are worn by men of spiritual employ: but since they are but mentioned, and are not distinctly nominated, how should we know which are they, and which not? Verily, by searching the word of God, and by seeing by that what names we are allowed to give unto men, with reference to their offices, dignities, and places: for God has a quarrel with the names, as well as with the persons that wear them; and when his Son shall down with Antichrist, he will slay seven thousand names of men, as well as the persons of the worshippers of the beast (Rev 11:13).

But there are things, as well as men (Job 22:28); and these also have been baptized into those names by the very spirit of Antichrist, and must be destroyed by Christ, the spirit of his mouth, and the brightness of his coming: 'The idols he shall utterly abolish' (Isa 2:18); and there are men that are idols as well as things (Zech 11:17): wherefore, let men have a care, as to shun the worship of idols, so that they bare not the name, or stand in the place of one: and the reason of this caution is, because name and thing are both abominable unto God.

To give you the number of these names that the spirit of Antichrist has baptized men into, (besides the things that do also wear such blasphemies upon them,) would be a task too great for me, and too wearisome for you. It shall satisfy then, that I give you notice that there are such things and men and names; and that I put you upon search to find out what they be. But whatsoever of the spirit, or soul, or life of Antichrist is in these names, men, or things, must be consumed by Christ, by the spirit of his mouth, and the brightness of his coming.5

Another thing that I would touch upon is this; to wit, The lying legends, and false miracles that Antichrist cries up: These, by the means of which such as dwell upon the earth are deceived, and made to adore and worship the beast: these have their life and soul (as had those mentioned before) from the spirit of wickedness; and must be destroyed as they, namely, by Christ, the spirit of his mouth, and the brightness of his coming: for these are not of the body of Antichrist, but rather such implements, or whatever you will call them, by which the spirit and soul of Antichrist is conveyed into, and kept also alive in the body of Antichrist, which is the church and synagogue of Satan; you may call them organs and means by which that wicked worketh in the mysteries of iniquity, for the begetting of, and maintaining a lying and false belief of the religion of the beast: nor can it be thought, but that, as the antichristian statists6 of Antichrist, mentioned before, do put a dread and fear upon men that are worshippers of

the beast, and his image, to the holding of them still to his service; so these legends and miracles do, on the other hand, abridge and bind their consciences to that worship; but all because of that spirit of Antichrist that is in them.7

So then, here is the spirit of Antichrist diffusing itself into all the things pertaining to the kingdom of the beast; for it dwells in the body of Antichrist; it dwells in the matters and things of worship of Antichrist; it dwells in the titles and names that are antichristian; and it dwells in the laws, legends and miracles of Antichrist. And as it is the spirit of Antichrist, so it must be destroyed; not by sword, nor by bow, but by Christ, as fighting against it with the spirit of his mouth, and as conquering of it by the brightness of his coming.

THE BODY OF ANTICHRIST DESTROYED, AND HOW.

We come now to discourse of the body or flesh of Antichrist, and of the destruction of that; for that must be destroyed also. Now the body of Antichrist, is that church or synagogue in which the spirit of Antichrist dwells, or unto which the spirit of Antichrist is become a soul and life.

And this is to be destroyed, either as it is a body mystical, or under the more gross consideration.

First, As it is a body mystical, and so it is to be destroyed absolutely.

Secondly, As it is to be considered more grossly, and so it is to be destroyed conditionally. That is, if repentance doth not save the men that have gone to the making up of this body, and to the rejoicing in it.

As she is a body mystical, so she is to be destroyed the same way that the things of Antichrist, of which we discoursed before, were to be destroyed; to wit, by Christ, the spirit of his mouth, and the brightness of his coming.

This then is the sum, as to this: That the church of Antichrist, as a church, shall be destroyed by the word and spirit of Christ. Nor can anything in heaven prevent it, because the strong God has decreed it: 'and a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all' (Rev 18:21). This city, Babylon, is here sometimes considered in the whole, and sometimes as to the parts of it; but always, whether in whole, or in part, as some, or else as the whole of the antichristian church; and as such, it must not be destroyed, but by the means aforesaid. By which means her witchcrafts, spiritual whoredoms, spiritual murders, thefts, and blasphemies, shall be so detected and made manifest, so laid open, and so discovered, that the nations shall abhor her, flee from her, and buy her merchandise no more (Rev 18:11). Hence her tempting things rot, and moulder away; for these will not keep, they are things not lasting, but that perish in the using: what then will they do when they are laid by? Therefore it follows, 'All things which were [thy] dainty and goodly [ones] are departed from thee, and thou shalt find them no more at all' (Rev 18:14). Now, if when she had things to trade with, her dealers left her; how shall she think of a trade, when she has nothing to traffic with? Her things are slain, and stink already, by the weapons that are made mention of before; what then will her carcase do? It follows then, that as to her church-state, she must of necessity tumble: wherefore, from Revelation 18:22 to 24, you have the manner of her total ruin as a church, and something of the cause thereof.

But as she must, with reference to her body, be considered mystically as a church; so also she must be considered as a body of men, (this is that which I called more grossly,) and as such, against whom the wrath of God will burn, and against whom, if repentance prevent not, he will have indignation for ever. These, I saw are them; to wit,

as they are the body of the people, that have been seduced by this spirit of Antichrist, that have been made use of to do all the mischiefs that have been done both to true religion, and to the professors of it, for this many hundred years, wherefore these must not escape. Wherefore you find, that after Antichrist, as to the spirit and mystery of Antichrist, is slain, that the body of Antichrist, or the heap of people that became her vassals, come next to be dealt withal.

Therefore, the angel that standeth in the sun, makes a proclamation to all the fowls that fly in the midst of heaven, to gather themselves, and to come unto the supper of the great God; that they may eat the flesh of the several sorts of the men that have been the lovers, the countenancers, the upholders and defenders of her antichristian state, worship, and falsehoods (Rev 19:17,18): for abundance of their hearts shall be hardened, and made yet more obdurate, that they may be destroyed for the wickedness that they have done.

Wherefore, you find (as did the enemies of the church of old,) that they might revenge themselves for the loss of their idol, or antichristian state, begin a new war with the king, whose name is the Lord of hosts: 'And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army' (Rev 19:19).

Their implacable malice remained when their church-state was gone; wherefore they will now at last make another attempt upon the men that had been the instruments in Christ's hand to torment them that dwelt on the earth; of which more hereafter.

Now therefore is the last stroke of the batter,8 with reference to the destroying of the body of Antichrist; only the head of this monster remains, and that is SATAN himself: wherefore, the next news that we hear, is, that he is taken also: 'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. and he laid hold on the Dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled,' &c. (Rev 20:1-3).

BRAVE DAYS WHEN ANTICHRIST IS DEAD.

Now therefore there will be nothing of Antichrist to be seen throughout the nations, but ruinous heaps, and desolate places. It is said of the army of the man of sin, when he came into the land of God's people, though it was before him 'as the garden of Eden,' yet behind him 'twould be as 'a desolate wilderness' (Joel 2:3); such ruins would he make of the flock of God, and of all their ordinances, and heavenly dainties. But when the days that I have spoken of, shall come, it will be to him a time of retaliation: for it shall then be done unto Antichrist, as he hath done to the church of God: As he hath made women childless, so shall he be made childless; as he has made Zion sit upon the ground, so now must this wicked one come down and sit in the dust; yea, as he has made many churches desolations, so now shall he be also made a desolation.

Wherefore, whoso will find his body, they must look for it in the side of the pit's mouth; and whoso will find his friends and companions, they must look for them there likewise. 'They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit, he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude:—There is Edom, her kind, and all her princes, &c.—There be the princes of the north, all of them,—which—with their—might' are laid with them that are 'slain by the sword, and bare their shame with them that go down to the pit' (Eze 32:25-

30). For 'as Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth' (Jer 51:49). The margin reads it thus: Both Babylon is to fall, O ye slain of Israel! And with Babylon the slain of all the earth. Now then she is gone down, when all these things shall be fulfilled; and what remains now, but to talk of her, as folk used to do of them that are dead: for the day will come that the church of God shall have no more of Antichrist, Babylon, or the mother of harlots, than only the remembrance of her; to wit, that there was such an enemy of God in the world; that there was such a superstitious, idolatrous, bloody people in the world. Wherefore the people that shall be born, that shall live to serve God in these happy days, they shall see Antichrist only in its ruins; they shall, like the sparrows, the little robins, and the wren, sit and sing, and chirrup one to another, while their eyes behold this dead hawk. 'Here [shall they say] did once the lion dwell; and there was once a dragon inhabited: here did they live that were the murderers of the saints; and there another, that did used to set his throat against the heavens; but now in the places where these ravenous creatures lay, grows grass, with reeds and rushes (Isa 35:7), [or else, now their habitation is cursed, nettles grow, and so do thorns and brambles, where their palaces were wont to be]. And as no good was with them while they lived, so their name stinketh now they are dead: yea, as they wrought mischiefs, and lived like the wild beasts when they enjoyed their abundance; so now the wild beasts of the desert, yea, they of the desert, shall meet with the wild beasts of the island: and the satyr shall cry to his fellows. Their houses shall be full of doleful creatures, even as devils and wicked spirits do haunt the desolate houses of the wicked, when they are dead' (Isa 34). 'And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their folds there' (Isa 13:19,20). A while after this, as was hinted before, the Christians will begin with detestation to ask what Antichrist was? Where Antichrist dwelt? Who were his members? And, What he did in the world? and it shall be answered by them that shall have skill to consider his features by the word, by way of taunt and scorn, 'Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch; and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcase trodden under feet' (Isa 14:16-19).

There will be a strange alteration when Antichrist is dead, and that both in the church, and in the world. The church and the members of it then, shall wear the name of their God in their foreheads; that is, they shall be bold in the profession of their king, and their God; yea, it shall be their glory to be godly; and carnal men shall praise them for it: the praise of the whole earth shall the church of God be in those days.

Then there shall no more be a Canaanite in the house of the Lord: no lion shall be there; the unclean shall no more tread in the paths of God's people, but the ransomed of the Lord shall walk there.

Glory that has not been seen nor heard of by the people that used to walk in sackcloth, shall now be set in the land of the living. For as it was said of Christ, with reference to his day; so it shall be said of saints, with reference to this day: many kings and righteous men have desired to see the things that will be seen then, and shall not see them: but without all doubt, the men that shall be born at this time, will consider that

these glories, and liberties, and privileges of theirs, cost the people that walked in the king of Babylon's fiery furnace, or that suffered the trials, troubles and tyranny of the antichristian generation, more groans and hearty wishes, than they did them that shall enjoy them. Thus then it will go; the afflicted prayed for them, and the possessors bless God for the enjoyment of them.

Oh! now shall the church walk in the light of the Lord, and sit every man under his vine, and under his fig-tree, and none shall make him afraid!

'For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: And they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city, (or the exactress of gold) ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no seller is come up against us' (Isa 14:1-8).

Also the world will now be (as it were) another thing than it was in the days of Antichrist: now will kings, and princes, and nobles, and the whole commonality be rid of that servitude and bondage which in former times (when they used to carry Bell and the dragon upon their shoulders) they were subjected to. They were then a burden to them, but now they are at ease. 'Tis with the world, that are the slaves of Antichrist now, as it is with them that are slaves and captives to a whore: they must come when she calls, run when she bids, fight with and beat them that she saith miscall her, and spend what they can get by labour or fraud upon her, or she will be no more their whore, and they shall be no more her bosom ones. But now! Now it will be otherwise! Now they will have no whore to please! Now they will have none to put them upon persecuting of the saints! Now they shall not be made, as before, guilty of the blood of those against whom this gentleman shall take a pet! Now the world shall return and discern between the righteous and the wicked; yea, they shall cleave to, and countenance the people of God, being persuaded, as Laban was of Jacob, that the Lord will bless them for his people's sakes: for at this day, 'the remnant of Jacob shall be [among the Gentiles] in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men' (Micah 5:7).

Also in these days men shall come flocking into the house of God, both kings and princes, and nobles, and the common people, as the doves do to their windows: and for that cause it is spoken to the church, with reference to the latter days, saying, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited' (Isa 54:2,3).

Now will be broken up those prophecies and promises that to this day lie as under lock and key, and that cannot be opened until they be fulfilled. Now will the Spirit of God be poured forth abundantly; and our rivers shall be in high places, that is, shall break forth from the hearts of great ones; yea, then shall our waters be made deep: 'And I will

cause their rivers to run like oil, saith the Lord God' (Eze 32:14). Then shall the differences, the divisions and debates that are among the godly, cease: for men 'shall see eye to eye, when the Lord shall bring again Zion' (Isa 52:8): yea, the watchmen of God's people shall do so; for it is for want of light in them, that the lambs have so butted one another.

Now the church of God shall read with great plainness the depths of providence, and the turnings and windings of all God's dark and intricate dispensations, through which she hath waded in the cloudy and dark day: now, I say, they shall see there was an harmony in them; and that if one of them had been wanting, the work and way of her deliverance could not have been so full of the wisdom, and justice, and goodness of God; Wherefore now will that song be sung with clearer notes than ever: 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of Saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest' (Rev 15:3,4). And again, 'For true and righteous are his judgments: For he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand' (Rev 19:2).

OF THE MANNER OF THE RUIN OF ANTICHRIST.

What Antichrist is, I have told you; and that as to his soul and body. I have also told you where, or in what things the spirit and life of Antichrist lieth, and how he shall reign for a time. I have moreover shewed you that he shall be destroyed, and by what, and that with reference both to his soul and body. Wherefore, waving other things, I shall here only present you with a few short hints concerning the manner of his downfall.

There is the downfall, the time of the downfall, and the manner of the downfall of Antichrist.

The manner of the downfall of Antichrist, may be considered, either with respect to the suddenness, unexpectedness, terribleness, or strangeness thereof. It may also be considered with respect to the way of God's procedure with her, as to the gradualness thereof. As to the suddenness thereof, 'tis said to be in an hour. It is also to be, when by her unexpected; for then she saith, 'I sit a queen' (Rev 18:7,8). For the terribleness of it, The nations shall shake at the sound of her fall (Eze 31:16,17). And for the strangeness thereof, it shall be to the wonder of the world (Isa 14:12), it will be as when God overthrew Sodom.

But I shall not enlarge upon this method in my discourse, but shall shew you the manner of the ruin of Antichrist, with respect to the gradualness thereof (Eze 16:36-43; Rev 18:8; Isa 47:9).

Antichrist then shall be brought to ruin gradually; that is, by degrees: A part after a part; here a fenced city, and there a high tower, even until she is made to lie even with the ground. And yet all shall be within the compass of God's days, hours, or moments; for within the compass of these limited times Antichrist shall be destroyed.9

Now, (as I said) He, she, Sodom, Egypt, Babylon, Antichrist, shall be destroyed, not all at once, after the way of our counting of time; but by step after step, piece after piece. And perhaps there may be in the words now following, something that signifies this: They shall 'shew the king of Babylon that his city is taken at one end' (Jer 51:31). This is also shewed by the vessels in which is contained the wrath of God for her, together with the manner of pouring of it out. The vessels in which it is contained are called VIALS; Now a vial is that which letteth out what is contained in it by degrees, and not all at once.

There are also two things to be considered, as to the manner of its being poured out of

them. The first respecteth the nature of the vial. The other, the order of the angels that poured forth this wrath.
For the First: The vial, as it letteth out what is in it by degrees; so it doth it with certain gusts, that are mixed with strength and violence, bolting it out with noise, &c.
As for the order of the angels, or that order that they observe, they plainly shew that this enemy must come down by degrees; for that these vials are by them poured out one after another, each one working something of their own effects, before another is poured forth. The first is poured forth upon the antichristian earth: The second, upon her sea: The third is poured forth upon her rivers: And the fourth, upon her sun: The fifth is poured forth upon the seat of the beast: The sixth, upon her Euphrates: And the seventh, into her air (Rev 16:2-17). And, I say, they are poured forth not all at one time, but now one, and then another. Now, since by these vials Antichrist must fall; and since also they are poured forth successively: 'Tis evident that this man of sin, this son of perdition, is to fall and die by degrees. He would not die at all, as is manifest by his wrestling with it; but he is a strong God that judges, and therefore he must come down: His friends also, with what cordials they can, will labour to lengthen out his tranquility; but God hath set his bounds, and he cannot go beyond the time appointed.
We must also put a difference betwixt her being fought withal and wounded, and that of her dying the death. Michael and his angels have been holding of her in play a long season; but yet she is not dead (Rev 12): But, as I said, she shall descend in battle and perish, and shall be found no more for ever.

A TENTH PART FALLS FIRST.

To speak then to the manner of the ruin of this Antichrist, with respect to the gradualness thereof: It must piece after piece be overthrown, until at last every whit thereof is rolled down from the rocks as a burnt mountain.
And hence we read that this city falls first in a tenth part thereof, even while nine parts remain yet standing: Nor doth this tenth part, notwithstanding the faith and faithful testimony of the two witnesses, quite fall, until they are slain, and also raised again: For 'tis said, The same hour that the witnesses were raised, the tenth part of the city fell (Rev 11:13): The tenth part of that city that reigneth over the kings of the earth, which city is Sodom, Egypt, Babylon, or the great whore (Rev 17:18).
By the city then, I understand the church of Antichrist in its utmost bounds; and so it reacheth as far as the beast with seven heads and ten horns hath dominion. Hence this city is also called cities, as one universe is called by the name of several countries, &c. And them cities also are called 'the cities of the nations' (Rev 16:19): For as when they are put together, they all make but one; so when they are considered apart, they are found in number ten, and answer to the ten horns upon the heads of the (seven headed) beast that carries her, and do give her protection.
This then I take to be the meaning: That the antichristian church is divided into ten parts, and each part is put under one of the horns of the beast for protection: But that aid and protection shall not help, when God shall come to execute judgment upon her: For it saith, 'A tenth part of the city fell'; that is, first, and as a forerunner of the fall of all the rest: Now where this tenth part is, or which of the ten parts must fall first, or whether indeed a tenth part is already fallen, that I will leave to those that are wiser than myself to determine.
But since I am speaking of the fall of a tenth part of Antichrist; a word or two about the means of the fall thereof.
The means of the fall of this tenth part, is an earthquake; yet not such as is universal, over the face of all, but an earthquake in that tenth part where that city stood that

should fall. Now by earthquakes here, cannot be meant any thing but such a shaking as unsettleth the foundations of this tenth part: But whether it shall be in this tenth part as a city, or in it as a state, that I shall not determine; only my thoughts are, That it shall be an earthquake in that kingdom where this tenth part shall happen to be: An earthquake not to overthrow further than is appointed; and that is the city which is called the tenth part of the great Antichrist. So far as that state is a state, so far then it is shaken for reformation, not for destruction; for in the earthquake were slain seven thousand (names of) men; and the remnant were affrighted, and gave glory to the God of heaven. But thus much for the first: Great Babylon falleth first, in a tenth part of it.

THE NINE PARTS FALL.

Again, The next step that the strong God taketh towards the utter overthrow of Antichrist, will be more sore upon the whole, though not at first universal neither, yet in conclusion, it shall throw down the nine parts that are left: For thus it is recorded: 'And the cities of the nations fell': The cities of the nations, the antichristian churches, otherwise called the daughters of the mother of harlots, and abominations of the earth. Now to shew you the hand of God in this second stroke, wherewith the Lord will smite this enemy. 1. Here we have a great earthquake.

2. And then, The fall of the cities of the nations.

For the earthquake, it is said to be such as never was, 'so mighty an earthquake, and so great' (Rev 16:18); for it extended itself as far as the other nine cities had any ground to stand on; for it shook the foundations of them all.

The fall of the cities, was not immediately upon the shake that was made, but the earthquake produced an eruption, an eruption in the nine remaining parts of this city: And such an eruption as is of the worser sort, for it divided them into a three-headed division: 'And the great city was divided into three parts': the great city, to wit, the powers by which they were upheld. The meaning then is this; when God shall strike this man of sin the second time, he will not be so sparing as he was at first, when he struck but a tenth part to the ground; but now he will so shake, so confound, so divide, so raise up Antichrist against himself, to wit, in the body and members of him, that they shall set to fighting, and to tearing one another in pieces, until they have consumed the whole of these nine parts. It was, saith the text, divided into three parts, which divisions are the worst of all: It will be therefore such a division as will bring them all to ruin. Hence it follows, 'And the cities of the nations fell.'

Wherefore, this three-cornered eruption will be the most dreadful to Antichrist that ever was: It will be like that that was in Jerusalem when she came to be laid even with the ground; and like that that came upon the armies of the Gentiles, when they came up to fight against Jehoshaphat.

'For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: And when they had made an end of the inhabitants of Seir, every one helped to destroy another' (2 Chron 20:23). This, I say, is the division that this mighty earthquake shall make betwixt the horns that are left to these nine parts that remained, when the tenth part of the city fell. And this will come to pass through the increase of the heat of God's anger: For he is angry with the waters where the woman sitteth, because they have delivered up his beloved to the bloody whore; wherefore, he now will give them blood to drink in fury.

Hence his beginning to deal with Antichrist, is called, the beginning of revenges: 'I will make [saith God] mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy' (Deu 32:42). And therefore it is said again, that when God comes to

do this work upon this Antichrist, it is because 'it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion' (Isa 34:8). 'For the day of vengeance is in mine heart, and the year of my redeemed is come' (Isa 63:4).
A peace therefore cannot be made among these cities when God has forbidden it: Wherefore the effect of all, is, The cities of the nations fall. There is therefore like to be no more good days for Antichrist after this earthquake has begun to shake her: No, nothing now is to be expected of her, but rumours, tumults, stirs, and uproars: 'One post shall run to meet another,—to shew the king of Babylon that his city is taken at one end': And again, 'A rumour shall both come one year; and after that in another year shall come a rumour, and violence in the land, ruler against ruler,' &c. (Jer 51:31,46). So that this earthquake has driven away peace, shaken the foundations, and will cast the nine cities down to the ground.

GREAT BABEL FALLS.

And this is a second stroke that God will give this man of sin, and a third cometh quickly. Wherefore it follows upon the downfall of these cities of the nations, that 'great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' Now then, have at great Babylon. Great Babylon! What is that? Why, I take it to be the mother, the metropolitan, the great whore herself: For though sometimes, by the great whore, or great Babylon, we may understand, the church of Antichrist in general; yet by it is meant more properly, the mother of the daughters, of whose overthrow we have spoken before. We are now then come to the threshold of the door of the house of the OLD one; to the door of the mother of harlots, and abomination of the earth. This then that but now is said to come into remembrance with God, is that which gave being to the cities destroyed before; to wit, the mistress, the queen, the mother-church, as she calleth herself.
And this is the wisdom of God concerning her, that she should not be the first that should die; but that she should live to see the destruction of her daughters, and pine away under the sight and sense of that, even until judgment also shall overtake herself. Thus Pharaoh and his chief ones did live to see the greatest part of Egypt destroyed before judgment overtook them, but at last it came to their doors also.
Zedekiah lived to see his children slain before his face, before judgment overtook him to his own personal destruction (Jer 52:8-11).
Babylon also, when God sent the cup of his fury unto her, yet was to live to see the nations drink before her: 'Take the wine cup of my fury [said God to the prophet,] and cause all the nations to whom I send thee, to drink it' (Jer 25:15). To wit, All the kingdoms of the world which are upon the face of the earth. 'And Sheshach shall drink after them' (verse 26). But what was Sheshach? may some say. I answer, It was Babylon, the princess of the world, and at that time the head of all those nations (Dan 4:22), (as this queen is now the mother of harlots). Wherefore, the same prophet, speaking of the destruction of the same Sheshach, saith, 'How is Sheshach taken? and how is the praise of the whole earth surprised! How is Babylon become an astonishment among the nations!' (Jer 51:41).
Now, if this was the method of God's proceeding with his enemies in the way of his judgments of old, why may we not suppose that he will go the same way with his great enemy now: especially since those judgments mentioned before, were executed upon those, which, in some things, were figures of the great whore. Besides, we read here plainly, that when the cities of the nations were fallen, great Babylon came into remembrance before God, to give her to drink of the cup.
From all which I conclude, as I did before, that the mother, the metropolitan, the lady of

kingdoms, shall live to see her daughters executed before her face: After which she shall come into consideration herself; for she must assuredly drink of the cup.10
This destruction therefore must be last, for the reasons urged before, and also because she most deserves the bottom of the cup. The bottom is the dregs, the most bitter part, and that where the most heat, and fiercest wrath of God doth lie (Psa 75:8): Wherefore, although you find that by the first earthquake a great slaughter was made, and that a tenth part of the city fell; yet from that judgment some did escape: 'And the remnant were affrighted, and gave glory to the God of heaven' (Rev 11:13). But now, this earthquake, by virtue of which the cities of the nations fall, and as an effect of which great Babylon is come into 'remembrance before God,' neither spares one of the daughters of this whore, nor any man that is a lover of them; but it so is seconded by a 'hail-storm,' and that hail-storm worketh so in wrath, that not one escapes by repentance. Every hail-stone was the weight of a talent, which some say is six pounds above half an hundred weight:11By this therefore God shews, that now his anger was wrought up to the height. I know not wherewith so to compare these hail-stones, as with the talent of lead that was laid over the mouth of the ephah, which was prepared to hold the woman, whose name was wickedness, this very whore of Babylon: For that talent of lead was to keep down this mistress, that she might get no more out of the ephah, and these hail-stone are to banish her out of the world (Zech 5:5-11): Therefore it follows, that she must have the most heavy judgment, even the bottom of the cup.
'And great Babylon came into remembrance before God.' To remember with God, is to visit either with grace or wrath, God is said to remember Rachel, when he visited her with the blessing of a fruitful womb (Gen 30:22). It is said also that God remembered Noah, when the time came on that he was to be delivered from the flood (Gen 8:1). Here also he is said to remember Babylon, that is, to visit her with his anger for the wickedness that she had committed: 'To give unto her the cup of the wine of the fierceness of his wrath.'
Now then is the time of iniquity, when it will be come to the full; and now also is the time of God's anger, when it will be come to the full: Now therefore must the murders (Rev 18:24), and thefts, and blasphemies, and fornications, &c., belonging to this mother of harlots, be recompensed to the full, to wit, with the dregs of this cup: Yet since the hail-stones come by weight, and the wrath comes by measure, (for so a talent and a cup imports) it follows, that the Almighty God, even in the midst of the heat of all this anger, will keep to the rules of justice and judgment while he is dealing with this enemy: He has not passions, to carry him beyond rules of judgment; nor weakness, to cause him to fall short of doing justice: Therefore he has (as was said) his judgments for her by weight, and his indignation by measure: But yet this weight and measure is not suited to her constitution, not with an intent to purge or refine her; but it is disposed according to the measure and nature of her iniquity, and comes to sweep her, as with the besom of destruction, until she is swept off from the face of all the earth.
And thus I have shewed you the manner of the ruin of Antichrist; that is, That it will be gradual, part after part, until the whole be overthrown. And this truth may be applied both to the soul, as well as to the body of Antichrist: For the soul, spirit, or life of Antichrist must also after this manner be destroyed. And hence it is said to be consumed, that is, by degrees: For to consume, is to destroy by degrees: Only this caution I would have the reader remember, That much of the soul of Antichrist may be destroyed, when none of her daughters are; and that the destruction of her spirit is a certain forerunner of the destruction of her body in the manner that we have related.
Now since she is dying, let us ring her passing-bell; for when she is dead, we that live

to see it, intend to ring out.
'For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God' (Eze 26:19-21).

OF THE SIGNS OF THE APPROACH OF THE DOWNFALL OF ANTICHRIST.

Having in the foregoing discourse spoken of Antichrist his ruin, and the manner thereof, I now come to speak of the signs of the approach of her destruction. And whether I shall hit right, as to these, that I must leave to time to make manifest; and in the mean while to the wise in heart to judge.
That she shall fall, there is nothing more certain; and when she is fallen, that she never shall rise again, is also as firmly decreed; yea, and shewed too by him that cast the millstone into the sea, and said, 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all' (Rev 18:21). This is therefore her fate and destiny, from the mouth of the holy one; and is sealed up in the scriptures of truth, for the comfort of the people that have been afflicted by her.
True, the time of her fall is not certainly known by the saints, nor at all believed by her; wherefore, her plagues must come unlooked for by her. And as to the saints, their guesses, as to the time of her ruin, must needs be conjectural and uncertain. For her part, she shall say, and that when she stands where she must suddenly fall, 'I shall be a lady for ever' (Isa 47:7-9). And as to the saints that would very willingly see her downfall, how often have they been mistaken as to the set time thereof.
Nor have I been without thought, but that this mistake of the godly may become a snare to Antichrist, and a trap to her upholders. For what can be a greater judgment, or more effectually harden the hearts of the wicked, than for them to behold that the predictions, prophecies, expectation and hopes of their enemies (as to their ruin) should quite (as to the time) be frustrate, and made void.
Moses prophesied, and the people hoped that God would give Israel 'the land of Canaan'; and yet the Canaanites beat them (Num 14:40; Josh 7:5-9).
Jeremiah prophesied that the enemy should come and take the city [of] Jerusalem; but because he came once, and went back without doing it, how stout and hardened were the hearts of that people against all the rest of his prophetic sayings, as to such a thing (Jer 37). Now the error lay not in these prophets, but in the people's mistaking the times: and if mistakes do so much harden the heart of the wicked, what will they do to such of them who make it their business to blind and harden their hearts against God, by abusing all truths? Surely, when men seek to harden their hearts by abusing of truth, they will do it to purpose, when they have also the advantage of the weakness of their professed enemies to do it by: especially when their enemies shall say they speak by the word of the Lord, and time shall manifest it to be both a mistake and a falsehood.
It is to be bewailed, namely, the forwardness of some in this matter, who have predicted concerning the time of the downfall of Antichrist, to the shame of them and their brethren: nor will the wrong that such by their boldness have done to the church of God, be ever repaired by them nor their works. But the judgments of God are a great deep; and therefore who can tell, since the enemy of God would not be convinced by the power of truth, and the virtuous lives of some, but that God might leave them to be snared, hardened and emboldened to run upon their unavoidable destruction, by the

lies and lightness of others. They begin to vaunt it already, and to say, Where is the word of the Lord, as to this, let it come now. But when Agag said, 'surely the bitterness of death is past,' then was the time for him to be hewn in pieces (1 Sam 15:32,33). I shall not therefore meddle with the times and seasons which the Father hath put in his own power; no, though they as to Antichrist's ruin are revealed; because by the Holy Ghost there is a challenge made, notwithstanding the time is set, and by the word related to the man of wisdom, to find it out if he can (Rev 13:18).

If Samson's riddle was so puzzling, what shall we think of this? and though the angel hath intimated, that this sealed matter shall be opened towards the time of the end (Dan 12:9); yet 'tis evident, some have either been so hasty, or presumed too much upon their own abilities: for I am sure they have missed the mark, hardened the heart of the enemy, stumbled the weak, and shamed them that loved them.

But since the most high hath irreversibly determined her downfall also, let us see if we can have better success in discoursing upon the signs, than others have had who have meddled with the timing thereof.

FIRST SIGN.

First then. The downfall and ruin of Antichrist draws near, when the church and people of God are driven from all those hiding-places that God has prepared for them in the wilderness. The church of God, when the dragon did his worst, had an hiding-place prepared her of God, that she might not utterly be devoured by him; and so shall have till the time of his end shall come.

Of this you read in the 12th of the Revelation, a place worthy to be noted for this. But now, when the time of the ruin of Antichrist draws on, then is the church deprived of her shelter, and laid open, as one would think, to be utterly swallowed up for ever, having no more place in the wilderness, that is, among the nations, to hide herself from the face of the serpent. But how comes this to be a SIGN of the approach of the ruin of Antichrist? why thus. The time of this beast's war with the church of God, and the time that the church shall have an hiding-place in the wilderness, are both of a length, the one continuing forty-two months, the other a thousand two hundred and threescore days. Now since the war that this beast makes with the woman and her seed, and the woman's hiding-place in the wilderness from his face, are, for length of time, the same; what hindereth but that when the woman and her seed can find no more shelter in the nations, the time that the beast hath allotted him to make war against her, should be finished also? when we therefore shall see that plots and conspiracies, that designs for utter ruin, are laid against God's church all the world over; and that none of the kings, princes, or mighty states of the world, will open their doors, or give them a city for refuge; then is the ruin of Antichrist at hand: for Haman's plot, though the most universal that ever yet was hatching, (being laid in an hundred twenty-seven provinces,) did but presage the deliverance and exaltation of the Jews, and the hanging of Haman and his sons: yea, and I take it, that the very day that this great enemy had set for the utter overthrow of the church, God made the day in which their deliverance began, and that from whence it was completed; and I take that to be a type of this.

There is but one thing that I can think of that can give matter of a shew of doubt about this thing; and that is, though the time of this war against the saints, and that of the woman's shelter in the wilderness as to length, be one and the same; yet whether they did commence together, and begin to take their rise, as men do that begin to run a race? a word therefore to this. I suppose they did commence much together; for else with whom should this beast make war, and how should the church escape? Or, if the beast began his war before the woman began to have a hiding-place, why was she not

swallowed up, since in the wilderness was her only place of shelter? Again, what needed the woman to have a place of shelter in the wilderness, when there was no war made against her? And yet this must be, if her thousand two hundred and threescore days, began before the beast's forty-two months: but they ended both together; for the beast could not kill the witnesses before they had finished their testimony; which testimony of theirs lasted this full time that the beast had granted him to make war with them, to wit, one thousand two hundred and threescore days (Rev 11:3): therefore their times went out together, as will be made appear, if you consider also that the witnesses were slain, by virtue, not of the old, but of a new war levied against them; and that, as it should seem, at the very time when her hiding-place was taken from her; for then indeed, for a little season, will the church of God be overcome, as I shall shew by and by.

Wherefore, let God's people consider and remember that when God's church is absolutely forlorn, and has no hiding-place any longer in the world, the kingdom of Antichrist will quickly begin to tumble. Nor is this the alone place from whence we may gather these conclusions.

The time of Pharaoh's tyranny, of his life, and of the deliverance of the children of Israel, came out much together; as any will discern that shall consider the history of them (Gen 15:13).

David, when Saul did sorely prosecute him, fled last into the wilderness to Achish the king of Gath, a Philistine, for shelter; and he gave him Ziklag for his refuge (1 Sam 27:5, 6). And that place so continued to David, 'till just about the time in which Saul must die; and then behold, David's Ziklag is burnt with fire, and himself stript naked of harbour! (1 Sam 30:1). But what matter! The time of Saul's life, as well as of David's Ziklag, was now upon expiring; for within three or four days after, David became the king of Israel (1 Sam 31:1-6).

And thus also it was with the Babel-beast: His time expired, when the captivity of Israel was upon the finishing: then was the time of his land come, and 'in that' very 'night was Belshazzar the king of the Chaldeans slain' (Dan 5:25-30).

Thus therefore it will happen to the church in the latter days: her place of shelter in the wilderness; her Ziklag will be taken from her, about the time that the war that the beast has to make upon the woman and her seed shall be finished. But now the church is not therefore immediately delivered, when her Ziklag is taken from her; for after that, the beast levieth a new war, to the overcoming and killing of the church: I say therefore, that this is a sign, not of the downfall of Antichrist, but of the approach thereof: for the church's bondage shall continue but three days, and a little after this [shall be her deliverance]. Much like to this was that of David; for after he had lost his Ziklag, for two or three days he had sore distress: but lo, then came the kingdom to him.

Indeed, sense and reason saith, it is a fearful thing for the church of God to be exposed to the rage of her enemy all over the world at once; and that all nations should shut up their gates, let down their portcullises, bolt up their doors, and set open their flood-gates to destroy them: but so will be the dispensation of God, to the end deliverance may be the sweeter, and the enemies fall the more headlong, and the arm of God the more manifest, both for the one, and against the other. And in this will that scripture be fulfilled: 'And there shall be a time of trouble, such as never was since there was a nation—and at that time thy people shall be delivered, every one that shall be found written in the book' (Dan 12:1).

Let us gather up what has been said again; namely, that it is a sign of the approach of the ruin of Antichrist, when God's church can find no more shelter in the wilderness;

because when her Ziklag is burned, the time of the war that the beast is to make against her, is finished. Wherefore, when she hath given one desperate struggle more, and laid the church of God, or his witnesses, for dead, in the street of his great city, for three days and an half, then comes the kingdom, and the long, long-looked-for rest and glory. Wherefore it remains, that an angel should stand in the sun, and make proclamation to all the fowls that fly in the midst of heaven, to gather themselves together to the supper of the great God: 'That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of all men, both free and bond, both small and great' (Rev 19:18). This is to be after the forty-two months of the beast; and consequently, after the thousand two hundred and threescore days that the church was to be in sackcloth; yea, after the resurrection of the witnesses, as is evident by that which follows: 'And the beast was taken, [that is, after the second year] and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone' (verse 20).

SECOND SIGN.

Secondly, Another sign of the approach of the ruin of Antichrist, is this: towards the end of her reign, the nations will be made to see her baseness, and to abhor her and her ways. They will, I say, be made to see these things, in order to her ruin: also, when they shall be made to see, her ruin will not be far off. For so long as the nations and their rulers shall continue in that dead sleep that she hath bewitched them into, by their drinking of the wine of her fornication; so long we have no ground to think that her ruin is at the door: but when God shall lay her before kings, and shall discover her nakedness to the nations, then be sure her destruction is at hand. Hence you read, that precedent to her downfall: An angel comes down from heaven, and enlightens the earth with his glory (Rev 10:1). [The earth;] that is, the kingdoms, countries, and nations where the woman sitteth, or they that border thereupon. [Enlightened;] to let them see the filthiness of the whore. [With his glory;] with the doctrine that he had commission to preach against her, for the discovering of her lewdness to the earth. This also was the way that God took with backsliding Israel of old, (and she was a type of our religious Babel) when he intended to bring her to judgment for her sins (Eze 16:37); and this is the way that God will take to destroy our religious Antichrist, when he comes to deliver his people out of her hand.

For though the people that suffer at her hand, can do nothing against her, but lay, in prayers and tears against her before the God of heaven, and bear their witness against her before the gods of the earth; yet when kings shall come to be concerned, and they will count themselves concerned when they shall see how they have been deceived by her; then let her look to it. 'Behold, I am against thee, saith the Lord of Hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.' And what follows? 'And it shall come to pass, that all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?' (Nahum 3:5-7).

Wherefore, there wants nothing but that she be discovered to the nations and their kings; for did they but see her, though they lay yet in her bosom, they would rise up against her, that she must die: wherefore it is written again, I will 'bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee' (Eze 28:18).

The chief of the wisdom of Antichrist this day is laid out, if perhaps by it she may cover her nakedness, and keep it from the eyes of kings and their people. But God has said it shall not avail: 'Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man' (Isa 47:3). But how will he make her naked? Verily, by kings. But how shall kings do it? Why, by virtue of the glory of the angel: yea, they 'shall make her desolate and naked, and shall eat her flesh, and burn her with fire' (Rev 17:16).

Let this, I pray, be considered, That Antichrist shall not down, but by the hand of kings. The preacher then kills her soul, and the king kills her body. And why should not the kings have it granted unto them, that she should fall by their hand? the kings are those that she has abused, that she has in the grossest manner abused, and has served herself of them: but the time of the end of Antichrist, mystery Babylon is coming, 'and then many nations and great kings shall serve themselves of him' (Jer 27:7).12

Nor shall all the tricks, lies, and deceit under which formerly she used to shroud herself, be able to prove a balm to her any longer: No, 'in vain shalt thou use many medicines'; for no cure shall be unto thee; 'the nations have heard of thy shame' (Jer 46:11,12). Babylon has for a long time been 'a lady of kingdoms,' and 'a golden cup in the Lord's hand': the nations also have largely drank of her cup, and the kings have committed fornication with her (Rev 18:3). But now the angel is come down, and hath enlightened the earth with his glory. Wherefore now it follows immediately, 'Babylon is fallen! is fallen!' That is, in the eyes and esteem of the nations, as well as otherwise.

True, some of the kings will bewail her fall, and will cry, Alas! Alas! when they see that they cannot help her; for that they shall see, as is evident, because they stand afar off to lament her, 'afar off for the fear of her torment.' The kings therefore into whose hands God shall deliver her, and who shall execute his judgments upon her, shall be more mighty and powerful to bring her down, than shall be the whole world besides to uphold her.

The Protestant Kings.

And this observe further, That as the kings that shall hate her, shall hate her because in the light of the glory of the angel they are made able to see her filthiness; so the kings that shall bewail her, are such as in judgment are left in the dark, and that shall be bewitched by her to the end. This therefore will let us see something of the meaning of God, in that he has drawn off from her some of the kings already; to wit, that he might train them up by the light of the gospel, that they may be expert, like men of war, to scale her walls, when the king of kings shall give out the commandment to them so to do.

There has been a great deal of talk in the countries about the ruin and destruction of Babylon; but could we see more of the kings engaged against her, we should hope groundedly that her fall was at the door. Well, blessed be God for what kings there are, and the Lord turn the hearts of many more to hate her.

Some, as I said before, have adventured to foretell the time of her downfall; but give me the signs thereof. This therefore is a sign, a sign that her downfall approaches, when God shall lay her nakedness before the nations, and put it into the hearts of kings to abhor her. The signs of the times the Lord Jesus would have us mind; and because the Jews neglected them, though as to the time they hit pretty right, yet they missed of the thing that the time brought forth.

THIRD SIGN.

Thirdly, A third sign of the approach of the ruin of Antichrist, is this: 'When Babylon is become the habitation of devils, &c.,' then the downfall thereof is upon us. True,

Babylon was always an habitation for devils; but not an habitation only for them; Israel once dwelt there, and our Antichrist was sometimes a place of residence for good men. The meaning then, is, When you shall see the church and people of God so forsake her that she is left in a manner to herself, and to her disciples, then she is to fall quickly. When you hear it proclaimed by them that are yet in her, of God's people, 'We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country' (Jer 51:9): Then she will soon be hissed out of the world: for this is the way of the wisdom of God; namely, to bring his people out of a city or place, when he intends the ruin of that place. When God was about to destroy the old world, he put his Noah into an ark: when God was about to destroy Sodom, he sent his Lot away thence to Zoar: when Christ was about to destroy Jerusalem, he bid his disciples flee from the midst of that: and when there shall be by God a hissing for his people; and when they shall hear him, and obey, and gather to him, then you shall see what will become of this enemy of Christ: 'I will hiss for them, and gather them; for I have redeemed them' (Zech 10:8-12).

I say therefore, when Babylon shall become the habitation of devils, a hold for all foul spirits, and a cage for every unclean and hateful bird, then Babylon is fallen.

And thus the angel that lightened the earth with his glory, proclaimed, 'Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird.' Wherefore it must be, that by that her time is come that she should fall, God will have gleaned his people from the midst of her. And when God shall have gleaned his people from the midst of her, those that are left behind will appear more than ever to be what they are, to wit, devils, foul spirits, and hateful birds; wherefore, now will Antichrist appear in his own most proper colours. But to comment a little upon the words.

Babylon 'Mystery Babylon' (Rev 17:5). The antichristian church.

'Is fallen! Is fallen!' In the eyes and faith of the godly, by her dropping into the dregs of degeneracy, and so is become the habitation of devils, &c., in order to her falling into utter and unavoidable destruction for ever.

'Is become.' That is, through the labour of the fanners and winnowers that God hath sent to fan Babylon, and to fetch out his people, that she might be left to her chaff: 'I will send [saith God to Babylon] fanners, that shall fan her, and shall empty her land [of good men;] for in the day of trouble they shall be against her round about' (Jer 51:2).

'An habitation of devils.' Devils: not such by nature, but by practice. Incarnate devils. For when the time is come that Babylon must be destroyed, she shall be found to be an habitation for the most vile of the sons of men. For as devils have acted towards the world, so shall the sons of this sorceress, and this whore, act towards Christ and his members in the latter days. And, perhaps, the departing of Zion from the midst of her, will blow her up into this spirit of devilism. Let God's people therefore, when Antichrist is towards her end, look for nothing from her, but what the devil, in times past, used to do; to wit, all sinful subtilty, malice, wrath, fraud, deceit, lying, murder, false accusings, and implacable madness of spirit to do them mischief. (But Lord God! think I, what will become of good men! and where will they be safe in such days? Only I comfort myself, by saying to myself again, this a sign that the ruin of Antichrist is at the door.) But this I say, he must needs be a tuneable man, that shall be able in those days to sing this song to himself at all seasons: for this is to drive reason backward, and to set the cart before the horse. For what will the good man's reason say, when it seeth all Babylonians are become devils, but that the church of God will certainly be torn in pieces? But behold! the text and the Holy Ghost runs counter. 'Babylon is fallen! is

fallen! and [or, for it] is become the habitation of devils.' These words for certain are the words of an holy angel; for it could not have entered into the heart of mere man to have conceived them.

'An habitation.' To be an habitation (for devils) is to be their house, their dwelling-place, their place of privilege, their place of rest and abode, or thither whither they have right to go. And thus will Babylon be; that is, an house, an habitation, a dwelling-place, and a place of rest, only for devilish-minded men; thither may such men come; for such her doors stand open, and there may such inhabit. When therefore you see good men come out thence, and all sorts of wicked men flock in thither, then know that Babylon is near her end.

'And a hold for every foul spirit.' Understand by spirit, either those that are devils by nature, or such as are such otherwise. But I think that the angel chiefly intends all manner of unclean and filthy spirits; and so the church and members of Babylon, their only place of safety: Or if you understand it of the uncleanness of the spirits and minds of men, then the meaning is, that they are called foul spirits, in allusion to those of devils which go by the same name (Mark 9:25). But however, or which way soever taken, it seems Babylon is their hold; that is, their place of defence: For by an hold, we often understand a place of strength, a castle, a fort, a tower; so that these devils, these foul-spirited men, these Babylonians, will not only find house-room and harbour in Babel, but shelter, defence and protection, when she is near her ruin: yea, they will find her an upholder to them, and a countenancer of them, in all their foul and devilish pranks; yea, such an hold shall she be to such foul spirits in such foul acts, that it shall not be possible that they should be driven from her, or from them: For an hold is often taken in the scriptures for a place that is impregnable, and must be so taken here. This intimates then, that some faint opposition by the kings and nations will be made against these inhabiters, foul spirits, but to little purpose, until the time of her land shall come (Jer 27:7); for in their hold they still will be secured and defended from what reason, law and scripture can or would do unto them. Thus then we see how Babel, towards her end, will be filled, and with what, to wit, with devils and foul spirits; yea, and that she will not only be an habitation, but a place of defence for such.

'And a cage for every unclean and hateful bird.' Those that before are called devils, and foul spirits, are also here called 'birds, unclean and hateful beasts.' By the term [Birds,] he may allude to that of the prophet Isaiah, where these unclean birds are mentioned (34:11-17) And by cage, he may allude to the prophet Jeremiah, from whom, as I think, the Holy Ghost takes those words; but then we must put men in the place of birds, and the Babylonian kingdom for the cage (Jer 5:27).

'Every unclean bird.' As was said before, a hold for every foul spirit. These unclean birds therefore are not all of one feather, or kind, but of all and every kind; and it intimates, that the worst act of all professions, shall be, as in a cage, in Babylon, a little before her downfall. But I say, if they will not be all of one feather, yet in their temper they will somewhat agree, being either in shape, monstrous; of appetite, ravenous; or, of inclination, lovers of the night. For of all these sorts were the forbidden, or unclean birds among the Jews. Now since these unclean birds are not all of one feather, or kind, it intimates that the basest of all sorts, sects, professions and degrees, shall take shelter in Babylon towards her end; and that they shall there, in their temper, unanimously agree to show themselves monstrous, to devour and eat up the poor and needy, and to blow out the light of the gospel.

'A cage.' Not to imprison them in, but for them to sit and sing in, to confer their notes in, to make melodious music in; I mean, melodious to their own thinking; for the ass thinks

that he sings full favouredly, and the owl endeavours to lift up her voice above all the birds of the wood: But it will be a prediction of her fall, and that her ruin is at the door. Of these birds Zephaniah speaks, when he prophecies of the downfall of Nineveh, saying, 'The cormorant and the bittern [shall] lodge in the uppermost lintels of it, their voice shall sing in the windows; [when] desolation shall be in the thresholds' (Zeph 2:14) . An unseasonable time to sing in; for when death is coming in at the door, mourning should be in the chambers. But this is the judgment of God, That she should be a cage for every unclean bird to sing in, even then when her destruction and desolation cometh upon her.

To sing, as in a cage, doth also denote security, and that the heart is far from fear; for she saith, 'I shall see no sorrow, in that hour in which her judgment comes.'

But is this a sign of the approach of the ruin of Antichrist? And must those that shall live to see those days, rejoice when these things begin to come to pass? Are not these things rather a sign that the utter overthrow of the church of God is at the door? Indeed, to sense it is, and reason will be apt to say so: But hark what the Holy Ghost saith! 'She is fallen! is fallen now!'

When therefore we shall see men like devils; yea, every foul spirit, and hateful bird, flock to, and take shelter in Babylon; let us not be frighted or dejected, but pluck up our hearts, and say, This is one of the signs that the downfall of Babylon is near. Wherefore it follows, after that the prophet had told us that these birds should dwell in the land of the people of God's curse (Isa 34). That 'the wilderness and the solitary place shall be glad for them; [for that they are there] and the desert shall rejoice, and blossom as the rose: It shall blossom, [saith he] abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.' And to support the weak from those fears that in those days will be pulling of them down, he adds, 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: In the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa 35).

What say ye now, ye sons of God! Will you learn to make a judgment of things according to the mystery of the wisdom of God, or will ye longer conclude according to sense and reason: 'He turneth the shadow of death into the morning' (Amos 5:8). And commands oft-times, that the fairest day should succeed the foulest night. Wherefore, when we see these devils, foul spirits, and unclean birds in Babylon; yea, when we see good men leave her, and the vilest run in to her, then let us sing the angels' song, and say, 'Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul spirit, and a cage for every unclean and hateful bird.'

FOURTH SIGN.

Fourthly, another sign of the approach of the ruin of Antichrist, is, 'The Slaying of the Witnesses': For the witnesses are to be slain before the fall of Antichrist; and that by the hand of the beast, who shall manage the members of Antichrist, having qualified them before that work, with those qualifications of which you read in the sign foregoing. For what can better fit a generation for such a work, than to be themselves all turned devils, and also succourers of all foul spirits. Wherefore, they must be the wickedest of men that shall do this: the very scum of the nations, and the very vilest of people. Nor is this a new notion: God threatened to give his sanctuary 'into the hands of strangers for a prey, and to the wicked of the earth for a spoil' (Eze 7:21); To robbers, burglars, and they should defile it (verse 22). Again, saith God of his people, 'I will bring the worst of the heathen, and they shall possess their houses' (verse 24). For the truth is, this work is too bad for men either of reason or conscience to be found in the practice of. The hangman is usually none of the best: The witnesses are also to be slain; but not a man, but a beast must slay them; 'a den of thieves, a hold of foul spirits,' must do it.

That the witnesses must be slain before the fall of Babylon, has been hinted already. Also, that their death is a forerunner of the ruin of Antichrist, has before been touched upon; but in this place I shall a little enlarge.

And therefore I proceed: 'And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put into graves.' 'And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither: And they ascended up to heaven in a cloud; and their enemies beheld them' (Rev 11:7-12). Thus you see their death is before their deliverance. Also their death is to be by the hand of the beast; to wit by the men that have and hold his mark, and that of his image, and that are of the number of his name. You see also that their death is not only a forerunner of their deliverance, but a sign that their deliverance is at the door; since the one is but three days and an half before the other.

And if a short comment upon this text will give a little light to the reader, I shall not count my labour lost.

And when they shall have finished their testimony, when, or about the time they have done their work of witness-bearing for God in the world: When they have made or are making an end of giving their testimony for Christ, and against the witchcrafts, idolatries, sorceries, fornications, thefts, murders, and wickedness of Antichrist: Then and not till then.

'The beast that ascended out of the bottomless pit.' The beast: The power that carrieth and beareth up Antichrist, the mother of harlots: The beast upon which the woman sitteth, and by the heads and horns of which she is protected and defended; he is said to ascend out of the bottomless pit; for that he manifesteth by his doings, that he was born there, and came to [do] the work of the king thereof.

'Shall make war against them.' We read that he made war against them all the time of their prophesying in sackcloth, while they were bearing their testimony against his doing; and that his commission was, That he should have leave to make war so long (Rev 12:6). But here we read again, that when they had finished their testimony, and so consequently he had run out the time of his first commission for war, he makes war

again. So that this war which now he raiseth against them, seems to be another, a new war, and such as is grounded upon other, to wit, new arguments, besides those upon which his first war stood. By his first war, he sought to beat down and overthrow their testimony (Rev 13:4). By this war he seeketh to overthrow themselves. The first war he made, was grounded upon a vain confidence of his ability to destroy their faith; but this last was grounded upon madness against them, because their testimony had prevailed against him: Wherefore, Torment, wherewith these witnesses by their testimony tormented him and his followers, was the cause of this last war. And this is insinuated when he saith, 'They make merry for their victory over them, because these two prophets,' (to wit, by their testimony,) 'tormented them that dwelt on the earth' (Rev 11:10).

The beast therefore will make a war against the witnesses all the time of their prophesying in sackcloth, which will be a thousand two hundred and threescore days (Rev 12:6). In all which time they shall give him the foil, and overcome him by their faith and testimony; and be proclaimed more than conquerors over him, through the Christ that loved them. But now in this second war he overcomes them, 'he overcomes them, and kills them.'

Jezebel for a long time made war against Elias the prophet, seeking to overthrow the worship of God which he maintained, and to establish the religion of Baal: But when she saw that by all she could do she got nothing, but that the prophet got the day of her worship, priests and worshippers (1 Kings 18:30-40), she breaks out into a rage, as one tormented almost to death, and raises a new war; not now against his religion, but his person, and desperately swears by all the gods that she had, That by tomorrow that time the life of the prophet should be as the life of one of her priests whom he had slain for an idolater (1 Kings 19:2). When the devil sees that he cannot do by argument, he will try if he can by blows.

When Zedekiah, the son of Chenanah, saw that with argument he could not overcome Micaiah, he steps to him, and takes him a box of the ear (1 Kings 22:24). This new war, is a box of the ear which the beast will give the witnesses, because they overcame him by their faith and testimony, all the time that the first war lasted.

Now how long this second war will last, and what strugglings the witnesses will make before he shall overcome them, I know not: This I know, that the text saith, 'by this war he shall overcome them.'

'And shall overcome them.' Saints are not said to be overcome, when they are imprisoned, banished, and killed for their faithful testimony: No, by these things they overcome. To overcome then, is to get the mastery, to subdue, to turn out of possession, to take and hold captive, to strip the subdued of power and privilege, as is sufficiently manifest both by scripture and reason: 'For of whom a man is overcome, of the same he is brought in bondage' (2 Peter 2:19).

So then, when he is said to overcome them, it is meant, he shall get the mastery of them, they shall grow faint before him, have no heart or spirit to bear up in their profession against him: Against him, I say, as she did the thousand two hundred and threescore days' war with him; for then they were overcomers, and did bear away the garland.

Nor do I, for my part, wonder at this, when I consider that these witnesses are a succession of good men; and that when Israel came out of Egypt of old, the feeble and weak-handed did come behind (Deu 25:17-19). It will be the lot therefore of the church, in the latter end of the reign of the beast, to be feeble and weak in their profession, the valiant ones having gone before: These will come, when those that were able have

bravely borne their testimony, or when they are upon finishing of that: In comparison of whom, they that come after will be but like eggs to the cocks of the game: wherefore they must needs be crushed, cowed, and overcome. And then will the beast boast himself, as did his type of old, and say, 'My hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped' (Isa 10:14).

A sad time, and it is to happen to the people that are left, to the latter end of the witness-bearers; and that too when they shall have finished their testimony.

Of this tyranny the cruelty of Amalek was a type; who, as was hinted before, smote the hindermost, the weak: But his judgment is, That 'he shall perish for ever.'

'And shall overcome them.' There are two ways of overcoming; to wit, by power and policy: And perhaps by both these ways they may be overcome. However, overcome they shall be; for so saith the holy word of God; yea, the beast shall overcome them. Wherefore the church of God, at that day, will be under such a cloud as she never was since Christ's day. Now how long they shall thus be held captive before they are brought to execution; whether the beast will ride in triumph while they are in his bonds; or whether he will suddenly kill them; that time, and observation, and experience, must make manifest: But kill them he shall, that's most certain, for so says the Holy Ghost.

'And shall overcome them, and kill them.' In this method therefore God will suffer the beast to proceed with the church of God, after she has sufficiently borne her testimony for him in the world. He shall 'war against them,' but that is not all: He shall overcome them, but that is not all; he 'shall overcome them, and kill them.'

'And kill them.' Of their slaughter also I shall speak a word or two. But first I would note, as all know, that there is a difference to be put betwixt killing and overcoming: For though every one that is killed, is overcome: yet every one that is overcome, is not killed (Acts 21:32): men may be overcome, and yet live (Jer 12:11); but when they are killed, it is otherwise: There may be a cry heard from the mouth of them that are overcome, but not from the mouth of them that are killed (Exo 32:18; Acts 7:34): They that are overcome, may consult their own enlargement, and deliverance; but they that are killed, cannot do so. I do therefore distinguish between killed and overcome, because the text doth so: 'He shall make war against them, and shall overcome them, and kill them.'

'And kill them.' From these words therefore I will take occasion to inquire,

1. How they are to be considered as to this slaughter.
2. What death they must die to accomplish this prophecy.

FIRST, How they are to be considered?

I answer: Not in a carnal or natural, but in a mystical sense. For, first, they are called witnesses. Secondly, They are put under the number of two: 'My two witnesses' (Rev 11:3). Both which are to be mystically taken.

First, Because their testimony standeth not in their words only, but in their conversation; yea, in their suffering also: and that is a mystical witness-bearing.

Secondly, They go under the number of two: Not because there were indeed two such men in the world, but because two are a sufficient number to bear witness (Num 35:30; Deu 17:6; 19:15); and God's church, in the most furious heat and rage of Antichrist, has been at least of such a number of professing saints, to proclaim against the beast and his worship in the name of God. To think that there have been two such men in the world, is ridiculous; for these witnesses must continue to give their testimony for God against Antichrist, a thousand two hundred and threescore years. Nor can they scripturally bear this title, My two witnesses, but with respect to their prophesying so

long. The witnesses therefore are nothing else but a successive church, or the congregation of God abiding for him against Antichrist, by reason of a continual succession of men that is joined by the special blessing of God unto it.

SECONDLY, What death they must die? I answer, Not a corporeal one, but that which is mystically such. And I choose to understand it thus, because this suiteth best with their state and condition, which is mystical. Besides, thus did they (when they did overcome,) slay their enemies, even with the fire or sword of their mouth: 'If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed' (Rev 11:5). As therefore they went about to kill their enemies, so their enemies will kill them: But they sought to kill their enemies by their testimony, as to their antichristian spirit, and church-state; and their enemies will kill them, as to their Christian heat and fervency of mind; and also as to their Christian church-state. So that, (at least so I think,) there will be such ruins brought both upon the spirit of Christianity, and the true Christian church-state, before this Antichrist is destroyed, that there will for a time scarce be found a Christian spirit, or a true visible living church of Christ in the world: Nothing but the dead bodies of these will be to be seen of the nations; nor them neither, otherwise than as so many ruinous heaps. For the love that I bear to the church of Christ, I wish, as to this, I may prove a false prophet: But this looks so like the text, and also so like the dispensations of God with his church of old, that I cannot but think it will be so. For the text, I have spoken to that already; wherefore I will now present you with some things that look like parallel cases.

First, When the church was coming out of Egypt, just before they were delivered from Pharaoh, they were in their own eyes, and in the eyes of their enemies, none other than dead: 'It had been better [said they to Moses] for us to serve the Egyptians, than that we should die in the wilderness' (Exo 14:12). The people said so, Moses feared, and Pharaoh concluded they were all dead men (Exo 12:33). Also Paul tells us, 'that they were baptized [that is, buried] unto Moses in the cloud, and in the sea.' They were, for the time, to use the expression, a dead church both in the eyes of Pharaoh, in the eyes of Moses, and also in their own.

And 'tis to be taken notice of: As the witnesses in the text were slain but a little before the ruin of Antichrist began; so this church was baptized in the sea but a little before great Pharaoh was drowned there.

Secondly, In the time of Elias, which time also was typical of this, what church was there to be seen in Israel? None but what was under ground, buried in dens, and in caves of the earth: Yea, the prophet could see none, and therefore he cried to God, and said, Lord, they have 'digged down thine altars,' and slain thy prophets, 'and I am left alone, and they seek my life' (1 Kings 19:14; Rom 11:3). What visible living church was now in the land, I mean, either with reference to a godly spirit for it, or the form and constitution of it? What was, was known to God, but dead to every man alive.

Thirdly, What was the dry bones that we read of in the 37th of Ezekiel, but the church of God, and also a figure of what we are treating of? And why called dry bones, since the people were alive, with their substance, wives, and children; but to shew, that that church of God was now, as to their spirit and church-state, accounted as dead, not only by themselves, but by the king of Babylon, and the nations round about? Babylon then was the valley, and the grave; and the church of God were the bones: Bones without flesh, sinews, or skin; bones exceeding dry; yea so dry and dead were they, that the prophet himself could not tell whether ever they should live again (Eze 37:1-3).

Now this, as I said, was a state that was not to end with the church of Israel, but to be

acted over once again by the beast with the church of the new testament: Yea, it is an easy matter to make their witnesses in this their death, and the church of Israel in this their grave, in many things to symbolize.

Fourthly, Take another instance, or rather comparison, into which the church of God compared herself, when under the king of Babylon's tyranny: And that is, she counted herself as the dung that the beast lets fall to the ground from behind him. And doth this look like a visible church-state? Or has it the smell or savour of such a thing? Nebuchadnezzar (said she) 'hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out' (Jer 51:34). Pray, what would you think of a man, of whom one should tell you, That he was eaten up of a dragon; made to fill the belly of a dragon; and cast out as the dung of a dragon? Would you think that such an one did all this while retain the shape, form, or similitude of a man? Why, thus the church said she was, and thus the church shall be again: For she is once more to be overcome, to be overcome and killed; and that by the beast, the dragon's whelp, of which the king of Babylon was a type. And therefore I conclude the premises; that is, That the beast will kill the church that shall be in the latter days, as to her Christian spiritedness, and her church-state. And I could further add, That if we hold they die corporeally, we must conclude, that their natural body being slain, shall lie three years and an half in the street; yea, that their resurrection shall be corporeal, &c. But why we should think thus, as yet I can see no reason, since the persons are such mystically; the beast mystically so; the street in which they be, mystically such; and the days of their unburied state, to be taken mystically likewise. But we will pass this, and descend to other things.

Fifthly, I will yet add another thing. When Israel was coming out of Babylon; yea, while they were building of the temple of God, which was a figure of our church-state now under the Gospel; they were not only troubled, hindered and molested in their work, but were made for a time to cease, and let the work lie still.

'Now [says the text] when the copy of king Artaxerxes' letter [which he sent to forbid the Jews in their work] was read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia' (Ezra 4:23,24).

And I pray, since their temple-worship was a type of a new testament church-state and worship, what doth their causing of that work to cease signify to us, but that we must have a time also to cease as they? And since their temple-work was caused to cease before the house was finished, what face could there be at present thereupon, but that, to look to, it was like some deformed, battered, broken building, or as such an one that was begun by foolish builders? Yea, and since the Jews left off to build God's house at the command of the heathens, what did that bespeak, but that they had lost their spirit, were quashed, and so as to their temple-work, killed, as it were, to all intents and purposes? And thus it will be, a little before the church of God shall be set free from the beast, and all his angels: For these things were writ for our admonition, to show us what shall be done hereafter; yea, and whether we believe or disbelieve hereabout, time will bring it to pass.

I do not question but many good men have writ more largely of this matter: but as I have not seen their books, so I walk not by their rules. If I mistake, the mistakes are only mine; and if I shall merit shame, I alone must bear it.

Some may think they have said enough, when they assert, that for the witnesses to be

killed, is, To be dead in law. But I answer, That is not to be overcome. They are here said to be overcome; and that is more than to be dead in law: For a man may be dead in law, and yet not be overcome; and if so, then far enough off from being killed. So then, for as much as they are said to be overcome and killed, it must be more than to be dead in law. Besides, the text supposeth that they had yielded up, as dying men do, their souls, their spirit of life into the hands of God: For it saith concerning them, That at their resurrection, the spirit of life from God entered again into them: Into them, antecedent thereunto. 'and after three days and an half the spirit of life from God entered into them, and they stood upon their feet' (Rev 11:11). thus it was concerning the dry bones, of which mention was made before: 'Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live' (Eze 37:9). And thus much concerning their killing.

Now, as I said, since in death, the body doth not only lie dead, but the spirit of life departs therefrom; it is to shew, that not only their bodies, their church-state, shall die, [for churches are called bodies, (1 Cor 12:27; Eph 3:6; 4:12; 5:23; Col 1:18)] but that spirit of life that acted those bodies, shall be taken up to God. There shall, for a time, be no living visible church of Christ in the world: A church, but no living church, as to church-state: A church in ruins, but not a church in order: Even as there was once a Christ, but no living Christ in the grave; yet the gates of hell shall not prevail to an utter overthrow thereof, no more than they prevailed to an utter overthrow of Christ; but as one did, so shall the other, revive, and rise again, to the utter confusion and destruction of their enemies: Yea, and as Christ, after his resurrection, was, as to this body, more glorious than he was before; so the witnesses, after their resurrection, shall be more spiritual, heavenly, and exact in all their ways, than they were before they were killed. Resurrections are always attended with new additions of glory; and so shall the church of God, as to her church-state, be in the latter days.

But yet the beast shall not altogether have his will, (if that at all was his will) that these witnesses, in this second war, should be conquered to a compliance with Antichrist in his foolish and vain religion: For it is not with dead men to comply; but as they are dead to their own church-state, so they are to his. When the Jews had killed Christ, it was beyond all the art of hell to cause that his body should see corruption; so when the beast has killed the witnesses, he shall not be able to corrupt them with any of his vices. Hence you find, that not the witnesses, but the dwellers upon the earth were them that danced after the devil's pipe, when he had fulfilled their murder.

Nor doth this murder, as to the fulfilling of it in those nations where the woman sitteth, seem to be a great way off, if all be true that from foreign parts some have said: For what a withdrawing of God and of his Spirit is there already in some of the churches of God! The word worketh not that sound repentance which it was wont to do: Preachers preach for little, but to spend themselves, as men that are wounded do when with groans they let out their life. Where (say some) is the spirit and life of communion? And where that practical holiness that formerly used to be seen in the houses, lives and conversations of professors? The whole head is sick, and the whole heart faint already; and how long will it be before churches die of the wound that the beast has given them, time must make appear: But die I perceive they must; for if the wound already given will not kill, repeated blows shall.

By all that I have said, I do not deny but that many of the people of God may die corporeally, by the hand of the beast, in this second war that shall be made by him against the witnesses. But should as many more die, that will not prove that that death

will be that that by the killing of the witnesses is intended.
Some thing I would bestow upon the reader, for him to carry with him as a memorandum, while he reads this account of things: As,
First, This victory of the beast, is not to be until the witnesses have finished their testimony; and so by all that he shall do, he shall not hinder the revelation of any of the truths that they either were to bring to light, or to confirm by their witness-bearing.
Witnesses are not always bound to speak: There is a time 'to keep silence' (Eccl 3:7), and 'thou shalt be dumb' (Eze 3:26). But how shall we know when this time is come?
1. When a sufficient testimony has been given for Christ, and against Antichrist, before the God of heaven; for he must be the judge.
2. When her enemies forbear to plead against her by argument, and rather betake themselves to blows (Matt 10:19).
3. When the spirit of testimony-bearing is taken from the church; for that is not essential to Christianity, but is given and taken away as there is occasion.
4. When testimony-bearing becomes a vain or needless repetition, when they have heard sufficiently of things before (John 9:27).
Secondly, This victory of the beast shall not invalidate or weaken their testimony; no, not in the eyes of the world; for they will still remember, and have a reverence for it: This is intimated by this, That 'they of the people and kindreds and tongues and nations—(that are neither the witnesses, nor they that in the next verse are called the inhabiters, or they that dwell upon the earth,)—shall not suffer their dead bodies to be (buried, or be) put in graves' (Rev 11:9).
Thirdly, This shall not lengthen the reign and tranquility of the antichristian kingdom; nor frustrate, drive back (or cause to tarry) the glorious freedom and liberty of the saints.
But some may say, This will be a SAD day.
So it will, and gloomy; but it will be but short, and 'the righteous shall have dominion over them next morning.' 'Twill last but three days and an half; nor shall it come, but for the sins of churches and saints, and to hasten the downfall of the kingdom of the beast, and for the sweetening to the church her future mercies. Christ Jesus, our Lord, in answer to the question of his disciples, about the destruction of Jerusalem, presented them with a relation of many sad things; but when he was come even to the hearts of men, and had told them 'that they should fail for fear': He said, 'when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh' (Luke 21:25-28).
'Tis as ordinary as for the light to shine, for God to make black and dismal dispensations, to usher in bright and pleasing [ones]; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Instances in abundance might be given as to this, but at present let this suffice that is here upon the paper before us; namely, the state of the witnesses, with their glorious resurrection.

FIFTH SIGN.

Fifthly, Another sign of the approach of the ruin of Antichrist, will be this: The great joy that will be in her, and among her disciples, when they shall see that the witnesses are slain, and lie dead upon the spot: 'And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth' (Rev 11:10). Babylon has been always a merry city, and her disciples merry men; but the poor church of Christ has been solitary, and as a wife forsaken; her tears upon her cheeks bear her witness, and so doth her sackcloth-weed.
Hence our Babylon, under the name of Nineveh, is called, 'the rejoicing city' (Zeph 2:15)

. Only her joy is distinguished from that which is the joy of God's people, by these two things.

First, Either she rejoiceth in outward and carnal glory, or else in the ruin of the church of God. This last, to wit, the supposed ruin of the church of God, is that which will be now the cause of her glorying. And this is the joy that God complaineth of, and for the which he said that he would punish Babylon: 'Chaldea shall be a spoil: All that spoil her shall be satisfied, saith the Lord. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage,' &c. (Jer 50:10,11). The joy therefore of Babylon, Antichrist; the joy that she shall conceive in her heart upon the slaughter of the witnesses, is a sure sign of her unavoidable ruin and destruction. These two prophets tormented her; they were to Babylon as Mordecai was to Haman, a continual plague and eye-sore: As also was David to the wretched Saul: But now they are overcome, now they are killed; now she rejoiceth, and maketh merry. And this her joy was of old prefigured by them that in her spirit have gone before her: As, First, When the Philistines had, as they thought, for ever overcome Samson, that Nazarite of God, how joyful were they of the victory! 'Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, [saw him in chains] They praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us' (Judg 16:23,24). Poor Samson! While thou hadst thy locks, thy liberty, and thine eyes, thou didst shake the pillar that did bear up their kingdom! But now they have conquered thee, how great is their joy! How great is their joy, and how near their downfall! This therefore is a joy that is like that we have under consideration, to wit, the joy of them that dwell upon the earth; for that the witnesses that did bear up the name of God in the world, were overcome and killed.

Secondly, Like to this, is that which you read of in the first book of Samuel, concerning the men that had burnt David's Ziklag. Ziklag was poor David's place of safety; nor had he any else but that under the whole heaven: But the children of the east came upon it, and took it; set it on fire, and carried thence all David's substance, with his wives and his children. (Very ill done to a man in affliction; to a man that went always in fear of his life, because of the rage of his master Saul.) But how were they that had got the victory? Oh! joyful, and glad, and merry at heart at the thoughts of the richness of the booty? 'Behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines (from Ziklag) and out of the land of Judah' (1 Sam 30:16). Here again you find a joy and merriment like these that we have under consideration, and that upon such like accounts. Nothing pleases the wicked more, than to see the godly go down the wind; for their words, and lives, and actions are a plague and a torment to them: As 'tis said of these two prophets, 'They tormented them that dwelt on the earth.'

Thirdly, While the church of God lay dead in Babylon, and as bones exceeding dry; what a trampling upon them was there by Belshazzar a little before his death! He called for his golden and silver vessels that his father Nebuchadnezzar had taken out of the temple of God that was at Jerusalem, (those holy vessels once dedicated to the worship and service of God) that his princes, his wives and his concubines might drink therein. An high affront to heaven: 'They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone' (Dan 5:4). And all to shew what a conquest, as he thought, he had got over the God of heaven, and over his people that dwelt in Jerusalem, and over his ordinances and vessels used in his worship and

service: Yea, this he did with such joy that was not usual, as is intimated by his doing of it before 'a thousand of his lords,' and that till he had drank himself drunken. But all this while, as was hinted before, the church of God, as it were, lay dead at his feet; or as the phrase is, 'as bones exceeding dry.' This too will be the joy of the beast and his followers in the latter days; they will make war with the witnesses; they shall overcome them, and kill them; and when that is done, they shall rejoice over them, and make merry. But as Belshazzar soon after this, saw the handwriting that made his knees knock together; and as he lived not to see the light of another day; so 'twill be with the beast and his followers; the next news that we hear upon this mirth and jollity, is, the tenth part of his kingdom falls, and so on till the whole is ruined.

Thirdly, Moab also, in the day that Israel was taken captive by their enemies, could not forbear but skip for joy, so glad was he in his heart thereat. But what saith the jealous Lord? 'Make ye him drunken: for he magnified himself against the Lord: Moab also shall—be in derision: For was not Israel (saith God) a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy' (Jer 48:26,27). Of all things, God cannot away with this: For when the wicked would rejoice that they have been suffered to make havoc of the church of God, they deny the wisdom and power by which they were permitted to do this, and offer sacrifice to their own net and drag (Hab 1:16); which provoketh the holiness of Israel: 'Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.' But what follows? Why, burning and consuming of soul and body of them that do such a thing (Isa 10:15-18). And this text I the rather bring, because 'tis to be the portion of Antichrist.

And therefore let this be a caution to the men that wonder after the beast, to caution them to repentance, for he will assuredly go into perdition. What! shall the witnesses of God be killed! Shall the beast stand glorying over them while they are dead, with his feet in their neck? and shall none be angry at it? Let them that love themselves look to themselves: God will be concerned, and will assuredly for this quickly put a period to the kingdom and reign of Antichrist (Jer 50:13).

And although this glorying mistress of iniquity, this Antichrist and Babylon, may say that her power is the hammer of the whole earth; yet God will cut him in sunder, and break him in pieces with his bout-hammers,13 with the kings14 of the earth, that he will use to do this work withal; that is, when this last sign is fulfilled: I call it the last sign; I find none that doth intervene betwixt the slaying of the witnesses, and the beginnings of the ruin of Antichrist but this.

But a little to comment upon their joy, as the Holy Ghost doth set it forth. The cause of their joy we have touched already; which was, for that they had slain their tormentors. For, as was shewed you, the witnesses had been their tormentors: But when they shall overcome them, and kill them, they rejoice, make merry, and send gifts one to another. This repeating, and repeating with aggravation, doth manifest, and at that day their joy will be exceeding great: 'They shall rejoice, and make merry,' &c. They shall rejoice over them, over their slain, their enemies, their tormenting enemies. This joy therefore, is a joy that flows from victory, from victory after a war that has lasted a thousand two hundred and threescore years. They shall rejoice, as they do that have a most potent, vexatious, and tormenting enemy lying dead at their foot, and as those that ride in triumph over them. They shall therefore rejoice as conquerors used to do, who make the slaughters of their spoiled enemies the trophy of their joy.

For the devil, that great deceiver of mankind, will so flush up and bewitch the men that

wonder after the beast, with the victory that they shall get over the faithful witnesses for God and his Son, that they will think ('twill never be day) that the victory is so complete, so universal, so thorough, that the conquest must be lasting. And from sense and reason they will have ground to think so; for who now is left in the world any more to make head against them? but here comes in that which will utterly spoil this joy; these conquered, killed, dead men must come to life again, and then what's become of their joy? 'And great fear fell upon them which saw them' (Rev 11:11). Wherefore, this joy must fade and vanish: But, I say, the followers of the beast will be far from thinking so; for they will 'rejoice over them, make merry, and send gifts one to another,' concluding that these tormentors shall never torment them more. But Jacob's blessing upon his son Gad, shall be fulfilled upon these witnesses: 'Gad [saith he] a troop shall overcome him: but he shall overcome at the last' (Gen 49:19). So then these conquerors must not always rejoice, though they will suppose they shall, and also make merry too.

'And make merry.' To make merry, is more than to rejoice. To rejoice, doth shew the present act of the soul; but to make merry, is to use the means as will keep this joy alive, and on foot. Joy is one thing, and the continuance of it is another (1 Sam 25:36). Joy may be begotten by a conceit, a thought; but it cannot be maintained so; because deliberation will come in and spoil it (Esth 5:4), if sufficient means is not used to continue it: wherefore he adds, They rejoiced over them, 'And made merry.'

And there are five things that are usually made use of to keep up wicked joy. 1. There is the merriment of music (Luke 15:25,32). 2. The merriment of feasting (Judg 19:6,9). 3. The merriment of laughter (Eccl 10:19). 4. The merriment of fleshly solace (Jer 31:4). 5. Revenge upon a supposed enemy (2 Sam 13:28). So then, by these five things we see what is the way that sinful joy is maintained in the hearts of wicked men; and also by what means the limbs and brats of Antichrist will keep up that joy that at first will be conceived in their hearts at the thought that now they have killed their tormentors. They shall have music. They shall have feasting. They shall have laughter. They shall have fleshly solace. And they shall have their fill, for the time, of revenge. Thus therefore shall they rejoice over them, and make merry, all the time of that little, short everlasting that they are to live in the world.

'And make merry.' To make merry, to make wicked mirth, there must be a continual fraternity, or brotherhood in iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their tormentors will be dead. Wickedness shall walk with open face in those days; for then there will be none alive for God and his ways; wherefore, the beast and his train may do what they will: now will be the time for men to live carelessly and wantonly, and to make their wantonness their joy, (after the manner of the Zidonians) for there will be none to put them to shame.

'And shall send gifts one to another.' This is another token of their gladness, and also a means to buoy them up still. And it will be a sign that they have joined hand in hand to do this wickedness, not dreaming of the punishment that must follow. This sending of gifts to each other, and that after they have slain these two prophets, doth also declare that they will be far from repentance, for the commission of so great an offence. Nay, it signifies further, that they were resolved, and determined to quench all manner of convictions one in another, that might arise in their hearts for the sin which they had committed: for a gift blinds the eyes of the wise, and perverts the judgment of the righteous; how much more then will it stifle and choke appearances of such upon the spirits of wicked men! I question not at all but many have been, by the favours and gifts of wicked men, drawn down into the belly of hell.

Now what these gifts will be, either as to kind or quantity, that I can say nothing to: but probably, whatever they will be, there will be but little of their own cost in them. Victors and conquerors do used to visit their friends with their spoils won in battle, with the spoil of the enemies of their God (Ezra 10:7).

And this was David's way, after ha had recovered the loss that he had sustained at the burning of his Ziklag; he sent to his friends of what he had taken from his enemies, as token of victory: 'David sent of the spoil (says the text) unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoils of the enemies of the Lord' (1 Sam 30:26); And why may not those we have now under consideration, do so to their god, and their friends also? Spoiling is like to be one of the last of the mischiefs that Antichrist shall do to the church of God in this world: And methinks, since the beast will have power to overcome, and to kill, he should also have power to take away (Dan 11:33): 'Hast thou killed, and also taken possession?' said the prophet to wicked Ahab. However, whatever their gifts may be, and at whose cost soever bought, 'tis a sign their hearts will be open, they shall send gifts one to another: their merry days will then be come, and their enemies will then be dead at their feet; wherefore, now they will have nothing to do but to rejoice over them, and to make merry, and to send gifts one to another.

Thus as to sense and reason, all shall be hush, all shall be quiet and still: the followers of the Lamb shall be down; the followers of the Beast be up, cry peace and safety, and shall be as secure as an hard heart, false peace, and a deceitful devil can make them. But behold! While they thus 'sing in the windows,' death is straddling over the threshold! (Zeph 2:14). While they are crying peace and safety, sudden destruction cometh: By that they have well settled themselves at their table with Adonijah (1 Kings 1), they shall hear it proclaimed with sound of trumpet, the witnesses are risen again. Now the Christians' pipes will go again, and surely the earth will be rent with the sound of their shouts and acclamations, while they cry with joyful sound, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever' (Rev 11:15).

But woe to the wicked, it shall be ill with them; for the Lord Jesus will now begin to shew his jealousy, and to make known his indignation towards those that have thus cruelly slain his prophets, digged down his altars, and made such havoc of the afflicted church of God (Isa 66:14). Now will he whet his glittering sword, and his hand shall take hold on vengeance, that he may render a recompence to his enemies, and repay them that hate him (Deu 32:41).

But this he will not do immediately by himself, but by such instruments as have been spoken of before: of which more particularly to treat, shall be that I shall next take in hand.

OF THE INSTRUMENTS THAT GOD WILL USE TO BRING ANTICHRIST TO HIS RUIN.

Although I have hinted at this before, yet it may be convenient briefly to touch it again. Antichrist, as I have told you, consisteth of soul and body, and must be destroyed by such instruments as may most properly be applied to each. Further, As to the soul, spirit or life of Antichrist, and its destruction, of that we have also spoken already: It remains then that now we discourse of the ruin of his body and flesh.

I then take it, That the destruction of her flesh shall come by the sword, as managed in the hands of kings, who are God's ministers for the punishment of evil deeds, and the praise of them that do well (Rom 13). Not that the church, even as a church, shall be quite exempt and have therein no hand at all; for she, even as such, shall with her faith and prayers help forward that destruction.

The church therefore, as a church, must use such weapons as are proper to her as such; and the magistrate, as a magistrate, must use such weapons as are proper to him as such. When the church of Israel were prisoners in Babylon, they did not fight their way through their foes, and the countries to Jerusalem; but waited in their captivated state with patience, until the kings of the Medes and Persians came to deliver them. Nor is it to be sleighted, but to be thought on seriously, that before there was an Israelite captive in Babylon, their deliverer Cyrus was prophesied of: which Cyrus did afterwards come and take Babylon, and deliver the captives, as it was foretold he should. He saith unto Cyrus, 'He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (Isa 44:28). And again, 'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him, &c. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts' (Isa 45:1,13). And this accordingly he did, to wit, when the time was come; as may be seen in those holy records where these things are made mention of. Indeed, as I said, the church is not excluded (2 Chron 36:2); she may, and ought, with her faith and prayer, and holy life, to second this work of kings (Ezra 1:2,3). Wherefore, when God speaks of bringing down the lofty city and of laying it low in the dust by the church, he saith, they shall do it by their feet, and with their steps: 'The foot shall tread it down, even the feet of the poor, and the steps of the needy' (Isa 26:6).

By feet and steps, I understand the good lives of the children of God: but now, when kings come to deal with her, as kings, they serve her as Samuel served Agag, as a judge, 'cut her in pieces with their swords': or as you have it elsewhere, 'They make her desolate and naked; they eat her flesh, and burn her with fire.' The sword will be put into their hands for this very purpose. Thus therefore must their deliverance be begun.

It is also to be considered, That after these first kings of the Medes and Persians had broken the yoke of the king of Babylon from off the neck of the captive church, and had given her license to go to her place to build her temple and city, and to sacrifice there according to the law of their God, (as both in Ezra and Nehemiah we read;) and when their work was hindered by under-officers, or they endeavoured so to do, they pleaded the license that they received to build and sacrifice by the decree of the first kings, and so finished their deliverance: They went not on in headstrong manner, as if they regarded neither king nor Caesar: 'But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them,' that sought to hinder their work, 'Ye have nothing to do with us to build an house unto our God; but we ourselves will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us' (Ezra 4:3). And as they said, so also they did: 'The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia' (Ezra 6:14). Yea, they did not only accept of the kindness of kings, but did acknowledge that kindness with thanksgiving, as a gift of the God of heaven: for the kings had commanded and given leave to the Jews to go to Jerusalem, to build their temple, and to do sacrifice there, according to the counsel of the priests that were at Jerusalem, and according to the law of God that they had in their hand (Ezra 7:13,14). For Artaxerxes sent Ezra the priest to inquire after the condition that Jerusalem and Judah was in, according to, or by the law of God that was in his hand (verse 14). And he had license also further to do with the king's silver and gold, which he gave of the

service of the house of the Lord, 'according to the will, word or law of HIS God.' 'And thou, Ezra, [says the king] after the wisdom of thy God, [that is, after his word] that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, [that is, worship, and walk by the rule of his testament,] and the law of the king, [that is, shall refuse to give Ezra such things as by the king was appointed for Ezra's help in the furthering of the worship of God, according to the law of his God,] let judgment be executed speedily upon him whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment' (Ezra 7:25,26). This was therefore a wonderful gracious license that the king now gave to Ezra: he imposed nothing upon him or the Jews in matters of religion and worship, but left him and them wholly to the law, will, and word of God, only he laid check upon wicked and ungodly people: that if they did things contrary to the laws of Ezra's God, or did sleight the king's law, as aforesaid, that then such penalties and pains should be inflicted upon them.

To the same purpose was the decree of Cyrus, and that of Darius, to put it in execution. Also the penalty enacted against such offenders, was full as sharp and severe: 'Also I have made a decree [said the king,] that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.—And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed' (Ezra 6:11,12).

Indeed, sometimes a stop was put to this work by the kings, and the Jews were made to cease by force and power, (Ezra 4:23,24) the which the good people did bear with patience (Ezra 4:11-21): also they waited to see their God go before them among the kings, who at length took away Artaxerxes, who for a time had put a stop to the work, and brought in another, who gave leave that with speed it should be set on foot again (Ezra 5).

The Jews did also in these vacancies, or times in the which hindrances were put, carry it very tenderly and lovingly to those kings that at present they were under, submitting of their bodies and their goods to their will, and meekly endured the trial and affliction, serving them with all faithfulness, watching to save their lives from the hands of bloody men. Also when the king's laws, and the law of their God, did at any time come in competition, they would indeed adhere to, and do the law of their God; yet with that tenderness to the king, his crown and dignity, that they could at all times appeal to the righteous God about it (Dan 6:22). Nor did they lose by so doing; yea, they prospered; for by this means Mordecai was made a great man, and a saviour of his people (Esth 2:21-23) By this means also was Daniel made a great man, and helpful to his brethren (Dan 5:29).

Kings, I say, must be the men that must down with Antichrist, and they shall down with her in God's time.

God hath begun to draw the hearts of some of them from her already, and he will set them, in time, against her round about. If therefore they do not that work so fast as we would have them, let us exercise patience and hope in God: 'tis a wonder that they go so fast as they do, since the concerns of whole kingdoms lie upon their shoulders, and that there are so many Sanballats and Tobias's to flatter with them and misinform them concerning the people that are delivered but in part. See what an ugly account was given of Jerusalem by the enemies of the Jews, even then when they were in the

hands of their deliverers: 'Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations.—Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings' (Ezra 4:12,13). Oh! what a be it known, be it known, is here! But were not these gentlemen more afraid of losing their own places and preferments, than of the king's losing of his toll and custom? But the whole was a lie, though it hindered the work for a time, and the patience of the people, and their loyalty to the king, did conquer and overcome all.

I speak the more to this, because, (as I have said) I believe that by magistrates and powers we shall be delivered and kept from Antichrist; and because God has already begun to do it by such, by which also she shall be destroyed: and I have a few things to present to good men, to be conversant in, in such a day as this.

Let the king have verily a place in your hearts, and with heart and mouth give God thanks for him; he is a better saviour of us than we may be aware of, and may have delivered us from more deaths than we can tell how to think. We are bidden to 'give thanks to God for all men, and in the first place, for kings, and all that are in authority' (1 Tim 2:1,2).

Be not angry with them, no, not in thy thought; but consider, if they go not on in the work of reformation so fast as thou wouldest they should, the fault may be thine; know that thou also hast thy cold and chill frames of heart, and sittest still when thou shouldest be up and doing.

Pray for kings to the God of heaven, who has the hearts of kings in his hand: and do it 'without wrath, and doubting'; without wrath, because thy self is not perfect; and without doubting, because God governeth them, and has promised to bring down Antichrist by them.

Pray for the long life of the king.

Pray that God would always give wisdom and judgment to the king.

Pray that God would discover all plots and conspiracies against his person and government.

Pray also that God would make him able to drive away all evil and evil men from his presence; and that he may be a greater countenancer than ever, of them that are holy and good, and wait and believe, that God that has begun his quarrel with Babylon, Antichrist, the mother of Antichrist, the whore; would in his own time, and in his own way, bring her down by the means which he has appointed.

I do confess myself one of the old-fashion professors, that covet 'to fear God, and honour the king.' I also am for blessing of them that curse me, for doing good to them that hate me, and for praying for them that despitefully use me, and persecute me. And have had more peace in the practice of these things, than all the world are aware of. I only drop this, because I would shew my brethren that I also am one of them; and to set them right that have wrong thoughts of me, as to so weighty matters as these.15

Now these kings whose hearts God shall set to destroy Antichrist, shall do it without those inward reluctancies that will accompany inferior men: they shall be stript of all pity and compassion. Hence they are compared to the mighty waves of the sea (Jer 51:42), which saith, when the wrecked and dying mariners cry out for mercy for themselves, and for their children, I am a sea; 'I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins' (Isa 23:4,5): I have therefore no pity for these, or any of them. Therefore they must be swallowed up of this sea, and sink like a stone in the midst of these mighty waters.

And thus much for the means by which God will destroy the body and flesh of Antichrist.

OF THE CAUSES OF THE RUIN OF ANTICHRIST.

Although the causes of the ruin of Antichrist be to some conspicuous enough, yet to some they may be otherwise; yea, and will to all kings and people whose eyes shall be held, that they may not see the judgment, in the reasonableness and equitableness thereof; and these shall wail when they see 'the smoke of her—torment'; and these shall cry, Alas! Alas! (Rev 18:10). Wherefore, for further edification, as I have treated of the man of sin already; so will I now, of the causes of his downfall. And,

FIRST CAUSE.

First, He must down, for that he hath usurped, and taken the name and attributes of God upon himself: He hath said, 'I am God': He hath set in the temple of God, 'shewing himself that he is God'; yea, and that in contempt and scorn of any other, 'exalting himself above all that is called God, or that is worshiped' (2 Thess 2); yea, hath cried down all gods but himself. Wherefore it must needs be, that he be brought to judgment, that the truth of his saying may be proved. And for this cause he is threatened, under the name of the prince of Tyrus: 'Because thine heart is lifted up (saith the Lord) and thou hast said, I am a god,—therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am god? but thou shalt be a man, and no god, in the hand of him that slayeth thee' (Eze 28:2,7-9).

If God will not give his name or glory to another, be sure he will not be under another; but this to have, and thus to do, Antichrist has attempted. But how? In that he has been so bold as to prescribe and impose a worship besides, and without reverence of that which God has prescribed and imposed: For to do this, is, to make one's self a God. 'Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them': For he that thus doth, is an idolater; and he that these things doth impose, is one that shews himself a God. But this doth Antichrist do: And 'tis worth the noting, That God forbids not only images, but the likeness of any thing; books, altars, fancies, imaginations, or any thing in heaven above, or in the earth beneath, to bow down to, or to make them a means to worship or come to God by, if he has not commanded nor tolerated them in his holy word.

Thus saith the Lord: And, I am the Lord, is the stamp, the seal, and sign of all true rules of worship; and therefore it is so often repeated both in Moses, and in the prophets, where God commandeth worship to be performed, and imposeth the means and methods of it. Now this, Thus saith the Lord, Antichrist has rejected; and I am the Lord, he hath assumed to himself: and therefore without the law, the word and commandment, hath framed and imposed a worship, exalting himself in the temple of God, although he is but the man of sin, above all that is called God, or that is worshiped.

Nor is he in this his so foul a fact, without them that adore, worship his image, and wonder after him; yea, he hath got by this means almost the whole world to himself, who say, 'Who is like unto the beast? Who is able to make war with him?' (Rev 13:4). And that they might shew their resolvedness to stand by him, they receive his mark in their forehead, or in their hand; His mark; that is, they either openly or seriously become his disciples, and worship him according to the rules, methods, and ways that he hath prescribed. Wherefore, these with him, are also to drink of the fierceness of the

wrath of Almighty God: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb' (Rev 14:9,10).

But, I say, for that Antichrist hath thus taken the place of God, prescribed and imposed a worship as a God, got the world to worship and wonder after him as after a God. Therefore shall he die the death of the uncircumcised, both in the soul, spirit, body, or flesh of Antichrist; therefore will God enlighten, and gather, and set the kings and nations against him, that both he and his may be buried, and have their dolesome withdrawing-rooms from the world in the sides of the pit's mouth.

SECOND CAUSE.

Secondly, Antichrist must be destroyed, because he hath set himself against the Son of God; against the Father, and against the Son. He had a spite against the Son betimes, even then when he came forth but in little bits, when he attempted to deny that he was come in the flesh (1 John 4:1-4). But seeing he could make no earnings of that, he hath changed his methods, and seeks to run him out and down by other means and ways: because therefore he hath set himself against the Son of God, the king, therefore he must die. That he hath set himself against the Son of God, is also evident; for he hath his name from thence: He is therefore called Antichrist. That he hath set himself against him, is yet further evident; for that he hath endeavoured to take from him his headship over, and his offices for and in the church, which is his body. He hath plainly endeavoured to be head, for that he hath striven to take his wife from him, and to cause that she should be called HIS: Yea, he hath endeavoured by all inventions to prostrate her to his lusts, to deflower her, and to maker her an adulteress. He has been worse than Pharaoh, who took Abraham's wife (Gen 12); and worse than Abimelech, who lusted after Isaac's (Gen 26): Yea, worse than Phalti, who run away with David's (1 Sam 25:44); forasmuch as she is higher, beloved better, and cost more than did any of these. Would it not be counted an high affront, for a base inferior fellow, to call himself the head of the queen? Yet thus has Antichrist done, and worse; he has called himself the head of the universal church of God.

And as he has attempted to be head in his stead, so to be king, priest, and prophet.

[1.] He has attempted to wrest his sceptre and kingdom from him, in that he hath endeavoured to thrust himself into his throne, which is the heart and conscience of his people. The heart and conscience is that which Christ claimeth for his own proper and peculiar seat: 'My son, give me thy heart.' 'That Christ may dwell in your hearts by faith' (Eph 3:17). In this therefore the church is not to be for another man, so will he be for her; but this throne Antichrist has lusted for, attempted to take, and made war with Christ and his church, because they would not yield up to him this glorious throne of his, and therefore he must die.

[2.] He hath intruded upon the priestly office of Christ, hath called himself high-priest; though the Lord hath said, 'Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children' (Hosea 4:6). But he will make himself a priest; he hath invented sacrifices for the quick and the dead: he hath put, as he presumes, merit and worth into these sacrifices; he hath commanded that those that worship, should have faith in, and expect benefit by these sacrifices, although he offereth to his God nought else but the flesh of the hog, and of the mouse, with the broth of his abominable things (Isa 66:17). Many and sundry ways he hath set himself up to be high-priest, though God knows no

high-priest but one, though the church ought to know no high-priest but one; yea, though no high-priest but one can approach God's mercy-seat, to do for us the necessary and desired work.
[3.] He hath intruded upon the prophetical office of Jesus Christ. What else means his pretences to infallibility?16 And that too when he imposes unwritten verities, abominable traditions, blasphemous rites and ceremonies; and forbids or dispenseth with the holy commands of God: Yea, when he enforceth these his Omrian statutes, and doth impose the works of the house of Ahab (Micah 6:16), he doth all in the name of the Lord Christ, when himself hath set himself in his place, and in his room. This is mystery Babylon, the mystery of iniquity: This is Antichrist's soul and body, and as such, must be destroyed. But,

THIRD CAUSE.

Thirdly, Antichrist must be destroyed, because he hath blasphemed against the Holy Ghost, and so set himself above the Father, the Son, the Spirit; against ALL that is called God. The Holy Ghost is that Spirit of truth that Christ has promised to give unto his church, to help her in the understanding of his holy word, and to enable her to believe, and walk humbly and holily before God and man. The spirit of Antichrist is that spirit of error that hath puffed up the false church into a conceit of herself, and unscriptural worship; and that hath made this false church, which is his body, to ascribe all the horrible things and acts thereof, to the wisdom, guidance, directions or operations of the Holy Ghost: As,
1. In all her unscriptural councils, assemblies and convocations, they blasphemously father what they do upon the Holy Ghost, and make him the inventor and approver thereof.
2. She also blasphemeth the Holy Ghost, in accusing and condemning the holy scriptures of insufficiency, for that she saith, though it is a rule, yet but an imperfect one; one deficient, one that is not able to make the man of God perfect in all things, without the traditions, inventions, and blasphemous helps of antichristian wisdom.
3. She hath also blasphemed the Holy Ghost, in that she hath set up her own church-government, offices, officers and discipline: None of all which is the church of Christ directed to by the wisdom of the Spirit of God in his testament.
4. She hath also sinned against the Holy Ghost, in that she hath, as it were, turned the Holy Ghost out of doors, in concluding that he, without the works of the flesh, is not sufficient to govern the hearts of worshippers, in the service and worship of God.
5. She hath also thus sinned, in that she hath wrought many lying miracles in the face of the world, and imposed them upon her disciples for the confirming of her errors and blasphemous opinions, to the confronting of the true miracles wrought by the Holy Ghost; and also to the concluding, that there was an insufficiency in those that were true, to confirm the truth, without the addition of hers; which she has wrought by the power of Satan, and the spirit of delusion, only to confirm her lies.
6. She hath sinned against the Holy Ghost, in that she hath, with Jeroboam the son of Nebat, striven against the judgments wherewith God hath punished her; to call her back from her wicked way; and persisted therein, to the effectual proving of herself to be the lewd woman (2 Kings 13:4-7,23,24).
7. She hath sinned, by labouring to hide all her wickedness, by lies, dissimulations, and filthy equivocations of her priests, friars, Jesuits, &c. I say, her labouring to hide the wickedness that she hath committed against kings, countries, nations, kingdoms and people. She hath hid these things by the means or persons made mention of before; as by the tail; for they indeed are the tail of the beast, that cover his most filthy parts: The

prophet that speaketh lies, he is the tail (Isa 9:15). But,

FOURTH CAUSE.

Fourthly, Antichrist must be destroyed, for the horrid outrage, and villainous murders that she hath committed upon the bodies of the saints. For there is none, as to these things, for cruelty, to be compared with the church of Antichrist, and her followers: For upon whom hath not her cruelty been shewed; have they never so little stood in her way, though never so innocently and honestly by so doing, stood to the truth and verity of God? Yea, the promoting of her own superstition, idolatry, and blasphemous rites and ceremonies, have been so pursued by her, that she has waded through a sea of innocent blood for the accomplishment thereof.

The poor church of God is a sensible bleeding witness of this, and so has been for hundreds of years together; witness the chronicles of all nations where she hath had to do; yea, and the sackcloth and ashes, and tears, and widows, and fatherless children, and their cries, of all which the holy word of God is a sufficient confirmation; 'And in her, ' when God shall come to make inquisition for blood, 'will be found the blood of prophets and of saints, and of all that were slain upon the earth' (Rev 18:24). And yet has she such a whore's forehead, such a blindness in her judgment, and such an hard and obdurate heart, that it is not possible she should ever repent. Murders have been so natural to her, and in them her hand has been so exercised, that it is now become a custom, a trade, a pastime to her, to be either in the act, or laying some foundation for murders: Witness those plots, designs conspiracies, and frequent attempts that are, one or other of them, continually on foot in the world for the commission of murders. Nay, the text last mentioned seems to import, that blood is so natural to her, that she sticketh not at any condition, sex, age, or degree, so she may imbrue her hands in blood. In her was found the blood of saints and prophets, and of all other carnal, natural, ignorant, graceless men that have been slain upon the earth. It is she that sets kings and kingdoms at variance: It is she that sets parents and children at variance, by her abuse of the word of our Lord and Christ. And besides, is it not easy, if we do but consider those bloody massacres that have been committed by her hand, both in France, Ireland, Piedmont, and in several places besides, without wronging of her, to conclude, that the blood of thousands, that have not known their right hand from their left in religion, hath been shed, to quench, if it might have been, her insatiate thirst after blood. Therefore, for these things shall she be judged, as women that shed blood are judged; because she is an adulteress, and blood is in her hands (Eze 23:45). She hath been as a beast of prey: Nay, worse; for they do but kill and tear for the hunger of themselves, and of their whelps: but she, to satisfy her wanton and beastly lusts. 'They have cast lots for my people; [saith God] and have given a boy for an harlot, and sold a girl for wine, that they might drink' (Joel 3:3): and therefore must Antichrist be destroyed. Forbearance is no payment, God's patience is not a sign that he forgetteth to take vengeance; but rather, that he waiteth till his own are come out of her, and until her iniquity is filled up: For then he will execute the judgment written, and will remember, as has been said, the Babylonians, and all their ways. 17

FIFTH CAUSE.

Fifthly, Antichrist must be destroyed, because she hath put out of order, and confounded the rule and government that God has set up in the world. I say, she has put it out of order, and confounded it in all places where she rules; so that it cannot accomplish the design of him that ordained it, To wit, To be a terror to evil works, and a praise to them that do well. Wherefore we read, That those horns or kings where Mystery Babylon sitteth, are upon the heads of that beast that carrieth her, which beast

is her protector. Magistracy is God's ordinance, appointed for the good of society, and for the peace and safety of those that are good. But this Antichrist has, where she rules, put all out of order; and no wonder, for she has bepuddled the word of God; no wonder, then, I say, if the foundations of the world be out of course. 'Tis she that hath turned the sword of the magistrate against those that keep God's law: 'Tis she that has made it the ruin of the good and virtuous, and a protection to the vile and base. Wherefore, when the Holy Ghost tells us, that the time is coming in which God will count with the bloody-minded, for the murders that they have committed; he in a manner doth quite excuse the magistrate, saying, 'Woe to the bloody city! it is all full of lies and robbery; the prey departeth not: The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword, and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is no end of their corpses; they stumble upon their corpses' (Nahum 3:1-3). But what is the cause of all this slaying, and the reason of this abundance of corpses? Why, it is because of the unsatiable thirst of the bloody city after blood: and, 'Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts' (verse 4). But doth this bloody city spill this blood by herself simply, as she is the adulterated whore? No, this church has found out a trick; that is to say, to quarrel with Christ in his members; and to persuade the powers where she rules to set ensnaring laws to catch them, and to execute the same upon them.

Thus when the synagogue of Satan, of old, had taken Christ, and accused him, they made Pontius Pilate to condemn and hang him. But God has begun to shew to some of the kings this wickedness, and has prevailed with them to PROTEST against her. And in the mean time, for those that are yet in the bed of love with her, the Holy Ghost doth, in the text last mentioned, and in Revelation 18:24 much excuse them for the blood that they have shed, and for the injuries that they have done to his people; because they have not done it of their mere inclinations, nor in the prosecution of their office, but through the whoredoms and witchcrafts of this well-favoured harlot, who hath with false doctrines, false promises, and causeless curses, prevailed on them to do it. And they have done it, rather of fear than favour. Some indeed have more doted upon her beauty, and have more thoroughly been devoted to her service: But they also had not that aptness to do so of themselves, but have been forced to it by the power of her enchantments: Therefore, I say, the main guilt shall be laid at her door, for that she in chief has deserved it. 'Son of man [says God] take up a lamentation for the princes of Israel.' Why? Because their mother, the church, was at that time adulterated, and become a lioness, had lain down with the heathen, and so brought forth young lions, that is, rulers: 'And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men' (Eze 19:1-3). It learnt, It learnt: But of who but of its dam, or of the lioness to whom she had put it to learn to do such things? Therefore they are to be lamented and pitied, rather than condemned, and their mother made to bear the blame. Wherefore it follows, 'She was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she is planted in the wilderness, (in the provinces of Babylon,) in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that he hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation' (Eze 19:12-14).

SIXTH CAUSE.

Sixthly, Antichrist must be destroyed, because of her exceeding covetousness. Religion, such as it is, is the thing pretended to: But the great things of this world, are the things really intended by her in all her seeming self-denials and devotions. And for this covetousness also it is that this destruction is to fall upon her: 'Woe to him that coveteth an evil covetousness to his house, (to his church) that he may set his nest on high' (Hab 2:9); (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had so inveigled Constantine, that he bestowed upon them much riches and honour; and then it was cried by an angel, and the cry was heard in the city, Constantinople! 'Woe! woe! woe! this day is venom poured into the church of God!' (as both my Lord Cobham and Mr. Fox witness in the book of Acts and Monuments).18

Nor has any generation since the world began, been so insatiably greedy of gain, as these poor people have been: They have got kingdoms, they have got crowns, they have got,—What have they not got? They have got everything but grace and pardon. Did I say before, that religion is their pretence? Doth not the whole course of their way declare it to their face? Every one of them, from the least even to the greatest, is given to covetousness, from the prophet even to the priest, every one dealeth falsely (Jer 6:13, 8:10): Money, money, as the peddlar cries,19 broken or whole, is the sinews of their religion: And it is for that they set kingdoms, crowns, principalities, places, preferments, sacraments, pardons, prayers, indulgences, liberty; yea, and souls and bodies of men, women and children, to sale. Yea, it is for this that they have invented so many places, offices, names, titles, orders, vows, &c. It is to get money, to rob

countries, that they may make their nests on high. And indeed they have done it, to the amazement of all the world. They are clambered up above kings and princes, and emperors:20 They wear the triple-crown: They have made kings bow at their feet, and emperors, stand barefoot at their gates: They have kicked the crowns of princes from their heads, and set them on again with their toes.21 Thus their covetousness has set them high, even above the suns, moons and stars of this world: but to what end? That they may be cast down to hell.

SEVENTH CAUSE.

Seventhly, Antichrist must be destroyed, because he standeth in the way of the setting up of the kingdom of Christ in the world. Many princes were in Edom before there was a king in Israel; and Christ has suffered Antichrist to set up before him. And he standeth in his way, and has so overspread the world in all places, with that which is directly contrary to him, that he cannot set up his kingdom, until that which is Antichrist's is tumbled down to the ground; even as a man whose ground is full of thorns, and briars, and weeds, cannot sow in expectation of a crop, until he hath removed them. And these seeds has Antichrist sown where the kingdom of Christ should stand: 'Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks, [this is to happen to the church of God,] Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest' (Isa 32:13-15). And the antichristian synagogue be turned into a wilderness. When God came from Egypt with his people, to set up his kingdom in Canaan, he cast out the heathen before them in order thereunto; 'Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it' (Psa 80:8). Wherefore, Antichrist must be removed and destroyed for this: For Antichrist is in flat opposition to Christ, as Tibni was to Omri (1 Kings 16:21,22): Wherefore Antichrist must die. The reason is, because Christ's kingdom shall be peaceable, without molestation; and glorious, without the fumes and fogs of antichristian darkness: Because also, as the world hath seen the manner of the reign of Antichrist, and how tyrannical and outrageous a kingdom his is: so they shall see the reign of Christ, by his word and spirit in his people, how peaceable, how fruitful in blessedness and prosperity his kingdom is. And hence it is that God purposeth to bury Antichrist, before he sets 'glory in the land of the living' (Eze 26:20,21). As also you read in the book of Revelations; for there you find the kingdom of Antichrist was destroyed before the new Jerusalem was set up. When men intend to build a new house, if in the place where the old one stood, they first pull down the old one, raze the foundation, and then they begin their new. Now God, as I said, will have his primitive church-state set up in this world, (even where Antichrist has set up his;) wherefore, in order to this, Antichrist must be pulled down, down stick and stone; and then they that live to see it, will behold the new Jerusalem come down from heaven, as a bride adorned for her husband.

New wine is not put into old bottles, nor a new piece into an old garment; nor shall any of the old anti-scriptural ordinances, ceremonies, rites, or vessels of the man of sin, be made use of, or accounted anything worth, in this day of the kingdom of Jesus Christ. And thus I have shewed you something of Antichrist, of his ruin, and of the manner and signs of the approach thereof; together with the means and causes of his ruin. All which I leave to the judgment of the godly, and beg their instruction where they see me to be out; and shall conclude, after a short word of application.

First, Must Antichrist be destroyed? Then this informs us, that a time is coming wherein

there shall be no Antichrist to afflict God's church any more. 'Tis Antichrist, antichristians, and antichristianism, that is the cause of the troubles of Christians, for being Christians. And therefore 'tis from the consideration of this that it is said, men 'shall beat their swords into plough-shares, and their spears into pruning-hooks,' and that they 'shall learn war no more' (Isa 2:4): Yea it is from the consideration of this, that it is said the child shall play with venomous and destroying beasts, and that a little child shall lead the wolf, the leopard, and the young lion, and that the weaned child shall put his hand into the cockatrice's den, and catch no hurt thereby (Isa 11:6-9). For as was said before, 'tis through the instigation of this spirit of error, that the governors of the world have heretofore done hurt to Zion, and I say now again, all things shall turn to their right course, and occupy their places, as do the bodies in the higher orbs.
Secondly, Is Antichrist to be destroyed, and must she have an end? Then this gives us to understand, that a day is coming when Antichrist shall be unknown, not seen, nor felt by the church of God. There are men to be born who shall not know Antichrist, but as they read in the word that such a thing has been. These shall talk of her, as Israel's childrens' children were to talk of Pharaoh, of his cruelty; of his tasks, of his pride, of the Red Sea, and how he was drowned there: They shall talk of them, as of those that have been long dead; as of those who for their horrible wickedness, are laid in the pit's mouth. This will be some of that sweet chat that the saints shall, at their spare hours, have in time to come. When God has pulled this dragon out of the sea, this leviathan out of his river, and cast his dead carcase upon the open field, then shall those whose ancestors have been put into terrors by him, come flocking to see the monster; and shall rejoice for all the mercy. In that day, the church of God shall say, 'O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.—In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people,' &c. (Isa 12:1,4). O how sweetly did David, and the church in his day, sing of the ruins of the Egyptians, and the deliverances of their fathers, which had been in times of old! (Psa 68). to wit, what God did in Egypt, what he did at the Red Sea; what he did to Sihon, to Og, and to the remnant of the giants: How he divided the waters of Jordan, and gave the land of Canaan in its fruitfulness among his people (Psa 105): How that though Pharaoh and his horsemen and chariots were terrible then, yet now there is nothing left but their souls, their feet, and the palms of their hands; nothing but that which can do no hurt; nothing but what may minister an occasion of joyful remembrance of them (Psa 106; 132).
Thirdly, Is Antichrist to be destroyed? Then this calls aloud to God's people to make haste to come out of her. 'Ho, ho,' says the prophet: He cries out as if the people were asleep: 'Come forth, and flee from the land of the north' (Zech 2:6). The people of God in the latter days will want a heart to come out of her, with that fear of her plagues as they should: Wherefore another says, 'Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues' (Rev 18:4). When Israel was carried into Babylon, 'twas not that they should dwell there for ever: Though they were bid to build them houses, and beget them children there. But when they had built, planted vineyards, and got wives and children there, 'twas hard getting them from thence again: For now they were as it were naturalized to the country, and to the manners of it (Jer 29:4-7). But God will have them out, (but they must not think to carry thence their houses and vineyards on their backs,) or he will destroy them with those destructions wherewith he hath threatened to destroy Babylon itself. Flesh will hang behind, because it favoureth the things of the flesh, plenty of which there is in that country: But they that will live after the flesh must die. 'Wherefore come out from among

them, and be ye separate,—and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty' (2 Cor 6:17,18). But why (some may say) must we come out? I answer, because God has temple-work to do, temple-worship to do, temple-sacrifices to offer, and none of these things can by any means be done, but at Jerusalem. But if you still object and say, 'The Lord has raised us up prophets in Babylon,' and we will not come out; you must not murmur if you feel what is to follow. And that such may know upon what bottom they stand, let them read the 29th chapter of Jeremiah 15-19.

Fourthly, Must Antichrist be destroyed? Then what mean they, who were to appearance once come out, but now are going thither again? If it cost Lot's wife dear for but looking back, shall not it cost them much dearer, that are going back, that are gone back again? and that, AFTER the angel had fled through the midst of heaven, preaching the gospel to those that dwell on the earth? (Rev 14:6-10). They that received the mark of the beast at first, before this angel came forth, are when compared with these, excusable (Rev 13:16,17): Wherefore, they are not threatened with that smoking wrath, as are these which are here under consideration.

You dread, that which is like to become of them that will be so mad to run into an house, when fire is putting to the gunpowder barrel, in order to its blowing up: Why thus do they, let their pretended cause be what it will, that are returning again to Babel. Are her plagues pleasant or easy to be borne? Or dost thou think that God is at play with thee, and that he threateneth but in jest? Her plagues are death, and mourning, and famine, and fire (Rev 18:8); are these things to be overlooked? And they that, as before is hinted, shall receive the mark of the beast in their forehead, or in their hand, and shall worship him, they, 'the same shall drink of the wine of the wrath of God' (Rev 14:10): And will this be a delightsome draught? Remember how ill God took it, that his people of old, in their hearts, though but in their hearts, went back again into Egypt. You may say, but I have friends, relations, and concerns in Babylon. And, I answer, so had Lot in Sodom (Gen 19:14-16); but for all that, he must either quickly come out, or run the hazard of being burned there with them. But methinks, a people that belong to God, should be willing to leave all to follow him: Besides, his presence is promised at Jerusalem, there also will he accept thy offerings.

Fifthly, Is Antichrist to be destroyed? Then let them that love God, his Son, and his Zion, cry to God, that it may be hastened in its time. One of the songs of Zion is, that Babylon shall be destroyed. The cries of the souls of them that were slain for the witness of Jesus is, that Babylon may be counted with, and that their blood may be revenged upon her. The promise is, that Babylon shall be destroyed: And do we hold our tongues? The church of God will not flourish as it should, until Babylon is destroyed: The world will never be in its right wits, until Babylon is destroyed: The kingdom of Christ will never be set up, in and by his church, as it ought, and shall, until Antichrist is destroyed: There will never be peace upon earth till Antichrist is destroyed: And God has promised that there shall be peace and truth, and glory, when Babylon is destroyed: And do we hold our peace? Besides, your innocency in suffering; your honesty towards God, in your testimony for his truth; the substantial ground which you have for the bottom of your faith, as to things controverted betwixt Antichrist and you, will never be manifested as it will then; and so consequently, you never so brought out to the light, and your enemies never so put to shame as then. 'Then shame shall cover her that said unto thee, Where is the Lord thy God?' Wherefore, as I said, cry unto the Lord, keep not silence, give him no rest, let him not alone, until he has delivered his miserable people out of the mouth of this lion, and from the paw of this bear.

Sixthly, Is Antichrist to be destroyed? Then let us live in the expectation of it; and let this be one of our songs in the house of our pilgrimage. God bids his people, while in Babylon, to let Jerusalem come into their mind (Jer 51:50), and writes to them that then were in her, to acquaint them that he remembered them still, and would assuredly deliver them from that place and state. And wherefore doth he thus, but to beget an expectation in them of their salvation and deliverance? (Jer 29:13,14). The Lord is so pleased with the faith and expectation of his people, as to this, that they seldom are herein concerned as they should, but he steps in with them, and warms their hearts. The reason is, because the faith of God's people, as to the downfall of Babylon, stands upon as sure a foundation as doth the salvation of their souls; and that next to that, God is as much delighted in what he has purposed to do against Babylon, as in anything else in the earth: And therefore, if you consider it well, the great and glorious promises that are to be fulfilled on earth, are to be fulfilled when Antichrist is dead and buried: These bits are too good even for his children to have, so long as this dog is by, lest he should snatch at the crumbs thereof; wherefore they are reserved until he is gone: For thus saith the Lord, 'That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place: For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end.' This is in Jeremiah the 29th chapter, verses 10, 11 and in the 31st chapter he adds, 'Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and of the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord' (verse 12-14). Again, in the 32nd chapter, still speaking of the same thing, he saith, 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul' (verse 41).

I conclude this with that which I find in the 33rd chapter: 'And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble, for all the goodness and for all the prosperity that I procure unto it' (verse 8,9).

Seventhly, Must Antichrist be destroyed? Then this should make us glad, when we see the signs of his fall presenting themselves to our view. Indeed, the signs of his fall, or those that forerun it, are terrible, and amazing to behold. But what of that, since the wrinkles that are in their faces threaten not us but them? A man is angry, and will punish; yea, and whets his sword, makes his rod, and he speaks not a word, but blood, blood, is in it. Indeed, this should make them that are concerned in this anger, be afraid; (but the judgment is, they are fast asleep,) but what is in all this of terror to them, for the pleading whose cause he is so angry with the other? Nothing whereat the innocent should be afraid. Cold blasts in November are not received with that gentleness as are colder in March and April; for that these last cold ones are but the farewell notes of a piercing winter; they also bring with them the signs and tokens of a comfortable summer. Why, the church is now at the rising of the year; let then the blasts at present, or to come, be what they will, Antichrist is assuredly drawing towards his downfall: And though the devil, knowing what is to be done to him, and to his kingdom, shall so blind

his disciples, and fright the godly, do something like it upon the church of Christ; yet we should look through these paper-winkers,22 and espy in all this, that fear, yea, certain terrible judgments are following of him at the heels, by which not only the soul, spirit, and life of Antichrist, but the body thereof; yea, body, and soul, and head, are quickly to go down thither; from whence they, as such, shall not arise again. Amen.

FOOTNOTES:

1 'Paper-winkers,' in every edition, except the first, which was from the author's manuscript, has been altered to 'paper-windows.' Bunyan's allusion is to the winkers, called by many 'blinkers,' put by the side of a horse's eyes, to keep him under the complete control of his driver—and by 'paper-winkers' the flimsy attempt of Antichrist to hoodwink mankind by printed legends, miracles, and absurd assumptions—it is one of the almost innumerable sparks of wit, which render all the writings of Bunyan so entertaining and strikingly instructive.—Ed.

2 The absurd act to compel uniformity in modes of worship, (14) Charles II, had then recently passed; and when this treatise was written, it desolated the country. This paved the way for the glorious Revolution. The wicked fell into the pit which they had dug for the righteous; the hopes of the Papists were crushed; toleration to worship God was established. Let us follow Bunyan's example, and attribute these mercies to a gracious God.—Ed.

3 When seven members of the first protesting church in London were burned, a proclamation was made that no one should pray for them, speak to them, nor once say, 'God help them.' But the church pressed through the officers,—embraced and prayed for and with the martyrs; and all the people with one consent said, Amen; to the astonishment of the officers. And so these godly martyrs, praying and praising God, sweetly ended their lives in the flames at Smithfield.—Clarke's Martyrology, p. 500 and 516.—Ed.

4 Christian, read in these words your duty. Bunyan felt the tusks of the wild boar, even to the peril of his life. He bore with resignation all his sufferings, and was blest. Pity those whose souls are under the yoke. Antichrist, if cruel to the body, is more dangerous to the souls of men. Your prayers and exertions should be redoubled until it is delivered up to the just judgment of the Almighty. Come out, O Christian, and be separate from every system which is stained with the blood and defiled with the soul-harrowing groans of the saints of God.—Ed.

5 No man of the most refined education could have manifested greater delicacy than Bunyan has in treating this subject, leaving his reader to imagine whether the high-sounding titles, such as 'His Holiness,' 'God's Vicegerent upon earth,' which are given to men, are consistent with the simplicity of the gospel or not. If they are not, they belong to Antichrist, and will be consumed with the stubble at the brightness of Christ's coming, when he shall judge the earth.—Ed.

6 Antichristian statists of Antichrist. Those who weigh things to place them in their relative order in the kingdom of Antichrist, as the decree followed by the lions' den, &c.

7 The homilies read in the Church of England prior to the Reformation, called 'The Festival,' contains the pith of these lying legends and pretended miracles. Omitting the obscene parts, it ought to be republished, to exhibit the absurdities of popery as it was then seen in England.—Ed.

8 'The last stroke of the batter,' probably alludes to an engine of war used by the ancients, called a battering-ram.—Ed.

9 Upon the Sunday sports being authorized, and pious ministers persecuted for refusing to wear popish vestments in the reign of James I, that godly Puritan, Mr. Carter,

exclaimed, 'I have had a longing desire to see or hear of the fall of Antichrist: but I check myself. I shall go to heaven, and there news will come, thick, thick, thick.'—Life by his Son, p. 13.

10 How remarkably has this come to pass since Bunyan's time; a slow but sure progression. That darling ugly daughter, Intolerance, was executed by the Act of Toleration. The impious Test by the repeal of the Sacramental Test Act, &c., &c.—Ed.

11 There is great difficulty in estimating the weight of a talent. Dr. Gill considers it about sixty pounds; this was the lesser Roman talent. Michaelis estimates the Jewish talent at thirty-two pounds and a half. The attic talent of gold used in Greece in the time of Homer is estimated at less than an ounce. The safest conclusion as to the weight of the hail-stones is, that they were enormous, and fell with a velocity to crush all animals to instant death.—Ed.

12 The reader must not misunderstand the words, 'The king kills her body.' Bunyan does not in the slightest degree concede to kings or nations a right to interfere with 'the soul' or religious principles or practices—these are to be slain, if false, by persecution of the preacher. Kings and nations will restore to the people the immense property and revenue of which they have been plundered, under the hollow knavish pretence of curing souls and forgiving sins. THUS will human laws kill the body of Antichrist. Every motive for professing to believe absurdities and contradictions will be at an end, when neither rule nor honour, nor pelf is to be gained by hypocrisy.—Ed.

13 This is a very expressive term, but better understood by Bunyan the brazier than by many of his readers. It is well known to those who live near a coppersmith's, when three or four athletic men are keeping up, bout and bout, incessant blows upon a rivet, until their object is accomplished.—Ed.

14 Protestant kings.

15 This Christian temper of Bunyan certainly saved him from much suffering while under persecution. It probably saved his invaluable life. But how deeply it increases the guilt of his persecutors, to send such a man to a damp wretched prison, for more than twelve years, because he dared not join in the worship established by law; and after all this, to hear his prayers and good wishes to his persecutors, ought to have cut them to the quick.—Ed.

16 Lord, what is man, to pretend to infallibility! His heart, be he pope or pagan, is 'deceitful above all things, and desperately wicked.' Pope Sixtus V in 1589 issued his infallible Bible; but the edition of Clement VIII, in 1592, differs much from that of 1589. Infallibles ought never to differ with each other; but how often it has happened.—Ed.

17 These bloody massacres, to which Bunyan here alludes, were attended with atrocities at which nature shudders. In France, under a Bourbon and a Guise, the murder of hundreds of thousands of pious men and women, with helpless infants, threw down every barrier to the spread of infidelity, and a frightful reaction took place at the Revolution. In Ireland, under a Stuart and a Bourbon, still more frightful atrocities were perpetrated, and which were severely punished by Cromwell and his Roundheads. Under a second Stuart, awful wholesale murders were again committed, and punished by William III; and the voice of the blood that was shed by Antichrist, and the voices of people enslaved by prejudice, and vindictive, ferocious enmity—these voices cry for vengeance, and desolate that unhappy country.—Ed.

18 In the first examination of Lord Cobham (Fox, vi p. 732, edit. 1632) the gallant knight was asked by his bitter persecutor, what he meant by 'the venom shed over the church'; his reply was, 'Your possession and lordships.' For then cried an angel in the air—'Wo! Wo! Wo! this day is venom shed into the church of God.—Rome is the very nest of

Antichrist—prelates, priests and monks are the body; and these pild [bald, but query, pillaging] friars are the tail, which covereth his most filthy part.' How peaceful and blessed will be the church when ALL her ministers can glory with Paul, in Acts 20:33,34. —Ed. 19 The principal cry of the traveling peddlars was for broken or light money, to exchange for their wares: now obsolete.—Ed.

20 Such has been the tendency of the antichristian church in all ages; witness the cases of the Emperor Henry IV, Henry II of England, and many others. The spirit and precept of Christianity, on the contrary, is, while fearing God, to honour the king; and that we be subject to principalities and powers, Titus 3:1; see also Matthew 22:21; Romans 13:1-7.—Ed.

21 See Fox's Martyr, folio, vol. i., last leaf.—Ed.

22 'Paper-winkers,' in every edition, except the first, which was from the author's manuscript, has been altered to 'paper-windows.' Bunyan's allusion is to the winkers, called by many 'blinkers,' put by the side of a horse's eyes, to keep him under the complete control of his driver—and by 'paper-winkers' the flimsy attempt of Antichrist to hoodwink mankind by printed legends, miracles, and absurd assumptions—it is one of the almost innumerable sparks of wit, which render all the writings of Bunyan so entertaining and strikingly instructive.—Ed.

***

THE RESURRECTION OF THE DEAD, AND ETERNAL JUDGMENT:
OR, THE TRUTH OF THE RESURRECTION OF THE BODIES, BOTH OF GOOD AND BAD AT THE LAST DAY: ASSERTED, AND PROVED BY GOD'S WORD.
ALSO, THE MANNER AND ORDER OF THEIR COMING FORTH OF THEIR GRAVES; AS ALSO, WITH WHAT BODIES THEY DO ARISE. TOGETHER, WITH A DISCOURSE OF THE LAST JUDGMENT, AND THE FINAL CONCLUSION OF THE WHOLE WORLD.
BY JOHN BUNYAN, A SERVANT OF THE LORD'S CHRIST.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"—(1 Cor 15:51,52).

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—(John 5:28,29).

ADVERTISEMENT BY THE EDITOR.

This very important treatise, judging from the style in which it is written, was, probably, one of the first books composed by Bunyan. The form in which it is prepared, with minute divisions to assist the memory, and its colloquial language, indicate that it was first intended for the pulpit and then enlarged to form a more complete treatise; while the frequent recurrence of the words "I say," shew the unpolished style in which he was in the habit of committing his thoughts to paper, when he became an author.

A good copy of what appears to be the first edition, is in the British Museum, a small 8vo, without date—and from this, collated with the reprint by C. Doe in Bunyan's works, 1691, the present edition is published. Doe, in his catalogue of all Mr. Bunyan's books, appended to the Heavenly Footman, 1690, states that "The resurrection of the Dead, and eternal Judgment by John Bunyan, a servant of the Lord's Christ, was first published in 1665." I have not been able to discover any subsequent edition in a separate volume.

The resurrection of the body is a subject of universal and deep importance. It defies our reasoning powers, while it exalts our ideas of the divine omnipotence. With God, all things revealed in his word are not only possible, but certain of accomplishment. The

bodies of the saints, which are a part of the Redeemer's purchase will be raised in heavenly and wondrous perfection; like to the Saviour's glorious body. That body, which being transfigured "did shine as the sun, and his raiment became as the light." That body which, after his resurrection, might be touched, but which could appear and disappear to mortal eyes; in the room at Emmaus, or in a closed room filled with his disciples; could be touched, yet vanish away; could eat with them on the sea shore, and could ascend to heaven from the mount. Thus it was foretold by the prophet and reiterated by the apostle—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (Isa 64:4; 1 Cor 2:9). Not one atom of our dust can be lost; a bright, a glorious anticipation to the saints; but how solemn and awful a thought to those who die without hope. Among Christians it is common to think and talk of the happiness of the spirits of the just made perfect; but alas, how seldom do we think or speak of the perfect bliss of our whole nature, body, soul, and spirit—incorruptible, undefiled, glorified—every part equally the object of the Saviour's purchase and of his care.

This treatise, which will be ever new, and ever important, was peculiarly required in Bunyan's early days. Under the protectorate, the minds of men, which had been kept in slavery, became suddenly emancipated from human creeds and formularies of public worship. The personal attention of every one was then directed to the Bible—the Lord's day was observed, men were chosen as ministers not from high connections, but from deep and humble piety. Tens of thousands became happy in a personal knowledge of divine truth. At such a period, it must have happened that some evil spirits would exalt themselves, and that even some serious inquirers would draw strange conclusions from a misconception of divine truth; and dimly see "men as trees walking." Among these there appeared teachers, who, unable to comprehend how that body, which had gone to dust, or in some cases had been reduced by fire to its primary elements, and dispersed to the winds or waves, could be again produced. They revived an ancient error, That the new birth was the only resurrection from death; and consequently, that to those who were born again, the resurrection was passed. The individuals who promulgated these opinions, do not appear to have been associated together as a sect, or a church. The greater number were called in derision "ranters," and some "quakers." It is very probable, that this treatise was intended as an antidote to these delusions. We must not infer from the opinions of a few unworthy individuals, who justly deserved censure, that Bunyan meant to reflect upon the Society of Friends. This treatise was printed in 1665: but it was not until 1675 that the Quakers' rules of discipline were first published, and they from that time as a sect have been, in a high degree, conformable to the morality and heavenly influences of the gospel. But even before this, Fox, Crisp, Penn, Barclay, and others, who afterwards formed the Society of Friends, had declared their full belief in this doctrine. "The resurrection of the just and unjust—the last judgment—heaven and hell as future rewards—we believe and confess." "We believe the holy manhood of Christ to be in heavenly glory." "We acknowledge a resurrection in order to eternal recompence, and rest contented with that body which it shall please God to give us." "We do firmly believe that besides the resurrection of the soul from the death of sin, to a life of righteousness while here, there will be a resurrection of the dead hereafter, and that we must all appear before the judgment seat of Christ." Barclay, in his catechism, 1673, clearly asserts Bunyan's own ideas of the resurrection. But in the face of these, and a thousand similar declarations, the grossest calumnies were asserted by a fanatic clergyman, Alexr. Ross, in his View of all Religions:—"The Ranters are a sect of beasts that neither divide the hoof, nor chew the cud; that is to

say, very unclean ones. They, like the Quakers, oppose forms and order (the form and order of Common Prayer). To anatomize this monster: 1st, They hold that God, Devils, Angels, Heaven, and Hell, are fictions. 2d, That Moses, the Baptist, and Christ were impostors. 3d, That preaching and praying is lying." 8vo., 1696, p. 273. And such wild slanders were uttered occasionally against all dissenters, until a much later period. Happily they are now better known, and the truths of Christianity are more appreciated. I have been careful to guard the reader upon this subject, lest it should be thought that Bunyan had in any degree manifested the spirit of those, who even to the present day misrepresent the opinions of the Quakers. This may be occasioned by their distinguishing tenet—That the work of the ministry is purely a labour of love, and ought not to be performed for hire—derived from the command of Christ to his disciples, " Freely ye have received, freely give." This, however, is no reason that they should be, as to their general views of divine truth, misrepresented and traduced.

Bunyan, at all times solemn and impressive, is peculiarly earnest and searching in this treatise. The dead will arise involuntarily and irresistibly—conscience uncontrolled, must testify the truth, yea, all the truth to the condemnation of the soul and body, unless cleansed from sin by faith in the Redeemer and the sacred influences of the Holy Spirit. The books will be opened, and every thought and word and action be seen inscribed in characters legible to all. Every soul will be able to read and clearly to understand those mysterious books—God's omniscient, his penetrating, his universal sight of all things from the creation of the world to the final consummation; and his perfect remembrance of all that he saw—are one and the same. There is then no refuge, no escape—the word depart impels obedience, and the sinner plunges into eternal woe!! O that the living may lay these awful realities to heart, and fly for refuge to the bosom of the Redeemer—he only is able—he is willing to save to the uttermost all that come unto God by him. And they who find in him a refuge from the storms of life, shall hear his voice irresistibly impelling them to heaven, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

O glorious hour! O blest abode! I shall be like and near my God! And flesh and sin no more control The sacred pleasures of the soul.

May the divine blessing abundantly attend the reading of these awful or joyful realities.

GEO. OFFOR.

PREFACE.

COURTEOUS READER,

Though this be a small treatise, yet it doth present thee with things of the greatest and most weighty concernment, even with a discourse of life and death to eternity: opening, and clearing, by the scriptures of God, that the time is at hand, when, there shall be a resurrection of the dead, both of the just and unjust; even of the bodies of both, from the graves where they are, or shall be, at the approach of that day.

Thou hast also in these few lines, the order and manner of the rising of these two sorts of people, wherein is shewed thee with what body they shall then rise, as also their states and condition at this day, with great clearness.

For here thou shalt see the truth, and manner of the terrible judgment, the opening of the books, the examining of witnesses, with a final conclusion upon good and bad. Which, I hope will be profitable to thy soul that shall read it. For if thou art godly, then here is that which will, through God's blessing, encourage thee to go on in the faith of the truth of the gospel; but if thou art ungodly, then here thou mayst meet with conviction: yea, and that of what will be, without fail, thy end, at the end of the world: whether thou continue in thy sins, or repent. If thou continue in them, blackness, and

darkness, and everlasting destruction; but if thou repent, and believe the gospel, then light, and life, and joy, and comfort, and glory, and happiness, and that to eternity. Wherefore let me here beg these things at thy hand,
First, That thou take heed of that spirit of mockery that saith,
"Where is the promise of his coming?" (2 Peter 3:4,5).

Secondly, Take heed that thy heart be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon thee unawares (Luke 21:34,35).
Thirdly, But be diligent in making thy calling and election sure; that thou in the day, of which thou shalt read more in this book, be not found without that glorious righteousness that will then stand thee in stead, and present thee before his glorious presence, with exceeding joy. To him be glory in the church by Christ Jesus, world without end. Amen.

JOHN BUNYAN.

OF THE RESURRECTION OF THE DEAD.

"BUT THIS I CONFESS UNTO THEE, THAT AFTER THE WAY WHICH THEY CALL HERESY, SO WORSHIP I THE GOD OF MY FATHERS, BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS: AND HAVE HOPE TOWARD GOD, WHICH THEY THEMSELVES ALSO ALLOW, THAT THERE SHALL BE
A RESURRECTION OF THE DEAD, BOTH OF THE JUST AND UNJUST"—(Acts 24:14,15).

My discourse upon this text, will chiefly concern the resurrection of the dead: wherefore to that I shall immediately apply myself, not meddling with what else is couched in the words.
You see here, that Paul, being upon his arraignment, accused of many things, by some that were violent for his blood; and being licensed to speak for himself by the then heathen magistrate; he doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultless, only this he confessed, that after that way which they call heresy, so he worshipped the God of his fathers; believing all things that are written in the law and the prophets, and that he had the same hope towards God, which they themselves did allow, that there should be a resurrection of the dead, both of the just and unjust.
Whence note by the way, that a hypocritical people, will persecute the power of those truths in others, which themselves in words profess. I have hopes towards God, and that, such a hope which themselves do allow, and yet I am this day, and that for this very thing, persecuted by them.
But to come to my purpose, "There shall be a resurrection of the dead," &c. By these words, the apostle sheweth us what was the substance of his doctrine, to wit, that there should be "a resurrection of the dead;" and by these words also, what was the great argument with his soul, to carry him through these temptations, afflictions, reproaches, and necessities he met with in this world, even the doctrine of a resurrection. I have hope towards God, saith he, and there is my mind fixed; for there shall be "a resurrection of the dead, both of the just and unjust." The reason why I cannot do what these Jews would have me; also why I cannot live as do the Gentiles, it is, because I have in my soul, the faith of the resurrection. This is the doctrine I say, which makes me fear to offend, and that is as an undergirder to my soul, whereby I am kept from

destruction and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my conscience than all the laws of men, with all the penalties they inflict. "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men" (verse 16).

Now here, seeing this doctrine of the resurrection of the dead hath that power, both to bear up and to awe; both to encourage and to keep within compass, the spirit and body of the people of God; it will be requisite, and profitable for us, to inquire into the true meaning and nature of this word, "the resurrection of the dead."

And for the better compassing of this matter, I shall briefly enquire,

First, What in this place is meant by the dead.

Secondly, What is meant by the resurrection.

Thirdly, Why the apostle doth here speak of the resurrection of the dead as of a thing yet to come—"There shall be a resurrection of the dead, both of the just and unjust."

First. The dead in scripture go under a five-fold consideration; as,

1. Such as die a natural death, or as when a man ceaseth to be any more in this world, as David, whom Peter tells us "is both dead and buried, and his sepulchre is with us to this day" (Acts 2:29).

2. There is a people that are reckoned dead in trespasses and sins, as those are, who never yet were translated from darkness to light, and from the power of Satan to God. Such, I say, who yet never felt the power of the Word and Spirit of God, to raise them from that state, to walk with him in the regeneration; making a life out of Christ, and his present benefits (Eph 2:1,2; John 5:25).

3. There is a death seizeth men often after some measure of light received from God, and some profession of the gospel of Christ. These, for the certainty of their damnation, are said to be dead—dead, twice dead, and plucked up by the roots (Jude 12).

4. There is in scripture mention made of a death to sin, and the lusts of the flesh; this death is the beginning of true life and happiness, and is a certain forerunner of a share in Christ, and with him in another world (Rom 6:6-8; 2 Tim 2:11).

5. Lastly, There is also in the word, a relation of eternal death. This is the death that those are in, and swallowed up of, that go out of this world Godless, Christless, and graceless; dying in sin, and so under the curse of the dreadful God; who, I say, because they have missed of the Lord Jesus Christ, the Saviour in this day of grace: are fallen into the gulf and jaws of eternal death and misery, in the fire that never shall be quenched (Mark 9:43,44; Luke 16:23-26).

Now then, seeing there is death, or to be dead, taken under so many considerations in the scripture; it is evident, that to be dead in Christ, the text is not meant of them all: I then must distinguish, and inquire which of these deaths it is, that here the apostle did look for a resurrection from. (1.) then, It cannot be meant a resurrection from eternal death, for from that there is no redemption (Psa 49:8). (2.) Neither is it a resurrection from that double death; for they that are in that, are past recovery also. (3.) And as for those that are dead to sin, it is nonsense to say there shall, or can be a resurrection from that: for that itself is a resurrection; which resurrection also, the apostle had then passed through: and also all the brethren, as he saith, You hath he quickened, who were dead in trespasses and sins (Col 2:12,13,20). And again, "If ye then be risen with Christ" (Col 3:1), and again, "Wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col 2:12). (4.) The dead therefore in this scripture, must be understood of those that have departed this life, that have body and soul separated each from the other; and so the resurrection, a resurrection of the body out of the grave; as Daniel saith, "Many of them that sleep in

the dust of the earth shall awake" (Dan 12:2). And again, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c. (John 5:28,29).

Second. [What is meant by the resurrection.] The resurrection of the just, then, is the rising of the bodies of the just, and the resurrection of the unjust, the rising of their bodies, at the last judgment. This also is the meaning of that saying of Paul to Agrippa, "I stand," saith he, "and am judged for the hope of the promise made of God unto our fathers" (Acts 26:6), which promise at first began to be fulfilled in the resurrection of the body of Christ (Acts 13:32,33), and hath its accomplishment, when the dead, small and great, are raised out of their graves. Wherefore, though Paul saith in the 13th of the Acts, it is already fulfilled; yet here he saith, he hopes it shall come. "Which promise," saith he, "our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:7). As God told Daniel, saying, "go thy way, till the end be: for thou shalt rest and stand in thy lot at the end of the days" (Dan 12:13).

Christ is already risen, and therefore so far the promise is fulfilled; but his saints are yet in their graves, and therefore that part of the fulfilling of it is yet to come, as he saith, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

Again, That it is the resurrection of the dead bodies of both saints and sinners that is here inserted, it is further evident; because the apostle saith, it is the resurrection, that the very Pharisees themselves allowed. I have hope towards God, saith he, which themselves also allow; then what that hope is, he in the next words sheweth, namely, that there shall be a resurrection of the dead, &c. Now we know, that the Pharisees did not allow of a resurrection from a state of nature, to a state of grace, which is the same with the new birth; but did confidently allow and teach, that they were the children of Abraham, according to the flesh. Yea, when any of them began to adhere, or incline to Christ's doctrine in some things, yet the doctrine of the new birth, or of being raised from a state of nature, to a state of grace, they would very much stick at; though in the meantime, they utterly were against the doctrine of the Sadducees, which denied the resurrection of the body (John 3:1-9; 8:51-56; Acts 23:6-8).

Further, the resurrection here spoken of, must needs be the resurrection of the body, because it is called, "a resurrection of the dead, both of the just and unjust"—that is, of both saints and sinners, according to the saying of Christ, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

Third. [The resurrection spoken of is a thing yet to come;] the resurrection here mentioned, is a resurrection to come, not already enjoyed, either by saints or sinners—"There shall be a resurrection of the dead, both of the just and unjust." Now, I say, the resurrection here being yet deferred by the just, and counted also the resurrection of the dead, both of the just and unjust: it must needs be the same resurrection that is spoken of by Job, who saith, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12).

Having thus, in few words, opened this scripture unto you, I shall in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and steadfast, lay down before you, several undeniable scripture demonstrations of the resurrection of the dead, both of the just, and unjust.

FIRST, I shall first begin with,

THE RESURRECTION OF THE JUST.

First, The just must arise, because Christ is risen from the dead. Christ is the head of the just, and they are the members of his body; and because of this union, therefore the just must arise. This is the apostle's own argument—"If Christ," saith he, "be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen" (1 Cor 15:12,13). Now, I say, the reason why the apostle thus argueth the resurrection from the dead, by the resurrection of Christ, it is, because the saints, of whose resurrection he here chiefly discourseth, are in their bodies, as well as in their souls, the members of Christ; "Know ye not," saith he, "that your bodies are the members of Christ" (1 Cor 6:15). A very weighty argument; for if a good man be a member of Christ, then he must either be raised out of his grave, or else sin and death must have power over a member of Christ. I say again, if this body be not raised, then also Christ is not a complete conqueror over his enemies; forasmuch as death and the grave have still power over his members. "The last enemy that shall be destroyed is death" (1 Cor 15:26). Now, though Christ in his own person hath a complete conquest over death, &c., yet death hath still power over the bodies of all that are in their graves: now, I say, Christ being considered with relation to his members, then he hath not yet a complete conquest over death, neither will he, until they every one be brought forth of their graves; for then, and not till then, shall that saying be every way fulfilled, "Death is swallowed up in victory" (1 Cor 15:53,54).

Second, As there must be a resurrection of the just, because Christ is their head, and they his members: so also, because the body of the saints, as well as their soul, is the purchase of Christ's blood. "Ye are bought with a price:" saith Paul; "therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:20). Christ will not lose the purchase of his blood. O death, saith Christ, I will have them; O grave, I will make thee let them go; I will ransom them from the power of the grave, I will redeem them from death. I have bought them, and they shall be mine. "O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14): I say, though the power of the grave be invincible, and death be "the king of terrors" (Job 18:14), yet he who hath the keys of hell and of death at his girdle (Rev 1:18), to him belongeth the issues from death. " He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psa 68:20), and we, the price of his blood, shall be delivered.

Third, As the body is the member of Christ, and the price of his blood: so it is the temple of the Holy Ghost, which is in us. "What? know ye not that your body is the temple of the Holy Ghost which is in you,—and ye are not your own?" (1 Cor 6:19). The body is no such ridiculous thing in the account of Christ as it was in the account of the Sadducees. "The body is not for fornication, but for the Lord; and the Lord for the body" (verse 13), and that not only in this world, but that which is to come; wherefore he saith, "God hath both raised up the Lord [Jesus,] and will also raise us up by his own power" —that is, as he hath raised up the body of Christ, so will he raise up ours also by Christ.

Fourth, The bodies of the just must arise again, because of that similitude, that must be betwixt the body of the Lord Jesus Christ and the bodies of the saints. "When he shall appear, we shall be like him" (1 John 3:2). Now we have it abundantly manifest in scripture, that the body of the Lord Jesus, was raised out of the grave, caught up into heaven, and that it ever remaineth in the holiest of all, a glorified body (Luke 24:3-7; 36-43; John 20:24-28; Acts 1:2-11; 2:31; 17:30-32; Mark 16:6,7,19; Heb 7:24-26; 8:1-3; 10:12).

Now, I say, it would be very strange to me if Christ should be raised, ascended, and glorified in that body; and yet that his people should be with him, no otherwise than in

their spirits; especially, seeing that he in his resurrection, is said to be but "the first-born from the dead, and the first-fruits of them that sleep" (Col 1:18; 1 Cor 15:23). For we know, that a first-begotten doth imply more sons, and that first-fruits do foreshew an after-crop; wherefore we conclude, that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor 15:22,23).

And hence it is that the scripture saith, He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil 3:21). And hence it is again, that the day of Christ is said to be the day of the manifestation of the sons of God, and of the redemption of our body (Rome 8:21-24), for then shall the saints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.

Fifth, There must be a resurrection of the body of the saints, because the body, as well as the mind, hath been a deep sharer in the afflictions that we meet with for the gospel's sake. Yea, the body is ofttimes the greater sufferer, in all the calamities, that for Christ's sake we here undergo; it is the body that feels the stocks, the whip, hunger and cold, the fire and rack, and a thousand calamities; it is the body in which we have the dying marks of the Lord Jesus, "that the life also of Jesus might be made manifest in our mortal1 flesh" (Gal 6:17; 2 Cor 4:11). God is so just a God, and so merciful to his people, that though the bodies of his saints should, through the malice of the enemy, be never so dishonourably tortured, killed, and sown in the grave: yet he will, as further will be shewn anon, raise it again in incorruption, glory, and honour: as he saith also in another place, that we who have continued with Christ in his temptations, that have for his sake underwent the reproach and malice of the world, to you, saith Christ. "I appoint a kingdom, as my Father hath appointed unto me" (Luke 22:28,29). If we suffer, we shall also reign with him (2 Tim 2:12): "and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). All this is to be enjoyed, especially at the resurrection of the just. But,

Sixth, There must be a resurrection of the just, otherwise, there will be the greatest disappointment on all sides that ever was, since man had a being on the earth. A disappointment, I say,

1. Of the will of God—"And this is the Father's will which hath sent me," saith Christ, " that of all which he hath given me I should lose nothing, [not a dust,] but should raise it up again at the last day" (John 6:39).

2. A disappointment of the power of God; for he that hath raised up the Lord Jesus, doth also intend to raise us up by his power, even our bodies; as Paul saith, "The body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his power" (1 Cor 6:13,14).

3. If there should be no resurrection of the just, Christ also would be wonderfully disappointed of the fruits of all his sufferings. As I told you before, his people are the price of his blood, and the members of his body, and he is now at the right hand of God, "far above all principalities and powers, and every name that is named," expecting till his enemies be made his footstool (Heb 1:13), and brought under the foot of the weakest saint; which will not be, until the last enemy death is destroyed. We know that he said, when he went away, that he would come again, and fetch all his people to himself, even up into heaven, that where he is, there we may be also (John 12:26; 14:1-3; 17:24). But, I say, how will he be disappointed, if when he comes, the grave and death should prevent and hinder him, and with its bars, keep down those, whom he hath ransomed with his blood, from the power thereof.

4. If the bodies of the just arise [not] from the dead, then they also will be disappointed. 'Tis true, the saints departed, have far more fellowship and communion with God and the Lord Jesus, than we have, or are not yet capable of having, they being in paradise, and we in this world (Luke 23:43); but yet, I say for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and must arise from the dead. This, I say, is the time that they long for, when they cry under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev 6:10,11). When they died, they died in hope to "obtain a better resurrection" (Heb 11:35), and now they are gone, they long till that day be come; till the day come, I say, when the dead, even all the enemies of Christ, shall be judged; for then will he give rewards to his servants the prophets, and to his saints, and to all that fear his name, small and great (Rev 11:18).

5. If the just arise not, great disappointment also will be to the saints yet alive in this world; for, notwithstanding they have already received the first-fruits of the Spirit, yet they wait, not only for more of that, but also for the resurrection, redemption, and changing of this vile body. "For our conversation is in heaven," saith Paul, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body" (Rom 8:20-23; Phil 3:20,21). But now, I say, if the body riseth not, then how can it be made like to the glorious body of Christ Jesus: yea, what a sad disappointment, infatuation, and delusion, are those poor creatures under, that look, and that by scripture warrant, for such a thing? They look for good, but behold evil; they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do swallow them up for ever. But, beloved, be not deceived. "The needy shall not always be forgotten, the expectation of the poor shall not perish for ever" (Psa 9:18). Saith Christ, He that seeth the Son, and believeth on him that sent him, hath everlasting life, and I will raise him up at the last day (John 6:40).

6. If the just arise not out of their graves, then also is every grace of God in our souls defeated; for though the spirit of devotion can put forth a feigned show of holiness with the denial of the resurrection, yet every grace of God in the elect doth prompt them forward to live as becomes the gospel, by pointing at this day; as, (1.) 'Tis this that faith looks at, according as it is written, "I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor 4:13,14). (2.) Hope looks at this. "We," saith Paul, "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"—that is, we expect this by hope; "but hope that is seen is not hope: for what a man seeth," or hath in present possession, "why doth he yet hope for?" (Rom 8:23,24). (3.) The grace of self-denial also worketh by this doctrine—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (1 Cor 15:32). As who should say, Wherefore do I deny myself of those mercies and privileges that the men of this world enjoy? Why do not I also, as well as they, shun persecution for the cross of Christ? If the dead rise not, what shall I be the better for all my trouble that here I meet with for the gospel of Christ? (4.) Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and supported by this doctrine; as James saith, "Be patient, therefore, brethren, unto the coming of the Lord," for then shall the dead be raised (1 Thess 4:16,17). "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient;

stablish your hearts; for the coming of the Lord draweth nigh" (James 5:7,8).
Seventh, The doctrine of the resurrection of the just, must needs be a certain truth of God, if we consider the devilish, and satanical errors and absurdities that must unavoidably follow the denial thereof; as, he that holdeth no resurrection of our body, he denieth the resurrection of the body of Christ. This is the Spirit's own doctrine—"For if the dead rise not, then is not Christ raised" (1 Cor 15:16). He that denieth the resurrection of the members, denieth the resurrection of the head; for seeing the resurrection of the saints is proved by the resurrection of Christ, he that doth deny the resurrection of the saints, must needs deny the resurrection of Christ, that proves it. Now this error, as it is in itself destructive to all Christian religion: so it, like an adder, carrieth within its bowels, many other alike devilish and filthy; as,
1. He that denieth the resurrection of the saints, he concludeth, that to preach deliverance from sin and death, it is vain preaching; for how can he be freed of sin, that is swallowed up for ever of death and the grave? as he most certainly is, that is always contained therein, as Paul saith, "If Christ be not risen," whose resurrection is the ground of ours, "then is our preaching vain, and your faith is also vain" (1 Cor 15:14), then we preach fables, and you receive them for truth.
2. This error, casteth the lie in the face of God, of Christ, and the Scriptures—"Yea, and we," saith Paul, "are found false witnesses of God; because we have testified of God that he raised up Christ:—if so be that the dead rise not" (1 Cor 15:15). Mark, before he said, Christ in his resurrection, doth prove our resurrection; but now he saith, that our resurrection will prove the truth of his; and indeed both are true; for as by Christ's rising, ours is affirmed; so by ours, his is demonstrated.
3. The denial of the resurrection, it also damneth all those that have departed this world in the faith of this doctrine. "If Christ be not raised," (as if he is not, we rise not, then is not only) your faith vain, ye are yet in your sins (that are alive,) but "then they also which are fallen asleep in Christ are perished" (1 Cor 15:17,18).
4. He that denieth the resurrection of the just, he concludeth, that the Christian is of all men the most miserable. Mark the words: "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor 15:19). First of all, men the most miserable, because we let go present enjoyments for those that will never come, "if the dead rise not." Of all men most miserable, because our faith, our hope, our joy, and peace, are all but a lie, "if the dead rise not." But you will say, he that giveth up himself to God shall have comfort in this life. Ah! but "if the dead rise not," all our comfort that now we think we have from God, will then be found presumption and madness, because we believe, that God hath so loved us, as to have us in his day, in body and soul, to heaven: which will be nothing so, if the dead rise not. If in this life only, we have hope in Christ, we are of all men most miserable. Poor Christian! thou that lookest for the blessed hope of the resurrection of the body, at the glorious appearing of the great God, and our Saviour Jesus Christ, how wilt thou be deceived, if the dead rise not! "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (1 Cor 15:20,21).
5. But again; he that denieth the resurrection of the dead, he setteth open a flood-gate to all manner of impiety; he cutteth the throat of a truly holy life, and layeth the reins upon the neck of the most outrageous lusts; for if the dead rise not, let us eat and drink; that is, do anything, though never so diabolical and hellish; "let us eat and drink, for to-morrow we die" (1 Cor 15:32), and there is an end of us; we shall not arise again, to receive either evil or good.
6. To deny this resurrection, nay, if a man do but say, it is past either with him or any

Christian: his so saying tendeth directly to the destruction and overthrow of the faith of them that hear him; and is so far from being according to the doctrine of God, that it eateth out good and wholesome doctrine even as cankers eat the face and flesh of a man. How ill-favouredly do they look, that have their nose and lips eaten off with the canker? Even so badly doth the doctrine of no resurrection of the dead, look in the eyes of God, Christ, saints, and scripture (2 Tim 2:18).

7. I conclude then, that to deny the resurrection of the bodies of the just, it argueth,

(1.) Great ignorance of God, ignorant of his power to raise, ignorant of his promise to raise, ignorant of his faithfulness to raise; and that both to himself, Son, and saints, as I shewed before. Therefore saith Paul to those that were thus deluded, "Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame" (1 Cor 15:34). As if he had said, Do you profess Christianity? and do you question the resurrection of the body? Do you now know, that the resurrection of the body, and glory to follow, is the very quintessence of the gospel of Jesus Christ? Are you ignorant of the resurrection of the Lord Jesus, and do you question the power and faithfulness of God, both to his Son and his saints; because you say, there shall be no resurrection of the dead? You are ignorant of God; of what he can do, of what he will do, and of what he will by doing glorify himself.

(2.) As it argueth very great ignorance of God's power, faithfulness, &c., so it argueth gross ignorance of the tenor and current of the scriptures; for "as touching the dead, that they rise: have ye not read in the book of Moses [saith Christ] how in the bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mark 12:26,27).

To be the God of Abraham, Isaac, and Jacob, it is to be understood of his being their God under a new covenant consideration; as he saith, "I will be their God, and they shall be my people." Now, thus he is not the God of the dead—that is, of those that perish, whether they be angels or men (Heb 8:10,11; John 8:42; 1 John 3:8-10; Hosea 6:2; Col 3:4; Eph 1:4).

Now, I say, they that are the children of God, as Abraham, Isaac, and Jacob, they are counted the living under a threefold consideration—(a.) In their Lord and head, and thus all the elect may be said to live; for they are from eternity chosen in him, who also is their life, though possibly many of them yet unconverted. I say, yet Christ is their life, by the eternal purpose of God. (b.) The children of the new covenant, do live both in their spirits in glory, by open vision, and here by faith and the continual communication of grace from Christ into their souls (Gal 2:20). (c.) They live also with respect to their rising again; for God "calleth those things which be not as though they were" (Rom 4:17). To be born, dead, buried, risen, and ascended, are all present with God, he liveth not by time, as we do—a thousand years to him are but as the day that is past. And again, "One day is as a thousand years" (2 Peter 3:8). Eternity, which is God himself, admitteth of no first, second, and third; all things are naked and bare before him, and present with him (Heb 4:13; Isa 46:9,10); all his live unto him. There shall be a resurrection of the dead, both of the just and unjust (Rom 8:29-34).

A resurrection—of what? Of that which is sown, or of that which was never sown? If of that which is sown, then it must be either of that nature that was sown, or else of the corruption that cleaveth to it; but it is the nature, and not the corruption that cleaveth unto it, that riseth again. And verily, the very term "resurrection" is a forcible argument to prove the dead shall come forth of their graves; for the Holy Ghost hath always spoken more properly than to say, "There shall be a resurrection of the dead, both of

the just and unjust;" when yet neither the good nor the bad shall come forth of their graves, but rather something else to delude the world withal.

Having thus in few words, shewed you the truth of the resurrection of the dead, I now come,

SECOND—To the manner of their rising.

THE MANNER OF THE RESURRECTION OF THE JUST.

And FIRST of the just.

The apostle, when he had in the fifteenth of the 1st of the Corinthians proved the truth and certainty of the resurrection, he descends to the discovery of the manner of it; and to the end, he might remove those foolish scruples that attend the hearts of the ignorant, he begins with one of their questions—"But some man will say," saith he, " How are the dead raised up? and with what body do they come?" (verse 35). To which he answereth,

First, By a similitude of seed, that is sown in the earth. In which similitude, he inserteth three things—

1. That our reviving or rising, must be after death—"That which thou sowest is not quickened except it die" (verse 36).

2. That at our rising, we shall not only revive and live, but be changed into a far more glorious state than when we were sown. "That which thou sowest, thou sowest not that body that shall be," &c. "But God giveth it a body as it hath pleased him" (verse 38) —that is, he giveth the body more splendour, lustre, and beauty at its resurrection. But,

3. Neither its quickening, not yet its transcendent splendour, shall hinder it from being the same body—as to the nature of it—that was sown in the earth; for as God giveth it a body, for honour and splendour as it pleaseth him, so "to every seed his own body" (verse 38).

And, indeed, this similitude by which he here reasoneth the manner of the resurrection of the just, is very natural, and fitly suiteth each particular; for, as to its burial—(1.) The corn of wheat is first dead, and after sown and buried in the earth; and so is the body of man. (2.) After the corn is thus dead and buried, then it quickeneth and reviveth to life: so also shall it be with our body; for after it is laid in the grave and buried, it shall then quicken, rise, and revive.

Again, as to the manner of its change in its rising, this similitude also doth fitly suit; as, It is sown a dead corn; it is raised a living one. It is sown dry, and without comeliness; it riseth green and beautiful. It is sown a single corn; it riseth a full ear. It is sown in its husk; but in its rising it leaveth that husk behind it.

Further, though the kernel thus die, be buried, and meet with all this change and alteration in these things, yet none of them can cause the nature of the kernel to cease—it is wheat still. Wheat was sown and wheat ariseth; only it was sown dead, dry, and barren wheat; and riseth living, beautiful, and fruitful wheat. It hath this alteration, then, that it doth greatly change its resemblance, though yet it hath this power, as still to retain its own nature. God giveth it a body as it pleaseth him, "but to every seed his own body."

The apostle having thus presented the manner of the resurrection of the saints by the nature of seed sown and rising again; he proceedeth,

Second, for further illustration, to three more similitudes—The first is, to shew us the variety and glory of flesh. The second is, to shew us the difference of glory that is between heavenly bodies, and those that are earthy. The third is, to shew us the difference that is between the glory of the light of the sun, from that of the moon; and also how one star differeth from another in glory: and then concludeth, "so is the

resurrection of the dead" (1 Cor 15:39-43). As who should say, at the resurrection of the bodies, they will be abundantly more altered and changed, than if the flesh of beasts and fowls were made as noble as the flesh of men; or the bodies of earth, were made as excellent as the heavenly bodies, or as if the glory of the moon should be made as bright, and as clear as the glory of the sun; or as if the glory of the least star was as glorious, and as shining, as the biggest in the firmament of heaven.

It is a resurrection indeed, a resurrection every way. The body ariseth, as to the nature of it, the self-same nature; but as to the manner of it; how far transcendent is it! There is a poor, dry, wrinkled kernel cast into the ground, and there it lieth, and swelleth, breaketh, and, one would think, perisheth; but behold, it receiveth life, it chitteth,2 it putteth forth a blade, and groweth into a stalk, there also appeareth an ear; it also sweetly blossoms, with a full kernel in the ear: it is the same wheat, yet behold how the form and fashion of that which now ariseth, doth differ from that which then was sown; its glory also when 'twas sown, is no glory, when compared with that in which it riseth. And yet it is the same that riseth that was sown, and no other; though the same after a far more glorious manner; not the same with its husk, but without it. Our bran shall be left behind us when we rise again. The comparison also between the bodies heavenly and bodies earthly holds forth the same—"The glory of the celestial is one, and the glory of the terrestrial is another." Now mark it; he doth not speak here of the natures of each of these bodies; but of the transcendent glory of one above another. "The glory of the heavenly is one, and the glory of the earthly is another." Wherefore I say, at our rising, we shall not change our nature, but our glory; we shall be equal to the angels (Luke 20:36), not with respect to their nature, but glory. The nature also of the moon is one thing, and the glory of the moon is another; and so one star also differeth from another in glory.

A beggar hath the same nature as a king, and gold in the ore, the same nature with that which is best refined; but the beggar hath not the same glory with the king, nor yet the gold in ore, the same glory with that which is refined. But our state will be far more altered than any of these in the days when we, like so many suns in the firmament of heaven, arise out of the heart and bowels of the earth.

These things thus considered do shew you how vainly they argue, that say, our human nature consisting of body and soul, shall not inherit the kingdom of God, and also how far from their purpose, that saying of the apostle is, which saith, that "flesh and blood shall not inherit the kingdom of God." And now also, because I am fallen upon the objection itself, I shall not pass it, but with a short dash at it. Wherefore reader, whoever thou art, consider that frequently in scripture the words "flesh" and "blood," as also in the place alleged, are not to be understood of that matter which God made; which flesh cleaveth to our bones, and blood runs in our veins: but is taken for that corruption, weakness, mortality, and evil that cleaveth to it; which weakness and corruption, because it possesseth all men, and also wholly ruleth where the soul is unconverted; therefore it beareth the name of that which is ruled and acted by it—to wit, our whole man, consisting of body and soul; yet, I say, is a thing distinct from that flesh and blood which is essential to our being, and without which we are no men. As, for instance, he that is Christ's, saith Paul, "hath crucified the flesh, with the affections and lusts" (Gal 5:24), Who is so vain as to think that the apostle by these words, should mean our material flesh that hangeth on our bones, and that is mixed with our natural blood, sinews, and veins; and not rather of that inward fountain of sin, corruption, and wickedness, which in another place he calleth "the old man," with his "deceitful lusts" (Eph 4:22). Again, "The flesh lusteth against the spirit, and the spirit against the flesh."

Is it our flesh that hangeth on our bones, which lusteth against the spirit? and that also against which the spirit lusteth? Certainly, if the spirit lusteth against our material flesh, then it is our duty not to nourish it at all, because, by nourishing of it we nourish that against which the Spirit of God fighteth, and warreth. Nay, if the spirit lust against the flesh on our bones simply considered as flesh; and if it be our duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our flesh from our bones. For whatever the Spirit of God lusteth against, it must be destroyed; yea, it is our duty with all speed to destroy it. But wilt thou know, O vain man, that by flesh here is to be understood, not the nature that God hath made, but the corrupt apprehension, and wisdom, with those inclinations to evil, that lodge within us, which in another place are called the "wisdom of the flesh," yea, in plain terms, "flesh and blood," where Christ saith, "Flesh and blood hath not revealed [this] unto thee, but my Father which is in heaven" (Matt 16:17).

Nay, observe it, all these places, with many others, do rather point at a corrupt soul, than a corrupt body; for, indeed, sin and all spiritual wickedness, they have their seat in the heart and soul of a man, and by their using this or that member of the body, so defile the man; the weaknesses of the body, or that attend our material flesh and blood, they are weaknesses of another kind, as sickness, aches, pains, sores, wounds, defection of members, &c. Wherefore, where you read of flesh and blood, as rejected of God; especially, when it speaks of the flesh and blood of saints, you are not to understand it as meant of the flesh, which is their proper human nature, but of that weakness which cleaveth to it.

Paul in another place, reckoneth up the works of the flesh, in many things, as in witchcraft, hatred, variance, strife, emulation, fornication, and many others. But can any imagine, that he there should strike at that flesh which hangeth on our bones, or rather at that malignity and rebellion that is in the mind of man against the Lord, by reason of which the members of the body are used this way, and also sometimes that, to accomplish its most filthy and abusive deeds (Gal 5:17-21). "They were—enemies in [their] mind by wicked works" (Col 1:21).

Thus you see that "flesh and blood" is not to be taken always for the flesh that is upon our hands, and feet, and other parts of our body; but for that sin, weakness, and infirmity, that cleaveth to our whole man.

Further then, touching our real substantial flesh, it may be either considered as God's creature purely, or as corrupted with sin and infirmity. Now if you consider it as corrupted, so it shall not inherit the kingdom of God: but yet consider it as God's creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body when changed, inherit the kingdom of God. The woman whose clothes are foul, can yet distinguish between the dirt and the cloth on which it hangeth; and so deals God with us. 'Tis true, there is not one saint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weaknesses; yea, and also with many sinful infirmities, by reason of that body of sin and death that yet remains in us: but yet God, I say, distinguisheth between our weaknesses, and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption and weakness that cleaveth to them.

And now to return to the place objected—"Flesh and blood shall not inherit the kingdom of God." It cannot be truly understood, that that flesh which is man's nature shall not enter the kingdom; for then, as I said before, Christ must lose his members, the purchase of his blood, the vessels and temples of his Spirit; for all this is our body. Again, then Christ also, in that his body, which is also our flesh and blood, is not in

glory, contrary to the whole current of the New Testament (Heb 2:14,15; 7:24,25; 8;3,4; 10:10-12; Rev 1:18; 2:8).

Yea, it would be nonsense to say, there should be a resurrection, and that our vile body shall be changed, "and made like to the glorious body of the Son of God;" if this body do not at all rise again, but some other thing, which is not in us, and our nature. But to be short; the apostle here, when he saith, "Flesh and blood cannot inherit," &c., speaks properly of that mortality and weakness, that now attends our whole man, and not of our real substantial body itself. For after he had said, "Flesh and blood cannot inherit the kingdom of God," he adds, "neither doth corruption inherit incorruption," which two sayings are answerable to what he presently adds, saying, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead"—mark, "the dead shall be raised incorruptible"—that is, the dead shall be so raised as that in their rising, incorruption shall possess them instead of corruption, and immortality instead of that mortality that descended to the grave with them,—"for this corruptible" —mark, this corruptible—"must put on incorruption, and this mortal must put on immortality." Mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried; but immortal and incorruptible; it shall leave its grave-clothes of corruption and mortality behind it (1 Cor 15:50-53).

THIRD. The manner of which their rising, the apostle doth more distinctly branch out a little above in four particulars, which particulars are these that follow—1. It is sown in corruption; it is raised in incorruption. 2. It is sown in dishonour, it is raised in glory. 3. It is sown in weakness, it is raised in power. 4. It is sown a natural body, it is raised a spiritual body (1 Cor 15).

1. It is raised in incorruption. We are brought into this world by sin and corruption; corruption is our father, and in sin did our mother conceive us (Job 17:14; Psa 51:5). And hence it is that we have our life, not only like a span, shadow, or post, for shortness, but also, that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible, which is also called a begetting and birth, these things that now in our life annoy us, and at last take away our life, are effectually destroyed; and therefore we live for ever, as saith the Spirit—"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things," that is, all our corruptibleness, "are passed away" (Rev 21:4).

There shall be in our resurrection no corruption, either of body or of soul; no weakness, nor sickness, nor anything tending that way; as he saith, He will present us "to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph 5:27). Therefore, when he saith it is raised in incorruption, it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. "They which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage;" though 'twas thus with them in this world; "neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36).

2. It is raised in glory. The dishonour that doth attend the saint at his departing this world, it is very great—"he is sown in dishonour;" he is so loathsome at his death, that his dearest friends are weary of him, stop their noses at him, see no beauty in him, nor set any price upon him, (I speak nothing here how some of them are hanged, starved, banished, and so die, torn to pieces, and not suffered to be put into graves,) but it is raised in glory. Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun, strength is the glory of youth, and grey hairs are the

glory of old age—that is, it is the excellency of these things, and that which makes them shine (1 Cor 15:40,41; Prov 20:29).

Therefore, to arise in glory, it is first to arise in all the beauty, and utmost completeness that is possible to possess a human creature; I say, in all its features and members, inconceivably beautiful. Sin and corruption have made mad work in our bodies as well as in our souls. 'Tis sin commonly that is the cause of all the deformity and ill-favouredness that now cleaveth to us, and that also rendereth us so dishonourable at our death; but now at our rising, we being raised incorruptible, we shall appear in such perfections, and that of all sorts, belonging to the body, that all the beauty and comeliness, sweetness and amiableness, that hath at any time been in this world, it shall be swallowed up a thousand times told with this glory. The Psalmist saith of Christ that "he was fairer than the children of men" (Psa 45:2), and that, as I believe, in his outward man, as well as in his inward part. He was the exactest, purest, completest, and beautifulest creature that ever God made, till his visage was so marred by his persecutions; for in all things he had and shall have the pre-eminence (Isa 52:14; Col 1:18). Why, our bodies at our resurrection will not only be as free from sin, as his was before he died, but also as free from all other infirmities as he was after he was raised again. In a word, if incorruptibleness can put a beauty upon our bodies when they arise, we shall have it. There shall be no lame legs, nor crump shoulders, no bleared eyes, nor yet wrinkled faces—He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil 3:21).

Again, all the glory that a glorified soul can help this body to, it at this day shall enjoy. That soul that hath been these hundreds or thousands of years in the heavens, soaking in the bosom of Christ, it shall in a moment come spangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God also that took its leave of the body when it went to the grave, shall now in all perfection dwell in this body again; I tell you, the body at this day will shine brighter than the face of Moses or Stephen, even as bright as the sun, the stars, and angels. " When Christ who is our life, shall appear, then shall ye also appear with him in glory" (Exo 34:29,35; Acts 6:15; Dan 12:3; Matt 13:43; Luke 20:36; Col 3:3,4).

3. It is raised in power. While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh away both our strength, our beauty, our days, our breath, and life, and all (Job 38:17). But behold, we are raised in power, in that power that all these things are as far below us as a grasshopper is below a giant; at the first appearance of us the world will tremble. Behold, the gates of death and the bars of the grave are now carried away on our shoulders, as Samson carried away the gates of the city (Judg 16:3). Death quaketh, and destruction falleth down dead at our feet: What, then, can stand before us? We shall then carry that grace, majesty, terror, and commanding power in our souls that our countenances shall be like lightning3 (Compare Luke 20:16 with Matthew 28:2,3). " For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor 15:53,54).

4. It is raised a spiritual body. This is the last particular, and is indeed the reason of the other three; it is an incorruptible body, because it is a spiritual one; it is a glorious body, because it is a spiritual one; it doth rise in power, because it is a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonourable, weak, and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and

spiritual; so that so far as incorruption is above corruption, glory above dishonour, power above weakness, and spiritual above natural; so great an alteration will there be in our body, when raised again. And yet it is this body and not another; this in nature, though changed into a far more glorious state, a thousand times further than if a hoggard4 was changed to be an emperor. Mark, "it is sown a natural body;" a very fit word; for though there dwell never so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon also doth the Spirit of God separate from it, and so will continue while the day of its rising be come. Therefore, it is laid into the earth a mere lump of man's nature—"It is sown a natural body;" but now at the day when "the heavens be no more," as Job saith (14:12), then the trump shall sound, even the trump of God, and, in a moment, the dead shall be raised incorruptible, glorious, and spiritual (1 Cor 15:52; 1 Thess 4:16,17). So that I say, the body when it ariseth, will be so swallowed up of life and immortality, that it will be, as if it had lost its own human nature; though, in truth, the same substantial real nature is every whit there still. 'Tis the same it that riseth, that was sown; "It is sown," "it is raised;" "it is sown," "it is raised," saith the apostle. You know, that things which are candied, by the art of the apothecary, they are so swallowed up with the sweetness and virtue of that in which they are candied, that they are now, as though they had no other nature, than that in which they are boiled: when yet, in truth, the thing candied doth still retain its own proper nature and essence; though by virtue of its being candied, it loseth its former sourness, bitterness, stinking, smell, or the like. Just thus, at the last day, it will be with our bodies: we shall be so candied, by being swallowed up of life, as before is shewed, that we shall be, as if we were all spirit, when in truth, it is but this body that is swallowed up of life. And it must needs be, that our nature still remain, otherwise it cannot be us that shall be in heaven, but something besides us. Let us lose our proper human nature, and we lose absolutely our being, and so are annihilated into nothing. Wherefore it, the same it, that is sown a natural body, it shall rise a spiritual body.

But again, as I said, concerning things that are candied; our body, when thus risen, it shall lose all that sourness and stink, that now, by reason of sin and infirmity, cleaveth to it: neither shall its lumpishness, or unwieldiness, be any impediment to its acting after the manner of angels. Christ hath shewed us, what our body at our resurrection shall be, by shewing of us, in his word, what his body was, at and after, his resurrection. We read, that his body, after he was risen from the dead, though it yet retained the very same flesh and bones that did hang upon the cross, yet how angelical was it at all times, upon all occasions! He could come in to his disciples with that very body, when the doors were shut upon them: He could, at pleasure, to their amazement, appear in the twinkling of an eye, in the midst of them: he could be visible and invisible as he pleased, when he sat at meat with them: in a word, he could pass and repass, ascend and descend in that body, with far more pleasure and ease, than the bird by the art of her wing (Luke 24:31,32,36-42,50,51; John 20:19,24-26; Acts 1:1-12; Mark 16:19; Eph 4:7-10).

Now, I say, as we have in this world borne the image of our first father; so, at that day, we shall have the image of Jesus Christ, and be as he is—"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also, (at our resurrection,) bear the image of the heavenly" (1 Cor 15:48,49). It is so in part now, but shall so be in perfection then.

To mount up to heaven, and to descend again at pleasure, shall, with us, in that day, be ordinary. If there were ten thousand bars of iron, or walls of brass, to separate

between us, and our pleasure and desire, at that day, they should as easily be pierced by us, as is the cobweb, or air by the beams of the sun: And the reason is, because to the Spirit, wherewith we shall be inconceivably filled at that day, nothing is impossible (Matt 17:20); and the working of it at that day, shall be in that nature and measure as to swallow up all impossibilities. He "shall change our vile body, that it may be fashioned like unto his glorious body,"—now mark, "according to the working whereby he is able even to subdue all things unto himself" (Phil 3:21). As who should say, I know that there are many things, that in this world hinder us from having our bodies like the body of Christ; but when God shall raise us from the dead, because he will then have our body like the body of his Son; He will stretch forth such a power to work upon, and in our body, that he will remove all impossibilities and hindrances.

Nay, further, we do not only see what operation the Spirit will have in our body, by the carriage of Christ, after his resurrection; but even by many a saint before their death. The Spirit used to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither: It carried Christ from the top of the pinnacle of the temple into Galilee; through it he walked on the sea; the Spirit caught away Philip from the eunuch, and carried him as far as Azotus (1 Kings 18:11,12; 2 Kings 2:11; Eze 3:14; Luke 4:14; Matt 14:25; Acts 8:39,40).

Thus the great God hath given us a taste of the power and glory that is in himself, and how easily it will help us, by its possessing 5 of us at the resurrection, to act and do like angels; as Christ saith, They that shall be counted worthy of that world, and of the resurrection from the dead, they shall not die, but be equal to the angels (Luke 21:36). Further, as the body by being thus spiritualized, shall be as I have said; so again it must needs be, that hereby all the service of the body, and faculties of the soul, must be infinitely enlarged also. Now "we shall see him as he is," and now we shall know even as we are known (1 John 3:2; 1 Cor 13:12).

First, Now we shall see him; to wit, Christ in his glory; not by revelation only, as we do now, but then face to face; and he will have us with him to this very end (John 17:24). Though John was in the Spirit when he had the vision of Christ, yet it made him fall at his feet as dead (Rev 1:17); and also turned Daniels' beauty into corruption (Dan 10:8). It was so glorious, and so overweighing a glory, that he appeared in; but we shall, at the day of our resurrection, be so furnished, that we shall with the eagle, be able to look upon the sun in his strength: we shall then, I say, "see Him as he is," who now is in the light, that no eye hath seen, nor any man can see till that day (1 Tim 6:16).

Now we shall see into all things; there shall not be anything hid from us; there shall not be a saint, a prophet, or saved soul, small or great, but we shall then perfectly know them. Also, all the works of creation, election, and redemption, and shall see and know as thoroughly, all the things of heaven, and earth, and hell, even as perfectly, as now we know our A, B, C. For the Spirit, with which we shall in every cranny of soul and body be filled, I say, "searcheth all things, yea, the deep things of God" (1 Cor 2:10). We see what strange things have been known by the prophets and saints of God, and that when they knew but "in part."

Abraham could, by it, tell to a day, how long his seed should be under persecution in Egypt (Gen 15:13); Elisha, by it, could tell what was done in the king of Assyria's bed-chamber (2 Kings 6:12); Ahijah could know by this, Jeroboam's wife, so soon, yea before her feet entered within his door, though he saw her not (1 Kings 14:1-6).

The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could also point out the man by name that should do the execution, long before he was born (1 Kings 13:2). What shall I say, Enoch by it could

tell what should be done at the end of the world (Jude 14,15). How did the prophets, to a circumstance, prophesy of Christ's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet! (Isa 53). Of his riding on an ass also; all this they saw, when they spake of him (John 12:41). Peter also, though half asleep, could at the very first word, call Moses and Elias by their names, when they appeared to Christ in the holy mount (Luke 9:33). He is very ignorant of the operation of the Spirit of God, that scrupleth these things. But now, I say, if these things have been done, seen, and known, by spiritual men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? Which will be at the resurrection; "It is raised a spiritual body." Thus, in few words, have I shewed you the truth of the resurrection of the just, and also the manner of their rising. Had I judged it convenient, I might have much enlarged on each particular, and have added many more; for the doctrine of the resurrection, however questioned by heretics, and erroneous persons; yet is such a truth, that almost all the holy scriptures of God point at, and centre in it.

God hath, from the beginning of the world, shewed to us, that our body must be with him, as well as our soul, in the kingdom of heaven. I say, he hath shewed us, how he will deal with those that are alive at Christ's coming, by his translating of Enoch (Gen 5:24), and by taking him body and soul to himself (Heb 11:5); As also, by his catching of Elias up body and soul into heaven, in a fiery chariot (2 Kings 2:11), and,

Secondly He hath often put us in remembrance of the rising of those that are dead, at that day, as, (1.) By the faith he gave Abraham, concerning the offering of his son: for when he offered him, he accounted "that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb 11:19). In a figure of the resurrection of Christ, for Abraham's justification; and of Abraham's resurrection by Christ at the last day, for his glorification. (2.) By the faith he gave Joseph concerning his bones; which charge, the godly in Egypt, did diligently observe, and to that end, did keep them four hundred years; and at length, carried them, I say, from Egypt to Canaan, which was a type of our being carried in our body, from this world to heaven (Heb 11:22).

Besides, how oft did God give power to his prophets, servants, and Christ Jesus, to raise some that were now dead, and some that had been long so; and all, no doubt, to put the present generations, as also the generations yet unborn, in mind of the resurrection of the dead. To this end, I say, how was the Shunammite's son raised from the dead? (2 Kings 4). The man also at the touching of the bones of Elisha? (2 Kings 13:20,21). Together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who, after their souls were departed from them, Lazarus lying in his grave four days, were all raised to life again, and lived with that very body out of which the soul, at their death, had departed (Luke 8:53-56; John 11:43,44; Acts 9:40,41). But above all, that notable place in Matthew, at the resurrection of the Lord Jesus, gives us a notable fore-word of the resurrection of the just. Saith the text, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt 27:52, 53).

When the author to the Hebrews had given us a catalogue of the worthies of the Old Testament, he saith at last, "These all died in faith." In the faith of what? That they should lie and rot in their grave eternally? No, verily; this is the faith of Ranters, not of Christians. They all died in faith, that they should rise again; and therefore counted this world not worth the living in, upon unworthy terms, that after death "they might obtain a

better resurrection" (Heb 11:13,35).
It is also worth the considering, that of Paul to the Philippians, where he saith that he was confident that that God that had begun a good work in them would "perform it until the day of Jesus Christ" (Phil 1:6). Which day of Christ, was not the day of their conversion, for that was passed with them already, they were now the children of God; but this day of Christ, it is the same which in other places is called the day when he shall come with the sound of the last trump to raise the dead. For you must know, that the work of salvation is not at an end with them that are now in heaven; no, nor ever will, until (as I shewed you before) their bodies be raised again. God, as I have told you, hath made our bodies the members of Christ, and God doth not count us thoroughly saved, until our bodies be as well redeemed and ransomed out of the grave and death, as our souls from the curse of the law, and dominion of sin.
Though God's saints have felt the power of much of his grace, and have had many a sweet word fulfilled on them; yet one word will be unfulfilled on their particular person, so long as the grave can shut her mouth upon them: but, as I said before, when the gates of death do open before them, and the bars of the grave do fall asunder; then shall be brought to pass that saying that is written, "Death is swallowed up of victory;" and then will they hear that most pleasant voice, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa 26:19). Thus much touching the truth of the resurrection of the just, with the manner of their rising.
Now you must know, that the time of the rising of these just, will be at the coming of the Lord: for when they arise, nay, just before they are raised, the Lord Jesus Christ will appear in the clouds in flaming fire, with all his mighty angels; the effect of which appearing will be the rising of the dead, &c. "For the Lord himself shall descend from heaven with a shout," saith Paul, "and with the voice of the archangel, and with the trump of God, and the dead shall rise" (2 Thess 1:8; 1 Thess 4:16; 1 Cor 15:52).
Now at the time of the Lord's coming, there will be found in the world alive both saints and sinners. As for the saints that then shall be found alive, they shall, so soon as all the saints are raised out of their graves, not die, but be changed, and swallowed up of incorruption, immortality, and glory; and have the soul-spiritual translation, as the raised saints shall have; as he saith, "We shall not all [die, or] sleep, but we shall all be changed, in a moment, in the twinkling of an eye,—for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor 15:51,52). And again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess 4:16,17). As he saith also in another place, he "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim 4:1).
Now when the saints that sleep shall be raised thus incorruptible, powerful, glorious, and spiritual; and also those that then shall be found alive, made like them: then forthwith, before the unjust are raised, the saints shall appear before the judgment-seat of the Lord Jesus Christ, there to give an account to their Lord the Judge, of all things they have done; and to receive a reward for their good according to their labour.
They shall rise, I say, before the wicked, they being themselves the proper children of the resurrection; that is, Those that must have all the glory of it, both as to pre-eminency and sweetness; and therefore they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them (Luke 20:35,36;

Acts 3:15; 4:10; 13:30; John 12:1,9,17). And it must be so, because also the saints will have done their account, and be set upon the throne with Christ, as kings and princes with him, to judge the world, when the wicked world are raised. The saints shall judge the world; they shall judge angels; yea, they shall sit upon the thrones of judgment to do it (1 Cor 6:2,3; Psa 122:5). But to pass that, [we come THIRD, to the examination the just must undergo, and the account they must give to the Lord the Judge; or,]

THE JUDGMENT OF THE JUST.

Now when the saints are raised, as ye have heard, they must give an account of all things, in general, that they have done while they were in the world; of all things, I say, whether they be good or bad.

FIRST, Of all their bad; but mark, not under the consideration of vagabonds, slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. That this shall be, it is evident from divers places of the holy Scriptures:

First, Paul saith, "We shall all stand before the judgment-seat of Christ,"—we saints—" For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom 14:10-12). Again, "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one [of us] may receive the things done in his body, according to what he hath done, whether it be good or bad" (2 Cor 5:9,10).

It is true, God loveth his people, but yet he loveth not their sins, nor anything they do, though with the greatest zeal for him, if he be contrary to his word; wherefore as truly as God will given a reward to his saints and children for all that they have indeed well done; so truly will he at this day distinguish their good and bad: and when both are manifest by the righteous judgment of Christ; he will burn up their bad, with all their labour, travel, and pains in it for ever. He can tell how to save his people, and yet take vengeance on their inventions (Psa 99:8).

That is an observable place, in the first epistle of Paul to the Corinthians, and the third chapter, "If any man build," saith he, "upon this foundation [Christ] gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (1 Cor 3:12-15). Now observe,

1. As I said before, the foundation is Christ (verse 11).
2. The gold, silver, and precious stones that here are said to be built upon him, are all the actings in faith and love, according to the word, that the saints are found doing for his sake in the world (1 Peter 1:7; Rev 3:18).
3. To build on him wood, hay, and stubble, it is to build, together with what is right in itself, human inventions and carnal ordinances, fathering them still on God and his allowance.
4. The fire that here you read of, it is the pure word and law of God (Jer 23:29; John 12:48).
5. The day that here you read of, it is the day of Christ's coming to judgment, to reveal the hidden things of darkness, and to make manifest the counsels of the heart (1 Cor 4:5).
6. At this day, the gold, silver, precious stones, wood, hay, and stubble, and that of every man, shall be tried by this fire, that it may be manifest of what sort it is; the wind, the rain, and floods, beat now as vehemently against the house upon the rock, as

against that on the sand (Luke 6:48,49).
Observe again,
(1.) That the apostle speaks here of the saved, not of the reprobate—"He himself shall be saved."
(2.) That this saved man may have wood, hay, and stubble; that is, things that will not abide the trial.
(3.) That neither this man's goodness, nor yet God's love to him, shall hinder all his wood, hay, or stubble from coming on the stage, "Every man's work shall be manifest: the fire shall try every man's work, of what sort it is."
(4.) Thus, a good man shall see all his wood, hay, and stubble burnt up in the trial before his face.
(5.) That good man then shall suffer loss, or, the loss of all things that are not then according to the word of God—"If any man's works shall be burnt," or any of them, "he shall suffer loss; but he himself shall be saved; yet so as by fire"—that is, yet so as that all that ever he hath done, shall be tried, and squared by the word of God.
From all which, it must be unavoidably concluded, that the whole body of the elect must count with their Lord for all things they have done, whether good or bad, and that he will destroy all their bad, with the purity of his word, yea, and all their pains, travel, and labour that they have spent about it. I am persuaded that there are now many things done by the best of saints, that then they will gladly disown and be ashamed of; yea, which they have and do still do with great devotion. Alas, what gross things do some of the saints in their devotion father upon God, and do reckon him the author thereof, and that he also prompts them forward to the doing thereof, and doth give them his presence in the performance of them! Yea, and as they father many superstitions and scriptureless things upon him; so they die in the same opinion, and never come in this world, to the sight of their evil and ignorance herein.6
But now the judgment-day is the principal time wherein everything shall be set in its proper place; that which is of God in its place, and that which is not, shall now be discovered, and made manifest. In many things now we offend all; and then we shall see the many offences we have committed, and shall ourselves judge them as they are. The Christian, is in this world, so candid a creature, that take him when he is not under some great temptation, and he will ingeniously confess to his God, before all men, how he hath sinned and transgressed against his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have sinned; and thou art gracious, that, notwithstanding my sin, thou shouldest save me. Now, I say, if the Christian is so simple and plain-hearted with God, in the days of his imperfection, when he is accompanied with many infirmities and temptations; how freely will he confess and acknowledge his miscarriages, when he comes before his Lord and Saviour; absolutely stript of all temptation and imperfection. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom 14:11; Phil 2:10,11). Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the world; and every tongue shall confess, that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely—I mean, the saints shall—in how many things they were deceived, mistaken, deluded, and drawn aside in their intended devotion and honour to God.
[Second.] But yet take notice, that in this day, when the saints are thus counting for their evil before their Saviour and Judge; they shall not then, as now, at the remembrance and confession of sin, be filled with the guilt, confusion, and shame that now through the weakness of faith attendeth their souls; neither shall they in the least

be grieved or offended, that God hath before the angels and the rest of their holy brethren, laid open to a tittle their infirmities, from the least and first, to the biggest and last. For,

1. The God to whom they confess all, they will now more perfectly than ever see he doth love them, and free them from all, even when and before they confess and acknowledge them to him; and they shall, I say, have their soul so full of the ravishing raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear, nor guilt, nor confusion can come near them, or touch them. Their Judge is their Saviour, their Husband, and Head; who, though he will bring every one of them for all things to judgment, yet he will keep them for ever out of condemnation, and anything that tendeth that way. "Perfect love casteth out fear," even while we are here; much more then, when we are with our Saviour, our Jesus, being passed from death to life (John 5:24; 1 John 4:18).

2. The saints at this day, shall have their hearts and souls so wrapped up in the pleasure of God their Saviour, that it shall be their delight, to see all things, though once never so near and dear unto them; yet now to perish, if not according to his word and will. "Thy will be done," is to be always our language here (Matt 6:10); but to delight to see it done in all things, though it tend never so much to the destruction of what we love; to delight, I say, to see it done in the height and perfection of delight; it will be when we come to heaven, or when the Lord shall come to judge the world. But,

3. The sole end of the counting of the saints at the day of God, it will be, not only for the vindication of the righteousness, holiness, and purity of the word, neither will it centre only in the manifestation of the knowledge and heart-discerning nature of Christ [though both these will be in it, (Rev 2:22,23)]. But their very remembrances and sight of the sin and vanity that they have done while here; it shall both set off, and heighten the tender affections of their God unto them; and also increase their joy and sweetness of soul, and clinging of heart to their God. Saints while here, are sweetly sensible that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt! what humility without casting down! and what a sight of the creature's nothingness, yet without fear, will this sense of sin work in the soul! The sweetest frame, the most heart-endearing frame, that possibly a Christian can get into while in this world, is to have a warm sight of sin, and of a Saviour upon the heart at one time. Now it weeps not for fear and through torment, but by virtue of constraining grace and mercy, and is at this very time, so far off of disquietness of heart, by reason of the sight of its wickedness, that it is driven into an ecstasy, by reason of the love and mercy that is mingled with the sense of sin in the soul.

The heart never sees so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ in all his offices as now, and the tongue so sweetly enlarged to proclaim and cry up grace as now; now will Christ "come to be glorified in his saints, and to be admired in all them that believe" (2 Thess 1:10).

Wherefore, though the saints receive by faith the forgiveness of sins in this life, and so are passed from death to life; yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of judgment, that they may see and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reason of that remarkable saying of the apostle Peter, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth

of all his holy prophets since the world began" (Acts 3:19-21).
If a sense of some sin, [for who sees all? (Psa 19:12)], and a sight of the love of God, will here so work upon the spirit of the godly: what will a sight of all sin do, when together with it they are personally present with their Lord and Saviour?
Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear with guiltless and heart-affecting fears; what will a general sight of all sin, and together with them an eternal acquittance from them, work on the heart of the saint for ever?
Yea, I say again, if a sight of sin, and the love of God, will make such work in that soul where yet there is unbelief, blindness, mistrust, and forgetfulness: what will a sight of sin do in that soul, who is swallowed up of love, who is sinless, and temptationless; who hath all the faculties of soul and body strained by love and grace, to the highest pin of perfection, that is possible to be in glory enjoyed and possessed? Oh the wisdom and goodness of God, that he at this day, should so cast about the worst of our things, even those that naturally tend to sink us, and damn us, for our great advantage! "All things shall work together for good," indeed, "to them that love God" (Rom 8:28). Those sins that brought a curse upon the whole world, that spilt the heart-blood of our dearest Saviour, and that laid his tender soul under the flaming wrath of God, shall by his wisdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever (Rev 5:9-14).
It will not be thus with devils; it will not be thus with reprobates; the saved only have this privilege peculiar to themselves. Wherefore, to vary a little from the matter in hand: will God make that use of sin, even in our counting for it, that shall in this manner work for our advantage? Why then, let saints also make that advantage of their sin, as to glorify God thereby, which is to be done, not by saying, "Let us do evil, that good may come;" or, "Let us sin, that grace may abound;" but by taking occasion by the sin that is past to set the crown upon the head of Christ for our justification; continually looking upon it, so as to press us, to cleave close to the Lord Jesus, to grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.
Now, having counted for all their evil, and confessed to God's glory, how they fell short, and did not the truth in this, or that, or other particulars, and having received their eternal acquittance from the Lord and Judge, in the sight of both angels and saints; forthwith the Lord Jesus will make inquiry,
SECOND, into all the good and holy actions and deeds they did do in the world. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the world. The good of all the holy prophets, of all apostles, pastors, teachers, and helps in the church; here also will be brought forth and to light, all the good carriages of masters of families, of parents, of children, of servants, of neighbours, or whatever good thing any man doth. But to be general and short,
First, here will be a recompense for all that have sincerely laboured in the word and doctrine—I say, a recompense for all the souls they have saved by their word, and watered by the same. Now shall Paul the planter, and Apollos the waterer, with every one of the their companions, receive the reward that is according to their works (1 Cor 3:6-8).
Now, all the preaching, praying, watching, and labour thou hast been at, in thy endeavouring to catch men from Satan to God, shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul thou hast comforted, strengthened, or helped by thy wholesome counsel, admonition, and comfortable

speech, but it shall stick as a pearl in that crown "which the Lord the righteous Judge, shall give thee at that day" (2 Tim 4:7,8). That is, if thou dost it willingly, delighting to lift up the name of God among men; if thou doest it with love, and longing after the salvation of sinners, otherwise thou wilt have only thy labour for thy pains, and no more. "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed to my charge" (1 Cor 9:17; Phil 1:15). But, I say, if thou do it graciously, then a reward followeth; "For what is our hope, or joy, or crown of rejoicing? Are not even ye," saith Paul, "in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess 2:19,20). Let him therefore that Christ hath put into his harvest, take comfort in the midst of all his sorrow, and know that God acknowledgeth, that he that converteth a sinner from the error of his way, doth even save that soul from death, "and covereth a multitude of sins" (James 5:20). Wherefore labour to convert, labour to water, labour to build up, and to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;—and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2,4).

Secondly, And as the ministers of Christ's gospel shall at this day be recompensed; so shall also those more private saints be with tender affections, and love looked on, and rewarded for all their work and labour of love, which they have shewed to the name of Christ, in ministering to his saints, and suffering for his sake (Heb 6:10). "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph 6:8). Ah! little do the people of God think, how largely and thoroughly, God will at that day, own and recompense all the good and holy acts of his people. Every bit, every drop, every rag, and every night's harbour, though but in a wisp of straw, shall be rewarded in that day before men and angels—"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you," saith Christ, "he shall in no wise lose his [a disciple's] reward" (Matt 10:42). Therefore "When thou makest a feast," saith he, "call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13,14). If there be any repentance among the godly at this day, it will be, because the Lord Jesus, in his person, members, and word, was no more owned, honoured, entertained, and provided for by them, when they were in this world: For it will be ravishing to all, to see what notice the Lord Jesus will then take of every widow's mite. He, I say, will call to mind, even all those acts of mercy and kindness, which thou hast shewed to him, when thou wast among men. I say, he will remember, cry up, and proclaim before angels and saints, those very acts of thine, which thou hast either forgotten, or, through bashfulness wilt not at that day count worth the owing. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, when did I do this? and when did I do the other? " When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt 25:37-40). "The good works of some are manifest beforehand; and they that are otherwise cannot be hid" (1 Tim 5:25). Whatever thou hast done to one of the least of these my brethren, thou hast done it unto me. I felt the nourishment of thy food, and the warmth of thy fleece. I remember thy loving and holy visits when my poor members were sick, and in prison, and the like. When they were strangers, and wanderers in the world, thou tookest them in. "Well

done, thou good and faithful servant;—enter thou into the joy of thy Lord" (Matt 25:21-23; 34-47).

Thirdly, Here also will be a reward for all that hardness, and Christian enduring of affliction that thou hast met with for thy Lord, while thou wast in the world. Here now will Christ begin from the greatest suffering, even to the least, and bestow a reward on them all: from the blood of the suffering saint, to the loss of a hair: nothing shall go unrewarded (Heb 11:36-40; 2 Cor 8:8-14). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor 4:17). Behold by the scriptures how God hath recorded the sufferings of his people, and also how he hath promised to reward them—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you," and speak "all manner of evil against you falsely, for my sake. Rejoice, " leap for joy, "and be exceeding glad: for great is your reward in heaven" (Matt 5:11,12; Luke 6:22,23). "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt 19:29).

Fourthly, There is also a reward at this day, for all the more secret, and more retired works of Christianity. 1. There is not now one act of faith in thy soul, either upon Christ, or against the Devil, and Antichrist; but it shall in this day be found out, and praised, honoured and glorified, in the face of heaven (1 Peter 1:7). 2. There is not one groan to God in secret, against thy own lusts, and for more grace, light, spirit, sanctification, and strength to go through this world like a Christian: but it shall even at the coming of Christ be rewarded openly (Matt 6:6). 3. There hath not one tear dropped from thy tender eye against thy lusts, the love of this world, or for more communion with Jesus Christ, but as it is now in the bottle of God; so then it shall bring forth such plenty of reward, that it shall return upon thee with abundance of increase. "Blessed are ye that weep now: for ye shall laugh" (Luke 6:21). "Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?" (Psa 56:8). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa 126:5,6).

Having thus in brief shewed you something concerning the resurrection of the saints, and that they shall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good. It remains, that I now in few words,

FOURTH, Shew you something also of that with which they shall be rewarded.

THE REWARD OF THE JUST.

First then, those that shall be found in the day of their resurrection, when they shall have all their good things brought upon the stage; they I say, that then shall be found the people most laborious for God while here; they shall at that day enjoy the greatest portion of God, or shall be possessed with most of the glory of the Godhead then. For that is the portion of saints in general (Rom 8:17; Lam 3:24). And why shall he that doth most for God in this world, enjoy most of him in that which is to come? But because by doing and acting, the heart, and every faculty of the soul is enlarged, and more capacitated, whereby more room is made for glory. Every vessel of glory shall at that day be full of it; but every one will not be capable to contain a like measure; and so if they should have it communicated to them, would not be able to stand under it; for there is "an eternal weight in the glory that saints shall then enjoy" (2 Cor 4:17), and every vessel must be at that day filled—that is, have its heavenly load of it.

All Christians have not the same enjoyment of God in this life, neither indeed were they

able to bear it if they had it (1 Cor 3:2). But those Christians that are most laborious for God in this world, they have already most of him in their souls, and that not only because diligence in God's ways, is the means whereby God communicates himself; but also because thereby the senses are made more strong, and able, by reason of use, to understand God, and to discern both good and evil (Heb 5:13,14). To him that hath, to him shall be given, and he shall have more abundance (Matt 13:11,12). He that laid out his pound for his master, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five (Luke 19:16-19). Often, he that is best bred in his youth, he is best able to manage most, when he is a man, touching things of this life (Dan 1:3,4); but always he that is best bred, and that is most in the bosom of God, and that so acts for him here; he is the man that will be best able to enjoy most of God in the kingdom of heaven. It is observable that Paul saith, "Our—affliction—worketh for us a far more exceeding and eternal weight of glory" (2 Cor 4:17). Our afflictions do it, not only because there is laid up a reward for the afflicted, according to the measure of affliction; but because afflictions, and so every service of God, doth make the heart more deep, more experimental, more knowing and profound; and so more able to hold, contain, and bear more (Psa 119:71). "Every man shall receive his own reward, according to his own labour" (1 Cor 3:8). And this is the reason of such sayings as these—Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life (1 Tim 6:19), which eternal life, is not the matter of our justification from sin in the sight of God; for that is done freely by grace, through faith in Christ's blood; (but here the apostle speaks of giving of alms) but it is the same that in the other place he calls "the far more exceeding and eternal weight of glory." And hence it is that he in his stirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it because he wanted, but because he would have "fruit that might abound to their account" (Phil 4:17); as he saith also in another place, "Beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor 15:58). Therefore I say, the reward that the saints shall have at this day for all the good they have done, it is the enjoyment of God, according to their works: though they shall be freely justified and glorified without works.

Second, As the enjoyment of God at that day, will be to the saints, according to their works and doings—I speak not now of justification from sin—so will their praise and commendations at that day, be according to the same, and both of them their degrees of glory; for I say, as God by communicating of himself unto us at that day, will thereby glorify us, so also he will for the adding all things that may furnish with glory every way, cause to be proclaimed in the face of heaven, and in the presence of all the holy angels; everything that hath for God, his ways, and people, been done by us while here we have been. "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:2,3). Again, He that "shall confess me," saith Christ, "before men, him will I confess also before my Father which is in heaven" (Matt 10:32).

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy angels, will then lie under inconceivable disgrace, shame, dishonour, and contempt: so he whom Christ shall confess, own, commend, and praise at that day, must needs have very great dignity, honour, and renown, "for then shall every man have praise of God"—to wit, according to his works (1 Cor 4:5). Now will Christ proclaim before thee and all others what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his name (Mark 8:38). This is

he that forsook his goods, his relations, his country, and life for me: this is the man that overcame the flatteries and threats, allurements and enticings, of a whole world for me; behold him, he is an Israelite indeed (John 1:47), the top man in his generation, "none like him in all the earth" (Job 1:8). It is said, that when king Ahasuerus had understanding of how good service Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horse that the king did ride on, should be given to him, and that he should with that crown, apparel, and horse, be had through the city, in the presence of all his nobles, and that proclamation should be made before him, "Thus shall it be done unto the man whom the king delighteth to honour" (Esth 6:9-11).

Ahasuerus in this was a type to hold forth to the children of God, how kindly he will take all their labour and service of love, and how he will honour and dignify the same; as Christ saith, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them" (Luke 12:35-57). The meaning is, that those souls that shall make it their business to honour the Lord Jesus Christ, in the day of their temptation; he will make it his business to honour and glorify them in the day of his glorification (John 12:26). " Verily, I say unto you, that he will make them sit down to meat, and shall come forth and serve them. If any man will serve me," saith he, "him will my Father honour." It hath been God's way in this world to proclaim the acts and doings of his saints in his word before all in this world, and he will do it in that which is to come (Mark 14:9; Rev 3:4; 14:1-6).

Third, Another thing that shall be yet added to the glory of the saints, in the kingdom of their Saviour, at his coming is, they shall every one of them then have his throne and place of degree on Christ's right hand, and on his left, in his glorious kingdom, according to the relation they stand in to Christ, as the members of his body; for as Christ will have a special eye on us, and a tender and affectionate heart, to recompense to the full every good thing that any man doth for his name in this world: so also he will have as great regard, that there be to every member of his body, the place, and state that is comely for every such member. When the mother of Zebedee's children petitioned our Saviour that he would grant to her, that her two sons might sit, the one on his right hand, and the other on his left, in his kingdom: though he did not grant to her the request for her children, yet he affirmed that there would be places of degrees and honour in heaven, saying, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father" (Matt 20:20-23). In the temple, there were chambers bigger and lesser, higher and lower, more inward and more outward: which chambers were types of the mansions that our Lord when he went away, told us he went to prepare for us. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2,3). The foot here, shall not have the place prepared for the eye, nor yet the hand, that which is prepared for the ear, but every one shall have his own place in the body of Christ, and the glory also prepared for such a relation. Order, as it is comely in earth, so much more in the kingdom of the God of order, in heaven; where all things shall be done in their utmost perfections. Here shall Enoch, Noah, Abraham, Moses, Joshua, David, with the prophets, have every one his place, according to the degree of Old Testament saints. As God said to Daniel, "Go thou thy way till the end be: for thou

shalt rest, and stand in thy lot at the end of the days" (Dan 12:13). And here also shall Peter, Paul, Timothy, and all other the church officers have their place, and heavenly state, according as God hath set them in the church in the New Testament. As Paul saith of the deacons, "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Tim 3:13). And so of all other saints, be they here of what rank, quality, or place in the church soever, they shall have every one his state, his heavenly state, according as he standeth in the body. As he saith, seeing those members that are most feeble are necessary, to them shall be given "more abundant honour" (1 Cor 12:22,23). Of this heavenly order in the kingdom of Christ, when his saints are risen from the dead, was Solomon a notable type in his family, and among his servants and officers, who kept such exactness in the famous order in which he had placed all about him, that it did amaze and confound beholders. For "when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord, there was no more spirit in her" (2 Chron 9:3,4). "Glorious things are spoken of thee, O city of God" (Psa 87:3). Having gone thus far, I shall now come to

THE SECOND PART OF THE TEXT,

To wit, that there shall be a resurrection of the wicked. "There shall be a resurrection of the dead, both of the just and unjust;" for as the just go before the unjust, in name and dignity, and honour, so they shall in the last day, go before them in the resurrection. Now, then, when the saints have thus risen out of their graves, given up their accounts, received their glory, and are set upon the thrones, "for there are set thrones of judgment, the thrones of the house of David" (Psa 122:5). When, I say, they are all of them in their royal apparel, with crowns of glory, every one presenting the person of a king, then come the unjust out of their graves, to receive their judgment for what they have done in the body. As Paul saith, "We must all appear before the judgment-seat of Christ, that every one," both saints and sinners, "may receive the things done in the body, whether it be good, or whether it be bad."

But now, because I would prove by the word, whatever I would have others receive for a truth, therefore I shall in few particulars,

FIRST, prove the resurrection of the wicked.

THE RESURRECTION OF THE WICKED.

First, then, it is evident, that the wicked shall rise, from the very terms and names that the raised shall then go under, which are the very same names that they did go under when they lived in this world. They are called the heathen, the nations, the world, the wicked, and those that do iniquity; they are called men, women, [of] Sodom, Sidon, Bethsaida, Capernaum, and Tyre. The men of Nineveh shall rise up in judgment (Luke 10:12-14); the queen of the south shall rise up in the judgment (Matt 12:41,42); and it shall be more tolerable for Sodom in the day of judgment than for other sinners that have resisted more light (Matt 11:21-24). "The heavens and the earth, which are now, —are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7; Joel 3:12-14). Now these terms, or names, are not given to the spirits of the wicked only, but to them as consisting of body and soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully entreated him, that yet they should see him sit on the right hand of power, and coming in the clouds of heaven (Matt 25:31,32; 26:64; Jude 14,15), as John also doth testify, saying, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him:

and all kindreds of the earth shall wail because of him" (Rev 1:7). Now none of these sayings are yet fulfilled, neither shall they, until his second coming; for though the Jews did many of them see him, when he did hang upon the cross, yet then he was not coming in the clouds of heaven, neither did then all kindreds of the earth wail because of him. No, this is reserved till he comes to judge the world; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible rock or mountain under heaven, to hide themselves from his face, and the majesty of his heavenly presence (Rev 6:14-17). There shall therefore, that this may be brought to pass, be a resurrection of the dead, both of the just and unjust. For though an opinion of no resurrection may now lull men asleep, in security and impiety, yet the Lord when he comes will rouse them, and cause them to awake; not only out of their security, but out of their graves, to their doom, that they may receive for their error, the recompense that is meet.

Second, The body of the ungodly must, at the last, arise out of the grave, because that body and their soul, while they lived in the world, were co-partners in their lusts and wickedness. "The Lord is a God of knowledge, and by him actions are weighed" (1 Sam 2:3). He will therefore bring every work into judgment, "with every secret thing" (Eccl 12:14). And as he will bring into judgment every work, so will he also the worker thereof, "even the dead, small and great" (Rev 20:12-14). It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole. "With righteousness shall he judge the world, and the people with equity" (Psa 98:9). " Shall not the Judge of all the earth do right?" (Gen 18:25). As therefore the body was co-partner with the soul in sinning, so shall every man receive the things done in his body, according to what he hath done. Wherefore he saith in another place, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev 22:12). There shall therefore be a resurrection of the dead, both of the just and unjust.

Third, The body of the wicked must rise again, because as the whole man of the just also that is the vessel of mercy and glory; so the whole man of the unjust is the vessel of wrath and destruction. There are, saith Paul, in a great house not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour. Now, as he sheweth us, these vessels to honour, they are good men, and the vessels to dishonour are the bad (2 Tim 2:20,21). Now as these vessels to dishonour, are called the vessels of wrath: so it is said, that God with much long-suffering, doth suffer them to be fitted to destruction (Rom 9:22). How they are thus fitted he also further sheweth, where he saith, They do "after thy hardness and impenitent heart treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom 2:5), which treasures of wickedness, James saith, it is treasure up against the last days (which is the time of judgment), and observe it, he saith, that then it shall eat their flesh as it were fire (James 5:2,3). Now then, their bodies being the vessels of the wrath of God, and again, seeing with this wrath they must be possessed at the last day, that their flesh must with it be eaten, it is evident, that their body must rise again out of their graves, and before the judgment-seat appear; for it is from thence, that each of them must go with his full load to their long and eternal home, "where their worm dieth not, and the fire is not quenched" (Mark 9:47,48).

Fourth, The severity of the hand of God towards his children, with his forbearance of his enemies, doth clearly bespeak a resurrection of the ungodly, that they may receive the reward for their wickedness which they have committed in this world. We know, that

while the eyes of the wicked start out with fatness, the godly are plagued all the day long, and chastened every morning (Psa 73:3-15), wherefore it is evident, that the place and time of the punishment of the ungodly, it is another world. If "judgment must begin at the house of God,—what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17,18). Alas, poor creatures! they now plot against the righteous, and gnash upon them with their teeth; but "the Lord shall laugh at him, for he seeth that his day is coming" (Psa 37:13); for as he saith, the wicked is reserved, or let alone in his wickedness, to the day of destruction, and shall then be brought forth to the day of wrath, though in the meantime, he may go to his grave in his banner, and rest within is tomb7 (Job 21:29-32). As Peter saith again, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9): And Jude saith, For them "is reserved the blackness of darkness for ever" (Jude 13). The punishment of the ungodly, it is reserved till the day of judgment, which will be the time of their resurrection. Observe,

1. The wicked must be punished.
2. The time of their punishment is not now, but at the day of judgment.
3. This day of judgment, must be the same with the resurrection of the dead, at the end of this world. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt 13:40,41). There shall then be resurrection of the dead, both of the just and unjust.
4. The sovereignty of the Lord Jesus over all creatures, doth plainly foreshew a resurrection of the bad, as well as of the good. Indeed, the unjust shall not arise, by virtue of any relation they stand in to the Lord Jesus, as the saints shall; but yet, because all are delivered into his hand, and he made sovereign Lord over them; therefore by an act of his sovereign power, they that are ungodly, shall arise; this is Christ's own argument, "The Father judgeth no man," saith he, "but hath committed all judgment unto the Son"—that is, count him, and fall before him as their sovereign Lord, even as they honour the Father, and he hath given him authority to execute judgment also, because he is the Son of man. And then he adds, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:22-29). From hence also Paul argueth, saying, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," and then adds, "We shall all stand before the judgment-seat of Christ" (Rom 14:9,10).

Pray mind these words, Jesus Christ by his death and resurrection, did not only purchase grace, and remission of sins, for his elect, with their eternal glory; but did thereby also obtain of the Father to be Lord, and head over all things, whether they be things in heaven, or things on earth, or things under the earth. "All power," saith he, "is given unto me, in heaven and in earth, and I have the keys of hell and of death" (Matt 28:18; Rev 1:18), So that all things, I say, whether they be visible, or invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him (Col 1:16). This being thus, "at the name of Jesus every knee should bow, —and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:10,11). Now, that this may be done, He hath his resolutions upon a judgment-day, in which he, to shew himself his people, his way, and word in their glory,

will have all his enemies raised out of their graves, and brought before him, where he will sit upon them in the throne of his glory, and will shew them then, "who is the blessed and only potentate, the King of kings, and Lord of lords" (Matt 25:31,32; 1 Tim 6:14,15).

Behold, He comes, "with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14,15).

Fifth, The great preparation that God hath made for the judgment of the wicked, doth clearly demonstrate their rising forth out of their graves. 1. He hath appointed the day of their rising. 2. He hath appointed their judge, to judge them. 3. He hath recorded all their acts and doings against that day. 4. He hath also already appointed the witnesses to come in against them. 5. The instruments of death and misery, are already prepared for them.

1. He hath appointed the day of their rising, which day John calleth the time of the dead, that they should be judged (Rev 11:18), which time, Paul saith, is a time fixed; "He hath appointed a day in which he will judge the world," &c. (Acts 17:31). This time and day Christ brings down to an hour, saying, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth;" &c. (John 5:28,29).

2. As he hath appointed the day, so he hath appointed the judge, "He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead" (Acts 17:31). This man is Jesus Christ; for it is he that is "ordained of God to be the judge of quick an dead" (Acts 10:42).

3. All their deeds and works, to a word and thought, are every one already recorded and enrolled in the books of the laws of heaven against that day. "The sin of Judah is written with a pen of iron, and with the point of a diamond:—upon the table of their heart" (Jer 17:1). And again saith God, "Write it—in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious people," &c. (Isa 30:8,9).

4. God hath prepared his witnesses against this day (James 5:1-3; Job 20:27; Matt 24:14; Rom 2:14,15; Mal 3:5).

5. The instruments of death, and eternal misery, are already prepared. "He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors" (Psa 7:13; 21:12). Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire, is also now of a long time prepared (Isa 30:33; Matt 25:41); the heavy weights of God's curse are also ready (Deu 29:20) and their "damnation now of a long time slumbereth not" (2 Peter 2:3). But now I say, how ridiculous a business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained judge, should not, either through want of power or will, command these rebels, and force them before his judgment-seat. Glad indeed, would the sinners be, if these things might be true; glad I say, at very heart, if they might be in their secret places of darkness, and the grave for ever; but it must not be; the day of their rising is set; the judge is appointed; their deeds are written; the deep dungeon is with open mouth ever waiting for them; wherefore at the day appointed, neither earth, nor death, nor hell can hinder: There shall be a resurrection of the dead, both of the just and unjust.

Sixth and Lastly, Besides what hath been said, I cannot but believe, there shall be a resurrection of the wicked at the last day, because of the ungodly consequences, and

errors that do most naturally follow the denial thereof. For,
1. He that taketh away the doctrine of the resurrection of the wicked; he taketh away one of the main arguments that God hath provided for to convince a sinner of the evil of his ways; for how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of eternal judgment? and how shall he be convinced of eternal judgment, if you persuade him, that when he is dead, he shall not at all rise? especially seeing the resurrection of the dead and eternal judgment must unavoidably be one the forerunner of the other (Heb 6:2). It was Paul's reasoning of righteousness, temperance, and judgment to come that made Felix tremble (Acts 24:25). It is this also he calleth the argument of terror, wherewith he persuaded men (2 Cor 5:10,11). This was Solomon's argument (Eccl 11:9); and Christ's also, where he saith, "that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt 12:36).
2. They that deny the resurrection of the wicked, they do both allow and maintain the chief doctrine of the ranters, with most of the debauched persons in the world. For the ranters deny it both in principle and practice, and the other in practice at least. Now to me it is very strange, that these men above all other, should both know and live8 in the doctrines of the kingdom of God: especially seeing the denial hereof is an evident token of one appointed to wrath and destruction (2 Tim 2:18). But to be plain; there shall be a resurrection of the dead, both of the just and unjust: wherefore, whatever others may say or profess, being beguiled by Satan, and their own hearts, yet do thou fear him that can "destroy both soul and body in hell" (Matt 10:28).
There shall be a resurrection of the dead, both of the just and unjust. "And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them" (Rev 20:13).
Having in the first place shewed you, that the wicked must arise;
I shall in the next place,

SECOND, Shew you the manner of their rising. And observe it, as the very title of the just and unjust, are opposites, so they are in all other matters, and in their resurrections.

MANNER OF THE RESURRECTION OF THE WICKED.

First then, as the just in their resurrection do come forth in incorruption: the unjust in their resurrection, shall come forth in their corruptions; for though the ungodly at their resurrection, shall for ever after, be incapable of having body and soul separate; or of their being annihilated into nothing, yet it shall be far from them to rise in incorruption; for if they arise in incorruption, they must arise to life, and also must have the conquest over sin and death (1 Cor 15:45), but that they shall not; for it is the righteous only, that put on incorruption, that are swallowed up of life. The wicked's resurrection, it is called the resurrection of damnation (John 5:28). These in their very resurrection, shall be hurt of the second death. They shall arise in death, and shall be under it, under the gnawings, and terrors of it, all the time of their arraignment. As it were, a living death shall feed upon them; they shall never be spiritually alive, nor yet absolutely dead; but much after that manner, that natural death, and hell, by reason of guilt, doth feed on him, that is going before the judge, to receive his condemnation to the gallows. You know, though a felon go forth of the jail, when he is going to the bar for his arraignment, yet he is not out of prison, or out of his irons for that; his fetters are still making a noise on his heels,9 and the thoughts of what he is to hear by and by from the judge, is still frighting and afflicting his heart; death, like some evil spirit or ghost, doth continually haunt him, and playeth the butcher continually in his soul and conscience, with frights and fears about the thoughts of the sudden, and insupportable after-clap, by and by he

is to meet withal.
Thus I say, will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghost fastened in their souls; so that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the shadow of death. They will then be in the very terrors of the shadow of death (Job 24:17). As Christ saith, "Their worm dieth not and the fire is not quenched" (Mark 9:44). From death to eternity, it never shall be quenched, their bed is now among the flames; and when they rise, they will rise in flames; while they stand before the judge, it will be in flames, even in the flames of a guilty conscience; they will in their coming before the judge, be within the very jaws of death and destruction. Thus I say, the ungodly shall be far off from rising as the saints; for they will be even in the region and shadow of death. The first moment of their rising, death will be ever over them, ever feeding on their souls; and ever presenting to their hearts, the heights and depths, of the misery that now must seize them, and, like a bottomless gulf, must swallow them up. "They shall move out of their holes like worms of the earth: They shall be afraid of the Lord our God" (Micah 7:17).
Second, As the resurrection of the godly shall be a resurrection in glory: so the resurrection of the wicked, it will be a resurrection in dishonour. Yea, as the glory of saints, at the day of their rising, will be glory unspeakable; so the dishonour of the ungodly at that day, it will be dishonour beyond expression. As Daniel saith, the good shall rise to everlasting life, but the wicked to shame and everlasting contempt (Dan 12:2). And again, "O Lord, when thou awakest," that is, to judge them, "thou shalt despise their image" (Psa 73:20). Never was toad or serpent more loathsome to any, than these will be in the eyes of God, in their rising forth of their graves. When they go to their graves, saith Job, "His bones are full of the sin of his youth, which shall lie down with him in the dust" (Job 20:11). And arise they shall, in the same noisome and stinking condition; for as death leaves, so judgment finds them. At the resurrection then of these ungodly, they will be in a very loathsome condition.
The ungodly at their death are like the thistle seed, but at their rising, they will be like the thistle grown; more noisome, offensive, and provoking to rejection abundance.10 Then such dishonour, shame, and contempt will appear in them, that neither God nor Christ, saints nor angels, will so much as once regard them, or vouchsafe once to come near them. "He beholdeth the wicked afar off;" because in the day of grace, they would not come to hand, and be saved, therefore now they shall, all as thorns, be thrust away, as with fences of iron (2 Sam 23:6,7), Their rising, is called the resurrection of the unjust, and so they at that day will appear, and will more stink in the nostrils of God, and all the heavenly hosts, than if they had the most irksome plague-sores in the world running on them. If a man at his birth, be counted as one cast forth to the loathing of his person; how loathsome, and irksome, dishonourable, and contemptible, will those be that shall arise Godless, Christless, Spiritless, and graceless, when the trumpet sounds to their judgment, they coming out of their graves, far more loathsome, and filthy, than if they should ascend out of the most filthy hole on earth.
Third, As the just shall arise in power, so the wicked and unjust, in weakness and astonishment. Sin and guilt bringeth weakness, and faintness in this life; how much more, when both with all their power and force, like a giant, fasten on them; as God saith, "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?" (Eze 22:14). Now will the ghastly jaws of despair gape upon thee, and now will condemnings of conscience, like thunder-claps, continually batter against thy

weary spirit. It is the godly that have boldness in the day of judgment (1 John 4:17); but the wicked will be like the chaff which the wind driveth away (Psa 1:4). Oh the fear, and the heart-aching that will seize them in their rising! the frightful thoughts that then will fill their throbbing hearts! Now must that soul that hath been in hell-fire among the devils possess the body again. Possess it, I say, with the hot scalding stink of hell upon it. They shall not be able to lift up the head for ever; pangs shall take hold on them, all their hands shall faint, and every man's heart shall melt; "They shall be amazed one at another, their faces shall be as flames" (Isa 13:6-8). Everything they see, hear, or think of, shall tend to their discomfort. They must needs be weak, whom God hath left, whom guilt hath seized, and whom death is swallowing up for ever.

Fourth, As the just shall arise spiritual bodies, so the unjust shall arise only as mere and naked lumps of sinful nature; not having the least help from God, to bear them up under this condition. Wherefore, so soon as ever they are risen out of their graves; they will feel a continual sinking under every remembrance of every sin, and thoughts of judgment; in their rising they fall—fall, I say, from thenceforth, and for ever. And for this reason the dungeon into which they fall is called "bottomless" (Rev 20:1). Because, as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only, as I said before, they shall not now, as afore, be separate body from soul; but both together, be bound in the cords of sin and iniquity, in which they shall now tremble as thieves and murderers, &c., as they go before the Judge, to hear what he will say unto them.

[THIRD—The examination and judgment of the wicked.]—Now, when the wicked are thus raised out of their graves, they shall, together with all the angels of darkness, their fellow-prisoners, be brought up, being shackled in their sins, to the place of judgment; where there shall sit upon them Jesus Christ, the King of kings and Lord of lords, the Lord Chief Judge of things in heaven, and things in earth, and things under the earth. On whose right hand, and left, shall sit all the princes, and heavenly nobles; the saints and prophets, the apostles and witnesses of Jesus; every one in his kingly attire, upon the throne of his glory (Joel 3:11-14). Then shall be fulfilled that which is written, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them" (Luke 19:27).

[THE JUDGMENT OF THE WICKED.]

When every one is thus set in his proper place, the Judge on his throne, with his attendants, and the prisoners coming up to judgment, forthwith there shall issue forth a mighty fire and tempest from before the throne, which shall compass it round about; which fire, shall be as bars and bounds to the wicked, to keep them at a certain distance from the heavenly Majesty. As David saith, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him" (Psa 50:3). And again, "His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him;" &c. (Dan 7:9,10).

This preparation being made, to wit, the Judge with his attendants, on the throne; the bar for the prisoners, and the rebels all standing with ghastly jaws, to look of what comes after: presently the books are brought forth, to wit, the books both of death and life; and every one of them opened before the sinners, now to be judged and condemned. For after that he had said before, "A fiery stream issued and came forth from before him": he adds, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the book was opened" (Dan 7:10). And again, "I saw a great white throne, and him that sat on it,

from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev 20:11,12).

He doth not say, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead shall in the judgment be proceeded against.

First then, there is the book of the creatures to be opened. Second, The book of God's remembrance. Third, The book of the law. And fourth, the book of life. For by every one of these, that is, out of what is written in them, shall the world of the ungodly be judged. "And the books were opened."

First, The book of the creatures shall be opened, and that first, it concerns man's nature; and next, as it relates to all other creatures.

I. He will shew in what the principles of nature were, as they were God's creation; and how contrary to these principles, the world have walked, acted, and done. The principles of nature are concluded under three general heads.

1. That man by his own natural reason and judgment may gather, that there is a God, a Deity, a chief, or first, or principal Being, who is over all, and supreme above all. This instinct, I say, man merely as he is a rational creature findeth in himself; and hence it is, that all heathens that mind their own natural reason, do conclude, that we are his offspring; that is, His creation and workmanship. That He made heaven and earth, and hath made of one blood, all nations of men; that "in him we live, and move, and have our being;" &c. (Acts 17:24-29).

It appears further, that man by his own nature, doth know that there is such a God.

(1.) By his being able to judge by nature, that there is such a thing as sin; as Christ saith, "Why even of yourselves judge ye not what is right?" (Luke 12:57). As if he had said, You are degenerated even from the principles of nature, and right reason; as Paul saith in another place, "Doth not even nature itself teach you?" (1 Cor 11:14). Now he that can judge, that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God, to whom sin is opposite; for if there be no God, there is no sin against him; and he that knows not the one, knows not the other.

(2.) It is evident further, that man by nature knows that there is a God, by those fits of fear, and dread that are often begotten in themselves, even in every man that breatheth in this world; for they are by their own consciences, and thoughts, convicted and reproved, judged and condemned, though they know neither Moses nor Christ—For the Gentiles which have not the law, these are a law to themselves, and shew the work of the law written in their hearts (Rom 2:14,15)—that is, by this very thing, they hold forth to all men, that God created them in that state and quality, that they might in and by their own nature, judge and know that there is a God. And it further sheweth itself, saith he, by those workings of heart, convictions of conscience, and accusations, that every thought maketh within them, together with the fear that is begotten in them, when they transgress, or do those things that are irrational, or contrary to what they see they shall do. I might add further, that the natural proneness that is in all men to devotion and religion, that is, of one kind or another, doth clearly tell us, that they by the book of nature, which book is themselves, do read that there is one great and eternal God.

2. The second principle of nature is, that this God should by man be sought after, that they might enjoy communion with him for ever. As I said before, the light of nature sheweth man, that there is a great God, even God that made the world; and the end of

its shewing him this is, that "they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:27).
3. This light of nature teacheth, that men between themselves, should do that which is just and equal. As Moses said, and that long before the law was given, "Sirs, ye are brethren, why do ye wrong one another?" (Acts 7:26; Exo 2:13). as who should say, You are of equal creation, you are the same flesh; you both judge, that it is not equally done of any, to do you wrong, and therefore ought to judge by the same reason, that ye ought not to wrong one another.
Now against every one of these three principles, hath every man in the whole world transgressed; as Paul saith, "For both Jews and Gentiles—are all under sin" (Rom 3:9). For as touching the first, (1.) who is he that hath honoured, reverenced, worshipped, and adored the living God, to the height, both of what they saw in him, and also according to the goodness and mercy they have as men received from him? All have served and worshipped the creature more than the Creator, who is blessed for ever (Rom 1:25), and so have walked contrary to, and have sinned against, this bond of nature, in this first principle of it.
(2.) Men, instead of minding their own future happiness, as nature teacheth, they have, through their giving way to sin and Satan, minded nothing less; for though reason teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and destructive. Yea, though sense teacheth to avoid the danger that is manifest; yet man, contrary to reason and sense both, even all men, have both against light and feeling, rejected their own happiness; as Paul saith, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom 1:31).
(3.) Man, instead of doing equity, and as he would be done by, which nature itself teacheth: he hath given up himself to vile affections, being filled, by refusing the dictates of nature, "with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful" (Rom 1:29-31).
And observe it, he doth not say, that all these things are by every man put into practice; but every man hath all these in his heart, which there defile the soul, and make it abominable in the sight of God. They are filled with all unrighteousness, which also appears, as occasion serveth, sometimes one of them, sometimes more. Now, man having sinned against that natural light, judgment, reason, and conscience, that God hath given him; therefore, though as I said before, he neither knew Moses nor Christ, yet he shall perish. "As many," saith Paul, "as have sinned without law, shall also perish without law" (Rom 2:12).
Yea, here will man be found not only a sinner against God, but an opposer of himself, a contradictor of his own nature, and one that will not do that which he judgeth even of himself to be right (2 Tim 2:25). Their sin is written upon the tables of their own heart (Jer 17:1), and their own wickedness and backsliding shall both correct and reprove them (Jer 2:19).
It is marvellous, if we consider, how curious a creature man was made of God; to behold how much below, besides, and against that state and place, man acts and does in this state of sin and degeneracy. Man in his creation was made in the image of God (Gen 1:26), but man, by reason of his yielding to the tempter, hath made himself the very figure and image of the devil. Man by creation was made upright and sinless; but

man by sin, hath made himself crooked and sinful (Eccl 7:29). Man by creation had all the faculties of his soul at liberty to study God his creator, and his glorious attributes and being; but man by sin, hath so bound up his own senses and reason; and hath given way for blindness and ignorance of God, so to reign in his soul; that now he is captivated and held bound in alienation and estrangedness both from God, and all things truly spiritually good; "Because," saith he, "that when they knew God, they glorified him not as God,—but became vain in their imaginations, and their foolish heart was darkened" (Rom 1:21). And again, "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts" (Eph 4:18).

Now, for this abuse of the workmanship of God, shall man be brought forth to the judgment, shall be convicted, cast, and condemned as a rebel, against both God and his own soul, as Paul affirmeth, and that when he reasoned but as a man (Rom 3:5,6). When this part of the book touching man's nature is opened, and man convicted and cast by it, by reason of his sinning against the three general principles thereof:

II. Then forthwith is the second part of the book opened, which is the mystery of the creatures; for the whole creation, that is before thee, are not only made to shew the power of God in themselves; but also to teach thee, and to preach unto thee, both much of God and thyself; as also the righteousness, and justice of God against sin; " For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom 1:18-20).

1. The creation then of the world, namely, of the heavens, earth, sun, moon, stars, with all other the creatures of God: they preach aloud to all men, the eternal power and Godhead of their Creator (Psa 8:3). In wisdom he hath made them all (Psa 104:24): to be teachable, and carrying instruction in them; and he that is wise, and will understand these things, even he shall understand the loving-kindness of the Lord; for "the works of the Lord are great, sought out of all them that have pleasure therein" (Psa 107; 111:2).

2. As the creation in general preacheth to every man something of God; so they do hold forth, how man should behave himself both to God, and one to another; and will assuredly come in, in the judgment, against all those that shall be found crossers, and thwarters of what God by the creatures doth hold forth to us.

(1.) As First, The obedience of the creatures, both to God and thee. (a.) To God, they are all in subjection (set devils and men aside) even the very dragons, and all deeps, fire, hail, snow, and vapours (Psa 148:7,8), fulfilling his word. Yea, the winds and seas obey him (Mark 4:41). Thus, I say, by their obedience to God they teach thee obedience, and by their obedience shall thy disobedience be condemned in the judgment (Psa 147:15-18). (b.) Their obedience to thee, also teacheth thee obedience to all superiors; for every kind of beasts, and of birds, and serpents, and things in the sea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed and unruly, and therefore by these is condemned (James 3:7,8).

(2.) The fruitfulness of all the creatures in their kind, doth teach and admonish thee to a fruitful life to Godward, and in the things of his holy word. God did but say in the beginning, Let the earth bring forth fruit, grass, herbs, trees, beasts, creeping things, and cattle after their kind; and it was so (Gen 1:24). But to man, he hath sent his

prophets, rising early, and sending them, saying, "O do not this abominable thing that I hate" (Jer 44:4). but they will not obey. For if the Gentiles, which have not the law, do, by some acts of obedience, condemn the wickedness of those who do by the letter and circumcision, break the law: how much more shall the fruitfulness of all the creatures come in, in the judgment, against the whole world! As Job saith, By the obedience and fruitfulness of the creatures he judgeth, and so will judge, the people (Job 36:27-32).
(3.) The knowledge and wisdom of the creatures, do with a check, command thee to be wise, and do teach thee wisdom. The stork in the heaven, the swallow and the crane, by observing the time and season of their coming, do admonish thee to learn the time of grace, and of the mercy of God (Jer 8:7). The ox and the ass, by the knowledge they have of their master's crib, do admonish thee to know the bread and table of God, and both do and shall condemn thy ignorance of the food of heaven (Isa 1:3).
(4.) The labour and toil of the creatures doth convict thee of sloth and idleness. "Go to the ant, thou sluggard; consider her ways, and be wise;" for she provideth her food in the summer, and layeth up against the day of trial (Prov 6:6,7). But thou spendest the whole summer of thy life in wasting both time and soul. All things are full of labour, saith Solomon (Eccl 1:8), only man spendeth all the day idle (Matt 20:6), and his years like a tale that is told (Psa 90:9; Rom 10:21). The coney is but a feeble folk, yet laboureth for a house in the rock, to be safe from the rage of the hunter (Prov 30:26).
The spider also, taketh hold with her hands, and is in king's palaces (Prov 30:28). It is man only that turneth himself upon the bed of sloth, as the door doth itself upon the hinges. 'Tis man, I say, that will neither lay hold on the rock Christ, as the coney doth teach, nor lay hold on the kingdom of heaven, as the spider doth bid him (John 5:40).
(5.) The fear that is in all creatures, when they perceive that danger is near, it teacheth men to fly from the wrath to come, "In vain the net is spread in the sight of any bird" (Prov 1:17), but man, man only is the fool-hardy creature, that lieth wait for his own blood, and that lurketh privily for his own life. How I say, will every creature fly, run, strive, and struggle to escape the danger it is sensible of! 'Tis man only that delighteth to dance about the mouth of hell, and to be knowingly smitten with Satan's snare (Rom 1:32).
(6.) The dependence that all the creatures have upon God; they teach thee to depend on him that made thee; yea, and will in the judgment condemn thee for thy unlawful practices, and dealings for thy preservation. The young ravens seek their food from God (Psa 147:9; Job 38:41), and will condemn thy lying, cheating, overreaching, defrauding, and the like. They provide neither storehouse, nor barn (Luke 12:24); but thou art so greedy of these things, that thou for them shuttest thyself out of the kingdom of heaven (Prov 17:16).
(7.) The love and pity that is in their hearts to their young, and one another: will judge and condemn the hard-heartedness that is in thee to thy own soul. What shall I say? " The heaven shall reveal his iniquity; and the earth shall rise up against him" (Job 20:27). That is, all the creatures of God, they will, by their fruitfulness and subjection to the will of their Creator, judge and condemn thee for thy disobedience, and rebellion against him.
3. Now, as these creatures do every day call unto thee, and lay before thee these things: so he hath for thy awakening, in case thou be asleep, and senseless, creatures of another nature; as,
(1.) Thy bed, when thou liest down in it, preacheth to thee thy grave; thy sleep, thy death; and thy rising in the morning, thy resurrection to judgment (Job 14:12; 17:13; Isa 26:19).

(2.) The jail that thou seest with thine eyes, and the felons that look out at the grate, they put thee in mind of the prison of hell, and of the dreadful state of those that are there (Luke 12:58,59).
(3.) The fire that burns in thy chimney, it holds forth the fire of hell unto thee (Isa 10:16; Rev 20:14).
(4.) The ugly smell, stench, and steam, of the burning brimstone, it shews thee the loathsome, odious, and dreadful torments of hell (Rev 19:20).
(5.) The darkness of the night in solitary places, and the fears that do commonly haunt those that walk therein: it preacheth to thee the fears and frights, the scares and amazements, that will for ever attend all damned souls (Matt 8:12; Deu 28:65-67).
(6.) By thy delighting, when thou art cold, to lay sticks on the fire to warm thyself, not caring how fiercely they flame therein, so thou canst be warm and be refreshed thereby, by this, I say, God preacheth to thee, with what delight he will burn sinners in the flames of hell, for the easing of his mind, and the satisfaction of his justice. "Ah," saith he, "I will ease me of mine adversaries, and avenge me of mine enemies" (Isa 1:24).
(4.) Yea, by thy blowing the fire, that it may fasten upon the wood the better; thou preachest to thyself how God will blow the fire of hell by the rigour of his law, to the end, it may by its flames, to purpose, kindle upon damned sinners (Isa 30:33).
All these things, as inconsiderable and unlikely as they may appear to you now, yet in the judgment will be found the items, and warning words of God to your souls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locusts, &c., will overthrow the world, at the last day, by the book of the creatures; and that by the least and most inconsiderable of them, as well as by the rest. This book of the creatures, it is so excellent, and so full, so easy, and so suiting the capacity of all, that there is not one man in the world but is catched, convicted, and cast by it. This is the book, that he who knows no letters may read in; yea, and that he who neither saw New Testament, nor Old, may know both much of God, and himself by. 'Tis this book, out of which generally, both Job and his friends did so profoundly discourse of the judgments of God; and that out of which God himself did so convincingly answer Job. Job was as perfect in this book, as we are, many of us in the scriptures; yea, and could see further by it, than many now adays do see by the New Testament and Old. This is the book out of which, both Christ, the prophets, and apostles, do so frequently discourse by their similitudes, proverbs, and parables, as being the most easy way to convince the world, though by reason of their ignorance, nothing will work with them, but what is set on their heart by the Holy Ghost.
One word further, and I have done with this, and that is, God hath sealed the judgment of the world by the book of the creatures; even by man's own carriage unto such of them, which, through any impediment, have disappointed his expectations. As thus: if thou hast but a tree in thy orchard, that neither beareth fruit, nor aught else that is good; why, thou art for hewing it down, and for appointing it, as fuel for the fire. Now thou little thinkest that by thy thus judging thou shouldst pass sentence upon thy own fruitless soul; but it is so; "And now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." For as truly as thou sayest of thy fruitless tree, Cut it down, why doth it cumber the ground? so truly doth thy voice cause heaven to echo again upon thy head, Cut him down; why doth he cumber the ground? (Matt 3:10; Luke 13:6-8; Eze 15:1-6).11
Further, the inclination of thy heart towards fruitless and unprofitable creatures, doth fore-preach to thee, the inclination of the heart of God towards thee in the judgment. If thou hast either cow, or any other beast, that is now unprofitable to thee, though thou

mayst suffer them for some time to be with thee, as God suffereth sinners in the world, yet all this while thy heart is not with them, but thou wilt take thy time to clear thy hands of them. Why, just so shall thy judgment be, as God saith, "Though Moses and Samuel stood before me," that is, to pray me to spare this people, "yet my mind could not be towards this people: cast them out of my sight, and let them go forth" (Jer 15:1; Eze 14:13,14).

Thus I say, will God judge the world at the last day; he will open before them, how they have degenerated and gone back from the principles of nature in which he created them. Also how they have slighted all the instructions that he hath given them, even by the obedience, fruitfulness, wisdom, labour, fear, and love of the creatures; and he will tell them, that as to their judgment, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their hearts from those things, which to them were unprofitable, "As therefore the tares are gathered, and burned in the fire, so shall it be in the end of the world." As men deal with weeds, and rotten wood: so will God deal with sinners in the day of judgment: and will bring in, I say, all the counsels and warnings he hath given men by these things, both to clear up and to aggravate their judgment to them.

Second. The second book that will be opened at this day, it will be the book of God's remembrance (Mal 3:16). For as God hath in his remembrance, recorded all and every particular good thing that his own people hath done to, and for his name while they were in this world: so he hath in his remembrance, recorded all the evil and sin of his adversaries, even everything (Eccl 12:14). Now God's remembrance is so perfect every way, that it is impossible that anything should be lost, that is committed to it to be kept, and brought forth to the judgment at the time appointed; for as a thousand years are but as yesterday, with his eternity: so the sins that have been committed thousands of years since, they are all so firmly fixed in the remembrance of the eternal God, that they are always as fresh and clear in his sight, as if they were but just now in committing. He calleth again the things that are past (Eccl 3:15), and hath set "our [most] secret sins in the light of his countenance" (Psa 90:8). As he also saith in another place, "Hell [itself] is naked before him, and destruction hath no covering" (Job 26:6), that is, the most secret, cunning, and hidden contrivances of the most subtle of the infernal spirits, which yet are far more slethy,12 than men, to hide their wickedness; yet, I say, all their ways, hearts, and most secret doings, are clear, to the very bottom of them, in the eyes of the great God. All things are open and bare before the eyes of him with whom we have to do; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart (Heb 4:13; 1 Cor 4:5).

"Ye that say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, [O] ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?" (Psa 94:8-10; Hosea 7:2; 8:13). "Can any hide himself in secret places that I shall not see him?"—that is, when he is committing wickedness—"saith the Lord: Do not I fill heaven and earth? saith the Lord" (Jer 23:24).

Now to know and see things, it is the cause among men of their remembrance. Wherefore, God to shew us, that he will remember all our sins if we die out of Christ, he tells us, that he knoweth, and seeth them all, and therefore must needs remember them; for as is his sight and knowledge, so is his remembrance of all things.

When this book of his remembrance therefore is opened, as it shall be, in the judgment, then shall be brought forth of their hidden holes, all things, whatsoever hath been done

since the world began, whether by kingdoms in general, or persons in particular. Now also shall be brought forth to open view, all the transactions of God and his Son, among the sons of men, and everything shall be applied to every particular person, in equity and justice, to whom they belong: the sins that thou hast committed shall be thy own, and thou thyself shalt bear them. "The Lord is a God of knowledge, and by him actions are weighed" (1 Sam 2:3).

It will be marvellous to behold how by thousands, and ten thousands, God will call from their secret places, those sins, that one would have thought, had been dead, and buried, and forgotten; yea, how he will shew before the sun, such things, so base and so horrid, that one would think, it was not in the hearts of any to commit; for all is recorded in the book of God's remembrance. While men are here, they have a thousand tricks to present themselves one to another, far more fair, and honest than they are, or ever were. As Christ said to the Pharisees, "Ye are they which justify yourselves before men: but God knoweth your hearts" (Luke 16:15): Ay, God knoweth, indeed, what a nest, what a heap, what swarms; yea, what legions of hellish wickednesses, there are with power lurking, like cockatrices, in those men, that one would swear a thousand times, are good and honest men. The way of men in their sins, it is like "an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea; and the way of a man with a maid," saith Solomon (Prov 30:19), that is, hiddenly, closely, covertly, burying all under fair pretences, wipeth their mouths in the close of their evil, saying, "I have done [no] wickedness" (Prov 30:20).

But this, though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off (Gal 6:7). "They consider not—that I remember all their wickedness" (Hosea 7:2); saith he, "but I will reprove thee, and set them in order before thine eyes" (Psa 50:21). Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adversary of David, and of those that under pretences of holiness have persecuted Christ, his word, and people. Now shall every drunkard, whoremaster, thief, and other wicked person, be turned their inside outward; their hearts right open, and every sin, with every circumstance of place, time, person with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding yourselves behind curtains, nor no covering yourselves with the black and dark night. "If I say, Surely the darkness shall cover me; even the night shall be light about me: Yea," O God, "darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psa 139:11,12).

The piercing eye of God, beholds all places, persons, and things; the holy hand of his justice writeth them down in the book of his remembrance; and by his power and wisdom, will he open and read to all men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them, in their whole life; for, "For all these things God will bring thee into judgment" (Eccl 11:9). Again, as God will bring out of the book of his remembrance, whatever hath passed from thee against him; so also will he then bring forth by the same book, all things and carriages of his towards thee.

Here will he bring to thy mind, every sermon thou hast heard, every chapter thou hast read; every conviction thou hast had on thy conscience; and every admonition that hath been given thee in all thy life, when thou wast in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea, twenty and twenty years, 13 and all to try thee. Yea, now also will he bring to thy view, how many times he warned, rebuked, threatened, and chastised thee for thy wickedness; how many awakening providences and

judgments he continually laid before thy face; yea, how many a time thou didst, like Balaam, run upon the point of the sword of justice, and how he gave back, as being loath to kill thee (Num 22:23-34).

Now also again, shall be brought before thee and all men, how many strugglings God had with thy heart, on thy sick-bed, to do thee good; yea, and at such times, how many vows, promises, engagements, and resolutions thou madest before God, to turn, if he would release thee from thy affliction, and take off his rod from thy back; and yet, how thou didst, like the man possessed (Mark 5:1-5), break and snap in twain all these chains of iron, with which thou hadst bound thy soul, and that for a very lust and sin.

Here also, will be opened before thee, how often thou hath sinned against thy light and knowledge; how often thou hast laid violent hands on thy own conscience; how often thou hast laboured to put out that light that hath stood in thy way to hinder thee from sinning against thy soul. Ah, Lord, what a condition will the Christless soul be in at this day! how will every one of these things afflict the damned soul! They will pierce like arrows, and bite like serpents, and sting like an adder. With what shame, will that man stand before the judgment-seat of Christ who must have all things he hath done against God, to provoke the eyes of his glory to jealousy, laid open before the whole host of the heavenly train! It would make a man blush to have his pockets searched, for things that are stolen in the midst of a market, especially, if he stand upon his reputation and honour. But thou must have thy heart searched, the bottom of thy heart searched; and that, I say, before thy neighbour whom thou hast wronged, and before the devils whom thou hast served; yea, before God, whom thou hast despised, and before the angels, those holy and delicate creatures, whose holy and chaste faces will scarce forbear blushing, while God is making thee vomit up, all thou hast swallowed; for God shall bring it out of thy belly (Job 20:12-15).

For as for God to forget iniquity, is one of the chief heads of the covenant of grace, and is an argument of the highest nature, to beget and to continue consolation in the godly: so the remembrance of iniquity, by the Lord, it is one of the heaviest loads and judgments, that can befall any poor creature. "Lord," saith the prophet, "remember not against us former iniquities." And again, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" (Psa 130:3). And the reason is, because, that which the Lord forgetteth, is forgiven for ever (Heb 8:12; Rom 4:6-8); but that which he remembereth, it is charged for ever, and nothing can take it away—"Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer 2:22).

Third. The third book that will at this day be opened, and out of which God will judge the world: it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more specially concern those that have received it, or that have had knowledge thereof. Every one shall not be judged by this book, as there delivered, though they shall be judged by the works of it, which are written in their hearts. "As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law" (Rom 2:12). That is, the heathens that never knew the law, as delivered on Sinai, they shall be judged by the law, as it was written in man's heart in his creation, which is comprised within the book of the creatures, but those that have knowledge of the law, as delivered on Sinai: they shall be judged by the law as there given.

Now then, this book when it is opened at the day of judgment, it will to those to whom it especially relates, be a most terrible law, far surpassing the two afore-mentioned. This law, as I may so say, it is the chief and most pure resemblance of the justice and

holiness of the heavenly majesty, and doth hold forth to all men the sharpness and keenness of his wrath above the other two that I have before mentioned. I say, both because it hath been delivered more plain and open, both as to the duty enjoined, and the sin prohibited; and therefore must of necessity, fall with the more violence upon the head of all that shall be found within the compass of it. This law, it hath in it to be opened at this day, these two general heads:

1. A discovery of the evil of sin, that is so, against plain light and truth; and, secondly, a discovery of the vanity of all things, that will at this day be brought by sinners for their help and plea at the judgment. Alas, who can but imagine, that the poor world, at the day of their arraignment, should muster up all that ever they can think of, as arguments to shelter them from the execution of that fierce wrath, that then, with sinking souls, they will see prepared for them.

As to the first of these, the apostle tells us that "the law entered, that the offence might abound" (Rom 5:20), or be discovered what it is. As he saith again, "I had not known sin, but by the law" (Rom 7:7,13). Thus it is in this life, and thus it will be in the day of judgment, that is, those that see sin, and that in its abounding nature, and in its exceeding sinfulness, they must see it by the law, for that is indeed the glass by which God discovereth sin, and the filthy spots of leprosy, that are in the soul (James 1:22-25).

Now those that have not the happiness to see their sin by the law in this life, while there is a fountain of grace to wash in, and be clean; they must have the misery to see it at the judgment, when nothing is left but misery and pain, as the punishment for the same. At which day, those little tittles of this holy law, that now men so easily look over, and sin against with ease, they will every one of them appear with such dread, and with such flaming justice against every offence committed; that if heaven and earth itself, should step in to shelter the sinner from the justice and wrath due to sin, it would turn them up by the roots. "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17). If there appeared such flames, such thunderings, and tempests, as there were at the giving of the law; what flames and blackness will there appear at the execution thereof! And if at the giving of the law there appeared so much holiness and justice, that it made all Israel fly; yea, holy Moses "exceedingly fear and quake," what will become of these that God shall judge by the rigour of this law in the day of judgment? (Exo 19:16; Heb 12:21).

O what thunderings and lightnings, what earthquakes and tempests, will there be in every damned soul, at the opening of this book? Then, indeed, will God visit them "with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire" (Isa 29:6). "For behold," saith the prophet, "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isa 66:15).

The Lord will come with fire, that is, in the flaming heat of his justice and holiness against sin, and sinners, to execute the rigour of his threatenings upon their perishing souls.

2. The second general head, that is contained in this law, to be opened at this day is, its exactness, and purity, and strictness as to all acts of good that any poor creature hath done in this life, whereby he in the judgment will think to shelter, or secure himself from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man shall be measured (Rom 3:21,22); and he whose righteousness is not found every way answerable to this law, which all will fall short of, but they that have the righteousness of God by faith in Jesus Christ: he must perish, as he saith, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep

away the refuge of lies, and the waters shall overflow the hiding place" (Isa 28:17). That is, though men may not shelter themselves under legal repentance, cold profession, good meaning, thinkings, and doings: yet all these things must be measured, and weighed in the balance of God's most righteous law: and, as I said, whatever in that day is not found the righteousness of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is that all the ungodly will at this day, be found as stubble, and the law as fire (Mal 4:1). As it saith, "From his right hand went a fiery law" (Deu 33:2). And again, "His lips are full of indignation, and his tongue as a devouring fire" (Isa 30:27). For as fire, where it seizeth, doth burn, eat, destroy, devour and consume: so will the law, all those that at this day, shall be found under the transgression of the least tittle of it. It will be with these souls at the day of judgment, as it is with those countries that are overrun with most merciless conquerors, who leave not anything behind them, but swallow up all with fire and sword. "For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isa 66:16). There are two things at the day of judgment, will meet in their height and utmost strength, and they are sin and the law; for the judgment will not be, till the iniquity of the world be full ripe (Joel 3:13; Rev 14:15-20).

Now then, when sin is come to its full, having played all its pranks, and done all the mischief it can against the Lord of glory: then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or sin: wherefore sin and sinners, they must tremble, with all that help, and hold them up; for God "will magnify the law, and make it honourable" (Isa 42:21). That is, will give it the victory over the world for ever; for that is holy, just, and good; they are unholy, unjust, and bad. Therefore by this law "the Lord shall rain snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup" (Psa 11:6). Let no man say then, that because God is so famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce, and dreadful in his justice, in the day of judgment; for judgment and justice, are the last things that God intends to bring upon the stage, which will then be to the full, as terrible, as now his goodness and patience, and long-sufferance are admirable. Lord, "who knoweth the power of thine anger? even according to thy fear, so is thy wrath" (Psa 90:11).

You may see, if you will, a few of the sparks of the justice of God against sin and sinners. By his casting off angels for sin, from heaven to hell; by his drowning the old world; by his burning of Sodom and Gomorrah, to ashes; condemning them with an overthrow, making them an example to those that after should live ungodly (2 Peter 2:4-6; Jude 6,7).

For "what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom 3:19). Moses seems to wonder, that the children of Israel could continue to live, when they did but hear the law delivered on the mountain—"Did ever people," saith he, "hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (Deu 4:33). O that ye did but know the law, and the wondrous things that are written therein, before the Lord cause that fearful voice to be heard—"Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal 3:10); which curse must fall on all that walk not in all the commandments of God without iniquity (Eze 33:15); which none do, I say, but they that walk in Christ, who hath alone fulfilled them all (Col 2:10).

The law is that which standeth at the entrance of the paradise of God, as a flaming

sword, turning every way to keep out those that are not righteous with the righteousness of God (Gen 3:24); that have not skill to come to the throne of grace by that new and living way which he hath consecrated for us through the veil; that is to say, his flesh (Heb 10:20), for though this law, I say, be taken away by Christ Jesus, for all that truly and savingly believe (Col 2:14); yet it remains in full force and power, in every tittle of it, against every soul of man, that now shall be found in his tabernacle, that is, in himself, and out of the Lord Jesus (Rom 3:19); it lieth, I say, like a lion rampant at the gates of heaven, and will roar upon every unconverted soul, fiercely accusing every one that now would gladly enter in through the gates into this city (Job 18:14; John 5:45) . So, then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God and solace himself, he shall dwell on high, and shall not be hurt by this law—"His place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off" (Isa 33:16,17). Blessed then is he whose righteousness doth answer every point of the law of God, according to 1 Corinthians 1:30 he shall be able to escape all those things that shall come to pass, and to stand before the Son of man; for in himself, our God is a consuming fire, and man out of Christ, is but as stubble, chaff, thorns, briars, and fuel for the wrath of this holy and sinner-consuming God to seize upon for ever (Heb 12:29; Mal 4:1; Matt 3:12; Heb 6:8; Isa 27:4; 2 Sam 23:6,7). "Who can stand before his indignation? And who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him" (Nahum 1:6).

Now when these three books are thus opened, there will without doubt, be sad throbbing and pricking, in every heart that now stands for his life, before the judgment-seat of Christ, the righteous Judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the sin that these three books do charge them with, will immediately fall upon them.

But now to cut off all these at a blow, forthwith appear the witnesses, who are ready to evince, and make full and soul-killing proof of every particular charged against them. [First Witness.]—and the first is God himself. "I," saith he, "will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts" (Mal 3:5).

This must needs be of great sway with every soul, that God should now come in. I will witness, saith God, that these things of which you are accused before the Judge are true. I have seen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether; all things have always been open and naked to mine eye (Heb 4:13). Yea, my eyelids try the children of men (Psa 11:4). I have known your down-sitting, and your up-rising; and have understood your thoughts afar off. I have compassed your path, and am well acquainted with all your ways (Psa 139:1-3).

1. You have not continued in that state of nature in which I did at first create you (Eccl 7:29); you have not liked to retain that knowledge and understanding of God, that you had, and might have had, by the very book of the creatures (Rom 1). You gave way to the suggestions of fallen angels, and so your foolish hearts were darkened and alienated, and estranged from God.

2. All the creatures that were in the world, have even condemned you; they have been fruitful, but you fruitless; they have been fearful of danger, but you foolhardy; they have

taken the fittest opportunity for their own preservation, but thou hast both blindly, and confidently gone on to thy punishment (Prov 22:3).

3. Touching the book of my remembrance, who can contradict it? Do not I fill heaven and earth? saith the Lord. Was not I in all places to behold, to see, and to observe thee in all thy ways? My eye saw the thief, and the adulterer, and I heard every lie and oath of the wicked. I saw the hypocrisy of the dissembler. "They have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the Lord" (Jer 29:23).

4. God will also come in against them for their transgressing his law, even the law which he delivered on Mount Sinai; he will, I say, open every tittle thereof in such order and truth: and apply the breach of each particular person with such convincing argument, that they will fall down silenced for ever—"Every mouth shall be stopped, and all the world shall become guilty before God" (Rom 3:19).

[Second Witness.]—There is yet another witness, for the condemning the transgressors of these laws, and that is, conscience—"Their conscience also bearing witness," saith the apostle (Rom 2:15). Conscience is a thousand witnesses. Conscience, it will cry amen to every word that the great God doth speak against thee. Conscience is a terrible accuser, it will hold pace with the witness of God as to the truth of evidence, to a hair's breadth. The witnesses of conscience, it is of great authority, it commands guilt, 14 and fasteneth it on every soul which it accuseth; and hence it is said, "If our heart [or conscience] condemn us" (1 John 3:20). Conscience will thunder and lighten at this day; even the consciences of the most pagan sinners in the world, will have sufficiently wherewith to accuse, to condemn, and to make paleness appear in their faces, and breaking in their loins, by reason of the force of its conviction. Oh, the mire and dirt, that a guilty conscience, when it is forced to speak, will cast up, and throw out before the judgment-seat! It must out, none can speak peace, nor health, to that man upon whom God hath let loose his own conscience. Cain will now cry, "My punishment is greater than I can bear;" Judas will hang himself; and both Belshazzar and Felix will feel the joints of their loins to be loosened, and their knees to smite one against another, when conscience stirreth (Gen 4:13; Matt 27:3; Dan 5:6; Acts 24:23). When conscience is once thoroughly awakened, as it shall be before the judgment-seat: God need say no more to the sinner than Solomon said to filthy Shimei, "thou knowest all the wickedness which thine heart is privy to" (1 Kings 2:44). As who should say, Thy conscience knoweth, and can well inform thee of all the evil, and sin that thou art guilty of. To all which it answereth, even as face answereth to face in a glass; or as an echo answereth the man that speaketh; as fast, I say, as God chargeth conscience will cry out, Guilty, guilty; Lord, guilty of all, of every whit; I remember clearly all the crimes thou layest before me. Thus, I say, will conscience be a witness against the soul, in the day of God.

[Third Witness.]—As God and conscience will at this day be most dreadful witnesses against the sinful man; so also will those several thoughts that have passed through man's heart, be a witness also against him. As he said before, "Their conscience also baring witness, and their thoughts the meanwhile accusing, or else excusing one another; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom 2:15,16).

The thoughts come in as a witness for God against the sinner upon the account of that unsteadiness and variety that were in them, both touching God, and their own selves. Sometimes the man thinks there is no God, but that everything hath its rise of itself, or by chance, or fortune—"The fool hath said in his heart, There is no God" (Psa 14:1).

Sometimes, again, they think there is a God, but yet they think and imagine of him falsely. "Thou thoughtest that I was altogether such an one as thyself," saith God; "but I will reprove thee" (Psa 50:21).

Men think, that because they can sin with delight: that therefore God can let them escape without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him, even a few howling prayers (Hosea 7:14), feigned and hypocritical tears, and weepings, which pass from them more for fear of the punishment of hell-fire, than because they have offended so holy, so just, and so glorious a God, and so loving and so condescending a Jesus (Mal 2:13).

Sometimes again, they have had right thoughts of something of God, but not of him together; either thinking so of his justice, as to drive them from him, and also cause them to put him out of their mind (Job 21:14). Or else so thinking of his mercy as that they quite forget his holiness and justice. Now both these are but base thoughts of God, and so erroneous, and sinful thoughts.

Sometimes also, they have pretty right thoughts of God, both as to justice and mercy, but then, through the wretchedness of their unsatisfied nature, they, against this light and knowledge, do, with shut eyes, and hardened hearts, rush fiercely, knowingly, and willingly again into their sins and wickedness (Heb 6:4-6; 10:26; 2 Peter 2:20).

As men have these various thoughts of God, so also their thoughts are not steady about themselves.

Sometimes they think they are sinners, and therefore they have need of mercy.

Sometimes again, they think they are righteous, and so have not so much need; mark, and yet both alike rotten and base; because, as the last is altogether senseless, so the first is not at all savingly sensible (Mark 10:17-22; Luke 18:11,12).

Sometimes again, they think they are gods (Eze 28:1-6); that they shall never die; or that if they do die, yet they shall never rise again (1 Cor 15:12); or if they do rise again, yet they shall be saved, though they have lived vilely and in their sins all the days of their life (Deu 29:18-20). Now, I say, every one of these thoughts, with ten thousand more of the like nature, will God bring in against the rebels in the judgment-day. Which thoughts shall every one of them be brought forth in their distinct order. He sheweth to man what is his thought (Amos 4:13). And, again, "I know that thou canst do every thing, and that no thought can be with-holden from thee" (Job 42:2). We read, that when the strangers at Jerusalem did but hear the apostles speak to every one of them in their own language, how it amazed and confounded them (Acts 2:6-8). But, I say, how will they look and be amazed when God shall evidently, clearly, and fully speak out all their hearts, and every thought they have had before them!

Now the reason and strength of this witness will lie here, that God will by the variety and crossness that their thoughts had one to another, and by the contradiction that was in them, prove them sinners and ungodly; because that, I say, sometimes they thought there was a God, sometimes again, they thought there was none. Sometimes they thought, that he was such a God, and sometimes again, they thought of him quite contrary; sometimes they thought he was worth regarding, and sometimes they thought he was not; as also, sometimes they thought he would be faithful, both to mercy, and justice, and sinners; and sometimes again, they thought he would not.

What greater argument now can there be, to prove men, vanity, froth, a lie, sinners, deluded by the devil, and such as had false apprehensions of God, his ways, his word, his justice, his holiness, of themselves, their sins, and every action?

Now they will indeed appear a very lump of confusion, a mass of sin, a bundle of

ignorance, of atheism, of unbelief, and of all things that should lay them obnoxious to the judgments of God. This will God, I say, by mustering up the thoughts of man, and by shewing of them, that every imagination and thought of their heart was only evil, and that continually, (by shewing of them what staggering, drunken, wild, and uncomely thoughts they have had, both of him, and of themselves,) convince them, cast them, and condemn them for sinners, and transgressors against the book of creatures, the book of his remembrance, and the book of the law. By the variety of their thoughts, they shall be proved unstable, ignorant, wandering stars, clouds carried with a tempest, without order or guidance, and taken captive of the devil at his will.

Now, while the wicked are thus standing upon their trial and lives before the judgment-seat, and that in the view of heaven and hell, they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them, and that by such books and such witnesses as do not only talk, but testify, and that with the whole strength of truth against them: they will then begin, though poorly, and without any advantage, to plead for themselves, which plea will be to this effect.

Lord, we did find in the scriptures, that thou didst send a Saviour into the world, to deliver us from these sins and miseries. We heard this Saviour also published, and openly proffered to such poor sinners as we are. Lord, Lord, we also made profession of this Saviour, and were many of us frequenters of his holy ordinances. We have eaten and drank in thy presence, and thou hast taught in our streets. Lord, we have also some of us, been preachers ourselves, we have prophesied in thy name, and in thy name have we cast out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forsook the profane and wicked world, and carried our shining lamps before us in the face of all men; Lord, Lord, open to us (Matt 7:21-23; 25:1,2,10,11; Luke 13:24-28).

And all the while they are thus pleading, and speaking for themselves: behold, how earnestly they groan, how ghastly they look, and how now the brinish tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord: first thinking of this thing, and then of that, ever contending, seeking, and striving to enter in at this strait gate. As Christ saith, "When once the master of the house is risen up," that is, when Christ hath laid aside his mediation for sinners, and hath taken upon him only to judge and condemn; then will the wicked begin to stand without, and to knock and contend for a portion among them that are the blessed. Ah, how will their hearts twitter while they look upon the kingdom of glory! and how will they ache and throb at every view of hell, their proper place! still crying, O that we might inherit life, and O that we might escape eternal death!

Fourth, But now, to take away all cavils and objections, that of this nature will arise in the hearts of these men: forthwith the book of life is brought out for a conclusion, and a final end of eternal judgment. As John saith, "The books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev 20:12).

But this book of life, it is not at this time opened, because there are not any godly to be tried; for as I have shewed before, their judgment is past and over, before the wicked rise. The book of life, then, is now opened for further conviction of damned reprobates, that their mouths may be stopped for ever, as touching all their cavils, contendings, and arguments against God's proceeding in judgment with them. For believe it, while God is judging them, they will fall to judging him again; but he will be justified in his sayings, and will overcome when he is judged at this day (Rom 3:4-6). Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and

overthrowing all their cavils by his manifest and invincible truth. Wherefore, to cut off all that they can say, he will now open the book of life before them, and will shew them what is written therein, both as to election, conversion, and a truly gospel conversation. And will convince them that they neither are of the number of his elect, neither were they ever regenerate, neither had they ever a truly gospel conversation in the world. By these three things, then, out of this book, thou, who art not saved, must at last be judged and overcome.

1. Here will be tried, whether thou art within that part of this book wherein all the elect are recorded; for all the elect are written here, as Christ saith, "Rejoice, because your names are written in heaven" (Luke 10:20); and again, "In thy book," saith he to his Father, "all my members were written" (Psa 139:16; Heb 12:22,23). Now, then, if thy name be not found, either among the prophets, apostles, or the rest of saints, thou must be put by, as one that is cast away, as one polluted, and as an abominable branch (Isa 14:19); thy name is wanting in the genealogies and rolls of heaven (Ezra 2:62), thou art not pricked15 for everlasting life, therefore thou must not be delivered from that soul-amazing misery; for there are no souls can, though they would give a thousand worlds, be delivered at the day of God but such that are found written in this book. Every one of those that are written, though never an one of those that are not written, shall in that day be delivered from the wrath to come (Dan 12:1).

But, O methinks, with what careful hearts will the damned now begin to look for their names in this book. Those that, when once the long-suffering of God waited on them, made light of all admonition, and slighted the counsel of making their calling and election sure: would now give thousands of treasures, that they could but spy their names, though last and least among the sons of God. But, I say, how will they fail? how will they faint? how will they die and languish in their souls? when they shall still as they look, see their names wanting. What a pinch will it be to Cain to see his brother there recorded, and he himself left out. Absalom will now swoon, and be as one that giveth up the ghost, when he shall see David his father, and Solomon his brother written here, while he withal is written in the earth, among the damned. Thus, I say, will sadness be added to sadness, in the soul of the perishing world when they fail of finding their names in this part of "the book of life of the Lamb slain from the foundation of the world" (Rev 13:8).

2. The second part of this book, is that in which is recorded, the nature of conversion, of faith, love, &c. And those that have not had the effectual word of God upon them, and the true and saving operation of grace in their hearts, which is indeed the true life which is begun in every Christian, they will be found still not written in this book; for the living, the holy living souls, are they only that are written therein; as the prophet saith, " and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" (Isa 4:3): Eternal life is already in this life, begun in every soul that shall be saved; as Christ saith, "He that believeth in me hath everlasting life." And again, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:54). And hence they are called the living, that are written in this book. Here then, the Lord will open before thee, what conversion is, in the true and simple nature of it, which when thou beholdest, thou wilt then be convinced, that this thou hast missed of; for it must needs be, that when thou beholdest by the records of heaven, what a change what a turn; what an alteration the work of regeneration maketh on every soul, and in every heart, where the effectual call, or the call according to his purpose, is; that thou who hast lived a stranger to this, or that hast contented thyself with the notion only, or a formal, and feigned profession thereof: I say, it cannot be but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the book of life neither, the living only are written herein. There is not one dead, carnal, wicked man recorded here. No; but when the Lord shall at this day make mention of Rahab, of Babylon, of Philistia, and Ethiopia: that is, of all the cursed rabble and crew of the damned: then he will say, that this man was born there—that is, amongst them, and so hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It shall be said of this man, of this ungodly man, that he was born there (Psa 87:4), that he lived and died in the state of nature, and so under the curse of God, even as others: for as he said of wicked Coniah, "Write ye this man childless" (Jer 22:30), so he saith of every ungodly man that so departeth out of this world, Write this man graceless.

Wherefore, I say, among the Babylonians and Philistines; among the unbelieving Moors and pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day, will divide the whole world into these two ranks—the children of the world, and the children of Zion. Wherefore here is the honour, the privilege, and advantage that the godly above the wicked will have at the day of their counting, when the Lord maketh mention of Zion, it shall be then acknowledged that this and that (good) man was born in her. "The Lord shall count," saith the prophet,

"when he writeth up the people, that this man was born there" (Psa 87:6). This man had the work of conversion, of faith, and grace in his soul. This man is a child of Zion, of the heavenly Jerusalem, which is also written in heaven (Gal 4:26; Heb 12:23). Blessed is the people that is in such a case (Psa 144:15).

But, poor soul, counters16 will not go for gold now; for though so long as thou didst judge thyself by the crooked rule of thy own reason, fancy, and affection, thou wast pure in thine own eyes: yet now thou must be judged alone by the words and rule of the Lord Jesus: which word shall not now, as in times past, be wrested and wrung, both this way and that, to smooth thee up in thy hypocrite's hope and carnal confidence; but be thou king or keser,17 be thou who thou wilt, the word of Christ, and that with this interpretation only, it shall judge thee in the last day (John 12:48).

Now will sinners begin to cry with loud and bitter cries, Oh! ten thousand worlds for a saving work of grace. Crowns and kingdoms for the least measure of saving faith, and for the love, that Christ will say, is the love of his own Spirit.

Now they will begin also to see the work of a broken and a contrite spirit, and of walking with God, as living stones, in this world. But alas! these things appear in their hearts to the damned too late; as also do all things else. This will be but like the repentance of the thief, about whose neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them till out of season. Christ must now indeed be shewed to them, as also the true nature of faith and all grace; but it will be, when the door is shut, and mercy gone. They will pray, and repent most earnestly; but it will be in the time of great waters of the floods of eternal wrath, when they cannot come nigh him (1 Tim 6:15; Matt 25:10,11; Psa 32:6).

Well, then, tell me, sinner, if Christ should now come to judge the world, canst thou abide the trial of the book of life? art thou confident that thy profession, that thy conversion, thy faith, and all other graces thou thinkest thou hast, will prove gold, silver, and precious stones in this day? Behold, he comes as a refiner's fire, and as fuller's soap. Shalt thou indeed abide the melting and washing of this day? Examine, I say, beforehand, and try thyself unfeignedly; for every one "that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:21). Thou sayest thou art a Christian, that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these things will be found of equal length, height, and breadth with the book of life, or whether, when thou art weighed in the balance, thou wilt yet be found wanting (Dan 5:27). How if, when thou comest to speak for thyself before God, thou shouldst say Sibboleth instead of Shibboleth: that is, though almost, yet not rightly and naturally the language of the Christians (Judg 12:6). If thou miss but one letter in thy evidence, thou art gone; for though thou mayest deceive thy own heart with brass, instead of gold, and with tin instead of silver, yet God will not be so put off (Gal 6:7). You know how confident the foolish virgins were, and yet how they were deceived. They herded with the saints, they went forth from the gross pollutions of the world, they every one had shining lamps, and all went forth to meet the bridegroom, and yet they missed the kingdom; they were not written among the living at Jerusalem; they had not the true, powerful, saving work of conversion, of faith, and grace in their souls: they that are foolish take their lamps, but take no oil, no saving grace, with them (Matt 25:1-4). Thus you see how sinners will be put to it before the judgment-seat from these two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, that part of it in which are recorded those noble and Christian acts, that they have done since the time of their

conversion and turning to Christ. Here, I say, are recorded the testimony of the saints against sin and antichrist; their suffering for the sake of God, their love to the members of Christ, their patience under the cross, and their faithful frequenting the assemblies of the saints, and their encouraging one another to bear up in his ways in the worst of times; even when the proud were called happy, and when they that wrought wickedness were even set up. As he there saith, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal 3:16).

For indeed, as truly as any person hath his name found in the first part of this book of life, and his conversion in the second; so there is a third part, in which there are his noble, spiritual, and holy actions recorded and set down. As it is said by the Spirit to John, concerning those that suffered martyrdom for the truth of Jesus, "Write, Blessed are the dead which die in the Lord:—Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev 14:13).

And hence it is that the labours of the saints and the book of life, are mentioned together, signifying that the travels, and labours, and acts of the godly, are recorded therein (Phil 4:3).

And hence it is again, that the Lord doth tell Sardis, that those among them that stood it out to the last gasp, in the faith and love of the gospel, should not be blotted out of the book of life; but they, with the work of God on their soul, and their labour for God in this world; should be confessed before his Father, and before his angels (Rev 3:5).

This part of this book, is in another place called, "The book of the wars of the Lord," (Num 21:14), because in it, I say, are recorded these famous acts of the saints against the world, flesh, and the devil.

You find also, how exact the Holy Ghost is, in recording the travels, pains, labour, and goodness of any of the children of Israel, in their journey from Egypt to Canaan, which was a representation of the travels of the saints, from nature to grace, and from grace to glory. King Ahasuerus, kept in his library a book of records, wherein was written, the good service that his subjects did for him at any time, which was a type also of the manner and order of heaven. And as sure as ever Mordecai, when search was made in the rolls, was found there to have done such and such service for the king and his kingdom (Esth 6:1,2): so surely will it be found, what every saint hath done for God, at the day of inquiry. You find in the Old Testament also, still as any of the kings of Judah died, there was surely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonwealth of Israel, which still doth further hold forth unto the children of men, this very thing, that all the kings of the New Testament, which are the saints of God, have all their acts, and what they have done for their God, &c., recorded in the book of Chronicles in the heavenly Jerusalem.

Now, I say, when this part of the book of life shall be opened, what can be found in it, of the good deeds and heaven-born actions of wicked men? Just nothing; for as it is not to be expected that thorns should bring forth grapes, or that thistles should bear figs: so it cannot be imagined, that ungodly men should have anything to their commendations, recorded in this part of the book of life. What hast thou done, man, for God in this world? Art thou one of them that hast set thyself against those strong strugglings of pride, lust, covetousness, and secret wickedness, that remain in thy heart, like Job and Paul? (Job 1:8; 2 Cor 10:4,5). And do these strugglings against these things, arise from pure love to the Lord Jesus, or from some legal terrors and conviction for sin (Gal 5:6). Dost thou, I say, struggle against thy lusts, because thou dost in truth, love the sweet,

holy, and blessed leadings of the Spirit of the Lord Jesus; its leadings of thee, I say, into his blood and death, for thy justification and deliverance from wrath to come (Phil 3:6-8; 2 Cor 5:14).

What acts of self-denial, hast thou done for the name of the Lord Jesus, among the sons of men? I say, what house, what friend, what wife, what children, and the like, hast thou lost, or left for the word of God, and the testimony of his truth in the world? (Matt 19:27,28; Rev 12:11). Wast thou one of them, that didst sigh, and afflict thyself for the abominations of the times? and that Christ hath marked and recorded for such an one? (Eze 9:4; Zeph 3:18).

In a word, art thou one of them, that wouldst not be won, neither by fear, frowns, nor flatteries, to forsake the ways of God, or wrong thy conscience? or art thou one of them that slightest those opportunities that Satan and this world did often give thee to return to sin in secret (Heb 11:15). These be the men whose praise is in the gospel, and whose commendable and worthy acts are recorded before the Judge of all the world. Alas, alas, these things are strange things to a carnal and wicked man. Nothing of this hath been done by him in this life, and therefore how can any such be recorded for him in the book of life? wherefore he must needs be shut out of this part also. As David saith, "Let them be blotted out of the book of the living, and not be written with the righteous" (Psa 69:28).

Thus I say, the wicked will find nothing for their comfort, either in the first part of this book, where all the names of the elect are, neither will they find anything in the second part thereof, where are recorded the true nature and operation of effectual conversion, of faith, or love, or the like; and I say, neither can anything be found in this third part, wherein are recorded the worthy acts, and memorable deeds of the saints of the Lord Jesus. Thus, when Christ therefore hath opened before them this book of life, and convinced the ungodly at this day out of it, he will then shut it up again, saying, I find nothing herein that will do you good; you are none of my elect, you are the sons of perdition. For as these things will be found clear and full in the book of life, so they will be found effectually wrought in the hearts of the elect, all whose conversion and perseverance shall now be opened before thine eyes, as a witness, I say, of the truth of what thou here seest opened before thee, and also of thy unregenerate estate. Now, thou wilt see what a turn, what a change, and what a clinging to God, to Christ, and his word and ways; there was found in the souls of the saved ones! Here shall be seen also how resolvedly, unfeignedly, and heartily the true child of God did oppose, resist, and war against his most dear and darling lusts and corruptions. Now the saints are hidden ones, but then they shall be manifest; this is the morrow in which the Lord will shew who are his, and who they are that fear the Lord, and who that fear him not (Psa 83:3; 1 Sam 8:19; Num 16:5; Mal 3:18). Now you shall see how Abraham left his country (Heb 11:8); how close good Lot did stick to God in profane and wicked Sodom (2 Peter 2:7,8); how the apostles left all to follow Jesus Christ (Matt 19:29); and how patiently they took all crosses, afflictions, persecutions, and necessities for the kingdom of heaven's sake; how they endured burning, striving, stoning, hanging, and a thousand calamities; how they manifested their love to their Lord, his cause, and people in the worst of times, and in the days when they were most rejected, slighted, abused, and abased; "then shall the King say to them on his right hand, (and that when all the devils and damned sinners stand by,) Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (you are indeed the truly converted souls, as appears by the grace that was in your hearts) for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt 25:34-36). You owned me, stood by me, and denied yourselves to nourish me and my poor members, in our low, and weak, and most despised condition. This, I say, the world shall see, hear, and be witnesses of, against themselves and their souls for ever; for how can it be, but these poor damned sinners should be forced to confess, that they were both Christless and graceless, when they shall find, both in the book of life, and in the hearts of the holy and beloved souls, that which themselves are quite barren of, and greatest strangers to. The saints, by the fruits of regeneration, even in this world, do testify to the world, not only the truth of conversion in themselves, but also that they are yet Christless, and so heavenless, and salvationless, that are not converted (1 Tim 6:12; 1 Thess 2:10; 2 Tim 2:2). But alas! while we are here, they will evade this testimony, both of our happiness, by calling our faith, phantasy; our communion with God, delusion; and the sincere profession of his word before the world, hypocrisy, pride, and arrogancy: yet, I say, when they see us on the right hand of Christ, commingled among the angels of light, and themselves on his left hand, and commingled with the angels of darkness; and, I say, when they shall see our hearts and ways opened before their eyes, and owned by the Judge for honest hearts and good ways, and yet the same ways that they hated, slighted, disowned and contemned, what will they, or what can they say, but thus—We fools counted their lives madness, and their end to be without honour; but how are they numbered with the saints, and owned by God and Christ!

And truly, was it not that the world might, by seeing the turn that is wrought on the godly at their conversion, be convinced of the evil of their ways, or be left without excuse the more in the day of God, (with some other reasons) they should not, I am persuaded, stay so long from heaven as they do, nor undergo so much abuse and hardship as frequently befalls them. God, by the lengthening out the life of his people that are scattered here and there among men in this world, is making work for the day of judgment, and the overthrow of the implacable, for ever and ever; and, as I have said, will by the conversion, life, patience, self-denial, and heavenly-mindedness of his dear children, give them a heavy and most dreadful blow. Now, when God hath thus laid open the work of grace, both by the book of life and the Christian's heart: then, of itself will fall to the ground, their pleading what gifts and abilities they had in this world; they will now see that gifts, and grace, are two things: and also, that whosoever is graceless, let their gifts be never so excellent, they must perish and be lost for ever; wherefore, for all their gifts, they shall be found the workers of iniquity, and shall so be judged and condemned (Matt 7:22,23). That is a notable place in the prophecy of Ezekiel, "Thus saith he Lord GOD," saith he, "If the prince," the Prince of Life, "give a gift to any of his sons,"—that is, to any that are truly gracious—"the inheritance," or the profit that he gets thereby, "shall be his son's"—that is, for the exercise of his gift he shall receive a reward; "but if he give a gift of his inheritance to one of his servants," that is not a son, " then it shall be his" but "to the year of liberty; after, it shall return to the prince," &c. (Eze 46:16,17). This day of liberty it is now, when the Judge is set upon the throne to judgment, even the glorious liberty of the children of God (Rom 8:21), wherefore then will Christ say to them that stand by, "Take from him the pound, and give it to him that hath ten pounds. This servant must not abide in the house for ever, though with the son it shall be so" (John 8:35; Luke 19:24). A man may be used as a servant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble and nothing (1 Cor 13:1-3).

But now, I say, at this day, they shall clearly see the difference between gifts and grace,

even as clearly, as now they that have eyes can see the difference between gifts and ignorance, and very foolishness. This our day doth indeed abound with gifts; many sparkling wits are seen in every corner; men have the word and truths of Christ at their fingers' ends; but alas, with many, yea, a great many, there is nought but wits and gifts; they are but words, all their religion lieth in their tongues and heads, the power of what they say and know, it is seen in others, not in themselves. These are like the lord on whom the king of Israel leaned, they shall see the plenty, the blessed plenty that God doth provide, and will bestow upon his church, but they shall not taste thereof (2 Kings 7:17-20).

Obs. First. Before I conclude this matter, observe, [first,] that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jesus, they have not one hump18 about election and reprobation; they murmur not at all that they were not predestinated to eternal life; and the reason is, because then they shall see, though now they are blind, that God could in his prerogative royal, without prejudice to them that are damned, choose and refuse at pleasure; and besides, they at that day shall be convinced, that there was so much reality and downright willingness in God, in every tender of grace and mercy to the worst of men; and also so much goodness, justness, and reasonableness in every command of the gospel of grace, which they were so often entreated and beseeched to embrace, that they will be drowned in the conviction of this, that did refuse love, grace, reason, &c.: love, I say, for hatred, grace for sin, and things reasonable, for things unreasonable and vain. Now they shall see they left glory for shame, God for the devil, heaven for hell, light for darkness. Now they shall see that though they made themselves beasts, yet God made them reasonable creatures, and that he did with reason expect that they should have adhered to, and have delighted in, things that are good, and according to God; yea, now they shall see, that though God did not determine to bring them to heaven against their hearts and wills, and the love that they had to their sins: yet then they shall be convinced, that God was far from infusing anything into their souls, that should in the least hinder, weaken, obstruct, or let them in seeking the welfare of their souls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that because all are not elected, therefore God is to blame that any are damned: but then they will see, that they are not damned because they were not elected, but because they sinned; and also that they sinned, not because God put any weakness into their souls, but because they gave way, and that willfully, knowingly, and desperately, to Satan and his suggestions; and so turned away from the holy commandment delivered unto them; yea, then they will see, that though God at some times did fasten his cords about their heads, and heels, and hands, both by godly education, and smarting convictions, yet they rushed away with violence from all, saying, "Let us break their bands asunder, and cast away their cords from us" (Psa 2:3). God will be justified in his sayings, and clear when he judgeth (Psa 51:4), though thy proud ignorance thinks to have, and to multiply, cavils against him.

Obs. Second. But secondly, as the whole body of the elect, by the nature of conversion in their hearts, shall witness a non-conversion in the hearts of the wicked; and as the ungodly shall fall under the conviction of this cloud of witnesses: so, to increase their conviction, there will also be opened before them all the labours of the godly, both ministers and others, and the pains that they have taken, to save, if it had been possible, these damned wretches; and now will it come burning hot upon their souls, how often they were forewarned of this day; now they shall see, that there was never any quarter-sessions, nor general jail-delivery more publicly foretold of, than this day.

You know that the judges before they begin their assizes, do give to the country in charge, that they take heed to the laws and statutes of the king. Why rebel, thou shalt be at this day convicted, that every sermon thou hast heard, and that every serious debate thou hast been at about the things of God, and laws of eternity, they were to thee as the judge's charge before the assizes and judgment began. Every exhortation of every minister of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others—"I charge thee before God, and the Lord Jesus Christ, and the elect angels," saith he, "that thou observe these things;" and again, "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (1 Tim 5:21; 6:13,14). These things give in charge, saith he, that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of: alas! God will multiply his witnesses against thee.

1. Thy own vows and promises shall be a witness against thee, that thou hast, contrary to thy light and knowledge, destroyed thy soul, as Joshua said to the children of Israel, when they said the Lord should be their God. Well, saith he, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." That is, if now you turn back again, even this covenant and resolution of yours will in the great day be a witness against you—"And they said, We are witnesses" (Josh 24:22).

2. Every time you have with your mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it yourselves; I say, every such word and conclusion that hath passed out of thy mouth, sinner, it shall be as a witness against thee in the day of God, and the Lord Jesus Christ; as Christ saith, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt 12:37). I observe, that talk with who you will, they will with their mouth say, serving of God, and loving of Christ, and walking in ways of holiness, are best, and best will come of them. I observe again, that men that are grossly wicked themselves, will yet, with heavy censures and judgments, condemn drunkenness, lying, covetousness, pride, and whoring, with all manner of abominations in others; and yet, in the meantime, continue to be neglecters of God, and embracers of sin and the allurements of the flesh themselves. Why, such souls, every time they speak well of godliness, and continue in their sins; they do pass judgment upon themselves, and provide a witness, even their own mouth, against their own soul, at the judgment-seat—"Out of thy own mouth," saith Christ, "will I judge thee, thou wicked servant;" thou knewest what I was, and that I loved to see all my servants zealous, and active for me, that at my coming, I might have received again what I gave thee, with increase; thou oughtest therefore to have been busying thyself in my work, for my glory, and thy own good; but seeing thou hast, against thy own light and mouth gone contrary: Angels, take this unprofitable servant, and cast ye him into utter darkness, there shall be weeping and gnashing of teeth; he sinned against his light, he shall go to hell against his will (Matt 25:26-31).

The very same I say, will befall all those that have used their mouth to condemn the sins of others, while they themselves live in their sins. Saith God, O thou wicked wretch, thou didst know that sin was bad, thou didst condemn it in others, thou dist also condemn, and pass judgment upon them for their sin, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for" thou that judgest dost the same thing; wherefore, "wherein thou hast judged another, thou condemnest thyself." I must

therefore, saith Christ, look upon thee to be no other but a sinner against thy own mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means, thou hast treasured up wrath against this day of wrath, and revelation of the righteous judgment of God (Rom 2:1-5). He that knoweth to do good, and doth it not, to him it is sin. Thus will God, I say, judge and condemn poor sinners, even from and by themselves, to the fire, that lake of brimstone and fire.

3. God hath said in his word, that rather than there shall want witness at the day of judgment, against the workers of iniquity: the very dust of their city, that shall cleave to his messengers that publish the gospel shall itself be a witness against them; and so Christ bid his servants say—"Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you": &c. "But I say unto you," saith he to his ministers, "it shall be more tolerable for Sodom" at the judgment "than for that city" (Luke 10:10-12).

It may be, that when thou hearest that the dust of the street, (that cleaveth to a minister of the gospel, while thou rejectest his word of salvation,) shall be a witness against thee at the day of judgment: thou wilt be apt to laugh, and say, The dust a witness! Witnesses will be scarce where dust is forced to come in to plead against a man. Well sinner, mock not; God doth use to confound the great and mighty by things that are not, and that are despised. And how sayest thou? If God had said by a prophet to Pharaoh, but two years before the plague, that he would shortly come against him with one army of lice, and a second army of frogs, and with a third army of locusts, &c., and would destroy his land, dost thou think it had been wisdom in Pharaoh, now to have laughed such tidings to scorn? "Is anything too hard for the Lord? Hath he said it, and shall he not bring it to pass?" You shall see in the day of judgment, of what force all these things will be, as witnesses against the ungodly.

Many more witnesses might I here reckon up, but these at this time shall suffice to be nominated; for out of the mouth of two or three witnesses, every word shall be established (2 Cor 13:1). "And at the mouth of two or three witnesses, shall he that is worthy of death, be put to death" (Deu 17:6; John 8:17).

[Fourth—the sentence of the ungodly.] Thus then, the books being opened, the laws read, the witnesses heard, and the ungodly convicted; forthwith the Lord and Judge proceeds to execution.

[THE SENTENCE AND PUNISHMENT OF THE WICKED.]

And to that end doth pass the sentence of eternal death upon them, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt 25:41). You are now by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high treason against God and me; and as murderers of your own souls, as these faithful and true witnesses here have testified, every one of them appearing in their most upright testimony against you. Also, you never had a saving work of conversion, and faith, passed upon you, you died in your sins; neither can I find anything in the last part of this book that will serve your turn, no worthy act is here recorded of you—When "I was an hungered, and ye gave me no meat": when "I was thirsty, ye game me no drink: when I was a stranger, ye took me not in: I was naked, but ye clothed me not: I was sick and in prison, but ye visited me not": I have made a thorough search among the records of the living, and find nothing of you, or of your deeds, therein—"Depart from me, ye cursed," &c. (Matt 25:42,43).

Thus will these poor ungodly creatures be stripped of all hope and comfort, and

therefore must need fall into great sadness and wailing, before the Judge; yea, crying out, as being loath to let go all for lost; and even as the man that is fallen into the river, will catch hold of anything when he is struggling for life, though it tend to hold him faster under the water to drown him: so, I say, while these poor creatures, as they lie struggling and twining under the ireful countenance of the Judge; they will bring out yet one more faint and weak groan, and there goes life and all; their last sigh is this—Lord, when saw we thee an hungered, and gave thee no meat: or when saw we thee thirsty, and gave thee no drink? when saw we thee a stranger, and took thee not in? or naked, and clothed thee not? or when wast thou sick, or in prison, and we did not minister unto thee? (Matt 25:44).

Thus you see, how loath the sinner is now to take a "nay" of life everlasting. He that once would not be persuaded to close with the Lord Jesus, though one should have persuaded him with tears of blood: behold how fast he now hangs about the Lord, what arguments he frames with mournful groans; how with shifts and words he seeks to gain the time, and to defer the execution: Lord, open unto us! Lord, Lord, open unto us! (Matt 25:11). Lord, thou hast taught in our streets, and we have both taught in thy name and in thy name have we cast out devils (Matt 7:22). We have eaten and drank in thy presence (Luke 13:26). And when did we see thee an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? (Matt 25:10,11). O poor hearts! how loath, how unwillingly do they turn away from Christ! How loath are they to partake of the fruit of their ungodly doings! Christ must say, Depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, "Lord, open unto us;" when he hath given them their answer, "that he knows them not," yet they plead and mourn. Wherefore he is fain to answer again, "I tell you, I know you not whence you are; depart" (Luke 13:25-27).

"DEPART." O this word, Depart! How dreadful is it! with what weight will it fall on the head of every condemned sinner! For you must note, that while the ungodly stand thus before the Judge; they cannot choose but have a most famous view both of the kingdom of heaven, and of the damned wights in hell. Now they see the God of glory, the King of glory, the saints of glory, and the angels of glory; and the kingdom in which they have their eternal abode. Now, they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they must depart; and as I say, they shall have the view of this; so they will most famously19 behold the pit, the bottomless pit, the fire, the brimstone, and the flaming beds that justice hath prepared for them of old (Jude 4). Their associates also, will be very conspicuous, and clear before their watery eyes. They will see now, what and which are devils, and who are damned souls; now their great-grandfather Cain, and all his brood, with Judas and his companions, must be their fellow-sighers in the flames and pangs for ever. O heavy day! O heavy word!

This word "depart," therefore, it looketh two ways, and commands the damned to do so too. Depart from heaven, depart to hell; depart from life, depart to death: "depart from me"—now the ladder doth turn from under them indeed.20

The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgment also, because he is the Son of man (John 5:27). Depart from me: I would come to have done you good; but then you would not. Now then, though you would have it never so willingly, yet you shall not.

"Depart from me, ye cursed." You lie open to the stroke of justice for your sins; ye forsaken, and left of God, ye vessels of wrath, ye despisers of God and goodness, you must now have vengeance feed on you; for you did, when you were in the world, feed

on sin, and treasure up wrath against this day of wrath, and revelation of the righteous judgment of God (Rom 2:3-6).

"Depart, ye cursed, into everlasting fire." Fire is that which of all things is the most insufferable and insupportable. Wherefore, by fire, is shewed the grievous state of the ungodly, after judgment. Who can eat fire, drink fire, and lie down in the midst of flames of fire? Yet this must the wicked do. Again; not only fire, but everlasting fire. "Behold how great a fire a little matter kindleth." A little sin, a little pleasure, a little unjust dealing and doing; what preparation is made for the punishment thereof. And hence it is, that the fire into which the damned fall, is called the lake, or sea of fire—"And whosoever," saith John, "was not found written in the book of life was cast into the lake of fire and brimstone" (Rev 20:15). Little did the sinner seriously think, that when he was sinning against God, he was making such provision for his poor soul; but now 'tis too late to repent, his worm must never die, and his fire never shall be quenched (Mark 9:48). Though the time in which men commit sin is short, yet the time of God's punishing of them for their sin, is long.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In that he saith, "prepared for the devil and his angels": he insinuates a further conviction upon the consciences of the damned. As if he had said, As for this fire and lake that you must go to, though you thought but little of it, because you were careless, yet I did betimes put you in mind of what would be the fruits of sin; even by preparing of this judgment for the devil and his angels. The devil in his creation is far more noble than you; yet when he sinned, I spared him not. He sinned also before man; and I, upon his sinning, did cast him down from heaven to hell, and did hang the chains of everlasting darkness upon him (Jude 6), which might, yea, ought to have been a fair item to you to take heed, but you would not (Gen 3:2-5). Wherefore, seeing you have sinned as he hath done, and that too, after he had both sinned, and was bound over to eternal punishment; the same justice that layeth hold on these more noble creatures, must surely seize on you (Rev 20:1). The world should be convinced of judgment then, " because the prince of this world is judged" (John 16:8). And that before they came to this condition of hearing the eternal sentence rattle in their ears; but seeing they did not regard it then, they must and shall feel the smart of it now. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

God would have men learn both what mercy and justice is to them, by his shewing it to others; but if they be sottish and careless in the day of forbearance, they must learn by smarting in the day of rebukes and vengeance. Thus it was with the old world; God gave them one hundred and twenty years' warning, by the preparation of Noah, for the flood that should come; but forasmuch as they then were careless, and would not consider the works of the Lord, nor his threatening them by this preparation: therefore he brought in the flood upon the world of the ungodly, as he doth here the last judgment upon the workers of iniquity, and sweeps them all away in their willful ignorance (Matt 24:37-39).

Wherefore, I say, the Lord Chief Judge by these words, "Prepared for the devil and his angels," doth as good as say, This fire into which now I send you, it did of itself, even in the preparation of it, had you considered it, forewarn you of this that now is come upon you. Hell-fire is no new, or unheard-of thing; you cannot now plead, that you heard not of it in the world, neither could you with any reason judge, that seeing I prepared it for angels, for noble, powerful, and mighty angels; that you, poor dust and ashes, should escape the vengeance.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels":

The sentence being thus passed, it remains now, the work being done, that every one goeth to his eternal station. Wherefore, forthwith this mighty company, do now with heavy heart, return again from before the judgment-seat: and that full hastily, God knoweth, for their proper centre, is the hell of hell; into which they descend like a stone into a well, or like Pharaoh into the bottom of the Red Sea (Exo 15:10). For all hope being now taken from them, they must needs fall with violence, into the jaws of eternal desperation, which will deal far worse with the souls of men, and make a greater slaughter in their tortured consciences, than the lions in the den with Daniel, could possibly do with the men that were cast in among them (Dan 6:24).

This is that which Paul calleth eternal judgment (Heb 6:2), because it is that which is last and final. Many are the judgments that God doth execute among the sons of men, some after this manner, and some after that; divers of which, continue but for awhile, and none of them are eternal; no, the very devils and damned spirits in hell, though there, is the longest and most terrible of all the judgments of God, yet on foot: yet I say, they must pass under another judgment, even this last, great, and final judgment—"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day" (Jude 6). And so also it is with damned souls; for both Sodom and Gomorrah, with all other, though already in hell in their souls; yet they must, as I have before shewed, all arise to this judgment, which will be their final judgment. Other of the judgments of God, as they have an end, so the end of many of them prove the profit of those on whom they are inflicted, being I say, God's instrument of conversion to sinners; and so may fitly be compared to those petty judgments among men, as putting in the stocks, whipping, or burning in the hand: which punishments, and judgments, do often prove profitable to those that are punished with them; but eternal judgment, it is like those more severe judgments among men, as beheading, shooting to death, hanging, drawing and quartering, which swoop21 all, even health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment—"These shall go away into everlasting punishment," &c. (Matt 25:46). This word, "depart," &c., is the last word the damned for ever are like to hear—I say, it is the last voice, and therefore will stick longest, and with most power, on their slaughtered souls; there is no calling of it back again; it is the very wind-up of eternal judgment.

Thus then, the judgment being over, the kingdom ceaseth to be any longer in the hand of the man Christ Jesus; for as the judges here among men, when they have gone their circuit, do deliver up their commission to the king; so Christ the judge, doth now deliver up his kingdom to his Father (Matt 21:8), and now, all is swallowed up of eternity. The damned are swallowed up of eternal justice and wrath; the saved, of eternal life and felicity; and the Son also delivereth up, I say, the kingdom to the Father, and subjects himself under him that did put all things under him, that God may be all in all (1 Cor 15:24-28).

For now is the end come, and not before, even the end of the reign of death itself; for death, and hell, and sinners, and devils, must now [fall] together into the lake, that burns with fire and brimstone (Rev 20:14,15). And now is the end of Christ's reign, as the Son of man; and the end of the reign of the saints with him, in this his kingdom, which he hath received of his Father for his work sake, which he did for him, and for his elect. "Then cometh the end," saith Paul, "when he shall have delivered up the kingdom to God, even the Father;" But when shall that be? Why, he answers saying, "When he shall have put down all rule and all authority and power. For he must reign," saith he, " till he hath put all enemies under his feet," which will not be until the final sentences

and judgment be over; for "the last enemy that shall be destroyed is death. For he (God) hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor 15:24-28).

All things being now at this pass—to wit, every one being in its proper place, God in his, Christ in his, the saint in his, and the sinner in his; I shall conclude with this brief touch upon both the state of the good and bad after this eternal judgment—

The righteous now shall never fear death, the devil, and hell more; and the wicked shall never hope of life.

The just shall ever have the victory over these things: but the wicked shall everlastingly be swallowed up of them.

The holy shall be in everlasting light: but the sinner in everlasting darkness. Without light, I say, yet in fire ever burning, yet not consumed; always afraid of death and hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in hell, and yet certainly sure they shall never come out of it. Ever desiring the saints' happiness, and yet always envying their felicity. They would have it, because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever laden with the delight of sin; and yet that is the greatest torture; always desiring to put it out of their mind, and yet assuredly know they must for ever abide the guilt and torment thereof.

The saints are always inflamed with the consideration of the grace that once they embraced; but the wicked, most flamingly tormented with the thoughts of rejecting and refusing it.

The just, when they think of their sins, they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteousness, will gnaw themselves, to think that this would not deliver them from hell.

When the godly think of hell, it will increase their comfort; but when the wicked think of heaven, it will twinge them like a serpent. Oh, this eternal judgment! What would a damned soul give that there might be, though after thousands and hundreds of thousands of millions of years, an end put to this eternal judgment. But their misery is, they have sinned against a God that is eternal; they have offended that justice that will never be satisfied; and therefore they must abide the fire that never shall be quenched. Here is judgment, just and sad.

Again; as it will be thus with good and bad in general, so again, more particularly, when the wicked are thus adjudged and condemned, and also received of the fiery gulf, then they shall find, That as he that busieth himself to do good, shall have more glory than others; so they that have been more busy and active in sin than others, they shall have more wrath and torment than others. For as doing good abundantly, doth enlarge the heart to receive and hold more glory: so doing evil abundantly, doth enlarge the heart and soul to receive punishment so much the more. And hence it is that you have such sayings as these—It shall be more tolerable in the judgment for Sodom than for others (Luke 10:12)—that is, than for those that had sinned against much greater light and mercy. "For these," as he saith in another place, "shall receive greater damnation" (Luke 20:47). Yea, it standeth to reason, that he who had most light, most conviction, most means of conversion, and that was highest towards heaven, he must needs have the greatest fall, and so sink deepest into the jaws of eternal misery. As one star—that is, as one saint—differeth from another in heaven; so one damned soul shall differ from another in hell. It is so among the devils themselves; they are some worse than others;

Beelzebub is the prince, or chief of the devils (Matt 9:34; Mark 3:22). That is, one that was most glorious in heaven; chief among the reprobate angels before his fall (Isa 14:12), and therefore sinned against the greater light, mercy, and goodness; and so became the chief for wickedness, and will also have as the wages thereof, the chief of torments. For that will be true of the damned in hell, which is prayed for against Babylon.—"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her" (Rev 18:7). Can it be imagined that Judas should have no more torment, who betrayed the Prince of life and Saviour of the world, than others who never came near his wickedness by ten thousand degrees? He that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; with many more stripes, than others that through ignorance did commit sin worthy of many stripes. But what should I thus discourse of the degrees of the torments of the damned souls in hell? For he that suffers least, will the waters of a full cup be wrung out to him; the least measure of wrath, it will be the wrath of God, eternal and fiery wrath, insupportable wrath; it will lay the soul in the gulf of that second death, which will for ever have the mastery over the poor damned perishing sinner. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev 20:14,15).

FOOTNOTES:

1 Bunyan quotes this from the Genevan or Puritan version; our present translation has " in our body."—Ed.

2 From the verb "to chit," to sprout—to shoot at the end of the grain; provincial and almost obsolete.—Ed.

3 These ideas are as new as they are striking and splendid. Our vile bodies, when raised from the dust, shall be spiritual—like that of Christ—with him in glory; "bright as the sun and stars and angels." How amazingly superior is our preaching mechanic, to all the fathers (so called) and dignitaries of state churches that ever wrote upon this subject. Bunyan proves his apostolic descent in the right line; he breathes the spirit—the holy fire of the inspired writers.—Ed.

4 I have continued this word as Bunyan spelt it, but he probably meant hog-herd, a keeper or driver of swine, one of the dirtiest and lowest employments.
"No boorish hog-herd fed his rooting swine" Browne's Pastorals.—Ed.

5 "Its possessing of us," or to give us possession. "This possesses us of the most valuable blessing of human life, friendship." Gov. of Tongue.—Ed.

6 This is an awful state of delusion; to imagine that God is the author of gross things, such as worshipping a wafer, or applying to a priest to forgive sins; and that a holy God prompts them to the doing thereof, and sanctions them by his presence!! "Every man is tempted, when he is drawn away of his own lust, and enticed," James 1:14. Christian, take care that you receive not any doctrine, nor conform to any practice in religion, without prayerful investigation, and a "thus saith the Lord" for its sanction.—Ed.

7 "Go to his grave in his banner," alluding to splendid funerals, the hearse being ornamented with banners captured in war, or armorial bearings.—Ed.

8 Unsanctified knowledge, accompanied by a degree of conformity in conduct, may be the portion of some who indulge soul-destroying heresies.—Ed.

9 A graphic writer, addressing us at the distance of two centuries, frequently makes interesting mention of manners and customs prevailing at the time wherein he lived. From the illustration here employed by Bunyan, we learn that the culprit before trial, and therefore before convicted of crime, was in a manner prejudged, and loaded with fetters. These extreme judicial severities belong to the past.

10 "Abundance," exuberance, more than enough.—Ed.
11 Bunyan's sanctified mind, well stored with the sacred scriptures, richly enjoyed the contemplation of nature. No writer, however blessed with extensive learning, sanctified by deep and glowing piety, has opened the book of creation with such a master mind, as a witness against man at the day of judgment. In this, as in many other things, Bunyan stands pre-eminent; a striking illustration of the ways of God, who poured such abundance of heavenly treasure into an earthen vessel, despised and persecuted of men.—Ed.
12 "Slethy," now obsolete, sly, cunning, stealthy. "Darkened with men's sleightie jugling, and counterfeit crafts." Bishop Gardiner.—Ed.
13 "Twenty and twenty years," a singular mode of expression, probably alluding to the forty years' trial of the Israelites in the wilderness.—Ed.
14 Conscience, at the day of judgment, will imperatively "command guilt," which had been committed, to appear, and will fasten it upon the soul, which it accuseth. This is a most impressive and solemn appeal;—there can then be no concealment, no subterfuge.—Ed.
15 "Pricked," nominated by a puncture or mark, as our sheriffs are pricked.—Ed.
16 "Counters," false coin—"Will you with counters sum The vast proportion of his infinite." Shakespeare.—Ed.
17 "Keser," Caesar or emperor.—Ed.
18 "Hump;" or "hump-back" is a deformity in nature, so Bunyan uses the word "hump" as a deformity in judgment.—Ed.
19 "Famously," plainly, openly; in this sense obsolete. Tillotson used the words " famous malefactors." Sermon on 1 John 4:9.—Ed.
20 Bunyan here alludes to men convicted of crime; but how many innocent, nay, pious servants of Christ, have been compelled to go up the ladder to the gibbet, and when the rope has been adjusted and the ladder turned, have been ignominiously murdered by the sanction of wicked laws.—Ed.
21 The physician looks with another eye on the medicinal herb than the grazing ox, which swoops it in with the common grass. Glanville.—Ed.
***

SOME GOSPEL TRUTHS OPENED, ACCORDING TO THE SCRIPTURES; OR, THE DIVINE AND HUMAN NATURE OF CHRIST JESUS;

HIS COMING INTO THE WORLD; HIS RIGHTEOUSNESS, DEATH, RESURRECTION, ASCENSION, INTERCESSION, AND SECOND COMING TO JUDGMENT, PLAINLY DEMONSTRATED AND PROVED.

AND ALSO,

Answers to several Questions, with profitable Directions to stand fast in the Doctrine of Jesus the Son of MARY, against those blustering Storms of the Devil's Temptations, which do at this Day, like so many Scorpions, break loose from the bottomless Pit, to bite and torment those that have not tasted the Vertue of Jesus, by the Revelation of the Spirit of God.

Published for the good of God's chosen ones, by that unworthy servant of CHRIST, JOHN BUNYAN, of BEDFORD, By the grace of GOD, preacher of the GOSPEL of his dear SON.

'Jesus saith,—I am the way, and the truth and the life: no man cometh unto the Father but by me.'—John 14:6

'Neither is there salvation in any other.'—Acts 4:12

EDITOR'S ADVERTISEMENT.

This was the first work published by the indefatigable servant of Christ, John Bunyan; and he modestly sought the patronage of his brethren in the ministry, and Messrs. Burton, Spencly and Child wrote prefatory recommendations. The latter of these, Mr. John Child, for some temporal advantages afterwards conformed; and became notorious for having, in a fit of despair, destroyed himself.

Well might Bunyan in this treatise, call the early period of his ministry 'distracted and dangerous times,' in which many a poor sincere inquirer stood 'tottering and shaking,' bewildered with the new din of sectaries, each boldly declaring his divine authority. In the midst of this storm of contending opinions, Bunyan stood forth conspicuously to declare 'Gospel Truths'; and to open and vindicate them these discourses were written. To enable the reader to understand and appreciate them, it will be needful to take a rapid glance at the state of society which then prevailed. The frivolities of dress and laxity of morals introduced by James the First, increased by the mixture of French fashions under the popish wife of Charles the First, had spread their debauching influence throughout the kingdom. George Fox, the founder of the Society of Friends, in an address 'To such as follow the world's fashions,' gives an almost incredible description of the tomfooleries of dress which prevailed. 'How doth the devil garnish himself, and the people are carried away with vanity—women plaiting their hair—men and women powdering it, making their backs like bags of meal. The men having store of ribbands of divers colours about their waists, and at their knees, and in their hats. The women with their spots on their noses, cheeks, and foreheads—rings on their fingers—cuffs double, like a butcher in his white sleeves—ribbands about their arms, hands, back, waists, knees—and hats like unto fidlers' bags—is not this the devil's adorning?'[1]

At this period the iron hand of tyranny and oppression over the worship of God had been suddenly paralyzed. The ruinous penalties, and even capital punishments, which had enforced attendance on a form of common prayer, and a pretence to believe articles, creeds, and catechisms, ordained by Acts of Parliament, were removed. Man, by nature averse to religious inquiries, was now stimulated, under a threat of eternal ruin, personally and individually, to seek for truth and salvation. At this time a little persecuted band of puritans had directed every inquirer after salvation to the sacred Scriptures, which alone were able to make wise unto salvation, by the aid of the Holy Spirit enlightening their minds to understand, and subduing their wills to receive those eternal truths. But a new light was now discovered—that which lighteneth every man that cometh into the world; and which, it was alleged, would alone, if cherished and followed, lead the honest inquirer into all truth. National religion, so called, had been propagated at an incredible expense of treasure, and by the sacrifice of the best blood in the country, to the shrine of infallibility—called uniformity. A hireling priesthood had limited to themselves the right to teach men how to be Christians. The result of all this was clearly seen, when the people were driven to think and choose for themselves. Their minds were in darkness and confusion, which quickly produced the most whimsical, mischievous, and even ludicrous opinions, mixed with truth.

National establishments, whether Pagan, Mohamedan, or Christian—be this latter either Greek, Roman, or Protestant—have a direct and natural tendency to repress and prevent personal inquiries, lest they should interfere with uniformity in faith and worship; which is a presumed incapability of error on the part of those who impose them. Systems, which IN FACT, although not in words, claim infallibility, by requiring implicit and absolute submission, must have had a direct tendency to hoodwink and blind the people; nor can we be surprised, that when their eyes were first opened, they saw

indistinctly; or, to use a scripture phrase, 'men as trees walking.' They utterly failed in preparing the mind to receive divine truth, or in furnishing an antidote to extravagant speculations in religion.

The state of the millions can hardly be conceived; they had paid a priest to think on religion for them—to read the Bible for them—and to pray for them. They had paid the church to make them Christians—to confirm them—to forgive their sins—and to bury their bodies in sure and certain hope of heaven. From this fatal sleep of ignorance and error, they were aroused by itinerant preachers; many of whom were men of education, of irreproachable morals, and most benevolent habits. They went forth upon their mission at a fearful sacrifice of comfort, property, health, and even of life; calling all to repentance, and to obey the light within—to follow on to perfection in this life—and, at the same time, denouncing all hireling ministers. They were called in derision, Familists, Ranters, Quakers, New Lights, &c. The old leaven, which had led the people without inquiry to follow the priests, now operated on multitudes to follow those ardent and self-denying leaders. The Familists, or family of love, were consistent in their lives; —considered every day a sabbath, and baptized none under thirty years of age. The Ranters mingled a little truth with much error—abused their Christian liberty—and lived licentiously, and were a scandal to religion. The Quakers—so called from their trembling agitation when under a powerful sense of eternal realities, and because, in preaching, they admonished their hearers to tremble and quake at the word of God—considered the sacraments as mere ceremonies, inconsistent with spiritual worship—lived and dressed with the utmost simplicity, and took the lead in attacking error at all risks.

These itinerants went through the whole length and breadth of the land, and in every place of public resort they made proclamation. In fairs, markets, meetings, assizes, and steeple-houses, their voice was heard denouncing evil and exhorting to righteousness. Short weights and deceit were declared an abomination to the Lord, in fairs and markets. Every religious delusion was exposed in meetings and parish churches. The journals of George Fox, and others, are exceedingly interesting in recounting their hazardous adventures, zeal, and no ordinary degree of ready wit and talent. Some of these itinerants came to Bedford, and in the parish church, called 'the steeple-house,' in Bedford town, on the 23d of May, 1656, they met John Bunyan, probably after he had been ministering there. With him they held a public disputation or controversy, to which allusions are made by both parties,[2] and in Bunyan they met a master spirit who confounded them. The subjects in dispute were of the deepest importance—the work of the Holy Spirit in conversion—the authority of the Bible—the perfection of holiness in this life—and whether it was lawful to perform the work of the ministry for hire.

After a very careful perusal of E. Burrough's answers to Bunyan, it is gratifying to find that the whole truth is set forth in the following pages;—some of the facts are worthy of a careful notice. The Baptists and Independents had long existed in this country, and had published confessions of faith. The Ranters and Familists existed not as sects but in name, and soon disappeared. The Quakers, who were confounded with the Ranters and Familists, were not at this time formed into a society; nor had they published any book of discipline. The Society of Friends were some years after united, and have been one of the most useful as well as the brightest ornaments to this kingdom. The works of Fox, Penn, Barclay, and others, with their books of discipline, and yearly epistles, shew that they, to a very great extent, agree with Bunyan in his sentiments; and it is well worthy of notice that, in the latter part of his life, when he wrote his admirable treatise

on the resurrection of the dead, he does not accuse the Society of Friends with holding any false opinions. Bunyan is clear and scriptural upon the 'Light within,' or that conscience of right and wrong which all possess to their condemnation—as distinguished from the indwelling of the Holy Spirit, the gift of God to his people, revealing in them the pardon of sin and hope of glory, by opening their understandings to receive the truths of the Bible. When Ann Blakeley bid Bunyan 'throw away the Scriptures,' he replied, 'No, for then the devil would be too hard for me.'[3] And when accused of being a hireling priest, how triumphant was the reply—it ought to be printed in letters of gold. He was charged with making merchandize of souls, and he answered—'Friend, dost thou speak this from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out this way is a lying spirit. For though I be poor, and of no repute in the world, as to outward things; yet through grace I have learned by the example of the apostle, to preach the truth; and also to work with my hands, both for my own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me FREELY, and not for filthy lucre's sake.'[4] How does this contrast with the description of the state clergy, before the triers were appointed.[5]

Favoured by the kind assistance of Charles Bowden, the secretary to the Society of Friends, access was afforded me to the extensive library in Devonshire House, and upon collation of Bunyan's quotations with the original editions of Burrough's exceedingly rare tracts, my gratification was great to find that every extract made by John Bunyan was perfectly faithful.

Edward Burrough, called a son of thunder and of consolation, answered both these treatises of Bunyan's,—denying, on the part of the Quakers, many of the charges made against them, as connected with the Ranters. He was a man of great talent—fearless, devoted, and pious. He became extensively useful; and like thousands of most excellent men, was sacrificed at the shrine of that fanatical church over which the profligate and debauched Charles the Second was the supreme head. He died in the prime of life, receiving the crown of martyrdom, when his happy spirit ascended from Newgate in 1662: aged 28 years.

No sect was so severely tormented as the Quakers. A fanatical clergyman, Edward Lane, in a book called 'Look unto Jesus,' 1663, thus pours forth his soul, breathing out cruelty—'I hope and pray the Lord to incline the heart of his majesty our religious King, to suppress the Quakers, that none of them may be suffered to abide in the land.' A prayer as full of cruelty against a most peaceful and valuable part of the community, as it was hypocritical in calling a debauched and profligate man [Charles the Second] 'our religious king.'

Controversy was carried on in those days with extreme virulence; learned and unlettered men alike used violent language, which, in this enlightened and comparatively happy age, is read with wonder. Burrough called his answer 'The Gospel of Peace contended for in the spirit of meekness and of love.' He meekly commences with—'How long, ye crafty fowlers, will ye prey upon the innocent; how long shall the righteous be a prey to your teeth, ye subtle foxes; your dens are in darkness, and your mischief is hatched upon your beds of secret whoredoms.' He says, 'I own the words but I deny thy voice.' Such was the unhallowed spirit of controversy in that age. A harsh epithet was called faithful dealing: thus, a learned clergyman, writing upon Baptism, entitled his work—'The Anabaptists ducked and plunged over head and ears—washed and shrunk in the washing'; to which an equally learned Baptist replied, in his 'Baby

Baptism mere Babyism.' All this unseemly violence has passed away, and with it much of the virulence of persecution; soon may it pass away altogether, only to be pointed at as the evidence of a barbarous age. We now look back to cruelties perpetrated in the times of Bunyan by the national religion, as a stigma upon human nature. 'What a church is this of yours, to be defended by gaols, and prisons, and whips, and stocks, and violent dealing.' 'Let us fairly try our spiritual weapons, and not carnal cruel tortures. ' 'Let us not hurt or imprison each other, nor put in the stocks, nor cruelly whip and lacerate each others' bodies; but let us thrash deceit, whip and beat that and all false doctrines': these were the breathings of our pilgrim forefathers,—it is the language of common sense and of real religion. May such sentiments spread, and soon cover the earth!—GEO. OFFOR.

FOOTNOTES:

1. George Fox's Journal, folio, p. 144.
2. See Burrough's Works, p. 304.
3. Page 201.
4. Page 201.
5. Page 178.

THE AUTHOR TO THE READER.

Seeing the Lord hath been pleased to put it into my heart, to write a few things to thee (Reader) touching those things which are most surely believed by all those that are, or shall be saved (Luke 1:1; Acts 13:38). I think it meet also, to stir up thy heart by way of remembrance, touching those things that are the hindrances of thy believing the things that are necessary to the welfare of thine immortal soul. And indeed, this is the only thing necessary; it is better to lose all that ever thou hast, than to have thy soul and body for ever cast into hell; And therefore, I beseech thee to consider with me a few things touching the stratagems, or subtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall short of eternal life (1 Peter 5:8).

And first of all, he doth endeavour by all means to keep thee in love with thy sins and pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die in them (1 Cor 6:9,10; 2 Thess 2:12). Yea, he knows that he is as sure of thee, as if he had thee in hell already (John 3:19). And that he might accomplish his design on thee in this particular, he laboureth by all means possible to keep thy conscience asleep in security and self-conceitedness, keeping thee from all things that might be a means to awaken and rouse up thine heart. As first, he will endeavour to keep thee from hearing of the word, by suggesting unto [thee] this and the other worldly business which must be performed; so that thou wilt not want excuse to keep thee from the ordinances of Christ, in hearing, reading, meditation, &c., or else, he seeks to disturb, and distract thy mind when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art a little more stirred, he labours to rock thee asleep again, by casting thee upon, and keeping thee in evil company, as among rioters, drunkards, jesters, and other of his instruments, which he employeth on purpose to keep thee secure, and so ruin thy soul and body for ever and ever.

If not thus, then peradventure he will seek to persuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleasures, or phys; or some other trick he will invent, such as best agreeth with thy nature. And thus thy heart is again deaded, and thou art kept in carnal security, that thou mightest perish for ever. But if notwithstanding these, and many cunning slights more which might be named, he cannot so blind, and benumb thy conscience, but that it doth see and feel sin to be a

burden, intolerable and exceeding sinful; Then in the second place, his design is to drive thee to despair, by persuading thee that thy sins are too big to be pardoned; he will seek by all means possible to aggravate them by all the circumstances of time, place, person, manner, nature, and continuance of thy sins, he will object in thy soul, thou hast out-sinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace; hadst thou closed in with them it had been well with thee, but now thou hast stood it out so long, that there is no hope for thee: thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience, the most sad sentences of the scripture; yea, and set them home with such cunning arguments, that, if it be possible, he will make thee despair, and make away thyself, as did Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thine own righteousness, telling thee, that if thou wilt needs be saved, thou must earn heaven with thy fingers' ends; and it may be, he represents to thy soul such a scripture; 'If thou doest well, shalt thou not be accepted?' And thou having (but in the strength of nature) kept thyself from thy former grosser pollutions, and it may be from some more secret sins, are ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good, and so goest on till thou meetest with a searching word, and ministry, which tells thee, and discovers plainly unto thee, that thou doest all this while deceive thyself, by a vain hope and confidence; for tho' thou seek after the law of righteousness, thou hast not yet attained to the law of righteousness, nor yet canst, because thou seekest it 'not by faith, but as it were, by the works of the law' (Rom 9:31,32). Here again, thou art left in the mire, and now peradventure thou seest, that thou art not profited by the works of the law, nor thy own righteousness: And this makes thee stir a little, but in process of time, (through the subtle sleights of the devil, and the wickedness of thine own heart;) thou forgettest thy trouble of conscience, and slippest into a notion of the gospel, and the grace thereof, and now thou thinkest thyself cock-sure: Now thou art able to say, 'He that lives and dies in his sins, shall be damned for them: He that trusts in his own righteousness, shall not be saved': Now thou canst cry, 'grace, grace, it's freely by grace, it's through the death of the man Christ Jesus, that sinners do attain unto eternal life' (Heb 9:14). This, I say, thou hast in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the knowledge of the scriptures, though thine heart be empty of sanctifying grace. And thus thou dost rejoice for a time. Yet because thou hast not the root of the matter within thee, in time of temptation thou fallest away (Luke 8:13).

Now being in this condition, and thinking thyself to be wondrous well, because of that notion of the truth, and that notion thou hast in the things of God: I say, being in this state, thou art liable to these dangers.

First, Thou art like to perish if thou die with this notion in thine head, except God out of his rich grace do work a saving work of grace and knowledge in thy heart; for know this, thou mayest understand glorious mysteries, and yet be a cast-away (1 Cor 13:1-3). Or else,

Secondly, Thou art liable to the next damnable heresy that the devil sendeth into the world. See and consider Luke 8:13; 2 Timothy 2:18. I say, thou dost lie liable to be carried away with it, and to be captivated by it; so that at last, through the delusions of the devil, thou mayest have thy conscience seared as with an hot iron, so hard, that neither law, nor gospel, can make any entrance thereinto, to the doing of thee the least

good. And indeed, who are the men that at this day are so deluded by the quakers, and other pernicious doctrines; but those who thought it enough to be talkers of the gospel, and grace of God, without seeking and giving all diligence to make it sure unto themselves? 'And for this cause God' [shall send] hath sent 'them strong delusion, that they should believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness,' as it is written (2 Thess 2:11,12). And indeed if you mark it, you shall see, that they be such kind of people, who at this day are so carried away with the quakers' delusions; namely, a company of loose ranters, and light notionists, with here and there a legalist, which were shaking in their principles from time to time, sometimes on this religion, sometimes on that.[1] And thus these unstable souls are deluded and beguiled at last (2 Peter 2:14). So that these who before (as one would have thought) had something of God in them, are now turned such enemies to the glorious truths of the gospel, that there are none so obstinately erroneous as they. And indeed it is just with God, to give them over to 'believe a lie' (2 Thess 2:11), who before were so idle that they would not receive the truth of God into their hearts, in the love of it. And to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, that they might be saved (Gal 3:1).

But you will say, what lies are those, that the devil beguileth poor souls withal? I shall briefly tell you some of them, but having before said, that they especially are liable to the danger of them, who slip into high notions, and rest there; taking that for true faith which is not. I shall desire thee seriously to consider this one character of a NOTIONIST. Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the scriptures, but are ignorant and foolish in comparison of him: (Thus knowledge puffeth up, (1 Cor 8:1)) whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the mystery of godliness, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.

And further, a notionist, though he fall from his former strictness and seeming holiness, and appear more loose, and vain in his practices, yet speaks as confidently of himself, as to assurance of salvation, the love of God, and union with God, as ever. But now to return, and declare some of those lies which the devil persuades some of these men to believe.

I. That salvation was not fully, and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously (Acts 13:38,39), by his death upon the cross, without the gates of Jerusalem (Heb 13:12 compared with John 19:19,20).

II. This is another of his lies wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for (say they) it will convince of sin, as swearing, lying, stealing, covetousness, and the rest of the sins against the law (Rom 3:20). But 'the law is not of faith' (Gal 3:13). And then I am sure, that it, with all its motions and convictions, is never able to justify the soul of any poor sinner. 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them' (Gal 3:10), but that no man is justified by the law is evident, 'for, The just shall live by faith' (v 11). Now because I am not altogether ignorant of the delusion of the devil touching this grace of faith also, I shall therefore in short give thee (reader) a brief, yet true description from the scripture. 1. What true justifying faith is, and what it lays hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it.

1. First therefore, true faith is a fruit, work, or gift of the Spirit of God (Gal 5:22; 2 Thess 1:11; 1 Cor 12:9) whereby a poor soul is enabled through the mighty operation of God (Col 2:12) in a sense of its sins and wretched estate to lay hold on the righteousness, blood, death, resurrection, ascension, intercession, and coming again of the Son of God which was crucified without the gates of Jerusalem, for eternal life (John 3:16-18 compared with Matt 3:17; Gal 2:20; Rom 5:8-10; Rom 3:25; Acts 16:31; Heb 13:12) according to that saying in Hebrews 11:1 'Now faith is the substance of things hoped for,' and 'the evidence of things not seen,' that is, the things that are hoped for faith sees, lays hold upon, and embraces them (Heb 11:13) as if they were present; yea, it seals up the certainty of them to the soul. Therefore saith the Apostle, it is the evidence, or testimony, or witness, of those things that are not seen as yet with a bodily eye; which are obtained by the blood of the man Christ Jesus (Heb 9:14 compared with Heb 10:12,19,20) by which the soul sees as in a glass the things that God hath laid up for them that fear him (1 Cor 13:12; 2 Cor 3:18).
2. If you would know who this faith comes from, read Ephesians 2:8 'For by grace ye are saved [saith the scripture] through faith; and that not of yourselves: it is the gift of God.' Again, in Philippians 1:29 it is thus written: 'For unto you [that are believers] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake'; And thus much do the Apostles hold forth to us in their prayer, or request to the Lord Jesus, when they say, 'Lord increase our faith' (Luke 17:5), and he is therefore called 'the author and finisher of our faith' (Heb 12:2). Also we find in James 1:17 that 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights,' &c., and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the author God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us: even as a grain of gold, is as perfect gold, as a pound of gold, though not so much.
3. All men have not faith, this the Apostle witnesseth in so many words as we find (2 Thess 3:2; Deut 32:20). Also in Timothy 1:15 'Unto them that are defiled and unbelieving is nothing pure,' &c. It appeareth also in this, that all do not attain salvation, which they must needs do if they had true justifying faith (compare Luke 13:24 and 1 John 5:19 with Mark 16:16. And Heb 4:3 with vv 6 and 11 'they that believe shall be saved').
4. The fruits of it are, (1.) to purify the heart (Acts 15:9; 1 John 3:3), and that, as I said before, by laying hold on what Jesus Christ had done and suffered for sinners (Acts 13:38,39). (2.) It fills the soul with peace and joy, in that it lays hold on the things that are obtained for it (Rom 5:1; 2 Tim 1:9,10; 1 Peter 1:8). (3.) It makes the soul to wait patiently, for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead, which hath also delivered it from the wrath to come, as in Timothy 2:13, 14; 1 Peter 4:13 and 5:1, 4; 1 Thessalonians 1:10.
Quest.—But how (may some say) doth the devil make his delusions take place in the hearts of poor creatures?
Ans. 1.—Why, first, He labours to render the doctrine of the Lord Jesus, and salvation by him alone, very odious and low: and also his ordinances, as hearing, reading, meditation, use of the scriptures, &c. telling poor sinners that these things are but poor, low, carnal, beggarly, empty notions; preached up by the clergymen, who are the scribes and pharisees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not into the power of the Lord Jesus: And with this persuasion, he also represents the ungodly and base carriage, or behaviour, of some, who have taken in hand to preach the doctrine of the Lord Jesus Christ, and

thereby he doth render the gospel of our Lord Jesus the more contemptible and base. But woe, woe, woe, be to them by whom such offences come (Matt 18:7; Luke 17:1,2).
Ans. 2. He pretends to lead them up into some higher light, mysteries, and revelations of the Spirit, into which a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuit after these his pretended truths; persuading them, that they shall be as God himself, able to discern between good and evil (Gen 3:5). And in this he is exceeding subtle and expert, as having practised it ever since the days of Adam. These things being thus considered, and in some measure hungered after, and the rather because they are good (as they think) to make one wise (Gen 3:6). The poor soul is all on the sudden possessed with a desperate spirit of delusion, which carries it away headlong with some high, light, frothy notions, and spiritual wickedness (which drown it in perdition and destruction) that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of itself in the poor deluded soul; which when it hath attained to, it doth then begin to bring the soul into a clearer sight of those things, which it was loth it should know at the first; but having fitted the soul by degrees for a further possession of itself, at last it begins to hold forth its new gospel; shewing the soul a new Christ, and new scriptures. The new and false Christ, is a Christ crucified within, dead within, risen again within, and ascended within, in opposition to the Son of Mary, who was crucified without, dead without, risen again without, and ascended in a cloud away from his disciples into heaven without them (Acts 1:9-11).
Now this new and false Christ, hath a new and false faith belonging to his gospel, which faith is this, to apprehend this Christ crucified within, dead within, risen again within, and ascended within: But ask them for a scripture that doth positively prove their doctrine, they also have a scripture, but it is within, it doth bear witness within, and if they had not that, (though that be of the devil's making) I am sure they would have none out of God's holy scriptures, for they will allow of no crucified Christ, but he that was crucified without the gates of Jerusalem (Heb 13:12; John 19:17,18). Dead and buried in the sepulchre of Joseph of Arimathea (John 19:38-41). Was raised again out of that sepulchre into which Joseph had laid him (John 20:1-12). Who went before his disciples into Galilee (Mark 16:7). And to Emmaus (Luke 24:15). Shewed them his hands and his feet, where the nails had gone through (Luke 24:39,40). Did eat and drink with them after his resurrection: Was seen of them on earth forty days after his resurrection (Acts 1:3). And after that ascended away in a cloud, out of the sight of his disciples into heaven (Acts 1:9-11). Which Christ ever lives to make intercession for us (Heb 7:25). Who will come again also at the end of the world to judgment (Acts 10:42, 17:31; 2 Peter 3:10,11). Who also is the same that hath obtained eternal redemption for us (Acts 13:37-39; Rom 3:25; Eph 1:7; Rev 1:5; Heb 1:2, 9:14). This I say, or rather the scriptures say, is God's Christ (Matt 16:16). In whom he is well pleased (Matt 3:17). Neither doth God own any other, or allow of any other: For there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus of Nazareth (Acts 4:10 compared with vv 11,12). But as I told you before, the way to be thus deluded, is first to render God's Christ odious and low, with a pretence of some further light and revelations; and thus professing themselves to be wise, they became fools (Rom 1:22).
Quest.—But you will say, doth not the scripture make mention of a Christ within? (Col 1:27; 2 Cor 13:5; Rom 8:10).
Ans.—I answer, God's Christ was, and is, true God and true man; he was born of the Virgin Mary, true God, and true man (Matt 1:23). 'And they shall call his name

Emmanuel, which being interpreted is, God with us,' or God in our nature, according to 1 Timothy 3:16 'God was manifested in the flesh': And John 1:14 'the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' And in Hebrews 2:14 'Forasmuch then as the children are partakers of flesh and blood, he,' that is, God (Heb 1:8), 'also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.' Now as he was thus true God, and true man, so he became our redeemer and Saviour. Compare the first and second chapters to the Hebrews together, and you may clearly see that this is a glorious truth, that he who is the first and the last (Rev 1:17,18, 2:8) humbled himself, and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And was this all? No. He humbled himself unto death, even the death of the cross (Phil 2:7,8 compared with Rev 1:17,18 and Rev 2:8 with Gal 1:4). Now after this Christ of God, true God and true man, had wrought out eternal redemption for us poor miserable sinners (Heb 9:14 compared with 1 Tim 1:15). I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus completely wrought out our salvation, sends his disciples abroad to preach the same to poor sinners (Acts 2; 2 Cor 5:19,20) and so many as were ordained to eternal life, when they heard the word, or the gospel preached by the Apostles, which gospel was this Christ (1 Cor 1:17 compared with v 23). I say, so many as were ordained to eternal life, when they heard the word, the Holy Ghost or Spirit of Christ, fell upon them (Acts 10:44 compared with Acts 13:48) which did lead them into the redemption and glorious things that the Lord Jesus had laid up and prepared for them (John 16:13-15; 1 Cor 2:9). Which Spirit was the earnest of their inheritance, until the redemption of the purchased possession, to the praise of his glory (Eph 1:13,14). The earnest of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jesus Christ, which is the meaning of that place in Colossians 1:27. And that will be seen clearly, if we compare it with Ephesians 1:13,14 before recited. Now this Spirit, which sometimes is called the Spirit of Christ (2 Cor 13:5). This Spirit, I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christ's; but were reprobates (Rom 8:9) for the Spirit of Christ is the distinguishing character betwixt a believer and an unbeliever, he that hath it, and is led by it, is a child of God (Rom 7:4), but he that hath it not is none of Christ's.

So then, the answer that I give to the question, is this. The Spirit of Christ that is given to believers, is the earnest or hope of that inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this holy spirit unto. And for the proof hereof, read Ephesians 1:13, 14. In whom (saith the scripture) ye also trusted, after that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance; (which inheritance is the eternal redemption that was purchased by Christ for poor sinners (Heb 9:15)) until the redemption of the purchased possession, unto the praise of his glory. Again (Gal 5:5), 'For ye through the Spirit, wait for the hope of righteousness by faith.' And (Col 1:27) the Apostle speaking of this great mystery, saith, 'To whom God would make know what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory'; which glory was then revealed to the saints no otherwise than by faith, as the Apostle saith, 'We rejoice in hope of the glory of God' (Rom 5:2). Which

hope is begotten by the Spirit's shedding abroad the love of God in our hearts (v 5), which hope is not yet seen, that is, not yet actually enjoyed; 'For we are saved by hope: But hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it' (Rom 8:24,25). And as I say, the cause of believers' hope is this, Christ, or the Spirit of Christ, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that earnest no less than the Spirit of the Lord Jesus (Rom 8:16,17).

But now, this Spirit, which is the cause of a believer's hope, all men have not (Jude 19; Eph 2:12; Rom 8:9; John 14:16,17). Therefore what a sad doctrine is that which saith, follow the light that Christ hath enlightened every man withal, which cometh into the world; which light is the conscience, that convinceth of sins against the law; and that you may see clearly if you mind that scripture (John 8:9) which saith, That the Pharisees, [which had neither the love of God, nor his word, abiding in them (John 5:38, 43)] when they had heard Christ speaking thus to them, He that is without sin among you, &c. being convicted by their own consciences, went out one by one, beginning at the eldest, even to the least. But the devil, that he might be sure not to miss of his design, labours by all means to render the scriptures also odious and low, telling them of the scriptures within; which Christ never taught, nor yet his disciples: But they being given up of God to a reprobate mind, have given themselves over, rather to follow the suggestions of the devil, than the holy scriptures which God hath commanded us to betake ourselves to (Isa 8:20 compared with John 5:39) which scripture is called the sword of the Spirit (Eph 6:17), which weapon our Lord Jesus himself held up, to overcome the devil withal (Matt 4:4,7,10; Luke 4:4,8,12). But this design (as I told you) the devil carries on, by pretending to shew them a more excellent way which they may attain to, if they be but wise, and follow what is made known unto them from the light within them.

But, reader, that thou mayest be able to escape the snare of this cunning hunter, I shall lay thee down some few directions, which if the Lord give thee grace to follow, thou shalt escape these WICKED DELUSIONS.

Direct. 1. And first of all, I do admonish thee to be very serious touching thine estate and condition; and examine thine own heart by the rule of the word of God, whether or no, thou hast as yet any beginnings of desiring after religion: and if thou findest that thou hast lived until now in ignorance, and hast not set thyself to remember thy Creator as thou art commanded (Eccl 12:1), then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world (Eph 2:1,2), being then in thy first parents, those didst transgress against thy maker (Rom 5:18), 'Therefore as by the offence of one,' that is, of Adam (v 14), 'judgment came upon all men to condemnation.' Besides the many SINS thou hast committed ever since thou wast born: sins against the law of God, and sins against the gospel of the grace of God; sins against the long-suffering and forbearance of God, and sins against his judgments; sins of omission, and sins of commission, in thoughts, words, and actions: consider, I say, thy condition; yea, get a very great sense of thy sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of sins against law, but also of that damning sin, the sin of unbelief.

Direct. 2. If thou by grace, art but brought into such an estate as to see thyself in a lost condition because of sin, without the Lord Jesus; then in the next place, have a care of resting on any DUTY done, though it be never so specious; I say, have a care of making any stay anywhere on this side the Lord Jesus Christ: but above all strive to

believe, that that very Man that was born of the Virgin Mary, did come into the world on purpose to save thee, as well as other poor sinners: I say, thou must not be content till thou art enabled to say, 'He loved me, and gave himself for me' (Gal 2:20). And that thou mayest be sure to attain to this most precious faith, (for so it is) be much in applying the freest promises to thy own soul; yea, those that have no conditions annexed to them, as these, or other like (Rev 22:17; Jer 31:3, John 6:37 also 14:19; Hosea 14:3). I say, labour to apply to thy own soul in particular, the most glorious and freest promises in the book of God. And if at any time the devil besets thee by his temptations, (for so is his wonted manner to do, and so much the more, as he sees thee labour to get out of his reach) I say, when he assails thee with his fiery darts, be sure to act faith on the most free promises, and have a care that thou dost not enter into any dispute with him, but rather resist him by those blessed promises that are laid down in the word of God: And withal, be sure to meditate upon the blood of the man Christ Jesus, who also is the true God, and read those scriptures that do most fully and clearly speak of it (as 1 John 1:7; Eph 1:7; Heb 9:14; Rom 3:25).

Direct. 3. But if thou say (as it is often the speech of poor souls lying under a sense of sin, and the apprehensions of wrath due to it) I cannot apply the promises to mine own soul; and the reason is, because my SINS are so great, and so many. Consider, and know it for a truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy sins are great: David made it an encouragement to himself, or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, because he had greatly transgressed (Psa 25:11). 'For thy name's sake, O Lord, [saith he] pardon mine iniquity; for it is great.' As if he had said, O Lord, thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodness will more shine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardonest many others who have not committed such heinous offences. And I dare say, the reason why thou believest not, is not because thy sins are great, but because thou dost reason too much with that wicked enemy of man's salvation, and givest way too much to the fleshly reasoning of thine own heart. For Christ hath said, 'He that cometh unto me, I will in no wise cast out' (John 6:37). And again, 'Though your sins be as scarlet, they shall be as white as snow' (Isa 1:18). And Christ calleth those that labour, and are heavy laden, to come to him, with promise to give them rest (Matt 11:28). Wherefore thou must not say, my sins are too big; but thou must say, because I am a great sinner; yea, because I have sinned above many of my companions, and am nearer to hell, and eternal damnation than they, because of my sins, therefore will I cry unto the Lord, and say, O Lord, pardon my sins, for they are great.

Now that thou mayest not be deceived in a matter of so great concernment, have a special care of these three things.

Caution 1. First, Have a care of putting off thy trouble of spirit the wrong way, which thou mayest do three ways; (1.) When thy conscience flieth in thy face, and tells thee of thy sins, thou dost put off convictions the wrong way, if thou dost stop thy conscience by promising to reform thyself, and lead a new life, and gettest off thy guilt by so doing: for though thou mayest by this means still and quiet thy conscience for a time, yet thou canst not hereby satisfy and appease the wrath of God: yea, saith God to such, 'Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me' (Jer 2:22).

(2.) If when thou art under the guilt of thy sins, thou puttest off convictions by thy performance of DUTIES, and so satisfiest thy conscience, then also thou dost put off

thy convictions the wrong way: for God will not be satisfied with anything less than the blood, righteousness, resurrection, and intercession of his own Son (Acts 4:12). And thou shouldest not satisfy thyself with any less than God would have thee to satisfy thyself withal, and that is the water of life (Isa 55:1,2) which water of life thy duties, and all thy righteousness, is not; for they are as filthy rags (Isa 64:6).

(3.) Have a care that when thou art under conviction, thou dost not satisfy thyself with a notion of the free grace of the gospel; my meaning is, do not content thyself with any measure of knowledge that thou canst attain unto, or bottom thy peace upon it, thinking thou art now well enough, because thou canst speak much of the grace of God, and his love in Christ to poor sinners. For this thou mayest have, and do; and yet be but a companion for Demas, yea, for Judas and the rest of the damned multitude: As the Apostle saith, For all this thou mayest be but as sounding brass, and as a tinkling cymbal; that is, nothing but a sound (1 Cor 13:1-3).

Caution 2. But Secondly, If thou wouldest not be deceived, then have a care to avoid false doctrines, which are according to the spirit of the devil, and not after Christ. As,

(1.) If any doctrine doth come unto thee, that tells thee, except thou art circumcised after the manner of Moses, thou canst not be saved: that is, if any man come unto thee, and tell thee, thou must do such and such works of the law, to the end thou mayest present thyself the better before God, do not receive him: For 'to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' (Rom 4:5).

(2.) If any come unto thee, and bring such a doctrine as this; That thou mayest be saved by grace, though thou walk in the imaginations of thy own wicked heart: His doctrine also is devilish, do not receive him (Deut 29:19-23).

(3.) But if any come unto thee, and doth in truth advance the blood, righteousness, resurrection, intercession, and second coming of that very Man in the clouds of heaven, that was born of the virgin Mary; and doth press thee to believe on what he hath done (shewing thee thy lost condition without him) and to own it as done for thee in particular, and withal doth admonish thee, not to trust in a bare notion of it, but to receive it into thy heart, so really, that thy very heart and soul may burn in love to the Lord Jesus Christ again: and doth also teach thee, that the love of Christ should and must constrain thee, not to live to thyself: But to him that loved thee, and gave himself for thee (2 Cor 5:14,15; Eph 4:21-24; 1 Cor 7:23). 'Ye are bought with a price; be not ye the servants of men.' If his conversation be also agreeable to his doctrine, a believing, honest, loving self-denying, courteous conversation, (he also is a true Christian). Receive that doctrine and receive it really; for it is the doctrine of God, and of Christ (Gal 4:4, 1:4; Eph 1:7; Rev 1:5; Acts 13:38; John 1:29; Acts 4:12, 10:40-42; 1 Thess 1:10; Mark 13; 2 Peter 1:5-10). Considering the end of their conversation Jesus Christ, yesterday, and to-day, and the same for ever (Heb 13:7,8).

Caution 3. Again, If thou wouldest not be deceived, then beware of slighting any known truth that thou findest revealed, or made known to thee in the gospel; but honour and obey it in its place, be it (as thou thinkest) never so low (John 14:15).

(1.) Have a care that thou do not undervalue, or entertain low thoughts of God, Christ the Son of Mary, and the holy scriptures, but search them (John 5:39). And give attendance to the reading of them (1 Tim 4:13). For, I will tell thee, he that slights the scriptures, doth also slight him of whom they testify. And I will tell thee also, that for this cause God hath given up many to strong delusions, that they might believe a lie: 'that they all might be damned who believed not the truth, but had pleasure in unrighteousness' (2 Thess 2:11,12).

(2.) Therefore I say unto thee, In the name of the Lord Jesus, the Son of Mary, the Son of God, the very creator of heaven and earth, and all things that are therein; have a care of thyself; for the devil doth watch for thee day and night (1 Peter 5:8). Thine own heart also doth labour to deceive thee, if by any means it may (Jer 17:9). Therefore do not thou trust it; for if thou do, thou wilt not do wisely (Prov 28:26). I say therefore, have a care that thou labour in the strength of the Lord Jesus, to escape all these things; for if thou fall into any one of them, it will make way for a farther income of sin and the devil, through whose deceitfulness thy heart will be hardened, and thou wilt be more incapable of receiving instruction, or reaping advantage, by and from the ordinances of Jesus Christ: the rather therefore, give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thyself, as for thee in particular; which thing if thou dost, thou shalt never fall.

And now, reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

Consider, 1. That God doth hold out his grace, and mercy freely, and that to every one (Rev 22:17; Isa 55:1-7).

Consider, 2. That there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himself saith, 'I am the way, and the truth, and the life: no man cometh unto the Father but by me' (John 14:6 compared with Matt 1:20,21).

Consider, 3. If thou strivest to go over any other way, thou wilt be but a thief and a robber (John 10:1 compared with 9). And know that none of these (so continuing) shall enter into the kingdom of heaven (1 Cor 6:9,10).

Consider, 4. That if the devil should be too hard for thee, and deceive thee, by persuading thee to embrace, or entertain a new gospel, which neither Christ nor his disciples did allow of, it would make thee gnash teeth when it is too late.

Consider, 5. That though thou hast been deluded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked (1 Tim 1:13), or an idle (Matt 20:6,7) lukewarm, hypocritical professor (Rev 3:17-19); and hast stood it out to the last (Eze 18:20-22); for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin, as the guilt of it, thou shalt be saved.

Consider, 6. That the Lord will call thee to judgment for all thy sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the blood of his Son, the Man Christ Jesus: And if thou dost not agree with thine adversary, now, while thou art in the way, 'Lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite' (Luke 12:58,59).

And therefore I beseech thee to consider; Here is at this time life and death, heaven and hell, everlasting joy, and everlasting torment set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a means to stir me up to thank the Lord that ever he did use such a sinner as I am, in the work of his gospel. And here I shall close up what I have said, desiring thee (if thou be a christian) to pray for him who desires to continue.

Thy servant in the Lord Jesus Christ, though less than the least of all saints,

JOHN BUNYAN

FOOTNOTE:

1. The word 'quakers' must not be misunderstood as referring to the society of friends, but to some deluded individuals calling themselves quakers; the friends were not

formed into a society for some years after this was written—Ed.

THE EPISTLE WRIT BY MR. BURTON, MINISTER AT BEDFORD

TO THE READER,

Reader, thou hast in this small treatise, set before thee, the several pieces of that great and glorious mystery, Jesus Christ, God manifested in the flesh: And if thou art enlightened by the Spirit of Christ, here thou mayest see by that Spirit how Jesus Christ the Son of God, the Son of Mary, is both true God and true Man, both natures making but one Christ, one Jesus, as Philippians 2:5-9 where speaking first of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verses, he saith, he (meaning this Jesus) humbled himself, &c., and God (meaning the Father) hath highly exalted him, &c. speaking of both natures God and man as together making but one Christ; who is the Saviour, and is to be believed and trusted in for salvation not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin, and of salvation; 'through this man [speaking of Christ as crucified at Jerusalem] is preached unto you the forgiveness of sins' (Act 13:38). And saith he, there is 'one mediator between God and men, the man Christ Jesus' (1 Tim 2:5); and this discovers the damnable errors of those commonly called Socinians, who on the one hand deny him that was born of the Virgin Mary to be true God as well as true Man: And this is also quite contrary to those commonly called Familists, Ranters, Quakers, or others, who on the other hand either deny Christ to be a real Man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his human nature with the fulness of the godhead in it, to be but a type of God, to be manifest in the saints, and so according to their wicked imagination, his human nature was to be laid aside after he had offered it up on the cross without the gate at Jerusalem, contrary to Acts 1:1-3, 9-11 compared with the last chapter of Luke, vv 39, 40, 50, 51 where it is clearly held forth, that the man Christ rose again out of the grave, with the same body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the same real body, and that he shall again descend form heaven in that same glorious body of flesh, as Acts 1:9-11. And this sure truth of Christ being the Saviour and Mediator, as Man, and not only as God, will also shew serious believers what to think of some, who though they will not (it may be) deny that Christ is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that flesh that was born of the Virgin, and then dwelling in saints, and thus both beginning and perfecting their salvation within them, and so indeed do hold Christ as Man, to be only (I say to be only) the saved or glorified one of God, together with the saints his members, only something in another and more glorious manner and measure than the saints; and these high flown people are in this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God-man, and though they may speak much of Christ, yet they do not rightly and savingly lay him for their foundation.

Now as a help against all these dangerous things, thou hast here the main things of Christ laid down before thee briefly, and fully proved by the scriptures:

First, Of his being true God out of flesh from eternity, and then of his taking flesh, or the nature of man upon him in the womb of the Virgin, and so his fulfilling the law, his dying for sins at Jerusalem, his rising again without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with an outside profession, here thou mayest find something (if the Spirit of Christ meet thee in reading) to convince thee of the sad

condition thou art in, and to shew thee the righteousness thou art to fly to by faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying without thee at Jerusalem for sinners: here also thou mayest see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith, so they may be of great use for thee to mediate upon, and to exercise thy faith in, particularly in mediation, and in this way to seek daily for a higher faith in these truths, to be given into thy heart from heaven; and there is a great need of this, for though these truths be commonly known amongst professors to the notion of them, yet very few know or believe them aright: nay, it may well be said in this age, that, if the faith of the true saints was well sifted, and tradition, notion, and the apprehensions of their own reason and fancy was sifted out, most of them would be found to have very little knowledge of, and faith in, these common truths.

Secondly, These truths being put thus together, and plainly proved by the scriptures, may be a great help (through the Spirit concurring) to strengthen thee against all those damnable heresies which are spread abroad, which deny the Lord Jesus Christ either plainly, or more cunningly and mysteriously. And

Thirdly, The more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, and their interest in them, the more heavenly peace and joy thou wilt have (1 Peter 1:7,8) and also thou wilt hereby attain the more true holiness and purity of heart and life, 'purifying their hearts by faith' (Acts 15:9). And then the more thou hast of the right faith of Christ, and of his things in thy heart, the more strong and valiant wilt thou be in spirit, to do any work private or public for Jesus Christ, like Stephen, who being full of faith, and of the Holy Spirit, was also full of power (Acts 6:8).

In this book thou hast also laid down from the scriptures, how Jesus Christ is without the saints as Man, and yet dwelleth within them, that is, something of his divine nature or his blessed Spirit dwells within them, which Spirit is sometime called, The Spirit of Christ (Rom 8:9). He that hath not the Spirit of Christ, &c. and sometime called Christ, 'If Christ be in you' &c. (Rom 8:10). And also how we may know whether it be Christ and the Spirit of Christ within, or a false spirit calling itself Christ, and that is thus; If it be indeed Christ within, that is, the Spirit of Christ God-man; why then it teaches that man or woman in whom it is, to apply, and trust in Christ without for salvation; Christ as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jerusalem as a sacrifice for sin; it teaches them to trust in the Man Christ as rising again out of the grave without them, as ascending into, and interceding in heaven without for them; and as to come from that heaven again in his flesh to judge the world. Thus the man Christ himself saith, 'When he [the Spirit of truth] is come, &c. he shall glorify me' (John 16:13,14). He shall make you more to prize, admire and glorify me, who am both God and man, and who shall be absent from you touching my body. Then follows, for he shall take of mine (of my glorious things) and shew them to you; he shall take my divine and human nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension and intercession, and of my second coming in the clouds with my mighty angels to judgment, and shall shew them, or clear them up to you: He shall take of my salvation, which I have wrought for you in my own person without you: And he shall take of my glory and exaltation in the heavens, and shew to you. Now to mind this one thing, and to be set down in a right understanding of it, by the Spirit, from the scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ

hath done and suffered without them, resting in an historical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Christ the Son of God without them, so as to have any share or interest in him, 'If any man have not the Spirit of Christ, he is none of his' (Rom 8:9). Others have been depending too much upon something they call Christ, and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the spirit of the devil; in that it doth not glorify, but slight and reject the man Christ and his righteousness which was wrong without them: Reader, in this book thou wilt not meet with high flown airy notions, which some delight in, counting them high mysteries, but the sound, plain, common, (and yet spiritual and mysterious) truths of the gospel, and if thou art a believer, thou must needs reckon them so, and the more, if thou hast not only the faith of them in thy heart, but art daily living in the spiritual sense and feeling of them, and of thy interest in them. Neither doth this treatise offer to thee doubtful controversial things, or matters of opinions, as some books chiefly do, which when insisted upon, the weightier things of the gospel have always done more hurt than good: But here thou hast things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou mayest receive this word which is according to the scriptures in faith and love, not as the word of man, but as the word of God, without respect of persons, and be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the scripture, saith Christ, (who was low and contemptible in the world himself) ordinarily chooseth such for himself, and for the doing of his work (1 Cor 1:26-28). Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world, &c. This man is not chosen out of an earthly, but out of the heavenly university, the church of Christ, which church, as furnished with the Spirit, gifts, and graces of Christ, was in the beginning, and still is, and will be to the end of the world, that out of which the word of the Lord, and so all true gospel ministers must proceed, whether learned or unlearned, as to human learning (1 Cor 12:27,28). And though this man hath not the learning or wisdom of man, yet, through grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the thing that makes a man both a Christian and a minister of the gospel. 'The Lord God hath given me the tongue of the learned,' &c. (Is 50:4 compared with Luke 4:18) where Christ, as man, saith, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,' &c. He hath, through grace taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan, which do more fit a man for that mighty work of preaching the gospel, than all university learning and degrees that can be had.

My end in writing these few lines is not to set up man, but having had experience with many other saints of this man's soundness in the faith, of his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners when there are so many carnal empty preachers, both learned and unlearned; I say having had experience of this, and judging this book may be profitable to many others, as well as to myself: I thought it my duty upon this account (though I be very unfit for it) to bear witness with my brother to

the plain and simple (and yet glorious) truths of our Lord Jesus Christ. And now reader, the Lord give thee and me a right understanding in these things, that we may live and die not with a traditional notional dead faith, but with a right spiritual lively faith of Christ in our heart, wrought by the mighty power of God; such a faith as may make Jesus Christ more real and precious to us than any thing in the world, as may purify our hearts, and make us new creatures, that so we may be sure to escape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jesus Christ, to whom be glory for ever and ever. Amen.

Farewell, thine to serve thee in the Lord Jesus, JOHN BURTON.

SOME GOSPEL TRUTHS OPENED, &c.

Forasmuch as many have taken in Hand to set forth their several Judgments concerning the Son of the Virgin Mary, the Lord JESUS CHRIST; and some of those many having most grossly erred from the simplicity of the Gospel, it seemed good to me, having had some Knowledge of these things, to write a few words, to the end, if the Lord will, Souls might not be so horribly deluded by those several corrupt Principles that are gone into the World concerning him.

Now, that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall shew you, that he was first promised to the fathers, and afterwards expected by their children: But before I do that, I shall speak a few words concerning God's FORE-ORDAINING AND PURPOSING, THAT A CHRIST, A SAVIOUR, SHOULD BE, AND THAT BEFORE THE WORLD BEGAN. Now God in his own wisdom and counsel, knowing what would come to pass, as if it were already done (Rom 4:17). He knowing that man would break his commandments, and so throw himself under eternal destruction, did in his own purpose fore-ordain such a thing as the rise of him that should fall, and that by a Saviour, 'According as he hath chosen us in him, [meaning the Saviour] before the foundation of the world' (Eph 1:4). That is, God seeing that we would transgress, and break his commandment, did before choose some of those that would fall, and give them to him that should afterward purchase them actually, though in the account of God, his blood was shed before the world was (Rev 13:8). I say, in the account of God, his Son was slain! that is, according to God's purpose and conclusion, which he purposed in himself before the word was; as it is written (2 Tim 1:9), 'Who hath saved us, and called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesus before the world began. ' As also, in 1 Peter 1:20, Where the Apostle speaking of Christ, and the redemption purchased by him for sinners, saith of him, 'Who verily was fore-ordained before the foundation of the world, but was manifest in these last days for you, who by him do believe in God, that raised him up from the dead.' God having thus purposed in himself, that he would save some of them that by transgression had destroyed themselves, did with the everlasting Son of his love, make an agreement, or bargain, that upon such and such terms, he would give him a company of such poor souls as had by transgression fallen from their own innocency and uprightness, into those wicked inventions that they themselves had sought out (Eccl 7:29). The agreement also how this should be, was made before the foundation of the world was laid (Titus 1:2). The Apostle, speaking of the promise, or covenant made between God and the Saviour (for that is his meaning,) saith on this wise; 'In hope of eternal life, which God that cannot lie, promised before the world began.' Now this promise, or covenant was made with none but with the Son of God, the Saviour. And it must needs be so; for there was none with God before the world began, but he by whom he made the world, as in Proverbs 8 from verse 22 to verse 31 which was and is, the Son of his love.

This covenant, or bargain, had these conditions in it.
First, That the Saviour should take upon him flesh and blood, the same nature that the sons of men were partakers of (sin only excepted) (Heb 2:14, 4:15). And this was the will or agreement that God had made with him: And therefore when he speaks of doing the will of God (Heb 10:5) he saith, 'a body hast thou prepared me,' (as according to thy promise (Gen 3:15) which I was to take of a woman,) and in it I am come to do thy will, O God, as it is written of me in the volume of thy book (v 7).
Second, The Saviour was to bring everlasting righteousness to justify sinners withal (Dan 9:24,25). The Messias, or Saviour, shall bring in everlasting righteousness, and put an end to iniquity, as it is there written, 'To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.' This, I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ before the world began, which God, that cannot lie, promised at that time (Titus 1:2).
Third, He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant, or bargain; and therefore when God would shew his people what the agreement was that he and the Saviour had made, even before the covenant was accomplished and sealed actually. See for this Zechariah 9 (where he is speaking of him that should be the Saviour,) verse 11, 'As for thee also [meaning the Saviour] by the blood of thy covenant,' or as some render it, whose covenant is by blood (which is all to one purpose) 'I [meaning God] have sent forth thy prisoners out of the pit wherein is no water.' The meaning is this: As for thee also, seeing the covenant, or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my law, out of the pit wherein there is no water; seeing thou also hast completely fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to be understood in John 17:9, 'I pray for them: I pray not for the world, but for them which thou hast given me' (which I covenanted with thee for) 'thine they were and thou gavest them me,' (but on such and such conditions as are before-mentioned (Zech 9)). And again, 'According as he hath chosen us in him, [that is, in Christ,] before the foundation of the world, that we should be holy and without blame before him in love' (Eph 1:4). Now, seeing this was thus concluded upon by those that did wish well to the souls and bodies of poor sinners, after the world was made by them, and after they had said, 'let us make man in our image, after our likeness' (Gen 1:26). And after man, whom God had made upright, had by transgression fallen from that state into which God at first placed him, and thrown himself into a miserable condition by his transgression, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purposed in himself before the world began (Eph 1:4,9; 2 Tim 1:9).
1. Now the first discovery that was made to a lost creature of the love of God, was made to fallen Adam (Gen 3:15). Where it is said, 'I will put enmity between thee and the woman, and between thy seed and her seed'; which is the Saviour (Gal 4:4), 'It shall bruise thy head, and thou shalt bruise his heel.' This was the first discovery of the love of God to lost man: This was the gospel which was preached to Adam in his generation; in these words was held forth to them in that generation, that which should be farther accomplished in after generations.

2. Another discovery of the love of God in the gospel, was held forth to Noah, in that he would have him to prepare an ark to save himself withal; which ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. 'And God said unto Noah, The end of all flesh is come before me;—make thee an ark of gopher wood' (Gen 6:13,14, 7:1). 'The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.'
3. God breaks out with a farther discovery of himself in love to that generation in which Abraham lived, Where he saith, 'And in thee, [that is, from thee shall Christ come through, in whom] shall all families of the earth be blessed' (Gen 12:3). This was also a farther manifestation of the good will of God to poor lost sinners; and through this discovery of the gospel, did Abraham see that which made him rejoice (John 8:56).
4. When the time was come that Moses was to be a prophet to the people of his generation, then God did more gloriously yet break forth with one type after another, as the blood of bulls, and lambs, and goats: Also sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose and decree determined to be sent; for these things (the types) were a shadow of that which was to come, which was the substance (Heb 9:9,10, 10:1,5-7). Now when these things were thus done, when God had thus signified to the world, what he intended to do in after times, presently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his hand and counsel had before determined to be done.
(1.) Now Abraham begins to look for what God had promised and signified; namely, that he would send a Saviour into the world in his appointed time, which thing being promised, Abraham embraces, being persuaded of the certainty of it; as in Hebrews 11:13. And this did fill his heart with joy and gladness, as I said before; for 'he saw it, and was glad' (John 8:56).
(2.) Jacob also, while he was blessing his sons, concerning things to come, breaks forth with these words, 'I have waited for thy salvation' (Gen 49:18). He was also put in expectation of salvation to come by this Saviour.
(3.) David was in earnest expectation of this, which was held forth by types and shadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, 'O that the salvation of Israel were come out of Sion' (Psa 53:6). And again, 'O that the salvation of Israel were come out of Sion!' (Psa 14:7). The thing that David waited for, was not in his time come, though before his time it was promised; which makes him cry out, O that it were come, that it were come out of Sion! Where, by the way, take notice, that the true salvation and Saviour of Israel was to come out of Sion, that is, out of the church of God, touching the flesh, as it is written; A prophet shall the Lord your God raise up unto you of your brethren like unto me (Deut 18:15,18). And again, 'I have laid help upon one that is mighty; I have exalted one chosen out of the people' (Psa 89:19; Rom 9:5). 'Whoso are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.' Christ, as concerning the flesh, did come of the fathers.
(4.) Isaiah did prophesy of this, that God would thus save his people; yea, he breaks forth with these words, 'But Israel shall be saved in the LORD with an everlasting salvation' (Isa 45:17). He also tells them how it shall be accomplished in that 53d chapter. Yea, he had such a glorious taste of the reality of it, that he speaks as though it had been actually done.

(5.) In the days of Jeremiah, this that God had promised to the fathers, was not yet accomplished; in chapter 23:5 he saith, 'Behold, the days come, saith the Lord, that I will [mark, it was not yet done] but I will [saith God] raise unto David a righteous branch, and a king shall reign and prosper.—In his days Judah shall be saved, and Israel shall dwell safely; and this is his name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS.'
(6.) He was also to come in Zechariah's time (Zech 3:8). Where he saith 'for, behold, I will bring forth my servant the BRANCH.'
(7.) He was not come in the time of Malachi neither, though he was indeed at that time near his coming. For he saith himself, 'Behold, I will send my messenger, [meaning John the baptist,] and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts' (Mal 3:1; Isa 40:3; Luke 1:76).
(8.) Old Simeon did also wait for the consolation of Israel a long time (Luke 2:25). Where it is said, 'And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel.' That is, waiting for him that was to be the Saviour, as is clear, if you read with understanding a little farther: 'And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ' (v 26).
And thus have I in brief shewed you, 1. That there is such a thing as Christ. 2. That this Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.
The SECOND THING that I will (through the strength of Christ) prove, is this, THAT HE THAT WAS OF THE VIRGIN, IS HE THAT IS THE SAVIOUR.
FIRST, And first, I shall lay down this for a truth; That it is not any Spirit only by, and of itself, without it do take the nature of man, that can be a Saviour of man from eternal vengeance.
Or thus: That that [which] will be a Saviour of man, must in the nature of man satisfy and appease the justice and wrath of God. And the arguments that I do bring to prove it by, are these.
First, Because it was man that had offended; and justice required that man must give the satisfaction: And therefore, when he that should be the Saviour, was come, he 'took upon him the form of a servant, and was made in the likeness of men' (Phil 2:7; Heb 2:14). Because 'the children are partakers of flesh and blood; he also himself likewise took part of the same'; To what end? 'that through death he might destroy him that had the power of death, that is, the devil.' And is that all? No; but also that he might 'deliver them who through fear of death, were all their lifetime subject to bondage' (v 15).
Second, The second argument is this; because, if a spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man, without the nature of man, either there had been weakness in Body when he made that promise to fallen Adam, That the seed of the woman should break the serpent's head; (for there hath been no need of and so no room for that promise) or else God having made it, would have appeared unfaithful, in not fulfilling his promise, by redeeming the world without it.
Third, If a spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been born of a woman (Gal 4:4). But in that he must come into the world, and must be born of a woman, it is clear, that without this, he could not have been a Saviour: For he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; implying,

No subjection to this, (viz. the taking of the nature of man) no redemption from the curse of the law. But Christ hath delivered from the curse of the law (all that believe in his name) being in their nature made a curse for them.

And this is the reason, why the fallen angels are not recovered from their damnable estate, because, he did not take hold of their nature, 'For verily he took not on him the nature of angels; but he took on him the seed of Abraham' (Heb 2:16).

SECOND, Now then, seeing this is the very truth of God, I shall next prove, that Jesus that was born of the virgin, to be the Saviour. And,

First, I shall prove it by comparing some places of the Old and New testament together, and by some arguments drawn from the scriptures.

1. And first, see Genesis 3:15, where he is called the seed of the woman, saying, 'I will put enmity between thee and the woman, and between thy seed and her seed'; and so was Jesus (Gal 4:4) where it is said, 'God sent forth his Son, made of a woman,' or born of a woman.

2. This woman must be a virgin (Isa 7:14) where it is said, 'A virgin shall conceive, and bear a son, and shall call his name Imanuel.' And Jesus is he that was the fulfilling of this scripture (Matt 1:22,23), 'Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Imanuel.'

3. The Saviour must be of the tribe of Judah. And this Jacob prophesied of on his death-bed, saying, 'Judah, thou art he whom thy brethren shall praise,' or honour, 'thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee' (Gen 49:8).

And again (Micah 5:2), 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.' Jesus also came of the tribe of Judah, and that will clearly appear, if you read (Matt 1). Matthew, he begins first with Abraham (v 2) and thence to Judah (v 3) from Judah to David (v 6) from David to Zorobabel (v 13) then to Jacob the father of Joseph, the husband of Mary, of whom was born Jesus (v 16).

Now Mary was one of the same house also, and for this consider, Jesus came from the loins of David (Matt1); but that he could not do, if Mary had not been of the seed of David: For Christ came from her, not from him, for Joseph 'knew her not till she had brought forth her first-born' (Matt 1:25). Again, the angel told her, that he was the son of David, saying, 'And the Lord God shall give unto him the throne of his father David' (Luke 1:32).

And again, The Jews knew this very well, or else they would have been sure to have laid it open before all the world; for they sought by all means to disown him. And though they did through the devilishness of their unbelief disown him, yet could they find no such thing as to question the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means so far as might help forward their malice; without manifest and apparent injury; for they had exact registers, or records of their genealogies, so that, if they had had any colour for it, they would sure have denied him to have been the son of David. There was reasoning concerning him when he was with them (John 7:27,43) and I do believe, part of it was about the generation of which he came. And this was so commonly known, that the blind man that sat by the way-side could cry out, 'Jesus thou Son of David, have mercy on me.—Thou Son of David, have mercy on me' (Luke 18:38, 39). It was so common, that he came from the loins of his father David according to the flesh, that it was not so much as once questioned. 'And when' Herod 'demanded of the

chief priests and scribes of the people where Christ should be born. They said unto him, in Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor, that shall rule my people Israel' (Matt 1:4-6). (For out of thee) mark that; if Mary had not been of Judah, Christ had not come out of Judah, but Christ came out of Judah; therefore Mary is also a daughter of Judah. And this is evident, as saith the scripture, 'for—our Lord sprang out of Judah' (Heb 7:14).

Again, when Christ the Saviour was to come into the world, at that time the sceptre was to depart from Judah, according to the prophecy of Jacob. 'The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come' (Gen 49:10). Now the sceptre was then departed from those that were Jews by nature, and also the law-giver, and Herod who was a stranger, and not of Judea, was king over them, as Caesar's deputy; and Caesar Augustus imposed laws on them.

The stubborn Jews also confessed the sceptre to be departed, when before Pontius Pilate a Roman governor of Judea, they cried out against Christ: 'We have no king but Cesar' (John 19:15).

Nay farther, the Jews from that day to this, have been without a king of their own nation to govern them: they never had the sceptre swayed since by any of themselves, but have been a scattered despised people, and have been as it were liable to all dangers, and for a long time driven out from their country, and scattered over all the nations of the earth, as was prophesied concerning them (Jer 14:10; Zech 6:14,15). And yet these poor souls are so horribly deluded by the devil, that though they see these things come to pass, yet they will not believe. And one reason among many, of their being thus deluded, is this, they say that the word sceptre in Genesis 49 is not meant of a kingly government; but the meaning is, (say they) a rod, or persecutions shall not depart from Judah till Shiloh come. Now they do most grossly mistake that place; for though I am not skilled in the Hebrew tongue, yet through grace, I am enlightened into the scriptures; whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a governor or sceptre of the kingdom shall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the same verse, and you will find it to be the sceptre of a king that is meant; for he addeth, 'nor a law-giver from between his feet.' Mark it, The sceptre, nor a law-giver; the legislative power depending on the sceptre of the kingdom, shall not depart from Judah till Shiloh come. According to that scripture, written in Isaiah 7:16, 'For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' Which scripture hath been fulfilled from that same time.

But a word to the Jews' exposition of the sceptre to be a rod, or persecutions; saying, that persecutions shall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come; at one time they 'had rest four-score years' (Judg 3:30). Again, 'And the land had rest from war' (Josh 14:15). And again, 'And the Lord gave them rest round about, according to all that he sware unto their fathers, and there stood not a man of all their enemies before them' (Josh 21:44). 'And the land had rest forty years' (Judg 3:11). There was rest many a time from persecution and from the rod, though it were but for a season; but the sceptre, or kingdom, did not depart from Judah, and a law-giver from between his feet till Shiloh came.

Second, Again, To prove that Jesus is the Christ, it is clear from the hand of God against the Jews, for putting him to death. What was the reason why they did put him to death, but this, He did say that he was the Christ the Son of God? (Luke 22:70) 'Then

said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.' That is, I am he as you say, I am the Son of God; yea, the only begotten Son of the Father, and I was with him before the world was (John 9:37, 17:5).

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to death (John 19:7).

Now God did, and doth most miserably plague them to this very day, for their crucifying of him: But I say, had he not been the Christ of God, God's Son, he would not have laid sin to their charge, for crucifying him; but rather have praised them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himself equal with God, and was not. He would have praised them for doing the thing that was right, as he did Phineas the son of Eleazar, for executing judgment in his time, on the adulterer and adulteress (Num 25:8).

But in that he said he was the Son of God, and accounted it no robbery so to call himself (Phil 2:6). And seeing that they did put him to death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their sin in putting him to death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire (Matt 27:25).

Again, Jesus himself doth in this day hold forth that he is the Christ, where he saith, 'The time is fulfilled, and the kingdom of God is at hand' (Mark 1:15). What time is this that Jesus speaks of? Surely, 'tis that of Daniel's seventy weeks, spoken of in chapter 9:24 where he saith, 'Seventy weeks are determined upon thy people—to finish the transgression, and to make an end of sins, and to make reconciliation' or satisfaction 'for iniquity, and to bring in everlasting righteousness,—and to anoint the most Holy.' This time, that here Daniel speaks of, is it that Christ saith hath an end; and the argument that he brings to persuade them to believe the gospel, is this, 'The kingdom of God is at hand,' (according as was prophesied of it by Daniel) 'repent, and believe the gospel.' Repent, and believe that this is the gospel; and that this is the truth of God; consider, that Daniel had a revelation of these days from the angel of God, and also the time in which it should be accomplished: namely, Seventy weeks was the determined time of the Messias his coming, from the time when the angel spake these words to Daniel: Seventy weeks, that is, about 490 years, if you reckon every day in the said seventy weeks for a year: A day for a year, a day for a year; for so is the Holy Spirit's way sometimes to reckon days (Eze 4:6). And this the Jews were convinced of, when Christ saith to them, 'Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?' (Matt 16:3). Do you not see that those things that are spoken of as forerunners of my coming, are accomplished? Do you not see that the sceptre is departed from Judah? Do you not see the time that Daniel spake of is accomplished also? There shall no sign be given unto it, but the sign of the prophet Jonas: O ye hypocritical generation! (v 4).

Third, Another argument to prove that Jesus is the Christ, is this, By his power the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised up, the devils are dispossessed. In Isaiah 35:4 it is thus prophesied of him, 'Behold your God will come with vengeance, even God with a recompense; he will come and save you'; But how shall we know when he is come? Why, 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and

streams in the desert' (vv 5,6). Now when John would know whether he were the Christ or no, Jesus sends him this very answer, 'Go, and shew John [saith he] again those things which you do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them' (Matt 11:3-5).

Fourth, Another argument that doth prove this Jesus to be the Christ, is this, namely, he to whom it was revealed, that he should see him, though he waited long for him. So soon as ever he did but see that sweet babe that twas born of the virgin Mary, he cried out, 'Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people'; as it is in Luke 2:26-31. The prophetess Anna also, so soon as she had seen him, 'gave thanks to the Lord, and spake of him to all them that looked for redemption in Jerusalem' (vv 36-38).

Fifth, Another argument is, the sign of the prophet Jonah. He, even Jonah, was three days and three nights in the whale's belly (Jonah 1:17) and Jesus makes this very thing an argument to the Jews, that he was the true Messias, where he saith, 'An evil and adulterous generation seeketh after a sign'; that is, they would have me to show them a sign, to prove that I am the Saviour, 'And there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth' (Matt 12:39,40). And this, the Apostle makes mention of to be accomplished, where he says, The Jews slew Jesus, and hanged him on a tree (Acts 10:39) and laid him in a sepulchre (Matt 27). But God raised him up the third day, and shewed him openly (Acts 10:40).

Sixth, Another scripture argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken; which thing was foretold and typed out by the Paschal Lamb, where he saith, 'They shall leave none of it unto the morning, nor break any bone of it' (Exo 12:46; Num 9:12), which thing was fulfilled in the Son of the virgin, (though contrary to the customs of that nation,) as it is written, 'Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they break not his legs' (John 19:32,33): 'that the scripture should be fulfilled, A bone of him shall not be broken' (v 36) .

Seventh, Another scripture demonstration is, in that they did fulfil the saying that was written, 'They part my garments among them, and cast lots upon my vesture' (Psa 22:18). But this was also fulfilled in Jesus, as it is written; 'Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam,—They said therefore among themselves, let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots' (John 19:23,24).

Eighth, Again, The scripture saith, 'they shall look upon me, whom they have pierced' (Zech 12:10). But the soldier thrust a spear into his side, That it might be fulfilled which was written, 'they shall look on him whom they pierced' (John 19:34-37).

Error 1. Now then, seeing this is the truth of God, that Jesus that was born of the virgin, is the Christ of God; how horribly are those deceived who look on Jesus the Son of Mary, to be but a shadow or type, of something that was afterward to be revealed; whereas the scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very

substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law for righteousness, or justification to every one that believeth; 'Christ is the end of the law for righteousness to every one that believeth,' as it is written (Rom 10:4). That is, he was the end of the ceremonial law, and of that commonly called the moral law, the substance of which is laid down (Exo 20:1-17) though that law, as handed out by Christ, still remains of great use to all believers, which they are bound to keep for sanctification, as Christ saith (Matt 5:19 to the end of the chapter). But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh, wherein he also suffered on the cross without the gates, and doth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the virgin (Gal 4:4). 'God sent forth his Son, made of a woman, [that is, born of the virgin] made under the law,' that is, to obey it, and to bear the curse of it, 'being made a curse for us' (Gal 3:13); to redeem them that were under the law, that is, to redeem such as were ordained to life eternal, from the curse of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience 'he became the author of eternal salvation unto all them that obey him' (Heb 5:8,9); and by his doing and suffering, did completely satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

Error 2. Seeing Jesus Christ, the Son of the virgin Mary, was and is the Christ of God: and that salvation came in alone by him, for there is salvation in no other (Acts 4:12), then how are they deceived, that think to obtain salvation by following the convictions of the law, which they call Christ (though falsely) when alas, let them follow those convictions that do come from the law, and conscience set on work by it; I say, let them follow all the convictions that may be hinted in upon their spirits from that law, they shall never be able to obtain salvation by their obedience to it, 'for by the law is the knowledge of sin' (Rom 3:20; Gal 3:10; John 10:15; Heb 9:12). And 'It is not of works lest any man should boast,' as those fond hypocrites called Quakers would do. And again, 'If righteousness come by the law, then Christ is dead in vain' (Gal 2:21). 'But that no man is justified by the works of the law, in the sight of God, it is evident: for, The just shall live by faith' (Gal 3:11). Which living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second coming to me, as mine, being given to me, and for me, and thus much doth the Apostle signify, saying; 'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me' (Gal 2:20).

Error 3. Again, Seeing God's Christ, which was with him before the world was (John 17:5) took upon him flesh and blood from the virgin Mary, (who was espoused to Joseph the carpenter) and in that human nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged [Col 1:22]). I say, seeing the Son of God, as he was in a body of flesh, did bring in salvation for sinners, and by this means, as I said before, we are saved, even by faith in his blood, righteousness, resurrections, &c. How are they then deceived who own Christ no otherwise than as he was before the world began, who was then without flesh and blood (for he took that in time of the virgin [Gal 4:4; Heb 2:14]). I say, they are wickedly deluded, who own him no otherwise but as he was before the world was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that antichristian party which John speaks of (1 John 4:3) 'Every spirit that confesseth not

that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world.'
Now because the enemy doth most notably wrest this scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, his meaning is, Every spirit that doth not confess that that Christ that was with the Father before the world was, did in the appointed time of the Father come into the world, took on him a body from the virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness which he fulfilled in that body of his flesh, to the souls that shall believe on what he hath done, and is adoing in the same body.
Consider 1. And that this is the mind of the Spirit of God, consider, first, he himself saith, handle me and see, for a spirit hath not flesh and bones, as ye see me have, when his disciples had thought he had been but a spirit (Luke 24:39,40).
Consider 2. Now that in this flesh he died for sins: consider, secondly, that scripture which saith, 'Who his own self, [that is, the Christ that was born of the Virgin] bare our sins in his own body on the tree' (1 Peter 2:24). See Colossians 1:22 'in the body of his flesh,' saith he, 'to present you holy and unblameable, and unreprovable in his sight.'
Now that he arose again from the dead, with the body of flesh wherewith he was crucified, consider, that forenamed scripture (Luke 24:39,40) spoken after his resurrection.
Now that he went away with the same body from them into heaven, consider that it is said, 'And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven' (Luke 24:50,51). This is the meaning of those words therefore; Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were enthralled to the law, the devil, and sin, to liberty; and that by his obedience and death. 'Forasmuch then as the children are partakers of flesh and blood, [saith the scripture] he, [Christ] also himself likewise took part of the same'; wherefore? 'That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage' (Heb 2:14,15). For he 'was delivered for our offences, and was raised again for our justification' (Rom 4:25). For he, even that man, through the power of the eternal Spirit, did offer up himself without spot to God, and thereby, or by that offering, 'obtained eternal redemption for us' (Heb 9:12,14). And therefore I say again and again, look to yourselves, that you receive no Christ except God's Christ: For he is like to be deceived that will believe every thing that calls itself a Christ. 'For many, [saith he] shall come in my name,—and shall deceive many' (Matt 24:5).
Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the assistance of the Lord Jesus, proceed, and shall speak something of his godhead, birth, death, resurrection, ascension, and intercession; together with his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgment (Eccl 12:14).
And FIRST I shall shew you that he (Christ) is very God, co-eternal, and also co-equal with his Father. SECOND, That by this Son of Mary (which is equal with his Father) the world was made. THIRD, That he in the fulness of time, was made of a woman, made under the law, to redeem them that were (or are) under the law; that is, was born of a woman: and in our nature (for he made himself of no reputation, and took on him the

form of a servant, and was made in the likeness of men) and in our stead he did fulfil the law in point of justification (Rom 10:4) and was crucified for our transgressions (1 Cor 1:23-25). FOURTH, That very body of the Son of Mary which was crucified, did rise again from the dead, after he had been buried in Joseph's sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends, 1. To judge the quick and the dead. 2. To receive his saints to himself. 3. To pass eternal condemnation on his enemies. These things in brief I shall touch upon, according to the wisdom given me.

FIRST, And therefore that Christ is very God, I shall first prove by plain texts of scripture. Second, From the testimony of God, angels, and men, witnessed by the scriptures. Third, By several arguments drawn from scripture, which will prove the same clearly.

First, Then to prove it by the scriptures; tho' indeed the whole book of God's holy scripture, testify these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing than others; and therefore I shall mention some of them: as that in Proverbs 8:22, &c. and there you shall find him spoken of under the name of wisdom, the same name that is given him in 1 Corinthians 1:24. I say in that place of the Proverbs above mentioned, you shall find these expressions from his own mouth. 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.' Also in John 1:1, 2 you have these words spoken of Christ, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' As also in Hebrews 1:2 the Apostle being about to prove the Son of Mary to be very God, saith; He 'hath in these last days spoken unto us by his Son'; which Son is the Son of Mary, as in Matthew 3, 'But [saith the Apostle (Heb 1:8)] unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom.' Again, in John 17:5 you have the words of the Son of Mary for it, saying, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' Again, he himself saith, before Abraham was, I am: And again, I and my Father are one. And in Philippians 2:5 the Apostle saith, 'Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.' Also Revelation 2:8 Christ himself saith, I am 'the first and the last, which was dead, and is alive.' And thus have I quoted some few scriptures to prove that the Son of Mary is the true God.

Second, I shall give you the testimony of God himself touching the truth of this, viz. That Christ, the Son of the Virgin, is the true God:

1. And first see Zechariah 12:7 and there you shall find these words, 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.' In

this place the Lord doth call that Man his fellow, which he doth not do to any mere creature. Again, in Matthew 3:17 he calls him his beloved Son, saying, 'This is my beloved Son, in whom I am well pleased.' And in the aforesaid place of the Hebrews (ch 1) the Apostle advancing the Lord Jesus, brings in this question. 'To which of the angels said he at any time, Thou art my Son?' (v 5). 'But unto the Son he saith' (v 8) 'Thy throne, O God, is for ever and ever': And thus far of the testimony that God himself hath given of the Son of Mary, Jesus Christ.

2. The angels do shew that he is God: (1.) In that they do obey him. (2.) In that they worship him.

(1.) That they obey him, is clear, if we compare Revelation 21:9 with 22:6. In the first of these places we find, that there came one of the angels of the seven vials, which had the seven last plagues, and talked with John. He came not of himself; for in that 22nd chapter, verse 6 he saith, 'The Lord—sent his angel to shew unto his servants, the things which must shortly be done.' Now in the 16th verse you may see who this Lord God is: He saith there, 'I Jesus have sent mine angel to testify—these things in the churches [compare Rev 1:1]. I am the root and [as well as] the offspring of David, and the bright and morning star.' I say this obedience of the angels doth testify that Jesus, which is the Son of Mary, is the true and very God; for they do obey God only.

(2.) The angels do shew that the Son of Mary, is the true God, in that they do not only obey him, but worship him also; yea, they are commanded so to do (Heb 1:6) where it is written, 'When he bringeth in the first begotten into the world, he [i.e. God,] saith, And let all the angels of God worship him,' viz. the Son of Mary. Now the angels themselves command that we worship none but God (Rev 22:8,9). When John fell down to worship the angel, the angel said, 'See thou do it not: for I am thy fellow servant,—worship God. ' Now if the angels should command to worship God, and they themselves should worship him that by nature is no god, they should overthrow themselves, in commanding one thing, and doing another, and so lose their own habitations, and be shut up in chains of darkness, to be punished with everlasting destruction from God himself at the great day. And thus much concerning the testimony of angels touching Jesus the son of Mary, the Son of God, yea, very and true God (Isa 9:6).

3. [The testimony of men witnessed by the scriptures do shew that Christ is very God.] Now followeth David his testimony among other of the saints, who witness Jesus the Son of Mary to be true God; and that you may find in Psalm 110:1 where he saith, 'The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' Also Isaiah in the 9th chapter, verse 6 saith, 'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, [which is not, nor ever was the heart of any believer] and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.' Again, see Peter's testimony of this Son of Mary; When Jesus asked his disciples, whom say ye that I am? Peter, as the mouth of the rest, said, 'Thou art the Christ, the Son of the living God' (Matt 16:16). Also when Thomas, one of Christ's disciples, would not be persuaded by the others that they had seen the Lord, except he did also see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he would not believe. Saith the Son of Mary, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.' And then Thomas breaks out with a mighty faith, and a glorious testimony for

his master, and saith, 'My Lord, and my God' (John 20:27,28). Again, See Paul's testimony of him (Rom 9:5) where speaking of the Son of Mary, he saith, That Christ came of the Father, 'who is over all, God blessed for ever, Amen.' And the apostle John doth also witness as much (1 John 5:20) where speaking of Jesus Christ, he saith on this wise, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [Who is that? why, saith John] even in his Son Jesus Christ.' Who is he? Why, 'This is the true God, and eternal life.'

I could here also bring in the testimony of the very devils themselves as Luke 4:41, 8:28 where he is by them acknowledged to be the Son of the living God: But it is needless so to do; for we have plainly proved it already.

Third, Now followeth the several scripture arguments, which will prove that Jesus the Son of Mary is very God.

1. There is none but he that is the true God, can satisfy the justice of the true God, for the breach of his holy law; but if you compare Isaiah 53:6 with Matthew 3:17 you shall find, that Jesus the Son of Mary did give God a full and complete satisfaction for the breach of his holy law; therefore Jesus the Son of Mary must needs be the great and true God.
2. He that hath power of his own to lay down his life, and hath power of his own to take it up again, must needs be the true God: but this did Jesus the Son of Mary the virgin; therefore he must needs be the true God (John 10:17; Rom 1:4).
3. There was never any able to bear the sins of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God: But Jesus, the Son of the Virgin Mary, did bear them all, 'in his own body on the tree' (1 Peter 2:24; Isa 53:6). Therefore Jesus the Son of Mary must needs be the true God as well as man.
4. There was never any mere man able, by his own power, to overcome the devil in all his temptations, but he that is also the true God (for Adam in his state of innocency was overcome by them, and fell under them:) But Jesus the Son of the Virgin did overcome them all by his own power; therefore he is very God, as well as very Man. See Genesis 3:15; Isaiah 51:9, 63:5; Matthew 4:24; Luke 4:12.
5. There was never any that did call himself the true God (and was not) which did please God in so doing. But Jesus the Son of Mary did call himself the true God, or account himself equal with God (which is all one) yet God was well pleased with him (Matt 3:17; Phil 2:6,7; John 8:29). And therefore Jesus the Son of Mary must needs be true God as well as man.
6. There was never any that had all power in heaven and in earth, but the true God. Jesus the Son of the Virgin Mary, who was espoused to Joseph, hath all power in heaven and in earth in his own hand. Therefore he is the true and great God (Matt 28:18).
7. There was never any able to keep poor souls from falling from God, saving he that is the true God. Jesus the Son of Mary did, and doth this (John 10:27-30, 17:12). Therefore he is the true and great God.
8. Never could any justly call himself the first and the last, except the true God, nor truly (as the Lord did say) I AM. But these did Jesus the Son of Mary (Rev 1:1 compared with vv 17,18; Rev 2:8 and John 8:58). Therefore Jesus must needs be true God as well as man.
9. Never was there any that could absolutely forgive sins but God (Mark 2:7; Luke 5:21). But Jesus the Son of the Virgin Mary, can forgive sins (Luke 5:20; Mark 2:5). Therefore Jesus the Son of Mary must needs be true God, as well as man.

10. The scriptures never call any the true and living God; but he that is the true God. The scriptures call Jesus, the Son of the Virgin, the true God (Isa 9:6; 1 John 5:20). Therefore he is the true and great God.
11. He that made all things, whether they be visible, or invisible, whether they be thrones or dominions, or principalities, or powers, must needs be the true God. But Jesus the Son of the Virgin Mary did make all these (Col 1:14-18; John 1:1-16; Heb 1:2, 3). And therefore he is the true God as well as man.
12. The blood of a mere finite creature could never obtain eternal redemption for sinners. But the blood of Jesus, the Son of the Virgin Mary, hath obtained eternal redemption for sinners (Rom 3:23, 5:9; Heb 9:12,14, 10:19,20). Therefore the blood of the Son of the Virgin, must needs be the blood of God. And so the Apostle calleth it, saying to the pastors of the churches, 'Feed the church of God, which he hath purchased with his own blood' (Acts 20:28; 1 John 3:16).
13. Never was there any that could overcome death in his own power, but the true God (Hosea 13:14; 2 Tim 1:10; Heb 1:2). Jesus the Son of the Virgin Mary did overcome death by himself (Heb 3:14). Therefore he is the true God as well as man.
14. He that searcheth the hearts, and knoweth the thoughts of men, must needs be the true God (Jer 17:10). But Jesus the Son of the Virgin doth (Luke 5:22, 9:47; John 2:24, 25). Therefore he is the true God.
15. He that by his own power commandeth the raging sea, must needs be the true God (Job 38:10,11; Prov 8:29). But this did Jesus the Son of Mary (Mark 4:39-41; Luke 8:24) . Therefore, he is the true God.
16. He that is the WISDOM, power, and glory of God, must needs be the true God. But Jesus the Son of the Virgin is all these as 1 Corinthians 1:24; Hebrews 1:3. Therefore Jesus the Son of the Virgin must needs be true God as well as man.
SECOND.—The next thing that I am to prove, is this; namely, That by this Jesus Christ, the Son of the Virgin, the world was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the scriptures, that hold forth this to be a truth, and so pass to the next things that I intend to speak of.
And therefore in the first place, see Hebrews 1:2 where the Apostle is speaking of the Son of God, which Son was born of the Virgin Mary, according to these scriptures mentioned before (Matt 1:18-23; Luke 2; Matt 3:17) where God himself saith, This is my beloved Son, &c. This Son of God, saith the Apostle, by whom God hath spoken to us, by him also he made the worlds. And Colossians 1 the Apostle speaking of the deliverance of the saints, saith, 'who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins': And is that all? No, but he is (also) 'the image of the invisible God, the first born of every creature' (v 15). And in verses 16, 17, 'By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.' Also Hebrews 1:10 it is thus written of this Son of God, Christ Jesus the Son of Mary, 'And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.' And again, John 1 and the first 9 verses, the Evangelist, or Apostle, speaking of the Son, saith, 'In the beginning was the Word,' which Word was the Son (Rev 19:13). This Word, or Son, was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. 'In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.' But in the ninth verse of this first

chapter of John, it is written, 'That was the true light, which lighteth every man that cometh into the world.' Now seeing the Lord hath brought me thus far; and because the Quakers by wresting this scripture, do not only split themselves upon it, but endeavour also to split others, I shall therefore, before I proceed any further, speak a few words to it; and they are these that follow.

The Apostle in these nine first verses, or most of them, is speaking of the divinity or godhead of the Son of Mary, and shewing that he made the world: Now in this ninth verse he speaketh of man as he is in his coming into the world, and not as he is a regenerate person. Now every man as he comes into the world, receives a light from Christ, as he is God, which light is the conscience, that some call Christ though falsely. This light, or conscience, will shew a man that there is a God, and that this God is eternal (Rom 1:20). This light doth discover this eternal God by his works in the world; for saith the scripture before named, 'The invisible things of him [meaning God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead'; This light also will reprove of sin, or convince of, and make manifest sins against the law of this eternal God: so that man, before he is regenerate, is able by that light to know that sins against the law, are sins against God, as is manifested in the unconverted Pharisees, who, (as Christ told them) had neither the love of God, nor the word of God abiding in them (John 5:38,42) yet knew sins against the law, to be sins; for they were offended at a woman for committing adultery, which act was forbidden, by the law (Matt 5:27,28); and it is said also, they were convicted of sin by their own consciences (John 8:7-10).

Again, The Apostle writing to the Corinthians, and admonishing them to walk orderly (1 Cor 11:14) turns them to nature itself, saying, 'Doth not even nature itself teach you?' &c. This light surely is that, wherewith Christ, as he is God, hath enlightened every man that cometh into the world, which doth convince of sins against the law of God. Therefore, as the Apostle saith (Rom 1:20). They are left without excuse. That is, they have their own conscience, that doth shew them there is a God, and that this God is to be served and obeyed; and the neglect of this will be sure to damn them, though the obedience to the law will not save them, because they are not able to make a full recompense to God for the sins that are past; neither are they able for the time to come, to yield a full, continual, and complete obedience to the law of this almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curse; for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the [works of the] law,—it is evident: for, The just shall live by faith' (Gal 3:10,11).

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience, (as they themselves confess;) yet it doth not therefore follow that this conscience is the Spirit of Christ, or the work of grace, wrought in the heart of any man whatsoever; for every one hath conscience, yet every one hath not the Spirit of Christ: For Jude speaks of a company of men in his days, who had not the Spirit of Christ (Jude 19). 'These be they who separate themselves, [saith he] sensual, having not the spirit.' Yea, Heathens, Turks, Jews, Pagans, Atheists, have that also that doth convince of sin, and yet are so far from having the Spirit of Christ in them, that it is their great delight to serve their lusts, this world, their sins; whereas the Apostle saith plainly, 'If Christ be in you, the body is dead because of sin; but the Spirit is life for righteousness sake' (Rom 8:10)[1] So that those who are alive to their sins, have not the Spirit of Christ. Nay, let me tell you, the very devils themselves, who were thrown from their first state by sin (Jude 6) have such a taste of their horrible sins (2

Peter 2:4) that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgment for their sins, (to which they know they shall be brought,) it made them cry out, 'Art thou come hither to torment us before the time?' (Matt 8:29). James doth also signify this much unto us, where he saith, 'The devils also believe and tremble' (James 2:19). Which belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their nature (Heb 2:16). But they do believe that Christ will come to their everlasting torment; and the belief of this doth make these proud spirits to tremble.

Again, Man at his coming into the world, hath his conscience given him, which doth convince of sin (John 2:9, 8:9), yet man, as he cometh into the world, hath not the Spirit of Christ in him; for that must be received afterward, by the preaching of the word, which is preached by the ministers and servants of Jesus Christ. This is God's usual way to communicate of his Spirit into the hearts of his elect; and this is clear in so many words, where Peter preaching to a certain number, the scripture saith, 'While Peter yet spake these words, the Holy Ghost, [or Holy Spirit,] fell on all them which heard the word' (Acts 10:44). And again (Gal 3:2,5 compared together), 'Received ye the Spirit by the works of the law, [saith the Apostle] or by the hearing of faith?' or the Gospel, which is the word of faith preached by us? Which Spirit, as Christ saith, the world cannot receive, because it seeth him not, neither knoweth him, though his children shall have fellowship with him to the great comfort of their own souls (John 14:16,17).

But now, this merciless butcherer of men, the devil, that he might be sure to make the soul fall short of glory, if possible, endeavours to persuade the soul that its state is good; that it hath the Spirit of Christ in it; and for a proof of the same, saith he, turn thy mind inward, and listen within, and see if there be not that within thee that doth convince of sin: Now the poor soul; finding this to be so, all on haste (if it be willing to profess) through ignorance of the Gospel, claps in with these motions of its own conscience, which doth command to abstain from this evil, and to practise that good; which, if neglected, will accuse and torment for the same neglect of others, both now and hereafter (Rom 2:15).

Now the soul seeing that there is something within that convinceth of sin, doth all on a sudden close with that, supposing it is the Spirit of Christ, and so through this mistake, is carried away with the teachings and convictions of its own conscience, (being misinformed by the devil) unto the works of the law; under which, though it work all its days, and labour with its might and main, yet it never will be able to appease the wrath of God, nor get from under the curse of the law, nor get from under the guilt of one sinful thought the right way, which is to be done by believing what another man hath done by himself, without us, on the cross, without the gates of Jerusalem (Heb 1:2,3; Rom 5:15). See also for this 1 Peter 2:24; Hebrews 13:12. The one saith, He bare our sins in his own body on the tree; the other saith, It was done without the gate.

And thus the poor soul is most horribly carried away headlong, and thrown down violently under the curse of the law, under which it is held all its days, if God of his mere mercy prevent not; and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be sure to carry on his design, he now begins to counterfeit the work of grace: here he is very subtle, and doth transform himself into an angel of light (2 Cor 11:14). Now he makes the soul believe that he is its friend, and that he is a gospel minister; and if the soul will be led by what shall be made known unto it by the light (or conscience) within, it shall not need to fear but it shall do well.

Now he counterfeits the new birth, persuading them, that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run

through difficulties: and now, like Baal's priests, they must lance themselves with knives, &c. Now, 1656, quakers are changed to the laws of the world. Now they must wear no hatbands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of devils, which bids them abstain from marriage, and commands them to abstain from meats, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1 Timothy 4:1-3. Now they must not speak, except their spirit moves them, (I do not say the Spirit of Christ) though when it moves, they will speak such sad blasphemies, and vent such horrible doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth, and swallow them up, or else suffer the devil to fetch them away alive, to the astonishment of the whole world.

Object. But you will say, doth not the scripture say, that it is the Spirit of Christ that doth make manifest or convince of sin? (John 16:8).

Ans. Yes, it doth so. But for the better understanding of this place, I shall lay down this; namely, That there are two things spoken of in the scriptures, which do manifest sin, or convince of sin. First, The law, as saith the Apostle (Rom 3:20). 'Therefore by the deeds of the law there shall no flesh be justified in his sight: [viz., God's sight:] for by the law is the knowledge of sin.' Secondly, The Spirit of Christ doth make manifest, or reprove of sin, as it is written (John 16:8,9). 'And when he [the Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me'; saith the Son of Mary, which is Christ.

Now the law doth sometimes by its own power manifest sin without the Spirit of Christ; as in the case of Judas, who was convinced of the sin of murder, which made him cry out, 'I have sinned'; yet at that time he was so far from having the Spirit of Christ in him, that he was most violently possessed of the devil (Luke 22:3,4).

Again, Sometimes the Spirit of Christ takes the law, and doth effectually convince of sin, of righteousness, and judgment to come.

Query. But you will say, How should I know whether I am convinced by the law alone, or that the law is set home effectually by the Spirit of the Lord Jesus upon my conscience?

Ans. 1. Unto this I answer. First, When the law doth convince by its own power, without the help of the Spirit of Christ, it doth only convince of sins against the law, as of swearing, lying, stealing, murdering, adultery, covetousness, and the like. I say, it doth only make manifest sins against the law, pronouncing a horrible curse, against thee, if thou fulfil it not, and so leaves thee; but it gives thee no strength to fulfil it completely, and continually, (which thou must do, if thou wilt be saved thereby). Now thy own strength being insufficient for these things, having lost it in Adam, thou art a breaker of the law. Here the law finds thee in thy sins, and condemns thee for thy sins: But gives thee no power to come wholly out of them; neither doth it shew thee thy right Saviour, to save thee from them (which is the Son of the Virgin Mary, the man Christ Jesus) but commands thee upon pain of eternal damnation, to continue in all things that are written in the book of the law to do them (Gal 3:10). And therefore if thou hast been convinced of no other sins, but what are against the law, for all thy convictions and horror of conscience, thou mayest be but a natural man, at the best, and so under the curse.

(Obj.) But, perhaps thou wilt say, I am not only convinced of my sins against the law, but I have also some power against my sins, so that I do in some considerable measure abstain from those things that are forbidden in the law.

(Ans.) This thou mayest have, and do, as thou thinkest, perfectly, as those blind

Pharisees called quakers, do think that they also do, and yet be but a natural man: And therefore I pray consider that place, in Romans 2:14, 15, the Apostle there speaks on this wise, concerning the Gentiles' obedience to the law, 'For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts.' Which work of the law, Christ as he is God, hath enlightened every one withal, that cometh into the world (John 1:9), which, as the quakers say, doth convince of sin, yet of no other than sins against the law: and therefore must needs be all one light or law; for 'the law is light' (Prov 6:23) and gives 'the knowledge of sin' (Rom 3:20). And therefore, as I said before, so say I now again, if thy convictions are no other than for the sins against the law, though thy obedience be the strictest that ever was wrought by any man, (except the Lord Jesus the Son of Mary) thou art at the best but under the law, and so consequently under the curse, and under the wrath of God, whether thou believest it or not (Gal 3:10; John 3:36).

Ans. 2. But now the second thing, how thou shouldest know, whether the Spirit of Christ doth effectually set home the law upon thy conscience, or not; and therefore to speak directly to it, if the Spirit of the Lord Jesus, the Son of God, doth set home the law effectually; then the same Spirit of Christ shews thee more sin than the sins against the law. For,

(1.) It shews thee, that 'all our righteousnesses are as filthy rags' (Isa 64:6). Thou seest all thy praying, meditation, hearing, reading, alms-deeds, fasting, reformation, and whatsoever else thou hast done, doest, or canst do, being an unbeliever, deserves at the hands of God his curse and condemnation, and that for ever: And therefore thou art so far from trusting to it, that in some measure thou even loathest it, and art ashamed of it, as being a thing abominable, both in God's sight and thine own (Phil 3:8). Thou countest thy own performances, when at best, and thine own righteousness, A bed too short to stretch thyself upon, and a covering too narrow to wrap thyself in (Isa 28:20). And these things thou seest not[2] overly, or slightly, and as at a great distance, but really and seriously, and the sense of them sticks close unto thee.

(2.) It shews thee that thou hast no faith in the man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing state because of unbelief, according to that 16th of John, verse 9, 'Of sin, because they believe not on me.' If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Son of Mary, the Son of God, before conversion. It shews thee also, that thou canst not believe in thine own strength, though thou wouldest never so willingly; yea, though thou wouldest give all the world (if thou hadst it) to believe, thou couldest not.

(3.) In the next place it will shew thee, that if thou doest not believe in the man Christ Jesus, and that with 'the faith of the operation of God' (Col 2:12), thou wilt surely perish, and that without remedy; Also it shews thee, that if thou hast not that righteousness, which the man Christ Jesus accomplished in his own person for sinners; I say, if thou be not clothed with that instead of thine own, thou art gone for ever; and therefore saith Christ, (speaking of the Spirit) 'When he is come he will reprove the world of sin, and of righteousness' too (John 16:8). That is, the Spirit shall convince men and women of the sufficiency of that righteousness that Christ, in his human nature, hath fulfilled: So that they need not run to the law for righteousness: 'For Christ is the end of the law for righteousness, to every one that believeth' (Rom 10:4). Again, if the Spirit of Jesus setteth home the law upon thy conscience, thou wilt freely confess, that although the law curseth, and condemneth thee for thy sins, and gives thee no power either to fulfil it,

or to come out of thy sins: Yet God is just in giving that law, and 'the law is holy, and the commandment holy, and just, and good' (Rom 7:12).

(4.) Lastly, It also convinceth of judgment to come: He (viz. the Spirit) shall reprove the world of sin, of righteousness, yea, and of judgment too (Acts 24:25). Then doth the soul see, that that very man that was born of the Virgin Mary, crucified upon the cross without the gates of Jerusalem, shall so come again; even that same Jesus, in like manner as he was seen to go up from his disciples (Acts 1:11). Yea, they that are thus convinced by the Spirit of Christ, know that God 'hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained' (Acts 17:31): which is the man Christ Jesus: For 'it is he which was ordained of God to be the judge of quick and dead' (Acts 10:42).

And now, O man, or woman, whoever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with anything below the blood of the Son of God to purge thy conscience withal; even that blood that was shed without the gate (Heb 13:12, 9:14). Also thou canst not be at quiet, till thou dost see by true faith, that the righteousness of the Son of Mary is imputed unto thee, and put upon thee (Rom 3:21-23). Then also thou canst not be at quiet, till thou hast power over thy lusts, and corruptions, till thou hast brought them into subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough faith. No, thou wilt be often crying out, Lord, give me more precious faith: Lord, more faith in thy righteousness; more faith in thy blood and death; more faith in thy resurrection: And Lord, more faith in this, that thou art now at the right hand of thy father in thy human nature, making intercession for me a miserable sinner (John 16:5-7; 1 Tim 2:5; Heb 7:24,25). And then, O poor soul, if thou comest but hither, thou wilt never have an itching ear after another gospel. Nay, thou wilt say, if a presbyter, or anabaptist, or independent, or ranter, or quaker, or papist, or pope, or an angel from heaven, preach any other doctrine, let him be accursed, again and again (Gal 1:8). And thus have I briefly shewed you.

First, How Christ, as he is God, doth enlighten every man that comes into the world.

Secondly, What this light will do, viz. shew them that there is a God, by the things that are made; and that this God must be worshiped (Rom 1:20).

Thirdly, I have shewed you the difference between that light and the Spirit of Christ the Saviour.

Fourthly, I have also shewed you, how you should know the one from the other, by their several effects.

The first light convinces of sins, but of none other than sins against the law; neither doth it shew the soul a Saviour, or deliver (for that is the work of the Spirit) from the curse wherewith it doth curse it. But I shewed you, that when the Spirit of Christ comes and works effectually, it doth not only shew men their sins against the law, but also shews them their lost condition, if they believe not in the righteousness, blood, death, resurrection, and intercession of Jesus Christ, the Son of Mary, the Son of God (John 6:44, 16:24; Matt 3:17; Heb 1:9). And thus much I thought necessary to be spoken at this time, touching the nature of conviction.

THIRD. Now in the third Place. Though I have spoken something to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall shew, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law. My meaning is, That God is our Saviour.

First, And for this, see Isaiah 45:15 where you have these words, 'Verily, thou art a God that hidest thyself, O God of Israel, the Saviour': And verse 21, 22 you have these

words, 'Who hath declared this from ancient time?—Have not I the LORD? And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth': Why, who art thou? 'For I am God, and there is none else.' Also in Isaiah 54:5 'For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.' Read also verses 6-8 of that chapter. I could abundantly multiply scriptures to prove this to be truth, but I shall only mind you of two or three, and so pass on; the first is in Jude, verse 25, 'To the only wise God our Saviour be glory.' And Acts 20:23; John 3:16; 1 John 5:20.

Object. But you will say, How is God a Saviour of sinners, seeing his eyes are so pure that he cannot behold iniquity (Hab 1:13).

Answ. For answer hereunto. 'When the fulness of the time was come' wherein the salvation of sinners should be actually wrought out, 'God sent forth his Son, [which Son is equal with the Father (John 1:1, 17:5, 10:30)] made of a woman, made under the law, ' (that is, he was subject to the power and curse of the law) to this end, 'to redeem them that [are, or] were under the law' (Gal 4:4,5), that is, to deliver us 'from the curse of the law, being made a curse for us' (Gal 3:13). From whence take notice, that when the salvation of sinners was to be actually wrought out, then God sent forth the everlasting Son of his love into the world, clothed with the human nature, according to that in John 1:14; Hebrews 2:14 and 1 Timothy 3:16 which saith, 'God was manifest in the flesh,' that is, took flesh upon him.

Second, This Son of God, which is equal with the Father, did in that flesh, which he took upon him, completely fulfil the whole law: So that the Apostle saith, 'Christ is the end of the law for righteousness to every one that believeth' (Rom 10:4). This righteousness which this Christ did accomplish, is called, 'The righteousness of God' (Rom 3:22). This righteousness of God, is by the faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by faith lay hold on it. This is also part of the meaning of that speech of the Apostle: 'As many of you as have been baptized into Christ, have put on Christ' (Gal 3:27). That is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle (Col 2:9,10) where he saith, 'for in him [that is the Son of Mary, (1:13,14)] dwelleth all the fulness of the godhead bodily. And ye are complete in him.' That is, in his obedience and righteousness; which also the Apostle himself doth so hard press after (Phil 3:8,9), saying, 'doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord'; which Lord was crucified by the Jews, as it is in 1 Corinthians 2:8 'for whom, [that is for Christ,] I have suffered the loss of all things [as well the righteousness of the law, in which I was blameless (Phil 3:6) as all other things] and do count them but dung, that I may win Christ: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith': which is 'unto all, and upon all them that believe' (Rom 3:22). That place also in the ninth of Daniel (vv 24,25), holdeth forth as much where prophesying of the Messias, he saith, that it is he that came 'to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.' Now that the righteousness of the Son of Mary is it, mind the 26th verse, where he saith thus, 'And after threescore and two weeks shall Messiah be cut off,' that is, Christ shall be crucified, 'but not cut off,' that is, Christ shall be crucified, 'but not for himself,' that is, not for any sin that he hath committed; for he committed none. Then surely, it must be for the sins of the people

(John 11:50), as the high priest said, 'It is expedient for us that one man should die for the people,' which man was the true Messias (Dan 9:24), which also is the Son of Mary (Matt 1:18-23). And the Son of God (Matt 3:17). And also the true God (1 John 5:20). And this Messias, this Son of the Virgin, this Son of God, this true God, did not die for himself, for he had not offended; neither did he fulfil the law or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned (1 Peter 2:22), therefore it must of necessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe (Rom 3:22; 2 Cor 5:19-21). But,

Thirdly, this Messias, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children had committed, according to that saying, 'Herein perceive we the love of God, because he laid down his life for us' (1 John 3:16). Also in Acts 20:28 the apostle speaking to the pastors of the churches, saith, 'feed the church of God, which he hath purchased with his own blood.' See also Zechariah 12:10. Now, I would not be mistaken. I do not think, or say, that he died in his divine nature, but as it is written, he in his own body on the tree did bear our sins (1 Peter 2:24); which tree was the cross (Col 2:14). And as the apostle saith again, who 'when he had by himself purged our sins, sat down on the right hand of the majesty on high' (Heb 1:3). And again, the apostle speaking of this glorious God, saith on this wise, (being before speaking of his godhead) in Colossians 1:19-22, 'For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross by him to reconcile all things to himself: by him, I say, whether they be things in earth, or things in heaven. And you, who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.' But how? why in verse 22 he tells you, that it is 'in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight.' That is, Christ, who is the true God, after that he had finished all actual obedience on earth, did in the power and strength of his godhead (John 19:30, 10:18) yield up himself to the wrath of his Father, which was due to poor sinners (and that willingly) (Isa 63:3) [see Heb 9:14 and read that verse with understanding] according to that saying in 1 Peter 3:18, 'For Christ also hath once suffered for sins, the just for the unjust': That is, the Son of God for poor sinners: 'that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.' Again (1 Peter 4:1), 'Forasmuch then as Christ hath suffered for us [not for himself (Dan 9:26)] in the flesh, [in his own body which he took of the Virgin (1 Peter 2:24)] arm yourselves likewise with the same mind': That is, let us die to sin as he did, that we might live to God as he did, and doth (Rom 6:10). And thus have I briefly showed you.

I. That the Son of Mary is very God.

II. That he made the world.

III. That he is our Saviour, and how.

IV. That he died for sinners, and how, namely, not in his divine nature, but in his human, in his own body, and in his own flesh (Col 1:22) redeeming his church with his own blood (Acts 20:28) and with his own life (1 John 3:16; John 10:18).

We shall now pass on to some other things (the Lord willing) touching his burial, resurrection, ascension, intercession, second coming, resurrection of the body, and eternal judgment.

HIS BURIAL PROVED.—I shall prove by several scriptures that he was buried, and so pass on. Therefore see that place, Matthew 27 verse 57 and so forward. After that Jesus the Son of God had been crucified a while, he gave up the ghost; that is, he died; and after he had been awhile dead, Joseph of Arimathea went into Pilate, and begged

the body of Jesus, and Pilate gave consent thereto. And Joseph took the body of Jesus and wrapped it in clean linen, and laid it (viz. the body of Jesus) in his own tomb, and rolled a stone upon the mouth of the sepulchre, and departed. Also in Luke 23:51-53. The apostle Paul also teacheth so much (1 Cor 15:3,4) where he saith, 'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scripture; And that he was buried.' Again, in Acts 13:29 the apostle speaking there of Jesus Christ, saith, 'And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.' And so much touching the burial of Jesus Christ the Son of God.

RESURRECTION. In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called Jesus Christ, did rise again. That very man, with that very body wherewith he was crucified upon the cross, did rise again out of the grave in which he was laid. And this I shall prove 1. by scripture, 2. by the testimony of angels, 3. by Christ's own words after he was risen, and 4. by the testimony of the apostles in the scripture.

First therefore consider, Psalm 16 verse10 where the prophet speaks on this wise of Christ's resurrection; 'For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.' Which words the Apostle Peter cites in Acts 2 from verse 22 to 32, also Isaiah 26:19 in the person of Christ saith, 'Thy dead men shall live, together with my dead body shall they rise.' See also John 20:15, 16 where mention is made of his appearing unto Mary Magdalene, and he called her Mary, and she called him master; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave, see verses 6, 7, 8. Again, another scripture is that in Luke 24:1-3. The disciples of Jesus coming to the sepulchre, thinking to anoint the body of Jesus, found the stone that was on the mouth of the sepulchre rolled away; and when they went in, they found not the body of the Lord Jesus; and at this they were troubled and perplexed (v 4). But as two of them went up to Emmaus, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them (v 15). Another scripture is that in Mark 16:9 which saith on this wise, 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils.' Where take notice how the Holy Ghost lays it down in these words, out of whom he had cast seven devils. To intimate to us the certainty, that it was the same Jesus that was born of the virgin Mary, who did many miracles, and cured many diseases, who did also cast seven devils out of Mary Magdalen, that did rise again. Yea, saith the Holy Ghost, it was the same Jesus that did work such a wonderful miracle on Mary, he appeared to her first, out of whom he had cast seven devils. And let these scriptures suffice to prove the resurrection of the Son of God.

Second, you shall have the testimony of the holy angels also by the scriptures. And first look into Mark 16:3-7 the words are these, 'And they [viz. the disciples] said among themselves, Who shall roll us away the stone?' They had a good mind to see their Lord, but they could not, as they thought, get away the stone which covered the mouth of the sepulchre. 'And when they looked [that is, towards the sepulchre] they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man [that is, an angel] sitting on the right side, clothed in a long white garment; and They [the disciples] were affrighted. And he saith unto them, Be not affrighted [you have no cause for it] Ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here; behold the place where they laid him.' What scripture can be plainer spoken than this? Here is an angel of the Lord ready to satisfy the disciples of Jesus, that he was risen from the dead. And lest they should think it was not the right Jesus he spoke

of, Yes, saith he, it is the same Jesus that you mean; you seek Jesus of Nazareth, do you not? Why he is risen, he is not here. But do you speak seriously, and in good earnest? Yea surely, if you will not believe me, behold the place where they laid him. This scripture, or testimony is very clear to our purpose. But again, the next place is in Matthew 28:3-7. In the third verse there is an angel (as before) bearing witness of the resurrection of Jesus. 'His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto them, [viz. to the women who came to seek Jesus] Fear not ye': but let them that seek to keep the Lord in his grave fear if they will; for you have no ground of fear, who seek Jesus who was crucified; He is not here, for he is risen; he cannot be in body here and risen too: If you will not believe me, come, see where the Lord lay, and go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall you see him. But shall we be sure of it? Yea, saith the angel, Lo, it is I that have told you. See how plainly this scripture also doth testify of Christ his resurrection. Here, saith the angel, you seek a Saviour and none will content you but he, even the same that was crucified: Well you shall have him, but he is not here. Why, where is he then? He is risen from the dead. But are you sure it is the same that we look for? Yea, it is the same that was crucified (v 5). But where should we find him? why, he goeth before you into Galilee, where he used to be in his life-time, before he was crucified: And that you might be sure of it, there to find him, know that he is an angel of God that hath told you (v 7). And thus have you in brief the testimony of the angels of God, to witness that Jesus the son of the virgin, the Son of God, is risen from the dead.

Object. But you will say, might they not be deceived? Might not their eyes dazzle, and they might think they did see such a thing, when indeed there was no such matter? Ans. Well, because it is so difficult a matter, to be persuaded of the truth of this thing, that Christ is raised again out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough (through grace) to satisfy, yet because of the unbelief of some, we shall turn to some more of those infallible proofs that are spoken of in Acts 1:3 to prove the point yet more clear.

Third, Do but see how the Lord doth deal with an unbelieving disciple (John 20:23-29). You shall see in the 23d verse, Christ after his resurrection is talking with his disciples, but Thomas was not with them. But when the disciples saw him again, they said unto him, We have seen the Lord (v 25) but Thomas would not believe them. Another time Jesus comes to his disciples again, and then Thomas was with them; then so soon as the Lord had said, 'Peace be unto you,' he turned himself to Thomas, and said to him; 'Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing' (v 27). As much as if the Lord should have said, Come Thomas, thou hast doubted of the truth of my resurrection very much; thou sayest that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thrust thy hand into my side. Come Thomas, reach hither thy finger, and behold my hands, and see if there were not the nails driven through them; and reach hither thy hands and thrust them into my side, and feel if I have not the very hold in it still, that was made with the spear that the soldier did thrust into it, and be not so full of unbelief, but believe that my resurrection is a glorious truth.

Another infallible proof, is that in Luke 24 from the 36th, to the end of the 44th verse. In verse 30 it is said that the Lord, (even while they were talking) 'stood in the midst of them and saith unto them, Peace be unto you': But they were so far from being at peace, that they were terrified, and supposed that they had seen a spirit. And Jesus

said to them, 'Why are ye troubled, and why do thoughts arise in your hearts?' What, do you think that I am a spirit? Do you think your eyes dazzle? 'Behold my hands and my feet.' Look well upon me, and see my hands, and the holes in them, and likewise my feet, and the holes in them, and know that it is I myself, and not a spirit, as you suppose. Know, that it is I myself, and not another. Doth your hearts fail you? Then take hold of me with your hands, yea, 'handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his feet.' As if he had said, Come my disciples, take special notice of me, do not be daunted, nor affrighted, but consider that it is I myself. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering he will give them another infallible proof: And 'he said unto them, have you here any meat?' (v 41). As if the Lord had said, Come my disciples, I see that you are very full of unbelief, if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honeycomb, 'And he took it, and did eat before them.' Again (v 42), the Lord strives with another infallible proof against their doubting, saying, My disciples, do you not remember what discourse you and I had before I was crucified, how that I told you, that all things must be fulfilled which were written in the law of Moses, and in the prophets concerning me (Mark 8:31, 14:21). Another infallible proof was, that appearance of his at the sea of Tiberias, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of 153 great fishes, and yet their net break not. (John 21, read that whole chapter, and Acts 10:41.) Which as it was a great miracle, so it did also show his power and authority over his creatures. Besides his eating and drinking with his disciples after his resurrection; and also his preaching to them (Acts 1:3). This is not the least, viz. that he was with his disciples on earth forty days, which was almost six weeks, speaking to them the things concerning his kingdom: which was a mighty confirmation of their faith in his resurrection.

Fourth, I shall now briefly touch two or three scriptures, the which hold forth his disciples' testimony of his resurrection. And the first is in Acts 10:40, 41. In which place the Apostle speaking of the Lord Jesus, saith, 'Him God raised up the third day, and shewed him openly,' yet 'Not to all the people, but unto witnesses chosen before of God, even to us [saith the Apostle] who did eat and drink with him after he rose from the dead.' Again, Acts 4:10 and 13:29-31. The words run thus (the Apostle speaking of Jesus, saith) 'And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.' See 1 Corinthians 15:1-8. And thus far touching his resurrection from the dead.

ASCENSION. In the next place I am to prove that this very man, Christ Jesus, the Son of the virgin, in his very body, the same body that was crucified, is above the clouds and the heavens. And though this is made light of by those men called quakers, and other infidels of this generation: Yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, First, I shall prove that he is ascended. Secondly, that he is ascended above the clouds, and the heaven.

First, that he is ascended, see Ephesians 4:8-10. 'Wherefore [saith the Apostle] When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth, he that descended is the same also that ascended [again] up far above all heavens.'

Again, read John 20:17 where Christ after his resurrection from the dead, saith to Mary Magdalen, 'Touch me not; for I am not yet ascended to my Father': That is, I have not yet ascended with this my body wherewith I was crucified on the cross. 'But go to my brethren, and say unto them [meaning his disciples] I ascend unto my Father and your Father; and to my God and your God.'

Object. But in that place, (may some say) (Eph 4:10) He that descended, is said to be the same that ascended. Now there was no human nature with God in heaven before the world was; Therefore if he be but the same that was with the Father from all eternity, then the humanity of the Son of Mary is not ascended into heaven.

Ans. For answer, It is clear from John 1:1 that the Word or Son of God, as he was a Spirit, was with the Father before the world was (Titus 1:2). But now, in the fulness of time, that is, when that time that the Father and he had concluded on, was come, 'God sent forth his son [which was with him before the world was (John 17:5)] made of a woman' (Gal 4:4); that is, born of a woman. 'And took upon him the form of a servant, and was made in the likeness of men' (Phil 2:6,7). Now as he was born of a woman, as he was in the likeness of men, so he ascended to the right hand of his Father, in our nature. And for this, I pray turn to Acts 1:9-11 and there you shall find, that he is the same that was born of the virgin, that very man that was crucified; if you compare verse 3 with verses 9, 10, 11 you will find it so to be. Now in verse 9 after he had spoken many things while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in verse 11 and a cloud received him out of their sight. And while they looked up stedfastly towards heaven, as he went up (which heaven, was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them) behold two men stood by them, not in them, in white apparel, which also said (that is, the two men, or angels which stood by them said) Ye men of Galilee, why stand ye gazing up into heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of Mary, who was carried away from them in a cloud (v 9). But why (say the angels) do you stand gazing so much into heaven: your master will come again after a certain time (Matt 25:19; Mark 13:34). For, This same Jesus, namely, which was crucified, which rose again, and hath been with you these forty days, which also you see go into heaven, shall so come, (namely in a cloud) as ye have seen him go into heaven (Acts 1:3). But shall he not lose his body before he come again? No say the angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same body. Or else I am sure he cannot come in the same manner, if he lose his body before he comes again; for he went thither with that body. But that same Jesus that was crucified, is he that went, or ascended up into heaven. If you compare Luke 24:39-44 with the 50th and 51st verses of the same chapter, you may clearly find it so to be. And therefore if he come again in like manner, he must come again with the same body wherewith he was crucified.

Object. But you will say, The scripture saith, he that descended is the same that ascended, which to me (say you) implies, none but the Spirit's ascending?

Ans. For answer, we do not say, (as I said before) that it is another that ascended, but the very same: That is, the very same Christ, that was with the Father from everlasting did come down from heaven: That same Christ also that came down from heaven did ascend up thither again; only, he descended without a body from heaven, and took flesh and blood upon him from the virgin. And though he descended without a body, yet he, the very same Christ that descended without a body, the same did ascend again with a body, even that very body that he took of the virgin Mary. See Luke 24 from 39th

to 51st verses; Acts 2:30, 31; John 15:1; 1 Corinthians 9:24, 25. Now let me give you a similitude, for it is warrantable; for both Christ and his apostles did sometimes use them, to the end, souls might be better informed. The similitude is this, Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house again well clothed, yet the same man that came in without clothing, is the same man also that goes out of thy house, though very well clothed. Even so it is in this case, The Lord Jesus came into the womb of the virgin, Spirit (Matt 1:18), but he came out of the womb clothed with a body, and went up into heaven again clothed with a body. Compare Luke 24:39 with Acts 1:11 and 2 :30, 31.

Now also I shall lay down some few things to be considered, for the better clearing of it.

Consider 1. That he did say to his disciples that he would go away from them (John 14:3, 16:7; Matt 25:19). Yea, saith he, I go and prepare a place for you, and then I will, after a long time, come again, and take you to myself, that where I am, that is, whither I am going, there ye may be also. Now, I say, if Christ had not gone from his disciples (for that was his meaning) touching his bodily presence; I say, if he had not gone away from them, in respect of his bodily presence, he had said more than he had performed; which is horrible blasphemy once to assert; which going of his, is his going into heaven. See 1 Peter 3:22.

Consider 2. That there it was that he was to receive the promise of the Father (Luke 24:49), which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see Acts 2:33-36, 'Therefore being by the right hand of God [which is in heaven] exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly [for 'tis very true] that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.'

Consider 3. That if he were on earth, he could not be a priest (Heb 8:4). Now the man Christ Jesus is a glorious priest (Heb 7:24) in the heavens (Heb 9:24). And therefore he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them. (This man (7:25)).

Consider 4. If he be not gone into heaven, both his own, and his Apostles' doctrine is false; yea, the witness of the angels also, which to think were damnable infidelity in any man (1 Peter 3:22; Acts 1:9-11).

Consider 5. Know that he is gone into heaven, because the scriptures say he is; which is the very truth of God, spoken by his holy Apostles and prophets: Yea, holy men of God, spake them as they were moved by the Holy Ghost (Eph 6:9; 1 Peter 3:22; Heb 9:24).

Consider 6. If thou sayest that that man is not gone into heaven, then thou must also conclude that he is still in the grave; and if so, then thou sayest that the prophets, apostles, angels, Christ, God, and all are liars, who have testified these things in the scriptures for glorious truths (Isa 26:19; Acts 10:40-43, 13:30-39, 1:9-11; Rev 1:17,18, 2:8). And as the Apostle saith of himself, and the rest of the Apostles and ministers of Jesus Christ, 'And we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. —But now is Christ risen from the dead, and become the first fruits of them that slept. For as by man came death, by MAN came also the resurrection of the dead' (1 Cor

15:15,20-22).
Second, Now I am to prove, that he is above the clouds and the heavens. My meaning is, he is above the lowest heavens. For there are three, as appears in 2 Corinthians 12:1-4. I knew a man in Christ, (saith Paul there) caught up into the third heaven. Now, Heaven in scripture, is taken sometimes metaphorically, and sometimes properly. First, Metaphorically it is taken for the church and people of God, as in Revelation 12:12. Second, Properly, it is taken for the material heaven, where the sun, moon, and stars are placed, as in Genesis 1:8, 14, 15, 16 compared together: above which heaven, Jesus the Son of Mary is ascended. Therefore I pray you consider with me a little.
Consider 1. That when he went into this heaven into which he is gone, he went AWAY from his disciples, as it is written, If I go not away, the comforter will not come (John 14:2,3; John 16:7; Acts 1:9-11). So that he did not go into a heaven within them in his person and human nature. If so, he must needs go into that heaven without, above the clouds and the stars (Gen 1:8,5,16).
Consider 2. He was caught away in a cloud; yea, and was caught upwards from them, as it is Acts 1:9-11 and carried away into heaven; yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds. (1.) If you consider the posture of the disciples, they looked upwards after the cloud that did take him away. (2.) Consider the manner of his going, it was in a cloud. (3.) He was received out of their sight. (4.) And so received up into heaven; which heaven must needs be above the clouds, where God is in his special presence (Job 22:12-14). But further,
Consider 3. That those believers that are alive at this day in the body, 'are absent from the Lord' (2 Cor 5:6), but now, if the man Christ were ascended into that heaven within them, he would neither be 'absent from them,' nor they from him; but in that he is absent from them touching his bodily presence, and they from him touching the same, it is evident that that heaven into which he is ascended, must needs be without, above the clouds.
Consider 4. That that heaven into which the man Christ is ascended, must contain him till the time of the restitution of all things, as in Acts 3:21 into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a saint that doth live in the world half so long, before he fall asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds. But
Consider 5. That he that ascended from his disciples, was a man, with flesh and bones, not a sprit only; for handle me, and see, (saith he) for a spirit hath not flesh and bones, as ye see me have (Luke 24:39,50,51). Now let the adversaries show by the scriptures, that there is any place in them called heaven, that is able to contain a man of some four or five feet long, the space of fifteen or sixteen hundred years; besides that: therefore, it must needs be that heaven without, which is above the clouds and stars.

Consider 6. That heaven into which the Lord Jesus that man is ascended must not contain him always; for, saith the Apostle (1 Thess 4:16) 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel.' So that there is another descending from that heaven into which he is ascended; and his descending from that heaven is to this end, namely, to take his people to himself, as it is verse 17 so that it is clear that it is not any heaven within thee, into which the man Christ that was born of the Virgin Mary is ascended, but it must needs be that heaven without, which is above the clouds (Heb 12:22). If thou consider, that the place into which he ascended, even the heaven into which he is entered, is the same place where all the deceased saints are in their spirits: 'Therefore,' saith Paul, 'I desire to depart, and to be with Christ, which is far better.' Now Paul did not in this place (Phil 1:23) mean the enjoying of Christ only in the Spirit; for that he enjoyed in great measure when he spake these words; but he spake of a dying, and being with Christ after this life is ended; as is clear if you compare the 20th to the 26th verses together, being absent from him while he was here in the body (2 Cor 5:6). For 'whilst we are at home in the body, we are absent from the Lord.'

Consider 7. That that heaven into which the man Christ is ascended, is not into his church on earth; but into heaven without, above the clouds and the stars (John 16:7, 14:1-3; 1 Tim 2:5). And this David doth prophesy of (Psa 47:5), where he saith, 'God is gone up with a shout, the LORD with the sound of a trumpet.' Now Christ, as God merely, could not go up, being no less in one place than another; but as God-man, or in his human nature, he went up; as will clearly appear (Eph 4:8-10) where he speaketh of his triumph over all the enemies of his people at his resurrection and ascension into heaven above the clouds.

Consider 8. When Christ doth descend from that heaven into which he is now ascended, his saints and he will meet one another, just in the air, according to the scripture (1 Thess 4:16,17), 'For,' (saith he) 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: [that is, they shall come out of their graves]. Then we which [shall be saved] are alive [at that day] and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.'

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the sun, moon, and stars.

When Christ and his saints do meet a second time together, the one ascends and the other descends; the one is caught up in the clouds towards the heaven, the other descends from heaven towards the earth, and they must needs meet one another just in the air, that is, between the heaven and the earth. So then, the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, is an undeniable demonstration, that that heaven into which the man Christ is ascended, must needs be that heaven without, above the sun, moon, and stars (Phil 3:20; 1 Thess 1:10). And thus much touching the Son of Mary, his ascending up into the heaven without above the clouds (Acts 1:9-11, 3:21; 1 Peter 3:22).

INTERCESSION. In the next place, now I shall prove the intercession of the man Christ Jesus to be in the heaven that I have been speaking of; though some have mocked at it, and others have called it juggling; which names here I shall not mention, only I shall admonish them, that they do not blaspheme the truth and Son of God in his intercession.

I shall quote some of the scriptures that hold out this truth, and so pass on.
First, And first of all, see Psalm 16:4 where David prophesying of the intercession of Christ, saith, 'Their sorrows shall be multiplied that hasten after another God, [speaking of the wicked] their drink-offerings of blood will I not offer, nor take up their names into my lips.' Now, compare this with Hebrews 8:4 where he saith, 'if he were on earth, he should not be a priest.' And Hebrews 9:24, 'For Christ is not entered into the holy places made with hands, [meaning the temple which Solomon built] which are the figures of the true; but into heaven itself, now to appear in the presence of God for us': 'wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them' (Heb 7:25).
Second, But you will say, is there a man made mention of here? Yes, for the scripture saith, 'There is one God, and one mediator between God and men, the man Christ Jesus' (1 Tim 2:5). And in that 8th to the Hebrews made mention of before; where the Apostle is speaking of Christ's priestly office, as he is in the heavens, compared with other priests that are on earth; he saith (v 3), 'For every high priest is ordained to offer gifts and sacrifices: wherefore [speaking of Christ] it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law,' which law was the law of Moses (9:19-23), where also he is speaking of the priesthood of the priests under the law, and their offering of the blood of bulls and goats (v 12 compared with vv 19-21). And of the Lord Jesus the high priests of saints, and of his blood (v 14 compared with v 24). Now as men under the law did offer up the blood of bulls and goats, so the man Christ Jesus did offer up his own blood to his Father; and this you may clearly see, if you compare Hebrews 9:14 where he saith, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?' [with] Hebrews 10:12 where he saith, 'But this man [meaning the Son of the Virgin (2:14 compared with Matt 1:21)] after he had offered one sacrifice for sins, for ever sat down on the right hand of God'; again (Heb 7) the chapter I mentioned before, you shall find his intercession plainly held forth, if you read verse 22 and so on, where the scripture saith, 'By so much was Jesus made a surety of a better testament. And they truly were many priests [meaning the priests under the law] because they were not suffered to continue by reason of death': (that is, the high-priest under the law, could not live ever in this world, because it was appointed to all men once to die) (Rev 2:8). But when he speaks of Christ Jesus, he saith on this wise, 'But this man, because he continueth ever, hath an unchangeable priesthood' (Rev 1:18). Wherefore he (this man) is able also to save them to the uttermost that come unto God by him, seeing he (this man) ever liveth to make intercession for them. And thus in brief have I proved through the assistance of the Lord, the intercession of the Son of Mary, which is also the Son of God. And this concerning Christ's priestly office, might serve also for a proof of his being in the heaven without, above the stars. But all men may see (unless they be blind) that these are the truths of our Lord Jesus Christ, and of God his Father; and that those men that oppose them (as the quakers do) are very violently possessed of the devil, and besides themselves; and have neither the truth of God, nor his Spirit in them (2 John 9:10; John 5:38,42).
[CHRIST JUDGE OF QUICK AND DEAD.] And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, that this very man Christ, will come to judge the quick and the dead. And first, I shall prove the truth itself, viz., That that man shall come again to judge the world, quick and dead. Second, I shall shew you that his coming will be very shortly. Third, What shall be done at his coming.

fourth, Who shall stand when he shall come, and who not.
First, That that man that was born of the Virgin Mary shall come again to judge the quick and the dead, read 2 Timothy 4:1. 'I, [saith Paul] charge thee therefore before God, [speaking to him, even to Timothy, and so to all believers] and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.' Now if you would know who this Lord Jesus is, look into Acts 10:28 and you shall see it was Jesus of Nazareth; would you know who that was? read Matthew 2 towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the carpenter. But read Acts 10:38-42, you shall find these words, 'God anointed Jesus of Nazareth with the Holy Ghost and with the power: who went about doing good, and healing all that were oppressed of the devil; for God was with him: And we are witness of things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree, [even Jesus of Nazareth] Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, [that is, God commanded us] and to testify [that is, to be bold in our preaching] that it is he [namely, Jesus of Nazareth, whom the Jews did thus crucify] which was ordained of God to be the judge of quick and dead.' This is he also that is spoken of in Acts 17:30, 31. 'The times of this ignorance God winked at; [meaning men's being without the gospel] but now commandeth all men everywhere to repent: Because he hath appointed a day [which day is the day of judgment (Matt 12:36)] in the which he will judge the world in righteousness, by that man [namely, Jesus of Nazareth] whom he hath ordained, [compare this with that in Acts 10:38-42] whereof he hath given assurance unto all men [that is, hath given a sure sign unto all men] in that he hath raised him, [that is, in that he hath raised Jesus of Nazareth] from the dead.' This also is Christ's own meaning (Matt 24) where speaking of his second coming, he styleth himself the Son of man, saying: 'And then shall appear the sign of the Son of man' (v 30), and 'so shall also the coming of the Son of man be' (v 27). So shall also the coming of the Son of man be (v 37). So shall also the coming of the Son of man be (v 39). Where, by the way, it is observable to see how the Lord of life and glory doth in this chapter, where he speaketh of his second coming, for the most part style himself the Son of man. Sure he doth it to this end, because he will not have his humanity and the doctrine thereof, to be razed out from under heaven: For he knew, that in the last days, there would come mockers 'walking after their own lusts, and saying, Where is the promise of his coming' (2 Peter 3:3). I could multiply scriptures to prove this doctrine of his second coming, as Hebrews 9:28; 2 Peter 3; 2 Thess 1:6-8; Luke 21; Matt 24, 25; Eve 22:7, 12 and 20; 2 Corinthians 5:10; Romans 14:10; Acts 24:25. But,
Secondly, I will shew you that his coming will be shortly. It is true, no man can tell neither the day nor the hour, yet so far as the scriptures will give us light into the nearness of his coming, so far we may go. And if you read Matthew 24 you shall see many sings of his coming spoken of.
1. There is falling away from the faith spoken of. And that hath been fulfilled and is fulfilling every day.
2. Wars and rumours of wars is another sign that his coming doth draw night, even at the doors.
3. The love of many waxing cold, is another sign that it is nigh, even the coming of Christ. And how cold is the love of many at this day? They that were hot two or three years ago, are now grown lukewarm and cold. They are cold in the Lord's appearing.

They are cold in the profession of the gospel. They are cold in love to the saints, they are cold in the worship of God; Yea, very cold, which is a notable demonstration that the coming of the Lord draweth nigh.
4. The stars falling from heaven; (That is professors falling from the faith which once they professed) is another sign that the coming of the Lord is at hand. And how many professors do you see now a-days, fall from the doctrine of God, and his Son Jesus Christ, as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.
5. Many poor souls will go on in their profession with lamps without oil, just before his second coming (Matt 25:1-7). And the Lord knows that most of the professors of this generation, are such kind of professors, yea, very foolish professors, which is another sure sign, that the coming of the Lord draws nigh.
6. When the time of Christ's second coming is at hand, there will be but a very little faith in the world. And the Lord knows, that there be many, who are now as high as lucifer, that at that day for want of faith will be thrown down to the sides of the pit: even in the very belly of hell.
7. Another sign of Christ's second coming, is the carnal mindedness of the most of the world; and the very carriages of almost all men now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden destruction comes, and they shall not escape (1 Thess 5:1-4).
8. Before Christ's second coming, there shall come many false Christs and false prophets, and shall shew great signs, and wonders, to seduce if it were possible the elect (Matt 24:24; Mark 13:22). And is not this more clearly fulfilled in our days than ever it was, especially among those men called quakers, who being as persons, whose consciences are seared with an hot iron, and they being sealed up unto destruction, do some of them call themselves Christ, and shew great signs, (as their quaking) and such a legal holiness, as makes the simple admire them, and wonder after them, which shews the coming of Christ to be very nigh.
9. Before Christ's second coming, there shall come scoffers in the world, walking after their own lusts (2 Peter 3:3) and if ever this scripture was fulfilled, it is fulfilled on these men called quakers: For they are the men, that at this day make a mock at Christ's second coming, which shall be from heaven without (1 Thess 1:10; Phil 3:20); and therefore saith the Holy Ghost, these mockers shall be such as shall say, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were, see 2 Peter 3:3-7. And there you shall see their mocking and the reason of it. Read and the Lord give thee understanding. But I would not have thee think that I speak at random, in this thing, Know for certain, that I myself have heard them blaspheme; yea, with a grinning countenance, at the doctrine of that man's second coming from heaven above the stars, who was born of the Virgin Mary. Yea, they have told me to my face, that I have used conjuration, and witchcraft, because what I preached was according to the scriptures. I was also told to my face, that I preached up an idol, because I said, that the Son of Mary was in heaven, with the same body that was crucified on the cross; And many other things have they blasphemously vented against the Lord of life and glory, and his precious gospel. The Lord reward them according as their work shall be.
I could have hinted in many other things which Christ and his Apostles have shewed to be signs of his coming. But I shall commend the holy scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jesus (2 Tim 3:17).

Now you have also the manner of his coming how it shall be, most notably laid down in the scriptures. I shall hint in a few things touching it.

1. He will come when there is but very few looking for his coming. 'When they shall say, peace and safety; then sudden destruction cometh' (1 Thess 5:1-3). Which sudden destruction will be at his second coming, for that is it which the Apostle spake of in those three verses. Then will all the world be caught at such an unexpected time, that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written (Luke 21:35) 'For as a snare shall it come on all them that dwell on the face of the whole earth.' Which is all on a sudden, before they are aware.

2. He cometh with all his saints and angels. Then will the Lord descend from that heaven, into which he is now ascended, as it is written in 1 Thessalonians 4:16. Then will he come, and all his saints with him, as Jude saith in his Epistle, 15. then shall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul: Together with all the saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in Matthew 19:28. Before whom shall all the nations of the world be gathered, as it is written (Joel 3:12). 'Let the heathen be wakened [or raised out of their graves (Dan 12:2)] and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about.' Which never was yet accomplished, though it shall certainly be, in God's time: To the astonishment, and everlasting damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He shall come in a flaming fire, (when he doth come again: he will come in such a manner, as will make all that shall be found in their sins rather seek to creep under a mountain, than to meet the Lord of glory (Rev 6:15)). As Isaiah saith, 'For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire' (Isa 66:15). 'To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him' (Jude 15), as I shall shew farther by and by.

Third, And therefore in the next place, I shall shew you, what shall be done when he is come.

1. When Christ is come the second time, they that are in their graves shall arise, and come forth of their graves (as I said before) in which they have lain according to that in John 5:28, 29. Where Christ saith, 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' You will say, Are these graves spoken of here, the graves that are made in the earth? Yea, that they are, and for a further proof of the same, look into Daniel 12:2. Daniel there speaking of the same thing saith, 'And many of them that sleep in the dust of the earth shall awake, [or arise] some to everlasting life, and some to shame and everlasting contempt' (or damnation).

I shall not stand here to dispute any distinctions of the resurrections, only prove that the dead shall arise; and that is a clear truth from the scriptures (Acts 10:42; Rev 20:11-14; 1 Thess 4:16; 1 Cor 15:52). 'The dead shall be raised.'

2. He shall call all men and women to an account for all their[3] close sinful thoughts, words and actions; then will the secrets of all hearts be made manifest. Then shall all thy adulterous, and thievish, and covetous, idolatrous, and blasphemous thoughts be laid open, according to that saying, 'Their consciences also bearing witness, and their thoughts the mean [time, or] while accusing or else excusing one another' (Rom 2:15).

But when? Why, 'In the day when God shall judge the secrets of men by Jesus Christ' (v 16). See also 1 Corinthians 4:5, 'Therefore judge nothing before the time.' What time is that? Why, when the Lord comes; what will he do? He 'will bring to light the hidden things of darkness,' that is, all those cunning, close, hidden wickednesses that thou in thy life-time hast committed; yea, he will 'make manifest the counsels of the hearts'; that is, the most hidden and secret things that are contrived and plotted by the sons of men. Then shall all the midnight whore-mongers be laid open with all their sins; Then thou (it may be) who has committed such sins as thou wouldest not have thy neighbour, thy father, thy wife, thy husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the house tops (Luke 12:3). Then thou that hatest God's children; his ways, his word, his Spirit; then thou that makest a mock at Jesus of Nazareth's second coming, then thou that livest in open prophaneness, or secret hypocrisy, then I say, will be such a time of reckoning for you, as never was since the world began, then you that shall die in your sins, will cry to the mountains, Fall on us, and cover us from the face of him that sits on the throne, and from the wrath of the Lamb (which Lamb is the Man Christ Jesus (John 1:29)). And ah, my friends! If the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, 'But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment' (Matt 12:36) and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompense for them. And know, saith the scripture, 'that for all these things, God will bring thee into judgment' (Eccl 11:9). Then

Thou that art an unbeliever, shalt be sure to fall under the judgment for all thy sins. (1.) Thou must give an account. (2.) Thou must fall in the judgment. Oh my friends, there are hot days a-coming for all those that are found out of the Lord Jesus: Behold, saith Malachi, 'The day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch' (4:1). The day of judgment will burn like an oven, and all that have not the righteousness of Christ upon them shall be as stubble. Ah friends, put a red hot oven and stubble together, and what work will there be! Even the one will burn and destroy the other.

3. When Christ doth come the second time, another end of his coming will be to pure out all things that offended in this kingdom (Matt 13:41,42). 'The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.' There are many things that do offend in his kingdom now: namely

(1.) The lukewarm professor, he doth offend, (a.) the Lord, (b.) his people. But then thou lukewarm offending professor shalt offend the church of God no more.

(2.) The loose professors do also offend God, Christ and his church. (a.) He scandals the gospel by his loose walking, and naughty carriages. (b.) He doth make the world blaspheme the name of God by the same. (c.) He grieves the hearts of God's people (Phil 3:18). But know that thou also shalt be taken away from offending any more, God, Christ, and his saints, and thou shalt have weeping and gnashing of teeth, for thy thus offending (Matt 18:6,7).

4. Another end of Christ's second coming, is to cut off all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance: Alas! saith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me: we cannot, say others, do as such and such,

and will the Lord condemn us? And thus poor souls, as they are in the broad way to destruction, lest they should miss of the way to hell; do swallow down by clusters, that which will poison them, body and soul for ever and ever.
Quest. But you will say, What, will not the Lord have mercy on ignorant souls?
Ans. Not on those who live and die in their ignorance. He himself hath said (Isa 27:11), 'For it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.' Again, Paul also in that 2 Thessalonians 1:8 saith, that when Jesus Christ shall come to judge the world, he doth come to take vengeance on all 'them that know not God, and that obey not the gospel of our Lord Jesus Christ.'
But ye will say, Who are those ignorant persons, that shall find no favour at that day? or how doth the ignorance discover itself? I shall only mention three or four sorts of men; and leave thee to the scriptures, which if thou read them diligently, will further lay them open before thee. And,
(1.) The profane scoffer, who makes a mock at the truths of God, and so goes on in his sins, for this see in 2 Peter 3:3 which the apostle attributes to their ignorance (v 5). And therefore he likens them to brute beasts (2:10,12) who 'walk after the flesh in the lust of uncleanness,' and 'speak evil of the things that they understand not; and shall utterly perish in their own corruption'; who because they understand not the scripture, nor the power of God in them, speak evil of the truths therein contained, and think the Lord like unto themselves (Psa 50).
(2.) The formal professor, who hath only a notion of the gospel, and some seeming holiness, but wants gospel faith: such are called foolish virgins (Matt 25:2,3) to whom Christ will say in that day, Verily, 'I know you not.' Add hereto, those that think it enough to confess Christ with their mouths, and profess that they know God, but deny him in their works; such notwithstanding all their profession, shall, if they so continue, perish eternally, being abominable, disobedient, and to every good work reprobate, or void of judgment, that is, ignorant (Titus 1:16).
(3.) The legal righteous man or woman, though they walk blameless, as touching the righteousness that is in the law: For they being ignorant of God's righteousness, go about to establish their own righteousness, as reading, hearing sermons, prayers, public or private, peaceableness with their neighbours, fasting, alms, good works as they count them, just dealings, abstinence from the grosser pollutions of the world, stricter obedience to the commandments of the first and second table; all which with many other things may be comprehended in their own righteousness, and it is grounded on their ignorance, and goes on in rebellion; and such ignorant persons shall in that day perish, not submitting through ignorance to the righteousness of God, Romans 10:3 compared with Luke 19:27 where Christ saith, that when he shall come the second time, he will command those his enemies, who submitted not themselves to him, (who is called the righteousness of God (Isa 46:13)) or would not have him to reign over them, to be slain before his face.
(4.) Those whose hearts are set upon the world, and follow the alluring persuasions of it; the Lord calls such fools (Luke 12:20; Prov 7:7), who go after it (viz. the world, held forth by a similitude of a woman with the attire of an harlot) as an ox to the slaughter, or a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: and knows not, mark, it is through ignorance (v 23).
5. A fit end of Christ's coming, is, that his righteous ones might shine as the sun in the glory, or kingdom of their father (Matt 13:43). There are many things that do hinder the

people of God from shining forth as the sun now.
As, They have a body of death, which makes them fetch many a groan in their journey to Canaan (Rom 7:24; 2 Cor 5:2). They meet with many a sad temptation, which also makes them in heaviness many a time (1 Peter 1:6). They have also many other things that do hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of God's people then: Their bodies that are now so vile, shall then be made like unto the glorious body of the Son of God, 'Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself' (Phil 3:21).
6. Another end of Christ's coming shall be to take an account of his children, how they have laid out their talents, that he hath committed to their trust (Matt 25:19; Rom 14:12; 2 Cor 5:10).
7. Another end of his coming is, to set up his kingdom, which will be glorious indeed at his appearing (2 Tim 4:1; Rom 8:19-21). I do but touch these things, because I would hasten towards a conclusion; many other things might have been spoken to, but at this time I shall forbear.
But you will say, Who shall stand when he appears? Why, I told you before, that 'the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous' (Psa 1:5). Let him be close or profane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into judgment.
Ah poor soul! It is not then thy brave words will save thee; it is not thine eloquent tongue that will then do thee any good: if thou be without the wedding garment, thou wilt be speechless, as in Matthew 22:12. But thou that art a converted person, shalt stand in the judgment; thou that art born again shalt enter into the kingdom, and none else (John 3:5; Rev 21:27).
But how shall I know that I am born again?
(1.) Why, if thou art born again, then thou knowest that thou wast not born a Christian at first (Eph 2:1-3). 'You hath he quickened, who were dead in trespasses and sins.'
(2.) Thou knowest that once thou hadst no faith in the Lord Jesus; and wert convinced of sin because thou didst not believe in the Son of Mary (John 16:9).
(3.) Thou seest all true joy through the blood and righteousness of the Son of Mary (1 Cor 15:57; Rom 7:25).
(4.) Art thou born again? Then thou canst not be quiet till thou seest God smile, and lift up the light of his countenance upon thee (2 Cor 4:6; Psa 4:6) and that through the face of the Son of Mary, the Son of God.
(5.) Thou knowest that God hath given thee thy faith (Phil 1:29; Eph 2:8).
(6.) Art thou born again? Then thou knowest that the doctrine of the Son of Mary the Virgin, is a right doctrine (2 John 9).
(7.) Then also thou lookest for the personal appearing of the Son of Mary from heaven in the clouds, the second time (Heb 9:28; Rev 1:7).
These things, though plain, yet if the Lord set them home upon thy conscience, may be profitable both to thee and me. Therefore let us examine the matter a little. And
Examine 1. Thou thinkest that thou art a Christian; thou shouldest be sorry else: Well, But when did God shew thee that thou wert no Christian? When didst thou see that: And in the light of the Spirit of Christ, see that thou wert under the wrath of God because of original sin? (Rom 5:12). Nay, dost thou know what original sin means? Is it not the least in thy thoughts? And dost thou not rejoice in secret, that thou art the same that thou ever wert? If so, then know for certain that the wrath of God to this very day

abideth on thee (John 3:36). And if so, then thou art one of those that will fall in the judgment, except thou art born again, and made a new creature (2 Cor 5:17).
Exam. 2. Thou thinkest that thou hast been born again, ('tis well if thou hast) but least thou shouldest deceive thy poor soul, I pray thee consider, when did the Spirit of the Lord Jesus shew thee, that thou hadst no faith in thee by nature? And when did the Spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the law, by the law, and thine own conscience, as the Pharisees were (John 8:9; Rom 3:20). Ay, but when didst thou see thyself a lost creature for want of faith in the son of Mary? If not, thou hast not yet been savingly convinced by the Spirit of Christ; for that, when it convinceth effectually of sin, it convinceth of unbelief; though thou hast been never so much convinced of sins against the law, if thou hast not seen thyself under the power and dominion, guilt and punishment of sin, because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that's one work of the Spirit to convince of sin, 'Because they believe not on me,' saith Jesus the Son of Mary, who was espoused to Joseph the carpenter: But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast always believed with as good a faith as any one alive? If so, then know for certain that thou hast no faith of the operation of God in thee, according to God's ordinary working; and if so, then know, that if the Son of Man should come to judge the world at this moment of time, that thou with all thy faith (thou thinkest thou hast) wouldst fall in the judgment (2 Thess 2:12).
Exam. 3. Art thou born again? Then thou seest that thy great sin was want of faith in the Son of Mary. Then thou seest that it is he that was sent of God to die for the sins of the world (John 1:29, 3:16-19; Acts 13:38,39) and that thou art complete in him, without any works of the law (Rom 4:5), then thou rejoicest in Christ Jesus, and puttest no confidence in the flesh (Phil 3:3) yet thou rejoicest in the flesh and blood of the Son of Mary, knowing that his flesh is meat indeed, and his blood is drink indeed (John 6:55) out of which thou wouldest very willingly make thy life all thy days; out of his birth, obedience, death, resurrection, ascension, and glorious intercession, now at the right hand of his Father (Heb 7:24,25), but if thou art wavering in these things, know that thou art but a babe at the best, and for ought thou knowest, God may cut thee off in thy unbelief, and cast thee into utter darkness, where there shall be weeping and wailing and gnashing of teeth.
Exam. 4. Art thou born again? Then thou seest all true peace and joy comes through the blood of the Son of Mary, and his righteousness, as in Romans 7:25 and 1 Corinthians 15:57, there are many poor souls that are taken with raptures of joy, and false conceited consolation (John 16:20) which doth come from the devil, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart (Luke 6:24,25), but thou that art a Christian in deed, and not in word only, rejoicest in Christ Jesus the Son of Mary; yea though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory (1 Peter 1:8). And these two things are the fruits of thy faith, and of thy joy.
(1.) The Lord Jesus Christ is very precious unto thee (1 Peter 2:7).
(2.) Thou dost purify thine heart by this faith, and the power of the Spirit of Christ, which thou hast received into thy soul (Rom 8:13; Acts 15:9; John 3:3). But if thy guilt of sin goes off, and convictions go off any other way than by the blood and righteousness of the Man Christ Jesus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end without faith and repentance; for it is his blood through which all true peace comes (Col 1:20), and there is no other name under heaven given among men,

whereby we should be saved, but by the Lord Jesus of Nazareth (Acts 4:10-12 compared together).

Exam. 5. Art thou born again? Then thou canst not be quiet till thou doest see God lift up the light of his countenance upon thee; yea, thou hast such a desire after the light of God's countenance, that, all the glory, riches, honour, pleasure, profits, &c. of this world will not satisfy, till thou doest see God to be a reconciled Father to thee in the Lord Jesus Christ, as it is Psalm 4:6; John 14:8; Psalm 35:3. Then thou wilt not be quiet till thou dost hear from the Son of Mary, which is the Lord of glory, such a voice as this, Son be of good cheer, thy sins are forgiven thee: And 'my grace is sufficient for thee' (2 Cor 12:9; 1 Cor 2:8). But if thou canst content thyself with anything below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who will have thy portion among the slothful ones, who will fall in the judgment of the Son of Man, when he comes in flaming fire with his mighty angels (2 Thess 1:8).

Exam. 6. Art thou born again? Then thou knowest that God hath given thee thy faith that thou hast in his Son: Then thou art to say through grace, there was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins [and unbelief; which is the greatest;] hath quickened us together with Christ, by grace ye are saved' (Eph 2:4,5), 'through faith' (v 8).

Exam. 7. Art thou born again? Then thou knowest that the doctrine of the Son of God, the Son of Mary, is a right doctrine, which is this:

That the Son of God which was with his Father before the world was (John 1:1, 17:5) came into the world in the fulness of time, and was made in the likeness of man (Phil 2:7) being made of a woman or virgin, made under the law, to redeem them that were under the law (Gal 4:4). And that was done in this wise. What the law could not do in that it was weak through the flesh; that is, through our flesh; God sending his own Son in likeness of sinful flesh, and for sin, condemned sin in the flesh, that is, condemned him in the flesh for the sins of poor sinners: For this, compare Romans 8:3; 2 Corinthians 5:21 with Galatians 3:13 and it will appear clearly to be the truth of God: Also, that this Son of God, which is the true God, as well as the Son of Mary, did bear our sins in his own body on the tree (1 Peter 2:24) and did spill his own blood, which is also the blood of God (Acts 20:28), that he died, and was laid in Joseph's sepulchre (John 19:38-42) and rose again the third day (Acts 10:40), that very Man (Luke 24:39-45), and ascended up into heaven in a cloud (Acts 1:9-11) and there ever lives to make intercession for us, that very man (Heb 7:24,25, 8:3, 10:12).

Exam. 8. And in the last place, If thou art a Christian, then thou lookest for that very Jesus again, whom the Jews did crucify (John 19), whom God raised again, as it is 1 Thessalonians 1:10. I say, thou lookest, thou waitest, thou hasteneth after the coming of this Lord Jesus, which doth deliver thee from the wrath to come (2 Peter 3:10-12; Heb 9:26-28; 1 Thess 1:10). Yea, thou knowest, that this very man shall so come in like manner, as his disciples did see him go into heaven, which was a very man (Luke 24:39 compared with vv 50,51 of the same chapter). Yea, in a cloud he went away from his disciples, and in the clouds he shall come again (Rev 1:7) to judge all that are in their graves (John 5:28,29; Dan 12:2) and shall receive all that look for, and love his second coming, to himself (Heb 9:27,28). And they shall be for ever with him (1 Thess 4:16,17). But the wicked shall be cast into eternal damnation (Matt 25:46). These things, I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purify thy heart (1 John 3:3) and wean thee from this world, and the things thereof; and if it is not from this principle; that is, if thy obedience do not flow from this faith,

which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness; yea, all that thou canst do, is but sin in the sight of the great God of heaven and earth (Heb 11:6; Rom 14:23). For all true sanctification comes through the name of the Lord Jesus Christ, by the operation of the Spirit of God (1 Cor 6:11). 'But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' And (Cant 1:3), 'Thy name is as ointment poured forth, therefore do the virgins love thee.'

Well then, seeing this is a truth of so great concernment, I beseech you, seek to be thoroughly rooted into it by faith. And that thou mayest so be, examine thy heart; yea, beg of God to help thee to examine it, and to throw out all that fancy that thou takest instead of faith; also throw away all thine own wisdom; yea, thy own righteousness also, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his own elect, which will shew thee clearly of these things; so that thou shalt not deceive thyself with a fancy of them; and the advantages will be many.

Advantage 1. It will comfort thy heart against persecutions, temptations, and cross providences, as also James saith to his persecuted brethren; 'Be patient [my brethren, saith he], stablish your hearts, for the coming of the Lord draweth nigh' (John 5:8).

Advantage 2. It will through grace, wean thy heart and affections abundantly from this world, and the things therein. 'Who is he that overcometh the world, [saith John] but he that believeth that Jesus is the Son of God?' (1 John 5:5). Who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven to judge the world? as in 1 John 3:3 compared with 2 Peter 3:10, 11.

Advantage 3. Hereby thou wilt be able to judge of all doctrines whatsoever, though they come never so nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine liars (Rev 2:2; 1 Cor 2:15).

Advantage 4. If thou beest thoroughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason I pray you, that there are so many giddy-headed professors in these days, that do stagger to and fro like a company of drunkards, but this, They were never sealed in the doctrine of the Father, and the Son? They were never enabled to believe that that child that was born of the virgin Mary, was the mighty God (Isa 9:6). No, saith Christ, he that is built upon this rock, (meaning the faith of himself, which is to believe that the son of Mary is the Christ of God (Matt 16:16)) the gates of hell shall not prevail against him (v 18).

Advantage 5. The faith of this doctrine, will make thee labour in the work of God in the world. Oh, it will liven thy heart in the work of the Lord; especially, if thou livest in the faith of thy interest in Christ, it will make thee labour to be found watching when thy Lord shall return from the wedding; that when he doth come, thou mayest open to him immediately (Luke 12:35,36).

Now seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of people (under heaven) but this?

Admonition 1. First, to see whether they have oil in their lamps or not; that is, to search and see, whether the Spirit of the Man Christ Jesus be in them or no; for he that hath not the Spirit of Christ in him, is none of Christ's (Rom 8:9). Thou that hast not the Spirit of Christ in thee, why, at that day (let thy profession be what it will) he will say to thee, Depart, I know you not (Matt 25), and if so, then thy latter end will be worse than thy beginning, as in 2 Peter 2:20.

Admonition 2. Then what will become of all the profane, ignorant, scoffers, self-

righteous, proud, bastard-professors in the world? If the children of God shall 'scarcely be saved, where shall the ungodly, and the sinner appear?' (1 Peter 4:18).
Admonition 3. Then what will become of all those that creep into the society of God's people without a wedding garment on? Why, it will be said unto them, Friends, how came you hither? Take them, and bind them hand and foot, and cast them into utter darkness; 'There shall be weeping and gnashing of teeth' (Matt 22:11-13).
Admonition 4. Then what will become of all those that mock at the second coming of the Man Christ, as do the Ranters, Quakers, drunkards, and the like? Why read their doom in Matthew 24:50, 51, 'The Lord of that or these servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with the hypocrites,' And 'there shall be weeping and gnashing of teeth.'
Admonition 5. Then what doth this speak to the Lord's own people? Surely this, that they should be in a watchful posture (Mark 13:37).
(1.) Watch therefore over your own hearts, least they should be over-charged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the face of the earth, as it is in Luke 31:34-36.
(2.) Watch over the devil's temptations. Oh, have a care in the first place, lest by any means, as the serpent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ: And the rather, because at this day he is very busy with his doctrines, and his ministers; trying all ways, if by any means he might deceive you with fair speeches, and enticing carriages; what a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the Son of Mary, the Son of God. Watch I say over the devil touching doctrines, for he labours as much this way as any way, for he knows that if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your conceit as you will, and therefore, it is worth your observation, in that 24th of Matthew when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his disciples, to beware of false teachers (v 4). The very first words that he answers to a question that his disciples put to him is this, 'Take heed that no man deceive you.' Again (v 11), 'And many false prophets shall rise, and shall deceive many.' And (v 24) he saith again, 'For there shall [come or] arise, false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'
(3.) Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.
(4.) Take heed also that you have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be ashamed and blush before him at his coming (1 John 2:28). Therefore content not yourselves with a profession of Christ, and no more, for the devil may deceive, yea, doth deceive a professing people many times. And if he will deceive a professing generation, he must come in this manner: Under the name of Christ. With a fair shew in the flesh of outward holiness (Gal 6:12). He must come 'with good words and fair speeches' (Rom 16:18). Now though he come to drunkards, swearers, whore mongers, thieves, liars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an angel of light (2 Cor 11:14). And the reason why souls are deceived by him in these his appearances, is, because they are not able to distinguish betwixt the law and the gospel, the convictions of conscience by the law only, and convictions by the Spirit, but

do (though they profess the Lord Jesus) give ear to every wind of doctrine, and being unstable, as Peter saith, do fall into the temptations of the devil, in wresting the scriptures to their own destruction (2 Peter 3:16).

Admonition 6. In a word, you that have not yet laid hold on the Lord Jesus Christ, for eternal life, lay hold upon him; upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to 'judge the world in righteousness' (Acts 17:31). And you that have laid hold, I say to you, lay faster hold on your Lord Jesus, 'Who hath ears to hear, let him hear' (Matt 13:43).

Now, that thou mayest the more clearly understand my faith in the doctrines of God's dear Son, I have thought good to hold forth again the doctrine of the former treatise by way of question and answer, as followeth.

Quest. Seeing there are many false Christs gone out into the world, according as was prophesied of in former times by the Lord himself (Matt 24:5,23). And seeing (if we be saved) we must be saved by a Christ; for he that misses of him (saith the scriptures) cannot be saved, because there is no way to come to the Father but by him, as it is written (John 14:6; Acts 4:12). How therefore, is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed to know Christ, (God's Christ) is as the scripture saith, the one thing necessary (Luke 10:42), without which all other things will avail nothing: And therefore I shall according to the scriptures, (1.) Tell you what God's Christ is. And, (2.) How the knowledge of him is attained unto. And therefore, God's Christ is true God, and true man. That he is true God, is manifest by that scripture, in Isaiah 9:6 where it is said, 'unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.' Also 1 John 5:20. And we are in him that is true, (saith the apostle) even in his Son Jesus Christ. This is the true God, and eternal life. See Hebrews 1:8; John 1:12; Romans 9:5; John 20:28. That he is true man, see again (Isa 9:6) where it is said, 'Unto us a child is born, unto us a Son is given'; and compare it with Matthew 1:21 where it is said, 'And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins,' see John 1:14, 'And the word was made flesh.' (1 Tim 3:16) 'God was manifest in the flesh.' These two scriptures are expounded by Hebrews 2:14 where it is said, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same'; that is, of flesh and blood, see Romans 8:3 and compare it with Luke 24:39 where Christ saith, 'Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' And he doth often call himself by the name of the Son of man to signify that he is very man, as well as very God (Matt 24, 16:13).

Quest. But why was he true God and true man?

Ans. He was true man, because man had offended, and justice required that man should suffer and make satisfaction, and so it is written (1 Cor 15:21). 'For since by man came death, by man came also the resurrection of the dead.' And again, 'All we like sheep have gone astray;—and the Lord hath laid on him the iniquity of us all.' And in 1 Peter 2:24 where that 53rd of Isaiah is mentioned, he saith, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.' And again, God did prepare this body, the human nature of Christ, that it should be a sacrifice for sins, 'wherefore—he saith, Sacrifice and offering [that is, such as were offered by the law of Moses] thou wouldest not, but a body hast thou prepared me' (Heb 10:5). In the body which God had

prepared for him, which he took of the virgin (Gal 4:4) in this he did bear all the sins of all his elect (1 Peter 2:24).
And he must needs be true God, because, it was an infinite God that was transgressed against, and justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else justice could not be satisfied, and so it was written, where the apostle is telling the pastors of the church of Ephesus, by what they were redeemed, he tells them, that God did purchase them 'with his own blood' (Acts 20:28). See 1 John 3:16 where he saith, 'Hereby perceive we the love of God, because he laid down his life for us.' Not in his divine, but in his human nature; for as I said before, God's Christ was of both natures (Rom 9:5; 1 John 5:20; John 1:1-14). True God, and true man, and the divine nature did enable him to undergo in his human nature, all that sin, curse, and wrath that was laid upon him for us; and to overcome, and obtain eternal redemption for us (Heb 9:24).
Quest. How did this Christ bring in redemption for man?
Ans. (1.) Why first, man broke the law of God; but this man did fulfil it again, and became the end of it 'for righteousness to every one that believeth' (Rom 10:4).
(2.) Man was foiled and overcome by the devil; but this Man Christ did overcome him again, and that for us (Luke 4; Heb 2:14,15).
(3.) Man did lose the glory of God, but this Man hath obtained it again.
(4.) Man by sin lost eternal salvation; but this Man by his own blood hath obtained it again for him (Heb 9:12).
(5.) Man by sin brought death into the world (Rom 5:12). But Jesus Christ, that Man, hath destroyed it again (Heb 2:14 compared with Hosea 13:14) and brought in life and immortality (2 Tim 1:10; Rom 5:15).
Quest. But how are we justified by this man's obedience?
Ans. All our iniquities were laid upon him (Isa 53:6,8,11,12). And his righteousness is bestowed on us, if we believe, as it is written, 'Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe' (Rom 3:22). And this is it which Paul so much sought after, when he saith, 'Yea doubtless, and I count all things but loss,—and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil 3:8,9).
Quest. How do men come by this righteousness and everlasting life?
Ans. By faith men lay hold upon it, and apply it to their own souls in particular (Gal 2:20) . For it is by faith they are justified, as also saith the scripture (Rom 5:1). That his faith lays hold on and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.
Quest. What is this faith that doth justify the sinner?
Ans. It is a gift (Eph 2:8), fruit (Gal 5:22) or work, of the Spirit of God, whereby a soul is enabled, under a sight of its sins, and wretched estate, to lay hold on the birth, righteousness, blood, death, resurrection, ascension and intercession of the Lord Jesus Christ (1 Thess 2:7), and by the assistance of the Spirit, whereby it is wrought, to apply all the virtue, life and merit of what hath been done and suffered, or is a doing by the same Lord Jesus Christ, to its own self in particular (Gal 2:20; Rom 7:24,25), as if itself had really done all that the Lord Jesus Christ hath done: I do not say that the soul doth any thing for justification, but it doth know, that whatsoever Jesus Christ hath done in point of justification, is given to, and bestowed upon it (Rom 3:22) and God finding the soul in him, that is in Christ, doth 'justify it from all things, from which it could not be justified by the law of Moses' (Acts 13:39).

Quest. Well, but is there no way to come to the Father of mercies but by this man that was born of the virgin? Is there no way to come to God but by the faith of him?
Ans. No, 'there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12). And Jesus himself, that was born of the virgin Mary, said, 'I am the way, and the truth, and the life: no man cometh unto the Father, but by me' (John 14:6).
Quest. And where is this man, that was born of the virgin, that we may come to the Father by him?
Ans. He ascended away from his disciples in a cloud, into heaven, as we may read (Acts 1:9-11).
Quest. What doth he there?
Ans. He ever lives to make intercession for all that come unto God by him (Heb 7:25). That is, they shall come out of themselves to him, and venture their souls on what he did and suffered when he was on earth, and is doing now in heaven; shall certainly be saved: For he ever lives to save them, that do thus come to the Father by him. And it is, because he spilt his blood for all that shall by the faith of God's elect lay hold upon him. And thus it is written where he saith, 'Being justified freely by his grace, through the redemption that is in Christ Jesus, [Mark this] whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, [that is, to declare God's righteousness] for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth [or layeth hold] in Jesus' (Rom 3:24-26).
Quest. But did this man rise again from the dead, that very man, with that very body wherewith he was crucified? for you do seem, as I conceive, to hold forth so much by these your expressions.
Ans. Why do you doubt of it?
Quest. Do you believe it?
Ans. Yes, by the grace of the Lord Jesus Christ, for he hath enabled me so to do.
Quest. And can you prove it by the scripture?
Ans. Yes.
Quest. How?
Ans. First, From that scripture in Luke 24:39, 40 where Christ himself after he was crucified appeared to his disciples, (who having seen him) supposed they had seen a spirit. But he said, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, and do not think you see a spirit; handle me, and see, for a spirit hath not flesh and bones, as you see me have. This he spake after he was crucified (Luke 23:33) and buried (v 53) and rose again from the dead (24:6,7), many other scriptures could I give for the proof hereof, as Acts 10:40, 41. And Acts 13:30, 31; 1 Thessalonians 1:10. Only read Acts 2:29-32 where the apostle proveth the same, bringing in the words of the prophet David for a testimony thereof, saying, He 'being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; [saith] he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' Mark it, his flesh did see no corruption (v 31). But if he had not risen again, his flesh had seen corruption. But he rose again from the dead, that very man, that very body; for his flesh did see no corruption.
Quest. Why did he rise again from the dead, with that very body?
Ans. (1.) Because it was not possible he should be holden of death.

(2.) Because in his human nature he suffered for sin; and if he had not recovered himself from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himself unto, he had not overcome sin, hell, death, the law, and the devil (Acts 2:24): but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, 'Thou art my Son, this day have I begotten thee': (As saith the Apostle) 'And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again'; as it is also written in the second psalm, 'Thou art my Son, this day have I begotten thee' (Acts 13:30-36). And it is this, namely, the resurrection of that Man from the dead, that doth give us ground of hope; as in 1 Peter 1:3 where he saith, He 'hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.'

(3.) Because God intends to redeem the bodies of his saints out of their graves in which they have lain many a year (John 5:28,29; Rom 8:23; 1 Cor 15:52) and to possess them with his own glory; and when this comes to pass, then shall that scripture be fulfilled, that saith, He 'shall change our vile body, that it may be fashioned like unto his glorious body, according to the working [of his mighty power] whereby he is able even to subdue all things unto himself' (Phil 2:21). And he hath given us assurance thereof, in that he hath raised up Jesus our Lord again from the dead (Acts 17:31).

Quest. But do you think, that these our bodies that we do carry about with us in this world, after that they are dead and buried, and rotten, shall rise again out of those graves into which they are laid; when the scripture saith, flesh and blood shall not inherit the kingdom of God? (1 Cor 15:50).

Ans. Flesh in scripture is taken more ways than one: As,

It is taken for the works of the law; where the Apostle saith, 'Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?' (Gal 3:2,3). By flesh here, he means the law; as is clear, if you compare it with verses 10-12. Again, sometimes flesh is taken for sins (Rom 8:1,5). And sometimes it is taken for the bodies of the saints, as subject to distempers, to pain, sickness, corruptions, to death; by reason of sin (2 Cor 4:11, 7:5). Now the Apostle in that place, where he saith, 'Flesh and blood cannot inherit the kingdom [of heaven, or] of God,' his meaning is, sinful flesh and blood, or the sin, with any imperfection that is in the bodies of the saints, shall not inherit the kingdom; and that you shall find to be the mind of the Holy Ghost, if you read with understanding the latter end of the same verse, where he saith, 'Neither doth corruption inherit incorruption.' That is, sin, or any imperfection of the body, shall not inherit eternal life; for, saith he, in verse 53, 'This corruptible must put on incorruption, and this mortal must put on immortality.' Mark here, I pray you, though he saith, 'Flesh and blood cannot inherit the kingdom of God'; yet he saith, 'This corruptible must put on incorruption.' For the trump shall blow, and the dead shall be raised (as Christ saith) 'They that are in the graves shall hear his voice' (John 5:28). And shall come forth of their grave incorruptible (1 Cor 15:52). And shall 'all appear before the judgment seat of Christ' (2 Cor 5:10; Rev 2:12,13). See also that scripture (Phil 3:20,21) where the Apostle saith, He waited for Christ the Saviour from heaven. And what shall he do when he comes? why, He 'shall change our vile body.' Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same? not the same in respect of sin, or bodily infirmities, but the very same in respect of substance: For, saith he, It is our vile body that must be changed; and it is the very same, It shall be

'fashioned like unto his glorious body.' And if you ask, How is it possible that this should be done? He answers, 'According to the working whereby he is able even to subdue all things unto himself.'

Quest. But do you think this is certain? methinks the scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.

Ans. Truly the scriptures do not only hold forth so much seemingly, but they do most really, and plainly, hold out these things to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. 'For the things of God knoweth no man, but the Spirit of God' (1 Cor 2:11). Now if thou wouldest know these things, thou must first receive the Spirit of the Son of God, without which, thou canst not know so much as one of the fundamental truths of the gospel of our Lord Jesus Christ.

Quest. But there are those in our days, who reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection, and intercession within; and they do not hold as you do, a Christ without, and a resurrection of Christ without; and intercession of Christ without; Ay, and they have very much scripture for that which they say too: And therefore what shall such as we do, that stand tottering and shaking in these distracted and dangerous times? For our poor souls are in very much doubt what way to take.

Ans. Therefore I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction, how you should understand the truth.

Therefore, he that cries up a Christ within, in opposition to a Christ without, that man instead of having the Spirit of Christ in him, is possessed with a spirit of delusion; for where the Spirit of Christ is in truth, that Spirit causeth the soul to look to the Christ that was born of the Virgin, for all justification; as it is written, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come,' mark the next verse, 'He [saith the Son of the Virgin] shall receive of mine, and shall shew it unto you' (John 16:13,14). He shall take of mine; What is that? Why surely it is, he shall take of my Godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection, my ascension and intercession, my kingly, priestly, and prophetical offices, and shall shew you the life, merit, and value of them. And this was it which was revealed to Paul by the Holy Spirit, here spoken of (1 Cor 15:1-8). 'Moreover brethren, [saith he] I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.' But what is this doctrine? why, 'I delivered unto you first of all that which I also received.' What was that? Why, 'How that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: [there is his death and resurrection preached]. And that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, [saith Paul] as of one born out of due time.' This is it, I say, that the Spirit of Truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem (Luke 23:33), buried in Joseph's sepulchre (53), risen again the third day (Luke 24:6) ascended away from his disciples in a cloud into heaven, as in Acts 1:9-11. And there ever liveth, that very man, with that very body, to make intercession for all that receive him (Heb 7:24, 25). This is, I say, the doctrine of the Spirit of truth, whatsoever is the spirit of error.

Quest. But do not the scriptures make mention of a Christ within? (2 Cor 13:5; Col 1:27)
.
Ans. Yes, And he that hath not the Spirit of Christ, is none of his (Rom 8:9). But he that hath it, is led out of himself by it; and as I said before, it shews the soul, what the blessed Son of the Virgin Mary hath done and suffered, and is a doing for it. Therefore hereby know we the Spirit of truth from the spirit of error (2 John 7). 'Every spirit that doth confess that Jesus Christ is come in the flesh, is of God' (1 John 4:2). That is, that spirit that doth confess, that Jesus Christ took flesh upon him and in that flesh did bear our sins (1 Peter 2:24; Col 1:20-22; 1 Peter 3:18, 4:1). And after he was taken down from the cross, and laid in a sepulchre, rose again from the dead; that very Man with that very body, wherewith he was crucified: That spirit that doth believe and confess this, is of God, and is the blessed Spirit of Christ, whereof he spake, when he was yet with his disciples touching his bodily presence: For 'he [saith the Son of Mary] shall glorify me, for he shall receive of mine and shew it unto you' (John 16:13,14).
I have answered this already in my epistle to the first treatise. Therefore believe not every spirit, but try the spirits whether they be of God, for many false spirits and prophets are gone out into the world, therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of God's word as it is written, 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa 8:20).
(1.) Therefore try a little, Do they slight God's Christ, which is the Son of the Virgin? that spirit is of the devil (1 Cor 12:3).
(2.) Do they say that that blood of his which was shed without the gates of Jerusalem, doth not wash away sin, yea, all sin from him that believes? That is a spirit of antichrist (1 John 1:7).
(3.) Do they say, that that Man that was crucified without the gates of Jerusalem, is not risen again (with that very body wherewith he was crucified) out of the sepulchre? (Luke 24:38,39). That is a spirit of antichrist.
(4.) Do they say that that very Man that was crucified with that very body, is not now in the presence of his Father, absent from his people touching his bodily presence, though present in Spirit? I say whoever they be, that say he is not there, they are of the devil: for the proof of this see Acts 5:30 and 31 and compare it with Hebrews 7:24, 25. 'The God of our fathers [saith the Apostle] raised up Jesus.' But what Jesus? 'he whom ye slew,' saith he to the Jews. 'Him [the very same whom ye slew] hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.'
And indeed, here is my LIFE, namely, the birth of this Man, the righteousness of this Man, the blood of this Man, the death and resurrection of this Man, the ascension and intercession of this Man for me; and the second coming of this Man to judge the world in righteousness (Acts 17:31). I say, here is my LIFE, if I see this by faith without me, through the operation of the Spirit within me: I am safe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary (Matt 1:21) who is the way to the Father of mercies (John 14:6), who is able to save to the uttermost, all that come to the Father by him (Heb 7:25). Because he, that very Man, with that very body wherewith he was crucified, is ascended into heaven (Acts 1:9-11), and there ever lives to make intercession for them that come to God by him. This is the rock, sinner, upon which, if thou be built, the gates of hell, nor Ranter, Quaker, sin, law, death, no nor the devil himself, shall ever be able to prevail against thee (Matt 16:16-18)

. And here I leave thee to the wisdom of the great God, who if he hath chosen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needest not fear the devil with his siftings, snares, wiles, and fiery darts, wherewith he doth destroy thousands; but mayest with the Apostle (if thou live in the power and life of the love of God towards thee) cry out, 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord' (Rom 8:38,39).

And now reader, if thou be a true Christian, I am sure that these be the things that appear to be the glorious substantial truths to thy soul, and thou doest not care for that comfort that doth not make this Man, the Son of the Virgin, precious to thy soul (1 Peter 2:7) for thou knowest, that it is he, that hath delivered thee from the wrath to come (1 Thess 1:10). But as for you that are disobedient, except you mend your manners, you will stumble 'and fall backward, and be broken, and snared, and taken' (Isa 28:13) and wonder and perish because you believe not (Acts 13:41).

A few words more, and so I shall have done, and they are words of counsel to thee. Have a care thou receive not every Christ that is proffered to thee, though it may appear very excellent to thy foolish heart: for under the name Christ, are men deceived, as it is written, 'many shall come in my name, saying, I am Christ; and shall deceive many' (Matt 24:5). But have a care that thou receive that Christ, that was born without thee, fulfilled the law in his human nature without thee; spilt his blood without thee, is risen again and ascended without thee, and maketh intercession without thee: And that he that very Man that was born of the virgin, will come again in the clouds without thee; and this truth must thou receive by that Spirit that he hath promised to send and give to them that ask him: And that shall dwell in thy heart, and shall shew thee what the Son of Mary the virgin, the Son of man, the Son of God, the true God hath in his body done for thy soul (John 16:13,14). And if thou receive him in truth, then though thou do not boast, nor brag of thy holiness, as those painted hypocrites called Quakers do: yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their lifetime.

Take my counsel, and the Lord Jesus Christ have mercy upon thy soul and body. Farewell.

SOME QUESTIONS TO THE QUAKERS, OR A FEW QUERIES TO THOSE WHO ARE POSSESSED WITH A SPIRIT OF DELUSION IN THIS GENERATION.

'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you,' (1 Peter 3:15). And I beseech you do it in sincerity.

1. If thou sayest that every one hath a measure of the Spirit of Jesus Christ within him, why say the scriptures that some are 'sensual having not the Spirit' (Jude 19). And when Christ tells his disciples of sending them the Spirit, he also saith, The world cannot receive it (John 14:17).
2. What is the church of God redeemed by, from the curse of the law? Is it by something that is done within them, or by something done without them? If thou answer, it is redeemed from the curse of the law by something that worketh in them; then I ask, why did the Man Christ Jesus hang upon the cross on Mount Calvary, without the gates of Jerusalem, for the sins of the people? (Gal 3:3; 1 Peter 2:24). And why do the scriptures say, that through this Man, is preached to us the forgiveness of sins (Acts 13:38). That is, through his blood (Eph 1:7; Col 1:20) which was shed without the gates of Jerusalem (Heb 13:12).

3. What scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, and ascended within you?
4. Is that very Man that was crucified on Mount Calvary between two thieves, whose name is Jesus, the Son of Mary, I say, is he the very Christ of God, yea, or no?
5. Is that very Man, with that very body, within you, yea, or no?
6. Was that Jesus, that was born of the Virgin Mary, a real Man of flesh and bones, after his resurrection from the dead, out of Joseph's sepulchre, yea, or no? For the scripture saith he was, as in Luke 24:39. If so, then did that Man that said handle me and see, for a spirit hath not flesh and bones as ye see me have; I say, did that Man go away from his disciples (and not into them, in his body) as these scriptures declare (Luke 24:39,40 compared with 50,51, also Acts 1:9-11) or did he with that body of flesh go into his disciples, as some fond dreamers think?
7. Hath that Christ that was with God the Father before the world was, no other body but his church? If you say no, as it is your wonted course; then again I ask you, what that was in which he did bear the sins of his children? If you answer, It was 'in his own body on the tree,' for so saith the scripture (1 Peter 2:24). Then I ask you further, whether that body in which he did bear our sins, (which is also called his own body) was, or is, the church of God, yea, or no? Again if you say he hath no body but the church, the saints, Then I ask, what that was that was taken down from the cross, and laid into Joseph's sepulchre (Luke 23:53).
Now I know, that as Christ is the head of his church, so the church is the body of the head, which is Christ. But as Christ is the mediator between God and man, I say, as he is mediator, so he is a man (1 Tim 2:5) and absent from his saints in the world, as is clear (2 Cor 5:6). Therefore as he is a mediator, and a Man, so he hath a body that is absent from his church, which body is ascended from his disciples, above the clouds into heaven (Luke 24:51; Acts 1:9-11). If you say no, then I ask you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterwards hanged upon the cross (Luke 23:26,33,53), buried, rose again from the dead (Matt 24:3,6,15,41,41,39,50) with which body he did eat, drink, and likewise walk with his disciples after his resurrection from the dead (Acts 10:41), and did bid his disciples see if he were not flesh and bones, yea, or no?

JOHN BUNYAN

FOOTNOTES:

1. Bunyan quotes this passage from the Genevan or Puritan version.—Ed.
2. 'Overly,' carelessly, negligently, inattentively.—Ed.
3. 'Close,' secret, not disclosed.—Ed.

***

A VINDICATION of GOSPEL TRUTHS OPENED,

ACCORDING TO THE SCRIPTURES;

AND THE OPPOSITION MADE AGAINST IT BY EDWARD BORROUGH, A PROFESSED QUAKER, BUT PROVED AN ENEMY TO THE TRUTH, EXAMINED AND CONFUTED BY THE WORD OF GOD, AND ALSO,

The Things that were then laid down, and declare to the World by me, are a second Time borne witness to, according to truth: With the Answer of Edward Borrough to the Queries then laid down in my Book reproved. And also, a plain answer to his Queries, given in Simplicity of Soul; and is now also presented to the World, or who else may read, or hear them; to the end (if God will) that Truth may be discovered thereby.

"I have found David…a man after mine own heart," (saith God,
Acts 13:22)

"Of his man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:" (saith the Apostle verse 23).

"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre:" (verse 29).
"But God raised him from the dead:" (verse 30).
"And we declare unto you glad tidings how that the Promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again;" (verse 32, 33).
"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:" (verse 38).
"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (verse 39).

TO THE READER.

Since it hath please the Lord to work in my soul by his holy Spirit, and hath translated me in some measure from darkness to light, I have seen and heard, that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: Partly, while I have beheld the vile conversation of some, and also the seeming legal holiness of others, together with their damnable doctrine; which have, notwithstanding their professions, made shipwreck of the faith, both to themselves, and their followers. I having had some in-sight into such things as these, was provoked to publish a small treatise touching the fundamentals of religion, supposing that God might add his blessing thereto, both for the establishing of some, and the convincing of others; which things I doubt not but they have been accomplished; and will be still more and more. But, as it was in former days, so it is now: That is, some in all former ages have been on foot in the world, ready to oppose the truth: So it is now, there are certain men newly started up in our days, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do in very deed deny, that salvation was then obtained by him, when he did hang on the cross without Jerusalem's gate. Now these men do pretend, that they do verily and truly profess the Lord Jesus Christ; but when it comes to the trial, and their principles be thoroughly weighed, the best that they do, is to take one truth, and corrupt it, that they may thereby fight more stoutly against another. As for instance:

FIRST, They will own that salvation was obtained by Christ, this is truth, that salvation was obtained by Christ; But come close to the thing, and you will find, that they corrupt the word, and only mean thus much, That salvation is wrought out by Christ as he is within; and by it (though not warranted by the scripture) they will fight against the truth: Namely, that salvation was obtained for sinners, by the man that did hang on the cross on Mount Calvary, between two thieves, called Jesus Christ. I say, by what he did then for sinners in his own person or body, which he took from the Virgin Mary, according to the word of God.

SECOND, They will own the doctrine of Christ within. This is truth, that Christ is within his saints: But this doctrine they will take to fight against the doctrine of Christ without, ascended from his disciples into heaven, by whom salvation was obtained, "neither is there salvation in any other" (Acts 4:12).

THIRD, They will won the resurrection of the saints, but their meaning is only thus much, That the saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth; namely, the resurrection of the bodies of saints

out of their graves, into which they were laid, some thousands, some hundreds of years before. And if they do say, they do own the resurrection of the saints out of their graves, they so mean out of the grave of sin only, and nothing else.

FOURTH, They will say, they do own the second coming of Christ to judge the world; but search them to the bottom, and you will find them only to own him in his coming in spirit, within, in opposition to the glorious coming of the Lord Jesus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raise the dead, and bring them to judgment, according to the scripture. And so for the intercession of Christ, and the truths of the gospel, they only own them to be within; in opposition to the glorious intercession, and mediation of the man Christ Jesus in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children. These things, together with many more, I might mention, but now I forbear, knowing the none shall be lost, nor altogether carried away by them, nor any heretics, but the sons of perdition. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair shew in the flesh, that thereby they now, as did their fathers in time past, compel and constrain them who are not by the Lord's right hand planted into the truth of Jesus, to follow their covered errors, as it is written (Gal 6:12). "As many as desire to make a fair shew in the flesh," That is, according to works of the law; do "by good words and fair speeches deceive the hearts of the simple" (Rom 16:18). And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair speeches declared by heretics, and sound doctrine declared by the simple-hearted servants of Jesus.

First, Now I shall lay down several grounds, not only why errors are broached in the world; but also, why so many are carried away with them.

1. One ground, why so many errors do from time to time come into the world, is because those that are not indeed of the planting of the Lord's right hand, might be rooted out (Matt 15:13). Now these are many times carried away by deceivable doctrines: And truly in this our God hath both a care of his own glory, and of his church's welfare. For first, should they not be swept away by some heresy or other, there might be great dishonour brought to his name by their continuing among his people: And secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

2. Another ground why the Lord doth suffer such errors to come into the world is, because, those that are Christians indeed might be approved and appear (1Cor 11:19). "For there must be also heresies among you, that they which are approved may be made manifest." Should not the Lord go this way to work (sometimes) there would be many that would make people believe that they are Christians, and yet are not. And again, that he might make it appear, that though there be heretics, yet he hath a people, enabled by his Spirit, to contradict, and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious gospel against them.

3. Another ground why the Lord doth suffer, yea, even send delusions among the people, is, That those who were so idle and slothful, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same; that they might smart the more for their neglect of the truth. For always, those who were lazy in seeking after the truth when it was proffered, and afterward hasty after the doctrine of devils, when that is declared to them, shall be sure to have their latter behavior to rise up in judgment against them, in that when the truth was proffered to them they were idle and did not receive it, and yet when delusion did proffer itself, they were industrious, and labouring. Now mark, that

they all might be damned who believed not the truth, but had pleasure in unrighteousness; because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusions, that they might believe a lie, and be dammed (2Thess 2:10-12).

Second, Now in the second place, why so many are so easily carried away with errors in this day: the grounds are these That follow.

1. Because men count it enough to be professors of the truth, without seeking to be possessors of the same. Now because men are but only professors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never so little power, more that the truth they profess. And this is the reason why so many are carried away with the errors that are broached in these days, because they have not indeed received the Lord Jesus by the revelation of the Spirit, and with power, but by the relation of others only; and so having no other witness to set them down withal, but the history of the word, and the relation of others concerning the truth contained therein, (though the knowledge of the truth this way shall abundantly aggravate their damnation) yet they having not had the Spirit of the Lord to confirm these things effectually unto them, they are carried away with delusions.

2. Another reason why so many are carried away with delusions, is, those differences that are among the children of God about smaller matter. O Friends! how is the hand of the enemy strengthened by our carnality, while one saith, I am of Paul; and another, I am of Apollos; many a poor soul is carried away with delusion. And why so? They are not satisfied that this is the truth, because the children are at difference among themselves, about some outward things. And again, it makes those that are not so desperately possessed with a spirit of delusion, as are others, but are mere moral men: I say it makes them to say within themselves, and one to another; There are so many sects and judgments in the world, that we cannot tell which way to take. And therefore you that have the Spirit, pray that these things may cease, least you blush for your folly, at the appearing of Jesus our Lord.

3. The pride, covetousness, and impiety of hypocrites, and carnal professors, are great stumbling-blocks to the poor world; and the cause why many at this day do drink down so greedily a deluding doctrine, and especially if it come with a garment of pretended holiness. But as for these, they shall go to their place in their time, with the curse of the Almighty poured out upon them, for their casting of stumbling-blocks before the simple by their loose conversation, if they do not hastily repent of their wickedness, and close in reality with our blessed Lord Jesus.

4. Another reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers, do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another case, all the blood of the ignorant, from the beginning of the world, shall be laid to the charge of this generation. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord; we are the servants of the Lord, our commission is from the Lord (by succession) and the like; I say, these pretending themselves to be the preachers of truth, (but are not) do by their loose conversation, render the doctrine of God, and his Son Jesus Christ, (by whom the saints are saved) contemptible, and do give the adversary mighty encouragement, to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now shall not his soul be avenged on such a nation as this, who pretend to be teachers of the people in goodness, when, as for the most part of them, they are the men, that at this day do so harden their hearers, such ill examples, that none goeth beyond them for impiety. As for example; Would a

parishioner learn to be proud? he or she need look no farther than to the priest, his wife and family; for there is a notable pattern before them. Would the people learn to be wanton, they may also see a pattern among their teachers. Would they learn to be drunkards? they may also have that from some of their minister; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous, they need but look to their minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great benefices, and parsonages by night and by day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice as he calls it, either by death or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run, for these tithe-cocks and handfuls of barley, as if it were their proper trade, and calling, to hunt after the same. O wonderful impiety and ungodliness! are you not ashamed of your doings? If you say no, it is (perhaps) because you are given over of God to a reprobate mind (Read Romans 1). towards the end. As it was with them, so (it is to be feared) it is with many of you, who knowing the judgments of God, that they who do such things are worthy of death, not only do the same, but have (as I may so say) pleasure also in them that do them. And now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not: Is it a small thing with you, to set them you say are your flock such an example as this. Were ever the Pharisees so profane; to whom Christ said, ye vipers, how can ye escape the damnation of hell; doth not the ground groan under you? surely, it will favour you no more than it favoured your fore-runners. Certainly the wrath of God lies heavy at your doors, it is but a very little while, and your recompense shall be upon your own head. And as for you that are indeed of God among them, though not of them; separate yourselves. Why should the righteous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices. But I shall at this time forbear, having in some measure discharged my conscience according to the truth against you; hoping if God do give me opportunity, and a fair call, that I shall say no more, only thus much; Be ashamed of your earthly-mindedness, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your sin by its several circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh thoughts of me, though I have spoken the truth; therefore I shall at his time rather keep silence, and wish you to amend, than to rake in your sores; for thereby would your stink go more abroad in the world, Therefore I say forbear. And now to the reader, I beseech thee to have a care of thy soul, and look well to the welfare of it: And that you may do so, have a care what doctrine it is the your receivest. Be not contented until thou in deed and in truth, in the light of the Spirit of Christ, see thy sins washed away in the blood of that Lamb, who did offer up himself a ransom on the cross on Mount Calvary, for the sins of thy soul and body, together with the rest of the saints of God.

And let not the legal holiness of the one, nor the loose profane conversation of the other, beat thee of from pursuing after the truths of Jesus, as the truth is in Jesus, (and so laid down in this my discourse) neither let the plausibleness of the other beguile thy simple heart. And now to you that are carried away with the delusions at this day broached in the world, by the instruments of Satan, and that after a profession of the truth: I say to you, Turn again, (if you can) peradventure there may be hope, and that you may escape that wrath which justly you have deserved: But if you shall still refuse

the Lord that speaks now from heaven in mercy to you, you shall not hereafter escape the Lord, that in his own time will speak to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary, and they are these that follow. (1.) Be of good cheer, all "your sins are forgiven you for his name's sake" (1John 2:12). (3.) Know that though your Lord Jesus, who is in you by his Spirit, be absent from you touching his bodily presence, yet he is not forgetful of you, but is preparing a place for you (John 14:1-3). (4.) Consider, That he is also at his very present, in his very person in the presence of his Father now in the heavens, praying and making intercession for you, that you may be brought safe to glory (Heb 7:24). Father, I will (saith he) that they also, whom thou hast given me, be with me where I am; that they may behold my glory (John 17:25). (5.) Know also, That he hath overcome in his own person (when he was in the world) devil, death, sin, hell, the curse of the law, the power of the grave, and all other evils, in the body of his flesh for you (Heb 2:14). (6.) Believe also, that while you are in the world, all things shall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruption, all things shall fall out for your good, who love our precious Lord Jesus (Rom 8:28). (7.) Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all (Rom 16:20). (8.) Consider, That there shall no temptation befall you in the days of your pilgrimage, but God will enable you to bear it; Ay, and make a way also for you to escape the destroying danger of it (1Cor 10:13). (9.) When the time of your dissolution shall come, your Jesus will deal with you, as he did with blessed Lazarus, that is, he will send his angels to fetch your souls away to glory (Luke 16:22). (10.) Believe also, and know assuredly, that at the last day, he will also raise your bodies out of their graves, and make them also for ever vessels of his glory (Rom 8:23), compared with (John 5:28; 1Thess 4:14-18). (11.) And lastly, consider, That though now by the world, and heretics, you be counted as not worth the looking after; Yet you have your day a coming, when as the Dive's of this and all other ages, would be glad if they might have but the least favour from you, one drop of cold water on the tip of your fingers. O you despised begging Lazarus's (as in Luke 16:24.) For the world, for all their stoutness, must be forced to come to judgment, before your Lord and you (1Cor 6:2). "This honour have all his saints" (Psa 149:9).

Now seeing that these things be so, I beseech you by (those) the mercies of God, (1.) That you do give up your bodies, as hands, tongue, strength, health, wealth, and all that you have and are, to the service of God, your God (Rom 12:1). (2.) "Let your moderation [in every thing] be known unto all men. (for) The Lord is at hand" (Phil 4:5). (3.) Study to walk as like the Lord Jesus Christ, as ever you can, for your lives (Matt 11:29). (4.) Let that you strive for, be the faith of the gospel of your precious Lord Jesus (Phil 1:27). (6.) Let your hearts be always in heaven, where our Lord Jesus is (Col 3:1-3). (7.) Forbear and forgive one another, in love, and with all your hearts, as God for Christ sake hath forgiven you (Eph 4:2). (8.) Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven (Matt 5:16). (9.) You are the salt of the earth, have a care you lose not your savour (Matt 5:13). (10.) Be forward to distribute to those that are in want, for this is well-pleasing to your most glorious loving Father (Heb 13:16). (11.) Learn all one of another the things that are good, for this is the command of God, and also commendable in saints (Phil 3:17). (12.) And lastly, O brethren, consider what the Lord hath done for you; he hath bought you, and paid for you with his blood, and he doth now also make it his business to pray for your safe conduct to glory (Heb 7:25). He hath delivered you from those that would

have been your ruin, and hath promise to you everlasting life, Let the love of Christ constrain you, let the love of God win upon your souls. What! he that spared not his own Son, but delivered him up for us all: How shall he not with him freely give us all things. Hold out my brethren, hold out, for you have but a little while to run: Hold fast unto the death, and Christ will give you a crown of life (Rev 2:10). Farewell, dear brethren; the mighty God of Jacob preserve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God will count us worthy of this rich and glorious calling, and fulfill all the good pleasure of his goodness, and the work of faith with power, to whom be glory now and ever.

And now reader, before I make an end of this discourse, I think it meet to let thee understand, that though there hath been a book put forth by Edward Borrough, in seeming opposition to that of mine, called, "Some Gospel-Truths opened according to the scripture," Yet the substance of my discourse then published by me, standeth uncontrolled by scripture, as from him or others. I do not say he doth not wrangle with them, but I say, he doth not by any one plain scripture contradict them. As for instance:

1. The first great thing that I do hold forth in that discourse, is this: That that babe that was born of the virgin Mary, and that at that time did give satisfaction for sin, was the very Christ of God, and not a type of anything afterward to be revealed for the obtaining redemption for sinners within them. Which thing my adversary can find no ground in scripture to build an opposition upon, see his book, page 12. but is forced to confess it in word, though he do deny the very same in doctrine, see his book p. 29. at his 6th query. And p. 26. where in answer to this question of mine; Why did the Man Christ hang on the cross on Mount Calvary? All the answer he gives, is this; Because they wickedly judged him to be a blasphemer; and as in their account (saith he) he died as and evil doer. And his is all the ground he giveth: See his answer to my second query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, that that light which every one hath, is not the Spirit of Christ; because the scripture saith Some have it not (Jude 19). But Edward Borrough saith, It is given to every one; [p. 18. of his book:] And he saith, They have it within them too; [p. 26. of his book,] in answer to my first question, though he hath no scripture to confirm the same, as I have had to contradict it. See his book.

3. The next thing I prove, is That Jesus Christ did fulfil the law in his own person without us for justification, and that his blood then shed, hath washed away the sins of the children of God, as aforesaid. Which thing he would oppose, but finds no footing for his discourse. See his book, p. 12. where he saith, The law is not fulfilled: (read the latter end of that page) [which is] contrary to scripture (Col 2:14; Rom 10:4). which saith, "For Christ is the end of the law for righteousness to every one that believeth." Another thing I prove in that book is, That Christ is ascended into that heaven without, above the clouds and stars; and that I prove by eight several scripture demonstration, of which not one is confuted by scripture, though secretly in his book smitten against. Read his whole book.

4. The next thing I prove, is, That the same Jesus that was born of Mary, laid in the manger, who is the Saviour, is at this day making intercession in that body he then took of Mary; which thing also is not confuted by him, by the scripture; though cunningly smitten against in his discourse, where he saith, It is only necessary to salvation to preach Christ within, laying aside all that Christ did when he was in his own person in the world. See p. 29. of his book, Qu. 6.

5. Another truth I prove, is, That the very same Jesus that was born of Mary, that very Man (that was also hanged on the cross) will come the second time, and that shall be

to save his children, and to judge the world at the last day, that great day of judgment. And though they will not own, that he shall so come as he went away, which was a very Man without; yet they could not at all by the scripture contradict it. But the very sum of his discourses is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot by scripture overcome the same. This have I written, that the reader into whose hand this book may come, may have the more certain information concerning the things before published by me, and also concerning the opposition made against them by the adversary. And here, because I am loath to be too tedious, I do conclude, and desire thy prayers to God for me (if thou be a Christian) that I may not only be preserved to the end in the faith of Jesus, cut that God would enable me to be an earnest contender for the same, even to the last; and rest,

The servant of the Lord JESUS,

John Bunyan.

Reader,

We, whose names are here under-written, having (through grace) some blessed faith and experience of the truths declared in this book, and knowing them so to be; having tried them by the scriptures in the light of the Spirit, thought it our duty to bear witness thereunto, together with our brother, desiring the blessing of God may go along with these endeavours of his, for the doing good to our Christian brethren, of any other who may read it. Farewell.

Yours in the faith of our Lord Jesus Christ, for which faith we desire to contend,

Richard Spencly. John Burton. John Child.

A VINDICATION OF GOSPEL TRUTHS, &c.

It is very expedient that there should be heresies amongst us, that thereby those which are indeed of the truth might be made manifest; and also that the doctrine of God, and his Son Jesus Christ, might the more cast forth its luster and glory. For the truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself; which doth give me, and all that stand for it, and doth plead on its side in the wisdom of the Spirit, much boldness and encouragement, to venture without any slavish fear upon those that have already, or shall hereafter, stand up to oppose it. I did some few weeks past, put forth a small book, called, Some Gospel-Truths opened, and so forth; and the thing I looked for from them was, namely, opposition from the adversary, which hath been accomplished in that, namely, as I did look for it, so did it happen; not that it daunted me, for if it had so done, it might have made me kept those truths within my breast, which are now made manifest by me (as well as others) to the world. Now I have not only met with some opposition from others face to face in secret, but there is one Edward Burrough (as I heard his name is so, by some of themselves) that hath ventured to stand up against the truth, with the rest of his companions, and hath published a book, called, "The true faith of the gospel of peace contended for, &c." In which book of his there is a very great number of heresies cunningly vented by him, and also many things there falsely reported of me, which things in this my discourse I shall very plainly discover; and the way that I shall take, shall be by laying down some of thy expressions, and also some of mine; and by inquiring into the truth of one, and the error of the other, through the assistance of the Spirit of Christ, and according to the scriptures. Only by the way, I think good to mind thee of thy clothing thyself with the words of the prophets and apostles, against whom thou dost fight (as will appear in my following discourse) and also of thy endeavouring to wrest the sword out of the hands of the saints, and art fighting against them bitterly, with a parcel of scolding expressions. But I wish thee to

learn, (if thou canst) to be sober, and to keep under thy unruly spirit; and do not so much appear, at least not so grossly, a railing Rabshakeh; but contrariwise, if you would be looked upon to be holy, which (we know and believe that) as yet, many of you are not. Let at the least some appearance of moderation be manifest among you. After many words that are flung into the wind by thee my adversary, in the first and second page of thy book, thou couldst not be contented therewith, as being too few to vent thyself withal; but thou breakest out in page 3. with a small testimony of John Burton, and his fellow, saying,

"They have joined themselves with the broken army of Magog—And have shewed themselves in the defence of the dragon against the Lamb, in the day of war betwixt them." When alas! poor soul we do know, and are bold to declare, in the name of the Lord Jesus the Son of Mary, that our God hath owned us, with others of his servants, in his own work against the devil's devices and false doctrine; as instruments both for the comforting and establishing of his own, and also for the convincing and converting of some of them, who aforetime was not converted. And friend, why dost thou say, that we join with Magog in the defence of the dragon against the Lamb, when thou seest the whole drift both of my brother's epistle, and also of my writing, is to exalt and advance the first-born of Mary, the Lord of glory, and to hold on his side, notwithstanding there are so many tempests go through the world, And the rather, because we know that it is he, and he alone, that did bear our sins in his own body on the tree (1Peter 2:24), for it is he that hath taken away the sins of the world. Now I say therefore, do not thou thus accuse the brethren, for speaking good of the name of Jesus, lest thou be troubled at thy end for thus spending thy beginning in taking part with the devil to accuse God's children.

Then in the same page thou sayest, thou hast numbered up part of our work, and the sum is, A corrupted grain of Babylon's treasure, &c. Ans. Friend, The sum of our discourse is of the birth, righteousness, death, blood, resurrection, ascension, intercession, and second coming of the Son of Mary the virgin, by which righteousness, blood, death, burial, resurrection, ascension, and intercession we are saved. And dost thou count this a corrupted grain of Babylon's treasure? Have a care what thou sayest, least thou utter that with thy mouth now, which will lie heavy on thy conscience for ever. Then, as though this thy unwise speaking were too little, thou breakest out with a taunt, or a jeer, saying; A larger portion, and more to the purpose might have been brought in, but with such as you had, or could procure from your neighbours are you come. Ans. Friend, Who hath despised the day of small things? But again, we desire not to bring to others, no nor to know ourselves, anything else but Jesus Christ (the Son of Mary) and him crucified for our sins (1Cor 2:2). Then thou sayest further in the same page, that though thou hast not seen our faces, yet our spirit is tried, and we are clearly described to thee, (sayest thou) to be of the stock of Ishmael, and of the seed of Cain, whose line reacheth to the murdering priests, &c. Ans. Friend, thou art very censorious, and utterest many words without knowledge. We bless God, for the most part of our line, we do labour to stretch it out, either in building up and exhorting the saints of the most High, to cleave close to their Jesus, or else as much as in us lies, we labour to convince poor souls of their lost condition, according to the word of God, and not to murder any. Nay contrariwise, we desire through grace, if at any time we chance to see any of Christ's lambs in the teeth of any wolf or bear, be they never so terrible in appearance; I say, we desire, we labour, we strive, and lay out ourselves, if it be possible, to recover the same, though with the hazard of our lives, or whatsoever may befall us in doing our duty. And whereas thou sayest in the 4th page, that we are found enemies to Christ,

revealed in his saints. Ans. Thou dost us wrong, for we labour all that we may to countenance the same, where he doth indeed appear: and if at any time we do see or discern, that any soul hath any breathing after the knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give them all the encouragement we may: Nay, and we are so far from discountenancing the doctrine of God, and his Son Jesus Christ, that we say plainly, some have not the Spirit of Christ in them, and they are reprobates, according to that scripture (Rom 8:9). "If any man have not the Spirit of Christ, he is none of his." And again, Some are "sensual, having not the Spirit" (Jude 19). And again, we are so far from being against the doctrine of the Spirit of Christ in his saints, we bless God that we say, It is the distinguishing character of a true believer, from others: All which things do I also affirm in my book, and hold forth, as doth also my brother in his epistle. Therefore, I marvel, that you should be overseen, as to utter so many false things together, in less than four sides of paper, I wonder what will be the end of your discourse.

Well, now thou dost come and fall a wrangling with some of the words of my brother Burton, which are to this purpose, (he speaking before of the doctrine of Jesus) and this is quite contrary (saith he) to those commonly called Familists, Ranters, Quakers, and others, who on the other hand either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his human nature with the fulness of the Godhead in it, to be but a type of God to be manifested in the saints. Now first of all, the great offence thou takest of some of these words, is, because he doth join in his discourse, Familists, Ranters, and Quakers together. Friend, what harm is it to join a dog and a wolf together? A fawning dog and a wolf in sheep's clothing; they differ a little in outward appearance, but they can both agree to worry Christ's lambs. But again, friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles (at least) they agree, or jump in one: As

1. The Ranters will own Christ no otherwise, than only within; and this is also the principle of the Quakers, they will not own Christ without them. 2. The Ranters, they cry down all teaching, but the teaching within: and so do the Quakers (witness thousands) and yet condemn their principles by their practice, as the Ranters also did and do. Now the apostle saith the contrary, saying, "He that knoweth God heareth us; (meaning himself with the rest of the apostles and servants of Christ.) He that is not of God heareth not us" (1John 4:6). Again, 3. the Ranters are neither for the ordinance of baptism with water, nor breaking of bread. And are not you the same? 4. The Ranters would profess that they were without sin: and how far short of his opinion are the Quakers? 5. The Ranters would not own the resurrection of the bodies of the saints after they were laid in the graves: And how say you, Do you believe that the very bodies of the saints, as the very body of Abraham, and the body of Isaac, with the bodies of all the saints, notwithstanding some of them have been in the graves thousands of years. others hundreds, some less: I say, Do you believe the resurrection of these very bodies again, which were buried so long since; or do you hold, as the Ranters do, nothing but the resurrection from a sinful to an holy state in this life.

And really I tell thee (reader) plainly, that for the generality, the very opinions that are held at this day by the Quakers, are the same that long ago were held by the Ranters. Only the Ranters had made them threadbare at an alehouse, and the Quakers have set a new gloss upon them again, by an outward legal holiness, or righteousness. But again, Why should you be so angry with my brother, for joining of a sinner and a liar together? Is there any great harm in that? Surely no. And the joining Ranters and

Quakers together, is but so. The Quakers themselves confess, the Ranters are to be disowned, page 4. Nay if they would not, yet God hath disowned them in the open view of the nations. Now that the Quakers are liars, I shall prove from their own mouth. As first, from the several things that I did oppose even now, page 1-4, of this book, called, " the true Faith of the Gospel of Peace," &c. Now lest they should be slighted and set at nought, I shall shew you clearly this man's lies manifestly laid down in his book, page 11, 12. That I said positively, the blood of Christ was shed before the world began. Whereas I said only this, That in the account of God (mark it, in the account of God) his blood was shed before the world was, according to that scripture (Rev 13:8). "The Lamb slain from the foundation of the world," in my book, page 3 [141]. Secondly, he saith, that I cry aloud against Christ within, in page 24. Of his book. And again he saith, "That all my work is an obscure shooting against the manifestation of Christ within." Where he speaks very falsely of me, for I confess and own God's Christ within as well as without, as appears in my book, page 206. towards the end [173]. And in the epistle to my book you may find the same held out by me for two or three leaves together; besides, many other places of my book dith testify of the same; therefore, doth not he lie miserably in this also?

Again, he saith, that I am one of those that do preach for hire, through covetousness, making merchandise of souls, page 23. of book, which is also an untruth, as I shall shew further when I come to the place.

Again he saith, in page 30, that I said "Christ's coming in the Spirit was no coming." Here also he uttereth falsehood. I never said so, as many or our brethren can witness. But of his also in its place, when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they shall be cleared, both now, and also at the second appearance of the man Christ Jesus. And therefore friend (I say to thee) be not so pharisaical as to say within thine heart, "I am not as this publican." Why am I reckoned with the Ranters? thou art, both thou and thy fellows, of the same mind with them in many things, and shall assuredly partake of the same plague with them, if they and you repent not speedily.

Again, in page7, thou wouldest make us believe, that the Quakers do really and truly lay the Christ of God, God-man, for their foundation. Saying, "We prize the Lord Jesus Christ, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation," &c. Now friend, this is fairly spoken; but by word in general we may be deceived, because a man may speak one thing with his mouth, and mean another thing in his heart; especially it is so with those that use to utter themselves doubtfully; therefore we will a little enquire what it is to lay Christ, God-man for a foundation.

1. Then, to lay God's Christ, God-man, for a foundation, is to believe that man that was born of the Virgin Mary, to be the saviour.

How he was and is the saviour, and therefore if you do indeed lay him for your foundation, then you do believe that when the man Christ did hang on the cross on Mount Calvary, that then your sins were satisfied for at that time, as it is written, "Who his ownself bare our sins in his own body on the tree" (1Peter 2:24).

2. If the Christ of God, God-man, be indeed your foundation, then you do believe, that that very man in that very body, did fulfil all the law, in the point of justification, as it is written, "Christ is the end of the law for righteousness to every one that believeth" (Rom 10:4). So that now, believe aright in what the Son of Mary hath done without on the cross, and be saved.

3. If you have laid Christ that man aright for your foundation, then you do believe, that

when he was raised out of the sepulchre into which Joseph had laid him, then at that time was accomplished your justification (Rom 4:25). How say you to these things, Do you make an open profession of them without dissembling? Or do you not (notwithstanding your talk of Christ) in very deed deny the virtue of the death and blood of Christ without, as for justification and life? If so, you have not laid him for your foundation.

4.I you have indeed laid Christ, God-man for your foundation, then you do lay the hope of your felicity and joy on this, That the son of Mary is now absent from his children in his person and humanity, making intercession for them and for thee, in the presence of his Father (2 Cor 5:6). And the reason that thou canst rejoice here at is, because thou hast not only heard of it with thine ear only, but dost enjoy the sweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Christ, which Spirit dwelleth in thee, (if thou be a believer) and sheweth those things to thee to be the only things. And God having shewn thee these things, thus without thee by the Spirit that dwelleth in thee, thou hast mighty encouragement to hope for the glory that shall be revealed at the coming again of the man Christ Jesus, of which glory thou hast also greater ground to hope for a share in, because that that Spirit that alone is able to discover to thee the truth of these things, is given to thee of God, as the first fruits of that glory which is here-after to be revealed, being obtained for thee by the man Christ Jesus's death on Mount Calvary, and by his blood that was shed there, together with his resurrection from the dead, out of the grave where they had laid him. Also, thou believest that he is gone away from thee in the same body which was hanged on the cross, to take possession of that glory, which thou, through his obedience, shall at his (the very same man's) return from heaven the second time, have bestowed upon thee, having all this while prepared and preserved it for thee, as he saith himself: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:2,3). Again.

5.If thou hast laid Christ, God-man, for thy foundation, though thou hast the Spirit of this man Christ within thee, yet thou dost not look that justification should be wrought out for thee, by that Spirit of Christ that dwelleth within thee, for thou knowest that salvation is already obtained for thee by the man Christ Jesus without thee, and is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this man Christ Jesus testify unto us where he saith he shall glorify me; mark, "He shall glorify;" (saith the Son of Mary)but how? Why, "he shall receive of mine (what I have done, and am doing in the presence of the Father) and shall shew it unto you" (John 16:14). I have been a little the larger in this, because it is of weight.

But again, thou sayest further, The rest of this first epistle I shall say little to; only thus much is the mind of the penman's spirit, secretly smiting at the doctrine of true faith and salvation, (to wit) Christ within. Ans. My friend, by saying that my brother doth strike at the doctrine of true faith and salvation, thou dost him a great deal of wrong; for it is so far from him so to do, that he telleth souls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remission; for saith he, it is only through that one offering then given up to the Father, that you must be justified. And that is according to the whole stream of scripture: For by one offering, What was that? Why, the offering up of the body of Jesus once for all (Heb 10:10), he hath perfected for ever them that are sanctified. "But this man after he had offered one sacrifice for sins, for ever sat down." Mark it: "this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God" (verse 19).

And as for thy saying, that salvation is Christ within; if thou mean in opposition to Christ

without; instead of pleading for Christ, thou wilt plead against him; for Christ, God-man, without on the cross, did bring in salvation for sinners. And the right believing of the, doth justify the soul. Therefore Christ within, of the Spirit of him who did give himself a ransom, doth not work out justification for the soul in the soul; but doth lead the soul out if itself, and out of that that can be done within itself, to look for salvation in that man that is now absent from his saints on earth (2Cor 5:6). Why so? For [because] it knoweth that there is salvation in none other (Acts 4:12). And therefore I would wish thee to have a care what thou dost, for I tell thee, that man who is now jeered by some, because he is preached to be without them, will very suddenly come the second time, to the great overthrow of those, who have spoken, and shall still speak against him (Jude 14,15).

Thou sayest also the next thing thou mindest, is this in the second epistle,1 where a questions asked, Who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the gospel, &c. And why? because he saith the Quakers are those deceivers that at this day beguile poor souls by their doctrine. Alas poor man, why shouldest thou be angry for my speaking the truth, in saying: The Quakers are deceivers, this will easily appear.

1. They deny the man Christ to be without them, and own Christ no otherwise, but as he is within, contrary to that scripture, which saith, for "while we are at home in the body we are absent from the Lord." This is touching his bodily presence. And again, he was parted from them, "and a cloud received him out of their sight." And he was carried away from them, and so received up into heave (Acts 1:9-11). Now he that denieth this, is a deceiver, as is clear, in that he doth speak against the truth laid down in the scripture.

2. The Quakers are deceivers, in that they persuade souls that Christ is crucified in them, dead within them, and kept down with some thing within them, which was never taught by those that spoke the scripture from the Spirit of God. Shew me a scripture to confirm such a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, because they do persuade souls, that that man that was born of the Virgin Mary, is not above the clouds and the stare, when the scripture saith, "a cloud received him out of the sight of his saints." And again, that he is above the highest heavens, which must needs be above the stars, for they are not the highest.

4. The Quakers are deceivers, because they persuade souls not to believe, that that man that was crucified, and rose again flesh and bones (Luke 24:38-40). shall so come again, that very man, in the clouds of heaven to judgment as he went away; and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat; because there will he, that very man, sit to judge all the heathen round about. I say, they strive t beat souls off from believing this, though it be the truth of God witnessed by the scripture (Joel 3:11,12; Acts 1:10,11). " This same Jesus, which is taken up from you into heaven, shall so come (mark, the very same) in like manner as ye have seen him go into heaven." "And his feet shall stand in that day (the day of his second coming) upon the Mount of Olives" (Zech 14:4). Where is that? Not within thee, but that which is without Jerusalem, before, it on the east side. I say now, he that persuades souls not to believe this, but makes them believe there is no such thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Christ, as he is God, hath enlightened all; and the Spirit of Christ he gives not to all; and the Spirit of Christ he gives not to all, which I shall show by and by to be a deceit.

5. The Quakers are deceivers, because they say, That every one hath that which is like the Spirit of Christ, even as good as the Spirit of Christ, page 10 of his book, which is desperate blasphemy. The scripture saith plainly, "That some are sensual, having not the Spirit." And yet though they have not that, they have, says the Quakers, that which is as good as that. O wonderful deceit, as I shall farther show by and by when I come to the place. But to cover himself, and so his deceit, he doth apply that to himself that should be applied for the encouragement of the children of God: saying, the children of God was always counted deceivers, we (saith he) have a cloud of witnesses. Answer, friend, they were called deceivers, and were not so; but you are rightly called so, as I have already showed, and shall show farther by and by. In the meantime, know, that the devil knows how to take children's bread, and cost it to the dogs.

Then the next thing that he is grieved with, is, because I said, there are none but a company of light notionists, ranters, with here and there a legalist, that was shaking in their principles, that were carried away by the Quakers, &c. When this appears in all men's sight that can see, though you would not have it so (it is like.) And as for your saying, because all sorts of people are brought to God, I am offended therewith; I answer, No friend, I bless God my soul can rejoice that souls come in to Jesus Christ, though it grieves me to see, how some with a spirit of delusion are deceived, and destroyed, by its coming unto them as an angel of light. And whereas thou sayest I am like the Pharisees, who said, none believe, but a company of poor people, which know not the law. Answ. I bless God, I do know they are I bless God, I do know they are the poor that receive the gospel; but friend, I must tell you, that you and your fellows may seek for justification from the law, and yet have no better a recompense, than to be condemned by the law.

Now passing many railings, I come to the next thing that thou dost stumble at, which is in that I say, some of those delusions the devil doth deceive poor souls withal, is first, in that he doth persuade them, that salvation was not completely wrought out for sinners by the man Christ Jesus, though he did it gloriously upon the cross without the gates of Jerusalem. Now these words, "he did it gloriously on the cross, without the gates of Jerusalem," thou leavest out. Therefore I ask, do you believe that at that time, when he did hang upon that cross on Mount Calvary, that he did by that death he died there, redeem all his elect from eternal vengeance? If not, whatever thou sayest, thou wilt certainly see, that Satan hath caught thee in his snare, notwithstanding thy railing against the Lord Jesus. And friend, thou mayest call thy conscience the man Christ Jesus, or the light (as thou callest it) in thy conscience the man Christ Jesus; which if thou do, this is a delusion, and a dangerous doctrine. For a Spirit hath not flesh and bones, and so hath the man Christ Jesus. Now it may be, you think farther that the church, with the Spirit of Christ, is the man Christ Jesus, which is also a damnable heresy. Therefor, speak plainly; Dost thou believe that that man Christ Jesus is ascended from his people in his person? And again, dost thou believe that he which ascended from his disciples, did bring in everlasting salvation for them, in that his body which ascended from them? An answer to this might give great satisfaction to souls, if also it might be made in words easily to be understood. Again,

Thou art also offended with the second deceit which I lay down in my epistle, which is (say I) for the devil to bid souls follow that light which they brought into the world with them, telling them, that that will lead them to the kingdom. Now thou seemest gravelled, because I said, which they brought into the world with them. If thou art offended at that, show me when, and at what time every soul receives a light from Christ after it comes into the world. Now this I say, That every man hath not the Spirit of Christ within him

(Jude 19). And that there is nothing that can show the soul the things of Christ savingly, but the Spirit of Christ (1Cor 2:11). Then will not you yourself confess, that he is deluded, that is persuaded to follow that light that cannot reveal Christ unto him? But I must mind you of one filthy error also which thou layest down in page 10. Corrupting the scripture to make it good, but in vain; where thou sayest, That light which every man is lightened withal, will lead unto the kingdom of peace and righteousness. And then thou addest, for saith Christ, "I am the light of the world, he that followeth me shall not [abide in darkness, or] walk in darkness." Pray mark, First, thou callest it the light of Christ, where with he hath lightened every one; and here thou comest a step higher, and callest it, Christ himself; and then corruptest that scripture, where the Son of Mary saith, "I am the light of the world," &c. Here thou wouldest very willingly have room to broach they folly, but it may not be; for though Christ be the light of the world, yet he is not in every one in the world. But secondly, I pray where was Christ when he spake those words? was he I say, within his disciples, or without them, when he said, "I am the light of the world?" He was without them, and walked up and down in the world with them from place to place, a very man. Therefore he did not mean at that time any light within, but himself who was without. And indeed, they who will follow Christ aright, must follow him without, to the cross without, for justification on Mount Calvary without, (that is, they must seek for justification by his obedience without.) To the grave without, and to his ascension and intercession in heaven without; and this must be done through the operation of his own Holy Spirit, that he hath promised shall show these things unto them, being given within them for that purpose (John 16:14). Now the Spirit of Christ that leads also, but whither? I leads to Christ without, which said, being without, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Deny this, that Christ was without when he spake those words (I am the light of the world) if you can.

But to come more close, to the thing. That light wherewith Christ, as he is God, hath lightened every one that cometh into the world, is the soul of man, which is the life of the body, and yet itself is but a creature, and made by the creator of all things (Isa 57:16). and is not the Spirit, as some do think it is. This creature hath one faculty of its own nature, called conscience, which hath its place in the soul, where it is as a judge to discern of things good or bad, and judge them accordingly, as the apostle saith, speaking of the heathens, "Their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another" (Rom 2:14). This conscience is that in which is the law of nature (1Cor 11:14). which is able to teach the Gentiles, that sin against the law, is sin against God: And yet it is called but even nature itself, as he saith there, "Doth not even nature itself teach you?" &c.

Now this conscience, this nature itself, because it can control, and chide them for sin, who give ear unto it, therefore must it be idolized, and made a God of. O wonderful! that men should make a God and a Christ of their consciences, because they can convince of sin. But thou goest ramping on, and sayest, there is nothing but the light of Christ that will convince of sin, and thou biddest me, mind that. Now dost thou mean the Spirit of Christ? dost thou say that that which thou callest the light of Christ, is the Spirit of Christ? If so, then there is conscience which is not the Spirit of Christ, but a poor dunghill creature, in comparison of the Spirit of Christ; yet will convince of sin, as is clear, from that 8th of John. Where the woman is mentioned, who was taken in adultery by the Pharisees, or others, who when they heard brought her to Chris, and began to accuse her, Christ said, "He that is without sin among you let him first cast a stone at her." And what then? When they heard that, they were convicted by their own

consciences. Mark, he doth not say, by the light of Christ in their consciences, as some would have it be; No, but by their own consciences they were convinced, and went out one by one. And were they all served so? Yea, from the eldest, even to the last; for they all had consciences, though not the Spirit of Christ. So that friend, here is something beside the Spirit of Christ, that can and doth convince of sin, even a man's own conscience, the law of nature; nay nature itself, which no man will say is as good as the Spirit of Christ, except they are guided by a deluding Spirit. Again, thou sayest, He that convinceth of sins against the law, leads up to the fulfilling of the law. Friend, thy conscience convinceth of sins against the law, follow thy conscience, it may lead thee under the curse of the law, through its weakness; but it can never deliver thee from the curse of the law by its power. For if righteousness come by the obedience to the law, or by thy conscience either, then Christ is dead in vain (Gal 2:21).

Again thou sayest, "That I and my generation would leap over the law."

Answ. For justification we look beyond it to the Son of Mary; yet we know that the law is good, if it be used lawfully; but if it be used unlawfully, as those do use it, who seek to be justified by their obedience to it, it is made and idol of, and a saviour, though it were given to no such purpose: For if there had been a law given which could have given life, verily righteousness should have come by (thy obedience to) the law (Gal 3:21). Now at thy conclusions, sometimes thou dost utter thyself in this wise, Learn what this means.

Answ. Indeed thy words are dark, and enough to deceive the hearts of the simple; but blessed be God, he hath given me to understand, that thou dost all along in the drift of thy discourse, disown Christ without, by pretending to a Christ within; whereas hadst thou indeed the Spirit of Christ within thee, it would be thy great business to extol and magnify the Son of Mary, the Christ of God without thee, because it is the nature of the same Spirit so to do, even to glorify Christ without, who went away from his disciples into heaven, to prepare a place for them (Luke 24:50,51).

Then thou further sayest (with a kind of disdaining spirit) "Many things more thou passest by in my book, as being not pertinent to the thing in hand." But I believe they are so pertinent, that neither thou, nor thy friends or fellows are able to contradict without blaspheming, in the view of all them that have eyes to see: for if they could, it should have been done by thee. And whereas thou sayest, "Fools must be meddling." Answer, It must needs be, that the saints of God should be called fools by the enemies of the man Christ Jesus without, because that the doctrine of the man Christ Jesus, crucified without for the sins of poor sinners, is also held to be foolishness by them; although it be the wisdom; and also the power of God, unto every one that believeth (1Cor 1:23,24).

And further, thou sayest, that the Pope can speak as much of Christ without, as I. Answer, friend, dost thou put no difference betwixt the speaking of Christ without, and believing in Christ without? I tell thee, though there may be many that can speak of the Christ of God without, yet there are but very few that can, or do believe indeed in him without, by the mighty operation of his Holy Spirit within. Nay, you yourselves do testify this, who deny that the salvation of sinners was completely wrought out by that one offering of Jesus Christ without upon the cross on Mount Calvary, and that he is ascentded from his disciples above the clouds, touching his bodily presence. (as in 2Cor 5:6 compared with Acts 1:9-11).

Then again thou sayest, "I do ask myself a question, and do also answer it myself deceitfully." The question is, Do not the scriptures make mention of a Christ within? And thou sayest, I answer it deceitfully myself. But I answer again, that I am not

ashamed of the answer I then gave, because I know it is truth; and whereas thou sayest it is deceitful, and yet canst not find fault with any point thereof, it confirms me, that had there been falsity in it, such an enemy to the truth, as thou art, would have taken that advantage, as to have discovered, that thereby thou mightest have rendered the truth the more odious. The answer I shall leave to the Christian reader, which is so indeed; yet am confirmed myself concerning it, and shall give thee an answer to thy question, which is, Doth not the scriptures say, or witness, that all that have not Christ within are reprobates? Answer: Yes, the scripture saith so, and it is true, they that have not the Spirit of Christ in them, are reprobates. But there are some that are reprobates, that you will confess. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the Spirit of Christ in them are reprobates. There are some who are reprobates; therefore there are some who are sensual, "having not the Spirit of Christ in them" (see thy folly how it is made manifest.) (Jude 5:19). The next thing thou art offended withal, is, because I say, the devil deceives poor souls by persuading them to follow the light within which all men have. answer, friend, I say, again, and again, That there is nothing less than the Spirit of Christ, that can give a soul a sight of justification by the blood of the man Christ Jesus without, by following of it. Now as thou sayest thyself, some are reprobates, and have not the Spirit of Christ.

Then is it any heresy to say, that it is of the devil to persuade a soul to follow that light which is no better than conscience, or nature itself (Rom 2:14), which are not able to lead to Christ his things, being foolishness to it; or is conscience, which every one is lightened withal, the Spirit of Christ? give an answer in sincerity.

Then thou sayest, that my whole purpose is a secret smiting at the light wherewith Christ hath lightened every man. I answer, my whole design in my book, is, and was, these following things:-

1. To show souls, where salvation is to be had. Namely, in Christ without,
2. To show souls how they should lay hold of this salvation; namely, by the operation of the Spirit of Christ, which must be given within.
3.To forewarn poor souls, that they should not deceive themselves, neither by conscience, nor the law; which are both inferior, and much below the Spirit of Christ; even as much as he that buildeth the house, hath more honour than the house (Heb 3:3).
4. To show how poor souls should know, whether they had the Spirit of Christ, or not, within them, or whether the Spirit of the devil had exalted himself above the Spirit of Christ, by transforming himself into an angel of light.

Farther, thou thinkest I contradict myself, because I admonish poor souls to beg of God to convince them by his Holy Spirit; and thou sayest, This is my confusion. When alas, confusion is of, and from thyself, who wouldst make a defiled conscience, the law and the Spirit of Christ to be all one; as I shall further clear to the reader by and by.

But tell thee friend, there are many who have not the Spirit of Christ, and yet are convinced of sin by their own consciences (John 8:9). He doth not say, "by the light of Christ in their consciences," Mark that: Now I knowing, that a man may be convinced, and yet not by the Spirit of Christ (for he may be without that) but by nature itself (1Cor 11:14). I do admonish every soul if they love themselves, to beg of God for Jesus Christ his sake, that he would not only let them be convince by these poor, low, empty, beggarly things (their consciences) in respect of the Spirit of Christ, but that he would convince them by that Spirit of his effectually, which is not only able to show their lost state because of sins against the law, but also, to lead them to the right Saviour, and

plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my epistle the truth of which I bless God through the strength of Christ, I could be willing to seal with my blood.
And now friend, in love to thy soul, I say, have a care of thyself, that thou do not satisfy thyself with anything, until thou seest by the operation of the Spirit of Christ (which thou must have given thee from heaven, as being without it before conversion) that the blood of that man Christ Jesus that was crucified on Mount Calvary, did at that same time, when it was there shed, wash thee from all thy sins, and be not so stout, and so stern against the truth, because it suits not with thy beguiled conscience. (bear with me in patience) and seriously inquire into the truth of things according to the scriptures. " For they are they that testify of Christ, and how salvation doth come by him."
In thy entering upon my book, the first thing I find thee wrangling with, is by corrupting my words, and then by calling me liar.
Thou corruptest my words saying, that I said, "the blood of Christ was shed before the world began." Whereas I said, that in the account of God, (mark, in the account of God) the blood of Christ was shed before the world began. Friend, art thou not able to distinguish, betwixt a thing being done in God's account, or according to his foreknowledge, and a thing at that is really and actually done. Surely it was either thy folly to speak evil of the thing thou knowest not, or else thy madness doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. this is in page 11, of thine, page 3, of my book.
Then thou goest on, page 12, and quotest the place where I say, page 37. How horribly are those deceived who look on Jesus (but thou leavest out those words, the Son of Mary) to be but a type; which thing you say, you know none that do. And again thou sayest, that I say, he is of something afterwards to be revealed. My words thou corruptest; thou wouldst fain gather thus much out of my words, by corrupting them. that though I denied Christ Jesus the Son of Mary to be a type, yet I myself say, He was a type, yet I myself say, He was a type of something afterward to be revealed. Which thing, as there in my book, so here again I do most positively deny, and I quote the same words again, for a second confirmation of the same, saying as then I died; " How horribly are those deceived, who look on Jesus the Son of Mary to be but a shadow, or type of something that was afterwards to be revealed." Whereas the scriptures most lively hold him forth to be the Christ of God; and not a type or shadow of a Spirit, or body afterwards to be revealed, but himself was the very substance of all things that did any way hold forth, or type out, Christ to come: And when he was indeed come, then was an end put to the law for righteousness or justification to every one that believeth (Rom 10:4). And therefore, friend, though thou hast, or wouldest corrupt my words, yet have a care of corrupting Christ's words, lest thou dost even heap up wrath against the day of wrath, and revelation of the righteous judgment of God. And whereas thou sayest, "Thou deniest not but Jesus is the substance." Answer, I doubt thou dost not speak thine heart plainly, but hidest thyself with so saying, as with an apron; if we inquire into what it is to hold froth Jesus the Son of Mary to be the substance. Therefor he that holds forth Jesus the Son of Mary to be indeed the substance, and not a type; holds forth and believes, that that Jesus that was born of the Virgin Mary, did in his own body of flesh fulfil the law, and impute the righteousness of his obedience unto them that he accomplished then without them; and that his blood that was shed without on the cross, doth, and hath washed away all sin past, present, and to come, from him that believeth his; as it is written, "For what the law could not do, in that it was weak through

the flesh, (that is, through our flesh.) God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" That is, he was condemned in the flesh that he took on him of the Virgin Mary (Rom 8:3). And again, he bore our sins in his own body on the tree, which was the cross on Mount Calvary.

Jesus also (saith the apostle) that he might sanctify the people with his own blood, suffered: Where? Not in any believer, but without the gate of Jerusalem (Heb 13:12). How say you, do you really believe that at that time when Jesus did hang on the cross without Jerusalem's gate, even at that time he did give the justice of God a full and complete satisfaction for all the sins of all believers, that have been formerly, or are now, or hereafter shall be? Or do you look upon Jesus at that time to be but a shadow, or type of some what that was afterwards to be done within? Answer plainly, yea, or no; that the simple may understand you.

I now I come to answer thy query laid down, page 12, in these words; "Did Christ Jesus put an end to the law, for them who live yet in the transgression of the law condemned?" Indeed a right answer to this will be great satisfaction to some, though I think some trouble to others. And therefore in answer to thy question I shall lay down these following things:

Answ. 1. Christ Jesus did put an end to the law for righteousness, for all that shall be saved; for he shall not be offered a second time: No, "but once for all" (Heb 10:10). Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself; and he hath done it once by himself for all (Heb 9:26). Otherwise he must have often suffered since the world began: But that must not be; for he "dieth no more" (Rom 6:9). But say you, "Did he put and end to the law for them who still live in transgression?"

Answ. 2. There are many poor souls that are given unto Christ, who yet live in their sins. But Christ did at that time, when he hanged on the cross, give a full and complete satisfaction for them. "In due time Christ died for the ungodly: For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die." Ay, "But God commendeth his love towards us, in the, while we were yet sinners, Christ died for us." while we were yet sinners, yet ungodly (Rom 5:6-8). Nay, he did not only die for those who still live in sin, but he also makes intercession now at the throne of his Father's grace for them. "And he made intercession for the transgressors" (Isa 53:12). "Thou hast ascended on high, thou hast led captivity captive;—and received gifts for men." For what men? Even "for the rebellious also." To what end? "That the Lord God might dwell among them" (Psa 68:38).

Answ. 3. That at that very time when Jesus Christ did hang on the cross on Mount Calvary, was buried, rose again from the dead, and ascended above the clouds from his disciples, at that very time was all the law fulfilled for righteousness. He is the end of the law, mark; he is the end of the law for righteousness. But if there were anything yet to be done for justification, which was not then done; there could not be an end put to the law for righteousness, for every one that believeth. But in that there is an end put to the law for righteousness by Jesus for all the elect of God, Christ having once fulfilled it for them: It is manifest, that there was not anything then left undone by Christ at that time, which was afterward to be done by his own Spirit in his children for justification, only believe what the man Christ, at that time did do, and saved (Acts 13:29-39); and whereas thou asketh, whether Christ did justify that which the law condemneth?

Answ. 4. I answer, Fourthly, That though Christ Jesus did not justify sins of ungodliness, yet he justifieth the ungodly. "Now to him that worketh is the reward [given, or] not

reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, (mark the ungodly) his faith is counted for righteousness" (Rom 4:4). He is he that justifieth, having finished the righteousness of the law in his own person for them. "Mine own arm brought salvation," saith he, but how? Even by his bleeding on the cross; "we have redemption through his blood" (Eph 1:7), which was shed without the gate (Heb 13:12). Ay, and though the law condemneth a sinner, yet let but that sinner believe in Christ, in what he hath done in his own person, and he shall be "justified from all things, from which he could not be justified by the law of Moses" (Acts 13:39).

And whereas thou asketh me the meaning of that scripture, "not one tittle of the law shall fail till all be fulfilled." I answer, That the law hath already been fulfilled for justification, for every one that believeth: And a believer is to do nothing for justification, only believe and be saved; though that law be a rule for every one that believeth to walk by, but not for justification. But if you do not put a difference between justification wrought by the man Christ without, and sanctification wrought by the Spirit of Christ, within; teaching believers their duty to their God, for his love in giving Christ; you are not able to divide the word aright: but contrariwise, you corrupt the word of God, and cast stumbling-blocks before the people; and will certainly one day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple. The Lord God grant that they may lay it to heart effectually.

Now this I say further, that if God enable any to receive this doctrine aright (namely what I said even now) it will more engage the soul to God, than all the threatenings, thunder-claps, and curses that come from the law itself. And a soul will do more for God, seeing itself redeemed by the blood of the Lamb the Son of Mary (John 1:29). than if he had all the conditions of the law to fulfil, and might be sure to have heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question. I know in the first place, that though believers themselves do sin, yet they have "an advocate with the Father, Jesus Christ the righteous;" (1John 2:1). And though the doctrine of the gospel be to abstain from all appearance of evil, yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his children of an assurance of their salvation,2 though sometimes through weakness they do transgress. And whereas you would lay an assurance on our obedience to the law; I say, our assurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or sons of God, by faith in Jesus (1John 3:3), "purifieth himself, even as he is pure." Holiness of life, if it be right, flows from an assurance of our being justified by Christ's death on the cross, on Mount Calvary; as it is written again, that he might sanctify his people with his own blood, he suffered without the gate.

But again, page 12. thou seemest offended, because I say, "They are deceived, who think to obtain salvation by following the law, which they call Christ, though falsely." Why shouldst thou be offended at this, when the scripture saith plainly, "That by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom 3:20). But this is thy frothy argument, "The law convinceth, and is our schoolmaster to bring us to Christ; therefore the law is not taken away," sayest thou. Friend, what is this to the purpose? must we seek for justification by the works of the law, because the law convinceth? you may as well say, we must seek for justification from our consciences, because they do convince: Now where the scripture saith, the law was our schoolmaster to bring us to Christ; do you think it means, we must be first fitted by purification of ourselves by, or according to the law, before we

can be saved by Christ from the curse of the law? If you say, yea; then doth not this follow, that Christ Jesus did not come to save sinners, but to save the righteous; and if so, then you must say, that Christ, Peter, Paul, and all the servants of the Lord are liars, who have testified that Christ died not for the godly, but for the ungodly and sinners. But where the scripture saith, the law was our schoolmaster to bring us to Christ: I ask again, is it the ceremonial law, or the moral law that is meant in this place? If you say the moral, or the ten commandments, I answer; That doth not lead to life and so not to Christ; but is properly the ministration of condemnation (2Cor 3:6-11). That is, the proper work of the moral law, or ten commandments, is to condemn, if it be not obeyed; and yet not to bless, until it be every jot fulfilled, which is impossible to be done by any man for justification, in that exact and severe way which the law calls for; which makes the Apostle say, as many as are of the works of the law, are under the curse. Mark, he doth not say, as many as are of the works of sin, are under the curse, though that be true; but as many as are of the works of the law, are under the curse: "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal 3:10,11).

If it be meant of the ceremonial law, as I am most inclinable to believe, because he saith it was our schoolmaster; he doth not say it is, but it was our schoolmaster to bring us to Christ, being tutor or governor; holding and significations forth, Christ to come by its types until the time appointed of the Father, which appointed time (and so that law) was to have an end, when God sent forth his Son made of a woman, Jesus the Son of Mary, who was made under the law, to redeem those that were under the law.

Now the ceremonial law did bring or lead to Christ these two ways: First, In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do.

Secondly, In that the several types and shadows, as the blood of bulls and lambs, with diverse other services did lead to, or hold forth Christ that was to come: But the moral law, or ten commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are led by it under the curse. Not because the law hath an evil end in it, but because of our weakness and inability to do it; therefore it is forced, as it is just, to pass a sentence of condemnation on every one, that in every particular fulfils it not.

In the next place, thou art offended because I said, "It is not, for I do not know your fellows for boasting under heaven, in that you, (Pharisees like) do cry up yourselves to be the men, and condemns all others; when you are THE MEN that are the greatest enemies to the Christ of God without (who is the Saviour) of any men under heaven. And in that you pretend you are perfect, when you are the notablest liars and corrupters of the sayings of the people of God, yea, and of the scriptures also, that ever I came near in all the days of my life; and I doubt not but before I have done with you, I shall make it appear to them that read or hear my lines aright." the query in page 13. runs thus, "Will that faith which is without works justify?" I answer, No, neither will those works which are without faith sanctify. What then, Is it faith and works together that doth justify? No, it is only faith in the blood of the man Christ, that did hang on the cross on Mount Calvary, that doth justify in the sight of God and the soul, and it is the fruits of faith, good works, which do justify in the sight of men. So that when it is said, we are justified by works; it is not meant that works will justify in the sight of God. No, but shew me (or shew men) thy faith, of justify thy faith to be true and right before men by thy works. Shew men thy faith by thy works, it is in the sight of men. So that we conclude a

man is justified, or made manifest to be indeed that which is right, both to believers, and to the world by its works. Though I must confess, that both Paul and Peter, and the rest of the saints, may sometimes be deceived in the truth of the faith of others by their works.

Again I page 17 thou seemest to be offended, because, I say "loving by faith, is to apply the Lord Jesus Christ, his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, together with the glorious benefits of his second coming to me, as mine, and for me, &c" (Gal 2:20).

Friend, methinks thou shouldest find no fault with this, but that the Man Christ Jesus, the Son of Mary, is not very pleasant to thee, because thou hast swallowed down secretly another doctrine; but friend, I speak of applying these things. and thou speakest of talking of them, I know that there are many who talk of Christ, that will fall short of heaven and glory.

But tell me, what sayest thou to him that doth apply all these things to his soul, is there not enough in them to justify him, that doth really and truly in the power of the Spirit, believe this to be true which I have said? or dost thou deny it and preach another gospel saith not, who shall ascend, to fetch Christ from above for salvation. Though there is never a scripture that saith these words, word for word; yet the scripture saith, " the word is nigh thee, even in thy mouth, and in thy heart; but mark, it is the word of faith, not the Man Christ Jesus, but faith which layeth hold on him" (Rom 10:8-9), which is this, "That if thou shalt confess with thy mouth the Lord Jesus, (who was born of the Virgin, Matt 1:21) and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." These great and precious scriptures, with which by corrupting of them, the Quakers have beguiled many, have this meaning, that if thou shalt confess with thy mouth the Lord Jesus; that is, in profession and practice, own him, and believe him to be the anointed Saviour. And shalt believe in thine heart, that God raised him from the dead, thou shalt be saved; "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." But what should men believe with the heart? Namely this, that God raised him (that is Christ) from the dead (verse 10). And therefore, I wonder thou shouldest so scold, as thou dost, against the truth: If this be not truth, blame the scriptures which do testify of these things for truth. For I am ruled and would be ruled by them through the Spirit.

But farther, thou art offended that I should say, "They are deceived who own Christ no otherwise than as he was before the world began." This question, I briefly ask thee, " Had Christ a body of flesh before the world began?" If you say no, as you must, if you say true; then do not I say true, when I say, they are deceived who own Christ no otherwise than as he was before the world began? because they own him not with that body of flesh which he took of the Virgin Mary; and so are antichrists, as the scripture saith. And how say you? Do you believe that the same Christ who was before the world, without a body, did in time come into the world and take a body from the Virgin, and in that body did obtain everlasting redemption for sinners?: and is gone with that very body into the presence of this Father above the clouds into heaven, from his saints on earth, though in them by his Spirit. A plain answer to this would unlock your double meanings. Again, thou sayest the saints drank of the spiritual rock that followed them. Friend, I confess, that that spiritual rock that did follow the fathers, and long after, was from the same loins with them, even from the loins of Abraham, and the rest of the children of the promise, according to the promise, was the meat and drink of saints (Rom 9:4,5). But to look upon Christ no otherwise than as he was before the world was, which was a Spirit only, and not to own him now clothed with a body, absent from his

children touching the same body, I dare be bold to say, they are no Christians, but antichristians, yea antichrists. He that confesseth not that Jesus Christ is come in the flesh is antichrist, and of antichrist. Again,

At this also thou wranglest, because I said that "every spirit that confesseth not that Jesus Christ, who was with the Father before the world was, did in the appointed time of the Father, come into the world, take a body upon him, and was very Man as well as very God: and did in the very body suffer what did belong to the sons of men, &c." So my book, page 42, 43, 44. I answer, if thou didst indeed believe the truth, thou wouldest own these things. But being deceived, rather that thou wilt let his pass for truth, though thou wilt put on a vail, and venture upon it thus, saying, "If every spirit were of God, which doth confess in words this, then is not the Pope himself antichrist."

Answ. Friend, it is one thing to confess the things in words and another thing to believe them, and to make a life out of them; and there fore is thy life made out of Christ without thee, by the operation of his Spirit within thee, yea or no? then in answer to my bidding people receive no Christ except God's Christ, thou sayest thus, "That Christ is a mystery, and unto him is light, and shall be salvation where his person never came." this question I ask thee, did or doth Christ obtain salvation for any, without that body which he took of the Virgin? And yet thou sayest, it cannot be said, here is the place where the Son is not.

I answer: As the Son of God is also very Man, so it may be said, here is the place where he is not, and there is the place where he hath not been, though as he is God it is otherwise: lit him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come to the next thing, and that is, where you say, you wrest not the scriptures in John 1:9. But it is evident, that you do most horribly wrest it, in the you, though you seem to take it in the plain words, yet would hold, that that light is the Spirit of Christ, notwithstanding here is no such thing mentioned in that scripture. For mark, as I have sometimes said, and now also will say, that that light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is clear, in that some are sensual having not the Spirit, which they must needs have, if it were given to every one that comes into the world, and therefore, in that you say, I say you lay down that scripture false; I say again, that you say many things which I do know to be blasphemy, as I shall prove clearly anon, as also I have already. And therefore, to take thee of from this, I shall say, that Christ as he is a mediator, a Man between God and man, so he doth not lighten every man that comes into the world, though as he is God he doth. And this is manifest, where he often, (as he was Man) saith, These things are spoken to them that are without in parables; "that seeing they might not see, and hearing they might not understand," (Luke 8:10). And again, where Judas (not Iscariot) said; Lord, how is it, that thou wilt manifest thyself to us, and not unto the world? He saith, "If a man love me, he will keep my words: and my Father will love him, and we (I as mediator, and my Father as reconciled in me) will come unto him, and make our abode with him" (John 14:23). And again, "No man knoweth him as a father, but the Son, and he to whom the Son will reveal him (Matt 11:27). But above all, take that scripture where the Son saith, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (verse 25). Here the Son and the Father are speaking one to another; the Father he hides the glorious things of the gospel from the, world (Matt 11:25-27), and the Son he rejoices in so doing. At the same hour Jesus rejoiced in Spirit, and said, "I thank thee, O Father, &c. Therefore understand thus much, that though Christ as he is God, doth

give to every man a light, which is conscience, otherwise called nature (Rom 2:14; 1Cor 11;14), yet it doth not follow, that every man hath enlightening from Christ as he is mediator. No, Christ as he is mediator doth neither pray for the world (John 17:9), neither doth he give his Spirit to all that are in the world; for some are sensual, and have it not. But now the argument that thou dost bring to colour the contrary with, is this; for what the Father doth, sayest thou, the Son doth also. Answ. Though this be true, that the Son doth what the Father doth; yet it doth not appear that either the Father or the son hath given the Spirit to every one that comes into the world (Jude 19).

Again thou sayest, thou deniest those that say, "That light which every one hath as he comes into the world, is conscience; though some call it Christ falsely." Answ. Friend, What wilt thou have it called; Christ. No, if not conscience, then call it nature itself; for all have not the Spirit.

But another great argument thou bringest in page 15, is, "The light of Christ doth convince of sin." Now do you call conscience the light of Christ? that will convince of sin (John 8:9). And they being convinced by their own consciences, &c. if thou dost call the law the light of Christ, that also will convince of or make known sin; For by the law is the knowledge of sin (Rom 3:20). If thou dost call even nature itself, the light of Christ; That also doth shew, that sins are a shame, even those sins which some leap over (1Cor 11:14), and ruffian-like they will wear long hair, which nature itself forbiddeth, and is commended for the same by the apostle. The Spirit of Christ also will convince of sin. That, because these several things will convince of sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? dost thou profess thyself to walk in the light, and art not able to know these things; Or, if thou dost know them art thou so unfaithful as not to tell poor people of them, who are some of them at their wits end, by reason they are not enlightened into these things.

Another of thy arguments is, "They saw the eternal power and Godhead, by that which was made manifest of God in them."

[I reply] The scripture say not so word for word, but thus: "Because that which might be known of God, was manifested in them." But how? for he hath shewed it unto them. But how? why the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, (which words in thy charge against me thou didst leave out) but mark: The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made. But how then doth it say, that the knowledge of God is manifested in them? Why, because God hath shewed it unto them by the things that are made, even by the creation of the world. so that this scripture holdeth forth thus much; that the invisible things of God, as his power, holiness, and common goodness to the sons of men are clearly seen, being understood by the things that are made. But how feeble an argument is this, to prove such a doctrine as this: That every one hath the Spirit when this light discovers God only by his works in the world. Friend, if they that know God, because he doth shew himself to them by his works in the world, have the Spirit of Christ, then the same argument will serve to speak thus much; that the devils themselves have the Spirit of Christ, which would be wonderful blasphemy once to affirm. And friend, the very devils, both for the knowledge of sin, and also for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the least spark of the Spirit of Christ in them.

Other lame arguments thou tumblest over, like a blind man in a thicket of bushes, which I pass by. But one thing more thou hast, and that is this,

Thou askest me "whether I do know this light which god and Christ hath given to every man" (Rom 2:14; 1Cor 11:14)? First, I deny that Christ as he is mediator, hath given to every man his Spirit. And Secondly, I deny, that Christ as he is God hath given to every one his Spirit; but this I say as I have often said, it is conscience of nature itself that every one hath, take it in either of these scripture terms, as I have proved at large. And whereas thou askest me, "Whether that light, which Christ as he is God hath lightened every one with that comes into the world, be sufficient in itself for life and salvation." I answer plainly, no; for then Christ Jesus needed not to have come into the world to die for sinners; for every one had that light before Christ did come into the world.
2. And secondly I answer, it is not able, for then it would have been a needles thing for Christ to tell his disciples of sending them his Spirit, to lead them into all truth. The might have said, why dost thou talk of sending us they Spirit, who have that that can do the deed already, if that could have done it.
3. Because the scripture saith, "some are sensual, not having the Spirit." Now a man cannot lay hold on Christ, nor believe in him savingly without the Spirit, because faith is the work of the Spirit.
4. Because then it had been in vain for the Lord to have given the scriptures to teach men out of, either concerning himself or themselves: Why? because without it, they had a sufficient light to guide them: that thing must not be so.
And whereas thou asketh, whether the fault be then in God, or in that thou callest his light, or in the creature? I answer; What if God willing to shew his wrath, and to make his power known, endured with much patience the vessels of wrath fitted to destruction; and that he might make know the riches of his glory on the vessels of mercy, which he had afore (before the world was, Eph 1:4) ordained unto glory? And secondly, O vain man! What is that to thee if God should make some vessels to dishonour: hath not the potter power over the clay, of the same lump to do therewith as he pleases (Rom 9:16-22).
And where I say, "Christ as he is God hath lightened every one that cometh into the world:" to it thou givest a glavering answer; but having touched on this before, I pass it by.
To the next thing, where I say, "men's neglecting this light, or law, will be sure to damn them, though their obedience to the law will not save them." Here thou sayest I have confessed truth, (and I know it is true by experience) and thou commentest on those things laid down by me thus: "Then surely (sayest thou) I t is good not to neglect it; " that is, not to neglect following the law. To which I answer, as their obedience to the law will not save them, so their neglect of obedience to the law will be sure to damn them; these things thou canst not deny. But is this all the wit thou hast? Because the neglect of the law will be sure to damn them; therefore wouldst thou put poor souls to follow that which will not save them? (O wonderful ignorance.) Nay, but thou shouldest have said, then surely the best course is, for a poor soul in this case, to fly to the Lord Christ, even the Man Christ Jesus, who was slain on Mount Calvary for the sins of poor sinners. And the rather, because he did so willingly, of his own accord lay down his life for them. Methinks, I say, thou shouldest rather have said, then lit us follow the Son of Mary, the Man Christ Jesus, the Lamb of God that takest away the sins of the world, by his blood on the cross; who is now also at his Father's right hand making intercession for all those that do come to the Father by him; but they that are not for the truth, will advance anything but the truth. And as for that which thou callest the second clause, which is. The law (sayest thou) must by obeyed.
I answer, Christ Jesus hath done that in his own person, and justified me thereby, and

for my part, I will not labour now to fulfil the law for justification, least I should undervalue the merits of the Man Christ Jesus, and what he hath done without me: and yet will I labour to fulfil, if it were possible, then thousand laws, if they were so many; An O! let it be out of love to my sweet Lord Jesus (2Cor 5:14) "for the love of Christ constrains me." And thus much to thy 16th page.

In the next place, thou art offended with this, because I say, though Christ doth give a light to every one that comes into the world, yet it doth not therefore follow, that this conscience, (or light) is the Spirit of Christ, or the work of grace wrought in the heart of any believer. This I shall pass also, as having spoken to it already, only mind thee of they weakness, in that thou shouldest make this conscience, that Christ hath given to every man, to be the same with the Spirit of Christ. And thou sayest further, that the light, that Christ hath lightened every one with, is the same in nature with the Spirit of Christ. O wonderful! that a man should be so foolish, and so much besides the truth, as to compare that nature, or conscience, that is given to every man; equal to the Spirit of Christ: nay, thou sayest that it is one with it in nature. Didst thou not blush when thou laidst it down? if thou didst not, thou mightest have done with shame enough. As I said before, because thy conscience will convince thee of sin, therefore the law must be called Christ, or as good as Christ. What! because the law will convince of sin, therefore the law must be called Christ. What ignorance is this? Nay, nature itself, that must have the pre-eminency, even as high as Christ Jesus, because it can tell a man that it is a shame for him to wear long hair.

Then thou askest me, can there be a surer thing for the creature to walk by, than by the light of Christ, which thou confessest every one hath, that cometh into the world. Answer, Friend, to the law, and to the testimony (sayeth the scriptures) for they testify of Christ. And if thou or any else, shall leave the scriptures, to follow the convictions of their own conscience; ye are not like to know Christ Jesus the Lord, for they may be defiled. And again, it is through the promises laid down in the scriptures, "that we might be partakers of the divine nature" (2Peter 1:4), and not by our following of the law, or conscience (Gal 3:1-4).

But again, where I say, Heathens, Turks, Jews, Atheists, &c. have that which doth convince of sin, and yet are so far from having the Spirit of Christ in them, that they delight to do iniquity; and serve their lust. Upon this thou movest this query; do they, or I, or any other, serve sin and lust, because Christ hath not given us light, or because we hate this light.

Ans. This I do really confess, that every Heathen, Turk, or Jew, in this world, hath a conscience within them, that doth convince of sin; for the Gentiles which have not the law, that is, not the law in tables of stone, or written as we have; these do by nature, the things contained in the law; these having not the law, are a law unto them selves; which shew the work of the law written in their hearts, their consciences also bearing them witness, &c. And all men and women shall be left without excuse, even by the convictions of their own consciences, or the law. But now that these things are the Spirit of Christ, that I deny. For conscience is but a creature, a faculty of the soul of man, which God hath made. Neither is the law the Spirit of Christ; for the law is not of faith. They that are of the works of the law, are under the curse, but they that have the spirit of Christ they are the children of God, and under grace, and delivered from the curse, as it is written (Gal 3:10) "As many as are of the words of the law are under the curse." But what is it to be of the works of the law, or under the law? Ans. Why to seek to be justified by their obedience to the law. "Israel which followed after the law of righteousness," mark. They that follow after righteousness, do not attain to the law of

righteousness; if they seek it not by faith: but as it were by the works of the law (Rom 9:30,31). But "Christ hath redeemed us from the curse of the law, being (in our nature) made a curse for us" (Gal 3:10-13).
But whereas thou sayest, this conscience or law, which you would fain have called the Spirit of Christ, works in all men either to justify, or condemn. I do plainly deny, that either conscience, or the law can justify, though they can condemn. Mark, The law is called the ministration of condemnation, but not of life.
The gospel is called the ministration of life, but not of condemnation. (2Cor 3:9). The law was given that sin might be discovered. The gospel was sent, that sin might be taken away. The law worketh wrath; but the gospel is a gospel of peace (Rom 10). "The law made nothing perfect" (Heb 7:19). But Christ justifieth from all those things from which we could not be justified by the law of Moses (Acts 13:39).
And whereas thou askest me whether any thing doth convince of sin contrary to, or besides the Spirit of Christ.
I answer. There is conscience, and the law, yea, and nature itself that doth convince of son; as before I have proved at large. Yet neither is conscience, that law; or nature itself the Spirit of Christ; no, but are much inferior to it, as being things of no glory in respect of it.
And again, that something doth convince of sin besides the Spirit of Christ, it is evident, for the law saith, "Cursed is every on e that continueth not in all things which are written in it to do them" (Gal 3:10). But the Spirit convinceth men of their unbelief, together with other sins. Now mark, The law also convinceth to work for life, the Spirit convinceth to believe for life; the law saith, He that doth not fulfil me, shall be damned. The Spirit saith, He that believeth in Christ shall be saved. Now observe the terms of the law and of the gospel, are different one from another as to justification. If men seek for life by the law; then the law saith, Fulfil me perfectly, and thou shalt live. The spirit saith, that Christ Jesus came into the world to save those that by transgression had broken the law. For, for this cause saith the Spirit "He (Jesus the Son of Mary, the Man Christ between God and us 1Tim 2:5) is the mediator of the New Testament." For what? "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb 9:15). Now I would not be mistaken; I do not say, that the Spirit of Christ doth give the least liberty to sin; God forbid. But its convictions are of a more saving and refreshing nature than the convictions of the law, and do more constrain the soul to holiness than that.
The law saying, work for life; the Spirit saying, "Now to him that worketh not, (for life) but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom 4:5), as thus, if I should owe to two creditors ten thousand talents; the one should say unto me, thou owest me five thousand talents, pay that thou owest; the other should say, thou owest me five thousand talents, and I frankly and freely forgive thee all. Now these expressions are contrary one to another: even so is the end of the convictions of the law, not according to the end of the convictions of the Spirit of Christ; the one saying, pay me that thou owest, the other saying, thou art frankly and freely forgiven all.
The next thing thou utterest is, where I say, "Those that are alive unto sins, have not the Spirit of Christ." But sayst thou, it is given to every man. Mark, thou sayest, It is given to every man. The apostle saith, some are sensual, having not the Spirit (Jude 19) . Who must we now believe, the Apostle or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in the you will affirm, that which the Apostle

doth deny.
Then thou sayest, I bring other vain arguments to prove that every one hath not the Spirit of Christ. This one is enough to prove it, that the Apostle saith, Some men have it not. But that which thou callest vain, I am sure neither thou nor any of they fellows, are able to answer. One is to this purpose; the devils are so convinced of son, that they did fear the torment that was to come upon them for their sins; and did fear also that the son of Man was come to torment them for their sins, and yet the devils have not the spirit of Christ. so that it is evident, that we may be convinced of sin, and yet not by the Spirit of Christ. A second argument which thou callest vain, is this, Man in his coming into the world, hath his conscience given him, which doth convince of sin (John 8:9), yet man in his coming into the world, or as he cometh into the world, hath not the Spirit of Christ given him, for that must be received ordinarily afterward by the preaching of the word, which is preached by the ministers and servants of Jesus Christ (Acts 10:44). "while Peter yet spake" to the people, "the Holy Ghost fell on all them which heard the word."
But farther, thou sayest, "Until I prove the light of Christ contrary to the Spirit of Christ, thou wilt say, that every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ in its measure."
Answer. Friend, I have proved already that every man hath not the Spirit of Christ, though they have that which thou dost call the Spirit of Christ, which is conscience and nature itself. And this I say again, that thou hast laid open thy weakness very much, to say that every man hath that which is as good as the Spirit of Christ, Friend, seeing the scriptures say, some have not the Spirit of Christ, how durst thou so blaspheme, as to say, then it is as good as the Spirit of Christ in its measure. Was there ever such a deal of ignorance discovered at one time by man, as to say, that every man hath the spirit, or that which is as good as the Spirit; though the Spirit saith plainly, that some have not the Spirit, as I have proved plainly (Jude 19). Friend, what is there besides the Spirit that is as good as the Spirit. Be silent, and say no more so, lest thou dost through ignorance, or presumption, set up thy conscience or nature, as high and as good as the Spirit of Christ, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Christ.
Then thou art offended, because I said the devil doth deceive poor souls by bidding them listen within, and see if there be not that which doth convince of sin. friend, all men have not the Spirit, though they have that conscience that doth convince of son (John 8:9). Now seeing all men have not the Spirit, is it not a great deceit of the devil to persuade poor souls, that because they are convinced for son by their own consciences, therefore they have the Spirit of Christ: surely it is from the devil. Because he would make thee believe that conscience, which is but a creature, is the Spirit of Christ, by whom the world was made. Again, because the soul, being persuaded that it hath the Spirit (when it hath it not) as all men naturally are without it (Eph 5:13,14), it is kept off from seeking and begging for it, being already persuaded (falsely) that it hath it.
And whereas thou sayest, the voice of the gospel is to bid listen within the heart, as Paul preacheth. I deny that Paul biddeth listen within. But the scripture that you would fain make shelter for your error is this, where he saith, "The word is nigh thee, even in thy mouth, and in thy heart" (Rom 10:8). That is, The word of faith which we preach. Now, Friend, faith is that which layeth hold of, or believeth the gospel. And that his is the meaning read the next verse: That (saith he) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raise him from the dead, thou shalt be saved." so that it is clear that the word of faith, is to believe assuredly

from the very heart, that God hath raised up Jesus from the dead, out of the grave into which he was laid by Joseph; and that he was raised again for my justification (Rom 4:25), as it is written (1Cor 15), "Moreover brethren (saith he,) I declare unto you the gospel which I preached unto you" at the first, "which also you have received, and wherein ye stand, by which also ye are saved, if ye keep in memory, (or assuredly believe,) what I preached unto you, unless ye have believed in vain." but what was that gospel you preached? why, saith he (verse 3), "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of—the brethren after his resurrection," &c. the word of the gospel, my friend, is, Christ died for our sins according to the scriptures, and that he rose again according to the scriptures, and that he is ascended from his disciples, to prepare a place for them according to the scripture.

That he ever liveth to make intercession in his own person without, as mediator between God and man, according to the scripture (Heb 7:25).

That he will come again in the clouds with all his mighty angels, and before him shall all nation be gathered, according to the scriptures (1Thess 4:16,17; Matt 25:31,32), after which time, his saints shall be ever with him according to the scriptures.

Again, thou art offended in that I said, Now the poor soul finding this to be so (that it is convinced of sin) all in haste (if it be willing to profess) through ignorance of the gospel, claps in with the motions of its own conscience, which doth command to abstain from this evil, and to practise that good. Which words of mine thou corruptest, and wrestest, and layest down in another form, as are to be seen in thy book, page 18. But now, friend, is not he ignorant of the gospel, which thinks his own conscience will lead him to eternal life, by commanding to abstain from this evil, and practise that good? Surely, if salvation comes by our conscience, or by the convictions or commands thereof, Christ Jesus died for nothing (Gal 2:21).

And whereas thou askest, what, and how doth the light of the gospel work, if not in the conscience. I answer, Though the light of the Spirit of God and the gospel light is hid, and dith not shine so much as unto, much less into the consciences of some of them that be lost (2Cor 4:3,4) that though the light of the gospel dith shine, and that gloriously too in the hearts of God's elect, yet it dith not follow, that the convictions of conscience is the gospel; no, nor the convictions of the law neither. And again, though every one of God's elect have the light of the glorious gospel shining in them, what argument is this to prove all men have the light of the gospel shining in them. No, saith Christ, "I thank thee, O Father, because thou hast hid these things (the things of the gospel) from the wise and prudent, and hast revealed them unto babes" (Matt 12:25).

And whereas thou sayest (as I gather by thy words) that I call conscience the light of Christ, I say, if thou meanest by these words (the light of Christ) the Spirit of Christ, I do deny that every man hath it: but if thou callest conscience the light of Christ, or the highest light that is in an unconverted man the light of Christ; then, I say, that the highest light that is in a natural or unconverted man (which you call the light of Christ) is not able by all its motions an convictions, nor yet by all the obedience that a man ca yield to these convictions; I say, they are not able to deliver him from the wrath to come; for deliverance from that s obtained by the blood of Jesus, which was shed on the cross, without the gate of Jerusalem (as I have often said) (Eph 1:7 compared with Heb 13:12). and not any light within a natural man.

And whereas thou sayest that I said, the devil counterfeits the new birth by persuading to follow the light of the world. I answer, 3 Thou hast most naughtily belied me. The

words that I said (speaking of the devil before) are these; Now he counterfeits the new birth (said) by persuading them that it is wrought by following the light that they brought into the world with them; as is clearly seen in my book, page 76. Friend, I wonder that you should so boldly profess yourself to be led by the Spirit of Christ, when you make it manifest that you are guided by the spirit of Satan. Was not he a liar? and hast not thou been led by a lying spirit also, in wresting of my words as thou hast done?

But I do freely declare again, that Satan doth deceive those souls, whom he persuades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given to the elect afterwards; neither have all men the Spirit. And he that hath the new birth, must have it by, and through the Spirit; as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Therefore, if men do not bring the Spirit into the world with them; and if nothing without the Spirit, or nothing but the Spirit, will or can work the new birth in a man: it must needs follow, that they who think the new birth is wrought by that light or conscience which they brought into the world with them, must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much unrighteousness; but I know the time is short, and then whatsoever thou has done in secret, shall be laid open upon the house tops, therefore I forbear them.

Again, thou art offended because I said, now Satan makes the soul believe he is its friend, and that he is a gospel minister (2Cor 11:14), and if the soul will be led by what shall be made known to it, from the light or conscience within, it shall not need to fear, but it shall do well, page 76. of my book [153]. I said it then, and I say it now; and I know that he that doth think to be born again by following his conscience, or any other light that is in an unregenerate man, will be deceived, and shall one day know, that there is a difference between conscience and Christ; between the light of nature, and the Spirit of God.

Quest. But you may say, how can you prove that conscience is not of the same nature, of the Spirit of Christ?

Answ. 1. They that are unbelieving, even their conscience is defiled. Tit. i. 15. But so cannot be the Spirit of Christ.

Answ. 2. Conscience is not of the same nature with the Spirit of Christ, for conscience may be hardened or seared with an hot iron: as it is written (1Tim 4:2). But so cannot be the Spirit of Christ.

Answ. 3. Our consciences naturally are evil, "having (saith the scripture) our hearts sprinkled from an evil conscience" (Heb 10:22). But so is not the Spirit of Christ.

But again whereas you said, that I said, they will not speak except the Spirit move the, &c thou dost falsely speak of me, and dost corrupt my words; for I said, How they will not speak except their spirit move them, (I do not say the Spirit of Christ) (said I) Friend; if you can be lead to life by your own spirit, if your own spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own spirit, in the demonstration that they are spoken, when they are spoken in the Spirit of Christ; (which all men have not) then say that I speak false things; but till that time hold your peace. Thus I pass by they 20. page, leaving many of thy scolding terms to thyself. The next thing you sayest Is, that I did run but was not sent, like unto my forefathers: and therefore sayest thou, I do not profit the people at all. Answ. Which accusation of thine, I shall leave to be taken notice of by the people of God in the country where I dwell, who will testify the contrary for me, setting aside the carnal ministry, with their retinue; who are as mad against me as thyself.

But farther, thou art somewhat distempered, and discontented that I said, "Many sad and horrible doctrines are vented by you," And your said, I named nothing. Answ. I need not, thine own speech betrayeth thee, that thou art one of them, that do such things; and I need go no further than thy own mouth and doctrine. But if it will be more satisfaction to tell you wherein, they or your society do hold sad doctrine I shall.

1. Therefore your society do hold and affirm, that that man which was hanged on the cross between two thieves, called Jesus; in his person is within you, contrary to the scripture (Acts 1:11).

2. You say that Christ is crucified within, dead within risen and ascended within; which also you have no word of scripture to prove.

3. Your society affirm, that the coming of the Spirit into the hearts of believers do plainly hold forth, that the coming of Christ in the spirit was before his coming in the flesh; as in 1Peter 1:10,11 where the apostle speaking of the prophets inquiring into the great salvation which was afterwards to be accomplished, saith, "searching what, of what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow." Mark, here is the Spirit of Christ in the prophets, long before the first coming of Christ in the flesh, which was when he was born of Mary the Virgin, the Spirit of Christ, saith he, did testify before hand the suffering of Christ, to the prophets, which were before Christ came in the flesh, as the scriptures hold forth plentifully.

4. But again, you deny the second coming of that very Man, with that very body, which was born of the Virgin Mary; and say, his second coming is not his coming again personally, but his coming in the Spirit only; and that is all you look for, when the scripture saith; That same Jesus (who appeared to his disciples after his passion (Acts 1:3)), shall so come, even as they did see him depart from them into heaven; which was a very Man, as well as very God. And will come again, a very Man, as well as very God, at the end of the world. For it is that Man; namely, he that was crucified, whom God raised again, must be the judge of quick and dead (Acts 10:39-42. seriously compared).

5. Again, you say, that every man hath the spirit of Christ, which is a sad doctrine, because contrary to the scripture (Jude 19). And you say, there is that in every man which is as good as the Spirit of Christ; which is a blasphemous doctrine. Besides many other things which they of your own spirit have most sadly spoken; which I shall not mention, being so commonly known to the saints of the Lord, before whom you have openly, and without fear (at least in shew) spoken. Which will doubtless be laid open to your sorrow and great amazement, at the appearing of our Lord Jesus Christ. Then thou art offended because I said, I wonder that the Lord doth not either cause the ground to open her mouth and swallow you up: or else suffer the devil to fetch you away, to the astonishing the whole world. Certainly, Korah, Dathan, and Abiram did not so horribly transgress, as you have it were the astonishment of the world. Therefore I may well wonder that you are not served so. Only this I consider, it may be, you have not yet filled up the measure of your wickedness; therefor is not the hand of God as yet upon you.

The next thing I take notice of is, that thou findest fault with mine answer to this question. "But doth not the scripture say, that it is the Spirit of Christ that doth convince of sin?" Thou sayest it is a good question, but I have confounded it in the answer, and not answered plainly. Wherefore I shall not at all stick at the pains, to give the reader in brief some of the heads of the answer I then gave to it word for word, or to the same purpose. The answer was, yes, that Spirit doth convince of sin; but for the better

understanding of this place, I shall lay down this, said I, That there are two things spoken of in scripture, that do manifest or convince of sin. First, the law (Rom 3:20). " For by the law is the knowledge of sin." Secondly, the Spirit of Christ doth also the same, as it is written, "And when he is come, he will 4convince the world of sin" (John 16:7-9). Now say I, sometimes the law itself, by its own power doth manifest sin, as in the case of Judas, who was so far from having the Spirit of Christ, that the devil had very great possession of him. Which things my adversary doth wrangle at, yet dares not affirm the contrary: only saith this, he had the righteous law of God written in his heart: which thing is not the Spirit of Christ. The law in not of faith. The law is not the comforter, but rather a tormentor: yet the Spirit of Christ is a comforter. Again say I, the Spirit of Christ doth take the law, and doth effectually convince of sin, &c. Then I put forth another question, saying, "But how should I know whether I am convinced by the law alone, or whether the law be effectually set home by the spirit?" To which I answer, when the law doth convince by its own power, it doth convince only of sins against the law; as lying, swearing, stealing, &c. pronouncing an horrible curse against thee if thou fulfil it not, and there leaves thee, but gives thee no power to fulfil it completely and continually, which thou must do, if thou be saved thereby. With which my adversary is much offended; also saying, that I am confounded in my discourse, and so leaves me, confuting none of my words by holy scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Only this much he saith; That I make it a light thing to be convinced by the law, and then brings in that scripture; "this is the condemnation, that light is come into the world, and men love darkness rather than light;" cunningly corrupting of it, and would fain have you understand it as spoken of the law, when the son of Mary speaks it of himself, which was not the law, but the Saviour. And that he might the better go away undiscerned, he saith, and the law is light, therefor the light is the law (saith he). But I perceive that he doth not yet understand the difference between the light of the law, and the light of the gospel; but would fain make the law and Christ one Saviour: the one being but only a condemning light, and nothing else; the other a saving comfortable light. And whereas thou sayest, I make it a light thing to be convinced by the law, I answer; the law is good, if a man use it lawfully; and I hour it in its place; yet if they make a Saviour if it, they make an idol of it, and wrest it out of its proper place. Also, if they think that it is Christ, they are much deceived.

But farther, he put me to prove any such distinction in scripture as that there is anything made mention of therein that doth convince of son, beside the Spirit of Christ: which thing I have already answered, where I said the scripture saith, "By the law is the knowledge of sin" (Rom 2:20), and again, doth not even nature itself teach you, that it is a shame for a man to wear long hair (1Cor 11:14), and also conscience, which are neither of them the spirit of Christ, but much inferior to the same; yet this also convinceth of sin (John 8:9).

But to the other thing, which is the answer that I give in my book to this objection: But I am not only convinced of my sins (may some say) but have also some power against my sins; so that I do in some measure abstain from the sins forbidden in the law. And because I say, this thou mayest have and do, as thou thinkest, perfectly too [as thou thinks, mark that] as those fond hypocrites, called Quakers [think] that they also do, and yet be but a natural man. Here my adversary is very much offended, and calls me perverter of the right way of the Lord; and saith, Shew me any natural man in the scripture that hath done it. Whereas had he been but willing to have laid down the scripture I brought to prove it, he needed not to have looked for a second answer. But

because he would have it again, I will therefore shew you, that natural men merely by nature may be convinced, and abstain from those things forbidden in the law, and think they do it perfectly, nay, they do the things contained in the law. For saith the apostle (Rom 2:14), "when the Gentiles, which have not the law, do by nature [mark, do by nature] the things contained in the law, these, [the Gentiles] having not the law, are a law unto themselves." Mark; the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light also that they have, it is themselves, being a law to themselves; that is, their consciences (being of themselves) bearing them witness and their thoughts the meanwhile accusing, or else excusing one another (verse 15), though they cannot be saved thereby.

Again, when Paul was a natural man, and a persecutor of Jesus Christ, he saith of himself, that then he was, "touching the righteousness which is in the law, blameless" (Phil 3:6). And whereas thou sayest, thou hadst rather choose to be one of those who abstain from those things forbidden in the law, and to have power over sin, than to live in the transgression of the law; this is fair spoken, and it doth shew that thou art under the convictions of the law; and if it be no worse, I fear thy state the less, though it be bad enough; yet this I say, If thy soul be not saved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himself in his own person, thou, notwithstanding wilt fall short of eternal life. for by the works of the law, shall no flesh living be justified (Rom 3:20). Though by it be the knowledge of sin, and a command to abstain from the same. And thus have I spoken to thy 21 page.

But farther thou sayest, that thou fearest I worship the name Mary, because I mention her name so much.

[I reply] If thou hadst said, I worship her Son, thou hadst said truly (I hope) But is not thy spite more against her son, than her? I doubt it is; for neither thou, nor they companions can endure that one should say, he is still the same that was born Mary, flesh and bones, a very man, now absent from his people, though in them in his Spirit.

Again, thou sayest I said, "That as he is God, Christ lighteneth every man that comes into the world; "which thing again I say. What then? Then say you, I will mind you of one scripture which you yourself have quoted, which saith "The law is light" (Prov 6:23). Therefore sayest thou, "The light is the law." Give me leave here to take thy words in twain:

First, if when thou sayest, then the law is light, thou mean, the light of the law is the light of the law, and no more, thou sayest right. But if thou mean the light of the law, is the light of the gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the law is not of faith, the law makes nothing perfect (Heb 7:19). The law is but a weak and unprofitable thing, as to justification (Heb 7:18), though as I said before, it is good if it be used lawfully; which is, not to seek or look for justification thereby, nor yet to say, it is the sprit of Christ.

Then farther thou art offended, because I said, when the spirit of Christ convinceth, it convinceth of more sins than the sins against the law. Friend, will the law shew a man that his righteousness is sin and dung? No, for though the law will shew a man that his failing in the acts of righteousness is sin; yet I question, whether the law will shew, that a man's own righteousness is sin. For there is in scripture [that which] saith it doth, or can.

Secondly, shew me, if thou canst, that the sin of unbelief is spoken against in all the ten commandments, or that called the moral law. But now the Spirit of Christ convinceth of unbelief, that is, it sheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the cross, &c. I say, it

sheweth, that those who do not lay hold on what he hath done and suffered without them in his own body on the tree (through the operation of his Spirit, which he hath promised to give to them that ask him) or else they have not yet been convinced of the sin of unbelief, and so are still in a perishing condition; notwithstanding their strict obedience, to the light within them, or to the law. And now tell me, you that desire to mingle the law and the gospel together, and to make of both one and the same gospel of Christ: did you ever see yourselves undone and lost, unless the righteousness, blood, death, resurrection and intercession of the man Christ Jesus (in his own person) was imputed to you? and until you could by faith own it as done for you, and counted yours by reputation, yea, or no? Nay rather, have you not set up your consciences, and the law, and counted your obedience to them better, and more value, that the obedience of the son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ, of the sin of unbelief.

Other things thou dost quarrel against, but seeing they are in effect the same with the former, I pass them by; and shall come to the next thing thou dost think to catch me withal, and that is; because I say, that "God only is the Saviour, there is none besides him." Therefore sayest thou, how contrary is this to that in p. 24, where I say, How wickedly are they deluded, who own Christ no otherwise that as he was before the world began. Now this in no contradiction as thou wouldest have it; for though I say there is none but God our Saviour, yet I did also then in my book shew how he was our Saviour, namely, "in that he came into the world, being born of a virgin, made under the law, that he might redeem them that were under the law, by his obedience in that nature, by suffering in that nature, by his rising again in that nature, and by carrying that nature into heaven with him," as the scriptures at large declare; and therefore, though I say God is our Saviour, and none besides him; yet they that own him to be the Saviour no otherwise than as he was before the world began, are such as deny that he is come in the flesh, and so are of antichrist (1John 2) For before God could actually be a Saviour, he must partake of another nature than the divine, even the nature of man (Heb 2:14,15).

Again, thou sayest, it is a sander put upon the Quakers, to say, they slight the resurrection: Ans. What say you, do you believe the resurrection of the body after it is laid in the grave? Do you believe that the saints that have been this four or five thousand years in their graves shall rise, and also the wicked, each one with that very body wherein they acted in this world; some to everlasting life, and some to everlasting contempt? Answer plainly, and clear yourselves, but I know you dare not, for you deny these things.

But if you speak doubtfully, or covertly in answer there unto; I doubt not but God will help me to find you out, and lay open your folly; if I shall live till another cavil by you be put forth against the truth.

The next thing thou cavillest at is, that query raised from (Eph 4:10). and thou sayest I have not answered it. You should have answered it better, or else have confuted that answer I gave unto it, and then you had done something: But the great thing that troubles thee is, because I say, (further in my book) he that ascended from his disciples, was a very man, "Handle me and see; saith Christ, for a spirit hath not flesh and bones as ye see me have." Now let the adversary shew by the scripture (said I) that there is in them any place called heaven, which is able to contain a man of some four or five foot long (or a competent man of flesh and bones) for the space of fifteen or sixteen hundred years, but that above the clouds, which troubles thee so, that it makes thy tongue run thou canst not tell how; but know, that when the son of man shall come from

heaven to judge the world in righteousness, that which thou callest foolishness now, thou wilt find a truth thereby to thy own wrong, if thou close not in with him, who said, " Handle me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39).

Another thing that thou art troubled at, is, in that I do reckon the Quakers to be of the deluding party; when alas, all men that have eyes to see; may easily discern, that you are of the generation, as will appear in part by your own expressions, both now, and also at other times. But that you may take off the brand from yourselves, you say, that the false prophets and antichrist, were in the apostle days, as though there should be no false prophets now, when the very time we live in doth manifestly declare, and hold forth, that there are many, who at this day seek to beguile unstable souls, of which sort you are not the least, though for ought I can learn as yet, you are the last, (that are come into the world) but that you may the better shift it form yourselves, you say, that in those days there was not a Quaker heard of; namely, in the days of John. Friend, thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then. By this you yourselves do confess, that you are a new upstart sect, which was not at other times in the world, though Christian saints have been always in the world. Friend, here like a man in the dark, in seeking to keep thyself out of one ditch, thou art fallen into another; instead of proving yourselves no false prophets, you prove yourselves no Christians, saying, There was not a Quaker heard of then. But if Quakers had been Christians, then they would have been heard of the glory of God, and his Christ.

Again to defend thyself thou throwest the dirt in my face, saying; IF we should diligently trace thee, we should find thee in their steps, meaning false prophets, through fained words, through covetousness making merchandise of souls, loving the wages of unrighteousness.

Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out this way, is a lying spirit. For though I be poor, and of no repute in the world, as to outward things; yet through grace I have learned by the example of the apostle to preach the truth; and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre's sake. Other things I might speak in vindication of my practice in this thing: but ask of others, and they will tell thee that the things I say are truth: and hereafter have a care of receiving anything by hearsay only, lest you be found a publisher of those lies which are brought to you by others, and so render yourself the less credible; but be it so.

And as for your thinking, that to drink water,5 and wear no hatbands, is not walking after your own lusts; I say, that whatsoever men do make a religion out of, having no warrant for it in the scripture, is but walking after their own lusts, and not after the Spirit of God. Thus have I passed thy 23d page.

And lest you should think that the Quakers are not such as condemned me and others for preaching according to the scriptures; as you would fain clear your selves of this charge laid against you in my book, by your saying, you deny the accusation to be true upon any of the Quakers. I shall therefore tell you of your sister Anne Blackly, who did bid me in the audience of many, "To throw away the scriptures." to which I answered, " No, for then the devil would be too hard for me."

And again, because I said, The man Christ Jesus was above the clouds and the

heavens, now absent from his people in the world, touching his bodily presence; she said, I preached up an idol, and used conjuration and witchcraft. which things I should rather have desire her to repent of, than to make her a public example for others to take warning by; but that it is expedient that your folly be laid open, that others may fear to do as you have done.

But farther, thou chargest me with a loud crying out against Christ within. This is thy throwing of dirt in my face again, for I have said it often, that if any man have not the Sprit of Christ he is none of his.

Again thou sayest that in page 203, I do take in hand to prove or discover that the doctrine of Christ within, is a false opinion.

Thou dost also here speak falsely of me, for all that I take in hand to prove, is this, that they hold a false opinion (and principles too) who hold up a Christ within, in opposition to Christ without, who is the Saviour; as doth plainly appear by my following discourse, if you read from page 203 to the end of my book.

But in the next place, after much railing, thou comest to the place where I again ask this question, "doth not the scripture make mention of a Christ within?"

To which I answer, Yes, and he that hath it not is note of his. But to lay open my folly at last thou sayest, Doth not the scripture say, Christ is within you, except ye be reprobates? and is not this thus much, are not all they reprobates (say you) but they in whim Christ is within?

Ans. They are indeed reprobates who have not Christ within them; but now, how is thy folly manifest? that in one place thou shouldest confess some are reprobates, who have not Christ within; and yet in page 18, of thy book thou sayest, it is given to every man. And in page 26, of thy book, thou sayest, that a measure of the Spirit is given to every man, and is given within him too, though the scripture declareth the contrary, and thyself also now at last. It is well thou dost recant so much, as to eat thy first words at the last, or at least to show thyself unstable in judgment: Friend, thou mayest see, the more thou dost fight against the truth, the more thou foilest thyself: Partly by helping of it, and partly by contradiction thyself.

One thing more thou dost befool thyself with; and that is, in that thou in the first place sayest thou ownest the words in my book, and yet hath spent some four sheets of paper to vent thy thoughts against them.

But peradventure thou wilt say; those words that I own are not those that I speak against, but the other. to which I answer, There are many things in my book spoken of by me that are truth, which if you own, you must leave professing your self a Quaker. As,

1. That that man that was born of the virgin Mary, called Jesus (I say you will not own) that he in his own person, by himself without us, die completely bring in everlasting life for us, by offering up himself once for all upon the cross.
2. That Christ who wrought out redemption for his children, did after he had wrought it out, go away from them, and not into them in his person.
3. That he ever liveth, that very man to make intercession in his person, in the presence of his Father without, until the end of the world.
4. That that very man who did go away from his disciples into heaven, will come again personally the same man the second time, and before him shall be gathered all nations, and he shall judge them for their sins: and take his to himself, who shall soul and body be with him to all eternity; these things (I say) thou couldest not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this as in other things: I shall come to thy answers to my queries.

Query 1. The first query that I propounded is, If thou sayest that every man hath a measure of the Spirit of Christ within him, why say the scriptures, "Some are sensual, having not the Spirit." And when Christ telleth his disciples, of sending them the Spirit, he saith, the world cannot receive it. Here in the first place thou hast not only answered deceitfully, but hast also corrupted my words in laying down the query, in that thou didst leave out some words, for thou didst lay it down thus: "If thou sayest that every man hath a measure of the Sprit of Christ within him, why say the scriptures, some are sensual, having not the Spirit:" and Christ saith, "The world cannot receive it." (Reader, compare them both together.)

Now thy answer, is, "Some are sensual, having not the spirit, because they receive it not, and some cannot receive it, because they believe not on him from whence it comes." Yet sayest thou, "The measure of the Spirit is given to every man to profit withal," as the scriptures say: when there is no scripture faith, a measure of the Spirit is given to every man to profit withal. But again, see here thy strange confusion. 1. Say, some have it not. 2. To say every man hath it. but you would make a difference between having and receiving: but I tell thee, he that hath not received it, hath it not (Jude 19).

Query 2. My second query was, "What is the church of God redeemed by from the curse of law? Is it by something done within them, or by something done without them?" If you say, it is redeemed by something that worketh in them, then why did the man Christ Jesus hang on the cross on Mount Calvary, without the gate of Jerusalem, for the sins of his children? And why do the scriptures say, "that through this man is preached to us the forgiveness of sins?"

The answer thou givest is, "The church of God is redeemed by Christ Jesus, which is revealed in all believers. and Christ Jesus wrought in them mightily; and it was he that wrought in them to will and to do."

This is plain scripture, and the man Christ Jesus (sayest thou) hanged on the cross on Mount Calvary: because, they wickedly judged him to be a blasphemer, and through their envy persecuted him to death; because he bare witness against them, and as in their account he died, and hanged on the cross, for an evil doer. And this is one ground (at least) why he hanged on the cross, &c.

Ha Friend? I had thought thou hadst not been so much hardened; art thou not ashamed thus to slight the death of the Man Chris Jesus on the cross; and reckon it not effectually for salvation, but sayest, the church is redeemed by Christ Jesus which is revealed within. and to confirm it, thou dost also corruptly bring in two scriptures.

The one saith, "Whereunto I also labour according to his working, which worketh in me mightily." By which word Paul signifies thus much, "That as God was with him in the ministry of the word, so did he also strive according to his working which wrought in him mightily." what is this to the purpose (See Col 1:26-30)? And also, the other scripture makes nothing to prove, that the church of God is redeemed by Christ within, as he is within. Only you must corrupt the scriptures, and be transform (though ministers of darkness) into an angel of light, if you will do any mischief.

And now, that thy answer is false, I shall clearly prove. Fist, because thou deniest that redemption was wrought out for sinners by the Man Christ Jesus on the cross, or tree, on Mount Calvary; when the scripture saith plainly, that when he did hang on the tree, then did he bear all our sins there in his own body (1Peter 2:24). And secondly, being within; when the work of the Spirit of Christ in believers, is to make known to the soul by dwelling within, which way and how they were redeemed by the Man Christ Jesus on the cross. And this I prove farther, because when thou art forced to answer to these

words, why did the Man Christ Jesus hang on the cross on Mount Calvary for the sins of his children? Thou sayest, because they wickedly judged him to be a blasphemer. Friend, I did not ask thee why the Jews did put him to death? But why was he crucified there for the sins of his children? But thou willing to cover over thine error, goest on cunningly saying, and though their envy they persecuted him to death, for an evil doer. This is one ground at least, &c.

Friend, but that thou art ashamed to own the gospel of Jesus Christ, thou wouldest have said, he was crucified there for the sins of the world; and by his offering up of himself upon the cross, he did for ever perfect them that are sanctified. Nay, thou wouldest have studied to exalt his dying there; first, by shewing what a sad condition we were in without it; Secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity against the things of God, as is clearly seen by those that have indeed the spirit of God in them, and are enabled thereby to discern you. and though you say, there is no other that can forgive sin, but the blood of god. Yet thou deniest, that the blood of him, who was, and is truly god as well as Man, Christ Jesus: I say, thou deniest that his blood that was shed without Jerusalem Gates, doth wash away sin from the saints of God: and cunningly (though not at this time uttered) concluding that the blood of God was shed for sin on a cross within. If it be not so, then call me liar; but it will clearly appear so to be in your answer to my third query.

Query 3. What scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, ascended within you?

Thy answer is, There is no scripture that mentions every of our names in particular. and thy standing of us, so I judge. But Christ is within us, that we do not deny, and he is the Lamb that was slain in the streets of the great city, which is spiritually called Sodom, and Egypt (mind spiritually) and he is now risen, and ascended; this we know, and leave thee to receive a further answer from them that are led by a spirit of delusion.

Friend, How dost thou run about the bush, seeking to scrabble up an answer, but findest not a right one, and wouldest also fain hold out, that Christ is, or was crucified within, dead within, risen and ascended within; but seeing thou canst not with or by the scriptures give an answer; then see in thyself left of them, through the strength of carnal reason, thou goest about this way. Is there any of our names made mention of in scripture, or to that purpose, and wouldst fain infer from thence, that because we have names, though not mentioned in scripture, therefore, Christ is, and was crucified within, though not mentioned in the scriptures. Friend, they sophistry deceives thee.

The second Argument, which is like the first, is this, He is the Lamb slain in the streets of the great city, spiritually called Sodom and Egypt. Now from the word "spiritually," thou wouldest willingly infer also, that Christ is and was crucified within, dead within, and risen within you, and therefore thou sayest, mind spiritually. Friend, I may well mind thy spiritual wickedness, by which thou wouldest willingly cover thy heresy, but it will not be. Though thou dare not speak plainly in so many words, yet the thoughts of thy heart are made manifest, by the words that flow from thee.

Ah Friend! That thou couldest but close with the truth, and venture thy soul upon what was done by Jesus on the cross without the gates of Jerusalem, for it is by and through that blood that was there shed that we have redemption (Heb 13:12 compare with Col 1:20), and remission of sins (Eph 1:7 and 1Peter 2:24).

Query 4. My fourth query was, Is that very Man that was crucified between two thieves, whose name was Jesus the Son of Mary, is he the very Christ of God, yea, or nay?

Thy Answer is, Yes, he is the very Christ of God, which was before the world was, by whom the world was made, who was made manifest from Mary's womb, and was persecuted to death by the Scribes and Pharisees, in whose steps thou treadest in asking subtile questions to ensnare the innocent, as they did. Read thy example (sayest thou) and thyself to be an enemy to God's Christ.

This Answer is doubtfully given, I did not ask thee whether he was the Christ of God, that was before the world was; but I asked thee whether he was the Christ of God, that did hang between two thieves on Mount Calvary. Now I know the Christ of God was before the world was; but thou art afraid to look upon him, as suffering on the cross on Mount Calvary, between two thieves for our sins. But contrary-wise, wouldst willingly own him to be no otherwise, but as he was before the world, which thing is very dangerous; for he that doth so, doth lay aside all things, that in his own person he did in the flesh that he took from the Virgin Mary, as to justification and salvation; only supposing him to be but an example, and so bespatters all his merit and righteousness, by your false conclusions, which in his own person he accomplished for our justification. And Friend, hadst thou not been afraid of thyself, thou wouldst have been so far from calling these my queries, subtil questions, that thou wouldst have owned them, and have given a sober Christian answer to them, instead of a railing accusation. But it matters not, it hath but made thee shew thyself the more, which peradventure for a time might otherwise have lien hid.

Query 5. My fifth query was, "Is that very man with that very body within you, yea, or no?" to which thou answerest: "The very Christ of God is within us, we dare not deny him; and we are members of his body, of his flesh, and of his bones, as the Ephesians were: they that are led with a spirit of delusion, shall answer the rest of this thy query, if they will."

Thy answer is nothing to the question, for I did not ask, whether the Spirit of Christ was in thee? (though I question the truth of that) But I asked you whether that very Man, with that very body, (or the body of Christ that was hanged on the cross) be within you?

But I see you are minded to famble,6 and will not answer plainly. But thou answerest, saying, "We are members of his body, of his flesh, and of his bones, as the Ephesians were." This is nothing to the purpose neither; for it is one thing for a man to be a member of the flesh and bones of Christ, and another thing to have the flesh and bones of Christ within him. What, because believers are members one of another, must they therefore be also one in another? No. Even so, though a believer be a member of the body, flesh and bones of Christ; it doth not therefor follow, that Christ, flesh and bones is within him. But thou art loth to discover thyself in plain terms, though thou art made manifest full sore against thy will; for thou dost here also, though very cunningly, signify, that thou ownest Christ no otherwise, but as he is within. And to own him no otherwise, is still against the gospel and faith of the Apostles, who said, they were absent from him while they were at home in the body, or here below (2Cor 5:6).

Query 6. My sixth query was this, "Was that very Jesus, that was born of the Virgin Mary, a real man of flesh and bones after his resurrection out of Joseph's sepulchre, yea, or nay. The scriptures say he was; and if so, then did that man go away from his disciples, and not into them, as the scriptures declare; or did he with that body of flesh go into his disciples, as some fond dreamers think."

Thy answer is, What the scripture speaks of Christ, we own to be truth, and own him to be what the scriptures speak of him; and all men's imaginations of him we deny, and their false interpretations of the scripture concerning him. and let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witness of according to the scriptures. And thus far I and answer in behalf of the Quakers; and let them that are led with a spirit of delusion answer the rest, which concerns themselves.

This answer hath some pretended fairness in it. But yet we know you, that you can wrest the scriptures to your own destruction; and that is clear, in that though you say you own him as the scriptures speak of him, yet you deny him as the scriptures speak of him in part. And if at any time you plead on truth, it is that you might by your corrupt dealing with that, clash against another: as for instance: You profess you own Christ within, but withal, with that doctrine you sill smite against the doctrine of Christ Jesus in his person without, and deny that though that is a truth, as is also the other. You do use the truth of the resurrection of saints, from a state of nature, to a state of grace, to fight against that truth of the resurrection of the bodies of saints out of their graves; together with other things that I might add, as you holding forth the intercession of the Spirit of Christ within, in opposition to the intercession of Christ in his person without in the heavens. Which things being thus done, they shew forth a great deal either of ignorance or presumption, knowingly to fight against the truth. And in this that thou answerest so generally, and not particularly to the question, it is evident that thou dost not plainly declare thy mind, but dost keep that in thy bosom, which thou darest not manifest to the world.

Query 7. My seventh query was, "Hath that Christ that was with God the Father before the world was, no other body but his church?" If you say No, as it is your wonted course; then again I ask you, "what was that in which he did bear our sins, was, or is, the church of god, yea, or no?" Again, if you say he hath no other body but his church, then I ask, What that was that was taken down from the cross? But here thou puttest a stop to the rest of my words, with an &c.

Thy answer is, I this thou hast not only queried, but slandered; therefore thy slander (sayest thou) I do remove. It is our wonted course, sayest thou, to say, that Christ hath no other body but his church. thou art here a false accuser. But we say, the church is

Christ's body; and it is sufficient for salvation to know Christ Jesus to be head in us, and over us, and ourselves to be members of his body; which thou sayest is his church. And what thou intendest by making so many foldings in one query, sayest thou, it may be judged it is to insnare; and in that thou answerest, thou answerest thyself for us in some things, that thou mightest have a further ground to lay a deeper snare; we do deny thee and thy spirit, and see thee to be only feeding in thy imaginations upon the report of things, without the life: And thy religion stands in disputes and controversies, and queries, and many words. But our religion stands in the exercise of a pure conscience towards God, and towards man; whether we speak, or be silent: These are thy words.

Now in my query thou sayest I slander, in that I say, you Quakers allow of no other body of Christ; but the Church of Christ; yet dost thou not clear thyself at all, only thou wouldest say something to dazzle the eyes of the ignorant. But friend, if thou wouldest have made it appear that I slandered in saying, you own on other body but the church; you should have said yes, we do own this, that Christ hath a body that is now in glory, ascended from his disciples, according to the scripture (Acts 1:3 compared with verses 9-11). But thou dost only fling up a few words into the air, that thou mightest thereby puzzle thy simple reader. But I bless God, for my part I do see thee, that thou dost, like a beguiled man, seek by all means to beguile others. And whereas thou sayest, It is sufficient to salvation, to know Christ Jesus as head in us, and over us. To this I answer, whatsoever thy meaning is by these words, yet there are none shall be saved, but those who through the mighty operation of the Spirit of Christ, are enabled to apply what the man Christ Jesus the Son of Mary hath done and suffered, and is now a-doing for sinners and saint, (and for him) in the presence of his Father, now ascended in his body of flesh and bones, from his children which are alive in this world. I say, there are none shall be saved, but those that are thus established, or shall be so, as is clear from these (1Peter 1:18,19; 2:24; 3:18,22.; 4:1; 2Peter 1:17; Heb 7:24,25; 10:7,9; 13:12; 1Tim 2:5,6; Eph 1:7; Acts 13:37-39) with many other scriptures. And again, when you say, I answer you in something, if you mean, that the body in which he did bare the sins of his children, is his church (for that is partly my query,) then I do say, that your doctrine is desperate and devilish; and you do thereby undervalue the death, blood, resurrection an ascension, intercession and second coming again of that man for salvation; and therefore for a better satisfaction to all who may read your book, I entreat you to answer, "Did he bear our sins in that body which is his church, or did he bear our sins in that body that did hang on the cross on Mount Calvary?" Answer plainly I beseech you.

And now friend, passing by the rest of thy brawlings, I shall come to thy several queries, and shall answer to them in the simplicity of my soul, not laying down any doubtful expressions, but in all plainness, and not as you do, for the better understanding of them by those that read them.

These be the Quaker's Queries, and my Answers to them.

Query 1. "Is any man justified in the sight of God, but he that followeth Christ; and is it not a work to follow Christ, yea or nay, and what is the sight of God."

Ans. He that followeth Christ; aright, must first believe in Christ; for how shall they follow him, in whom they believe not. Now then the scripture saith, He that believeth on the Son hath everlasting life (John 3:16-18), so then we are justified by believing; and if so, then to follow Christ is rather a fruit of our believing, that justification itself. And whereas you ask, What is the sight of God? I answer, To be justified in the sight of God by Jesus Christ, is for God to look on such poor creatures as we are; as complete,

without spot or wrinkle, in the obedience of the man Christ Jesus; who otherwise could not behold them in love, because of their iniquity (Hab 1:3).
Query 2. "Whether will that faith justify a man which hath not works, seeing the scripture, or the Apostle saith, faith without works is dead; and what is that which worketh faith; and where is it, within, or without?"
Ans. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works, have faith. No; but contrary-wise, men may have works, yea, the works of the law of God too, and yet be under the curse (Gal 2:10-13); which they could not be if they had saving faith. So then, if faith without works is dead; and again, if men may have works, and yet no faith, no saving faith, I mean: Then it will be good to inquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith. And
(1.) A right saving faith, is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Christ hath done in his won person, when he was in the world? as his birth, righteousness, death, blood, resurrection, ascension, and intercession; and to apply the virtue and merit thereof to himself, so as to see himself saved thereby (Rom 4:24,25). Being justified freely by his grace: How? Even through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation, or reconciler, through faith in his blood, &c. Again, "Be it known unto you,—that through this man is preached unto the forgiveness of sins: And by him all that believe: (Mark, all that believe; namely, in his blood which was shed on Mount Calvary) are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38,39). If the faith that applies these things be of the operation of God, it is very much accompanied with good works. " For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live (namely by the faith of this, that Christ died for all (Gal 2:29)), should not henceforth live unto themselves, but unto him which died for them" (2Cor 5:14,15). But
(2.) they that deny the merits of the birth, death, righteousness, blood, &c. of the man that was born of Mary, which he fulfilled in his own person, by himself (Heb 1:3). I say, they that do not venture their souls on these glorious, mysterious truths, but deny the belief of them to be sufficient of themselves to save from hell, and all other things, and doth expect that salvation should be obtained by some thing that worketh in them, by working in them. It is impossible that these, though they may be, touching the righteousness of the law blameless, (as Paul was while he was a persecutor (Phil 3:6)), to be saved hereby. Wherefore? because they seek it not by the faith of Christ, but as it were by the works of the law (Rom 9:30,31).
And whereas you ask me, "What is that which worketh faith? And where is it, within or without?" I answer, That which worketh saving faith, is the holy spirit of God, which is renewed through the hearing of the word, preached by the apostles or ministers of Jesus Christ: Now the Spirit when it doth work, it entereth into the soul, and as I said before, doth enable the soul to believe, and lay hold on the merits of the son of Mary, Jesus Christ. For saith he, when he is come, he shall glorify me, for he shall take of mine, and shew it unto you (John 16:14).
Query 3. "Whether any be justified but he that is born of God? And whether doth he that is born of God commit sin? And is that within the creature, or without, that worketh the new birth?"
Ans. Justification may be taken two ways, (1.) either in the sight of God, or in the sight of the soul, or creature; my meaning is, that all that are or shall be saved, are justified in the sight and foreknowledge of God before the foundation of the world (Eph 1:4).

According as he hath chosen us in him before the foundation of the world, &c. Having predestinated us to the us to the adoption of children by Jesus Christ unto himself. And again, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom 8:30). Mark, all these thing are spoken as being already done; predestinated, called, justified, glorified. He doth not say, they shall be, but he hath done it, that is, in and according to the foreordination of God. (2.) Saints are said to by justified in their own sight or knowledge, as when God doth make manifest to the soul, what he had determined before should be done. "Be of good cheer, thy sins are forgiven thee." this is justification in the sight of the creature. And whereas you ask me, "do they that are born of God commit sin?" To this I answer,

They shall never commit the sin against the Holy Ghost, as is the meaning of that place (1John 5:16-18). There is a sin unto death, and there is a sin not unto death.—He that is born of God sinneth not, but keepeth himself; and that wicked one, (mark, that wicked one, the sin unto death,) toucheth him not: But they that are born of God notwithstanding, do daily sin, as it is evident (John 3:2). "In many things we offend all," saith he, I and you, all of us. And again, if we say that we have no sin we deceive ourselves, and (instead of having no sin) the truth is not in us (1John 1:8). And who can say, my heart is clean? There is none righteous, no not one. And again, "There is not a must man upon earth that doeth good, and sinneth not" (Eccl 7:20). And I am confident, that while some would persuade others that they have no sin, their own consciences tell them they lie; and if it be not so in the rest, it is because they are hardened, and given to believe a lie.

As to the latter part of your query, I answer; The new birth is wrought through hearing of the word preached. And yet not by conscience, nor by the obedience to the law, or dictates of nature; but by the Spirit coming into the soul, and shewing its lost condition without the obedience of the Jesus of Mary, the Son of God; and his freeness and willingness to communicate, or give himself, and all his things unto it; which being done, the man is thereupon given up to god, and is become a new creature. I might spend much time in speaking to this, but I forbear, because of itself it is enough to fill up a small volume.

Query 4. "If Christ hath enlightened all men as he is God (as thou confessest) then hath he not enlightened all men as he is the Son of God? and is not the light of God sufficient in itself, to lead to God all that follow it, yea, or nay?"

Ans. (1.) Christ as he is God, doth enlighten every man that comes into the world, which light is conscience, or otherwise nature itself, which doth also convince of sin (John 7:9). Yet Christ as he is God; doth not give unto every man that spirit that doth lead to eternal life, for all men have it not (Jude 19). (2.) Christ as he was and is the son of God before the world was, being one in power, and being with his Father, hath enlightened every one that comes into the world, as aforesaid; but hath not so neither given them his spirit. "Some are sensual," &c. (3.) Christ as God-man, or as he came into the world to die for those whom before as God he knew and loved; I say, he doth not in this way neither enlighten every man with the saving light of life, or give unto them his holy Spirit. No, they that have been, and now are believers, do know and can remember, that all the time of their unregenerate state, they were without Christ (Eph 2:12). so that here is no way or room for your doctrine, take it how you will, Christ hath not given to every one his Spirit.

Second Part of the Query. Is not the light of God sufficient in itself, to lead to god all that follow it, yea, or nay?

Ans. (1.) As I said before, some are sensual, and have not the Spirit of Christ. (2.) No man can come to God as a Father by adoption, but by Jesus Christ; then it must needs be that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jesus Christ. Ye this light that every man hath, will shew a man there is a God, and that this God is eternal; and also will clear out something of him, to them, by the things that are made. But now, if this light would lead to everlasting life, then might the devils also be delivered from everlasting damnation; seeing they also do know god as a creator and revenger of sin, more perfectly than any natural man in the world, though not as a Father by adoption.

But you say, Doth it not lead to God all that follow it? Answ. (q.) Not to be saved, though to be condemned, through the weakness and unprofitableness of that light, or conscience, or the law, call it either, and I clear it thus: Because, if that light that every man receives, were able by our following it, to save us, then Christ needed not to gave suffered, seeing all men had that light. (2.) If that light that every man hath, which is conscience, were able to lead a man to justification by following it; that promise was made in vain by Jesus the Son of Mary, when he said, "I will send you; [Mark, I will send you] the Spirit, and he shall lead you into all truth:" for they had a light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be that Spirit.

Query 5. "Whether is not the same light in him that hates it, as it is in him that loves it (John 3). If there be a difference in the light, show it wherein; whether in the nature, or otherwise?"

Answ. (1.) That scripture quoted in John 3. "Light is come into the world," &c., is not meant of that light, or conscience, that every man hath; but the Man Christ Jesus is speaking there of himself, as God-man, come into the world, born of the Virgin, if thou compare verses 19-21 with 14-18 of the same chapter, it is clear, for they all do speak of the same thing; namely, the Son of Mary. And again, saith he, "I am the light of the world." Now the man Christ, though he was then in the world, and walked up and down in the same, yet he was not within any man in the world as man, (though he calls himself the light thereof) though he was in some; I say, in some, as God by his Spirit. Now the light, which was the Man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every man hath Christ, or that light spoken of there (John 3), within him; that I deny, having proved the contrary. But (2.) Whether is there a difference in the light? Answ. There are more lights than one, there is a light that may be suspected to be darkness, where he saith, "If the light that is in thee be darkness," &c. Again, there is the light of the law (Prov 6:23). Again, conscience also will convince of sin. Now there is none of these that can save a sinner from the evil of his ways. Take the best of them, which is the righteous law of God, that cannot. For had there been a law given, which might have given life, then verily righteousness had come by the law: But if you conclude that righteousness, or everlasting life cometh by the law, you must conclude this again; that Christ did die in vain (Gal 2:21). So then these things being not able to save the soul, the next thing is, the Son of God, the Son of righteousness arising with healing under his wings; he is also a light, and indeed the saving light, for surpassing all the other mentioned.

Now though Christ doth not differ in himself, yet there is a difference in the power of these lights; the law and Christ, the one not being able to save, the other being able. And again, there is also a difference in the nature of them; the one being a condemning light, the other a saving light. It is Moses that accuseth you (saith Christ) even Moses in whom ye trust: But do not think, saith Christ, that I will accuse you to the Father: No,

saith he, it is Moses, or the law given by him. But again, where Christ speaks for himself as a Saviour, he saith "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). So that I say, (a.) That light spoken of (John 3), which is the Man Christ, is not in every man that comes into the world. (b.) That the Man Christ, or the light spoken of there, is not against himself. (c.) There is the light of the law, conscience, and nature itself, which are in all men, which things are altogether insufficient to save a man from death, by his seeking of justification thereby. again, there is Jesus Christ, he is the Saviour, but not in all men. And again, neither is the Man Christ Jesus the condemning light.

Query 6. "Whether is it possible, that any can be saved, without Christ manifested within? If no, then whether is not the doctrine of salvation, which is only necessary, to preach Christ within: And is not the whole mystery of salvation, God manifest in the flesh?"

Answ. There can none be saved, but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the elect, that doth work out the salvation of their souls within them, for that was obtained by the blood of the Man Christ Jesus on the cross (Heb 9:19 compared with Heb 13:12).

Again, every one that is, or shall be saved, must, and shall have the Spirit of Christ within them; yet doth it not follow, that to preach Christ (only) within, is the only doctrine of salvation. For then also the preaching of the blood of Christ shed on the cross, as I said before, must be of non effect. But he that doth preach the doctrine of salvation aright, must first begin to preach that doctrine that Paul preached in 1Corinthians 15:3, 4. "For I delivered unto you (saith he) first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he arose again the third day according to the scriptures." Now Christ, or the Spirit of Christ, is received by such preaching as this is, as is clear from that scripture (Acts 10:38-44). Where Peter speaking of the word that was published throughout all Judea: "How God anointed Jesus of Nazareth (or which dwelt at Nazareth) with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; (saith Peter) whom they slew and hanged on a tree: Him God raise up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." And is that all? No, But "to him give all the prophets witness, (to hem, even Jesus of Nazareth whom the Jews crucified on the tree) that through his name whosoever believeth in him shall receive remission (or forgiveness) of sins." Now mark. And "while Peter yet spake these word, the Holy Ghost fell on all them which heard the word." While Peter spake these words, that by Jesus of Nazareth forgiveness of sins was preached to them that believe in his name, "the Holy Ghost fell on all them that heard the word." Namely, which Peter spake: This is the way in which the Spirit is given? namely, by preaching a crucified Christ.

But now, no man can be saved without Christ, or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that glory that Christ as he is God-man hath accomplished in his own person without, unless he have the Spirit. But farther, thou sayest; Is it not the whole mystery of salvation, God manifested in the flesh?

Answ. Truly, to know that God out of love to poor sinners, did in the fulness of time

send forth his only begotten Son, who is equal with his Father, to be born of a woman, and made under the law, might receive the adoption of sons; this is to know the mystery of godliness. Therefore, when the scriptures say, God was manifested in the flesh, they mean, God sent forth his Son, which was and is the word of God, God himself, and he was made flesh (John 1:14). And so in the nature of man he did become the Lamb of God, or the sacrifice of God, that doth take away the sins of the world (verse 29). Now here I might enlarge abundantly, but that would not be tedious.

Query 7. "Whether is it not possible, that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen and ascended without; then is there any unbeliever in England? seeing all in the outward sound believes, and professes as much as thou hast said. Yea, or nay?"

Answ. 1. I know there are many that do profess in word, that Christ was born, dead, risen, and ascended without, and yet may be damned. Yet he that doth really, with the faith of the operation of God, believe these things, and doth also apply the virtue and merit of the same to themselves for justification and life, shall be saved. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom 10:9 And also 1Cor 15:2). "By which also ye are saved, if ye keep in memory what I preached unto you.." What was that? why, "how that Christ died for our sins according to the scriptures; and that he was buried, and rose again," &c.

(2.) It is not faith, only to talk of him with the mouth, but as I said before, to believe the same by the operation of the Spirit in our hearts. If this be faith, (sayest thou) to profess him born, dead, risen and ascended without, then is there any unbeliever in England? [I reply] All that profess this do not truly believe it; for to profess in word alone, and believe in heart, are two things. Secondly, If to profess this were the Faith, yet for the Quakers will not profess him ascended without, neither making intercession without, but contrarywise strike at this doctrine.

Query 8. "Whether hath that man faith in Christ that is not changed in the nature, and is not the liar and slanderer an unbeliever, and of the cursed nature, yea or no?"

Answ. He that hath faith in Christ is a new creature: and the liar and slanderer is and unbeliever: and if he live and die in that condition, his state is very sad, though if he turn quickly, or else look to yourselves, for you are the men, as is clear by your discourse.

Query 9. "Whether [doth] and [man] receive Christ, who receives him no into him? if not, show how Christ can be received, and whether many professes him not which never received him."

Answ. Christ as he is Man, as he was a sacrifice for sin, cannot be received really and personally into any, but yet, he that doth indeed receive the gospel, and believe that he was a sacrifice upon the cross for his sins, doth and hath also received his Spirit into him, which giveth him the comfort of these things (John 14:26). And there are very many that profess him, that at the day of judgment will fall short of eternal life, notwithstanding all their profession; for as I said before; it is not the professor, but the sound believer that shall be saved by him. But let the reader mark, how thou condemnest thy own doctrine by this query, for thou grantest many profess Christ that never receive him. How then hath every man Christ, or the light of Christ within him? If it be within him, either he must receive it, or snatch it by force against the will of another, however the scripture saith, what is it that thou hast not received; (yet all men have not received that) (Jude 19).

Query 10. "Whether to preach for hire, for gifts and rewards, and to divine for money,

and to make merchandise of the people for so much a year for preaching to them, be not true marks and signs of false prophets? or can any give truer signs of false prophets than Isaiah and Micah give, yea or nay?"
Answ. There are a company of dumb dogs that are crept into the nation, that love give ye, and desire to bear rule by their means; and they are every one for his gain from their quarter. there are a company of wolves crept out also, having wrapped themselves about with sheep's clothing, and these are both alike abominable to the Lord. Neither can a man give a more right description of a false prophet, than the prophets and Christ with his apostles did give, therefore examine yourselves.
Query 11. "Whether must not the devil be chained before Christ reign, and what is that which chains him, and whether art thou come to one of the days of the thousand years, yea, or no?"
Answ. Christ hath two several times wherein Satan must be bound by him, one is at the conversion of sinners, the other when he shall come the second time, and personally appear, and reign, in the world to come. Again, "Whether I am come to one of the days of the thousand years?" [I reply] No, because he that doth reign with Christ one of these days, shall live and reign with Christ a thousand years (Rev 2:4). But there is never a believer in the world, that doth, or in any likelihood shall live half so long, before they die or be changed at the coming of the Man Christ Jesus.
Query 12. "Whether dost thou know any Christ, preach or profess any Christ who hath not lightened every man that comes into the world with the light of life, or of condemnation; and is he not a deceiver that exhorts people for salvation to any other thing than the light of Christ, yea, or no? And how hath Christ lightened every man if not within him?"
Answ. That Christ I preach, is the Christ of God, who as he is God hath enlightened every man that comes into the world with conscience, and the law, which is the light of condemnation, but not of life; For the law is the ministration of condemnation (2Cor 3:7, 8). And all men have the law and conscience: but these will not save them. Again, there are some that do indeed enjoy the light of life. And whereas thou askest, is not he a deceiver, that exhorts people to anything else than the light of Christ? Answ. He that telleth any man that the ministration of condemnation will save him, which is the law, he is a liar, and a deceiver: but he that exhorts people to lay hold on what the Man Christ Jesus hath done in his own person for sinners, and presseth souls to venture upon that for salvation, preacheth the truth. Christ hath given to every one the law, and conscience within him: yet these are not able to save him, but let him follow the righteousness of the law never so much, yet if he be not directed of God to fly to Jesus the son of Mary, and to what he hath done in his own person for them he shall never be saved (Acts 4:12).
Friend, Thus have I with all plainness of speech answered thy queries, and I fear not at all, but I have spoken the truth as it is in Jesus. And as for committing them to the judgment of others, as thou wouldst have me; let others say what they will, I am sure I have spoken the truth of God; and I make no question but at the second coming of my Lord Jesus from heaven to judge the world, these things I shall not be ashamed of; neither am I now; but am ready, if God shall give me life, to speak the same things to any man, face to face; and I desire thee, and all, even as many as shall read or hear this treatise, to consider, and look to themselves, lest they sin against God so much in their lifetime by rejecting these truths, that it shall never be forgiven them to all eternity, though they repent them of their rejecting the same. There is one thing more to which I shall speak a few words, and that is to a few words written at the end of thy book,

which is called the postscript, wherein is several charges against myself and some others, which I shall speak somewhat to.
The first is against John Burton, thus: John Burton said in a discourse with some friends, that Christ had two bodies, and one of them is out of the sight of the saints. My brother Burton being absent, I shall answer for him concerning the charge laid against him. And therefore, that Christ, who is and was before the world began, God equal with his Father, did in the fulness of time take upon him a body from the Virgin Mary, which was so prepared by God his Father, it is evident in scripture; and in it after he had lived a while in the world, he did hang on the cross, was taken down thence again, and laid in Joseph's sepulchre, was raise again, and ascended away from his disciples therewith into glory (Acts 1:3,9-11).
Again he hath another body, and that is his church (Eph 1:23). Now that he is out of the sight of his saints in one of the bodies; namely, that which did hang on the cross, it is also evident (1Tim 4), where Paul speaking of the very Jesus, who did bear a faithful witness before Pontius Pilate, saith in verse 16 "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." That is, not with their mortal eyes, in that glory as yet. If you say still, notwithstanding this, that Christ as he was before the world began, hath but one body, and that to be his church. I ask you what that was that was taken down from the cross, and laid into Joseph's sepulchre (Luke 23:53).
The second charge is against myself, and is this; John Bunyan said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.
The former part of the words, namely, Christ's second coming is not his coming in the Spirit, those I own. But the Spirit is no coming, is a lie, made of me by the Author, Edward Borrough.
The former words were spoken at a meeting in Bedford, some Quakers being present contradicting and blaspheming: And now they could not be content with that; but they must make up all with a lie, and publish it in print. A Quaker there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit, was his second coming spoken of in scripture. Then I asked him which was his first coming? He answered, when he was born of the Virgin, and took flesh upon him from her. Then said I, shall easily prove, that his coming in the Spirit is not his second coming, for I will prove that his coming in the Spirit was before that which the scripture and you also do call his first coming; and proved it by that plain scripture, where Peter speaking of the prophets, saith, "searching what, or what manner of time the Spirit of Christ which was in them (the prophets) did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow" (1Peter 1:11 and 3:19), where speaking of Christ's being put to death in the flesh, but quickened in the Spirit. "by which Spirit also he went and preached unto the spirits (now) in prison;" but when was this, only "when once the longsuffering of God waited in the days of Noah" (verse 20). Which was long before the first coming of Christ, so called in scripture, for that was, as I said, when he took a body from the Virgin Mary.
But is seems clearly by these words that you do look for no other coming but his coming in Spirit. O! how suddenly and unexpected of you, will the Son of Man break down from heaven, with all his mighty angels in flaming fire, and call you, together with all nations to judgment. And though now peradventure you are ready to slight the personal appearing of the Lord Jesus Christ, that Man to judgment, only looking for a judgment within, yet you will I am certain, very suddenly be made to pass under another judgment, which will be more exceeding great than any judgment you shall

have here, and more terrible. As for the latter part of the charge, which is a very lie; though I shall not trouble myself to lay it to your charge (you have so manifestly declared yourselves already what you are) yet I beseech you, that hereafter you would not be so read to receive lies from others, and publish them to the view of the world, least you appear to all men (as you do to some) to be such as are of an accusing lying spirit.

But farther, That Christ's coming in the Spirit is not his second coming, it is evident; partly, in that the coming of Christ in Spirit, was before that called in scripture, his first coming. Secondly, he that comes the second time is he that came the first time. Now he that came the first time was very God and very Man, and not a Spirit only; for handle me, saith he, a Spirit hath not flesh and bones, as you see me have (Luke 24:39). Now this same Jesus that was very God and very Man, so born of Mary, saith, "I go and prepare a place for you; and I (the very same as also Acts 1:10,11), will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). Here I might spend many word, but it needs not; the whole current of scriptures do confirm this thing; and therefore I shall forbear, and content myself with this. He that will be filthy let him be filthy, for the day is at hand.

The Third Charge is also against me, saying, "I said there was nothing in me, nor any man to be taken notice of."

Though in some sense I do not deny these words, yet I know, and am sure, that directly in this form of words, I did never lay them down, but I pass that. Now in this sense I do not deny them, there was nothing in me, as I was in my unregenerate estate; nor in any man else in the same estate, that is worthy to be taken notice of for justification. Because every unregenerate man is without Christ, before he be converted (Eph 2:12). Wherefore remember, that ye being Gentiles in the flesh (unconverted) that at that time ye were without Christ. Now a man that is without Christ, and hath not his Spirit in him, as some, yea, most men are (Jude 19). What is there in that man, that is worth the taking notice of to justify him.

Also converted Paul saith, "I know that in me, (that is, in my flesh,) dwelleth no good thing" (Rom 7:18).

As for others that are charged with things, because their names are not also mentioned, I shall pass them by; only thus much I shall say further to the last charge. that there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to seek justification thereby. And that that light which every man hath, being at the best but conscience, nature, or the law, let a man take notice of it, follow it, obey it never so much, it is not able to justify the soul: For if righteousness come by the law, then Christ is dead in vain. And as I said before, every man hath not Christ to take notice of, though every man hath conscience, or the light of nature in him, which is also able to convince of sins against the law of God, yet is not able to deliver from that curse pronounced by the Lord, against them that disobey the law. Nay the law itself is not able to save them that do follow it, being too weak for such a thing. And indeed god did not give it to that end, that saints should have life by it. No (compare Gal 2:21 with Rev 5:20), you may clearly see why God gave the law, namely, that sins or offences might abound. But how? By discovering sin by its workings. Now then you that follow the law, and seek life by it, this is all you are like to have of it: You shall see your transgression against it, made known to you by it (Rev 3:20), and an horrible curse pronounced against you, because you cannot give a complete continual obedience to every tittle of it.

And now friend to thee, who hast taken in hand to answer my queries laid down in the

end of my book; I say, thou hast only wrangled and quarrelled at them; but hast not given on plain and right answer to any one of them. Therefor I shall leave them still to be answered by you, or others of your spirit. You will find them at the end of the foregoing discourse: And I beseech you to answer them in all plainness of heart, and with as moderate a spirit as you may. It is like there may be some addition to them: But as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the satisfaction of those who shall read them. And here I shall draw towards a conclusion, only speak some words to those who unawares to themselves may be carried away with the doctrines of the Quakers: And I shall be brief in speaking to it. The way that I shall take, shall be very plain to be understood; for I shall not lay down any doubtful sentence in my speech to them, nor others. First, I shall shew you that the doctrine of the Quakers is an error, and how. Second, Who they are that are carried away with it, and why. Third, The way Satan takes to make this delusion, or filthy doctrine to take place in the soul.

First, That the doctrine of the Quakers is false, or an error, I shall shew,

1. By discovering the doctrine itself. Now the doctrine of the Quakers is plainly this; namely, that every man that comes into the world, hath the Spirit of Christ in him. Now that his is an error is clear, because the word of God saith plainly, that some are " sensual, having not the Spirit" (Jude 19). And again, the unregenerate man, in the time of his unregenerate state, is without Christ (Eph 2:12).

2. He that will but observe the motions of that light which very man hath within him (say they) so as to obey and close in with it to follow it, shall undoubtedly be saved from the wrath to come. Now this is clearly a gross error; for first, If all men have not Christ, as they have not, then is it not an error to press men to seek for life, by following that which is not able to give life. Yet this they do, who labour to persuade men, yea, the souls of men, that it is no less than the very Spirit of Christ in every man, that doth convince of sin, when the scriptures say plainly "the law" (Rom 3:14), "Conscience" (Rom 2:15), and nature itself (Rom 2:14; 1Cor 11:14), will and doth convince of sin, yet none of these is the Spirit of Christ. And the great argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of sin. Now what a poor argument is this, to say, That because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin, must needs be the Spirit of Christ. As much as to say, because the saints are called "the light of the word" (Matt 5:14). Therefore the saints are the Saviour of the world, seeing Christ also doth call himself the light of the world (John 8:12), or because the moon hath, or is light, therefore the moon is the sun. This is but sophistical arguing, and doth beget most damnable errors and heresies in the world; but his is the way that they take, to entangle poor souls with their sad and erroneous doctrine, see page 22 of his book, lines 12 and 13. They say, that it must be Christ within them, that must within them work out justification for them; when it is evident from the whole current of scripture, that the Son of Mary was delivered to be crucified for our offences, and his resurrection, through faith in it, is our justification; as all along, through grace, I have declared and cleared. And the work that the Spirit doth in point of justification, is, to shew us what the Son of Mary hath done an suffered in his own body on the tree, and is now doing in the presence of his Father, in the highest heaven.

And to help us to apply this to our souls by faith now, for a preservative against these and the like delusions, observe, (1.) As I said before, all have not the spirit of Christ (Jude 19; Eph 2:12). (2.) That the law, with all our obedience to it, is not able to save, or justify any poor soul (Rom 3:20). For by the works of the law shall no flesh living be

justified, though it gives the knowledge of sin. (3.) That there is none other way to be justified in the sight of God, but by laying hold of what the Son of Mary (Jesus) did do and suffer in his own person, when he was in the world. For it is by him (and what he hath done in his own person by himself (Heb 1:3)), that any man is justified from his sins, and the wrath of God due to the same, by believing that his blood was shed for their sins; as it is written, "With his stripes we are healed" (Isa 3:5), as if their own blood had been shed for their won sins; and that his righteousness is theirs by imputation, as if they themselves had actually fulfilled all the law of God for their own justification (Rom 10:4).

Second, The second thing is, who are they that are carried away with this delusion, and why?

1. Not one of God's elect whom he foreknew, shall be utterly destroyed thereby; (I do not say they shall not be led away for a time; but they shall not be utterly destroyed) for they are kept by the mighty power of God through faith unto salvation. But they are such as are not indeed the elect of god, nor chosen in Christ before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of some, yet "the foundation of God stands sure, having this seal, The Lord knoweth them that are his" (2Tim 2:17-19).

2. They are such as in time past, for the generality of them were either but light, frothy professors, or else were shaken in their principles, and unstable therein, as saith the scriptures, They that are deceivers do beguile unstable souls. Or if they were such as were in appearance sober and serious in the account of others, it was wither from these convictions thy had from the law, or else from high notions they had of the gospel; which have both such influence at some time on the soul (though not savingly) that the soul will go very far in obedience to them; as for example, Herod who was an enemy to the truth, yet for a time had such heart-workings, being convinced by the preaching of John the Baptist, that he feared him, and observed him, and when he heard him, he did many things, and heard hem gladly (Mark 6:20).

Now the reason why such people are carried away with such heresies as these, or the like, is,

(1.) That as they were not of the elect of God, so God by suffering them to be carried away finally, may make it appear, that they were not of his elect. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that men might see) that they were not all of us (1John 2:19).

(2.) Because God will not have his church so disturbed always with such as are not of the truth. Now there are some men that have their time to walk with the church of God by permission, and these men are ever and anon ready to broach their errors, even while they are among the saints, to their trouble. Now God having a care of his church, hath a time to suffer the devil to run through the world with some erroneous doctrine or other, which when these men taste, being spirited beforehand for that purpose, do presently close in with the same, to the purifying of the church, and the manifestation of themselves. And thus every branch which the Lord's right hand hath not planted, shall and must have a time to be rooted up (Matt 15:13).

(3.) Because others that are of the right graffing in, may notwithstanding not presume but fear, lest they also fall through the same example of others who are already fallen, or may fall hereafter (Heb 4:1,2,11).

(4.) Because others may see, that it is not by their own strength that they do stand, but freely by the grace of god, and his power and love towards them in the Lord Jesus

Christ. God hath chosen some before the foundation of the world. Now to manifest this, though they are even as bad as the worst by nature, yet I say, because God will shew his power and his love, he doth preserve some to eternal life, though others fall into eternal damnation. Of all that thou hast given me, saith Christ, have I lost none but the son of perdition, that the scripture might be fulfilled (John 17:12). Many other reasons might be given why theses things must and shall be; but I rather choose to forbear. Only this much I have spoken, because I know it is my duty to speak a few words unto you, that you may either close in with the truth, or else the more clearly be left without excuse at the great day.

Third. The third and last thing, is the way that Satan takes to make those delusions take place in the soul.

Now the way whereby he makes these or any other delusions to take place in the soul, is, 1. to persuade the soul an enmity to any thing or person that shall declare the contrary.

1. They are given over to believe a lie; that is, to believe false doctrine to be the doctrine of God and of Christ. And that he might bring this to pass, he goeth about to change the names of things; and because the law, conscience, and nature itself can convince of sin, therefore he calleth them Christ, or the light of Christ; saying to a natural man, one that is not yet converted, "Mind the light within you." If they ask what light? say they, That which doth convince of sin. If they farther ask, why, what is that? They say, "It is the light of Christ, the light of life, or Christ within."

Now these things are nothing else but conscience, nature, or the law, for a natural man hath nothing else that dwelleth within him to convince him of sin; only these things have a new name put upon them. And poor creatures hearing the name Christ, being ignorant of the nature of Christ, do presently close in with these things, supposing, nay, verily believing that these are the Spirit of Christ. Which things being thus received, if at any time one come and oppose them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Christ, and contrarywise telleth them plainly, that it is but their own conscience that doth convince them, or the law written in their hearts by nature. Nay, say they, it is the light of Christ in the conscience, when there is no scripture hath any such manner of expressions, only a fancy of their own, taken up without ground from the word.

2. But the soul being possessed with this doctrine, presently its heart riseth against anything that doth contradict it, and is filled with a secret enmity against it. Now the way that Satan takes to bring this about, is to persuade poor souls, that all these thoughts that do any wise contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jesus held forth in truth, his death, burial, resurrection, ascension, and intercession; now without in the presence of his Father for sinners, and that there is salvation no where else but in the merits of the firstborn Mary, which is Jesus Christ, without the works of the law (Rom 3:28). Presently with envy they are enraged and cry, "Dost thou not know that every man hath a measure of the spirit given to him? Follow that, listen to that, turn thy mind to that, and walk in the light of that." When alas, there is no such thing as the Spirit of Christ in every man, as I said, and proved before at large; only the devil hath gotten this way to call conscience Christ, the law Christ; and hereby to entangle the soul with the name of a thing, without the thing itself.

But now the soul is set down in its principles, and he that doth any way confute that spirit, presently it falls a raging, and cries out, serpent, liar, wolf, dragon, devil, be silent with thy serpentine wisdom, and smoke of the bottomless pit. Now in this the devil is

wonderfully cunning; for least he should indeed be discovered, he doth set the face hard against the truth, and counteth it such a deadly enemy, that he will not, cannot bear it; but lets fly against it all the hellish words and madness he can: And now he begins first to cry, avoid Satan. All which is only to harden him in whom he doth dwell, more and more against the truth. Now he doth also harden souls in delusions, by presenting the ugly and base conversations of a company of covetous wretches, who do profess themselves to be the ministers of the gospel, but are not; now poor creatures being shaking and doubtful what way to take, seeing the conversation of these men to be wicked, and the doctrine of these deluders covered with a seeming holiness; they presently embrace it, saying, surely these men are in the right way; they cry down the priests, whose lives we also see to be profane, they are very strict in their ways, and if such be not good men, who are? But yet that which is most taking is (through the corruption and pride that is naturally in the heart of man) these men propose such a way to salvation, as is in the compass of a man's own ability, even works of righteousness done by him, which is very agreeable to man's nature, which would willingly be saved, but would not be altogether beholden to god for it: and these works not being wrought by the priests or national ministers, but by the other, though in opposition to the righteousness of Christ, the Messias God-man, poor souls not only suck in these erroneous principles, but are hardened in them against the doctrine of God and his Son Jesus Christ, by their ungodly conversation; and thus dishonour the Son of God. But come brethren, let us be patient, stablish our hearts, wait but a while, and I doubt not but you will see that those who dishonour our Jesus shall soon be brought down, both Ranters, Quakers, priests, and people also, that shall continue in opposing him either in doctrine or practice; for our God hath said, "Ah! I will ease me of my adversaries."

Now, a few words more to those who do believe in Christ aright, and lay him for their foundation.

First, Bless God that you are not carried away with the delusions that are on foot in this generation. Secondly, See that you are labourers after a more experimental knowledge of our Lord Jesus Christ; fly more to his birth, death, blood, resurrection, ascension and intercession: and fetch refreshing for your souls more and more from him without, through the operation of his Spirit within; and though the fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the glory of the blood of Christ shed on the cross without the gates of Jerusalem, and give it them; which you will do, if you do content yourselves, and satisfy your consciences with this; that you find the fruits of the Spirit within you, and do not go for peace and consolation of conscience to the blood of Jesus shed on the cross.

Therefore learn of the saints, or rather of the Spirit (Rev 5:9). who teacheth to sing this song, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood."

And as for you that cannot yet well endure to think you should be justified by the blood of the Son of Mary shed on the cross without the gate, I say to you, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psa 2:12).

FOOTNOTES:

1 Bunyan's epistle to "Some Gospel Truths Opened."

2 For the proof of this, read the good love of God to David, Peter, and others, which did most woefully sin again after they were converted.

3 Here is another of his false accusations of me.

4 See margin of the bible.—Ed.
5 There is nothing new under the sun. It appears from this that there was a tee-total movement in the time of the commonwealth. For the meaning of hatband, see editor's advertisement.—Ed.
6 "To famble," to falter, or stammer in speech: obsolete.—Ed. 4
***

A DISCOURSE UPON THE PHARISEE AND THE PUBLICAN

WHEREIN SEVERAL GREAT AND WEIGHTY THINGS ARE HANDLED: AS, THE NATURE OF PRAYER, AND OF OBEDIENCE TO THE LAW, WITH HOW FAR IT OBLIGES CHRISTIANS, AND WHEREIN IT CONSISTS.

WHEREIN IS ALSO SHEWED, THE EQUALLY DEPLORABLE CONDITION OF THE PHARISEE, OR HYPOCRITICAL AND SELF-RIGHTEOUS MAN; AND OF THE PUBLICAN, OR SINNER THAT LIVES IN SIN, AND IN OPEN VIOLATION OF THE DIVINE LAWS. TOGETHER WITH THE WAY AND METHOD OF GOD'S FREE GRACE IN PARDONING PENITENT SINNERS; PROVING THAT HE JUSTIFIES THEM BY IMPUTING CHRIST'S RIGHTEOUSNESS TO THEM.

BY JOHN BUNYAN, AUTHOR OF THE PILGRIM'S PROGRESS.

ADVERTISEMENT BY THE EDITOR.

This important treatise unvails, in few but telling words, the nature of prayer, about which mankind has made most awful mistakes. Multitudes conceive that the heart-searching God can be influenced and propitiated by eloquent words and forms of prayer; whilst the few, who are taught by the Holy Spirit, feel and know that the ardent desire, the aspirations, the fervent wishes of the mind, can alone be accepted by the Eternal; and even then only through the merits of the Redeemer.

The first edition appeared in 1635, and it soon became a very popular book. The use and application announced at the end do not appear to have been published, unless the author meant one of his later productions to answer that purpose. The twelfth edition has no date on the title page; to it is added Bunyan's last Sermon, and his dying sayings,—"Licensed, Sept. 10th, 1688"; but this announcement had been probably continued from some earlier edition. The number of cheap reprints of this little volume may account, in some measure, for the amazing errors which crept in and deformed the book; for with the exception of "Grace Abounding," "The Pilgrim," and "The Holy War," few books have been so carelessly and disgracefully printed. For more than a century Bunyan has been represented as saying, "How did God deal with sinners before his righteousness was actually in being." In fact, no reader can conceive the mutilated state in which this valuable treatise has been published, unless by actual comparison with those printed before the author's decease. Some considerable omissions, doubtless, arose from political causes. Bunyan died very shortly before the glorious revolution in 1688,—and in drawing a faithful portrait of a publican or tax gatherer, he supposed the country to be conquered by a foreign power. "Would it not be an insufferable thing? yea, did not that man deserve hanging ten times over, that should, being a Dutchman, fall in with a French invader, and farm at his hands, those cruel and grievous taxations, which he, in barbarous wise, should at his conquest lay upon them; and exact and force them to be paid with an over, and above of what is appointed." He goes on to argue, that if this would be a severe trial at the hand of a foreigner, how much more oppressive would it appear if exercised by a fellow countryman. "If these things are intolerable, what shall we think of such men as shall join to all this compliance with a foreign prince, to rob the church of God? yea, that shall become a man in power under them, to wring out of the hand of a brother, his estate; yea, his bread and livelihood." These paragraphs, and much more, were omitted, probably, from a fear of giving offence to the new government, and, until the present

edition, they had not been restored. In Bunyan's time, severe and awful persecutions fell upon the church of God in England, and he must have felt the utmost compassion, mingled with deep abhorrence, for those emissaries of Satan, the Informers, who plundered mercilessly all who refused obedience to the order of common prayer. These men, aided by fanatic justices and clergymen, reduced many pious families to the severest sufferings, while thousands fled to the wilds of America for that refuge among men called savages, which was denied them by their much more savage countrymen. It is distressing to read the narrative, published in 1670, of those proceedings in Bedford, while Bunyan was an inmate in its jail. The porters, charged to assist in carrying off the people's goods, ran away, saying, that "they would be hanged, drawn, and quartered, before they would assist in that work"; two of them were sent to gaol for thus refusing to aid in this severe enforcement of impious laws. This populous town " was so thin of people that it looked more like a country village than a corporation; and the shops being generally shut down, it seemed like a place visited with the pest, where usually is written upon the door—Lord, have mercy upon us." When in the presence of the justice the officers took all his goods from Thomas Arthur, he appealed to the humane feelings of the magistrate on behalf of his children,—"Sir, shall my children starve," to which he replied, "yes, your children shall starve." All these bitter sufferings were inflicted for worshipping God according to the directions of his holy word. Can we wonder then that Bunyan uses hard words. He felt that state hierarchies were anti-christian; their fruit declared that those who supported them by such cruelties were aliens and enemies to the church of Christ.

As a theological treatise, this of the Pharisee and Publican is invaluable. It is clear and perfectly intelligible to every candid and prayerful inquirer. When our author is proving the impossibility of a sinner's recommending himself to the divine favour by any imperfect good works of his own, he draws a vivid picture. A lord invites his friends to a sumptuous banquet, the provision is bountiful and in rich abundance, when some of the guests take a few mouldy crusts out of their pockets and lay them on their plates, lest the prince had not provided a sufficient repast for his friends; "would it not be a high affront to, a great contempt of, and a distrust in, the goodness of the Lord." We are bound to produce good works as a fruit of faith—a proof of love to him that hath redeemed us, but not to recommend us to his favour. The picture of such a feast drawn by John Bunyan must make upon every reader a deep, a lasting, an indelible impression. How bitter and how true is the irony, when the Pharisee is represented as saying, "I came to thy feast out of civility, but for thy dainties I need them not, I have enough of my own; I thank thee for thy kindness, but I am not as those that stand in need of thy provisions, nor yet as this Publican." And how excellent is the reasoning and the Christian philosophy of that paragraph which was suppressed after Bunyan's death. The language is bold and striking, but it exhibits the unvarnished truth; an inward change of nature is the only cause of good and acceptable works—good or evil actions are but the evidences of our state by grace or by nature—they do not work that change or produce that state. It is a soul-humbling view of our state of death by sin, or of life by the righteousness and obedience of Christ. Bunyan's train of reasoning on Romans 5 is worthy of our profound consideration,—"When we were enemies we were reconciled to God by the death of his Son." What is a sinful man in himself, or in his approach to God, but as stubble fully dry in the presence of a consuming fire, unless he is washed and cleansed by the atoning sacrifice of Jesus.

May the glorified spirit of Bunyan rejoice among the angels of heaven, over souls converted by the instrumentality of this solemn and searching treatise.

GEORGE OFFOR.

TO THE READER.

Courteous Reader,

I have made bold once again to present thee with some of my meditations; and they are now about the PHARISEE and the PUBLICAN: Two men in whose condition the whole world is comprehended, both as to their state now, and condition at the judgment. Wherefore in reading this little book thou must needs read thyself. I do not say thou must understand thy condition; for it is the gift of God must make thee do that. Howbeit, if God will bless it to thee, it may be a means to bring thee to see whose steps thou art treading, and so at whose end thou art like to arrive.

And let me beg this at thy hand, now thou art about to read; reserve thy judgment or sentence as to me, until thou hast passed through the discourse.

Justification is treated of here, and the way for men to be saved.

I have also O PUBLICAN here, as my skill hath served me, for thy encouragement, set before thee the Pharisee and the Publican in their colours, and shewed thee, that though the Publican seemed to be far behind, yet in running he got the prize from the lofty Pharisee. I say, Art thou a Pharisee? Here is a Pharisee for thee! Art thou a Publican? Here is a Publican for thee!

God give thee the Publican's heart, if thou art in the Publican's sins, that thou mayest partake with the Publican, of mercy.—So wisheth thy friend.

JOHN BUNYAN.

A DISCOURSE UPON THE PHARISEE AND PUBLICAN.

"TWO MEN WENT UP INTO THE TEMPLE TO PRAY; THE ONE A PHARISEE, AND THE OTHER A PUBLICAN: THE PHARISEE STOOD AND PRAYED THUS WITH HIMSELF, GOD, I THANK THEE, THAT I AM NOT AS OTHER MEN ARE, EXTORTIONERS, UNJUST, ADULTERERS, OR EVEN AS THIS PUBLICAN. I FAST TWICE IN THE WEEK, I GIVE TITHES OF ALL THAT I POSSESS. AND THE PUBLICAN, STANDING AFAR OFF, WOULD NOT LIFT UP SO MUCH AS HIS EYES UNTO HEAVEN, BUT SMOTE UPON HIS BREAST, SAYING, GOD BE MERCIFUL TO ME A SINNER."

LUKE 18:10-13.

In the beginning of this chapter you read of the reason of the parable of the unjust judge and the poor widow; namely, to encourage men to pray. He spake a parable to THIS END, that men ought always to pray and not to faint. And a most sweet parable for that purpose it is: For if through importunity, a poor widow-woman may prevail with an unjust judge; and so consequently with an unmerciful and hard-hearted tyrant; how much more shall the poor, afflicted, distressed, and tempted people of God, prevail with, and obtain mercy at the hands of a loving, just and merciful God? The unjust judge would not hearken to, nor regard, the cry of the poor widow for a while: "But afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Hark, saith Christ, "what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him?" I tell you, that he will avenge them speedily.

This is therefore a very comfortable parable to such of the saints, that are under hard usages by reason of evil men, their might, and tyranny. For by it we are taught to believe and expect, that God, though for a while he seemeth not to regard, yet will, in due time and season, arise and set such in safety from them that puff at them. (Psa 12:5)

Let the good Christian pray always; let him pray and not faint at seeming delays; for if the widow by importunity prevailed with the unjust judge, how much more shall he with his heavenly Father. "I tell you, [says Christ,] that he will avenge them speedily."

But now, forasmuch as this parable reacheth not (so directly) the poor publican in the

text, therefore our Lord begins again, and adds to that another parable, this parable, which I have chosen for my text. By the which he designeth two things: First, The conviction of the proud and self-conceited Pharisee. Secondly, The raising up and healing of the cast down and dejected Publican. And observe it, as by the first parable he chiefly designeth the relief of those that are under the hand of cruel tyrants: So by this he designeth the relief of those that lie under the load and burden of a guilty and disquieted conscience.

This therefore is a parable that is full of singular comfort to such of the sinners in the world, that are clogged with guilt, and a sense of sin; and that lie under the apprehensions of, and that are driven to God by, the sense of the judgment, that for sin is due unto them.

In my handling of this text, I shall have respect to these things.

First, To the PERSONS in the text.

Secondly, To the CONDITION of the persons in the text.

Thirdly, To the CONCLUSION that Christ makes upon them both.

First, For the PERSONS. They were, as you see, far one from another in their own apprehension of themselves; one good, the other bad; but yet in the judgment of the law, both alike, both the same, both sinners; for they both stood in need of merit.1 True, the first mentioned did not see it, as the other poor sinner did; but that altereth not the case. He that is in the judgment of the law a sinner, is in the judgment of the law for sin condemned, though in his own judgment he be never so righteous.

Men must not be judged, or justified, according to what themselves do think, but according to the verdict and sentence that cometh out of the mouth of God about them. 2 Now the sentence of God is, "They are all under sin—There is none righteous, no, not one"(Rom 3): 'Tis no matter then what the Pharisee did think of himself, God by his word hath proclaimed him a sinner. A sinner, by reason of original sin. A sinner by reason of actual transgression. Personally therefore, with reference to the true nature of their state, they both were sinners, and both by the law under condemnation. True, the Publican's leprosy was outward; but the Pharisee's leprosy was inward: his heart, his soul, his spirit, was as foul, and had as much the plague of sin, as had the other in his life or conversation.

Secondly, As to their CONDITION. I do not mean by condition, so much a habit of mind, as the state that they had each of them put themselves into by that mind. The one, says the text, was a Pharisee, the other a Publican. A Pharisee: That is, one that hath chosen to himself such a course of life. A Publican: That is, one that hath chosen to himself such a course of life. These terms therefore shew, the divers courses of life that they had put themselves into. The Pharisee, as he thought, had put himself into a condition for heaven and glory; but the Publican was for this world, and his lusts. Wherefore when the Pharisee stands in the temple, he boasteth of himself and good condition; but condemneth the Publican, and bitterly inveigheth against him. But, as I said, their personal state by the law, was not at all changed. The Pharisee made himself never the better; the Publican also abode in his place. Indeed the Publican is here found to recant, and repent of his condition; of the condition that he had put himself into; and the Pharisee to boast of his: But the Publican's repentance was not of himself, but of God; who can also, yea, and sometimes it is evident (Acts 9), he doth make Pharisees also repent of that condition that they have chosen to be in themselves. (Phil 3:3-8) The Pharisee, therefore in commending of himself, makes himself never the better. The Publican also, in condemning of himself, makes himself never the worse. Nay, contrariwise, the Pharisee by commending of himself makes himself much the

worse (verse 14). And the Publican, by condemning of himself, makes himself much the better. "I tell you, [says Christ] This man went down to his house justified rather than the other: For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

But, I say, as to men's commending of themselves, yea, though others should commend them also, that availeth, to Godward, nothing at all. "For not he that commendeth himself is approved, but whom the Lord commendeth." So then, men in " measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor 10:18,12)

Now this was the way of the Pharisee, I am not, saith he, as other men; I am no extortioner, nor unjust, no adulterer, nor yet as this Publican.

TWO MEN WENT UP INTO THE TEMPLE TO PRAY. And they two, as I said, as opposite one to the other, as any two men that ever went thither to pray. One of them was over righteous, and the other wicked over much. Some would have thought, had they not by the word of Christ been otherwise described, that they had been both of the same religion; for they both went up into the temple to pray; yea, both to pray, and that at the same time, as if they did it by appointment, by agreement, but there was no such thing. The one was a Pharisee, the other a Publican; for so saith the after words: And therefore persons as opposite as light and darkness, as fire and water; I mean as to their apprehensions one of another. The Pharisee could not abide the Publican, nor could the Publican brook the Pharisee, and yet both went up into the temple to pray. It is strange to see, and yet it is seen, that men cross in their minds, cross in their principles, cross in their apprehensions; yea, and cross in their prayers too, should yet meet together in the temple to pray.

TWO MEN, Men not of the middle sort, as afore is shewed; but two, and them too, picked out of the best and worst that was: as shall now be a little more largely handled. Two men, a Pharisee and a Publican.

To be a Pharisee was in those days counted honourable for religion, and for holiness of life. A Pharisee was a man of esteem and repute among the Jews, though it is a term of reproach with us. Else Paul would not as he did, and at such a time as he did it, have said, "Men and brethren, I am a Pharisee, the son of a Pharisee." (Acts 23:6, Phil 3:5) For now he stood upon his purgation and justification, especially it appears so by the place first named. And far be it from any to think, that Paul would make use of a colour of wickedness, to save, thereby, himself from the fury of the people.

A Publican was in those days counted one of the vilest of men, as is manifest; because when they are by the word, by way of discrimination, made mention of, they are ranked with the most vile and base. Therefore they are joined with sinners. "He eateth and drinketh with publicans and sinners"; and with harlots. "The publicans and the harlots go into the kingdom of God." Yea, when our Lord Christ would have the rebellious professor stigmatized to purpose, he saith: "Let him be unto thee as an heathen man, and a publican."

We therefore can make no judgment of men upon the outward appearance of them. Who would have thought, but that the Pharisee had been a good man, for he was righteous; for he prayed. And who could have thought, that the other had been a good man? For he was a Publican: A man, by good men, and bad men, joined with the worst of men, to wit, with sinners, harlots, heathens.

The Pharisee was a sectarian; the Publican was an officer. The Pharisee even because he was a sectarian, was had the more in esteem; and the Publican because he was an officer, was had the more in reproach. To speak a little to both these.

The Pharisee was a sectarian, one that deviated, that turned aside in his worshipping from the way of God, both in matter and manner of worship; for such an one I count a sectarian. That he turned aside from the matter, which is the rule of worship, to wit, the written word, it is evident; for Christ saith, That they rejected the commandments of God, and made them of no effect, that they might keep their own traditions. (Mark 7:9-14) That they turned aside also as to their manner of worship, and became sectarians there, is with no less authority asserted; For "all their works they do for to be seen of men." (Acts 26:5, Matt 23:5)

Now this being none of the order or ordinance of Christ, and yet being chose by, and stuck to of these sort of men, and also made a singular and necessary part of worship, became a sect, or bottom for these hypocritical factious men to adhere unto, and to make of others, disciples to themselves. And that they might be admired, and rendered venerable by the simple people to their fellows, they loved to go in long robes; they loved to pray in markets, and in the corners of the streets; they shewed great zeal for the small things of the law, but had only great words for things that were substantial. " They make broad their phylacteries, and enlarge the borders of their garments." (Matt 23:5)

When I say the Pharisee was a sectarian, I do not mean that every sectarian is a Pharisee. There was the sect of the Herodians, and of the Alexandrians, of the Sadducees, with many others; but to be a Pharisee, was to be of the straitest sect: After the most straitest sect of our religion I lived a Pharisee; that therefore of all the sects, was the most strait and strict. Therefore, saith he in another place, I was "taught according to the perfect manner of the law of the fathers." (Acts 22:3, 26:4-6) And again, "Touching the law a Pharisee." (Phil 3:5) The Pharisees therefore did carry the bell,3 and did wear the garland for religion; for he out-did, he went beyond all other sectarians in his day. He was the strictest, he was the most zealous; therefore Christ in his making of this parable, waveth all other sects then in being, and pitcheth upon the Pharisee as the man most meet, by whose rejection he might shew forth, and demonstrate the riches of his mercy in its extension to sinners: "Two men went up into the temple to pray, the one a Pharisee." The one such a brave man as you have heard.

The PUBLICAN also went up thither to pray. The Publican, I told you before, was an officer. An officer that served the Romans and themselves too; for the Romans at that time were possessors of the land of Jewry, the lot of Israel's inheritance, and the Emperor Tiberius Caesar placed over that land four governors, to wit, Pilate, Herod, Philip, and Lysanias (Luke 3:1); all these were Gentiles, heathens, infidels; and the Publicans were a sort of inferior men, to whom was let out to farm, and so men that were employed by these to gather up the taxes and customs, that the heathens had laid upon the Jews to be paid to the emperor. (Luke 2:1, 3:12,13)

But they were a generation of men that were very injurious in the execution of their office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falsely accuse those that so denied them to the governor, and by false accusation obtain the money of the people, and so wickedly enrich themselves. (Luke 3:13, 19:2,8) This was therefore grievous to the Jews, who always counted themselves a free people, and could never abide to be in bondage to any. And this was something of the reason, that they were so generally, by all the Jews, counted so vile and base, and reckoned among the worst of men, even as our informers and bum bailiffs are with us at this day.

But that which heightened the spirit of the people against them, and that made them so odious and filthy in their eyes, was for that, at least so I think, these Publicans were not,

as the other officers, aliens, heathens, and Gentiles, but men of their own nation, Jews, and so the brethren of those that they so abused. Had they been Gentiles, it had not been to be wondered at; that they abused, accused and by false accusations peeled and wasted the people; for that cannot but be expected at the hands of aliens and strangers.

The Publican then was a Jew, a kind of a renegade Jew, that through the love that he had to unjust gains, fell off in his affections from his brethren, adhered to the Romans, and became a kind of servant to them against their brethren, farming the heathenish taxations at the hand of strangers, and exacting of them upon their brethren with much cruelty, falsehood, and extortion. And hence, as I said, it was, that to be a Publican, was to be so odious a thing, so vile a sinner, and so grievous a man in the eyes of the Jews. And would it not be an insufferable thing? Yea, did not that man deserve hanging ten times over, that should, being a Dutchman, fall in with a French invader, and take place or farm at his hands, those cruel and grievous taxations, which he in barbarous wise should at his conquest lay upon them; and exact and force them to be paid him with an over and above of what is appointed.4 Why this was the Publican, he was a Jew, and so should have abode with them, and have been content to share with his brethren in their calamities; but contrary to nature, to law, to religion, reason, and honesty, he fell in with the heathen, and took the advantage of their tyranny, to pole, to peel,5 to rob and impoverish his brethren.

But for proof that the Publican was a Jew.

1. They are, even then, when compared with, yet distinguished from the heathen; Let him be to thee as an heathen man and a Publican (Matt 18), which two terms, I think, must not here be applied to one and the self-same man, as if the heathen was a Publican, or the Publican a heathen, but to men of two distinct nations; as that Publican and Harlot, is to be understood of sinners of both sexes. The Publican is not an harlot, for he is a man, &c. and such a man as has been described before. So by Publicans and Sinners, is meant Publicans, and such sinners as the Gentiles were; or such as, by the text, the Publican is distinguished from: Where the Pharisee saith he was not an extortioner, unjust, adulterer, or even as this Publican. Nor can he by Heathen Man, intend the person, and by the term Publican, the office or place of the heathen man; but by Publican is meant the renegade Jew, in such a place, &c. as is yet further manifest by that which follows. For,

2. Those Publicans, even every one of them that by name are made mention of in the New Testament, have such names put upon them; yea, and other circumstances thereunto annexed, as doth demonstrate them to be Jews. I remember the names of no more but three, to wit, Matthew, Levi, and Zaccheus, and they were all Jews.

(1.) Matthew was a Jew, and the same Matthew was a Publican; yea, and also afterward an apostle. He was a Jew, and wrote his gospel in Hebrew; He was an apostle, and is therefore found among the twelve. That he was a Publican too, is as evident by his own words: For though Mark and Luke in their mentioning of his name and apostleship, do forbear to call him a Publican. (Mar 3:18, Luke 6:15) Yet when this Matthew comes to speak of himself, he calls himself Matthew the Publican (Matt 10:3), for I count this the self-same Matthew that Mark and Luke maketh mention of, because I find no other Matthew among the apostles but he: Matthew the Publican, Matthew the man so deep in apostasy, Matthew the man of that ill fame among his brethren. Love in Mark and Luke, when they counted him among the apostles, did cover with silence this his Publican state; and it is meet for Peter to call Paul his beloved brother, when Paul himself shall call himself the chief of sinners; but faithfulness to the world, and a desire

to be abased, that Christ thereby, and grace by him, might be advanced, made Matthew, in his evangelical writings, call himself by the name of Matthew the Publican. Nor has he lost thereby; for Christ again to exalt him, as he hath also done by the apostle Paul, hath set, by his special providence, the testimony that this Matthew hath given of his birth, life, death, doctrine, and miracles, in the front of all the New Testament.

(2.) The next Publican that I find by the testament of Christ, made mention of by name, is Levi, another of the apostles of Jesus Christ. This Levi also, by the Holy Ghost in holy writ, is called by the name of James. Not James the brother of John, for Zebedee was his father; but James the son of Alpheus. Now I take this Levi also to be another than Matthew; first, because Matthew is not called the son of Alpheus; and because Matthew and Levi, or James the son of Alpheus, are distinctly counted where the names of the apostles are mentioned (Matt 10:3), for two distinct persons: And that this Levi, or James the apostle was a Publican, as was the apostle Matthew, whom we mentioned before, is evident; for both Mark and Luke do count him such. First, Mark saith, Christ found him when he called him, as he also found Matthew, sitting at the receipt of custom; yea, Luke words it thus: "He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me." (Mark 2:14, Luke 5:27)

Now that this Levi, or James the son of Alpheus, was a Jew, his name doth well make manifest. Besides, had there been among the apostles any more Gentiles save Simon the Canaanite; or if this Levi James had been [one] here, I think the Holy Ghost would, to distinguish him, have included him in the same discriminating character as he did the other, when he called him Simon the Canaanite. (Matt 10:4)

Matthew, therefore, and Levi or James, were both Publicans, and, as I think, called both at the same time;6 were both Publican-Jews, and made by grace the apostles of Jesus Christ.

(3.) The next Publican that I find by name, made mention of in the testament of Christ, is one Zaccheus. And he was a chief Publican; yea, for ought I know, the master of them all. "There was a man, [saith Luke,] named Zaccheus, which was the chief among the Publicans, and he was rich." (Luke 19:2) This man, Christ saith, was a son of Abraham, that is, as other Jews were; for he spake that to stop the mouths of their Pharisaical cavillations. Besides, the Publican shewed himself to be such an one, when under a supposition of wronging any man, he has respect to the Jewish law of restoring four-fold. (Exo 22:1, 2 Sam 12:6)

It is further manifest that he was a Jew, because Christ puts him among the lost; to wit, among the lost sheep of the house of Israel (Luke 19:8-10, Matt 15:24), for Zaccheus was one that might properly be said to be lost, and that in the Jews account: Lost I say, and that not only in the most common sense, by reason of transgression against the law, but for that he was an apostate Jew; not with reference to heathenish religion, but as to heathenish, cruel, and barbarous actions; and therefore he was, as the other, by his brethren counted as bad as heathens, Gentiles, and harlots. But salvation is come to this house, saith Christ, and that notwithstanding his Publican practices, forasmuch as he also is the son of Abraham.

3. Again, Christ by the parable of the lost sheep, doth plainly intimate, that the Publican was a Jew. "Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke 15:1,2)

But by what answer doth Christ repel their objections? Why, he saith, "What man of you,

having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" Doth he not here, by the lost sheep, mean the poor Publican? Plenty of whom, while he preached this sermon, were there, as objects of the Pharisees' scorn; but of the pity and compassion of Jesus Christ! he did without doubt mean them. For, pray, what was the flock, and who Christ's sheep under the law, but the house and people of Israel? (Exo 34:30,31) So then, who could be the lost sheep of the house of Israel, but such as was Matthew, James, Zaccheus, and their companions in their, and such like transgressions.

4. Besides, had not the Publican been of the Jews, how easy had it been for the Pharisees to have objected, that an impertinency was couched in that most excellent parable of the lost sheep? They might have said, We are offended, because thou receivest the Publicans, and thou for vindication of thy practice, propoundest a parable of lost sheep; but they are the sinners of the house of Israel, and the Publicans are aliens and Gentiles. I say, How easily might they thus have objected? But they knew full well, that the parable was pertinent, for that the Publicans were of the Jews, and not of the aliens. Yea, had they not been Jews, it cannot, it must not be thought, that Christ, in sum, should call them so; and yet he did do so, when he called them lost sheep. Now that these Publicans were Jews, what follows, but that for this they were a great deal the more abominated of their brethren. And, as I have also hinted before, it is no marvel though they were; for a treacherous brother is worse than an open enemy. (Psa 55:12,13) For, if to be debauched in open and common transgressions is odious, how odious is it for a brother to be so? For a brother in nature and religion to be so? I say again, if these things are intolerable, what shall we think of such men, as shall join to all this compliance with a foreign prince to rob the church of God? Yea, that shall become a tenant, an officer, a man in power under them, to exact, force, and wring out of the hand of a brother his estate; yea, his bread and livelihood. Add to all this, What shall we say to him that shall do for an enemy against a brother in a way of injury and wrong, more than in strictness of law they were commanded by that same enemy to do? And yet all this they did, as both John insinuates, and Zaccheus confesses.7

The Pharisee therefore was not so good, but the Publican was as bad: Indeed, the Publican was a notorious wretch, one that had a way of transgressing by himself; one that could not be sufficiently condemned by the Jews, nor coupled with a viler than himself. 'Tis true, you find him here in the temple at prayer; not because he retained in his apostasy, conscience of the true religion, but God had awakened him, shewn him his sin, and bestowed upon him the grace of repentance, by which he was not only fetched back to the temple, and prayer, but to his God, and to the salvation of his soul. The Pharisee, then, was a man of another complexion, and stood as to his own thoughts of himself; yea, and in the thoughts of others also, upon the highest and better ground by far. The Publican was a notorious sinner; the Pharisee was a notorious righteous man. The Publican was a sinner out of the ordinary way of sinning; and the Pharisee was a man for righteousness in a singular way also. The Publican pursued his villanies, and the Pharisee pursued his righteousness; and yet they both meet in the temple to pray. Yea, the Pharisee stuck to, and boasted in the law of God; but the Publican did forsake it, and hardened his heart against his way and people.

Thus diverse were they in their appearances; the Pharisee, very good; the Publican, very bad. But as to the law of God, which looked upon them with reference to the state of their spirits, and the nature of their actions, by that they were both found sinners; the Publican an open outside one, and the Pharisee a filthy inside one. This is evident, because the best of them was rejected, and the worst of them was received to mercy.

Mercy standeth not at the Publican's badness, nor is it enamoured with the Pharisee's goodness: It suffereth not the law to take place on both, though it findeth them both in sin, but graciously embraceth the most unworthy, and leaveth the best to shift for himself. And good reason that both should be dealt with after this manner; to wit, that the word of grace should be justified upon the soul of the penitent, and that the other should stand or fall to that, which he had chosen to be his master.

There are three things that follow upon this discourse.

[Conclusion.] 1. That the righteousness of man is not of any esteem with God, as to Justification. It is passed by as a thing of naughtiness, a thing not worth the taking notice of. There was not so much as notice taken of the Pharisee's person, or prayer, because he came into the temple mantled up in his own good things.

[Conclusion.] 2. That the man that has nothing to commend him to God, but his own good doings, shall never be in favour with him. This also is evident from the text: The Pharisee had his own righteousness, but had nothing else to commend him to God; and therefore could not by that obtain favour with God, but abode still a rejected one, and in a state of condemnation.

[Conclusion.] 3. Wherefore, though we are bound by the law of charity to judge of men, according as in appearance they present themselves unto us: yet withal, to wit, though we do so judge, we must leave room for the judgment of God. Mercy may receive him that we have doomed to hell, and justice may take hold on him, whom we have judged to be bound up in the bundle of life. And both these things are apparent by the persons under consideration.

We, like Joseph, are for setting of Manasseh before Ephraim; but God, like Jacob, puts his hands across, and lays his right hand upon the worst man's head, and his left hand upon the best, to the amazement and wonderment even of the best of men. (Gen 48:14)

[THE PHARISEE'S PRAYER.]

"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess."8

In these words many things are worth the noting. As,

FIRST. THE PHARISEE'S DEFINITION OF RIGHTEOUSNESS; the which standeth in two things: 1. In negatives. 2. In positives.

In negatives; to wit, what a man that is righteous must not be: I am no extortioner, no unjust man, no adulterer, nor yet as this Publican.

In positives; to wit, what a man that is righteous must be: I fast twice a week, I give tithes of all that I possess, &c.

That righteousness standeth in negative and positive holiness is true; but that the Pharisee's definition is, notwithstanding, false, will be manifest by and by. But I will first treat of righteousness in the general, because the text leadeth me to it.

First then, A Man that is righteous, must have negative holiness; that is, he must not live in actual transgressions: He must not be an extortioner, unjust, an adulterer, or, as the Publican was. And this the apostle intends, when he saith, "Flee fornication (2 Tim 2:22), flee also youthful lusts (1 Cor 6:18), flee from idolatry" (1 Cor 10:14), and "Little children, keep yourselves from idols." (1 John 5:21) For it is a vain thing to talk of righteousness, and that ourselves are righteous, when every observer shall find us in actual transgression. Yea, though a man shall mix his want of negative holiness, with some good actions, that will not make him a righteous man. As suppose, a man that is

a swearer, a drunkard, an adulterer, or the like, should, notwithstanding this, be open handed to the poor, be a greater executor of justice in his place, be exact in his buying, selling, keep touch with his promise and with his friend, or the like. These things, yea, many more such, cannot make him a righteous man; for the beginning of righteousness is yet wanting in him, which is this negative holiness: For except a man shall leave off to do evil he cannot be a righteous man. Negative holiness is therefore of absolute necessity to make one in one's self a righteous man. This therefore condemns them, that count it sufficient if a man have some actions that in themselves, and by virtue of the command are good, to make him a righteous man, though negative holiness is wanting. This is as saying to the wicked, Thou art righteous, and a perverting of the right way of the Lord. Negative holiness therefore must be in a man before he can be accounted righteous.

Second. As negative holiness is required to declare one a righteous man; so also positive holiness must be joined therewith, or the man is unrighteous still. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppose a man be no thief, no liar, no unjust man; or, as the Pharisee saith, no extortioner, no adulterer, &c., this will not make him a righteous man. But there must be joined to these, holy and good actions, before he can be declared a righteous man. Wherefore, as the apostle, when he pressed the Christians to righteousness, did put them first upon negative holiness, so he joineth thereto an exhortation to positive holiness; knowing, that where positive holiness is wanting, all the negative holiness in the whole world cannot declare a man a righteous man. When therefore he had said, "But thou, O man of God, flee these things," (sins and wickedness) he adds, "and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim 6:11) Here Timothy is exhorted to negative holiness, when he is bid to flee sin. Here also he is exhorted to positive holiness, when he is bid to follow after righteousness, &c., for righteousness can neither stand in negative nor positive holiness, as severed one from another. That man then, and that man only, is, as to actions a righteous man, that hath left off to do evil, and hath learnt to do well (Isa 1:16,17), that hath cast off the works of darkness, and put on the armour of light. Flee also youthful lusts, (said Paul,) but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. (2 Tim 2:22)

The Pharisee therefore, as to the general description of righteousness, made his definition right; but as to his person and personal righteousness, he made his definition wrong. I do not mean, he defined his own righteousness wrong; but I mean, his definition of true righteousness, which standeth in negative and positive holiness, he made to stoop to justify his own righteousness, and therein he played the hypocrite in his prayer: For although it is true righteousness, that standeth in negative and positive holiness; yet that is not true righteousness, that standeth but in some pieces and ragged remnants of negative and positive righteousness. If then the Pharisee would in his definition of personal righteousness, have proved his own righteousness to be good, he must have proved, that both his negative and positive holiness had been universal: to wit, that he had left off to act in any wickedness, and that he had given up himself to the duty enjoined in every commandment. For so the righteous man is described (Job 1:8), As it is also said of Zacharias and Elizabeth his wife, "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:6) Here the perfection, that is, the universality of their negative holiness is implied, and the universality of their positive holiness is expressed: They walked in all the commandments of the Lord; but that they could not do, if they had lived in any

unrighteous thing or way. They walked in all blamelessly, that is, sincerely with upright hearts. The Pharisee's righteousness therefore, even by his own implied definition of righteousness, was not good, as is manifest these two ways.

1. His negative holiness was not universal.
2. His positive holiness was rather criminal9 than moral.

1. His negative holiness was not universal. He saith indeed, he was not an extortioner, nor unjust, no adulterer, nor yet as this Publican: but now of these expressions apart, nor all, if put together, do prove him to be perfect as to negative holiness; that is, they do not prove him, should it be granted, that he was as holy with this kind of holiness, as himself of himself had testified. For, (1.) What though he was no extortioner, he might yet be a covetous man. (Luke 16:14)

(2.) What though, as to dealing, he was not unjust to others, yet he wanted honesty to do justice to his own soul. (Luke 16:15)

(3.) What, though he was free from the act of adultery, he might yet be made guilty by an adulterous eye, against which the Pharisee did not watch, of which the Pharisee did not take cognizance. (Matt 5:28)

(4.) What, though he was not like the Publican, yet he was like, yea, was a downright hypocrite; he wanted in those things wherein he boasted himself, sincerity; but without sincerity no action can be good, or accounted of God as righteous. The Pharisee therefore, notwithstanding his boasts, was deficient in his righteousness, though he would fain have shrouded it under the right definition thereof.

2. Nor doth his positive holiness help him at all, forasmuch as it is grounded mostly, if not altogether, in ceremonial holiness. Nay, I will recollect myself, it was grounded partly in ceremonial, and partly in superstitious holiness, if there be such a thing as superstitious holiness in the world, this paying of tithes was ceremonial, such as came in and went out with the typical priesthood. But what is that to positive holiness, when it was but a small pittance by the by. Had the Pharisee argued plainly and honestly; I mean, had he so dealt with that law, by which now he sought to be justified, he should have brought forth positive righteousness in morals, and should have said and proved it too, that, as he was no wicked man with reference to the act of wickedness, he was indeed a righteous man in acts of moral virtues. He should, I say, have proved himself a true lover of God, no superstitious one, but a sincere worshipper of him; for this is contained in the first table (Exo 20), and is so in sum expounded by the Lord Christ himself. (Mark 12:30) He should also in the next place have proved himself truly kind, compassionate, liberal, and full of love and charity to his neighbour; for that is the sum of the second table, as our Lord also doth expound it, saying, "Thou shalt love thy neighbour as thyself." (Mark 12:31)

True, he says, he did them no hurt; but did he do them good? To do no hurt is one thing; and to do good, is another; and it is possible for a man to do neither hurt nor good to his neighbour. What then, Is he a righteous man because he hath done him no hurt? No verily; unless, to his power, he hath also done him good.

It is therefore a very fallacious and deceitful arguing of the Pharisee, thus to speak before God in his prayer: I am righteous, because I have not hurt my neighbour, and because I have acted in ceremonial duties. Nor will that help him at all to say, he gave TITHES of all that he possessed. It had been more modest to say, that he had paid them; for they, being commanded, were a due debt; nor could they go before God for a free gift, because by the commandment they were made a payment; but proud men and hypocrites, love so to word it both with God and man, as at least to imply, that they are more forward to do, than God's commandment is to require them to do.

The second part of his positive holiness was superstitious; for God hath appointed no such set fasts, neither more nor less, but just twice a week: I fast twice a week. Ay, but who did command thee to do so;10 commanded to fast when occasion required if thou wast, but that thou shouldest have any occasion to do so as thou doest, other than by thy being put upon it by a superstitious and erroneous conscience, doth not, nor canst thou make to appear. This part therefore of this positive righteousness, was positive superstition, an abuse of God's law, and a gratification of thy own erroneous conscience. Hitherto therefore, thou art defective in thy so seemingly brave and glorious righteousness.

Yet this let me say in commendation of the Pharisee: In my conscience he was better than many of our English Christians; for many of them are so far off from being at all partakers of positive righteousness, that all their ministers, bibles, good books, good sermons, nor yet God's judgments, can persuade them to become so much as negatively holy, that is, to leave off evil.

SECOND.—The second thing that I take notice of in this prayer of the Pharisee, is, HIS MANNER OF DELIVERY, as he stood praying in the temple. "God, I thank thee [said he] that I am not as other men are." He seemed to be at this time, in more than an ordinary frame, while now he stood in the presence of the divine majesty: for a prayer made up of praise, is a prayer of the highest order, and is most like the way of them that are now in a state beyond prayer. Praise is the work of heaven; but we see here, that an hypocrite may get into that vein, even while an hypocrite, and while on earth below. Nor do I think that this prayer of his was a premeditated stinted form, but a prayer extempore, made on a sudden, according to what he felt, thought, or understood of himself.

Here therefore, we may see, that even prayer, as well as other acts of religious worship, may be performed in great hypocrisy; although, I think, that to perform prayer in hypocrisy, is one of the most daring sins that are committed by the sons of men. For by prayer, above all duties, is our most direct, and immediate personal approach into the presence of God: and as there is an uttering of things before him, especially a giving of him thanks for things received, or a begging, that such and such things might be bestowed upon me. But now to do these things in hypocrisy, and 'tis easy to do them so, when we go up into the temple to pray, must needs be intolerable wickedness, and it argueth infinite patience in God, that he should let such as do so, arise alive from their knees, or that he should suffer them to go away from the place where they stand, without some token or mark of his wrath upon them. I also observe, That this extempore prayer of the Pharisee, was performed by himself, or in the strength of his own natural parts; for so the text implieth, "The Pharisee," saith the text, "stood and prayed thus with himself," with himself, or by himself, and may signify, either that he spoke softly, or that he made this prayer by reason of his natural parts. "I will pray with the Spirit," said Paul. (1 Cor 14:15) The Pharisee prayed with himself, said Christ. It is at this day wonderful common, for men to pray extempore also. To pray by a book, by a premeditated set form, is now out of fashion. He is counted no body now, that cannot at any time, at a minute's warning, make a prayer of half an hour long. I am not against extempore prayer, for I believe it to be the best kind of praying; but yet I am jealous, that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them: For if a Pharisee of old could do so, Why may not a Pharisee do the same now? Wit, and reason, and notion is now screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power

thereof. Now where there is a great form and little power, and such there was also among the Jews, in the time of our Saviour Jesus Christ, there men are most strangely under the temptation to be hypocrites; for nothing doth so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so on the contrary, nothing is a greater temptation to hypocrisy, than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the gospel be seen at this day upon professors, I speak not now of all, if their notions and conversations be compared together. How proud, how covetous, how like the world in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to divine worship, especially to pray, by their words and carriages there, one would almost judge them to be angels in heaven. But such things must be done in hypocrisy, as also the Pharisee's were.

The Pharisee stood and prayed THUS WITH HIMSELF.

And, in that it is said, "he prayed with himself"; it may signify, that he went in his prayer no further than his sense and reason, feeling and carnal apprehensions went. True, Christian prayer ofttimes leaves sense and reason, feeling, and carnal apprehensions behind it, and it goeth forth with faith, hope, and desires to know what at present we are ignorant of, and that unto which our sense, feeling, reason, &c., are strangers. The apostle indeed doth say, "I will pray with the understanding" (1 Cor 14:15), but then it must be taken for an understanding spiritually enlightened. I say, it must be so understood, because the natural understanding, properly as such, receiveth not the things of the Spirit of God when offered, and therefore cannot pray for them; for they to such, are foolish things. (1 Cor 2:14)

Now a spiritually enlightened understanding may be officious in prayer these ways.

1. As it has received conviction of the truth of the being of the things that are of the Spirit of God; For to receive conviction of the truth and being of such things, comes from the Spirit of God, not from the law, sense, or reason. (1 Cor 2:10-12) Now the understanding having, by the Holy Ghost, received conviction of the truth of the being of such things, draweth out the heart to cry in prayer to God for them. Therefore he saith, he would pray with the understanding.

2. A spiritually enlightened understanding, hath also received by the Holy Ghost, conviction of the excellency and glory of the things that are of the Spirit of God, and so enflameth the heart with more fervent desires in this duty of prayer; for there is a supernatural excellency in the things that are of the Spirit; "But if the ministration of death, [to which the Pharisee adhered] written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." (2 Cor 3:7-10) And the Spirit of God sheweth, at best, some things of that excellent glory of them to the understanding that it enlighteneth. (Eph 1:17-19)

3. The spiritually enlightened understanding hath also thereby received knowledge, that these excellent supernatural things of the Spirit, are given by covenant in Christ to those that love God, that are beloved of him. "Now we have received, [says Paul] not the Spirit of the world, [that the Pharisee had] but the Spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor 2:12) And this knowledge, that the things of the Spirit of God are freely given to us of God, puts yet a greater edge, more vigour, and yet further confidence into the heart to ask for what is

mine by gift, by a free gift of God in his Son.11 But all these things the poor Pharisee was an utter stranger to; he knew not the Spirit, nor the things of the Spirit, and therefore must neglect faith, judgment, and the love of God (Matt 23:23, Luke 11:42), and follow himself, and himself only, as to his sense, feeling, reason, and carnal imagination in prayer.

He stood and prayed thus WITH HIMSELF. He prayed thus, talking to himself; for so also it may, I think, be understood. It is said of the unjust judge, "he said within himself, Though I fear not God, nor regard man," &c. (Luke 18:4) That is, he said it to himself. So the Pharisee is said to pray with himself. God and the Pharisee were not together, there was only the Pharisee and himself. Paul knew not what to pray for without the Holy Ghost joined himself with him, spake with him and helped him with groans unutterable. But the Pharisee had no need of that, it was enough that HE and HIMSELF were together at this work; for he thought without doubting that he and himself together could do. How many times have I heard ancient men, and ancient women, at it, with themselves, when all alone in some private room, or in some solitary path; and in their chat, they have been sometimes reasoning, sometimes chiding, sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone: But yet so done, as one that has not seen them, must needs have concluded, that they were talking, singing, and praying with company, when all that they said, they did it with themselves, and had neither auditor nor regarder.

So the Pharisee was at it with himself, he and himself performed, at this time, the duty of prayer. Now I observe, that usually when men do speak to, or with themselves, they greatly strive to please themselves: Therefore it is said, there is a man, That "flattereth himself in his own eyes, until his iniquity be found to be hateful." (Psa 36:2) He flattereth himself in his own way, according as his sense and carnal reason dictates to him; and he might do it as well in prayer, as in any other way. Some men will so hear sermons, and apply them that they may please themselves: And some men will pray, but will refuse such words and thoughts in prayer as will not please themselves.

Oh, how many men speak all that they speak in prayer, rather to themselves, or to their auditory, than to God that dwelleth in heaven! And this I take to be the manner, I mean something of the manner of the Pharisee's praying. Indeed, he made mention of God, as also others do; but he prayed with himself to himself, in his own spirit, and to his own pleasing, as the matter of his prayer doth manifest. For was it not pleasant to this hypocrite, think you, to speak thus well of himself at this time? doubtless it was. Also children and fools are of the same temper with hypocrites as to this; they also love without ground, as the Pharisee, to flatter themselves in their own eyes. But not he that commendeth himself is approved.

God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, &c.

Thus he begins his prayer; and it is, as was hinted before, a prayer of the highest strain. For to make a prayer all of thanksgiving, and to urge in that prayer, the cause of that thanksgiving, is the highest manner of praying, and seems to be done in the strongest faith, &c., in the greatest sense of things. And such was the Pharisee's prayer, only he wanted substantial ground for his thanksgiving; to wit, he wanted proof of that he said, " he was not as other men were," except he had meant, as he did not, that he was even of the worst sort of men: For even the best of men by nature, and the worst, are all alike. "What, then? are we better than they?" said Paul, "No, in no wise." (Rom 3:9) So then, he failed in the ground of his thankfulness, and therefore his thankfulness was

grounded on an untruth, and so became feigned, and self-flattering, and could not be acceptable with the God of heaven.
Besides, in this high prayer of the Pharisee, he fathered that upon God which he could by no means own; to wit, that his being so good as he thought himself to be, was through distinguishing love and favour of God, "God, I thank thee, that I am not as other men are." I thank thee, that thou hast made me better than others. I thank thee that my condition is so good, and that I am so far advanced above my neighbour.
THERE ARE SEVERAL THINGS FLOW FROM THIS PRAYER OF THE PHARISEE, THAT ARE WORTH OUR OBSERVATION. As,

First, That the Pharisees and hypocrites, do not love to count themselves sinners, when they stand before God. They choose rather to commend themselves before him for virtuous and holy persons, sometimes saying, and oftener thinking, that they are more righteous than others. Yea, it seems by the word, to be natural, hereditary, and so common for hypocrites to trust to themselves that they are righteous, and then to condemn others; this is the foundation upon which this very parable is built: "He spake this parable, [saith Luke] unto certain which trusted in themselves that they were righteous"; or that they were so, "and despised others." (verse 9)
I say, hypocrites love not to think of their sins, when they stand in the presence of God; but rather to muster up, and to present him with their several good deeds, and to venture a standing or falling by them.
Second, This carriage of the Pharisee before God informs us, that moral virtues, and the ground of them, which is the law, if trusted to, blinds the mind of man, that he cannot for them perceive the way to happiness. While Moses is read, and his law, and the righteousness thereof trusted to, the vail is upon their heart. "For until this day, [said Paul] remaineth the same vail untaken away in the reading of the old testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." (2 Cor 3:14,15) And this is the reason that so many moral men, that are adorned with civil and moral righteousness, are yet so ignorant of themselves, and the way of life by Christ.
The law of works, and the righteousness of the flesh, which is the righteousness of the law, blinds their minds, shuts up their eyes, and causeth them to miss of the righteousness that they are so hotly in the pursuit of. Their minds were blinded, saith the text: Whose minds? Why those that adhered to, that stood by, and that sought righteousness of the law. Now,
The Pharisee was such an one, he rested in the law, he made his boasts of God, and trusted to himself that he was righteous; And all this proceeded of that blindness and ignorance that the law had possessed his mind withal; for it is not granted to the law to be the ministration of life and light, but to be the ministration of death, when it speaks; and of darkness, when trusted unto, that the Son of God might have the pre-eminence in all things: Therefore 'tis said, "When the heart shall turn to him, the vail shall be taken away." (2 Cor 3:16)
Third, We may see by this prayer, the strength of vain confidence; it will embolden a man to stand in a lie before God; it will embolden a man to trust to himself and to what he hath done; yea, to plead his own goodness instead of God's mercy before him. For the Pharisee was not only a man that justified himself before men, but one that justified himself before God. And what was the cause of his so justifying of himself before God; but that vain confidence that he had in himself and his works, which were both a cheat and a lie to himself. But, I say, the boldness of the man was wonderful, for he stood to

the lie that was in his right hand, and pleaded the goodness of it before him. But, besides these things, there are four things more that are couched in this prayer of the Pharisee.

Fourth, By this prayer the Pharisee doth appropriate to himself conversion, he challengeth it to himself and to his fellows. I am not, saith he, as other men; that is, in unconversion, in a state of sin, wrath, and death. And this must be his meaning; for the religion of the Pharisee was not grounded upon any particular natural privilege. I mean not singly, not only upon that, but upon a falling in with those principles, notions, opinions, decrees, traditions, and doctrines that they taught distinct from the true and holy doctrines of the prophets. And they made to themselves disciples by such doctrine, men, that they could captivate by those principles, laws, doctrines, and traditions: And therefore such are said to be of the sect of the Pharisees; that is, the scholars, and disciples of them, converted to them and to their doctrine. Oh! it is easy for souls to appropriate conversion to themselves, that know not what conversion is. It is easy, I say, for men to lay conversion to God, on a legal, or ceremonial, or delusive bottom, on such a bottom that will sink under the burden that is laid upon it; on such a bottom that will not stand when it is brought under the touch-stone of God, nor against the rain, wind, and floods that are ordained to put it to the trial, whether it is true or false. The Pharisee here stands upon a supposed conversion to God; "I am not as other men"; but both he, and his conversion are rejected by the sequel of the parable: "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) That is, that conversion, that men, as men, flatter themselves that they have, is such. But the Pharisee will be a converted man, he will have more to shew for heaven than his neighbour, "I am not as other men are"; to wit, in a state of sin and condemnation, but in a state of conversion and salvation. But see how grievously this sect, this religion beguiled men. It made them two-fold worse the children of hell than they were before: And than their teachers were (Matt 23:15), that is, their doctrine begat such blindness, such vain confidence, and groundless boldness in their disciples, as to involve them in that conceit of conversion that was false, and so if trusted to, damnable.

Fifth, By these words, we find the Pharisee, not only appropriating conversion to himself, but rejoicing in that conversion: "God, I thank thee," saith he, "that I am not as other men"; which saying of his, gives us to see that he gloried in his conversion; he made no doubt at all of his state, but lived in the joy of the safety that he supposed his soul by his conversion to be in. Oh! thanks to God, says he, I am not in the state of sin, death, and damnation, as the unjust, and this Publican is. But a strong delusion! to trust to the spider's web, and to think, that a few of the most fine of the works of the flesh, would be sufficient to bear up the soul in, at, and under the judgment of God. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Prov 30:12) This text can be so fitly applied to none, as to the Pharisee, and to those that tread in the Pharisee's steps, and that are swallowed up with is conceits, and with the glory of his own righteousness.

So again, "There is a way [a way to heaven] which seemeth right unto a man, but the end thereof are the ways of death," (Prov 14:12) This also is fulfilled in these kind of men; at the end of their way is death and hell, notwithstanding their confidence in the goodness of their state.

Again, "There is that maketh himself rich, yet hath nothing." (Prov 13:7) What can be more plain from all these texts, than that some men, that are out of the way think themselves in it; and that some men think themselves clean that are yet in their filthiness; and that think themselves rich for the next world, and yet are poor, and

miserable, and wretched, and blind, and naked.12 Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatened to abase him: Yea, he thought himself thus, and joyed therein, when indeed he was going down to the chambers of death.

Sixth, by these words, the Pharisee seems to put the goodness of his condition upon the goodness of God. I am not as other men are, and I thank God for it. God, saith he, I thank thee that I am not as other men are. He thanked God when God had done nothing for him. He thanked God, when the way that he was in was not of Gods prescribing, but of his own inventing. So the persecutor thanks God that he was put into that way of roguery that the devil had put him into, when he fell to rending and tearing of the church of God: "Whose possessors slay them, [saith the prophet,] and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich." (Zech 11:5) I remember that Luther used to say, "In the name of God begins all mischief." All must be fathered upon God: the Pharisee's conversion must be fathered upon God; the right or rather the villany of the outrageous persecution against God's people, must be fathered upon God. God, "I thank thee," and blessed be God, must be the burthen of the heretic's song. So again, the free-willer, he will ascribe all to God; the quaker, the ranter, the socinian, &c. will ascribe all to God. "God, I thank thee," is in every man's mouth, and must be entailed to every error, delusion, and damnable doctrine that is in the world: But the name of God, and their doctrine, worship, and way, hangeth together, much as doth it and the Pharisee's doctrine; that is to say, nothing at all; for God hath not proposed their principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least grace or mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world.

Seventh, We come in the next place to the ground of all this; and that is, to what the Pharisee had attained. To wit, that he was no extortioner, no unjust man, no adulterer, nor even as this Publican, and for that he fasted twice a week, and paid tithes of all that he possessed. So that you see he pretendeth to a double foundation for his salvation, a moral and a ceremonial one; but both very lean, weak, and feeble: For the first of his foundations, what is it more, if all be true that he saith, but a being removed a few inches from the vilest men in their vilest actions, a very slender matter to build my confidence for heaven upon.

And for the second part of his ground for life, what is it but a couple of ceremonies, if so good. The first is questioned as a thing not founded in God's law; and the second is such, as is of the remotest sort of ceremonies, that teach and preach the Lord Jesus. But suppose them to be the best, and his conformity to them the thoroughest, they never were ordained to get to heaven by, and so are become but a sandy foundation. But anything will serve some men for a foundation and support for their souls, and to build their hopes of heaven upon. I am not a drunkard, says one, nor a liar, nor a swearer, nor a thief, and therefore, I thank God, I have hopes of heaven and glory. I am not an extortioner, nor an adulterer, nor unjust, nor yet as this Publican; and therefore do hope I shall go to heaven. Alas! poor men! will your being furnished with these things, save you from the thundering claps and vehement batteries, that the wrath of God will make upon sin and sinners in the day that shall burn like an oven? No, no, nothing at that day can shroud a man from the hot rebukes of that vengeance, but the very righteousness of God, which is not the righteousness of the law, however christened, named, or garnished with all those gew-gaws that men's heads and fancies can invent, for that is but the righteousness of man.

[MAN'S RIGHTEOUSNESS REJECTED, AND THE IMPUTED RIGHTEOUSNESS OF CHRIST ALONE TO BE RELIED ON FOR JUSTIFICATION.]

But, O thou blind Pharisee, since thou art so confident that thy state is good, and thy righteousness is that that will stand, when it shall be tried with fire (1 Cor 3:13), let me now reason with thee of righteousness. My terror shall not make thee afraid; I am not God, but a man as thou art, we both are formed out of the clay.

First, Prithee when didst thou begin to be righteous? Was it before or after thou hadst been a sinner? Not afore, I dare say; but if after, then the sins that thou pollutedst thyself withal before, have made thee uncapable of acting legal righteousness. For sin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canst not by after acts of obedience make thyself just in the sight of that God thou pretended now to stand praying unto. Indeed, thou mayest cover thy dirt, and paint thy sepulchre; for that acts of after obedience will do, though sin has gone before. But Pharisee, God can see through the white of this wall, even to the dirt that is within: God also can see through the paint and garnish of thy beauteous sepulchre, to the dead men's bones that are within; nor can any of thy most holy duties, nor all, when put together, blind the eye of the all-seeing majesty from beholding all the uncleanness of thy soul.13 (Matt 23:27) Stand not therefore so stoutly to it, now thou art before God; sin is with thee, and judgment and justice is before him. It becomes thee, therefore, rather to despise and abhor this life of thy hand, and to count all thy doings but dross and dung, and to be content to be justified with another's righteousness instead of thine own. This is the way to be secured. I say, blind Pharisee, this is the way to be secured from the wrath which is to come.

There is nothing more certain than this, that as to justification from the curse of the law, God has rejected man's righteousness, for the weakness and unprofitableness thereof; and hath accepted in the room of that glorious righteousness of his Son; because indeed, that, and that only, is universal, perfect, and equal with his justice and holiness. This is in a manner the contents of the whole bible, and therefore must needs be most certainly true. Now then, Mr. Pharisee, methinks, what if thou didst this, and that while thou art at thy prayers; to wit, cast in they mind what doth God love most, and the resolve will be at hand. The BEST righteousness, surely the BEST righteousness; for that thy reason will tell thee: This done, even while thou art at thy devotion, ask thyself again, But WHO has the best righteousness? And that resolve will be at hand also; to wit, he that in person is equal with God; and that is his Son Jesus Christ. He that is separate from sinners, and made higher than the heavens; and that is his Son Jesus Christ. He that did no sin, nor had any guile found in his mouth; and there never was any such HE in all the world but the Son of God, Jesus Christ.

Now Pharisee, when thou hast done this, then as thou art in thy devotion, ask again, But what is this best righteousness, the righteousness of Christ, to do? And the answer will be ready. It is to be made by an act of the sovereign grace of God over to the sinner, that shall dare to trust thereto for justification from the curse of the law. He is made unto us of God, righteousness. (1 Cor 1:30) "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." (2 Cor 5:21) "For Christ is the end of the law for righteousness to every one that believeth." (Rom 10:4)

This done, and concluded on, then turn again Pharisee, and say thus with thyself; Is it most safe for me to trust in this righteousness of God? This righteousness of God-man, this righteousness of Christ? Certainly it is. Since, by the text, it is counted the best, and that which best pleaseth God; since it is that which God hath appointed, that

sinners shall be justified withal. For in the Lord have we righteousness if we believe: And, in the Lord we are justified, and do glory. (Isa 45:24,25)
Nay Pharisee, suppose thine own righteousness should be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteousness of Christ. Yet since God has chosen by Christ, to reconcile us to himself, canst thou attempt to seek by thine own righteousness to reconcile thyself to God, and not be guilty of attempting, at least, to confront this righteousness of Christ before God. Yea, to dare with it, yea, to challenge by it, acceptance of thy person contrary to God's design. Suppose, that when the king has chosen one to be judge in the land, and has determined that he shall be judge in all cases, and that by his verdict every man's judgment shall stand. I say, suppose, after this another should arise, and of his own head resolve to do his own business himself. Now, though he should be every whit as able as the judge of the king's appointing to do it; yea, and suppose he should do it as justly and righteously too, yet his making of himself a judge, would be an affront to the king, and an act of rebellion, and so a transgression worthy of punishment.
Why Pharisee, God hath appointed, that by the righteousness of his Son, and by that righteousness only, men shall be justified in his sight from the curse of the law. Wherefore, take heed, and at thy peril, whatever thy righteousness is, confront not the righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the bar of God, nor do thou plead for that in his court of justice; for thou canst not do that and be innocent. If he trusts to his righteousness, he hath sinned, says Ezekiel. Mark the text, "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered: but for his iniquity that he hath committed, he shall die for it." (Chron 33:13)
Observer a few things from this text, and they are these that follow.
First, Here is a righteous man; a man, with whom we do not hear that the God of heaven finds fault.
Secondly, Here is a promise made to this man, that "he shall surely live"; but on THIS condition, that he trusts not to his own righteousness. Whence it is manifest, that the promise of life to this righteous man, is not for the sake of his righteousness, but for the sake of something else, to wit, the righteousness of Christ.
1. Not for the sake of his own righteousness. This is evident, because we are admitted, yea, commanded, to trust in the righteousness that saveth us. The righteousness of God is unto all, and upon all that believe; that is, trust in it, and trust to it for justification. Now therefore, if thy righteousness, when most perfect, could save thee, thou mightest, yea oughtest most boldly to trust therein. But since thou art forbidden to trust to it, it is evident it cannot save, nor is it for the sake of that, that the righteous man is saved. (Rom 3:21, 22)
2. But for the sake of something else; to wit, for the sake of the righteousness of Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. " To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." (Rom 3:26) See also Philippians 3:7-9.
"If he trusts to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed [in trusting to his own righteousness] he shall die for it."
Note hence further.
1. That there is more virtue in one sin to destroy, than in all thy righteousness to save thee alive. If he trust, if he trust never so little, if he do at all trust to his own

righteousness, all his righteousness shall be forgotten; and by, and for, and in, the sin that he hath committed in trusting to it, he shall die.

2. Take notice also, that there are more damnable sins than those that are against the moral law. By which of the ten commandments is trusting to our own righteousness forbidden? Yet it is a sin. It is a sin therefore forbidden by the gospel, and is included, lurketh close in, yea, is the, or a root of unbelief itself; "He that believeth not shall be damned." But he that trusteth in his own righteousness doth not believe, neither in the truth or sufficiency of the righteousness of Christ to save him, therefore he shall be damned.

But how is it manifest, that he that trusteth to his own righteousness, doth it through a doubt, or unbelief of the truth or sufficiency of the righteousness of Christ?

I answer, Because, even because he trusteth to his own. A man will never willingly choose to trust to the worst of helps, when he believes there is a better as near, and to be had as soon, and that too, upon as easy, if not more easy terms. If he that trusteth to his own righteousness for life, did believe, that there is indeed such a thing as the righteousness of Christ to justify; and that this righteousness of Christ has in it ALL sufficiency to do that blessed work, be sure he would choose that, thereon to lay, lean, and venture his soul, that he saw was the best, and most sufficient to save; especially when he saw also, (and see that he must, when he sees the righteousness of Christ) to wit, that that is to be obtained as soon, because as near, and to be had on as easy terms; nay, upon easier than may man's own righteousness. I say, he would sooner choose it, because of the weight of salvation, of the worth of salvation, and of the fearful sorrow, that to eternity will overtake him, that in this thing shall miscarry. It is for heaven, it is to escape hell, wrath, and damnation, saith the soul; and therefore I will, I must, I dare not but choose that, and that only, that I believe to be the best and most sufficient help in so great a concern, as soul-concern is. So then he that trusteth to his own righteousness, does it of unbelief of the sufficiency of the righteousness of Christ to save him.

Wherefore this sin of trusting to his own righteousness is a most high and damning transgression: because it contemneth the righteousness of Christ, which is the only righteousness that is sufficient to save from the curse of the law. It also disalloweth the design of heaven, and the excellency of the mystery of the wisdom of God, in designing this way of salvation for man. What shall I say, It also seeketh to rob God of the honour of the salvation of man. It seeketh to take the crown from the head of Christ, and to set it upon the hypocrite's head; therefore, no marvel, that this one sin be of that weight, virtue and power, as to sink that man and his righteousness into hell, that leaneth thereon, or that trusteth unto it.

But Pharisee, I need not talk thus unto thee, for thou art not the man that hath that righteousness, that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the Saviour of mankind; nor is there any such one besides Jesus, who is called Christ. Thy righteousness is a poor pittance, a serap: nay, not so good as a serap of righteousness. Thine own confession makes thee partial in the law; for here, in the midst of thy boasts, thou hast not, because thou canst not say, thou hast fulfilled all righteousness. What madness then has brought thee into the temple, there in audacious manner to stand and vaunt before God; saying, "God, I thank thee, I am not as other men are."

Dost thou not know, that he that breaks one, breaks all the commandments of God; and consequently, that he that keeps not all, keeps none at all of the commandments of God. Say I this of myself? saith not the scriptures the same? "For whosoever shall keep

the whole law, and yet offend in one point, he is guilty of all." (James 2:10) Be confounded then, be confounded.

Dost thou know the God with whom now thou hast to do? He is a God that cannot, no, that cannot, as he is just, accept of an half righteousness for a whole; nor of a lame righteousness for a sound; nor of a sick righteousness for a well and healthy one. (Mal 1:8) And if so, how should he then accept of that which is not righteousness? I say, how should he accept of that which is none at all, save an hypocritical and feigned one, for thine is only such. And if Christ said, when you have done all, say, "We are unprofitable," How camest thou to say before thou hadst done one thing well, I am better, more righteous than other men?

Didst thou believe, when thou saidst it, That God knew thy heart? Hadst thou said this to the Publican, it had been a high and rampant expression; but to say this before God, to the face of God, when he knew that thou wast vile, and a sinner from the womb, and from the conception, spoils all. It was spoken to put a check to thy arrogancy, when Christ said, "Ye are they which justify yourselves before me; but God knoweth your hearts." (Luke 16:15)

Hast thou taken notice of this, that God judgeth the fruit by the heart from whence it comes? "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." (Luke 6:45) Nor can it be otherwise concluded, but that thou art an evil man, and so that all thy supposed good is nought but badness. For that thou hast made it to stand in the room of Jesus, and hast dared to commend thyself to the living God thereby: For thou hast trusted in thy shadow of righteousness, and committed iniquity. Thy sin hath melted away thy righteousness, and turned it to nothing but dross; or, if you will, to the early dew, like to which it goeth away, and so can by no means do thee good, when thou shalt stand in need of salvation and eternal life of God.

But further, thou sayest thou art righteous, but they are but vain words. Knowest thou not that thy zeal, which is the life of thy righteousness, is preposterous in many things. What else means thy madness, and the rage thereof, against men as good as thyself. True, thy being ignorant that they are good, may save thee from the commission of the sin that is unpardonable, but it will never keep thee from spot in God's sight, but will make both thee and thy righteousness culpable.

Paul, who was once as brave a Pharisee as thou canst be, calleth much of that zeal, which he in that estate was possessed with, and lived in the exercise of, madness; yea, exceeding madness (Acts 26:9-11, Phil 3:5,6), and of the same sort is much of thine, and it must be so; for a lawyer, a man for the law, and that resteth in it, must be a persecutor; yea, a persecutor of righteous men, and that of zeal to God; because by the law is begat, through the weakness that it meeteth with in thee, sourness, bitterness of spirit, and anger against him that rightfully condemneth thee of folly, for choosing to trust to thine own righteousness, when a better is provided of God to save us. (Gal 4:28-31) Thy righteousness therefore is deficient; yea, thy zeal for the law, and the men of the law, has joined madness with thy moral virtues, and made thy righteousness unrighteousness; How then canst thou be upright before the Lord?

Further, Has not the pride of thy spirit in this hot-headed zeal for thy Pharisaical notions, run thee upon thinking that thou art able to do more than God hath enjoined thee, and so able to make thyself more righteous, than God requireth thou shouldest be. What else is the use of thy adding of laws to God's laws, precepts to God's precepts, and traditions to God's appointments? (Mark 7:8) Nay, hast thou not by thus doing, condemned the law of want of perfection, and so the God that gave it, of want of

wisdom, and faithfulness to himself and thee?
Nay, I say again, hath not thy thus doing charged God with being ignorant of knowing, what rules there needed to be imposed on his creatures to make their obedience complete? And doth not this apish madness of thine intimate, moreover, that if thou hadst not stept in with the bundle of thy traditions, righteousness had been imperfect, not through man's weakness, but through impediment in God, or in his ministering rules of righteousness unto us.
Now, when thou hast thought on these things fairly, answer thyself in these few questions: Is not this arrogancy? Is not this blasphemy? Is not this to condemn God, that thou mightest be righteous? And dost thou think, this is, indeed, the way to be righteous?
But again, what means thy preferring of thine own rules, laws, statues, ordinances and appointments, before the rules, laws, statutes and appointments of God? Thinkest thou this to be right? Whither will thy zeal, thy pride, and thy folly carry thee? Is there more reason, more equity, more holiness in thy traditions, than in the holy, and just, and good commandments of God? (Rom 7:12) Why then, I say, dost thou reject the commandment of God, to keep thine own tradition? Yea, Why dost thou rage, and rail, and cry out when men keep not thy law, or the rule of thine order, and tradition of thine elders; and yet shut thine eyes, or wink with them, when thou thyself shalt live in the breach of the law of God? Yea, why wilt thou condemn men, when they keep not thy law, but study for an excuse, yea, plead for them that live in the breach of God's (Mark 7:10-13) Will this go for righteousness in the day of God Almighty? Nay rather, will not this, like a millstone about thy neck, drown thee in the deeps of hell? Oh, the blindness, the madness, the pride, and spite, that dwells in the hearts of these pretended righteous men.
Again, What kind of righteousness of thine, is this, that standeth in a misplacing, and so consequently in a misesteeming of God's commands? Some thou settest too high, and some too low; as in the text, thou hast set a ceremony above faith, above love, and above hope in the mercy of God: When, as it is evident, the things last mentioned, are the things of the first rate, the weightier matters. (Matt 23:23)
Again, Thou hast preferred the gold above the temple that sanctifieth the gold, and the gift upon the altar, above the altar that sanctifies the gift. (Matt 23:17)
I say again, What kind of righteousness shall this be called? What back will such a suit of apparel fit, that is set together just cross and thwart to what it should be? Just as if the sleeves should be sewed upon the pocket-holes, and the pockets set on where the sleeves should stand. Nor can other righteousness proceed where a wrong judgment precedeth it.
This misplacing of God's laws cannot, I say, but produce misshaped and misplaced obedience. It indeed produceth a monster, an ill-shapened thing, a mole, a mouse, a pig, all which are things unclean, and an abomination to the Lord. For see, saith he, if thou wilt be making, that thou make all things according to the pattern shewed to thee in the mount. Set faith, where faith should stand, a moral, where a moral should stand; and a ceremony, where a ceremony should stand; for this turning of things upside down shall be esteemed as the potter's clay: And wilt thou call this thy righteousness; yea, wilt thou stand in this, plead for this, and venture an eternal concern in such a piece of linsey-woolsey as this? O fools, and blind!
But further, let us come a little closer to the point. O blind
Pharisee. Thou standest to thy righteousness, what dost thou mean?
Wouldest thou have MERCY for thy righteousness, or JUSTICE for

thy righteousness?

[FIRST MERCY.] If mercy, what mercy? Temporal things God giveth to the unthankful and unholy; nor doth he use to SELL the world to man for righteousness. The earth hath he GIVEN to the children of men. But this is not the thing; thou wouldest have eternal mercy for thy righteousness; thou wouldest have God think upon what an holy, what a good, what a righteous man thou art, and hast been. But Christ died not for the good and righteous, nor did he come to call such to the banquet, that grace hath prepared for the world. "I came not," I am not come, saith Christ, "to call the righteous, but sinners to repentance." (Mark 2:27, Rom 5) Yet this is thy plea; Lord God, I am a righteous man, therefore grant me mercy, and a share in thy heavenly kingdom. What else dost thou mean, when thou sayest, "God I thank thee, that I am not as other men are?" Why dost thou rejoice, why art thou glad that thou art more righteous, if indeed thou art, than thy neighbour, if it is not because thou thinkest, that thou hast got the start of, the better of thy neighbour, with reference to mercy; and that by thy righteousness thou hast insinuated thyself into God's affections, and procured an interest in his eternal favour. But,

What, What hast thou done by thy righteousness? I say, What hast thou given to God thereby? And what hath he received of thy hand? Perhaps thou wilt say, righteousness pleaseth God: But I answer no, not thine, with respect to justification from the curse of the law, unless it be as perfect, as the justice it is yielded to, and as the law that doth command it. But thine is not such a righteousness: no, thine is speckled, thine is spotted, thine makes thee to look like a speckled bird in his eye-sight.

Thy righteousness has added iniquity, to thy iniquity, because it has kept thee from a belief of thy need of repentance, and because it has emboldened thee to thrust thyself audaciously into the presence of God, and made thee there, even before his holy eyes, which are so pure, that they cannot look on iniquity (Hab 1:13), to vaunt, boast, and brag of thyself, and of thy tottering, ragged, stinking uncleanness; for all our righteousnesses are as menstruous rags, because they flow from a thing, a heart, a man that is unclean. But,

Again, Wouldest thou have mercy for thy righteousness? For who wouldest thou have it; for another, or for thyself? If for another, and it is most proper, that a righteous man should intercede for another by his righteousness, rather than for himself, then thou thrusteth Christ out of his place and office, and makest thyself to be a saviour in his stead; for a mediator there is already, even a mediator between God and man, and he is the man Christ Jesus. There is therefore no need of thine interceding by thy righteousness for the acceptation of any unto justification from the curse.

But dost thou plead by thy righteousness, for mercy for thyself?

Why, in so doing thou impliest,

First, That thy righteousness can prevail with God, more than can thy sins. I say, that thy righteousness can prevail with God, to preserve thee from death, more than thy sins can prevail with him to condemn thee to it. And if so, what follows? but that thy righteousness is more, and has been done in a fuller spirit than ever were thy sins: but thus to insinuate is to insinuate a lie; for there is no man, but while he is a sinner, sinneth with a more full spirit, than any good man can act righteousness withal.

A sinner when he sinneth, he doth it with all his heart, and with all his mind, and with all his soul, and with all his strength; nor hath he in his ordinary course any thing that bindeth. But with a good man it is not so; all, and every whit of himself, neither is, nor

can be, in every good duty that he doth. For when he would do good evil is present with him. And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal 5:17)

Now if a good man cannot do good things with that wholeness and oneness of soul, with that oneness and universalness of mind, as a wicked man doth sin with, then is his sin heavier to weigh him down to hell, than is his righteousness to buoy him up to the heavens.

And again, I say, if the righteousness of a good man comes short of his sin, both in number, weight and measure, as it doth, for a good man shrinks and quakes at the thoughts of God's entering into judgment with him (Psa 143:2), then is his iniquity more than his righteousness. And I say again, if the sin of one that is truly gracious, and so of one that hath the best of principles, is heavier and mightier to destroy him, than is his righteousness to save him, how can it be, that the Pharisee, that is not gracious, but a mere carnal man, somewhat reformed and painted over with a few, lean, and lousy formalities, should with his empty, partial, hypocritical righteousness, counterpoise his great, mighty, and weighty sins, that have cleaved to him in every state and condition of his, to make him odious in the sight of God?

Second. Dost thou plead by thy righteousness for mercy for thyself? Why in so doing thou impliest, that mercy thou deservedst; and that is next door to, or almost as much as to say, God oweth me what I ask for.14 The best that can be put upon it, is, thou seekest security from the direful curse of God, as it were by the works of the law, and to be sure betwixt Christ and the law, thou wilt drop into hell. (Rom 9:31-33) For he that seeks for mercy, as it were, and but as it were, by the works of the law, doth not altogether trust thereto. Nor doth he that seeks for that righteousness, that should save him, as it were, by the works of the law, seek it only, wholly and solely at the hands of mercy. So then, to seek for that that should save thee, neither at the hands of the law, nor at the hands of mercy, is, to be sure, to seek it where it is not to be found; for there is no medium betwixt the righteousness of the law, and the mercy of God. Thou must have it either at the door of the law, or at the door of grace. But sayest thou, I am for having of it at the hands of both. I will trust solely to neither. I love to have two strings to my bow. If one of them, as you think, can help me by itself, my reason tells me, that both can help me better. Therefore will I be righteous, and good, and will seek by my goodness to be commended to the mercy of God: for surely, he that hath something of his own to ingratiate himself into the favour of his prince withal, shall sooner obtain his mercy and favour, than one that comes to him as stript of all good.

I answer, But there are not two ways to heaven, not two living ways; there is one new and living way, which Christ hath consecrated for us through the vail, that is to say, his flesh; and besides that one, there is no more. (Heb 10:19-24) Why then dost thou talk of two strings to thy bow? What became of him that had, and would have, two stools to sit on? Yea, the text says plainly, that therefore they obtained not righteousness, because they sought it not by faith, but, as it were, by the works of the law. See here, they are disowned by the gospel, because they sought it not by faith; that is, by faith only. Again, the law, and the righteousness thereof, flies from them, nor could they attain it, though they followed after it, because they sought it not by faith.

Mercy then is to be found alone in Jesus Christ! Again, the righteousness of the law is to be obtained only by faith of Jesus Christ: that is, in the Son of God is the righteousness of the law to be found; for he, by his obedience to his Father, is become the end of the law for righteousness. And for the sake of his legal righteousness, which

is also called the righteousness of God, because it was God in the flesh of the Lord Jesus that did accomplish it, is mercy and grace from God extended, to whoever dependeth by faith upon God by this Jesus his righteousness for it. And hence it is, that we so often read, that this Jesus is the way to the Father: That God, for Christ's sake, forgiveth us: That by the obedience of one, many are made righteous or justified: And that through this man, is preached to us the forgiveness of sins; and that by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

Now, though I here do make mention of righteousness and mercy, yet I hold there is but one way, to wit, to eternal life; which way, as I said, is Jesus Christ; for he is the new, the only new, and living way to the Father of mercies, for mercy to make me capable of abiding with him in the heavens for ever and ever.

But sayest thou, I will be righteous in myself that I may have wherewith to commend me to God, when I go to him for mercy?

I answer, But thou blind Pharisee; I tell thee thou hast no understanding of God's design by the gospel; which is, not to advance man's righteousness, as thou dreamest; but to advance the righteousness of his Son, and his grace by him. Indeed, if God's design by the gospel was to exalt and advance man's righteousness, then that which thou hast said, would be to the purpose. For what greater dignity can be put upon man's righteousness, than to admit it?

I say then, for God to admit it, to be an advocate, an intercessor, a mediator; for all these is that which prevaileth with God to shew me mercy. But this God never thought of, much less could he thus design by the gospel: for the text runs flat against it. Not of works, not of works of righteousness, which we have done; not of works, lest any man should boast, saying, Well, I may thank my own good life for mercy. It was partly for the sake of mine own good deeds that I obtained mercy to be in heaven and glory. Shall this be the burden of the song of heaven? Or is this that which is composed by that glittering heavenly host, and which we have read of in the holy book of God! No, no, that song runs upon other feet, standeth in far better strains, being composed of far higher, and truly heavenly matter: For God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph 1:5-7) And it is requisite, that the song be framed accordingly; wherefore he saith, that the heavenly song runs thus: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev 5:9,10)

He saith not that they have redeemed, or helped to redeem and deliver themselves; but that the Lamb, the Lamb that was slain; the Lamb only was he that had redeemed them. Nor, saith he, that they had made themselves kings and priests unto God to offer any oblation, sacrifice, or offering whatsoever; but that the same Lamb had made them such. For they, as is insinuated by the text, were in, among, one with, and no better, than the kindreds, tongues, nations, and people of the earth. Better! No, in no wise, saith Paul (Rom 3:9), therefore their separation from them was of mere mercy, free grace, good will, and distinguishing love: not for, or because of, works of righteousness which any of them have done; no, they were all alike. But these, because beloved, when in their blood, according to Ezekiel 16 were separated by free grace. And as another scripture hath it, redeemed from the earth, and from among men by blood.

(Rev 14:3,4) Wherefore deliverance from the ireful wrath of God, must not, neither in whole, nor in part, be ascribed to the whole law, or to all the righteousness that comes by it; but to the Lamb of God, Jesus, the Saviour of the world; for it is He that delivered us from the wrath to come: and that according to God's appointment; "For God hath not appointed us to wrath, but to obtain salvation by [or through] our Lord Jesus Christ." (1 Thess 5:9) Let every man, therefore, take heed what he doth, and whereon he layeth the stress of his salvation, "For other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor 3:11)

But dost thou plead still as thou didst before, and wilt thou stand thereto? Why then, thy design must overcome God, or God's design must overcome thee. Thy design is to give thy good life, thy good deeds, a part of the glory of thy justification from the curse. And God's design is to throw all thy righteousness out into the street, into the dirt, and dunghill, as to that. Thou art for glory, and for glorying here before God; yea, thou art for sharing in the glory of justification, when that alone belongeth to God. And he hath said, "My glory will I not give to another." Thou wilt not trust wholly to God's grace in Christ for justification; and God will not take thy stinking righteousness in, as a partner in thy acquitment from sin, death, wrath, and hell. Now the question is, who shall prevail? God, or the Pharisee? And whose word shall stand? His, or the Pharisee's? Alas! The Pharisee here must needs come down, for God is greater than all. Also, he hath said, that no flesh shall glory in his presence; and that he will have mercy, and not sacrifice. And again, that it is not, nor shall be, in him that wills, nor in him that runs, but in God that sheweth mercy. What hope, help, stay, or relief then is there left for the merit-monger? What twig, or straw, or twined thread is left to be a stay for his soul? This besom will sweep away his cobweb: The house that this spider doth so lean upon, will now be overturned, and he in it to hell fire; for nothing less than everlasting damnation is designed by God, and that for this fearful and unbelieving Pharisee: God will prevail against him for ever.

Third, But wilt thou yet plead thy righteousness for mercy? Why, in so doing, thou takest away from God the power of giving mercy. For if it be thine as wages, it is no longer his to dispose of all pleasure; for that which another man oweth me, is in equity not at his, but at my disposal. Did I say, that by this thy plea, thou takest away from God the power of giving mercy; I will add, yea, and also of disposing of heaven and life eternal. And then, I pray you, what is left unto God, and what can he call his own? Not mercy; for that by thy good deeds thou hast purchased. Not heaven; for that by thy good deeds thou hast purchased. Not eternal life; for that by thy good deeds thou hast purchased. Thus, Pharisee, O thou self-righteous man, hast thou set up thyself above grace, mercy, heaven, glory; yea, above even God himself, for the purchaser should in reason be esteemed above the purchase.

Awake man! What hast thou done? Thou hast blasphemed God, thou hast undervalued the glory of his grace; thou hast, what in thee lieth, opposed the glorious design of heaven! Thou hast sought to make thy filthy rags to share in thy justification.

Now, all these are mighty sins; these have made thine iniquity infinite. What wilt thou do? Thou hast created to thyself a world of needless miseries. I call them needless, because thou hadst more than enough before. Thou hast set thyself against God in a way of contending; thou standest upon thy points and pantables:15 Thou wilt not bate God an ace, of what thy righteousness is worth, and wilt also make it worth what thyself shalt list. Thou wilt be thine own judge, as to the worth of thy righteousness; thou wilt neither hear what verdict the word has passed about it, nor wilt thou endure, that God should throw it out in the matter of thy justification, but quarrellest with the doctrine of

free grace, or else dost wrest it out of its place to serve thy Pharisaical designs; saying, "God, I thank thee, I am not as other men"; fathering upon thyself, yea, upon God and thyself, a stark lie; for thou art as other men are, though not in this, yet in that; yea, in a far worse condition than the most of men are. Nor will it help thee any thing to attribute this thy goodness to the God of heaven: for that is but a mere toying; the truth is, the God that thou intendest, is nothing but thy righteousness; and the grace that thou supposest, is nothing but thine own good and honest intentions. So that,

Fourth, In all that thou sayest, thou dost but play the downright hypocrite. Thou pretendest indeed to mercy, but thou intendest nothing but merit. Thou seemest to give the glory to God; but at the same time takest it all to thyself. Thou despisest others, and criest up thyself, and in conclusion fatherest all upon God by word, and upon thyself in truth. Nor is there any thing more common among this sort of men, than to make God, his grace, and kindness, the stalking-horse to their own praise, saying, God, I thank thee when they trust to themselves that they are righteous, and have not need of any repentance; when the truth is, they are the worst sort of men in the world, because they put themselves into such a state as God hath not put them into, and then impute it to God, saying, God, I thank thee, that thou hast done it; for what greater sin [is there] than to make God a liar, or than to father that upon God which he never meant, intended, or did. And all this under a colour to glorify God; when there is nothing else designed, but to take all glory from him, and to wear [it] on thine own head as a crown, and a diadem in the face of the whole world.

A self-righteous man therefore can come to God for mercy none otherwise than fawningly: For what need of mercy hath a righteous man? Let him then talk of mercy, of grace, and goodness, and come in an hundred times with him, "God, I thank thee," in his mouth, all is but words, there is no sense, nor savour, nor relish of mercy and favour; nor doth he in truth, from his very heart, understand the nature of mercy, nor what is an object thereof; but when he thanks God, he praises himself; when he pleads for mercy, he means his own merit; and all this is manifest from what doth follow; for, saith he, "I am not as this Publican!" Thence clearly insinuating, that not the good, but the bad, should be rejected of the God of heaven: That not the bad but the good; not the sinner, but the self-righteous, are the most proper objects of God's favour. The same thing is done by others in this our day: Favour, mercy, grace, and "God I thank thee," is in their mouths, but their own strength, sufficiency, free-will, and the like, they are the things they mean, by all such high and glorious expressions.

[SECOND JUSTICE.] But, secondly, If thy plea be not for mercy, but for justice, then to speak a little to that. Justice has measures and rules to go by; unto which measures and rules, if thou comest not up, justice can do thee no good. Come then, O thou blind Pharisee, let us pass away a few minutes in some discourse about this. Thou demandest justice, because God hath said, that the man that doth these things shall live in and by them. And again, the doers of the law shall be justified; not in a way of mercy, but in a way of justice. He shall live by them. But what hast thou done, O blind Pharisee! What hast thou done, that thou art emboldened to venture, to stand and fall to the most perfect justice of God? Hast thou fulfilled the whole law, and not offended in one point? Hast thou purged thyself from the pollutions and motions of sin that dwell in the flesh, and work in thy own members? Is the very being of sin rooted out of thy tabernacle? And art thou now as perfectly innocent as ever was Jesus Christ? Hast thou, by suffering the uttermost punishment that justice could justly lay upon thee for thy sins, made fair and full satisfaction to God, according to the tenor of his law for thy transgressions? If thou hast done all these things, then thou mayest plead something,

and yet but something for thyself in a way of justice. Nay, in this I will assert nothing, but rather inquire:—What hast thou gained by all this thy righteousness? (we will now suppose what must not be granted) Was not this thy state when thou wast in thy first parents? Wast thou not innocent, perfectly innocent and righteous? And if thou shouldest be so now, what hast thou gained thereby? Suppose that the man, that had forty years ago forty pounds of his own, and had spent it all since, should yet be able now to show his forty pounds again? What has he got thereby, or how much richer is he at last, than he was, when he first set up for himself. Nay, doth not the blot of his ill living betwixt his first and his last, lie as a blemish upon him, unless he should redeem himself also by works of supererogation, from the scandal that justice may lay at his door for that?

But, I say, suppose, O Pharisee, this should be thy case, yet God is not bound to give thee in justice that eternal life, which by his grace he bestoweth upon those, that have redemption from sin, by the blood of his Son. In justice therefore, when all comes to all, thou canst require no more than an endless life in an earthly paradise; for there thou wast set up at first; nor doth it appear from what hath been said, touching all that thou hast done or canst do, that thou deservedst a better place.

Did I say, that thou mayest require justly an endless life in an earthly paradise. Why? I must add to that saying, this proviso: If thou continuest in the law, and in the righteousness thereof, else not. But how dost thou know that thou shalt continue therein? Thou hast no promise from God's mouth for that, nor is grace or strength ministered to mankind by the covenant that thou art under. So that still thou standest bound to thy good behaviour, and in the day that thou dost give the first, though never so little a trip, or stumble in thy obedience, thou forfeitest thine interest in paradise, and in justice, as to any benefit there.

But alas, what need is there that we should thus talk of things, when it is manifest, that thou hast sinned, not only before thou wast a Pharisee, but when, after the most strictest sect of thy religion, thou livedst also a Pharisee; yea, and now in the temple, in thy prayer there, thou showest thyself to be full of ignorance, pride, self-conceit, and horrible arrogancy, and desire of vain-glory, &c., which are none of them the seat of fruits of righteousness, but the seat of the devil, and the fruit of his dwelling, even at this time, in thy heart.

Could it ever have been imagined, that such audacious impudence could have put itself forth in any mortal man, in his approach unto God by prayer, as has showed itself in thee? "I am not as other men!" sayest thou; but is this the way to go to God in prayer? Is this the way for a mortal man, that is full of sin, that stands in need of mercy, and that must certainly perish without it, to come to God in prayer? The prayer of the upright is God's delight. But the upright man glorifies God's justice, by confessing to God the vileness and pollution of his state and condition: He glorifies God's mercy by acknowledging, that that, and that only, as communicated of God by Christ to sinners, can save and deliver from the curse of the law.

This, I say, is the sum of the prayer of the just and upright man (Job 1:8, 40:4, Acts 13:22, Psa 38, 51, 2 Sam 6:21,22), and not as thou most vain-gloriously vauntest, with thy, "God, I thank thee, that I am not as other men are."

True, when a man is accused by his neighbours, by a brother, by an enemy, and the like; if he be clear, and he may be so, as to what they shall lay to his charge, then let him vindicate, justify, and acquit himself, to the utmost that in justice and truth he can; for his name, the preservation whereof is more to be chosen than silver and gold; also his profession, yea, the name of God too, and religion, may now lie at stake, by reason

of such false accusations, and perhaps can by no means, as to this man, be recovered, and vindicated from reproach and scandal, but by his justifying of himself. Wherefore in such a work, a man serveth God, and saves religion from hurt; yea, as he that is a professor, and has his profession attended with a scandalous life, hurteth religion thereby: So he that has his profession attended with a good life, and shall suffer it notwithstanding, to lie under blame by false accusations, when it is in the power of his hand to justify himself, hurteth religion also. But the case of the Pharisee is otherwise. He is not here a dealing with men, but God; not seeking to stand clear in the sight of the world, but in the sight of heaven itself; and that too, not with respect to what men or angels, but with respect to what God and his law, could charge him with and justly lay at his door.

This therefore mainly altereth the case; for a man here to stand thus upon his points, it is death; for he affronteth God, he giveth him the lie, he reproveth the law, and in sum, accuseth it of bearing false witness against him; he doth this, I say, even by saying, " God, I thank thee, that I am not as other men are"; for God hath made none of this difference. The law condemneth all men as sinners, and testifieth, that every imagination of the thought of the heart of the sons of men is only evil, and that continually. Wherefore they that do as the Pharisee did, to wit, seek to justify themselves before God from the curse of the law, by their own good doings, though they also, as the Pharisee did, seem to give God the thanks for all, yet do most horribly sin, even by their so doing, and shall receive a Pharisee's reward at last. Wherefore, O thou Pharisee, it is a vain thing for thee either to think of, or to ask for, at God's hand, either mercy or justice. Because mercy thou canst not ask for, from sense of want of mercy, because thy righteousness, which is by the law, hath utterly blinded thine eyes, and complimenting with God doth nothing. And as for justice, that can do thee no good, but the more just God is, and the more by that he acteth towards thee, the more miserable and fearful will be thy condition, because of the deficiency of thy, so much by thee, esteemed righteousness.

[The Pharisee seeth no need of mercy, but thinketh himself righteous before God.]

What a deplorable condition then is a poor Pharisee in! For mercy he cannot pray, he cannot pray for it with all his heart; for he seeth, indeed, no need thereof. True, the Pharisee, though he was impudent enough, yet would not take all from God; he would still count, that there was due to him a tribute of thanks: "God, I thank thee," saith he, but yet not a bit of this, for mercy; but for that he had let him live, for I know not for what he did thank himself, till he had made himself better than other men; but that betterment was a betterment in none other judgment than that of his own, and that was none other but such an one as was false. So then, the Pharisee is by this time quite out of doors; his righteousness is worth nothing, his prayer is worth nothing, his thanks to God are worth nothing; for that what he had was scanty, and imperfect, and it was his pride that made him offer it to God for acceptance; nor could his fawning thanksgiving better his case, or make his matter at all good before God.

But I'll warrant you, the Pharisee was so far off from thinking thus of himself, and of his righteousness, that he thought of nothing so much as of this, that he was a happy man; yea, happier by far than other his fellow rationals. Yea, he plainly declares it when he saith, "God, I thank thee, that I am not as other men are."

O what a fool's paradise was the heart of the Pharisee now in, while he stood in the temple praying to God! "God, I thank thee," said he, for I am good and holy, I am a righteous man; I have been full of good works; I am no extortioner, unjust, nor adulterer, no nor yet as this wretched Publican. I have kept myself strictly to the rule of mine

order, and my order is the most strict of all orders now in being: I fast, I pray, I give tithes of all that I possess. Yea, so forward am I to be a religious man; so ready have I been to listen after my duty, that I have asked both of God and man the ordinances of judgment and justice; I take delight in approaching to God. What less now can be mine than the heavenly kingdom and glory?

Now the Pharisee, like Haman, saith in his heart, To whom would the king delight to do honour, more than to myself? Where is the man that so pleaseth God, and consequently, that in equity and reason should be beloved of God like me? Thus like the prodigal's brother, he pleadeth, saying, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." (Luke 15:29) O brave Pharisee! But go on in thine oration: "Nor yet as this Publican."

Poor wretch, quoth the Pharisee to the Publican, What comest thou for? Dost think that such a sinner as thou art shall be heard of God? God heareth not sinners; but if any man be a worshipper of God as I am, as I thank God I am, him he heareth. Thou, for thy part, hast been a rebel all thy days: I abhor to come nigh thee, or to touch thy garments. Stand by thyself, come not near me, for I am more holy than thou. (Isa 65:5) Hold, stop there, go no further; fie Pharisee, fie; Dost thou know before whom thou standest, to whom thou speakest, and of what the matter of thy silly oration is made? Thou art now before God, thou speakest now to God, and therefore in justice and honesty thou shouldest make mention of his righteousness, not of thine; of his righteousness, and of his only.

I am sure Abraham, of whom thou sayest he is thy father, never had the face to do as thou hast done, though it is to be presumed he had more cause so to do, than thou hast, or canst have. Abraham had whereof to glory, but not before God; yea, he was called God's friend, and yet would not glory before him; but humbled himself, was afraid, and trembled in himself, when he stood before him, acknowledging of himself to be but dust and ashes. (Gen 18:27,30, Rom 4:2) But thou, as thou hadst quite forgot, that thou wast framed of that matter, and after the manner of other men, standest and pleadest thy goodness before him. Be ashamed Pharisee! Dost thou think, that God hath eyes of flesh, or that he seeth as man sees? Is not the secrets of thy heart open unto him? Thinkest thou with thyself, that thou, with a few of thy defiled ways canst cover thy rotten wall, that thou hast daubed with untempered mortar, and so hide the dirt thereof from his eyes: Or that these fine, smooth, and oily words, that come out of thy mouth, will make him forget that thy throat is an open sepulchre, and that thou within art full of dead men's bones and all uncleanness? Thy thus cleansing of the outside of the cup and platter, and thy garnishing of the sepulchres of the righteous, is nothing at all in God's eyes, but things that manifest, that thou art an hypocrite, and blind, because thou takest no notice of that which is within, which yet is that, which is most abominable to God. For the fruit, alas, what is the fruit to the tree, or what are the streams to the fountain! Thy fountain is defiled; yea, a defiler, and so that which maketh thy whole self, with thy works unclean in God's sight. But Pharisee, how comes it to pass, that the poor Publican is now such a mote in thine eye, that thou canst not forbear, but must accuse him before the judgment of God: for in that thou sayest, "that thou art not even as this Publican," thou bringest in an accusation, a charge, a bill against him. What has he done? Has he concealed any of thy righteousness, or has he secretly informed against thee that thou art an hypocrite, and superstitious? I dare say, the poor wretch has neither meddled nor made16 with thee in these matters.

But what aileth the Pharisee? Doth the poor Publican stand to vex thee? Doth he touch thee with is dirty garments; or doth he annoy thee with his stinking breath? Doth his

posture of standing so like a man condemned offend thee? True, he now standeth with his hand held up at God's bar, he pleads guilty to all that is laid to his charge.
He cannot strut, vapour, and swagger as thou dost? but why offended at this? Oh but he has been a naughty man! and I have been righteous, sayest thou. Well, Pharisee, well, his naughtiness shall not be laid to thy charge, if thou hast chosen none of his ways. But since thou wilt yet bear me down, that thou art righteous, shew now, even now, while thou standest before God with the Publican, some, though they be but small, yea, though but very small fruits of thy righteousness. Let the Publican alone, since he is speaking of his life before God. Or if thou canst not let him alone, yet do not speak against him; for thy so doing will but prove, that thou rememberest the evil that the man has done unto thee; yea, and that thou bearest him a grudge for it too, and that while you stand before God.
But Pharisee, the righteous man is a merciful man, and while he standeth praying, he forgiveth; yea, and also crieth to God that he will forgive him too. (Mark 11:25,26, Acts 7:60) Hitherto then thou hast shewed none of the fruits of thy righteousness. Pharisee, righteousness would teach thee to love this Publican, but thou showest that thou hatest him. Love covereth the multitude of sins; but hatred and unfaithfulness revealeth secrets.
Pharisee, thou shouldest have remembered this thy brother in this his day of adversity, and shouldest have shewed, that thou hadst compassion to thy brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, hast taken thy neighbour at the advantage, and that when he is even between the straits, and standing upon the very pinnacle of difficulty, betwixt the heavens and the hells, and hast done what thou couldest, what on thy part lay, to thrust him down to the deep, saying, "I am not even as this Publican."
What cruelty can be greater; what rage more furious; and what spite and hatred more damnable and implacable, than to follow, or take a man while he is asking of mercy at God's hands, and to put in a caveat17 against his obtaining of it, by exclaiming against him that he is a sinner? The master of righteousness doth not so: "Do not think," saith he, "that I will accuse you to the Father." (John 5:45) The scholars of righteousness do not so. "But as for me," said David, "when they [mine enemies] were sick, [and the Publican here was sick of the most malignant disease] my clothing was sackcloth, I humbled my soul with fasting; and my prayer [to wit, that I made for them] returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother." (Psa 35:13,14)
Pharisee, Dost thou see here how contrary thou art to righteous men? Now then, where shall we find out one to parallel thee, but by finding out of him that is called the dragon; for he it is that accuseth poor sinners before God. (Zech 3, Rev 12)
"I am not as this Publican": Modesty should have commanded thee to have bit thy tongue as to this. What could the angels think, but that revenge was now in thine heart, and but that thou comest up into the temple, rather to boast of thyself and accuse thy neighbour, than to pray to the God of heaven: For what one petition is there in all thy prayer, that gives the least intimation, that thou hast the knowledge of God or thyself? Nay, what petition of any kind is there in thy vain-glorious oration from first to last? only an accusation drawn up, and that against one helpless and forlorn; against a poor man, because he is a sinner; drawn up, I say, against him by thee, who canst not make proof of thyself that thou art righteous: But come to proofs of righteousness, and there thou art wanting also. What though thy raiment is better than his, thy skin may be full as black: Yea, what if thy skin be whiter than his, thy heart may be yet far blacker. Yea, it

is so, for the truth hath spoken it; for within you are full of excess and all uncleanness. (Matt 23)
Pharisee, there are transgressions against the second table, and the Publican shall be guilty of them: But there are sins also against the first table, and thou thyself art guilty of them.
The Publican, in that he was an extortioner, unjust, and an adulterer, made it thereby manifest that he did not love his neighbour; and thou by making a God, a Saviour, a deliverer, of thy filthy righteousness, doth make it appear, that thou dost not love thy God; for as he that taketh, or that derogateth from his neighbour in that which is his neighbour's due, sinneth against his neighbour, so he that taketh or derogateth from God, sinneth against God.
Now then, though thou hast not, as thou dost imagine, played at that low game as to derogate from thy neighbour; yet thou hast played at that high game as to derogate from thy God; for thou hast robbed God of the glory of salvation; yea, declared, that as to that there is no trust to be put in him. "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" or substance. (Psa 52:7)
What else means this great bundle of thy own righteousness, which thou hast brought with thee into the temple? yea, what means else thy commending of thyself because of that, and so thy implicit prayer, that thou for that mightest find acceptance with God? All this, what does it argue, I say, but thy diffidence of God? and that thou countest salvation safer in thine own righteousness, than in the righteousness of God; and that thy own love to, and care of thy own soul, is far greater, and so much better, than is the care and love of God. And is this to keep the first table; yea, the first branch of that table, which saith, "Thou shalt love the Lord thy God?" For thy thus doing cannot stand with love to God.
How can that man say, I love God, who from his very heart shrinketh from trusting in him? Or, how can that man say, I would glorify God, who in his very heart refuseth to stand and fall by his mercy?
Suppose a great man should bid all the poor of the parish to his house to dinner, and should moreover send by the mouth of his servant, saying, My lord hath killed his fatlings, hath furnished his table, and prepared his wine, nor is there want of anything, come to the banquet: Would it not be counted as a high affront to, great contempt of, and much distrust in the goodness of the man of the house, if some of these guests should take with them, out of their own poor store, some of their mouldy crusts, and carry them with them, lay them on their trenchers upon the table before the lord of the feast, and the rest of his guests, out of fear that he yet would not provide sufficiently for those he had bidden to his dinner that he made?
Why Pharisee, this is thy very case, Thou hast been called to a banquet, even to the banquet of God's grace, and thou hast been disposed to go; but behold, thou hath not believed, that he would of his own cost make thee a feast, when thou comest; wherefore of thy own store thou hast brought with thee, and hast laid upon thy trencher 18 on his table, thy mouldy and hoary crusts in the presence of the angels, and of this poor Publican; yea, and hast vauntingly said upon the whole, "God, I thank thee, that I am not as other men are." I am no such NEEDY man. (Luke 15:7) "I am no extortioner, nor unjust, no adulterer, nor even as this Publican." I am come indeed to thy feast, for of civility I could do no less; but for thy dainties, I need them not, I have of such things enough of mine own.19 (Luke 18:9) I thank thee therefore for thy offer of kindness, but I am not as those that have, and stand in need thereof, "nor yet as this Publican." And

thus feeding upon thine own fare, or by making a composition of his and thine together, thou condemnest God, thou countest him insufficient or unfaithful; that is, either one that hath not enough, or having it, will not bestow it upon the poor and needy, and therefore, of mere pretence thou goest to his banquet, but yet trustest to thine own, and to that only.

This is to break the first table; and so to make thyself a sinner of the highest form: for the sins against the first table, are sins of an higher nature than are the sins against the second. True, the sins of the second table are also sins against God, because they are sins against the commandments of God: but the sins that are against the first table, are sins not only against the command, but against the very love, strength, holiness, and faithfulness of God. And herein stands thy condition; thou hast not, thou sayest thou hast not done injury to thy neighbour; but what of that, IF THOU HAST REPROACHED GOD THY MAKER? This is, as if a man should be in with his fellow-servant, and out with his master.

Pharisee, I will assure thee, thou art besides the saddle;20 thy state is not good, thy righteousness is so far off from doing of thee any good, that it maketh thee to be a greater sinner than if thou hadst none at all, because it fighteth more immediately against the mercy, the love, the grace, and goodness of God, than the sins of other sinners, as to degree, does.

And as they are more odious and abominable in the sight of God, as they needs must, if what is said be true, as it is; so they are more dangerous to the life and soul of man: for that they always appear unto him in whom they dwell, and to him that trusteth in them, not to be sins and transgressions, but virtues and excellent things. Not things that set a man further off, but the things, that bring a man nearer to God, than those that want them are or can be. This therefore is the dangerous estate of those that go about to establish their own righteousness, that neither have, nor can, while they are so doing, submit themselves to the righteousness of God. (Rom 10:3) It is far more easy to persuade a poor wretch, whose life is debauched, and whose sins are written in his forehead, to submit to the righteousness of God, that is, to the righteousness that is of God's providing and giving; than it is to persuade a self-righteous man to do it. For the profane are sooner convinced, as of the necessity of righteousness to save him: so that he has none of his own to do him that pleasure, and therefore most gladly he accepteth of, and submitteth himself to the help and health and salvation that is in the righteousness and obedience of another man.

And upon this account it is, that Christ saith, "The Publicans and the Harlots" enter into the kingdom of heaven before the Scribes and Pharisees. (Matt 21:31) Poor Pharisee, what a loss art thou at? thou art not only a sinner, but a sinner of the highest form. Not a sinner by such sins (by such sins chiefly) as the second table doth make manifest; but a sinner chiefly in that way, as no self-righteous man did ever dream of. For when the righteous man or Pharisee shall hear that he is a sinner, he replieth, "I am not as other men are."

And because the common and more ordinary description of sin, is the transgression against the second table, he presently replieth again, I am not as this Publican is; and so shrowdeth himself under his own lame endeavours, and ragged, partial patches of moral or civil righteousness. Wherefore when he heareth, that his righteousness is condemned, slighted, and accounted nothing worth, then he fretteth, and fumeth, and chafeth and would kill the man, that so slighteth and disdaineth his goodly righteousness; but Christ and the true gospel-teacher still goeth on, and condemneth all his righteousness to be as menstruous rags, an abomination to God, and nothing

but loss and dung.
Now menstruous rags, things that are an abomination, and dung, are not fit matter to make a garment of to wear, when I come to God for life, much less to be made my friend, my advocate, my mediator and spokesman, when I stand betwixt heaven and hell, to plead for me that I might be saved. (Isa 64:6, Luke 16:15, Phil 3:6-8)
Perhaps some will blame me, and count me also worthy thereof, because I do not distinguish betwixt the matter and the manner of the Pharisee's righteousness. And let them condemn me still; for, saving the holy law, which is neither the matter nor manner of the Pharisee's righteousness, but rather the rules, if he will live thereby, up to which he should completely come in every thing that he doth. And I say again, that the whole of the Pharisee's righteousness is sinful, though not with and to me, yet with and before the God of heaven. Sinful I say it is, and abominable, both in itself, and also in its effects.
[The Pharisee's whole righteousness sinful.]
First, In itself; for that it is imperfect, scanty, and short of the rule by which righteousness is enjoined, and EVEN with which every act should be: For shortness here, even every shortness in these duties, is sin, and sinful weakness; wherefore the curse taketh hold of the man for coming short, but that it could not justly do, if he coming short was not his sin: Cursed is every one that doeth not, and that continueth not to do all things written in the law. (Deu 27:26, Gal 3:10)
Second, It is sinful, because it is wrought by sinful flesh; for all legal righteousness is a work of the flesh. (Rom 4:1, Phil 3:3-8)
A work, I say, of the flesh; even of that flesh, who, or which also committeth the greatest enormities. For the flesh is but one, though its workings are divers: Sometimes in a way most notoriously sensual and devilish, causing the soul to wallow in wickedness as the sow doth to wallow in the mire.
But these are not all the works of the flesh; the flesh sometimes will attempt to be righteous, and set upon doing actions, that in their perfection would be very glorious and beautiful to behold. But because the law is only commanding words, and yieldeth no help to the man that attempts to perform it; and because the flesh is weak, and cannot do of itself that which it beginneth to meddle with, therefore this most glorious work of the flesh faileth.
But, I say, as it is a work of the flesh, it cannot be good, forasmuch as the hand that worketh it, is defiled with sin: For in a good man, one spiritually good, "that is in his flesh there dwells no good thing," but consequently that which is bad; how then can the flesh of a carnal, graceless man, and such a one is every Pharisee and self-righteous man in the world, produce, though it joineth itself to the law, to the righteous law of God, that which is good in his sight.
If any shall think that I pinch so hardly, because I call man's righteousness which is of the law, of the righteous law of God, flesh; let them consider that which follows; to wit, That though man by sin, is said to be dead in sin and trespasses, yet not so dead, but that he can act still in his own sphere. That is, to do, and choose to do, either that which by all men is counted base, or that which by some is counted good, though he is not, nor can all the world make him capable of doing anything that may please his God. Man by nature, as dead as he is, can, and that with the will of his flesh, will his own salvation. Man by nature can, and that by the power of the flesh, pursue and follow after his own salvation; but then he wills it, and pursues or follows after it, not in God's way, but his own. Not by faith in Christ, but by the law of Moses, see Romans 10:16, 31, 10:3-7.

Wherefore it is no error to say, that a man naturally has Will, and a Power to pursue his will, and that as to his salvation. But it is a damnable error to say, that he hath will and power to pursue it, and that in God's way. For then we must hold that the mysteries of the gospel are natural; for that natural men, or men by nature, may apprehend and know them; yea, and know them to be the only means by which they must obtain eternal life: for the understanding must act before the will; yea, a man must approve of the way to life by Jesus Christ, before his mind will budge, or stir, or move that way: " But the natural man receiveth not the things of the Spirit of God; [of the gospel] for they are foolishness unto him, neither can he know them because they are spiritually discerned." (1 Cor 2:14)

He receiveth not these things; that is, his mind and will lie cross unto them, for he counts them foolishness; nor can all the natural wisdom in the world, cause that his will should fall in with them, because it cannot discern them.

Nature discerneth the law, and the righteousness thereof; yea, it discerneth it, and approveth thereof; that is, that the righteousness of it is the best and only way to life, and therefore the natural will and power of the flesh, as here you see in the Pharisee, do steer their course by that for eternal life. (1 Cor 2:14)

The righteousness of the law therefore is a work of the flesh, a work of sinful flesh, and therefore must needs be as filth and dung, and abominable as to that for which this man hath produced it, and presented it in the temple before God.

Nor is the Pharisee alone entangled in this mischief; many souls are by these works of the flesh flattered, as also the Pharisee was, into an opinion, that their state is good, when there is nothing in it. the most that their conversion amounteth to, is, the Publican is become a Pharisee; the open sinner is become a self-righteous man. Of the black side of the flesh he hath had enough, now therefore with the white side of the flesh he will recreate himself. And now, most wicked must he needs be, that questioneth the goodness of the state of such a man. He, of a drunkard, a swearer, an unclean person, a sabbath-breaker, a liar, and the like, is become reformed; a lover of righteousness, a strict observer, doer, and trader in the formalities of the law, and a herder with men of his complexion. And now he is become a great exclaimer against sin and sinners, defying to acquaint with those that once were his companions, saying, "I am not even as this Publican."

To turn therefore from the flesh to the flesh, from sin to man's righteousness: yea, to rejoice in confidence, that thy state is better than is that of the Publican: I mean, better in the eyes of divine justice, and in the judgment of the law; and yet to be found by the law, not in the spirit, but in the flesh; not in Christ, but under the law; not in a state of salvation, but of damnation, is common among men: For they, and they only, are the right men, "which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Where by flesh, must not be meant the horrible transgressions against the law, though they are also called the works of the flesh (Gal 5:19), for they minister no occasion unto men, to have confidence in them towards God: but that is that, which is insinuated by Paul, where he saith, he had "no confidence in the flesh," though he might have had it, as he said, "Though I might also have confidence in the flesh. If any other man," saith he, "thinketh that he hath whereof he might trust in the flesh, I more" (Phil 3:3,4): And then he repeats a two-fold privilege that he had by the flesh. First, That he was one of the seed of Abraham, and of the tribe of Benjamin, an Hebrew of the Hebrews, &c.

Secondly, That he had fallen in with the strictest men of that religion, which was such after the flesh; to wit, to be a Pharisee, and was the son of a Pharisee, had much

fleshly zeal for God, and was "touching the righteousness which is in the law blameless. " (Phil 3:6)

But, I say still, there is nothing but flesh, flesh; fleshly privileges, and fleshly righteousness, and so consequently a fleshly confidence, and trust for heaven. This is manifest for these very things, when the man had his eyes enlightened, he counted all but loss and dung, that he might be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

[Godly men are afraid of their own righteousness.]

And this leads me to another thing, and that is, to tell thee, O thou blind Pharisee that thou canst not be in a safe condition, because thou hast thy confidence in the flesh, that is, in the righteousness of the flesh. For "all flesh is grass, and all the goodliness thereof is as the flower of the field": and the flesh and the glory of that being as weak as the grass, which today is, and tomorrow is cast into the oven, is but a weak business for a man to venture his eternal salvation upon. Wherefore, as I also hinted before, the godly-wise have been afraid to be found in their righteousness, I mean their own personal righteousness, though that is far better, than can be the righteousness of any carnal man: for the godly man's righteousness is wrought in the spirit and faith of Christ; but the ungodly man's righteousness is of the flesh, and of the law. Yet I say, this godly man is afraid to stand by his righteousness before the tribunal of God, as is manifest in these following particulars.

First, He sees sin in his righteousness, for so the prophet intimates, when he saith, "All our righteousnesses are as filthy rags" (Isa 64:6): but there is nothing can make one's righteousness filthy but sin. It is not the poor, the low, the mean, the sickly, the beggarly state of a man, nor yet his being hated of devils, persecuted of men, broken under necessities, reproaches, distresses, or any kind of troubles of this nature, that can make the godly man's righteousness filthy; nothing but SIN can do it, and that can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, strives, denies himself, and puts his body under what chastisement or hardships he can; yea, though he also shall get his spirit and soul hoisted up to the highest peg, or pin of sanctity, and holy contemplation, and so his lusts to the greatest degree of mortification; but sin will be with him in the best of his performances. With him, I say, to pollute and defile his duties, and to make his righteousness specked and spotted, filthy and menstruous.

I will give you two or three instances for this. 1. Nehemiah was a man, in his day, one that was zealous, very zealous for God, for his house, for his people, and for his ways; and so continued, and that from first to last, as they may see that please to read the relation of his action; yet when he comes seriously to be concerned with God about his duties, he relinquisheth a standing by them. True, he mentioneth them to God, but confesseth that there is imperfections in them, and prayeth that God will not wipe them away: "Wipe not out my good deeds, O my God, that I have done for the house of my God, and for the offices thereof." And again, "Remember me, O my God, concerning this," also another good deed, "and spare me according to the greatness of thy mercy:—Remember me, O my God, for good." (Neh 13)

I do not think that by these prayers he pleadeth for an acceptation of his person, as touching justification from the curse of the law, as the poor blind Pharisee doth; but that God would accept of his service, as he was a son, and not deny to give him a reward of grace for what he had done, since he was pleased to declare in his testament, that he would reward the labour of love of his saints with an exceeding weight of glory; and

therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatness of his mercy.
2. A second instance is that of David, where he saith, "Enter not into judgment with thy servant": O Lord; "for in thy sight shall no man living be justified." (Psa 143:2) David, as I also have hinted before is said to be a man after God's own heart (Acts 13:22), and as here by the Spirit he acknowledges him for his servant; yet behold how he shrinketh, how he draweth back, how he prayeth, and petitioneth, that God would vouchsafe so much as not to enter into judgment with him. Lord, saith he, if thou enterest into judgment with me, I die, because I shall be condemned; for in thy sight I cannot be justified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by thy law and my works I die, therefore do not so much as enter into judgment with me, O Lord. Nor is this my case only, but it is the condition of all the world: "For in thy sight shall NO man living be justified."
3. A third instance is, that general conclusion of the apostle, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." (Gal 3:11) By this saying of Paul, as he taketh up the sentence of the prophet Habakkuk (2:4), so he taketh up this sentence, yea, and the personal justice of David also. No man, saith he, is justified by the law in the sight of God; no, no just man, no holy man, not the strictest and most righteous man. But why not? why? Because the just shall live by faith.
The just man, therefore, must die, if he has not faith in another righteousness, than that which is of the law; called his own: I say, he must die, if he has none other righteousness than that which is his own by the law.21 Thus also Paul confesses of himself: I, saith he, know nothing by myself, either before conversion or after; that is, I knew not, that I did anything before conversion, either against the law, or against my conscience; for I was then, touching the righteousness which is of the law, blameless. Also, since my conversion, I know nothing by myself; for "I have lived in all good conscience before God unto this day." (Acts 23:1)
A great saying, I promise you. I doubt this is more than our glorious justitiaries can say, except they say and lie. Well, but yet, "I am not hereby justified." (1 Cor 4:4, Phil 3:7) Nor will I dare to venture the eternal salvation of my soul upon mine own justice, "but he that judgeth me is the Lord." That is, though I, through my dimsightedness, cannot see the imperfections of my righteousness; yet the Lord, who is my judge, and before whose tribunal I must shortly stand, can and will; and if in his sight there shall be found no more but one spot in my righteousness, I must, if I plead my righteousness, fall for that.
Second, That the best of men are afraid to stand before God's tribunal, there to be judged by the law as to life and death, according to the sufficiency or non-sufficiency of their righteousness, is evident, because by casting away their own, in this matter, they make all the means they can for this; that is, that his mercy, by an act of grace, be made over to them, and that they in it may stand before God to be judged.
Hence David cries out so often, "Lead me, O Lord, in thy righteousness." (Psa 5:8) " Deliver me in thy righteousness." (Psa 31:1) "Judge me, O Lord my God, according to thy righteousness." (Psa 35:24) "Quicken me in thy righteousness." (Psa 119:40) "O Lord," says he, "give ear to my supplications; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant": O Lord: "For in thy sight shall no man living be justified." (Psa 143:1,2) And David, What if God doth thus? Why then, saith he, "My tongue shall speak of thy righteousness." (Psa 35:28) "My tongue shall sing aloud of thy righteousness." (Psa 51:14) "My mouth shall shew forth thy

righteousness." Yea, "I will make mention of thy righteousness, even of thine only." (Psa 71:15,16)

Daniel also, when he comes to plead for himself and his people, he first casts away his and their righteousness, saying, "For we do not present out supplications before thee for our righteousnesses." And pleads God's righteousness, and that he might have a share and interest in that, saying, "O Lord, righteousness belongeth unto thee" (9:7,18), to wit, that righteousness, for the sake of which, mercy and forgiveness, and so heaven and happiness is extended to us.

Righteousness belongeth to thee, and is thine, as nearly as sin, shame, and confusion, is ours, and belongeth to us, which righteousness he afterwards calleth "The Lord," saying, do it, for the Lord's sake; read the 16, 17, verses of the ninth of Daniel. "O Lord," saith he, "according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." For the sake of the Lord Jesus Christ; for on him Daniel now had his eye, and through him to the Father he made his supplication; yea, and the answer was according to his prayer, to wit, that God would have mercy on Jerusalem, and that he would in his time send the Lord, the Messias, to bring them in everlasting righteousness for them.

Paul also, as I have hinted before, disclaims his own righteousness, and layeth fast hold on the righteousness of God: seeking to be found in that, or in him that has it, not having his own righteousness; for he knew that when the rain descends, the winds blow, and the floods come down falls on all men, but they that have that righteousness. (Phil 3)

Now the earnest desire of the righteous to be found in God's righteousness, ariseth from strong conviction of the imperfections of their own, and of good knowledge that was given them of the terror that will attend men at the day of the fiery trial; to wit, the day of judgment. For although men can now flatter themselves into a fool's paradise, and persuade themselves that all shall be well with them then, for the sake of their own silly and vain-glorious performances; yet when the day comes that shall burn like an oven, and when all that have done wickedly shall be as stubble, and so will all appear to be that are not found in Christ, then will their righteousness vanish like smoke, or be like fuel for that burning flame. And hence the righteousness that the godly seek to be found in, is called the name of the Lord, a strong tower, a rock, a shield, a fortress, a buckler, a rock of defence, UNTO which they resort, and INTO which they run and are safe.

The godly wise therefore do not, as this Pharisee, bring their own righteousness into the temple, and there buoy up themselves and spirits by that into a conceit, that for the sake of that, God will be merciful and good unto them: but throwing away their own, they make to God for his, because they certainly know, even by the word of God, that in the judgment none can stand the trial, but those that are found in the righteousness of God.

Third, That the best of men are afraid to stand before God's tribunal by the law, there to be judged to life and death, according to the sufficiency or non-sufficiency of their righteousness, is evident: for they know, that it is a vain thing to seek by acts of righteousness to make themselves righteous men, as is the way of all them that seek to be justified by the deeds of the law.

And herein lieth the great difference between the Pharisee and the true Christian man. The Pharisee thinks, by acts of righteousness he shall make himself a righteous man, therefore he cometh into the presence of God well furnished, as he thinks, with his negative and positive righteousness.

Grace suffereth not a man to boast it before God, whatever he saith before me: "His soul which is lifted up, is not upright in him" (Hab 2:4): And better is the poor in spirit, than the proud in spirit. The Pharisee was a very proud man, a proud, ignorant man, proud of his own righteousness, and ignorant of God's: for had he not, he could not, as he did, have so condemned the Publican, and justified himself.

[The Pharisee ignorant that he must be righteous before he can do righteousness.]

And I say again, that all this pride and vain-glorious shew of the Pharisee, did arise from his not being acquainted with this; that a man must be good, before he can do good; he must be righteous, before he can do righteousness. This is evident from Paul, who insinuateth this as the reason, why "none do good," even because There is none that is righteous, no, not one. "There is none righteous," saith he; and then follows, " There is none that doeth good." (Rom 3:10-12) For it is not possible for a man, that is not first made righteous by the God of heaven, to do anything that in a proper, in a law, or in a gospel-sense may be called righteousness. Meddle with righteous things he may; attempt to make himself a righteous man, by his so meddling with them, he may; but work righteousness, and so by such works of righteousness, make himself a righteous man, he cannot.

The righteousness of a carnal man, is indeed by God called righteousness; but it must be understood, as spoken in the dialect of the world; or with reference to the world's matters. The world indeed calls it righteousness; and it will do no harm, if it bear that term with reference to worldly matters. Hence worldly civilians are called good and righteous men, and so, such as Christ, under that notion, neither died for, nor giveth his grace unto. (Rom 5:7,8) But we are not now discoursing about any other righteousness, than that which is so accounted either in a law, or in a gospel-sense; and therefore let us a little more touch upon that.

A man then must be righteous in a law-sense, before he can do acts of righteousness, I mean that are such, in a gospel-sense. Hence first, you have true gospel-righteousness made the fruit of a second birth. "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is born of him." (1 John 2:29) Not born of him by virtue of his own righteous actions, but born of him by virtue of Christ's mighty working with his word upon the soul; who afterwards, from a principle of life, acteth and worketh righteousness.

And he saith again, "Little children, let no man deceive you, he that doeth righteousness is righteous, even as he is righteous." (1 John 3:7) Upon this scripture, I will a little comment, for the proof of what is urged before; namely, that a man must be righteous in a law-sense, before he can do such things that may be called acts of righteousness in a gospel-sense. And for this, this scripture, ministereth to us two things to be considered by us.

The first is, that he that doeth righteousness is righteous.

The second is, that he that doeth righteousness is righteous, as Christ is righteous.

First, He that doeth righteousness; that is, righteousness which the gospel calleth so, is righteous; that is, precedent to, or before he doth that righteousness. For he doth not say, he shall make his person righteous by acts of righteousness that he shall do; for

then an evil tree may bear good fruit: yea, and may make itself good by doing so: But he saith, he that doeth righteousness is righteous; as he saith, he that doeth righteousness IS born of him.

So then, a man must be righteous before he can do righteousness, before he can do righteousness in a gospel-sense.

Second, Our second thing then is to inquire, with what righteousness a man must be righteous, before he can do that which in a gospel-sense is called righteousness?

And first, I answer, He must be righteous in a law-sense; that is, he must be righteous in the judgment of the law. This is evident, because he saith, he that doeth righteousness is righteous as he is righteous. That is, in a law-sense; for Christ in no sense is righteous in the judgment of charity only; but in his meanest acts, if it be lawful to make such comparison, he was righteous in a law-sense, or in the judgment of the law. Now the apostle saith, "That he that doeth righteousness IS righteous, as HE is righteous." They are the words of God, and therefore I cannot err in quoting of them, though I may not so fully, as I would, make the glory of them shine in speaking to them.

But what righteousness is that, with which a man must stand righteous in the judgment of the law, before he shall or can be found to do acts of righteousness, that by the gospel are so called? I answer.

First, It is none of his own which is of the law, you may be sure; for he hath this righteousness before he doeth any that can be called his own. "He that doeth righteousness is righteous" already, precedent to, or before he doth that righteousness; yea, he is righteous before, even as HE is righteous.

Second, It cannot be his own which is of the gospel; that is, that which floweth from a principle of grace in the soul: for he is righteous before he doeth this righteousness. He that doeth righteousness, IS righteous. He doth not say he that hath done it, but he that doeth it; respecting the act while it is in doing, he is righteous. He is righteous even then, when he is a doing of the very first act of righteousness; but an act, while it is in doing, cannot, until it is done, be called an act of righteousness; yet, saith the text, "He is righteous."

But again, if an act, while it is in doing, cannot be called an act of righteousness; to be sure, it cannot have such influences as to make the actor righteous; to make him righteous, as the Son of God is righteous, and yet the righteousness with which this doer is made righteous, and that before he doeth righteousness, is such; for so saith the text, that makes him righteous as he is righteous.

Besides, it cannot be his own, which is gospel-righteousness, flowing from a principle of grace in the soul; for that in its greatest perfection in us, while we live in this world, is accompanied with some imperfections; to wit, our faith, love, and whole course of holiness is wanting, or hath something lacking in it. They neither are apart, nor when put all together, perfect, as to the degree, the uttermost degree of perfection.

But the righteousness under consideration, with which the man, in that of John, is made righteous, is a perfect righteousness; not only with respect to the nature of it, as a penny is as perfect silver as a shilling; nor yet with respect to a comparative degree; for so a shilling arriveth more toward the perfection of the number twenty, than doth a two-penny or a three-penny piece: but it is a righteousness so perfect, that nothing can be added to it, nor can any thing be taken from it: for so implieth the words of the text, "he is righteous, as Christ is righteous." Yea, thus righteous before, and in order to his doing of righteousness. And in this he is like unto the Son of God, who was also righteous before he did acts of righteousness referring to a law of commandment: wherefore it is said, that as he is, so are we in this world. As he is or was righteous,

before he did acts of righteousness among men by a law, so are HIS righteous, before they act righteousness among men by a law. "He that doth righteousness is righteous, as HE is righteous."

Christ was righteous, before he did righteousness, with a two-fold righteousness. He had a righteousness as he was God; his godhead was perfectly righteous; yea, it was righteousness itself. His human nature was perfectly righteous, it was naturally spotless and undefiled. Thus his person was righteous, and so qualified to do that righteousness, that because he was born of a woman, and made under the law, he was bound by the law to perform.

Now, as he is, so are we: not by way of natural righteousness, but by way of resemblance thereunto. Had Christ, in order to his working of righteousness, a two-fold righteousness inherent in himself, the Christian, in order to his working of righteousness, hath belonging to him a two-fold righteousness. Did Christ's two-fold righteousness qualify him for that work of righteousness, that was of God designed for him to do? Why the Christian's two-fold righteousness doth qualify him for that work of righteousness, that God hath ordained, that he should do and walk in this world.

But you may ask, what is that righteousness, with which a Christian is made righteous before he doth righteousness?

I answer, It is a two-fold righteousness.

I. It is a righteousness put upon him.

II. It is a righteousness put into him. I. For the first, It is righteousness put upon him, with which also he is clothed as with a coat or mantle (Rom 3:22), and this is called the robe of righteousness; and this is called the garments of salvation. (Isa 61:10)22 This righteousness is none other but the obedience of Christ; the which he performed in the days of his flesh, and can properly be called no man's righteousness, but the righteousness of Christ; because no man had a hand therein, but he completed it himself. And hence it is said, That "by the obedience of one shall many be made righteous." (Rom 5:19) By the obedience of one, of one man Jesus Christ, as you have it in verse 15 for he came down into the world to this very end; that is, to make a generation righteous, not by making of them laws, and prescribing unto them rules: for this was the work of Moses, who said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." (Deu 6:25, 24:13) Nor yet by taking away by his grace the imperfections of their righteousness, and so making of that perfect by additions of his own; but he makes them righteous by his obedience; not in them, but for them, while he personally subjected himself to his Father's law on our behalf, that he might have a righteousness to bestow upon us. And hence we are said to be made righteous, while we work not; and to be justified while ungodly (Rom 4:5), which can be done by no other righteousness than that, which is the righteousness of Christ by performance, the righteousness of God by donation, and our righteousness by imputation. For, I say, the person that wrought this righteousness for us, is Christ Jesus; the person that giveth it to us, is the Father; who hath made Christ to be unto us righteousness, and hath given him to us for this very end, that we might be made the righteousness of God in him (1 Cor 1:30, 2 Cor 5:21), And hence it is so often said, One shall say, surely in the Lord have I righteousness and strength. And again, "In the Lord shall all the seed of Israel be justified, and shall glory." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa 45:24,25, 54:17)

This righteousness is that which justifieth, and which secureth the soul from the curse of the law; by hiding, through its perfection, all the sins and imperfections of the soul. Hence it follows, in that fourth of the Romans, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

And this it doth, even while the person that by grace is made a partaker, is without good works, and so ungodly. This is the righteousness of Christ, Christ's personal performances, which he did when he was in this world; that is that, by which the soul while naked, is covered, and so hid as to its nakedness, from the divine sentence of the law; "I spread my skirt over thee, and covered thy nakedness." (Eze 16:8)

Now this obediential righteousness of Christ, consisteth of two parts. 1. In a doing of that which the law commanded us to do. 2. In a paying that price for the transgression thereof, which justice hath said, shall be required at the hand of man; and that is the cursed death. In the day that thou eatest thereof, thou shalt die the death; to wit, the death that comes by the curse of the law. So then, Christ having brought in that part of obedience for us, which consisteth in a doing of such obediential acts of righteousness which the law commands; he addeth thereto the spilling of his blood, to be the price of our redemption from that cursed death, that by sin we had brought upon our bodies and souls. And thus are the Christians made perfectly righteous; they have the whole obedience of Christ made over to them; to wit, that obedience that standeth in doing the law, and that obedience that standeth in paying of a price for our transgressions. So then, Doth the law call for righteousness? Here it is. Doth the law call for satisfaction for our sins? Here it is. And what can the law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him, that which answereth to what it can command, that which it can demand of us.

Herein then standeth a Christian's safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by grace and gift; for this righteousness is such as comes by gift, by the gift of God. Hence it is called the gift of righteousness, the gift by grace, the gift of righteousness by grace, which is the righteousness of one, to wit, the obedience of Jesus Christ. (Rom 5:15-19)

And this is the righteousness by which, he that doth righteousness, is righteous as HE is righteous; because it is the very self-same righteousness, that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness, of which the law taketh notice, or that it requireth, than this. For as for the righteousness of his godhead, the law is not concerned with that; for as he is such, the law is his creature, and servant, and may not meddle with him.

The righteousness also of his human nature, the law hath nothing to do with that; for that is the workmanship of God, and is as good, as pure, as holy and undefiled, as is the law itself. All then that the law hath to do with, is to exact complete obedience of him that is made under it, and a due satisfaction for the breach thereof, the which, if it hath, then Moses is content.

Now, this is the righteousness, with which the Christian, as to justification, is made righteous; to wit, a righteousness, that is neither essential to his godhead, nor to his manhood; but such as standeth in that glorious person, who was such, his obedience to the law. Which righteousness himself had, with reference to himself, no need of at all, for his godhead; yea, his manhood was perfectly righteous without it. This righteousness therefore was there, and there only, necessary, where Christ was to be considered as God's servant and our surety, to bring to God Jacob again, and to

restore the preserved of Israel. For though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us, the whole law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did for us: He became the end of the law for righteousness for us; he suffered for us (1 Peter 2:21); he died for us (1 Thess 5:10); he laid down his life for us (1 John 3:16), and he gave himself for us. (Gal 1:4) The righteousness then that Christ did fulfil, when he was in the world, was not for himself simply considered, nor for himself personally considered, for he had no need thereof; but it was for the elect, the members of his body.

Christ then did not fulfil the law for himself, for he had no need thereof. Christ again did fulfil the law for himself, for he had need of the righteousness thereof; he had need thereof for the covering of his body, and the several members thereof; for they, in a good sense, are himself, members of his body, of his flesh, and of his bones; and he owns them as parts of himself in many places of the holy scripture. (Eph 5:30, Acts 9:4, 5, Matt 25:45, 10:40, Mark 9:37, Luke 10:16, 1 Cor 12:12,27) This righteousness then, even the whole of what Christ did in answer to the law, it was for his, and God hath put it upon them, and they are righteous in it, even righteous as he is righteous. And this they have before they do acts of righteousness.

II. There is righteousness put into them, before they act righteous things. A righteousness, I say, put into them; or I had rather that you should call it a principle of righteousness; for it is a principle of life to righteousness. Before man's conversion, there is in him a principle of death by sin; but when he is converted to Christ, there is put into him a principle of righteousness, that he may bring forth fruit unto God. (Rom 7:4-6)

Hence they are said to be quickened, to be made alive, to be risen from death to life, to have the Spirit of God dwelling in them; not only to make their souls alive, but to quicken their mortal bodies to that which is good. (Rom 8:11)

Here, as I hinted before, they that do righteousness are said to be born of him, that is, antecedent to their doing of righteousness (1 John 2:29), "born of him," that is, made alive with new spiritual and heavenly life. Wherefore the exhortation to them is, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom 6:13)

Now this principle must also be in men, before they can do that which is spiritually and gospelly good: For whatever seeming good thing any man doth, before he has bestowed upon him this heavenly principle from God, it is accounted nothing, it is accounted sin and abomination in the sight of God; for an evil tree cannot bring forth good fruit: Men do not gather grapes of thorns; neither of a bramble gather they figs. Either make the tree good and his fruit good, or the tree evil and his fruit evil. (Luke 6:43-45) It is not the fruit that makes the tree, but the tree that makes the fruit. A man must be good, before he can do good, and evil before he can do evil.

They be not righteous actions that make a righteous man; nor be they evil actions that make a wicked man: for a tree must be a sweeting tree before it yield sweetings;23 and a crab tree before it bring forth crabs.24

This is that which is asserted by the Son of God himself; and it lieth so level with reason and the nature of things, that it cannot be contradicted. (Matt 7:16-18) "A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil." (Luke 6:45)

But this, notwithstanding all that can be said, seemeth very strange to the carnal world;

for they will not be otherwise persuaded, but that they be good deeds that make good men, and evil ones that make evil men: And so by such dotish apprehensions do what in them lieth to fortify their hearts with the mists of darkness against the clear shining of the word, and conviction of the truth.

And thus it was from the beginning: Abel did his first services to God from this principle of righteousness; but Cain would have been made righteous by his deed; but his deed not flowing from the same root of goodness, as did Abel's, notwithstanding he did it with the very best he had, is yet called evil: For he wanted, I say, the principles, to wit, of grace and faith, without which no action can be counted good in a gospel sense.

These two things then, that man must have that will do righteousness. He must have put upon him the perfect righteousness of Christ; and he must have dwelling in him, as a fruit of the new birth, a principle of righteousness. Then indeed he is a tree of righteousness, and God is like to be glorified in, and by him; but this the Pharisee was utterly ignorant of, and at the remotest distance from it.

[The righteousness of Christ, unto justification, must be imputed to the Christian before he can attain the principle of righteousness unto sanctification.]

Quest. You may ask me next, But which of these are first bestowed upon the Christian, the perfect righteousness of Christ unto justification, or this gospel principle of righteousness unto sanctification?

Answ. The perfect righteousness of Christ unto justification, must first be made over to him by an act of grace. This is evident,

1. Because, he is justified as ungodly; that is, whilst he is ungodly: But it must not be said of them, that have this principle of grace in them, that they are ungodly; for they are saints and holy. But this righteousness, by IT God justifieth the ungodly, by imputing it to them, when, and while they, as to a principle of grace, are graceless.

This is further manifested thus: The person must be accepted before the performance of the person can; "And the Lord had respect unto Abel, and to his offering." (Gen 4:4) If he had respect to Abel's person first, yet he must have respect unto it for the sake of some righteousness; but Abel, in that, had no righteousness; for that he acted after that God had had respect unto his person.25 "And the LORD had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect."

The prophet Ezekiel also shows us this; where, by the similitude of the wretched infant, and of the manner of God's receiving it to mercy, he shows how he received the Jews to favour. First, saith he, "I spread my skirt over thee, and covered thy nakedness." (16:8) There is justification; "I covered thy nakedness." But what manner of nakedness was it? Was it utter nakedness, nakedness in its perfection? Yes, it was then as naked as naked could be, even as naked as in the day that it was born. And as thus naked, it was covered, not with anything, but with the skirt of Christ; that is, with his robe of righteousness, with his obedience, that he performed by himself for that very purpose. For by the obedience of one many are made righteous.

2. Righteousness unto justification must be first, because the first duty that a Christian performeth to God, must be accepted, not for the sake of the principle from which in the heart it flows, nor yet for the sake of the person that acts it; but for the sake of Christ, whose righteousness it is, by which, before the sinner, he stands just before God. And hence it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb 11:4) By faith he did it; but faith hath respect to the righteousness that justifies. For we are justified by faith, not by faith as it is a grace, nor by faith as it is an acting grace; but by the righteousness of faith; that is, by that righteousness that faith embraceth, layeth hold of, and helpeth the soul to rest upon, and to trust to, for

justification of life, which is the obedience of Christ. Besides, it is said, by faith he offered; faith then, faith in Christ, was precedent to his offering.
Now since faith was in being and in act before his offer, and since before his offer, he had no personal goodness of his own, faith must look out from home: I say, it must look out to another than to him in whom it resided for righteousness; and finding the righteousness of Christ to be the righteousness, which by God was designed to be performed for the justification of a sinner, it embraces it, and through it offereth to God a more excellent sacrifice than Cain.
Hence it follows, "by which he obtained witness that he was righteous." By which, not by his offering, but by his faith. For his offering, simply as an offering, could not have made him righteous, if he had not been righteous before; "for an evil tree cannot bring forth good fruit." Besides, if this be granted, why had not God respect to Cain's offering, as well as to Abel's? For, did Abel offer? so did Cain. Did Abel offer his best? so did Cain his. And if with this, we shall take notice of the order of their offering, Cain seemed to offer first, and so with the frankest will, and forwardest mind; but yet, saith the text, " The Lord had respect to Abel and to his offering." But why to Abel? Why, because his person was made righteous before he offered his gift: "By which he obtained witness that he was righteous." God testifying of his gifts, that they were good and acceptable, because they declared Abel's acceptation of the righteousness of Christ, for his justice, through the riches of the grace of God.
By faith then, Abel offered to God a more excellent sacrifice than Cain. He shrouded himself under the righteousness of Christ, and so, as out of that righteousness, he offered to God; God also looking and finding him there, where also he could not have been, as to his own apprehension, no otherwise than by faith, he accepted of his gift; by which acceptation, for so you may understand it also, God testified that he was righteous: For God receiveth not the gifts and offerings of those that are not righteous, for their sacrifices are an abomination unto him. (Prov 21:27)
Abel then was righteous before; he was, I say, made righteous first, as he stood ungodly in himself; God justifieth the ungodly. (Rom 4) Now being justified, he was righteous; and being righteous, he offered his sacrifice of praise to God, or other offerings which God accepted, because he believed in his Son, as also other scriptures manifest abundantly. But this our Pharisee understandeth not.
3. Righteousness by imputation must be first, because we are made so, to wit, by another, "By the obedience of one shall many be made righteous." Now to be made righteous, implies a passiveness in him that is so made, and the activity of the work to lie in some body else; except he had said, they had made themselves righteous; but that it doth not, nor doth the text leave to any the least countenance so to insinuate: Nay, it plainly affirms the contrary, for it saith, by the obedience of one, of one man Jesus Christ, many are made righteous; by the righteousness of one (Rom 5), So then, if they be MADE righteous by the righteousness of one: I say, if many be made righteous by the righteousness of one, then are they that are so, as to themselves, passive and not active, with reference unto the working out of this righteousness. They have no hand in that; for that is the act of ONE, the righteousness of ONE, the obedience of ONE, the workmanship of ONE, even of Christ Jesus.
Again, if they are made righteous by this righteousness, then also they are passive, as to their first privilege by it; for they are made righteous by it; they do not make themselves righteous; no, they do not make themselves righteous by it.
Imputation is also the act of God. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness. The righteousness then is the work of

Christ, his own obedience to his father's law; the making of it ours, is the act of his father, and of his infinite grace; "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness." "For he [God] hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." And both these things God showed to our first parents when he acted in grace towards them after the fall.

There it is said, the Lord God made unto Adam, and unto his wife, coats of skins, and clothed them. (Gen 3:21)

Whence note,

(1.) That Adam and his wife were naked both in God's eye, and in their own. (verse 10, 11)

(2.) That the Lord God made coats of skins.

(3.) That in his making of them, he had respect to Adam and to his wife, that is, he made them for them.

(4.) That when he had made them, he also clothed them therewith.

They made not the coats, nor did God bid them make them; but God did make them himself to cover their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them: For thus runs the text; " Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." O! It was the Lord God that made this coat, with which a poor sinner is made righteous! And it is also the Lord God that putteth it upon us. But this our Pharisee understandeth not.

But now, if a man is not righteous before he is made so, before the Lord God has, by the righteousness of another, made him so; then whether this righteousness come first or last, the man is not righteous until it cometh, and if he be not righteous until it cometh, then what works soever are done before it comes, they are not the works of a righteous man, nor the fruits of a good tree, but of a bad. And so again, this righteousness must first come before a man be righteous, and before a man does righteousness. Make the tree good and its fruit will be good.

Now, since a man must be made righteous before he can do righteousness, it is manifest his works of righteousness do not make him righteous, no more than the fig makes its own tree a fig-tree, or than the grape doth make its own vine a vine. Hence those acts of righteousness, that Christian men do perform, are called the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. (Phil 1:11)

The fruits of righteousness they are by Jesus Christ, as the fruits of the tree are by the tree itself. For the truth is, that principle of righteousness, of which mention has been made before, and concerning which I have said, it comes in, in the second place; it is also originally to be found for us no where but in Christ.

Hence it is said to be by Jesus Christ, and again, "of his fulness have all we received, and grace for grace." (John 1:16) A man must then be united to Christ first, and so being united, he partaketh of this benefit, to wit, a principle that is supernatural, spiritual, and heavenly. Now his being united to Christ, is not of, or from himself, but of, and from the Father, who, as to this work, is the husbandman; even as the twig that is grafted into the tree, officiateth not, that is, grafteth not itself thereinto, but is grafted in by some other, itself being utterly passive as to that. Now being united unto Christ, the soul is first made partaker of justification, or of justifying righteousness, and now no longer beareth the name of an ungodly man, for he is made righteous by the obedience of Christ, he being also united to Christ, partaketh of the root and fatness of Christ; the root, that is, his divine nature; the fatness, that is, that fulness of grace that is laid up in

him to be communicated unto us, even as the branch that is grafted into the olive-tree, partaketh of the root and fatness of the olive-tree. Now partaking thereof, it quickeneth, it groweth, it buddeth, and yieldeth fruit to the glory and praise of God. (Rom 11:17)
But these things, as I have often said, the poor Pharisee was ignorant of, when so swaggeringly he, with his, "God I thank thee," came into the temple to pray and indeed, in that which hath here been said, is something of the mystery of God's will in his way with his elect; and such a mystery it is, that it lieth hid for ever to nature and natural men; for they think of nothing less than of this, nor of nothing more, when they think of their souls and of salvation, than that something must be done by themselves to reconcile them to God. Yea, if through some common convictions their understandings should be swayed to a consenting to that, that justification is of grace by Christ, and not of works by men; yet conscience, reason, and the law of nature, not being as yet subdued by the power and glory of grace unto the obedience of Christ, will rise up in rebellion against this doctrine, and will overrule and bow down the soul again to the law and works thereof for life.
4. Righteousness by imputation must be first, because, else faith, which is a part, yea, a great part, of that which is called a principle of grace in the soul, will have nothing to fix itself upon, nor a motive to work by. Let this therefore be considered by those that are on the contrary side.
Faith, so soon as it has being in the soul, is like the child that has being in the mother's lap, it must have something to feed upon, not something at a distance, afar off, or to be purchased, I speak now as to justification from the curse, but something by promise made over of grace to the soul; something to feed upon to support from the fears of perishing by the curse for sin. Nor can it rest content with all duties and performances, that other graces shall put the soul upon; nor with any of its own works, until it reaches and takes hold of the righteousness of Christ. Faith is like the dove, that found no rest any where in all the world until it returned to Noah into the ark. But this our Pharisee understandeth not.
Objection. Perhaps some may object, That from this way of reasoning it is apparent, that sanctification is first, since the soul may have faith, and so a principle of grace in it; and yet, as yet it cannot find Christ to feed and to refresh the soul withal.
Answ. From this way of reasoning it is not at all apparent, that sanctification, or a principle of grace is in the soul before righteousness is imputed, and the soul made perfectly righteous thereby. And for the clearing up of this let me propose a few things.
(1.) Justifying righteousness, to wit, the obedience of that one man Christ is imputed to the sinner to justify him in God's sight. For his law calls for perfect righteousness, and before that be come TO, and put UPON the poor sinner, God cannot bestow other spiritual blessings upon him; because by the law he has pronounced him accursed; by the which curse, he is also so holden, until a righteousness shall be found upon the sinner, that the law, and so divine justice can alike approve of, and be contented with. So then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God. For the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof in a way of justice, bless the sinner with forgiveness of sins: For forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ. (Rom 4:6,7)
Now, upon this forgiveness, follows the second blessing. Christ hath redeemed us from the curse of the law, being made a curse for us. And so, consequently, hath obtained for us the forgiveness of sins: for he that is delivered from the curse, hath received forgiveness of sins, or rather is made partaker thereof; now being made a partaker

thereof, the second blessing immediately follows: to wit, the blessing of Abraham, that is, "the promise of the spirit through faith" (Gal 3:13,14), but this our Pharisee understandeth not.

But now, although it be of absolute necessity that imputed righteousness be first TO the soul; that is, that perfect righteousness be found upon the sinner first by God, that he may bestow other blessings in a way of justice. Yet it is not of absolute necessity that the soul should see this first.

Let God then put righteousness, the righteousness of his Son upon me; and by virtue of that, let the second blessing of God come in to me; and by virtue of that, let me be made to see myself a sinner, and Christ's righteousness, and my need of it, in the doctrine of it, as it is revealed in the scriptures of truth. Let me then believe this doctrine to be true, and be brought by my belief to repentance for my sins, to hungering and thirsting vehemently after this righteousness; for this is "the kingdom of God and his righteousness." Yea, let me pray, and cry, and sigh, and groan day and night to the God of this righteousness, that he will of grace make me a partaker: And let me thus prostrate before my God, all the time that in wisdom he shall think fit. And in his own time he shall show me, that I am a justified person, a pardoned person, a person in whom the Spirit of God hath dwelt for some time, though I knew it not.

So then justification before God is one thing; and justification in mine own eyes is another: not that these are two justifications, but the same righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of blessing, to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? But am I so? Doth God find me so, when he seeth that the righteousness of his Son is upon me, being made over to me by an act of his grace? For I am justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the redemption of sins that are past, through the forbearance of God. (Rom 3:25) But this our Pharisee understandeth not.

I am then made righteous first, by the righteousness of another; and because I am thus righteous, God accepteth of my person as such, and bestoweth upon me his grace; the which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life (Heb 5:13), not by faith first and immediately, but by the written word, which is called the word of faith; which word declareth unto me, to whom grace, and so faith in the seed of it is given, that I have eternal life; and that I should with boldness, in peace and joy, believe on the Son of God. (Rom 15:13, 1 John 5:13) But,

Again, I, in the first acts of my faith, when I am come at Christ, do not accept of him, because, I know I am righteous, either with imputed righteousness, or with that which is inherent: both these, as to my present privilege in them, may be hidden from mine eyes, and I only put upon taking of encouragement to close with Christ for life and righteousness, as he is set forth to be a propitiation before mine eyes, in the word of the truth of the gospel; to which word I adhere as, or because I find, I want peace with God in my soul, and because I am convinced, that the means of peace is not to be found any where but in Jesus Christ. Now, by my thus adhering to him, I find stay for my soul, and peace to my conscience, because the word doth ascertain me, that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from

the wrath to come.
But alas! who knows the many straights, and as I may say, the stress of weather, I mean the cold blasts of hell, with which the poor soul is assaulted, betwixt its receiving of grace, and its sensible closing with Jesus Christ? 26 None, I daresay, but IT and its FELLOWS. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." (Prov 14:10) No sooner doth Satan perceive that God is doing with the soul, in a way of grace and mercy, but he endeavoureth what he may, to make the renewing thereof bitter and wearisome work to the sinner. O what mists, what mountains, what clouds, what darkness, what objections, what false apprehensions of God, of Christ, of grace, of the word, and of the soul's condition, doth he now lay before it, and haunt it with; whereby he fighteth, dejecteth, casteth down, daunteth, distresseth, and almost driveth it quite into despair. Now, by the reason of these things, faith, and all the grace that is in the soul, is hard put to it to come at the promise; and by the promise to Christ, as it is said, when the tempest and great danger of shipwreck lay upon the vessel in which Paul was, They "had much work to come by the boat." (Acts 27:16) For Satan's design is, if he cannot keep the soul from Christ, to make his coming to him, and closing with him, as hard, difficult, and troublesome, as he by his devices can. But faith, true justifying faith, is a grace, that is not weary by all that Satan can do; but meditateth upon the word, and taketh stomach, and courage, fighteth, and crieth, and by crying and fighting, by help from heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the soul, where, for the time, it sweetly resteth after its marvellous tossings to and fro.27
And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.
Suppose a man, a traitor, that by the law should die for his sin, is yet such an one, that the king hath exceeding kindness for; may not the king pardon this man of his clemency; yea, order that his pardon should be drawn up and sealed, and so in every sense be made sure; and yet, for the present, keep all this close enough from the ears, or the knowledge of the person therein concerned. Yea, may not the king after all leave this person, with others under the same transgression, to sue for, and obtain this pardon with great expense and difficulty, with many tears and heart-achings, with many fears, and dubious cogitations.
Why this is the case between God and the soul that he saveth; he saveth him, pardoneth him, and secureth him from the curse and death that to him is due for sin, but yet doth not tell him so, but ascends in his great suit unto God for it. Only this difference we must make in this between God and the potentates of this world: God cannot pardon before the sinner stands before him righteous by the righteousness of Christ; because he has in judgment, and justice, and righteousness threatened and concluded, that he that wants righteousness shall die.
And I say again, because this righteousness is God's, and at God's disposal only; it is God that must make a man righteous before he can forgive him his sins, or bestow upon him of his secondary blessings; to wit, his Spirit, and the graces thereof. And I say again, it must be this righteousness; for it can be no other, that must justify a sinner from sin in the sight of God, and from the sentence of his law. But
(2.) This is, and must be the way of God with the sinner, that faith may not only have an object to work upon, but a motive to work by.
Here, as I said, Faith hath an object to work upon, and that is the person of Christ, and that personal righteousness of his, which he in the days of his flesh did finish to justify

sinners withal. This is, I say, the object of faith for justification, whereunto the soul by it doth continually resort. Hence David said to Christ, "Be thou my strong habitation"; or as you have it in the margin, "Be thou to me for a rock of habitation, whereunto I may continually resort" (Psa 71:3): And two things he inserts by so saying.

The first is, That the Christian is a man under continual exercises, sometimes one way, and sometimes another; but all his exercises have a tendency in them more or less to spoil him; if he deals with them hand to hand; therefore he is rather for flying than standing; for flying to Christ, than for grappling with them in and by his own power.

The second is, That Christ is of God, provided to be our shelter as to this very thing. Hence his name is said to be a strong tower, and that the righteous run into it, and are safe. (Prov 18:10) That also of David in the 56th psalm is very pregnant to this purpose; "Mine enemies," saith he, "would daily swallow me up, for they be many that fight against me, O thou most high." And what then? Why, "what time I am afraid," saith he, " I will trust in thee." Thus you see, faith hath an object to work upon to carry the soul unto, and to secure the soul in, in times of difficulty, and that they are almost continually, and that object is Jesus Christ, and his righteousness. But,

Again, as faith hath an object to work upon, so it hath a motive to work by; and that is the love of God in giving of Christ to the soul for righteousness. Nor is there any profession, religion, or duty and performance, that is at all regarded, where this faith, which by such means can work, is wanting. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Gal 5:6) So he saith not here, but faith which acteth lovely, or but faith whose fruit is love, though true faith hath love for its offspring, but faith which worketh BY love; that is true saving justifying faith, as it beholdeth the righteousness of Christ, as made over to the soul for justification, so it beholdeth love, love to be the cause of its so being made over. It beholdeth love in the Father, in giving of his Son; and love in the Son, in giving of himself to be made soul-saving righteousness for me. And this seeing, it worketh or this apprehending, it worketh by it; that is, it is stirred up to an holy boldness of venturing all eternal concerns upon Christ, and also to an holy endeared affecting love of him for his sweet and blessed redeeming love. Hence the apostle saith, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor 5:14,15)

Thus then is the heart united in affection and love to the Father and the Son, for the love that they have shewed to the poor sinner, in their thus delivering him from the wrath to come. Nor doth this love of God cause that the faith of the poor man should work by IT to him alone, no; for by this love faith worketh, in sweet passions and pangs of love, to all that are thus reconciled, as this sinner seeth he is. The motive then, whereby faith worketh, both as to justification, and sanctification, the great motive to them, I say, is love, the love of God, and the love of Christ: "We love him because he first loved us." That is, when our faith hath told us so; for so are the words above, "We have known and believed the love that God hath to us." And then, "We love him because he first loved us." And then, "This commandment have we from him, That he who loveth God, love his brother also." (1 John 4:16-21) But this our poor Pharisee understandeth not. But,

5. Righteousness by imputation must be first, to cut off boasting from the heart, conceit, and lips of men, Wherefore he saith as also was hinted before, That we are justified freely by the grace of God, not through, or for the sake of an holy gospel principle in us; but "through the redemption that is in Jesus Christ," &c. "Where is boasting then? It is

excluded. By what law? of works? Nay: but by the law of faith." (Rom 3:24,27) And this is the law of faith that we are justified as afore [is shewn].

Nor can any man propound such an essential way to cut off boasting as this, which is of God's providing: for what has man here to boast of? No righteousness, nor yet of the application of it to his soul. The righteousness is Christ's, not the sinner's. The imputation is God's, not the sinner's. The cause of imputation is God's grace and love, not the sinner's works of righteousness. The time of God's imputing righteousness, is when the sinner was a sinner, wrapped up in ignorance, and wallowing in his vanity; not when he was good, or when he was seeking of it; for his inward gospel goodness is a fruit of the imputation of justifying righteousness, as has been already shewed. " Where is boasting then?" Where is our Pharisee then, with his brags of not being as other men are? It is excluded, and he with it, and the poor Publican taken into favour, that boasting might be cut off. "Not of works, lest any man should boast." There is no trust to be put in men, those that seem most humble, and that to appearance, are farthest off from pride, it is natural to them to boast; yea, to boast now, now they have no cause to boast. For by grace are we saved through FAITH, and that not of ourselves, it is the gift of God. Not of works, lest any man should boast.

But if man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doeth, how would he have boasted, had he been permitted by the God of heaven to have done something, though that something had been but a very little something towards his justification. But God has prevented boasting by doing as he has done. (Eph 2:8,9) Nay, the apostle addeth further, lest any man should boast, that as to good works, "we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." (verse 10) Can the tree boast, because it is a sweeting tree,28 since it was not the tree, but God that made it such: Where is boasting then? "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." (1 Cor 1:30,31) Where is boasting then? Where is our Pharisee then, with all his works of righteousness, and with his boasts of being better than his neighbours?

Objection. It may be said, If we should be justified for the sake of our inherent righteousness, since that righteousness is the gift of God, will it not follow that boasting is in the occasion thereof, cut off.

Ans. No, for although the principle of inherent righteousness be the gift of God, yet it bringeth forth fruits by man, and through man, and so man having a hand therein, though he should have never so little, he has an occasion offered him to boast. Yea, if a man should be justified before God by the grace, or the working of the grace of faith in him, he would have ground of occasion to boast, because faith, though it be the gift of God, yet as it acteth in man, takes man along with it in its so acting; yea, the acting of faith is as often attributed to the man by whom it is acted, and oftener, than to the grace itself. How then can it be, but that man must have a hand therein, and so a ground therein, or thereof to boast.

But now! since justification from the curse of the law before God, lieth only and wholly in God's imputing of Christ's righteousness to a man, and that too, while the man to whom it is imputed, is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended; but rather an occasion given to shame and confusion of face, and to stop the mouth for ever, since justification comes to him in a way so far above him, so vastly without him, his skill, help, or what else soever. (Eze 16:61-63)

6. Righteousness by imputation must be first, that justification may not be of debt, but of mercy and grace. This is evident from reason: It is meet that God should therefore justify us by a righteousness of his own, not of his own prescribing, for that he may do, and yet the righteousness be ours; but of his own providing, that the righteousness may be his. "Now to him that worketh, is the reward not reckoned of grace, but of debt." (Rom 4:4) If I work for justifying righteousness, and that way get righteousness, my justification is not of grace but of debt, God giveth it not unto me, for he oweth it unto me; so then it is no longer his but mine: Mine not of grace, but debt: And if so then, I thank him not for remission of sins, nor for the kingdom of heaven, nor for eternal life; for if justifying righteousness is of debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to say, but I obtain it by God's grace in me, because that doth not cut off my work, nor prevent my having of an hand in my justifying righteousness. Suppose I give a man materials, even all materials that are necessary to the completing of such or such a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deserveth a reward. Thou sayest, God has given thee his Spirit, his grace, and all other things that are necessary for the working up of a complete righteousness. Well, but is thy work required to the finishing of this righteousness? If so, this is not the righteousness that justifieth, because it is such as has thy hand, thy workmanship therein, and so obtains a reward. And observe it, righteousness, justifying righteousness, consisteth not in a principle of righteousness, but in works of righteousness; that is, in good duties, in obedience, in a walking in the law to the pleasing of the law, and the content of the justice of God.

I suppose again, that thou shalt conclude with me, that justifying righteousness, I mean that which justifies from the curse of the law, resideth only in the obedience of the Son of God; and that the principle of grace that is in thee, is none of that righteousness, no, not then when thou hast to the utmost walked with God according to thy gift and grace: Yet if thou concludest that this principle must be in thee, and these works done by thee, before this justifying righteousness is imputed to thee for justification, thou layest in a caveat against justification by grace; and also concludest, that though thou art not justified by thy righteousness, but by Christ, yet thou art justified by Christ's righteousness, for the sake of thine own, and so makest justification to be still a debt. But here the scripture doth also cut thee off: "Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land"; which was but a type of heaven, and if our righteousness cannot give us by its excellency a share in the type, be sure, that for it, we shall never be sharers in the antitype itself. "Understand therefore, that the Lord thy God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiff-necked people." (Deu 9:5,6)

Gospel-performances therefore are not first; that was first, for the sake of which, God did receive these people into favour with himself, and that was a covenant righteousness; and where could that covenant righteousness be found but in the prince, mediator, and high priest of the covenant? For it was HE and HE only that was appointed of God, nor could any but himself, bring in everlasting righteousness. (Dan 9:24,25) This is evident from these texts last mentioned; it was not for their righteousness, that they possessed the land.

Again, As it was not for their righteousness, that they were made possessors of the land, so it was not for the sake of their righteousness, that they were made partakers of such a righteousness that did make them possess the land. This is plain to reason; for then inherent or inherent and personal righteousness, when by us performed, is of

worth to obtain of God a justifying righteousness. But if it be of worth to obtain a justifying righteousness, then it seems, it is more commodious to both parties than is justifying righteousness. First, it is more commodious to him that worketh it, for by it he obtaineth everlasting righteousness; and secondly, it is more commodious unto him that receiveth it, else why doth he for it give us a due debt, and so put upon us the everlasting justifying righteousness.

Perhaps it will be objected, that God doth all this of grace; but I answer, that these are but fallacious words, spake by the tongue of the crafty. For we are not now discoursing of what rewards God can give to the operations of his own grace in us, but whether he can in a way of justice, or how he will, bestow any spiritual blessings upon sinful creatures, against whom, for sin, he has pronounced the curse of the law, before he hath found them in a righteousness, that is proved to be as good justice and righteousness, as is the justice and righteousness of the law, with which we have to do. I assert he cannot, because he cannot lie, because he cannot deny himself: For if he should first threaten the transgression of the law with death, and yet afterwards receive the transgressor to grace, without a plenary satisfaction, what is this but to lie, and to diminish his truth, righteousness, and faithfulness; yea, and also to overthrow the sanction and perfect holiness of his law. His mercy therefore must act so towards this sinner, that justice may be content, and that can never be, without a justifying righteousness.

Now what this justifying righteousness should be, and when imputed, that is the question. I say, it is the righteousness or the obedience of the Son of God in the flesh, which he assumed, and so his own, and the righteousness of no body else, otherwise than by imputation.

I say again, that this righteousness must be imputed first, that the sinner may stand just in God's sight from the curse, and that God might deal with him both in a way of justice as well as mercy, and yet do the sinner no harm.

But you may ask, How did God deal with sinners before this righteousness was actually in being?

I answer, He did then deal with sinners even as he dealeth with them now; he justifieth them by it, by virtue of the suretiship of him that was to bring it in. Christ became surety for us, and by his suretiship laid himself under an obligation to bring in, in time, for those for whom he became a surety, this everlasting and justifying righteousness, and by virtue of this those of his elect that came into and went out of the world, before he came to perform his work, were saved through the forbearance of God. Wherefore, before the Lord came, they were saved for the Lord's sake, and for the sake of his name. And they that were spiritually wise understood it, and pleaded it as their necessities required, and the Lord for HIS sake also accepted them. (Heb 7:22, Rom 4:24, Dan 9:17, Psa 25:11)

7. Righteousness by imputation must be first: that justification may be certain; " therefore it is of faith, [of the righteousness that faith layeth hold on] that it might be by grace; to the end the promise might be sure to all the seed." (Rom 4:16) That the promise, What promise? The promise of remission of sins, &c. might be sure.

Now a promise of remission of sins supposeth a righteousness, a righteousness going before; for there is no forgiveness of sins, nor promise of forgiveness, but for the sake of righteousness: but not for the sake of righteousness that shall be by us, but that IS already found in Christ as head, and so imputed to the elect for their remission. "God for Christ's sake hath forgiven you." (Eph 4:32) For Christ's sake; that is, for the sake of the righteousness of Christ. Therefore imputed righteousness must be first; yea, it must

be before forgiveness, and forgiveness is extended by God, then when we lie in our blood, though to us it is manifested afterwards.29 Therefore it is OF faith, he saith not BY it, respecting the act of faith; but of, respecting the doctrine or word which presenteth me with this blessed imputed righteousness: "They that are of faith, are the children of faithful Abraham." They that are of the doctrine of faith, for all the elect are the sons of that doctrine in which is this righteousness of Christ contained; yea, they are begotten by it of God to this inheritance, to their comfortable enjoyment of the comfort of it by faith.

That "the promise might be sure to all the seed"; to all them wrapped up in the promise, and so begotten and born. That it might be sure, implying that there is no certain way of salvation for the elect but this, because God can never by other means reconcile us to himself; for his heavenly eyes perceive through and through the silly cobweb righteousness that we work; yea, they spy faults and sins in the best of our gospel performances. How then can God put any trust in such people, or how can remission be extended to us for the sake of that? Yea, our faith is faulty, and also imperfect; how then should remission be extended to us for the sake of that? But now the righteousness of Christ is perfect, perpetual and stable as the great mountains, wherefore he is called the rock of our salvation, because a man may as soon tumble the mountains before him, as one would tumble a little ball, I say, as soon as sin can make invalid the righteousness of Christ, when, and unto whom, God shall impute it for justice. (Psa 36:6) In the margin it is said, to be like the mountain of God; to wit, that is called Mount Zion, or that Moriah on which the temple was built, and upon which it stood: All other bottoms are fickle, all other righteousnesses are so feeble, short, narrow, and thin, yea, so specked and full of imperfections. "For what the law could not do in that it was weak through the flesh," Christ did for us in the similitude of sinful flesh. But what could not the law do? Why it could not give us righteousness, nor strengthen us to perform it. It could not give us any certain, solid, well-grounded hope of remission of sin and salvation, "but the bringing in of a better hope did, by the which we draw nigh unto God."

Wherefore this righteousness being imputed, justice findeth no fault therewith, but consenteth to the extending to the sinner those blessings that tend to perfect his happiness in the heavens.

8. Righteousness by imputation must be first, "that in all things he [Christ] might have the pre-eminence." Christ is head of the church, and therefore let him have the highest honour in the soul; but how can he have that, if any precede as to justification, before his perfect righteousness be imputed? If it be said, grace may be in the soul, though the soul doth not act it, until the moment that justifying righteousness shall be imputed. I ask, What should it do there before, or to what purpose is it there, if it be not acted? And gain, how came it thither, how got the soul possession of it, while it was unjustified? Or, How could God in justice give it to a person, that by the law stood condemned, before they were quitted from that condemnation? And I say, nothing can set the soul free from that curse, but the perfect obedience of Christ; nor that either, if it be not imputed for that end to the sinner by the grace of God.

Imputed, that is, reckoned, or accounted to him. And why should it not be accounted to him for righteousness? Who did Christ bring it into the world for, for the righteous or for sinners? no doubt for sinners. And how must it be reckoned to them? when in circumcision or in uncircumcision; not in circumcision, but in uncircumcision; not as righteous, but as sinners. And how are they to consider of themselves, even then when they first are apprehensive of their need of this righteousness? Are they to think, that

they are righteous or sinners.
And again, How are they to believe concerning themselves, then when they put forth the first act of faith towards this righteousness for justification? Are they to think, that they are righteous or sinners? Sinners, sinners doubtless they are to reckon themselves, and as such to reckon themselves justified by this righteousness. And this is according to the sentence of God, as appeareth by such sayings.
"For when we were yet without strength, in due time Christ died for the ungodly."
"But God commended his love toward us, in that, while we were yet sinners, Christ died for us."
"For if when we were enemies, we were reconciled to God by the death of his Son," &c. (Rom 5:6,8,10)
Out of these words I gather these three things.
1. That Christ by God's appointment died for us.
2. That by his death he reconciled us to God.
3. That even then, when the very act of reconciliation was in performing, and also when performed, we were ungodly, sinners, enemies.
Now the act by which we are said to be reconciled to God while ungodly, while sinners, and while enemies, was Christ's offering himself a sacrifice for us, which is, in the words above-mentioned, called his death. Christ died, Christ died for the ungodly, Christ died for us while sinners. Christ reconciled us to God by his death. And just as here Christ is said to die for us, so the Father is said to impute righteousness to us; to wit, as we are without works, as we are ungodly: "Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom 4:5) He worketh not, but is ungodly, when this gracious act of God, in imputing of the righteousness of Christ to him, is extended, the which when he shall believe, his faith is counted to him for righteousness. And why should we not have the benefit of the righteousness, while we are ungodly, since it was completed for us while we were yet ungodly? Yea, we have the benefit of it: "For—when we were enemies, we were reconciled to God by the death of his Son." (Rom 5:10)
When I say, the benefit, I mean that benefit that we are capable of, and that is justification before God; for that a man may be capable of while he is in himself ungodly, because this justice comes to him by the righteousness of another. True, was it to be his own righteousness by which he was to be justified, he should not, could not so be, as or while he is ungodly. But the righteousness is Christ's, and that imputed by God, not as a reward for work, or of debt, but freely by his grace, to the glory of it, and therefore may be done, and is so, while the person concerned is without works, ungodly, and a sinner.
And he that denieth that we are capable of this benefit while we are sinners and ungodly, may with like reason deny that we are created beings. For that which is done for a man without him, may be done for him, not only at any time which they that do it shall appoint, but for him while in any condition in this world. While a man is a beggar, may not I make him worth ten thousand a year, if I can and will; yea and yet he shall not know thereof in that moment that I make him so? yet the revenue of that estate shall really be his from the moment that I make him so, and he shall know it too at the rent-day.
This is the case, we are sinners and ungodly; there is a righteousness wrought out by Jesus Christ, the which God hath designed we shall be made righteous by; and by it, if he will impute it to us, we shall be righteous in his sight, even then when we are yet ungodly in ourselves; "for he justifies the ungodly."

Now though it is irregular and blame-worthy in man to justify the wicked, because he cannot for the wicked provide, and clothe him with a justifying righteousness; yet it is glorious and for ever worthy of praise for God to do it; because it is in his power not only to forgive, but to make a man righteous, even then when he is a sinner, and to justify him, as afore is proved, while he is ungodly.

Objection. But it may be yet objected, That though God has received satisfaction for sin, and so sufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us but upon condition of our becoming good.

Answ. This must not be admitted: For,

1. The scripture saith not so; but that we are reconciled to God by the death of his Son, and justified too, and that while, or when we are sinners and ungodly.

2. If this objection carrieth the truth in it, then it follows, that the Holy Ghost, faith, and so all grace, may be given to us, and we may have it dwelling in us, yea, acting in us, before we stand righteous in the judgment of the law before God; for nothing can make us stand just before God in the judgment of the law, but the obedience of the Son of God without us. And if the Holy Ghost, faith and so consequently the habit of every grace, may be in us, acting in us, before Christ's righteousness be by God imputed to us, then we are not justified as sinners and ungodly: but as persons inherently holy and righteous before.

But I have over and over already shewed you, that this cannot be, therefore righteousness for justification must be imputed first. And here let me present the reader with two or three things.

(1.) That justification before God is one thing; and justification to the understanding and conscience is another. Now, I am treating of justification before God, not of it as to man's understanding and conscience, and I say, a man may be justified before God, even then when himself knoweth nothing thereof (Isa 40:2, Matt 9:2), and so when and while he hath not faith about it, but is ungodly.

(2.) There is a justification by faith, by faith's applying of that righteousness to the understanding and conscience, which God hath afore of his grace imputed for righteousness to the soul for justification in his sight. And this is that by which we, as to sense and feeling, have peace with God: "Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom 5:1) And these two the Apostle keepeth distinct, a little lower in this chapter: for after that he had said in the tenth verse, that while "we were enemies we were reconciled to God by the death of his Son": He addeth, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (verse 11) Here you see that to be reconciled to God by the death of his Son, is one thing; and for us actually, for that I think he aimeth at, to receive by faith, this reconciliation, is another. That is a thing over and above, and not only so, but we have received the atonement.

(3.) Men do not gather their justification from God's single act of imputing of righteousness, that we might stand clear in his sight from the curse and judgment of the law; but from the word, the which they neither see nor understand, till it is brought to their understanding by the light and glory of the Holy Ghost.

We are not therefore in the ministry of the word to pronounce any man justified, from a supposition that God has imputed righteousness to him, since that act is not known to us, until the fruits that follow thereupon do break out before our eyes; to wit, the signs and effects of the Holy Ghost's indwelling in our souls. And then we may conclude it; that is, that such a one stands just before God, yet not for the sake of his inherent righteousness, nor yet for the fruits thereof, and so not for the sake of the act of faith,

but for the sake of Jesus Christ his doing and suffering for us.
Nor will it avail to object, That if at first we stand just before God by his imputing of Christ's righteousness unto us, though faith be not in us to act, we may always stand justified so; and so what need of faith? For therefore are we justified, first, by the imputation of God, as we are ungodly, that thereby we might be made capable of receiving of the Holy Ghost, and his graces in a way of righteousness and justice. Besides, God will have those that he shall justify by his grace through the redemption that is in Jesus Christ, to have the Holy Ghost, and so faith, that they may know and believe the things not only that shall be, but that already ARE, freely given to us of God. Now, says Paul, "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor 2:12) To know, that is, to believe. It is given to you to believe, who believe according to the working of his mighty power, "and we have known and believed the love that God hath to us," preceding to our believing. (1 John 4:16) He then that is justified by God's imputation, shall believe by the power of the Holy Ghost; for that must come, and work faith, and strengthen the soul to act it, because imputed righteousness has gone before. He then that believeth shall be saved; for his believing is a sign, not a cause, of his being made righteous before God by imputation: And he that believeth not shall be damned, because his non-belief is a sign that he is not righteous, and a cause that his sins abide upon him.
And thus much for the Pharisee, and for his information; and now I come to that part of the text which remains, which part in special respecteth the Publican.

[THE PUBLICAN'S PRAYER.]

And THE PUBLICAN, STANDING AFAR OFF, WOULD NOT LIFT UP SO MUCH AS HIS EYES UNTO HEAVEN, BUT SMOTE UPON HIS BREAST, SAYING, GOD BE MERCIFUL TO ME A SINNER.

What this Publican was, I have shewed you, both with respect to his nation, office, and disposition. Wherefore I shall not here trouble the reader as to that, with a second rehearsal of these things; we now therefore come to his repentance in the whole and in the parts of it; concerning which I shall take notice of several things, some more remote, and some more near to the matter and life of it.
But first let us see how thwart and cross the Pharisee and the Publican did lie in the temple one to another, while they both were presenting of their prayers to God.
First, The Pharisee he goes in boldly, fears nothing, but trusteth in himself that his state is good, that God loves him, and that there was no doubt to be made but of his good speed in this his religious enterprize. But alas! poor Publican, he sneaks, he leers, he is hardly able to crawl into the temple, and when he comes there, stands behind, aloof off, as one not worthy to approach the divine presence.
Second, The Pharisee at his approach hath his mouth full of something, yea of many fine things, whereby he strokes himself over the head, and in effect calls himself, and that in his presence, one of God's white boys, that always kept close to his will, abode with him; or as the prodigal's brother said, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment" (Luke 15:29); But alas! poor Publican thy guilt, as to these pleas, stops thy mouth, thou hast not one good thing to say of thyself, not one rag of righteousness; thy conversation tells thee so, thy conscience tells thee so; yea, and if thou shouldest now attempt to set a good face on it, and for thy credit say something after the Pharisee in way of thine own commendations, yet here is God on the one side, the Pharisee on the other, together

with thine own heart to give thee check, to rebuke thee, to condemn thee, and to lay thee even with the ground for thy insolency.
Third, The Pharisee in his approach to God, wipes his fingers of the Publican's enormities, will not come nigh him, lest he should defile him with his beastly rags: "I am not as other men are,—or even as this Publican." But the poor Publican, alas for him, his fingers are not clean, nor can he tell how to make them so; besides, he meekly and quietly puts up this reflection of the Pharisee upon him, and by silent behaviour, justifies the severe sentence of that self-righteous man, concluding with him, that for his part, he is wretched, and miserable, and poor, and blind, and naked, and not worthy to come nigh, or to stand by, so good, so virtuous, so holy, and so deserving a man as our spangling Pharisee is.
Fourth, The Pharisee, as at feasts and synagogues, chose the chief and first place for his person, and for his prayer, counting that the Publican was not meet, ought not to presume to let his stinking breath once come out of his polluted lips in the temple, till he had made his holy prayer. And poor Publican, how dost thou hear and put up this with all other affronts, counting even as the Pharisee counted of thee, that thou wast but a dog in comparison of him, and therefore not fit to go before, but to come as in chains, behind, and forbear to present thy mournful and debrorous30 supplication to the holy God, till he had presented him with his, in his own conceit, brave, gay, and fine oration.
Fifth, The Pharisee, as he is numerous in his repeating of his good deeds, so is stiff in standing to them, bearing up himself, that he hath now sufficient foundation on which to bear up his soul against all the attempts of the law, the devil, sin and hell. But alas, poor Publican! Thou standest naked; nay, worse than naked; for thou art clothed with filthy garments, thy sins cover thy face with shame: nor hast thou in, from, or of thyself, any defence from, or shelter against the attempts, assaults, and censures of thy ghostly enemies, but art now in thine own eyes, though in the temple, cast forth into the open field stark naked, to the loathing of thy person, as in the day that thou was born, and there ready to be devoured or torn in pieces for thy transgressions against thy God.
What wilt thou do Publican! What wilt thou do! Come, let's see, which way wilt thou begin to address thyself to God; bethink thyself man, has thou any thing to say, speak out man, the Pharisee by this time has done, and received his sentence. Make an O yes;31 let all the world be silent; yea, let the angels of heaven come near and listen; for the Publican is come to have to do with God! Yea, is come from the receipt of custom into the temple to pray to him.
"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." And is this thy way poor Publican! O cunning sinner! O crafty Publican! thy wisdom has outdone the Pharisee, for it is better to apply ourselves to God's mercy, than to trust to ourselves that we are righteous. But that the Publican did hit the mark, yea, get nearer unto, and more into the heart of God and his Son than did the Pharisee, the sequel of the matter will make manifest.
Take notice then of this profound speech of the Publican, every word is heavier than the earth, and has more argument in it, than has ten thousand Pharisaical prayers. " God be merciful to me a sinner." Yea, the Son of God was so delighted with this prayer, that for the sake of it, he, even as a limner, draweth out the Publican in his manner of standing, behaviour, gestures, &c. while he makes this prayer to God: Wherefore we will take notice both of the one and of the other; for surely his gestures put lustre unto his prayer and repentance.
FIRST, His prayer you see is this, "God be merciful to me a sinner."

SECOND, His gestures in his prayer were in general three.
First, He stood afar off.
Second, He would not lift up so much as his eyes to heaven.
Third, He smote upon his breast, with his fist, saying, "God be merciful to me a sinner."
FIRST, To begin first with is prayer. In his prayer we have two things to consider of. First, His confession: I am a sinner. Second, His imploring of help against this malady: " God be merciful to me a sinner."
[His Confession.]
First, In his confession divers things are to be taken notice of.
As,

1. The fairness and simplicity of his confession: A sinner: I am a sinner; "God be merciful to me a sinner." This indeed he was, and this indeed confesses; and this, I say, he doth of godly simplicity. For, for a man to confess himself a sinner, it is to speak all against himself that can be spoken. And man, as degenerate, is too much an hypocrite, and too much a self-flatterer, thus to confess against himself, unless made simple and honest about the thing through the power of conviction upon his heart. And it is yet worth your noting, that he doth not say he was, or had been, but that at that time his state was such, to wit, a sinner. "God be merciful to me a sinner," or who am, and now stand before thee a sinner, or, in my sins.
Now a little to shew you what it is to be a sinner; for every one that sinneth may not in a proper sense be called a sinner. Saints, the sanctified in Christ Jesus, do often sin, but it is not proper to call them sinners: But here the Publican calls himself a sinner; and therefore in effect, calls himself an evil tree, one that hath neither good nature, nor that beareth good fruit: one whose body and soul is polluted, whose mind and conscience is defiled: one who hath "walked according to the course of this world, and after the spirit that now worketh in the children of disobedience." They having their minds at enmity with or against God, and are taken captive by the devil at his will. A sinner, one whose trade hath been in and about sin, and the works of Satan all his days.
Thus he waves all pleas, and shews of pleas, and stoops his neck immediately to the block. Though he was a base man, yet he might have had pleas; pleas, I say, as well as the Pharisee, though not so many, yet as good. He was of the stock of Abraham, a Jew, an Israelite of the Israelites, and so a privileged man in the things and religion of the Jews, else what doth he do in the temple? Yea, why did not the Pharisee, if he was a heathen, lay that to his charge while he stood before God? but the truth is, he could not; for the Publican was a Jew as well as the Pharisee, and consequently might, had he been so disposed, have pleaded that before God. But that he would not, he could not, for his conscience was under convictions, the awakenings of God were upon him; wherefore his privileges melt away like grease, and fly from him like the chaff of the summer threshing-floor, which the wind taketh up and scattereth as the dust; he therefore lets all privileges fall, and pleads only that he is "a sinner."
2. In this confession he judges and condemns himself: For, for a man to say, "I am a sinner," is as much as to say, I am contrary to the holiness of God, a transgressor of his law, and consequently an object of the curse, and an heir of hell. The Publican therefore goeth very far in this his confession, but this is not all; for, for a man to confess that he is a sinner, is in the
3. Third place, to confess, that there is nothing in him, done, or can be done by him, that should allure, or prevail with God to do any thing for him. For a sinner cannot do good; no, nor work up his heart unto one good thought: no, though he should have

heaven itself, if he could; or was sure to burn in hell fire for ever and ever if he could not. For sin, where it is in possession and bears rule, as it doth in every one that we may properly call a sinner, there it hath the mastery of the man, hath bound up his senses in cords and chains, and made nothing so odious to the soul as are the things that be of the Spirit of God. Wherefore it is said of such, that they are enemies in their minds; that the carnal mind is enmity to God, and that wickedness proceedeth of the wicked; and that the Ethiopian may as well change his skin, or the leopard his spots, as they that are accustomed to do evil may learn to do well. (Eph 2, Rom 8, 1 Sam 24:13, Jer 13:23)

4. In this confession, he implicitly acknowledgeth, that sin is the worst of things, forasmuch as it layeth the soul without the reach of all remedy that can be found under heaven. Nothing below, or short of the mercy of God, can deliver a poor soul from this fearful malady. This the Pharisee did not see. Doubtless he did conclude, that at some time or other he had sinned; but he never in all his life did arrive to a sight of what sin was: His knowledge of it was but false and counterfeit, as is manifest by his cure; to wit, his own righteousness. For take this for a truth undeniable, that he that thinks himself better before God, because of his reformations, never yet had the true knowledge of his sin: But the poor Publican he had it, he had it in truth, as is manifest, because it drives him to the only sovereign remedy. For indeed, the right knowledge of sin, in the guilt and filth, and damning power thereof, makes a man to understand, that not any thing but grace and mercy by Christ, can secure him from the hellish ruins thereof. Suppose a man sick of an apoplexy unto death, and should for his remedy make use only of those things that are good against the second ague, would not this demonstrate that this man was not sensible of the nature and danger of this disease. The same may be said of every sinner, that shall make use only of those means to justify him before God, that can hardly make him go for a good Christian before judicious men. But the poor Publican, he knew the nature of his disease, the danger of his disease; and knew also, that nothing but mercy, infinite mercy could cure him thereof.

5. This confession of the Publican, declareth that he himself was born up now, by an almighty, though invisible hand. For sin, when seen in its colours, and when appearing in its monstrous shape and hue, frighteth all mortals out of their wits, away from God; and if he stops them not, also out of the world. This is manifest by Cain, Judas, Saul, and others, who could not stand up before God under the sense and appearance of their sin, but fly before him, one to one fruit of despair, and one to another. But now this Publican, though he apprehends his sin, and that himself was one that was a sinner, yet he beareth up, cometh into the temple, approaches the presence of an holy and sin-revenging God, stands before him, and confesses that he is that ugly man, that man that sin had defiled, and that had brought himself into the danger of damnation thereby. This therefore was a mighty act of the Publican. He went against the voice of conscience, against sense and feeling, against the curse and condemning verdict of the law; he went, as I may say, upon hot burning coals to one, that to sin and sinners is nothing but consuming fire.

Now then, did the Publican this of his own head, or from his now mind? No verily, there was some supernatural power within that did secretly prompt him on, and strengthen him to this most noble venture. True, there is nothing more common among wicked men, than to tick and toy, and play with this saying of the Publican, "God be merciful to me a sinner"; not at all being sensible either what sin is, or of their need of mercy. And such sinners shall find their speed in the Publican's prayer, far otherwise than the Publican sped himself; it will happen unto them much as it happened unto the

vagabond Jews, exorcists, who took upon them to call over them that had evil spirits, the name of the Lord Jesus; that were beaten by that spirit and made fly out of that house naked and wounded. (Acts 19:13-16) Poor sinner, dead sinner, thou wilt say the Publican's prayer, and make the Publican's confession, and say, "God be merciful to me a sinner." But hold, dost thou do it with the Publican's heart, sense, dread and simplicity? If not, thou dost but abuse the Publican and his prayer, and thyself, and his God; and shalt find God rejecting of thee and thy prayers, saying, The Publican I know, his prayers, and tears, and godly tears I know; but who or what art thou? And will send thee away naked and wounded. They are the hungry that he filleth with good things, but the rich and the senseless, he sendeth empty away.

For my part, I find it one of the hardest things that I can put my soul upon, even to come to God, when warmly sensible that I am a sinner, for a share in grace and mercy. Oh! methinks it seems to me as if the whole face of the heavens were set against me. Yea, the very thought of God strikes me through, I cannot bear up, I cannot stand before him, I cannot but with a thousand tears say, "God be merciful to me a sinner." (Ezra 9:15) At another time when my heart is more hard and stupid, and when his terror doth not make me afraid, then I can come before him and talk of my sins, and ask mercy at his hand, and scarce be sensible of sin or grace, or that indeed I am before God: But above all, they are the rare times, when I can go to God as the Publican, sensible of his glorious majesty, sensible of my misery, and bear up, and affectionately cry, "God be merciful to me a sinner."

But again, the Publican by his confession, showeth a piece of the highest wisdom that a mortal man can show; because by so doing, he engageth as well as imploreth the grace and mercy of God to save him. You see by the text he imploreth it; and now I will shew you that he engageth it, and makes himself a sharer in it.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov 28:13) And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) [He engageth it.] In the promise of pardon, He shall find mercy; he shall have his sins forgiven. As also Solomon prays, that God will forgive them that know their own sore, and they are indeed, such as are sensible of the plague of their own heart. (2 Chron 6:29,30, 1 Kings 8:37,38) And the reason is, because the sinner is now driven to the farthest point; for confession is the farthest point, and the utmost bound unto which God has appointed the Publican to go, with reference to his work. As it is said of Saul to David, when he was about to give him Micah his daughter to wife, "The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies." (1 Same 18:25)

So says God in this matter, I desire no sacrifices, nor legal righteousness to make thee acceptable to me, only acknowledge and confess thine iniquity that thou hast transgressed against me. (Jer 3:12,13) And though this by some may be thought to be a very easy way to come at, and partake of, the mercy of God; yet let the sensible sinner try it, and he shall find it one of the hardest things in the world. And there are two things, to which man is prone, that makes confession hard.

I. There is a great incidency in us to be partial, and not thorough and plain in our confessions. We are apt to make half confessions; to confess some, and hide some; or else to make feigned confessions, flattering both ourselves, and also God, while we make confession unto him; or else to confess sin as our own fancies apprehend, and not as the word descries them. These things we are very incident to: Men can confess little sins, while they hide great ones. Men can feign themselves sorry for sin, when

they are not, or else in their confessions forget to judge of sin by the word. Hence it is said, They turned to God, not with their whole heart, but as it were feignedly. They spake not aright, saying, what have I done? They flatter him with their lips, and lie unto him with their tongues, and do their wickedness in the dark, and sin against him with a high hand, and then come to him and cover the altar with their tears. These things therefore, demonstrate the difficulty of sincere confession of sin; and that to do it as it should, is no such easy thing.

To right confession of sin, several things must go. As,

1. There must be found conviction for sin upon the spirit: for before a man shall be convinced of the nature, aggravation, and evil of sin, how shall he make godly confession of it? Now to convince the soul of sin, the law must be set home upon the conscience by the Spirit of God; "For by the law is the knowledge of sin." (Rom 3:20) And again, "I had not known sin except the law had said, Thou shalt not covet." (Rom 7:7) This law, now, when it effectually ministereth conviction of sin to the conscience, doth it by putting of life, and strength, and terror into sin. By its working on the conscience, it makes sin revive, "and the strength of sin is the law." (1 Cor 15:56) It also increaseth and multiplieth sin, both by the revelation of God's anger against the soul; and also by mustering up, and calling to view sins committed, and forgotten time out of mind. Sin seen in the glass of the law is a terrible thing, no man can behold it and live. "When the commandment came, sin revived, and I died"; when it came from God to my conscience, as managed by an almighty arm, "then it slew me." And now is the time to confess sin, because now a soul knows what it is, and sees what it is, both in the nature and consequence of it.

2. To right confession of sin, there must be sound knowledge of God, especially as to his justice, holiness, righteousness, and purity; wherefore the Publican here begins his confession by calling upon, or by the acknowledgement of his majesty: "God be merciful to me a sinner." As if he should say, God, O God, O great God, O sin-revenging God, I have sinned against thee, I have broken thy law, I have opposed thy holiness, thy justice, thy law, and thy righteous will. O consuming fire! for our God is a consuming fire, I have justly provoked thee to wrath, and to take vengeance of me for my transgressions. But, alas! how few, that make confession of sin, have right apprehension of God, unto whom confession of sin doth belong! Alas, 'tis easy for men to entertain such apprehensions of God as shall please their own humours, and as will admit them without dying, to bear up under their sense of sin, and that shall make their confession rather facile, and fantastical, than solid and heart-breaking. The sight and knowledge of the great God is to the sinful man the most dreadful thing in the world; and is that which makes confession of sin so rare and wonderful a thing. Most men confess their sins behind God's back, but few to his face; and you know there is ofttimes a vast difference in one thus doing among men.

3. To right confession of sin, there must be a deep conviction of the certainty and terribleness of the day of judgment. This John the Baptist inserts, where he insinuates, that the Pharisees' want of sense of, and the true confession of sin, was because they had not been warned, or had not taken the alarm, to flee from the wrath to come. What dread, terror, or frightful apprehension can there be put into a revelation of sin, where there is no sense of a day of judgment, and of our giving there unto God an account for it. (Matt 3:7, Luke 3:7)

I say therefore, to right confession of sin there must be,

(1.) A deep conviction of the certainty of the day of judgment; namely, that such a day is coming, that such a day shall be. This the apostle insinuates, where he saith, "God

commandeth all men every where to repent; Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. " (Acts 17:30,31)

This will give a sense of what the soul must expect at that day for sin, and so will drive to an hearty acknowledgment of it, and strong cries for deliverance from it. For thus will the soul argue that expecteth the judgment day, and that believes that he must count for all there. O my heart! It is in vain now to dissemble, or to hide, or to lessen transgressions; for there is a judgment to come, a day in which God will judge "the secrets of men by his Son," and at that day he will bring to light "the hidden things of darkness, and will make manifest the counsel of the heart." If it must be so then, to what boot32 will it be now to seek to dissemble, or to lessen in this matter. (1 Cor 4:5)

This also is in the Old Testament urged as an argument to cause youth, and persons of all sizes to recall themselves to sobriety, and so to confession of their sin to God; where the Holy Ghost saith ironically, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccl 11:9) So again, "God shall bring every work into judgment, with every secret thing, whether good, or whether evil." (Eccl 12:14)

The certainty of this, I say, must go to the producing of a sincere confession of sin, and this is intimated by the Publican, who, with his confession, addeth a hearty crave for mercy, "God be merciful to me a sinner." As if he should say, if thou art not merciful to me, by thy judgment when thou comest I shall be swallowed up; without thy mercy I shall not stand, but fall by the judgment which thou hast appointed.

(2.) As there must be, for the producing of sincere confession of sin, a deep conviction of the certainty, so there must also be of the terribleness of the day of judgment. Wherefore the apostle, makes use of the first, so of this to put men upon repentance, an ingredient of which is sincere confession of sin. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." (2 Cor 5:10,11) The terror of the Lord, as we see here, he makes use of that, to persuade men to come by confession of sin, and repentance, to God for mercy.

And I am persuaded, that it will be found a truth one day that one reason that this day doth so swarm with wanton professors, is, because they have not begun at sound conviction for, nor gone to God at first with sincere confession of sin. And one cause of that has been, for that they did never seriously fall in with, nor yet in heart sink under, either the certainty or terribleness of the day of judgment.

O! the terrors of the Lord! the amazing face that will be put upon all things before the tribunal of God. Yea, the terror that will then be read in the face of God, of Christ, of saints and angels, against the ungodly; whoso believes and understands it, cannot live without confession of sin to God, and coming to him for mercy.

Mountains, mountains fall upon us, and cover us, will then the cry of the ungodly be, and "hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?" This terror is also signified where it is said, "and I saw a great white throne, and him that sat on it, from whose face the [very] earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the

dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev 20) Here is terror, and this terror is revealed afore-hand in the word of the truth of God, that sinners might hear and read and consider it, and so come and confess, and implore God's mercy.

The terror of the Lord, how will it appear, when he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess 1:7-9)

The terror of the Lord, how will it appear, when his wrath shall burn and flame out like an oven, or a fiery furnace before him, while the wicked stand in his sight. (Matt 13:50)

The terror of the Lord, how will it appear, while the angels at his commandment shall gather the wicked in bundles to burn them! "As—the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt 13:40-42) Who can conceive of this terror to its full with his mind? Wherefore much more unable are men to express it with tongue or pen; yet the truly penitent and sin-confessing Publican, hath apprehension so far thereof, by the word of the testimony, that it driveth him to God, with a confession of sin for an interest in God's mercy. But,

4. To right and sincere confession of sin, there must be a good conviction of a probability of mercy. This also is intimated by the Publican in his confession; "God [saith he] be merciful to me a sinner." He had some glimmerings of mercy, some conviction of a probability of mercy, or that he might obtain mercy for his pardon, if he went, and with unfeigned lips did confess his sins to God.33

Despair of mercy, shuts up the mouth, makes the heart hard, and drives a man away from God; as is manifest in the case of Adam and the fallen angels. But the least intimation of mercy, if the heart can but touch, feel, taste, or have the least probability of it, that will open the mouth, tend to soften the heart, and to make a very Publican come up to God into the temple and say, "God be merciful to me a sinner."

There must then be this holy mixture of things in the heart of a truly confessing Publican. There must be sound sense of sin, sound knowledge of God: deep conviction of the certainty and terribleness of the day of judgment, as also of the probability of obtaining mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confession hard. The first I have touched upon.

II. And now the second follows: And that is, some private, close leaning to some piece or parcel of goodness, that a man shall conceit that he hath done before, or is doing now, or that he purposeth in his deceitful heart that he will do one of these days, with which he hopes to prevail with God for the pardon of his sins. This man to be sure knows not sin in the nature and evil of it, only he has some false apprehensions about it. For where the right knowledge of sin is in the heart, that man sees so much evil in the least transgression, as that it would, even any one sin, break the backs of all the angels of heaven, should the great God but impute it to them. And he that sees this is far enough off from thinking of doing to mitigate, or assuage the rigour of the law, or to make pardonable his own transgressions thereby. But he that sees not this, cannot

confess his transgressions aright; for the confession consisteth in the general, in a man's taking to himself his transgressions, and standing in them, with the acknowledgement of them to be his, and that he cannot stir from under them, nor do any thing to make amends for them, or to palliate the rigour of justice against the soul. And this the Publican did when he cried, "God be merciful to me a sinner."

He made his sins his own, he took them to him, he stood before in them, accounting that he was surely undone for ever if God did not extend forgiveness unto him. And this is to do as the prophet Jeremy bids; to wit, "only to acknowledge our iniquities," to acknowledge them and to stand in them at the terrible bar of God's justice, until mercy takes them out of the way; not shifting our shoulders or conscience of them, by doing, or promising to do, either this or that good work, only acknowledge, acknowledge only. And the reason of this kind of confession is,

1. Because this carrieth in it the true nature of confession, to confess, and to abide under the crimes confessed, without shifts and evasions, is the only real simple way of confessions. "I said I would confess my transgressions unto the Lord"; and what then, " and thou forgavest the iniquity of my sin." (Psa 32:5) Mark, nothing comes in betwixt confession and forgiveness of sin, nothing of works of righteousness, nothing of legal amendments, nothing but an outcry for mercy; and that act is so far off from lessening the offence, that it greatly heighteneth and aggravates it. That is the first reason.

2. A second reason is, because God doth expect that the penitent confessors should for the time that his wisdom shall think meet, not only confess, but bear their shame upon them; yea, saith God, "be thou confounded also and bear thy shame," when God takes away thine iniquity, thou shalt be confounded and never open thy mouth more because of thy shame. (Eze 16:52,63) We count it convenient that men, when their crimes and transgressions are to be manifested, that they be set in some open place, with a paper, wherein their transgressions are inserted, pinned upon their back or their forehead, that they may not only confess, but bear their own shame.34 And at the penitential confession of sinners, God has something of this kind to do; if not before men, yet before angels, that they may behold, and be affected, and rejoice when they shall see, after the revelation of sin, the sinner taken into the favour and abundant mercy of God. (Luke 15)

3. A third reason is, For that God will in the forgiveness of sin, magnify the riches of his mercy; but this cannot be, if God shall suffer, or accept of such confession of sin, as is yet intermixed with those things that will darken the heinousness of the offence, and that will be darkened either by a partial, feigned, or overly confession: or by a joining with the confession any of the sinners pretended good deeds.

That God in the salvation, and so in the confession of the sinner, designs the magnifying of his mercy, is apparent enough from the whole current of scripture, and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to reason itself.

Suppose a man stand indicted for treason, yet shall so order the matter, that it shall ring in the country, that his offences are but petty crimes; though the king shall forgive this man, much glory shall not thereby redound to the riches and greatness of his mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shewn, and confessed, as it is with and in the sinner himself, and then there will be in his forgiveness a magnifying of mercy.

4. A fourth reason is, for that else God cannot be justified in his sayings, nor overcome when he is judged. (Psa 51, Rom 3) God's word hath told us what sin is, both as to its nature and evil effects. God's word hath told us, that the best of our righteousnesses

are not better than filthy rags. God's word has also told us, that sin is forgiven us freely by grace, and to for the sake of our amendments: and all this God will have shewn, not only in the acts of his mercy towards, but even in the humiliations and confessions of the penitent: For God will have his mercy begin to be displayed even there where the sinner hath taken his first step toward him: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom 5:21)

5. A fifth reason is, because God would have by the Publican's conversion, others affected with the displays and discoveries of wonderful grace; but to cloud and cover it with lessening of sin, and the sinful righteousness of man, is not the way to do this. Wherefore the sinner's confession must be such as is full, nor must anything of his to lessen sin come in betwixt confession and mercy; and this is the way to affect others [who are] as bad as Publicans and sinners, and to make them come in to God for mercy.

For what will such say when sin begins to appear to the conscience, and when the law shall follow it with a voice of words, each one like a clap of thunder? I say, what will such say when they shall read that the Publican did only acknowledge his iniquity, and found grace and favour at the hand of God? But that God is infinitely merciful; merciful indeed, and that to those, or to such, as do in truth stand in need of mercy. Also that he sheweth mercy of his own good pleasure, nothing moving him thereto but the bounty of his own goodness and the misery of his creature.

I say, this is the way to make others be affected with mercy; as he saith, by the apostle Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, [by grace ye are saved] and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph 2:4-7) You may also see that: 1 Timothy 1:15, 16. 6. Another reason of this is, because this is the way to heighten the comfort and consolation of the soul; and that both here and hereafter. What tendeth more to this, than for sinners to see, and with guilt and amazement to confess what sin is, and so to have pardon extended from God to the sinner as such? This fills the heart; this ravishes the soul! this puts a whole heaven of joy into every one of the thoughts of salvation from sin, and deliverance from wrath to come. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa 35:10) Indeed the belief of this makes joy and gladness endless: I say, it will make it begin here, and make that it shall never have consummation in heaven.

7. Besides, it layeth upon the soul the greatest obligations to holiness; what like the apprehension of free forgiveness, and that apprehension must come in through a sight of the greatness of sin, and of my inability to do anything towards satisfaction, to engage the heart of a rebel and traitor to love his prince, and to submit to his laws. When Elisha had taken the Syrians captives, some were for using severities towards them; but he said, "Set bread and water before them, that they may eat and drink, and go to their master"; and they did so. And what follows, "So the bands of Syria came no more into the land of Israel." He conquered their malice with his compassion. And it is the love of Christ that constraineth to live to him. (2 Kings 6:22,23, 2 Cor 5:14) Many other things might possibly be urged, but at present let these be sufficient.

[His imploring of mercy.]

Second. The second thing that we made mention of in the Publican's prayer was, an

imploring of help against this malady; GOD BE MERCIFUL TO ME A SINNER. In which petition I shall take notice of several things.

I. That a man's help against sins, doth not so absolutely lie in his personal conquest, as in the pardon of them. I suppose a conquest, though there can indeed by man be none, so long as he liveth in this world; I mean, a complete conquest and annihilation of sin. The Publican, and so every graciously awakened sinner, is doubtless for the subduing of sin; but yet he looketh that the chief help against it doth lie in the pardon of it. Suppose a man should stab his neighbour with his knife, and afterwards burn his knife to nothing in the fire, would this give him help against his murder? No verily, notwithstanding this, his neck is obnoxious to the halter, yea, and his soul to hell fire. But a pardon gives him absolute help: "It is God that justifies, who shall condemn." (Rom 8) Suppose a man should live many days in rebellion against God, and after that leave off to live any longer so rebelliously, would this help him against the guilt which he contracted before? No verily, without remission there is no help, but the rebel is undone. Wherefore the first blessedness, yea, and that without which all other things cannot make one blessed, it lies in pardon. "Blessed is he whose transgression is forgiven, whose sin is covered." (Psa 32:1) "Blessed is the man to whom the Lord will not impute sin." (Rom 4:8)

Suppose a man greatly sanctified and made holy; I say, suppose it; yet if the sins, before committed by him, be not pardoned, he cannot be a blessed man.

Yet again, Suppose a man should be caught up to heaven, not having his sins pardoned, heaven itself cannot make him a blessed man. I suppose these things, not that they can be, but to illustrate my matter. There can be not blessedness upon any man who yet remaineth unforgiven. You see therefore here, that there was much of the wisdom of the Holy Ghost in this prayer of the Publican. He was directed the right, the only, the next35 way to shelter, where blessedness begins even to mercy for the pardon of his sins. Alas! What would it advantage a traitor to be taken up into the king's coach, to be clothed with the king's royal robe, to have put upon his finger the king's gold ring, and to be made to wear, for the present, a chain of gold about his neck, if after all this the king should say unto him, but I will not pardon thy rebellion; thou shalt die for thy treason? Pardon then, to him that loves life, is chiefest, is better, and more to be preferred and sought after, than all other things; yea, it is the highest point of wisdom in any sinner to seek after that first.

This therefore confuteth the blindness of some, and the hypocrisy of others. Some are so silly, and so blind, as quite to forget and look over the pardon of sin, and to lay their happiness in some external amendments; when alas poor wretches, as they are, they abide still under the wrath of God. Or if they be not quite so foolish as utterly to forget the forgiveness of sin, yet they think of it, but in the second place; they are for setting of sanctification before justification, and so seek to confound the order of God; and that which is worse unto them, they by so doing, do what they can to keep themselves indeed from being sharers in that great blessing of forgiveness of sins by grace.

But the Publican here was guided by the wisdom of heaven: He comes into the temple, he confesseth himself a sinner, and forthwith, without any delay, before he removeth his foot from where he stands, craveth help of pardon; for he knew that all other things, if yet he remained as involved in guilt, would not help him against that damnation that belonged to a vile and unforgiven sinner.

This also confuteth the hypocrites, such as is our Pharisee here in the text, that glory in nothing more, or so much, as that they are "not as other men,—unjust, adulterers, extortioners, or even as this Publican"; for these men have missed of the beginning of

good which is the forgiveness of sin; and if they have missed of the first, of the beginning good, they shall never, as so standing, receive the second, or the third: Justification, sanctification, glorification, they are the three things, but the order of God must not be perverted. Justification must be first, because that comes to man while he is ungodly and a sinner.

Justification cannot be where God has not passed a pardon. A pardon then is the first thing to be looked after by the sinner; this the Pharisee did not, therefore he went down to his house unjustified; he set the stumbling-block of his iniquity before his face when he went to enquire of the Lord; and as he neglected, slighted, scorned, because he thought that he had no need of pardon; therefore it was given to the poor, needy, and miserable Publican, and he went away with the blessing of it.

PUBLICANS, since this is so weighty a point, let me exhort you that you do not forget this prayer of your wise and elder brother, to wit, the Publican, that went up into the temple to pray. I say, forget it not, neither suffer any vain-glorious or self-conceited hypocrite to beat you with arguments, or to allure you with their silly and deceitful tongues, from this most wholesome doctrine. Remember that you are sinners, equal to, or as abominable as are the Publicans, wherefore do you, as you have him for your pattern, go to God, and to him confess in all simple, honest, and self-abasing-wise your great, numerous, and abominable sins; and be sure that in the very next place you forget not to ask for pardon, saying, "God be merciful to me a sinner." And remember that heaven itself cannot help you against, nor keep you from, the damnation and misery that comes by sin, if 'twas possible you should go thither, if you miss of pardon and forgiveness.

II. As the Publican imploreth help, so withal he closely approveth, notwithstanding, of the sentence of the law that was gone out against him. This is manifest, for he saith to God, "be merciful to me"; and also in that he concludes himself "a sinner." I say, he justifieth, he approveth of the sentence of the law, that was gone out against him, and by which he now stood condemned in his own conscience before the tribunal of God's justice. He saith not as the hypocrite, "Because I am innocent, surely his anger shall turn from me" (Jer 2:35); or "What have we spoken so much against thee?" (Mal 3:13) No, he is none of these murmurers or complainers, but fairly falls before the law, witnesses, judge and jury, and consenteth to the verdict, sentence, and testimony of each of them.

To illustrate this a little, suppose a malefactor should be arraigned before a judge, and that after the witnesses, jury, and judge, have all condemned him to death for his fact, the judge again should ask him what he can say for himself why sentence of death should not pass upon him? Now if he saith, nothing, but good, my lord, mercy; he in sum confesseth the indictment, justifieth the witnesses, approveth of the verdict of the jury, and consenteth to the judgment of the judge.

The Publican therefore in crying mercy, justifieth the sentence of the law that was gone out against his sins: He wrangleth not with the law, saying, that was too severe, though many men do thus, saying, God forbid, for then woe be to us. He wrangleth not with the witness, which was his own conscience, though some will buffet, smite, and stop its mouth, or command it to be silent. He wrangleth not with the jury, which was the prophets and apostles, though some men cannot abide to hear all that they say. He wrangleth not with the judge, nor sheweth himself irreverently before him, but in all humble-wise, with all manner of gestures that could bespeak him acquiescing with the sentence, he flieth to mercy for relief.

Nor is this alone the way of the Publican; but of other godly men before his time: When

David was condemned, he justified the sentence and the judge, out of whose mouth it proceeded, and so fled for succour to the mercy of God. (Psa 51) When Shemaiah the prophet pronounced God's judgments against the princes of Judah for their sin, they said, "The Lord is righteous." (2 Chron 12:6) When the church in the Lamentations had reckoned up several of her grievous afflictions wherewith she had been chastised of her God, she, instead of complaining, doth justify the Lord, and approve of the sentence that was passed upon her, saying, "The Lord is righteous; for I have rebelled against his commandment." (Lam 1:18) So Daniel, after he had enumerated the evils that befell the church in his day, addeth, "Therefore hath the Lord—brought it upon us; for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice." (Dan 9:14)

I know that all these do justify the judgment of God that was gone out against them, as the Publican did the sentence wherewith he was condemned. And I say, that unless a man doth come hither, his confession and cry for mercy is not right, and so according to the scripture, reason, and nature of things as they ought to be; for he that has any other plea, why doth he cry God, Mercy! Surely not because he concludes that what is done, is done justly and righteously against him, but because he is overruled by spite, prejudice, tyranny, or the like.

But this is not the case with our Publican. He has transgressed a law that is holy, just, and good: the witness that accuseth him of this, is God and his conscience; he is also cast by the verdict of holy men of God; and all this he knows, and implicitly confesses, even in that he directs his prayer unto his judge for pardon. And it is one of the excellentest sights in the world to see, or understand a sinner thus honestly receiving the sentence of the law that is gone out against him; to see and hear a Publican thus to justify God.36 And this God will have done for these reasons.

1. That it might be conspicuous to all that the Publican has need of mercy. This is for the glory of the justice of God, because it vindicates it in its goings out against the Publican. God loveth to do things in justice and righteousness, when he goeth out against men, though it be but such a going out against them as only tendeth to their conviction and conversions. When he dealt with our father Abraham in this matter, he called him to his foot, as here he doth the Publican. And sinner, if ever God counts thee worthy to inherit the throne of glory, he will bring thee hither. But,

2. The Publican, by the power of conviction stoops to, and falleth under the righteous sentence gone forth against him, that it might be also manifest that what afterward he shall receive is of the mere grace and sovereign goodness of God. And indeed there is no way that doth more naturally tend to make this manifest than this. For thus; there is a man proceeded against for life, by the law, and the sentence of death is in conclusion most justly and righteously passed upon him by the judge. Suppose now that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of trust and power, and that by him that he has offended, even by him that did pass the sentence upon him. What will all say, or what will they conclude, even upon the very first hearing of this story? Will they not say, well, whoever he was that found himself wrapped up in this strange providence, must thank the mercy of a gracious prince; for all these things bespeak grace and favour. But,

3. As the Publican falleth willingly under the sentence, and justifieth the passing of it upon him; so by his flying to mercy for help, he declareth to all that he cannot deliver himself: He putteth help away from himself, or saith, it is not in me.

This, I say, is another thing included in this prayer, and it is a thing distinct from that but now we have been speaking to. For it is possible for a man to justify and fall under the

sentence of the judge, and yet retain that with himself that will certainly deliver him from that sentence when it has done its worst. Many have held up their hand, and cried guilty at the bar, and yet have fetched themselves off well enough for all that; but then they have not pleaded mercy, for he that doth so, puts his life altogether into the hands of another, but privilege or good deeds either done or to be done by them. But the Publican in the text puts all out of his own hand; and in effect saith to that God before whom he went up into the temple to pray; Lord, I stand here condemned at the bar of thy justice, and that worthily, for the sentence is good, and hath in righteousness gone out against me; nor can I deliver myself, I heartily and freely confess I cannot; wherefore I betake myself only to thy mercy, and do pray thee to forgive the transgressions of me a sinner. O how few be there of such kind of Publicans! I mean of Publicans thus made sensible, that come unto God for mercy.

Mercy with most, is rather a compliment, I mean, while they plead it with God, than a matter of absolute necessity; they have not awfully, and in judgment and conscience fallen under the sentence, nor put themselves out of all plea but the plea of mercy. Indeed, thus to do, is the effect of the proof of the vanity and emptiness of all experiments made use of before. Now there is a two-fold proof of experiments; the one is, the result of practice; the other is, the result of faith.

The woman with her bloody issue made her proof by practice, when she had spent all that she had upon physicians and was nothing bettered, but rather grew worse. (Mark 5:26) But our Publican here proves the emptiness and vanity of all other helps, by one cast of faith upon the contents of the bible, and by another look upon his present state of condemnation; wherefore he presently, without any more ado, condemneth all other helps, ways, modes, or means of deliverance, and betakes himself only to the mercy of God, saying, "God be merciful to me a sinner."

And herein he showeth wonderful wisdom. For,

(1.) By this, He thrusts himself under the shelter and blessing of the promise: and I am sure it is better and safer to do so, than to rely upon the best of excellences that this world can afford. (Hosea 14:1-4)

(2.) He takes the ready way to please God; for God takes more delight in showing of mercy, than in any thing that we can do. (Hosea 6:6, Matt 9:13, 12:7) Yea and that also is the man that pleaseth him, even he that hopes in his mercy. (Psa 147:11) The Publican therefore, whatever the Pharisee might think, stood all this while upon sure ground, and had by far the start of him for heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and splendour of his own stinking righteousness.37 Nor durst he leave that to trust wholly to the mercy of God; but the Publican comes out, though in his sins, yet like an awakened, enlightened, resolved man, and first abases himself, then gives God the glory of his justice, and after that the glory of his mercy, by saying, "God be merciful to me a sinner"; and thus in the ears of the angels he did ring the changes of heaven. Again,

(3.) The Publican, in his thus putting himself upon mercy, showeth, that in his opinion there is more virtue in mercy to save, than there is in the law and sin to condemn. And although this is not counted a great matter to do, while men are far from the law, and while their conscience is asleep within them; yet when the law comes near, and conscience is awake, who so tries it, will find it a laboursome work. Cain could not do thus for his heart, no, nor Saul; nor Judas, neither. This is another kind of thing than most men think it to be, or shall find it, whenever they shall behold God's angry face, and when they shall hear the words of his law.

However our Publican did it, and ventured his body, soul, and future condition for ever

in this bottom, with other the saints and servants of God, leaving of the world to swim over the sea of God's wrath if they will, in their weak and simple vessels of bulrushes, or to lean upon their cobweb-hold, when he shall arise to the judgment that he hath appointed.

In the mean time pray God awaken us as he did the Publican; pray God enlighten us as he did the Publican; pray God grant us boldness to come to him as the Publican did; and also in that trembling spirit as he did, when he cried in the temple before him, "God be merciful to me a sinner."

[His Gestures.]

THIRD. Thus having in brief passed over his prayer, we come in the next place to his gestures; for in my judgment the right understanding of them will give us yet more conviction of the Publican's sense and awakening of spirit under this present action of his.

And I have observed many a poor wretch that has readily had recourse to the Publican's prayer, that never knew what the Publican's GESTURES, in the presence of God, while in prayer before him, did mean. Nor must any man be admitted to think, that those gestures of his were in custom, and a formality among the Jews in those days; for 'tis evident enough by the carriage of the Pharisee, that it was below them and their mode, when they came into the temple, or when they prayed any where else; and they in those days were counted for the best of men, and men too in religious matters they were to imitate and take their examples at the hands of the best, not at the hands of the worst.

The Publican's gestures then, were properly his own, caused by the guilt of sin, and by that dread of the majesty of God that was upon his spirit. And a comely posture it was, else Christ Jesus, the Son of God, would never have taken that particular notice thereof as he did, nor have smiled upon it so much as to take it, and distinctly repeat it as that which made his prayer the more weighty, and the more also to be taken notice of. Yea, in mine opinion, the Lord Jesus has committed it to record, for that he liked it, and for that it shall pass for some kind of touchstone of prayer, that is made in good sense of sin, and of God, and of need of his goodness and mercy. For verily, all these postures signify sense, sight of a lost condition, and a heart in good earnest for mercy.

I know that they may be counterfeited, and Christ Jesus knows who doth so too; but that will not hinder, or make weak or invalid what hath already been spoken about it. But to forbear to make a further prologue, and to come to the handling of particulars.

"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast."

Three things, as I told you already, we may perceive in these words, by which his Publican posture, or gestures are set forth.

First. He stands afar off. Second. He would not lift up so much as his eyes to heaven. Third. He smote upon his breast. First. For the first of these, "He stood afar off." "And the Publican standing afar off." This is, I say, the first thing, the first posture of his with which we are acquainted, and it informeth us of several things.

1. That he came not with senselessness of the majesty of God when he came to pray, as the Pharisee did, and as sinners commonly do. For this standing back, or afar off, declares that the majesty of God had an awful stroke upon his spirit: He saw whither, to whom, and for what, he was now approaching the temple. It is said in that 20th of Exodus, That when the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking, and all these were signs of God's terrible presence, and dreadful majesty, they removed themselves, "and stood afar off." (Exo

20:18) This behaviour therefore of the Publican did well become his present action, especially since, in his own eyes, he was yet an unforgiven sinner. Alas! What is God's majesty to a sinful man, but a consuming fire? And what is a sinful man in himself, or in his approach to God, but as stubble fully dry.

How then could the Publican do otherwise than what he did, than stand afar off, if he either thought of God or himself. Indeed the people afore-named, before they saw God in his terrible majesty, could scarce be kept off from the mount with words and bounds, as it is now the case of many: Their blindness gives them boldness; their rudeness gives them confidence; but when they shall see what the Publican saw, and felt, and understood as he, they will pray, and stand afar off, even as these people did. They removed and stood afar off, and then fell to praying of Moses that this dreadful sight and sound might be taken from them. And what if I should say, he stood afar off for fear of a blow, though he came for mercy, as it is said of them, They stood "afar off for the fear of her torment." (Rev 18:10)

I know what it is to go to God for mercy, and what it is to stand all that while in my spirit through fear afar off, being possessed with this, will not God now smite me at once to the ground for my sins. David thought something when he said as he prayed, "Cast me not away from thy presence, and take not thy Holy Spirit from me." (Psa 51:11)

There is none knows, but those that have them, what turns and returns, what coming on and going off, there is in the spirit of a man that indeed is awakened, and that stands awakened before the glorious Majesty in prayer.38 The prodigal also made his prayer to his Father intentionally, while he was yet a great way off. And so did the lepers too; "And as he entered into a certain village, there met him ten men that were lepers, which stood AFAR OFF: And they lift up their voices and said, Jesus, Master, have mercy on us." (Luke 17:12,13)

See here, it has been the custom of praying men to keep their distance, and not to be rudely bold in rushing into the presence of the holy and heavenly majesty; especially if they have been sensible of their own vileness and sins, as the prodigal, the lepers, and our Publican was. Yea, Peter himself, when upon a time he perceived more than commonly he did of the majesty of Jesus his Lord, what doth he do! "When Simon Peter saw it," says the text, "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." (Luke 5:8) Oh! when men see God and themselves, it fills them with holy fear, of the greatness of the majesty of God, as well as with love to, and desire after his mercy.

Besides, by his standing afar off, it might be to intimate that he now had in mind, and with great weight upon his conscience, the infinite distance that was betwixt God, and him. Men should know that, and tremble in the thoughts of it, when they are about to approach the omnipotent presence.

What is poor sorry man! poor dust and ashes, that he should crowd it up, and go jostlingly in the presence of the great God? especially since it is apparent, that besides the disproportion that is betwixt God and him, he is a filthy, leprous, polluted, nasty, stinking, sinful bit of carrion.39 Esther, when she went to supplicate the king her husband for her people, made neither use of her beauty, nor relation, nor other privileges of which she might have had temptation to make use, especially at such a time, and in such exigencies, as then did compass her about: But I say, she made not use of them to thrust herself into his presence, but knew, and kept her distance, standing in the inward court of his palace, until he held out the golden sceptre to her; THEN "Esther drew near, and touched the top of the sceptre." (Esth 5:2)

Men also when they come into the presence of God, should know their distance; yea,

and shew that they know it too, by such gestures and carriages, and behaviors that are seemly. A remarkable saying is that of Solomon. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. [And as they should keep their foot, so also he adds] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccl 5:1,2)
Three things the Holy Ghost exhorteth to in this text.
The one is, that we look to our feet, and not be forward to crowd into God's presence.
Another is, That we should also look well to our tongues, that they be not rash in uttering anything before God.
And the third is, because of the infinite distance that is betwixt God and us, which is intimated by those words, "For God is in heaven, and thou upon earth."
The Publican therefore shewed great wisdom, holy shame, and humility, in this brave gesture of his, namely, in his standing afar off, when he went up into the temple to pray.
But this is not all.
2. The Publican, in standing afar off, left room for an advocate, an high priest, a day's-man to come betwixt, to make peace between God and this poor creature. Moses, the great mediator of the Old Testament, was to go nigher to God than the rest of the leaders, or of the people were. (Exo 20:21) Yea, the rest of the people were expressly commanded to worship, standing afar off. (19:21) No man of the sons of Aaron that hath a blemish was to come nigh. "No man that hath a blemish of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire: He shall not come nigh to offer the bread of his God." (Lev 21:21)
The Publican durst not be his own mediator, he knew he had a blemish, and was infirm, and therefore he stands back; for he knew that it was none of him that his God had chosen to come near unto him, to offer the fat and the blood. (Eze 44:13-15) The Publican therefore was thus far right: he took not up the room himself, neither with his person, nor his performances, but stood back, and gave place to the high priest that was to be intercessor.
We read, that when Zacharias went into the temple to burn incense, as at that time his lot was, "The whole multitude of the people were praying without." (Luke 1:9,10) They left him where he was, near to God, between God and them, mediating of them; for the offering of incense by the chief priest was a figurative making of intercession for the people, and they maintained their distance.
It is a great matter in praying to God, not to go too far, nor come too short in that duty. I mean in the duty of prayer, and a man is very apt to do one or the other. The Pharisee went so far, he was too bold, he came into the temple making such a ruffle with his own excellences, there was in his thoughts no need of a Mediator. He also went up so nigh to God, that he took up the room and place of the Mediator himself; but this poor Publican, he knows his distance, and kept it, and leaves room for the High Priest to come and intercede for him with God. He stood afar off, not too far off; for that is the room and place of unbelievers, and in this sense that saying is true, "For, lo, they that are far from thee shall perish" (Psa 73:27): That is, they whose unbelief hath set them in their hearts and affections more upon their idols, and that have been made to cast God behind their backs, to follow and go a whoring after them.
Hitherto therefore it appears, that though the Pharisee had more righteousness than the Publican, yet the Publican had more spiritual righteousness than the Pharisee: And that though the Publican had a baser, and more ugly outside than the Pharisee, yet the Publican knew how to prevail with God for mercy better than he.

As for the Publican's posture of standing in prayer, it is excusable, and that by the very father of the faithful himself: For Abraham stood praying when he made intercession for Sodom. (Gen 18:22,23) Christ also alloweth it where he saith, "And when ye STAND PRAYING, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." (Mark 11:25) Indeed there is no stinted order prescribed for our thus or thus behaving of ourselves in prayer, whether kneeling, or standing, or walking or lying, or sitting; for all these postures have been used by the godly. "Paul KNEELED down and prayed." (Acts 20:36) Abraham and the Publican STOOD and prayed. David prayed as he WALKED. (2 Sam 15:30,31) Abraham prayed LYING upon his face. (Gen 17:17,18) Moses prayed SITTING. (Exo 17:12) And indeed prayer, effectual fervent prayer, may be, and often is, made unto God, under all these circumstances of behaviour: for God has not tied us to any of them; and he that shall tie himself, or his people, to any one of these, doth more than he hath warrant for from God; and let such take care of innovating, it is the next way to make men hypocrites and dissemblers in those duties, in which they should be sincere.

True, which of those soever a man shall chose to himself for the present, to perform this solemn duty in, it is required of him, and God expects it, that he should pray to him in truth, and with desire, affection, and hunger, after those things, that with his tongue he maketh mention of before the throne of God. And indeed without this, all is nothing. But alas! how few be there in the world whose heart and mouth in prayer shall go together? Dost thou, when thou askest for the spirit, or faith, or love to God, to holiness, to saints, to the word, and the like, ask for them with love to them, desire of them, hungering after them? Oh! this is a mighty thing! and yet prayer is no more before God, than as it is seasoned with these blesssed qualifications. Wherefore it is said, that while men are praying, God is searching of the heart, to see what is the meaning of the spirit, or whether there be the spirit and his meaning in all that the mouth hath uttered, either by words, sighs, or groans; because it is by him, and through his help only that any make prayers according to the will of God. (Rom 8:26,27) Whatever thy posture therefore shall be, see that thy prayers be pertinent and fervent, not mocking of thine own soul with words, while thou wantest and art an utter stranger to the very vital and living spirit of prayer.

Now our Publican, had, and did exercises, the very spirit of prayer in prayer. He prayed sensibly, seriously, affectionately hungering, thirsting, and with longing after that, for which with his mouth he implored the God of heaven: His heart and soul were in his words, and it was that which made his PRAYER; even because he prayed in PRAYER; he prayed inwardly, as well as outwardly.

David tells us, that God heard the VOICE of his supplication, the voice of his cry, the voice of his tears, and the voice of his roaring. For indeed there are all these without this acceptable sound in them, nor can any thing but sense, and affection, and fervent desire, make them sound well in the ears of God. Tears, supplications, prayers, cries, may be all of them done in formality, hypocrisy, and from other causes, and to other ends than that which is honest and right in God's sight: For God as he had experience of, would search and look after the VOICE of his tears, supplications, roarings, prayers, and cries.

And if men had less care to please men, and more to please God, in the matter and manner of praying, the world would be at a better pass than it is. But this is not in man's power to help, and to amen: When the Holy Ghost comes upon men with greater conviction of their state and condition, and of the use and excellency of the grace of sincerity and humility in prayer, then, and not till then, will the grace of prayer be more

prized, and the spacious flouting, complimentary lips of flatterers be more laid aside. I have said it already, and I will say it again, that there is now-a-days a great deal of wickedness committed in the very duty of prayer; by words, of which men have no sense,40 by reaching after such conclusions and clenches therein, as may make their persons to be admired; by studying for, and labouring after such enlargements as the spirit accompanieth not the heart in. O Lord God, O Lord God, make our hearts upright in us, as in all points and parts of our profession, so in this solemn appointment of God, "If I regard iniquity in my heart," said David, "the Lord will not hear me." But if I be truly sincere he will, and then it is no mater whether I kneel, or stand, or sit, or lie, or walk; for I shall do none of these, nor put up my prayers under any of these circumstances, lightly foolishly, and idly, but to beautify this gesture with the inward working of my mind and spirit in prayer; that whether I stand or sit, walk or lie down, glory and gravity, humility and sincerity shall make my prayer profitable, and my outward behaviour comely in his eyes, with whom in prayer I now have to do.

And had not our Publican been inwardly seasoned with these, Christ would have taken but little pleasure in his modes and outward behaviour: but being so honest inwardly, and in the matter of his prayer, his gestures by that were made beauteous also; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often observed, that that which is natural, and so comely in one, looks odiously when imitated by another, I speak as to gestures and actions in preaching and prayer. Many, I doubt not, but will imitate the Publican, and that both in the prayer and gestures of the Publican, whose persons and actions will yet stink full foully in the nostrils of him that is holy and just, and that searcheth the heart and the reins.

Well, the Publican STOOD and prayed, he stood afar off, and prayed, and his prayers came even to the ears and heart of God.

"AND THE PUBLICAN STANDING AFAR OFF, WOULD NOT LIFT UP SO MUCH AS HIS EYES UNTO HEAVEN."

Second, We are now come to another of his postures. "He would not, [says the text] so much as lift up his eyes to heaven." Here therefore was another gesture added to that which went before; and a gesture that a great while before had been condemned by the Holy Ghost himself. "Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush." (Isa 58:5)

But why condemned then, and smiled upon now? Why! Because done in hypocrisy then, and in sincerity now. Hypocrisy and a spirit of error will so besmut God's ordinances, that he shall take no pleasure in them: but sincerity, and honesty in duties, will make even those circumstances that in themselves are indifferent, at least comely in the sight of men. May I not say before God? the Rechabites were not commanded of God, but of their father, to do as they did; but, because they were sincere in their obedience thereto, even God himself maketh use of what they did to condemn the disobedience of the Jews; and moreover doth tell the Rechabites, at last, that they should not want a man to stand before him for ever. "And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of Hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore, thus saith the LORD of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer 35:18,19)

"He would not life up his eyes to heaven." Why? Surely because shame had covered his face. Shame will make a man blush and hang his head like a bulrush. Shame for sin

is a virtue, a comely thing; yea, a beauty-spot in the face of a sinner that cometh to God for mercy.

God complains of the house of Israel, that they could sin, and that without shame; yea, and threateneth them too with sore and repeated judgments, "because they were not ashamed," it is in Jeremiah 8:12. Their crimes in general were, they turned every one to his course, as the horse runneth into the battle. In particular, they were such as rejected God's word, they loved this world, and set themselves against the prophet's crying peace, peace, peace, when they cried judgment, judgment: "Were they ashamed when they had committed abomination: nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord." Oh! to stand, or sit, or lie, or kneel, or walk before God in prayer, with blushing cheeks for sin, is one of the excellentest sights that can be seen in the world. Wherefore the church taketh some kind of heart to herself in that she could lie down in her shame; yea, and makes that a kind of an argument with God, to prove that her prayers did come from her heart, and also that he would hear them. (Jer 3:25)

Shame for sin argueth sense of sin, yea, a right sense of sin, a godly sense of sin; Ephraim pleads this when under the hand of God: "I was," saith he, "ashamed, yea, even confounded, because I did bear the reproach of my youth." But what follows? "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." (Jer 31:19,20)

I know that there is a shame that is not the spirit of an honest heart; but that rather floweth from sudden surprisal, when the sinner is unawares taken in the act, in the very manner. And thus sometimes the house of Israel was taken, and then when they blushed, their shame is compared to the shame of a thief. "As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes and their priests, and their prophets."

But where were they taken, or about what were they found? Why they were found " saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth." (Jer 2:26,27) God catched them thus doing, and this made them ashamed, even as the thief is ashamed when the owner doth catch him stealing of his horse.

But this was not the Publican's shame; this shame brings not a man into the temple to pray, to stand willingly, and to take shame before God in prayer. This shame makes one rather to fly from his face, and to count one's self most at ease when they get farthest off from God.

The Publican's shame therefore, which he demonstrateth that he had, even by hanging down of his head, was godly and holy, and much like that of the prodigal, when he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:21) I suppose that his postures were much the same with the Publican's, as were his prayers, for the substance of them. O however grace did work in both to the same end, they were both of them, after a godly manner ashamed of their sins.

He would not lift up so much as his eyes to heaven.

It saith not he could not, but he would not; which yet more fully makes it appear that it was shame, not guilt, not guilt only or chiefly, though it is manifest enough that he had guilt also by his crying, God be merciful to me a sinner. I say, guilt was not the chief cause of hanging down his head, because it saith, he would not; for when guilt is the cause of stooping, it lieth not in the will, or in the power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: "As an heavy burden they are too heavy for me." (Psa 38:4) And that with them he was bowed down greatly. Or, as he says in another place, "Mine iniquities have taken hold upon me, so that I am not able to look up" (Psa 40:12); I am not ABLE to do it; guilt disableth the understanding and conscience, shame makes all willingly fall and bare at the feet of Christ.

"He would not." He knew what he was, what he had been, and should be, if God had not mercy upon him: Yea, he knew also that God knew what he was, had been, and would be, if mercy prevented not; wherefore thought he, Wherefore should I lift up the head? I am no righteous man, no godly man; I have not served God, but Satan; this I know, this God knows, this angels know, wherefore I will not "lift up the head." It is as much as to say, I will not be an hypocrite, like the Pharisee; for lifting up of the head signifies innocency and harmlessness of life, or good conscience, and the testimony thereof, under, and in the midst of all accusations. Wherefore this was the counsel of Zophar to Job: "If thou prepare thine heart, and stretch out thine hands towards him; If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear." (Job 11:13-15)

This was not the Publican's state, he had lived in lewdness and villany all his days; nor had he prepared his heart to seek the Lord God of his fathers, he had not cleansed his heart nor hands from violence, nor done that which was lawful and right. He only had been convinced of his evil ways, and was come into the temple as he was, all foul, and in his filthy garments, and amidst his pollutions; how then could he be innocent, holy or without spot? And consequently how could he lift up his face unto God? I remember what Abner said to Asahel, "Turn thee aside, from following me; wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?" (2 Sam 2:22)

As if he had said, if I kill thee, I shall blush, be ashamed, and hang my head like a bulrush, the next time I come into the company of thy brother.

This was the Publican's case, he was guilty, he had sinned, he had committed a trespass, and now being come into the temple, into the presence of that God whose laws he had broken, and against whom he had sinned, how could he lift up his head? how could he bear the face to do it? No, it better became him to take his shame, and to hang his head in token of guilt; and indeed he did, and did it to purpose too, for he would not lift up, no, not so much as his eyes to heaven.

True, some would have done it, the Pharisee did it; though if he had considered, that hypocrisy, and leaning to his own righteousness had been sin, he would have found as little cause to have done it, as did the Publican himself. But, I say, he did it, and sped thereafter; he went down to his house as he came up into the temple, a poor unjustified Pharisee, whose person and prayers were both rejected, because, like the whore of whom we read in the Proverbs, after he had practised all manner of hypocrisy, he comes into the temple "and wipes his mouth, and saith, I have done no wickedness." (Prov 30:20) He lifts up his head, his face, his eyes to heaven; he struts, he vaunts himself; he swaggers, he vapours, and cries up himself, saying, "God, I thank thee, that I am not as other men are."

True, had he come and stood before a stock or a stone, he might have said thus, and not have been reprehended; for such are gods that see not, nor hear, neither do they understand. But to come before the true God, the living God, the God that fills heaven and earth by his presence, and that knows the things that come into the mind of man,

even every one of them, I say, to come into his house, to stand before him, and thus to lift up his head and eyes in such hypocrisy before him: this was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man if he could even as those did who said, "How doth God [see] know? can he judge through the dark cloud?" (Job 22:13, Psa 73:11)

But the Publican, no the Publican could not, durst not, would not do thus: He would not lift up so much as his eyes to heaven. As who should say, O Lord, I have been against thee, a traitor and a rebel, and like a traitor and rebel before thee will I stand. I will bear my shame before thee in the presence of the holy angels; yea, I will prevent thy judging of me by judging myself in thy sight, and will stand as condemned before thee, before thou passest sentence upon me.

This is now for a sinner to go to the end of things. For what is God's design in the work of conviction for sin, and in his awakening of the conscience about it? What is his end I say, but to make the sinner sensible of what he hath done, and that he might unfeignedly judge himself for the same. Now this our Publican doth; his will therefore is now subject to the word of God, and he justifies him in all his ways and works towards him. Blessed be God for any experience of these things.

"He would not lift up so much as his eyes to heaven." He knew by his deeds and deservings that he had no portion there; nor would he divert his mind from the remembering, and from being affected with the evil of his ways.

Some men when they are under the guilt and conviction of their evil life, will do what they can to look any ways, and that on purpose to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their own souls: for this is a kind of striving with God, and a shewing a dislike to his ways. Would not you think, if when you are shewing your son or your servant his faults, if he should do what he could to divert and take off is mind from what you are saying, that he striveth against you, and sheweth dislike of your doings. What else means the complaints of masters and of fathers in this matter? I have a servant, I have a son, that doth contrary to my will. O but why do you not chide them for it: The answer is, so I do; but they do not regard my words; they do what they can, even while I am speaking, to divert their minds from my words and counsels. Why, all men will cry out this is base, this is worthy of great rebuke; such a son, such a servant deserveth to be shut out of doors, and so made to learn better breeding by want and hardship.

But the Publican would not divert his mind from what at present God was about to make him sensible of, no, not by a look on the choicest object, he would not lift up so much as his eyes to heaven. They are but bad scholars, whose eyes, when their master is teaching of them, are wandering off of their books.

God saith unto men, when he is a teaching them to know the evil of their ways, as the angel said to the prophet, when he came to shew him the pattern of the temple; "Son of man," says he, "behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee, art thou brought hither." (Eze 40:4) So to the intent that God might shew to the Publican the evil of his ways, therefore was he brought under the power of convictions, and the terrors of the law; and he also like a good learner gave good heed unto that lesson that now he was learning of God; for he would not lift up so much as his eyes to heaven. Looking downwards doth ofttimes bespeak men very ponderous and deep in their cogitations; also that the matter about which in their minds they are now concerned, hath taken great hold of their spirits. The Publican hath now new things, great things, and long-lived things, to concern himself about: His sins, the curse, with death, and hell,

began now to stare him in the face; Wherefore it was no time now to let his heart, or his eyes, or his cogitations wander, but to be fixed, and to be vehemently applying of himself as a sinner, to the God of heaven for mercies.

Few know the weight of sin, and how, when the guilt thereof takes hold of the conscience, it commands homewards all the faculties of the soul. No man can go out or off now. Now he is wind-bound, or as Paul says, caught. Now he is made to possess bitter days, bitter nights, bitter hours, bitter thoughts; nor can he shift them, for his sin is ever before him. As David said, "For I acknowledge my transgressions: and my sin is ever before me," in mine eye, and sticketh fast in every one of my thoughts. (Psa 51:3) He would not lift up so much as his eyes to heaven. THIRD, BUT SMOTE UPON HIS BREAST. This was the third and last of his gestures. He smote upon his breast; to wit, with his hand, or with his fist. I read of several gestures with the hand and foot, according to the working and passions of the mind. 'Tis said Balak smote his hands together, being angry because that Balaam had blessed and not cursed for him the children of Israel. (Num 24:10)

God says also, that he had smitten his hands together, at the sins of the children of Israel. (Eze 22:13) God also bids the prophet stamp with his feet, and smite with his hand upon his thigh, upon sundry occasions, and at several enormities, but the Publican here is said to smite upon his breast. (Chron 6:11, 21:12) And,

1. Smiting upon the breast betokeneth sorrow for something done, this is an experiment common among men. And indeed, therefore as I take it, doth our Lord Jesus put him under this gesture in the act and exercise of his repentance, because it is that which doth most lively set it forth.

Suppose a man comes to great damage for some folly that he has wrought, and he be made sorrowful for being and doing such folly: There is nothing more common than for such a man, if he may, to walk to and fro in the room where he is, with head hung down, fetching ever and anon a bitter sigh: and smiting himself upon the breast in his dejected condition; "But smote upon his breast, saying, God be merciful to me a sinner."

2. Smiting upon the breast is sometimes a token of indignation and abhorrence of something thought upon. I read in Luke, that when Christ was crucified, those spectators that stood to behold the barbarous usage that he endured at the hands of his enemies, "smote their breasts and returned." "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." (Luke 23:48) Smote their breasts; that is, in token of indignation against, and abhorrence of their cruelty, that so grievously used the Son of God.

Here also we have our Publican smiting upon his breast, in token of indignation against, and abhorrence of his former life. And indeed without indignation against, and abhorrence of his former life, his repentance had not been good. Wherefore the apostle doth make indignation against sin, and against ourselves for that, one sign of true repentance (2 Cor 7:11), and his indignation against sin in general, and against his former life in particular, was manifested by his smiting upon the breast. Even as Ephraim's smiting upon the thigh was a sign and token of his: "Surely," says he, "after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (Jer 31:19) Man when he vehemently dislikes a thing, is very apt to shew that dislike that to that thing he hath, by this or another outward gesture: as in putting the branch to the nose,41 in snuffing or snorting at it (Eze 8:17, Mal 1:13); or in deriding; or, as some say, in blowing of their noses at it. (Luke 16:14) But the Publican here chooseth rather to use this most solemn posture; for smiting upon the breast, seems to imply a more

serious, solemn, grave way or manner of dislike, than any of those last mentioned do.
3. Smiting upon the breast, seems to intimate a quarrel with the heart for beguiling, deluding, flattering, seducing, and enticing of him to sin: For as conviction for sin begets in man, I mean if it be thorough, a sense of the sore and plague of the heart. So repentance, if it be right, begets in the man an outcry against the heart; for as much as by that light, by which repentance takes occasion, the sinner is made to see, that the heart is the fountain, and well-spring of sin. "For from within, out of the heart of men proceed evil thoughts, adulteries,—covetousness," &c. (Mark 7:21,22) And hence it is, that commonly young converts do complain so of their hearts, calling them wicked, treacherous, deceitful, desperate ones.
Indeed one difference between true and false repentance lieth in this. The man that truly repents crieth out of his heart; but the other, as Eve, upon the serpent, or something else. And that the Publican perceived his heart to be naught I conclude, by his smiting upon his breast.
4. Smiting upon the breast, seems to intimate one apprehensive of some new, sudden, strange and amazing thing: As when a man sees some strange sight in the air, or heareth some sudden or dismal sound in the clouds: Why, as he is struck into a deep damp in his mind, so 'tis a wonder if he can keep or hold back from smiting upon his breast.
Now ofttimes a sight of God and sense of sin, comes to the sinner like a flash of lightning, not for short continuance, but for suddenness, and so for surprisal; so that the sinner is struck, taken and captivated to his own amazement, with what so unexpectedly is come upon him. It is said of Paul at his conversion, that when conviction of his bad life took fast hold of his conscience, he trembled, and was astonished. (Acts 9:6) And although we read not of any particular circumstance of his behaviour under his conviction outwardly, yet it is almost impossibly but he must have some, and those of the most solid sort. For there is such a sympathy betwixt the soul and the body, that the one cannot be in distress or comfort, but the other must partake of, and also signify the same. If it be comfort, then 'tis shewn; If comfort of mind, then by leaping, skipping, cheerfulness of the countenance, or some other outward gesture. If it be sorrow or heaviness of spirit, then that is shewed by the body, in weeping, sighing, groaning, softly-going, shaking of the head, a lowering countenance, stamping, smiting upon the thigh or breast as here the Publican did, or somewhat.
We must not therefore look upon these outward actions or gestures of the Publican, to be empty insignificant things; but to be such, that in truth did express and shew the temper, frame, and present complexion of his soul. For Christ, the wisdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that men might see, as in a glass, the very emblem of a converted, and truly penitent sinner. "He smote upon his breast."
5. Smiting upon the breast, is sometimes to signify a mixture of distrust, joined with hope. And indeed in young converts, hope and distrust, or a degree of despair, do work and answer one another, as doth the noise of the balance of the watch in the pocket. Life and death, life and death is always the motion of the mind then, and this noise continues until faith is stronger grown, and until the soul is better acquainted with the methods and ways of God with a sinner. Yea, was but a carnal man in a convert's heart, and could see, he should discern these two, to wit, hope and fear, to have a continual motion in the soul: wrestling and opposing one another, as doth light and darkness, in striving for the victory.
And hence it is that you find such people so fickle and uncertain in their spirits; Now on

the mount, then in the valleys; now in the sunshine, then in the shade; now warm, then frozen; now bonny and blithe, then in a moment pensive and sad; as thinking of a portion nowhere but in hell. This will cause smiting on the breast; nor can I imagine that the Publican was as yet farther than thus far in the Christian's progress, since yet he was smiting upon his breast.

6. Smiting upon the breast, seems to intimate, that the party so doing is very apprehensive of some great loss that he has sustained; either by negligence, carelessness, foolishness, or the like, and this is the way in which men do lose their souls. Now to lose a thing, a great thing, the only choice thing that a man has, negligently, carelessly, foolishly, or the like, why it puts aggravations into the thoughts of the loss that the man has sustained; and aggravations in the thoughts of them go out of the soul, and come in upon a sudden, even as the bailiff, or the king's sergeant at arms, and at every appearance of them makes the soul start; and starting, it smites upon the breast.

I might multiply particulars; but to be brief, we have before us a sensible soul, a sorrowful soul, a penitent soul: one that prays indeed, that prays sensibly, affectionately, effectually. One that sees his loss, that fears and trembleth before God in consideration of it, and one that knows no way, but the right way, to secure himself from perishing, to wit, by having humble and hearty recourse to the God of heaven for mercy.

I should now come to speak something by way of use and application; but before I do that, I will briefly draw up, and present you with a few conclusions that in my judgment do naturally flow from the text, therefore in this place I will read over the text again. "Two men went up into the temple to pray; the one a Pharisee, and the other a Publican: The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon is breast, saying, God be merciful to me a sinner."

From these words I gather these several conclusions, with these inferences.

Conclusion First, It doth not always follow, that they that pray do know God, or love him, or trust in him. This conclusion is evident by the Pharisee in the text; he prayed, but he knew not God, he loved not God, he trusted not in God; that is, he knew him not in his Son, nor so loved, nor trusted in him. He was, though a praying man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love, or trust in God. For if the star, though it shines, is not the sun, then surely a clod of dirt cannot be the sun. Why, a praying man doth as far outstrip a non-praying man, as a star outstrips a clod of earth. A non-praying man lives like a beast, nay worse, and with reference to his station, a more sottish life than he. "The ox knoweth his owner, and the ass his master's crib: but [this man] Israel doth not know, [but this man] my people doth not consider." (Isa 1:3) The prayerless man is therefore of no religion, except he be an Atheist, or an Epicurean. Therefore the non-praying man is numbered among the heathens, and among those that know not God, and is appointed and designed by the sentence of the word to the fearful wrath of God. (Psa 79:6, Jer 10:25)

Conclusion Second, A second conclusion is, That the man that prays, if in his prayer he pleads for acceptance, either in whole or in part, for his own good deeds, is in a miserable state. This also is gathered from the Pharisee here, he prayed, but in his prayer he pleaded his own good deeds for acceptance, that is, of his person, and therefore went down to his house unjustified. Now to be unjustified is the worst

condition that a man can be in, and he is in this condition that doth thus. The conclusion is true, forasmuch as the Pharisee mentioned in the parable is not so spoken of, for the only sake of that sect of men, but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God, and be sent away from his presence unjustified. I do therefore infer from hence, that if he that pleadeth his own good doing for personal acceptance with God, be thus miserable; then he that teacheth men so to do, is much more miserable. We always conclude, that a ring-leader in an evil way, is more blame-worthy, than those that are led of him. This falls hard upon the leading Socinians and others, who teach, that men's works make their person accepted of God.

True, they say, through Christ; but that is brought in as a blandation,42 merely to delude the simple with, and is an horrible lie; for we read not in all the word of God, as to personal justification in the sight of God from the curse, and that is the question under consideration, that it must be by man's righteousness, as made prevalent by Christ's, but contrariwise by his, and his only, without the deeds, works, or righteousness of the law which is our righteousness. Wherefore I say, the teachers and leaders of this doctrine have the greater sin.

Conclusion Third, A third conclusion is. They that use high and flaunting language in prayer, their simplicity and godly sincerity is to be questioned, as to the doing of that duty sincerely. This still flows from our text, the Pharisee greatly used this; for higher and more flaunting language can hardly be found, than in the Pharisee's mouth; nor will ascribing to God by the same mouth laud and praise, help the business at all: For to be sure, where the effect is base and rotten, the cause cannot be good.

The Pharisee would hold himself in hand that he was not as other men, and then gives thanks to God for this: But the conclusion was most vilely false, and therefore the praise for it could not but be foolish, vain, and frivolous. Whence I infer, that if to use such language in prayer is dangerous, then to affect the use thereof is yet more dangerous: Prayer must be made with humble hearts, and sensible words, and of that we have treated before, wherefore high, flaunting, swelling words of vanity becomes not a sinner's mouth, no, not at any time, much less when he comes to, and presents himself before God in that solemn duty of prayer. But, I say, there are some that so affect the Pharisee's mode, that they cannot be well if in some sort or other they be not in the practice of it; not knowing what they say, nor whereof they affirm; but these are greatly addicted to hypocrisy, and to desire of vain-glory, especially if the sound of their words be within the reach of other men's ears.

Conclusion Fourth, A fourth conclusion is, that reformation and amendment, though good, with, and before me, are nothing as to justification with God. This is manifest by the condition of our Pharisee; he was a reformed man, a man beyond others for personal righteousness, yet he went out of the temple from God unjustified, his works, came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet stands as fair before God for justification, and so acceptance, as any other man in the world.

Conclusion Fifth, A fifth conclusion is, it is the sensible sinner, the self-bemoaning sinner, the self-judging sinner, the self-abhorring sinner, and the self-condemning sinner, whose prayers prevail with God for mercy. Hence I infer, that one reason why men make so many prayers, and prevail no more with God, is because their prayers are rather the floatings of Pharisaical fancies, than the fruits of sound sense of sin, and sincere desire of enjoying God in mercy, and in the fruits of the Holy Ghost.

The use and application we must let alone till another time.

FOOTNOTES:

1 The word "merit" was changed for "mercy" after the author's death.—Ed.

2 "Not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor 10:18)

3 "Carry the bell and wear the garland," alluding to our old English races; the winner being rewarded with a silver bell, and crowned with a garland: or to the morris dance, in which the leader carried the garland and danced with bells fixed to his dress.—Ed.

4 The glorious revolution, conducted by William, Prince of Orange, afterwards King William the 3rd, took place soon after Bunyan's decease. It was probably on this account that this paragraph was omitted from the edition of September, 1688, and all the subsequent ones to the present time. The popular opinion, in those times, was, that Dutchman and extortioner were nearly synonymous.

"We trade wid de Yankey, we deal wid de Scot. And cheaten de tain and de teither: We cheaten de Jew, aye and better dan dat, We cheaten well ein aniether." Old Song.

5 "To pole, to peel," to take off the top and branches of a tree, and then to peel off the bark; terms used to designate violent oppressions under pretended legal authority. " Which pols and pils the poor in piteous wise." Fairy Queen. "Pilling and polling is grown out of request, since plain pilfering came into fashion." Winwood's Memorials. "They had rather pill straws than read the scriptures." Dent's Pathway.—Ed.

6 Immediately after the calling of Matthew and of James, our Lord sat at meat in Levi's [James'] house, and made that gracious declaration, "I am not come to call the righteous but sinners to repentance"; compare Matthew 9:10-13, with Mark 2:14-17 and Luke 5:27-32.—Ed.

7 Nearly half this paragraph is omitted from every edition since 1688, probably from a fear lest it should be misinterpreted as reflecting upon the glorious revolution under William and Mary.—Ed.

8 This proud beggar shews not his wounds but his worth; not his rags, but his robes; not his misery, but his stoutheartedness: he brings in God Almighty as a debtor to him for his services, and thanks God more that others were bad, than for his own fancied goodness.—Ryland.

9 The word "criminal," used by Bunyan, has been altered in modern editions to " ceremonial"; but it was not only ceremonial but superstitious, and therefore more criminal than moral.

10 It is singular that our modern Pharisees continue the custom of fasting twice a week, on Wednesday and Friday. This is not so monstrous as pretending to do what "God manifest in the flesh" alone could do—to fast for forty consecutive days.—Ed.

11 God heareth the heart, without the mouth; but never heareth the mouth acceptably, without the heart. (1 Sam 1:13,15) Puritan Saying.

12 To such poor deceived souls, our Lord's words are extremely applicable; "If therefore the light that is in thee be darkness, how great is that darkness!" If poor blind sinners are, through the ignorance of their minds, fully persuaded that the destructive way in which they walk is the road to true happiness, how dangerous is their error, and how deplorable the consequences.—Ryland.

13 What home-thrusts are here! The two-edged sword of the Spirit, wielded by such a man, pierces—divides—lays bare every refuge of lies to which poor souls vainly fly for succour. It is a solemn and most important subject. May every reader have grace given him to weigh his hopes of heaven in the balances of divine unerring truth.—Ed.

14 Those who plead for mercy, as the reward of their own righteousness, are guilty of gross absurdity. They may claim to employ the mercy which they have earned: why

plead with the God of justice for that to which they consider themselves in justice entitled? God will give to all that to which they are entitled, without being sued for their earnings.—Ed.
15 "Points and pantables"; quibbles and quirks. "With periods, points, and tropes, he slurs his crimes; He robb'd not, but he borrowed from the poor."—Dryden.
"Pantable," from pantoufle, a slipper. To stand upon his pantables, was a contemptuous mode of speech, to express a very dishonourable man's "standing upon his honour," which could so easily be slipped from under him. "What pride is equal to the pope's in making kings kiss his pantables." Sir E. Sandys. "He standeth upon his pantables, and regardeth greatly his reputation." Saker's Character of a Fraudulent Fellow. Bunyan was peculiarly happy in his use of popular and proverbial expressions. —Ed.
16 "Meddle nor make," to interfere with matters that do not concern us.
"I think it no sin, to sleep in a whole skin, So I neither meddle nor make."—Old Play.
"He that will meddle with all things, may go shoe the goslings." "I'll neither meddle nor make, said Bill Heaps, when he spill'd the butter milk." Old Proverbs.—Ed.
17 The accurate knowledge of Bunyan as to the meaning of law terms is very surprising, and proves him to have been an apt scholar. A caveat is a caution not to admit a will that may injure some other party.—Ed.
18 In this country the introduction of earthenware plates has driven the less cleanly wooden plate, called a trencher, entirely out of use.—Ed.
19 Sin-sick souls alone seek the Great Physician, and are the proper subjects of Christ's healing power. Pride and unbelief bar the door of mercy and grace; and if not subdued by the blood of the cross, will ruin the soul.—Ryland.
20 "Thou art besides the saddle."
"I have no spur To prick the sides of my intent, but only Vaulting ambition; which o'erleaps itself, And falls on the other.—-" Macbeth.
A proud ecclesiastic requested one of his devotees to give him a leg on mounting his horse, which he did so heartily as to throw him to the other side of the saddle, and broke his neck.—Ed.
21 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).
22 When we had no righteousness of our own to cover us, he put on us naked beggars that rich robe, the righteousness of Christ. Though black in ourselves, we are comely in Christ's comeliness; but we never live upon his righteousness, only as we see none in ourselves.—Ryland.
23 "Sweeting," an obsolete term for a sweet apple.—Ed.
24 This whole paragraph is omitted from all editions subsequent to 1688, when the author died. It is the practical illustration of his whole theory. By their fruit ye shall know them; the fruit does not make them what they are by nature and sin or by grace and righteousness. The rebuke of the Saviour, Matthew 15:16, falls heavily on the man who rejected this paragraph.—Ed.
25 Abel possessed righteousness before his offering, which influenced him to make this acceptable sacrifice.—Ed.
26 "Then was I most distressed with blasphemies, if I have been hearing the word, then uncleanness, blasphemies, and despair would hold me as captive." "I blessed the condition of the dog and toad, and counted their state far better than this sate of mine." —Grace Abounding.
27 Many are the devices of Satan to keep souls from Christ. The world and the flesh

are his grand instruments of seduction, while his temptations and snares drown them in despair. Their wisdom is to resist manfully by faith in the serpent-bruiser, Jesus. He will consummate his victories by a glorious triumph over all the powers of hell and darkness. —Ryland.

28 "A sweeting tree," a sweet apple, and not a crab apple tree.—Ed.

29 As the disobedience of the first Adam is imputed to all his natural posterity, and brings death upon all; so the righteousness of the second Adam is imputed to all his spiritual progeny, to obtain life for them. As the carnal Adam, lost original righteousness, derives a corrupt nature to all his descendants; so the spiritual Adam, by his obedience, conveys a vital efficacy of grace to us. The same Spirit of holiness which anointed our Redeemer doth quicken all his race, that as they have borne the image of the earthly, THEY may henceforth bear the image of the heavenly Adam.—Ryland.

30 "Debrorous," probably a misprint for "dolorous," sorrowful or dismal.

"Through many a dark and dreary vale They passed, and many a region dolorous." —Milton.

31 "Make an O yes," alluding to the form of proclamation at sessions of the peace—" Oyer," the French for "Hear," now corrupted to "O yes."—Ed.

32 "Boot," profit or advantage.—Ed.

33 The mercy of God has not only a quick eye to spy out a penitent, but a swift foot to run and embrace him. What infinite condescension! God the Father is said to "run, fall on the neck of, and kiss" the sinner, whom he has by his Spirit inclined to sue for mercy and peace, which, being obtained, he will withhold from him no manner of thing that is good.—Ryland.

34 The pillory, to which allusion is here made, was a cruel mode of punishment, now out of date. In earlier times, the ears were nailed to the wood, and after an hour's anguish were cut off, and the nose and cheeks slit; thus were treated Leighton and other holy men. In later days, the victims were subjected to the brutality of a mob, and sometimes excited by factious men.

"Tell us who 'tis upon the ridge stands there So full of fault, and yet so void of fear; And from the paper in his hat Let all mankind be told for what."—Defoe.

35 "Next," nighest or nearest. This sentence is highly poetical, as much or more so as any in the writings of the most cultivated scholars.—Ed.

36 A humbling view of our sinful selves is manifested to the soul by the Word and Spirit of God. The gospel of Jesus Christ has all the properties of a great and true light; it has a piercing power and penetrating virtue; it enters the darkest recesses of the soul, and detects the errors of men's judgment, as well as discovers the enormities of their lives. —Ryland.

37 This sentence is peculiarly striking, and is very illustrative of Bunyan's homely, cutting, faithful phraseology.—Ed.

38 The newly awakened soul, beholding itself in the glass of the law, is shocked at its own deformity. Sin is truly odious, and an intolerable burthen. So felt the royal penitent when he cried, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." God's indignation at sin must be felt on this side the grave, in the conscience of the sinner, if ever he hopes to escape the dreadful punishment of it in the world to come. But blessed be God, the blood of atonement is a sovereign balsam for sick and wounded souls, and is abundantly efficacious for procuring pardon, peace, and reconciliation by the application of the eternal Spirit.—Ryland.

39 These humbling words, being too rough for ears polite, have been omitted from all the editions of this book published since the author's death, except the fifth, 1702.—Ed.

40 A simple-hearted man, at a prayer meeting, used the words, "Incline our hearts to cast our bread upon the waters, that we may find it after many days." Upon leaving the prayer meeting, while crossing a bridge, a youth said to him, "If you were to throw a loaf into the river, what good would it be even if you did find it after many days"; to which his elder replied, "Oh, it is a scripture expression, though I do not know its meaning"!!! This happened to the editor forty-five years ago, before Sunday schools and the Tract Society had spread their flood of scriptural knowledge over the kingdom.—Ed.
41 This is variously interpreted, but may it not mean an ancient mode of mocking, now called taking a sight?—Ed.
42 "Blandation," a piece of flattery. "They flattered the Bishop of Ely with this blandation. "—Camden.
***

A DEFENCE OF THE DOCTRINE OF JUSTIFICATION, BY FAITH IN JESUS CHRIST;
SHEWING,
TRUE GOSPEL-HOLINESS FLOWS FROM THENCE; OR, MR. FOWLER'S PRETENDED DESIGN OF CHRISTIANITY, PROVED TO BE NOTHING MORE THAN TO TRAMPLE UNDER FOOT THE BLOOD OF THE SON OF GOD; AND THE IDOLIZING OF MAN'S OWN RIGHTEOUSNESS
AS ALSO,
HOW WHILE HE PRETENDS TO BE A MINISTER OF THE CHURCH OF ENGLAND, HE OVERTHROWETH THE WHOLESOME DOCTRINE CONTAINED IN THE 10TH, 11TH, AND 13TH, OF THE THIRTY-NINE ARTICLES OF THE SAME, AND THAT HE FALLETH IN WITH THE QUAKER AND ROMANIST, AGAINST THEM.
BY JOHN BUNYAN
'Disallowed indeed of men, but chosen of God, and precious.'—1 Peter 2:4

Printed for Francis Smith, at the Elephant and Castle, without Temple Bar, 1672.

EDITOR'S ADVERTISEMENT.
This is one of the least known but most deeply interesting productions of John Bunyan. It has never been reprinted in a separate form; and once only in any edition of his works—that with notes, by Mason and Ryland, and then with great carelessness, the errata remaining uncorrected, and one leaf being entirely omitted. This treatise was published to counteract the pernicious errors in a very popular volume called 'The Design of Christianity, by Edward Fowler, minister of God's Word at Northill, in Bedfordshire. Printed by the authority of the Bishop of London, April 17th, 1671'; an octavo volume of 308 pages. The whole object proposed by Mr. Fowler was to shew, that Christianity is intended merely to restore man to the original state which he enjoyed before the fall.
Bunyan was at that time suffering his tedious imprisonment for conscience sake in Bedford jail; and having refused to expatriate himself, was in daily fear lest his cruel sentence, 'you must stretch by the neck' for refusing to attend the church service, should be carried into execution.
The fame of Fowler's gross perversion of the design of Christ's gospel reached Bunyan in prison, and its popularity grieved his spirit. At length, on the 13th of the 11th Month (February), a copy of the book was brought to him; and in the almost incredible space of forty-two short days, on the 27th of the 12th Month (March) 1671-2, he had fully analysed 'The Design,' exposed the sophistry, and scripturally answered the gross errors which abound in every page of this learned and subtle piece of casuistry.

The display of Latin and Greek quotations from the heathens and fathers, those thunderbolts of scholastic warfare, dwindled into mere pop-gun weapons before the sword of the Spirit, which puts all such rabble to utter rout. Never was the homely proverb of Cobbler Howe more fully exemplified, than in this triumphant answer to the subtilities of a man deeply schooled in all human acquirements, by an unlettered mechanic, whose knowledge was drawn from one book, the inspired volume:—

'The Spirit's teaching in a cobbler's shop, Doth Oxford and Cambridge o'ertop.'

The Babel building of the learned clergyman could not withstand the attack of one who was armed with such irresistible weapons. His words burn 'like a fire,' and consume the wood, hay and stubble; while they fell with overpowering weight, as 'a hammer that breaketh the rock in pieces' (Jer 23:29). So cunningly was 'the design' constructed, that nothing but the fire and hammer of God's word could have demolished it. Armed with such weapons, he fearlessly from his dungeon made the attack; and, encouraged by the Spirit which animated the prophet, he was not 'dismayed at their faces,' but became as 'a defenced city, and an iron pillar, and brazen walls against the whole land' (Jer 1:48).

Such internal and powerful support encouraged Bunyan to use the greatest plainness of speech. He as fully aware of his danger, and of the great influence of Mr. Fowler, but he had counted the cost of plain honest dealing, and was undaunted by the perils which surrounded him. With noble bearing, worthy the descendant of the apostles, he declares, 'As for your subtle and close incensing THE POWER to persecute Nonconformists, know that we are willing, God assisting, to overcome you with truth and patience; not sticking to sacrifice our lives, and dearest concerns in a faithful witness-bearing.' 'Wherefore, sir, laying aside all fear of men, not regarding what you may procure to be inflicted upon me, for this my plain dealing with you, I tell you again, that you are one of them that have closely, privily, and devilishly, by your book, turned the grace of our God into a lascivious doctrine.' Mr. Fowler's opinions were not only contrary to scripture, but to that which some esteem a more heinous offence, they opposed the thirty-nine articles; and the result was that Bunyan, who vindicated the scriptures and those articles, was kept in prison, while the clergyman who opposed them was soon after consecrated Bishop of Gloucester! It may lead some simple readers to wonder how it could be, that state religion thus made a mockery of itself. The reason is perfectly obvious; Fowler's religion was that of a statesman, which may be comprised in one word, expediency; and the man who could publish as truth, that religion consists in obeying the orders made therein by the state, deserved the primacy of the united churches of England and Ireland. His words are, speaking of religious observances, 'Whatsoever of such are commended by the custom of the places we live in, or commanded by superiors, or made by any circumstance convenient to be done; our Christian liberty consists in this, that we have leave to do them. And, indeed, it is so far from being a sin, that it would be so to refuse so to do.' Could the state have selected a fitter tool for their purposes?

Mr. Fowler is somewhat inconsistent with regard to persecution; in p. 266 he says, 'As for factious hypocrite, they would be with ease suppresst'; in p. 262 he describes these factious hypocrites, 'Such as preach up free grace,—laying hold on Christ's righteousness and renouncing our own righteousness.' Such are to be suppressed, but for Roman catholics 'imposing their own sense upon the word of God, and their persecuting, burning, and damning men for not subscribing to theirs as to God's word can be no better than an act of devilish pride and barbarous cruelty,' p. 247. Does not the same pride and cruelty apply equally to the church of Bonner for burning Latimer, of

Fowler, for the imprisonment of Bunyan; and of Philpot, for dragging his brother, Shore, from his family, and shutting him up in Exeter jail?

The admirers of Bunyan will feel surprised at his strictures upon persons calling themselves Quakers. In these severe remarks he does not refer to the Society of Friends; but to some unworthy individuals who assumed the name of Quakers. They will be equally surprised at his freedom of speech with one who he considered to be an enemy to his Lord. He calls Mr. Fowler 'a brutish, beastly man,' 'this thief,' 'a blasphemer,' 'horribly wicked,' 'a learned ignorant Nicodemus,' 'one that would fling heaven's gates off the hinges,' 'a bat,' 'an angel of darkness.' Such epithets sound strangely in our more refined age; but they were then considered essential to faithful dealing. The Bishop in his reply, called 'Dirt wiped off,' beat the tinker in abusive language; he calls Bunyan 'A wretched scribbler,' 'grossly ignorant,' 'most unchristian and wicked,' 'a piece of proud folly,' 'so very dirty a creature that he disdains to dirt his fingers with him,' 'Bunyan can no more disgrace him than a rude creature can eclipse the moon by barking at her; or make palaces contemptible by lifting up their legs against them,' 'a most black-mouthed calumniator,' 'infamous in Bedford for a pestilent schismatic,' and with a heart full of venom he called upon his majesty not to let such a firebrand, impudent, malicious schismatic to enjoy toleration, or go unpunished, lest he should subvert all government. Bunyan had then suffered nearly twelve years' incarceration in a miserable jail, and was more zealous and intrepid than ever: and yet this learned fanatic would have added to his privations, because he could not resist the arrows of truth with which this poor prisoner for Christ assailed him, drawn all burning from the furnace of God's holy word.

Bunyan's views of the kingly office of Christ are very striking: not only is he king over the church requiring personal obedience, but over the universe for the benefit of believers. 'Christ is as well a Lord for us, as to, or over us; and it highly concerneth the soul—when it believeth in, or trusteth to, the righteousness of Christ, for justification with God—to see that this righteousness lords it over death and sin, and the devil and hell for us.' 'He led captivity captive, that is, carried them prisoners, whose prisoners we were: He rode to heaven in triumph, having in chains the foes of believers.'

This compendious treatise is upon a most important subject, and detects dangerous errors enveloped in most insinuating sophistry. In preparing this edition for the press, the text has been carefully collated with the original, which is in the editor's possession. The quotations have been verified; those from Fowler by the first edition of his 'Design of Christianity,' 1671. The extracts from 'Penn's Sandy Foundation,' by the second edition, in the Friends' library, Devonshire House. Those from Campian have not been discovered; the author's being confined at Bedford, while his book was printing in London, occasioned numerous typographical errors which have been corrected, and all the obsolete words explained.

To assist the reader, a few leading words have been introduced in italics, and between brackets, to distinguish them from the text.

GEORGE OFFOR.

A PREMONITION TO THE READER

GENTLE READER,

That thou mayest not be tired with longing to know what errors, and doctrines destructive to Christianity, Mr. Fowler in his feigned design of Christianity, hath presented the world withal; and that thou mayest even in the entry, see that which more fully is shewn in the house: namely, of the contradiction that is in his book, to the wholesome doctrine of the church of England, while he stands a minister of the same, I

have thought convenient, instead of an epistle, to present thee with those doctrines contained in his; and that are refuted by the book that thou hast in thy hand. The which also, I hope, will be a sufficient apology for this my undertaking.

His Doctrines are these:

1. That the first principles of morals, those first written in men's hearts, are the essentials, the indispensable, and fundamental points or doctrines of the gospel (p. 8, 281, 282). 2. That these first principles, are to be followed, principally, as they are made known to us, by the dictates of human nature: and that this obedience is the first, and best sort of obedience, we Christians can perform (p. 8, 9, 10). 3. That there is such a thing as a soundness of soul; and the purity of human nature in the world (p. 6). 4. That the law, in the first principles of it, is far beyond, and more obliging on the hearts of Christians, than is, that of coming to God by Christ (p. 7-10). 5. That the precept of coming to God by Christ, &c., is in its own nature, a thing indifferent, and absolutely considered neither good nor evil (p. 7, 8, 9). 6. That Christ's great errand, in coming into the world, was to put us again in possession of the holiness we had lost (p. 12). 7. That John the Baptist, the Angel that was sent to Zacharias, and Mary, preached this doctrine, and so also did Malachi the prophet (p. 13). 8. That Christ by saving us from sin, is meant, not first, his saving us from the punishment, but from the filth, and from the punishment, as a consequence of that (p. 14, 15). 9. That Christ's work, when he was come, was to establish ONLY an inward real righteousness (p. 16). 10. That Christ's fulfilling the law FOR US, was by giving more perfect, and lighter instances of moral duties, than were before expressly given (p. 17). 11. That Christ's doctrine, life, actions, miracles, death, resurrection, ascension, and coming again to judgment, is all preached to establish us in this righteousness (chap. 2-8). 12. That it is not possible a wicked man should have God's pardon (p. 119). 13. That it is impossible Christ's righteousness should be imputed to an unrighteous man (p. 120). 14. And that if it were, he boldly affirms, it would signify as little to his happiness, while he continueth so, as would a gorgeous and splendid garment, to one that is almost starved (p. 120). 15. For God to justify a wicked man,[1] &c., would far more disparage his justice and holiness, than advance his grace and kindness (p. 130). 16. He saith, men are not capable of God's pardoning grace, till they have truly repented them of all their sins (p. 130). 17. The devils, saith he, have a large measure of these attributes of God; as his power, knowledge, &c.[2] (p. 124). 18. That Christ did himself perform, as our example, whatever he required of us to do; yea, that he trod himself EVERY step of our way to heaven (p. 148). 19. The salvation of Christ, first, consists in curing our wounds (our filth) and secondarily, in freeing us from the smart (p. 216). 20. That pardon doth not so much consist in remission, as in healing; [to wit, our filth,] (p. 216). 21. Faith justifieth, as it includeth true holiness in the nature of it; it justifieth AS it doth so (p. 221). 22. That faith which entitles a sinner to so high a privilege as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world, &c. And it is no less necessary that it should justify as it doth this (p. 222). 23. He wonders that any worthy man should be so difficultly persuaded, to embrace THIS account of justifying faith (p. 222). 24. There can be no pretence for a man, to think that faith should be the condition or instrument of justification, as it complieth with, only the precept of relying on Christ's merits for the obtaining of it (p. 223). 25. It is, saith he, as clear as the sun at noon-day, that obedience to the other precepts must go before obedience to this (p. 223). 26. He shall be his Apollo, that can give him a sufficient reason, why justifying faith should consist in recumbence[3] and reliance on Christ's merits for the pardon of sin[4] (p. 224). 27. He will take the boldness to tell those who are displeased with this

account of justifying faith, that in his opinion it is impossible they should ONCE think of any other (p. 225). 28. The imputation of Christ's righteousness, consisteth in dealing with sincerely righteous persons, as if they were perfectly so, &c. (p. 225). 29. The grand intent of the gospel is, to make us partakers of inward real righteousness; and it is but secondary, that we should be accepted as before (p. 226). 30. It is not possible (he saith) that any other notion of this doctrine should have truth in it (p. 226). 31. Whatsoever is commended by the customs of the place we live in, or commanded by superiors, or made by ANY circumstance convenient to be done, our Christian liberty consists in this that we have leave to do them (p. 242). 31. For our refusing to comply with these, can hardly proceed from any thing, than a proud affectation of singularity, or at best from superstitious scrupluosity (p. 242). 33. Those ministers hinder the design of Christianity, that preach up free grace, and Christian privileges, OTHER WAYS than as motives to obedience, and that scarce ever insist upon any other duties than those of believing, laying hold of Christ's righteousness, applying the promises, &c. (p. 262). 34. But to make the Christian duties to consist either wholly or mostly in these, &c., is the way effectually to harden hypocrites (p. 262). 35. Those ministers do nothing less than promote the design of Christianity, that are never in their element, but when they are talking of the irrespectiveness of God's decrees, the absolute [ness of his] promises, the utter disability, and perfect impotence of natural men, to do any thing towards their own conversion (p. 262). 36. He is the only child of Abraham, who in the purity of his heart obeyeth those substantial laws, that are by God imposed upon him (p. 283). 37. There is NO duty more affectionately commanded in the gospel, than that of almsgiving (p. 284). 38. It is impossible we should not have the design of Christianity accomplished in us, &c., if we make our Saviour's most excellent life, the pattern of our lives (p. 296). 39. To do well is better than believing (p. 299). 40. To be imitators of Christ's righteousness, even of the righteousness we should rely on, is counted by Mr. Fowler, more noble, than to rely thereon, or trust thereto (p. 300).

READER,

I have given thee here but a taste of these things; and by my book but a brief reply to the errors that he by his hath divulged to the world: Ay, though many more are by me reflected than the forty thou are here presented with.

God give thee eyes to see, and an heart to shun and escape all these things that may yet come to pass, for hurt, and to stand before the Son of Man.

Thus hoping that this short taste may make Mr. Fowler ashamed, and thee receive satisfaction, touching the truth and state of this man's spirit and principles; I rest,

Thine to serve thee in the gospel of Christ,

J. BUNYAN From Prison, the 27th of the 12th Month, 1671. [27th March, 1672]

FOOTNOTES:

1. Fowler's words, in place of, &c., are 'while he continues so (if it were possible for God to do it).'
2. Holiness is excepted!!
3. 'Recumbence,' depending upon.
4. Fowler adds, 'and not also in his power for the mortification of it.'

A DEFENCE OF THE DOCTRINE OF JUSTIFICATION BY FAITH IN JESUS CHRIST;

PROVING

THAT GOSPEL-HOLINESS FLOWS FROM THENCE.

SIR,

Having heard of your book, entitled, The Design of Christianity; and that in it was contained such principles as gave just offence to Christian ears; I was desirous of a view thereof, that from my sight of things I might be the better able to judge. But I could not obtain it till the 13th of this 11th month, which was too soon for you, Sir, a pretended minister of the word, so vilely to expose to public view the rottenness of your heart in principles diametrically opposite to the simplicity of the gospel of Christ. And had it not been for this consideration, that it is not too late to oppose open blasphemy (such as endangereth the souls of thousands) I had cast by this answer, as a thing out of season.

Two things are the design of your book.

1. To assert and justify a thing which you call inward, real righteousness and holiness.
2. To prove, That the whole, the grand, the only, and ultimate design of the gospel of Christ, is to begin and perfect this righteousness.

Into the truth, or untruth, of both these, as briefly as I may,
I shall at this time inquire.

First, Therefore, a little to examine the nature of your holiness and righteousness, as yourself hath described the same.

'It is (say you) so sound a complexion of soul, as maintains in life and vigour, whatsoever is essential to it, and suffereth not anything unnatural to mix with that which is so; by the force and power whereof a man is enabled to behave himself as [becometh] a creature indued with a principle of reason, keeps his supreme faculty in its throne, brings into due subjection all his inferior ones, his sensual imagination, his brutish passions and affections.'

You add farther, 'It is the purity of the human nature, engaging those in whom it resides, to demean themselves suitably in that state in which God hath placed them, and not to act disbecomingly in any condition, circumstance or relation.'

You say, moreover, 'It is a divine, or God-like nature, causing an hearty approbation of, and an affectionate compliance with the eternal laws of righteousness; and a behaviour agreeable to the essential, and immutable differences of good and evil' (p. 6).

Farther, You call it a principle or habit of soul, 'originally dictates of human nature' (p.8).

'A disposition and temper of the inward man, as powerfully inclines it to regard, and attend to; affectionately to embrace and adhere to; to be actuated by, and under the government of, all those [good] practical principles, that are made known either by revelation, nature, or the use of reason' (p. 11). Which in conclusion you call that holiness which already we have lost (p. 12).

Thus, Sir, is your holiness, by you described; which holiness you aver is that, which is the great and only design of Christ to promote both by his life and glorious gospel.

To take therefore your description in pieces, if happily there may be found ought, but naught therein.

1. 'It is (say you) an healthful complexion of soul, the purity of the human nature,' &c.

Ans. These are but words; there is no such thing as the purity of our nature, abstract and distinct from the sinful pollution that dwelleth in us (Rom 7:24). It is true, a man may talk of, and by argument distinguish between nature and sin; but that there is such a principle in man (since Adam's fall) a principle by which he may act, or that Christ's whole gospel-design is, the helping forward such a principle, is altogether without scripture or reason. There is no man by nature, that hath any soundness in him (Isa 1:6) , no, neither in soul or body; his understanding is darkened, his mind and conscience is

defiled (Titus 1:15), his will is perverted and obstinate (Eph 4:18). 'There is no judgment in his goings' (Isa 59:6-10). Where now is the sound and healthful complexion of soul? Let the best come to the best, when we have mustered up all the excellences of the soul of man, as man, shall nought we find there, but the lame, the blind, the defiled, the obstinate and misled faculties thereof. And never think to evade me by saying, the graces of the Spirit of God are pure: for with them you have nothing to do; your doctrine is of the sound complexion of soul, the purity of the human nature, a habit of soul, and the holiness we lost in Adam, things a great way off from the spirit of grace, or the gracious workings of the spirit. You talk indeed of a divine or godlike nature,[1] but this is still the same with your pure human nature, or with your sound complexion, or habit of soul; and so must either respect man, as he was created in the image or likeness of God, or else you have palpable contradiction in this your description. But it must be concluded, that the divine nature you talk of, is that, and no other than the dictates of the human nature, or your feigned purity thereof; because you make it by your words the self same; it is the purity of the human nature, it is a divine or Godlike nature.

2. But you proceed to tell us of a degree, it is so sound and healthful a complexion or temperature of the faculties, qualities, or virtues of soul, 'as maintains in life and vigour whatsoever is essential to it, and suffereth not anything unnatural to mix with that which is so.'[2]

Ans. If, as was said before, there is no soundness of soul in man, as man, and no such thing as a purity of our nature, abstract from that which is sin; then where shall we find so healthful a complexion, or temperature of soul, as to maintain in life and vigour whatsoever is essential to it, and that suffereth not any thing unnatural to mix with that which is so?

But let us take Paul's definition of a man; 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes' (Rom 3). I the rather give you this of Paul, than any of my own; because it is the soundest complexion of soul, that the Holy Ghost himself could draw. Here is now no purity of the human nature, nor such sound complexion of soul as can keep itself from mixing with that which is contrary to itself. And note, that this is the state of all men, and that as they stand in themselves before God: wherefore together, even altogether, all the men in the world, take them in their most pure naturals, or with all the purity of humanity, which they can make, and together, they still will be unprofitable, and so much come short of doing good, 'that every mouth might be stopped, and all the world become guilty before God' (v 19).[3]

3. But proceeding, you say, that this complexion is so forcible as to 'keep his supreme faculty (I suppose you mean the conscience) in its throne, (and that) brings into due subjection all his inferior ones, (as namely) his sensual imagination, brutish passions and affections.'[4]

Ans. These words suppose that it is within the power of a man's own soul, always to keep sin out of itself, and so guilt out of the conscience; albeit the scripture saith, that both the mind and it are defiled with the filth of sin, in all whoever do not believe the gospel, with which belief this description meddleth not (Titus 1:15).

They suppose that this conscience is perfectly clear and light, when the scriptures say

they have the understanding darkened; yea and farther, in despite of these your sayings of the sound complexion of soul, of the purity of human nature, and of this supreme faculty, the scriptures teach, that man in his best estate is altogether vanity, that they are darkness and night, &c. (Eph 4:18,19; 1 Thess 5; Psa 39:5).

'Yea, (say you) this sound complexion brings into due subjection all his inferior ones.'[5]

Ans. Here seems to be a contradiction to the former part of this description, yea, to the nature of the soul itself; for you say before, it suffereth not any thing unnatural to mix itself therewith, when yet here you seem to suggest that part, I say, even part of itself is disobedient and rebellious, 'it brings into subjection all his inferior ones.'

'It brings into due subjection.'

Ans. Due subjection is such as is everlasting, universal, perfect in nature, kind, and manner, such as the most righteous, perfect, comprehensive law, or commandment cannot object against, or find fault therewith. Here's a soul! here's a pure human nature! here are pure dictates of a brutish beastly man, that neither knows himself nor one title of the word of God. But 'There is a generation that are pure in their own eyes, and yet are not washed from their filthiness' (Prov 30:12).

'It is the purity of the human nature, engaging those in whom it resides,' &c.[6]

Ans. That is, verily in none at all; for there is no such thing in any man in this world, as a purity of human nature: 'we are all as an unclean thing' (Isa 64:6) and 'Who can bring a clean thing out of an unclean? not one' (Job 14:4). Again,

'What is man, that he should be clean? or he which is born of a woman, that he should be righteous?' (Job 15:14). These are therefore expressions without the testimony of the word, arising from your own phantasy.

'It is a divine, or Godlike nature.'[7]

Ans. This you seem also to fetch from the similitude or likeness of God that was in us at our first creation, before we sinned; but that similitude being at best but created, and since most unspeakably defiled, defaced and polluted with sin; there is now, no not in the best of men, as men, any sinless likeness, and similitude of God to be found, no such petty divine, or Godlike nature to be found, as you imagine.

But having thus stated your holiness in its nature and essence, you come in the next place to tell us, under what considerations it moveth a person to act, also by what rules and laws it squareth its acts and doings.

FIRST, By or under what considerations it acts, and these you scatter here and there in your description of holiness, under these heads. I. To act 'as becomes a creature endued with a principle of reason,' eyeing the state or place in which God hath set him; approving of, affecting and complying with the eternal laws of righteousness (p. 6), which eternal laws in page 8 you call 'divine moral laws,' those that were first written in the hearts of men, 'and originally dictates of human nature,' &c. II. 'To do these, from truly generous motives and principles' (p. 7). Such as these, 1. Because 'it is most highly becoming all reasonable creatures (you might also have added, and those unreasonable) to obey God in everything; (within their spheres) and as much disbecoming them, to disobey him' (p. 8). 2. 'Because it is a base thing to do unjustly' (p. 11).

Now a little to touch upon all these, and then to proceed to what is behind.

I. To act and do the things of the moral law, but as 'creatures endued with a principle of reason,' is but to do things in our sphere as men, as the beast, the hog or horse doth things in his, as a beast; which is at best, if it could be attained, to act but as pure naturals, which state of man is of at infinite distance from that, in which it is by God expected the man must act, that doth ought that is pleasing in his sight. For,

1. The qualification and consideration by you propounded, is that which is in all men, in men simply as men, they being reasonable creatures, and somewhat, though but somewhat capable of acting as such.
2. This qualification is not only in, but of men; reason is of the man himself, even that which is as essential to him, as is that of his being created or made.
3. The law also, which you call divine, moral, and eternal, is that which is naturally seated in the heart, and as you yourself express it, is originally the dictates of human nature, or that which mankind doth naturally assent to (p. 11).
Now I say, that a man cannot by these principles, and these qualifications, please the God of heaven, is apparent. (1.) Because none of these are faith, 'But without faith it is impossible to please him' (Heb 11:6). (2.) Because none of these are of the Holy Ghost, but there is nothing accepted of God, under a New Testament consideration, but those which are the fruits of the Spirit (Gal 5:22-24). (3.) The man and principles you have stated, may be such as are utterly ignorant of Jesus Christ, and of all his New Testament things, as such: 'But the natural man receiveth not the things of the Spirit of God: [the things of his New Testament] for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Col 2:14). (4.) Your qualifications and considerations, know nothing at all of the adoption of sons, and of our acting and doing our duty as such. You only content yourself to rest within the confines of the human nature, acts of reason, as men or creatures only, or in their supposed pure, natural principles.
And Sir, a little by way of digression; I will tell you also of our truly Christian righteousness, both as to its original or first principle; and also how, or under what capacity, it puts the person that is acted by it.
First, The principle which is laid within us, it is not the purity of the human nature, but of the Holy Ghost itself, which we have of God received, by believing in the Son of God, a principle as far above yours of humanity, as is the heavens above the earth; yours being but like those of the first Adam, but ours truly those of the second (1 Col 6:19). 'As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly' (1 Cor 15:48).
Now whosoever hath not this principle, although he be a creature, and also have the dictates of the human nature, yea, and also follows them, yet he is not Christ's: 'If any man have not the Spirit of Christ, he is none of his' (Rom 8:9). Thus therefore is the Christian principle another from, and far above, your heathenish Pagan one. By this Spirit is the Christian qualified with principles, not natural, but spiritual, such as faith, hope, joy, peace, &c. all which are the fruits of the revelation of the forgiveness of sins, freely by grace (Gal 5:25), 'through the redemption that is in Jesus Christ' (Rom 3:24). In this spirit and faith we walk, by this spirit we are led (Rom 8:14), even into the joy and peace of the New Testament of our Lord; wherefore our holy actions are the fruits of righteousness, that is by Jesus Christ, not by our human nature, or the purity of it in us; yea, they are the fruits of the Spirit of God, the qualifications that attend the new covenant, and those that by the work of regeneration are brought within the bounds and privileges thereof. Wherefore,
Second, The capacity that we are in, who act and do from the heavenly principle; it is that of sons, the sons of God by adoption, as the apostle said, 'Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father' (Gal 4:6). And again, 'As many as are led by the Spirit of God, they are the sons of God' (Rom 8:14). This is a far other than is your human description of acting as a creature, endued with a principle of reason; for here is a man acts as a son, endued with the Holy Spirit

of God, who hath, before the world was, predestinated him to this estate, by Jesus Christ, to himself (Eph 1:4, 4:6). As a son therefore, the Christian acts and does, because he is endued with that high and heavenly principle mentioned before; by which principle this man hath received a new heart, a new spirit, a new understanding, a good conscience, so made by 'faith in the blood of the Lord Jesus' (Heb 10). Thus being made again anew and another man, he acts from a new and another principle than yours; a principle as far beyond and above you, as is a man above a brute, and as is grace above nature (2 Col 5:14-16).

Third, As the Christian acts and does from a better principle, and under a better capacity or consideration than that you have described; so (to allude to your own notion) the first principles by which they receive this spirit and adoption, are not those principles of morals, or those originally dictates of human nature; but it is through the hearing of faith (Gal 3:1-3), by which we understand, that the Son of God became a man, died for our sins, hath saved us from the curse of God, and accounted us to be the righteousness of God in him; this being heard with the gospel, and a New Testament hearing, the Holy Ghost forthwith possesseth us, by the glorious working whereof we are helped, through the Son, to call the God of heaven, our Father.

Now thus being made free from sin, by the only faith of Jesus Christ, 'we have our fruit unto holiness, and the end everlasting life' (Rom 6:22).

And here come in those reasonable conclusions, which you would make the very radicals of Christianity, they being only remote, and after conclusions, drawn from the fore-mentioned mercy of God, viz., from predestination, calling, adoption, and justification by Christ's blood, while we in ourselves are sinners. I say these are the things which Paul endeavoured to provoke the Romans, Philippians, and Colossians, to an holy conversation by.

To the Romans, 'I beseech you therefore,' saith he, 'by the mercies of God, (What mercies? Why those of election, redemption, calling, justification, and adoption, mentioned in the foregoing chapters) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom 12:1).

To the Philippians, 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded' (Phil 2:1,2).

To the Colossians, 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory' (Col 3:1-4).

Now mark; mortify therefore, therefore! wherefore? why, because they were risen with Christ; because they should appear at the end of this world with Christ himself in glory; therefore mortify the deeds of the body, or our members that are upon the earth.

These Sir, are the motives by which we Christians act; because we are forgiven, because we are sons, and if sons, then heirs, and so we act; but to speak to this more anon.

Perhaps you will say I deal not fairly with you, because you treat, as of moral, so of gospel or New Testament laws.

But to that I will answer at present, that in this description of your holy principle, which is the foundation of your book, whether the laws be natural or spiritual, moral or of grace, the principle by which you do them, is no other than the principle of nature, the dictates of the human nature; and so such as can by no means reach the doctrines of the gospel any farther than to make a judgment of them, by that wisdom which is

'enmity with God,' as will farther be seen in my progress through your book.
Indeed you make mention of divine laws, and that under two heads. 1. Such as are of an indispensable and eternal obligation, as those purely moral. 2. Such which you call positive precepts, in themselves of an indifferent nature, and absolutely considered, are neither good nor evil. Of those of this kind that we have under the gospel, you say you know but three, viz., That of coming to God by Christ, and the institutions of baptism, and the Lord's supper.
So then, although you talk of gospel positive laws, and particularly that of coming to God by Christ; yet those which you call first principles of morals, are of higher concern with you, and more indispensable by far than this, this being a thing of an indifferent nature, and in itself absolutely considered, is neither good nor evil; but the other is the life of the matter. But a little to gather you up.
The morals, say you, are indispensable, and good in themselves, but that of coming to God by Christ, a thing indifferent, and in itself neither good nor evil. Wherefore though in this your description, you talk of conforming to all those good and practical principles, that are made known either by revelation, nature, or the use of reason, yet in this your obedience you reckon coming to God by Christ, but an act of a very indifferent nature, a thing if done not good in itself, neither evil in itself, should a man leave it undone; and so consequently a man may have in him the ground and essentials of Christianity without it, may be saved, and go to heaven without it: for this I say, whatsoever is of an indifferent nature in itself, is not essential to the Christian religion; but may or may not be done without the hazard of eternal salvation; but say you, this of coming to God by Christ, is one of the positive precepts, which are in themselves things indifferent, and neither good nor evil: therefore not of the substance of Christianity.
But, Sir, where learned you this new doctrine, as to reckon coming to God by Christ, a thing of so indifferent a nature, a thing not good in itself, but with respect to certain circumstances. Had you said this of baptism and the Supper of the Lord, I could with some allowance have borne your words, but to count coming to God by Christ a thing indifferent in itself, is a blasphemy that may not be borne by Christians, it being too high a contempt of the blood, and too great a disgrace to the person of the Lord, the king of glory; of which more hereafter, but to return.
II. The intent of this your description is to set before us these two things.
(1.) What are the essentials of the rule of that holiness, which by the gospel we are immediately obliged to, if we would be justified in the sight of God.
(2.) What are the principles by which we act, when we do these works aright.
1. For the first you tell us, 'they are the first principles of morals, such as are self-evident, and therefore not capable of being properly demonstrated; as being no less knowable, and easily assented to, than any proposition that may be brought for the proof of them.' Such as are self-evident or evident of themselves; to what? To us as men that know the principles of reason, and that are as easily assented to as any proposition; why said you not such as may be as easily known, as we know there is a day or night, winter and summer, or any other thing that may be brought for the proof of them. This law therefore is none other than that mentioned in Romans 2:14, 15 which is the law of our nature, or that which was implanted in us in the day of our creation, and therefore is said to be ourselves, even nature itself (1 Cor 11:14).
2. The principle, say you, by which we act, and in the strength of which we do this law, it is the principle of reason, or a reasonable compliance with this law written in our hearts, and originally dictates of human nature, &c. which certain principle, say you, is this, to count it 'most highly becoming all reasonable creatures, to obey God in every

thing; and as much disbecoming them, in any thing to disobey him.'
The sum is; this your holiness both in root and act is not other than what is common to all the men on earth; I mean so common as that for the first, is in their nature, as the second is also part of themselves, they being creatures whose prime or principal distinction from other, consisteth more in that they are reasonable, and such as have reason as a thing essential to them; wherefore the excellency that you have discoursed of, is none other than the excellency and goodness that is of this world, such as in the first principles of it, is common to Heathens, Pagans, Turks, Infidels: and that as evidently dictates to those that have not heard the gospel (I mean as to the nature the good and evil) as it doth in them that sit under the sound thereof; and is the self-same which our late ungodly heretics the Quakers have made such a stir to promote and exalt, only in the description thereof you seem more ingenious than they: for whereas they erroneously call it Christ, the light of Christ, faith, grace, hope, the spirit, the word that is nigh, &c. you give it the names due thereto, viz. A complexion or complication and combination of all the virtue of the soul, the human nature, the dictates of it, the principles of reason, such as are self-evident, than which there is nothing mankind doth naturally assent to (p. 6-11). Only here, as I have said, you glorify your errors also, with names and titles that are not to be found, but in your own deluded brains: as that the virtues of the souls can keep themselves incommixed, that there is yet in us the purity of the humane nature, or such a disposition, that can both by light and power give a man to see, and powerfully incline him to, and bring him under the government of all those good and practical principles, that are made known either by revelation, nature, or the use of reason.
But I say, these principles thus stated by you, being the principles, and the goodness of this world, and such as have not faith, but the law; not the Holy Ghost, but humane nature in them; they cannot be those which you affirm, was or is the design, the great, the only, and ultimate design of Christ, or his gospel to promote, and propagate in the world; neither with respect to our justification before God from the curse; neither with respect to the workings of his Spirit, and the faith of Jesus in our hearts, the true gospel or evangelical holiness.
First, It is not the righteousness that justifieth us before God from the curse; because it is that which is properly our own; and acted and managed by principles of our own, arising originally in the roots of it, from our own. There is the righteousness of men, and the righteousness of God: that which is the righteousness of men, is that which we do work from matter and principles of our own; but that which is the righteousness of God, is that which is wrought from matter and principles purely divine, and of the nature of God. Again, that which is our own righteousness, is that which is wrought in and by our own persons as men; but that which is the righteousness of God, is that which is wrought in and by the second person in the Trinity, as God and man in one person; and that resideth only in that person of the Son. I speak now of the righteousness by which we stand just before God, from the curse of the law. Now this righteousness of ours, our own righteousness, the apostle always opposeth to the righteousness of God, saying, 'They going about to establish their own righteousness, have not submitted themselves unto the righteousness of God' (Rom 9:3). Father, This righteousness of our own, Paul counts loss and dog's-meat, in comparison of that other, far more glorious righteousness, which he calleth as it is in truth, the righteousness of God (Phil 3:7-9), which as I said but now, resideth in the person of the Son. Therefore (saith Paul) I cast away my own righteousness, and do count it loss, and 'but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law,

but that which is through the faith of Christ, the righteousness which is of God by faith.' The righteousness therefore, that is our own, that ariseth from matter and principles of our own (such as that which you have described) justifieth us not before God from the curse.

Second, The righteousness that you have described, justifieth us not, as before, because it is the righteousness which is of the moral law, that is, it is wrought by us, as walking in the law. Now it mattereth not, whether you respect the law in its first principles, or as it is revealed in the table of the ten commandments, they are in nature but one and the same, and their substance and matter is written in our hearts, as we are men. Now this righteousness, the apostle casteth away, as was shewn before; 'Not having mine own righteousness (saith he) which is of the law'; why? Because the righteousness that saveth us from the wrath of God, is the righteousness of God; and so a righteousness that is without the law. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe' (Rom 3:21,22). The righteousness of God without the law; the righteousness of Christ who is naturally God; wherefore such a righteousness as was accomplished by him that was Lord, and the very God of the law; whose nature was infinite, and not that which the law could command or condemn; neither was the command of the law, the great and principal argument with him, no, not in its first and highest principles, to do or continue to do it; but even that which the law commanded of us, that he did, not by the law, but by that spirit of life, that eternal spirit, and Godhead, which was essential to his very being: He did naturally and infinitely that which the law required of us, from higher, and more mighty principles than the law could require of him: for I should reckon it a piece of prodigious blasphemy to say, that the law could command his God; the creature, his Lord and Creator: but this Lord God, Jesus Christ, even he hath accomplished righteousness, even righteousness that is without, that is above, higher, and better than that of the law; and that is the righteousness that is given to, and put upon all them that believe. Wherefore the Lord Jesus Christ, in his most blessed life, was neither prompted to actions of holiness, nor managed in them, by the purity of humane nature, or those you call first principles of morals, or as he was simply a reasonable creature; but being the natural Son of God, truly, and essentially, eternal as the Father; by the eternal Spirit, his Godhead, was his manhood governed, and acted, and spirited to do and suffer. 'He through the eternal Spirit offered himself without spot to God' (Heb 9:14); which offering respects not only his act of dying, but also that by which he was capacitated to die without spot in his sight; which was the infinite dignity, and sinlessness of his person; and the perfect justice of his actions. Now this person, thus acting, is approved of, or justified by the law to be good: for if the righteousness of the law be good, which law is but a creature, the righteousness of the Lord, the God of this law, must needs be much more good; wherefore here is the law, and its perfection swallowed up, even as the light of a candle, or star is swallowed up by the light of the sun. Thus then is the believer made, not the righteousness of the law, 'but the righteousness of God in Christ' (2 Cor 5:21), because Christ Jesus, who is the righteousness of the Christian, did walk in this world, in, and under the law; not by legal and humane principles, which are the excellences of men, but in, and by those that are divine, even such as were, and are of his own nature, and the essence of his eternal Godhead. This is the righteousness without the law, accomplished by a person and principles, far otherwise, than is he, or those you make description of; and therefore yours cannot be that, by which we stand just before the justice of God without the law.

Now if it be a righteousness without the law, then it is a righteousness without men, a righteousness that cannot be found in the world; for take away the law, the rule, and you take away, not only the righteousness, but that by which men, as men, work righteousness in the world: 'Mine own righteousness which is of the law.' The righteousness then by which a man must stand just in the sight of God from the curse, is not to be found in men, nor in the law, but in him, and him only, who is greater, and also, without the law; for albeit, for our sakes he became under the law, even to the curse and displeasure of God; yet the principles by which he walked in the world to Godward, they were neither humane, nor legal, but heavenly, and done in the Spirit of the Son. Wherefore it is not the righteousness you have described, by which we stand just before God.

Third, The righteousness you have described, cannot be that which justifieth us before God, because of its imperfections, and that both with respect to the principle, and the power with which it is managed: for though you have talked of a sound complexion of soul, the purity of the humane nature, and that with this addition of power, as to be able to keep itself incommixt with that which is not of itself; yet we Christians know, and that by the words of God, that there is in man, as man, now no soundness at all, but from the crown of the head, to the sole of the foot, botches and boils, putrefactions and sores (Isa 1:6). We are ALL an unclean thing, and our righteousness as filthy ulcerous rags (Isa 64:6). 'If there had been a law given which could have given life, verily righteousness should have been by the law' (Gal 3:21). Could a man perform the law to the liking of the justice of the eternal majesty, then would the law give life to that man; but because of the perfection of an infinite justice, and the weakness and unprofitableness of the law through our flesh (Rom 8:3), therefore, though you speak yet farther of the excellency of your sound complexion, and of the purity of the human nature, you must fly from yourself, to another righteousness for life, or at the last stick in the jaws of death and everlasting desperation. 'For by the works of the law shall no flesh be justified' (Gal 2:16).

It is therefore no better than error, thus to ascribe to poor man, 'that hath drank iniquity like water,' a soundness of soul, a purity of human nature. Wherefore Jude saith of you, and of all such naturalists, 'That even in the things that you know naturally, as the brute, in them you corrupt yourselves' (Jude 10), even in the very principles, the first or original dictates of your nature or humanity. There is none that understandeth or is good, therefore there is none that doth good, no not one: that is, none as continuing in a natural state; none by the power or principles of nature; for he meaneth here, in your own sense, as men by natural principles have to do with the justice of the law.

Fourth, The righteousness which you have described cannot be that which justifieth us before God, because it is that which is not of faith. 'The law is not of faith: but, The man that doeth them shall live in them' (Gal 3:12). The apostle also in the 10th chapter of the Romans tells us, that the righteousness that is completed by doing the law is one, and another besides the righteousness of faith. For faith in the justification of a sinner from the curse and wrath of God, respecteth only the mercy of God, and forgiveness of sins for the sake of Christ. 'God for Christ's sake hath forgiven him that is enabled to believe, that is, trust to, and venture the eternal concern of his soul upon the righteousness that is no where to be found, but in the person of the Son of God.' For there is justice more than answerable to all the demands of the law, and equal to the requirements of the eternal justice of God, and he is our justice; he is made unto us of God, righteousness, or justice; that is, the righteousness or justice that is in him, is by God accounted the man's that shall accept thereof by faith, that he might be made the justice or righteousness of God in him. For the righteousness that saveth a sinner from damnation must be equal to that in the eternal Deity: But where can that be found but in him that is naturally God, as is indeed the Son of the Father; in him, therefore, and not in the law, there is a righteousness fit for faith to apply to. Besides, the law is not, neither can be, the object of faith to men; for that which is the object of faith (I speak now as to justifying righteousness) it must be a righteousness already completed, and as I said, a righteousness to be received and accepted, being now perfected and offered, and given to us by the kindness and mercy of God; but a man may believe long enough in the law, before that performs for him a perfect righteousness. The law can work nothing unless it be wrath. 'No thou must work by, and not believe in, the law' (Rom 4). Besides, all that cometh out of the mouth of the law is, 'Cursed is every one

that continueth not in all things which are written in the book of the law to do them' (Gal 3:10), which no man is capable of doing, so as to escape the curse by doing, that hath once, or first transgressed the same. Wherefore it is a vain thing, yea an horrible wickedness in you, thus to abuse the law, and the weakness of man, by suggesting that the only, the ultimate, or grand design of Christ Jesus was, or is, the promoting of a righteousness by the law, that is performed by humane principles in us.[8]

I could double, yea ten times double the number of these arguments against you, but I will pass from this to the second thing. 'The righteousness you have described, is not the true gospel inward holiness.'

I told you before, that the principles which you have described, are not evangelical principles; and now I will add, that as they are not such in themselves, so neither do they fetch in, or obtain by our adhering to them, those things which alone can make, or work in the soul, those truly gospel inward acts of holiness.

[Things essential to inward gospel holiness.]

There are three things which are essential to the inward gospel holiness; of which as your description is utterly destitute, so neither can they by that be obtained, or come into the heart. 1. The Holy Ghost. 2. Faith in Christ. 3. A new heart, and a new spirit. Without these three, there is no such thing as gospel holiness in man, as before I have also hinted at. But now as there are none of these three found in your description of inward holiness; so neither can you, or others, by all your inclinations, either to those you call first principles of natural reason, or the dictates of human nature, obtain or fetch into the soul the least dram of that which is essential, to that which is indeed according to the gospel description of inward gospel holiness, as will further be manifest in this that followeth.

1. The Holy Ghost is not obtained by your description, that consisting only in principles of nature, and in putting forth itself in acts of civility and morality. When the apostle would convince the bewitched Galatians, that your doctrine which was also the doctrine of the false apostles, was that, which instead of helping forward, did hinder, and pervert the gospel of Christ; he applieth himself to them in this manner. 'This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?' (Gal 3:2) By the works of the law, that is, by putting of your principles into practice. Nay, may I not add, by putting of your principles into practice, by a more bright and clear rule, than in the beginning of your description is inserted by you; for the law as written and engraven in stones, with the addition of all the Mosaical precepts, was a more ample, and full discovery of the mind of God, than can be obtained by your virtues of soul, your purity of human nature, or the first principles of morals, as they are written in the heart of man; and originally dictates of human nature (Rom 3:1-3). Yet by these, by following these, by labouring to live up to the light of these, their own experience told them, that they neither could, nor did obtain the enjoyment of the Holy Ghost; but that rather their now declining the word of faith, by which indeed they receive it at first (whatever pretences of holiness, and godliness were the arguments to prevail with them so to do) was in truth none other but the very witchcraft, and enchantments of the devil.

Farther, The apostle sets this your spirit and principles, and that which indeed is the Spirit of God, in a line diametrically opposite one against another; yea the receiving of the one, opposeth the receiving of the other. 'Now we have received, [saith he] not the spirit of the world,' (that is, your spirit, and principles of humanity) to walk by it, or live in it; 'but the Spirit which is of God; that we may know the things that are freely given to us of God' (1 Cor 2:12). But what is the spirit of the world? He tells us in the verse before, it is the spirit of a man; which Solomon calls, 'the candle of the Lord; searching all the

inward parts of the belly' (Prov 20:27), by human principles, good motions to moral duties, workings of reason, dictates of nature to obey God as Creator. These things flow from the spirit of a man, which is the spirit of all the world. They that preach, or speak by this spirit, they preach or speak of the world, of the virtues of the world; and the world, 'the whole world heareth them,' or know in themselves what they say (1 John 4:5).

Now when this spirit is received, embraced, and followed, as the spirit that is of God, then it must be branded with the mark of the spirit of error, and of antichrist; because the act in so doing, is most wicked; yea, and Christ himself is made head against, by it. But I say, the Holy Ghost is not obtained by these principles, nor by the pursuit of them.

2. Faith is not obtained by the pursuit of your principles, but by hearing of another doctrine; he that presseth men to look to, and live by the purity of human nature, principles of natural reason, or by the law, as written in the heart, or bible; he sets the word of faith out of the world; for these doctrines are as opposite, as the spirits I spake of before; 'For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.' Now he that receiveth this law, to do, and live by; he hath set up, and is in pursuit of a doctrine of another nature, than that which is called the righteousness of faith; that being such, as for justification, and deliverance from the curse, maketh no mention at all of hearing the law, or of doing good works; but of hearing of the mercy of God, as extended to sinners; and of its coming to us through the death, and resurrection of Christ Jesus. 'The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? [that is, to bring Christ down from above:] or, Who shall descend into the deep? [that is, to bring up Christ again from the dead]. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved' (Rom 10:5,9). This then is the doctrine of faith, or the righteousness with which faith hath to do. Now as old covenant-works are begotten in men by the doctrine of works; so faith is begotten by the doctrine of faith. Therefore after he had said, 'faith cometh by hearing'; he insinuates it to be the hearing the preaching of the gospel of peace (peace by the blood of the cross) and the glad tidings of good things (vv 14-17), of good things promised for the sake of the Lord Jesus; not for the sake of good deeds done of us, by human principles, or the dictates of our nature.

Faith, Then the second essential, comes into the heart, not by the preaching, or the practice of your principles; but by another, a higher, and far more heavenly doctrine. And hence the apostle completely puts the difference betwixt the worker of good works in the spirit of the law, and the believer that taketh hold of grace by Christ, that he may be saved thereby. The one he calls 'Them that are of the works of the law'; the other, 'They which are of faith' (Gal 3). This being done, he tells us, that as they differ in the principles, to wit, of faith and works, so they shall differ in conclusion: 'For the law is not of faith, the promise is only made to faith; therefore, they only that are of faith, are blessed with faithful Abraham.'

3. The third essential is, a new heart, and a new spirit or mind; and this also comes not by your principle, that being but the old covenant that gendereth to bondage, and that holds its Ishmaels under the curse for ever: there comes no new heart by the law, nor new spirit. It is by the new covenant, even the gospel, that all things are made new (Jer 31:33; Eze 36; Heb 8:8; 2 Cor 5:17-19).

The apostle, after a large discourse of the two ministrations, and their excellencies (2

Cor 3), tells us that the heart is nothing changed, so long as it abideth in the works of the law, but remaineth blind and ignorant: 'Nevertheless [saith he] when it shall turn [from the law] to the Lord, the vail shall be taken away.' But what is it to turn from the law to the Lord? Why, even to leave and forsake your spirit and principles, and works from those principles, and fly to the grace and merits; 'the glory of the Lord Jesus Christ. ' Now when the heart is turned to Christ, then the vail of Moses is taken off; wherefore then the soul 'with open face beholding as in a glass the glory of the Lord, is changed—from glory to glory, even as by the Spirit of the Lord' (2 Cor 3:14,18).
Objection. But it seems a paradox to many, that a man should live to the law, that is, devote himself to the works of the ten commandments, the most perfect rule of life; and yet not be counted one changed, or new.
Answer. Though it seemeth an untruth, yet it is most true, that by the works of the law, no heart is made new, no man made new. A man from principle of nature and reason, (which principles are of himself, and as old) may give up himself to the goodness of the law: yet these principles are so far off from being new, that they are as old as Adam in Paradise; and come into the world with all the children of men. To which principles the law, or the first principles of morals, so equally suit, that, as you have said (p. 8), 'they are self-evident, than which there is nothing mankind doth more naturally assent to' (p. 11). Now nature is no new principle, but an old: even our own, and of ourselves. The law is no new principle, but old, and one with ourselves (as also you well have called it) 'first written in men's hearts, and originally dictates of human nature.' Let a man then be as devout, as is possible for the law, and the holiness of the law. Yet if the principles from which he acts, be but the habit of soul, the purity (as he feigns) of his own nature; principles of natural reason, or the dictates of human nature; all this is nothing else but the old gentleman in his holiday clothes: the old heart, the old spirit, the spirit of the man, not the spirit of Christ, is here.
And hence the apostle, when he would shew us a man alive, or made a new man indeed; as he talketh of the Holy Ghost and faith, so he tells us such are dead to the law, to the law, as a law of works; to the law as to principles of nature. 'Wherefore, my brethren, ye also are become dead to the law [the moral law, and the ceremonial law] by the body of Christ, that ye should be married to another [another than the law] even to him who is raised from the dead, that we should bring forth fruit unto God' (Rom 7:4). Ye are become dead to the law. Dead to the law! Why? That you should be married to another. Married to another! Why? 'That you should bring forth fruit unto God.' But doth not a man bring forth fruit unto God, that walketh orderly according to the ten commandments? No, if he do it before faith make this in the spirit of a man, by the dictates of human nature, respecting the law, as that, by the obeying of which, he must obtain acceptance with God. This is bringing forth fruit unto himself; for all that he doth, he doth it as a man, as a creature, from principles natural, and of himself, his own, and for none other than himself; and therefore he serveth in an old spirit, the oldness of the letter, and for himself. But now (that is, ye being dead to the law, and married to Christ) that (the law) being dead; by which (while in ourselves) we were held; now we are delivered from that law, both as to its curse and impositions, as it stands a law of works in the heart of the world; we serve in newness of the spirit, 'and not in the oldness of the letter' (v 6). A man must first then be dead to your principles, both of nature and the law; if he will serve in a new spirit, if he would bring forth fruit unto God.[9] Wherefore your description of the principle of holiness in man, and also the principles by which this holiness is put forth by him into righteous nets; they are such as are altogether void of the true essentials of inward gospel-holiness and righteousness.

[FOWLER'S ASSERTION THAT THE GRAND, THE ONLY AND ULTIMATE DESIGN OF THE GOSPEL OF CHRIST IS TO RE-PRODUCE MAN'S ORIGINAL RIGHTEOUSNESS EXAMINED AND CONFUTED.]

But there is one thing more in this description, or rather effect thereof, which I shall also inquire into: and that is your saying, 'As it was the errand of Christ to effect our deliverance out of that sinful state we had brought ourselves into: so to put us again into possession of that holiness which we had lost' (p. 12). The proof of this position is now your next business; that is, if I understand your learning, the remaining part of your book, which consisteth of well nigh 300 pages, is spent for proof thereof; which I doubt not but effectually to confute with less than 300 lines. Only first by the way, I would have my reader to take notice that in this last clause, (to put us again into possession of that holiness which we had lost) is the sum of all this large description of his holiness in the foregoing pages; that is, the holiness and righteousness that Mr. Fowler hath been describing; and adds, that Christ's whole business when he came into the world was, as to effect our deliverance from sin; 'so to put us again in possession of that holiness which we had lost.' The holiness therefore that here he contendeth for, is that, and only that which was in Adam before the fall, which he lost by transgression; and we by transgressing in him. A little therefore to inquire into this, if perhaps his reader and mine may come to a right understanding of things.

First then, Adam before the fall, even in his best and most sinless state, was but a pure natural man, consisting of body and soul; these, to use your own terms, were his pure essentials: (p. 11) in this man's heart, God also did write the law; that is, as you term them, the first principles of morals (p. 8). This then was the state of Adam, he was a pure natural man; made by God sinless; all the faculties of his soul and members of his body were clean. 'God made man upright' (Eccl 7:29). But he made him not then a spiritual man; 'the first Adam was made a living soul,' 'howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual: The first man is of the earth, earthy' (1 Cor 15:45-47). A living soul he was; yet but a natural man, even in his first and best estate; but earthly, when compared with Christ, or with them that believe in Christ. So then, the holiness of Adam in his best estate, even that which he lost, and we in him, it was none other, than that which was natural, even the sinless state of a natural man. This holiness then was not of the nature of that, which hath for its root the Holy Ghost; for of that we read not at all in him, he only was indued with a living soul; his holiness then could not be gospel, nor that which is a branch of the second covenant: his acts of righteousness, were not by the operations of the Spirit of grace, but the dictates of the law in his own natural heart. But the apostle when he treateth of the christian inherent holiness; first excluding that in Adam, as earthly; he tells us, it is such as is in Christ: 'As is the earthy, such are they that are earthy; and as is the heavenly, such are they that are heavenly.' Let then those that are the sons of Adam, in the state of nature as he, though not so pure, and spotless as he, be reckoned to bear his image and similitude: but let them that are the children of Christ, though not so pure as he, bear the image and similitude of Christ: 'for they are conformable to the image of the Son of God' (Rom 8:29). The holiness therefore that was in Adam, being but that which was natural, earthly, and not of the Holy Ghost, cannot be that which Christ came into the world to give us possession of.

Second, Adam in his best, and most sinless state, was but a type or figure: 'The figure of him that was to come' (Rom 5:14). A type in what? A type or figure doubtless, in his sinless and holy estate, a type and figure of the holiness of Christ: But if Christ should come from heaven, to put us in possession of this sinless holiness that was in Adam, or

that we lost in him: to what more would his work amount, than to put us into the possession of a natural, figurative, shadowish righteousness or holiness. But this he never intended; therefore it is not the possessing of his people with that holiness, that was the great errand Christ came into the world upon.

Third, The holiness and righteousness that was in, and that we lost by, Adam before the fall; was such as stood in, and was to be managed by his natural perfect compliance with a covenant of works. For, 'Do this sin and die,' were the terms that was from God to Adam. But Christ at his coming brings in another, a better, a blessed covenant of grace; and likewise possesseth his children, with the holiness, and privileges of that covenant; not with Adam's heart nor Adam's mind; but a new heart, a new spirit, a new principle to act by, and walk in a new covenant. Therefore the holiness that was in Adam before, or that we lost in him by the fall, could not be the holiness that Christ at his coming made it his great or only business to put us in possession of.

Fourth, The holiness that was in Adam before, and that we lost in him by the fall, was such as might stand with perfect ignorance of the mediation of Jesus Christ: for Christ was not made known to Adam as a Saviour, before that Adam was a sinner; neither needed he at all to know him to be his Mediator, before he knew he had offended (Gen 3). But Christ did not come into the world to establish us in, or give us possession of such holiness as might stand with perfect ignorance of his Mediatorship. No; the holiness that we believers have, and the righteous acts that we fulfil, they come to us, and are done by us, through the knowledge of the Lord Jesus, and of his being the Messias promised (Eph 4:21,22; 2 Peter 1:3).

Fifth, The holiness that was in Adam, was neither given him through the promise, neither encouraged by the promise. Adam had no promise to possess him with a principle of holiness; it came to him by creation; neither had he any promise to strengthen or encourage him in holiness. All he had was instructions concerning his duty, and death threatened if he did it not (Gen 2:15-17). But Christ came not to give us possession of an holiness or righteousness, that came to us by our creation, without a promise; and that hath no promise to encourage us to continue therein; but of an holiness that comes to us by the best of promises, and that we are encouraged to by the best of promises. Therefore it was not his great errand when he came from heaven to earth, to put us in possession of that promiseless holiness that Adam had before, and that was lost in him by the fall.

Lastly, In a word; the holiness that Adam had before, and that we lost in him by the fall; it was a natural shadowish old covenant, promiseless holiness; such as stood and might be walked in, while he stood perfectly ignorant of the Mediator Christ. Wherefore it is rather the design of your Apollo the devil,[10] whom in p. 101 you bring forth to applaud your righteousness; I say, it is rather his design than Christ's, to put men upon an endeavour after a possession of that: for that which is truly evangelical, is the spiritual, substantial, new covenant promised holiness; that which cometh to us by, and standeth in the Spirit, faith and knowledge of the Son of God, not that which we lost in Adam. Wherefore the song which there you learnt of the devil, is true, in the sense he made it, and in the sense for which you bring it; which is, to beget in men, the highest esteem of their own human nature; and to set up this natural, shadowish, promiseless, ignorant holiness, in opposition to that which is truly Christ's.

To dwell in heaven doth not more please him, than Within the souls of pious mortal men.

This is the song; but you find it not in Matthew, Mark, Luke, or John, but among the

heathens who were his disciples, and who were wont to inquire at his mouth, and learn of him.

Thus have I razed the foundation of your book, even by overthrowing the holiness, and righteousness, which by you is set up, as that which is the only true gospel, and evangelical. Wherefore it remaineth, that the rest of your book, viz. whatever therein is brought, and urged for the proof of this your description of holiness, &c. it is but the abuse of Christ, of scripture, and reason; it is but a wresting and corrupting the word of God, both to your own destruction, and them that believe you.

[Fowler's insidious errors routed.]

But to pass this, and to come to some other passages in your book; and first to that in p. 5 where you say,

'The holiness, which is the design of the religion of Christ Jesus,—is not such as is subjected in any thing without us, or is made ours by a mere external application,' &c.

Answer. 1. These words secretly smite at the justification that comes by the imputation of that most glorious righteousness that alone resideth in the person of the Lord Jesus; and that is made ours by an act of eternal grace, we resting upon it by the faith of Jesus.

2. But if the holiness of which you speak, be not subjected in any thing without us; then it is not of all that fulness which it pleased the Father should dwell in Christ: for the holiness and righteousness, even the inward holiness that is in saints, it is none other than that which dwelleth in the person of the Son of God in heaven: neither doth any man partake of, or enjoy the least measure thereof, but as he is united by faith to this Son of God, the thing is as true in him as in us; in him as the head, and without measure (1 John 2:8); and is originally seated in him, not in us. 'Of his fulness have all we [saints] received, and grace for grace' (John 1:16). Wherefore the holiness that hath its original from us, from the purity of the human nature (which is the thing you aim at) and that originally, as you term it, is the dictates thereof, is the religion of the Socinians, Quakers,[11] &c., and not the religion of Jesus Christ.

And now I will come to your indifferent things, viz., those which you call 'positive precepts'; things, say you, 'of an indifferent nature; and absolutely considered, are neither good, nor evil;—but are capable of becoming so; only by reason of certain circumstances': of these positive indifferent precepts, you say, you know but three in the gospel; but three, that are purely so, viz., 'That of going to God by Christ, and the institutions of baptism, and the Lord's Supper.' This we have in p. 7 and 9.

Answer. These words, as I hinted before, are highly derogatory to the Lord, the King of glory; and trample as much upon the blood of the Son of God, as words can likely do. For,

1. If going to God by Christ, be in itself but an indifferent thing, then, as I also hinted before, it is not of the substance of Christianity; but a man may be truly a Christian without it; may be saved, and go to heaven without it; this is in truth the consequence of your words: for things purely of an indifferent nature, do not in themselves either make or mar the righteousness that justifieth us from the curse before God. Wherefore, by your argument, if a man remain ignorant of that positive precept, of 'coming to God by Christ'; he remaineth ignorant but of an indifferent thing, a thing that in itself is neither good nor evil, and therefore not essentially material to his faith or justifying righteousness.

2. An indifferent thing in itself is next to nothing, neither good nor evil then, but a thing betwixt them both.

Then is the blood of the Lord Jesus, in itself, of no value at all; nor faith in him, of itself,

any more than a thing of nought; their virtue and goodness only dependeth upon certain circumstances that make them so. For the indifferency of the thing lieth not simply in coming to God, but in coming to him by Christ: coming otherwise to God, even in this man's eyes, being the all in all; but in this coming, in coming to him by Christ, there lieth the indifferency. I marvel what injury the Lord Jesus hath done this man, that he should have such indifferent thoughts of coming to God by him?

But hath he no better thoughts of his own good deeds, which are by the law? Yes, doubtless, for those (saith he) 'are of an indispensable, and eternal obligation, which were first written in men's hearts, and originally dictates of human nature' (p. 8). Mark, not a dictate of human nature, or necessary conclusion or deduction from it, is of an indifferent, but of an indispensable; not of a transient, but of an eternal obligation. It is only going to God by Christ, and two other things that he findeth in the gospel, that of themselves are of an indifferent nature.

But how indifferent? Even as indifferent in itself as the blood of a silly sheep, or the ashes of an heifer; for these are his very words. 'SUCH [that is, such ordinances as in themselves are of an indifferent nature] were all the injunctions and prohibitions of the ceremonial law; and some few such we have under the gospel' (p. 7). Then, in p. 9 he tells you what these positive precepts under the gospel, or things indifferent, are: 'THAT of going to God by Christ, is one; and the other two, are the institutions of baptism, and the Lord's supper.' Such therefore as were the ceremonies of the law, such, even such, saith he, is that of going to God by Christ, &c.

Wherefore, he that shall lay no more stress upon the Lord Jesus to come to God by, than this man doth, would lay as much, were the old ceremonies in force, upon a silly sheep, as upon the Christ of God. For these are all alike positive precepts, such as were the ceremonies of the law, things in themselves neither good nor evil, but absolutely considered of an indifferent nature.

So that to come to God by Christ, is reckoned, of itself, by him, a thing of a very indifferent nature, and therefore this man cannot do it, but with a very indifferent heart; his great, and most substantial coming to God, must needs be by some other way (John 10:1). But why should this THIEF love thus to clamber, and seek to go to God by other means; such which he reckoneth of a more indispensable nature, and eternal; seeing Christ only, as indifferent as he is, is the only way to the Father. 'I am the way, [saith he] the truth and the life; no man cometh to the Father but by me.' If he be the only way, then there is none other; if he be thus the truth, then is all other the lie; and if he be here the life, then is all other the death; let him call them indispensable and eternal never so often.

So then, how far off this man's doctrine is, of sinning against the Holy Ghost, let him that is wise consider it. For if coming to God by Christ, be in itself but a thing indifferent, and only made a duty upon the account of certain circumstances; then, to come to God by Christ, is a duty incumbent upon us only by reason of certain circumstances; not that the thing in itself is good, or that the nature of sin, and the justice of God, layeth a necessity on us so to do. But what be these certain circumstances? For it is because of these, if you will believe him, that God the Father, yea, the whole Trinity, did consult in eternity, and consent, that Christ should be the way to life: now, I say, it is partly because by him was the greatest safety, he being naturally the justice, wisdom, and power of God; and partly, because it would, we having sinned, be utterly impossible we should come to God by other means and live. He that will call these circumstances, that is, things over and above besides the substantials of the gospel, will but discover his unbelief and ignorance, &c.

As for your saying, that Calvin, Peter Martyr, Musculus, Zanchy,[12] and others, did not question, but that God could have pardoned sin, without any other satisfaction, than the repentance of the sinner (p. 84). It matters nothing to me, I have neither made my creed out of them, nor other, than the holy scriptures of God.

But if Christ was from before all worlds ordained to be the Saviour, then was he from all eternity so appointed and prepared to be. And if God be, as you say, infinitely (p. 136), and I will add, eternally just; how can he pardon without he be presented with that satisfaction for sin, that to all points of the highest perfection doth answer the demands of this infinite, and eternal justice? Unless you will say, that the repentance of a sinner is sufficient to answer whatever could be justly demanded as a satisfaction thereto; which if you should, you would in consequence say, that man is, or may be in himself, just, that is, equal with God; or that the sin of man was not a transgression of the law that was given, and a procurer of the punishment that is threatened, by that eternal God that gave it. (But let me give you a caution, take heed that you belie not these men) Christ cries, 'If it be possible let this cup pass from me' (Matt 26:39). If what be possible? Why, that sinners should be saved without his blood (Heb 9:22; Luke 24:26; Acts 17:3). 'Ought not Christ to have suffered?' 'Christ must needs have suffered,' not because of some certain circumstances, but because the eternal justice of God, could not consent to the salvation of the sinner, without a satisfaction for the sin committed. [13] Of which, more in the next, if you shall think good to reply.

Now, that my reader may see that I have not abused you in this reply to your sayings, I will repeat your words at large, and leave them upon you to answer it.

You say, 'Actions may become duties or sins these two ways; first, as they are compliances with, or transgressions of, divine positive precepts: These are the declarations of the arbitrary will of God, whereby he restrains our liberty, for great and wise reasons, in things that are of an indifferent nature, and absolutely considered are neither good nor evil; and so makes things not good in themselves [and capable of becoming so only by reason of certain circumstances] duties, and things not evil in themselves, sins. Such were all the injunctions and prohibitions of the ceremonial law, and some few such we have under the gospel' (p. 7). Then p. 9 you tell us, that 'the reasons of the positive laws [that is, concerning things in themselves indifferent] contained in the gospel are declared; of which [say you] I know not above three that are purely so, viz. That of going to God by Christ, and the institutions of baptism, and the Lord's Supper.'

Here now let the reader note, That the positive precepts, declarations of the arbitrary will of God, in things of an indifferent nature, being such, as absolutely considered, are neither good nor evil; some few SUCH, say you, we have under the gospel, namely, that of coming to God by Christ, &c. I am the more punctual in this thing, because you have confounded your weak reader with a crooked parenthesis in the midst of the paragraph, and also by deferring to spit your intended venom at Christ, till again you had puzzled him, with your mathematics and metaphysics, &c., putting in another page, betwixt the beginning and the end of your blasphemy.

Indeed, in the seventh chapter of your book, you make a great noise of the effects and consequences of the death of Christ, as that it was a sacrifice for sin, an expiatory, and propitiatory sacrifice (p. 83). Yet, he that well shall weight you, and compare you with yourself, shall find that words and sense, with you are two things; and also, that you have learned of your brethren of old, to dissemble with words, that thereby your own heart-errors, and the snake that lieth in your bosom, may yet there abide the more undiscovered. For in the conclusion of that very chapter, even in and by a word or two,

you take away that glory, that of right belongeth to the death and blood of Christ, and lay it upon other things.

For you say, 'The scriptures that frequently affirm, that the end of Christ's death was the forgiveness of our sins, and the reconciling of us to his Father, we are not so to understand, [those places where this is expressed] as if these blessings were absolutely thereby procured for us any otherwise, than upon condition of our effectual believing' (p. 91).

I answer, By the death of Christ was the forgiveness of sins effectually obtained for all that shall be saved, and they, even while yet enemies, by that were reconciled unto God. So that, as to forgiveness from God, it is purely upon the account of grace in Christ; 'We are justified by his blood, we are reconciled to God by the death of his Son' (Rom 5:9,10). Yea peace is made by the blood of his cross (Cor 1:20), and God for Christ's sake hath forgiven us (Eph 4:32). So then, our effectual believing is not a procuring cause in the sight of God, or a condition of ours foreseen by God, and the motive that prevaileth with him to forgive us our manifold transgressions: Believing being rather that which makes application of that forgiveness, and that possesseth the soul with that peace that already is made for us with God, by the blood of his Son Christ Jesus; 'Being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom 5:1). The peace and comfort of it cometh not to the soul, but by believing. Yet the work is finished, pardon procured, justice being satisfied already, or before, by the precious blood of Christ.

Observe, I am commanded to believe, but what should I believe? Or what should be the object of my faith in the matter of my justification with God? Why, I am to believe in Christ, I am to have faith in his blood? But what is it to believe in Christ: and what to have faith in his blood? Verily, To believe that while we were yet sinners Christ died for us, that even then, when we were enemies, we were reconciled to God by the death of his Son: To believe that there is a righteousness already for us completed.

I had as good give you the apostle's argument and conclusion in his own language. 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him' (Rom 5:8,9). And note that the word NOW respects the same time with YET that went before. 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,' or intercession (Rom 5:10).

Believing then, as to the business of my deliverance from the curse before God, is an accepting of (1 Tim 1:15), a trusting to (Eph 1:12,13), or a receiving (John 1:12), the benefit that Christ hath already obtained for me; by which act of faith, I see my interest in that peace that is made before with God by the blood of his cross: For if peace be made already by his blood, then is the curse taken away from his sight; if the curse be taken away from his sight, then there is no sin with the curse of it to be charged from God by the law, for so long as sin is charged by the law, with the curse thereto belonging, the curse, and so the wrath of God remaineth.

'But [say you] Christ died to put us into a capacity of pardon' (p. 91).

Answer. True; but that is not all. He died to put us into the personal possession of pardon: Yea, to put us into a personal possession of it, and that before we know it.

'But [say you] the actual removing of our guilt is not the necessary and immediate result of his death' (p. 91).

Answer. Yea, but it is from before the face of God, and from the judgment and curse of the law; for before God the guilt is taken away, by the death and blood of his Son,

immediately, for all them that shall be saved; else how can it be said we are justified by his blood; he hath made peace by his blood. 'He loved us, and washed us from our sins in his own blood' (Rev 1:5), and that we are reconciled to God by the death of his Son; which can by no means be; if, notwithstanding his death and blood, sin in the guilt, and consequently the curse that is due thereto, should yet remain in the sight of God. But what saith the apostle? 'God was in Christ, reconciling the world to himself, not imputing their trespasses unto them' (2 Cor 5:19). Those that are but reconciling, are not yet reconciled: I mean, as Paul, not yet come aright over in their own souls by faith; yet to these he imputeth not their trespasses: Wherefore? because they have none: or because he forgiveth them as they believe and work: Neither of both; but because he hath first made his Son to be sin for them, and laid all the guilt and curse of their sin upon him, that they might be made the righteousness of God in him. Therefore even because by him their sin and curse is taken off, from before the law of God; therefore, God for the sake of Christ, seeketh for, and beseecheth the sinner to be reconciled; that is, to believe in, and embrace his majesty.

'No [say you] the actual removing of our guilt, is not the necessary and immediate result of his death; but suspended until such time as the forementioned conditions, by the help of his grace, are performed by us' (p. 92).

Answer. 1. Then may a man have the grace of God within him; yea, the grace and mercy of the new covenant, viz. Faith, and the like, that yet remaineth under the curse of the law; and so hath yet his sins untaken away from before the face of God; for where the curse is only suspended, it may stand there notwithstanding, in force against the soul. Now, let the soul stand accursed, and his duties must stand accursed: For first the person, and then the offering must be accepted of God. God accepted not the works of Cain, because he had not accepted his person (Gen 4:5). But having first accepted Abel's person, he therefore did accept his offering (Heb 11:4). And hence it is said, that Abel offered by faith: He believed that his person was accepted of God, for the sake of the promised Messias, and therefore believed also that his offering should be accepted.

2. Faith, as it respecteth justification in the sight of God, must know nothing to rest upon but the mercy of God, through Christ's blood: But if the curse be not taken away, mercy also hangeth in suspense; yea, lieth as drowned, and hid in the bottom of the sea. This doctrine then of your's overthroweth faith, and rusheth[14] the soul into the works of the law, the moral law; and so quite involveth it in the fear of the wrath of God, maketh the soul forget Christ, taketh from it the object of faith; and if a miracle of mercy prevent not, the soul must die in everlasting desperation.

'But [say you] it is suspended till such time as the forementioned conditions, by the help of his grace, are performed by us' (p. 92).

Answer. Had you said the manifestation of it is kept from us, it might, with some allowance, have been admitted; but yet the revelation of it in the word, which in some sense may be called a manifestation thereof, is first discovered to us by the word; yea, is seen by us, and also believed as a truth recorded; before the enjoyment thereof be with comfort in our own souls (1 John 5:11).

But you proceed and say, 'Therefore was the death of Christ designed to procure our justification from all sins past, that we might be by this means provoked to become new creatures' (p. 92).

Answer. That the death of Christ is a mighty argument to persuade with the believer, to devote himself to God in Christ, in all things, as becometh one that hath received grace and redemption by his blood, is true; but that it is in our power, as is here insinuated, to

become new creatures, is as untrue. The new creature, is of God; yea, immediately of God; man being as incapable to make himself anew, as a child to beget himself (2 Cor 5:17,18). Neither is our conformity to the revealed will of God, any thing else, if it be right, than the fruit and effect of that. All things are already, or before, become new in the Christian man. But to return:

After all the flourish you have made about the death of Christ, even as he is an expiatory, and propitiatory sacrifice; in conclusion, you terminate the business far short of that for which it was intended of God: for you almost make the effects thereof but a bare suspension of present justice and death for sin; or that which hath delivered us at present from a necessity of dying, that we might live unto God; that is, according as you have stated it. 'That we might from principles of humanity and reason, act towards the first principles of morals, &c. till we put ourselves into a capacity of personal and actual pardon.'

Answer. The sum of your doctrine therefore is, that Christ by his death only holds the point of the sword of justice, not that he received it into his own soul; that he suspends the curse from us, not that himself was made a curse for us, that the guilt might be remitted by our virtues; not that he was made to be our sin: But Paul and the New Testament, giveth us account far otherwise; viz. 'That Christ was made our sin, our curse, and death, that we by him [not by the principles of pure humanity, or our obedience to your first principles of morals, &c.] should be set free from the law of sin and death' (2 Cor 5:21; Gal 3:13).

If any object that Christ hath designed the purifying our hearts and natures; I answer, But he hath not designed to promote, or to perfect that righteousness that is founded on, and floweth from, the purity of our human nature; for then he must design the setting up man's righteousness, that which is of the law: and then he must design also the setting up of that which is directly in opposition, both to the righteousness, that of God is designed to justify us; and that by which we are inwardly made holy. As I have shewed before.

You have therefore, Sir, in all that you have yet asserted, shewed no other wisdom than a heathen, or of one that is short, even of a novice in the gospel.

In the next place, I might trace you chapter by chapter; and at large refute, not only the whole design of your book by a particular replication to them; but also sundry and damnable errors, that like venom drop from your pen.

But as before I told you in general, so here I tell you again, That neither the scriptures of God, the promise, or threatenings, the life, or death, resurrection, ascension, or coming again of Christ to judgment; hath the least syllable or tendency in them to set up your heathenish and pagan holiness or righteousness; wherefore your whole discourse is but a mere abuse of, and corrupting the holy scriptures, for the fastening, if it might have been, your errors upon the godly. I conclude then upon the whole, that the gospel hath cast out man's righteousness to the dogs; and conclude that there is no such thing as a purity of human nature, as a principle in us, thereby to work righteousness withal. Farther, It never thought of returning us again to the holiness we lost in Adam, or to make our perfection to consist in the possession of so natural, and ignorant[15] a principle as that is, in all the things of the holy gospel; but hath declared another and far better way, which you can by no means understand by all the dictates of your humanity.

I will therefore content myself at present with gathering up some few errors, out of those abundance which are in your book; and so leave you to God, who can either pardon these grievous errors, or damn you for your pride and blasphemies.

[Fowler's false quotations of scripture.]
You pretend in the beginning of your second chapter, to prove your assertion, viz. 'That the great errand that Christ came upon, was to put us again into possession of that holiness which we had lost' (p. 12). For proof whereof you bring John the Baptist's doctrine (Matt 3:1,2), and the angel's saying to Zacharias (Luke 1:16,17), and the prophet Malachi (3:1-3), in which texts there is as much for your purpose, and no more, than there is in a perfect blank; for which of them speak a word of the righteousness or holiness which we have lost? Or where is it said, either by these mentioned, or by the whole scripture, that we are to be restored to, and put again into possession of that holiness? These are but the dictates of your human nature.
John's ministry was, 'To make ready a people prepared for the Lord Jesus'; not to possess them with themselves and their own, but now lost, holiness. And so the angel told his father, saying, 'Many of the children of Israel shall he turn to the Lord their God': Not to Adam's innocency, or to the holiness that we lost by him. Neither did the prophet Malachi prophesy that Christ at his coming should put men again in possession of the holiness we had lost. And I say again, as you here fall short of your purpose, so I challenge you to produce but one piece of a text, that in the least looketh to such a thing. The whole tenor of the scripture, that speaks of the errand of Christ Jesus, tells us another lesson, to wit, That he himself came to save us, and that by his own righteousness; not that in Adam, or which we have lost in him, unless you can say and prove that we had once, even before we were converted, the holiness of Christ within us, or the righteousness of Christ upon us.
But you yet get on, and tell us, 'That this was also the prophesy of the angel to Joseph (p. 14) in these words HE [Jesus] shall save his people from their sins.' 'Not [say you] from the punishment of them, although that be a true sense too; but not the primary, but secondary, and implied only, and the consequence of the former salvation' (p. 15).
Answer. Thus Penn the quaker and you run in this, in one and the self same spirit; he affirming that sanctification is antecedent to justification, but not the consequence thereof.
2. But what salvation? Why salvation? say you: First from the filth; for that is the primary and first sense: justification from the guilt, being the never-failing consequence of this. But how then must Jesus Christ, first save us from the filth? You add in p. 16, 'That he shall bring in, instead of the ceremonial observations, a far more noble, viz., An inward substantial righteousness: and by abrogating that [namely of the ceremonies] he shall establish only this inward righteousness.' This is, that holiness, or righteousness you tell us of, in the end of the chapter going before, that you acknowledge we had lost; so that the sum of all that you have said, is, That the way that Christ will take to save his people from their sins, is, first to restore unto them, and give them possession of, the righteousness that they had lost in Adam: and having established this in them, he would acquit them also of guilt. But that this is a shameless error, and blasphemy, is apparent, from which hath already been asserted of the nature of the holiness, or righteousness, that we have lost, viz., That it was only natural of the old covenant, typical: and such as might stand with perfect ignorance of the mediation of Jesus Christ: and now I add, That for Christ to come to establish this righteousness, is alone, as if he should be sent from heaven, to overthrow, and abrogate the eternal purpose of grace, which the Father had purposed should be manifested to the world by Christ. But Christ came not to restore, or to give us possession of that which was once our own holiness, but to make us partakers of that which is in him, 'that we might be made partakers of HIS holiness.' Neither (were it granted that you speak the truth) is it

possible for a man to be filled with inward gospel holiness, and righteousness, that yet abideth, as before the face of God, under the curse of the law, or the guilt of his own transgressions (Heb 12). The guilt must therefore, first be taken off, and we set free by faith in that blood, that did it, before we can act upon pure Christian principles. Pray tell me the meaning of this one text; which speaking of Christ, saith, 'Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high' (Heb 1:3). Tell me, I say, by this text, whether is here intended the sins of all that shall be saved? If so, what kind of a purging is here meant, seeing thousands, and thousands of thousands, of the persons intended by this act of purging were not then in being, nor their personal sins in act? And note, he saith, he purged them, before he sat down at the right hand of God: purging then, in this place, cannot first, and primarily, respect the purging of the conscience: but the taking, the complete taking of the guilt, and so the curse from before the face of God, according to other scriptures: 'He hath made him to be sin, and accursed of God for us.' Now he being made the sin which we committed, and the curse which we deserved; there is no more sin nor curse; I mean to be charged by the law, to damn them that shall believe, not that their believing takes away the curse, but puts the soul upon trusting to him, that before purged this guilt, and curse: I say, before he sat down on the right hand of God; not to suspend, as you would have it, but to take away the sin of the world. 'The Lord hath laid upon him the iniquities of us all' (Isa 53:6). And he bare them in his own body on the tree (1 Peter 2:24): nor yet that he should often offer himself; for then must he often have suffered since the foundation of the world: but now, (and that at once,) in the end of the world hath he appeared, to put away sin, by the sacrifice of himself (Heb 9:24-26). Mark, he did put it away by the sacrifice of his body and soul, when he died on the cross: but he could not then put away the inward filth of those, that then remained unconverted; or those that as yet wanted being in the world. The putting away of sin therefore, that the Holy Ghost here intendeth, is, such a putting of it away, as respecteth the guilt, curse, and condemnation thereof, as it stood by the accusations of the law, against all flesh before the face of God; which guilt, curse, and condemnation, Christ himself was made in that day, when he died the death for us. And this is the first and principal intendment of the angel, in that blessed saying to godly Joseph, concerning Christ; 'He shall save his people from their sins'; from the guilt and curse due to them, first: and afterwards from the filth thereof. This is yet manifest, further; because the heart is purified by faith, and hope (Acts 15:9; 1 John 3:3). Now it is not the nature of faith; I mean, of justifying faith, to have any thing for an object; from which it fetcheth peace with God, and holiness before, or besides the Christ of God himself; for he is the way to the Father: and no man can come to the Father, but by him. Come; that is, so as to find acceptance, and peace with him: the reason is, because without his blood, guilt remains (Heb 9:22). He hath made peace by the blood of his cross: so then, faith in the first place seeketh peace. But why peace first? Because till peace is fetched into the soul, by faith's laying hold on the blood of Christ: sin remains in the guilt and curse, though not in the sight of God, yet upon the conscience, through the power of unbelief. 'He that believeth not, stands yet condemned' (John 3:18,19). Now, so long as guilt, and the curse in power remains, there is not purity, but unbelief; not joy, but doubting; not peace, but peevishness; not content, but murmuring, and angering against the Lord himself. 'The law worketh wrath' (Rom 4:15). Wherefore, as yet there can be no purity of heart, because that faith yet wants his object. But having once found peace with God by believing what the blood of Christ hath done; joy followeth; so doth peace, quietness, content, and love; which is also the fulfilling of the law: yet not from such dungish

principles as yours, for so the apostle calls them (Phil 3:8). But from the Holy Ghost itself; which God, by faith, hath granted to be received by them that believe in the blood of his Jesus.

But you add, That Christ giveth, first repentance, and then forgiveness of sins (p. 17).

Answer. 1. This makes nothing for the holiness which we lost in Adam: for the proof of which you bring that text (Acts 5:31).

2. But for Christ to take way guilt, and the curse, from before the face of God, is one thing; and to make that discovery, is another.

3. Again, Christ doth not give forgiveness for the sake of that repentance, which hath its rise, originally from the dictates of our own nature, which is the thing you are to prove; for that repentance is called the sorrow of this world, and must be again repented of: but the repentance mentioned in the text, is that which comes from Christ: But,

4. It cannot be for the sake of gospel-repentance, that the forgiveness of sins is manifested, because both are his peculiar gift.

5. Therefore, both faith, and repentance, and forgiveness of sins, are given by Christ; and come to us, for the sake of that blessed offering of his body, once for all. For after he arose from the dead, having led captivity captive, and taken the curse from before the face of God: therefore his Father gave him gifts for men, even all the things that are necessary, and effectual, for our conversion, and preservation in this world, &c. (Eph 4:8).

This text, therefore, with all the rest you bring, falleth short of the least shew of proof, 'That the great errand for which Christ came into the world was—to put us in possession of the holiness that we had lost.'

Your third chapter is as empty of the proof of your design as that through which we have passed: there being not one scripture therein cited, that giveth the least intimation, that ever it entered into the heart of Christ to put us again into possession of that holiness which we had before we were converted: for such was that we lost in Adam.

You tell us the sum of all is, 'that we are commanded to add to our faith, virtue,' &c. (p. 25). I suppose you intend a gospel faith, which if you can prove Adam had before the fall, and that we lost this faith in him; and also that this gospel faith is none other, but that which originally ariseth from, or is the dictates of human nature, I will confess you have scripture, and knowledge beyond me. In the mean time you must suffer me to tell you, you are as far in this from the mind of the Holy Ghost, as if you had yet never in all your days heard whether there be a Holy Ghost or no.

Add to your faith. The apostle here lays a gospel principle, viz., Faith in the Son of God: which faith layeth hold of the forgiveness of sins, alone for the sake of Christ; therefore he is a great way off, of laying the purity of the human nature, the law, as written in the heart of natural man, as the principle of holiness; from whence is produced good works in the soul of the godly.

In your fourth chapter also (p. 28) even in the beginning thereof; even with one text you have overthrown your whole book.

This chapter is to prove, that the only design of the promises, and threatenings of the gospel, is to promote, and put us again in possession of the holiness we had lost. For that the reader must still remember, is the only design of your book (p. 12). Whereas the first text you speak of (2 Peter 1:4), maketh mention of the Divine nature, or of the Spirit of the living God, which is also received by the precious faith of Christ, and the revelation of the knowledge of him; this blessed Spirit, and therefore not the dictates of human nature, is the principle that is laid in the godly: but Adam's holiness had neither

the knowledge, or faith, or Spirit of the Lord Jesus, as its foundation, or principle: yea, nature was his foundation, even his own nature was the original, from whence his righteousness and good works arose.
The next scriptures also, viz. 2 Corinthians 7:1; Romans 12:1 overthrow you; for they urge the promises as motives to stir us up to holiness. But Adam had neither the Spirit of Jesus, or faith him in him, as a principle: nor any promises to him as motives: wherefore this was not that to which he, or which we Christians are exhorted to seek the possession of; but that which is operated by that Spirit which we receive by the faith of Jesus, and that which is encouraged by those promises, that God hath since given to them that have closed by faith with Jesus.
The rest also (in p. 29), not one of them doth promise us the possession of the holiness we have lost, or any mercy to them that have it.
You add: 'And whereas the promises of pardon, and of eternal life are very frequently made to believing; there is nothing more evidently declared, than that this faith is such as purifieth the heart, and is productive of good works' (p.30).
Answer. 1. If the promise be made at all to believing, it is not made to us upon the account of the holiness we had lost; for I tell you yet again, that holiness is not of faith, neither was faith the effect thereof. But,
2. The promises of pardon, though they be made to such a faith as is fruitful in good works: yet not to it, as it is fruitful in doing, but in receiving good. Sir, the quality of justifying faith is this, Not to work, but to believe, as to the business of pardon of sin: and that not only, because of the sufficiency that this faith sees in Christ to justify, but also for that it knows those whom God thus pardoneth, he justifieth as ungodly. 'But to him that worketh not, but believeth'; (Mark, here faith and works are opposed) 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' (Rom 4:5).
You add farther, 'That the promises may be reduced to these three heads; that of the Holy Spirit, of remission of sins, and eternal happiness, in the enjoyment of God' (p. 30).
Answer. If you can prove that any of these promises were made to the holiness that we had lost, or that by these promises we are to be possessed with that holiness again; I will even now lay down the bucklers. For albeit, the time will come when the saints shall be absolutely, and perfectly sinless; yet then shall they be also spiritual, immortal, and incorruptible, which you cannot prove Adam was, in the best of his holiness, even that which we lost in him.
The threatenings you speak of[16] are every one made against sin, but not one of them to drive us into a possession of that holiness that we had lost: nay, contrariwise, he that looks to, or seeks after that, is as sure to be damned, and go to hell, as he that transgresseth the law; because that is not the righteousness of God, the righteousness of Christ, the righteousness of faith, nor that to which the promise is made.
And this was manifested to the world betimes, even in that day, when God drove the man and his wife out of Eden, and placed cherubims, and a flaming sword, in the way by which they came out, to the end, that by going back by that way, they might rather be killed and die, than lay hold of the 'tree of life' (Gen 3).
Which the apostle also respects, when he calleth the way of the gospel, the NEW and LIVING way, even that which is made by the blood of Christ (Heb 10:20); concluding by this description of the way that is by blood, that the other is old, and the way of death, even that which is by the moral law, or the dictates of our nature, or by that fond conceit of the goodly holiness of Adam.
[Our Lord's object not merely to restore man's natural holiness, but to impart his own

infinite and eternal holiness to those that believe.]
Your fifth chapter tells us, 'That the promoting of holiness was the design of our Saviour's whole life and conversation among men' (p. 36).
Answer. 1. Were this granted, it reacheth nothing at all the design for which you in your way present us with it: For,
2. That which you have asserted is: That the errand about which Christ came, was, as the effecting our deliverance out of that sinful state we had brought ourselves into, so to put us again in possession of that holiness which we had lost; for that, you say, is the business of your book (p. 12). Wherefore you should have told us in the head of this chapter, not so much that our Saviour designed the promoting of holiness in general by his life, but that the whole design of our Saviour's life and conversation, was to put us again into possession of that holiness which we had lost, into a possession of that natural, old covenant, figurative, ignorant holiness. But it seems you count that there is no other than that now lost, but never again to be obtained holiness, that was in Adam.
3. Farther, you also falter here, as to the stating of the proposition; for in the beginning of your book, you state it thus: That the enduing men with inward real righteousness, or true holiness, was the ultimate end of our Saviour's coming into the world, still meaning the holiness we lost in Adam. You should therefore in this place also, have minded your reader of this your proposition, and made it manifest if you could, 'that the ultimate end of our Saviour's whole life and conversation, was the enduing men with this Adamitish holiness.' But holiness, and that holiness, is alone with you; and to make it his end, and whole end; his business, and the whole business of his life; is but the same with you. But you must know, that the whole life and conversation of our Saviour, was intended for another purpose, than to drive us back to, or to endue us with, such an holiness and righteousness as I have proved this to be.
You have therefore, in this your discourse, put an insufferable affront upon the Son of God, in making all his life and conversation to centre and terminate in the holiness we had lost: As if the Lord Jesus was sent down from heaven, and the word of God made flesh; that by a perfect life and conversation, he might shew us how holy Adam was before he fell; or what an holiness that our holiness was, which we had before we were converted.
Your discourse therefore, of the life and conversation of the Lord Jesus, is none other than heathenish: For you neither treat of the principle, his Godhead, by which he did his works; neither do you in the least, in one syllable, aver the first, the main and prime reason of this his conversation; only you treat of it so far, as a mean man might have considered it. And indeed it stood not with your design to treat aright with these things; for had you mentioned the first, though but once, your Babel had tumbled about your ears; for if in the holy Jesus did 'dwell the word,' one of the three in heaven; or if the Lord and Saviour Jesus Christ was truly, essentially, and naturally God; then must the principle from whence his works did proceed, be better than the principle from whence proceeded the goodness in Adam; otherwise Adam must be God and man. Also you do, or may know that the self-same act may be done from several principles: and again, that it is the principle from whence the act is done, and not the bare doing of the act, that makes it better or worse accepted, in the eyes either of God or men.
Now then, to shew you the main, or chief design of the life and conversation of the Lord Jesus.
First, It was not to shew us what an excellent holiness we once had in Adam, but that thereby God, the Eternal Majesty, according to his promise, might be seen by, and dwell with, mortal men: For the Godhead being altogether in its own nature invisible,

and yet desirous to be seen by, and dwell with the children of men; therefore was the Son, who is the self-same substance with the Father, closed with, or tabernacled in our flesh; that in that flesh, the nature and glory of the Godhead might be seen by, and dwell with us: 'The word was made flesh, and dwelt among us, [and we beheld his glory, (what glory? the glory,) as of the only begotten of the Father] full of grace and truth' (John 1:14). Again, 'The life [that is, the life of God, in the works and conversation of Christ] was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us' (1 John 1:2). And hence he is called the image of the invisible God (Col 1:15); or he by whom the invisible God is most perfectly presented to the sons of men. Did I say before, that the God of glory is desirous to be seen of us? Even so also, have the pure in heart, a desire that it should be so: 'Lord, say they, shew us the Father, and it sufficeth us' (John 14:8). And therefore the promise is for their comfort, that 'they shall see God' (Matt 5:8). But how then must they see him? Why, in the person, and by the life and works of Jesus. When Philip, under a mistake, thought of seeing God some other way, than in and by this Lord Jesus Christ; What is the answer? 'Have I been so long time with you, [saith Christ] and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake' (John 14:9-11). See here, that both the words and works of the Lord Jesus, were not to shew you, and so to call you back to the holiness that we had lost, but to give us visions of the perfections that are in the Father. He hath given us 'the knowledge of the glory of God, in the face of Jesus Christ' (2 Cor 4:6). And hence it is, that the apostle, in that brief collection of the wonderful mystery of godliness, placeth this in the front thereof: 'God was manifest in the flesh' (1 Tim 3:16). Was manifest, viz. In and by the person of Christ, when in the flesh he lived among us; manifest, I say, for this, as one reason, that the pure in heart, who long after nothing more, might see him. 'I beseech thee,' said Moses, 'shew me thy glory.'[17] 'and will God indeed dwell with men on the earth?' saith Solomon.

Now to fulfil the desires of them that fear him, hath he shewed himself in flesh unto them; which discovery principally is made by the words and works of Christ. But, Second, Christ by his words and works of righteousness, in the days of his flesh, neither shewed us which was, nor called us back to the possession of the holiness that we had lost; but did perfect, in, and by himself, the law for us, that we had broken. Man being involved in sin and misery, by reason of transgression committed against the law, or ministration of death, and being utterly unable to recover himself therefrom, the Son of God himself assumeth the flesh of man, and for sin condemned sin in that flesh. And that first, by walking, through the power of his eternal Spirit, in the highest perfection to every point of the whole law, in its most exact and full requirements; which was to be done, not only without commixing sin in his doing, but by one that was perfectly without the least being of it in his nature; yea, by one that now as God-Man, because it was God whose law was broken, and whose justice was offended: For, were it now possible to give a man possession of that holiness that he hath lost in Adam, that holiness could neither in the principle nor act deliver from the sin by him before committed. This is evident by many reasons: 1. Because it is not a righteousness able to answer the demands of the law for sin; that requiring not only a perfect abiding in the thing commanded, but a satisfaction by death, for the transgression committed against the

law. 'The wages of sin is death' (Rom 6:23). Wherefore he that would undertake the salvation of the world, must be one who can do both these things; one that can perfectly do the demands of the law in thought, word, and deed, without the least commixture of the least sinful thought in the whole course of his life: He must be also able to give by death, even by the death that hath the curse of God in it, a complete satisfaction to the law for the breach thereof. Now this could none but Christ accomplish; none else having power to do it. 'I have power [said he] to lay down my life, and I have power to take it again: And this commandment have I received of my Father' (John 10:18). This work then must be done, not by another earthly Adam, but by the Lord from Heaven; by one that can abolish sin, destroy the devil, kill death, and rule as Lord in heaven and earth. Now the words and works of the Lord Jesus, declared him to be such an one. He was first without sin; then he did no sin; neither could either the devil, the whole world, or the law, find any deceit in his mouth: But by being under the law, and walking in the law, by that Spirit which was the Lord God of the law, he not only did always the things that pleased the Father, but by that means in man's flesh, he did perfectly accomplish and fulfil that law which all flesh stood condemned by. It is a foolish and an heathenish thing, nay worse, to think that the Son of God should only, or specially fulfil, or perfect the law, and the prophets, by giving more and higher instances of moral duties than were before expressly given (p. 17). This would have been but the lading of men with heavy burthens. But know then, whoever thou art that readest, that Christ's exposition of the law was more to shew thee the perfection of his own obedience, than to drive thee back to the holiness thou hadst lost; for God sent him to fulfil it, by doing it, and dying to the most sore sentence it could pronounce: not as he stood a single person, but common,[18] as Mediator between God and man; making up in himself the breach that was made by sin, betwixt God and the world. For, Third, He was to die as a lamb, as a lamb without blemish, and without spot, according to the type; 'Your lamb shall be without blemish' (Exo 12:5). But because there was none such to be found BY and AMONG all the children of men; therefore God sent HIS from heaven. Hence John calls him the Lamb of God (John 1:29), and Peter him that was without spot, who washed us by his blood (1 Peter 1:19). Now wherein doth it appear that he was without spot and blemish, but as he walked in the law? These words therefore without spot are the sentence of the law, who searching him could find nothing in him why he should be slain, yet he died because there was sin: Sin! where? Not in him, but in his people; 'For the transgression of my people was he stricken' (Isa 53:8). He died then for our sins, and qualified himself so to do, by coming sinless into the world, and by going sinless through it; for had he not done both these, he must have died for himself. But being God, even in despite of all that stumble at him, he conquered death, the devil, sin, and the curse, by himself, and then sat down at the right hand of God.

Fourth, And because he hath a second part of his priestly office to do in heaven; therefore it was thus requisite that he should thus manifest himself to be holy and harmless, undefiled, and separate from sinners on the earth (Heb 7:26). As Aaron first put on the holy garments, and then went into the holiest of all. The life, therefore, and conversation of our Lord Jesus, was to shew us with what a curious robe and girdle he went into the holy place; and not to shew us with what an Adamitish holiness he would possess his own. 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens'; that he might always be accepted, both in person and offering, when he presenteth his blood to God, the atonement for sin. Indeed in some things he was an example to us to follow him; but

mark, it was not as he was Mediator, not as he was under the law to God, not as he died for sin, nor as he maketh reconciliation for iniquity. But in these things consist the life of our soul, and the beginning of our happiness. He was then exemplary to us, as he carried it meekly and patiently, and self-denyingly towards the world: But yet not so neither to any but such to whom he first offered justification by the means of his righteousness; for before he saith 'learn of me,' he saith, 'I will give you rest'; rest from the guilt of sin, and fear of everlasting burnings (Matt 11). And so Peter first tells us, he died for our sins; and next, that he left us an example (1 Peter 2:21). But should it be granted that the whole of Christ's life and conversation among men was for our example, for no other end at all, but that we should learn to live by his example, yet it would not follow, but be as far from truth as the ends of the earth are asunder, that by this means he sought to possess us with the holiness we had lost, for that he had not in himself; it is true he was born without sin, yet born God and man; he lived in the world without sin, but he lived as God-Man: he walked in and up to the law, but it was as God-Man. Neither did his manhood, even in those acts of goodness, which as to action, most properly respected it; do ought without, but by and in conjunction with his Godhead: Wherefore all and every whit of the righteousness and good that he did was that of God-Man, the righteousness of God. But this was not Adam's principle, nor any holiness that we had lost.

Your fifth chapter, therefore, consisteth of words spoken to the air.

Your sixth chapter tells us, 'That to make men truly virtuous and holy, was the design of Christ's inimitable actions, or mighty works and miracles, and these did only tend to promote it' (p. 68).

He neither did, nor needed, so much as one small piece of a miracle to persuade men to seek for the holiness which they had lost, or to give them again possession of that; for that as I have shewed, though you would fain have it otherwise, is not at all the Christian or gospel righteousness. Wherefore, in one word, you are as short by this chapter to prove your natural old covenant, promiseless, figurative holiness, to be here designed, as if you had said so much as amounts to nothing. Farther, Christ needed not to work a miracle to persuade men to fall in love with themselves, and their own natural dictates; to persuade them that they have a purity of the human nature in them; or that the holiness which they have lost, is the only true, real, and substantial holiness: These things, both corrupted nature and the devil, have of a long time fastened, and fixed in their minds.

His miracles therefore tend rather to take men off of the pursuit after the righteousness or holiness that we had lost, and to confirm unto us the truth of a far more excellent and blessed thing; to wit, the righteousness of God, of Christ, of faith, of the Spirit, which that you speak of never knew; neither is it possible that he should know it who is hunting for your sound complexion, your purity of human nature, or its dictates, as the only true, real, and substantial righteousness. 'They are ignorant of God's righteousness, that go about to establish their own righteousness'; and neither have, nor can, without a miracle, submit themselves unto the righteousness of God. They cannot submit themselves thereto; talk thereof they may, notion it they may, profess it too they may; but for a man to submit himself thereto, is by the might power of God. Miracles and signs are for them that believe not (1 Cor 14:22). Why for them? That they might believe; therefore their state is reckoned fearful that have not yet believed for all his wondrous works. And though he did so many miracles among them, yet they believed him not (John 12:37-40). But what should they believe? That Jesus is the true Messias, the Christ that should come into the world. Do you say that I blaspheme (saith

Christ) because I said I am the Son of God: 'If I do not the works of my Father believe me not; but if I do, though ye believe not me believe the works: that ye may know, and believe that the Father is in me, and I in him' (John 10:37,38). But what is it to believe that he is Messias, or Christ? Even to believe that this man Jesus was ordained and appointed of God (and that before all worlds) to be the Saviour of men, by accomplishing in himself an everlasting righteousness for them, and by bearing their sins in his body on the tree; that it was he that was to reconcile us to God, by the body of his flesh, when he hanged on the cross. This is the doctrine that at the beginning Christ preached to that learned ignorant Nicodemus. 'As Moses [said he] lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life' (John 3:14,15). The serpent was lifted up upon a pole (Num 21:9): 'Christ was hanged on a tree.' The serpent was lifted up for murmurers: Christ was hanged up for sinners: The serpent was lifted up for them that were bitten with fiery serpents, the fruits of their wicked murmuring: Christ was hanged up for them that are bitten with guilt, the rage of the devil, and the fear of death and wrath: The serpent was hanged up to be looked on: Christ was hanged up that we might believe in him, that we might have faith in his blood: They that looked upon the serpent of brass lived: They that believe in Christ shall be saved, and shall never perish. Was the serpent then lifted up for them that were good and godly? No, but for the sinners: 'So God commended his love to us, in that, while we were yet sinners Christ died for us.' But what if they that were stung, could not, because of the swelling of their face, look up to the brazen serpent? then without remedy they die: So he that believeth not in Christ shall be damned. But might they not be healed by humbling themselves? one would think that better than to live by looking up only: No, only looking up did it, when death swallowed up them that looked not. This then is the doctrine, 'Christ came into the world to save sinners': according to the proclamation of Paul, 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' The forgiveness of sins: But what is meant by forgiveness? Forgiveness doth strictly respect the debt, or punishment that by sin we have brought upon ourselves. But how are we by this man forgiven this? Because by his blood he hath answered the justice of the law, and so made amends to an offended majesty. Besides, this man's righteousness is made over to him that looks up to him for life; yea, that man is made the righteousness of God in him. This is the doctrine that the miracles were wrought to confirm, and that, both by Christ, and his apostles, and not that holiness and righteousness, that is the fruit of a feigned purity of our nature.

Take two or three instances for all.

First, 'Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep' (John 10:24-26).

By this scripture the Lord Jesus testifies what was the end of his words and wondrous works, viz. That men might know that he was the Christ; that he was sent of God to be the Saviour of the world; and that these miracles required of them, first of all, that they accept of him by believing; a thing little set by, by our author, first in p. 299 he preferreth his doing righteousness far before it, and above all things else, his words are verbatim thus, 'Let us exercise ourselves unto real and substantial godliness, [such as he hath described in the first part of his book, viz. That which is the dictates of his

human nature, &c.] and in keeping our consciences void of offence, both towards God and towards men, and in studying the gospel to enable us, not to discourse, or only to believe, but also and above all things to do well.' But believing, though not with this man, yet by Christ and his wondrous miracles, is expected first, and above ALL things, from men; and to do well, in the best sense (though his sense is the worst) is that which by the gospel is to come after.

Second, 'Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them,' &c. (Mark 16:15-18).

Mark you here, it is believing, believing; It is, I say, believing that is here required by Christ. Believing what? The gospel; even good tidings to sinners by Jesus Christ; good tidings of good, glad tidings of good things. Mark how the apostle hath it; the glad tidings is, 'That through this man [Jesus] is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38,39).

These signs shall follow them that believe. Mark, signs before, and signs after, and all to excite to, and confirm the weight of believing. 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen' (Mark 16:20).

Third, 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will' (Heb 2:1-4).

Here we are excited to the faith of the Lord Jesus, under these words 'so great salvation.' As if he had said, give earnest heed, the most earnest heed, to the doctrine of the Lord Jesus, because it is 'so great salvation.' What this salvation is, he tells us, it is that which was preached by the Lord himself; 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). God so loved, that he gave his Son to be so great salvation. Now as is expressed in the text, to be the better for this salvation, is, to give heed to hear it; for 'Faith cometh by hearing' (Rom 10:17).

He saith not give heed to doing, but to the word you have heard; faith, I say, cometh by hearing, and hearing by the word of God (Rom 10). But that this hearing is the hearing of faith, is farther evident:

1. Because he speaketh of a great salvation, accomplished by the love of God in Christ, accomplished by his blood. 'By his own blood he entered in once into the holy place, having obtained eternal redemption for us' (Heb 9:12).
2. This salvation is set in opposition to that which was propounded before, by the ministration of angels, which consisted in a law of works; that which Moses received to give to the children of Israel. 'For the law [a command to works and duties] was given by Moses, but grace and truth came by Jesus Christ' (John 1:17). To live by doing works is the doctrine of the law and Moses; but to live by faith and grace, is the doctrine of Christ, and the gospel.

Besides, the threatening being pressed with an 'How shall we escape?' Respects still a

better, a freer, a more gracious way of life, than either the moral or ceremonial law; for both these were long before: But here comes in another way, not that propounded by Moses, or the angels, but since by the Lord himself. 'How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.'

Now mark, It is this salvation, this so great and eternal salvation, that was obtained by the blood of the Lord himself. It was this, even to confirm faith in this, that the God of heaven himself came down to confirm, by signs and wonders; 'God bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will' (Heb 2:4).

Thus we see, that to establish a holiness that came from the first principles of morals in us, or that ariseth from the dictates of our human nature, or to drive us back to that figurative holiness that we had once, but lost in Adam, is little thought on by Jesus Christ, and as little intended by any of the gospel miracles.

A word or two more. The tribute money you mention,[19] was not as you would clawingly insinuate for no other purpose, than to shew Christ's loyalty to the magistrate: But first, and above all, to shew his godhead, to confirm his gospel, and then to shew his loyalty, the which, Sir, the persons you secretly smite at, have respect for, as much as you.

Again, Also the curse of the barren fig-tree, mentioned (p. 73) was not (if the Lord himself may be believed) to give us an emblem of a person void of good works; but to shew his disciples the power of faith, and what a wonder-working thing that blessed grace is. Wherefore, when the disciples wondered at that sudden blast that was upon the tree, Jesus answered not, behold an emblem of one void of moral virtues; but 'Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive' (Matt 21:21,22). Again, Mark saith, When Peter saw the fig-tree that the Lord had cursed dried up from the roots, he said to his master, 'behold the fig-tree which thou cursedst is withered away' (11:21). Christ now doth not say as you, this tree was an emblem of a professor void of good works; but, 'Have faith in, or the faith of God. For, verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he said shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Christ Jesus therefore had a higher, and a better end, than that which you propound, in his cursing the barren fig-tree, even to shew, as himself expounds it, the mighty power of faith; and how it lays hold of things in heaven, and tumbleth before it things on earth. Wherefore your scriptureless exposition, doth but lay[20] you even Solomon's proverb, 'The legs of the lame are not equal,' &c. (Prov 26:7).

I might enlarge; but enough of this; only here I add, that the wonders and miracles that attend the gospel, were wrought, and are recorded, to persuade to faith in Christ. By faith in Christ men are justified from the curse, and judgment of the law. This faith worketh by love, by the love of God it brings up the heart to God, and goodness; but not by your covenant (Eze 16:61), not by principles of human nature, but of the Spirit of God; not in a poor, legal, old covenant, promiseless, ignorant, shadowish, natural holiness, but by the Holy Ghost.

[The death of Christ accomplished an infinitely greater object than the restoring of man

to his original temporal holiness.]
I come now to your seventh chapter; but to that I have spoken briefly already, and therefore here shall be the shorter.
In this chapter you say, 'that to make men holy was the design of Christ's death' (p. 78).

Answer. 1. But not with your described principles of humanity, and dictates of human nature. He designed not, as I have fully proved, neither by his death, nor life, to put us into a possession of the holiness which we had lost, though the proof of that be the business of your book.
2. To make men holy, was doubtless designed by the death and blood of Christ: but the way and manner of the proceeding of the Holy Ghost therein, you write not of; although the first text you mention (p. 78,79) doth fairly present you with it. For the way to make men inwardly holy, by the death and blood of Christ, is, first, to possess[21] them with the knowledge of this, that their sins were crucified with him, or that he did bar them in his body on the tree: 'Knowing this, that our Old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (Rom 6:6). So he died for all, that they that live, should not henceforth live unto themselves, as you would have them, nor to the law or dictates of their own nature, as your doctrine would persuade them; 'but to him that died for them, and rose again' (2 Cor 5:15).
There are two things, in the right stating of the doctrine of the effects of the death and blood of Christ, that do naturally effect in us an holy principle, and also a life becoming such a mercy.
First, For that by it we are set at liberty, by faith therein, from the guilt, and curse that is due to guilt, from death, the devil, and the wrath to come. No encouragement to holiness like this, like the persuasion, and belief of this; because this carrieth in it the greatest expression of love, that we are capable of hearing or believing, and there is nothing that worketh on us so powerfully as love. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins' (1 John 4:10). He then that by faith can see that the body of his sin did hang upon the cross, by the body of Christ, and that can see by that action, death and sin, the devil and hell, destroyed for him; it is he that will say, 'Bless the Lord, O my soul, and all that is within me bless his holy name,' &c. (Psa 103:1-4).
Second, Moreover, the knowledge of this giveth a man to understand this mystery, That Christ and himself are united in one. For faith saith, If our Old Man was crucified with Christ, then were we also reckoned in him, when he hanged on the cross, 'I am crucified with Christ' (Gal 2:20). All the Elect did mystically hang upon the cross in Christ. We then are dead to the law, and sin, first, by the body of Christ (Rom 7:4). Now he that is dead is free from sin; now if we be dead with Christ, we believe that we shall live with him, knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God: likewise reckon yourselves also dead unto sin, but alive unto God, through Jesus Christ our Lord (Rom 6). This also Peter doth lively discourse of, 'Forasmuch then [saith he] as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin' (1 Peter 4:1). By which words he insinuateth the mystical union that is between Christ the head, and the Elect his body: arguing from the suffering of a part, there should be a sympathy in the whole. If Christ then suffered for us, we were (even our sins, bodies and souls) reckoned in him when he so suffered. Wherefore, by his sufferings, the

wrath of God for us is appeased, the curse is taken from us: for as Adam by his acts of rebellion, made all that were in him guilty of his wickedness; so Christ by his acts, and doings of goodness, and justice; made all that were reckoned in him good, and just also: but as Adam's transgression did first, and immediately reside with, and remain in the person of Adam only, and the imputation of that transgression to them that sprang from him; so the goodness, and justice, that was accomplished by the second Adam, first, and immediately resideth in him, and is made over to his also, by the imputation of God. But again, as they that were in Adam, stood not only guilty of sin, by imputation, but polluted by the filth that possessed him at his fall; so the children of the second Adam, do not only, though first, stand just by virtue of the imputation of the personal acts of justice, and goodness done by Christ; but they also receive of that inward quality, the grace, and holiness that was in him, at the day of his rising from the dead. [22]

Thus therefore come we to be holy, by the death, and blood of the Lord: this also is the contents of those other scriptures, which abusively you cite, to justify your assertion, to wit.

'That the great errand of Christ in coming into the world, was—to put us again into possession of the holiness which we had lost. And that only designed the establishing such a holiness, as is seated originally in our natures, and originally dictates of the human nature.' The rest of the chapter being spoken to already, I pass it, and proceed to the next.

Your eighth chapter tells us, 'That it is only the promoting of the design of making men holy, that is aimed at by the apostles insisting on the doctrines of Christ's resurrection, ascension, and coming again to judgment.'

Though this should be granted, as indeed it ought not; yet there is not one syllable in all their doctrines, that tendeth in the least to drive men back to the possession of the holiness we had lost; which is still the thing asserted by you, and that, for the proof of which you make this noise, and ado. Neither did Christ at all design the promoting of holiness, by such principles as you have asserted in your book; neither doth the holy Spirit of God, either help us in, or excite us to our duty, SIMPLY from such natural principles.

But the apostles in these doctrines you mention, had far other glorious designs; such as were truly gospel, and tended to strengthen our faith yet farther: As,

First, For the resurrection of Christ; they urge THAT, as an undeniable argument, of his doing away sin, by his sacrifice and death: 'He was delivered for our offences,' because he put himself into the room, and state of the wicked, as undertaking their deliverance from death, and the everlasting wrath of God. Now putting himself into their condition, he bears their sins, and dies their death; but how shall we know, that by undertaking this work, he did accomplish the thing he intended? the answer is, 'He was raised again for our justification' (Rom 4:25). Even to make it manifest, that by the offering of himself he had purged our sins from before the face of God. For in that he was raised again, and that by him, for the appeasing of whose wrath he was delivered up to death; it is evident that the work for us, was by him effectually done: for God raised him up again. And hence it is that Paul calls the resurrection of Christ, 'the sure mercies of David. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David' (Acts 13:34). For Christ having conquered and overcome death, sin, the devil, and the curse, by himself, as it is manifest he did, by his rising from the dead; what now remains for him, for whom he did this, but mercy and goodness for ever?

Wherefore the resurrection of Christ is that which sealeth the truth of our being delivered from the wrath by his blood.
Second, As to his ascension they [the inspired writers] urge and make use of that, for divers weighty reasons also.
1. As a farther testimony yet, of the sufficiency of his righteousness to justify sinners withal: for if he that undertaketh the work, is yet entertained by him, whose wrath he was to appease thereby: What is it? But that he hath so completed that work. Wherefore he saith, that the Holy Ghost shall convince the world; that he hath a sufficient righteousness, and that because he went to the Father and they saw him no more (John 16), because he, when he ascended up to the Father, was there entertained, accepted, and embraced of God. That is an excellent word. 'He is chosen of God, and precious.' Chosen of God to be the righteousness, that his Divine Majesty is pleased with, and takes complacency in; God hath chosen, exalted, and set down Christ at his own right hand; for the sweet savour that he smelled in his blood, when he died for the sins of the world.
2. By his ascension he sheweth how he returned conqueror, and victor over our enemies. His ascension was his going home, from whence he came, to deliver us from death: now it is said, that when he returned home, or ascended, 'he led captivity captive' (Eph 4), that is, carried them prisoners, whose prisoners we were: He rode to heaven in triumph, having in chains the foes of believers.
3. In that he ascended, it was, that he might perform for us, the second part of his priestly office, or mediatorship. He is gone into heaven itself, there 'now to appear in the presence of God for us' (Heb 9:24). 'Wherefore, he is able also to save them to the uttermost, that come unto God by him, [as indifferent a thing as you make it to be] seeing he ever liveth [viz. in heaven, whither he is ascended] to make intercession for them' (7:25).
4. He ascended, that he might be exalted not only above, but be made head over all things to the church. Wherefore now in heaven, as the Lord in whose hand is all power, he ruleth over, both men, and devils, sin, and death, hell, and all calamities, for the good and profit of his body, the church (Eph 1:19-23).
5. He ascended to prepare a place for us, who shall live and die in the faith of Jesus (John 14:1-3).
6. He ascended, because there he was to receive the Holy Ghost, the great promise of the New Testament; that he might communicate of that unto his chosen ones, to give them light to see his wonderful salvation, and to be as a principle of holiness in their souls: 'For the Holy Ghost was not yet given, because that Jesus was not yet glorified' (John 7:39). But when he ascended on high, even as he led captivity captive, so he received gifts for men; by which gifts he meaneth the Holy Ghost, and the blessed and saving operations thereof (Luke 24; Acts 1:2).
Third. As to his coming again to judgment, that doctrine is urged, to shew the benefit that the godly will have at that day, when he shall gather together his elect, and chosen, from one end of heaven unto the other. As also to shew you what an end he will make with those who have not obeyed his gospel (Matt 25; 2 Thess 1:8; 2 Peter 3:7-11).
Now it is true, all these doctrines do forcibly produce an holy, and heavenly life, but neither from your principles, nor to the end you propound; to wit, that we should be put into possession of our first, old covenant righteousness, and act from human and natural principles.
Your ninth chapter is spent, as you suppose, to shew us the nature, and evil of sin; but because you do it more like a heathen philosopher, than a minister of the gospel, I shall

not much trouble myself therewith.
Your tenth chapter consisteth in a commendation of virtue, but still of that, and no other, though counterfeited for another, than at first you have described (chap. 1) even such, which is as much in the heathens you make mention of, as in any other man, being the same both in root, and branches, which is naturally to be found in all men, even as is sin and wickedness itself. And hence you call it here, a living up to your feigned 'highest principles, like a creature possessed of a mind and reason.' Again, 'While we do thus, we act most agreeably to the right frame and constitution of our souls, and consequently most naturally; and all the actions of nature, are confessedly very sweet and pleasant'; of which very thing you say, 'the heathens had a great sense' (p. 113, 114).
Ans. No marvel, for it was their work, not to search the deep things of God, but those which be the things of a man, and to discourse of that righteousness, and principle of holiness, which was naturally founded, and found within themselves, as men; or, as you say, 'as creatures possessed with a mind and reason.' But as I have already shewed, all this may be, where the Holy Ghost and faith is absent, even by the dictates, as you call them, of human nature; a principle, and actions, when trusted to that, as much please the devil, as any wickedness that is committed by the sons of men. I should not have thus boldly inserted it, but that yourself did tell me of it (p. 101). But I believe it was only extorted from you; your judgment, and your Apollo, suit not here, though indeed the devil is in the right; for this righteousness and holiness which is our own, and of ourselves, is the greatest enemy to Jesus Christ: the post against his post, and the wall against his wall. 'I came not to call the righteous [puts you quit of the world] but sinners to repentance.'
[Man in wretched uncertainty if he possessed no better holiness than that of Adam in his creation.]
Your eleventh chapter is, to shew what a miserable creature that man is, that is destitute of your holiness.
Ans. And I add, as miserable is he, that hath, or knoweth no better. For such an one is under the curse of God, because he abideth in the law of works, or in the principles of his own nature, which neither can cover his sins from the sight of God, nor possess him with faith or the Holy Ghost.
There are two things in this chapter, that proclaim you to be ignorant of Jesus Christ. First, you say, It is not possible a wicked man should have God's pardon (p. 119,130). Secondly, You suppose it to be impossible for Christ's righteousness to be imputed to an unrighteous man (p. 120).
Ans. To both which, a little briefly; God doth not use to pardon painted sinners, but such as are really so. Christ died for sinners (1 Tim 1:15), and God justifieth the ungodly (Rom 5:6-9), even him that worketh not (4:3-5), nor hath no works to make him godly (9:18; Isa 33:11). Besides, pardon supposes sin; now he that is a sinner is a wicked man; by nature a child of wrath, and, as such, an object of the curse of God, because he hath broken the law of God. But such God pardoneth; not because they have made themselves holy, or have given up themselves to the law of nature, or to the dictates of their human principles, but because he will be gracious, and because he will give to his beloved Son Jesus Christ, the benefit of his blood.
As to the second head, what need is there that the righteousness of Christ should be imputed, where men are righteous first? God useth not thus to do; his righteousness is for the 'stout-hearted, that are far from righteousness' (Isa 46:12).
The believing of Abraham was while yet he was uncircumcised; and circumcision was

added, not to save him by, but as a seal of the righteousness of that faith, which he had, being yet uncircumcised. Now we know that circumcision in the flesh, was a type of circumcision in the heart (Rom 2); wherefore the faith that Abraham had, before his outward circumcision, was to shew us, that faith, if it be right, layeth hold upon the righteousness of Christ, before we be circumcised inwardly; and this must needs be so: for if faith doth purify the heart, then it must be there before the heart is purified. Now this inward circumcision is a seal, or sign of this: that that is the only saving faith, that layeth hold upon Christ before we be circumcised. But he that believeth before he be inwardly circumcised, must believe in another, in a righteousness without him, and that, as he standeth at present in himself ungodly; for he is not circumcised; which faith, if it be right, approveth itself also so to be, by an after work of circumcising inwardly. But, I say, the soul that thus layeth hold on Christ, taketh the only way to please his God, because this is that also, which himself hath determined shall be accomplished upon us. 'Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth THE UNGODLY, his faith is counted for righteousness' (Rom 4). He that is ungodly, hath a want of righteousness, even of the inward righteousness of works: but what must become of him? Let him believe in him that justifieth the ungodly, because, for that purpose, there is in him a righteousness. We will now return to Paul himself; he had righteousness before he was justified by Christ; yet, he choose to be justified rather as an unrighteous man, than as one endued with so brave a qualification. That I may 'be found in him, not having mine own righteousness,' away with mine own righteousness; I choose rather to be justified as ungodly, by the righteousness of Christ, than by mine own, and his together (Phil 3). You argue therefore, like him that desireth to be a teacher of the law, (nay worse,) that neither knoweth what he saith, nor whereof he affirmeth. But you say,

'Were it possible that Christ's righteousness could be imputed to an unrighteous man, I dare boldly affirm that it would signify as little to his happiness, while he continueth so, as would a gorgeous, and splendid garment, to one that is almost starved,' &c (p. 12).

Ans. 1. That Christ's righteousness is imputed to men, while sinners, is sufficiently testified by the word of God (Eze 16:1-8; Zech 3:1-5; Rom 3:24-25, 4:1-5, 5:6-9; 2 Cor 5:18-21; Phil 3:6-8; 1 Tim 1:15,16; Rev 1:5).

2. And that the sinner, or unrighteous man, is happy in this imputation, is also as abundantly evident. For, (1.) The wrath of God, and the curse of the law, are both taken off by this imputation. (2.) The graces and comforts of the Holy Ghost, are all entailed to, and followers of, this imputation. 'Blessed is he to whom the Lord will not impute sin.' It saith not, that he is blessed that hath not sin to be imputed, but he to whom God will not impute them, he saith, therefore the non-imputation of sin, doth not argue a non being thereof in the soul, but a glorious act of grace, imputing the sufficiency of Christ's righteousness, to justify him that is yet ungodly.

But what blessedness doth follow the imputation of the righteousness of Christ, to one that is yet ungodly?

Ans. Even the blessing of Abraham, to wit, grace and eternal life: For Christ was made the curse, and death, that was due to us as sinners; 'That the blessing of Abraham might come on the Gentiles, through [faith in] Jesus Christ; that we might receive the promise of the Spirit through faith' (Gal 3:13,14). Now faith hath its eye upon two things, with respect to its act of justifying. First, it acknowledgeth that the soul is a sinner, and then, that there is a sufficiency in the righteousness of Christ, to justify it in the sight of God, though a sinner.

We have believed in Jesus Christ, that we might be justified by the faith of Christ, and

not by the works of the law; therefore they that believe aright, receive righteousness, even the righteousness of another, to justify them, while yet in themselves they are sinners.

Why do they believe in Christ? the answer is: that they might be justified, not because in their own eyes they are. They therefore at present stand condemned in themselves, and therefore they believe in Jesus Christ, that they might be set free from present condemnation. Now being justified by his blood, as ungodly, they shall be saved by his life, that is, by his intercession: for whom he justifieth by his blood, he saveth by his intercession; for by that is given the spirit, faith, and all grace that preserveth the elect unto eternal life and glory.

I conclude therefore, that you argue not gospelly, in that you so Boldly affirm, That it would signify as little to the happiness of one, to be justified by Christ's righteousness, while a sinner; as would a gorgeous and splendid garment to one that is ready to perish. For farther, thus to be justified, is meat and drink to the sinner; and so the beginning of eternal life in him. 'My flesh is meat indeed [said Christ] and my blood is drink indeed; and he that eateth my flesh, and drinketh my blood, hath eternal, or everlasting life.' He affirmeth it once again: 'As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me' (John 6:57). Here now is a man an hungered, what must he feed upon? Not his pure humanity, not upon the sound complexion of his soul, nor yet on the dictates of his human nature, nor those neither, which you call truly generous principles: but upon the flesh and blood of the Son of God, which was once given for the sin of the world. Let those then, that would be saved from the devil and hell, and that would find a fountain of grace in themselves, first receive, and feed upon Christ, as sinners and ungodly; let them believe that both his body, and blood, and soul, was offered for them, as they were sinners. The believing of this, is the eating of Christ; this eating of Christ, is the beginning of eternal life, to wit, of all grace and health in the soul; and of glory to be enjoyed most perfectly in the next world.

Your twelfth chapter is to shew, 'That holiness being perfected is blessedness itself; and that the glory of heaven consists chiefly in it.'

Ans. But none of your holiness, none of that inward holiness, which we have lost before conversion, shall ever come to heaven: that being, as I have shewed, a holiness of another nature, and arising from another root, than that we shall in heaven enjoy.

But further, your description of the glory that we shall possess in heaven, is questionable, as to your notion of it; your notion is, that the substance of it consists 'in a perfect resemblance to the divine nature' (p. 123,124).

Ans. Therefore not in the enjoyment of the divine nature itself: for that which in substance is but a bare resemblance, though it be a most perfect one, is not the thing itself, of which it is a resemblance. But the blessedness that we shall enjoy in heaven, in the very substance of it, consisteth not wholly, nor principally, in a resemblance of, but in the enjoyment of God himself; 'Heirs of God.' Wherefore there shall not be in us a likeness only to, but the very nature of God: 'Heirs of God, and joint heirs with Christ' (Rom 8:17). Hence the apostle tells us, that he 'rejoiced in hope of the glory of God' (Rom 5:2). Not only in hope of a resemblance of it. 'The Lord is my portion, saith my soul.' But this is like the rest of your discourse. You are so in love with your Adamitish holiness, that with you it must be God in earth, and heaven.

Who they are that hold, [that] our happiness in heaven shall come by a mere fixing our eyes upon the divine perfections, I know not: But thus I read, 'we shall be like him.' Why? or how? 'For we shall see him as he is.' Our likeness then to God, even in the

very heavens, will in great part come by the visions of him. And to speak the truth, our very entrance into eternal life, or the beginnings of it here, they come to us thus, 'But we all [every one of us that shall be saved, come by it only thus] with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord' (2 Cor 3:18).
And whereas you tell us (p. 124). That the devils themselves have a large measure of some of the attributes of God, as knowledge, power, &c. though themselves are unlike unto them.
In this you most prodigiously blaspheme.
Your thirteenth chapter is to show, 'That our Saviour's preferring the business of making men holy, before any other, witnesseth, that this is to do the best service to God.'
But still respecting the holiness, you have in your first chapter described, which still the reader must have his eye upon, it is false, and a slander of the Son of God. He never intended to promote or prefer your natural old covenant holiness, viz. that which we had lost in Adam, or that which yet from him, in the dregs thereof, remaineth in human nature; but that which is of the Holy Ghost, of faith, of the new covenant.
I shall not here again take notice of your 130th page, nor with the error contained therein, about justification by imputed righteousness.
But one thing I observe, that in all this chapter you have nothing fortified what you say, by any word of God; no, though you insinuate (p. 129 and p. 131) that some dissent from your opinion. But instead of the holy words of God, being as you feign, conscious to yourself, you cannot do it so well as by another method, viz. The words of Mr. John Smith; therefore you proceed with his, as he with Plato's, and so wrap you up the business.
[Christ gives a new and spiritual light.]
You come next to an improvement upon the whole, where you make a comparison between the heathens and the gospel; shewing how far the gospel helpeth the light the heathens had, in their pursuit after your holiness. But still the excellency of the gospel, as you have vainly dreamt, is to make improvement first of the heathen principles; such good principles, say you, 'as were by the light of nature dictated to them' (p. 133). As,
1. 'That there is but one God; that he is infinitely perfect,' &c.
2. 'That we owe our lives, and all the comforts of them to him.'
3. 'That he is our sovereign Lord.'
4. 'That he is to be loved above all things' (p. 136).
Ans. 1. Seeing all these are, and may be known, as you yourself confess, by them that have not the gospel; and I add, nor yet the Holy Ghost, nor any saving knowledge of God, or eternal life: Therefore it cannot be the design of Jesus Christ by the gospel to promote or help forward this knowledge, simply from this principle, viz. Natural light, and the dictates of it. My reason is, because when nature is strained to the highest pin, it is but nature still; and so all the improvement of its light and knowledge is but an increase of that which is but natural. 'But [saith Paul] the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor 2:14).
But the gospel is the ministration of the Spirit; a revelation of another thing than is found in, or can be acquired by, heathenish principles of nature.
I say, a revelation of another thing; or rather, another discovery of the same. As, 1. Concerning the Godhead; the gospel giveth us another discovery of it, than is possible to be obtained by the dictates of natural light; even a discovery of a trinity of persons,

and yet unity of essence, in the same Deity (1 John 5:1,5,8). 2. The light of nature will not shew us, that God was in Christ, reconciling the world to himself. 3. The light of nature will not shew us, that we owe what we are, and have, to God, because we are the price of the blood of his Son. 4. The light of nature will not shew, that there is such a thing as election in Christ. 5. Or, that there is such a thing, as the adoption of children to God, through him. 6. Nor, that we are to be saved by faith in his blood. 7. Or, that the man Christ shall come from heaven to judgment. These things, I say, the light of nature teacheth not; but these things are the great and mighty things of the gospel, and those about which it chiefly bendeth itself, touching upon other things, still as those that are knowable, by a spirit inferior to this of the gospel.

Besides, as these things are not known by the light of nature, so the gospel, when it comes, as I also told you before, doth implant in the soul another principle, by which they may be received, and from which the soul should act and do, both towards God and towards men; as namely the Holy Ghost, faith, hope, the joy of the Spirit, &c.

The other things you mention, viz.

1. 'The immorality of the soul' (p. 138).
2. 'The doctrine of rewards and punishments in the life to come' (p. 140).
3. 'Of the forgiveness of sin upon true repentance,' &c. (p. 142).

[4. The doctrine of God's readiness to assist men by his special grace in their endeavours after virtue (p. 143).]

Ans. All these things may be assented to, where yet the grace of the gospel is not, but yet the apprehension must be such, as is the light by which they are discovered; but the light of nature cannot discover them, according to the light and nature of the gospel; because the gospel knowledge of them, ariseth also from another principle: So then, These doctrines are not confirmed by the gospel, as the light of nature teacheth them: Wherefore, Paul, speaking of the things of the gospel, and so consequently of these, he saith, 'Which things also we speak, NOT in the WORDS which MAN'S wisdom teacheth, but which the HOLY GHOST teacheth; comparing spiritual things with spiritual' (1 Cor 2:13). As if he should say, We speak of God, of the soul, of the life to come, of repentance, of forgiveness of sins, &c. Not as philosophers do, nor yet in their light; but as saints, Christians, and sons of God, as such who have received, not the spirit of the world, but the spirit which is of God; that we may know the things that are freely given to us of God.

But you add (for the glory of the gospel) That we have other things, which no man could, without divine revelation, once have dreamed of. As,

That God hath made miserable sinners the objects of such transcendent love, as to give them his only begotten Son.

Ans. I must confess, If this one head had by you been handled well, you would have written like a worthy gospel minister. But you add (p. 146).

1. That when Christ was sent, it was to shew us upon what terms God was reconcilable to us, viz. By laying 'before us all the parts of that holiness, which is necessary to restore our natures to his own likeness;—and most pathetically, moreover to intreat us to do what lieth in us to put them in practice, that so it may be to eternity well with us.' What these things are, you mention not here; therefore I shall leave them to be spoken to under the third head.
2. A second thing you mention is, 'That this Son of God conversed upon equal terms with men, becoming the Son of Man, born of a woman [a great demonstration that God hath a liking to the human nature].' But little to the purpose as you have handled it.
3. 'That the Son of God taught men their duty, by his own example, and did himself

perform what he required of them; and that himself did tread before us EVERY step of that way, which he hath told us leadeth to eternal life.'
Ans. Now we are come to the point, viz.: 'That the way to eternal life is, First of all to take Christ for our example, trading his step': And the reason, if it be true, is weighty: 'For he hath trod every step before us, which he hath told us leads to eternal life.'
1. Every step. Therefore he went to heaven by virtue of an imputative righteousness. For this is one of our steps thither.
2. Every step. Then he must go thither, by faith in his own blood for pardon of sin. For this is another of our steps thither.
3. Every step. Then he must go thither by virtue of his own intercession at the right hand of God, before he came thither: For this is one of our steps thither.
4. Every step. Then he must come to God, and ask mercy for some great wickedness, which he had committed. For this is also one of our steps thither.
But again, we will consider it the other way.
1. Every step. Then we cannot come to heaven, before we first be made accursed of God. For so was he before he came thither.
2. Every step. Then we must first make our body and soul an offering for the sin of others. For this did he before he came thither.
3. Every step. Then we must go to heaven for the sake of our own righteousness. For that was one of his steps thither.
O, Sir! What will thy gallant, generous mind do here? Indeed you talk of his being an expiatory sacrifice for us, but you put no more trust to that, than to Baptism, or the Lord's Supper; counting that, with the other two, but things indifferent in themselves (p. 6-9).
You add again, 'That this Son of God being raised from the dead, and ascended to heaven, is our high priest there': But you talk not at all of his sprinkling the mercy seat with his blood, but clap upon him, the heathens demons; negotiating the affairs of men with the supreme God, and so wrap up, with a testification that it is needless to enlarge on the point (p. 149).
But to be plain, and in one word to tell you, about all these things you are heathenishly dark; there hath not in these one hundred and fifty pages one gospel truth been christianity handled by you; but rather a darkening of truth by words without knowledge. What man that ever had read, or assented to the gospel, but would have spoken, yet kept within the bounds of truth, more honourably of Christ, than you have done? His sacrifice must be stept over, as the spider straddleth over the wasp, his intercession is needless to be enlarged upon. But when it falleth in your way to talk of your human nature, of the dictates, of the first principles of morals within you, and of your generous mind to follow it: oh what needs is there now of amplifying, enlarging, and pressing it on men's consciences! As if that poor heathenish, pagan principle, was the very spirit of God within us: And as if righteousness done by that, was that, and that only, that would or could fling heaven gates off the hinges.
Yea, a little after you tell us, that 'The doctrine of his sending the Holy Ghost, was to move and excite us to our duty, and to assist, cheer, and comfort us in the performance of it.' Still meaning our close adhering, by the purity of our human nature, to the dictates of the law, as written in our hearts as men. Which is as false as God is true. For the Holy Ghost is sent into our hearts, not to excite us to a compliance with our old and wind-shaken excellencies, that came into the world with us; but to write new laws in our hearts; even the law of faith, the word of faith and of grace, and the doctrine of remission of sins, through the blood of the Lamb of God, that holiness might flow from

thence.
Your 15th chapter is to shew, That the gospel giveth far greater helps to an holy life, than the Jewish ceremonies did of old. I answer,
But the reader must here well weigh, that in the gospel you find also some positive precepts, that are of the same nature with the ceremonies under the law; of which, that of coming to God by Christ, you call one, and baptism, and the Lord's supper, the other two. So then by your doctrine, the excellency of the gospel doth not lie in that we have a Christ to come to God by, but in things as you feign more substantial. What are they? 'Inward principles of holiness' (p. 159). Spiritual precepts (p. 162). That height of virtue, and true goodness, that the gospel designeth to raise us to: all which are general words, falling from a staggering conscience, leaving the world, that are ignorant of his mind, in a muse; but tickling his brethren with the delights of their moral principles, with the dictates of their human nature, and their gallant generous minds. Thus making a very stalking-horse of the Lord Jesus Christ, and of the words of truth and holiness, thereby to slay the silly one; making the Lord of life and glory, instead of a saviour, by his blood, the instructor, and schoolmaster only of human nature, a chaser away of evil affections, and an extinguisher of burning lusts;[23] and that not so neither, but by giving perfect explications of moral precepts (p. 17), and setting himself an example before them to follow him (p. 297).
Your sixteenth chapter, containeth an answer to those that object against the power of the christian religion to make men holy.
Ans. And to speak truth, what you at first render as the cause of the unholiness of the professors thereof (p. 171) is to the purpose, had it been christianly managed by you, as namely, men's gross unbelief of the truth of it; for it 'effectually worketh in them that believe' (1 Thess 2:13). But that you only touch and away, neither showing what is the object of faith, nor the cause of its being so effectual to that purpose; neither do you at all treat of the power of unbelief, and how all men by nature are shut up therein (Rom 11:32). But presently, according to your old and natural course, you fall, first, upon a supposed power in men, to embrace the gospel, both by closing with the promise, and shunning the threatening (p. 172); farther adding, that 'mankind is endued with a principle of freedom, and that this principle is as essential, as any other to the human nature' (p. 173). By all which it is manifest, that however you make mention of unbelief, because the gospel hath laid the same in your way, yet your old doctrine of the purity of the human nature, now broken out into a freedom of will, and that, as an essential of the human nature, is your great principle of faith, and your following of that, as it dictateth to you obedience to the first principles of morals, the practice of faith, by which you think to be saved. That this is so, must unavoidably be gathered from the good opinion you have yourself of coming to God by Christ; viz., That in the command thereof, it is one of these positive precepts, and a thing in itself absolutely considered indifferent, and neither good nor evil. Now he that looketh upon coming to God by Christ with such an eye as this, cannot lay the stress of his salvation upon the faith, or belief thereof: indifferent faith, will serve for indifferent things; yea, a man must look beyond that which he believeth is but one with the ceremonial laws, but not the same with baptism, or the Lord's supper; for with those you compare that of coming to God by Christ. Wherefore faith, with you, must be turned into a cheerful and generous complying with the dictates of the human nature; and unbelief, into that which opposeth this, or that makes the heart backward and sluggish therein. This is also gathered from what you aver of the divine moral laws, that they be of an indispensable and eternal obligation (p. 8), things that are good in themselves (p. 9), considered in an abstracted

notion (p. 10). Wherefore, things that are good in themselves, must needs be better than those that are in themselves but indifferent; neither can a positive precept make that, which of itself is neither good nor evil, better than that which in its own nature remaineth the essentials of goodness.

I conclude then, by comparing you with yourself, by bringing your book to your book, that you understand neither faith, nor unbelief, any farther than by obeying or disobeying the human nature, and its dictates in chief; and that of coming to God by Christ, as one of the things that is indifferent in itself.

But a little to touch upon your principle of freedom, which in p. 9 you call an understanding and liberty of will.

Ans. First, That there is no such thing in man by nature, as liberty of will, or a principle of freedom, in the saving things of the kingdom of Christ, is apparent by several scriptures. Indeed there is in men, as men, a willingness to be saved their own way, even by following, as you, their own natural principles, as is seen by the Quakers, as well as yourself; but that there is a freedom of will in men, as men, to be saved by the way which God hath prescribed, is neither asserted in the scriptures of God, neither standeth with the nature of the principles of the gospel.

The apostle saith, 'The natural man receiveth not the things of the Spirit of God.' And the reason is, not because, not principally because, he layeth aside a liberty of will, but because 'they are foolishness to him' (1 Cor 2:14). Because in his judgment they are things of no moment, but things, as you [Mr. Fowler] have imagined of them, that in themselves are but indifferent. And that this judgment that is passed by the natural man, concerning the things of the Spirit of God, of which, that of coming to God by Christ, is the chief, is that which he cannot but do as a man, is evident from that which followeth: 'neither CAN he know them, because they are spiritually discerned.' Neither CAN he know them as a man, because they are spiritually discerned. Now, if he cannot know them, from what principle should he will them? For judgment, or knowledge, must be before the will can act. I say, again, a man must know them to be things in chief, that are absolutely, and indispensably necessary, and those in which resteth the greatest glory; or else his will will not comply with them, nor centre and terminate in them as such, but still count themselves, as you, though somewhat convinced that he ought to adhere unto them, things that in themselves are only indifferent, and absolutely considered neither good nor evil.

A farther enlargement upon this subject, will be time enough, if you shall contradict.

Another reason, or cause, which you call an immediate one, of the unsuccessfulness of the gospel, is 'men's [strange and] unaccountable mistaking the design of it,—not to say worse, as to conceive no better of it, than as a science, and a matter of speculation, ' &c. (p. 173).

Ans. If this be true, you have shewed us the reason, why yourself have so base and unworthy thoughts thereof: for although coming to God by Christ be the very chief, first, the substance, and most essential part of obedience thereto; yet you have reckoned this but like one of the ceremonies of the law, or as baptism with water, and the Lord's supper (P. 7-9). Falling more directly upon the body of the moral law, as written in the heart of men, and inclining more to the teaching, or dictates of human nature, which were neither of them both ever any essential part of the gospel, than upon that which indeed is the gospel of Christ.

And here I may, if God will, timely advertise my reader, that the gospel, and its attendants, are to be accounted things distinct: the gospel, properly taken, being glad tidings of good things; or, the doctrine of the forgiveness of sins freely by grace,

through the redemption that is in Christ Jesus. For to speak strictly, neither is the grace of faith, hope, repentance, or newness of life, the gospel; but rather things that are wrought by the preaching thereof, things that are the effects of it; or its inseparable companions, to all them that shall be saved. Wherefore the gospel is said to be preached in all nations, for the obedience of faith (Rom 16:26). Hope also is called the hope of the gospel, not the gospel itself. So again, the gospel is preached that men should repent, but it is not preached that men should gospel.

But your gospel, which principally or chiefly, centres in the dictates of human nature; and your faith, which is chiefly a subjecting to those dictates, are so far off from being at all any near attendants of the gospel, that they never are urged in the New Testament, but in order to show men they have forgotten to act as men (Rom 1:19-21, 2:14,15; 1 Cor 11:14).

Your last reason is, because of 'several untoward opinions,' the gospel is very unsuccessful (p. 174).

Ans. But what these opinions are, we hear not; nor how to shun them, you tell us here nothing at all. This I am sure, there are no men in this day have more opposed the light, glory, and lustre of the gospel of Christ, than those, as the Quakers and others, that have set up themselves, and their own humanity, as the essential parts of it.

You in answer to other things, add many other reasons to prove they are mistaken that count the gospel a thing of but mean operation to work holiness in the heart: at which you ought yourself to tremble, seeing the Son himself, who is the Lord of the gospel, is of so little esteem with you, as to make coming to God by him so trivial a business as you have done.

Your large transcript of other men's sayings, to prove the good success of the gospel of old, did better become that people and age, than you and yours; they being a people that lived in the power thereof, but you such bats as cannot see it. That saying you mention of Rigaltias, doth better become you and yours: 'Those now-a-days do retain the name, and society of Christians, which live altogether antichristian lives. Take away publicans, and a wretched rabble, &c. and our Christian churches will be lamentably weak, small, and insignificant things' (p. 181).

I shall add to yours another reason of the unsuccessfulness of the gospel in our days, and that is, because so many ignorant Sir Johns,[24] on the one hand, and so many that have done violence to their former light, and that have damned themselves in their former anathematizing of others, have now for a long time, as a judgment of God, been permitted to be, and made the mouth to the people: persons whose lives are debauched, and who in the face of the world, after seeming serious detestings of wickedness, have for the love of filthy lucre, and the pampering their idle carcasses, made shipwreck of their former faith, and that feigned good conscience they had. From which number if you, Sir, have kept yourself clear, the less blood of the damned will fall upon your head: I know you not by face, much less your personal practice; yet I have heard as if blood might pursue you, for your unstable weathercock spirit, which doubtless could not but stumble the weak, and give advantage to the adversary to speak vilifyingly of religion.

[Living faith essential to salvation.]

As to your seventeenth and eighteenth chapters,[25] I shall say little, only I wish that your eighteenth had been more express in discovering how far a man may go, with a notion of the truth of the gospel, and yet perish because he hath it not in power.

Only in your inveighing so much against the pardon of sin, while you seem so much to cry up healing; you must know that pardon of sin is the beginning of health to the soul:

He pardoneth our iniquities, and healeth all our diseases (Psa 103:3). And where he saith, by the stripes of Christ we are healed, it is evident that healing beginneth at pardon, and not pardon after healing, as you would rather have it (1 Peter 2:24, compare Isa 53). As for your comparison of the plaister, and the physician's portion,[26] I say you do but abuse your reader, and muddy the way of the gospel. For the first thing of which the soul is sick, and by which the conscience receiveth wounding; it is the guilt of sin, and fear of the curse of God for it. For which is provided the wounds and precious blood of Christ, which flesh and blood, if the soul eat thereof by faith, giveth deliverance therefrom. Upon this the filth of sin appears most odious, for that it hath not only at present defiled the soul, but because it keeps it from doing those duties of love, which by the love of Christ it is constrained to endeavour the perfecting of. For filth, appears filth; that is irksome, and odious to a contrary principle now implanted in the soul; which principle had its conveyance thither by faith in the sacrifice and death of Christ going before. 'The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again' (2 Cor 5:14). The man that hath received Christ, desireth to be holy, because the nature of the faith that layeth hold on Christ (although I will not say as you, it is of a generous mind) worketh by love, and longeth, yea, greatly longeth that the soul may be brought, not only into an universal conformity to his will, but into his very likeness; and because that state standeth not with what we are now, but with what we shall be hereafter: therefore 'in this we groan,—being burdened [with that which is of a contrary nature] to be clothed upon—with our house which is from heaven' (2 Cor 5:1-8). Which state is not that of Adam's innocency; but that which is spiritual and heavenly, even that which is now in the Lord in heaven.

But I will descend to your nineteenth chapter, it may be more may be discovered there.

[Justifying faith and the imputation of Christ's righteousness.]

Your nineteenth chapter is to shew; 'That a right understanding of the design of Christianity [viz. as you have laid it down] will give satisfaction concerning the true notion.' First, 'Of justifying faith.' Second, 'Of the imputation of Christ's righteousness' (p. 221).

First, Of justifying faith; 'It is [say you] such a belief of the truth of the gospel, as includes a sincere resolution of obedience unto all its precepts.'

Ans. To this I shall answer, first, that the faith which we call justifying faith, 'Is like precious faith' with all the elect (2 Peter 1:1), and that which is most holy (Jude 20): but those acts of it, which respect our justification with God from the curse of the law that is due for sin; are such, as respect not any good work done by us, but the righteousness that resideth in the person of Christ; and is made ours by the imputation of grace. His faith, I say, accounteth him in whom it is, now a sinner, and without works; yea, if he have any that in his own eyes are such, this faith rejects them, and throweth them away; for it seeth a righteousness in the person of Christ sufficient; even such as is verily the righteousness of God. 'Now to him that worketh not, but believeth.' Works and faith are put here in opposition, faith being considered as justifying, in the sight of God from the curse. The reason is, because the righteousness by which the soul must thus stand justified, is a righteousness of God's appointing, not of his prescribing us; a righteousness that entirely is included in the person of Christ. The apostle also, when he speaks of God's saving the election, which hangeth upon the same hinge, as this of justification doth, to wit, on the grace of God; he opposeth it to works; and that, not to this or that sort only, but even to work, in the nature of work, 'If by grace, then is it no

more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work' (Rom 11:6). By this text, I say, the apostle doth so thoroughly distinguish between grace and works as that which soever standeth in the case, the other must be annihilated: If it be by grace, then must works be no more, 'then it is no more of works': but if it be of works, then is grace no more, 'then it is no more of grace.'

But this, notwithstanding, you urge farther; 'that faith justifieth, as it includes a sincere resolution,' &c.

Ans. Although, as I have said before, the faith which is the justifying faith, is that of the holiest nature, yet in the act, by which it layeth hold of justifying righteousness, it respects it, simply, as a righteousness offered by grace, or given unto the person that by faith layeth hold thereon as he stands yet ungodly and a sinner.

Faith justifieth not separate from the righteousness of Christ as it is a grace in us, nor as it subjecteth the soul to the obedience of the moral law, but as it receiveth a righteousness offered to that sinner, that as such will lay hold on, and accept thereof. Christ Jesus came into the world to save sinners, by being their redemption, and righteousness himself (1 Cor 1:30).

But you add, 'The faith which entitles a sinner to so high a privilege as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world,' &c. (p. 222).

Ans. By this supposition, faith justifieth not by receiving of the righteousness that Christ by himself accomplished for sinners; but by falling in with all good works, which because they cannot be known, much less done, by the soul at first, his faith being then, as to the perfection of knowledge of duties, weak, he standeth still before God unjustified, and so must stand until he doth comply with all those purposes of Christ's coming into the world.

But yet again you recall yourself, and distinguish one purpose from the rest, as a grand one (p. 222). And that is to receive Christ as Lord, as well as a Saviour.

Ans. 1. Although the soul that in truth receiveth Christ, receiveth him wholly, and entirely as Christ, and not as chopt, and pulled in pieces: yet I distinguish between the act of faith, which layeth hold of Christ for my justification from the curse before God, and the consequences of that act, which are to engage me to newness of life. And indeed, as it is impossible for a man to be a new man, before he be justified in the sight of God; so it is also as impossible, but that when faith hath once laid hold on Christ for life, it should also follow Christ by love. But,

2. Christ may be received at first as Lord, and that in our justification, and yet not at all be considered as a law-giver, for so he is not the object of faith for our justification with God, but a requirer of obedience to laws and statutes, of them that already are justified by the faith that receiveth him as righteousness. But Christ is as well a Lord for us, as to, or over us; and it highly concerneth the soul, when it believeth in, or trusteth to the righteousness of Christ, for justification with God, to see that this righteousness lords it over death, and sin, and the devil, and hell for us: the name wherewith he shall be called, is, 'the Lord our righteousness' (Jer 23:6). Our righteousness, then is Lord, and conqueror over all; and we more than conquerors through this Lord that loved us (Rom 8). The author to the hebrews calls him 'King of righteousness' (Heb 7), because by his righteousness he ruleth as Lord and King, and can reign and lord it, at all times over all those that seek to separate us from the presence, and glory of God.[27]

Now, how you will brook this doctrine I know not; I am sure he stands in need thereof, that is lorded over by the curse of the law, the guilt of sin, the rage of the devil, and the

fear of death and hell; he, I say, would be glad to know that in Christ there is a righteousness that LORDS IT, or that Christ, as he is righteousness, is LORD. Wherefore reader, when thou shalt read or hear, that Jesus Christ is Lord, if thou art at the same time under guilt of sin, and fear of hell, then do thou remember that Christ is Lord more ways than one, He is Lord as he is righteousness; he is Lord as he is imputative righteousness; he is 'the Lord our righteousness' (Jer 23:6). Of the same import is that also, 'He is a Prince, and a Saviour,' he is a Prince, as he is a Saviour; because the righteousness by which he saveth, beareth rule in heaven, and earth. And hence we read again, that even when he was in the combat with our sins, the devils, the curse, and death, upon the cross, he even in that place 'made a shew of them openly, triumphing over them' (Col 2:15,16). Now in these things he is Lord for us, and the Captain of our salvation; as also in that 'He led captivity captive' (Eph 4:8); all which places, with many more, being testimonies to us, of the sufficiency of that righteousness which saveth us from the justice of the law and wrath of God. But you respect not this his manner of lording; but will have him be a Saviour, as he giveth laws, especially those you call indispensable, and eternal, the moral law. You would have him a Saviour, as he bringeth us back to the holiness we had lost. But this is none other than barbarous quakerism, the stress of their writing also tending to no other purpose.

But you tell us, 'That you scarcely admired at any thing more in all your life, than that any worthy men especially, should be so difficultly persuaded to embrace this account of justifying faith, and should perplex and make intricate so very plain a doctrine' (p. 222).

Ans. And doubtless they far more[28] groundedly stand amazed at such as you, who while you pretend to shew the design of the gospel, make the very essential of it, a thing in itself indifferent, and absolutely considered neither good nor evil (p. 7), that makes obedience to the moral laws (p. 8), more essential to salvation, than that of going to God by Christ (p. 9), that maketh it the great design of Christ, to put us into a possession of that promiseless, natural, old covenant holiness which we had lost long since in Adam, that maketh as if Christ, rejecting all other righteousness, or holiness, hath established only this (p. 10-16). Yea, that maketh the very principle of this holiness to consist in 'a sound complexion of soul, the purity of human nature in us, a habit of soul, truly generous motives and principles, divine moral laws which were first written in men's hearts, and originally dictates of human nature.' All this villainy against the Son of God, with much more as bad, is comprized within less than the first sixteen pages of your book.

But say you, 'what pretence can there be for thinking, that faith is the condition, or instrument of justification, as it complieth with only the precept of relying upon Christ's merits for the obtaining of it: especially when it is no less manifest than the sun at noon-day, that obedience to the other precepts must go before obedience to this; and that a man may not rely upon the merits of Christ for the forgiveness of his sins, and he is most presumptuous in so doing, and puts an affront upon his Saviour too, till he be sincerely willing to be reformed from them' (p. 223).

Ans. That the merits of Christ, for justification, are made over to that faith that receiveth them, while the person that believeth it, stands in his own account, by the law a sinner; hath already been shewed. And that they are not by God appointed for another purpose, is manifest through all the bible.

1. In the type, when the bloody sacrifices were to be offered, and an atonement made for the soul, the people were only to confess their sins over the head of the bullock, or

goat, or lamb, by laying their hands thereon, and so the sacrifice was to be slain. they were only to acknowledge their sins. And observe it, in the day that these offerings were made, they were 'not to work at all; for he that did any work therein, was to be cut off from his people' (Lev 4, 16, 23).
2. In the antitype thus it runs; 'Christ died for our sins; Christ gave himself for our sins; he was made to be sin for us; Christ was made a curse for us.'
'Yea, but [say you] What pretence can there be, that faith is the condition, or instrument of justification, as it complieth with only the precepts of relying upon Christ's merits'; that is, first, or before the soul doth other things.
Ans. I say, avoiding your own ambiguous terms, that it is the duty, the indispensable duty of all that would be saved, First, Immediately, now to close in by faith with that work of redemption, which Christ by his blood hath purchased for them, as they are sinners.
1. Because God doth hold it forth, yea, hath set it forth to be received by us, as such (Rom 3:23-27).
2. Because God hath commanded us by faith to receive it as such (Acts 16).
And I add, If the jailor was altogether ignorant of what he must do to be saved, and Paul yet bids him then, before he knew anything else, 'Believe in the Lord Jesus Christ, and he should be saved,' that then believing, even believing on Christ for a righteousness to justify and save him, must go first, and may, nay ought to be pressed, even then, when the soul stands ignorant of what else he ought to do (Acts 16:30-32).
'But [you say] It is evident as the sun at noon-day, that obedience to the other precepts must go before obedience to this, that is, before faith in Christ.'
Ans. This you say; but Paul said to the ignorant jailor, that knew nothing of the mind of God in the doctrine of justification, that he should first believe on the Lord Jesus Christ, and so should be saved. Again, when Paul preached to the Corinthians, the first doctrine that he delivered unto them was, 'That Christ died for their sins, according to the scriptures,' &c. (1 Cor 15:1-3).
But what be these other precepts? Not Baptism, nor the supper of the Lord; for these you say are, as poor and inconsiderable, as that of coming to God by Christ, even all three, things in themselves neither good nor evil, but of an indifferent nature; they must be therefore some more weighty things of the gospel, than these positive precepts. But what things are they? It is good that you tell us, seeing you tacitly forbid all men upon pain of presumption and of doing affront to Jesus Christ, that they rely not on the merits of Christ for forgiveness till they be sincerely willing to perform them first; yet I find not here one particular precept instanced by you: But perhaps we shall hear of them hereafter, therefore now I shall let them pass. You tell us farther, 'That such a reliance [as that of acting faith, first, on the merits of Christ for justification] is ordinarily to be found amongst unregenerate, and even the worst of men' (p. 223).
Ans. This is but a falsehood and a slander, for the unregenerate know him not; how then can they believe on him? (1 John 3:1). Besides, the worst of men, so far as they pretend religion, set up your idol in their hearts, viz. their own good meanings, their own good nature, the notions and dictates of their nature, living that little which they do live upon the snuff of their own light, the sparks of their own fire, and therefore woe unto them.
But you add, 'How can it be otherwise, than that that act of faith must needs have a hand in justifying, and the special hand too, which distinguisheth it from that which is to be found in such persons.'
Ans. 1. There is no act of faith doth more distinguish true faith from false, and the

Christian from the painted hypocrite, than that which first lays hold on Christ, while the person that hath it stands in his own esteem, ungodly; all over like yourself, being fearful and unbelieving (Rev 21:8) despisers, who wonder, and perish (Acts 13:40-41).
2. And this faith, by thus acting, doth more subdue sin, though it doth not justify as subduing, but as applying Christ's righteousness, than all the wisdom and purity of human nature, or the dictates of that nature that is found in the whole world.
But you add farther: 'What good ground can men have for this fancy, when as our Saviour hath merited the pardon of sin for this end, that it might be an effectual motive to turn from it?'
Ans. Although you speak this in great derision to faith when it worketh right, yet know that therefore (seeing you would hear it) I say, therefore hath our Saviour merited pardon, and bestowed it on men freely, and bid them believe or receive it, and have it; that thereby they might be encouraged to live to him, and love him, and comply with his commandments. 'For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being NOW justified by his blood, we shall be saved from wrath through him' (Rom 5). Now, as here we are said to be justified by his blood, that is, as his blood appeaseth the justice of God; so again, it is said that this blood is set forth by God for us to have faith in it, by the term of a propitiation. 'Whom God hath set forth to be a propitiation [or a sacrifice to appease the displeasure of God] through faith in his blood.—To declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus' (Rom 3:25,26).
Again, As we are thus justified by blood in the sight of God, by faith in it, so also it is testified of his blood, that it sprinkleth the conscience of the faithful, but still only as it is received by faith. But from what is the conscience sprinkled, but from those dead works that remain in all that have not yet been justified by faith in this blood. Now if faith in this blood doth sprinkle the conscience, and so doth purge it from all dead works, then must faith go first to the blood of Christ for justification, and must bring this home to the defiled conscience, before it be delivered from those dead works that are in it, and made capable of serving the living God (Rom 5:7-10, 3:24,25; Heb 9:14, 10:19-22).
But you say, 'you will never trust your discursive faculty so long as you live, if you are mistaken here' (p. 224).
Tell not me of your discursive faculty: The word of God is plain. And never challenge man, for he that condemneth your way to heaven, to the very pit of hell, as Paul doth, can yet set forth a better.
Second, I come now to the second thing, viz. the doctrine of the imputation of Christ's righteousness, which you thus expound.
'It consists in dealing with sincerely righteous persons, as if they were perfectly so, for the sake, and upon the account of Christ's righteousness' (p. 225, 226).
Ans. 1. Any thing but truth; but I would know how sincerely righteous they were that were justified without works? Or how sincerely righteous they were whom God justified as ungodly? (Rom 4:3-5).
2. Your explication of the imputation of Christ's righteousness makes it respect our works rather than our persons: 'It consists [say you] in dealing with sincerely righteous persons, as if they were perfectly so': That is, it justifieth their imperfect righteousness first, and so secondarily their persons for the sake of that.
But observe a few things from this explication.
1. This concludeth that a man may be sincerely righteous in God's account, WITHOUT

the righteousness of Christ; for that is to be imputed to such, and none but such.
2. This concludeth that men may be sincerely righteous, before Christ's righteousness is imputed: For this sincere righteousness is precedent to the imputation of Christ's.
3. This concludeth that a man may have true, yea saving grace in great and mighty action in him, before he hath faith in the righteousness of Christ. For if a man must be sincerely righteous first; then he must not only have that we call the habit, but the powerful acts of grace.
Besides, if the righteousness of Christ is not to be looked to first, but secondarily; not before, but after we be made sincerely righteous; then may not faith be thus acted if a man should have it, until he be first a sincerely righteous person.
4. This concludeth that a man may be brought from under the curse of the law in God's sight, before he have faith in the righteousness of Christ, yea before it be imputed to him: for he that in God's account is reckoned sincerely righteous, is beloved of his God.
5. This concludeth that a man may be from under the curse of God, without the imputation of the righteousness of Christ: For if a man must be sincerely righteous in God's account without it, then he is from under the curse of God without it.
6. This doctrine teacheth farther, that Christ came to call, and justify the righteous, contrary to his express word. In short, by this account of things, first we must be healed, and then the plaister comes.
Yea, so confident is this man in this his assertion, that he saith, 'It is not possible any other notion of this doctrine should have truth in it' (p. 226). O this Jesus! This rock of offence! But he that believeth on him shall not be confounded.
But blessed be God for Jesus Christ, and for that he took our nature, and sin, and curse, and death upon him: And for that he did also by himself, by one offering purge our sins. We that have believed have found rest, even there where God and his Father hath smelled a sweet savour of rest; because we are presented to God, even now complete in the righteousness of him, and stand discharged of guilt, even by the faith of him: yea, as sins past, so sins to come, were taken up and satisfied for, by that offering of the body of Jesus, we who have had a due sense of sins, and of the nature of the justice of God, we know that no remission of the guilt of any one can be, but by atonement made by blood (Heb 9:22). We also know that where faith in Jesus Christ is wanting, there can be neither good principle, nor good endeavour. For faith is the first of all graces, and without it there is nothing but sin (Rom 14:23). We know also, that faith as a grace in us, severed from the righteousness of Christ, is only a beholder of things, but not a justifier of persons, and that if it lay not hold of, and applieth not that righteousness which is in Christ, it carrieth us no farther than to the [faith of] devils. We know that this doctrine killeth sin, and curseth it at the very roots; I say we know it, 'who have mourned over him whom WE have pierced' (Zech 12:10), and who have been confounded to see that God by his blood should be pacified towards us for all the wickedness we have done (Eze 16:63). Yea, we have a double motive to be holy and humble before him; one because he died for us on earth, another because he now appears for us in heaven, there sprinkling for us the mercy seat with his blood, there ever-living to make intercession for them that come unto God by him. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins' (1 John 2:1,2). Yet this worketh in us no looseness, nor favour to sin, but so much the more an abhorrence of it: 'She loveth much, for much was forgiven her' (Luke 7:47). Yea, she weeps, she washeth his feet, and wipeth them with the hairs of her head, to the confounding of Simon the pharisee, and all such ignorant hypocrites.

[The Bible the only measure and standard of truth.]
But I pass this, and come to the twentieth chapter, which is to learn us by what measure and standard we are to judge of doctrines; and that is by the design of Christianity as stated, you must know, by Mr. Fowler. Wherefore it will be requisite here again, that a collection of principles and doctrines be gathered out of this book, that the man that hath a short memory may be helped the better to bear them in mind, and to make them, if he shall be so bewitched by them, instead of the Bible, a standard for truth, and a rule for him to obtain salvation by.
First then, he must know that the principle by which he must walk must be the purity of the human nature, a divine or God-like nature, which yet is but an habit of soul, or more plainly the moral law, as written in the heart, and originally the dictates of human nature, a generous principle, such an one as although it respects law, yet acts in a sphere above it; above it as a written law, that acts even in the first principles of it (p. 7-10).
Second, He must know, that the holiness Christ designed to possess his people with, is that which we had lost in Adam, that which he had before he fell, that natural old covenant Christ-less holiness (p. 12).
Third, He must put a difference between those laws of the gospel that are essential to holiness, and those positive precepts that in themselves are indifferent, and absolutely considered neither good nor evil; but must know also that of these positive precepts, he alloweth but three in the gospel, but three that are purely such; to wit, that of coming to God by Christ, the institutions of baptism, and the Lord's supper (p. 7-9).
Fourth, He must hold for certain, that the faith which entitleth a sinner to so high a privilege as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world, whether at present it understands them or not, and it is no less necessary it should justify as it doth so (p. 222).
Fifth, He must know, that a man may not rely upon the merits of Christ for the forgiveness of his sins, before he have done other good works first (p. 223).
Sixth, And that the right explication of the imputation of Christ's righteousness is this, that it consisteth in having to do with persons that are sincerely righteous (p. 225). For it is not possible for Christ's righteousness to be imputed to an unrighteous man (p. 120).
These things, with many like to them, being the main points by this man handled, and by him asserted to be the design of Christianity, by these we must, as by a rule and standard, understand how to judge of the truth of doctrines. And, saith he, 'seeing the design of Christianity is to make men holy, [still meaning from principles of humanity, and by possessing us again, with the often repeated holiness which we had lost,] whatsoever opinions do either directly, or in their evident consequences, obstruct the promoting of it, are perfectly false' (p. 227,228).
Ans. Thus with one word, as if he were Lord and Judge himself, he sendeth to the pit of hell, all things that sanctify or make holy the hearts of men, if they oppose the design of his christianity. But what if the Holy Ghost will become a principle in the hearts of the converted, and will not now suffer them to act simply and alone upon the principles of pure humanity; or what now if faith will become a principle to act by, instead of these that are originally dictates of human nature? Or what if a man should act now as a son, rather than simply as a creature endued with a principle of reason? I question here whether these things thus doing do not obstruct, put by, yea and take the way[29] of his pure humanity, dictates of human nature, and instead thereof act and govern the soul by and with their own principles. For albeit, there be the dictates of human nature in the sons of men, yet neither is this nature, nor yet the dictates of it, laid by Jesus Christ as

the truly christian principles in his. But you add:
'Those doctrines which in their own nature do evidently tend to the serving of THIS design of Christianity, we may conclude are most true and genuine' (p. 229).
Ans. The holiness which you so often call the design of Christianity, being by yourself said to be that which we had lost, for this one sentence is it on which your whole book is built (p. 12), whatsoever doctrine or doctor it be that asserts it, both that doctrine is of the devil, and that doctor an angel of darkness, or rather a minister of Satan, become as a minister of righteousness. For where is it said in all the whole book of God, that ever the Lord Christ designed, yea made it his errand from heaven, to put us again in possession of the holiness which we had lost? Yet this you affirm, and tell us the business of your book is to prove it. But blessed be God, your shifts are discovered, and your fig-leaves rent from off you, and the righteousness or holiness so much cried up by you, proved to be none of the holiness of the gospel, but that which stood with perfect ignorance thereof. I might speak to what yet remains of falsehood, in the other part of this chapter; but having overthrown the foundation, and broken the head of your Leviathan; what remains falleth of itself, and dieth of its own accord.
What you say of modes or forms, and sticklers for little trifles, such as place their religion in mere externals, you may fasten them where of due they belong: Yet I tell you the least of the commandments of Christ is better than your Adamitish holiness.
[The necessity of a sound foundation.]
Your twenty-first chapter tells us, if we will believe you, how we shall judge of the necessity of doctrine, to be embraced or rejected; also you say, it giveth us a brief discourse of the nature of fundamentals: But because your discourse of them is general, and not any one particularized, I might leave you in your generals till you dealt more candidly, both with the word of God and your abused reader.
First, Indeed you tell us of primary fundamentals. 'Such, as without the knowledge and belief of which it is impossible to acquire that inward righteousness and true holiness which the christian religion aimeth at;—but the particulars of these, say you, I shall not enumerate, because [as will appear from what will be said anon] it is not needful to have a just table of them' (p. 234).
Ans. Deep divinity! (1.) They are such as without the knowledge and belief of them, it is not possible we should acquire your true holiness; and yet for all that, it is not needful that we be told what they are, or that we should have a just table of them. (2.) But if they be things necessary, things without the knowledge of which it is impossible we should be truly holy, then is it needful that we understand what they are: yea, then is it needful that they be written, and presented one by one unto us, that our knowledge of them being distinct and full, we may the better be able to obtain or acquire your glorious (so pretended) holiness.
But I know your primary fundamentals, they are your first principles of morals; not faith in the righteousness of Christ, for that is comprehended in your positive, and in themselves indifferent things: your morals are the things in themselves absolutely necessary; of an indispensable and eternal obligation (p. 8,9). But,
Second, You tell us of points of faith that are secondarily fundamental; the disbelief of which cannot consist with true holiness, in those to whom the gospel is sufficiently made known.
Ans. The secondary fundamentals also, are all kept close and hid, and not otherwise to be understood, but by implication; however, the disbelief of these is not of so sad a consequence as is that of the former, because, say you, 'They are not in their own nature, holiness' (p. 235). Yea, he insinuateth that the disbelief of them may stand with

true holiness in those to whom the gospel is not sufficiently made known.
Of these secondary fundamentals therefore, whatever is their number, this is one, even coming to God by Christ; for as in p. 7 and 9 he calleth it a positive precept, a thing that in itself is neither good nor evil; so here he speaks of such as are not in their own nature holy; not such, as that holiness is not in some degree or other attainable without the belief of them.
That one of these secondary fundamentals intended by Mr. Fowler, is, that of coming to God by Christ, I farther gather, because he saith, that 'in the number of these, are all such doctrines, as are with indisputable clearness revealed to us,' that is, by the holy scriptures of the New Testament (p. 235). For therein is this revealed to be a fundamental; but he saith, not a primary one, because, that in itself, it is but indifferent, and not in its own nature good. 'Now the belief of these, saith he, though it is not in itself any more, than in higher or lower degrees, profitable, [confusions! darkness! confusion!] yet it is absolutely necessary from an external cause': That is, with such abundant clearness, as that nothing can cause men to refuse to admit them, but that which argueth them to be stark naught.
Ans. Then, hence it seems that the reason why you admit these secondary sort of fundamentals, is not from any internal power, but an external declaration only. 2. Nay, and you do but admit them neither, and that too, for some external cause; not because of the worthiness of the nature of the points themselves. 3. And were it not, but that you are loth to be counted stark naught in the eyes of men, so far as I can discern, you would not at all make profession of them, with pretence as unto God; for, say you, 'We must take notice here, that all such points [as these][viz. these fundamentals,] are not of equal necessity to be received by all Christians, because, that in regard of the diversity of their capacities, educations, and other means and advantages, some of them may be most plainly perceived by some, to be delivered in the scriptures, which cannot be so by others, with the like ease.'
Ans. From these words I take notice of four things.
1. That by this universal (all Christians) is comprehended the Heathen and Pagan people, they give heed to, and mind to follow that light, that originally, and naturally, stirreth them to moral duties. These be they that want the education, and advantages of others, and are not in such a capacity, as they to whom these things are delivered by the scriptures.
2. That this people, notwithstanding they want a scripture revelation of these secondary fundamentals, yet have the more necessary, the first sort of fundamentals; for the secondary sort, say you, are not in their own nature such, as that holiness is not in some degree or other attainable without the belief of them.
3. That therefore, these secondary sort of fundamentals, are only necessary to be believed by them that have the indisputable (the scripture) revelation of them; and that, in truth, the others may be saved without them.
4. But yet, even those that are made capable, by education and other advantages, to obtain the belief of them, ought, notwithstanding, not to have the same respect for them, as for those of the first sort of fundamentals, because they are not in their own nature such.
But will this man know, that Christ is not only a fundamental, but the very foundation of all other fundamental truths, revealed both in the Old Testament and the New; and that his pure human nature, with the dictates of it, with his feigned Adamitish holiness, is no fundamental at all; I mean no fundamental of faith, no gospel fundamental (1 Cor 3:14; Eph 2:19,20). Yea, will he know, that from heaven there is none other name given, than

the name of Jesus Christ, whereby we must be saved, none other name given under the whole heavens (Acts 4:12).
Oh the witchcrafts, by which some men's spirits are intoxicated! and the strength of delusion, by which some are infatuated, and turned aside from the simplicity that is in Jesus Christ! But I proceed:
Your great question, or rather your Urim and Thumim, by which you would have all men make judgment of their saveable, or damnable state(p. 236) is, according to your description of things, most devilish and destructive. For to obey God and Christ in all things, with you, is to do it from principles purely human in the faith of this: that Christ hath designed to possess us again with that holiness we had lost. Again, to obey God and Christ, with you, is, so to obey all their laws, as respecting the first principles of morals; and our obedience to them, far more indispensable than that of coming to God by Christ. Farther, he that obeys them in all things, with your directions, must not look upon faith in the blood of Christ, and justification by his righteousness, as the main and first, but the second part of our duty; other commands, or precepts, more naturally holy and good, first being embraced, and lived in the practice of, by us.
This, I say, being the doctrine you have asserted, and the foundation on which your Urim and Thummim stands; the foundation, with your trial, are both from the devil and hell, as hath at large been proved, and discovered in this book.
And I now will add, and bid you take your advantage, that should a man with all his might, strive to obey all the moral laws, either as they are contained in the first principles of morals, or in the express decalogue, or Ten Commandments; without faith, first, in the blood, and death, and resurrection of Christ, &c. For his justification with God; his thus doing would be counted wickedness, and he in the end, accounted a rebel against the gospel, and shall be damned for want of faith in the blood of the Lord Jesus.
[The Christian's great principles.]
Your twenty-second chapter, saith, 'That the design of Christianity, teacheth us what doctrines and practices we ought, as Christians, to be most zealous for, or against' (p. 237).
Ans. But there is not by that, it being rightly stated, one syllable that tendeth to encourage any man, to have lower thoughts of coming to God by Christ, than of keeping the moral law. For even the first text you bring, doth utterly overthrow it. 'Contend [earnestly], say you, for the faith'; I answer then, not for the law of works, for the law is not of faith; but the man that doth these things, shall live in them, by them. 'Contend earnestly for the faith, for there are certain men crept in unawares, which were before of old, ordained unto this condemnation'; even the condemnation that is to come upon them that contend against the faith; for these ungodly men turn the grace of God into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ. Now these creeping ungodly men, may be divided in three ranks.
1. Such as by principle, and practice both, say, 'Let us do evil, that good may come: whose damnation is just' (Rom 3:8).
2. Such as by practice only, appear to be such, denying to profess the principle thereof, such are they that made excuse and delay, when invited to come to the wedding (Matt 22:1-5; Luke 14).
3. There is yet another sort; and they are such as seem to deny it, both in principle, and practice also; only they do it covertly, PRIVILY bringing in damnable heresies, even denying the Lord that bought them. These 'bring upon themselves swift destruction' (2 Peter 2:1).

This third sort, made of the doctrine of grace, and of the forgiveness of sins, through the faith of the righteousness of Christ, a loose and licentious doctrine, or a doctrine that giveth liberty to the flesh. By reason of these the way of truth is evil spoken of, and the hearts of innocent ones alienated therefrom. These will not stick to charge it upon the very chief of the brethren, if they shall say, 'As sin abounded, grace hath much more abounded: that they press men to do evil, that good may come of it' (Rom 3:8,9). But, as I said, these vilify Christ, not with open words, but covertly; privily they bring in their blasphemy under a cloak, crying, the law, holiness, strictness, good works, &c. Besides, these clothe their doctrines with names and notions that belong not at all unto them; as of Christ, grace, the spirit, the gospel, when there is only there, the devil, and his angels, and errors; as angels of light, and ministers of righteousness. Of this last sort are you, and the subject matter of your book; for you bring into the world an anti-gospel holiness, anti-gospel principles, and anti-gospel fundamentals; and that these things might be worshiped by your disciples, you give them the name of holiness, the design of Christ, and of Christianity; by which means you remove the Christ of God, from before, and set him behind, forbidding men to believe on him, till they have practised your things first: nay, after they have practised yours, they then must come to God by him, still respecting the principles and dictates of humanity, as things of the greatest weight, things that are good in themselves; still considering that 'coming to God by Christ, is not good in itself, but so only upon the account of certain circumstances; a thing in itself of an indifferent nature, and absolutely considered neither good nor evil.'

Wherefore, Sir, laying aside all fear of men, not regarding what you may procure to be inflicted upon me for this my plain dealing with you, I tell you again, that yourself is one of them, that have closely, privily, and devilishly, by your book, turned the grace of our God into a lascivious doctrine, bespattering it with giving liberty to looseness, and the hardening of the ungodly in wickedness, against whom, shall you persist in your wickedness, I shall not fail, may I live, and know it, and be helped of God to do it, to discover yet farther the rottenness of your doctrine, with the accursed tendencies thereof.

What you say about 'doubtful opinion, alterable modes, rites, and circumstances in religion' (p. 239). I know none so wedded thereto as yourselves, even the whole gang of your rabbling counterfeit clergy; who generally like the ape you speak of,[30] lie blowing up the applause and glory of your trumpery, and like the tail, with your foolish and sophistical arguings, you cover the filthy parts thereof, as you sweetly argue in the next chapter (p. 242) saying, 'Whatsoever of such are commended by the custom of the place we live in, or commanded by superiors, or made by any circumstance convenient to be done, our christian liberty consists in this, that we have leave to do them.'[31] So that do but call them things indifferent, things that are the customs of the place we live in, or made by ANY circumstance convenient, and a man may not doubt but he hath leave to do them, let him live at Rome or Constantinople, or amidst the greatest corruption of worship and government. These are therefore doubtless, a third sort of fundamentals, by which you can wrestle with conviction of conscience, and stifle it; by which you can suit yourself for every fashion, mode, and way of religion. Here you may hop from Presbyterianism, to a prelatical mode; and if time and chance should serve you, backwards, and forwards again: yea, here you can make use of several consciences, one for this way now, another for that anon; now putting out the light of this by a sophistical delusive argument, then putting out the other, by an argument that best suits the time.[32] Yea, how oft is the candle of the wicked put out, by such

glorious learning as this. Nay, I doubt not, but a man of your principles, were he put upon it, would not stick to count those you call gospel-positive precepts, of no value at all in the christian religion; for now, even now, you do not stick to say that, that even that of going to God by Christ, is one of these, and that such an one, as if absolutely considered in itself, is neither good nor evil. How then, if God should cast you into Turkey, where Mahomet reigns as Lord? It is but reckoning that it is the religion, and custom of the country, and that which is authorized by the power that is there; wherefore it is but sticking to your dictates of human nature, and remembering that coming to God by Christ is a thing of an indifferent nature in itself, and then for peace sake, and to sleep in a whole skin, you may comply, and do as your superior commands. Why? Because in Turkey, are your first sort of fundamentals found: there are men that have human nature, and the law of morals written in their hearts; they have also the dictates thereof written within them, which teach them, those you call the eternal laws of righteousness; wherefore you both would agree in your essential, and immutable differences of good and evil (p. 6), and differ only about these positive laws, indifferent things. Yea, and Mahomet also for the time, because by a custom made convenient, might be now accounted worshipful, and the circumstances that attend his worship, especially those of them that clash not with the dictates of your human nature, might also be swallowed down.

Behold you here then, good reader, a glorious Latitudinarian, that can, as to religion, turn and twist like an eel on the angle; or rather like the weather-cock that stands on the steeple.

'For [saith he] our refusing to comply with either of these can hardly proceed from anything better than a proud affectation of singularity, or at best, from superstitious scrupulosity' (p. 2424).

Do but believe him therefore in what he saith, and you cannot choose but be ready with him to comply with all modes that may serve for advantage.

Besides, he saith, 'that the word superstition, in the Greek implieth, a frightful, and over-timorous apprehension of the divine nature; and consequently a base and under-valuing conception of it.'

So that to be tender of conscience, especially in things of divine worship, binding up the soul to the words of the everlasting testament, in such things especially, as a fool can call little, and insignificant trivial matters, rendereth a man such an one as hath a very erroneous conscience.

But he would not be understood (p. 244) as if he here intended to vilify things that are plainly commanded, or to tolerate that which is plainly forbidden, only he would have all things that may fall within the reach of these two general heads, be examined by this general rule, 'HIS description of the design of Christianity.'

Ans. But I could tell him, that whatsoever is imposed as a part of God's worship, is judged by a better rule than his, both as to its goodness and badness, neither can we account any thing indifferent that is a part thereof. Besides, whatsoever is reputed a part of God's worship, layeth hold on the conscience of the godly: although a ranting Latitudinarian may say, 'If the devil should preach, I would hear him, before I would suffer persecution.' As a brave fellow which I could name, in his zeal was pleased to declare.

But what trust should any man put to the rule to which you direct him for help, and relief therein; seeing that from the beginning to the end, from the top to the bottom, it is a cursed blasphemous book; a book that more vilifieth Jesus Christ, than many of the Quakers themselves: for which of them said worse of him, and make coming to God by

him, a more insignificant thing, than you by your pretended design of Christianity have done.
We have therefore a more sure word of the prophets, to the which 'we do well to take heed' (2 Peter 1:19), by which, both your doctrine, and practice, is already judged to be naught, as will be farther discovered time enough, when you shall justify or condemn particulars.
Your twenty-fourth chapter I shall now pass by, until I can better compare you and popery, against which you there so stoutly[33] diggle together.
[The scandalous lives and foolish doctrines of state priests, not the true ground of dissent.]
Your twenty-fifth chapter carrieth in it an hideous outcry against many of your ministers and guides, complaining and confessing, 'That no one thing hath so conduced to the prejudice of your church of England, and done the separating parties so much service, as the scandalous lives of some that exercise the ministerial function in her' (p. 258).
Ans. I will grant it, if you respect these poor carnal people, who yet have been shamed from your assemblies, by such vicious persons you mention: but the truly godly, and spiritually judicious have left you from other arguments, of which I shall not here dilate. But from p. 261 to the end of the chapter, you take upon you to particularize other of your ministers that are an offence to you, and to the design of your Christianity.[34]
1. 'Such as affect to make people stare at their high flown bombast language, or to please their phantasies with foolish jugglings, and pedantic or boyish wit; or to be admired for their ability in dividing of an hair, their metaphysical acuteness, and scholastic subtilty, or for their doughty dexterity in controversial squabbles.' And I add, had you joined herewith, such as vilify and trample upon the blood of the Lord Jesus, preferring the snivel of their own brains before him, you had herein but drawn your own picture, and given your reader an emblem of yourself.
2. The second sort you blame, are 'such as seek to approve themselves to their auditories to be men of mysteries, and endeavour to make the plain and easy doctrines of the gospel as intricate and obscure as ever they are able.' I will add to these, such as take away the doctrine of faith, and that set themselves and their works in the room thereof: such as have sought to overturn the foundation, Jesus Christ, and have made coming to God by him, in itself of a far more indifferent nature than the dictates of our humanity.
3. Another sort (you say) are 'such as preach upon free grace, and christian privileges, otherwise than as motives to cite to obedience, and never scarce insist upon any duties, but those of believing, laying hold on Christ's righteousness, applying the promises, and renouncing our own righteousness,' which they that have none at all to renounce, have a mighty kindness for.
Ans. (1.) Who they are that preach free grace in your church, to excite men to uncleanness, you may know better than I. But if these words, otherwise than to cite men to obedience, be thus thrust in, of purpose thereby to speak evil of the preachers of free grace, and the exalters of the imputed righteousness of Christ, then look to it; for such venom language as this, doth but involve you within the bowels of that most dreadful prophecy, concerning the false prophets of the last days, that shall privily bring in damnable heresies, even denying the Lord that bought them.
(2.) The preaching of free grace, pressing to believing, and laying hold on Christ's righteousness, is the most available means under heaven, to make men holy, and righteous:[35] 1. Before God. 2. Then before men.
(3.) The preaching of these are first, and principally to beget faith, to beget life, to beget

souls to God; yea, to beget in men such a principle, whereby they may serve God acceptably, with reverence and godly fear.
(4.) But to preach free grace, doth much condemn your free will; to preach Christ's righteousness doth utterly curse, and condemn yours; and to preach the promise of grace, doth quite shut out a covenant of works: therefore no marvel if you, who are so wedded to these things, be such an enemy to free grace, the righteousness of Christ, and the gospel promises, that you make even these things a characteristical note (first abusing the consequences of them) of a church-troubling preacher.
(5.) You tauntingly proceed, saying, 'such preachers also press us to renounce our own righteousness, which they that have none at all to renounce, have a mighty kindness for.'
Ans. Indeed those that have a righteousness of their own, as the pharisees, and hypocrites of old, had never much kindness for the doctrine of grace, and the ministers of Christ, but the publicans and harlots had: and therefore, these, while they that had righteousness stumbled and fell, entered into the kingdom of heaven. 'The publicans and the harlots go into the kingdom of God before you.' But what righteousness have you of your own, to which you so dearly are wedded, that it may not be let go, for the sake of Christ? seeing also so long as you go about to establish it, you submit not yourself 'to the righteousness of God' (Rom 10:3). Yea, why do you taunt those ministers that persuade us to renounce our own righteousness, and those also that follow their doctrine? Seeing this was both the doctrine and practice of Paul and all others, save only those that had Moses' veil over their hearts.
Another sort of ministers that you say are enemies to the promoting of holiness, are such as 'are never in their element, but when they are talking of the irrespectiveness of God's decrees, the absoluteness of his promises, the utter disability and perfect impotence of natural men, to do any thing towards their own conversion, and that insist with great emphasis, and vehemence, upon such like false, and dangerous opinions' (p. 262).
Ans. The men that preach these things, being rightly stated, preach the truth of God, if the scriptures may bear sway; they having all been proved the truth of the gospel, both by the prophets and apostles: and when you shall think meet by argument to contradict them, either I, or same other may show you the folly of your undertaking. In the mean time let the reader take notice that here you have judged not by scripture, nor by reason, but upon a bare presumption, arising from your pride or ignorance. Wherefore pray you in your next, shew us, (1.) What is in man that the decree of election should respect as a thing foreseen of God, to prevail with him to predestinate him to eternal life by Jesus Christ our Lord. (2.) Make it manifest that in the word of God there neither is, nor can be any absolute promise contained. (3.) Shew us what ability there is in a natural man, as such, to do things towards his own conversion; I mean things immediately tending to, and that must infallibly consummate therein, and let us see what things they are. And know that when you have well done all this, according to the scriptures of truth, that then it will be time enough to condemn the contrary for false, and dangerous opinions.
But shall I speak the truth for you? The reason of this your presumptuous exclamation, and condemnation of these things; is because they stand in the way of promoting your ignorant, tottering, promiseless, and gospelless holiness; they stand in the way of old Adam, they stand in the way of your dunghill rebellious righteousness, they stand in the way of your freedom of will, and a great rabble more of such like pretended virtues. Yea, they do, and must, and shall stand there, when you and the rest of the Socinians, and

Quakers, have said their all against them.
There is yet another sort of preachers whom you condemn, and so do I as well as you, though not in your spirit, nor to advance your pestiferous principles: and they are 'such as make it their great business, to advance the petty interest of any party whatsoever, and concern themselves more about doing this, than about promoting, and carrying on that, wherein consists the chief good of all mankind, and are more zealous to make proselytes to their particular sects, than converts [I will add first to Jesus Christ, and then] to an holy life; and press more exact and rigid conformity to their modes and forms, than to the laws of God, and the essential duties of the christian religion' (p. 263).
Lastly, The caution which you give to ministers, because there wanteth for it, among you a foundation, is to be esteemed but an error, and an abuse of the words, and practices of the apostle. And as for your subtil and close incensing the power to persecute Nonconformists, know that we are willing, God assisting, to overcome you with truth and patience, not sticking to sacrifice our lives, and dearest concerns in a faithful witness-bearing against your filthy errors, compiled and foisted into the world, by your devilish design to promote Paganism, against Christianity (p. 265,266).
[A compliant temper may prove dangerous.]
I come now to your twenty-sixth chapter, which is spent to prove, 'That an obedient temper of mind, is a necessary and excellent qualification to prepare men for a firm belief, and a right understanding of the gospel of Christ' (p. 267).
Ans. 1. Forasmuch as the obedient temper you mention, is precedent to, or before, faith, and the right understanding of the gospel, it must needs be also, that which stands with unbelief, and ignorance of the same. Now that this should be an excellent, and necessary qualification, to a firm belief, and right understanding of the gospel, is altogether without proof, and truth. But this is affirmed for the farther promoting of your human nature, and the things that originally are dictates thereof. But,
2. The obedience, or inclination to obedience, that is before faith, or the understanding of the gospel, is so far off from being an excellent preparative, or good qualification for faith, and the knowledge of the gospel, that in its own nature, which is more than in its consequences, it is a great obstruction thereto.
For, while a man remains faithless and ignorant of the gospel, to what doth his obedient temper of mind incline? Not to faith, nor the gospel of Christ; for with these, as yet you suppose he hath not to do; therefore he inclineth to the law of morals, either as it was delivered in tables of stone from Sinai, or as written in the hearts of all the children of men, to it, under the last consideration, which is in truth, the most heathen and pagan to it, as so you intend, your obedient temper of mind should incline (p. 7-10).
Now this doctrine, being in itself of quite another nature than the doctrine of faith, and also, as such, a covenant by itself, it requireth the mind by virtue of its commands, to stand to THAT, and to rest in that; for of necessity, the heart and mind of a man can go no farther than it seeth, and hath learnt, but by this moral doctrine, the heart and mind is bound and limited to itself, by the power of the dictate to obedience, and the promise of obtaining the blessing, when the preceptive part of it is fulfilled. Hence Paul tells us, that though that ministration, that was written, and engraven in stones, (which in nature is the same with this) is glorious, yet these imperfections attended the man that was in it (2 Cor 3).
1. He was but within the bounds of the ministration of death.
2. In this estate he was blind, and could not see how to be delivered therefrom: 'The vail is over their heart,' so that they could not heretofore, neither can they now, see to the end of that which was commanded, neither to the perfection of the command, nor

their own insufficiency to do it, nor to the death and curse of God, that attended him, that in every thing continued not in [all] that was written in the book of the law to do them.

3. Every lecture, or reading of this old law, is as a fresh hood-winking of its disciples, and a doubling of the hindrance of their coming to Christ for life. 'But their minds were blinded, for until this day, remaineth the same vail untaken away in reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts' (2 Cor 3:14,15).

And let the reader note, that all these things attend the doctrine of morals: the ceremonies being in themselves more apt to instruct men in the knowledge of Christ, they being by God's ordination, figures, shadows, representations, and emblems of him; but the morals are not so, neither, as written in our natures, nor as written and engraven in stones (Gal 3:24). Wherefore, your so highly commended obedient temper of mind, you intending thereby an hearty compliance before faith, with morals for righteousness, is so far off from being an excellent temper, and a necessary qualification, to help a man to a firm belief, and right understanding of the gospel; that it is the most ready way of all ways in the world, to keep a man perpetually blind, and ignorant thereof. Wherefore the apostle saith, that the vail, the ignorance, cannot be taken away, but when the heart shall turn to the Lord, that is, from the doctrine of morals, as a law and covenant in our natures, or, as it was written and engraven in stones, to Christ for mercy to pardon our transgressions against it, and for imputative righteousness to justify us from it. While Moses is read, the vail is over the heart; that is, while men with their minds stand bending also to do it. But mark, when it, the heart, shall turn to the Lord, or to the word of the gospel, which is the revelation of him, then the vail shall be taken away.

And hence it will not be amiss, if again we consider how the Holy Ghost compareth, or setteth one against another, these two administrations.

The law he calls the letter, even the law of morals, that law that was written and engraven in stones. The other ministration, he calls the ministration of the spirit, even that which Christ offered to the world, upon believing.

Again, he denieth himself to be a minister of the law of morals. He hath made us able ministers of the New Testament, not of the letter, or law; but of the spirit or gospel. The reason is, for the letter, or law, can do nothing but kill, curse, or condemn; but the spirit, or the gospel, giveth life. Farther, in comparing, he calls the law, the ministration of death, or that which layeth death at the doors of all flesh; but the gospel, the ministration of righteousness, because, by this ministry, there is a revelation of that righteousness that is fulfilled by the person of Christ; and to be imputed for righteousness to them that believe, that they might be delivered from the ministration of death. How then? Hath the ministration of God no glory? Yes, forasmuch as it is a revelation of the justice of God against sin. But yet again, its glory is turned into no glory, when it is compared with that which excelleth. 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth' (2 Cor 3:7-10).

So then, your obedient temper of mind, forasmuch as it respecteth the law of morals, and that too, before faith, or a right understanding of the gospel, is nothing else but an

obedience to the law, a living to death, and the ministration of condemnation; and is a persuading the world, that to be obedient to that ministration, that is not the ministration of the gospel, but holdeth its disciples in blindness and ignorance, in which it is impossible Christ should be revealed, is an excellent, yea, a necessary qualification to prepare men for a firm belief, and a right understanding of the gospel of Christ, which yet even blindeth, and holdeth all blind that are the followers of that ministration. I come now to your proof, which indeed is no proof of this anti-gospel assertion, but texts abused, and wrested out of their place, to serve to underprop your erroneous doctrine. The first is, 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself' (John 7:17, p. 268).

Ans. This scripture respecteth not at all the moral law, or obedience to the dictates of human nature, as an acceptable qualification precedent to faith; or that, for the sake of which God will give men faith in, and a right understanding of the gospel, but is itself an immediate exhortation to believing, with a promise of what shall follow; as who shall say, The Father hath sent me into the world to be salvation to it, through faith in my blood: My Father's will therefore is, 'that men believe in me'; and if any will do his will, he shall know of the doctrine, he shall feel the power thereof, by the peace and comfort that will presently possess the soul, and by the holy effects that follow.

That this is the true exposition of this place will be verified if you consider, that to do the will of God, in a New Testament sense, is to be taken under a double consideration. 1. As it respecteth Christ. 2. Man.

1. As it respecteth Christ, so it concerns his completing the redemption of man by himself, by his own personal performances (John 6:38,39; Heb 10:5-10).

2. As it respecteth man, it doth first and immediately respect our believing on him for remission of sins and eternal life. 'And this is the will of him [the Father] which sent me [saith Christ] that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day' (John 6:40). This then is the will of God; that men do believe in Jesus Christ.

Against, when the Jews asked Jesus Christ what they should do, that they might work the works of God, he did not send them first to the moral precept, or to its first principles in the hearts of men; by obeying that, to fit themselves for faith; but immediately he tells them, 'This is the work of God, that ye believe on him whom he hath sent' (John 6:29). This is the work of God; that is, 'This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment' (1 John 3:23). If any man will do his will, he shall know of the doctrine, that is, as I have said, he shall feel, and have the authority of this faith in his heart, both to give peace and joy in his heart, and assurance, and the sealing of his soul to glory. For all these things come in upon believing first in Christ.

1. 'By faith we have peace with God' (Rom 5:1).

2. 'We have joy and peace through believing' (Rom 15:13).

3. 'Assurance comes also through believing' (John 6:69; Heb 10:22).

4. Yea, and the sealings up to eternal life; 'In whom also after that ye believed, ye were sealed with that holy spirit of promise' (Eph 1:13).

5. Sanctification, and a right obedient temper, is not to be found in men before, but after they have believed; 'He purified their hearts by faith' (Acts 15:9). Yea, heaven and eternal happiness is promised to them who are sanctified by faith which is in Christ (26:18).

This first text, therefore, hath been by you abused, in that you have ungodlily strained it, but in vain, to make it warrant your heathenish preparations to faith.

The second scripture; 'He that is of God heareth God's words; ye therefore hear them not, because ye are not of God' (John 8:47).
Ans. This scripture supposeth men must first be of God, before they can hear God's word; before they can hear it with the hearing of faith; and therefore nothing respecteth those that before they have faith, live in the law of works; and least of all, those that become obedient thereto, that thereby they may obtain everlasting life. For these are not of God, not of him in a New Testament sense; not sons, because they are born of men, of the will of men, of the law, and according to the wisdom of flesh and blood (John 1:12,13).
Your third scripture is, 'And as many as were ordained to eternal life believed' (Acts 13:48). Which text you thus expound: 'That as many of the Gentiles as were disposed, or in a ready preparedness for eternal life, believed; that is, those which were proselytes of the gate, who were admitted by the Jews to the hope of eternal life, and to have their portion in the age to come, without submitting to their whole law, or any more than owning the God of Israel, and observing the seven precepts of Noah' (p. 269)[36].
Ans. 1. That obedience to the moral law is not a preparative to faith, or an excellent and necessary qualification to the right understanding of the gospel I have proved.
2. That to be a Jewish proselyte was to live in the faith of Messias to come, is the strain of all the scriptures that have to deal with them.
3. But that ordaining men to eternal life respects an act of the Jews, or that the Jews did dispense with the Gentile proselytes, in their casting off all their laws, but the seven precepts of Noah.
4. Or that God counted this a fit, or forerunning qualification to faith in Jesus Christ, neither stands with the word of God, nor the zeal of that people.
5. Besides, the words presently following seem to me to insinuate more, viz. That the Jews and religious proselytes that adhered to Paul at his first sermon (v 43), did contradict and blaspheme at his second (v 45), and moreover, that it was they that raised persecution upon him, and expelled him out of their coasts (v 50). When the Gentiles, even those that were more barbarously ignorant at his coming, when they heard that by Christ there was offered to them the forgiveness of sins, they believed (v 48), and glorified the word of the Lord: The wisdom of heaven so disposing such of their hearts, that were before by HIM, not by Jews ordained to life. 'And as many as were ordained to eternal life, believed.'
But you come again, in p. 269 to the scripture first urged by you, 'If any man will do his will,' &c. and you tell us, that this must also needs be implied, he shall rightly understand the doctrine too; which word (understand) you so carry, as may best help you in case you should meet with an adversary. As if any should thus object, that here you have granted that the words make promise of an understanding of the gospel; yea require in it the very first act of the will; then you readily shift it by saying, That this is implied only, suggesting that obedience to morals is expressed, and therefore must first be thought on and done. But if one of your brotherhood stop here, and make the objection; then you add, 'It is knowledge, at least, in all the necessary points thereof, absolutely necessary and essential parts, from among which you long since did cast out, "Coming to God by Jesus Christ."' Yea you add, 'That by [that which you call] the design of the gospel, it may be presumed, that whosoever considereth it, with a design of being so, [that is, of living up to human principles, and that desireth to be possessed again of the holiness he hath lost, for that is it for the proof of which you have written above 300 pages] he must needs believe the gospel to have come from God, and also be enlightened in the true knowledge of at least the necessary points of it,' viz. All moral

duties contained therein, which are never a one of them as such an essential of the gospel, but are such duties as are consequential to the belief thereof.
Wherefore, although you feign it, 'this honest temper,' as you call it, will not help you, 1. To judge of the gospel without prejudice; nor 2. To evidence it with satisfaction; nor 3. Secure those in whom it is from error and delusion; no man being more brutish or heathenish, nor so void of satisfaction about it, nor more involved in error concerning it, than yourself; being truly what you charge upon others; 1. Grossly ignorant; 2. Too highly opinionate; 3. Proud in affectation; 4. Liquorish; 5. A self-lover; 6. And for your blasphemy under the just judgment of God. 'If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them' (2 Cor 4:3,4).
['For me to live is Christ' includes in it more than good habits or holy frames of soul.]
I am come now to your last chapter, which tells us wherein the essence and life of Christianity consisteth, viz. In a good state and habit of mind, in a holy frame and temper of soul (p. 282).
Ans. 1. It consisteth in a life of faith, when I live in the belief of this, that Christ loved me, and gave himself for me. 'The life that I now live in the flesh [saith Paul] I live by the faith of the Son of God, who loved me, and gave himself for me.'
2. And besides, a good state and habit of mind, or an holy frame and temper of soul, in your notion of them, which respecteth purely obedience to morals, from natural impulses, or dictates of our humanity, they are rather heathenish than Christian, and being alone, end in death rather than life. 'As many as are of the works of the law, are under the curse,' he saith not they that sin against it, but they that are OF the works of it, such as do justice, righteousness, charity, goodness, mercy, patience, and all kind of moral duties, from principles human, natural, or as men, they are under the curse, because they have sinned first, and also are infirm and weak in their pursuit after the perfections they desire. These follow after righteousness, but that flies from them; wherefore they do not obtain it, because they seek it not by faith in Christ, but as it were by the works; the righteous, good, and holy works of the law (Rom 9:30,32). But you add,
'It is such a habit of mind, such a frame and temper of soul, as esteemeth God as the chiefest good, and preferreth him and his Son Jesus Christ before all the world, and that prizeth above all things an interest in the divine perfections,' &c. (p. 282).
Ans. 1. God must needs be esteemed the chiefest good, by all that have but, and are ruled by, the light of nature, because they see him by his works to be almighty, merciful, and eternal (Rom 1:20). But this may be where the knowledge of the man, the Mediator is not; therefore this, in this and in your sense, cannot be of the essence of Christianity, for that it is common to all the world. That estimation of God which is common to natural men, cannot be of the essence of Christianity, because they want that knowledge of him that comes by Jesus Christ, and so are not capable to esteem of him under a Christian consideration.
But you say, 'it is that good habit and temper of mind that preferreth God, and his Son Jesus Christ, before all the world.'
Ans. He that esteemeth God above all, must needs, at least in his judgment, so prefer him; but whereas you add, and his Son Jesus Christ, you put in them words but as a cloak, for yourself have not preferred his Son Jesus Christ, no, not before a moral law, no not before your obedience to it, although but by human principles; yea, you have accounted the command of God, by which we are enjoined by him to come to God, a

thing in itself but like levitical ceremonies, or as Baptism and the Lord's Supper; a thing in itself indifferent, and absolutely considered neither good nor evil (p. 7,8,9).
You add; 'It is such a temper as prizeth above all things, an interest in the divine perfections; such as justice and righteousness, universal charity, goodness, mercy, patience, and all kinds of purity' (p. 282).
Ans. Seeing by these expressions you only intend moral virtues, and those that are inherent in you, and originally operations of humanity, it is evident that you have but impiously and idolatrously attributed to your own goodness so high and blessed a title. For whatsoever is in your nature, and originally the dictates thereof, and whatsoever proficiency you make therein by human principles, and helps of natural endowments; these things are but of yourself, your own justice, your own righteousness, your own charity, goodness, mercy, patience, kindness, &c. Now to call these the divine perfections, when they are only your own human virtues, bespeaks you, I say, fond, impious, and idolatrous, and shews you, in the midst of all your pretended design to glorify God, such an one who have set up your own goodness with him, yea and given it the title of his blessed grace and favour.
That scripture you mention (Rom 14:17), although by the word righteousness there, is intended obedience to the moral law, yet to it by persons already justified by Christ's righteousness; hence they are said to do it in the joy and peace of the Holy Ghost, or by the joy and peace which they had by faith in Christ's righteousness, as revealed to them by the Spirit of God. Hence again, they are said in IT to serve Christ, or to receive the law at his hand, which he giveth to them to walk after, having first justified them from the curse thereof by his blood.
2. The law was given twice on Sinai, the last time, with a proclamation of mercy going before, and he that receiveth it thus, receiveth it after a gospel manner. For they as justified persons are dead to the law as a covenant of works by the body of Christ, that they might live to another, even to him that is raised from the dead (Rom 7; Gal 2:19). But you by this scripture intend not this doctrine, for you make justification by Christ, come after, not before obedience to the law; yea, you make obedience thereto, the essential, and coming to God by Christ, but a thing of a more remote nature, from true and substantial gospel-righteousness.
In p. 283, you speak again of the old principle, and thus you comment, 'A principle of holiness that respecteth duty, as with respect to the nature of the command, so not with respect to the duty as occasioned by certain external inducements and motives, but from a good temper and disposition of soul.'
Ans. This I say, still respecting your old principle of humanity, and the purity of your nature, the most amounts but to this: Your principle is confined to a liberty of will and affections, with respect to doing of the law of works, which many have professed to have, and do before you, and yet have come short of the glory of God. For as I told you before, I tell you now again, that the gospel-principles are the Holy Ghost and faith, which help that soul in whom they dwell to count believing in Jesus Christ the great and essential part of our Christianity, and our reckoning ourselves pardoned for the sake of him: 'And thus being set free from sin, we become the servants of God, and have our fruit unto holiness, and the end everlasting life' (Rom 6:22).
Your description of a child of Abraham, you meaning in a New Testament sense, is quite beside the truth. For albeit, the sons of Abraham will live holy lives, and become obedient to the substantial laws; yet it is not their subjection to morals, but faith in Jesus, that giveth them the denomination of children of Abraham. 'Know ye, therefore, that they that are of faith are the children of faithful Abraham: They that are of faith, the

same are the children of Abraham: Yea, they that are of faith are blessed with faithful Abraham' (Gal 3:7,9). In p. 284, you say, 'That there is no one duty more affectionately recommended to us in the gospel than is alms-giving.'

Ans. Yes, That there is, and that which more immediately respecteth our justification with God, than ten thousand such commandments; and that is faith in Christ. Alms-deeds is also a blessed command; yet but one of the second table, such as must flow from faith going before. Faith I mean that layeth hold on Christ's righteousness, if it be accepted of God. For before the heart be good the action must be naught; now the heart is good by faith, because faith, by applying Christ's righteousness, makes over [a] whole Christ to the soul, of whose fulness it receiveth, and grace for grace (John 1:16). Many things in this last chapter are worthy reprehension, but because you tell us, in the last two pages thereof, is the sum of all that need to be said, I will immediately apply myself to what is there contained.

You say (p. 296), 'It is not possible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it, if we make our Saviour's most excellent life the pattern of our lives.' By our Saviour's life, as by a parenthesis you also express, you mean, as yourself hath in short described it (ch 5) viz., 'The greatest freedom, affability, courtesy, candour, ingenuity, gentleness, meekness, humility, contempt of the world, contention, charity, tenderness, compassion, patience, submission to the divine will, love of God, devoutest temper of mind towards him, mighty confidence and trust in God,' &c.

Ans. Our Saviour's life, in not only these, but all other duties that respected morals, was not principally or first to be imitated by us, but that the law, even in the preceptive part thereof, might be fully and perfectly fulfilled for us. 'Christ is the end of the law for righteousness'; the end, not only of the ceremonial law, but the ten commandments too; for if the word righteousness, respecteth in special them. 'Jesus increased in favour with God' (Luke 2:52; Matt 3:17). This respecteth him as made under the law, and his pleasing of God in that capacity. So also doth that, 'In him I am well pleased.' Now I say, as Jesus stood in this capacity, he dealt with the law in its greatest force and severity, as it immediately came from God, without the advantage of a Mediator, and stood by his perfect complying with, and fulfilling every tittle thereof. Besides, as Jesus Christ had thus to do with the law, he did it in order to his 'finishing transgression, and putting an end to sin' (Dan 9:24), and so consequently as Mediator, and undertaker for the world. For his perfect complying withal, and fulfilling every tittle of the law, respected nothing his own private person, that he for himself might be righteous thereby; for in himself he was eternally just and holy, even as the Father, but it respected us, even us. For US he was made under the law, that we, by his fulfilling the law, might by him be redeemed from under the law, and also receive the adoption of SONS (Gal 4:4,5). For we having sinned, and transgressed the law, and the justice of God, yet requiring obedience thereto, and the law being too weak through our flesh to do it, God therefore sent his own Son in the likeness of sinful flesh, who himself for us did first of all walk in the law, and then for sin suffered also in his flesh, the sentence, and curse pronounced against us by the law. For it was nothing less necessary, when the Son of God became undertaker for the sin of the world, that he should walk in obedience to the whole of the precepts of the law, to deliver us from the judgment of the law; I say it was no less necessary he should so do, than that he should bear our curse and death. For it would have been impossible for him to have overcome the last, if he had not been spotless touching the first. For therefore it was impossible he should be holden of death, because he did nothing worthy of death; no, not in the judgment of the law, to which he

immediately stood. Now as Christ Jesus stood thus to, and walked in the law, it is blasphemy for any to presume to imitate him; because thus to do is to turn Mediator and undertaker for the sin of the world. Besides, whoso doth attempt it, undertakes an impossibility; for no man can stand by the moral law, as it immediately comes from the divine majesty; he having sinned first, even before he goeth about to fulfil it. And in this sense is that to be understood, 'as many as are of the works of the law are under the curse,' held accursed, because they have sinned first; accursed in their performances, because of imperfection, and therefore assuredly accursed at last, because they come short of the righteousness thereof.

1. Christ Jesus did never set himself forth for an example, that by imitating his steps in morals should obtain justification with God from the curse of that law; for this would be to overthrow, and utterly abolish the work which himself came into the world to accomplish, which was not to be our example, that we by treading his steps might have remission of sins, but that through the faith of him, through faith in his blood, we might be reconciled to God.
2. Besides, thus to imitate Christ, is to make of him a Saviour, not by sacrifice, but by example. Nay, to speak the whole, this would be to make his mediatorship wholly to center, rather in prescribing of rules, and exacting obedience to morals, than in giving himself a ransom for men; yea, I will add to imitate Christ, as you have prescribed, may be done by him, that yet may be ignorant of the excellency of his person, and the chief end of his being made flesh: For in all these things which you have discoursed in that fifth chapter of him, you have only spoken of that, something of which is apprehended by the light of nature; yea, nature itself will teach that men should trust in God, which is the most excellent particular that there you mention. Wherefore our Lord Jesus himself foreseeing, that in men there will be a proudness, to content themselves with that confidence, he intimateth that it would be in us insignificant, if it stand without faith in himself. 'Ye believe [naturally] in God [saith he] believe also in me' (John 14:1). Faith in Jesus is as absolutely necessary as to believe immediately in the divine being. Yea, without faith in Jesus, whosoever believeth in God is sure to perish and burn in hell. 'If you believe not that I am he, ye shall die in your sins' (John 8:24). And to take Jesus in morals for example, is nowhere called believing in him, neither is there one promise of eternal life, annexed to such a practice. But you say, 'If we tread in his blessed steps, and be such, according to our measure and capacity, as we have understood he was in this world' (p. 296).
Ans. I say, for a man to confine himself only to the life of the Lord Jesus, for an example, or to think it enough to make him, in his life, a pattern for us to follow, leaveth us, through our shortness in the end, with the devil and his angels, for want of faith in the doctrine of remission of sins; for Christ did nowhere make another mediator between God and him, nor did he ever trust to another man's righteousness, to be thereby justified from the curse of the law; neither did he at all stand in need thereof, without which, we must be damned and perish. Now I say, these things being nowhere practised by him, he cannot therein be an example to us. And I say again, seeing that in these things, by faith in them, is immediately wrapped up our reconciliation with God; it followeth, that though a man take the Lord Christ in his whole life, for an example in the end, that notwithstanding, he abideth unreconciled to God. Neither will that clause, 'and be such,' help such a person at all: For justification with God, comes not by imitating Christ as exemplary in morals, but through faith in his precious blood. In the law I read, that the Paschal Lamb was neither to be eaten sodden nor raw, but roast with fire, must it be eaten (Exo 12). Now to make salvation principally to depend upon imitating Christ's life, it is to feed upon him raw, or at most, as sodden, not sanctified and holy: But the precept is, 'Eat it roast with fire'; is to be the antitype, as accursed of God for sin, and enduring the punishment for it (Exo 19; Deu 33:2; Mal 4:1). The law is compared to fire, and its curse to a burning oven. Now under the curse of this fiery law, was the Lord Jesus afflicted for the sins of the world: wherefore, as so considered, our faith must lay hold upon him, for justification with God. 'This is the law of the burnt-offering: [which was the offering for sin;] It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it' (Lev 6:9). But now I would inquire: Had Israel done the commandment, if they had

eaten the passover raw, or boiled in water? Or if they had offered that offering, that was to be burnt as a sin-offering, otherwise than it was commanded? Even so, to feed upon Christ, as he is holy, and of good life only; and also, as taking him therein for an example to us, to follow his steps for justification with God; this is, to eat the passover raw, and not as roast with fire; this is, to feed upon Jesus, without respecting him as accursed of God for our sin, and so consequently to miss of that eternal life, that by his blood he hath obtained for every one that believeth on him. I have been pleased with this observation: That none of the signs and wonders in Egypt, could deliver the children of Israel thence, till the Lamb was slain, and roast with fire (Exo 12:31). And I have been also pleased with this: That the Father, not Moses, gave the manna from heaven, which was a type of the flesh, and blood of Christ, that whoso feedeth on, shall live for ever (John 6:32). Yea, circumcision also, which was a type of inward, and heart-holiness, was not of Moses, but of the Fathers, and principally a consequence of the faith of Abraham (John 7:22). Whence I gather, that no wonder, but the blood of Christ can save; that no kindness, but the mercy of God, can give this to us; and that no law, but the law of faith, can make us truly holy in heart. But you add, 'Those that sincerely, and industriously, endeavour to imitate the holy Jesus in his Spirit and actions, can never be ignorant what it is to be truly Christians.' Those that follow Jesus in his Spirit, must first receive that Spirit from heaven, which Spirit is received, as I have often said, by applying first, by faith, the merits of Christ to the soul, for life and justification with God. The Spirit is not received by the works of the law, but by the hearing of faith; neither comes it in the ministry, or doctrine of morals, but in and by the ministry of faith; and the law is not of faith. Wherefore seeing you have, in p. 223 of your book, forbidden sinners to come first to Jesus for justification with God; the Spirit you talk of, however you call it the Spirit of Jesus, can be no other than the spirit of a man; which you also yourself, in p. 7, 8, 9 call 'the purity of human nature, a principle of reason, the first principles of morals, or those that are originally dictates of human nature.' Wherefore by these words, 'in his Spirit,' you do but blaspheme the Holy Ghost, and abuse your ignorant reader; calling now, Quaker-like, the dictates of your humanity, and your Socinian compliances therewith, the Spirit of Holy Jesus. I conclude therefore, that the way of salvation, or the design of Christianity as prescribed by you, is none other than the errors of your own brain, the way of death, the sum and heart of Papistical Quakerism, and is quite denied by the Lord Jesus, and by his blessed Testament. And now go your ways, and imitate the Lord Jesus, and take the whole history of his life for your example, and walk in his steps, and be such as much as you can, yet without faith in his blood, first; yea, and if you stand not just before God through the imputation of his righteousness, your imitating will be found no better than rebellion, because by that, instead of faith in his blood, you hope to obtain remission of sins, thrusting him thereby from his office and work, and setting your dunghill righteousness up in his stead.

[Fowler's false and dangerous conclusions.]

I come now to your conclusion. First, in p. 298 'You press men to betake themselves to find [that which you call] the design of Christianity, accomplished in their hearts and lives.'

Ans. Seeing that the holiness that your erroneous book has exalted, is none other but that which we have lost; yea, and again, seeing you have set this in the head of, and before the righteousness of Christ, I admonish my reader to tremble at the blasphemy of your book, and account the whole design therein, to be none other but that of an enemy to the Son of God, and salvation of the world. For that holiness as I have

shewed, is none other but a shadowish, Christless, graceless holiness; and your so exalting of it, very blasphemy. You proceed, saying, 'Let us exercise ourselves unto real and substantial godliness; [still meaning your Adamitish holiness] let us study the gospel not to discourse, or only to believe, but also, and above all things, to do well.'

Ans. Herein still you manifest, either ignorance of, or malice against, the doctrine of faith; that doctrine, which above all doctrines, is the quintessence of the New Testament, because therein, and not principally, as you feign, by doing well, is the righteousness of God revealed, and that from faith to faith; not from faith to works, nor yet from works to faith. Besides, the gospel is preached in all nations, for the obedience of faith (Rom 16:26). Neither works, the law, the dictates of humanity, nor the first principles of morals, knowing what to do with the righteousness of the gospel, which is a righteousness imputed by God, not wrought by us; a righteousness given, not earned, a righteousness received by believing, not that which floweth from our obedience to laws, a righteousness which comes from God to us, not one that goeth from us to God. Besides, as I also have hinted before, the apostle and you are directly opposite. You cry, 'above all things, do well': that is, work and do the law; but he, 'above ALL, take the shield of faith, wherewith are quenched all the fiery darts of the wicked' (Eph 6:16).

But you add (p. 300), 'Let us do what lieth in us to convince our Atheists, that the religion of the blessed Jesus, is no trick or device; and our wanton and loose Christians, that it is no notional business, or speculative science.'

Ans. This you cannot do by your moral natural principles of humanity: For even some of your brave philosophers, whose godliness you have so much applauded, were even then in the midst of their, and your virtues, atheistically ignorant of the religion of Jesus. And as to the loose Christian; Christ neither hath need of, nor will he bless your blasphemous opinions, nor feigned godliness, but real ungodliness, to make them converts to his faith and grace, neither can it be expected it should, seeing you have not only dirty thoughts, but vilifying words, and sayings of his person, work, and righteousness. you have set your works before his (p. 223), calling them substantial, indispensable, and real; but coming to God by him, a thing in itself indifferent (p. 7-9). You go on, and say, 'Let us declare—that we are not barely reliers on Christ's righteousness, by being imitators of it' (p. 300). You cannot leave off to contemn and blaspheme the Son of God. Do you not yet know that the righteousness of Christ on which the sinner ought to rely for life, is such, as consisted in his standing to, and doing of the law, without a Mediator? And would you be doing this? What know you not, that an essential of the righteousness he accomplished for sinners when he was in the world; is, 'That he was conceived by the Holy Ghost, born without sin, did all things in the power of, and union with his own eternal Godhead.' And are you able thus to imitate him? Again, the righteousness on which we ought to rely for life, is that which hath in it the merit of blood: we are 'justified by his blood' through faith in his blood (Rom 5:9). Is this the righteousness you would imitate? Farther, the righteousness on which poor sinners should rely, is that, for the sake of which God forgiveth the sins of him that resteth by faith thereupon. But would you be imitating of, or accomplishing such a righteousness?

Your book, Sir, is begun in ignorance, managed with error, and ended in blasphemy. Now the God of glory, if it may stand with his glory, give you a sight of your sins, against the Son of God, that you may, as Saul, lie trembling, and being astonished, cry out to be justified, with the righteousness of God without the law, even that which is by faith of Jesus Christ, unto all, and upon all them that believe.

Many other gross absurdities, which I have omitted in your whole book, may perhaps,

be more thoroughly gathered up, when you shall have taken the opportunity to reply. In the meantime I shall content myself with this.
'Behold the Lamb of God, which taketh away the sin of the world'
(John 1:29).

'Even Jesus, which delivered us from the wrath to come' (1 Thess 1:10).
'Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high' (Heb 1:3).
'Christ died for our sins' (1 Cor 15:3).
'God hath made him to be sin for us' (2 Cor 5:21).
'Christ was made a curse for us' (Gal 3:13).
'He bare our sins in his own body on the tree' (1 Peter 2:24).
'He loved us, and washed us from our sins in his own blood' (Rev 1:5).
'God for Christ's sake hath forgiven you' (Eph 4:32).
'We have redemption through his blood, the forgiveness of sins, according to the riches of his grace' (Eph 1:7).
Now unto the King, eternal, immortal, invisible, the only wise
God, be honour, and glory, for ever, and ever. Amen.

THE CONCLUSION.
That my reader may farther perceive that Mr. Fowler, even by the chief of the articles of the church of England, is adjudged erroneous; and besides the very fundamentals of the doctrine of Jesus Christ, and that in those very principles that are in the main, I say, and that most immediately concern Christ, faith, and salvation, will be evident to them that compare his design of Christianity, with these articles hereunto recited.
The Article [X.] concerning Free-will.
'The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing[37] us, that we may have a good will, and working with us, when we have that good will.'
The Article [XI.] concerning Justification.
'We are accounted righteous before God, ONLY for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works, or deservings. Wherefore that we are justified by faith ONLY, is a most wholesome doctrine, and very full of comfort,' &c.
The Article [XIII.] of Works before Justification.
'Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ,—or deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the NATURE of sin.'
These articles, because they respect the points in controversy betwixt Mr. Fowler, and myself; and because they be also fundamental truths of the christian religion, as I do heartily believe, let all men know that I quarrel not with him, about things wherein I dissent from the church of England, but do contend for the truth contained, even in these very articles of theirs, from which he hath so deeply revolted, that he clasheth with every one of them, as may farther be shewn when he shall take heart to reply.
But to wind up this unpleasant scribble, I shall have done when I have farther shewed, how he joineth with papist, and quaker, against these wholesome, and fundamental articles.

Mr. Fowler's Doctrine compared with Campian the Jesuit, upon that question whether Faith only justifieth: saith Campian,

1. Campian. 'We [Papists] say, that as grace is put into us in justification, so also our righteousness is enlarged through good works, and is inherent in us; therefore it is not true that God doth justify by faith ONLY.'

Fowler (p. 221), 'Justifying faith is such a belief of the truth of the gospel, as includes a sincere resolution of obedience unto all its precepts: and that it justifieth as it doth so.—In short, is it possible that faith in Christ's blood, for the forgiveness of sins, should be the only act which justifieth a sinner?' (p. 224).

2. Campian. 'So that faith is urged, but not faith ONLY; again, by faith is meant all Christianity, and the whole religion of Christians.'

Fowler (p. 222), 'For surely the faith which entitles the sinner to so high a privilege, as that of justification, must needs be such as complieth with all the purposes of Christ's coming into the world; especially with his grand purpose,—as Lord, and that it is no less necessary that it should justify as it doth this.'

3. Campian. 'Though works void of Christ are nothing; yet through grace they serve to justification.'

Fowler (p. 225,226), 'Of the imputation of Christ's righteousness,—this is the true explication; it consists in dealing with sincerely righteous persons: as if they were perfectly so, for the sake and upon the account of Christ's righteousness. The grand intent of the gospel being to make us partakers of an inward and real righteousness; and it being but a secondary one, that we should be accepted, and rewarded, as if we were completely righteous.'

4. Campian. 'Speaking of faith, hope, and charity, he confesseth; that faith in nature is before them, but it doth not justify before they come.'

Fowler (p. 223), 'What pretence can there be for thinking, that faith is the condition, or instrument of justification, as it complieth with only the precept of relying on Christ's merits, for the obtaining of it: especially when it is no less manifest than the sun at noon-day, that obedience to the other precepts, [or works of love,] must go before obedience to this' (p. 284).

5. Campian. 'I deny [that faith ONLY doth justify] for you have not in all the word of God, that faith only doth justify.'

Fowler (p. 225), 'And for my part, I must confess, that I would not willingly be he that should undertake to encounter one of the champions of that foul cause, with the admission of this principle, that faith justifieth, only as it apprehendeth [resteth or relieth on (p. 224)] the merits, and righteousness of Jesus Christ, I must certainly have great luck, or my adversary but little cunning, if I were not forced to repent me of such an engagement.'

6. Campian. 'Abraham being a just man, was made more just by a living faith.'

Fowler (p. 283), 'He only is a true child of Abraham, who in the purity of the heart obeyeth those substantial laws, that are imposed by God, upon him.'

7. Campian. 'I say that charity and good works, are not excluded [in the causes of our justification].'

Fowler (p. 214,215), 'For we have shewn, not only that reformation of life from the practice, and purification of heart from the liking of sin, are as plainly as can be asserted in the gospel to be absolutely necessary to give men a right to the promises of it, but also that its great salvation doth even consist in it.'

Mr. Fowler's Doctrine compared with William Penn the Quaker.

1. Penn's Sandy Foundation (p. 19 [p. 16 ed. 1684]), 'Life and salvation is to them that

follow Christ the light, in all his righteousness, which every man comes only to experiment, as he walks in a holy subjection to that measure of light and grace, wherewith the fulness hath enlightened him.'
Fowler (p. 8), 'That is, those which are of an indispensable, and eternal obligation, which were first written in men's hearts, and originally dictates of human nature.'
2. Penn (p. 32 [p. 26 ed. 1684]), 'I really confess that Jesus Christ fulfilled the Father's will, and offered up a most satisfactory sacrifice, but not to pay God, or help him [as otherways being unable] to save men.'
Fowler (p. 85), 'Christ was set forth to be a propitiatory sacrifice for sin; I will not say that his Father [who is perfectly sui juris] might be put by this means into a capacity of forgiving it.'
3. Penn (p. 16 [p. 14 ed. 1684]), 'God's remission is grounded on man's repentance, not that it is impossible for God to pardon without a plenary satisfaction.'
Fowler (p. 84), 'There are many that do not question but that God could have pardoned sin, without any other satisfaction, than the repentance of the sinner,' &c.
4. Penn (p. 27 [p. 22 ed. 1684]), 'Justification doth not go before, but is subsequential to the mortification of lusts.'
Fowler (p. 14,15), 'This blessing of making men holy, was so much the design of Christ's coming, that he had his very name from it': observe the words are, 'He shall save his people from their sins'; not from the punishment of them. And that is the primary sense of them, which is most plainly expressed in them: 'That he shall save his people from the punishment of sin, is a true sense too; but it is secondary and implied only; as this latter is the never failing and necessary consequent of the former salvation.
'
5. Penn (p. 25 [p. 21 ed. 1684]), 'Since therefore there can be no admittance had, without performing that righteous will, and doing those holy, and perfect sayings; alas! to what value will an imputative righteousness amount?' &c.
Fowler (p. 16), 'Christ shall bring in an inward substantial, and everlasting righteousness, and by abrogating the outward [ceremonial] and establishing ONLY this righteousness, he should enlarge the Jewish Church, an accession of the Gentiles, being by that means made unto it.'
6. Penn (p. 24,25 [p. 20 ed. 1684]), 'Since God has prescribed an inoffensive life, as that which only can give acceptance with him; and on the contrary hath determined never to justify the wicked, &c.—Will not the abomination appear greatest of all, where God shall be found condemning the just, on purpose to justify the wicked; and that he is thereto compelled, or else no salvation, which is the tendency of their doctrine, who imagine the righteous, and merciful God to condemn and punish his [innocent[38]] righteous Son, that he having satisfied for our sins, we might be justified [while unsanctified] by the imputation of his perfect righteousness. O why should this horrible thing be contended for by Christians!'
Fowler (p. 119), 'If it were possible [as it hath been proved it is not] that a wicked man should have God's pardon, it would not make him cease to be miserable.'
Fowler (p. 120), 'Were it possible that Christ's righteousness could be imputed to an unrighteous man, I dare boldly affirm it would signify as little to his happiness, as would a gorgeous and splendid garment, to one that is almost starved with hunger, or that lieth racked by the torturing diseases of the stone, or colic.'
Fowler (p. 130), 'To justify a wicked man, while he continueth so, if it were possible for God to do it, would far more disparage his justice, and holiness, than advance his grace and kindness.'

7. Penn (p. 26 [p. 22 ed. 1684]), 'Unless we be[come] doers of that law, which Christ came not to destroy, but as our example to fulfil, we can never be justified before God.' Fowler (p. 296), 'It is impossible we should not have the design of Christianity accomplished in us, and therefore that we should be destitute of the power of it, if we make our Saviour's most excellent life, the pattern of our lives. Those that sincerely, and industriously endeavour to imitate the holy Jesus in his spirit and actions, can never be ignorant what it is to be truly Christians, nor can they fail to be so.'
8. Penn (p. 26), 'Nor let any fancy that Christ hath so fulfilled it for them, as to exclude their obedience, from being requisite to their acceptance, but only as their pattern.' Fowler (p. 148), 'This Son of God taught men their duty, by his own example, and did himself perform among them, what he required of them. Now that he should tread before us EVERY step of that way, which he hath told us leadeth to eternal happiness, and commend those duties which are most ungrateful to our corrupt inclinations, by his own practice; our having so brave an example is no small encouragement, to a cheerful performance of all that is commanded.'
Understandest thou what thou readest?

FOOTNOTES:

1. Fowler's Design, p. 6.
2. Ibid.
3. Seeing, then, it is evident from scripture, how deeply and dreadfully man is fallen from God, what a folly it is to suppose, in such a depraved creature, conditions previous to his justification! They who talk at this rate, know not what they say, nor whereof they affirm. In a natural man there is no meetness, but a meetness to sin, and a meetness to be damned. They who know themselves, know this. And there are no pre-requisites to justification, but what God, by his Spirit, is pleased to work in men's hearts. None are meet to obey the gospel, till God implants in their souls a principle of faith and evangelical obedience. Before this is done, there is no meetness in the creature, no disposition to do anything spiritually good; neither are any of our works, till a change of nature takes place, acceptable and well-pleasing in the sight of Almighty God.—Mason and Ryland.
4. Fowler, p. 6.
5. Ibid.
6. Fowler, p. 6.
7. Ibid.
8. Man, in his first estate, was holy and righteous; and he continued to be possessed of this righteousness as long as he was obedient to his Creator; but as soon as he disobeyed the divine command, he lost all his holiness and righteousness at once; he emptied himself of every spark of goodness, and was full of all manner of wickedness; he forfeited all his primitive purity, and became a sinful, impure, and unrighteous creature. Hence, all mankind are destitute of original righteousness: there is none of the children of men righteous, 'no not one: there is none that doeth good, no not one' (Rom 3:10,12). What then becomes of the purity and dignity of human nature, so vainly boasted of? or how shall man be righteous before God? To this last question, we answer with Paul, in the above-quoted chapter (vv 21, 22), 'Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.' Without this righteousness, no soul ever was, no soul ever will be, justified before God.—Mason and Ryland.
9. Great will be the condemnation of all those who profess to know God, but in works

deny him; who are abominable and disobedient, and unto every good work reprobate (Titus 1:16). A great profession, without a suitable life and conversation, will only procure a greater condemnation. Therefore, up, ye sleepy virgins; up, and be doing; shew your faith by your works. There is no true religion without good works, attended with a godly walk and behaviour. There may be works seemingly good, where there is no true religion. Good works are not the causes, but the fruits and effects of true religion, of justifying faith wrought in the soul by the Holy Ghost; and where true religion is, good works, of every divine kind and quality, will naturally follow, to the glory and praise of that grace which alone brings salvation to miserable ruined sinners.—Mason and Ryland.

10. Hierocles, the Greek philosopher.

11. Bunyan must have formed his opinions of the Quakers from some persons who passed as such. No form either of doctrine or discipline had appeared in 1672. As soon as their tenets were published, they professed, as they do to this day, entire dependence upon Jesus Christ for holiness.—Ed.

12. Mr. Fowler gives no reference to any of the works of these learned divines, nor could he!! He traduces these great reformers and the doctrines of his own church, and yet was soon after made a bishop!!!—Ed.

13. The saints of God experience a mystery of iniquity, a horrible depth of corruption in their own hearts, and groan under the plague and burden of it. If we rightly know ourselves, and behold our vileness, filthiness, and exceeding sinfulness, in their true colours, we shall be obliged to own that we are very wicked, unholy, ungodly, abominable; and that a principle and inclination to evil is so prevalent in the best of us, that were God to leave us to ourselves, we should greedily commit the most heinous sins. These truly humbled persons, and these alone, are made sensible of the want of the application of the precious atoning blood of Christ to cleanse them from the pollution of sin, and of the sanctifying grace of the Spirit to deliver them from the dominion and tyranny of it.—Mason and Ryland.

14. 'Rusheth the soul.' To rush is a neuter verb, here used in an active sense; —'precipitateth' gives the correct idea.—Ed.

15. 'So natural, and ignorant,' in distinction from that spiritual wisdom which is immortal and illuminating.—Ed.

16. Against all ungodliness and unrighteousness of men, such as disbelief, idolatry, adultery, &c. (p. 35).

17. How astonishing the mystery! how condescending the love! that the infinite Deity and finite flesh should meet in one person (Christ), in order to display to mankind the glory of God in that divine person! to bring hell-deserving mortals into a nearness, yea, into a oneness with his Creator, that they might be made partakers of his holiness, and adore and admire his perfections for ever! O Christians, know and prize your inestimable privileges, and be instant at the throne of grace, that your souls may be so far assimilated to the image of the ever-blessed and adorable Jesus, that you may be constantly looking and hastening to, and longing for that happy time, when, having dropt the dimming rages of mortality, the veil of sinful flesh, you shall be brought to 'know him even as you are known' of him, because you shall 'see him as he is. '—Ryland.

18. 'Common,' as the head of his church, in whom all his people have an equal or common right.—Ed.

19. 'And even that miracle which might seem the most inconsiderable, namely, his causing his disciple Peter to catch a fish with a small piece of money in its mouth, was

also instructive of a duty; it being an instance of his loyalty to the supreme magistrate; for the money was expended in paying tribute, and taken out of the sea in that strange manner for no other purpose.'—Fowler's Design, &c. p. 72.
20. 'Lay you,' brings forth to yourself. 'Lay' is here used as in 'a hen lays eggs'; such an application to this proverb is a cutting satire.—Ed.
21. 'To possess them.' Possess was formerly used as an active verb, but now is only used as a neuter verb; the meaning is 'to fill them with the certainty of the knowledge.'
22. 'As in Adam all died,' were bereft of every good, and became obnoxious to wrath and endless misery, so 'IN Christ,' by virtue of his life, death, and resurrection, 'shall all be made alive'; they shall have that incorruptible seed implanted in their hearts, which liveth and abideth for ever. Every grace and blessing is derived to the renewed soul from its union to Christ, as its living head, through the eternal Spirit. Christ hath fulfilled all righteousness for us and in our stead, and this was the end and intent of his coming into the world; so that Christ is now become the righteousness of all them that do truly believe in him. 'Created IN Christ Jesus unto good works, which God hath before ordained that we should walk in them' (Eph 2:10).—Mason and Ryland.
23. Would to God this legal, self-exalting, Christ-dishonouring doctrine had been confined to the times in which our author wrote, or had been then banished to hell, from whence it came; but alas! it is but too prevalent in these degenerate times, in which Arianism, Arminianism, Socinianism, &c., &c., so dreadfully infect the multitude even of professors! In the national churches, what do we hear but Moses and the law, 'This do and live'; or, in other words, do your duty as well as you can, and Christ will do the rest: thus making the gospel the sacrifice of Christ, and the work of the Spirit, of no effect. Whereas, on the contrary, unregenerate, depraved, and sinful mortals 'have no power to do good works pleasant and acceptable to God, without the grace of God preventing [or going before] them, that they may have a good will; and working in and by them, when they have that good will'; which is perfectly agreeable to our Lord's declaration, (John 15:5) 'Without me, ye can do nothing.'—Mason and Ryland.
24. 'Sir Johns,' formerly the title given to the priests. It was succeeded by the title 'reverend.'—Ed.
25. Chap. 17: 'How fearfully the gospel is abused by the papists.' Chap. 18: 'Those sottish, who expect salvation without holiness; and those more so who encourage themselves by the grace of the gospel in unholiness.'—Heads of these Chapters.—Ed.
26. 'Would that man be accounted any better than a perfect idiot, who, being sorely hurt, should expect from his surgeon perfect ease, when he will not permit him to apply any plaister for the healing of his wound? Or that being deadly sick, should look that his physician should deliver him from his pain, when he will not take any course he prescribes for the removal of the distemper that is the cause of it?'—Fowler's Design, p. 216. How admirably does Bunyan detect and unravel this casuistic sophistry.—Ed.
27. 'The righteousness of God is revealed from faith to faith'; that is, from one degree of faith to another: therefore increase in faith; live nearer to Christ; and the nearer you live to the Saviour, the farther you will be from sin; yea, he will make you, by precious faith in him, more than conqueror over all your spiritual enemies: therefore venture wholly upon Christ, and see if he will cast you out: indeed, he never will. Trust in him, hope in him, believe in him, and you will never be disappointed. All our fitness is in Christ. Believe in him, and he is yours. In him dwells all fullness. Believe in Christ, and all that Christ has is yours: his blood is yours, his wisdom is yours, his righteousness, his sanctification is yours; yea, Christ Jesus himself is yours—he is yours in this world, and in the world to come; he is yours in time, and in eternity. Even so, Amen.—Mason and

Ryland.
28. 'More groundedly,' with better foundation.
29. 'Take the way,' occupy the place.—Ed.
30. 'Doubtful opinions, modes and rites, eagerly opposed, is like the apes blowing at a glowworm, which affords neither light nor warmth' (p. 239).
31. These sentiments are the essential fundamentals of all state religions, be they heathen, christian, or mohamedan. This plain avowal of them might have been the cause why the author was soon after made a bishop of the Church of England.—Ed.
32. Like the vicar of Bray, near Maidenhead, who boasted of his consistency. He was under Henry VIII a papist, then a semi-protestant; under Edward, a protestant; under Mary, again a papist; and under Elizabeth, a protestant. Still he had never ceased to be vicar of Bray.—Ed.
33. 'Diggle together,' probably from 'degladiation,' a combat, quarrel, or contest; a fencing match between two friends.—Ed.
34. Fowler's picture of the want of uniformity in the preachers of his sect, all being under the 'Act of Uniformity,' is very amusing and instructive!!—Ed.
35. Undoubtedly so; because the good works of a man who is under the influence and power of divine grace, flow from the constraining love of a coveannt-reconciled God in Christ Jesus, whom the holy-making Spirit glorifies and renders precious to every true believer in him.—Mason and Ryland.
36. The Jews were divided into three sections: I. The descendants of Israel; II. Proselytes who conformed to all the Mosaic rites; and, III. Those who were bound to obey the seven precepts of Noah—and these, although they did not conform to the Jewish rites, yet were admitted to the worship of the true God and the hope of the life to come. According to the Talmud these precepts were—1. To renounce idols and all idolatrous worship. 2. To worship the true God, the creator of heaven and earth. 3. Bloodshed, to commit no murder. 4. Not to be defiled with fornication. 5. Rapine, against theft and robbery. 6. To administer justice. 7. Not eating flesh with the blood in it.—Ed.
37. 'To prevent,' from 'praevenio,' to go before; 'preventing us' was formerly used for 'preparing us.' It is now obsolete in this sense, but frequently occurs in the Bible.—Ed.
38. 'Innocent' instead of 'righteous,' ed. 1684.
***

REPROBATION ASSERTED: OR, THE DOCTRINE OF ETERNAL ELECTION AND REPROBATION PROMISCUOUSLY HANDLED, IN ELEVEN CHAPTERS.

WHEREIN THE MOST MATERIAL OBJECTIONS MADE BY THE OPPOSERS OF THIS DOCTRINE, ARE FULLY ANSWERED; SEVERAL DOUBTS REMOVED, AND SUNDRY CASES OF CONSCIENCE RESOLVED.

BY JOHN BUNYAN OF BEDFORD, A LOVER OF PEACE AND TRUTH.

'What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.'—Romans 11:7

London: Printed for G. L., and are to be sold in Turn-stile-alley, in Holbourn. Small 4to, 44 pages.

EDITOR'S ADVERTISEMENT.

This valuable tract was first published without a date, but according to Doe's List, about the year 1674, and has never been reprinted in a separate volume; it appeared in only one edition of the collected works of John Bunyan—that with the notes by Ryland and Mason; and in his select works, published in America in 1832. No man could have been better qualified to write upon the subject of reprobation than Bunyan.—His

extraordinary knowledge of, and fervent attachment to, the holy oracles, peculiarly fitted him with unwavering verity to display this doctrine of divine truth. He was incapable of any misrepresentation with a view of concealing what fallen reason might deem a deformity, or to render the doctrines of the cross palatable to mankind. His object is to display the truth, and then humbly to submit to the wisdom of God, and zealously to vindicate it. There is no subject which more fully displays our fallen nature, than that of reprobation. All mankind agree in opinion, that there ever has been an elect, or good class of society; and a reprobate, or worthless and bad class; varying in turpitude or in goodness to a great extent and in almost imperceptible degrees. All must unite in ascribing to God that divine foreknowledge that renders ten thousand years but as one day, or hour, or moment in his sight. All ascribe to his omnipotence the power to ordain or decree what shall come to pass—and where is the spirit that can demonstrate a shade of difference between such foreknowledge and preordination. All agree that in the lower class of animals some of the same species pass their lives in luxury and comfort, while others are cruelly tormented, this world comprising their whole term of existence; and will those who refuse to submit to the sovereignty of God in the doctrine of election dare to arraign his conduct in leaving some out of his electing love? The reprobate or worthless lose nothing by the happiness of others. It is inscrutably hid from mankind who are the elect, until the Holy Spirit influences them with the love of God in Christ Jesus, and this sometimes in the last moments of life. There is every encouragement, nay incentive, to the sinner who feels the burthen of guilt to fly for refuge to the hope set before him in the gospel. 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save SINNERS'; even the chief of sinners. The glad tidings are addressed to ALL sin-sick souls; and Bunyan's statement of this truth is clear, scriptural, and reasonable. Very different is the account of the reprobation given by R. Resburie in his Stop to the Gangrene of Arminianism, 1651. 'For the reprobate God decrees the permitting of sin in order to hardening, and their hardening in it, in order to their condemnation.' p. 69. 'As election is the book of life, so reprobation of death; the names of the reprobate are there registered for destruction.' p. 73. It is much to be regretted that sentiments like these have been too commonly uttered. It is as an antidote to such ideas that this little work was written; but, unfortunately, it has never been widely circulated and read. May the divine blessing follow this attempt to spread these important, although to many, unpalatable, doctrines.

GEORGE OFFOR.

REPROBATION ASSERTED.

CHAPTER 1.

That there is a Reprobation.

In my discourse upon this subject, I shall study as much brevity as clearness and edification will allow me; not adding words to make the volume swell, but contracting myself within the bounds of few lines, for the profit and commodity of those that shall take the pains to read my labours. And though I might abundantly multiply arguments for the evincing and vindicating this conclusion, yet I shall content myself with some few scripture demonstrations: the first of which I shall gather out of the ninth of the Romans, from that discourse of the apostle's, touching the children of the flesh, and the children of the promise.

1. At the beginning of this chapter, we find the apostle grievously lamenting and bemoaning of the Jews, at the consideration of their miserable state: 'I say the truth in Christ, [saith he] I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that

myself were accursed from Christ for my brethren, my kinsmen according to the flesh': Poor hearts, saith he, they will perish; they are a miserable sad and helpless people; their eyes are darkened that they may not see, and their back is bowed down alway (Rom 11:10). Wherefore? Have they not the means of grace? Yes verily, and that in goodly measure. First they 'are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.' What then should be the reason? Why saith he, though they be the children of Abraham according to the flesh, yet they are the children of Abraham BUT according to the flesh: 'For they are not all Israel [in the best sense] which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.' That is, they that are the children of the flesh, they are not the children of God; but the children of the promise shall be counted for the seed. So then, here you see that they that are only the children of the flesh, as the greatest part of Israel were, they are those that are neither counted for the seed, the children of promise, nor the children of God; but are rejected, and of the reprobation. This therefore shall at this time serve for the first scripture-demonstration.

2. Another scripture you have in the eleventh chapter of this epistle, from these words, 'The election hath obtained it, and the REST were blinded' (Rom 11:7). These words are shedding[1] words, they sever between men and men; the election, the rest; the chosen, the left; the embraced, the refused: 'The election have obtained it, and the rest were blinded.' By rest here, must needs be understood those not elect, because set one in opposition to the other; and if not elect, what then but reprobate?

3. A third scripture is that in the Acts of the Apostles, 'And as many as were ordained to eternal life, believed' (13:48). 'And as many'; by these words, as by the former, you may see how the Holy Ghost distinguisheth or divideth between men and men; the sons, and the sons of Adam. 'As many as were ordained to eternal life, believed': If by many here, we are to understand every individual, then not only the whole world must at least believe the gospel, of which we see the most fall short, but they must be ordained to eternal life; which other scriptures contradict: for there is the rest, besides the elect; the stubble and chaff, as well as wheat: many therefore must here include but some; 'For though—Israel be as the sand of the sea, a remnant shall be saved' (Rom 9:27; Isa 1:9, 10:22,23).

I might here multiply many other texts, but in the mouth of two or three witnesses shall every word be established. Let these therefore for this, suffice to prove that there is a reprobation. For this I say, though the children of the flesh, the rest besides the election, and the like, were not mentioned in the word; yet seeing there is such a thing as the children of the promise, the seed, the children of God, and the like, and that too under several other phrases, as predestinated, foreknown, chosen in Christ, and written in the Book of life, and appointed unto life, with many others: I say seeing these things are thus apparent, it is without doubt, that there is such a thing as a reprobation also (Rom 8; Eph 1:3,4; 1 Thess 5:9).

Nay, further, From the very word election, it followeth unavoidably; for whether you take it as relating to this, of distinguishing between persons as touching the world to come, or with reference to God's acts of choosing this or that man to this or that office, work, or employment in this world, it still signifieth such a choosing, as that but some are therein concerned, and that therefore some are thence excluded. Are all the elect, the seed, the saved, the vessels of mercy, the chosen and peculiar? Are not some, yea the

most, the children of the flesh, the rest, the lost, the vessels of wrath, of dishonour, and the children of perdition? (Rom 11:9; 1 Peter 2:8,9; Matt 10:16; 2 Sam 6:21; Psa 78:67, 68; John 15:16; 2 Cor 4:3; Rom 9:21,22; John 17:12).

CHAPTER 2

What Reprobation is.

Having thus shewed you that there is such a thing as a reprobation, I come now to shew you what it is. Which that I may do to your edification, I shall First shew you what this word reprobation signifieth in the general, as it concerneth persons temporary and visibly reprobate: Second, more particularly, as it concerneth persons that are eternally and invisibly reprobate.

First, Generally, As it concerneth persons temporarily and visibly reprobate, thus: To be reprobate is to be disapproved, void of judgment, and rejected, &c. To be disapproved, that is, when the word condemns them, either as touching the faith or the holiness of the gospel; the which they must needs be, that are void of spiritual and heavenly judgment in the mysteries of the kingdom; a manifest token [that] they are rejected. And hence it is that they are said to be reprobate or void of judgment concerning the faith; reprobate or void of judgment touching every good work; having a reprobate mind, to do those things that are not convenient, either as to faith or manners. And hence it is again, that they are also said to be rejected of God, cast away, and the like (2 Cor 13:6, 7; 2 Tim 3:8; Titus 1:16; Rom 1:28; Jer 6:30; 1 Cor 9:27).

I call this temporary visible reprobation, because these appear, and are detected by the word as such that are found under the above-named errors, and so adjudged without the grace of God. Yet it is possible for some of these, however for the present disapproved, through the blessed acts and dispensations of grace, not only to become visible saints, but also saved for ever. Who doubts but that he who now by examining himself, concerning faith, doth find himself, though under profession, graceless, may after that, he seeing his woeful state, not only cry to God for mercy, but find grace, and obtain mercy to help in time of need? though it is true, that for the most part the contrary is fulfilled on them.

Second, But to pass this, and more particularly to touch the eternal invisible reprobation, which I shall thus hold forth: It is to be passed by in, or left out of, God's election; yet so, as considered upright. In which position you have these four things considerable: 1. The act of God's election. 2. The negative of that act. 3. The persons reached by that negative. And, 4. Their qualification when thus reached by it.

1. For the first. This act of God in electing, it is a choosing or fore-appointing of some infallibly unto eternal life, which he also hath determined shall be brought to pass by the means that should be made manifest and efficacious to that very end (Eph 1:3-5; 1 Peter 1:2).

2. Now the negative of this act is, a passing by, or a leaving of those not concerned in this act; a leaving of them, I say, without the bounds, and so the saving privileges of this act; as it followeth by natural consequence, that because a man chooseth but some, therefore he chooseth not all, but leaveth, as the negative of that act, all others whatsoever. Wherefore, as I said before, those not contained within this blessed act, are called the rest besides the election. 'The election hath obtained it, and the rest were blinded.'

3. The persons then that are contained under the negative of this act, they are those, and those only, that pass through this wicked world without the saving grace of God's elect; those, I say, that miss the most holy faith, which they in time are blest withal, who are fore-appointed unto glory.

4. And now for the qualification they were considered under, when this act of reprobation laid hold upon them; to wit, They were considered upright.
This is evident, From this consideration, that reprobation is God's act, even the negative of his choosing or electing, and none of the acts of God make any man a sinner. It is further evident by the similitude that is taken from the carriage of the potter in his making of his pots; for by this comparison the God of heaven is pleased to shew unto us the nature of his determining in the act of reprobation. 'Hath not the potter power over the clay, of the same lump?' &c. (Rom 9:21). Consider a little, and you shall see that these three things do necessarily fall in, to complete the potter's action in every pot he makes.
(1.) A determination in his own mind what pot to make of this or that piece of clay; a determination, I say, precedent to the fashion of the pot; the which is true in the highest degree, in him that is excellent in working; he determines the end, before the beginning is perfected (Isa 41:22, 46:10). 'For this cause [very purpose] have I raised thee up' (Exo 9:16).
(2.) The next thing considerable in the potter; it is the so making of the pot, even as he determined; a vessel to honour, or a vessel to dishonour. There is no confusion nor disappointment under the hand of this eternal God, his work is perfect, and every way doth answer to what he hath determined (Deut 32:4).
(3.) Observe again, That whether the vessel be to honour or to dishonour, yet the potter makes it good, sound, and fit for service; his fore-determining to make this a vessel to dishonour, hath no persuasion at all with him to break or mar the pot: Which very thing doth well resemble the state of man as under the act of eternal reprobation, for 'God made man upright' (Eccl 7:29).
From these conclusions then,
Consider, 1. That the simple act of reprobation, it is a leaving or passing by, not a cursing of the creature.
Consider, 2. Neither doth this act alienate the heart of God from the reprobate, nor tie him up from loving, favouring, or blessing of him; no, not from blessing of him with the gift of Christ, of faith, of hope, and many other benefits. It only denieth them that benefit, that will infallibly bring them to eternal life, and that in despite of all opposition; it only denieth so to bless them as the elect themselves are blessed. Abraham loved all the children he had by all his wives, and gave them portions also; but his choice blessing, as the fruit of his chiefest love, he reserved for chosen Isaac (Gen 25:5,6).
Consider Lastly, The act of reprobation doth harm to no man, neither means him any; nay, it rather decrees him upright, lets him be made upright, and so be turned into the world.[2]

CHAPTER 3.

Of the Antiquity of Reprobation.
Having now proceeded so far as to shew you what reprobation is, it will not be amiss if in this place I briefly shew you its antiquity, even when it began its rise; the which you may gather by these following particulars.
First, Reprobation is before the person cometh into the world, or hath done good or evil: This is evident by that of Paul to the Romans: 'For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of him that calleth; it was said unto Rebecca, The elder shall serve the younger' (9:11). Here you find twain in their mother's womb, and both receiving their destiny, not only before they had done good or evil, but before they were in a capacity to do it, they being yet unborn; their destiny, I say, the one unto, the other

not unto, the blessing of eternal life; the one chose, the other refused; the one elect, the other reprobate. The same also might be said of Ishmael and his brother Isaac, both which did also receive their destiny before they came into the world: for the promise that this Isaac should be the heir, it was also before Ishmael was born, though he was elder by fourteen years, or more, than his brother (Gen 15:4,5, 16:4,5,16, 17:25, 21:5).
And it is yet further evident,
1. Because election is an act of grace; 'There is a remnant according to the election of grace' (Rom 11:5). Which act of grace saw no way so fit to discover its purity and independency, as by fastening on the object before it came into the world; that being the state in which at least no good were done, either to procure good from God, or to eclipse and darken this precious act of grace. For though it is true that no good thing that we have done before conversion, can obtain the grace of election; yet the grace of election then appeareth most, when it prevents[3] our doing good, that we might be loved therefore: wherefore he saith again, 'That the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger' (Rom 9:11,12).
2. This is most agreeable to the nature of the promise of giving seed to Abraham; which promise, as it was made before the child was conceived, so it was fulfilled at the best time, for the discovery of the act of grace, that could have been pitched upon: At this time will I come (saith God) 'and Sarah shall have a son' (Gen 18:14); which promise, because it carried in its bowels the very grace of electing love, therefore it left out Ishmael, with the children of Keturah: 'For in Isaac shall thy seed be called' (Rom 4:16-19, 9:7).
3. This was the best and fittest way for the decrees to receive sound bottom, even for God both to choose and refuse, before the creature had done good or evil, and so before they came into the world: 'That the purpose of God according to election might stand,' saith he, therefore before the children were yet born, or had done any good or evil, it was said unto her, &c. God's decree would for ever want foundation, should it depend at all upon the goodness and holiness either of men or angels; especially if it were to stand upon that good that is wrought before conversion, yea, or after conversion either. We find, by daily experience, how hard and difficult it is, for even the holiest in the world, to bear up and maintain their faith and love to God; yea, so hard, as not at all to do it without continual supplies from heaven. How then is it possible for any so to carry it before God, as to lay, by this his holiness, a foundation for election, as to maintain that foundation, and thereby to procure all those graces that infallibly saveth the sinner? But now the choice, I say, being a choice of grace, as is manifest, it being acted before the creature's birth; here grace hath laid the cornerstone, and determined the means to bring the work to perfection. Thus 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are his' (2 Tim 2:19). That is, who he hath chosen, having excluded works, both good and bad, and founded all in an unchangeable act of grace; the negative whereof, is this harmless reprobation.
Second, But secondly, To step a little backward, and so to make all sure: This act of reprobation was before the world began; which therefore must needs confirm that which was said but now, that they were, before they were born, both destinated before they had done good or evil. This is manifest by that of Paul to the Ephesians, at the beginning of his epistle; where, speaking of Election, whose negative is reprobation, he saith, 'God hath chosen us in Christ before the foundation of the world.' Nay further, if you please, consider, that as Christ was ordained to suffer before the foundation of the world, and as we that are elected were chosen in him before the foundation of the

world; so it was also ordained we should know him, before the foundation of the world; ordained that we should be holy before him in love, before the foundation of the world; and that we in time should be created in him to good works, and ordained before that we should walk in them. Wherefore reprobation also, it being the negative of electing love; that is, because God elected but some, therefore he left the rest: these rest therefore must needs be of as ancient standing under reprobation, as the chosen are under election; both which, it is also evident, was before the world began. Which serveth yet further to prove that reprobation could not be with respect to this or the other sin, it being only a leaving them, and that before the world, out of that free choice which he was pleased to bless the other with. Even as the clay with which the dishonourable vessel is made, did not provoke the potter, for the sake of this or that impediment, therefore to make it so; but the potter of his own will, of the clay of the same lump, of the clay that is full as good as that of which he hath made the vessel to honour, did make this and the other a vessel of dishonour, &c. (1 Peter 1:20,21; 1 Cor 2:7; Eph 1:3,4, 2:10).[4]

CHAPTER 4.

Of the causes of Reprobation.

Having thus in a word or two shewed the antiquity of Reprobation, I now come in this place to shew you the cause thereof; for doubtless this must stand a truth, That whatever God doth, there is sufficient ground therefore, whether by us apprehended, or else without our reach.

First then, It is caused from the very nature of God. There are two things in God, from which, or by the virtue of which, all things have their rise, to wit, the eternity of God in general, and the eternal perfection of every one of his attributes in particular: for as by the first, he must needs be before all things; so by virtue of the second, must all things consist. And as he is before all things, they having consistence by him; so also is he before all states, or their causes, be they either good or bad, of continuance or otherwise, he being the first without beginning, &c., whereas all other things, with their causes, have rise, dependance, or toleration of being from him (Col 1:17).

Hence it follows, that nothing, either person or cause, &c., can by any means have a being, but first he knows thereof, allows thereof, and decrees it shall be so. 'Who is he that saith, and it cometh to pass, when the Lord commandeth it not?' (Lam 3:37). Now then, because that reprobation, as well as election, are subordinate to God; his will also, which is eternally perfect, being most immediately herein concerned; it was impossible that any should be reprobate, before God had both willed and decreed it should be so. It is not the being of a thing that administers matter of knowledge or foresight thereof to God, but the perfection of his knowledge, wisdom, and power, &c., that giveth the thing its being: God did not fore-decree there should be a world, because he foresaw there would be one; but there must be one, because he had before decreed there should be one. The same is true as touching the case in hand: 'For this cause [very purpose] have I raised thee up, for to shew in thee my power' (Exo 9:16; Rom 9:17).

Second, A second cause of eternal reprobation, is the exercise of God's sovereignty; for if this is true, that there is nothing either visible or invisible, whether in heaven or earth, but hath its being from him: then it must most reasonably follow, that he is therefore sovereign Lord, &c., and may also according to his own will, as he pleaseth himself, both exercise and manifest the same; being every whit absolute; and can do and may do whatsoever his soul desireth: and indeed, good reason, for he hath not only made them all, but 'for his pleasure they both were and are created' (Rev 4:11). Now the very exercise of this sovereignty produceth reprobation: 'Therefore hath he

mercy on whom he will have mercy, and whom he will he hardeneth' (Rom 9:18). 'Hath not the potter power over the clay, of the same lump?' And doth he not make his pots according to his pleasure? Here therefore the mercy, justice, wisdom and power of God, take liberty to do what they will; saying, 'My counsel shall stand, and I will do all my pleasure' (Isa 46:10; Job 23:13; Dan 4:35; Isa 43:13).

Third, Another cause of eternal reprobation, is the act and working of distinguishing love, and everlasting grace. God hath universal love, and particular love; general love, and distinguishing love; and so accordingly doth decree, purpose, and determine: from general love, the extension of general grace and mercy: but from that love that is distinguishing, peculiar grace and mercy: 'Was not Esau Jacob's brother?' saith the Lord, 'yet I loved Jacob' (Mal 1:2). Yet I loved Jacob, that is, with a better love, or a love that is more distinguishing. As he further makes appear in his answer to our father Abraham, when he prayed to God for Ishmael: 'As for Ishmael, [saith he] I have heard thee: Behold, I have blessed him, and will make him fruitful. But my covenant will I establish with Isaac, which Sarah shall bear unto thee' (Gen 17:20,21). Touching which words, there are these things observable.

1. That God had better love for Isaac, than he had for his brother Ishmael. Yet,
2. Not because Isaac had done more worthy and goodly deeds, for Isaac was yet unborn.
3. This choice blessing could not be denied to Ishmael, because he had disinherited himself by sin; for this blessing was entailed to Isaac, before Ishmael had a being also (Rom 4:16-19; Gen 15:4,5, chapter 16).
4. These things therefore must needs fall out through the working of distinguishing love and mercy, which had so cast the business, 'that the purpose of God according to election might stand.'

Further, Should not God decree to shew distinguishing love and mercy, as well as that which is general and common, he must not discover his best love at all to the sons of men. Again, if he should reveal and extend his best love to all the world in general, then there would not be such a thing as love that doth distinguish; for distinguishing love appeareth in separating between Isaac and Ishmael, Jacob and Esau, the many called, and the few chosen. Thus by virtue of distinguishing love, some must be reprobate: for distinguishing love must leave some, both of the angels in heaven, and the inhabitants of the earth; wherefore the decree also that doth establish it, must needs leave some.

Fourth, Another cause of reprobation, Is God's willingness to shew his wrath, and to make his power known. This is one of those arguments that the holy apostle setteth against the most knotty and strong objection that ever was framed against the doctrine of eternal reprobation: 'Thou wilt say then unto me, [saith he] Why doth he yet find fault?' For if it be his will that some should be rejected, hardened, and perish, why then is he offended that any sin against him; 'for who hath resisted his will?' Hold, saith the apostle; stay a little here; first remember this, Is it meet to say unto God, What doest thou? 'Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump,' &c. Besides, when you have thought your worst, to wit, that the effects of reprobation must needs be consummate in the eternal perdition of the creature; yet again consider, 'What if God, willing to shew his wrath,' as well as grace and mercy? And what if he, that he may so do, exclude some from having share in that grace that would infallibly, against all resistance, bring us safe unto eternal life? What then? Is he therefore the author of your perishing, or his eternal reprobation either? Do you not know that he may refuse to elect who he will, without abusing of them? Also that he may deny to give them that

grace that would preserve them from sin, without being guilty of their damnation? May he not, to shew his wrath, suffer 'with much long-suffering' all that are 'the vessels of wrath,' by their own voluntary will, to fit themselves for wrath and for destruction? (Rom 9:19-22). Yea, might he not even in the act of reprobation, conclude also to suffer them thus left, to fall from the state he left them in, that is, as they were considered upright; and when fallen, to bind them fast in chains of darkness unto the judgment of the great day, but he must needs be charged foolishly? You shall see in that day what a harmony and what a glory there will be found in all God's judgments in the overthrow of the sinner; also how clear the Lord will shew himself of having any working hand in that which causeth eternal ruin; notwithstanding he hath reprobated such, doth suffer them to sin, and that too, that he might shew his wrath on the vessels of his wrath; the which I also, after this next chapter, shall further clear up to you. As 'the Lord knoweth how to deliver the godly out of temptations,' without approving of their miscarriages; so he also knoweth how 'to reserve the unjust unto the day of judgment to be punished' (2 Peter 2:9): yet never to deserve the least of blame for his so reserving of them; though none herein can see his way, for he alone knows how to do it.[5]

CHAPTER 5.

Of the Unchangeableness of Eternal Reprobation.

Many opinions have passed through the hearts of the sons of men concerning reprobation; most of them endeavouring so to hold it forth, as therewith they might, if not heal their conscience slightly, yet maintain their own opinion, in their judgment, of other things; still wringing, now the word this way, and anon again that, for their purpose; also framing within their soul such an imagination of God and his acts in eternity, as would suit with such opinions, and so present all to the world. And the rather they have with greatest labour strained unweariedly at this above many other truths, because of the grim and dreadful face it carrieth in most men's apprehensions. But none of these things, however they may please the creature, can by any means in any measure, either cause God to undo, unsay, or undetermine what he hath concerning this, decreed and established.

First, Because they suit not with his nature, especially in these foundation-acts: 'The foundation of God standeth sure' (2 Tim 2:19), even touching reprobation, 'that the purpose of God according to election might stand' (Rom 9:11). 'I know [saith Solomon] that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it,' &c. (Eccl 3:14). 'Hath he said, and shall he not do it? Hath he spoken, and shall not make it good?' (Num 23:19). His decrees are composed according to his eternal wisdom, established upon his unchangeable will, governed by his knowledge, prudence, power, justice, and mercy, and are brought to conclusion, on his part, in perfect holiness, through the abiding of his most blessed truth and faithfulness: 'He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he' (Deut 32:4).

Second, This decree is made sure by the number, measure, and bounds of election; for election and reprobation do inclose all reasonable creatures; that is, either the one or the other; election, those that are set apart for glory; and reprobation, those left out of this choice.

Now as touching the elect, they are by this decree confined to that limited number of persons that must amount to the complete making up the fulness of the mystical body of Christ; yea so confined by this eternal purpose, that nothing can be diminished from or added thereunto: and hence it is that they are called his body and members in particular, 'the fulness of him that filleth all in all' (Eph 1:23) and 'the measure of the

stature of the fulness of Christ' (Eph 4:13). Which body, considering him as the head thereof, in conclusion maketh up one perfect man, and holy temple for the Lord. These are called Christ's substance, inheritance and lot (Psa 16); and are said to be booked, marked, and sealed with God's most excellent knowledge, approbation and liking (2 Tim 2:19). As Christ said to his Father, 'Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them' (Psa 139:16). This being thus, I say, it is in the first place impossible that any of those members should miscarry, for 'Who shall lay any thing to the charge of God's elect?' (Rom 8:33) and because they are as to number every way sufficient, being his body, and so by their completing to be made a perfect man: therefore all others are rejected, that the 'purpose of God according to election might stand' (Rom 9:11). Besides, it would not only argue weakness in the decree, but monstrousness in the body, if after this, any appointed should miscarry, or any besides them be added to them (Matt 24:24).

Thirdly, Nay further, that all may see how punctual, exact, and to a tittle this decree of election is, God hath not only as to number and quantity confined the persons, but also determined and measured, and that before the world, the number of the gifts and graces that are to be bestowed on these members in general; and also what graces and gifts to be bestowed on this or that member in particular: He 'hath blessed us with all spiritual blessings—in Christ, according as he hath chosen us in him before the foundation of the word' (Eph 1:3,4). And bestoweth them in time upon us, 'According to the eternal purpose which he purposed in Christ Jesus our Lord' (Eph 3:11). He hath given to the eye, the grace that belongeth to the eye; and to the hand that which he also hath appointed for it. And so to every other member of the body elect, he doth deal out to them their determined measure of grace and gifts most fit for their place and office. Thus is the decree established, both of the saved, and also the non-elect (Rom 12:3; Eph 4:16; Col 2:19; Eph 4:12,13).

Fourth, But again, another thing that doth establish this decree of eternal reprobation, is the weakness that sin, in the fall, and since, hath brought all reprobates into: For though it be most true, that sin is no cause of eternal reprobation; yet seeing sin hath seized on the reprobate, it cannot be but thereby the decree must needs be the faster fixed. If the king, for this or the other weighty reason, doth decree not to give this or that man, who yet did never offend him, a place in his privy chamber; if this man after this shall be infected with the plague, this rather fastens than loosens the king's decree. As the angels that were left out of God's election, by reason of the sin they committed after, are so far off from being by that received into God's decree, that they are therefore bound for it in chains of everlasting darkness to the judgment of the great day.

CHAPTER 6.

Whether to be reprobated be the same with being appointed before-hand unto eternal condemnation? If not, how do they differ? Also whether reprobation be the cause of condemnation?

It hath been the custom of ignorant men much to quarrel at eternal reprobation, concluding, for want of knowledge in the mystery of God's will, that if he reprobate any from eternity, he had as good have said, I will make this man to damn him; I will decree this man, without any consideration, to the everlasting pains of hell. When in very deed, for God to reprobate, and to appoint before-hand to eternal condemnation, are two distinct things, properly relating to two distinct attributes, arising from two distinct causes.

First, They are two distinct things: Reprobation, a simple leaving of the creature out of

the bounds of God's election; but to appoint to condemnation is to bind them over to everlasting punishment. Now there is a great difference between my refusing to make of such a tree a pillar in my house, and of condemning it unto the fire to be burned.
Second, As to the attributes; reprobation respects God's sovereignty; but to appoint to condemnation, his justice (Rom 9:18; Gen 18:25).
Third, As to the causes; sovereignty being according to the will of God, but justice according to the sin of man. For God, though he be the only sovereign Lord, and that to the height of perfection; yet he appointeth no man to the pains of everlasting fire, merely from sovereignty, but by the rule of justice: God damneth not the man because he is a man, but a sinner; and fore-appoints him to that place and state, by fore-seeing of him wicked (Rom 1:18,19; Col 3:6).
Again, As reprobation is not the same with fore-appointing to eternal condemnation; so neither is it the cause thereof.
If it be the cause, then it must either, 1. Leave him infirm. Or, 2. Infuse sin into him. Or, 3. Take from him something that otherwise would keep him upright. 4. Or both license Satan to tempt, and the reprobate to close in with the temptation. But it doth none of these; therefore it is not the cause of the condemnation of the creature.
That it is not the cause of sin, it is evident,
1. Because the elect are as much involved therein, as those that are passed by.
2. It leaveth him not infirm; for he is by an after-act, to wit, of creation, formed perfectly upright.
3. That reprobation infuseth no sin, appeareth, because it is the act of God.
4. That it taketh nothing, that good is, from him, is also manifest, it being only a leaving of him.
5. And that it is not by this act that Satan is permitted to tempt, or the reprobate to sin, is manifest; because as Christ was tempted, so the elect fall as much into the temptation, at least many of them, as many of those that are reprobate: whereas if these things came by reprobation, then the reprobate would be only concerned therein.
All which will be further handled in these questions yet behind.
Object. From what hath been said, there is concluded this at least, That God hath infallibly determined, and that before the world, the infallible damnation of some of his creatures: for if God hath before the world [was made] bound some over to eternal punishment, and that as you say, for sin; then this determination must either be fallible or infallible; not fallible, for then your other position of the certainty of the number of God's elect, is shaken; unless you hold that there may be a number that shall neither go to heaven nor hell. Well then, if God hath indeed determined, fore-determined, that some must infallibly perish; doth not this his determination lay a necessity on the reprobate to sin, that he may be damned; for, no sin, no damnation; that is your own argument.
Ans. That God hath ordained (Jude 4), the damnation of some of his creatures, it is evident; but whether this his determination be positive and absolute, there is the question: for the better understanding whereof, I shall open unto you the variety of God's determinations, and their nature, as also rise.
The determinations of God touching the destruction of the creature, they are either ordinary or extraordinary: those I count ordinary that were commonly pronounced by the prophets and apostles, &c., in their ordinary way of preaching; to the end men might be affected with the love of their own salvation: now these either bound or loosed, but as the condition or qualification was answered by the creature under sentence, and no otherwise (1 Sam 12:25; Isa 1:20; Matt 18:3; Luke 13:1-3; Rom 2:8,9, 8:13, 11:23; 1

Cor 6:9-11).
Again, These extraordinary, though they respect the same conditions, yet they are not grounded immediately upon them, but upon the infallible fore-knowledge and fore-sight of God, and are thus distinguished. First the ordinary determination, it stands but at best upon a supposition that the creature may continue in sin, and admits of a possibility that it may not; but the extraordinary stands upon an infallible fore-sight that the creature will continue in sin; wherefore this must needs be positive, and as infallible as God himself.
Again, These two determinations are also distinguished thus: the ordinary is applicable to the elect as well as to the reprobate, but the other to the reprobate only. It is proper to say even to the elect themselves, 'He that believeth shall be saved, and he that believeth not shall be damned'; but not to say to them, These are appointed to UTTER destruction, or that they shall utterly perish in their own corruptions; or that for them is reserved the blackness of darkness for ever (1 Kings 20:42; 2 Peter 2:12; Jude 13).
So then, though God by these determinations doth not lay some under irrecoverable condemnation, yet by one of them he doth; as is further made out thus:
1. God most perfectly foreseeth the final impenitency of those that so die, from the beginning to the end of the world (Prov 15:11; Psa 139:2; Isa 46:10).
2. Now from this infallible foresight, it is most easy and rational to conclude, and that positively, the infallible overthrow of every such creature. Did I infallibly foresee that this or that man would cut out his heart in the morning, I might infallibly determine his death before night.
Object. But still the question is, Whether God by this his determination doth not lay a necessity on the creature to sin? For, no sin, no condemnation: this is true by your own assertion.
Ans. No, by no means: for,
1. Though it be true, that sin must of absolute necessity go before the infallible condemnation and overthrow of the sinner; and that it must also be pre-considered by God; yet it needs not lay a necessity upon him to sin: for let him but alone to do what he will, and the determination cannot be more infallible than the sin, which is the cause of its execution.
2. As it needs not, so it doth not: for this positive determination is not grounded upon what God will effect, but on what the creature will; and that not through the instigation of God, but the instigation of the devil. What? might not I, if I most undoubtedly foresaw that such a tree in my garden would only cumber the ground, notwithstanding reasonable means, might not I, I say, from hence determine, seven years before, to cut it down, and burn it in the fire, but I must, by so determining, necessitate this tree to be fruitless? the case in hand is the very same. God therefore may most positively determine the infallible damnation of his creature, and yet not at all necessitate the creature to sin, that he might be damned.
Object. But how is this similitude pertinent? For God did not only foresee sin would be the destruction of the creature, but let it come into the world, and so destroy the creature. If you, as you foresee the fruitlessness of your tree, should withal see that which makes it so, and that too before it makes it so, and yet let the impediment come and make it so; are not you now the cause of the unfruitfulness of that tree which you have before condemned to the fire to be burned? for God might have chose whether he would have let Adam sin, and so sin to have got into the world by him.
Ans. Similitudes never answer every way; if they be pertinent to that for which they are intended, it is enough; and to that it answereth well, being brought to prove no more but

the natural consequence of a true and infallible foresight. And now as to what is objected further, as that God might have chose whether sin should have come into the world by Adam, to the destruction of so many: to that I shall answer,
1. That sin could not have come into the world without God's permission, it is evident, both from the perfection of his foresight and power.
2. Therefore all the means, motives, and inducements thereunto, must also by him be not only foreseen, but permitted.
3. Yet so, that God will have the timing, proceeding, bounding, and ordering thereof, at his disposal: 'Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain' (Psa 76:10; 1 Kings 22:20-22; John 8:20; Luke 22:51,52).
4. Therefore it must needs come into the world, not without, but by the knowledge of God; not in despite of him, but by his suffering of it.
Object. But how then is he clear from having a hand in the death of him that perisheth?
Ans. Nothing is more sure than that God could have kept sin out of the world, if it had been his will; and this is also as true, that it never came into the world with his liking and compliance; and for this, you must consider that sin came into the world by two steps:
1. By being offered. 2. By prevailing.
Touching the first of these, God without the least injury to any creature in heaven or earth, might not only suffer it, but so far countenance the same: that is, so far forth as for trial only: as it is said of Abraham; 'God tempted Abraham' to slay his only son (Gen 22:1), and led Christ by the Spirit into the wilderness to be tempted of the devil (Mark 1:12; Luke 4:1). This is done without any harm at all; nay, it rather produceth good; for it tends to discover sincerity, to exercise faith in, and love to his Creator; also to put him in mind of the continual need he hath of depending on his God for the continuation of help and strength, and to provoke to prayers to God, whenever so engaged (Deut 8:1-3; 1 Peter 1:7; Heb 5:7; Matt 26:22,41).
Object. But God did not only admit that sin should be offered for trial, and there to stay; but did suffer it to prevail, and overcome the world.
Ans. Well, this is granted: but yet consider,
1. God did neither suffer it, nor yet consent it should, but under this consideration; If Adam, upright Adam, gave way thereto, by forsaking his command, 'In the day that thou eatest thereof thou shalt surely die' (Gen 2:17, 3:3). Which Adam did, not because God did compel him or persuade him to it, but voluntarily of his own mind, contrary to his God's command: so then, God by suffering sin to break into the world, did it rather in judgment, as disliking Adam's act, and as a punishment to man for listening to the tempter; and as a discovery of his anger at man's disobedience; than to prove that he is guilty of the misery of his creature.
2. Consider also, that when God permitted sin for trial, it was, when offered first, to them only who were upright, and had sufficient strength to resist it.
3. They were by God's command to the contrary, driven to no strait to tempt them to incline to Satan: 'Of every tree of the garden thou mayest freely at,' saith God; only let this alone.
4. As touching the beauty and goodness that was in the object unto which they were allured; What was it? Was it better than God? Yea, was it better than the tree of life? For from that they were not exempted till after they had sinned. Did not God know best what was best to do them good?
5. Touching him that persuaded them to do this wicked act; was his word more to be valued for truth, more to be ventured on for safety, or more to be honoured for the

worthiness of him that spake, than was his that had forbad it? The one being the devil, with a lie, and to kill them; the other being God, with his truth, and to preserve them safe.
Quest. But was not Adam unexpectedly surprised? Had he notice beforehand, and warning of the danger? For God foresaw the business.
Ans. Doubtless God was fair and faithful to his creature in this thing also; as clearly doth appear from these considerations.
1. The very commandment that God gave him, fore-bespake him well to look about him; and did indeed insinuate that he was likely to be tempted.
2. It is yet more evident, because God doth even tell him of the danger; 'In the day that thou eatest thereof thou shalt surely die.'
3. Nay God by speaking to him of the very tree that was to be forborn, telling him also where it stood, that he might the better know it; did in effect expressly say unto him, Adam, if thou be tempted, it will be about that tree, and the fruit thereof: wherefore if thou findest the tempter there, then beware thy life.
(1.) To conclude then: though sin did not come into the world without God's sufferance, yet it did without his liking: God suffered also Cain to kill his brother, and Ishmael to mock at Isaac, but he did not like the same (Gen 4:9-11; Gal 4:30).
(2.) Therefore though God was first in concluding sin should be offered to the world; yet man was the first that consented to a being overcome thereby.
(3.) Then, Though God did fore-determine that sin should enter, yet it was not but with respect to certain terms and conditions, which yet was not to be enforced by virtue of the determination, but permitted to be completed by the voluntary inclination of a perfect and upright man. And in that the determination was most perfectly infallible, it was through the foresight of the undoubted inclination of this good and upright person.
Quest. But might not God have kept Adam from inclining, if he would?
Ans. What more certain? But yet consider,
1. Adam being now an upright man, he was able to have kept himself, had he but looked to it as he should and might.
2. This being so, if God had here stept in, he had either added that which had been needless, and so had not obtained thankfulness; or else had made the strength of Adam useless, yea his own workmanship in so creating him, superfluous; or else by consequence imperfect.
(3.) If he had done so, he had taken Adam from his duty, which was to trust and believe his Maker; he had also made void the end of the commandment, which was to persuade to watchfulness, diligence, sobriety, and contentedness; yea, and by so doing would not only himself have tempted Adam to transgression, even to lay aside the exercise of that strength that God had already given him; but should have become the pattern, or the first father to all looseness, idleness, and neglect of duty. Which would also not only have been an ill example to Adam to continue to neglect so reasonable and wholesome duties, but would have been to himself an argument of defence to retort upon his God, when he had come at another time to reckon with him for his misdemeanours.[6]
Many other weighty reasons might here be further added for God's vindication in this particular, but at this time let these suffice.

CHAPTER 7.

Whether any under Eternal Reprobation have just cause to quarrel with God for not electing of them?
That the answer to this question may be to edification, recall again what I have before

asserted; to wit, That for a man to be left out of God's election, and to be made a sinner, is two things; and again, For a man to be not elect, and to be condemned to hell-fire, is two things also. Now I say, if non-election makes no man a sinner, and if it appoints no man to condemnation neither, then what ground hath any reprobate to quarrel with God for not electing of him? Nay, further, reprobation considereth him upright, leaveth him upright, and so turneth him into the world; what wrong doth God do him, though he hath not elected him? What reason hath he that is left in this case to quarrel against his Maker?

If thou say, because God hath not chosen them, as well as chosen others: I answer, 'Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?' (Rom 9:20). 'Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel,' saith the Lord God (Jer 18:6) . So then, if I should say no more but that God is the only Lord and Creator, and that by his sovereignty he hath power to dispose of them according to his pleasure, either to choose or to refuse, according to the counsel of his own will, who could object against him and be guiltless? 'He giveth not account of any of his matters' (Job 33:13). 'And what his soul desireth, even that he doeth' (Job 23:13).

Again, God is wiser than man, and therefore can shew a reason for what he acts and does, both when and where at present thou seest none. Shall God the only wise, be arraigned at the bar of thy blind reason, and there be judged and condemned for his acts done in eternity? Who hath directed the Spirit of the Lord, 'or who hath been his counsellor?' (Rom 11:34). Do you not know that he is far more above us, than we are above our horse or mule that is without understanding? 'Great things doeth he, which we cannot comprehend' (Job 37:5). 'Great things and unsearchable, marvellous things without number' (Job 5:9).

But, I say, should we take it well if our beast should call us to account for this and the other righteous act, and judge us unrighteous, and our acts ridiculous, and all because it sees no reason for our so doing? Why, we are as beasts before God (Psa 73:22).

But again, to come yet more close to the point: the reprobate quarrels with God, because he hath not elected him; well, but is not God the master of his own love? And is not his will the only rule of his mercy? And may he not, without he give offence to thee, lay hold by electing love and mercy on whom himself pleaseth? Must thy reason, nay, thy lust, be the ruler, orderer, and disposer of his grace? 'Is it not lawful for me to do what I will with mine own?' saith he, 'Is thine eye evil, because I am good?' (Matt 20:15).

Further, What harm doth God to any reprobate, by not electing of him; he was, as hath been said, considered upright, so formed in the act of creation, and so turned into the world: indeed he was not elected, but hath that taken anything from him? No, verily, but leaveth him in good condition: there is good, and better, and best of all; he that is in a good estate, though others through free grace are in a far better, hath not any cause to murmur either with him that gave him such a place, or at him that is placed above him. In a word, reprobation maketh no man personally a sinner, neither doth election make any man personally righteous. It is the consenting to sin that makes a man a sinner; and the imputation of grace and righteousness that makes [men] gospelly and personally just and holy.

But again, seeing it is God's act to leave some out of the bounds of his election, it must needs be, therefore, positively good: Is that then which is good in itself made sin unto thee? God forbid: God doth not evil by leaving this or that man out of his electing grace, though he choose others to eternal life, through Jesus Christ our Lord. Wherefore there

is not a reprobate that hath any cause, and therefore no just cause, to quarrel with his Maker, for not electing of him.
And that, besides what hath been spoken, if you consider,
1. For God to elect, is an act of sovereign grace; but to pass by, or to refuse so to do, is an act of sovereign power, not of injustice.
2. God might therefore have chosen whether he would have elected any, or so many or few; and also which and where he would.
3. Seeing then that all things are at his dispose, he may fasten electing mercy where he pleaseth; and other mercy, if he will, to whom and when he will.
4. Seeing also that the least of mercies are not deserved by the best of sinners; men, instead of quarrelling against the God of grace, because they have not what they list, should acknowledge they are unworthy of their breath; and also should confess that God may give mercy where he pleaseth, and that too, both which or what, as also to whom, and when he will; and yet be good, and just, and very gracious still: Nay, Job saith, 'He taketh away, who can hinder him? Who will say unto him, What doest thou?' (Job 9:12).
The will of God is the rule of all righteousness, neither knoweth he any other way by which he governeth and ordereth any of his actions. Whatsoever God doth, it is good because he doth it; whether it be to give grace, or to detain it; whether in choosing or refusing. The consideration of this, made the holy men of old ascribe righteousness to their Maker, even then when yet they could not see the reason of his actions. They would rather stand amazed, and wonder at the heights and depths of his unsearchable judgments, than quarrel at the strange and most obscure of them (Job 34:10-12, 36:3, 37:23; Jer 12:1; Rom 11:33).
God did not intend that all that ever he would do, should be known to every man, no nor yet to the wise and prudent. It is as much a duty sometimes to stay ourselves and wonder, and to confess our ignorance in many things of God, as it is to do other things that are duty without dispute. So then, let poor dust and ashes forbear to condemn the Lord, because he goeth beyond them; and also they should beware they speak not wickedly for him, though it be, as they think, to justify his actions. 'The Lord is righteous in all his ways, and holy in all his works' (Psa 145:17; Matt 11:25; 1 Cor 2:8; Job 13:6-8).
[7]

CHAPTER 8.

Whether Eternal reprobation in itself, or in its doctrine, be in very deed an hindrance to any man in seeking the salvation of his soul.
In my discourse upon this question, I must entreat the reader to mind well what is premised in the beginning of the former chapter, which is, That reprobation makes no man a sinner, appoints no man to condemnation, but leaveth him upright after all. So then, though God doth leave this most of men without the bounds of his election, his so doing is neither in itself, nor yet its doctrine, in very deed, an hindrance to any man in seeking the salvation of his soul.
First, It hindreth not in itself, as is clear by the ensuing considerations:—
1. That which hindreth him is the weakness that came upon him by reason of sin. Now God only made the man, but man's listening to Satan made him a sinner, which is the cause of all his weakness: this therefore is it that hindreth him, and that also disenableth him in seeking the salvation of his soul. 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man' (James 1:13). 'God made man upright; but they have sought out many inventions' (Eccl 7:29; Eze 16:30; Hosea 13:9, 14:1; Gen 3:8-11).

2. It hindreth not in itself, for it taketh not anything from a man that would help him, might it continue with him; it takes not away the least part of his strength, wisdom, courage, innocency, or will to good; all these were lost by the fall, in that day when he died the death. Nay, reprobation under some consideration did rather establish all these upon the reprobate; for as it decrees him left, so left upright. Wherefore man's hindrance cometh on him from other means, even by the fall, and not by the simple act of eternal reprobation (Gen 3).
3. As reprobation hindreth not either of these two ways, so neither is it from this simple act that Satan is permitted either to tempt them, that they might be tried, or that they might be overthrown.
(1.) It is not by this act that Satan is permitted to tempt them that they might be tried; because then the Son of God himself must be reached by this reprobation; he being tempted by the devil as much, if not more than any. Yea, and then must every one of the elect be under eternal reprobation; for they also, and that after their conversion, are greatly assaulted by him. 'Many are the troubles of the righteous,' &c. (Matt 4:1,2; Heb 2:17, 4:15).
(2.) Neither is it from the act of reprobation that sin hath entered the world, no more than from election, because those under the power of election did not only fall at first, but do still generally as foully, before conversion, as the reprobate himself. Whereas, if either the temptation, or the fall, were by virtue of reprobation, then the reprobates, and they only, should have been tempted, and have fallen. The temptation then, and the fall, doth come from other means, and so the hindrance of the reprobate, than from eternal reprobation. For the temptation, the fall and hindrance being universal, but the act of reprobation particular, the hindrance must needs come from such a cause as taketh hold on all men, which indeed is the fall; the cause of which was neither election nor reprobation, but man's voluntary listening to the tempter (Rom 3:9).
(3.) It is yet far more evident that reprobation hindreth no man from seeking the salvation of his soul: because notwithstanding all that reprobation doth, yet God giveth to divers of the reprobates great encouragements thereto; to wit, the tenders of the gospel in general, not excluding any; great light also to understand it, with many a sweet taste of the good word of God, and the powers of the world to come; he maketh them sometimes also to be partakers of the Holy Ghost, and admitteth many of them into fellowship with his elect; yea, some of them to be rulers, teachers, and governors in his house: all which, without doubt, both are and ought to be great encouragements even to the reprobates themselves, to seek the salvation of their souls (Matt 11:28; Rev 22:17; Heb 6:4,5; Matt 25:1,2; Acts 1:16,17).
Second, As it hindreth not in itself, so it hindreth not by its doctrine: for, all that this doctrine saith is, that some are left out of God's election, as considered upright. Now this doctrine cannot hinder any man. For,
1. No man still stands upright.
2. Though it saith some are left, yet it points at no man, it nameth no man, it binds all faces in secret. So then, if it hinder, it hindreth all, even the elect as well as reprobate; for the reprobate hath as much ground to judge himself elect, as the very elect himself hath, before he be converted, being both alike in a state of nature and unbelief, and both alike visibly liable to the curse, for the breach of the commandment. Again, As they are equals here, so also have they ground alike to close in with Christ and live; even the open, free, and full invitation of the gospel, and promise of life and salvation, by the faith of Jesus Christ (Eph 2:1,2; Rom 3:9; John 3:16; 2 Cor 5:19-21; Rev 21:6, 22:17).

3. It is evident also by experience, that this doctrine doth not, in deed, neither can it hinder any (this doctrine I mean, when both rightly stated and rightly used) because many who have been greatly afflicted about this matter, have yet at last had comfort; which comfort, when they have received it, hath been to them as an argument that the thing they feared before, was not because of reprobation rightly stated; but its doctrine much abused was the cause of their affliction: and had they had the same light at first they received afterwards, their troubles then would soon have fled, as also now they do. Wherefore discouragement comes from want of light, because they are not skilful in the word of righteousness: for had the discouragement at first been true, which yet it could not be, unless the person knew by name himself under eternal reprobation, which is indeed impossible, then his light would have pinched him harder; light would rather have fastened this his fear, than at all have rid him of it (Heb 5:12-14).

Indeed the scripture saith, the word is to some the savour of death unto death, when to others the savour of life unto life. But mark, it is not this doctrine in particular, if so much as some other, that doth destroy the reprobate. It was respited at which Pharaoh hardened his heart; and the grace of God that the reprobates of old did turn into lasciviousness. Yea, Christ the Saviour of the world, is a stumbling-block unto some, and a rock of offence unto others. But yet again, consider that neither HE, nor any of God's doctrines, are so simply, and in their own true natural force and drift: for they beget no unbelief, they provoke to no wantonness, neither do they in the least encourage to impenitency; all this comes from that ignorance and wickedness that came by the fall: Wherefore it is by reason of that also, that they stumble, and fall, and grow weak, and are discouraged, and split themselves, either at the doctrine of reprobation, or at any other truth of God (Exo 8:15; Jude 4:1; 1 Peter 2:8).

Lastly, To conclude as I began, there is no man while in this world, that doth certainly know that he is left out of the electing love of the great God; neither hath he any word in the whole bible, to persuade him so to conclude and believe; for the scriptures hold forth salvation to the greatest of sinners. Wherefore, though the act of reprobation were far more harsh, and its doctrine also more sharp and severe, yet it cannot properly be said to hinder any. It is a foolish thing in any to be troubled with those things which they have no ground to believe concerns themselves; especially when the latitude of their discouragement is touching their own persons only. 'The secret things belong unto the Lord our God' (Deut 29:29). Indeed every one of the words of God ought to put us upon examination, and into a serious enquiry of our present state and condition, and how we now do stand for eternity; to wit, whether we are ready to meet the Lord, or how it is with us. Yet, when search is fully made, and the worst come unto the worst, the party can find himself no more than the chief of sinners, not excluded from the grace of God tendered in the gospel; not from an invitation, nay a promise, to be embraced and blest, if he comes to Jesus Christ. Wherefore he hath no ground to be discouraged by the doctrine of reprobation (1 Tim 1:15; Acts 3:19; 2 Chron 33; John 7:37, 6:37; Mark 2:17).

CHAPTER 9.

Whether God would indeed and in truth, that the gospel, with the grace thereof, should be tendered to those that yet he hath bound up under Eternal Reprobation?

To this question I shall answer,

First, In the language of our Lord, 'Go preach the gospel unto every creature' (Mark 16:15); and again, 'Look unto me, and be ye saved; all ye ends of the earth' (Isa 45:22). 'And whosoever will, let him take the water of life freely' (Rev 22:17). And the reason is, because Christ died for all, 'tasted death for every man' (2 Cor 5:15; Heb 2:9); is 'the Saviour of the world' (1 John 4:14), and the propitiation for the sins of the whole world.

Second, I gather it from those several censures that even every one goeth under, that doth not receive Christ, when offered in the general tenders of the gospel; 'He that believeth not,—shall be damned' (Mark 16:16); 'He that believeth not God hath made him a liar, because he believeth not the record that God gave of his son' (1 John 5:10); and, Woe unto thee Capernaum, 'Woe unto thee Chorazin! woe unto thee Bethsaida!' (Matt 11:21) with many other sayings, all which words, with many other of the same nature, carry in them a very great argument to this very purpose; for if those that perish in the days of the gospel, shall have, at least, their damnation heightened, because they have neglected and refused to receive the gospel, it must needs be that the gospel was with all faithfulness to be tendered unto them; the which it could not be, unless the death of Christ did extend itself unto them (John 3:16; Heb 2:3); for the offer of the gospel cannot, with God's allowance, be offered any further than the death of Jesus Christ doth go; because if that be taken away, there is indeed no gospel, nor grace to be extended. Besides, if by every creature, and the like, should be meant only the elect, then are all the persuasions of the gospel to no effect at all; for still the unconverted, who are here condemned for refusing of it, they return it as fast again: I do not know I am elect, and therefore dare not come to Jesus Christ; for if the death of Jesus Christ, and so the general tender of the gospel, concern the elect alone; I, not knowing myself to be one of that number, am at a mighty plunge; nor know I whether is the greater sin, to believe, or to despair: for I say again, if Christ died only for the elect, &c. then, I not knowing myself to be one of that number, dare not believe the gospel, that holds forth his blood to save me; nay, I think with safety may not, until I first do know I am elect of God, and appointed thereunto.

Third, God the Father, and Jesus Christ his Son, would have all men whatever, invited by the gospel to lay hold of life by Christ, whether elect or reprobate; for though it be true, that there is such a thing as election and reprobation, yet God, by the tenders of the gospel in the ministry of his word, looks upon men under another consideration, to wit, as sinners; and as sinners invites them to believe, lay hold of, and embrace the same. He saith not to his ministers, Go preach to the elect, because they are elect; and shut out others, because they are not so: But, Go preach the gospel to sinners as sinners; and as they are such, go bid them come to me and live. And it must needs be so, otherwise the preacher could neither speak in faith, nor the people hear in faith. First, the preacher could not speak in faith, because he knoweth not the elect from the reprobate; nor they again hear in faith, because, as unconverted, they would be always ignorant of that also. So then, the minister neither knowing whom he should offer life unto, nor yet the people which of them are to receive it; how could the word now be preached in faith with power? And how could the people believe and embrace it? But now the preacher offering mercy in the gospel to sinners, as they are sinners, here is way made for the word to be spoke in faith, because his hearers are sinners; yea, and encouragement also for the people to receive and close therewith, they understanding they are sinners: 'Christ Jesus came into the world to save sinners' (1 Tim 1:15; Luke 24:46,47).

Fourth, The gospel must be preached to sinners as they are sinners, without distinction of elect or reprobate; because neither the one nor yet the other, as considered under these simple acts, are fit subjects to embrace the gospel: for neither the one act, nor yet the other, doth make either of them sinners; but the gospel is to be tendered to men as they are sinners, and personally under the curse of God for sin: wherefore to proffer grace to the elect because they are elect, it is to proffer grace and mercy to them, as not considering them as sinners. And, I say, to deny it to the reprobate, because he is

not elected, it is not only a denial of grace to them that have no need thereof, but also before occasion is given on their part, for such a dispensation. And I say again, therefore, to offer Christ and grace to man elect, as simply so considered, this administers to him no comfort at all, he being here no sinner; and so engageth not the heart at all to Jesus Christ; for that comes in, and is effected on them as they are sinners. Yea, to deny the gospel also to the reprobate, because he is not elect, it will not trouble him at all; for saith he, So I am not a sinner, and so do not need a Saviour. But now, because the elect have no need of grace in Christ by the gospel, but as they are sinners; nor the reprobates cause to refuse it, but as they are sinners; therefore Christ by the word of the gospel, is to be proffered to both, without considering elect or reprobate, even as they are sinners. 'The whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance' (Mark 2:17; 2 Cor 5:14,15; Luke 7:47).

Thus you see the gospel is to be tendered to all in general, as well to the reprobate as to the elect, TO SINNERS AS SINNERS; and so are they to receive it, and to close with the tenders thereof.[8]

CHAPTER 10.

Seeing then that the grace of God in the gospel, is by that to be proffered to sinners, as sinners; as well to the reprobate as the elect; Is it possible for those who indeed are not elect, to receive it, and be saved?

To this question I shall answer several things: but first I shall shew you what that grace is, that is tendered in the gospel; and secondly, what it is to receive it and be saved.

First then, The grace that is offered to sinners as sinners, without respect to this or that person, it is a sufficiency of righteousness, pardoning grace, and life, laid up in the person of Christ, held forth in the exhortation and word of the gospel, and promised to be theirs that receive it; yea, I say, in so universal a tender, that not one is by it excluded or checked in the least, but rather encouraged, if he hath the least desire to life; yea, it is held forth to beget both desires and longings after the life thus laid up in Christ, and held forth by the gospel (John 1:16; Col 1:19,23; 1 John 5:11,12; Acts 13:38, 39; Rom 10:12-14, 16:25,26).

Secondly, To receive this grace thus tendered by the gospel, it is,

1. To believe it is true.
2. To receive it heartily and unfeignedly through faith. And,
3. To let it have its natural sway, course and authority in the soul, and that in that measure, as to bring forth the fruits of good living in heart, word, and life, both before God and man.

Now then to the question.

Is it possible that this tender, thus offered to the reprobate, should by him be thus received and embraced, and he live thereby?

To which I answer in the negative. Nor yet for the elect themselves, I mean as considered dead in trespasses and sins, which is the state of all men, elect as well as reprobate. So then, though there be a sufficiency of life and righteousness laid up in Christ for all men, and this tendered by the gospel to them without exception; yet sin coming in between the soul and the tender of this grace, it hath in truth disabled all men, and so, notwithstanding this tender, they continue to be dead. For the gospel, I say, coming in word only, saveth no man, because of man's impediment; wherefore those that indeed are saved by this gospel, the word comes not to them in word only, but also in power, and in the Holy Ghost; is mixed with faith even with the faith of the operation of God, by whose exceeding great and mighty power they are raised from this death of

sin, and enabled to embrace the gospel. Doubtless, all men being dead in trespasses and sins, and so captivated under the power of the devil, the curse of the law, and shut up in unbelief; it must be the power of God, yea the exceeding greatness of that power that raiseth the soul from this condition, to receive the holy gospel (Eph 2:1-3; 1 Thess 1:5,6; Col 2:12; Heb 4:1,2; Eph 1:18,19, &c.).

For man by nature, (consider him at best), can see no more, nor do no more than what the principles of nature understands and helps to do; which nature being below the discerning of things truly, spiritually, and savingly good, it must needs fall short of receiving, loving and delighting in them. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor 2:14). Now I say, if the natural man at best (for the elect before conversion are no more, if quite so much) cannot do this, how shall they attain thereto, being now not only corrupted and infected, but depraved, bewitched and dead; swallowed up of unbelief, ignorance, confusion, hardness of heart, hatred of God, and the like? When a thorn by nature beareth grapes, and a thistle beareth figs, then may this thing be (Matt 7:16-18). To lay hold of and receive the gospel by a true and saving faith, it is an act of the soul as made a new creature, which is the workmanship of God: 'Now he that hath wrought us for the self-same thing is God' (2 Cor 5:5). 'For a corrupt tree cannot bring forth good fruit' (Luke 6:43-45). 'Can the Ethiopian change his skin?' (Jer 13:23).

But yet the cause of this impossibility.

1. Lieth not in reprobation, the elect themselves being as much unable to receive it as the other.
2. Neither is it because the reprobate is excluded in the tender, for that is universal.
3. Neither is it because there wanteth arguments in the tenders of the gospel, for there is not only plenty, but such as be persuasive, clear, and full of rationality.
4. Neither is it because these creatures have no need thereof, for they have broken the law.
5. Wherefore it is, because indeed they are by sin dead, captivated, mad, self-opposers, blind, alienated in their minds, and haters of the Lord. Behold the ruins that sin hath made!

Wherefore whoever receiveth the grace that is tendered in the gospel, they must be quickened by the power of God, their eyes must be opened, their understandings illuminated, their ears unstopped, their hearts circumcised, their wills also rectified, and the Son of God revealed in them. Yet as I said, not because there wanteth argument in these tenders, but because men are dead, and blind, and cannot hear the word. 'Why do ye not understand my speech [saith Christ]; Even because ye cannot hear my word' (John 8:43; Acts 9:15, 26:9,10; Psa 110:3; Gal 1:15; Matt 11:27).

For otherwise, as I said but now, there is, 1. Rationality enough in the tenders of the gospel. 2. Persuasions of weight enough to provoke to faith. And, 3. Arguments enough to persuade to continue therein.

1. Is it not reasonable that man should believe God in the proffer of the gospel and life by it? Is there not reason, I say, both from the truth and faithfulness of God, from the sufficiency of the merits of Christ, as also from the freeness and fullness of the promise? What unreasonable thing doth the gospel bid thee credit? Or what falsehood doth it command thee to receive for truth? Indeed in many points the gospel is above reason, but yet in never a one against it; especially in those things wherein it beginneth with the sinner, in order to eternal life.

2. Again, touching its persuasions to provoke to faith: With how many signs and

wonders, miracles and mighty deeds, hath it been once and again confirmed, and that to this very end? (Heb 1:1-3; 1 Cor 14:22). With how many oaths, declarations, attestations, and proclamations, is it avouched, confirmed, and established? (Heb 6:17, 18; Acts 13:32; Jer 3:12; Gal 3:15). And why should not credence be given to that gospel that is confirmed by blood, the blood of the Son of God himself? Yea, that gospel that did never yet fail any that in truth hath cast themselves upon it, since the foundation of the world (Heb 9:16-18, 12:1-3).

3. Again, as there is rationality enough, and persuasions sufficient, so there is also argument most prevalent to persuade to continue therein, and that to heartily, cheerfully, and unfeignedly, unto the end: did not, as I have said, blindness, madness, deadness, and willful rebellion, carry them away in the vanity of their minds, and overcome them (Eph 4:17-19).

(1.) For, first, if they could but consider how they have sinned, how they have provoked God, &c., if they could but consider what a dismal state the state of the damned is, and also, that in a moment their condition is like to be the same, would they not cleave to the gospel and live?

(2.) The enjoyment of God, and Christ, and saints, and angels, being the sweetest; the pleasures of heaven the most comfortable, and to live always in the greatest height of light, life, joy, and gladness imaginable, one would think were enough to persuade the very damned now in hell.

There is no man then perisheth for want of sufficient reason in the tenders of the gospel, nor any for want of persuasions to faith; nor yet because there wanteth arguments to provoke to continue therein. But the truth is, the gospel in this hath to do with unreasonable creatures; with such as will not believe it, and that because it is truth: 'And because I tell you the truth, [saith Christ] therefore ye believe me not' (John 8:45).

Quest. Well, but if this in truth be thus, how then comes it to pass that some receive it and live for ever? For you have said before, that the elect are as dead as the reprobate, and full as unable as they, as men, to close with these tenders, and live.

Answ. Doubtless this is true, and were the elect left to themselves, they, through the wickedness of their heart, would perish as do others. Neither could all the reasonable persuasive prevalent arguments of the gospel of God in Christ, prevail to make any receive it, and live. Wherefore here you must consider, that as there is mercy proclaimed in the general tenders of the gospel, so there is also the grace of election; which grace kindly over-ruleth and winneth the spirit of the chosen, working in them that unfeigned closing therewith, that makes it effectual to their undoubted salvation; which indeed is the cause that not only in other ages, but also to this day, there is a remnant that receive this grace; they being appointed, I say, thereto, before the world began; preserved in time from that which would undo them, and enabled to embrace the glorious gospel of grace, and peace, and life (1 Kings 19:18; Rom 11:5; 1 Thess 5:9).

Now there is a great difference between the grace of election, and the grace that is wrapped up in the general tenders of the gospel a difference, I say, and that both as to its timing, latituding, and working.

1. Touching its timing; it is before, yea long before, there was either tender of the grace wrapped up in the gospel to any, or any need of such a tender (Eph 1:4,5).

2. They also differ in latitude; the tenders of grace in the gospel are common and universal to all, but the extension of that of election special and peculiar to some. 'There is a remnant according to the election of grace' (Rom 11:5).

3. Touching the working of the grace of election; it differs much in some things from the

working of the grace that is offered in the general tenders of the gospel. As is manifest in these particulars:
(1.). The grace that is offered in the general tenders of the gospel, calleth for faith to lay hold upon, and accept thereof; but the special grace of election, worketh that faith which doth lay hold thereof (Acts 16:31, 13:48; Phil 1:29; 2 Thess 1:11).
(2.) The grace that is offered in the general tenders of the gospel, calleth for faith, as a condition in us, without which there is no life; but the special grace of election worketh faith in us without any such condition (Mark 16:15,16; Rom 11:5,6).
(3.) The grace that is offered in the general tenders of the gospel, promiseth happiness upon the condition of persevering in the faith only; but the special grace of election causeth this perseverance (Col 1:23; Eph 2:10; Rom 11:7; 1 Peter 1:5-7).
(4.) The grace offered in the general tenders of the gospel, when it sparkleth most, leaveth the greatest part of men behind it; but the special grace of election, when it shineth least, doth infallibly bring every soul therein concerned to everlasting life (Rom 10:16, 8:33-35).
(5.) A man may overcome and put out all the light and life that is begotten in him by the general tenders of the gospel; but none shall overcome, or make void, or frustrate the grace of election (Jude 4; 2 Peter 2:20-22; Matt 24:24; Rom 11:1-3, &c.).
(6.) The general tenders of the gospel, considered without a concurrence of the grace of election, helps not the elect himself, when sadly fallen. Wherefore, when I say the grace that is offered in the general tenders of the gospel, I mean that grace when offered, as not being accompanied with a special operation of God's eternal love, by way of conjunction therewith. Otherwise the grace that is tendered in the general offers of the gospel, is that which saveth the sinner now, and that brings him to everlasting life; that is, when conjoined with that grace that blesseth and maketh this general tender effectually efficacious. The grace of election worketh not without, but by these tenders generally; neither doth the grace thus tendered, effectually work, but by and with the grace of election: 'As many as were ordained to eternal life believed' (Acts 13:48): The word being then effectual to life, when the hand of the Lord is effectually therewith to that end (Mark 16:20). They 'spake [saith the text] unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord' (Acts 11:20,21).
We must always put difference between the word of the gospel, and the power that manageth that word; we must put difference between the common and more special operations of that power also; even as there is evidently a difference to be put between those words of Christ that were effectual to do what was said, and of those words of his which were but words only, or at least not so accompanied with power. As for instance: that same Jesus that said to the Leper, 'Say nothing to any man,' said also to Lazarus, 'Come forth'; yet the one obeyed, the other did not; though he that obeyed was least in a capacity to do it, he being now dead, and stunk in his grave. Indeed unbelief hath hindered Christ much, yet not when he putteth forth himself as Almighty, but when he doth suffer himself by them to be abused who are to be dealt with by ordinary means: Otherwise legions of devils, with ten thousand impediments, must fall down before him, and give way unto him. There is a speaking, and a so speaking: 'They so spake, that a great multitude, both of the Jews, and also of the Greeks, believed' (Acts 14:1). Even as I have hinted already, there is a difference between the coming of the word when it is in power (1 Thess 1:5), and when it is in word only. So then, the blessed grace of election chooseth this man to good, not because he is good; it chooseth him to believe, not because he doth believe; it chooseth him to persevere, not because he doth so; it

fore-ordains that this man shall be created in Christ Jesus unto good works (Eph 1:4-6), not if a man will create himself thereto (1 Peter 1:2; Eph 2:10).
What shall we say then? Is the fault in God, if any perish? Doubtless no; nor yet in his act of eternal reprobation neither: it is grace that saveth the elect, but sin that damns the rest: it is superabundant grace that causeth the elect to close with the tenders of life, and live; and it is the aboundings of sin that holds off the reprobate from the rational, necessary, and absolute tenders, of grace. To conclude then; the gospel calleth for credence as a condition, and that both from the elect and reprobate; but because none of them both, as dead in sin, will close therewith, and live; therefore grace, by virtue of electing love, puts forth itself to work and do for some beyond reason; and justice cuts off others, for slighting so good, so gracious, and necessary a means of salvation, so full both of kindness, mercy and reason.

CHAPTER 11.

Seeing [that] it is not possible that the reprobate should receive this grace and live, and also seeing [that] this is infallibly foreseen of God; and again, seeing God hath fore-determined to suffer it so to be; Why doth he yet will and command that the gospel, and so grace in the general tenders thereof, should be proffered unto them?
Why then is the gospel offered them? Well, that there is such a thing as eternal reprobation, I have shewed you; also what this eternal reprobation is, I have opened unto you: and shall now shew you also, that though these reprobates will infallibly perish, which God not only foresaw, but fore-determined to suffer them most assuredly so to do; yet there is reason, great reason, why the gospel, and so the grace of God thereby, should be tendered, and that in general terms, to them as well as others.
But before I come to lay the reasons before you, I must mind you afresh of these particulars:
1. That eternal reprobation makes no man a sinner.
2. That the fore-knowledge of God that the reprobate would perish makes no man a sinner.
3. That God's infallibly determining upon the damnation of him that perisheth, makes no man a sinner.
4. God's patience and long-suffering, and forbearance, until the reprobate fits himself for eternal destruction, makes no man a sinner.
So then, God may reprobate, may suffer the reprobate to sin, may pre-determine his infallible damnation, through the pre-consideration of him in sin, and may also forbear to work that effectual work in his soul that would infallibly bring him out of this condition, and yet neither be the author, contriver, nor means of man's sin and misery.
Again, God may infallibly foresee that this reprobate, when he hath sinned, will be an unreasonable opposer of his own salvation; and may also determine to suffer him to sin, and be thus unreasonable to the end, yet be gracious, yea very gracious, if he offer him life, and that only upon reasonable terms, which yet he denieth to close with (Isa 1:18; 55:12).
The reasons are,
1. Because not God, but sin, hath made him unreasonable; without which, reasonable terms had done his work for him: for reasonable terms are the most equal and righteous terms that can be propounded between parties at difference; yea the terms that most suiteth and agreeth with a reasonable creature, such as man; nay, reasonable terms are, for terms, the most apt to work with that man whose reason is brought into and held captive by very sense itself (Eze 18; 33).
2. God goeth yet further, he addeth promises of mercy, as those that are inseparable to

the terms he offereth, even to pour forth his Spirit unto them; 'Turn at my reproof, and behold I will pour forth of my Spirit unto you, and incline your ear; come unto me, hear and your soul shall live' (Prov 1:23-27).

Now then to the question itself, to wit, that seeing it is impossible the reprobate should be saved; seeing also this is infallibly foreseen of God, and seeing also that God hath beforehand determined to suffer it so to be; yet I shall shew you it is requisite, yea very requisite, that he should both will and command that the gospel, and so grace in the general tenders thereof should be proffered unto them.

FIRST REASON.—And that first, to shew that this reprobation doth not in itself make any man absolutely incapable of salvation: for if God had intended that by the act of reprobation, the persons therein concerned should also by that only act have been made incapable of everlasting life, then this act must also have tied up all the means from them, that tendeth to that end; or at least have debarred the gospel's being offered to them by God's command, for that intent; otherwise who is there but would have charged the Holy One as guilty of guile, and worthy of blame, for commanding that the gospel of grace and salvation should be offered unto this or that man, whom yet he hath made incapable to receive it, by his act of reprobation. Wherefore this very thing, to wit, that the gospel is yet to be tendered to these eternally reprobated, sheweth that it is not simply the act of God's reprobation, but sin, that incapacitateth the creature of life everlasting. Which sin is no branch of this reprobation, as is evident, because the elect and reprobate are both alike defiled therewith.

SECOND REASON.—God also sheweth by this, that the reprobate do not perish for want of the offers of salvation, though he hath offended God, and that upon most righteous terms; according to what is written, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live' (Eze 33:11, 18:31,32). 'Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts' (Zech 1:3). So then, here lieth the point between God and the reprobate, I mean the reprobate since he hath sinned, God is willing to save him upon reasonable terms, but not upon terms above reason; but not reasonable terms will [go] down with the reprobate, therefore he must perish for his unreasonableness. That God is willing to save even those that perish for ever, is apparent, both from the consideration of the goodness of his nature (Psa 145:9), of man's being his creature, and indeed in a miserable state (Job 14:15, 3:16). But I say, as I have also said already, there is a great difference between his being willing to save them, through their complying with these his reasonable terms, and his being resolved to save them, whether they, as men, will close therewith, or no; so only he saveth the elect themselves, even 'according to the riches of his grace' (Eph 1:7). Even 'according to his riches in glory, by Christ Jesus' (Phil 4:19). Working effectually in them, what the gospel, as a condition, calleth for from them. And hence it is that he is said to give faith (Phil 1:29), yea the most holy faith, for that is the faith of God's elect, to give repentance (Acts 5:31), to give a new heart, to give his fear, even that fear that may keep them for ever from everlasting ruin (Eph 1:4); still engaging his mercy and goodness to follow them all the days of their lives (Jer 32:40; Eze 36:26,27), that they may dwell in the house of the Lord for ever (Psa 23:6), and as another scripture saith, 'Now he that hath wrought us for the selfsame thing, is God' (2 Cor 5:5; Rom 8:26, &c.).

But I say, his denying to do thus for every man in the world, cannot properly be said to be because he is not heartily willing they should close with the tenders of the grace held forth in the gospel, and live. Wherefore you must consider that there is a distinction to be put between God's denying grace on reasonable terms, and denying it

absolutely; and also that there is a difference between his withholding further grace, and of hindering men from closing with the grace at present offered; also that God may withhold much, when he taketh away nothing; yea, take away much, when once abused, and yet be just and righteous still. Further, God may deny to do this or that absolutely, when yet he hath promised to do, not only that, but more, conditionally. Which things considered, you may with ease conclude, that he may be willing to save those not elect, upon reasonable terms, though not without them.

It is no unrighteousness in God to offer grace unto the world, though but on these terms only, that they are also foreseen by him infallibly to reject; both because to reject it is unreasonable, especially the terms being so reasonable, as to believe the truth and live; and also because it is grace and mercy in God, so much as once to offer means of reconciliation to a sinner, he being the offender; but the Lord, the God offended; they being but dust and ashes, he the heavenly Majesty. If God, when man had broke the law, had yet with all severity kept the world to the utmost condition of it, had he then been unjust? Had he injured man at all? Was not every tittle of the law reasonable, both in the first and second table? How much more then is he merciful and gracious, even in but mentioning terms of reconciliation? especially seeing he is also willing so to condescend, if they will believe his word, and receive the love of the truth. Though the reprobate then doth voluntarily, and against all strength of reason, run himself upon the rocks of eternal misery, and split himself thereon, he perisheth in his own corruption, by rejecting terms of life (2 Thess 2:10; 2 Peter 2:12,13).

Object. But the reprobate is not now in a capacity to fulfil these reasonable terms.

Ans. But I say, suppose it should be granted, is it because reprobation made him incapable, or sin? Not reprobation, but sin: if sin, then before he quarrel, let him consider the case aright, where, in the result, he will find sin, being consented to by his voluntary mind, hath thus disabled him: and because, I say, it was sin by his voluntary consent that did it, let him quarrel with himself for consenting, so as to make himself incapable to close with reasonable terms; yea, with those terms because reasonable, therefore most suitable, as terms, for him notwithstanding his wickedness. And I say again, forasmuch as those reasonable terms have annexed unto them, as their inseperable companions, such wonderful mercy and grace as indeed there is, let even them that perish, yet justify God; yea cry, 'His goodness endureth for ever'; though they, through the wretchedness of their hearts, get no benefit by it.

THIRD REASON.—God may will and command that his gospel, and so the grace thereof, be tendered to those that shall never be saved, (besides what hath been said) to shew to all spectators what an enemy sin, being once embraced, is to the salvation of man. Sin, without the tenders of the grace of the gospel, could never have appeared so exceeding sinful, as by that it both hath and doth: 'If I had not come and spoken unto them, [saith Christ] they had not had sin: but now they have no cloke for their sin' (John 15:22). As sins that oppose the law, are discovered by the law, that is, by the goodness, and justness, and holiness of the law (Rom 7); so the sins that oppose the gospel, are made manifest by that, even by the love, and mercy, and forgiveness of the gospel: If 'he that despised Moses' law died without mercy,—of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?' (Heb 10:28,29). Who could have thought that sin would have opposed that which is just, but especially mercy and grace, had we not seen it with our eyes? And how could we have seen it to purpose, had not God left some to themselves? Here indeed is sin made manifest: 'For all he had done so many miracles amongst them,' (to wit, to persuade them to mercy) 'yet they believed not on him' (John 12:37). Sin, where it

reigneth, is a mortal enemy to the soul; it blinds the eyes, holds the hands, ties the legs, and stops the ears, and makes the heart implacable to resist the Saviour of souls. That man will neither obey the law nor the gospel, who is left unto his sin: which also God is willing should be discovered and made manifest, though it cost the damnation of some: For this very purpose, saith God to Pharaoh, 'have I raised thee up, for to shew in thee my power; and that my name may be declared in all the earth' (Exo 9:16; Rom 9:17). For God, by raising up Pharaoh to his kingdom, and suffering him to walk to the height, according as his sin did prompt him forward, shewed unto all beholders what a dreadful thing sin is; and that without the special assistance of his Holy Spirit, sin would neither be charmed by law nor gospel. This reason, though it be no profit unto those that are damned; yet it is for the honour of God, and the good of those he hath chosen.

It is for the honour of God, even for the honour of his power and mercy: for his power is now discovered indeed, when nothing can tame sin but that; and his mercy is here seen indeed; because that doth engage him to do it. Read Romans 9:22,23.

FOURTH REASON.—God commandeth that the tender of the gospel, and the grace thereof, be in general offered to all, that means thereby might be sufficiently provided for the elect, both to beget them to faith, and to maintain it in them to the end, in what place, or state, or condition soever they are (Eph 1). God, through the operation of his manifold wisdom, hath an end and an end in his acts and doings amongst the children of men: and, so in that he commandeth that his gospel be tendered to all, an end, I say, to leave the damned without excuse, and to provide sufficiency of means for the gathering all his elect. 'Oh that God would speak, [saith Zophar] and open his lips against thee; and—shew thee the secrets of wisdom, that they are double to that which is' (Job 11:5,6). For though God worketh with and upon the elect, otherwise than with and upon the reprobate; yet he worketh with and upon the elect, with and by the same word he commandeth should be held forth and offered to the reprobate. Now the text thus running in most free and universal terms, the elect then hearing thereof, do through the mighty power of God close in with the tenders therein held forth, and are saved. Thus that word that was offered to the reprobate Jews, and by them most fiercely rejected, even that word became yet effectual to the chosen, and they were saved thereby. They gladly received the word, 'and as many as were ordained to eternal life believed' (Acts 13:48).[9] 'Not as though the word of God had taken none effect' (Rom 9:6). 'God hath not cast away his people whom he foreknew' (11:2). The word shall accomplish the thing for which God hath sent it, even the salvation of the few that are chosen, when tendered to all; though rejected by most, through the rebellion of their hearts (Acts 28:28; Heb 4:1-3).

Object. But if God hath elected, as you have said, what need he lay a foundation so general for the begetting faith in his chosen particulars, seeing the same Spirit that worketh in them by such means, could also work in them by other, even by a word, excluding the most, in the first tenders thereof, amongst men?

Ans. I told you before, that though this be a principal reason of the general tenders of the grace of the gospel, yet it is not all the reason why the tender should be so general, as the three former reasons shew.

But again, in the bowels of God's decree of election, is contained the means that are also ordained for the effectual bringing of those elected to that glory for which they were fore-appointed; even to gather together in one, all the children of God (John 11:52) . 'Whereunto he called you, [saith Paul] by our gospel, to the obtaining of the glory of our Lord Jesus Christ' (2 Thess 2:14). God's decree of election then, destroyeth not the means which his wisdom hath prepared, it rather establisheth, yea ordains and

establisheth it; and maketh that means which in the outward sound is indefinite and general, effectual to this and that man, through a special and particular application (Gal 2:20,21): thus that Christ that in general was offered to all, is by a special act of faith applied to Paul in particular; 'He loved me, and gave himself for me.'

Further, As the design of the Heavenly Majesty is to bring his elect to glory by means, so by the means thus universal and general, as most behooveful and fit; if we consider not only the way it doth please him to work with some of his chosen, in order to this their glory, but also the trials, temptations, and other calamities they must go through thereto.

1. Touching his working with some, how invisible is it to these in whose souls it is yet begun? How is the word buried under the clods of their hearts for months, yea years together? Only thus much is discovered thereof, it sheweth the soul its sin, the which it doth also so aggravate and apply to the conscience (Jesus still refraining, like Joseph, to make himself known to his brethren) that were there not general tenders of mercy, and that to the worst of sinners, they would soon miscarry, and perish, as do the sons of perdition. But by these the Lord upholdeth and helpeth them, that they stand, when others fall for ever (Psa 119:49).

2. And so likewise for their trials, temptations, and other calamities, because God will not bring them to heaven without, but by them; therefore he hath also provided a word so large, as to lie fair for the support of the soul in all conditions, that it may not die for thirst.

3. I might add also in this place, their imperfect state after grace received, doth call for such a word; yea, many other things which might be named: which God, only wise, hath thought fit should accompany us to the ship, yea in the sea, to our desired haven.

FIFTH REASON.—God willeth and commandeth the gospel should be offered to all, that thereby distinguishing love, as to an inward and spiritual work, might the more appear to be indeed the fruit of special and peculiar love. For in that the gospel is tendered to all in general, when yet but some do receive it; yea, and seeing these some are as unable, unwilling, and by nature, as much averse thereto, as those that refuse it, and perish; it is evident that something more of heaven and the operation of the Spirit of God doth accompany the word thus tendered for their life and salvation that enjoy it (1 Thess 1:4-7). Not now as a word barely tendered, but backed by the strength of heaven: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' (1 John 3:1) even we who believe 'according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead' (Eph 1:20). This provoketh to distinguishing admiration, yea, and also to a love like that which hath fastened on the called, the preserved, and the glorified: 'He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord' (Psa 147:20). Now are the sacrifices bound even to the horns of the altar, with a 'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world!' (John 14:22). He 'sent from above, he took me; he drew me out of many waters; he delivered me from my strong enemy, and from them that hated me; for they were too strong for me' (2 Sam 22:17; Psa 18:16).

For thus the elect considereth: though we all came alike into the world, and are the children of wrath by nature (Eph 2:1-3); yea, though we have alike so weakened ourselves by sin (Rom 3:9), that the whole head is sick, and the whole heart faint (Isa 1:5), being altogether gone out of the way, and every one become altogether unprofitable, both to God and ourselves (Rom 3:12); yet that God should open mine eyes, convert my soul, give me faith, forgive my sins, raise me, when I fall; fetch me

again, when I am gone astray; this is wonderful! (Psa 37:23). Yea, that he should prepare eternal mansions for me (Psa 23:6); and also keep me by his blessed and mighty power for that; and that in a way of believing, which without his assistance I am no way able to perform! (2 Cor 5:5). That he should do this notwithstanding my sins, though I had no righteousness! (Deut 9:5-7). Yea, that he should do it according to the riches of his grace, through the redemption that is in Jesus Christ our Lord! Even according to an everlasting covenant of grace, which yet the greatest part of the world are void of, and will for ever miss and fall short of! (Eze 16:60-63). Besides, that he should mollify my heart! break it, and then delight in it (Psa 51:17); put his fear in it, and then look to me (Isa 66:2; Psa 138:6), and keep me as the apple of his eye (Deut 32:10) ; yea, resolve to guide me with his counsel, and then receive me to glory! Further, that all this should be the effect of unthought of, undeserved, and undesired love! (Mal 1:2; Deut 7:7,8). That the Lord should think on this before he made the world (Jer 31:3), and sufficiently ordain the means before he had laid the foundation of the hills! For this he is worthy to be praised (1 Cor 2:9): yea, 'Let every thing that hath breath praise the Lord; praise ye the Lord.'

Object. But you have said before, that the reprobate is also blessed with many gospel mercies, as with the knowledge of Christ, faith, light, the gift of the Holy Ghost, and the tastes or relish of the powers of the world to come: if so, then what should be the reason that yet he perisheth? Is it because the grace that he receiveth differeth from the grace that the elect are saved by? If they differ, where lieth the difference? Whether in the nature, or in the degree, or in the management thereof?

Ans. To this objection I might answer many things; but, for brevity, take this reply: That the non-elect may travel very far both in the knowledge, faith, light, and sweetness of Jesus Christ, and may also attain to the partaking of the Holy Ghost; yea, and by the very operation of these things also, escape the pollutions of the world, and become a visible saint, join in church-communion, and be as chief amongst the very elect themselves. This the scriptures every where do shew us.

The question then is, whether the elect and reprobate receive a differing grace? To which I answer, Yes, in some respects, both as to the nature thereof, and also the degree.

1. To begin then with the nature of it.

(1.) The faith that the chosen are blessed with, it goeth under another name than any faith besides, even the faith of God's elect (Titus 1:1), as of a faith belonging to them only, of which none others do partake; which faith also, for the nature of it, is called faith most holy (Jude 20); to shew it goes beyond all other, and can be fitly matched no where else, but with their most blessed faith who infallibly attain eternal glory: even 'like precious faith with us,' saith Peter (2 Peter 1:1); with his elect companions. And so of other things. For if this be true, that they differ in their faith, they must needs therewith differ in other things: for faith being the mother grace, produceth all the rest according to its own nature, to wit, love that abounds, that never fails, and that is never contented till it attain the resurrection of the dead, &c. (2 Thess 1:3; 1 Cor 13:8; Phil 3).

(2.) They differ as to the nature, in this; the faith, and hope, and love, that the chosen receive, it is that which floweth from election itself; he hath blessed us 'according as he hath chosen us' (Eph 1:4,5), even with those graces he set apart for us, when he in eternity did appoint us to life before the foundation of the world: which graces, because the decree in itself is most absolute and infallible, they also, that they may completely answer the end, will do the work infallibly likewise, still through the management of Christ: 'I have prayed for thee, that thy faith fail not' (Luke 22:32). But,

2. As they differ in nature, they differ also in degree: for though it be true that the reprobate is blessed with grace, yet this is also as true, that the elect are blessed with more grace. It is the privilege only of those that are chosen, to be blessed with ALL spiritual blessings, and to have ALL the good pleasure of the goodness of God fulfilled in and upon them. Those who are blessed with ALL spiritual blessings must needs be blessed with eternal life; and those in whom the Lord, not only works all his good pleasure, but fulfilleth all the good pleasure of his goodness upon them, they must needs be preserved to his heavenly kingdom (Eph 1:4,5; 1 Thess 1:10); but none of the non-elect have these things conferred upon them; therefore the grace bestowed upon the one, doth differ both in nature and degree from the other.
3. There is a difference as to the management also. The reprobate is principal for the management of the grace he receiveth, but Jesus Christ is principal for the management of the grace the elect receiveth. When I say principal, I mean chief; for though the reprobate is to have the greatest hand in the management of what mercy and goodness the Lord bestoweth on him, yet not so as that the Lord will not help him at all; nay contrariwise he will, if first the reprobate do truly the duty that lieth on him: 'If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door' (Gen 4:7). Thus it was also with Saul, who was rejected of God upon this account (1 Sam 13:11-14, 15:26). And I say, as to the elect themselves, though Jesus Christ our blessed Saviour be chief, as to the management of the grace bestowed on his chosen, yet not so as that he quite excludeth them from 'striving according to his working, which worketh in me mightily' (Col 1:29). Nay contrariwise, if those who in truth are elect, shall yet be remiss, and do wickedly, they shall feel the stroke of God's rod, it may be till their bones do break. But because the work doth not lie at their door to manage as chief, but as Christ's, therefore though he may perform his work with much bitterness and grief to them; yet he being engaged as the principal, will perform that which concerneth them, even until the day (the coming) of Jesus Christ (Psa 138:8; Phil 1:6).
From what hath been said, there ariseth this conclusion:
The elect are always under eternal mercy, but those not elect always under eternal justice; for you must consider this: there is eternal mercy and eternal justice, and there is present mercy and present justice. So then, for a man to be in a state of mercy, it may be either a state of mercy present, or both present and eternal also. And so again for a man to be in a state under justice, it may be understood either of present justice only, or of both present and eternal also.
That this may yet further be opened, I shall somewhat enlarge.
I begin with present mercy and present justice. That which I call present mercy, is that faith, light, knowledge, and taste of the good word of God, that a man may have, and perish. This is called in scripture, Believing for a while, during for a while, and rejoicing in the light for a season (Heb 6:4,5; 2 Peter 2:20; Matt 13:22; Luke 8:13). Now I call this mercy, both because none, as men, can deserve it, and also because the proper end thereof is to do good to those that have it. But I call it present mercy, because those that are only blessed with that, may sin it away, and perish; as did some of the Galatians, Hebrews, Alexandrians, with the Asians, and others (Gal 5:4; Heb 12:15,16; 1 Tim 1:20; 2 Tim 2:18, 1:15; Heb 12:15). But yet observe again, I do not call this present mercy, because God hath determined it shall last but a while absolutely; but because it is possible for man to lose it, yea determined he shall, conditionally (John 5:35; 1 Cor 12:7).
Again, as to present justice, it is that which lasteth but a while also; and as present

mercy is properly the portion of those left out of God's election, so present justice chiefly hath to do with God's beloved; who yet at that time are also under eternal mercy. This is that justice that afflicted Job (6:4), David (Psa 88, 38:3), Heman, and the godly, who notwithstanding do infallibly attain, by virtue of this mercy, eternal life and glory (Amos 3:2; 1 Cor 11:30,31; Psa 30:5, 103:9; 1 Peter 1:6). I call this justice, because in some sense God dealeth with his children according to the quality of their transgressions; and I call it also present justice, because though the hand of God for the present be never so heavy on those that are his by election, yet it lasteth but a while; wherefore though this indeed be called wrath, yet is but a little wrath, wrath for a moment, time, or season. 'In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer' (Isa 54:8).

Thus you see there is present mercy and present justice; also that the elect may be under present justice, when the rest may be under present mercy.

Again, As there is present mercy and present justice, so there is eternal mercy and eternal justice: and I say, as the elect may be under present justice, when the non-elect may be under present mercy; so the elect at that time are also under eternal mercy, but the other under eternal justice.

That the elect are under eternal mercy, and that when under present justice, is evident from what hath been said before, namely, from their being chosen in Christ before the foundation of the world; as also from the consideration of their sound conversion, and safe preservation quite through this wicked world, even safe unto eternal life; as he also saith by the prophet Jeremiah, 'Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee' (31:3). And hence it is that he calleth the elect his sheep (John 10:16), his children (11:52), and people (Acts 18:9,10), and that before conversion; for though none of them as yet were his children by calling, yet were they his according to election.

Now the elect being under this eternal grace and mercy, they must needs be under it both before present justice seizeth upon them, while it seizeth them, and also continueth with them longer than present justice can, it being from everlasting to everlasting. This being so, here is the reason why no sin, nor yet temptation of the enemy, with any other evil, can hurt or destroy those thus elect of God: yea this is that which maketh even those things that in themselves are the very bane of men, yet prove very much for good to those within this purpose (Rom 8:28). And as David saith, 'It is good for me that I have been afflicted' (Psa 119:71). And again, 'But when we are judged we are chastened of the Lord, that we should not be condemned with the world' (1 Cor 11:32). Now afflictions, &c., in themselves are not only fruitless and unprofitable, but, being unsanctified, are destructive; 'I smote him, and he went on frowardly' (Isa 57:17). But now eternal mercy working with this or that affliction, makes it profitable to the chosen; 'I have seen his ways, and will heal him, and restore comforts unto him and to his mourners' (v 18). As he saith in another place, 'Blessed is the man whom thou chastenest, and teachest him out of thy law' (Psa 94:12). For eternal mercy doth not look on those who are the elect and chosen of God, as poor sinful creatures only, but also as the generation whom the Lord hath blessed, in whom he hath designed to magnify his mercy to the utmost, by pardoning the transgressions of the remnant of his heritage (1 Peter 2:9; Micah 7:18,19). 'Having predestinated us unto the adoption of children by Jesus Christ to himself,—wherein he hath made us accepted in the beloved' (Eph 1:6). Wherefore, I say, the elect, as they do also receive that grace and mercy that may be sinned away, so they have that grace and mercy which cannot be lost, and

that sin cannot deprive them of, even mercy that abounds, and goeth beyond all sin; such mercy as hath engaged the power of God, the intercession of Christ, and the communication of the blessed Spirit of adoption, which Spirit also engageth the heart, directs it into the love of God, that it may not depart from God after that rate as the reprobates do (Eph 5:29,30). 'I will make an everlasting covenant with them, [saith God] that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me' (Jer 32:40).

But now I say, God's dealing with the non-elect, is far otherwise, they being under the consideration of eternal justice, even then when in the enjoyment of present grace and mercy. And hence it is that as to their standing before the God of heaven, they are counted dogs, and sows, and devils, even then when before the elect of God themselves they are counted saints and brethren: 'The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire' (2 Peter 2:22). And the reason is, because notwithstanding all their shew before the world, their old nature and corruptions do still bear sway within, which in time also, according to the ordinary judgment of God, is suffered so to shew itself, that they are visible to saints that are elect, as was the case of Simon Magus, and that wicked apostate Judas, who 'went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us' (1 John 2:19). They were not elect as we, nor were they sanctified as the elect of God themselves; wherefore eternal justice counts them the sons of perdition, when under their profession. And I say, they being under this eternal justice, it must needs have to do with them in the midst of their profession; and because also it is much offended with them for conniving with their lust, it taketh away from them, and that most righteously, those gifts and graces, and benefits and privileges that present mercy gave them; and not only so, but cuts them off for their iniquity, and layeth them under wrath for ever. They 'have forsaken the right way, [saith God]—following the way of Baalam the son of Bosor;—these are wells without water, clouds that are carried with a tempest'; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, 'for whom is reserved the blackness of darkness for ever' (2 Peter 2:5,16,17; Jude 11-13; John 17:12; Matt 13:12, 25:29; Mark 4:25; Luke 8:18).

These things thus considered, you see,

1. That there is present grace and present mercy, eternal grace and eternal mercy.
2. That the elect are under eternal mercy, and THAT, when under present justice; and that the reprobate is under eternal justice, and THAT when under present mercy.
3. Thus you see again, that the non-elect perish by reason of sin, notwithstanding present mercy, because of eternal justice; and that the elect are preserved from the death, though they sin and are obnoxious to the strokes of present justice, by reason of eternal mercy. What shall we say then? Is there unrighteousness with God? God forbid: 'He hath mercy on whom he will have mercy, and compassion on whom he will have compassion' (Rom 9:15).

FOOTNOTES:

[1] 'Shedding words' means 'scattering or spreading words,' as in Acts 2:33; now obsolete.—Ed.

[2] As election took place before the creation of man—all men in Adam were decreed, made and turned into the world upright.—Ed.

[3] 'Prevents our doing good.' Few words in the English language have more altered in their meaning than 'prevent'; it is derived from 'praevenio,' to go before. In Bunyan's time, it meant 'to go before,' 'clear the way,' 'make the way easy' for our doing good. Its

present meaning is 'to obstruct,' by going or standing before us.—Ed.
[4] They who diligently attend to the scriptures, will find throughout the whole a vein of election and reprobation. The holy seed may be traced in many instances, and in divers families, in the Bible, from Adam to the birth of our Saviour, whose ancestors, according to the flesh, were of the line of election or the godly; which those who are only born after the flesh, and not after the Spirit, namely, the reprobate, have always despised and persecuted, and will do so to the end of time—Mason and Ryland.
[5] It is of God's mere mercy and grace that any sinners are called and admitted to the privilege of justification and adoption, upon God's own terms. The reason why the sinful and unworthy heathen (of whom Britain is a part) were called to be a people, who were not a people, while the Jews were left out and cast off for their obstinate unbelief, was not because the Gentiles were either more worthy or more willing (for they were all dead in trespasses and sins), but from God's discriminating grace and mercy.—Mason and Ryland.
[6] The final condemnation of the wicked does not spring from God's sovereign will to destroy any of his rational creatures; this is evident from the many pressing invitations, declarations, and promises in the word of God: for Jehovah swears by his great self, that he desires not the death of a sinner. Our Lord assigns the cause of reprobation in these words, (John 5:40) 'Ye will not come unto me, that ye might have life'; wherefore Christ, the only remedy for their cure, being rejected, the sinner is condemned, and rendered the object of wrath and punishment by the law and justice of God; because the same word of truth which says, 'Whosoever will, let him come, and take of the water of life freely,' also says, 'The soul that sinneth [or lives and dies in sin unpardoned] shall die.' Thus sin is the object of God's hatred, and not the man, abstractedly considered. May we therefore each of us have grace to look to Christ for full and complete salvation, who hath put away sin by the sacrifice of himself, whereby he has perfected for ever them that are sanctified!—Ryland and Mason.
[7] 'Secret things belong to God, but those that are revealed belong to us.' It is a vain thing for men to cavil at the doctrine of peculiar election, and to quarrel with God for choosing some, and passing by others. Their best way would be to assure themselves of their own election, by using the means, and walking in the ways of God's appointment, as laid down in the word, and then they will find that God cannot deny himself, but will make good to them every promise therein; and thus, by scripture evidence, they will find that they are elected unto life, and will be thankful and humble. They will then find that an hearty affectionate trusting in Christ for all his salvation, as freely promised to us, hath naturally enough in it to work in our souls a natural bent and inclination to, and ability for, the practice of all holiness.—Ryland and Mason.
[8] None are excluded the benefit of the great and precious salvation procured and finished by the Lord Jesus Christ, but they, who by perverseness, unbelief, and impenitency, exclude themselves. Sinners,—miserable, helpless, and hopeless sinners, are the objects of this salvation: whosoever is enabled to see, in the light of God's Spirit, their wretched and forlorn state; to feel their want of Christ as a suitable Saviour, and to repent and forsake their sins, shall find mercy; for 'God is no respecter of persons' (Acts 10:34).—Ryland and Mason.
[9] As the same sun which softens the wax, hardens the clay, so it is with the preached gospel, which is to some 'the savour of death unto death, and to others the savour of life unto life' (2 Cor 2:16). The gospel is ineffectual to any saving purpose respecting the reprobate; partly through pride, and in not enduring to be reproved by it; partly through slothfulness, in not coming under the sound of it; and principally through

cursed infidelity, in not believing the gracious message it brings. Let it be well attended to, that all who hear the gospel, are obliged to the duty of believing, as well as to all the duties of the moral law, and that before they know their particular election; for we cannot have a certain knowledge of our election to eternal life before we do believe: it is a thing hidden in the unsearchable counsel of God, until it be manifest by our effectual calling, and believing on Christ; therefore we must believe on Christ before we know our election; or else we shall never know it, and shall never believe. All joy, peace, comfort, assurances, are communicated to the soul in the way of believing. May the Lord give and increase saving faith!—Mason and Ryland.

***

QUESTIONS ABOUT THE NATURE AND PERPETUITY OF THE SEVENTH-DAY SABBATH. AND PROOF, THAT THE FIRST DAY OF THE WEEK IS THE TRUE CHRISTIAN SABBATH. BY JOHN BUNYAN.

'The Son of man is lord also of the Sabbath day.'

London: Printed for Nath, Ponder, at the Peacock in the Poultry, 1685.

EDITOR'S ADVERTISEMENT.

All our inquiries into divine commands are required to be made personally, solemnly, prayerful. To 'prove all things,' and 'hold fast' and obey 'that which is good,' is a precept, equally binding upon the clown, as it is upon the philosopher. Satisfied from our observations of nature, that there is a God; our next inquiry is into the revelation of his will: which, when understood, must be implicitly obeyed, in defiance of any usages of society, and of every erroneous pre-conceived opinion. In this important investigation, we shall find, that the commands of God revealed to man, fall under two classes.

First, Moral and Eternal, being essential to the happiness of all created intelligences, whether pure or sinful. As, the fear and love of the Creator, who preserves and bountifully blesses his creatures; and flowing from this is love to all his creation. He who wantonly destroys life in order that he may glut a demoniac propensity with the agonizing death struggle, is a practical atheist. The Christian will cherish and promote the happiness of all; he dares only to take away life to preserve life.

Second, Ceremonial or Temporal. Those which have been commanded by God, for local, family or national observances, and which, when they have fulfilled their intended object, are removed or suffered gradually to die away.

The well-being of society requires that a portion of time be set apart for divine worship. Individuals are commanded to pray without ceasing. An invaluable custom leads families to unite in morning and evening prayer; and it is an important question whether the Creator having sanctified, and rested on, the seventh day, intended that rest as a pattern to all his rational creatures. If so, the seventh day must depend upon our being able to fix upon which day of the week the creation commenced. Again our inquiries will extend to those injunctions, given to the Jews in the wilderness, to sanctify certain days to public worship; and whether that law was intended for all mankind. In either case it is essential that we ascertain whether those various Sabbaths of weeks—of months or of years—with the ceremonies to be performed on them, were to continue to the end of time or for a limited period.

In all these inquiries we are strictly confined to revelation, for there is no indication in nature, or in any of its laws, of a day of rest; but on the contrary a state of progression marks every day alike. Our Lord has taught us that 'the Sabbath was made for man,' and therefore did not exist among the angels, prior to the creation of man, as all moral or universal obligations must have existed; for they are the same from eternity to eternity; and over this, like other ceremonial or local commands, the Creator claims

dominion. 'The Son of man is Lord also of the Sabbath.'

Researches into these questions were made in earlier times, and some curious calculations have appeared to prove, that the work of creation commenced on the day called Monday, so that what is now termed the first day of the week, was originally the rest of God from creation; as it was his rest from the work of redemption, by rising from the tomb. But the extent of that period called a day, in creation, has never been defined: and the terms 'work' or 'rest,' as applied to the Deity, are used in condescension to our finite powers. The controversy upon this subject assumed a more public and definite form at the Reformation. Sir Thomas More asserted that the seventh day was superseded by the first, in obedience to tradition:[1] it forms the first of the five commandments of Holy Church—'The Sundays hear thou mass.' William Tyndale, in reply, contends that 'we be lords over the Sabbath'; we may change it for Monday, or any other day, as we see need, or have two every week, if one is not enough to teach the people.[2] Calvin preferred a daily assembling of the church, but if that was impossible, then at stated intervals: his words are—'Since the Sabbath is abrogate, I do not so rest upon the number of seven, that I would bind the church to the bondage thereof; neither will I condemn those churches that have other solemn days for their meetings.'[3] Luther considers the observance of the Jewish Sabbath one of the 'weak and beggarly rudiments.'[4]

The controversy became still more popular in this country, when James the First and Charles the First put forth the book of sports to be allowed and encouraged on Sundays. The Puritans called Sunday 'The Sabbath,' and a voluminous contest was carried on as to whether it ought not rather to be called 'The Lord's day.' In 1628, Mr. Brabourne, a clergyman of note, kept the Jewish Sabbath, and in a short time several churches, in England, assembled on that day, and were called 'seventh day, or Sabbath keepers'—many of them were Baptists. This led to the controversy in which Bunyan took his part, in this very conclusive and admirable treatise.

The work was first published in the year 1685, and was not reprinted until the year 1806, when it appeared in the third volume of select works by John Bunyan; since then it has been reprinted in two American editions of his works. The reason why it was not republished, probably was, that the churches of the Sabbath keepers died away. At this time only three are known in England; one of these is at Millyard, London, where my talented antiquarian friend, W. H. Black, is elder and pastor. These places of worship are supported by an endowment. Bunyan's book does not appear to have been answered; indeed, it would require genius of no ordinary kind to controvert such conclusive evidence.

His arguments are, that the appearances of nature shew no difference of days—that no Sabbath or other day was set apart for worship before the giving of the Law at Sinai. 'Thou camest down also upon Mount Sinai, and madest KNOWN unto them thy holy Sabbaths, by the hand of Moses' (Neh 9:13,14). 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work—and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, THEREFORE the Lord thy God commanded thee to keep the Sabbath day' (Deut 5:14,15). While many crimes are mentioned in patriarchal times, there is no complaint of Sabbath-breaking. We read of fratricide, drunkenness, lying, unbelief, theft, idolatry, slave-dealing, and other crimes, but no hint as to sanctifying or desecrating the Sabbath. At length, a few days before the giving of the law, a natural phenomenon announced to the Jews the great change that was at hand—the manna fell in double quantity on Friday, and was not found on Saturday. So

new was this that, contrary to the command, the people went out on the seventh day as on other days, and were rebuked but not punished for it. But no sooner is the Sabbath instituted by Moses, than it is broken, and the Sabbath-breaker is punished with a cruel death. It was instituted as a peculiar observance to distinguish the Jews from all other nations—'The Lord hath given YOU the Sabbath' (Exo 16:39). 'The children of Israel shall keep the Sabbath' (Exo 31:16,17). 'I gave them [the Israelites who were delivered from Egypt] my Sabbaths to be a sign between me and them' (Eze 20:12). Ceremonies were commanded to be performed as the Sabbath worship, which cannot now be observed (see Lev 24; Numb 28: Neh 13:22; Eze 46:4). The Jewish Sabbath was 'a shadow of things to come, but the body is of Christ' (Col 2:16,17). The shadows have fled away; we possess the substance. The covenant of Moses was written on stone—the new covenant is written on our hearts (Heb 8:9,10). Bunyan admits no uncertainty as to a fixed day for christian worship: the law of nature requires it; the God of nature fixes the day, without borrowing it from the ministration of death. The Jewish passover and Sabbaths are superseded; Christ our passover is slain, and we have not an annual but a perpetual feast. We have an infinitely greater deliverance to commemorate than that of the Jews from Egypt. Released from the dominion and punishment of sin, we have entered into a rest boundless as eternity. Manna, which never fell on the Jewish Sabbath, falls in peculiar and rich abundance on the first day of the week, when it first began to fall. The first day is peculiarly sanctified and honoured of God. On this day the Son rested from His work of redemption (Heb 4:10). He is Lord of the Sabbath, and hath peculiarly blessed his own day. On this day some of the saints that slept arose (Matt 27:52,53). On this day Christ was made the head of the corner, and we will rejoice and be glad in it. On the first day God begat his beloved Son from the dead (Acts 13:33). Let all the angels of God worship him (Heb 1:6). Hence it is called the Lord's day (Rev 1:10). This day is the only one named upon which Christ appeared to his disciples after his resurrection: it was on the evening of the first day of the week, and on the evening of the following eighth day, that they assembled and Christ appeared in the midst of them. On this day he walked with his disciples to Emmaus, and made their hearts to burn within them with holy joy and wonder. The marvels of the day of Pentecost honoured the first day of the week. On this day the first great conversion of 'about three thousand souls' took place. On this day the disciples at Jerusalem came together to break bread (Acts 20:7). Upon THE, not A, first day they broke bread; and upon THE first day, the collections were made for the poor saints (1 Cor 16:1,2). With such concurrent and ample testimony we must conclude that the seventh day Sabbath, with its Jewish ritual, is dissolved, and the first day has taken its place. The Saviour said, 'It is finished'; and from that moment to the end of the inspired volume, the seventh day is swallowed up in the glories of the first day of the week. Let Jews commemorate their temporal deliverance from Pharaoh and Egypt with their divers ceremonies; but Christians, blessed with a foretaste of eternal glory, will commemorate the resurrection of their Lord, as the first fruits of an unspeakable rest from the dominion of sin, of Satan, and of hell. Our glorified Redeemer sanctioned and blessed the first day, with his personal appearance in the assemblies of his saints. His inspired apostles kept it, as it is recorded, and thus it is sanctioned by the Holy Ghost; and their descendants are bound to keep it to the end of the world. Go, little treatise, and carry conviction with thee. Emancipate the christian mind from all the beggarly rudiments of Jewish rites and ceremonies. Add to the holy enjoyments of God's saints in public worship, on the day when their eternal redemption is commemorated by the triumphant resurrection of their Lord.—GEO. OFFOR.

TO THE READER.

Some may think it strange, since God's church has already been so well furnished with sound grounds and reasons by so many wise and godly men, for proof that the first day of the week is our true Christian sabbath, that I should now offer this small treatise upon the same account. But when the scales are even by what already is put in, a little more, you know, makes the weight the better.

Or grant we had down weight before, yet something over and above may make his work the harder, that shall by hanging fictions on the other end, endeavour to make things seem too light.

Besides, this book being little, may best suit such as have but shallow purses, short memories, and but little time to spare, which usually is the lot of the mean and poorer sort of men.

I have also written upon this subject, for that I would, as in other gospel truths, be a fellow witness with good men that the day in which our Lord rose from the dead should be much set by of Christians.

I have observed that some, otherwise sound in faith, are apt to be entangled with a Jewish sabbath, &c., and that some also that are afar off from the observation of that, have but little to say for their own practice, though good; and might I help them I should be glad.

A Jewish seventh-day sabbath has no promise of grace belonging to it, if that be true, as to be sure it is, where Paul says, The command to honour parents is the first commandment with promise (Eph 6:1-3).

Also it follows from hence, that the sabbath that has a promise annexed to the keeping of it, is rather that which the Lord Jesus shall give to the churches of the Gentiles (Isa 56).

Perhaps my method here may not in all things keep the common path of argumentation with them that have gone before me: but I trust [that] the godly wise will find a taste of scripture truth in what I present them with as to the sanction of our Christian sabbath.

I have here, by handling four questions, proved, that the seventh day sabbath was not moral. For that must of necessity be done, before it can be made appear that the first day of the week is that which is the sabbath day for Christians. But withal it follows, that if the seventh day sabbath was not moral,[5] the first day is not so. What is it then? Why, a sabbath for holy worship is moral; but this or that day appointed for such service, is sanctified by precept or by approved example. The timing then of a sabbath for us lies in God, not man; in grace, not nature; nor in the ministration of death, written and engraven in stones: God always reserving to himself a power to alter and change both time and modes of worship according to his own will.

A sabbath then, or day of rest from worldly affairs to solemnize worship to God in, all good men do by nature conclude is meet; yea, necessary: yet that, not nature, but God reveals.

Nor is that day or time by God so fixed on, in its own nature, better than any other: the holiness then of a sabbath lies, not in the nature or place of a day, but in the ordinance of God.

Nor doth our sanctifying of it, to the ends for which it is ordained, lie in a bare confession that it is such; but in a holy performance of the duty of the day to God by Christ, according to his word.

But I will not enlarge to detain the reader longer from the following sheets; but shall commit both him and them to the wise dispose of God, and rest,

Thine to serve thee,

JOH. BUNYAN.

QUESTIONS ABOUT THE NATURE AND PERPETUITY OF THE SEVENTH-DAY SABBATH.

QUESTION I.

Whether the seventh day sabbath is of, or made known to, man by the law and light of nature?

Something must be here premised before I show the grounds of this question. First then, by the law or light of nature, I mean that law which was concreate with man; that which is natural to him, being original with, and essential to, himself; consequently, that which is invariable and unalterable, as is that nature. Secondly, I grant that by this law of nature, man understands that there is one eternal God; that this God is to be worshiped according to his own will; consequently, that time must be allowed to do it in: but whether the law or light of nature teacheth, and that of itself, without the help of revelation, that the seventh day of the week is that time sanctified of God, and set apart for his worship, that is the question; and the grounds of it are these:

First, Because the law of nature is antecedent to this day, yea completed as a law before it was known or revealed to man, that God either did or would sanctify the seventh day of the week at all.

Now this law, as was said, being natural to a man, for man is a law unto himself (Rom 2), could only teach the things of a man, and there the Apostle stints it (1 Cor 2:11). But to be able to determine, and that about things that were yet without being, either in nature or by revelation, is that which belongs not to a man as a man; and the seventh day sabbath, as yet, was such. For Adam was completely made the day before; and God did not sanctify the seventh day before it was, none otherwise than by his secret decree. Therefore, by the law of nature, Adam understood it not, it was not made known to him thereby.

Second, To affirm the contrary, is to make the law of nature supernatural, which is an impossibility. Yea, they that do so make it a predictor, a prophet; a prophet about divine things to come; yea, a prophet able to foretell what shall be, and that without a revelation; which is a strain that never yet prophet pretended to.

Besides, to grant this, is to run into a grievous error; for this doth not only make the law of nature the first of prophets, contrary to Genesis 3:10 compared with John 1:1 but it seems to make the will of God, made known by revelation, a needless thing. For if the law of nature, as such, can predict, or foretell God's secrets, and that before he reveals them, and this law of nature is universal in every individual man in the world, what need is there of particular prophets, or of their holy writings? And indeed here the Quakers and others split themselves. For if the law of nature can of itself reveal unto me one thing pertaining to instituted worship, for that we are treating of now, and the exact time which God has not yet sanctified and set apart for the performance thereof, why may it not reveal unto me more, and so still more; and at last all that is requisite for me to know, both as to my salvation, and how God is to be worshiped in the church on earth.

Third, If it be of the law of nature, then all men by nature are convinced of the necessity of keeping it, and that though they never read or heard of the revealed will of God about it; but this we find not in the world.

For though it is true that the law of nature is common to all, and that all men are to this day under the power and command thereof; yet we find not that they are by nature under the conviction of the necessity of keeping of a seventh day sabbath. Yea, the Gentiles, though we read not that they ever despised the law of nature, yet never had, as such, a reverence of a seventh day sabbath, but rather the contrary.

Fourth, If therefore the seventh day sabbath is not of the law of nature, then it should seem not to be obligatory to all. For instituted worship, and the necessary circumstances thereunto belonging, is obligatory but to some. The tree that Adam was forbid to eat of, we read not but that his children might have eat the fruit thereof: and circumcision, the passover, and other parts of instituted worship was enjoined but to some.

Fifth, I doubt the seventh day sabbath is not of the law of nature, and so not moral; because though we read that the law of nature, and that before Moses, was charged upon the world, yet I find not till then, that the profanation of a seventh day sabbath was charged upon the world: and indeed to me this very thing makes a great scruple in the case.

A law, as I said, we read of, and that from Adam to Moses (Rom 5:13,14). The transgressions also of that law, we read of them, and that particularly, as in Genesis 4:8, 6:5, 9:21, 22, 12:13, 13:13, 18:12-15, 19:5; (Eze 16:49,50[6]); Genesis 31:30, 35:2, 40:15, 44:8-10; Deuteronomy 8:19, 20, 12:2; Psalm 106:35-37 and Romans the first and second chapters.

But in all the scriptures we do not read, that the breach of a seventh day sabbath was charged upon men as men all that time. Whence I gather, that either a seventh day sabbath was not discerned by the light of nature, and so not by that law imposed; or else, that men by the help and assistance of that, for we speak of men as men,[7] in old time kept it better, than in after ages did the church of God with better assistance by far. For they are there yet found fault with as breakers of the sabbath (Eze 20:13).

It follows therefore, that if the law of nature doth not of itself reveal to us, as men, that the seventh day is the holy sabbath of God. That that day, as to the sanction of it, is not moral, but rather arbitrary, to wit, imposed by the will of God upon his people, until the time he thought fit to change it for another day.

And if so, it is hence to be concluded, that though by the light of nature men might see that time must be allowed and set apart for the performance of that worship that God would set up in his house, yet, as such, it could not see what time the Lord would to that end choose. Nature therefore saw that, by a positive precept, or a word revealing it, and by no other means.

Nor doth this at all take away a whit of that sanction which God once put upon the seventh day sabbath; unless any will say, and by sufficient argument prove, that an ordinance for divine worship receiveth greater sanction from the law of nature than from a divine precept: or standeth stronger when it is established by a law humane, for such is the law of nature, than when imposed by revelation of God.

But the text will put this controversy to an end. The sanction of the seventh day sabbath, even as it was the rest of God, was not till after the law of nature was completed; God rested the seventh day and sanctified it (Gen 2:3). Sanctified it; that is, set it apart to the end there mentioned, to wit, to rest thereon.

Other grounds of this question I might produce, but at present I will stop here, and conclude, That if a seventh day sabbath was an essential necessary to the instituted worship of God, then itself also as to its sanction for that work, was not founded but by a positive precept; consequently not known of man at first, but by revelation of God.

QUESTION II.

Whether the seventh day sabbath, as to man's keeping of it holy, was ever made known to, or imposed by, a positive precept upon him until the time of Moses? which from Adam was about two thousand years.

Something must also be here premised, in order to my propounding of my grounds for

this question; and that is, That the seventh day was sanctified so soon as it had being in the world, unto the rest of God, as it is Genesis 2:2, 3 and he did rest, from all his works which he had made therein. But the question is, Whether when God did thus sanctify this day to his own rest, he did also by the space of time above-mentioned, impose it as an holy sabbath of rest upon men; to the end they might solemnize worship to him in special manner thereon? And I question this,
First, Because we read not that it was. And reading, I mean, of the divine testimony, is ordained of God, for us to find out the mind of God, both as to faith and our performance of acceptable service to him.
In reading also, we are to have regard to two things.
I. To see if we can find a precept: or,
II. A countenanced practice for what we do. For both these ways we are to search, that we may find out what is that good, that acceptable will of God.
For the first of these we have Genesis 2:16, 17 and for the second,
Genesis 8:20, 21 [as to public worship but not on a stated day].

Now as to the imposing of a seventh day sabbath upon men from Adam to Moses, of that we find nothing in holy writ either from precept or example. True, we find that solemn worship was performed by the saints that then lived: for both Abel, Noah, Abraham, Isaac, Jacob, sacrificed unto God (Gen 4:4, 8:20,21, 12:7, 13:4, 35:1), but we read not that the seventh day was the time prefixed of God for their so worshipping, or that they took any notice of it. Some say, that Adam in eating the forbidden fruit, brake also the seventh day sabbath, because he fell on that day;[8] but we read not that the breach of a sabbath was charged upon him. That which we read is this; 'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' (Gen 3:11). Some say also that Cain killed Abel on a sabbath day;[9] but we read not that, in his charge, God laid any such thing at his door. This was it of which he stood guilty before God; namely, That his brother's blood cried unto God against him from the ground (Gen 4:10).
I therefore take little notice of what a man saith, though he flourisheth his matter with many brave words, if he bring not with him, 'Thus saith the Lord.' For that, and that only, ought to be my ground of faith as to how my God would be worshiped by me. For in the matters material to the worship of God, it is safest that thus I be guided in my judgment: for here only I perceive 'the footsteps of the flock' (Cant 1:8; Eze 3:11). They say further, that for God to sanctify a thing, is to set it apart. This being true; then it follows, that the seventh day sabbath was sanctified, that is, set apart for Adam in paradise; and so, that it was ordained a sabbath of rest to the saints from the beginning. But I answer, as I hinted before, that God did sanctify it to his own rest. 'The LORD [also] hath set apart him that is godly for himself.' But again, it is one thing for God to sanctify this or that thing to an use, and another thing to command that that thing be forthwith in being to us. As for instance: the land of Canaan was set apart many years for the children of Israel before they possessed that land. Christ Jesus was long sanctified; that is, set apart to be our redeemer before he sent him into the world (Deut 32:8; John 10:36).
If then, by God's sanctifying of the seventh day for a sabbath, you understand it for a sabbath for man, (but the text saith not so) yet it might be so set apart for man, long before it should be, as such, made known unto him. And that the seventh day sabbath was not as yet made known to men.
Second, Consider secondly, Moses himself seems to have the knowledge of it at first,

not by tradition, but by revelation; as it is Exodus 16:23, 'This is that [saith he] which the Lord hath said, [namely to me; for we read not, as yet, that he said it to any body else]. To morrow is the sabbath of the holy rest unto the Lord.'
Also holy Nehemiah suggesteth this, when he saith of Israel to God, Thou 'madest known unto them thy holy sabbath [by the hand of Moses thy servant]' (Neh 9:14). The first of these texts shews us, that tidings of a seventh day sabbath for men, came first to Moses from heaven: and the second, that it was to Israel before unknown.
But how could be either the one or the other, if the seventh day sabbath was taught to men by the light of nature, which is the moral law? Or if from the beginning it was given to men by a positive precept for to be kept.
This therefore strengtheneth my doubt about the affirmative of the first question, and also prepareth an argument for what I plead as to this we have now under consideration.
Third, This yet seems to me more scrupulous, because that the punishment due to the breach of the seventh day sabbath was hid from men to the time of Moses; as is clear, for that it is said of the breaker of the sabbath, 'They put him in ward, because it was not [as yet] declared what should be done to him' (Num 15:32-36).
But methinks, had this seventh day sabbath been imposed upon men from the beginning, the penalty or punishment due to the breach thereof had certainly been known before now.
When Adam was forbidden to eat of the tree of the knowledge of good and evil, the penalty was then, if he disobeyed, annexed to the prohibition. So also it was as to circumcision, the passover, and other ordinances for worship. How then can it be thought, that the seventh day sabbath should be imposed upon men from the beginning; and that the punishment for the breach thereof, should be hid with God for the space of two thousand years! (Gen 2:16,17, 17:13,14; Exo 12:43-48) and the same chapter (v 19).
Fourth, God's giving of the seventh day sabbath was with respect to stated and stinted worship in his church; the which, until the time of Moses, was not set up among his people. Things till then were adding or growing: now a sacrifice, then circumcision, then again long after that the passover, &c.
But when Israel was come into the wilderness, there to receive as God's congregation, a stated, stinted, limited way of worship, then he appoints them a time, and times, to perform this worship in; but as I said afore, before that it was not so, as the whole five books of Moses plainly shew: wherefore the seventh day sabbath, as such a limited day cannot be moral, or of the law of nature, nor imposed till then.
And methinks Christ Jesus and his apostles do plainly enough declare this very thing. For that when they repeat unto the people, or expound before them the moral law, they quite exclude the seventh day sabbath. Yea, Paul makes that law to us complete without it.
We will first touch upon what Christ doth in this case.
As in his sermon upon the mount (Matt 5-7). In all that large and heavenly discourse upon this law, you have not one syllable about the seventh day sabbath.
So when the young man came running, and kneeling, and asking what good thing he should do to inherit eternal life, Christ bids him keep the commandments; but when the young man asked which; Christ quite leaves out the seventh day, and puts him upon the other. As in Matthew 19:16-19. As in Mark 10:17-20. As in Luke 18:18-20.
You will say, he left out the first, and second, and third likewise. To which I say, that was because the young man by his question did presuppose that he had been a doer

of them: for he professed in his supplication, that he was a lover of that which is naturally good, which is God, in that his petition was so universal for every thing which he had commanded.
Paul also when he makes mention of the moral law, quite leaves out of that the very name of the seventh day sabbath, and professeth, that to us Christians the law of nature is complete without it. As in Romans 3:7-19. As in Romans 13:7-10. As in 1 Timothy 1:8-11.
'He that loveth another, saith he, hath fulfiled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.'
I make not an argument of this, but take an occasion to mention it as I go. But certainly, had the seventh day sabbath been moral, or of the law of nature, as some would fain persuade themselves, it would not so slenderly have been passed over in all these repetitions of this law, but would by Christ or his apostles have been pressed upon the people, when so fair an opportunity as at these times offered itself unto them. But they knew what they did, and wherefore they were so silent as to the mention of a seventh day sabbath when they so well talked of the law as moral.
Fifth, Moses and the prophet Ezekiel both, do fully confirm what has been insinuated by us; to wit, that the seventh day, as a sabbath, was not imposed upon men until Israel was brought into the wilderness.
1. Moses saith to Israel, 'Remember that thou wast a servant int he land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the sabbath day.' Yea, he tells us, that the covenant which God made with them in Horeb, that written in stones, was not made with their forefathers, to wit, Abraham, Isaac, and Jacob, but with them (Deut 5:1-15).
2. Ezekiel also is punctual as to this: I caused them, saith God by that prophet, 'to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them' (Eze 20:10-12; Exo 20:8, 31:13, 35:2).
What can be more plain? And these to be sure, are two notable witnesses of God, who, as you see, do jointly concur in this; to wit, That it was not from paradise, nor from the fathers, but from the wilderness, and from Sinai, that men received the seventh day sabbath to keep it holy.
True, it was God's sabbath before: for on the first seventh day we read, that God rested thereon, and sanctified it. Hence he calls it in the first place, MY sabbath. I gave them my sabbath: But it seems it was not given to the church till he had brought them into the wilderness.
But I say, if it had been moral, it had been natural to man; and by the light of nature men would have understood it, even both before it was, and otherwise. But of this you see we read nothing, either by positive law, or countenanced example, or any other way, but rather the flat contrary; to wit, that Moses had the knowledge of it first from heaven, not by tradition. That Israel had it, not of, or from their fathers, but in the wilderness, from him, to wit, Moses, after he had brought them out of the land of Egypt. And that that whole law in which this seventh day sabbath is placed, was given for the

bounding and better ordering of them in their church state for their time, till the Messias should come and put, by a better ministration, this out of his church, as we shall further shew anon.
The seventh day sabbath therefore was not from paradise, nor from nature, nor from the fathers, but from t he wilderness, and from Sinai.

QUESTION III.

Whether when the seventh day sabbath was given to Israel in the wilderness the Gentiles, as such, was concerned therein.
Before I shew my ground for this question, I must also first premise, That the Gentiles, as such, were then without the church of God, and pale thereof; consequently had nothing to do with the essentials or necessary circumstances of that worship which God had set up for himself now among the children of Israel.
Now then for the ground of the question.
First, we read not that God gave it to any but to the seed of Jacob. Hence it is said to Israel, and to Israel only, 'The Lord hath given YOU the sabbath' (Exo 16:29). And again, 'also I gave THEM my sabbath' (Eze 20:5,12).

Now, if the gift of the seventh day sabbath was only to Israel, as these texts do more than seem to say; then to the Gentiles, as such, it was not given. Unless any shall conclude, that God by thus doing preferred the Jew to a state of gentileism; or that he bestowed on them, by thus doing, some high Gentile privilege. But this would be very fictious. For, to lay aside reason, the text always, as to preference, did set the Jew in the first of places (Rom 2:10). Nor was his giving the seventh day sabbath to them but a sign and token thereof.
But the great objection is, because the seventh day sabbath is found amongst the rest of those precepts which is so commonly called the moral law; for thence it is concluded to be of a perpetual duration.
But I answer: That neither that as given on Sinai is moral; I mean, as to the manner and ends of its ministration, of which, God permitting, we shall say more in our answer to the fourth question, whither I direct you for satisfaction. But,
Second, The Gentiles could not be concerned, as such, with God's giving of a seventh day sabbath to Israel, because, as I have shewed before, it was given to Israel, considered as a church of God (Acts 7:32). Nor was it given to them, as such, but with rites and ceremonies thereto belonging, so Leviticus 24:5-9; Numbers 28:9, 10; Nehemiah 13:22; Ezekiel 46:4.
Now, I say, if this sabbath hath ceremonies thereto belonging, and if these ceremonies were essential to the right keeping of the sabbath: and again, if these ceremonies were given to Israel only, excluding all but such as were their proselytes, then this sabbath was given to them as excluding the Gentiles as such. But if it had been moral, the Gentiles could as soon have been deprived of their nature as of a seventh day sabbath, though the Jews should have appropriated it unto themselves only.
Again, to say that God gave this seventh day sabbath to the Gentiles, as such, (and yet so he must, if it be of the moral law) is as much as to say, that God hath ordained that that sabbath should be kept by the Gentiles without; but by the Jews, not without her ceremonies. And what conclusion will follow from hence, but that God did at one and the same time set up two sorts of acceptable worships in the world: one among the Jews, another among the Gentiles! But how ridiculous such a thought would be, and how repugnant to the wisdom of God, you may easily perceive.

Yea, what a diminution would this be to God's church that then was, for one to say, the Gentiles were to serve God with more liberty than the Jew! For the law was a yoke, and yet the Gentile is called the dog, and said to be without God in the world (Deut 7:7; Psa 147:19,20; Matt 15:26; Eph 2:11,12).

Third, When the Gentiles, at the Jews' return from Babylon, came and offered their wares to sell to the children of Israel at Jerusalem on this sabbath; yea, and sold them to them too: yet not they, but the Jews were rebuked as the only breakers of that sabbath. Nay, there dwelt then at Jerusalem men of Tyre, that on this sabbath sold their commodities to the Jews, and men of Judah: yet not they, but the men of Judah, were contended with, as the breakers of this sabbath.

True, good Nehemiah did threaten the Gentiles that were merchants, for lying then about the walls of the city, for that by that means they were a temptation to the Jews to break their sabbaths; but still he charged the breach thereof only upon his own people (Neh 13:15-20).

But can it be imagined, had the Gentiles now been concerned with this sabbath by law divine, that so holy a man as Nehemiah would have let them escape without a rebuke for so notorious a transgression thereof; especially considering, that now also they were upon God's ground, to wit, within and without the walls of Jerusalem.

Fourth, Wherefore he saith to Israel again, 'Verily my sabbaths
YE shall keep.' And again, 'YE shall keep the sabbath.' And again,
'The children of Israel shall keep the sabbath, to observe the
sabbath throughout THEIR generations' (Exo 31:14-16, 16:29).[10]

What can be more plain, these things thus standing int he testament of God, than that the seventh day sabbath, as such, was given to Israel, to Israel ONLY; and that the Gentiles, as such, were not concerned therein!

Fifth, The very reason also of God's giving of the seventh day sabbath to the Jews, doth exclude the Gentiles, as such, from having any concern therein. For it was given to the Jews, as was said before, as they were considered God's church, and for a sign and token by which they should know that he had chosen and sanctified them to himself for a peculiar people (Exo 31:13-17; Eze 20:12,13).

And a great token and sign it was that he had so chosen them: for in that he had given to them this sabbath, he had given to them (his own rest) a figure and pledge of his sending his Son into the world to redeem them from the bondage and slavery of the devil: of which indeed this sabbath was a shadow or type (Col 2:16,17).[11]

Thus have I concluded my ground for this third question. I shall therefore now propound another.

QUESTION IV.

Whether the seventh day sabbath did not fall, as such, with the rest of the Jewish rites and ceremonies? Or whether that day, as a sabbath, was afterwards by the apostles imposed upon the churches of the Gentiles?

I would now also, before I shew the grounds of my proposing this question, premise what is necessary thereunto; to wit, That time and day were both fixed upon by law, for the solemn performance of divine worship among the Jews; and that time and day is also by law fixed, for the solemnizing of divine worship to God in the churches of the Gentiles. But that the seventh day sabbath, as such, is that time, that day, that still I question.

Now before I shew the grounds of my questioning of it, I shall enquire into the nature of that ministration in the bowels of which this seventh day sabbath is placed. And,

First, I say, as to that, the nature of that law is moral, but the ministration, and circumstances thereunto belonging, are shadowish and figurative.
By the nature of it, I mean the matter thereof: by the ministration and circumstances thereto belonging, I do mean the giving of it by such hands, at such a place and time, in such a mode, as when it was given to Israel in the wilderness.
The matter therefore, to wit, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength': and 'thy neighbour as thyself,' is everlasting (Mark 12:29-31), and is not from Sinai, nor from the two tables of stone, but in nature; for this law commenced and took being and place that day in which man was created. Yea, it was concreate with him, and without it he cannot be a rational creature, as he was in the day in which God created him. But for the ministration of it from Sinai, with the circumstances belonging to that ministration, they are not moral, nor everlasting, but shadowish and figurative only.
That ministration cannot be moral for three reasons. 1. It commenced not when morality commenced, but two thousand years after. 2. It was not universal as the law, as moral, is; it was given only to the church of the Jews in those tables. 3. Its end is past as such a ministration, though the same law as to the morality thereof abides.
Where are the tables of stone and this law as therein contained? We only, as to that, have the notice of such a ministration, and a rehearsal of the law, with that mode of giving of it, in the testament of God.
But to come to particulars.
1. The very preface to that ministration carrieth in it a type of our deliverance from the bondage of sin, the devil, and hell. Pharaoh, and Egypt; and Israel's bondage there, being a type of these.
2. The very stones in which this law was engraven, was a figure of the tables of the heart. The first two were a figure of the heart carnal, by which the law was broken: the last two, of the heart spiritual, in which the new law, the law of grace is written and preserved (Exo 34:1; 2 Cor 3:3).
3. The very mount on which this ministration was given, was typical of Mount Zion. See Hebrews 12 where they are compared (vv 18-22).
4. Yea, the very church to whom that ministration was given, was a figure of the church of the gospel that is on Mount Zion. See the same scripture, and compare it with Acts 7:38; Revelation 14:1-5.
5. That ministration was given in the hand and by the disposition of angels, to prefigure how the new law or ministration of the Spirit was to be given afterwards to the churches under the New Testament by the hands of the angel of God's everlasting covenant of grace, who is his only begotten Son (Isa 63:9; Mal 3:1[12]; Acts 3:22,23).
6. It was given to Israel also in the hand of Moses, as mediator, to shew, or typify out, that the law of grace was in after times to come to the church of Christ by the hand and mediation of Jesus our Lord (Gal 3:19; Deut 5:5; Heb 8:6; 1 Tim 2:5; Heb 9:15, 12:24).
7. As to this ministration, it was to continue but 'till the seed should come'; and then must, as such, give place to a better ministration (Gal 3:19). 'A better covenant, established upon better promises' (Heb 8:6).
From all this therefore I conclude, that there is a difference to be put between the morality of the law, and the ministration of it upon Sinai. The law, as to its morality was before; but as to this ministration, it was not till the church was with Moses, and he with the angels on Mount Sinai in the wilderness.
Now in the law, as moral, we conclude a time propounded, but no seventh day sabbath enjoined. But in that law, as thus ministered, which ministration is already out of doors;

[13] we find a seventh day; that seventh day on which God rested, on which God rested from all his works, enjoined. What is it then? Why the whole ministration as written and engraven in stones being removed, the seventh day sabbath must also be removed; for that the time nor yet the day, was as to our holy sabbath, or rest, moral; but imposed with that whole ministration, as such, upon the church, until the time of reformation: which time being come, this ministration, as I said, as such, ceaseth; and the whole law, as to the morality of it, is delivered into the hand of Christ, who imposes it now also; but not as a law of works, nor as that ministration written and engrave in stones, but as a rule of life to those that have believed in him (1 Cor 9:21).

So then, that law is still moral, and still supposes, since it teaches that there is a God, that time must be set apart for his church to worship him in, according to that will of his that he had revealed in his word. But though by that law time is required; yet by that, as moral, the time never was prefixed.

The time then of old was appointed by such a ministration of that law as we have been now discoursing of; and when that ministration ceaseth, that time did also vanish with it. And now by our new law-giver, the Son of God, he being 'lord also of the sabbath day,' we have a time prefixed, as the law of nature requireth, a new day, by him who is the lord of it; I say, appointed, wherein we may worship, not in the oldness of that letter written and engraven in stones, but according to, and most agreeing with, his new and holy testament. And this I confirm further by those reasons that now shall follow.

First, Because we find not from the resurrection of Christ to the end of the Bible, anything written by which is imposed that seventh day sabbath upon the churches. Time, as I said, the law as moral requires; but that time we find no longer imposed. And in all duties pertaining to God and his true worship in his churches, we must be guided by his laws and testaments. By his old laws, when his old worship was in force; and by his new laws, when his new worship is in force. And he hath verily now said, 'Behold, I make all things new' (Rev 21:5).

Second, I find, as I have shewed, that this seventh day sabbath is confined, not to the law of nature as such, but to that ministration of it which was given on Sinai: which ministration as it is come to an end as such, so it is rejected by Paul as a ministration no ways capable of abiding in the church now, since the ministration of the Spirit also hath taken its place (2 Cor 3). Wherefore instead of propounding it to the churches with arguments tending to its reception, he seeks by degrading it of its old lustre and glory, to wean the churches from any likement[14] thereof:

1. By calling of it the ministration of death, of the letter, and of condemnation, a term most frightful, but no ways alluring to the godly.
2. By calling it a ministration that now has no glory, by reason of the exceeding glory of that ministration under which by the Holy Spirit the New Testament churches are. And these are weaning considerations (2 Cor 3).
3. By telling of them it is a ministration that tendeth to blind the mind, and to veil the heart as to the knowledge of their Christ: so that they cannot, while under that, behold his beauteous face, but as their heart shall turn from it to him (2 Cor 3).
4. And that they might not be left in the dark, but perfectly know what ministration it is that he means, he saith expressly, it is that 'written and engraven in stones.' See again 2 Corinthians 3. And in that ministration it is that this seventh day sabbath is found.

But shall we think that the apostle speaks any thing of all here said, to wean saints off from the law of nature, as such! No verily, that he retains in the church, as being managed there by Christ: but THIS ministration is dangerous now, because it cannot be maintained in the church, but in a way of contempt to the ministration of the Spirit,

and is derogatory to the glory of that.
Now these, as I said, are weaning considerations. No man, I do think, that knows himself, or the glory of a gospel ministration, can, if he understands what Paul says here, desire that such a ministration should be retained in the churches.
Third. This seventh day sabbath has lost its ceremonies (those unto which before you are cited by the texts) which was with it imposed upon the old church for her due performance of worship to God thereon. How then can this sabbath now be kept? Kept, I say, according to law. For if the church on which it was first imposed, was not to keep it, yea, could not keep it legally without the practising of those ceremonies: and if those ceremonies are long ago dead and gone, how will those that pretend to a belief of a continuation of the sanction thereof, keep it, I say, according as it is written?
If they say, they retain the day, but change their manner of observation thereof; I ask, who has commanded them so to do? This is one of the laws of this sabbath. 'Thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant' (Lev 24:5-8). You may see also other places, as Numbers 28:9, 10; Nehemiah 13:22 and Ezekiel 46:4.
Now if these be the laws of the sabbath, this seventh day sabbath; and if God did never command that this sabbath should by his church be sanctified without them: and, as was said before, if these ceremonies have been long since dead and buried, how must this sabbath be kept?
Let men take heed, lest while they plead for law, and pretend themselves to be the only doers of God's will,[15] they be not found the biggest transgressors thereof. And why can they not as well keep the other sabbaths? As the sabbath of months, of years, and the jubilee? For this, as I have shewed, is no moral precept, it is only a branch of the ministration of death and condemnation.
Fourth, The seventh day sabbath, as such, was a sign and shadow of things to come; and a sign cannot be the thing signified and substance too. Wherefore when the thing signified or substance, is come, the sign or thing shadowing ceaseth. And, I say, the seventh day sabbath being so, as a seventh day sabbath it ceaseth also. See again Exodus 31:13, 14; Ezekiel 20:12, 21; Colossians 2:14.
Nor do I find that our Protestant writers, notwithstanding their reverence of the sabbath, do conclude otherwise; but that though time as to worshipping God, must needs be contained in the bowels of the moral law, as moral; yet they for good reasons forbear to affix the seventh day as that time there too.
They do it, I say, for good reasons; reason drawn from the scripture; or rather, for that the scripture draws them so to conclude: yet they cast not away the morality of a sabbath of rest to the church. It is to be granted them, that time for God's worship abideth for ever, but the seventh day vanishes as a shadow and sign; because such indeed it was, as the scripture above cited declares as to the sanction thereof as a sabbath.
The law of nature then calls for time; but the God of nature assigns it, and has given power to his Son to continue SUCH time as himself shall by his eternal wisdom judge most meet for the churches of the Gentiles to solemnize worship to God by him in. Hence he is said to be 'Lord even of the sabbath day' (Matt 12:8).
Fifth, I find by reading God's word, that Paul by authority apostolical, takes away the

sanctions of all the Jews' festivals and sabbaths.
This is manifest, for that he leaves the observation or non-observation of them, as things indifferent, to the mind and discretion of the believers. 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind' (Rev 14:5).

By this last clause of the verse, 'Let every man be fully persuaded in his own mind,' he doth plainly declare, that such days are now stript of their sanction.[16] For none of God's laws, while they retain their sanction, are left to the will and mind of the believers, as to whether they will observe them or no. Men, I say, are not left to their liberty in such a case; for when a stamp of divine authority is upon a law, and abides, so long we are bound, not to our mind, but to that law: but when a thing, once sacred, has lost its sanction, then it falls, as to faith and conscience, among other common or indifferent things. And so the seventh day sabbath did. Again,

Sixth, Thus Paul writes to the church of Colosse. 'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body is of Christ' (Col 2:16,17). Here also, as he serveth other holy days, he serveth the sabbath. He gives a liberty to believers to refuse the observation of it, and commands that no man should judge against them for their so doing. And as you read, the reason of his so doing is, because the body, the substance is come. Christ saith he, is the body, or that which these things were a shadow or figure of. 'The body is of Christ.'

Nor hath the apostle, since he saith 'or of the sabbath' one would think, left any hole, out at which men's inventions could get: but man has sought out many; and, so, many he will use.

But again, That the apostle by this word 'sabbath' intends the seventh day sabbath, is clear; for that it is by Moses himself counted for a sign, as we have shewed: and for that none of the other sabbaths were a more clear shadow of the Lord Jesus Christ than this. For that, and that alone, is called 'the rest of God': in it God rested from all his works. Hence he calls it by way of eminency, 'MY sabbath, and MY holy day' (Isa 56:4, 58:13).

Yet could that rest be nothing else but typical; for God, never since the world began, really rested, but in his Son. 'This is he,' saith God, 'in whom I am well pleased.' This sabbath then, was God's rest typically, and was given to Israel as a sign of his grace towards them in Christ. Wherefore when Christ was risen, it ceased, and was no longer of obligation to bind the conscience to the observation thereof. [Or of the sabbath.] He distinctly singleth out this seventh day, as that which was a most noble shadow, a most exact shadow. And then puts that with the other together; saying, they are a shadow of things to come; and that Christ has answered them all. 'The body is of Christ.'

Seventh, No man will, I think, deny but that Hebrews 4:45 intends the seventh day sabbath, on which God rested from all his works; for the text doth plainly say so: yet may the observing reader easily perceive that both it, and the rest of Canaan also, made mention of verse 5 were typical, as to a day made mention of verses 7 and 8 which day he calls another. He would not afterwards have made mention of another day. If Joshua had given them rest, he would not. Now if they had not that rest in Joshua's days, be sure they had it not by Moses; for he was still before.

All the rests therefore that Moses gave them, and that Joshua gave them too, were but typical of another day, in which God would give them rest (Heb 4:9,10). And whether the day to come, was Christ, or Heaven, it makes no matter: it is enough that they before did fail, as always shadows do, and that therefore mention by David is, and that afterward, made of another day. 'There remains therefore a rest to the people of God.' A rest to come, of which the seventh day in which God rested, and the land of Canaan, was a type; which rest begins in Christ now, and shall be consummated in glory.

And in that he saith 'There remains a rest,' referring to that of David, what is it, if it signifies not, that the other rests remain not? There remains therefore a rest, a rest

prefigured by the seventh day, and by the rest of Canaan, though they are fled and gone.
'There remains a rest'; a rest which stands not now in signs and shadows, in the seventh day, or Canaan, but in the Son of God, and his kingdom, to whom, and to which the weary are invited to come for rest (Isa 28:12; Matt 11:20; Heb 4:11).
Yet this casts not out the Christians holiday or sabbath: for that was not ordained to be a type or shadow of things to come, but to sanctify the name of their God in, and to perform that worship to him which was also in a shadow signified by the ceremonies of the law, as the epistle to the Hebrews doth plentifully declare.
And I say again, the seventh day sabbath cannot be it, for the reasons shewed afore.
Eighth, Especially if you add to all this, that nothing of the ministration of death written and engraven in stones, is brought by Jesus, or by his apostles, into the kingdom of Christ, as a part of his instituted worship. Hence it is said of that ministration in the bowels of which this seventh day sabbath is found, that it has now NO glory; that its glory is done away, in or by Christ, and so is laid aside, the ministration of the Spirit that excels in glory, being come in the room thereof.
I will read the text to you. 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: [It was given at first with this proviso, that it should not always retain its glory, that sanction, as a ministration]. How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious' (2 Cor 3:7-11).
What can be more plain? The text says expressly, that this ministration doth NOT remain; yea, and insinuates, that in its first institution it was ordained with this proviso, 'It was to be done away.' Now if in its first institution upon Sinai it was thus ordained; and if by the coming in of the ministration of the spirit, this ordination is now executed; that is, if by it, and the apostle saith it, it is done away by a ministration that remains: then where is that seventh day sabbath?
Thus therefore I have discoursed upon this fourth question: And having shewed by this discourse that the old seventh day sabbath is abolished and done away, and that it has nothing to do with the churches of the Gentiles; I am next to shew what day it is that must abide as holy to the Christians, and for them to perform their New Testament church service in.
Take the question thus.

QUESTION V.

Since it is denied that the seventh day sabbath is moral, and it is found that it is not to abide as a sabbath for ever in the church, What time is to be fixed on for New Testament saints to perform together, divine worship to God by Christ in?
Upon this question hangs the stress of all, as to the subject now under consideration: but before I can speak distinctly to it, I must premise, as I have in order to my speaking to the questions before, something for the better clearing of our way—
[Therefore I remark, that] we are not now speaking of all manner of worshipping God, nor of all times in which all manner of worship is to be performed; but of that worship, which is church worship, or worship that is to be performed by the assembly of saints, when by the will of God they in all parts of his dominion assemble together to worship him; which worship hath a prefixed time allotted to, or for its performance, and without

which it cannot, according to the mind of God, be done. This is the time, I say, that we are to discourse of, and not of ALL time appointed for all manner of worship.
I do not question but that worship by the godly is performed to God every day of the week; yea, and every night too, and that time is appointed or allowed of God for the performance of such worship. But this time is not fixed to the same moment or hour universally, but is left to the discretion of the believers, as their frame of spirit, or occasions, or exigencies, or temptations, or duty shall require.
We meddle then only with that time that the worship aforesaid is to be performed in; which time the law of nature as such supposes, but the God of nature chooses. And this time as to the churches of the Gentiles, we have proved is not that time which was assigned to the Jews, to wit, THAT seventh day which was imposed upon them by the ministration of death; for, as we have shewed already, that ministration indeed is done away by a better and more glorious ministration, the ministration of the spirit; which ministration surely would be much more inferior than that which has now no glory, was it defective as to this. That is, if it imposed a gospel service, but appointed not time to perform that worship in: or if notwithstanding all its commendation, it should be forced to borrow of a ministration inferior to itself; that, to wit, the time without which by no means its most solemn worship can be performed.
This then is the conclusion, that TIME to worship God in, is required by the law of nature; but that the law of nature doth, as such, fix it on the seventh day from the creation of the world, that I utterly deny, by what I have said already, and have yet to say on that behalf. Yea, I hope to make it manifest, as I have, that this seventh day is removed; that God, by the ministration of the spirit, has changed the time to another day, to wit, The first day of the week. Therefore we conclude the time is fixed for the worship of the New Testament Christians, or churches of the Gentiles, unto that day.
Now in my discourse upon this subject, I shall,
I. Touch upon those texts that are more close, yet have a divine intimation of this thing in them.
II. And then I shall come to texts more express.
FIRST, for those texts that are more close, yet have a divine intimation of this thing in them.
First, The comparison that the Holy Ghost makes between the rest of God from his works, and the rest of Christ from his, doth intimate such a thing. 'He that is entered into his rest, he also hath ceased from his own works, as God did from his' (Heb 4:10). Now God rested from his works, and sanctified a day of rest to himself, as a signal of that rest, which day he also gave to his church as a day of holy rest likewise. And if Christ thus rested from his own works, and the Holy Ghost says he did thus rest, he also hath sanctified a day to himself, as that in which he hath finished his work, and given it (that day) also to his church to be an everlasting memento of his so doing, and that they should keep it holy for his sake.
And see, as the Father's work was first, so his day went before;
and as the Son's work came after, so his day accordingly succeeded.
The Father's day was on the seventh day from the creation, the
Son's the first day following.

Nor may this be slighted, because the text says, as God finished his work, so Christ finished his; He also hath ceased from his own works as God did from his. He rested, I say, as God did; but God rested on his resting day, and therefore so did Christ. Not that he rested on the Father's resting day; for it is evident, that then he had great part of his

work to do; for he had not as then got his conquest over death, but the next day he also entered into his rest, having by his rising again, finished his work, viz., made a conquest over the powers of darkness, and brought life and immortality to light through his so doing.

So then, that being the day of the rest of the Son of God, it must needs be the day of the rest of his churches also. For God gave his resting day to his church to be a sabbath; and Christ rested from his own works as God did from his, therefore he also gave the day in which he rested from his works, a sabbath to the churches, as did the Father. Not that there are TWO sabbaths at once: the Father's was imposed for a time, even until the Son's should come; yea, as I have shewed you, even in the very time of its imposing it was also ordained to be done away. Hence he saith, that ministration 'was to be done away' (2 Cor 3:7). Therefore we plead not for two sabbaths to be at one time, but that a succession of time was ordained to the New Testament saints, or churches of the Gentiles, to worship God in; which time is that in which the Son rested from his own works as God did from his.

Second, Hence he calls himself, The 'Lord even of the sabbath day,' as Luke 5; Matthew 12:8 shews. Now to be a LORD, is to have dominion, dominion over a thing, and so power to alter or change it according to that power; and where is he that dares say Christ has not this absolutely! We will therefore conclude that it is granted on all hands he hath. The question then is, Whether he hath exercised that power to the demolishing or removing of the Jews' seventh day, and establishing another in its room? The which I think is easily answered, in that he did not rest from his own works therein, but chose, for his own rest, to himself another day.

Surely, had the Lord Jesus intended to have established the seventh day to the churches of the Gentiles, he would himself in the first place have rested from his own works therein; but since he passed by that day, and took no notice of it, as to the finishing of his own works, as God took notice of it when he had finished his; it remains that he fixed upon another day, even the first of the week; on which, by his rising again, and shewing himself to his disciples before his passion, he made it manifest that he had chosen, 'as Lord of the sabbath,' that day for his own rest: consequently, and for the rest of his churches, and for his worship to be solemnized in.

Third, And on THIS day some of the saints that slept arose, and began their eternal sabbath (Matt 27:52,53). See how the Lord Jesus hath glorified this day! Never was such a stamp of divine honour put upon any other day, no not since the world began. 'And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection,' &c. That is, they arose as soon as he was risen. But why was not all this done on the seventh day? No, that day was set apart that saints might adore God for the works of creation, and that saints through that might look for redemption by Christ. But now a work more glorious than that is to be done, and therefore another day is assigned for the doing of it in. A work, I say, of redemption completed, a day therefore by itself must be assigned for this; and some of the saints to begin their eternal sabbath with God in heaven, therefore a day by itself must be appointed for this. Yea, and that this day might not want that glory that might attract the most dim-sighted Christian to a desire after the sanction of it, the resurrection of Christ, and also of those saints met together on it: yea, they both did begin their eternal rest thereon.

Fourth, The psalmist speaks of a day that the Lord Jehovah, the Son of God, has made; and saith, 'we will rejoice and be glad in it.' But what day is this? Why the day in which Christ was made the 'head of the corner,' which must be applied to the day in which he

was raised from the dead, which is the first of the week.
Hence Peter saith to the Jews, when he treateth of Christ before them, and particularly of his resurrection. 'This is the stone which WAS set at nought of you builders, which IS become the head of the croner.' He was set at nought by them, the whole course of his ministry unto his death, and was made the head of the corner by God, on that day he rose from the dead. This day therefore is the day that the Lord Jehovah has made a day of rejoicing to the church of Christ, and we will rejoice and be glad in it (Psa 118:24).
For can it be imagined, that the Spirit by the prophet should thus signalise this day for nothing; saying, 'This is the day which the Lord hath made'; to no purpose? Yes, you may say, for the resurrection of his son.
But I add, that that is not all, it is a day that the Lord has both made for that, and that we might 'rejoice and be glad in it.'[17] Rejoice, that is before the Lord while solemn divine worship is performed on it, by all the people that shall partake of the redemption accomplished then.
Fifth, God the Father again leaves such another stamp of divine note and honour upon this day as he never before did leave upon any; where he saith to our Lord, 'Thou art my Son, this day have I begotten thee' (Acts 13:33). Still, I say, having respect to the first day of the week; for that, and no other, is the day here intended by the apostle.
This day, saith God, is the day: 'And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption.' Wherefore the day in which God did this work, is greater than that in which he finished the work of creation; for his making of the creation saved it not from corruption, but now he hath done a work which corruption cannot touch, wherefore the day on which he did this, has this note from his own mouth, THIS day, as a day that doth transcend.
And, as I said, this day is the first of the week; for it was on that day that God begat his beloved Son from the dead. This first day of the week therefore, on it God found that pleasure which he found not in the seventh day from the world's creation, for that in it his Son did live again to him.
Now shall not Christians, when they do read that God saith, 'This day,' and that too with reference to a work done on it by him, so full of delight to him, and so full of life and heaven to them, set also a remark upon it, saying, This was the day of God's pleasure, for that his Son did rise thereon, and shall it not be the day of my delight in him!
This is the day on which his Son was both begotten and born, and became the first fruits to God of them that sleep; yea, and in which also he was made by him the chief, and head of the corner; and shall not we rejoice in it? (Acts 13:33; Heb 1:5; Col 1:18; Rev 1:5).
Shall kings, and princes, and great men set a remark upon the day of their birth and coronation, and expect that both subjects and servants should do them high honour on that day, and shall the day in which Christ was both begotten and born, be a day contemned by Christians! And his name not be but of a common regard on that day?
I say again, shall God, as with his finger, point, and that in the face of the world, at this day, saying, 'Thou art my Son, this day,' &c., and shall not Christians fear, and awake from their employments, to worship the Lord on this day!
If God remembers it, well may I! If God says, and that with all gladness of heart, 'Thou art my Son, this day have I begotten thee!' may not! ought not I also to set this day apart to sing the songs of my redemption in?

THIS day my redemption was finished.
This day my dear Jesus revived.
This day he was declared to be the Son of God with power.
Yea this is the day in which the Lord Jesus finished a greater work than ever yet was done in the world; yea, a work in which the Father himself was more delighted than he was in making of heaven and earth. And shall darkness and the shadow of death stain this day! Or shall a cloud dwell on this day! Shall God regard this day from above! And shall not his light shine upon this day! What shall be done to them that curse this day, and would not that the stars should give their light thereon. This day! After this day was come, God never, that we read of, made mention with delight, of the old seventh day sabbath more.
Sixth, Nor is that altogether to be slighted, when he saith,
'When he bringeth in the first-begotten into the world, Let all the angels of God worship him.' To wit, at that very time and day (Heb 1:6).

I know not what our expositors say of this text, but to me it seems to be meant of his resurrection from the dead; both because the apostle is speaking of that (v 5), and closes that argument with this text, 'Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.'
So then, for God's bringing of his first-begotten now into the world, was by his raising him again from the dead after they by crucifying of him had turned him out of the same. Thus then God brought him into the world, never by them to be hurried out of it again. For Christ being now raised from the dead, dies no more; death hath no more dominion over him.
Now, saith the text, when he bringeth him thus into the world, he requireth that worship be done unto HIM. When? That very day, and that by all the angels of God. And if by all, then ministers are not excluded; and if not ministers, then not churches; for what is said to the angels, is said to the church itself (Rev 2:1-7,8,11,12,17,18,29, 3:1,6,7,13, 14,22).
So then, if the question be asked, when they must worship him: the answer is, when he brought him into the world, which was on the first day of the week; for then he bringeth him again from the dead, and gave the whole world and the government thereof into his holy hand. This text therefore is of weight as to what we have now under consideration, to wit, that the first day of the week, the day in which God brought his first-begotten into the world, should be the day of worshipping him by all the angels of God.
Seventh, Hence this day is called 'the Lord's day,' as John saith, 'I was in the Spirit on the Lord's day,' the day in which Jesus rose from the dead (Rev 1:10).
'The Lord's day.' Every day, say some, is the Lord's day. Indeed this for discourse sake may be granted; but strictly, no day can so properly be called the Lord's day, as this first day of the week; for that no day of the week or of the year has those badges of the Lord's glory upon it, nor such divine grace put upon it as has the first day of the week. This we have already made appear in part, and shall make appear much more before we have done therewith.
There is nothing, as I know of, that bears this title but the Lord's supper, and this day (1 Cor 11:20; Rev 1:10). And since Christians count it an abuse to allegorize the first, let them also be ashamed to fantasticalize the last. The Lord's day is doubtless the day in

which he rose from the dead. To be sure it is not the old seventh day; for from the day that he arose, to the end of the Bible, we find not that he did hang so much as one twist of glory upon that; but this day is beautified with glory upon glory, and that both by the Father and the Son; by the prophets and those that were raised from the dead thereon; therefore this day must be more than the rest.

But we are as yet but upon divine intimations, drawn from such texts which, if candidly considered, do very much smile upon this great truth; namely, that the first day of the week is to be accounted the Christian sabbath, or holy day for divine worship in the churches of the saints. And SECOND, Now I come to the texts that are more express. Then First, This was the day in the which he did use to shew himself to his people, and to congregate with them after he rose from the dead. On the first first-day, even on the day on which he rose from the dead, he visited his people, both when together and apart, over, and over, and over, as both Luke and John do testify (Luke 24; John 20). And preached such sermons of his resurrection, and gave unto them; yea, and gave them such demonstration of the truth of all, as was never given them from the foundation of the world. Shewing, he shewed them his risen body; opening, he opened their understandings; and dissipating, he so scattered their unbelief on THIS day, as he never had done before. And this continued one way or another even from before day until the evening.

Second, On the next first day following the church was within again; that is, congregated to wait upon their Lord. And John so relates the matter, as to give us to understand that they were not so assembled together again till then. 'After eight days,' saith he, 'again his disciples were within,' clearly concluding, that they were not so on the days that were between, no not on the old seventh day.

Now why should the Holy Ghost thus precisely speak of their assembling together upon the first day, if not to confirm us in this, that the Lord had chosen that day for the new sabbath of his church? Surely the Apostles knew what they did in their meeting together upon that day; yea, and the Lord Jesus also; for that he used so to visit them when so assembled, made his practice a law unto them. For practice is enough for us New Testament saints, especially when the Lord Jesus himself is in the head of that practice, and that after he rose from the dead.

Perhaps some may stumble at the word 'after,' after eight days; but the meaning is, at the conclusion of the eighth day, or when they had spent in a manner the whole of their sabbath in waiting upon their Lord, then in comes their Lord, and finisheth that their day's service to him with confirming of Thomas' faith, and by letting drop other most heavenly treasure among them. Christ said, he must lie three days and three nights in the heart of the earth, yet it is evident, that he rose the third day (1 Cor 15:4).

We must take then a part for the whole, and conclude, that from the time that the Lord Jesus rose from the dead, to the time that he shewed his hands and his side to Thomas, eight days were almost expired; that is, he had sanctified unto them two first days, and had accepted that service they had performed to him therein, as he testified by giving of them so blessed a farewell at the conclusion of both those days.

Hence now we conclude, that this was the custom of the church at this day, to wit, upon the first day of the week to meet together, and to wait upon their Lord therein. For the Holy Ghost counts it needless to make a continued repetition of things; it is enough therefore if we have now and then mention made thereof.

Obj. But Christ shewed himself alive to them at other times also, as in John 21 &c.

Ans. The names of all those days in which he so did are obliterated and blotted out, that they might not be idolized; for Christ did not set them apart for worship, but this day,

the first day of the week, by its name is kept alive in the church, the Holy Ghost surely signifying thus much, that how hidden soever other days were, Christ would have his day, the first day had in everlasting remembrance among saints.

Churches also meet together now on the week days, and have the presence of Christ with them too in their employments; but that takes not off from them the sanction of the first day of the week, no more than it would take away the sanction of the old seventh day, had it still continued holy to them: wherefore this is no let or objection to hinder our sanctifying of the first day of the week to our God. But,

Third, Add to this, that upon Pentecost, which was the first day of the week, mention is made of their being together again: for Pentecost was always the morrow after the sabbath, the old seventh day sabbath. Upon this day, I say, the Holy Ghost saith, they were again 'with one accord together in one place.'

But oh! the glory that then attended them, by the presence of the Holy Ghost among them: never was such a thing done as was done on that first day until then. We will read the text, 'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost' (Acts 2:1-4).

Here is a first day glorified! Here's a countenance given to the day of their Christian assembling. But we will note a few things upon it.

1. The church was now, as on other first days, all with one accord in one place. We read not that they came together by virtue of any precedent revelation, nor by accident, but contrariwise by agreement, they were together 'with one accord,' or by appointment, in pursuance of their duty, setting apart that day, as they had done the first days afore, to the holy service of their blessed Lord and Saviour Jesus Christ.

2. We read that this meeting of theirs was not begun on the old sabbaths, but when Pentecost was fully come: the Holy Ghost intimating, that they had left now, and began to leave, the seventh day sabbath to the unbelieving Jews.

3. Nor did the Holy Ghost come down upon them till every moment of the old sabbath was past, Pentecost, as was said, was FULLY come first. 'And when the day of Pentecost was fully come, they were all with one accord in one place.' And then, &c. And why was not this done on the seventh day sabbath? But, possibly, to shew, that the ministration of death and condemnation was not that, by or through which Christ the Lord would communicate so good a gift unto his churches (Gal 3:1-5).

This gift must be referred to the Lord's day, the first day of the week, to fulfil the scripture, and to sanctify yet farther this holy day unto the use of all New Testament churches of the saints. For since on the first day of the week our Lord did rise from the dead, and by his special presence, I mean his personal, did accompany his church therein, and so preach as he did, his holy truths unto them, it was most meet that they on the same day also should receive the first fruits of their eternal life most gloriously. And, I say again, since from the resurrection of Christ to this day, the church then did receive upon the first day, but as we read, upon no other, such glorious things as we have mentioned, it is enough to beget in the hearts of them that love the Son of God, a high esteem of the first day of the week. But how much more, when there shall be joined to these, proof that it was the custom of the first gospel church, the church of Christ at Jerusalem, after our Lord was risen, to assemble together to wait upon God on the first day of the week with their Lord as leader.

To say little more to this head, but only to repeat what is written of this day of old, to wit,

that it should be proclaimed the selfsame day, to wit, the morrow after the sabbath, which is the first day of the week, 'that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings' (Lev 23:21). This ceremony was about the sheaf that was to be waved, and bread of first fruits, which was a type of Christ; for he is unto God 'the first fruits of them that slept' (1 Cor 15:20).

This sheaf, or bread, must not be waved on the old seventh day, but on the morrow after, which is the first day of the week, the day in which Christ rose from the dead, and waved himself as the first fruits of the elect unto God. Now from this day they were to count seven sabbaths complete, and on the morrow after the seventh sabbath, which was the first day of the week again; and this Pentecost upon which we now are, then they were to have a new meat offering, with meat offerings and drink offerings, &c. And on the selfsame day they were to proclaim that that first day should be a holy convocation unto them. The which the apostles did, and grounded that their proclamation so on the resurrection of Jesus Christ, not on ceremonies, that at the same day they brought three thousand souls to God (Acts 2:41).

Now what another signal [applause] was here put upon the first day of the week! The day in which our Lord rose from the dead, assembled with his disciples, poured out so abundantly of the Spirit, and gathered even by the first draught that his fishermen made by the gospel, such a number of souls to God.

Thus then they proclaimed, and thus they gathered sinners on the first first-day that they preached; for though they had assembled together over and over with their Lord before therein, yet they began not jointly to preach until this first day Pentecost.

Now, after this the apostles to the churches did never make mention of a seventh day sabbath. For as the wave sheaf and the bread of first fruits were a figure of the Lord Jesus, and the waving, of his life from the dead: so that morrow after the sabbath on which the Jews waved their sheaf, was a figure of that on which our Lord did rise; consequently, when their morrow after the sabbath ceased, our morrow after that began, and so has continued a blessed morrow after their sabbath, as a holy sabbath to Christians from that time ever since.

Fourth, We come yet more close to the custom of churches; I mean, to the custom of the churches of the Gentiles; for as yet we have spoken but of the practice of the church of God which was at Jerusalem; only we will add, that the customs that were laudable and binding with the church at Jerusalem, were with reverence to be imitated by the churches of the Gentiles; for there was but one law of Christ for them both to worship by.

Now then, to come to the point, to wit, that it was the custom of the churches of the Gentiles, on the first day of the week, but upon no other that we read of,[18] to come together to perform divine worship to their Lord.

Hence it is said 'And upon the first day of the week, when the disciples came together to break bread,' &c. (Acts 20:7). This is a text, that as to matter of fact cannot be contradicted by any, for the text saith plainly they did so, the disciples then came together to break bread, the disciples among the Gentiles, did so.

Thus you see that the solemnizing of a first day to holy uses was not limited to, though first preached by the church that was at Jerusalem. The church at Jerusalem was the mother church, and not that at Rome, as some falsely imagine; for from this church went out the law and the holy word of God to the Gentiles. Wherefore it must be supposed that this meeting of the Gentiles on the first day of the week to break bread, came to them by holy tradition[19] from the church at Jerusalem, since they were the

first that kept the first day as holy unto the Lord their God.
And indeed, they had the best advantage to do it; for they had their Lord in the head of them to back them to it by his presence and preaching thereon.
But we will a little comment upon the text. 'Upon the first day of the week.' Thus you see the day is nominated, and so is kept alive among the churches. For in that the day is nominated on which this religious exercise was performed, it is to be supposed that the Holy Ghost would have it live, and be taken notice of by the churches that succeed. It also may be nominated to shew, that both the church at Jerusalem, and those of the Gentiles did harmonize in their sabbath, jointly concluding to solemnize worship on a [the same] day. And then again to shew, that they all had left the old sabbath to the unbelievers, and jointly chose to sanctify the day of the rising of their Lord, to this work. They 'came together to break bread,' to partake of the super of the Lord. And what day so fit as the Lord's day for this? This was to be the work of that day, to wit, to solemnize that ordinance among themselves, adjoining other solemn worship thereto, to fill up the day, as the following part of the verse shews. This day therefore was designed for this work, the whole day, for the text declares it. The first day of the week was set by them apart for this work.
'Upon THE first day'; not upon A first day, or upon one first day, or upon such a first day; for had he said so, we had had from thence not so strong an argument for our purpose: but when he saith, 'upon the first day of the week' they did it, he insinuates, that it was their custom. [It was] also upon one of these, [that] Paul being among them, preached unto them, ready to depart on the morrow. Upon the first day: what, or which first day of this, or that, of the third or fourth week of the month? No, but upon the first day, every first day; for so the text admits us to judge.
'Upon the first day of the week, WHEN the disciples came together,' supposes a custom when, or as they were wont to come together to perform such service among themselves to God: then Paul preached unto them, &c.
It is a text also that supposes an agreement among themselves as to this thing. They came together then to break bread; they had appointed to do it then, for that then was the day of their Lord's resurrection, and that in which he himself congregated after he revived, with the first gospel church, the church at Jerusalem.
Thus you see, that breaking of bread, was the work, the work that by general consent was agreed to be by the churches of the Gentiles performed upon the first day of the week. I say, by the churches; for I doubt not but that the practice here, was also the practice of the rest of the Gentile churches, even as it had been before the practice of the church at Jerusalem.
For this practice now did become universal, and so this text implies; for he speaks here universally of the practice of all disciples as such, though he limits Paul preaching to that church with whom he at present personally was. Upon the first day of the week, 'when the disciples came together to break bread,' Paul being at that time at Troas preached to them on that day.
Thus then you see how the Gentile churches did use to break bread, not on the old sabbath, but on the first day of the week. And, I say, they had it from the church at Jerusalem; where the apostles were first seated, and beheld the way of their Lord with their eyes.
Now, I say, since we have so ample an example, not only of the church at Jerusalem, but also of the churches of the Gentiles, for the keeping of the first day to the Lord, and that as countenanced by Christ and his apostles, we should not be afraid to tread in their steps, for their practice is the same with law and commandment. But,

Fifth, We will add to this another text. 'Now [saith Paul] concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come' (1 Cor 16:1,2).
This text some have greatly sought to evade, counting the duty here, on this day to be done, a duty too inferior for the sanction of an old seventh day sabbath; when yet to show mercy to an ass on the old sabbath, was a work which our Lord no ways condemns (Luke 13:15, 14:5).
But to pursue our design, we have a duty enjoined, and that of no inferior sort. If charity be indeed as it is, the very bond of perfectness: and if without it all our doings, yea and sufferings too, are not worthy so much as a rush (1 Cor 13; Col 3:14). we have here a duty, I say, that a seventh day sabbath, when in force, was not too big for it to be performed in.
The work now to be done, was, as you see, to bestow their charity upon the poor; yea, to provide for time to come. And I say, it must be collected upon the first day of the week. Upon THE first day; not A first day, as signifying one or two, but upon THE first day, even every first day; for so your ancient Bibles have it;[20] also our later must be so understood, or else Paul had left them to whom he did write, utterly at a loss. For if he intended not every first day, and yet did not specify a particular one, it could hardly even have been understood which first day he meant. But we need not stand upon this. This work was a work for A first-day, for EVERY first day of the week.
Note again that we have this duty here commanded and enforced by an apostolical order: 'I have given order,' saith Paul, for this; and his orders, as he saith in another place, 'are the commandments of the Lord.' You have it in the same epistle (chap. 14:37).
Whence it follows, that there was given even by the apostles themselves, a holy respect to the first day of the week above all the days of the week; yea, or of the year besides.
Further, I find also by this text, that this order is universal. I have, saith he, given this order not only to you, but to the churches of Galatia. Consequently to all other that were concerned in this collection (2 Cor 8, 9, &c.).
Now this, whatever others may think, puts yet more glory upon the first day of the week. For in that all the churches are commanded, as to make their collections, so to make them on this day: what is it, but that this day, by reason of the sanction that Christ put upon it, was of virtue to sanctify the offering through and by Christ Jesus, as the altar and temple afore did sanctify the gift and gold that was, and was offered on them. The proverb is, 'The better day, the better deed.' And I believe, that things done on the Lord's day, are better done, than on other days of the week, in his worship.
Obj. But yet, say some, here are no orders to keep this first day holy to the Lord.
Ans. 1. That is supplied; for that by this very text this day is appointed, above all the days of the week, to do this holy duty in.
2.. You must understand that this order is but additional, and now enjoined to fill up that which was begun as to holy exercise of religious worship by the churches long before.
3. The universality of the duty being enjoined to this day, supposes that this day was universally kept by the churches as holy already.
4. And let him that scrupleth this, shew me, if he can, that God by the mouth of his apostles did ever command that all the churches should be confined to this or that duty on such a day, and yet put no sanction upon that day; or that he has commanded that this work should be done on the first day of the week, and yet has reserved other

church ordinances as a public solemnization of worship to him, to be done of another day, as of a day more fit, more holy.
5. If charity, if a general collection for the saints in the churches is commanded on this day, and on no other day but this day; for church collection is commanded on no other, there must be a reason for it: and if that reason had not respect to the sanction of the day, I known to why the duty should be so strictly confined to it.
6. But for the apostle now to give with this a particular command to the churches to sanctify that day as holy unto the Lord, had been utterly superfluous; for that they already, and that by the countenance of their Lord, and his church at Jerusalem, had done.
Before now, I say, it was become a custom, as by what hath been said already is manifest: wherefore what need that their so solemn a practice be imposed again upon the brethren? An intimation now of a continued respect thereto, by the very naming of the day, is enough to keep the sanctity thereof on foot in the churches. How much more then, when the Lord is still adding holy duty to holy duty, to be performed upon that day.
So then, in that the apostle writes to the churches to do this holy duty on the first day of the week, he puts them in mind of the sanction of the day, and insinuates, that he would still have them have a due respect thereto.
Quest. But is there yet another reason why this holy duty should, in special as it is, be commanded to be performed on the first day of the week?
Ans. 1. Yes: for that now the churches were come together in their respective places, the better to agree about collections, and to gather them. You know church worship is a duty, so long as we are in the world, and so long also is this of making collections for the saints. And for as much as the apostle speaks here, as I have hinted afore, of a church collection, when is it more fit to be done, than when the church is come together upon the first day of the week to worship God?
2. This part of worship is most comely to be done upon the first day of the week, and that at the close of that day's work. For thereby the church shows, not only her thankfulness to God for a sabbath day's mercy, but also returneth him, by giving to the poor, that sacrifice for their benefit that is most behoveful to make manifest their professed subjection to Christ (Prov 19:17; 2 Cor 9:12-15). It is therefore necessary, that this work be done on the first day of the week, for a comely close of the worship that we perform to the Lord our God on that day.
3. On the first day of the week, when the church is performing of holy worship unto God, then that of collection for the saints is most meet to be performed; because then, in all likelihood, our hearts will be most warm with the divine presence; consequently most open and free to contribute to the necessity of the saints. You know, that a man when his heart is open, is taken with some excellent thing; then, if at all, it is most free to do something for the promoting thereof.
Why, waiting upon God in the way of his appointments, opens, and makes free, the heart to the poor: and because the first day of the week was it in which now such solemn service to him was done, therefore also the apostle commanded, that upon the same day also, as on a day most fit, this duty of collecting for the poor should be done. 'For God loveth a cheerful giver' (2 Cor 9:6,7).
Wherefore the apostle by this, takes the churches as it were at the advantage, and as we say, [strikes] while the iron is hot, to the intent he might, what in him lay, make their collections, not sparing nor of a grudging mind, but to flow from cheerfulness. And the first day of the week, though its institution be set aside, doth most naturally tend to this; because it is the day, the only day, on which we received such blessings from God

(Acts 3:26).
This is the day on which, at first, it rained manna all day long from heaven upon the new testament church, and so continues to do this day.
Oh! the resurrection of Christ, which was on this day, and the riches that we receive thereby. Though it should be, and is, I hope thought on every day; yet when the first of the week is fully come! Then to-day! This day! This is the day to be warmed; this day he was begotten from the dead.
The thought of this, will do much with an honest mind: this is the day, I say, that the first saints did find, and that after saints do find the blessings of God come down upon them; and therefore this is the day here commanded to be set apart for holy duties.
And although what I have said may be but little set by of some, yet, for a closing word as to this, I do think, could but half so much be produced from the day Christ rose from the dead quite down [to the end of revelation], for the sanction of a seventh day sabbath in the churches of the Gentiles, it would much sway with me. But the truth is, neither doth the apostle Paul, nor any of his fellows, so much as once speak one word to the churches that shows the least regard, as to conscience to God, of a seventh day sabbath more. No, the first day, the first day, the first day, is now all the cry in the churches by the apostles, for the performing church worship in to God. Christ began it on THAT day: then the Holy Ghost seconded it on that day: then the churches practised it on that day. And to conclude; the apostle by the command now under consideration, continues the sanction of that day to the churches to the end of the world.

But as to the old seventh day sabbath, as hath been said afore in this treatise, Paul, who is the apostle of the Gentiles, has so taken away that whole ministration in the bowels of which it is; yea, and has so stript it of its old testament grandeur, both by terms and arguments, that it is strange to me it should by any be still kept up in the churches; specially, since the same apostle, and that at the same time, has put a better ministration in its place (2 Cor 3).
But when the consciences of good men are captivated with an error, none can stop them from a prosecution thereof, as if were itself of the best of truths.
Obj. But Paul preached frequently on the old sabbath, and that after the resurrection of Christ.
Ans. To the unbelieving Jews and their proselytes, I grant he did. But we read not that he did it to any new testament church on that day: nor did he celebrate the instituted worship of Christ in the churches on that day. For Paul, who had before cast out the ministration of death, as that which had no glory, would not now take thereof any part for new testament instituted worship; for he knew that that would veil the heart, and blind the mind from that, which yet instituted worship was ordained to discover.
He preached then on the seventh day sabbath, of a divine and crafty love to the salvation of the unbelieving Jews.
I say, he preached now on that day to them and their proselytes, because that day was theirs by their estimation. He did it, I say, of great love to their souls, that if possible, he might save some of them.
Wherefore, if you observe, you shall still find, that where it is said that he preached on that day, it was to that people, not to the churches of Christ. See Acts 9:20, 13:14-16, 16:13, 17:1-3, 18:4.
Thus, though he had put away the sanction of that day as to himself, and had left the Christians that were weak to their liberty as to conscience to it, yet he takes occasion upon it to preach to the Jews that still were wedded to it, the faith, that they might be

saved by grace.
Paul did also many other things that were Jewish and ceremonial, for which he had, as then, no conscience at all, as to any sanction that he believed was in them.
As his circumcising of Timothy (Acts 16:1-3).
His shaving of his head (Acts 18:18).
His submitting to Jewish purifications (Acts 21:24-26).
His acknowledging of himself a Pharisee (chap. 23:6).
His implicitly owning of Ananias for high priest after Christ was risen from the dead (Acts 23:1-5).
He tells us also that, 'unto the Jews he became as a Jew' that he might save the Jew. And 'without law,' to them that were without law, that also he might gain them. Yea, he became, as he saith, 'all things to all men,' that he might gain the more, as it is 1 Corinthians 9:19-23.
But these things, as I said, he did not of conscience to the things; for he knew that their sanction was gone. Nor would he suffer them to be imposed upon the churches directly or indirectly; no, not by Peter himself (Gal 2:11).
Were I in Turkey with a church of Jesus Christ, I would keep the first day of the week to God, and for the edification of his people: and would also preach the word to the infidels on their sabbath day, which is our Friday; and be glad too, if I might have such opportunity to try to persuade them to a love of their own salvation.
Obj. But if the seventh day sabbath is, as you say, to be laid aside by the churches of the Gentiles, why doth Christ say to his, 'Pray ye that your flight be not in the winter, neither on the sabbath day?' For, say some, by this saying it appears, that the old seventh day sabbath, as you have called it, will as to the sanction of it, abide in force after Christ is ascended into heaven.
Ans. I say first, these words were spoken to the Jewish Christians, not to the Gentile churches. And the reason of this first hint, you will see clearer afterwards.
The Jews had several sabbaths; as, their seventh day sabbath, their monthly sabbaths, their sabbath of years, and their jubilee (Lev 25).
Now if he means their ordinary sabbaths, or that called the seventh day sabbath, why doth he join the winter thereto? for in that he joineth the winter with that sabbath that he exhorteth them to pray their flight might not be in, it should seem that he meaneth rather their sabbath of years, or their jubilee, which did better answer one to another than one day and a winter could.
And I say again, that Christ should suppose that their flight should, or might last some considerable part of a winter, and yet that then they should have their rest on those seventh day sabbaths, is a little beside my reason, if it be considered again, that the Gentiles before whom they were then to fly, were enemies to their sabbath, and consequently would take opportunity at their sabbaths to afflict them so much the more.
Wherefore, I would that they who plead for a continuation of the seventh day sabbath from this text, would both better consider it, and the incoherence that seems to be betwixt such a sabbath and a winter.
But again, were it granted that it is the seventh day sabbath that Christ here intendeth; yet, since as we have proved, the sanction before this was taken away; I mean before this flight should be, he did not press them to pray thus because by any law of heaven they should then be commanded to keep it holy; but because some would, through their weakness, have conscience of it till then. And such would, if their flight should happen thereon, be as much grieved and perplexed, as if it yet stood obligatory to them by a law.

This seems to have some truth in it, because among the Jews that believed, there continued a long time many that were wedded yet to the law, to the ceremonial part thereof, and were not so clearly evangelized as the churches of the Gentiles were. 'Thou seest brother,' said James to Paul, 'how many thousands of Jews there are which believe; and they are all zealous of the law' (Acts 21:20, 15:5).

Of these, and such weak unbelieving Jews, perhaps Christ speaks, when he gives this exhortation to them to pray thus; whose consciences he knew would be weak, and being so, would bind when they were entangled with an error, as fast as if it bound by a law indeed.

Again, though the seventh day sabbath and ceremonies lost their sanction at the resurrection of Christ, yet they retained some kind of being in the church of the Jews, until the desolation spoken of by Daniel should be.

Hence it is said, that then the oblation and sacrifices shall cease (Dan 9:27). And hence it is, that Jerusalem and the temple are still called the holy place, even until this flight should be (Matt 24:15).

Now if Jerusalem and the temple are still called holy, even after the body and substance, of which they were shadows, were come; then no marvel though some to that day that believed were entangled therewith, &c. For it may very well be supposed that all conscience of them would not be quite taken away, until all reason for that conscience should be taken away also. But when Jerusalem, and the temple, and the Jews' worship, by the Gentiles was quite extinct by ruins, then in reason that conscience did cease. And it seems by some texts, that all conscience to them was not taken away till then.

Quest. But what kind of being had the seventh day sabbath, and other Jewish rites and ceremonies, that by Christ's resurrection were taken away?

Ans. These things had a virtual and a nominal being. As to their virtual being, that died that day Christ did rise from the dead, they being crucified with him on the cross (Col 2). But now, when the virtual being was gone, they still with the weak retained their name, among many of the Jews that believed, until the abomination that maketh desolate stood in the holy place: for in Paul's time they were, as to that, but ready to vanish away.

Now, I say, they still retaining their nominal grandeur, though not by virtue of a law, they could not, till time and dispensation came, be swept out of the way. We will make what hath been said, as to this, out by a familiar similitude.

There is a lord or great man dies; now being dead, he has lost his virtual life. He has now no relation to a wife, to children, virtually; yet his name still abides, and that in that family, to which otherwise he is dead. Wherefore they embalm him, and also keep him above ground for many days. Yea, he is still reverenced by those of the family, and that in several respects. Nor doth any thing but time and dispensation wear this name away.

Thus then the Old Testament signs and shadows went off the stage in the church of Christ among the Jews. They lost their virtue and signification when Christ nailed them to his cross (Col 2). But as to their name, and the grandeur that attended that, it continued with many that were weak, and vanished not, but when the abomination that made them desolate came.

The sum then and conclusion of the matter is this; the seventh day sabbath lost its glory when that ministration in which it was, lost its: But yet the name thereof might abide a long time with the Jewish legal Christians, and so might become obligatory still, though not by the law, to their conscience, even as circumcision and other ceremonies did: and to them it would be as grievous to fly on that day, as if by law it was still in

force.
For, I say, to a weak conscience, that law which has lost its life, may yet through their ignorance, be as binding as if it stood still upon the authority of God.
Things then become obligatory these two ways. (1.) By an institution of God. (2.) By the over-ruling power of a man's misinformed conscience. And although by virtue of an institution divine worship is acceptable to God by Christ, yet conscience will make that a man shall have but little ease if such rules and dictates as it imposes be not observed by him.
This is my answer, upon a supposition that the seventh day sabbath is in this text intended: and the answer, I think, stands firm and good.
Also, there remains, notwithstanding this objection, no divine sanction in or upon the old seventh day sabbath.
Some indeed will urge, that Christ here meant the first day of the week, which here he puts under the term of sabbath. But this is foreign to me, so I waive it till I receive more satisfaction in the thing.
Quest. But if indeed the first day of the week be the new christian sabbath, why is there no more spoken of its institution in the testament of Christ?
Ans. No more! What need is there of more than enough! Yea, there is a great deal found in the testament of the Lord Jesus to prove its authority divine.
(1.) For we have shewed from sundry scriptures, that from the very day our Lord did rise from the dead, the church at Jerusalem, in which the twelve apostles were, did meet together on that day, and had the Lord himself for their preacher, while they were auditors; and thus the day began.
(2.) We have shewed that the Holy Ghost, the third person in the Trinity, did second this of Christ, in coming down from heaven upon this day to manage the apostles in their preaching; and in that very day so managed them in that work, that by his help they then did bring three thousand souls to God.
(3.) We have shewed also, that after this the gentile churches did solemnize this day for holy worship, and that they had from Paul both countenance and order so to do.
And now I will add, that more need not be spoken: for the practice of the first church, with their Lord in the head of them to manage them in that practice, is as good as many commands. What then shall we say, when we see a first practice turned into holy custom?
I say, moreover, that though a seventh day sabbath is not natural to man as man, yet our christian holy day is natural to us as saints, if our consciences are not clogged before with some old fables, or Jewish customs.
But if an old religion shall get footing and rooting in us, though the grounds thereof be vanished away, yet the man concerned will be hard put to it, should he be saved, to get clear of his clouds, and devote himself to that service of God which is of his own prescribing.
Luther himself, though he saw many things were without ground which he had received for truth, had yet work hard enough, as himself intimates, to get his conscience clear from all those roots and strings of inbred error.
But, I say, to an untainted and well bred Christian, we have good measure, shaken together, and running over, for our christian Lord's day. And I say again, that the first day of the week, and the spirit of such a Christian, suit one another as nature suiteth nature; for there is as it were a natural instinct in Christians, as such, when they understand what in a first day was brought forth, to fall in therewith to keep it holy to their Lord.

1. The first day of the week! Why it was the day of our life. 'After two days he will revive us,' and in the third day 'we shall live in his sight.' 'After two days' there is the Jews' preparation, and seventh day sabbath, quite passed over; and in the third day, that is the first day of the week, which is the day our Lord did rise from the dead, we began to live by him in the sight of God (Hosea 6:2; John 20:1; 1 Cor 15:4).
2. The first day of the week! That is the day in which, as I hinted before, our Lord was wont to preach to his disciples after he rose form the dead; in which also he did use to shew them his hands and his feet (Luke 24:38,39; John 20:25). To the end they might be confirmed in the truth of his victory over death and the grave for them. The day in which he made himself known to them in breaking bread. The day in which he so plentifully poured out the Holy Ghost upon them. The day in which the church, both at Jerusalem and those of the Gentiles, did use to perform to God divine worship: all which has before been sufficiently proved. And shall we not imitate our Lord, nor the church that was immediately acted[21] by him in this, and the churches their fellows? Shall, I say, the Lord Jesus do all this in his church, and they together with him! Shall the churches of the Gentiles also fall in with their Lord and with their mother at Jerusalem herein! And again, shall all this be so punctually committed to sacred story, with the day in which these things were done, under denomination, over and over, saying, These things were done on the first day, on the first day, on the first day of the week, while all other days are, as to name, buried in everlasting oblivion! And shall we not take that notice thereof as to follow the Lord Jesus and the churches herein? Oh stupidity!
3. This day of the week! They that make but observation of what the Lord did of old, to as many sinners, and with his churches on this day, must needs conclude, that in this day the treasures of heaven were broken up, and the richest things therein communicated to his church. Shall the children of this world be, as to this also, wiser in their generations than the children of light, and former saints, upon whose shoulders we pretend to stand, go beyond us here also.
Jacob could by observation gather that the place where he lay down to sleep was no other but the house of God, and the very gate of heaven (Gen 28:17).
Laban could gather by observation, that the Lord blessed him for Jacob's sake (Gen 30:27).

David could gather by what he met with upon Mount Moriah, that that was the place where God would have the temple builded, therefore he sacrificed there (1 Chron 21:26-28, 22:1,2; 2 Chron 3:1).
Ruth was to mark the place where Boaz lay down to sleep, and shall not Christians also mark the day in which our Lord rose from the dead (Ruth 3:4).
I say, shall we not mark it, when so many memorable things were done on it, for, and to and in the churches of God! Let saints be ashamed to think that such a day should be looked over, or counted common, when tempted to it by Satan, when [it was] kept to religious service of old, and when beautified with so many divine characters of sanctity as we have proved, by Christ, his church, the Holy Ghost, and the command of apostolical authority it was.
But why, I say, is this day, on which our Lord rose from the dead, nominated as it is? why was it not sufficient to say 'he rose again,' or, he rose again the third day? without a specification of the very name of the day. For, as was said afore, Christ appeared to his disciples, after his resurrection, on other days also, yea, and thereon did miracles to. Why then did not these days live? Why was their name, for all that, blotted out, and

this day only kept alive in the churches?
The day on which Christ was born of a virgin; the day of his circumcision, the day of his baptism, and of his transfiguration, are not by their names committed by the Holy Ghost to holy writ to be kept alive in the world, nor yet such days in which he did many great and wonderful things. But THIS day, this day is still nominated; the first day of the week is the day. I say, why are things thus left with us? But because we, as saints of old, should gather, and separate, what is of divine authority from the rest. For in that this day is so often nominated while all other days lie dead in their graves, it is as much as if God should say, Remember the first day of the week to keep it holy to the Lord your God.
And set this aside, and I know not what reason can be rendered, or what prophecy should be fulfilled by the bare naming of the day.
When God, of old, did sanctify for the use of his church a day, as he did many, he always called them either by the name of the day of the month, or of the week, or by some other signal by which they might be certainly known, why should it not then be concluded, that for this very reason the first day of the week is thus often nominated by the Holy Ghost in the testament of Christ?
Moreover, he that takes away the first day, as to this service, leaves us now no day, as sanctified of God, for his solemn worship to be by his churches performed in. As for the seventh day sabbath, that, as we have seen, is gone to its grave with the signs and shadows of the Old Testament. Yea, and has such a dash left upon it by apostolical authority, that it is enough to make a Christian fly from it for ever (2 Cor 3).
Now, I say, since that is removed by God: if we should suffer the first day also to be taken away by man, what day that has a divine stamp upon it, would be left for us to worship God in?
Alas! the first day of the week is the Christian's market day, that which they so solemnly trade in for sole provision for all the week following. This is the day that they gather manna in. To be sure the seventh day sabbath is not that. For of old the people of God could never find manna on that day. 'On the seventh day [said Moses] which is the sabbath, in it there shall be none' (Exo 16:26).
Any day of the week manna could be found, but on that day it was not to be found upon the face of the ground. But now our first day is the manna day; the only day that the churches of the New Testament, even of old, did gather manna in. But more of this anon.
Nor will it out of my mind but that it is a very high piece of ingratitude, and of uncomely behaviour, to deny the Son of God his day, the Lord's day, the day that he has made. And as we have shewed already, this first day of the week is it; yea, and a great piece of unmannerliness is it too, for any, notwithstanding the old seventh day is so degraded as it is, to attempt to impose it on the Son of God. To impose a day upon him which yet Paul denies to be a branch of the ministration of the Spirit, and of righteousness. Yea, to impose a part of that ministration which he says plainly 'which was done away,' for that a better ministration stript it of its glory, is a high attempt indeed (2 Cor 3).
Yet again, the apostle smites the teachers of the law upon the mouth, saying, 'understanding neither what they say, nor whereof they affirm' (1 Tim 1:7).
The seventh day sabbath, was indeed God's rest from the works of creation; but yet the rest that he found in what the first day of the week did produce, for Christ was born from the dead on it, more pleased him than did all the seventh days that ever the world brought forth: wherefore, as I said before, it cannot be but that the well-bred Christian must set apart this day for solemn worship to God, and to sanctify his name therein.

Must the church of old be bound to remember that night in which they did come out of Egypt! must Jephtha's daughter have four days for the virgins of Israel yearly to lament her hard case in! Yea, must two days be kept by the church of old, yearly, for their being delivered from Haman's fury! And must not one to the world's end be kept by the saints for the Son of God their Redeemer, for all he has delivered them from a worse than Pharaoh or Haman, even from the devil, and death, and sin, and hell! Oh stupidity! (Exo 12:24; Judg 11:39,40; Esth 9:26-32).

A day! say some, God forbid but he should have a day. But what day? Oh! The old day comprised within the bounds and bowels of the ministration of death.

And is this the love that thou hast to thy Redeemer, to keep that day to him for all the service that he hath done for thee, which has a natural tendency in it to draw thee off from the consideration of the works of thy redemption, to the creation of the world! Oh stupidity!

But why must he be imposed upon? Has he chosen that day? Did he finish his work thereon? Is there in all the New Testament of our Lord, from the day he rose from the dead, to the end of his holy book, one syllable that signifies in the least the tenth part of such a thing? where is the scripture that saith that this Lord of the sabbath commanded his church, from that time, to do any part of church service thereon? Where do we find the churches to gather together thereon?

But why the seventh day? What is it? Take but the shadow thereof away. Or what shadow now is left in it since its institution as to divine service is taken long since from it?

Is there any thing in the works that was done in that day, more than shadow, or that in the least tends otherwise to put us in mind of Christ; and he being come, what need have we of that shadow? And I say again, since that day was to be observed by a ceremonial method, and no way else, as we find; and since ceremonies have ceased, what way of divine appointment is there left to keep that old sabbath by Christians in? If they say, ceremonies have ceased. By the same argument, so is the sanction of the day in which they were to be performed. I would gladly see the place, if it is to be found, where it is said, That day retains its sanction, which yet has lost that method of service which was of God appointed for the performance of worship to him thereon.

When Canaan worship fell, the sanction of Canaan fell. When temple worship, and altar worship, and the sacrifices of the Levitical priesthood fell, down also came the things themselves. Likewise so, when the service, or shadow and ceremonies of the seventh day sabbath fell, the seventh day sabbath fell likewise.

On the seventh day sabbath, as I told you, manna was not to be found. But why? For that that day was of Moses and of the ministration of death. But manna was not of him. Moses, saith Christ, 'gave you not that bread of heaven' (John 6:31,32). Moses, as was said, gave that sabbath in tables of stone, and God gave that manna from heaven. Christ, nor his Father, gives grace by the law; no not by that law in which is contained the old seventh day sabbath itself.

The law is not of faith, why then should grace be by Christians expected by observation of the law? The law, even the law written and engraven in stones, enjoins perfect obedience thereto on pain of the curse of God. Nor can that part of it now under consideration, according as is required, be fulfilled by any man, was the ceremony thereto belonging, allowed to be laid aside (Isa 58:13). Never man yet did keep it perfectly, except he whose name is Jesus Christ: in him therefore we have kept it, and by him are set free from that law, and brought under the ministration of the Spirit.

But why should we be bound to seek manna on that day, on which

God says, none shall be found.

Perhaps it will be said, that the sanction of that day would not admit that manna should be gathered on it.
But that was not all, for on that day there was none to be found.
And might I choose, I had rather sanctify that day to God on which I might gather this bread of God all day long, then set my mind at all upon that in which no such bread was to be had.

The Lord's day, as was said, is to the Christians the principal manna day.
On this day, even on it manna in the morning very early was gathered by the disciples of our Lord, as newly springing out of the ground. The true bread of God: the sheaf of first fruits, which is Christ from the dead, was ordained to be waved before the Lord on the morrow after the sabbath, the day on which our Lord ceased from his own work as God did from his (Lev 23).
Now therefore the disciples found their green ears of corn indeed! Now they read life, both in and out of the sepulchre in which the Lord was laid. Now they could not come together nor speak one to another, but either their Lord was with them, or they had heart enflaming tidings from him. Now cries one and says, The Lord is risen: And then another and says, He hath appeared to such and such.
Now comes tidings to the eleven that their women were early at the sepulchre, where they had a vision of angels that told them their Lord was risen: Then comes another and says, The Lord is risen indeed. Two also came from Emmaus and cried, We have seen the Lord: and by and by, while they yet were speaking, their Lord shows himself in the midst of them.
Now he calls to their mind some of their eminent passages of his life, and eats and drinks in their presence, and opens the scriptures to them: yea, and opens their understanding too, that their hearing might not be unprofitable to them; all which continued from early in the morning till late at night. Oh! what a manna day was this to the church. And more than all this you will find, if you read but the four evangelists upon this subject.
Thus began the day after the sabbath, and thus it has continued through all ages to this very day. Never did the seventh day sabbath yield manna to Christians. A new world was now begun with the poor church of God, for so said the Lord of the sabbath, 'Behold, I make all things new.' A new covenant, and why not then a new resting day to the church? Or why must the old sabbath be joined to this new ministration? let him that can, show a reason for it.
Christians, if I have not been so large upon things as some might expect; know, that my brevity on this subject is, from consideration that must needs not be spoken thereto, and because I may have occasion to write a second part.
Christians, beware of being entangled with old testament ministrations, lest by one you be brought into many inconveniencies.
I have observed, that though the Jewish rites have lost their sanction, yet some that are weak in judgment, do bring themselves into bondage by them. Yea, so high have some been carried as to a pretended conscience to these that they have at last proceeded to circumcision, to many wives, and the observation of many bad things besides.
Yea, I have talked with some pretending to Christianity, who have said, and affirmed, as well as they could, that the Jewish sacrifices must up again.
But do you give no heed to these Jewish fables 'That turn from the truth' (Titus 1:14).

Do you, I say, that love the Lord Jesus, keep close to his testament, his word, his gospel, and observe HIS holy day.
And this caution in conclusion I would give, to put stop to this Jewish ceremony, to wit, That a seventh day sabbath pursued according to its imposition by law, (and I know not that it is imposed by the apostles) leads to blood and stoning to death those that do but gather sticks thereon (Num 15:32-36). A thing which no way becomes the gospel, that ministration of the Spirit and of righteousness (2 Cor 3). Nor yet the professors thereof (Luke 9:54-56).
Nor can it with fairness be said, that that sabbath day remains, although the law thereof is repealed. For confident I am, that there is no more ground to make such a conclusion, than there is to say, that circumcision is still of force, though the law for cutting of the uncircumcised is by the gospel made null and void.
I told you also in the epistle, that if the fifth commandment was the first that was with promise; then it follows, that the fourth, or that seventh day sabbath, had no promise entailed to it. Whence it follows, that where you read in the prophet of a promise annexed to a sabbath, it is best to understand it of our gospel sabbath (Isa 56).
Now if it be asked, What promise is entailed to our first day sabbath? I answer, The biggest of promises. For,
First, The resurrection of Christ was tied by promise to this day, and to none other. He rose the third day after his death, and that was the first day of the week, 'according' to what was fore-promised in the scriptures (Hosea 6:1,2; 1 Cor 15:3-6).
Second, That we should live before God by him, is a promise to be fulfilled on this day; 'After two days will he revive us: in the third day—we shall live in his sight' (Hosea 6:2). See also Isaiah 26:19 and compare them again with 1 Corinthians 15:4.
Third, The great promise of the new testament, to wit, the pouring out of the Spirit, fixeth upon these days; and so he began in the most wonderful effusion of it upon Pentecost, which was the first day of the week, that the scriptures might be fulfilled (Acts 2:16-19).
Nor could these three promises be fulfilled upon any other days, for that the scripture had fixed them to the first day of the week.
I am of opinion that these things, though but briefly touched upon, cannot be fairly objected against, however they may be disrelished by some.
Nor can I believe, that any part of our religion, as we are Christians, stand in not kindling of fires, and not seething of victuals, or in binding of men not to stir out of those places on the seventh day, in which at the dawning thereof they were found. And yet these are ordinances belonging to that seventh day sabbath (Exo 16:23-29).
Certainly it must needs be an error to impose these things by divine authority upon new testament believers, our worship standing now in things more weighty, spiritual and heavenly.
Nor can it be proved, as I have hinted before, that this day was, or is to be imposed without those ordinances, with others in other places mentioned and adjoined, for the sanction of that day they being made necessary parts of that worship that was to be performed thereon.
I have charity for those that abuse themselves and their Lord, by their preposterous zeal and affection for the continuing of this day in the churches. For I conclude, that if they did either believe, or think of the incoherence that this day with its rites and ceremonies has with the ministration of the Spirit, our new testament ministration, they would not so stand int heir own light as they do, nor so stiffly plead for a place for it in the churches of the Gentiles. But as Paul insinuates in other cases, there is an aptness

in men to be under the law because they do not hear it (Gal 4).
Nor will it out of my mind, but if the seventh day sabbath was by divine authority, and to be kept holy by the churches of the Gentiles, it should not have so remained among the Jews, Christ's deadliest enemies, and have been kept so much hid from the believers, his best friends. For who has retained the pretended sanction of that day from Christ's time, quite down in the world, but the Jews, and a few Jewish Gentiles, I will except some. But, I say, since a sabbath is that without which the great worship of God under the gospel cannot be well performed: how can it be thought, that it should as to the knowledge of it, be confined to so blasphemous a generation of the Jews, with whom that worship is not?
I will rather conclude, that those Gentile professors that adhere thereto are Jewified, legalized, and so far gone back from the authority of God, who from such bondage has set his churches free.
I do at this time but hint upon things, reserving a fuller argument upon them for a time and place more fit; where, and when, I may perhaps also show, some other wild notions of those that so stiffly cleave to this.
Meantime, I entreat those who are captivated with this opinion, not to take it ill at my hand that I thus freely speak my mind. I entreat them also to peruse my book without prejudice to my person. The truth is, one thing that has moved me to this work, is the shame that has covered the face of my soul, when I have thought of the fictions and fancies that are growing among professors. And while I see each fiction turn itself to a faction, to the loss of that good spirit of love, and that oneness that formerly was with good men.
I doubt not but some unto whom this book may come, have had seal from God, that the first day of the week is to be sanctified by the church to Jesus Christ. Not only from his testimony, which is, and should be, the ground of our practice; but also, for that the first conviction that the Holy Ghost made upon their consciences, to make them know that they were sinners, began with them for breaking this sabbath day; which day, by that same spirit was told them, was that now called the first day, and not the day before, and the Holy Ghost doth not use to begin this work with a lie, which first conviction the Spirit has followed so close, with other things tending to complete the same work, that the soul from so good a beginning could not rest until it found rest in Christ. Let this then to such be a second token that the Lord's day is by them to be kept in commemoration of their Lord and his resurrection, and of what he did on this day for their salvation. Amen.

FOOTNOTES:

1. Dialogues, 1st chapter, xxv.
2. Answer to More.
3. Institutes, b. ii. ch. 8.
4. Com. on Gal. 4:9.
5. The word 'moral' is here used to mark the difference between obligations binding on all mankind and a positive or limited command: thus, to love God is a moral or universal obligation, but to be baptized is positive and obligatory only on those who believe (Acts 8:37).—Ed.
6. The original edition refers to (Eze 49, 50), but it is evidently a typographical error in omitting the chapter.
7. Man unaided by revelation.
8. Adam is supposed by some rabbins not to have passed one night in a state of perfection, (see Ainsworth on Gen 3:1, 28:11; Psa 49:13), and to have fallen on the

Sabbath day.
9. The murder of Abel took place 'at the end of days'; see margin to Genesis 4:3. Properly rendered 'in process of time'; but by some supposed to mean at the end of the week. See Dr. Gill's Commentary.
10. 'The Lord hath given YOU the sabbath.' See also 31:17, 'It [the observance of the sabbath] is a sign between me and the children of Israel for ever.'—Ed.
11. This is a striking application of Colossians 2:17. The sabbath 'a shadow of things to come'; to the Jews it was a shadow of the rest that remaineth to the children of God, reflected from the completion of the work of creation. The day of rest and worship to the Christian, is a much stronger type, yet but a shadow of the holy enjoyments of his eternal rest, prefigured from the finishing of the mightier work of redemption.—Ed.
12. In Bunyan's original edition it is 'Matt 3, 1,' but this must be a typographical error. —Ed.
13. 'Out of doors,' no more to be found, quite gone, fairly sent away.—Locke. 'Out of court.'—Law-term.—Ed.
14. 'Any likement,' any fondness or partiality.—Ed.
15. This spirit is not extinct. Mr. Shenston, in his 'Plea for the Seventh-day,' charges those who keep the Lord's day 'that they yield to the tide—keep their friends—riches—comforts; they believe that the seventh-day is the sabbath, and would greatly prefer keeping it, if the rulers of the nation would alter the day; they imagine that their God is some dumb idol!'+ Language most unseemly and insulting—charging all who observe the Lord's day with being hypocrites and the worst of fools. Mr. S. forgot the solemn proverb, 'with what judgment ye judge ye shall be judged.'
+ Edit. 1826, pp. 41, 42.
16. This was the opinion of those great reformers, Tyndale, Calvin, and Luther; see introduction by the Editor. It was a sentiment which led to no practical evil.—Ed.
17. Psalm 118:24.
18. 'That we read of' in the New Testament; for this is our sole authority in all inquiries as to a Christian's faith and practice.—Ed.
19. 'Tradition' is a communication without writing, and when made orally by some apostle or messenger from the first church at Jerusalem, and the message so obeys as to be left upon record by the Holy Ghost, it has the same authority as if it had been commanded in an epistle. It has nothing to do with the vain traditions of the fathers (so called), which were not heard of until after the inspired volume was completed and closed. Any subsequent commands are censures upon God's omniscience, and are deserving only of contempt.—Ed.
20. The New Testament by Whittinghan, 1557; the Genevan or Puritan Bible by Knox, Coverdale, and others, 1560; and the New Testament revised by Tomson, 1576, very frequently reprinted, and very favourite translations among our puritan and pilgrim forefathers in the faith. The marginal note to the Puritan Bible, in Acts 20:7, 'first day,' is, 'which we call Sunday. Of this place, and also of the 1 Corinthians 16:2, we gather that the Christians used to have their solemn assemblies this day, laying aside the ceremony of the Jewish sabbath.'—Ed.
21. 'Acted by,' a mode of speech now obsolete; it means 'actuated by' or 'influenced by. '—Ed.
***

OF THE TRINITY AND A CHRISTIAN, AND OF THE LAW AND A CHRISTIAN.

EDITOR'S ADVERTISEMENT.

These two short treatises were found among Mr. Bunyan's papers after his decease.

They probably were intended for publication, like his 'Prison Meditations' and his 'Map of Salvation,' on a single page each, in the form of a broadside, or handbill. This was the popular mode in which tracts were distributed; and when posted against a wall, or framed and hung up in a room, they excited notice, and were extensively read. They might also have afforded some trifling profit to aid this poor but eminent servant of Christ in his very limited income. They form two pages in that exceedingly interesting volume of 'The Works of Mr. John Bunyan,' in small folio, 1692. To which is added 'The Struggler,' containing some most valuable facts, relative to the various works, imprisonment and sufferings of the author. The titles to these treatises were added by Mr. Doe, the personal friend of Bunyan, who edited the works and wrote 'The Struggler, ' the author having left them without any heading or title. They are very unfinished, and may have been intended as a syllabus or outline of more extended treatises.—GEO. OFFOR.

OF THE TRINITY AND A CHRISTIAN

How a young, or shaken Christian should demean himself under the weighty thoughts of the doctrine of the Trinity, or plurality of persons in the eternal godhead.

The reason why I say a young, or shaken Christian; it is because some that are not young, but of an ancient standing, may not only be assaulted with violent temptations, concerning gospel principles, but a second time may become a child, a babe, a shallow man, in the things of God; especially, either when by backsliding he hath provoked God to leave him, or when some new, unexpected, and, as to present strength, over-weighty objection doth fall upon the spirit; by means of which, great shakings of mind do commonly attend such a soul, in the most weighty matters of the concerns of faith, which this is one that have supposed in the above-named question. Wherefore passing other things, I will come directly to that, and briefly propose some helps to a soul in such a case.

THE FIRST PREPARATIVE.

First, then, be sure thou keep close to the word of God; for that is the revelation of the mind and will of God, both as to the truth of what is either in himself or ways; and also as to what he requireth and expecteth of thee, either concerning faith in, or obedience to, what he hath so revealed. Now for thy better performing of this I shall give thee in brief these following directions.

1. Suffer thyself, by the authority of the word, to be persuaded that the scripture indeed is the word of God; the scriptures of truth, the words of the holy one; and that they therefore must be every one true, pure, and for ever settled in heaven.

2. Conclude therefore from the former doctrine, that that God whose words they are, is able to make a reconciliation and most sweet and harmonious agreement with all the sayings therein, how obscure, cross, dark, and contradictory soever they seem to thee. To understand all mysteries, to have all knowledge, to be able to comprehend with all saints, is a great work; enough to crush the spirit, and to stretch the strings of the most capacious and widened soul that breatheth on this side glory, be they notwithstanding exceedingly enlarged by revelation. Paul, when he was caught up to heaven, saw that which was unlawful, because impossible for man to utter. And saith Christ to the reasoning Pharisee, 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?' (John 3:12). It is great lewdness, and also insufferable arrogancy to come to the word of God, as conceiting already that whatever thou readest, must either by thee be understood, or of itself fall to the ground as a senseless error. But God is wiser than man, wherefore fear thou him, and tremble at his word, saying still, with godly suspicion of thine own infirmity, what I see not, teach

thou me, and thou art God only wise; but as for me, 'I was as a beast before thee' (Psa 73:22).
3. Take heed of taking a part of the word only, lest thou thereby go away with the truth as mangled in pieces. For instance, where thou readest, 'The LORD our God is one Lord' (Deut 6:4); there take heed that thou dost not thence conclude, Then there are not three persons in the godhead: Or when thou readest of the Father, the Son, and the Holy Spirit, then take heed of concluding, there must therefore either be three Gods, or else that Jesus Christ and the Holy Ghost are not true God, but the Father only. Wherefore to help thee here, observe,

THE SECOND PREPARATIVE.

1. That Christian religion requireth credit concerning every doctrine contained in the word; credit, I say, according to the true relation of every sentence that the Holy Ghost hath revealed for the asserting, maintaining, or vindicating that same truth.
2. And therefore hence it is that a Christian is not called a doer, a reasoner, an objector, and perverse disputer; but a BELIEVER. Be thou an example to the believer. 'And believers were the more added to the Lord,' &c. (Acts 5:14; 1 Tim 4:12).
3. Therefore know again that the word, if it saith and expresseth that this or that is so and so, as to the matter in hand, thou art bound and obliged both by the name, profession, and the truth, unto which thou hast joined thyself, to assent to, confess and acknowledge the same, even then when thy carnal reason will not stoop thereto. 'Righteous art thou, O Lord,' saith Jeremiah, 'yet let me talk with thee: Wherefore doth the way of the wicked prosper?' (Jer 12:1). Mark, first he acknowledgeth that God's way with the wicked is just and right, even then when yet he could not see the reason of his actings and dispensations towards them. The same reason is good as to our present case. And hence it is that the apostle teacheth, the spiritual armour of Christians should be much exercised against those high-towering and self-exalting imaginations, that within our own bosoms do exalt themselves against the knowledge of God. That every thought, or carnal reasoning, may be not only taken, but brought as captive into obedience to Christ; that is, be made to stoop to the word of God, and to give way and place to the doctrine therein contained, how cross soever our thoughts and the word lie to each other. And it is observable that he here teacheth, They exalt themselves against the knowledge of God, which cannot be understood that our carnal or natural reason doth exalt itself against an eternal deity, simply considered; for that nature itself doth gather from the very things that are made, even his eternal power and godhead; it must be then that they exalt themselves against that God as thus and thus revealed in the word, to wit, against the knowledge of one God consisting of three persons, Father, Son, and Spirit; for this is the doctrine of the scriptures of truth; and therefore it is observable these thoughts must be brought captive, and be made subject in particular to the Lord Jesus Christ, as to the second person in the godhead; for the Father is ever acknowledged by all that profess the least of religion; but the Son is that stubmling-stone, and rock of offence, against which thousands dash themselves in pieces; though in him are hid all the treasures of wisdom and knowledge, and in him dwells the fulness of the godhead bodily.

OF THE LAW AND A CHRISTIAN.

The law was given twice upon mount Sinai, but the appearance of the Lord when he gave it the second time, was wonderfully different from that of his [appearance], when at the first he delivered it to Israel (Exo 19 and 34).
1. When he gave it the first time, he caused his terror and severity to appear before Moses, to the shaking of his soul, and the dismaying of Israel (Exo 19:16; Heb 12:18-

20). But when he gave it the second time, he caused all his goodness to pass before Moses, to the comfort of his conscience, and the bowing of his heart (Exo 34:8).
2. When he gave it the first time, it was with thunderings and lightnings, with blackness and darkness, with flame and smoke, and a tearing sound of the trumpet (Exo 19:16-18) . But when he gave it the second time, it was with a proclamation of his name to be merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sins (Exo 34:6,7).
3. When he gave it the first time, Moses was called to go up to receive it through the fire, which made him exceedingly fear and quake (Exo 19:18; Heb 12:21). But when he went to receive it the second time, he was laid in a clift of the rock (Exo 31:22).
4. From all which I gather, that, though as to the matter of the law, both as to its being given the first time, and the second, it binds the unbeliever under the pains of eternal damnation, if he close not with Christ by faith; yet as to the manner of its giving at these two times, I think the first doth more principally intend its force as a covenant of works, not at all respecting the Lord Jesus; but this second time not, at least in the manner of its being given, respecting such a covenant, but rather as a rule, or directory, to those who already are found in the clift of the rock, Christ: for the saint himself, though he be without law to God, as it is considered the first or old covenant, yet even he is not without law to him as considered under grace, not without law to God, but under the law to Christ (1 Cor 9:21).
5. Though therefore it be sad with the unbeliever, because he only and wholly standeth under the law, as it is given in fire, in smoke, in blackness, and darkness, and thunder; all which threaten him with eternal ruin if he fulfil not the utmost tittle thereof; yet the believer stands to the law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of Zion, to grace and forgiveness of sins; he is now, I say, by faith in the Lord Jesus shrouded under so perfect and blessed a righteousness, that this thundering law of mount Sinai cannot find the least fault or diminution therein; but rather approveth and alloweth thereof either when, or wherever it find it (Heb 12). This is called the righteousness of God without the law, and is also said to be witnessed by both the law and the prophets: even the righteousness of God, which is by faith in Jesus Christ 'unto all and upon all them that believe, for there is no difference' (Rom 3:22).
6. Wherefore whenever thou who believest in Jesus, dost hear the law in its thundering and lightning fits, as if it would burn up heaven and earth; then say thou, I am freed from this law, these thunderings have nothing to do with my soul; nay even this law, while it thus thunders and roareth, it doth both allow and approve of my righteousness. I know that Hagar would sometimes be domineering and high, even in Sarah's house and against her; but this she is not to be suffered to do, nay though Sarah herself be barren; wherefore serve IT also as Sarah served her, and expel her out from thy house. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conscience, shut it out with a promise of grace; cry, the inn is took up already, the Lord Jesus is here entertained, and here is no room for the law. Indeed if it will be content with being my informer, and so lovingly leave off to judge me; I will be content, it shall be in my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteousness, which this law speaks well of and approveth; I am not, will not, cannot, dare not make it my saviour and judge, nor suffer it to set up its government in my conscience; for by so doing I fall from grace, and Christ Jesus doth profit me nothing (Gal 5:1-5).
7. Thus therefore the soul that is married to him that is raised up from the dead, both

may and ought to deal with this law of God; yea, it doth greatly dishonour its Lord and refuse its gospel privileges, if it at any time otherwise doth, whatever it seeth or feels. The law hath power over the wife so long as her husband liveth, but if her husband be dead she is freed from that law, so that she is no adulteress though she be married to another man (Rom 7:1-3). Indeed so long as thou art alive to sin, and to thy righteousness which is of the law, so long thou hast them for thy husband and they must reign over thee: But when once they are become dead unto thee, as they then most certainly will, when thou closest with the Lord Jesus Christ; then I say, thy former husbands have no more to meddle with thee, thou art freed from their law. Set a case, a woman be cast into prison for a debt of hundreds of pounds, if after this she marry; yea, though while she is in the gaoler's hand, in the same day that she is joined to her husband, her debt is all become his; yea, and the law also that arrested and imprisoned this woman, as freely tells her, go, she is freed, saith Paul, from that, and so saith the law of this land.

The sum then of what hath been said is this, the Christian hath now nothing to do with the law, as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath and the displeasure of God for sin; for from its thus appearing, it is freed by faith in Christ. Yet it is to have regard thereto, and is to count it holy, just and good (Rom 7:12); which that it may do, it is always whenever it seeth or regards it, to remember that he who giveth it to us is 'merciful, and gracious, long-suffering, and abundant in goodness and truth,' &c. (Exo 34:6).

***

SCRIPTURAL POEMS; BEING SEVERAL PORTIONS OF SCRIPTURE DIGESTED INTO ENGLISH VERSE

viz.,

I. The Book of Ruth II. The History of Samson III. Christ's Sermon on the Mount IV. The Prophecy of Jonah V. The Life of Joseph VI. The Epistle of James

BY JOHN BUNYAN

Licensed According to Order.
London: Printed for J. Blare, at the Looking Glass, on London Bridge, 1701.

ADVERTISEMENT BY THE EDITOR.

This very interesting little volume of poems, we believe, has not been reprinted since the year 1701, nor has it ever been inserted in any edition or catalogue of Bunyan's works. This may have arisen from the author's having sold his entire copyright—a fact which prevented Charles Doe from publishing many other of Bunyan's treatises, when he projected his edition of the entire works, of which the first volume only was printed. With some other of Bunyan's rarest tracts, it escaped the researches of Wilson, who published the works in 1737, and also of Whitefield, Mason, and all other editors of Bunyan's works. Mr. Doe, in his very interesting pages called 'The Struggler, for the Preservation of Mr. John Bunyan's Labours,' gives a catalogue table of his books in the order in which they were published; but he had not discovered these poems, nor the Emblems, nor the Exhortation to Peace and Unity.

The volume from which this edition is printed consists of one hundred pages in crown octavo, with a very rude cut of Ruth and Boaz. It is of extreme rarity, if not unique, in a perfect state. The imprint is—London, for J. Blare, at the Looking Glass, on London Bridge, 1701. It forms part of the Editor's extensive collection of the original or early editions of Bunyan's tracts and treatises; the scarcity of which may be accounted for,

from their having been printed on very bad paper, and worn out by use, being so generally and eagerly read by pious persons among the labouring classes of the community.

The style and substance of these scriptural poems are entirely Bunyan's. His veneration for the holy oracles appears through every page, by his close adherence to the text. He fully proves what he asserts in his address to the reader—

'The WORD are for the most part all the same,
For I affected plainness more than fame.'

However uncouth it may appear to use a plural verb after a singular noun, it really expresses his meaning, which is evidently, that portions of the WORD of God are rendered into poetry as nearly as possible, word for word with the original; and he immediately apologizes for this rudeness, in neglecting the rules of grammar, by stating his earnest plainness of speech, and his want of education in early life.

'Nor could'st thou hope to have it better done,
For I'm no poet, nor a poet's son,
But a mechanic, guided by no rule,
But what I gained in a grammar school
In my minority.'

How exactly does this agree with his account of himself in boyhood,—'It pleased God to put it into my parent's heart to put me to school, to learn both to read and write; though, to my shame I confess, I did soon lose that I learnt, even almost utterly.'[1]

Our surprise will be excited, not by little inaccuracies of style or departures from the rules of grammar, but at the talent of a poor mechanic, in so faithfully rendering scripture histories in such simple and striking language. As Mr. Burton says, in commending his Gospel Truths Vindicated,—'This man hath not the learning or wisdom of man, yet through grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the thing that makes a man both a Christian and a minister of the gospel (Isa 50:4). He was not chosen out of an earthly, but out of the heavenly University, and hath taken these three heavenly degrees—Union with Christ—The Anointing of the Spirit, and Experience of the Temptations of Satan; far better than all the University learning and degrees that can be had.' May Bunyan's desire be realized, and his verses prove to all our readers

'As delighting
To thee in reading, as to me in writing.'

GEO. OFFOR.

Hackney, August 22, 1849

SCRIPTURAL POEMS

TO THE READER.

Whoe'er thou art that shall peruse this book,
This may inform thee, when I undertook
To write these lines, it was not my design
To publish this imperfect work of mine:
Composed only for diversion's sake.
But being inclin'd to think thou may'st partake
Some benefit thereby, I have thought fit,
Imperfect as it is, to publish it.

The subjects are a part of the contents,
Both of the Old and the New Testaments;
The word are for the most part all the same,
For I affected plainness more than fame.
Nor could'st thou hope to have it better done:
For I'm no poet, nor a poet's son,
But a mechanic, guided by no rule,
But what I gained in a grammar school
In my minority: I can't commend it,
Such as it is into the world I send it,
And should be glad to see some hand to mend it.
Would but those men whose genius leads them to't,
And who have time and parts wherewith to do't,
Employ their pens in such a task as this,
'Twould be a most delightsome exercise
Of profit to themselves and others too:
If what the learned Herbert says, holds true,
A verse may find him, who a sermon flies,
And turn delight into a sacrifice;[2]
Thus I conclude, and wish it as delighting
To thee in reading as to me in writing.

JOHN BUNYAN.

THE BOOK OF RUTH

A VERY RUDE WOODCUT:—RUTH GLEANING.—RUTH CREEPING TO BOAZ, WHO IS ASLEEP.

CHAP. I.

In ancient times, e'er Israel knew the way
Of kingly power, when judges bore the sway:
A certain man of Bethlehem Juda fled,
By reason of a famine that o'erspread
The land, into the land of Moab, where
He and his wife, and sons, sojourners were.
His name Elimelech, his eldest son
Was called Mahlon, t'other Chilion,
His wife was Naomi, Ephrathites they were:
They went to Moab and continued there:
Where of her husband Naomi was bereft,
And only she and her two sons were left:
Who took them wives of Moab in their youth.
The name of one was Orpah, t'other Ruth:
And there they died ere twice five years were gone;
And Naomi was wholly left alone.
Then she arose, and her step-daughters with her,
To leave the land of Moab altogether:
For she had heard the Lord had visited
Her native country, with increase of bread,
Wherefore the land of Moab she forsook,
And to her native place her course she took,
Her daughters with her: whom she did desire,

That to their mother's house they would retire.
The Lord, said she, be kind to you again,
As you to me, and to the dead have been.
God grant you each may be with husbands blest,
And in the enjoyment of them both find rest,
Then she embraced them, and there withal,
Down from their cheeks, the tears began to fall.
They wept aloud, and said, Most surely we
Unto thy people will return with thee.
But Naomi replied, Wherefore will ye,
My daughters, thus resolve to go with me?
Are there yet any more sons in my womb,
That may your husbands be in time to come?
Return again, my daughters, go your way,
For I'm too old to marry: should I say
I've hope? Should I this night conceive a son?
Would either of you stay till he is grown?
Would you so long without an husband[3] live?
Nay, nay, my daughters, for it doth me grieve
Exceedingly, even for your sakes, that I
Do under this so great affliction lie.
And here they wept again. And Orpah kiss'd
Her mother, But Ruth would be not dismiss'd
But clave unto her: unto whom she spake
And said, Behold, thy sister is gone back,
With her own gods, and people to abide,
Go thou along with her. But Ruth replied,
Intreat me not to leave thee, or return:
For where thou goest, I'll go, where thou sojourn,
I'll sojourn also. And what people's thine,
And who thy God, the same shall both be mine.
Where thou shalt die, there will I die likewise,
And I'll be buried where thy body lies.
The Lord do so to me, and more, if I
Do leave thee, or forsake thee till I die.
And when she saw the purpose of her heart,
She left off to desire her to depart.
So they two travelled along together
To Bethlehem, and when they were come thither,
Behold! the people were surprised, and cried,
What, is this Naomi? But she replied,
Oh! call me Mara, and not Naomi;
For I have been afflicted bitterly.
I went out from you full, but now I come,
As it hath pleased God, quite empty home:
Why then call ye me Naomi? Since I
Have been afflicted so exceedingly.
So Naomi return'd, and Ruth together,
Who had come from the land of Moab with her:

And unto Bethlem Judah did they come,
Just as the Barley Harvest was begun.

CHAP. II.

There was a man of kin to Naomi,
One that was of her husband's family,
His name was Boaz, and his wealth was great.
And Ruth, the Moabitess, did intreat
Her Mother's leave, that she might go, and gather
Some ears of corn, where she should most find favour:
Go, daughter, go, said she. She went and came
Near to the reapers, to glean after them:
And lo, it was her hap to light among
The reapers, which to Boaz did belong.
Behold, now Boaz came from Bethlehem
Unto his reapers, and saluted them,
And they bless'd him again: and he enquired
Of him that was set over them he hired,
From whence the damsel was, and was inform'd
She was the Moabitess that return'd
With Naomi: and she did ask, said he,
That here amongst the reapers she might be,
And that she might have liberty to glean
Among the sheaves. And she all day hath been,
Ev'n from the morning until now, with us,
That she hath stay'd a little in the house.
Then Boaz said to Ruth, observe, my daughter,
That thou go not from hence, or follow after
The reapers of another field, but where
My maidens are, see that thou tarry there:
Observe what field they reap, and go thou there,
Have I not charged the young men to forbear
To touch thee? And when thou dost thirst, approach
And drink of what the youths have set abroach.[4]
Then she fell on her face, and to the ground
She bow'd herself, and said, Why have I found
Such favour in thine eyes; that thou, to me
Who am a stranger, should so courteous be?
And Boaz said, it hath been fully shewn
To me, what to thy mother-in-law thou'st done,
Since of thine husband thou hast been bereft:
How thou thy father and thy mother left,
And thine own native land; to come unto
A land which thou before didst never know:
The Lord, the God of Israel, the defence
Whom now thou'st chosen, be thy recompence.
Then said she, let me in thy sight, my lord,
Find favour in that thou dost thus afford
Me comfort, and since thou so kind to me

Dost speak, though I thereof unworthy be.
And Boaz said, at meal time come thou near,
Eat of the bread, and dip i' th' vinegar.
And by the reapers she sat down to meat,
He gave her parched corn, and she did eat,
And was suffic'd; and left, and rose to glean:
And Boaz gave command to the young men,
Let her come in among the sheaves, said he,
To glean, and let her not reproached be.
Let fall some handfuls also purposely,
And let her take them without injury.
So she till even glean'd, and then beat out
Her barley, being an ephah[5] or thereabout.
She took it up, and to the city went,
And to her mother-in-law did it present:
And what she had reserv'd to her she gave,
When she had took what she design'd to have.
Then unto her, her mother-in-law did say,
In what field hast thou been to glean to-day?
And where hast thou been working? Blest be he,
That thus hath taken cognizance of thee.
She told with whom, and furthermore did say,
The man's name's Boaz, where I wrought to-day.
And Naomi replied, may he be blest,
Even of the Lord, whose kindness manifest
Unto the living and the dead hath been:
The man's our kinsman, yea, the next of kin.
And Ruth, the Moabitess, said, he gave
Me likewise a commandment not to leave,
Or to depart from following his young men,
Until they had brought all his harvest in.
And Naomi said unto Ruth, my daughter,
'Tis good that thou observe to follow after
His maidens, that they meet thee not elsewhere.
So she to Boaz's maidens still kept near,
Till barley and wheat harvest both, she saw
Were done, and she dwelt with her mother-in-law.

CHAP. III.

Then Naomi said, Shall I not, my daughter,
Seek rest for thee, that thou do well hereafter?
And is not Boaz, with whose maids thou wast,
One of the nearest kinsmen that thou hast?
Behold, this night he in his threshing floor
Is winnowing Barley, wash thyself therefore,
Anoint thee, put thy clothes on, and get down
Unto the floor; but make not thyself known,
Till he hath eat and drank, and shall prepare
To lie him down; then take good notice where

He goes about to take his night's repose,
And go thou in there, and lift up the clothes
From off his feet, and likewise lay thee down,
And what thou hast to do he will make known.
And she made answer, Whatsoever thou
Hast me commanded, will I gladly do.
And down unto the floor she hasted, and
Forthwith fulfilled her mother-in-law's command.
So now when Boaz had his heart refresh'd,
With meat and drink, he laid him down to rest,
Near to the heap of corn; she softly came,
Uncover'd's feet, and lay down by the same.
And, lo! at midnight, as he turn'd him round,
He was afraid, for at his feet he found
A woman lay. Who art thou? then said he.
I am thine handmaid Ruth, replied she,
Over thine handmaid therefore spread thy skirt,
I pray, because thou a near kinsman art.
Blessed be thou, said he, because thou hast
Made manifest more kindness at the last,
Than at the first, in that thou did'st, my daughter,
No young men, whether poor or rich, go after.
And now, my daughter, be not thou afraid,
I will do to thee all that thou hast said:
For all the city of my people knows,
Thou art a woman truly virtuous;
And now though I am kin and undoubtedly,
Yet there is one that's nearer kin than I.
Tarry this night, and when 'tis morning light,
If he will like a kinsman, do thee right,
We'll let him, but if not, I myself will,
As the Lord lives; till morning lie thou still.
And till the morning at his feet she lay,
And then arose about the break of day;
And he gave her a charge, not to declare
That there had any womankind been there.
He also said, bring here thy veil, and hold
To me; she did, and thereinto he told
Six measures full of barley, and did lay
It on her, and she hasted thence away.
And when unto her mother-in-law she came,
Art thou, said she, my daughter come again?
Then what the man had done she told, and said,
He these six measures full of barley laid
Upon me, for said he, This I bestow,
Lest to thy mother thou should'st empty go.
Then, said she, sit still daughter, till thou see
What the event of this intrigue will be;
For till the man this day hath made an end,

No satisfaction will on him attend.

CHAP. IV.

And Boaz went up to the city gate,
And after a short space, while there he sate,
The kinsman of whom he had spoke, came by,
To whom he said, Ho,[6] such a one, draw nigh,
And sit down here. He came and sat him down.
Then he took ten men, elders of the town,
And caused them to sit down. Then to the man
That was of kin, thus he his speech began,
Naomi, said he, who not long since sojourn'd
Among the Moabites, is now return'd;
And doth intend to sell a piece of ground,
The which Elimelech our brother own'd.
And now to give thee notice, I thought fit,
That if thou pleasest, thou may'st purchase it.
In presence of these men assembled here.
Then if thou wilt redeem it, now declare
Thy mind, but if thou wilt not, then let me,
For thou art next of kin, and I next thee.
Then said the kinsman, I will it redeem.
Boaz reply'd, if good to thee it seem,
To buy it of the hand of Naomi,
Thou also art obliged the same to buy
Of Ruth the Moabitess, wife o' th' dead;
On his inheritance to raise up seed.
The kinsman said, I cannot do this thing
Myself, lest I an inconvenience bring
Upon mine own inheritance, what's mine
By right, therefore I now to thee resign.
Now this in Israel did a custom stand,
Concerning changing and redeeming land;
To put all controversy to an end,
A man pluck'd off his shoe, and gave his friend;
And this in Israel was an evidence,
When e'er they changed an inheritance.
Then said the kinsman unto Boaz, do
Thou take my right. And off he pluck'd his shoe.
Then Boaz to the elders thus did say
And to the people, all of you this day
Appear for me as witnesses, that I
Have bought all of the land of Naomi,
That was Elimelech's or did belong
Either to Mahlon or to Chilion:
And Ruth the Moabitess, who some time
Was Mahlon's wife, I've purchas'd to be mine,
Still to preserve alive the dead man's name
On his inheritance, lest that the same

Should in the gate where he inhabited,
Or 'mongst his brethren be extinguished:
Behold, this day, my witnesses you are.
Then all the people that were present there,
And elders said, We are thy witnesses:
May God this woman thou hast taken bless,
That she, like Rachel, and like Leah be,
Which two did build up Israel's family:
And thou in Ephratah exalt thy name,
And through the town of Bethl'hem spread thy fame;
And may the seed which God shall give to thee
Of this young woman, full as prosperous be,
As was the house of Pharez heretofore,
(Pharez, whom Tamar unto Judah bore.)
So he took Ruth, and as his wife he knew her,
And God was pleased, when he went in to her
To grant the blessing of conception,
And she accordingly bare him a son.
Then said the woman, Blessed be the Lord!
Bless thou him Naomi, who doth afford
To thee this day a kinsman, which shall be
Famous in Israel; and shall be to thee
As the restorer of thy life again,
And in thy drooping age shall thee sustain:
For that thy daughter-in-law, who loves thee well
And in thy sight doth seven sons excel,
Hath born this child. Then Naomi took the boy
To nurse; and did him in her bosom lay.
Her neighbours too, gave him a name, for why,
This son, say they, is born to Naomi:
They called him Obed, from whose loins did spring
Jesse, the sire of David, Israel's king.

THE HISTORY OF SAMSON

JUDGES, CHAP. XIII.

When Israel's sins th' Almighty did provoke,
To make them subject to Philistine yoke
For forty years: in Zorah dwelt a man,
His name Manoah, of the tribe of Dan;
His wife was barren, unto whom appeared
The angel of the Lord, and thus declared:
Though thou, said he, art barren, time shall come
Thou shalt enjoy the blessing of thy womb;
Now therefore I entreat thee to refrain
From wine, strong drink, and things that are unclean,
For lo, thou shalt conceive, and bear a son,
Upon whose head there shall no razor come:
For he to God a Nazarite shall be,
And shall begin to set his people free

From the Philistine yoke. The woman came
And told her husband, she had seen a man
Of God: his dreadful look made me, said she,
Think him an angel of the Lord to be:
But I inquired not from whence he came,
Neither did he make known to me his name:
But thus he said, Thou shalt conceive a son;
Wherefore strong drink and wine, see that thou shun,
And have a care that thou be not defil'd
With things that are unclean; for why, the child
Shall from his separation from the womb,
Become a Nazarite, ev'n to his tomb.
Manoah then did supplicate the Lord,
And said, O Lord, be pleased to afford
This favour unto me, to send again
The man of God, more fully to explain
Thy will to us, that we may rightly know,
When this child shall be born, what we must do.
And to Manoah's prayer God gave ear,
And to his wife the angel did appear
Again, as she did in the field retire,
At such time as her husband was not nigh her.
And she made haste, and ran, and strait declared
Unto her husband, that the man appeared
Again, whom she had seen the other day.
Manoah then arose, and went his way,
And when he came, he said, Art thou the man
That spakest to my wife? He said, I am.
Manoah said, Now let thy words be true;
How shall we use the child, What must we do?
Then said the angel of the Lord, let her
Of all that I have charged her beware:
She may not taste of what comes of the vine,
Nor may she drink strong drink, or any wine,
Nor may she eat of things that are unclean,
From all that I have said let her refrain.
Manoah said unto the angel, stay
With us, till we have dress'd a kid, I pray.
But he reply'd, though thou shalt me detain,
I'll eat no bread, but if thou dost design
A sacrifice unto the Lord, then offer:
For ne'er till now, Manoah did discover
It was a man of God he spake unto.
Then said he to the angel, Let me know
Thy name, that when these things shall be perform'd,
The honour due to thee may be return'd.
Whereto the man of God made this reply,
Why askest thou, since 'tis a mystery?
So he a kid, and a meat-off'ring took,

And offer'd to the Lord upon a rock.
And there the man of God did wond'rously,
The whilst Manoah and his wife stood by:
For as the altar did send up the flame,
The man of God ascended in the same.
Manoah and his wife stood looking on,
And on their faces to the ground fell down.
But then the angel did appear no more.
Manoah then knew who he was: therefore
He said unto his wife, most surely we
Shall die, for we the face of God did see.
But she reply'd, If God would such a thing,
He would not now accept our offering,
Or would he have to us these things made known;
Or told us, as at this time he hath done.
And now, according to the angel's word,
The woman bare a son, to whom the Lord
Was pleas'd, his blessing graciously to give:
She call'd him Samson, and the child did thrive.
And lo! the spirit of the Lord began,
At times to move him in the camp of Dan.

CHAP. XIV.

Now down to Timnath Samson's steps incline,
Where seeing the daughter of a Philistine,
He came up and did of his parents crave,
That he in marriage might the woman have.
Then thus his father and his mother said,
'Mongst all thy kin can'st thou find ne'er a maid;
Nor yet among my people, fit to make
A wife, but thou wilt this Philistine take,
Of race uncircumcised? He replied,
Get her for me, for I'm well satisfied.
But neither of his parents then did know,
It was the Lord that moved him thereto,
To seek a way to accomplish his designs,
Upon the then o'er-ruling Philistines.
Then Samson and his parents both went down
To Timnath, and as they came near the town,
Among the vineyards a young lion roar'd:
Then on him came the spirit of the Lord,
And though unarm'd, he rent him like a kid,
But he discovered not to them the deed.
And he went down, and with the woman treated,
And was well pleas'd to have the match completed.
And in a while as he returned again
To take his wife, behold, where he had slain
The beast, he there a swarm of bees set eye on,
And honey in the carcase of the lion:

He took thereof, and eating, on he went,
And to his parents did a part present:
And they did also eat, but did not know
That from the lion's carcase it did flow.
So down his father went unto the woman,
And Samson made a feast, as it was common
Among young men. The Philistines provide
Thirty companions with him to abide
And Samson said unto them, now behold,
I have a riddle for you to unfold;
Which if you do before the seven days' feast
Be ended, I will give to every guest
A sheet and change of garments; but if ye
Cannot declare it, ye shall give to me
Full thirty sheets, and thirty changes too.
Then said they, What's thy riddle, let us know?
And Samson said, The eater sent forth meat,
And from the strong there came a thing most sweet.
And they could not in three days find it out,
Wherefore before the seventh came about,
They said unto his wife, Thou must entice
Thy husband to discover this device
Lest we burn thee, and all thy father's house:
Is it not so, that ye have called us
To make a spoil? And Samson's wife wept sore,
And said, thou dost but hate me, and no more;
To put a riddle to my countrymen
And not tell't me. And he reply'd again,
I have not told my father or my mother,
And shall I now to thee this thing discover.
And she continually before him wept,
During the time the feasting days were kept.
And now behold it came to pass that he,
By reason of her importunity,
Did on the seventh day to her unfold
The riddle, which she to her brethren told;
And e'er the sun went down on that same day,
The Philistines to Samson thus did say,
What is more sweet than honey? What more strong
Than is a lion? And he said, how long
Would it have been, e'er you had understood
This thing, had you not with my heifer plow'd?
Then came the spirit of the Lord upon
Him, and he hasted down to Askelon,
And thirty of the Philistines he slew,
And took their clothes, and gave the garments due.
To every one of them that had disclosed
The meaning of the riddle he proposed;
And towards them his anger fiercely burned,

And he unto his father's house returned.
But Samson's wife was given unto one
That was his friend and chief companion.

CHAP. XV.

But in a while, as Samson visited
His wife, in the wheat harvest with a kid,
To her into her chamber he would go,
The which her father would not let him do;
But said, I thought that thou had'st quite forsook her,
Wherefore I gave consent, and thy friend took her;
Doth not her sister's beauty her's exceed,
Though young? I pray then take her in her stead.
And Samson said, I shall more blameless be
Than they, though I shall do them injury.
And then he caught three hundred foxes, and
Turn'd tail to tail, and put a fiery brand
Between two tails, and setting fire thereto,
Into the standing corn he let them go,
And burnt both shocks and standing corn and vines,
And all the olives of the Philistines.
Then they inquired who this thing had done,
And were inform'd it was the Timnite's son;
Because his father took his wife away,
And gave her his companion to enjoy.
And the Philistines came up, full of wrath,
And burnt with fire, her and her father both.
And Samson said, though you have done this thing,
A further evil I will on you bring;
And my avenging hand shall cease hereafter;
And hip and thigh he smote them with great slaughter.
And he return'd, and came up to the top
Of Etam, and dwelt there upon the rock.
Then the Philistines up to Judah went,
And in the vale of Lehi pitched their tent.
Then said the men of Judah, for what reason
Are you come up against us at this season?
And they made answer, We are come to bind
Samson, to do to him in the same kind
As he hath done to us. Then there went up
Three thousand men of Judah to the top
Of the rock Etam, and to Samson said,
Dost thou not know that we have long obey'd
The Philistines? Wherefore is it that thou
Hast done this thing, to bring this evil now,
Upon us, let us know it? Then said he
I did to them as they have done to me.
Then said they we are come, and have brought bands,
To bind, and give thee up into their hands.

And he made answer, you shall swear unto me,
That you yourselves no injury will do me.
And they reply'd, no no, we will but bind thee,
We will not kill thee, but to them resign thee.
And they took two new cords, and therewith tied him,
And from the rock where he abode convey him:
Whom when they to the camp at Lehi brought,
The Philistines against him gave a shout:
And mightily the Spirit of the Lord
Came on him, and like burning flax each cord
That was upon his arms became; the bands
Were likewise separated from his hands.
And he the jaw-bone of an ass espied,
And took and smote them till a thousand died.
Then said he, with an ass's jaw-bone I
Have made mine enemies in heaps to lie.
Behold I have destroy'd a thousand men
With this same worthless ass's jaw. And when
He made an end to speak, it came to pass
He cast away the jaw-bone of the ass,
And said, Now let the place where this was done
Be by the name of Ramath-Lehi known.
And he was sore athirst, and to the Lord
He cried, and said, O Lord, thou did'st afford
This great deliverance, and now shall I,
By reason of my thirst fall down and die,
And fall into the most accursed hands
Of these uncircumcis'd Philistine bands?
But God was pleas'd to cleave an hollow place,
Within the jaw, from whence did water pass;
Whereof when he had drunk, his spirit came
As heretofore, and he reviv'd again:
Wherefore that place, which is in Lehi, bore
Unto this day the name of En-hakkore.
And in the days the Philistines bore sway,
Israel for twenty years did him obey.

CHAP. XVI.

Then down to Gaza Samson went, and there
Seeing an harlot, went in unto her.
And when the Gazites heard he was come thither:
Straightway they gathered themselves together
To compass him about, and lay in wait
All night, to take him in the city gate;
And they were still all night, for why? Say they,
To-morrow we shall kill him when 'tis day.
And he till midnight lay, and then arose,
And with the city gates away he goes,
Bearing the posts and bar and all away,

And on an hill near Hebron did them lay.
And afterward it came to pass he saw,
And lov'd a woman named Delilah,
Who in the vale of Sorek dwelt, to whom
There did the lords of the Philistines come,
And said, If thou wilt but entice him to reveal
Where lies his strength, and which way we may deal
With him, to bind him, to afflict him, we
Each one will give a great reward to thee.
And she to Samson said, I pray thee, tell
Wherein thy strength doth other men excel,
And how thou may'st be bound. And he replied,
If they with seven green withs that ne'er were dried,
Shall bind me hand and foot, I shall be then
As weak and impotent as other men.
Then the Philistine lords for her provide
The seven green withs which never had been dried,
And she therewith did bind him, (now there were
Men lying in wait whom she had placed there,)
Then she cried out, and said, Now Samson stand
Thy ground, for the Philistines are at hand.
And straight he brake the withs, and they became
Like to a thread of tow when touch'd with flame:
So was his strength not found out. Then said she,
Samson, behold, thou hast deceived me,
And told me lies: therefore no longer blind me,
But tell, I pray thee, wherewith I may bind thee.
Bind me with ropes that ne'er were us'd, said he;
Then weak as other men are, shall I be.
She therefore took new ropes, and bound him, and
Cried, Samson, the Philistines are at hand:
(And in the chamber there were man lay hid)
And from his arms he brake them like a thread.
Then said she, Thou hast mocked me hitherto,
And told me lies: now tell me what to do
To bind thee. He replied, Thou with the web
Must interweave the seven locks of my head.
Then she his locks did fasten with the pin,
And said, The Philistines are coming in,
Shift, Samson, for thyself; then he awoke,
And pin and web, and all away he took.
Then said she, How canst thou pretend to love me,
When thus thy doing towards me disprove thee?
For now, behold, thou hast deceived me thrice,
And hast not told me where thy great strength lies.
At length his soul being vex'd exceedingly,
By reason of her importunity:
He told the secrets of his heart, and said,
Never yet razor on my head was laid;

For I have been to God a Nazarite,
Even from the day that first I saw the light:
Wherefore like other men, if I am shaven,
I shall be weak, and of my strength bereaven.
And when she saw that he had told her all
The secrets of his heart, she sent to call
The lords of the Philistines. Come, said she,
This once, for now he hath made known to me
The very truth. Then they came up together,
And brought the money in their hands to give her.
Then down to sleep upon her knees she laid him,
And call'd a man, who of his locks betray'd him.
And to afflict him she began, and then
His strength became like that of other men.
Then said she, Samson, thy Philistine foes
Are just at hand: and he from sleep arose,
And as at other times went forth to shake him,
Not knowing that the Lord did now forsake him.
But the Philistines seized him, and brought
Him down to Gaza, having first put out
His eyes, and did with brazen fetters bind
And made him in the prison house to grind.
Howbeit the hair upon his head began,
After he had been shaved, to grow again.
Then the Philistine lords together met,
And a thanksigivng-day apart they set,
For to rejoice, and unto Dagon pay
Their highest service; For our God, say they,
Did this: and when the people did behold
Poor captive Samson, they their god extoll'd,
And said, Our God hath given into our hand
Him that destroy'd us, and laid waste our land.
And in their height of mirth they sent to call
Samson, to come and make sport for them all.
And from the prison-house they brought him, and
Between the pillars they set him to stand;
And there he made them sport. Then to the lad
That led him by the hand, thus Samson said;
Let me now feel the pillars that sustain
The house, that I myself thereon may lean.
Now in the house there was a mighty throng
Of men and women gather'd, and among
Them, all the lords of the Philistines were.
Besides, upon the roof there did appear,
About three thousand men and women, who
Beheld, while Samson made them sport below.
And Samson, calling on the Lord, did say,
O Lord, my God, remember me, I pray,
This once give strength, that I aveng'd may be

Of those Philistines who have blinded me.
And with his right hand and his left, he held
Two middle pillars which the house upheld;
And said, Let me with the Philistines die,
And then he bowed himself most mightily:
And down the house fell on the lords, and all
The people that were in't; so that the fall
Thereof, slew at his dying many more
Than he had slain in all his life before.
Then did his brethren and his kinfolks come
And took him up, and brought him with them home,
And laid him in his father's sepulchre,
When he had judged Israel twenty year.

CHRIST'S SERMON ON THE MOUNT

MATTHEW, CHAP. V.

And Jesus, seeing the multitudes, ascended
Up to a mount, where sitting, and attended
By his disciples, he began to preach;
And on this manner following did them teach.
Blessed are all such as are poor in spirit,
For they the heavenly kingdom do inherit.
Blessed are they that mourn; for in the stead
Thereof shall comfort be administered.
Blessed are they, whose meekness doth excel:
For on the earth their portion is to dwell.
Blessed are they, who after righteousness
Hunger and thirst; for they shall it possess.
Blessed are they, for they shall mercy find,
Who to do mercifully are inclin'd.
Blessed are all such as are pure in heart;
For God his presence shall to them impart.
Blessed are they that do make peace; for why?
They shall be call'd the sons of the Most High.
Blessed are they which suffer for the sake
Of righteousness: for they of heav'n partake.
Blessed are ye, when men shall falsely speak
All kind of ill against you for my sake,
And shall revile, and persecute you sore;
Rejoice, and be exceeding glad therefore:
For your reward in heav'n will be great:
For thus of old they did the prophets treat.
Ye are the salt o' th' earth; but wherewith must
The earth be season'd when the savour's lost?
It is from thenceforth good for nothing, but
To be cast out, and trodd'n under foot.
Ye are the light o' th' world; a city set
Upon an hill cannot be hid; nor yet
Do men a candle with a bushel cover,

But set it where it lights the whole house over.
So shine your light, your good works seen thereby
Men may your heavenly Father glorify.
Think not that to destroy the law I came,
Or prophets; no, but to fulfil the same.
For till the heav'n and earth shall pass away,
One jot or tittle from the law, I say,
Shall never pass, till all shall be complete.
Whoso therefore presumes to violate,
One of these least commands, and teacheth so,
Shall in God's kingdom be accounted low.
But he that doth, and teacheth them likewise,
Shall in God's kingdom have great dignities.
For I declare unto you, that unless
You shall exceed the scribe and pharisees
In righteousness; you shall on no condition,
Into the heavenly kingdom gain admission.
Ye've heard 'twas said of old, 'Thou shalt not kill.'
And he incurs the judgment who shall spill
His brother's blood: but I to you declare,
That he that's wroth without a cause, shall bear
The judgment. Likewise of the council he
That sayeth 'racha' shall in danger be.
But whosoe'er shall say, Thou fool, the same
Shall be in danger of eternal flame.
When therefore to the altar thou dost bring
Thy gift, and there rememb'rest any thing
Thy brother hath against thee: leave it there
Before the altar, and come thou not near,
Till thou hast first made reconciliation,
Then may'st thou come and offer thine oblation.
Make an agreement with thine adversary
Whilst thou art in the way, and do not tarry;
Lest he at any time deliver thee
Unto the judge, and by the judge thou be
Unto the officer forthwith resign'd,
And in imprisonment thou be confin'd;
I do affirm thou shalt not be enlarg'd,
Till thou the utmost farthing hast discharg'd.
Ye've heard that they of old did testify,
That men should not commit adultery:
But I pronounce him an adulterer,
Who views a woman to lust after her.
And if thy right eye shall offensive be,
Pluck thou it out and cast the same from thee;
For it is better lose one, than that all
Thy members should into hell torments fall.
And if thy right hand doth offend, cut off it,
And cast it from thee, for it will thee profit

Much rather that one of thy members fell,
Than that they should be all condemned to hell.
It hath been said, whoso away shall force
His wife, shall give her a bill of divorce:
But whosoe'er shall put his wife away,
Except for fornication's sake, I say,
Makes her adult'ress, and who marries her,
So put away, is an adulterer.
Again: Ye've heard, Thou shalt not be forsworn,
Was ancient doctrine, but thou shalt perform
Unto the Lord thine oaths: But I declare,
That thou shalt not at all presume to swear;
Neither by heaven, for it is God's throne;
Nor by the earth, for his foot stands thereon:
Neither swear by Jerusalem, for why?
It is the city of the King Most High:
Nor swear thou by thine head, for thou canst make
No hair thereof to be or white or black:
But let yea, yea; nay, nay, in speech suffice,
For what is more from evil doth arise.
Ye've heard, it hath been said; Eye for an eye,
And tooth for tooth: But I do testify,
That you shall not resist; but let him smite
Thy left cheek also, who assaults thy right.
And if that any by a lawsuit shall
Demand thy coat, let them have cloak and all.
And whosoe'er compelleth thee to go
A mile, refuse not to go with him two.
Give him that asketh, and from him that may
Have need to borrow, turn not thou away.
Ye've heard, 'twas said: That thou shalt love thy friend
And hate thy foe: But let your love extend
Unto your enemies: thus I declare,
Bless them that curse, do good to them that bear
Ill will, and for your persecutors pray,
And them that do reproach you; that you may
Be children of your Father that's in heaven;
For he on good and bad alike hath given
His sun to rise, and in like manner doth
Send rain upon the just and unjust both
For what is your reward, if you love them
That love you? Do not publicans the same?
And if your brethren only you salute,
What more than they do ye? They also do't.
I will therefore that you be perfect, ev'n
As is your Father perfect that's in heaven.

CHAP. VI.

Take heed you do not your alms-deed bestow

Before men, purposely to make a shew;
For then there will no recompence be given
Unto you of your Father that's in heaven:
With sound of trumpet do not thou therefore
Proclaim what thou art giving to the poor;
As is the manner of the hypocrites
To do i' th' synagogues, and in the streets;[7]
That men may give them praises. Verily
They have their recompence, I testify.
But when thou dost alms, let thy left hand know
Not what thy right hand is about to do:
That giving secretly, thy Father may,
Who sees in secret, openly repay.
And when thou pray'st be not as hypocrites;
For they love in the corners of the streets,
And in the synagogues to stand and pray,
There to be seen: they've their reward I say.
But thou, when thou dost make thy pray'r, go thee
Into thy closet, shut thy door unto thee,
And there in secret to thy Father cry,
Who seeing thee shall reward thee openly.
But when ye pray use not vain repetitions,
As heathens do, for they think their petitions
Prevail; when they the same do multiply:
Be ye not like to them therefore; for why;
Your Father knows what things you need before
You ask him, on this wise pray ye therefore.

Our Father which art in heav'n, thy name alone
Be hallowed. Thy glorious kingdom come.
Thy will be done on earth as 'tis in heaven.
Give us this day our daily bread. And ev'n
As we remit our debtors, grant remission
To us. And lead us not into temptation,
But from all evil do thou us deliver;
For th' kingdom, power and glory's thine for ever.
Amen.

For if you do forgive men that offend,
Your heavenly Father will to you extend
Forgiveness; but if not, nor will he spare,
At any time when you offenders are.
Moreover when you fast beware lest you
Look sad, as hypocrites are wont to do;
For they disguise their faces, that they may
Appear to fast: they've their reward I say.
But thou, when thou dost fast, anoint thine head
And wash thy face, that undiscovered
Thy fasting may be unto men, but rather

That thou be seen in secret of thy Father:
And then thy Father, who in secrecy
Beholds thee, shall reward thee openly.
Lay not up treasure for yourselves in store
Upon the earth, where moth and rust devour,
And where by thieves you may be quite bereaven.
But lay up treasure for yourselves in heaven,
Where neither moth, nor rust, nor thieves can enter:
For where's your treasure there your hearts will centre.
The eye's the light o' th' body, which if right
Then thy whole body will be full of light:
But if thine eye be evil, then there will
A total darkness thy whole body fill.
If therefore all the light that is in thee
Be darkness, how great must that darkness be?
No man can serve two masters, either he
Will hate one, and love t'other, or will be
Faithful to one, and t'other will forego.
Ye cannot serve both God and mammon too.
Take no thought therefore for your life, I say,
What you shall eat or drink; or how you may
Your bodies clothe. Is not the life much more
Than meat; Is not the body far before
The clothes thereof? Behold the fowls o' th' air,
Nor sow nor reap, nor take they any care;
How they provision into barns may gather;
Yet they are nourish'd by your heavenly Father:
Are ye not worth much more? Which of you can
By taking thought add to his height one span?
And why for raiment are ye taking thought?
See how the lilies grow; they labour not,
Nor do they spin; yet Solomon, I say,
In all his pomp, had no such gay array.
If in the field God so doth clothe the grass,
Which is to-day, and doth to-morrow pass
Into the oven, shall he not therefore
O ye of little faith, clothe you much more?
Take no thought therefore, saying, What shall we eat,
Or drink, or where shall we our raiment get:
(For thus the heathen people use to do)
For that you need them doth your Father know.
But seek God's kingdom, and his righteousness
First, and then all these things you shall possess.
Be not then exercis'd with care and sorrow,
In making preparation for the morrow;
The morrow shall things for itself prepare:
Sufficient to the day is each day's care.

CHAP. VII.

Judge not that you may not be judg'd; for even
As you pass judgment, judgment shall be giv'n:
And with such measure as you mete to men,
It shall be measured unto you again.
And why dost thou take notice of the mote
That's in thy brother's eye; but dost not note
The beam that's in thine own? How wilt thou say
Unto thy brother, let me take away
The mote that's in thine eye, when yet 'tis plain
The beam that's in thine own doth still remain?
First cast away the beam, thou hypocrite,
From thine own eye, so shall thy clearer sight
The better be enabled to descry,
And pluck the mote out of thy brother's eye.
Give not to dogs the things that are divine,
Neither cast ye your pearls before the swine
Lest that they should their feet them trample under,
And turn upon you, and rend you asunder.
Ask, and obtain; seek, and ye shall find; do ye
Knock, and it shall be opened unto ye:
For he that seeks, shall find; that asks, obtain,
And he that knocks, shall an admittance gain.
Or what man is there of you, if his son

Shall ask him bread, will he give him a stone?
Or if he ask a fish, will he bestow
A serpent? If then ye being evil know
To give your children good gifts, how much rather
To them that ask him shall your heav'nly Father.
Then what you wou'd men shou'd to you, so do
To them: for that's the law and prophets too.
Enter in at the strait gate, for the road
That doth unto destruction lead, is broad;
And wide the gate; and many there be that
Enter therein: because strait is the gate,
And narrow is the way that is inclin'd
To life, and which there are but few that find.
False prophets shun, who in sheep's clothes appear,
But inwardly devouring wolves they are:
Ye by their fruits shall know them. Do men either
Pluck grapes of thorns, or figs or thistles gather?
Even so each good tree good fruit will produce;
But a corrupt tree fruit unfit for use:
A good tree cannot bring forth evil food,
Nor can an evil tree bear fruit that's good:
Each tree that bears not good fruit's hewn down
And burnt, thus by their fruits they shall be known.
Not every one that saith Lord, Lord, but he
That doth my heav'nly Father's will shall be

An heir of heaven: many in that day
Will call Lord, Lord, and thus to me will say;
Have we not prophesied in thy name?
Cast devils out, done wonders in the same?
And then will I profess I know you not;
Depart from me ye that have evil wrought.
Whoso therefore these sayings of mine doth hear,
And doth them, to a wise man I'll compare,
The which upon a rock his building founded,
The rain descended and the floods surrounded,
The winds arose, and gave it many a shock,
And it fell not, being founded on a rock.
And ev'ry one that hears these sayings of mine,
And not to do them doth his heart incline,
Unto a foolish man shall be compar'd;
Who his foundation on the sand prepar'd:
The rain descended and the floods were great,
The winds did blow, and vehemently beat
Against that house; and down the building came,
And mighty was the downfall of the same.
And now when Jesus thus had finished
His sayings, the people were astonished
Thereat: for not as do the scribes taught he
Them, but as one that had authority.

THE PROPHECY OF JONAH

CHAP. I.

Now unto Jonah, old Amittai's son,
Thus did the word of the Almighty come,
And said, Arise, go thou forthwith and cry
'Gainst that great city Nineveh; for why,
The sins thereof are come up in my sight.
But he arose, that he to Tarshish might
Flee from God's presence; and went down and found
A ship at Joppa unto Tarshish bound:
He paid the fare, and with them went on board
For Tarshish, from the presence of the Lord.
But the Almighty a great wind did raise,
And sent a mighty tempest on the seas,
So that the ship was likely to be broken.
Then were the mariners with horror stricken;
And to his God they cried every one;
And overboard was the ship's lading thrown
To lighten it: but down into the ship
Was Jonah gone, and there lay fast asleep.
So to him came the master and did say,
What meanest thou, O sleeper! rise and pray
Unto thy God, and he perhaps will hear,
And save us from the danger that we fear.

Then said they to each other, Come let's try,
By casting lots, on whom the fault doth lie,
In bringing all this evil now upon us.
So they cast lots, and the lot fell on Jonas.
Then said they, We entreat thee let us know,
For whose cause we this evil undergo,
Whence comest thou? What is thine occupation?
What countryman art thou? And of what nation?
And unto them himself he did declare,
And said, I am an Hebrew, and do fear
The living Lord, the God of heaven, who
Alone hath made the sea and dry land too.
Then were the men exceedingly afraid;
And, wherefore hast thou done this thing? they said:
(For they did understand he did forego
God's presence, for himself had told them so.)
What shall we do unto thee, then they said,
That so the raging of the sea be stay'd?
(For it did rage and foam.) Take me, said he,
And cast me overboard into the sea;
So shall the sea be calm, for on my score

I know it is, that thus the waves do roar.
Nevertheless they rowed hard to gain
The land, but all their labour was in vain;
So much against them did the tempest beat.
Wherefore they the Almighty did entreat,
And said, We do beseech thee, and we pray,
O Lord, that thou would'st not upon us lay
The charge of guiltless blood, nor let it be,
That now we perish, on th' account that we
Take this man's life away; for thou alone
As it hath pleased thee, O Lord, hast done.
So they took Jonah up, and to the seas
Committed him, then did the tempest cease.
Then did the dread of the great God on high,
Seize on the mariners exceedingly.
And they did offer up a sacrifice,
And vowed vows unto the Lord likewise.
And now the Lord for Jonah did contrive
A mighty fish, to swallow 'im up alive,
And in the fish's belly for the space
Of three days and three nights, poor Jonah was.

CHAP. II.

Unto the Lord his God then Jonah pray'd
Out of the belly of the fish, and said,
By reason of affliction, which lay sore
Upon me, I the Lord God did implore,

And he gave ear; and from Hell's Belly I
Cry'd unto thee, and thou, Lord, heard'st my cry:
For thou into the deep hadst cast me out,
And there the floods did compass me about;
In the midst of the sea, thy waves were sent,
And all thy billows which my head o'erwent.
Then said I though thy presence hath forsook
Me, to thy holy temple will I look.
The waters compassed about my soul,
And the great deeps did round about me roll,
The weeds were wrapt about my head, I went
Down to the bottom of the element;
The earth with her strong bars surrounded me,
Yet thou, O Lord, from death hast set me free.
When my soul fainted, on the Lord I thought,
And to thee, to thy temple then was brought
My prayer. They their own mercies do despise,
Who have regard to lying vanities.
But with the voice of my thanksgiving, I
Will offer sacrifice to thee on high,
And pay my vows which I have vow'd, each one,
For why? Salvation's of the Lord alone.
And now the fish, as God did give command,
Did vomit Jonah out upon dry land.

CHAP. III.

And now the second time to Jonah came
God's word, and said, Arise, go and proclaim
To that great city Nineveh, what
Have heretofore commanded thee to cry.
So Jonah rose up, and prepar'd to go
To Nineveh, as God had bid him do.
(Now was the city Nineveh so great,
That it was three days' journey long complete)
And as into the city Jonah made
His first day's journey, he cry'd out and said,
When forty days shall be expired and past,
This city Nineveh shall be laid waste.
Then did the Ninevites with one accord,
Believe this was the message of the Lord;
And did proclaim a fast, and every one,
From greatest to the least, put sackcloth on:
For to the king this news was quickly flown,
And he arose, and came down from his throne,
And having laid aside his robes of state,
He put on sackcloth, and in ashes sate:
And issuing out his royal proclamation,
And through the city making publication
Thereof (being by the king and council sign'd)

A solemn and a general fast enjoin'd;
And said, I will, that neither man nor beast,
Nor flock, nor herd, shall their provision taste:
But let them all put sackcloth on and cry
Unto the Lord with greatest fervency;
Yea, let them all their evil ways refrain,
And from the violence which they retain.
Who knows if God will yet be pleas'd to spare,
And turn away the evil that we fear?
And God beheld their works, and saw that they
Had turned from the evil of their way.
And God turn'd from his wrath, and did revoke
The dreadful judgment whereof he had spoke.

CHAP. IV.

But hereat Jonah was extremely vext,
And in his mind exceedingly perplext:
And to the Lord his God he pray'd, and said,
O Lord, I pray thee, was not I afraid
Of this, when I was yet at home? Therefore
I unto Tarshish took my flight before:
For that thou art a gracious God I know,
Of tender mercy, and to anger slow,
Of great compassion, and dost oft recall
The evil thou dost threat mankind withal.
Now therefore, Lord, I earnestly do pray
That thou would'st please to take my life away,
For I had better die than live. Dost thou
Do well, said God, to be so angry now?
So then out of the city Jonah went,
And on the east side of it made a tent,[8]
And underneath the shade thereof he sate,
Expecting what would be the city's fate.
And over Jonah's head behold the Lord
Prepar'd, and caused to come up a gourd
To shadow him, and ease him of his grief;
And Jonah was right glad of this relief.
But God a worm sent early the next day,
Which smote the gourd; it withered away:
And when the sun arose, it came to pass,
That God a vehement east wind did raise;
Besides the sun did beat upon his head,
So that he fainted, saying, Would I were dead,
For it is better for me now to die,
Than thus to lead my life in misery.
And to distressed Jonah, said the Lord,
Dost thou well to be angry for the gourd?
And he unto the Lord made this reply,
I do well to be angry e'en to die.

Thou hast had pity, Jonah, on the gourd,
For which thou didst not labour, said the Lord,
Nor madest it to grow, which also came
Up in a night, and perish'd in the same.
And should not I extend my gracious pity
To Nineveh, so populous a city,
Where more than six score thousand persons dwell,
Who 'twixt their right hand, and their left can tell
No difference, wherein are also found
Cattle which do in multitudes abound.

THE LIFE OF JOSEPH, TAKEN OUT OF THE LATTER PART OF THE BOOK OF GENESIS.

CHAP XXXVII.

When Jacob from his brother Esau fled,
He by the hand of providence was led
To Padan-aram, in Assyria, where
He serv'd his uncle Laban twenty year;
During which time he was in all things blest,
And with a num'rous issue 'mongst the rest:
Amongst whom none so pleasing in his sight
As Joseph was, who was his chief delight:
Who by the time that Jacob was return'd
Into the land, where's fathers had sojourn'd,
Was full arrived at seventeen years of age;
And by his hopefulness did then presage,
He was endued with a noble mind,
That would to virtuous actions be inclin'd;
For being sent to feed his father's flock,
Among his brethren he great notice took
Of what they did, and if in any sort
They did amiss, he thereof made report
Unto his father, and did thus create
His father's favour, but his brethren's hate.
His father loved him better than the rest,
As being the son wherewith his age was blest.
And that his kindness might the more appear,
Made him a party colour'd coat to wear.
But as it often haps, his father's love
Did in his brethren greater hatred move.
But that which most incens'd them was his dreams,
By which, in a prophetic way, he seems
Their low submission, and his future state
Of greatness plainly to prognosticate.
For to his brethren thus his dreams he told,
And said, As we were binding sheaves, behold,
My sheaf arose and stood up in the field,
And all your sheaves stood round about, to yield
Obeisance unto mine: And what, must we

Indeed, say they, be subject unto thee?
Their wrath increas'd, this added to his crime.
And Joseph dreamed yet a second time;
And said, Behold, I saw the sun and moon,
And the eleven stars to me fall down.
At which his father highly was offended,
And for these words, the lad he reprehended,
And said, Fond youth, dost thou pretend to shew
That I, thy mother, and thy brethren too,
Must all submit to thee? Thou dost but dream:
But Jacob kept his words, and thought of them.
Now Jacob's sons did feed their flocks in Shechem,
And he desired Joseph to go seek them,
And find them out, and come again and tell
If all things with them and their flocks were well.
So Joseph went, and wander'd here and there,
But could not find out where his brethren were,
Until a man had told him their intent
Of going to Dotham, where he also went.
And when his brethren at a distance saw him,
They held a consultation how to slay him,
And said, Here comes the dreamer, we shall see
What the event of all his dreams will be;
For we will kill, and in a pit will hide him,
And say some beast or other hath destroy'd him.
But Reuben somewhat tend'rer than the rest,
Endeavour'd to persuade them to desist
From murder, saying, Into this pit let's cast him,
And this he said in hopes to have releas'd him.
And now when Joseph came not dreading ought,
They stript him of his party colour'd coat,
And led him to a pit that was hard by,
And threw him into't, but the pit was dry.
And sitting down to eat, they chanc'd to spy,
A company of Ishmaelites pass by,
Who with balm, myrrh, and spice, their camels lading,
From Gilead came, and were to Egypt trading.
Then Judah said, 'Twill do us little good
To slay our brother, and conceal his blood;
Come therefore, brethren, be advis'd by me,
Let's sell him to these Ishmaelites, for he
Is our own flesh, and 'tis a cruel deed,
To kill him, and to this they all agreed.
Their brother then out of the pit they hale,
And to these merchants offer'd him to sale:
Who, him for twenty silver pieces bought,
And with them to the land of Egypt brought.
But Reuben, ignorant of what was done,
Came to the pit, and seeing the lad was gone,

He rent his clothes in a great consternation,
Returning back with heavy lamentation.
And now that they might make their story good
They kill'd a kid, and dipped in the blood
Their brother Joseph's coat, and home they came,
And to their father's view expos'd the same,
And said, This we have found, now thou dost know
Whether it be thy son's coat, yea or no.
And Jacob knew the coat full well, and said,
Now hath some evil beast devour'd the lad;
Joseph is torn in pieces without doubt,
For, too, too well I know this is his coat.
He rent his clothes, and putting sackcloth on,
He for a long time mourned for his son.
His children striving to assuage his grief
Endeavour'd to administer relief:
But he refus'd, and said, Since he is gone,
I will in sorrow to the grave go down.
Such lamentation made he for his son.

CHAP. XXXIX.

And now these merchants, sons of Ishmael,
Again did poor afflicted Joseph sell,
To an Egyptian, named Potiphar,
The captain of King Pharaoh's men of war.
And God was with him, and did greatly bless,
And crown his undertakings with success.
Whereof his master being well aware,
Committed all he had to Joseph's care;
And made him overseer of his house,
And, from the time his master us'd him thus,
The Lord was pleas'd to give him to partake,
So many blessings, e'en for Joseph's sake:
Of that with plenty he was hedg'd about,
And prospered within door and without.
Such was his master's love, and he so just,
That all things were committed to his trust.
Now Joseph was grown up to manly stature,
Of goodly presence, and most comely feature.
Wherefore his mistress, with a lustful eye,
Beheld his beauty, and resolv'd to try,
If to unchaste embraces she could gain
The youth, but her endeavours prov'd in vain:
For he refus'd, and said, My master knows
In all the house of nothing that he owes,[9]
For his concerns are all at my dispose:
There's not a thing that he hath kept from me
But all is in my hand, save only thee;
Then how can I commit so foul a fact,

And the displeasure of my God contract?
Yet still she sued, and still did he deny her,
Refusing to be with her, or lie by her.
Now on a time when all the men were gone
Out of the house, and she was left alone:
And Joseph at that instant coming in,
About some business he'd to do within;
She took advantage of their being together,
And held his clothes to force him to lie with her.
But Joseph strove, and from her hands got loose,
And left his coat, and fled out of the house.
And when she saw that he had made's escape,
She call'd her servants, and proclaim'd a rape:
Come see now how this Hebrew slave, said she,
Your master's favourite, hath affronted me.
He came to violate my chastity,
And when he heard that I began to cry,
And call for help, afraid lest you should find him,
He's fled, and left his garment here behind him.
And now to give her words the greater credit,
Until her husband's coming home, she hid it,
To whom she spake, and said, Why hast thou brought
This Hebrew here, to set me thus at nought?
The slave attempted to defile my bed,
And when I cry'd, he left his coat and fled,
See here it is. Which when he saw, and heard
The heavy accusation she preferr'd,
He was exceeding wroth at his behavior,
And utterly cashier'd him from his favour;
Nay more, he cast him into prison, where
In fetters bound, King Pharaoh's pris'ners were.
But Joseph's God, who never yet forsook
Him in extremity, was pleas'd to look
With great compassion on his injuries,
And gave him favour in the keeper's eyes;
So that he was entrusted with the care
And charge of all the pris'ners that were there:
All were committed unto Joseph's hand,
And what was done, was done at his command.
The prison-keeper took no care at all,
Of ought that he entrusted him withal;
Because he saw that God was with him, and
All things did prosper that he took in hand.

CHAP. XL.

And now, whilst Joseph in confinement lay,
It came to pass upon a certain day,
That Pharaoh King of Egypt, being wroth
With his chief butler, and chief baker both,

For their offences, put them both in ward,
In the house of the captain of the guard:
Into the place where Joseph was confin'd,
Unto whose custody they were resign'd;
And he attended on them in the prison.
And there they were continue'd for a season,
During which time it chanced both of them
Did in the same night dream each man his dream:
Which dreams, according to interpretation,
Had to themselves particular relation.
And Joseph coming early the next day,
Into the room where Pharaoh's servants lay,
Beheld their countenances much dejected:
Wherefore he said, What evil hath effected
This melancholy frame, what is't that causes
These marks of discontentment in your faces?
Then said they, We have dream'd each man his dream,
And there is no man to interpret them.
Then Joseph said, Your dreams to me make known.
Interpretations are from God alone.
Then unto Joseph the chief butler told
His dream, and said, Methought I did behold
A vine, whereon three branches did appear,
Which seem'd to bud, to blossom, and to bear
Clusters of full ripe grapes, which to my thinking
I press'd into the cup for Pharaoh's drinking.
And Joseph said, Thy dream doth signify,
Thou shalt enjoy thy former dignity:
The branches which thou sawest are three days,
In which King Pharaoh will his butler raise
And to thy place again will thee restore,
And thou shalt serve him as thou'st done before:
But do not, when it shall be well with thee,
Forget me, but show kindness unto me,
And unto Pharaoh represent my case,
That I may be deliver'd from this place;
For I was stol'n out of the Hebrew's land,
And also here am wrongfully detained.
Then the chief baker having understood,
That the interpretation was so good,
He told his dream to Joseph too, and said,
Lo, I had three white baskets on my head,
And in the uppermost there seem'd to be,
Of baked provision, great variety,
Fit for King Pharaoh's table, and there came
A flock of birds, and seem'd to eat the same.
And Joseph said, Thy dream portends thy fall,
For at the end of three days Pharaoh shall
Lift up thy head, and hang thee on a tree,

So that the birds shall feast themselves on thee.
And on the third day Pharaoh made a feast
Unto his servants, and among the rest
The butler and the baker were brought forth,
The day being kept in memory of his birth.
And to his place King Pharaoh did restore
His butler, and he served him as before.
But the chief baker he condemn'd to die,
According unto Joseph's prophecy.
Yet though the butler had regain'd his place,
He was unmindful of poor Joseph's case.

CHAP. XLI.

And now when two years' time was fully past,
And Joseph from confinement not releast,
It came to pass that Pharaoh dream'd, and
He seemed by a river-side to stand,
Whence he seven fat well-favour'd kine beheld,
Come up and grazed in the neighbouring field.
And after them there came up seven more,
Lean and ill-favour'd, and did soon devour
The seven fat kine which came up just before.
So Pharaoh 'woke, and mus'd awhile, and then
Soon as his sleep his dream returned again:
Wherein he saw upon one stalk there stood
Seven ears of corn exceeding rank and good,
And seven others, with the east wind blasted,
And withered, sprang up, and quickly wasted
The seven good ears, and quite devour'd them:
And Pharaoh 'woke, and lo, it was a dream.
And in the morning he was discontent,
And for the wise men and magicians sent,
To ease his mind; but there was none of them
That could interpret to the king his dream.
Then the chief butler, making his address
Unto King Pharaoh, said, I now confess
My former faults, for when the king was wroth
With his chief butler, and chief baker both,
It pleased him, to put us both in ward,
In the house of the captain of the guard:
And in one night we dream'd a dream, each one
According to 's interpretation:
And there was then an Hebrew there in ward,
A youth that serv'd the captain of the guard:
To whom we told whereof we had been dreaming,
And he interpreted to us the meaning;
And what he said fell out accordingly,
Me he restored to my dignity,
But told the baker he should surely die.

Then Pharaoh sent a messenger in haste,
And Joseph from the dungeon was releas'd:
And having shav'd himself and chang'd his clothes,
Into the presence of the king he goes.
To whom King Pharaoh said, I have been told
Thou canst the meaning of a dream unfold:
Now I have dream'd a dream, and there is none
Can give me the interpretation.
And Joseph said, I cannot do this thing
Myself, but God shall answer thee, oh king.
Then Pharaoh said to Joseph, In my dream,
As I stood by a river's side, there came
Up from the river seven well-favour'd kine,
And fed upon the banks, all fat and fine,
And after them there came up seven more,
Lean and ill-favour'd, and exceeding poor:
Such as the land of Egypt never bred,
And on the seven well-favour'd kine they fed,
And eat them up, but 'twas not to be seen
That they had eat them, they look'd still so thin.
So I awoke, and mus'd awhile, and then
Soon as my sleep, my dream return'd again;
Wherein I saw upon one stalk there stood
Seven ears of corn, exceeding rank and good:
Then seven others, with the east wind blasted,
And withered, came up, and quickly wasted
The seven good ears, and quite devoured them.
And being unsatisfied about my dream,
I sought unto the wise men of the nation,
But they could give me no interpretation.
And Joseph said, Thy dream, oh king! is one,
God shews to Pharaoh what he will have done.
The seven fat kine and seven good ears agree
To shew, seven years of plenty there shall be.
The seven lean kine, and seven blasted ears,
Denote there shall be famine seven years.
This I declare to Pharaoh, God doth shew
To thee, oh king! what he's about to do.
Behold seven years of plenty are at hand,
Which shall be very great throughout the land.
And after them seven years of famine shall
Arise, and shall consume the land, and all
The former plenty shall not be perceiv'd,
So much the land with famine shall be griev'd.
And since the dream was doubl'd to the king,
It is because God hath decreed the thing,
And on this land the same will shortly bring:
Now therefore if I may the king advise,
Let him look out a man discreet and wise,

And make him overseer of the land:
And substitute men under his command
To gather a fifth part for public use,
Of what the seven plenteous years produce;
And in the cities lay it up for store,
Against the famine in the land grows sore;
And let it be repos'd in Pharaoh's hand,
That so the famine may not waste the land.
And when King Pharaoh and his servants heard
The propositions Joseph had preferr'd,
They were acceptable in Pharaoh's eyes,
And in the eyes of all his court likewise:
So that he said, Can such an one be found?
A man in whom God's Spirit doth abound.
And Pharaoh said to Joseph, Forasmuch
As God's great kindness unto thee is such,
As to reveal this thing to thee, I know
No man so wise or so discreet as thou.
Be thou therefore the ruler of the land,
And let my people be at thy command;
Thou shalt in all things be as great as I,
Save only in the royal dignity.
Behold this day I have advanced thee
Said he, to be a man of high degree
Throughout the land. And therewithal the king
Bestow'd on Joseph his own royal ring;
And him with robes of state did richly deck,
And put a chain of gold about his neck,
And in his second chariot made him ride,
And as he past, Bow down the knee they cry'd,
With so great honour was he dignifi'd.
And Pharaoh said moreover, I am king,
No man shall dare to purpose any thing,
Or move his hand or foot in all this nation,
Unless it shall be by thy approbation.
He also gave to Joseph a new name,
And for a wife gave him a princely dame,
Who was the daughter of a priest of fame.
(Now Joseph had attained his thirtieth year,
When he before King Pharaoh did appear.)
And he went out from Pharaoh's presence, and
Began his progress over all the land.
Now in the seven plenteous years, the field
Did its increase in great abundance yield.
And Joseph gather'd all that plenteous crop,
And in th' adjacent cities laid it up:
Which like unto the sand upon the shore,
Did so abound that he could count no more,
Such was the plenty that the earth then bore.

And unto Joseph there was born a son,
Even by the daughter of the priest of On,
Before the years of famine were begun;
The which he call'd Manasseh, for, said he,
God makes me to forget my misery,
And all my father's house. And after him
Was born another he called Ephraim;
For God, saith he, hath made me to possess
Abundance in the land of my distress.
And when the seven plenteous years were gone,
The seven years of famine next came on,
As Joseph said, and there was a great dearth
In every nation throughout all the earth;
But in the land of Egypt there was bread.
And when the people almost famished,
Complained to the king, he bade them go
To Joseph, and whate'er he said to do.
And now the famine daily waxing sore,
Joseph began to bring forth of his store,
Which he had laid up for the public good;
To whom th' Egyptians came and bought their food.
And people from all countries far and near
To Egypt came to buy provision there;
For in all lands the famine was severe.

CHAP. XLII.

And now, behold, when Jacob had been told
That there was corn in Egypt to be sold,
He said unto his sons, Why stand ye thus?
Go down to Egypt and buy corn for us;
That so our craving stomachs may be fed,
And not be here and die for lack of bread.
Thus Jacob's ten sons were to Egypt sent,
But Joseph's brother Benjamin ne'er went.
For why, his father said, I will not send him,
Lest peradventure some ill chance attend him.
And Joseph's brethren came among the rest
To buy provision, for they were distress'd.
Now he was governor of all the land,
And all the corn of Egypt in his hand.
Wherefore his brethren, when they came to treat
With him for corn, bow'd down e'en at his feet:
And he no sooner saw them but he knew them,
And show'd himself extremely strange unto them:
And very roughly asked who they were,
From whence they came, and what their bus'ness there.
And they made answer, We thy servants from
The land of Canaan to buy food are come.
Now tho' they knew him not, yet he knew them,

And calling now to mind his former dream,
He said, I do suspect ye're come as spies,
To see in what distress our country lies.
But they reply'd again, My lord, we're come
Only to buy some food to carry home.
Think not thy servants spies, but true men rather,
For we are all the children of one father.
Nay, nay, said he, but ye are come to pry
Into the nation's great necessity.
But they reply'd again, Thy servants are
Inhabitants of Canaan, and declare,
That we're twelve brethren, whom one man begot,
The youngest is at home, and one is not
Well then, said Joseph, hereby shall I know,
Whether ye're spies, as I have said, or no;
Now by the life of Pharaoh do I swear,
Until your brother come I'll keep you here.
Send one of you and fetch the lad to me,
And you shall be confin'd, so shall there be
A proof of what you say before mine eyes,
Or by the life of Pharaoh ye are spies.
Then he for three days put them all in ward,
And on the third day said, I have regard
To equity, therefore if ye are true
And honest men, do this; let one of you
Be bound in prison here, and let the other
Go carry corn home and bring me your brother;
So shall ye be approv'd and shall not die.
And they prepared to do accordingly.
And as they were discoursing to each other,
They said, We were in fault about our brother,
In that we saw his soul in great distress,
And yet were so exceeding pitiless,
As not to hearken to his earnest cries:
This is the cause of these our miseries.
And Reuben said, You know I did forewarn,
And beg that you would do the child no harm;
But you would not do then as I desir'd,
And now his blood is at our hands requir'd.
Thus they discours'd about the cause that brought
Their present trouble, but they little thought
That Joseph knew of what they did confer,
Because he spake by an interpreter.
And he being moved at their words withdrew
To weep, and then returned to renew
His former talk; and choosing Simeon out,
Before them all he bound him hand and foot.
And gave command to fill their sacks with grain,
And to restore their money to 'em again;

And for their journey gave them food to eat;
In such sort Joseph did his brethren treat.
Then with their asses laden towards home
They went, and when into their inn they come
As one of them his sack of corn unty'd,
To give his ass some provender, he spy'd
His money in his sack again return'd;
Wherefore he call'd his brethren and inform'd
Them that his money was returned back.
Behold, said he, it is here in my sack.
On sight whereof their hearts were sore dismay'd,
And being very much affrighted said,
What is the thing that God's about to do,
That we do thus these troubles undergo?
Then coming to their father they related,
After what sort they were in Egypt treated:
And said, the man that's lord of all the land,
And hath the store of corn all in his hand,
Spake roughly to us, and affirm'd that we
Were come the weakness of the land to see.
To whom we said, We are all honest men;
We are twelve brethren, whereof here are ten,
And two elsewhere, all which one man begot,
The youngest's with our father, one is not.
Then said the ruler of the land, Hereby
Shall I make proof of your integrity:
Let one of you continue here with me,
And take provision for your family;
And get you gone and bring the youngest hither,
That so I may be satisfied whether
Ye are true men, as you make protestation,
Then I'll release him, and give toleration
To you to come and traffic in the nation.
And now behold as they their sacks unloos'd
To empty out their corn, there was unclos'd
In each man's sack his money therein bound,
As when they came from home, which when they found,
Both they and their old father were afraid;
And to his sons afflicted Jacob said,
You of my children have bereaved me,
Joseph and Simeon now do cease to be;
And of my Benjamin you would deprive me,
These things do ev'n into distraction drive me.
Then Reuben said, My father I resign
To thy disposing these two sons of mine;
Give me the lad, and let them both be slain,
If I do not return him safe again.
But he reply'd, I will not let him go,
For why his brother is deceas'd you know;

And if upon the way some evil thing
Should happen to the lad, you then will bring
These my grey hairs with sorrow to the grave;
For he's the only comfort that I have.

CHAP. XLIII.

And now the famine still continuing sore,
And having spent all their late purchas'd store,
Their father bids them to go down for more
To whom when Judah had himself address'd,
He said, The man did solemnly protest,
If we without our brother came again,
To seek his face would be for us in vain:
If therefore thou wilt send him, well and good,
Then will we willingly go down for food;
But if thou wilt not, we must let thee know,
We are resolved that we will not go:
For, as I said before, the ruler swore
Without him we should see his face no more.
Then Israel said, Why were you so unkind
To say you had a brother left behind?
The man, said they, was so inquisitive,
He asked if our father were alive,
Or if we had a brother, whereunto
Accordingly we answer'd, could we know
If he would bid us bring the lad or no?
Moreover Judah to his father said,
If thou wilt but entrust me with the lad,
We will begone, that so both thou and we
May be preserved with our family:
I will be surety for him, if I fail
To bring him back, on me the blame entail;
For if we had not lingered, we had been
By this time here the second time again.
Well then, said Isr'el, if it must be so,
My sons, take my advice before you go;
Provide some of the best fruits of the land,
To give the man a present from your hand;
Balm, myrrh, and spices, and a little honey,
Some nuts and almonds, and take double money,
For peradventure it was a mistake,
In that our money was returned back.
And take your brother Benjamin and go,
And God Almighty grant the man may shew
You mercy, that you may bring back again
Your other brother, and my Benjamin,
And if I am bereav'd, so have I been.
Then did the men prepare the present, and
They took their money double in their hand

With Benjamin, and down to Egypt went,
Who unto Joseph did themselves present.
Who, when he saw that Benjamin was come,
Order'd his steward to conduct them home,
And to provide a dinner, for, said he,
I do intend these men shall dine with me.
Then did the steward as his master said,
And brought them home, whereat they were afraid,
And said, The man hath caus'd us to come in,
Because our money was return'd again;
To take occasion now to fall upon us,
And make us slaves, and take our asses from us.
Unto the steward they drew nigh therefore,
And thus communed with him at the door:
O sir, say they, we came at first indeed
To buy provision to supply our need;
And in our inn as we our sacks unloos'd,
We found our money therein all inclos'd
In its full weight, whereat surpris'd with fear,
Not knowing who had put our money there,
We now have brought it in full weight again,
And other money too, to buy more grain.
Peace, peace, said he, let not fear seize upon you
For I had the disposing of your money:
God, unto whom you and your father bow,
Hath giv'n you treasure in your sacks I trow.
And then releasing Simon, who had been
Confin'd in Joseph's house, he brought them in
And set them water, and they wash'd their feet;
And gave their asses provender to eat.
Then they made ready, against Joseph came,
Their gifts, in order to present the same
At noon; for they were told he did design
To have their company with him to dine.
And now when Joseph was returned home,
Into his presence they with rev'rence come,
And brought their presents in and laid before him,
And fell down at his feet for to adore him.
Then he inquired if they all were well,
And said, When you were here I heard you tell
Of an old man, your father, how does he?
Is he in health, or doth he cease to be?
Whereto in humble sort they thus reply'd,
Thy servant, ev'n our father, doth abide
In perfect health, which having said,
They bowed their heads and great obeisance made.
And Joseph viewing Benjamin his brother
(They being both the children of one mother)
He asked if he were the lad of whom

They spake, then said, God give thee grace, my son.
Then making haste to find a secret place
To weep, because his bowels yearn'd apace
Upon his brother, to his chamber went,
Where having giv'n his troubled spirits vent,
He washed his face, and did himself refrain,
And to his brethren then came forth again,
And bade his servants they should set on bread.
At his command the tables were all spread;
One for himself, and for his friends another,
And for the Egyptians one apart from either,
That so they might not eat bread altogether;
For it is held a great abomination
For them to eat among the Hebrew nation,
And they were placed as their age required,
The eldest first, whereat the men admired.
And from his table Joseph sent them messes;
But in a larger manner he expresses
To Benjamin his kindness, which was such,
That he appointed him five times as much
As to the rest: and they drank plenteously,
Till they were merry in his company.

CHAP. XLIV.

And to his steward Joseph spake, and said,
Give these men corn as much as they can lade;
And in their sacks bind each man's money up,
And in the youngest's put my silver cup
Besides his money: and he made haste and did
According as his master had commanded.
And in the morning by the break of day,
With asses laden they were sent away:
And now, e'er they had scarce the town's end pass'd,
He sent his steward after them in haste,
And said, Go, follow them, and ask them why
They have dealt by me so ungratefully?
And say unto them, You have done great evil
To rob my master, who hath been so civil,
And steal the cup wherein he drinks his wine;
Is it not it whereby he doth divine?[10]
Then he pursu'd and quickly overtook
Them, and these very words to them he spoke.
To whom they said, Why hath my lord such thought?
Oh, God forbid that we should be so naught;[11]
Behold, thou know'st we brought the money back
The which we found bound up in each man's sack,
Which shews that we had no design to cheat;
How then should we now steal your master's plate?
With which of us thy servants it is found

Let him be slain, and we to slavery bound.
Now as you say, said he, so let it be,
He shall be bound, but you shall all go free.
Then they unladed ev'ry man his beast,
And to his view expos'd their sacks in haste.
And he from first to last them searched round,
And lo, the cup on Benjamin was found:
Thereat surpris'd, each man his garment rent,
And lade his beast, and back again they went.
And now when Judah and the rest were come
To Joseph's house, (for he was yet at home)
They fell before him to the ground, to whom
He said, What deed is this that you have done?
Are you not sensible that such a one
As I, can certainly thereof make trial?
Then Judah said, My lord, there's no denial:
We cannot clear ourselves. The Lord hath sent,
For our misdeed, this heavy punishment.
Behold, to be thy slaves we all are bound,
Both we, and he on whom the cup was found.
Then Joseph said, The Lord forbid that I
Should exercise so great severity:
For he with whom 'tis found, and he alone
Shall be my servant, you may all be gone.
Then unto Joseph, Judah drawing near,
Said, O my lord! I pray be pleas'd to hear
Thy servant speak, and be not angry now,
For as King Pharaoh is ev'n so art thou.
My lord did bid thy servants to discover
Whether we had a father or a brother;
And we made answer that thy servants had
An ancient father and a little lad,
The child of his old age, who was our brother,
And he the only child left of his mother,
His brother being dead; and that this lad
Was all the comfort that our father had.
Then thou wert pleas'd to bid thy servants bring
The lad, that thou might'st have a sight of him.
And we made answer, if the lad should leave
His father, it would bring him to his grave:
And thou didst then protest it was in vain
For us without him to come here again.
Then towards home thy servants went their way,
And told our father what my lord did say.
And in a while, when all our corn was spent,
Thy servant, ev'n our father, would have sent
To buy more food; to whom thy servant said,
We cannot go except thou send the lad.
Because the man did solemnly declare,

Unless we brought him we should not come there.
And then thy servant, ev'n our father, said,
Ye know that by my wife two sons I had,
And one of them went forth and came no more,
Which made me think some beast did him devour.
And if I now should also condescend
To let this go, and mischief should attend,
You will with sorrow bring me to my end.
When to my father I shall come therefore,
And he shall see that I do not restore
The lad again, he certainly will die,
(Since in his life my father's life doth lie)
And we shall bring him to his grave thereby.
For I became a surety for the lad
Unto my father, unto whom I said,
If I do not in safety him deliver,
Then let me bear the blame to thee for ever.
I humbly pray thee, therefore, to accept
Me in his stead, and let me here be kept
My lord's bond-slave, and let the lad go free:
For how can I, thy servant, bear to see
The evil that shall on my father come,
If that the lad return not safely home.

CHAP. XLV.

Then Joseph, who by no means now could hide
His brotherly affection longer, cry'd,
Put all men forth; and he was left alone
When to his brethren he himself made known.
Then Joseph weeping lifted up his voice
So loud, that Pharaoh's servants heard the noise.
And to his brethren did himself discover,
And said, Lo! I am Joseph your own brother;
And doth my father live? Whereat amaz'd,
They could not speak, but at each other gaz'd.
Then Joseph said, Come near, I pray, behold,
I am your brother Joseph whom ye sold
To Egypt, be not grieved now therefore,
Nor vex yourselves, for God sent me before
To save life; for these two years there hath been
A famine, and five more to come, wherein
Seed time nor harvest shall at all be seen.
The Lord, I say, hath sent me to provide
A place, and strangely save your lives beside.
So now ye sent me not, but it was rather
The Lord, and he hath made me as a father
Unto the king, lord of his household, and
A ruler over all this spacious land.
Unto my father, therefore, go your way,

And tell him, Thus doth thy son Joseph say:
The Lord hath rais'd me to a high degree
In Egypt, tarry not, but come to me,
And thou shalt dwell in Goshen and be nigh me,
And with provision there will I supply thee;
Both thou and thine, flocks, herds, and all thou hast,
(For yet these five years will the famine last)
Lest otherwise, provision being scant,
Thou and thy family may come to want.
Behold, both you and Benjamin my brother
Do see that it is I and not another.
Go tell my father this amazing story,
And bring him hither to behold my glory.
Then falling on his youngest brother's neck,
And he on his, they o'er each other wept.
And to the rest he did likewise, wherefore
They now were more familiar than before.
And now whilst they discoursed, the report
Of their arrival came to Pharaoh's court,
And he was pleas'd thereat, wherefore he said
To Joseph, let thy brethren straightway lade
Their beasts with corn, and thus unto them say,
Unto your native country haste away,
And fetch your father, and your households, and
I'll feed you with the good things of the land;
And since you are commanded by the king,
Take wagons with you hence wherein to bring
Your wives, your little ones, and come down hither,
Your father, you and yours altogether;
And never heed to bring your household stuff,
For here in Egypt you shall have enough.
Then did the Isr'elites accordingly:
And Joseph ordering them a large supply
Of necessaries for their journey, sent
Wagons according to the king's intent.
And to each man he gave a suit of clothes,
But on his brother Benjamin bestows
Five suits, and as a token of his love,
A sum of money over and above.
And thus he sent ev'n for his father's use,
Of the best things that Egypt did produce,
Ten asses load, and ten she asses load
Of bread and meat, to spend upon the road.
Then sending them away, he said, I pray
See that you do not fall out by the way.
And leaving Egypt with their num'rous train,
Unto their father they returned again:
To whom, as soon as e'er they did arrive,
They said, Our brother Joseph's yet alive,

And lord of all the land, which sore dismay'd
Him, for he scarce believed what they said.
Then they of all that pass'd gave him relation.
And shewed the wagons for a confirmation
Which being manifest before his eyes,
He rais'd himself, and said, It doth suffice;
Joseph my son is yet alive, and I
Will go to see him once before I die.

CHAP. XLVI.

Then Isr'el setting forward on his way
With all his household, came to Beersheba;
And offer'd sacrifice there to implore
The God his father Isaac did adore.
And in the visions of the night God spake
To him, and said, Fear not to undertake
This journey into Egypt, for I am
The God of thy forefathers, Abraham
And Isaac; to the land of Egypt I
Will go with thee, and there will multiply
Thy offspring, and of thee will surely make
A mighty nation, and will bring thee back;
And thy son Joseph there thine eyes shall close.
After which vision he from thence arose,
And in the wagons which King Pharaoh sent,
He and his family to Egypt went:
His sons, their wives and children, and the rest
Of their concerns, whereof they were possest
When they in Canaan dwelt, and they were then
No more in number but threescore and ten.
And when to Egypt Israel drew near
He sent before him Judah, to prepare
His way to Goshen, which when Joseph heard,
Immediately his chariot he prepar'd;
And unto Goshen he directly went,
And to his father did himself present:
And being over-joy'd fell on his neck,
And for a good while thereupon he wept.
Then Jacob said, Since thou yet liv'st, and I
Have seen thy face once more, now let me die.
And Joseph said, My brethren I will go
Unto King Pharaoh, and will let him know
That you, and all my father's house are come;
And that your occupation when at home,
Hath been in feeding cattle altogether,
And that you've brought your flocks and herds all hither.
Now therefore when you come before the king,
And he should ask you what your trade hath been,
Say thus: Thy servants from our youth till now

Have dealt in cattle, we and our fathers too,
That he may let you dwell in Goshen, for
Th' Egyptians do a shepherd's life abhor.

CHAP. XLVII.

Then to King Pharaoh Joseph went and said,
My father and his sons, with all they had
In their own country, are come down to me,
And in the land of Goshen now they be.
Five of his brethren also with him went,
Whom he unto King Pharaoh did present,
And Pharaoh asked them about their trade,
And they unto the king reply'd and said:
We and our fathers while we were at home
Were shepherds all, and now behold, we come
With all our flocks, to get some pasture here,
For in our land the famine is severe.
We therefore pray thee to appoint a portion
Unto thy servants in the land of Goshen.
And Pharaoh said to Joseph, I empow'r thee
To use thy pleasure, Goshen is before thee;
Settle thy father and thy brethren there,
And if among them active men there are,
Commit my cattle to their special care.
And Joseph brought his aged father in
Before the king, and Jacob blessed him.
And Pharaoh asking him about his age,
He said, The years of my life's pilgrimage
Are but an hundred thirty, very few
And evil, nor have I attain'd unto
The years of my forefathers longer age,
Which they pass'd thro' in this their pilgrimage.
And Jacob bless'd the king again, and then
Out of his presence he return'd again.
And Joseph plac'd his father and relations
In Egypt, and appointed them possessions
In the best of the land, ev'n in the land
Of Rameses, according to the king's command:
And there he nourished them with fit supplies
Of bread, according to their families.
And now the people having spent their store,
And famine still increasing more and more,
Egypt and Canaan too, for want of bread,
Were sore distress'd and almost famished.
And Joseph took the money they did bring
To buy their corn, and kept it for the king.
Wherefore the people came to represent
Their case to him, both corn and coin being spent.
And Joseph said, If money be grown scant,

Bring me your cattle and ye shall not want.
And they brought horses, asses, and their flocks
And herds of cattle, ev'n all their stocks,
And gave to Joseph in exchange for bread,
For which the people he for that year fed:
And when that year was past, the second year
They came again, and said, We can't forbear
To let thee know our want, my lord doth know
Thou hast our money and our cattle too,
And there is nothing left (so hard's our fate)
But only each man's person and estate:
If thou wilt give us bread, into thy hands
Will we resign our persons and our lands:
And be the servants of the king for ever.
From death therefore our hungry souls deliver,
And take some pity on our wretched state,
Lest we die, and the land be desolate.
And the Egyptians sold each man his field,
Because the famine over them prevail'd;
And all their lands became the king's possession,
And Joseph placed them at his own discretion.
But the land of the priests he purchased not,
For Pharaoh had assigned to them their lot:
And they received their food from Pharaoh's hands,
Wherefore they had no need to sell their lands.
And Joseph said unto them, Now behold,
You and your lands are unto Pharaoh sold:
Lo! here is seed to sow in each man's field,
And when the land its ripe increase shall yield,
A fifth part shall belong unto the crown,
And the other four parts shall be your own,
For seed to sow your lands, and for supplies
Of food convenient for your families.
And they said; Thou hast sav'd our lives, my lord,
Thy gracious favour unto us afford,
And we will do according to thy word.
And Joseph made it a decree, to stand
Ev'n to this day throughout th' Egyptian land;
That Pharaoh should have a fifth part, except
The priests' lands, which unto themselves they kept.
And in the land of Egypt ev'n in Goshen,
Did Isr'el dwell, and therein had possession;
And grew and multiply'd exceeding fast.
And Jacob liv'd till seventeen years were past:
So that the sum of Jacob's age appears
To be an hundred forty-seven years.
And when the time approach'd that he must die,
He called Joseph, unto whom he said, If I
Have now found favour in thy sight, I pray,

Swear thou unto me that thou wilt not lay
My bones in Egypt, for I fain would lie
Among my ancestors when e'er I die,
And not be bury'd here; therefore fulfil
This my desire; and he reply'd, I will:
And he said, Swear unto me, which he did:
Then Jacob bow'd himself upon his bed.

CHAP. XLVIII.

And now when Joseph heard his father lay
Even at the point of death he hastes away
To visit him, and took along with him
His son Manasseh, and's son Ephraim.
Whereof when Jacob heard he strength'ned
Himself, and rose and sat upon the bed:
And thus to Joseph said, Lo! God appeared
To me at Luz in Canaan, and declared,
That he would bless, and make me a great nation,
And give my seed that land for a possession:
And Jacob said, Behold, these sons of thine
As Reuben and as Simeon shall be mine;
And all the rest that shall be born to thee
Hereafter, shall be thine, and they shall be
Call'd by the name of their own family.
Behold thy mother died upon the way,
When I from Padan came, near Ephratah,
The which is in the land of Canaan, where,
To wit, in Bethlem, did I bury her.
And Jacob seeing Joseph's sons were there,
He asked of him who the children were.
And Joseph said, My father, lo! these be
The sons, God in this place hath given me.
Then Jacob said, I pray thee bring them nigh
To me, and I will bless them e'er I die.
(Now Jacob's eyes, by reason of age, were dim)
And Joseph brought his sons near unto him,
And Jacob kissed and embraced them:
And said, I never thought to see thy face,
And lo! the Lord hath shewn me of thy race.
And Joseph from between his knees brought forth
His sons, and bow'd himself even to the earth:
And in his right hand held up Ephraim,
Towards his father's left hand guiding him
And in his left hand to his father's right,
He held his son Manasseh opposite.
And Isra'l stretching our his right hand, laid
It on the youngest, namely Ephraim's head:
And laid his left hand wittingly upon
Manasseh's head, although the eldest son.

And Jacob blessed Joseph, saying, The God
Of heaven, in whose paths my fathers trod,
Who all my life hath nourish'd me, even he
Who from all evil hath redeemed me,
Bless both the lads, and let them bear my name,
And the name of my fathers Abraham
And Isaac, and let them multiply
In the midst of the earth exceedingly.
And Joseph seeing his father's right hand laid
On Ephraim's head, he was displeas'd, and said,
Not so, my father, lay this hand upon
Manasseh's head, for he's the eldest son:
And therewithal attempted to have laid
His father's right hand on Manasseh's head
But he refus'd and said, I know't my son,
I know't full well, he also shall become
A people, and be mighty: But indeed
His younger brother shall him far exceed,
And many nations shall come from his seed.
Thus Jacob blessed them, and said, In thee
Shall Isra'l bless, and say, God make thee be
Like Ephraim and Manasseh. Thus did he
Prefer the youngest to the first degree.
And Isra'l said to Joseph, Lo! I die,
But God shall visit you, and certainly
Shall bring you back unto your father's land.
And thou shalt have a portion from my hand,
Above thy brethren, which with sword and bow
I took from th' Amorite, my deadly foe.

CHAP. XLIX.

And Jacob called all his sons together,
And said, Ye sons of Jacob come you hither:
And hearken what your aged father says,
Who tells you what shall be in the last days.
Reuben my first born, of my strength the flow'rs,
The excellency of dignity and power:
Unstable as water, be for ever vile,
Because thou did thy father's bed defile.
Simeon and Levi 're brethren. Instruments
Of cruelty lodged in their tents.
Come not, my soul, their secret councils nigh,
My honour, with them have no unity:
For in their wrath they caused a man to fall,
And in their self-will digged down a wall.
Curs'd be their anger, fierce, yea cursed be
Their wrath, for it was full of cruelty.
In Jacob therefore let their seed be spread,
And every where in Israel scattered.

Judah shall have his brethren's praise, and they
Shall bow before him; he his foes shall slay.
Judah's a lion's whelp return'd from prey,
He stoop'd, he couch'd, and as a lion lay;
As an old lion, who shall dare molest,
Or rouse him up, when he lies down to rest.
The sceptre shall from Judah never start,
Nor a lawgiver from his feet depart;
Until the blessed Shiloh come, to whom
The scatter'd people shall from all parts come:
Binding his foal unto the choicest vine,
He wash'd his garments, all of them in wine:
His eyes shall with the blood of th' grapes look red,
And milky whiteness shall his teeth o'erspread.
Lo! Zabulon shall dwell upon the sea,
And heaven for the ship's security,
And unto Zidon shall his border be.
And Issachar is a strong ass between
Two burdens crouching, who when he had seen
That rest was pleasant, and the land was good,
His servile neck unto the yoke he bow'd.
Dan as a judge shall over Isra'l sway,
He shall be as a serpent in the way,
To bite the horse, and cast the rider down.
O God! I have look'd for thy salvation.
Gad by a troop shall be o'ercome, but he
Shall at the last obtain the victory.
The bread of Ashur shall be fat indeed,
And royal dainties shall from his proceed.
Like to a hind let loose is Naphtali,
He speaketh all his words acceptably.
Joseph's a fruitful bough, whose branches tall
Grow by a well, and over-top the wall:
By reason of hatred which the archers bore,
They shot at him and griev'd him very sore,
But Joseph's bow in its full strength abode
And by the arm of Jacob's mighty God,
He was indu'd with strength, from whence alone
Is Isra'l's shepherd, and chief corner-stone:
Ev'n by my father's God, who shall assist
Thee, by th' Almighty God shalt thou be blest,
With blessings from above, and from below,
With blessings of the breast, and womb also.
Thy father's blessings have prevail'd beyond
My ancestors. Unto the utmost bound
Of the perpetual hills, yea let them rest
On Joseph's head, and let him be possest
Of all, who was divided from the rest.
Young Benjamin shall wolf-like take his prey,

And part by night what he hath took by day.
All these are the ten tribes of Israel,
And thus their father did their fate foretell:
And blessed every one of them apart,
According to their personal desert.
Moreover he gave them a charge and said,
Lo! I shall die, but let my bones be laid
Among my ancestors in Canaan, where
Of Ephron, Abraham bought a sepulchre,
Together with a field, to be a place
Of burial, for him and all his race.
(There Abraham and Sarah lie, and there
They Isaac and Rebecca did inter,
And there when Leah died I buried her.)
The field was purchas'd of the sons of Heth.
Thus having said, resigning up his breath
To him that gave 't, his feet into the bed
He drew, and so was number'd to the dead.

CHAP. L.

And Joseph fell upon his father's face,
And did with tears his lifeless lips embrace:
And sends for his physicians and advises
Them to embalm his father's corpse with spices.
And they did so, and forty days did pass.
(For so the manner of embalming was)
And the Egyptians mourned for the space
Of three score and ten days, which being expired
He spake to Pharaoh's servants and desired,
That they would please to speak in Pharaoh's ear,
And tell him that my father made me swear,
That I should bury him in Canaan, where
He hath provided his own sepulchre.
I therefore pray thee that I may obtain
Thy leave, and I will soon return again.
And Pharaoh said, Since thou hast sworn, fulfil
Thy oath, according to thy father's will.
And Joseph went up to accompany
His father's corpse with great solemnity.
And with him went up Pharaoh's servants, and
The prime nobility of all the land,
And Joseph's household, and his brethren all,
Only their flocks, and herds, and children small
Were left behind. Moreover there went up
Chariots and horsemen, ev'n a mighty troop.
And they came up to Atad's threshing floor
Beyond the river Jordan, where full sore
They mourned for him till seven days were past,
So long their mourning in that place did last.

Which when the Canaanites beheld they said,
Surely some eminent Egyptian's dead.
Wherefore they call'd it Abel-mizraim.[12]
Thus did his sons as he commanded them.
For to the land of Canaan they convey'd
Him, and in Machpelah near Mamre, laid
His body in the cave which Ephron sold
To Abraham, for him and his to hold.
And thus when Joseph fully had perform'd
His father's will, to Egypt he return'd,
Together with his brethren, and with all
Them that came with him to the funeral.
Now Joseph's brethren being well aware
That they were fatherless, began to fear
That he would hate them, and requite them all
The evil they had treated him withal.
Wherefore to him they sent a messenger
And said, Behold our father did declare
Before he died, that we should come and say,
Forgive thy brethren's trespasses, I pray;
And their misdeeds, for they have been unkind.
And now we humbly pray thee be inclin'd
To pardon our offences, and the rather
For that we serve the God e'en of thy father.
And Joseph wept when they thus spake, and they
Came nearer, and before him prostrate lay,
And said, We are thy servants all this day.
And Joseph bad them not to be afraid,
For in the place of God am I he said:
For though you meant me ill, God meant it good,
And sent me hither to provide you food.
Now therefore trouble not yourselves, for I
Will nourish you, and all your family.
After this manner did he satisfy,
And treat them with extreme civility.
And Joseph and his father's house remain'd
In Egypt, and he liv'd till he attain'd
An hundred and ten years, and liv'd to see
Of Ephraim's children to the third degree.
And Macher's children of Manasseh's tribe
Were also born some time before he died.
Then Joseph said, My brethren, lo! I die,
But God will visit you undoubtedly;
And to that land again whereof he spake
Unto our ancestors, will bring you back.
And Joseph also made his brethren swear,
That they would not inter his body there.
And thus he ended his life's pilgrimage,
Being an hundred and ten years of age;

And was embalm'd, and in a coffin laid,
In Egypt, till he could be thence convey'd.

THE GENERAL EPISTLE OF JAMES

CHAP. I.

Unto the twelve tribes scattered abroad,
James, an apostle of the living God,
And of the Lord Christ Jesus, salutation.
My brethren, when you fall into temptation
Of divers kinds, rejoice, as men that know
From trial of your faith doth patience flow.
But let your patience have its full effect,
That you may be entire, without defect.
If any of you lack wisdom, let him cry
To God, and he will give it lib'rally,
And not upbraid. But let him ask in faith,
Not wavering, for he that wavereth,
Unto a wave o' th' sea I will compare,
Driv'n with the wind and tossed here and there.
For let not such a man himself deceive,
To think that he shall from the Lord receive.
A double-minded man most surely lacketh
Stability in all he undertaketh.
Let ev'ry brother of a low degree
Rejoice in that he is advanc'd, but he
That's rich in being made low, for he shall pass
Away, as doth the flow'r of the grass.
For as the grass, soon as the sun doth rise,
Is scorch'd by reason of the heat, and dies;
Its flow'r fades, and it retains no more
The beauteous comeliness it had before,
So fades the rich man, maugre all his store.
The man is blest that doth endure temptation
For when he's try'd, the crown of God's salvation,
The which the Lord hath promised to give
To them that love him, that man shall receive.
Let no man be possest with a persuasion,
To say, when he falls under a temptation,
That God's the cause; for with no evil can
God be tempted, nor tempts he any man.
But every man is tempted when he's drawn
Away, and by his lusts prevail'd upon;
Then when lust hath conceiv'd, it ushereth
In sin, and sin when finished brings death.
Err not, my brethren, whom I dearly love,
Each good and perfect gift is from above,
Down from th' original of lights descending,
With whom's no change, nor shadow thereto tending,
According to his own good pleasure, he
Begat us with the word of truth, that we
Should as the first fruits of his creatures be.
Wherefore, beloved brethren, I entreat

You to be swift to hear, and slow to speak,
And slow to wrath, for wrath cannot incline
The sons of men to righteousness divine.
Wherefore avoiding ev'ry filthiness,
And superfluity of naughtiness:
Receive with meekness the engrafted word,
Which can salvation to your souls afford.
But be ye doers of the word each one,
And not deceive yourselves to hear alone;
For he that hears the word and doth it not,
Is like unto a man that hath forgot
What kind of man he was, tho' in a glass
He just before beheld his nat'ral face.
But whoso minds the law of liberty
In its perfection, and continually
Abides therein, forgets not what he's heard,
But doth the work and therein hath reward.
If any man among you seem to be
Religious, he deceives himself if he
Doth not his tongue as with a bit restrain;
And all that man's religion is but vain.
Religion, pure and undefil'd, which is
Acceptable before the Lord, is this:
To visit widows and the fatherless,
In time of their affliction or distress;
And so to regulate his conversation,
As to be spotless in his generation.

CHAP. II.

Faith of the Lord of glory, Jesus Christ,
Doth with respect of persons not consist;
For if, my brethren, when there shall come in
To your assembly one with a gold ring,
In goodly clothes, and there shall also be
Another man that's meanly cloth'd, and ye
Shall have respect to him in rich attire,
And say unto him, come thou, sit up higher;
And bid the poor man stand or sit below,
Are ye not partial then, and plainly show,
That you do judge amiss in what you do?
Hearken, my brethren, hath not God elected
The poor, who by this world have been rejected;
Yet rich in faith, and of that kingdom heirs,
Which God will give his foll'wers to be theirs?
But you, my brethren, do the poor despise.
Do not the rich men o'er you tyrannise;
And hale ye to their courts; that worthy name
By which you're call'd do not they blaspheme?
Then if ye do the royal law fulfil,

To love thy neighbour as thyself, 'tis well,
According to the scripture; but if ye
Shall have respect to persons, ye shall be
Guilty of sin, and by the law condemn'd,
As such who have its righteousness contemn'd.
For he that shall but in one point offend,
Breaks the whole law, whate'er he may pretend.
For he that doth forbid adultery,
Forbids likewise all acts of cruelty.
Now tho' thou be not an adulterer,
Yet if thou kill, thou shalt thy judgment bear.
So speak and do as those men that shall be
Judg'd by the perfect law of liberty:
For he shall judgment without mercy know;
That to his neighbour doth no mercy show;
And mercy triumphs against judgment too.
Brethren what profit is't if a man saith
That he hath faith, and hath not works; can faith
Save him? If any of the brotherhood
Be destitute of clothes or daily food,
And one of you shall say, Depart in peace,
Be warned or be ye fill'd ne'ertheless.
Ye do not furnish them with what they need,
Wat boots it? Thus faith without works is dead.
Yea may a man say, thou dost faith profess,
And I good works, to me thy faith express
Without thy works, and I will plainly show
My faith unto thee by the works I do.
Thou dost believe there is one God, 'tis true,
The devils do believe and tremble too.
But wilt thou know, vain man, that faith is dead,
Which with good works is not accompany'd.
Was not our father Abraham justify'd
By works, and by the same his faith was try'd;
When he his Isaac to the altar brought;
Seest thou how with his works his faith then wrought?
And with his works he perfected his faith?
And so the scripture was fulfill'd, which saith,
Abraham believed God, and 'twas imputed
For righteousness, and he God's friend reputed.
Thus may you see, that by works ev'ry one
Is justify'd, and not by faith alone.
Thus was the harlot Rahab justify'd
By works, when she the messengers did hide,
And by another way their feet did guide.
For as the body's dead without the spirit,
So aith without works never can inherit.

CHAP. III.

Affect not, brethren, superiority,
As knowing that we shall receive thereby
The greater condemnation in the end:
For we in many things do all offend.
Who doth not with his tongue offend, he can
Guide his whole body, he's a perfect man.
Behold, in horses' mouths we bridles put,
To rule and turn their bodies quite about.
Behold likewise the ships, which tho' they be
Of mighty bulk, and thro' the raging sea
Are driv'n by the strength of winds, yet they
By a small helm the pilot's will obey.
Ev'n so the tongue of man, which tho' it be
But a small member, in a high degree
It boasts of things. Behold, we may remark
How great a matter's kindled by a spark.
The tongue's a fire, a world of ill, which plac'd
Among the members, often has disgrac'd
All the whole body, firing the whole frame
Of nature, and is kindl'd by hell flame.
All kind of beasts and birds that can be nam'd,
Serpents and fishes, are and have been tam'd
By mankind; but the tongue can no man tame,
A stubborn evil full of deadly bane.
We therewith God the Father bless, and we
Therewith curse men made like the Deity:
Blessing and cursing from the same mouth flow,
These things, my brethren, ought not to be so.
Is any fountain of so strange a nature,
At once to send forth sweet and bitter water?
Can olives, brethren, on a fig-tree grow,
Or figs on vines? no more can water flow
From the same fountain sweet and bitter too.
He that's endu'd with wisdom and discretion
Amongst you, let that may by the profession
Of meekness, wisely give a demonstration,
Of all his works, from a good conversation.
But if your hearts are full of bitterness
And strife, boast not, nor do the truth profess.
This wisdom is not from above descending,
But earthly, sensual, and to evil tending:
For where there's strife and envying there's confusion
And ev'ry evil work in the conclusion.
But the true wisdom that is from above,
Is, in the first place, pure, then full of love,
Then gentle and entreated easily,
Next merciful, without partiality,
Full of good fruits, without hypocrisy.
And what is more, the fruits of righteousness

Is sown in peace, of them that do make peace.

CHAP. IV.

From whence come wars and fights, come they not hence,
Ev'n from th' inordinate concupiscence
That in your members prompts to variance?
You lust and have not, kill and desire to have;
But ne'ertheless obtain not what you crave.
With war and fighting ye contend, yet have not
The things which you desire, because you crave not;
Ye crave but don't receive, the reason's just,
Ye crave amiss to spend it on your lust.
You that live in adultery, know not ye
The friendship of the world is enmity
With God? He is God's enemy therefore
That doth the friendship of the world adore.
Do ye think that th' scripture saith in vain,
The spirit that lusts to hate, doth in you reign?
But he bestows more grace, wherefore he says,
God scorns the proud, but doth the humble raise.
Unto the Lord therefore submissive be,
Resist the devil and he'll from you flee.
Draw nigh to God, and he'll to you draw nigh.
Make clean your hands you sinners, purify
Your hearts you double-minded, weep and mourn,
And be afflicted, let your laughter turn
To sorrow, and your joy to sadness: stoop
Before the Lord, and he will lift you up.
My brethren, speak not evil of each other;
He that doth judge and speak ill of his brother,
Doth judge and speak ill of the law; therefore
If thou dost judge the law, thou art no more
A doer of the same, but dost assume
The judgment-seat, and art thyself become
A judge thereof. There is but one law-giver,
That's able to destroy and to deliver;
Who then art thou that dost condemn thy neighbour?
Go to now, you that say, to such a place
To-morrow will we go, and for the space
Of one whole year, or so, will there remain,
And buy and sell, and get great store of gain:
Whereas ye know not what a day may do.
For what's the life of man? Ev'n like unto
A vapour, which, tho' for a while it may
Appear, it quickly vanisheth away.
So that ye ought to say, If God permit
Us life and health, we will accomplish it.
But now ye glory in your confidence,
Such glorying is of evil consequence.

He therefore that doth know, and doth not act
The thing that's good, doth guilt thereby contract.

CHAP. V.[13]

Go to now, O ye rich men, howl and cry,
Because of your approaching misery:
Your riches are corrupted, and the moths
Have ent'red, and have eaten up your clothes.
Your gold and silver's canker'd, and the rust
Thereof, shall be an evidence that's just
Against you, and like fire your flesh devour:
Against the last days ye have heap'd up store.
The hire of them that reaped down your field,
The which by you is wrongfully withheld.
Cries, and the voice thereof hath reach'd the ears
Ev'n of the God of sabbath, and he hears.
Your lives in pleasure ye on earth have led,
And as in days of slaughter nourished
Your wanton hearts, and have condemn'd and slain
The just, and he doth not resist again.
Be patient therefore, brethren, ev'n unto
The coming of the Lord: behold, ev'n so
The husbandman expecteth patiently
The precious increase of the earth to see,
With patience waiting till he doth obtain
The showers of early and of latter rain.
So be ye patient, fixing stedfastly
Your hearts, for the coming of the Lord draws nigh.
Grieve not each other, brethren, lest ye bear
The condemnation;[14] lo! the judge stands near.
The prophets, brethren, who all heretofore
In the name of the Lord their witness bore,
Take for examples in their sufferings
And patience: they that endure such things,
Ye know are counted blest. Have ye not read
Of Job, how patiently he suffered?
Have ye not seen in him what was God's end;
How he doth pity and great love extend?
My brethren, but above all things forbear,
By heav'n or earth, or otherwise to swear;
But let your yea be yea, your nay be nay,
Lest ye become reprovable I say.
Let him sing psalms that's merry; he that's griev'd,
Let him by prayer seek to be reliev'd.
If any of you by sickness be distress'd,
Let him the elders of the church request
That they would come and pray for him a while;
Anointing him in the Lord's name with oil;
So shall the pray'r that is of faith restore

The sick, and God shall raise him as before.
And all th' offences which he hath committed
Shall be forgiv'n, and he shall be acquitted.
Confess your faults each one unto his brother,
And put up supplications for each other,
That so you may be heal'd; the fervency
Of just men's prayers prevails effectually.
Elias was a man as frail as we are,
And he was earnest with the Lord in pray'r,
That there might be no rain, and for the space
Of three years and six months no rain there was:
And afterward, when he again made suit,
The heav'n gave rain, the earth brought forth her fruit.
If any one shall from the truth desert,
And one, my brethren, shall that man convert;
Let him be sure, that he that doth recall
The poor backsliding sinner from his fall,
Shall save a soul from death, and certainly
Shall hide a multitude of sins thereby.

FOOTNOTES:

1. Grace Abounding, No. 3.
2. George Herbert, in that admirable poem called 'The Temple,' introduces his reader tot he church porch thus:—

'Thou, whose sweet youth and early hopes enhance
Thy rate and price, and mark thee for a treasure;
Hearken unto a verser, who may chance
Rhyme thee to good, and make a bait of pleasure.
A verse may find him, who a sermon flies,
And turn delight into a sacrifice.'

3. 'An husband,' c. i. 12.
4. 'Set abroach,' in a posture to run out, or yield the liquor contained.—Ed.
5. 'An ephah,' a measure containing three pecks and three pints.—Calmet.
6. Similar to Christian's exclamation, when calling to Faithful to stop and bear him company. See Pilgrim's Progress, Part 1st.
7. These lines, and those on the next page, 'The eye's the light o' th' body,' remind one of Bunyan's style in his Apology for the Pilgrim's Progress,—

'Dost thou love picking meat? Or would'st thou see A man i' th' clouds, and hear him speak to thee?'—Ed.

8. A cover, a booth, bower, or hut made of the boughs of trees.—Ed.
9. 'He owes,' a contraction for 'he owneth.'—Ed.
10. The word translated 'divine,' means to eye subtly, to search, to try. Verse 5 may be rendered, 'And he will search deeply for it'; and in verse 15, 'Know ye not that a man like me would search deeply,' alluding to the certainty of detection, but not by divination. —Ed.
11. 'So naught,' so corrupt, bad, or worthless.—Ed.
12. The mourning of Egypt.—Ed.
13. By a typographical error, in the original edition, it is misprinted CHAP. XLVI.

14. How admirably does Bunyan enlarge upon this in his 'Peaceable principles yet true.'
***
An Exposition on the FIRST TEN CHAPTERS OF GENESIS, And Part of the Eleventh
An unfinished commentary on the Bible, found among the author's papers after his death, in his own handwriting; and published in 1691, by Charles Doe, in a folio volume of the works of John Bunyan.

ADVERTISEMENT BY THE EDITOR

Being in company with an enlightened society of Protestant dissenters of the Baptist denomination, I observed to a doctor of divinity, who was advancing towards his seventieth year, that my time had been delightfully engaged with John Bunyan's commentary on Genesis. "What," said the D.D., with some appearance of incredulity, " Bunyan a commentator—upon Genesis!! Impossible! Well, I never heard of that work of the good Bunyan before. Why, where is it to be found?" Yes, it is true that he has commented on that portion of sacred scripture, containing the cosmogony of creation—the fall of man—the first murder—the deluge—and other facts which have puzzled the most learned men of every age; and he has proved to be more learned than all others in his spiritual perceptions. He graduated at a higher university—a university unshackled by human laws, conventional feelings, and preconceived opinions. His intense study of the Bible, guided by the teaching of the Holy Spirit, enabled him to throw a new and beautiful light upon objects which are otherwise obscure. Oh! that young ministers, while attaining valuable book learning, may see the necessity of taking a high degree in, and of never forgetting this Bible university! Reader, is it not surprizing, that such a treatise should have remained comparatively hidden for more than one hundred and fifty years. It has been reprinted in many editions of Bunyan's works: but in all, except the first, with the omission of the scripture references; and with errors of so serious a character as if it was not intended to be read. Even in printing the text of Genesis 7:7 Noah's three sons do not enter the ark! although in 8:16 they are commanded to go forth out of the ark. It is now presented to the public exactly as the author left it, with the addition of notes, which it is hoped will illustrate and not encumber the text.

This exposition is evidently the result of long and earnest study of the holy scriptures. It is the history of the creation and of the flood explained and spiritualized, and had it been originally published in that form and under a proper title, it would most probably have become a very popular work. The author's qualifications for writing this commentary were exclusively limited to his knowledge of holy writ. To book learning he makes no pretensions. He tells us that in his youth "God put it into my parents hearts to put me to school, to learn to read and write as other poor men's children; though, to my shame, I confess, I did soon lose that little I learnt even almost utterly." In after life, his time was occupied in obtaining a livelihood by labour. When enduring severe mental conflicts, and while he maintained his family by the work of his hands, he was an acceptable pastor, and extensively useful in itinerant labours of love in the villages round Bedford. His humility, when he had used three common Latin words, prompted him to say in the margin, "The Latine I borrow." And this unlettered mechanic, when he might have improved himself in book wisdom, was shut up within the walls of a prison for nearly thirteen years, for obeying God, only solaced with his Bible and Fox's Book of Martyrs. Yet he made discoveries relative to the creation, which have been very recently again published by a learned philosopher, who surprised and puzzled the world with his vestiges of creation. Omitting the fanciful theories of the vestige philosopher, his two great facts, proved by geological discoveries, are—

I. That when the world was created and set in motion, it was upon principles by which it is impelled on to perfection—a state of irresistible progress in improvement. This is the theory of Moses: and Bunyan's exposition is, that all was finished, even to the creation of all the souls which were to animate the human race, and then God rested from his work.

II. The second geological discovery is that the world was far advanced towards perfection producing all that was needful for human life, before man was created. Upon this subject, Bunyan's words are—"God shews his respect to this excellent creature, in that he first provideth for him before he giveth him his being. He bringeth him not to an empty house, but to one well furnished with all kind of necessaries, having beautified the heaven and the earth with glory, and all sorts of nourishment for his pleasure and sustenance." But the most pious penetration is exhibited in the spiritualizing of the creation and of the flood—every step produces some type of that new creation, or regeneration, without which no soul can be fitted for heaven. The dim twilight before the natural sun was made, is typical of the state of those who believed before Christ, the Sun of righteousness, arose and was manifested. The fixed stars are emblems of the church, whose members all shine, but with different degrees of lustre—sometimes eclipsed, and at others mistaken for transient meteors. The whales and lions are figures of great persecutors. But the most singular idea of all is, that the moral degradation of human nature before the flood, was occasioned by hypocrisy and persecution for conscience sake, arising from governors interfering with matters of faith and worship; in fact, that a STATE CHURCH occasioned the deluge—and since that time has been the fruitful source of the miseries and wretchedness that has afflicted mankind. His prediction of the outpouring of the Spirit in the conversion of sinners, when the church shall be no longer enthralled and persecuted by the state, is remarkable. "O thou church of God in England, which art now upon the waves of affliction and temptation, when thou comest out of the furnace, if thou come out at the bidding of God, there shall come out with thee, the fowl, the beast, and abundance of creeping things. O Judah, he hath set an harvest for thee, when I returned the captivity of my people." May this prediction soon be verified, and the temporal government no longer vex and torment the church by interfering with spiritual things.

It is remarkable that of the vast number of pious and enlightened mechanics who adorn this country and feed its prosperity, so few read the extraordinary writings of John Bunyan, a brother mechanic; for with the exception of the Pilgrim's Progress and Holy War, they are comparatively little known. His simple but illustrative commentary—his book of Antichrist—his solemn and striking treatise on the resurrection and final judgment—in fact, all his works, are peculiarly calculated to inform the minds of the millions—to reform bad habits, and, under the divine blessing, to purify the soul with that heavenly wisdom which has in it the promise of the life that now is as well as of that which is to come. It is also a fact which ought to be generally known, that those preachers who have edited Bunyan's works and have drunk into his spirit, have been most eminently blessed in their ministry; Wilson, Whitefield, and Ryland, can never be forgotten. If the thousands of godly preachers who are scattered over our comparatively happy island were to take Bunyan's mode of expounding scripture as their pattern, it would increase their usefulness, and consequently their happiness, in the great work of proclaiming and enforcing the doctrines of the gospel.

GEO OFFOR.

AN EXPOSITION ON THE FIRST TEN CHAPTERS OF GENESIS, AND PART OF THE ELEVENTH

In the first edition of this commentary, a series of numbers from 1 to 294 were placed in

the margin, the use of which the editor could not discover; probably the work was written on as many scraps of paper, thus numbered to direct the printer. They are omitted, lest, among divisions and subdivisions, they should puzzle the reader.

CHAPTER II. Of God.

God is a Spirit (John 4:24), eternal (Deu 33:27), infinite (Rom 1:17-20), incomprehensible (Job 11:7), perfect, and unspeakably glorious in his being, attributes, and works (Gen 17:51; Isa 6:3; Exo 33:20). "The eternal God." "Do not I fill heaven and earth? saith the Lord" (Jer 23:24). "Neither is there any creature that is not manifest in his sight" (Heb 4:13; Pro 15:11).

In his attributes of wisdom, power, justice, holiness, mercy, &c., he is also inconceivably perfect and infinite, not to be comprehended by things in earth, or things in heaven; known in the perfection of his being only to himself. The seraphims cannot behold him, but through a veil; no man can see him in his perfection and live.

His attributes, though apart laid down in the word of God, that we, being weak, might the better conceive of his eternal power and godhead; yet in him they are without division; one glorious and eternal being. Again, though sometimes this, as of wisdom, or that, as of justice and mercy, is most manifest in his works and wonders before men; yet every such work is begun and completed by the joint concurrence of all his attributes. No act of justice is without his will, power, and wisdom; no act of mercy is against his justice, holiness and purity. Besides, no man must conceive of God, as if he consisted of these attributes, as our body doth of its members, one standing here, another there, for the completing personal subsistence. For though by the word we may distinguish, yet may we not divide them, or presume to appoint them their places in the Godhead. Wisdom is in his justice, holiness is in his power, justice is in his mercy, holiness is in his love, power is in his goodness (1 John 1:9, Num 14:17,18). Wherefore, he is in all his attributes almighty, all-wise, holy and powerful. Glory is in his wisdom, glory is in his holiness, glory is in his mercy, justice, and strength; and "God is love" (1 John 4:16).[1]

II. Of the Persons or Subsistances in the Godhead.

The Godhead is but one, yet in the Godhead there are three. "There are three that can bear record in heaven" (1 John 5:7-9). These three are called "the Father, the Son [Word], and the Holy Spirit"; each of which is really, naturally and eternally God: yet there is but one God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore to each, the scripture not only applieth, and that truly, the whole nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both; calling the Father HE, by himself; the Son HE, by himself; the Spirit HE, by himself. Yea, the Three of themselves, in their manifesting to the church what she should believe concerning this matter, hath thus expressed the thing: "Let us make man in OUR image, after OUR likeness" (Gen 1:26). Again, "The man is become as one of US" (Gen 3:22). Again, "Let US go down, and there confound their language" (Gen 11:6,7). And again, "Whom shall I send, and who will go for US?" (Isa 6:8). To these general expressions might be added, That Adam heard the voice of the Lord God walking in the midst of the garden: Genesis 3:8. Which voice John will have, to be one of the Three, calling that which Moses here saith is the voice, the word of God: "In the beginning," saith he, "was the word": the voice which Adam heard walking in the midst of the garden. This word, saith John, "was with God," this "word was God. The same was in the beginning with God" (John 1:1,2). Marvellous language! Once asserting the unity of essence, but twice insinuating a distinction of substances therein. "The word was with God, the word was God, the same was in the beginning

with God." Then follows, "All things were made by him," the word, the second of the three.
Now the godly in former ages have called these three, thus in the Godhead, Persons or Subsistances; the which, though I condemn not, yet choose rather to abide by scripture phrase, knowing, though the other may be good and sound, yet the adversary must needs more shamelessly spurn and reject, when he doth it against the evident text.
To proceed the, First, There are Three. Second, These three are distinct.
First, By this word Three, is intimated the Father, the Word, and the Holy Ghost, and they are said to be three, 1. Because those appellations that are given them in scripture, demonstrate them so to be, to wit, Father, Son and Holy Ghost. 2. Because their acts one towards another discover them so to be.
Secondly, These three are distinct. 1. So distinct as to be more than one, only: There are three. 2. So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one: The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either: The Father is God, the Son is God, the Spirit is God.
Among the three then there is not superiority. 1. Not as to time; the Father is from everlasting, so is the Son, so is the Spirit. 2. Not as to nature, the Son being of the substance of the Father, and the Spirit of the substance of them both. 3. The fulness of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.
The Godhead then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity: if otherwise, then less or more must be there, and so either plurality of gods, or something that is not God: so then, Father, Son and Spirit are in the Godhead, yet but one God; each of these is God over all, yet no Trinity of Gods, but one God in the Trinity.
Explication.—The Godhead then is common to the three, but the three themselves abide distinct in that Godhead: Distinct, I say, as Father, and Son, and Holy Spirit. This is manifest further by these several positions.
First, Father and Son are relatives, and must needs therefore have their relation as such: A Father begetteth, a Son is begotten.
Proof.—"Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? What is his name, and what is his son's name, if thou canst tell?" (Pro 30:4).
"God so loved the world, that he gave his only begotten Son," &c. (John 3:16).

"The Father sent the Son to be the Saviour of the world" (1 John 4:14).
Secondly, The Father then cannot be that Son he begat, nor the Son that Father that begat him, but must be distinct as such.
Proof.—"I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:17,18).
"I came forth from the Father, and am come into the world"; again, "I leave the world, and go to the Father" (John 16:28).

"The Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father" (John 5:22,23).
Thirdly, The Father must have worship as a Father, and the Son as a Son.
Proof.—They that worship the Father must worship him "in spirit and in truth: for the

Father seeketh such to worship him" (John 4:23,24).
And of the Son he saith, and "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him" (Heb 1:6).
Fourthly, The Father and Son have really these distinct, but heavenly, relative properties, that discover them, as such, to be two as well as one.
Proof.—"The Father loveth the Son, and sheweth him all things" (John 5:20).

"Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). The Father sent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleased him.
The absurdities that flow from the denial of this are divers, some of which hereunder follow.
1. Absurdity.—It maketh void all those scriptures that do affirm the doctrine; some of which you have before.
2. Absurdity.—If in the Godhead there be but one, not three, then the Father, Son, or the Spirit, must needs be that one, if any one only: so then the other two are nothing. Again, If the reality of a being be neither in the Father, Son, nor Spirit, as such, but in the eternal deity, without consideration of Father, Son, and Spirit as three; then neither of the three are anything but notions in us, or manifestations of the Godhead; or nominal distinctions; so related by the word; but if so, then when the Father sent the Son, and the Father and Son the Spirit, one notion sent another, one manifestation sent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be sent to save us, no Holy Ghost to be sent to comfort us, and to guide us into all the truth of the Father and Son, &c. The most amounts but to this, a notion sent a notion, a distinction sent a distinction, or one manifestation sent another. Of this error these are the consequences, we are only to believe in notions and distinctions, when we believe in the Father and the Son; and so shall have no other heaven and glory, than notions and nominal distinctions can furnish us withal.
3. Absurdity.—If Father and Son, &c., be no otherwise three, than as notions, names, or nominal distinctions; then to worship these distinctly, or together, as such, is to commit most gross and horrible idolatry: For albeit we are commanded to fear that great and dreadful name, The Lord our God; yet to worship a Father, a Son, and Holy Spirit in the Godhead, as three, as really three as one, is by this doctrine to imagine falsely of God, and so to break the second commandment: but to worship God under the consideration of Father, and Son, and Holy Ghost, and to believe them as really three as one when I worship, being the sum and substance of the doctrine of the scriptures of God, there is really substantially three in the eternal Godhead.
But to help thee a little in thy study on this deep.
1. Thou must take heed when thou readest, there is in the Godhead, Father, and Son, &c., that thou do not imagine about them according to thine own carnal and foolish fancy; for no man can apprehend this doctrine but in the light of the word and Spirit of God. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son; and he to whom the Son will reveal him" (Matt 11:27). If therefore thou be destitute of the Spirit of God, thou canst not apprehend the truth of this mystery as it is in itself, but will either by thy darkness be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgment notwithstanding) falsely imagine about it.
2. If thou feel thy thoughts begin to wrestle about this truth, and to struggle concerning this one against another; take heed of admitting of such a question, How can this thing

be? For here is no room for reason to make it out, here is only room to believe it is a truth. You find not one of the prophets propounding an argument to prove it; but asserting it, they let it lie, for faith to take it up and embrace it.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor 13:14).

III. Of the Creation of the World (Gen 1).

The Apostle saith, That "to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor 8:6). "God that made the world" (Acts 17:24). "All things were made by him; and without him was not any thing made that was made" (John 1:3). This world therefore had a beginning, and was created by the God of heaven. Which work, because it is wonderful, and discovereth much of the greatness, of the wisdom and power of the eternal Godhead, it behoveth such poor mortals as we to behold these works of the mighty God, that thereby we may see how great he is, and be made to cry out, What is man! [2] (Psa 8:3,4)

Now in the creation of the world we may consider several things; as, What was the order of God in this work? And, whether there was a secret or mystery in this work containing the truth of some higher thing? For the first of these:

Of the Order of God in Making the World.

[THE HEAVEN.]

Although God be indeed omnipotent, and not only can, but doth do whatsoever he will; and though to do his works he needeth not length of time; yet it pleased him best, in the creation of the world (though it could, had it pleased him, have done all by one only word) to proceed by degrees from one thing to another, to the completing of six days' work in the making thereof.

And forasmuch as this work went on by degrees, now this thing, and then another, it may not be amiss, if in our discourse on this wonderful work, we begin where God began; and if we can, go wondering after him who hath thus wrought.

1. The first thing that God made was time; I say, it was time: All the plain in which he would build this beautiful world; he made nothing before, but in the beginning: "In the beginning God created the heaven and the earth" (Gen 1:1). In the beginning of time. " For in six days the LORD made heaven and earth, the sea, and all that in them is" (Exo 20:11). Therefore the first day must first have a beginning to be. Whatsoever was before time, was eternal; but nothing but God himself is eternal, therefore no creature was before time. Time, therefore, which was indeed the beginning, was the first of the creatures of God.

2. I think, the second of creatures that the Lord created, were the holy angels of God, they being called the morning stars, as created and shining in the morning of the world; and therefore they are said to be by, when the corner-stone of the universe was laid; that is, when he "laid the foundations" of the world: Then "the morning stars sang together, and all the sons of God shouted for joy" (Job 5:4-7).

3. I think the third thing that the Lord created, was these large and copious heavens; for they are mentioned with respect to their being before the earth, or any visible creature. " In the beginning God created the heavens" (Gen 1:1), &c. Neither do I think that the heavens were made of that confused chaos that afterwards we read of. It is said, he stretched out the heavens as a curtain, and with his hand he hath spanned the heavens (Psa 104:2; Isa 40:22; 48:13).; intimating, that they were not taken out of that formless heap, but were immediately formed by his power. Besides, the Holy Ghost, treating of the creating of heaven and earth, he only saith, The earth was void, and

without form; but no such thing of the heavens.

[THE EARTH.]

4. The fourth thing that God created, it was (in mine opinion) that chaos, or first matter, with which he in the six days framed this earth, with its appurtenances; for the visible things that are here below, seem to me to be otherwise put into being and order, than time, the angels, and the heavens, they being created in their own simple essence by themselves: But the things that are visibly here below, whatever their essence and nature be, they were formed of that first deformed chaos. "In the beginning God created the heaven and the earth, and the earth was without form and void" (Gen 1:1,2). He saith not so of the heavens; they, as I said, were at first stretched forth as a curtain; indeed they were afterwards garnished with the beauty which we now behold; but otherwise they had, at their first instant of being, that form which now they have. This seems clear by the antithesis which the Holy Ghost put between them, God created the heaven and the earth, but "the earth was without form and void" (Gen 1:2). The earth was without form, &c., without order; things were together on a confused heap; the waters were not divided from the earth, neither did those things appear which are now upon the face of the earth; as man, and beast, fish, fowls, trees, and herbs; all these did afterwards shew themselves, as the word of God gave them being, by commanding their appearance, in what form, order, place and time he in himself had before determined; but all, I say, took their matter and substance of that first chaos, which he in the first day of the world had commanded to appear, and had given being to: And therefore 'tis said, God said, Let the earth bring forth grass, herbs, trees, &c., (v 12) and that the waters brought forth the fish, and fowl, yea, even to the mighty whales (vv 21, 22). Also the earth brought forth cattle, and creeping things (v 24). And that God made man of the dust of the ground (3:19). All these things therefore were made of, or caused by his word distinctly to appear, and be after its kind, of that first matter which he had before created by his word. Observe therefore, That the matter of all earthly things was made at the same instant, but their forming, &c., was according to the day in which God gave them their being, in their own order and kind. And hence it is said, that after that first matter was created, and found without form and void, that the Spirit of God moved upon the face of the waters; that is to work, and cause those things to appear in their own essence and form, which, as to matter and substance, was before created: Wherefore it follows, And God said, Let there be light; and God divided the light from the darkness, &c. Now he set to putting in frame that which before lay in disorder and confusion: And this was a great part of the six days' work; I say, a great part, but not all; for (as I said) before that time, the angels, and the heavens were made; yea, after the beginning of the morning of the first day. I am of the belief, that other things also, that were formed after, were not made of that first chaos, as the sun, the moon, the stars, the light, the souls of men, and possibly the air, &c. The sun, and moon, and stars, are said to be made the fourth day, yet not of the body of heaven itself, much less, in my opinion, of any earthly matter: God made them, and set them in the firmament of heaven (vv 16,17). So the light that was made before, it seems to be a thing created after the heavens and the earth were created: Created, I say, as a thing that wanted a being before, any otherwise, than in the decree of God: and God said, Let there be light; Let it have a being (v 3). And so, though the body of man was made of the substance of earth, yet as to his soul, it is said, God breathed into his nostrils the breath of life, and man became a living soul (2:7).

Whether there was a secret or mystery in this work, containing the truth of some higher thing.

Though God in very deed, by his eternal power, created heaven and earth of things that do not appear, we that are Christians believe: yet in this his wonderful work, neither his will or understanding did here terminate, or make a stop; but being infinite in wisdom, he made them, that both as to matter and manner, they might present unto us, as in a mystery, some higher and more excellent thing; in this wisdom he made them all. And hence it is that other things are also called a creation: As, 1. The essential conversion of a sinner (2 Cor 5:17). 2. The recovery of the church from a degenerate state (Rev 21:5).

And therefore, as Moses begins with the creation of the world, so John begins with the gospel of salvation (Gen 1:1; John 1:1). There is also besides many excellent things in the manner and order of the creation of the world, held forth to those that have understanding: Some of which I may touch upon by way of observation. But to begin with the first:

The first appearance of this earthy part of the world, is recorded to be but a formless and void heap or chaos; and such is man before a new creation: formless, I mean, as to the order of the Testament of Christ, and void of the holy order thereof: And hence Jeremiah, when he would set forth the condition of a wicked people, he doth it under this metaphor: "I beheld [saith he] the earth, and, lo, it was without form and void" (Jer 4:23). Indeed, the world would make this a type of Christ; to wit, a man of no form or comeliness (Isa 53:2). But 'tis only true of themselves; they are without a New Testament impression upon them; they are void of the sovereign grace of God. So then the power of God gave the world a being, but by his word he set it in form and beauty; even as by his power he gives a being to man, but by his word he giveth him New Testament framing and glory (Eph 2:10-13). This is still followed by that which follows: And darkness was upon the face of the deep (v 2).

The Deep here, might be a type of the heart of man before conversion; and so Solomon seems to intimate. Now as the darkness of this world did cover the face of this first chaos; so spiritual darkness the heart of the sons of men: and hence they are said to be darkened, to be in darkness, yea, to be very darkness itself.

"And the Spirit of God moved upon the face of the waters."

A blessed emblem of the word of God in the matter of regeneration; for as the first chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this world into frame and order; so man, as he comes into the world, abides a confused lump, an unclean thing; a creature without New Testament order, until by the Spirit of the Lord he is transformed into the image of Jesus Christ (Gal 1:15).

"And the Spirit of God moved upon the face."

Solomon compares the heart to a man's face; because as in the face may be discerned whether there is anger or otherwise; so by the inclinations of the heart are discovered the truth of the condition of the man, as to his state either for heaven or hell. And besides, as the Spirit of God moved upon the face of the waters; so in the work of our conversion, the Spirit of God beginneth with the heart of the sons of men; because the heart is the main fort (Acts 2:37). Now if the main fort be not taken, the adversary is still capable of making continual resistance. Therefore God first conquers the heart; therefore the Spirit of God moveth upon the face of our heart, when he cometh to convert us from Satan to God.

"And God said, Let there be light."

This is the first thing with which God began the order of the creation; to wit, light, "Let there be light": From which many profitable notes may be gathered, as to the order of

God in the salvation of the soul. As,

1. When the Holy Ghost worketh upon us, and in us, in order to a new creation; he first toucheth our understanding, that great peace of the heart, with his spiritual illumination (Matt 4:16). His first word, in order to our conversion, is, Let there be light: light, to see their state by nature; light, to see the fruits and effects of sin; light, to see the truth and worth of the merits of Jesus Christ; light, to see the truth and faithfulness of God, in keeping promise and covenant with them that embrace salvation upon the blessed terms of the gospel of peace (Heb 10:32). Now that this word, Let there be light, was a semblance of the first work of the Holy Ghost upon the heart, compare it with that of Paul to the Corinthians; "For God, who commanded the light to shine out of darkness," that is, at the beginning of the world, "hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6).

2. "And God said, Let there be light." As here, the light of this world; so in conversion, the light of the New Testament of Christ, it comes by the word of God. No word, no light: therefore the apostle saith, He "hath brought life and immortality to light through the gospel" (2 Tim 1:10). And therefore Paul saith again, That salvation is manifest through preaching, through the expounding or opening of the word of faith.

3. "And God said, Let there be light; and there was light": He spake the word, and it was done; all that darkness that before did cover the face of the deep, could not now hinder the being of light. So neither can all the blindness and ignorance that is in the heart of man, hinder the light of the knowledge of the glory of God in the face of Jesus Christ (Rev 3:7). When it pleaseth God to reveal, it is revealed; when he openeth, none can shut: He said, Let there be light, and there was light.

And God saw that the light was good. Truly the light is good (saith Solomon) and a pleasant thing it is for the eye to behold the sun. It was good, because it was God's creature; and so in the work of grace that is wrought in our hearts, that light of the new covenant, it is good, because it is God's work, the work of his good pleasure (2 Thess 1:11); that good work which he hath not only begun, but promised to fulfil until the day of Jesus Christ (Phil 1:6).

God saw that the light was good. The darkness that before did cover the face of the waters, was not a creature of God, but a privation, or that which was caused by reason that light was not as yet in the world: so sin, that darkness that might be felt, is not the workmanship of God in the soul, but that which is the work of the devil; and that taketh occasion to be, by reason that the true light, as yet, doth not shine in the soul.

"And God divided the light from the darkness." As Paul saith, What communion hath light with darkness? they cannot agree to dwell together (2 Cor 6:14). We see the night still flies before the day, and dareth not come upon us again, but as the light diminisheth and conveyeth itself away. So it is in the new creation; before the light of the glorious gospel of Christ appears, there is night, all night, in the soul (Eph 5:8): but when that indeed doth shine in the soul, then for night there is day in the soul: "Ye were darkness [saith Paul] but now are ye light in the Lord" (v 9): And, "The darkness is past [saith John] and the true light now shineth" (1 John 2:8).

"And God divided the light from the darkness."

God took part with the light, and preserved it from the darkness. By these words, it seems that darkness and light began the quarrel, before that bloody bout of Cain and Abel (Gal 5:17). The light and the darkness struggled together, and nothing could divide or part them but God. Darkness is at implacable enmity with light in the creation of the world; and so it is in that rare work of regeneration, the flesh lusteth against the spirit, and the spirit against the flesh; as Peter saith, Fleshly lusts, they war against the

soul. This every Christian feels, and also that which I mentioned before, namely, That before he be capable of opposing antichrist, with Abel, in the world, he findeth a struggling in his own soul between the light and the darkness that is there.

"And God called the light Day, and the darkness he called Night."

God doth not only distinguish by separating, but also by certain characters; that things which are distinguished and separate, may to us be the better known; he did so here in the work of creating the world, and he doth so also in the great concern of man's eternal happiness. The place of felicity is called heaven: The place of torment is called hell: that which leads to hell is called sin, transgression, iniquity, and wickedness; that which leads to heaven, righteousness, holiness, goodness and uprightness: even as in these types God called the light day, of which the godly are the children (1 Thess 5:5); but the darkness he called night, of which all ungodly men are the inhabiters and children also. Thus after the Spirit of God had moved upon the face of the waters; after God had commanded the light to shine, and had divided between the light and the darkness, and had characterized them by their proper names, he concludes the first day's work, "And the evening and the morning were the first day." In which conclusion there is wrapped up a blessed gospel-mystery; for God, by concluding the first day here, doth shew us how we ought to determine that one is made indeed a Christian: Even then when the Spirit of God hath moved upon the face of the heart, when he hath commanded that light should be there, when he divideth between, or setteth the light at variance with the darkness; and when the soul doth receive the characters of both, to observe them, and carry it to each according to the mouth of God.

"And God saith, Let there be a firmament" (v 6).

This firmament he calleth heaven (v 8). Now this firmament, or heaven, was to make a separation, or to divide between the waters and the waters (v 7); To separate, I say, the waters from the waters; the waters which were under the firmament, from the waters which were above the firmament. Now by waters is signified in the scriptures many things, as afflictions, worldly people (Psa 69:1,2), and particularly the saints (Rev 19:6); but in this place is figured forth, all the people in the world, but so as consisting of two parts, the children of God, and the children of the wicked one: They under the heaven, figure out the world, or ungodly: they above the firmament, the elect and chosen of God. And hence in scripture the one is called heaven, and the other is called earth, to signify the separation and difference that there is between the one and the other.

"And God made the firmament, and divided the waters—from the waters."

Indeed the world think that this separation comes, or is made, through the captiousness of the preacher: But in truth it is the handy work of God; And God made the firmament, and God divided, &c. "I," saith he, "will put enmity between thee and the woman, and between thy seed and her seed" (Gen 3:15). The good seed are the children of the kingdom of God, but the bad are the children of the wicked one (Matt 13:38).

"And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so" (v 7).

Whatsoever the Lord doth, it abideth for ever (Eccl 3:14). And again, What he hath made crooked, who can make straight? (Eccl 1:15). He said it in the beginning, and behold how it hath continued! Yea, though there hath been endeavours on Satan's part, to mingle his children with the seed of men; yet it hath not been possible they should ever cleave one to another, "even as iron is not mixed with clay" (Dan 2:43). Yea, let me add further, What laws have been made, what blood hath been shed, what cruelty hath been used, and what flatteries and lies invented, and all to make these two waters and people one? And yet all hath failed, and fallen short of producing the desired effect;

for the Lord hath made a firmament, even heaven itself hath divided between them.
"And God called the firmament heaven. And the evening and the morning were the second day" (v 8).
After the waters were divided from the waters, God called the cause of dividing, heaven; and so concluded the second day's work. And indeed it was a very great work, as in the antitype we feel it to this very day. Dividing work is difficult work, and he that can, according to God, completely end and finish it, he need do no more that day of his life.
"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (v 9).
Although in the second day's work, the waters above the firmament, and those that be under, are the two peoples, or great families of the world (Pro 8:31); yet because God would shew us by things on earth, the flourishing state of those that are his (Hosea 10:12; Joel 2:21-23; Psa 91:1; Heb 6:7), therefore he here doth express his mind by another kind of representation of things (Jer 4:3,4): "And God said, Let the waters under the heaven be gathered together unto one place; and let the dry land appear." The waters here signifying the world; but the fruitful earth, the thrifty church of God.
That the fruitful earth is a figure of the thriving church of God in this world, is evident from many scriptures, (and there was nothing but thriftiness till the curse came). And hence it is said of the church, That she should break the clods of the ground; that she should sow righteousness, and reap it; that she should not sow among thorns; that if this be done, the heart is circumcised, and spiritual fruit shall flow forth, and grow abundantly: And hence again it is that the officers and eminent ones in the church, are called vines, trees, and other fruitful plants. And hence it is said again, When the Lord reigneth, let the earth (that is, the church) rejoice. That earth which bringeth forth fruit meet for him by whom it is dressed, receiveth blessing from God. In all which places, and many more that might be named, the earth is made a figure of the church of God; and so I count it here in this place.
"And God said, Let the waters under the heaven be gathered into one place."
Let them be together: It is not thus of all waters, but of the sea, which is still here a type of the world. Let them be so together, that the earth may appear; that the church may be rid of their rage and tumult, and then she will be fruitful, as it follows in this first book of Genesis. The church is then in a flourishing state, when the world is farthest off from her, and when the roaring of their waves are far away. Now therefore let all the wicked men be far from thence (Ezra 6:6): The Lord gather these waters, which in another place are called the doleful creatures, and birds of prey; Let these, O Lord, be gathered together to their own places, and be settled in the land of Shinar upon their own base (Zech 5:11): Then the wilderness and the solitary places shall be glad for them; that is, for that they are departed thence, the desert shall rejoice and blossom as a rose (Isa 34 and 35).
"And God called the dry land Earth; and the gathering together of the waters called he seas: and God saw that it was good" (v 10).
God saw, that to separate the waters from the earth was good: And so it is, for then have the churches rest. Then doth this earth bring forth her fruit, as in the 11th and 12th verses may here be seen.
"And God said, Let there be lights in the firmament of the heaven" (v 14).
The wisdom of God, is there to make use of figures and shadows, even where most fit things, the things under consideration, may be most fitly demonstrated. The dividing the waters from the waters, most fitly doth show the work of God in choosing and refusing; by dividing the waters from the earth, doth show how fruitful God's earth, the church is,

when persecutors are made to be far from thence.
Wherefore he speaketh not of garnishing of his church until he comes to this fourth day's work: by his Spirit he hath garnished the heavens, that most fitly showing the glory of the church.
Let there be lights; to wit, the sun, the moon, and the stars.
The sun is in this place a type of Christ, the Sun of Righteousness: The moon is a type of the church, in her uncertain condition in this world: The stars are types of the several saints and officers in this church. And hence it is that the sun is said not only to rule, but it, with the moon and stars, to be set for signs, and for seasons, and for days, and for years, &c. (Rev 1:20). But if we take the heaven for the church, then how is she beautified, when the Son of God is placed in the midst of her! (Rev 1:12,13). And how plainly is her condition made out, even by the changing, increasing, and diminishing of the moon! And how excellent is that congregation of men, that for light and glory are figured by the stars! (Matt 28:20).
From this day's work much might be observed.
First, That forasmuch as the sun was not made before the fourth day, it is evident there was light in the world before the sun was created; for in the first day God said, Let there be light, and there was light. This may also teach us thus much, That before Christ came in person, there was spiritual light in the saints of God. And again, That as the sun was not made before the fourth day of the creation, so Christ should not be born before the fourth mystical day of the world; for it is evident, that Christ, the true light of the world, was not born till about four thousand years after the world was made.
Second, As to the moon, there are four things attending her, which fitly may hold forth the state of the church. (1.) In that she changeth from an old to a new, we may conceive, that God by making her so, did it to show he would one day make a change of his church, from a Jewish to a Gentile congregation. (2.) In that she increaseth, she showeth the flourishing state of the church. (3.) In her diminishing, the diminishing state of the church. (4.) The moon is also sometimes made to look as red as blood, to show how dreadful and bloody the suffering of the church is at some certain times.
Third, By the stars, we understand two things. (1.) How innumerable the saints, those spiritual stars shall be (Heb 11:12). (2.) How they shall differ each from other in glory (1 Cor 15:41).
"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night."
For though before the light was divided from the darkness, yet the day and night was not so kept within their bounds, as now by these lights they were: probably signifying, that nothing should be so clearly distinguished and made appear, as by the sun light of the gospel of Christ: for by that it is that "the shadows flee away" (Song 2:17). The light of the sun gathers the day to its hours, both longer and shorter, and forceth also the night to keep within his bounds.
"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (v 16).
Signifying, That Christ should be the light and governor of his church, which are the children of the day; but the church, a light to the children of the night, that by them they might learn the mysteries of the kingdom. Saith Christ to his own, "Ye are the light of the world": And again, "Let your light so shine,—that men may see," &c., for though they that only walk in the night, cannot see to walk by the sun, yet by the moon they may. Thus the heaven is a type of the church, the moon a type of her uncertain state in this world; the stars are types of her immovable converts; and their glory, of the

differing degrees of theirs, both here, and in the other world. Much more might be said, but I pass this.

"And God said, Let the waters bring forth abundantly the moving creature that hath life" (v 20).

The sea, as I said, is a figure of the world; wherefore the creatures that are in it, of the men of the world (Zech 13:8; Isa 60:5). This sea bringeth forth small and great beasts, even as the world doth yield both small and great persecutors, who like the fishes of prey, eat up and devour what they can of those fish that are of another condition. Now also out of the world that mystical sea, as fishers do out of the natural; both Christ and his servants catch mystical fish, even fish as of the great sea.

In the sea God created great whales, he made them to play therein.

Which whales in the sea are types of the devils in the world: Therefore as the devil is called, the prince of this world; so the whale is called, king over all the children of pride (Job 41:33,34).

"And God said, Let the earth bring forth the living creature after his kind" (v 24).

Of the beginning of this sixth day's work that may be said which is said of the fishes, and the rest of the sea; for as there is variety of fish in the one, so of beasts and cattle in the other, who also make a prey of their fellows, as the fishes do; a most apt representation of the nature and actions of bloody and deceitful men: Hence persecutors are called bulls, bears, lions, wolves, tigers, dragons, dogs, foxes, leopards, and the like.[3]

"And God said, Let us make man" (v 26).

I observe, that in the creation of the world, God goeth gradually on, from things less, to things more abundantly glorious; I mean, as to the creation of this earth; and the things that thereto appertain. First he bringeth forth a confused chaos, then he commands matter to appear distinct, then the earth bringeth forth trees, and herbs, and grass; after that beasts; and the sea, fowls; and last of all, Let us make man. Now passing by the doctrine of the trinity, because spoken to before, I come to make some observation upon this wonderful piece of the workmanship of God.

"Let us make man." Man in whom is also included the woman, was made the last of the creatures. From whence we may gather,

God's respect to this excellent creature, in that he first provideth for him, before he giveth him his being: He bringeth him not to an empty house, but to one well furnished with all kind of necessaries, having beautified the heaven and the earth with glory, and all sorts of nourishment, for his pleasure and sustenance.[4]

"Let us make man in our image, after our likeness."

An image, or the likeness of any thing, is not the thing of which it is a figure; so here, Adam is an image, or made in the likeness of God. Now as Adam is the image of God, it must either respect him, as he consisteth of the soul, as a part; or as he consists of a body and soul together: If as he is made a reasonable soul, then he is an excellent image of the eternal Godhead, the attributes of the one being shadowed out by the qualities and passions of the other; for as there is in the Godhead, power, knowledge, love, and righteousness; so a likeness of these is in the soul of man, especially of man before he had sinned: And as there is passions of pity, compassion, affections, and bowels in man; so there are these in a far more infinite way in God.

Again, If this image respect the whole man, then Adam was a figure of God, as incarnate; or of God, as he was to be made afterwards man. And hence it is, that as Adam is called the image of God (Rom 5:14); so also is Christ himself called and reckoned as the answering antitype of such an image.

But again, Though Adam be here called the image or similitude of God; yet but so as that he was the shadow of a more excellent image. Adam was a type of Christ, who only is "the express image" of his Father's person, and the likeness of his excellent glory (Heb 1:3). For those things that were in Adam, were but of a humane, but of a created substance; but those that were in Christ, of the same divine and eternal excellency with the Father.

Is Christ then the image of the Father, simply, as considered of the same divine and eternal excellency with him? Certainly, No: for an image is doubtless inferior to that of which it is a figure. Understand then, that Christ is the image of the Father's glory, as born of the Virgin Mary, yet so, as being very God also: Not that his Godhead in itself was a shadow or image, but by the acts and doing of that man, every act being infinitely perfect by virtue of his Godhead, the Father's perfections were made manifest to flesh. An image is to be looked upon, and by being looked upon, another thing is seen; so by the person and doings of the Lord Jesus, they that indeed could see him as he was, discovered the perfection and glory of the Father.—"Philip, He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9). Neither the Father nor the Son can by us at all be seen, as they are simply and entirely in their own essence. Therefore the person of the Father must be seen by us, through the Son, as consisting of God and man; the Godhead, by working effectually in the manhood, shewing clearly there through the infinite perfection and glory of the Father: "The word was made flesh, and—[then] we beheld his glory, the glory as of the only begotten of the Father, [He being in his personal excellencies, infinitely and perfectly, what is recorded of his Father,] full of grace and truth" (John 1:14). So again, he "is the image of the invisible God" (Col 1:15). The Godhead is indeed invisible; how then is Christ the image of it? Not by being invisible also; for so is he as much hid as the Father; but being clothed with flesh, that the works of the Son might by us be seen, he thereby presenteth to us, as in a figure, the eternal excellency of the Father. And hence as he is called "an image," he is also called "the first-born" of every creature (Col 1:18). His being a creature, respecting his manhood, and his birth, and his rising again from the dead. Therefore a little after, he is called, "the first-born from the dead" (v 19): And in another place, "the first-begotten of the dead" (Rev 1:5): And "the first-fruits of them that slept" (1 Cor 15:20). So then, though Adam was the image of God, yet God's image but as a mere creature: But Christ though a creature as touching his manhood; yet being also God, as the Father, he shewed forth expressly, in capital characters, by all his works and doings in the world, the beauty and glory of the Father: "The light of the knowledge of the glory of God," is given "in the face of Jesus Christ" (2 Cor 4:6). Where by face, we must understand that which is visible, that being open when all else is covered, and that by which most principally we are discovered to others, and known. Now as to the case in hand, this face must signify to us the personal virtues and doings of Christ, by which the glory of the Father is exposed; the glory of his justice, by Christ's exactness of life; the glory of his love, by Christ's compassion to sinners, &c.

Ver. 26. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

As Adam was a type of Christ, as the image and glory of God; so by these words he further showeth, that he was a type of his sovereign power; for to him be dominion and power everlasting (Heb 2:8,9), "to whom be praise and dominion for ever" (1 Peter 4:11; Jude 25). Now by the fish of the sea, the beasts of the earth, the fowls of the air, and every creeping thing, we may understand all creatures, visible and invisible, whether

they be men, angels, or devils; in heaven, earth, or under the earth: also all thrones, authorities and powers, whether in heaven, in earth, or hell: Christ is made head over all; He hath also a name above every name, "not only in this world, but in that which is to come" (Eph 1:25).

Ver. 28. "And God blessed them; and God said unto them, [that is, to the man and his wife] Be fruitful, and multiply, and replenish the earth, and subdue it," &c.

This in the type doth show, in the antitype, how fruitful Christ and his church shall be; and how he at last shall, all over the earth, have a seed to replenish and subdue it by the power of the immortal seed of the word of God: how his name shall be reverenced from one end of the earth to the other: how the kingdoms of the earth shall ALL at last become the kingdoms of our Lord, and of his Christ.

"And subdue it." God did put that majesty and dread upon Adam, at his creation, that all the beasts of the field submitted themselves unto him. As God also said to Noah, "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered" (Gen 9:2).

"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen 1:29).

These herbs and trees are types of the wholesome word of the gospel, on which both Christ, his church, and unconverted sinners, ought to feed and be refreshed; and without which thee is no subsisting either of one or the other: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Psa 104:14,15).

"And God saw every thing that he had made, and, behold, it was very good" (v 31).

All things have their natural goodness by creation. Things are not good, because they have a being only, but because God gave them such a being. Neither did God make them, because he saw they would attract a goodness to themselves; but he made them in such kind, as to bring forth that goodness he before determined they should. "And the evening and the morning were the sixth day."

CHAPTER II.

Ver. 3. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The seventh day did signify two things:

First, Christ Jesus, who is as well the rest of the justice of God, as a rest for sinful man.

Secondly, It was also a type of that glorious rest that saints shall have when the six days of this world are fully ended.

For the first, the apostle makes the sabbath a shadow of Jesus Christ, "a shadow of things to come; but the body [or substance] is of Christ" (Col 2:17). And hence it is that he is so often said to be "a rest" to the Gentiles, a glorious rest, and that he promiseth rest to such as cast their burthen upon him (Matt 11:29).

The second also the apostle asserteth in that fourth chapter to the Hebrews, "There remaineth therefore a rest," or the keeping of a sabbath, "to the people of God" (v 9 read also vv 4-11). Which sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediately after the world hath stood six thousand first: for as God was six days in the works of creation, and rested the seventh; so in six thousand years he will perfect his works and providences that concern this world. As also he will finish the toil and travel of his saints, with the burthen of the beasts, and the curse of the

ground; and bring all into rest for a thousand years. A day with the Lord, is as a thousand years: wherefore this blessed and desirable time is also called "a day," "a great day," "that great and notable day of the Lord" (Acts 2:20), which shall end in the eternal judgment of the world. God hath held forth this by several other shadows, as the sabbath of weeks, the sabbath of years, and the great jubilee, which is to be the year after forty-nine years are expired (Lev 25:1-13). Of all which, more in their place, if God permit.

Ver. 4. "These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens."

Moses seems by these words, "In the day," to insist principally upon them in their first and primitive state, before there was sin or curse in the world; for in the day that they were created, there was a far more glorious lustre and beauty than now can be seen; the heaven, for sin, is, as it were, turned into brass; and the rain into powder and dust, in comparison of what it was as it came from the fingers of God. The earth hath also from that time a curse upon it; yea, the whole creation, by sin, is even "made subject to vanity," is in travail, and groans under the burthen that sin hath brought upon it (Rom 8:19-23).

Ver. 5. "And every plant of the field before it was in the earth, and every herb of the field before it grew."

Thus it was in the first creation; they therefore became neither herbs nor trees, by the course of nature, but by the creation of God. And even so it is in the new creation, men spring not up by nature to be saints: No, not in the church of God, but first they are created in Christ Jesus, and made meet to be partakers of the benefit, and then planted in the church of God; "planted," I say, as plants before prepared. Indeed hypocrites, and formal professors, may spring up in the church, by virtue of her forms, and outward services, as thorns and thistles spring up in the earth, by virtue of her moisture and heartiness. But these are but the fruits of the curse, and are determined to be burned at last in the fire: "Every plant [saith Christ] which my heavenly Father hath not planted, shall be rooted up" (Matt 15:13; Heb 6:8).[5]

"For the Lord God had not caused it to rain upon the earth." This is the reason that they came not up by nature first, but were first created, then planted, then made to grow. So the reason why men by nature grow not in the church, is, because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this world; but he plants them in his house by the mighty power of his word and Spirit, by which they are created saints, and then they afterwards grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. "And there was not a man to till the ground." It seems by this there was a kind of necessity why God should make man, yea, a multitude of men; for otherwise he had made what before he made in vain; that is, his end in making so glorious a creature as this world, which was to shew forth his glory by, had been void, and without effect; for although it was glorious, as it came out of the hand of God; yet it was not of power so to preserve itself, but would, without men to look after and dress it, be turned into a wilderness.

Thus it is with the world of men, if there was not the second Adam to plough them and sow them, they could none of them become saints; No, not the elect themselves; because the means are determined, as well as the end.

By this we may likewise see what a woeful condition that people is in, that have no ministers of the word of the gospel: "My people perish, [are destroyed] for lack of knowledge" (Hosea 4:6): And again, "Where there is no vision, the people perish" (Pro 29:18). Pray therefore to the Lord of the harvest, that he would send out his ploughers

to plough, and his labourers into his harvest.
Ver. 6. "But there went up a mist from the earth, and watered the whole face of the ground."
Although as yet there was no ploughman nor rain, yet a mist arose from the earth; so where there is not the word of the gospel, there is yet sufficiency of light, to teach men how to govern themselves in civil and natural society. But this is only "a mist," men cannot gospelly grow by this; therefore, as in the next verse, of necessity man must be formed.
But again, I have sometimes thought by this mist, might be held forth that nourishment men had by the doctrine of faith, before the gospel was divulged by Moses, the prophets, or Christ, &c. for before these, that nourishment the church received, was but slender and short, even as short as the nourishing of the mist is to sober and moderate showers of rain; to which both the law and the gospel is compared.
Again, I have also sometimes thought, that by this mist might be typified those excellent proverbs and holy sayings of the men of old, before there was a written word; for it cannot be but the godly did contain in proverbs, and certain sayings, the doctrine of salvation hereafter, and of good living here [see Romans 2:14]; of which we have a touch in Genesis, but more at large by that blessed book of Job; which book, in my opinion, is a holy collection of those proverbs and sayings of the ancients, occasioned by the temptation of that good man. But whatever this mist did signify (in other men's judgment) certain it is, it was for present necessity, till a man should be made to till the ground, and the fruits thereof watered with "the bottles of heaven": Which, so far as I see yet, most aptly presents us with some of all these.
Ver. 7. "And the Lord God formed man of the dust of the ground," &c. In the creation of man, God began with his outside; but in the work of regeneration, he first begins within, at the heart. He made him; that is, his body, of the dust of the ground; but he abides a lifeless lump, till the Lord puts forth a second act. "And [he] breathed into his nostrils the breath of life; and man became a living soul." Now he lives, now he acts: so it is in the kingdom of Christ, no man can be a living soul in that kingdom by his first creation, he must have life "breathed" into him, life and spirit from Jesus Christ (John 20:22). Now therefore is Adam a type, yet but an earthly one, of things more high and heavenly; "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor 15:49).
Ver. 8. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed."
"And the Lord God planted a garden." Thus the Holy Ghost speaks clearer and clearer; for now he presents the church to us under the similitude of a garden, which is taken out of the wide and open field, and inclosed; "A garden inclosed is my sister, my spouse"; a garden inclosed, "a spring shut up, a fountain sealed" (Cant 4:12); and there he put the man whom he had formed. An excellent type of the presence of Christ with his church (Rev 1:12,13).
Ver. 9. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight," &c.
These trees, and their pleasurableness, do shew us the beauty of the truly godly, whom the Lord hath beautified with salvation. And hence it is said, the glory of Lebanon, of Sharon, and of Carmel, is given to the church: that is, she is more beautified with gifts and graces than can by types and shadows be expressed. "The tree of life also in the midst of the garden, and the tree of knowledge of good and evil."
This "tree of life," was another type of Christ, as the bread and healing medicine of the

church, that stands "in the midst of the paradise of God" (Rev 2:7; 22:2).
The tree of the knowledge of good and evil, was a type of the law, or covenant of works, as the sequel of the story clearly manifesteth; for had not Adam eaten thereof, he had enjoyed for ever his first blessedness. As Moses saith, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us" (Deu 6:25). But both Adam and we have touched, that is, broken the boughs and fruit of this tree, and therefore now for ever, by the law, no man can stand just before God (Gal 2:16).
Ver. 10. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."
This river while it abided in Eden, in the garden, it was the river of God; that is, serviceable to the trees and fruit of the garden, and was herein a type of those watering ministers that water the plants of the Lord. But observe, when it had passed the garden, had gotten without the bound of the garden, from thence it was parted, and became into four heads; from thence it was transformed, or turned into another manner of thing: it now became into four heads; a type of the four great monarchies of the world, of which Babylon, though the first in order of being, yet the last in a gospel or mysterious sense. The fourth is the river Euphrates, that which was the face of the kingdom of Babel of old. Hence note, That how eminent and serviceable soever men are while they abide in the garden of Eden, THE CHURCH; yet when they come out from thence, they evilly seek the great things of the world: one is for compassing the whole land of Havilah, where is gold; another is for compassing this, a third that, and a fourth another thing, according as you see these four heads did. Observe again, That while men abide in the church of God, there is not by them a seeking after the monarchies of this world; but when they depart from thence, then they seek and strive to be heads; as that cursed monster the pope, forsaking the garden of God, became in a manner the prince of all the earth: Of whom Tyrus mentioned by Ezekiel, was a very lively type, "Thou hast been in Eden, the garden of God; every precious-stone, [that is, doctrine,] was thy covering; as the sardius, topaz, diamond," &c., "till iniquity was found in thee" (Eze 28:13-18); till thou leftest thy station, and place appointed of God, and then thou wast cast as profane out of the mountain of God, yea, though a covering cherub. See it again in Cain, who while he continued in the church, he was a busy sacrificer, as busy as Abel his brother; but when he left off to fear the Lord, and had bloodily butchered his holy brother, then he seeks to be a head, or monarch; then he goeth and buildeth a city to preserve his name and posterity for ever (Gen 4:17).
Ver. 15. "And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it."
In this also Adam was a figure of our Lord Jesus Christ, as pastor and chief bishop of his church. "I the Lord, [saith Christ,] do keep it; I will water it every moment, I will keep it night and day" (Isa 27:3).
"And the Lord God took the man." No man taketh this honour upon him, but he that is called of God, as was Aaron. Blessed is he also that can say as the prophet Amos; " And the Lord took me [said he] as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7:15).
"To dress it and to keep it." He that is not dressed, is not kept: That is a sad judgment, That which dieth, let it die; That which is diseased, let it not be dressed, let it die of that disease. By dressing therefore I understand, pruning, manuring and the like, which the dresser of the vineyard was commanded to do, without which all is overrun with briers and nettles, and is fit for nothing but cursing, and to be burned (Luke 13:6-9; Pro 24:30-

34; Heb 6:7,8).
"And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat" (v 16).
It is God's word that giveth us power to eat, to drink, and do other our works, and without the word we may do nothing. The command gave Adam leave: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God [by the command of the word, and by receiving of it according to the limits thereof,] and prayer" (1 Tim 4:4,5).
Ver. 17. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." I said before, What God's word prohibits, we must take care to shun.
This "tree of knowledge," as I said before, was a type of the covenant of works, the which had not Adam touched, (for by touching it he broke that covenant,) he then had lived ever, but touching it he dies (Gen 3:3).
Adam going into the garden under these conditions and penalties, was therein a type of the humiliation of Christ; who at his coming into the world, was made under the law, under its command and penalty, even as other men, but without sin (Gal 4:4,5).
"For in the day that thou eatest thereof thou shalt surely die."
"For in the day." Adam lived to God no longer than while he kept himself from eating forbidden fruit; in that very day he died; first a spiritual death in his soul; his body also was then made capable of mortality, and all diseases, which two great impediments in time brought him down to dust again.
Ver. 18. "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him."
By these words, Adam's state, even in innocency, seems to crave for help; wherefore it is manifest that that state is short of that we attain by the resurrection from the dead; yea, for as much as his need required earthly help, it is apparent his condition was not heavenly; "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor 15:47). Adam in his first estate was not spiritual: "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual" (v 46). Wherefore those that think it enough to attain to the state of Adam in innocency, think it sufficient to be mere naturalists; think themselves well, without being made spiritual: yea, let me add, they think it safe standing by a covenant of works; they think themselves happy, though not concerned in a covenant of grace; they think they know enough, though ignorant of a mediator, and count they have no need of the intercession of Christ.[6]
Adam stood by a covenant of works: Adam's kingdom was an earthly paradise; Adam's excellency was, that he had not need of a Saviour; and Adam's knowledge was ignorance of Jesus Christ: Adam in his greatest glory, wanted earthly comforts; Adam in his innocency, was a mere natural man.
Ver. 19. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."
This proveth further what I said at first, That in the first chaos was contained all that was made upon the earth.
"And brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."
In this Adam was a lively type of the Lord Christ's sovereign and glorious power over all flesh: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).
"And brought them unto Adam to see what he would call them."

So Christ nameth the world; whom he will he calleth saints; and whom he will he calleth the world, "ungodly," "serpents," "vipers," and the like. "I pray for them, I pray not for the world" (John 17:9).
"And whatsoever Adam called every living creature, that was the name thereof." Even as Christ passes sentence, so shall their judgment be.
Ver. 20. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." So Christ judgeth of angels, devils, and men.
"But for Adam, there was not found an help meet for him." All the glory of this world, had not Adam had a wife, could not have completed this man's blessedness; he would yet have been wanting: so all the glory of heaven, considering Christ as mediator, could not, without his church, have made him up complete. The church, I say, "which is his body, the fulness of him that filleth all in all."
Ver. 21, 22. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man."
In these words we find an help provided for Adam; also whence it came. The help was a wife; she came out of his side; she was taken thence while Adam slept. A blessed figure of a further mystery. Adam's wife was a type of the church of Christ; for that she was taken out of his side, it signifies we are flesh of Christ's flesh, and bone of Christ's bone (Eph 5:30). And in that she was taken thence while Adam slept, it signifies, the church is Christ's, by virtue of his death and blood: "Feed the church of God, which he hath purchased with is own blood" (Acts 20:28).
"And he brought her to the man." That is, And God brought her to the man. By which he clearly intimates, That as the church is the workmanship of God, and the purchase of the blood of Christ; so yet she cannot come to Christ, unless brought to him of God: "No man can come to me [saith Christ] except the Father which hath sent me, draw him" (John 6:44).
Ver. 23. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."
In that Adam doth thus acknowledge his wife to be bone and flesh of his substance, it shews us, that Christ will acknowledge those that are his: "He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Heb 2:11,12).
And observe it, He said, "She is bone of my bone," &c. before that God, that brought her to him; intimating, that Christ both owns us now at his Father's right hand, and will not be ashamed of us, even in the day of judgment (Matt 10:33; Luke 12:8).
Ver. 24. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."
This ought to be truly performed in our married estate in this world. But here endeth not the mystery.
"Therefore shall a man leave his father." Thus did Christ when he came into the world to save sinners: He came forth from the Father; "I came forth from the Father, and am come into the world" (John 16:28).
"Therefore shall a man leave his father and his mother." The Jewish church may, in a mystical sense, be called the mother of Christ; for she was indeed God's wife, and of her came his Son Jesus Christ: yet his mother he left and forsook, to be joined to his Gentile spouse, which is now his only wife.
Ver. 25. "And they were both naked, the man and his wife, and were not ashamed."
No sin, no shame: Let men stand where God hath set them, and there is no cause of

shame, though they be exposed in outward appearance to never so much contempt. "And they were both naked." Apparel is the fruits of sin; wherefore let such as pride themselves therein, remember, that they cover one shame with another. But let them that are truly godly have their apparel modest and sober, and with shamefacedness put them on, remembering always the first cause of our covering our nakedness, was the sin and shame of our first parents (1 Peter 3:3).

CHAPTER III.

Ver. 1. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

In these words we have an entrance of the first great spiritual conflict that was fought between the devil and flesh; and it is worth the observing, how the enemy attempted, engaged, and overcame the world (2 Cor 11:3).

1. He tempts by means; he appeareth not in his own shape and hue, but assumeth the body of one of the creatures, the body of the serpent, and so begins the combat. And from hence it is, that in after ages he is spoken of under the name of that creature, "the dragon, that old serpent which is the devil, and Satan" (Rev 20:2); because, as the Holy Ghost would have us beware of the devil, so of the means and engines which he useth; for where one is overcome by his own fearful appearance, ten thousand are overcome by the means and engines that he useth.

2. "The serpent was more subtil." The devil, in his attempts after our destruction, maketh use of the most suitable means. The serpent was more subtil, therefore the cunning of the devil was least of all discerned. Had he made use of some of the most foolish of the creatures, Adam had luckily started back, for he knew the nature of all the creatures, and gave them names accordingly; wherefore the serpent, Adam knew, was subtil, therefore Satan useth him, thereby to catch this goodly creature. Hereby the devil least appeared; and least appearing, the temptation soonest took the tinder.[7]

"Now the serpent was more subtil." More subtil. Hence the devil is called, "the serpent with heads," [with great cunning;] "the crooked serpent," [with knotty objections;] "the piercing serpent," [for he often wounds;] and his ways are called "devices," " temptations," "delusions," "wiles," "power," and "the gates of hell"; because of their mighty prevalency. This is he that undertook our first parents.

But how did he undertake them?

He labours to make them question the simplicity of the word of God, bearing Adam's wife in hand, that there must needs be some meaning that palliates the text; Hath God said ye shall not eat of the tree? Which interrogatory suggested them with a strong doubt that this word would not appear a truth, if you compare it with the 4th verse. Hence learn, that so long as we retain the simplicity of the word, we have Satan at the end of the staff; for unless we give way to a doubt about that, about the truth and simplicity of it, he gets no ground upon us. And hence the apostle says, He feared lest by some means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ (2 Cor 11:3); that is, lest our minds should be drawn off from the simplicity of the word of the gospel by some devilish and delusive arguments; For mark, Satan doth not first of all deny, but makes a doubt upon the word, whether it is to be taken in this or another sense; and so first corrupting the mind with a doubt about the simplicity of the true sense, he after brings them to a denial thereof; "Hath God said, Ye shall not eat of every tree of the garden?"

Ver. 2. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden."

"And the woman said." Indeed, the question was put to her, but the command was not so immediately delivered to her: "The Lord God commanded the man" (2:16). This therefore I reckon a great fault in the woman, an usurpation, to undertake so mighty an adversary, when she was not the principal that was concerned therein; nay, when her husband who was more able than she, was at hand, to whom also the law was given as chief. But for this act, I think it is, that they are now commanded silence, and also commanded to learn of their husbands (1 Cor 14:34,35): A command that is necessary enough for that simple and weak sex:[8] Though they see it was by them that sin came into the world, yet how hardly are some of them to this day dissuaded from attempting unwarrantably to meddle with potent enemies, about the great and weighty matters that concern eternity (1 Tim 2:11-15).

Hence note, That often they who are least able, will first adventure to put in their head to defend that, from whence they return with shame.

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden."

This was her prologue to her defence, but that also for which she had no warrant. In time of temptation, it is our wisdom and duty to keep close to the word, that prohibits and forbids the sin; and not to reason with Satan, of how far our outward and worldly privileges go, especially of those privileges that border upon the temptation, as she here did: We may eat of all but one. By this she goeth to the outside of her liberty, and sets herself upon the brink of the danger. Christ might have told the tempter, when he assaulted him, That he could have made stones bread; and that he could have descended from the pinnacle of the temple, as afterwards he did (Matt 4:3-7; Luke 4); but that would have admitted of other questions. Wherefore he chooseth to lay aside such needless and unwarrantable reasonings, and resisteth him with a direct word of God, most pertinent to quash the tempter, and also to preserve himself in the way. To go to the outside of privileges, especially when tempted of the devil, is often, if not always very dangerous and hazardous.

By these words therefore, in mine opinion, she spoke at this time too much in favour of the flesh; and made way for what after came upon her, We may eat of all but one.

Ver. 3. "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Now, too late, she urgeth that which should have been her only stay and weapon; to wit, the express word of God; That she should, if she would have disputed with the tempter, have urged at the first that only, and have thought of nothing else. Thus did the Lord himself: but she looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, and retained now but the notion of it: which Satan perceiving, and taking heart therefrom to make his best advantage, he now adds to his former forged doubt, a plain and flat denial, "Ye shall not surely die."

Ver. 4. "And the serpent said unto the woman, Ye shall not surely die."

When people dally with the devil, and sit too near their outward advantages; when they are tempted to break the command of God, it is usual for them, even by setting their hearts upon things that in themselves are honest and lawful, to fall into temptation: To see a piece of ground, to prove a yoke of oxen, to marry a wife, are doubtless lawful things; but upon the borders of these privileges lay the temptation of the devil; therefore by the love of these, which yet were lawful in themselves, the devil hardened the heart, and so at last made way for, and perfectly produced in them, flatly to deny, as then, to embrace the words of God's salvation (Matt 22:5; Luke 14:16-20). The like befel our

first mother; wherefore though at last she freely objected the word; yet because before she had so much reasoned to the pleasing of the flesh, she lost the dread and savour of the command, and having nought but notion left, she found not wherewith to rebuke so plain a lie of the devil, but hearkened to his further reasoning.

"Ye shall not surely die." Not surely; in the word there is some slight meaning, of which you need not be so afraid. And besides,

Ver. 5. "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

In these words two privileges are asserted: one, That their eyes should be opened; the other, That they should be as gods, knowing good and evil. The first is very desirable, and was not at all abridged by them; the second, as to their knowing good and evil, was absolutely forbidden; because they could not attain to the knowledge of that which was evil, but by transgressing, or by eating of that forbidden tree.

Hence observe, That it is usual with the devil, in his tempting of poor creatures, to put a good and bad together, that by shew of the good, the tempted might be drawn to do that which in truth is evil. Thus he served Saul; he spared the best of the herd and flock, under pretence of sacrificing to God, and so transgressed the plain command (1 Sam 15:20-22). But this the apostle saw was dangerous, and therefore censureth such, as in a state of condemnation (Rom 3:8). Thus he served Adam; he put the desirableness of sight, and a plain transgression of God's law together, that by the loveliness of the one, they might the easier be brought to do the other. O poor Eve! Do we wonder at thy folly! Doubtless we had done as bad with half the argument of thy temptation.

"Ye shall be as gods." In these words he attempts to beget in them a desire to be greater than God had made them (1 Tim 3:6). He knew this was a likely way, for by this means he fell himself; for being puffed up with pride, they left their own estate, or habitation, and so became devils, and were tumbled down to hell, where they are " reserved in everlasting chains, under darkness, unto the judgment of the great day" (Jude 6).

"Ye shall be as gods." When souls have begun to hearken to the tempter, that hearkening hath made way for, and given way to so much darkness of mind, and hardness of heart, that now they can listen to anything: as to hear God charged with folly, "Ye shall not surely die"; as to hear him made the author of ignorance, and that he delights to have it so, by seeking by a command to prohibit them from knowing what they could; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and therefore he forbids to touch it.

"Ye shall be as gods." Here is also a pretence of holiness, which he knew they were prone unto; "Ye shall be as gods," as knowing and perfect as God. Oh! Thousands are, even to this day, by such temptations overcome! Thus he wraps his temptations up in such kind of words and suggestions as will carry it either way. But mark his holiness, or the way that he prescribes for holiness; it is, if not point blank against, yet without and besides the word, not by doing what God commands, and abhorring what he forbids, but by following the delusion of the devil, and their own roving fancies; as Eve here does.

Ver. 6. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof," &c.

This verse presents us with the use that Eve made of the reasonings of the serpent; and that was, to take them into consideration; not by the word of God, but as her flesh and blood did sense them: A way very dangerous and devouring to the soul, from

which Paul fled, as from the devil himself: "Immediately I conferred not with flesh and blood" (Gal 1:16). Wherefore, pausing upon them, they entangled her as with a threefold cord. 1. "The lust of the flesh"; she saw it was good for food. 2. "The lust of the eye"; she saw it was pleasant to the eye. 3. "The pride of life"; a tree to be desired, to make one wise (1 John 2:16). Being taken, I say, with these three snares of the adversary, which are not of the Father, but of the world, and the devil the prince thereof, forthwith she falls before him: "And when the woman saw" this, "she took of the fruit thereof, and did eat."

"And when the woman saw." This seeing, as I said, is to be understood of her considering what Satan presented to her, and of her sensing or tasting of his doctrine; not by the word, which ought to be the touch stone of all, but by and according to her own natural reason without it. Now this makes her forget that very command that but now she had urged against the tempter: This makes her also to consent to that very reason, as an inducement to transgress; which, because it was the nature of the tree, was by God suggested as a reason why they should forbear; it was the tree of the knowledge of good and evil, therefore they should not touch it; it was the tree, that would by touching it, make them know good and evil; therefore she toucheth, and also eateth thereof. See therefore what specious pretences the devil, and those that are under the power of temptation, will have to transgress the command of God. That which God makes a reason of the prohibition, even that the devil will make a reason of their transgression.

God commands to self-denial, but the world makes that a reason of their standing off from the very grace of God in the gospel. God also commands, That we be sober, chaste, humble, just, and the like; but the devil, and carnal hearts, make these very things the argument that keeps sinners from the word of salvation. Or rather take it thus; God forbids wickedness, because it is delightful to the flesh, and draws the heart from God, but therefore carnal men love wickedness and sin: Therefore they go on in sin, and "therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways" (Job 21:14; 22:15-17).

She "did eat, and gave also unto her husband with her, and he did eat."

The great design of the devil, as he supposed, was now accomplished; for he had both in the snare, both the man and his wife, and in them, the whole world that should be after. And indeed the chief design of Satan was at the head at first, only he made the weakest the conveyance for his mischief. Hence note again, That Satan by tempting one, may chiefly intend the destruction of another. By tempting the wife, he may aim at the destruction of the husband; by tempting the father, he may design the destruction of the children; and by tempting the king, he may design the ruin of the subjects. Even as in the case of David: "Satan stood up against Israel, and provoked David to number the people." He had a mind to destroy seventy thousand, therefore he tempted David to sin (1 Chron 21:1).

She gave also to her husband, and he did eat. Sin seldom or never terminates in one person; but the pernicious example of one, doth animate and embolden another; or thus, the beholding of evil in another, doth often allure a stander-by. Adam was the looker-on, he was not in the action as from the serpent: "Adam was not deceived," that is, by having to do with the devil, "but the woman, the woman being deceived, was in the transgression" (1 Tim 2:14). This should exhort all men that they take heed of so much as beholding evil done by others, lest also they should be allured. When Israel went into Canaan, God did command them not so much as to ask, How those nations served their gods? lest by so doing, Satan should get an advantage of their minds, to

incline them to do the like (Deu 12:30). Evil acts, as well as evil words, will eat as doth a canker. This then is the reason of that evil-favouredness that you see attending some men's lives and professions; they have been corrupted, as Adam was, either by evil words or bad examples, even till the very face of their lives and professions are disfigured as with the pox or canker (2 Tim 2:17).

Thus have we led you through that woeful tragedy that was acted between the woman and the serpent; and have also shewed, how it happened that the serpent went away as victor.

1. The woman admitted of a doubt about the truth of the word that forbad her to eat; for unbelief was the first sin that entered the world.
2. She preferred the privileges of the flesh, before the argument to self-denial; by which means her heart became hardened, and grew senseless of the dread and terror of the words of God.
3. She took Satan's arguments into consideration, and sensed,[9] or tasted them; not by the word of God, but her own natural, or rather sore-deluded fancy.
4. She had a mind to gratify the lusts of the flesh, the lusts of the eyes, and the pride of life.

Now to speak of the evil consequences that followed this sinful act: That is not in the wisdom of mortal man to do; partly, because we know but in part even the evil and destructive nature of sin; and partly, because much of the evil that will follow this action, is yet to be committed by persons unborn. Yet enough might be said to astonish the heavens, and to make them horribly afraid (Jer 2:12). 1. By this act of these two, the whole world became guilty of condemnation and eternal judgment (Rom 5). 2. By this came all the blindness, atheism, ignorance of God, enmity and malice against him, pride, covetousness, adultery, idolatry, and implacableness, &c., that is found in all the world. By this, I say, came all the wars, blood, treachery, tyranny, persecution, with all manner of rapine and outrage that is found among the sons of men. 3. Besides, all the plagues, judgments, and evils that befal us in this world, with those everlasting burnings that will swallow up millions for ever and ever; all and every whit of these came into the world as the portion of mankind, for that first transgression of our first parents.

Ver. 7. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons."

That their eyes might be opened, was one branch of the temptation, and one of the reasons that prevailed with the woman to forsake the word of God: But she little thought of seeing after this manner, or such things as now she was made to behold. She expected some sweet and pleasant sight, that might tickle and delight her deluded fancy; but behold, sin and the wrath of God appears, to the shaking of their hearts! And thus, even to this very day, doth the devil delude the world: His temptations are gilded with some sweet and fine pretences; either they shall be wiser, richer, more in favour, live merrier, fare better, or something; and that they shall see it, if they will but obey the devil: Which the fools easily are, by these and such like things, allured to do. But behold, when their eyes are opened, instead of seeing what the devil falsely told them, they see themselves involved in sin, made guilty of the breach of God's command, and subject to the wrath of God.[10]

"And they knew that they were naked." Not only naked of outward clothing, but even destitute of righteousness; they had lost their innocency, their uprightness, and sinless vail, and had made themselves polluted creatures, both in their hearts and in their flesh; this is nakedness indeed; such a kind of nakedness as Aaron made Israel naked with,

when he set up his idol calf for them to worship: "For Aaron had made them naked unto their shame" (Exo 32:25). Naked before the justice of the law.
"And they knew that they were naked." And they knew it: Why, did they not know it before? The text says, They were naked, and were not ashamed. O! they stood not naked before God! they stood not without righteousness, or uprightness before him, and therefore were not ashamed, but now they knew they were naked as to that.
"And they sewed fig-leaves together, and made themselves aprons." A fit resemblance of what is the inclination of awakened men, who are yet but natural! They neither think of Christ, or of the mercy of God in him for pardon, but presently they betake themselves to their own fig-leaves, to their own inventions, or to the righteousness of the law, and look for healing from means which God did never provide for cure. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian" (Hosea 5:13). Not to God, and sent to King Jarib, not to Christ, yet could they not heal him, nor cure him of his wound.
"And made themselves aprons." Not coats, as God did afterwards. A carnal man thinks himself sufficiently clothed with righteousness, if the nakedness which he sees, can be but covered from his own sight: As if God also did see that and only that which they have a sight of by the light of nature; and as if because fig-leaves would hide their nakedness from their sight, that therefore they would hide it from the sight of God. But alas! No man, without the help of another, can bring all his nakedness to the sight of his own eye; much is undiscovered to him, that may yet lie open and bare to a stander-by: So it is with the men that stand without Christ before God, at best they see but some of their nakedness, to wit, their most gross and worst faults, and therefore they seek to cover them; which when they have hid from their own sight, they think them hid also from the sight of God. Thus did Adam, he saw his own most shameful parts, and therefore them he covered: They made themselves aprons, or things to gird about them, not to cover them all over withal. No man by all his own doings can hide all his own nakedness from the sight of the justice of God, and yet, but in vain, as busy as Adam to do it.
"And they sewed fig-leaves together, and made themselves aprons." Fig-leaves! A poor apron, but it was the best they could get. But was that a sufficient shelter against either thorn or thistle? Or was it possible but that after a while these fig-leaves should have become rotten, and turned to dung? So will it be with all man's own righteousness which is of the law; Paul saw it so, and therefore counted it but loss and dung, that he might win Christ, and be found in him (Phil 3:7,8).
Ver. 8. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden."
"And they heard the voice of the Lord God." This voice was not to be understood according, as if it was the effect of a word; as when we speak, the sound remains with a noise for some time after; but by voice here, we are to understand the Lord Christ himself; wherefore this voice is said to walk, not to sound only: "They heard the voice of the Lord God walking." This voice John calls the word, the word that was with the Father before he made the world, and that at this very time was heard to walk in the garden of Adam: Therefore John also saith, this voice was in the beginning; that is, in the garden with Adam, at the beginning of his conversion, as well as of the beginning of the world (John 1:1).
"And they heard the voice of the Lord God walking in the garden in the cool of the day." The gospel of it is, in the season of grace; for by the cool of the day, he here means, in

the patience, gentleness, goodness and mercy of the gospel; and it is opposed to the heat, fire, and severity of the law.
"And Adam and his wife hid themselves." Hence observe, That a man's own righteousness will not fortify his conscience from fear and terror, when God begins to come near to him to judgment. Why did Adam hide himself, but because, as he said, he was naked? But how could he be naked, when before he had made himself an apron? O! the approach of God consumed and burnt off his apron! Though his apron would keep him from the sight of a bird, yet it would not from the eye of the incorruptible God. Let therefore all self-righteous men beware, for however they at present please themselves with the worthiness of their glorious fig-leaves; yet when God shall come to deal with them for sin, assuredly they will find themselves naked.[11]
"And they hid themselves." A man in a natural state, cannot abide the presence of God; yea, though a righteous man. Adam, though adorned with his fig-leaves, flies.
Observe again, That a self-righteous man, a man of the law, takes grace and mercy for his greatest enemy. This is apparent from the carriage of the Pharisees to Jesus Christ, who because they were wedded to the works of their own righteousness, therefore they hated, persecuted, condemned, and crucified the Saviour of the world. As here in the text, though the voice of the Lord God walked in the garden in the cool of the day, in the time of grace and love, yet how Adam with his fig-leaves flies before him.
"And Adam and his wife hid themselves from the presence of the Lord God." These latter words are spoken, not to persuade us that men can hide themselves from God, but that Adam, and those that are his by nature, will seek to do it, because they do not know him aright. These words therefore further shew us what a bitter thing sin is to the soul; it is only for hiding work, sometimes under its fig-leaves, sometimes among the trees of the garden. O what a shaking, starting, timorous evil conscience, is a sinful and guilty conscience! especially when 'tis but a little awakened, it could run its head into every hole, first by one fancy, then by another; for the power and goodness of a man's own righteousness, cannot withstand or answer the demands of the justice of God, and his holy law.
"And Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden." If you take the trees in a mystical sense as sometimes they may be taken (Eze 31:8-11); then take them here to signify, or to be a type of the saints of God, and then the gospel of it is, That carnal men, when they are indeed awakened, and roused out of their foolish fig-leaf righteousness; then they would be glad of some shelter with them that are saved and justified freely by grace, as they in the Gospel of Matthew; "Give us of your oil; for our lamps are gone out" (Matt 25:8). And again, The man without the wedding garment had crowded himself among the wedding guests: Had hid themselves among the trees of the garden (Matt 22:11).
Ver. 9. "And the Lord God called unto Adam, and said unto him,
Where art thou?"

Adam having eaten of the forbidden tree, doth now fleet his
station, is gone to another than where God left him. Wherefore, if
God will find Adam, he must now look him where he had hid himself.
And indeed so he does with "Adam, where art thou?"

"And the Lord God called," &c. Here begins the conversion of Adam, from his sinful state, to God again. But mark, it begins not at Adam's calling upon God, but at God calling upon him: "And the Lord God called unto Adam." Wherefore, by these words,

we are to understand the beginning of Adam's conversion. And indeed, grace hath gone the same way with the elect, from that time to this day. Thus he dealt with Abraham, Isaac and Jacob; he called them from their native country, the country of their kindred. And hence it is, that, especially in the New Testament, the saints are said to be the Called; "Called of God," and "Called of Jesus Christ." And hence again it is that Calling is by Paul made the first demonstration of election, and that saints are admonished to prove their election by their calling; for as Adam was in a lost, miserable and perishing condition, until God called him out of those holes into which sin had driven him: so we do lie where sin and the devil hath laid us, until by the word of God we are called to the fellowship of his Son Jesus Christ.

By these words therefore we have the beginning of the discovery of effectual calling or conversion; "And the Lord God called": In which call observe three things,

1. God called so that Adam heard him. And so it is in the conversion of the New Testament saints, as Paul says, "If ye have heard him, and have been taught by him, as the truth is in Jesus" (Eph 4:21). That therefore is one discovery of effectual calling, the sinner is made to HEAR him, even to hear him distinctly, singling out the very person, calling, "Adam, Where art thou?" "Saul, Saul, why persecutest thou me?" I have called thee by thy name, thou art mine. As he also said to Moses, "I know thee by name, and thou hast also found grace in my sight" (Exo 33:12).

2. God called so, as to fasten sin upon his conscience, and as to force a confession from him of his naked and shameful state.

3. God called so, as to make him tremble under, and be afraid of the judgment of God. "And the Lord God called unto Adam, and said unto him, Where art thou?" Indeed, Where art thou must of necessity be forcibly urged to every man on whose soul God doth work effectual conversion; for until the person is awakened, as to the state and condition he is in, he will not desire, nay, will not endure to be turned to God; but when in truth they are made to see what condition sin hath brought them to, namely, that it hath laid them under the power of sin, the tyranny of the devil, the strength of death, and the curse of God by his holy law; then is mercy sweet.

"Where art thou?" God knew where he was, but foolish Adam thought otherwise; he thought to hide himself from the presence of the Lord, but the Lord found him out. Indeed, deluded sinners think that they can hide themselves and sins from God. "How doth God know," say they, "Can he judge through the thick cloud?" (Job 22:13). But such shall know he sees them; they shall know it, either to their correction, or to their condemnation. "Though they dig into hell," saith God, "thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence," &c. (Amos 9:2,3).[12] "Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth? saith the Lord" (Jer 23:24).

Ver. 10. "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

This then was the cause of his flying, he heard the voice of God: A wicked and evil conscience saith, every thing is to it as the messenger of death and destruction; for, as was said before, "the voice of the Lord walked in the garden in the cool of the day," in the time of grace and mercy. But it mattereth not whether he came with grace or vengeance; guilt was in Adam's heart, therefore he could not endure the presence of God: He "that doeth evil hateth the light" (John 3:20). And again, "The wicked flee when no man pursueth" (Pro 28:1). Cain thought all that met him, would seek his blood and life.

"I heard thy voice." Something by the word of God was spoken, that shook the heart of this poor creature; something of justice and holiness, even before they fell into this communication: for observe it, Adam went forthwith from the tree of knowledge of good and evil a convinced man, first to his fig-leaves, but they would not do; therefore he seeks to be hid among the trees. And observe again, That the insufficiency of fig-leaves were discovered by this voice of the Lord God, that at this time walked in the garden: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." So then, there was a first and second voice which Adam heard; the first he ran away from, "I heard thy voice, and hid myself." The second was this, wherein they commune each with other. The first therefore was the word of justice, severity, and of the vengeance of God; like that in the 19th of Exodus, from the pronouncing of which, a trembling, and almost death, did seize six hundred thousand persons.

"I heard thy voice in the garden." It is a word from without that doth it. While Adam listened to his own heart, he thought fig-leaves a sufficient remedy, but the voice that walked in the garden shook him out of all such fancies: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

Ver. 11. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

"Who told thee?" This, as I said before, supposeth a third person, a preacher, and that was the Son of God; the voice of the Lord God that walked in the garden.

"Hast thou eaten of the tree?" That is, If thou hast been shewed thy nakedness, thou hast indeed sinned; for the voice of the Lord God will not charge guilt, but where and when a law hath been transgressed. God therefore, by these words, driveth Adam to the point, either to confess or deny the truth of the case. If he confess, then he concludes himself under judgment; if he deny, then he addeth to his sin: Therefore he neither denieth nor confesseth, but so as he may lessen and extenuate his sin.

Ver. 12. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

He had endeavoured with fig-leaves to hide his transgressions before, but that being found too scanty and short, he now trieth what he can do with arguments. Indeed he acknowledgeth that he did eat of the tree of which he was forbidden; but mark where he layeth the reason: Not in any infection which was centred in him by reason of his listening to the discourse which was between the woman and the serpent; but because God had given him a woman to be with him: "The woman whom thou gavest to be with me, she gave me of the tree." The woman was given for an help, not an hindrance; but Satan often maketh that to become our snare, which God hath given us as a blessing. Adam therefore here mixeth truth with falsehood. It is true, he was beguiled by the woman; but she was not intended of God, as he would insinuate, to the end she might be a trap unto him. Here therefore Adam sought to lessen and palliate his offence, as man by nature is prone to do; for if God will needs charge them with the guilt of sin for the breach of the law, they will lay the fault upon anything, even upon God's ordinance, as Adam here doth, rather than they will honestly fall under the guilt, and so the judgment of the law for guilt. It is a rare thing, and it argueth great knowledge of God, and also hope in his mercy, when men shall heartily acknowledge their iniquities, as is evident in the case of David: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Psa 51:2,3). But his knowledge is not at first in young converts; therefore when God begins to awaken, they begin, as sleepy men, to creep further under their carnal covering; which yet is too short to hide them, and too narrow to cover their shame (Isa 28:20).

"The woman whom thou gavest to be with me, she gave me of the tree." Although, as I said, this sinner seeks to hide, or at least to lessen his sin, by laying the cause upon the woman, the gift of God; yet it argueth that his heart was now filled with shame and confusion of face, for that he had broken God's command; for indeed it is the nature of guilt, however men may in appearance ruffle under it, and set the best leg before, for their vindication; yet inwardly to make them blush and fail before their accuser. Indeed their inward shame is the cause of their excuse; even as Aaron, when he had made the golden calf, could not for shame of heart confess in plainness of speech the truth of the fact to his brother Moses, but faulteringly: They gave me their gold, saith he, and "I cast it into the fire, and there came out this calf" (Exo 32:24). "And there came out this calf"; a pitiful fumbling speech: The Holy Ghost saith, Aaron had made them naked; "had made them naked unto their shame," for he, as also Adam, should, being chief and lord in their place, have stoutly resisted the folly and sin which was to them propounded; and not as persons of a womanish spirit, have listened to wicked proposals.[13]

Ver. 13. "And the Lord God said unto the woman, What is this that thou hast done?" &c.
,

Forasmuch as Adam did acknowledge his sin, though with much weakness and infirmity, God accepts thereof; and now applieth himself to the woman, whom Satan had used as his engine to undo the world.

Hence observe, That when God sets to search out sin, he will follow it from the seduced to the seducer, even till he comes to the rise and first author thereof, as in the following words may more clearly appear. Not that he excuseth or acquitteth the seduced, because the seducer was the first cause, as some do vainly imagine; but to lay all under guilt who are concerned therein: the woman was concerned as a principal, therefore he taketh her to examination.

"And the Lord God said unto the woman, What is this that thou hast done?" What is this? God seems to speak as if he were astonished at the inundation of evil which the woman by her sin had overflowed the world withal: "What is this that thou hast done!" Thou hast undone thyself, thou hast undone thy husband, thou hast undone all the world; yea, thou hast brought a curse upon the whole creation, with an overplus of evils, plagues, and distresses.

"What is this that thou hast done!" Thou hast defiled thy body and soul, thou hast disabled the whole world from serving God; yea, moreover, thou hast let in the devil at the door of thy heart, and hast also made him the prince of the world. "What is this that thou hast done!" Ah! little, little do sinners know what they have done, when they have transgressed the law of the Lord. I say, they little know what death, what plagues, what curse, yea, what hell they, by so doing, have prepared for themselves.

"What is this that thou hast done!" God therefore, by these words, would fasten upon the woman's heart a deep sense of the evil of her doings. And indeed, for the soul to be brought into a deep sense of its sin, to cry out before God, Ah! what have I done! it is with them the first step towards conversion: "Acknowledge thy iniquity [saith God] that thou hast transgressed against me" (Jer 3:13). And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The want of this is the cause of that obdurate and lasting hardness that continueth to possess so many thousands of sinners, they cry not out before God, What have I done? but foolishly they rush into, and continue in sin, "till their iniquity be found to be hateful," yea, their persons, because of their sin.

"What is this that thou hast done?" By this interrogatory the Lord also implieth an admonition to the woman, to plead for herself, as he also did to her husband. He also

makes way for the working of his bowels towards her, which (as will be shewn anon) he flatly denies to the serpent, the devil: I say he made way for the woman to plead for, or bemoan herself; an evident token that he was unwilling to cast her away for her sin: "I have surely heard Ephraim bemoaning himself;—I will surely have mercy upon him, saith the Lord" (Jer 31:18-20). Again, by these words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our miscarriages, and to bewail and bemoan our condition because of sin, forthwith the bowels of God begin to sound, and to move towards his distressed creature, as by the place before alleged appears. "I have surely heard Ephraim bemoaning himself;—therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord." See also the 11th and 14th chapters of Hosea.

"And the woman said, the serpent beguiled me and I did eat." A poor excuse, but an heart affecting one; for many times want of wit and cunning to defend ourselves, doth affect and turn the heart of a stander-by to pity us. And thus, as I think, it was with the woman; she had to do with one that was too cunning for her, with one that snapt her by his subtilty or wiles; which also the woman most simply confesses, even to the provoking of God to take vengeance for her.

Ver. 14. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field."

The serpent was the author of the evil; therefore the thunder rolls till it comes over him, the hot burning thunder-bolt falls upon him.

The Lord, you see, doth not with the serpent as with the man and his wife; to wit, minister occasion to commune with him, but directly pronounceth him cursed above all, "above every beast of the field." This sheweth us, that as concerning the angels that fell, with them God is at eternal enmity, reserving them in everlasting chains under darkness. Cursed art thou: By these words, I say, they are prevented of a plea for ever, and also excluded a share in the fruits of the Messiah which should afterwards be born into the world (Heb 2:2).

"Because thou hast done this, cursed art thou." "Because thou hast done this": Not as though he was blessed before; for had he not before been wicked, he had not attempted so wicked a design. The meaning then is, That either by this deed the devil did aggravate his misery, and make himself the faster to hang in the everlasting chains under darkness; or else by this he is manifested to us to be indeed a cursed creature. Further, "Because thou hast done this," may also signify how great complacency and content God took in Adam and his wife while they continued without transgression; But how much against his mind and workmanship this wicked work was. 1. Against his mind; for sin so sets itself against the nature of God, that, if possible, it would annihilate and turn him into nothing, it being in its nature point blank against him. 2. It is against his workmanship; for had not the power of the Messias stept in, all had again been brought to confusion, and worse than nothing: as Christ himself expresses it: "The earth, and all the inhabitants thereof, are dissolved: I bear up the pillars of it" (Psa 75:3). And again, "He upholdeth all things by the word of his power" (Heb 1:3).

Besides, this being done, man, notwithstanding the grace of God, and the merits of Jesus Christ, doth yet live a miserable life in this world; for albeit that Christ hath most certainly secured the elect and chosen of God from perishing by what Satan hath done; yet the very elect themselves are, by reason of the first transgression, so infested and annoyed with inward filth, and so assaulted still by the devil, and his vassals the proper children of hell, that they groan unutterably under their burthen; yea, all creatures, "the whole creation groaneth and travaileth in pain together until now" (Rom 8:22). And that

most principally upon the very account of this first sin of Adam; it must needs be therefore, this being so high an affront to the divine majesty, and so directly destructive to the work of his hands; and the aim of the devil most principally also at the most excellent of his creation (for man was created in God's own image) that he should hereat be so highly offended, had they not sinned at all before, to bind them over for this very fact to the pains of the eternal judgment of God.

Ver. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The woman may, in this place, be taken either really or figuratively; if really and naturally, then the threatening is also true, as to the very natures of the creatures here under consideration, to wit, the serpent and the woman, and so all that come of human race; for we find that so great an antipathy is between all such deadly beasts, as serpents and human creatures, that they abiding in their own natures, it is not possible they should ever be reconciled: "I will put enmity": I will put it. This enmity then was not infused in creation, but afterwards; and that as a punishment for the abuse of the subtlety of the serpent; for before the fall, and before the serpent was assumed by the fallen angels, they were, being God's creatures, "good," as the rest in their kind; neither was there any jarring or violence put between them; but after the serpent was become the devil's vizor, then was an enmity begot between them.

"I will put enmity between thee and the serpent." If by woman, we here understand the church, (but then we must understand the devil, not the natural serpent simply,) then also the threatening is most true; for between the church of God, and the devil, from the beginning of the world, hath been maintained most mighty wars and conflicts, to which there is not a like in all the blood shed on the earth. Yea, here there cannot be a reconciliation, (the enmity is still maintained by God): The reason is, because their natural dispositions and inclinations, together with their ends and purposes, are most repugnant each to other, even full as much as good and evil, righteousness and sin, God's glory, and an endeavour after his utter extirpation.

Indeed, Satan hath tried many ways to be at amity with the church; not because he loves her holiness, but because he hates her welfare, (wherefore such amity must only be dissembled,) and that he might bring about his enterprise, he sometimes hath allured with the dainty delicates of this world, the lusts of the flesh, of the eyes, and the pride of life: This being fruitless, he hath attempted to entangle and bewitch her with his glorious appearance, as an angel of light; and to that end hath made his ministers as the ministers of righteousness, preaching up righteousness, and contending for a divine and holy worship (2 Cor 11:12-15): but this failing also, he hath taken in hand at length to fright her into friendship with him, by stirring up the hellish rage of tyrants to threaten and molest her; by finding out strange inventions to torment and afflict her children; by making many bloody examples of her own bowels, before her eyes, if by that means he might at last obtain his purpose: But behold! all hath been in vain, there can be no reconciliation. And why, but because God himself maintains the enmity?

And this is the reason why the endeavours of all the princes and potentates of the earth, that have through ignorance or malice managed his design against the church, have fallen to the ground, and been of none effect.

God hath maintained the enmity: doubtless the mighty wonder, that their laws cannot be obeyed;[14] I mean their laws and statutes, which by the suggestion of the prince of this world they have made against the church: But if they understood but this one sentence, they might a little perceive the reason. God hath put enmity between the devil and the woman; between that old serpent called, The Devil and Satan, and the

holy, and beloved, and espoused wife of Christ.
"I will put enmity between thee and the woman, and between thy seed and her seed." The seeds here are the children of both, but that of the woman, especially Christ (Gal 3:16). "God sent forth his Son made of a woman" (Gal 4:4). Whether you take it literally or figuratively; for in a mystery the church is the mother of Jesus Christ, though naturally, or according to His flesh, He was born of the virgin Mary, and proceeded from her womb: But take it either way, the enmity hath been maintained, and most mightily did shew itself against the whole kingdom of the devil, and death, and hell; by the undertaking, engaging, and war which the Son of God did maintain against them, from his conception, to his death and exaltation to the right hand of the Father, as is prophesied of, and promised in the text, "It shall bruise thy head."
"It shall bruise thy head." By head, we are to understand the whole power, subtilty, and destroying nature of the devil; for as in the head of the serpent lieth his power, subtilty, and poisonous nature; so in sin, death, hell, and the wisdom of the flesh, lieth the very strength of the devil himself. Take away sin then, and death is not hurtful: "The sting of death is sin": And take away the condemning power of the law, and sin doth cease to be charged, or to have any more hurt in it, so as to destroy the soul: "The strength of sin is the law" (1 Cor 15:56). Wherefore, the seed, Jesus Christ, in his bruising the head of the serpent, must take away sin, abolish death, and conquer the power of the grave. But how must this be done? Why, he must remove the curse, which makes sin intolerable, and death destructive. But how must he take away the curse? Why, by taking upon Him "flesh," as we (John 1:14); by being made "under the law," as we (Gal 4:4); by being made "to be sin for us" (2 Cor 5:21), and by being "made a curse for us" (Gal 3:10-13). He standing therefore in our room, under the law and the justice of God, did both bear, and overcome the curse, and so did bruise the power of the devil.
"It shall bruise thy head." To bruise is more than to break; he shall quash thy head to death; so he also quashed the heel of Christ; which would, had not his eternal power and Godhead sustained, have caused that he had perished for ever.
"And thou shalt bruise his heel." By these words, a necessity was laid upon Jesus Christ to assume our flesh, to engage the devil therein; and also because of the curse that was due to us for sin, that he might indeed deliver us therefore; even for awhile to fall before this curse, and to die that death that the curse inflicteth: "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus therefore did Satan, that is, by the fruits and effects of sin, bruise, or kill, the flesh of Christ: But he being God, as the Father, it was not possible he should be overcome. Therefore his head remaineth untouched. A man's life lieth not in his heel, but in his head and heart; but the Godhead being the head and heart of the manhood, it was not possible Satan should meddle with that; he only could bruise his heel; which yet by the power of the Godhead of this eternal Son of the Father, was raised up again from the dead: "He was delivered for our offences, and was raised again for our justification" (Rom 4:25).
In these words therefore the Lord God gave Adam a promise, That notwithstanding Satan had so far brought his design to pass, as to cause them by falling from the command, to lay themselves open to the justice and wrath of God; yet his enterprise by grace, should be made of none effect. As if the Lord had said, "Adam, thou seest how the devil hath overcome thee; how he, by thy consenting to his temptation, hath made thee a subject of death and hell: but though he hath by this means made thee a spectacle of misery, even an heir of death and damnation: yet I am God, and thy sins have been against me. Now because I have grace and mercy, I will therefore design thy recovery. But how shall I bring it to pass? Why I will give my Son out of my bosom,

who shall in your room, and in your nature encounter this adversary, and overcome him. But how? Why, by fulfilling my law, and by answering the penalties thereof. He shall bring in a righteousness which shall be "everlasting," by which I will justify you from sin, and the curse of God due thereto: But this work will make him smart, he must be made " a man of sorrows," for upon him will I lay your iniquities (Isa 53:6); Satan shall bruise his heel."

Ver. 16. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow[15] shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

"I will greatly multiply thy sorrow," &c. This is true, whether you respect the woman according to the letter of the text, or as she was a figure of the church; for in both senses their sorrows for sin are great, and multiplied upon them: The whole heap of the female sex know the first,[16] the church only knows the second.

"In sorrow shalt thou bring forth children." The more fruitful, the more afflicted is the church in this world; because the rage of hell, and the enmity of the world, are by her righteousness set on fire so much the more.

But again: Forasmuch as the promise is made before this judgment of God for sin is threatened, we must count these afflictions not as coming from the hand of God in a way of vengeance, for want of satisfaction for the breach of the law; but to shew and keep us in mind of his holiness, that henceforth we should not, as at first through ignorance, so now from notions of grace and mercy, presume to continue in sin.

I might add, That by these words it is manifest, that a promise of mercy and forgiveness of sin, and great afflictions and rebukes for the same, may and shall attend the same soul: "I will greatly multiply thy sorrow," comes after the promise of grace.

"And thy desire shall be to thy husband, and he shall rule over thee." Doubtless the woman was, in her first creation, made in subordination to her husband, and ought to have been under obedience to him: Wherefore, still that had remained a duty, had they never transgressed the commandment of God; but observe, the duty is here again not only enjoined, and imposed, but that as the fruit of the woman's sin; wherefore, that duty that before she might do as her natural right by creation, she must now do as the fruits of her disobedience to God. Women therefore, whenever they would perk it and lord it over their husbands, ought to remember, that both by creation and transgression they are made to be in subjection to their own husbands. This conclusion makes Paul himself: "Let [saith he] the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression" (1 Tim 2:11-14).

Ver. 17. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life."

God having laid his censure upon the woman, he now proceedeth and cometh to her husband, and also layeth his judgment on him: The judgment is, "Cursed is the ground for thy sake," and in sorrow thou shalt eat thereof. The causes of this judgment are, First, For that "he hearkened to his wife": And also, "For that he had eaten of the tree."

"Because thou hast hearkened to thy wife." Why? Because therein he left his station and headship, the condition which God had appointed him, and gave way to his wife to assume it, contrary to the order of creation, of her relation, and of her sex; for God had made Adam lord and chief, who ought to have taught his wife, and not to have become

her scholar.
Hence note, That the man that suffereth his wife to take his place, hath already transgressed the order of God.[17]
"Because thou hast hearkened to the voice," &c. Wicked women, such as Eve was now, if hearkened unto, are "the snares of death" to their husbands; for, because they are weaker built, and because the devil doth easier fasten with them than with men, therefore they are more prone to vanity and all mis-orders in the matters of God, than they; [the men] and so, if hearkened unto, more dangerous upon many accounts: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, nevertheless even him did outlandish [wicked] women cause to sin" (Neh 13:26). "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (1 Kings 21:25).
Hence note further, That if it be thus dangerous for a man to hearken to a wicked wife, how dangerous is it for any to hearken unto wicked whores, who will seldom yield up themselves to the lusts of beastly men, but on condition they will answer their ungodly purposes! What mischief by these things hath come upon souls, countries and kingdoms, will here be too tedious to relate.
"Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree." That is, From the hand of thy wife; for it was she that gave him to eat: "Therefore," &c. Although the scripture doth lay a great blot upon women, and cautioneth man to beware of these fantastical and unstable spirits, yet it limiteth man in his censure: She is only then to be rejected and rebuked, when she doth things unworthy her place and calling. Such a thing may happen, as that the woman, not the man, may be in the right, (I mean, when both are godly,) but ordinarily it is otherwise (Gen 21:12). Therefore the conclusion is, Let God's word judge between the man and his wife, as it ought to have done between Adam and his, and neither of both will do amiss; but contrariwise, they will walk in all the commandments of God without fault (Luke 1:6).
"Therefore cursed be the ground for thy sake." Behold what arguments are thrust into every corner, thereby to make man remember his sin; for all the toil of man, all the barrenness of the ground, and all the fruitlessness after all; What is it but the fruits of sin? Let not us then find fault with the weed, with the hotness, coldness, or barrenness of the soil; but by seeing these things, remember our sin, Cursed be the ground "for thy sake"; for this God makes our "heaven as iron," and our "earth as brass" (Exo 26:19). " The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed" (Deu 28:20-24).
"In sorrow shalt thou eat of it all the days of thy life." He then is much deceived, who thinks to fill his body with the delicates of this world, and not therewith to drink the cruel venom of asps: Yea, "He shall suck the poison of asps, the viper's tongue shall slay him" (Job 20:16). The reason is, because he that shall give up himself to the lusts and pleasures of this life, he contracts guilt, because he hath sinned; which guilt will curdle all his pleasures, and make the sweetest of them deadly as poison.
"In sorrow shalt thou eat." Even thou that hast received the promise of forgiveness: How then can they do it with pleasure, who eat, and forget the Lord? (Pro 30:9; 31:5). Again, Let not the sorrows, crosses, and afflictions, that attend the godly in the things of this life, weaken their faith in the promise of grace, and forgiveness of sins; for such things may befal the dearest Christian.
Ver. 18. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

This shews us (as I also hinted before), That the thorns and thistles of the ground, are but as the excrements thereof; and the fruits of sin, and the curse for sin. This world, as it dropt from the fingers of God, was far more glorious than it is now: Now it is loaden with a burden of corruption, thorns, thistles, and other annoyances, which Adam knew none of in the days of his innocency. None therefore ever saw this world, as it was in its first creation, but only Adam and his wife; neither shall any ever see it, until the manifestation of the children of God: that is, until the redemption or resurrection of the saints: but then it shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

"And thou shalt eat the herb of the field." These words are for his comfort, under all the sorrow sin should bring upon him; "Thou shalt eat the herb": The herb was a type of the gosepl-comforts which the destroying angels were forbidden to smite (Rev 7:3). Of these medicinal and healing herbs therefore Adam and his seed are admitted to eat, that their soul may be replenished in the midst of their sorrow.

Ver. 19. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

"In the sweat of thy face." This is true, whether literally or allegorically understood: For as touching the things that pertain to this life, as they become not ours without toil and labour; so the spiritual comforts of the kingdom of heaven are not obtained without travail and sweat: "Labour [saith Christ] for the bread and meat which endureth to everlasting life" (John 6:27).

"In the sweat of thy face." Those that make conscience of walking in the commandments of God, they shall be blessed with the bread of life, when others shall be hunger-bit. That may also be mystically applied, "On all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle" (Isa 7:25). The meaning is, Where people are diligent according to the word of God, especially in spiritual and heavenly things, they shall be fat and flourishing, though sorrow be mixed therewith: "When men are cast down: then thou shalt say, there is lifting up; and he shall save the humble person" (Job 22:29).

"Till thou return to the ground." A Christian should not leave off sweating labour so long as he is above the ground; even until he returneth thither, he ought to be diligent in the way and worship of God. Jacob, when sick, would worship God, though so weak as not able to do it, without leaning upon the top of his staff: A blessed example for the diligent, and reproof for those that are slothful (Heb 11:21).

"For out of it wast thou taken." That is, out of the ground. Behold how the Lord doth mix his doctrine! Now he tells him of his sin, then he promiseth to give him a Saviour, then again he shews him the fruits of his sin, and immediately after the comforts of the promise; yet again, he would have him remember that he is but a mortal creature, not to live here for ever; neither made of silver nor gold, but even of a clod of dust: "For dust thou art." Observe therefore, that in the midst of all our enjoyments, God would have us consider our frame, that we may know how frail we are.

"For out of it was thou taken." It is hard for us to believe it, though we daily see it is the way even of all the earth, to return thither again: "For dust thou art, and to dust shalt thou return."

Whether this was spoken to Adam, as a judgment, or a mercy, or both, is not hard to determine, (this first premised, that Adam had received the promise;) for as it was the fruit of sin, so a judgment and a token of God's displeasure; "for the wages of sin is death" (Rom 6:23). But as it is made by the wisdom of God, a prevention of further

wickedness, and a conveyance through faith in Christ, to a more perfect enjoyment of God in the heavens; so it is a mercy and blessing of God (Isa 57:1,2); For thus "to die is gain." Wherefore thus we may praise the dead, that are already dead, more than the living, which are yet alive (Eccl 4:2). This made Paul desire to depart; for he knew that through death was the way to have more perfect sight of, and more close and higher communion with the Father, and the Son, and the Spirit in the heavens (2 Cor 5:6). I have a desire to depart, and be with Christ, which is far better (Phil 1:21-23). Thus therefore those things that in their own nature are the proper fruits and wages of sin, may yet through the wisdom of God be turned about for our good (Jer 24:5); but let not this embolden to sin, but rather minister occasion to us to magnify the wisdom of God (Rom 8:28).

Ver. 20. "And Adam called his wife's name Eve; because she was the mother of all living."

By this act Adam returneth to his first station and authority in which God had placed him, from which he fell when he became a scholar to his wife; for to name the creatures, was in Adam a note of sovereignty and power: This he attained to, as an effect of his receiving the promise; for before the promise is received, man cannot serve God in his station, because as he wanteth the power of will, so also a good understanding; but when he hath received the promise, he hath also received the Holy Ghost, which giveth to the godly to know and do his duty in his station: "The spiritual" man discerneth, and so "judgeth all things"; but he is not discerned nor judged of any (1 Cor 2:15).

And he called his wife's name Eve, or Hevah: Because she gave life to, or was the first mother of all mankind. This then admits of two positions. First, That the world was created when Adam was created. And, Secondly, That there were none of the sons of men in the world before Adam, as some have not only vainly, but irreligiously and blasphemously suggested. "Eve is the mother of all living": Not a man therefore that is the son of man, but had his being since the woman was made.

Ver. 21. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

By this action the Lord God did preach to Adam, and to his wife, the meaning of that promise that you read of in verse 15. Namely, That by the means of Jesus Christ, God himself would provide a sufficient clothing for those that accept of his grace by the gospel: The coats here, being a type of that blessed and durable righteousness.

"The Lord God made the coats." Not Adam now, because now he is received into a covenant of grace with God: Indeed before he entered into this covenant, he made his own clothing, such as it was, but that could not cover his nakedness; but now the Lord will make them: And "unto Adam also and to his wife did the Lord God make coats": " Their righteousness is of me, saith the Lord" (Isa 54:17). Of me, that is, of my providing, of my performing. And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer 23:6).

"He made them coats, and clothed them." As the righteousness by which a sinner stands just in the sight of God from the curse, is a righteousness of God's providing; so also it is of his putting on. No man can put on the righteousness of Christ, otherwise than by God's imputation: if God reckon it ours then it is ours indeed; but if he refuseth to shew that mercy, who can impute that righteousness to me? Blessed are they to whom the Lord imputeth righteousness (Rom 4). Cursed then must they needs be to whom God hath not imputed the righteousness of his Son. "The Lord clothed them," according to that of Paul, "Christ is made unto us of God wisdom and righteousness," &c. (1 Cor 1:30). And of that God who hath made him thus to us, even of him are we in

Christ Jesus.
Did the Lord God make coats of skins. The coats were made of the skins of beasts, of the skins of the slain, which were slain either for food only, or for sacrifice also: This being so, the effects of that promise mentioned before were by this action the more clearly expounded unto Adam; to wit, That Christ, "in the fulness of time," should be born of a woman clothed with flesh; and as so considered, should be made a curse, and so die that cursed death which by sin we had brought upon ourselves; the effects and fruits of which should to us be durable clothing; that is, "Everlasting righteousness" (Dan 9:24). Ver. 22, 23. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, [therefore] lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."
"Behold the man is become as one of us." These words respect the temptation of the devil; the argument that prevailed with Adam; and the fruits of their consenting: And therefore I understand them as spoken ironically, or in derision to Adam. As if God had said, "Now Adam, you see what a god you are become: The serpent told you "you should be as gods," as one that was infinite in wisdom. But behold, your godhead is horrible wickedness, even pollution of body and soul by sin. A thing you little thought of when you pleased yourself with the thought of that high attainment; and now if you be not prevented, you will proceed from evil to evil; for notwithstanding I have made promise of sending a Saviour, you will, through the pollution of your mind, forget and set at nought my promise; and seek life and salvation by that tree of life which was never intended for the justification of sinners; therefore I will turn you out of the garden, " to till the ground whence thou wast taken.""
1. Hence observe, That it often falls out, after the promised blessing is come, that God yet maketh us to possess our former sins, not that the guilt thereof might be charged to condemnation, but that remembering of them, we might blush before God, and be the more effectually driven to a continual embracing of the mercy promised.
2. Observe again, That as God would have us to remember our former sins, so he would not that we should feed upon ought but the very mercy promised. We must not rest in shadowish sacraments, as the typical tree of life, but must remember it is our duty to live by faith in the promised seed.
3. Observe also, That even our outward and temporal employments, if they be lawful and honest, are so ordered of God, as that we may gather some heavenly mystery from them: "To till the ground from whence he was taken": Mysteriously intimating two things to Adam. (1.) That seeing he was of the earth, he stood in as much need to be ordered and dressed by God, in order to his future happiness, as the ground, in order to its thrift and fruitfulness. (2.) Again, Seeing he was taken from the ground, he is neither God, nor angel, but a poor earthen vessel, such as God can easily knock in pieces, and cause to return to the ground again. These things therefore Adam was to learn from his calling, that he might neither think too highly of himself, nor forget to live by faith, and depending on the Lord God, to be blessed of him.
Ver. 24. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."
"So he drove out the man." Adam was loth to forsake this garden of Eden, because there was the tree of life. The promise will hardly satisfy, where faith is weak and low. Had this man with great faith received and retained the gospel preached before, he would not have so hankered after a shadow; but the conscience being awakened, and

faith low and weak there, because faith wants the flower or bloom of assurance, the ceremonial or moral law doth with ease engender bondage.

"And he placed at the east of the garden of Eden Cherubims, and a flaming sword." This shows the truth of what I said before; to wit, That Adam was loth to forsake the garden, loth to forsake his doing of something; but God sets a shaking sword against him, a sword to keep that way, or to prevent that Adam should have life by eating of the tree of life.

Observe, This tree of life, though lawful for Adam to feed on before he had transgressed, yet now is wholly forbidden him; intimating, that that which would have nourished him before he brake the law, will now avail him nothing as to life before the justice of God: the tree of life might have maintained his life before he sinned; but having done that, he hath no ways now but to live by faith in the promise; which that he might effectually do, God takes from him the use of all other things, he driveth him out of the garden, and sets to keep him from the tree of life, "Cherubims, and a flaming sword."

"And he placed at the east of the garden Cherubims, and a flaming sword." These cherubims are one sort of the angels of God, at this time made ministers of justice, shaking the flaming sword of God's severity against Adam for sin, threatening to cut him off thereby, if he ever return by the way that he went.

We read also, that the law was delivered to Israel from Sinai, by the hand and disposition of angels (Acts 7); the gospel, only by the Son himself (Heb 1:2).

To keep the way. Hence the apostle implicitly concludes it a way, that is, to death and damnation; by opposing another against it, even the new and living one; a new, not this the old; a living one, not this the dead one (Heb 10). For, for that the cherubims are here placed with a flaming, shaking sword, to keep the tree of life, it is evident that death is threatened to him that shall at any time attempt to come at, or that seeks for life that way.

"A flaming sword, turning every way to keep," &c. This still shews us, that man, though he hath already received the promise, is yet exceeding prone to seek life by another way than free grace by Jesus Christ; to wit, either by the law he hath broken, or by the law and Christ together; and so though not directly, yet "as it were by the works of the law" (Rom 9:32). But all is to no purpose, they are every way prevented. For, forsake the simplicity of the promise in the gospel, and thou shalt meet with the stroke of the justice of God; for that flaming sword of his vengeance, it turneth every way, and therefore will in every way lay wrath upon thee, if thou seek life by ought but Christ.

CHAPTER IV. Ver. 1. "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

Now we are come to the generation of mankind. "Adam knew his wife": A modest expression; and it should teach us, in all such matters where things are discoursed of, that are either the fruits of sin, or the proper effects of man's natural infirmities, there to endeavour the use of such expressions, as neither to provide to lust, nor infect us with evil and uncivil communication. "Adam knew his wife"; Jacob, Samson, David, and others, are said to go in unto them. So as to our natural infirmities of the stool, the scripture expression is, "When thou goest abroad to ease thyself, thou shalt turn again and cover that which cometh from thee": Modest and bashful expressions, and such as become the godly, being those that are furthest off of occasioning evil, and nearest to an intimation, that such infirmities bespeak us infirm and imperfect creatures.

"And she conceived and bare Cain." The first sprout of a disobedient couple, a man in shape, but a devil in conditions. This is he that is called elsewhere, The child "of that

wicked one" (1 John 3:12).
"And she said, I have gotten a man from the Lord." If Eve by these words did only ascribe the blessing of children to be the gift of God, then she spake like a godly woman; but if she supposed that this man Cain was indeed the seed promised, then it shows, that she in this was also deceived, and was therein a figure of all such as make false and strange delusions, signs of the mercy of God towards them: The man she thought she had got from the Lord as a mercy, and to be a Saviour, he proved a man of the devil, a curse, and to be a destroyer.
Ver. 2. "And she again bare his brother Abel, And Abel was a keeper of sheep, but Cain was a tiller of the ground."
Observe here, That the good child is not the first-born, but Abel, [a breath] (1 Cor 1:27, 28). God often doth as Jacob did, even cross hands, in bestowing blessings, giving that which is best to him that is least esteemed: For Cain was the man in Eve's esteem; she thought, when she had him, she had got an inheritance; but as for Abel, he was little worth; by his name they showed how little they set by him. It is so with the sincere to this day; they bear not the name of glory with the world: Cain with them is the profitable son; Abel is of no credit with them, neither see they form or comeliness in him; he is the melancholy, or lowering child, whose countenance spoileth the mirth of the world: "The heart of the wise is in the house of mournings; but the heart of fools is in the house of mirth" (Eccl 7:4).
"And Abel was a keeper of sheep, but Cain was a tiller of the ground." By this it seems yet further, that Cain was the man in favour, even him that should, by his Father's intentions, have been heir, and have enjoyed the inheritance: He was nurtured up in his father's employment, but Abel was set in the lower rank.
It was also thus with Isaac and Jacob, Ishmael and Esau, being the eldest, and those that by intention were to be heirs.
Now in the inheritance lay, of old, a great blessing: so that Esau in losing his father's inheritance, lost also the blessing of grace, and moreover the kingdom of heaven (Heb 12:16,17). Wherefore Cain had by this the better of Abel, even as the Jews by their privileges had the better of the Gentiles (Rom 3:1,2). But mark it, the blessing of grace is not led by outward order, but by electing love: Where the person then is under the blessing of election, be he the first or the second son, the highest or lowest in the family, or whether he be more or less loved of his friends, 'tis he that with Abel hath the everlasting blessing.
Ver. 3. "And, in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto the Lord."
Mark here, That the devil can suffer his children, in outward forms of worship, to be godly and righteous men: Cain, a limb of the devil, and yet the first in order that presents himself and his service to God.
Cain brought of the fruit of the ground, as of wheat, oil, honey, or the like; which things were also clean and good. Hence it is intimated, that his offering was excellent; and I conceive, not at all, as to the matter itself, inferior to that of Abel's; for in that it is said that Abel's was more excellent, it is not with respect to the excellency of the matter or things with which they sacrificed, but with respect to Abel's faith, which gave glory and acceptableness to his offering with God, "By faith he offered unto God a more excellent sacrifice than Cain" (Heb 11:4).
"And Abel, he also brought of the firstlings of his flock and of the fat thereof" &c.
Abel, last in appearance, but in truth the first in grace; as it also is at this day: Who do so flutter it out as our ruffling formal worshippers? Alas! the good, the sincere and

humble, they seem to be least and last; but the conclusion of the tragedy will make manifest that the first is last, and the last first; for the many are but called, the few are chosen.

"And the Lord had respect unto Abel, and to his offering." Herein are the true footsteps of grace discovered; to wit, the person must be the first in favour with God, the person first, the performance afterwards.

"And the Lord had respect to Abel." But how can God respect a man, before he respect his offering? A man's gift (saith Solomon) makes way for him: It should seem therefore that there lies no such stress in the order of words, but that it might as well be read, " The Lord had respect to Abel, because he respected his offering."

Answ. Not so: For though it be true among men, that the gift makes way for the acceptance of the person, yet in the order of grace it is after another manner; for if the person be not first accepted, the offering must be abominable; for it is not a good work that makes a good man, but a good man makes a good work. The fruit doth not make a good tree, but "a good tree bringeth forth good fruit." Make (saith Christ) the tree good, and his fruit good; or the tree evil, and his fruit evil: Do men gather grapes of thorns, or figs of thistles? Had Abel been a thorn, he had not brought forth grapes; had he been a thistle, he had not brought forth figs. So then, Abel's person must be first accepted, and after that his works.

Object. But God accepteth no man while he remains a sinner, but all men are sinners before they do good works, how then could the person of Abel be accepted first?

Answ. Abel was JUST before he did offer sacrifice. Just, I say, in the sight of God. This God witnessed by testifying of his gift: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous": That is, God by accepting of the gift of Abel, did testify that Abel was a righteous man; for we know God "heareth not sinners": "The prayers of the wicked are an abomination unto God." But Abel was accepted, therefore he was righteous first.

Hence observe, That a man must be righteous before he can do any good work.

Quest. Righteous! "With what righteousness?"

Answ. With the righteousness of faith. And therefore it is said, that Abel had faith before he offered sacrifice. "By faith he offered" (Heb 11:4). Where faith is made to precede or go before the work which by faith he offered unto God.

Quest. But are not good works the righteousness of faith?

Answ. They are the fruits of faith: As here in the case of Abel; his faith produced an offering; but before he gave his offering, his faith had made him righteous; for faith respects a promise of grace, not a work of mine: Now the promise of grace, being this, that the seed of the woman, which is Christ, should destroy the power of the devil; by this Abel saw that it was Christ that should abolish sin and death by himself, and bring in "everlasting righteousness" for sinners. Thus believing, he had accepted of Christ for righteousness, which because he had done, God in truth proclaims him righteous, by accepting of his person and performances when offered.

Abel then presented his person and offering, as shrouding both, by faith, under the righteousness of Christ, which lay wrapped up in the promise; but Cain stands upon his own legs, and so presents his offering. Abel therefore is accepted, both his person and his offering, while Cain remains accursed.

Ver. 5. "But unto Cain, and to his offering, he [the Lord] had not respect. And Cain was very wroth, and his countenance fell."

Mark: As first Abel's person is accepted, and then his offering; so first Cain's person is rejected, and afterwards his offering: For God seeth not sin in his own institutions,

unless they be defiled by them that worship him; and that they needs must, when persons by[18] themselves offer sacrifice to God, because then they want the righteousness of faith.
This then made the difference betwixt Abel and his brother; Abel had faith, but Cain had none. Abel's faith covered him with Jesus Christ, therefore he stood righteous in his person before God: This being so, his offering was accepted, because it was the offering of one that was righteous.
"But unto Cain, and to his offering, the Lord had not respect." Hence note, That a Christless man is a wicked man, let him be never so full of actions that be righteous; for righteous actions make not a righteous man, the man himself must first be righteous. [19]
Wherefore, though Cain was the eldest, and first in the worship; yet Abel was the wisest, and the most acceptable therein.
"And Cain was very wroth, and his countenance fell." From these words it may be gathered, that Cain had some evident token from the observation of God's carriage towards both himself and brother; that his brother was smiled upon, but he rejected: He was wroth: wroth with God, and wroth with his brother. And indeed, before the world hate us, they must needs hate Jesus Christ: "It hated me [saith he] before it hated you" (John 15:18). He was wroth: and why? Wroth because his sacrifice was not accepted of God: And yet the fault was not in the Lord, but Cain: He came not before the Lord, as already made righteous with the righteousness of Christ, which indeed had been doing well, but as a cursed wicked wretch, he thought that by his own good works he must be just before the Lord.
The difference therefore that was between these worshippers, it lay not in that they worshipped divers gods, but in that they worshipped the same God after a diverse manner: The one in faith, the other without; the one as righteous, the other as wicked. And even thus it is between us and our adversaries: We worship not divers gods, but the same God in a diverse manner: We according to faith; and they according to their OWN INVENTIONS.[20]
"And Cain was wroth." This further shows us the force of the law, and the end of those that would be just by the same; namely, That in conclusion they will quarrel with God; for when the soul in its best performances, and acts of righteousness, shall yet be rejected and cast off by God, it will fret and wrangle, and in its spirit let fly against God. For thus it judgeth, That God is austere and exacting; it hath done what it could to please him, and he is not pleased therewith. This again offendeth God, and makes his justice curse and condemn the soul. Condemn it, I say, for imagining that the righteousness of a poor, sinful, wretched creature, should be sufficient to appease eternal justice for sin. Thus the law worketh wrath, because it always bindeth our transgression to us, and still reckoneth us sinners, and accursed, when we have done our utmost to answer and fulfil it (Rom 4:15).
"And his countenance fell." However, an hypocrite, while God forbeareth to smite him, may triumph and joy in his goodness; yet when God shall pronounce his judgment according as he approve of his act, he needs must lower and fall in his countenance; for his person and gift are rejected, and he still counted a sinner.
Ver. 6. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?"
These words are applied to Cain, for a further conviction of his state to be miserable. " Why art thou wroth?" Is it because I have not accepted thy offering? This is without ground, thy person is yet an abomination to me: Must I be made by thy gift, which is

polluted, for and by thy person, to justify thee as righteous? Thou hast not yet done well. Wherefore, Cain had no cause to be wroth; For God rejected only that which was sinful, as was both his person, and gift for the sake thereof: Neither had he grounds to lift up his looks on high, when he came to offer his sacrifice; because he came not as a man in a justify'd state. But "there is a generation that are pure in their ow eyes, and yet is not washed from their filthiness. There is a generation,—O how lofty are their eyes! and their eyelids are lifted up" (Pro 30:12,13). Such an one, or the father of these, was Cain; he counted himself clean, and yet was not washed; he lifted up his looks on high, before he was changed from his iniquity.

Ver. 7. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." "If thou do well." Why, is not worshipping of God, well-doing? It may, and may not, even as the person that worships is found. If he be found righteous at his coming to worship, and if he worship according to rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you sure he cannot do well, let the matter with which he worshippeth be wrong or right. "Who can bring a clean thing out of an unclean?" (John 14:4). Let Cain be clean, and his offering will be clean, because brought to God in a vessel that is clean; but if Cain be unclean, all the holy things he toucheth, or layeth up in his skirt, it is made unclean by the uncleanness of his person: " And so is this nation before me, saith the Lord; and so is every work of their hands, and that which they offer there is unclean" (Haggai 2:11-14).[21]

Men therefore ought to distinguish between doing and well-doing, even in the worship of God. All that worship do not do well, though the matter of worship be good in itself. Cain's offering you find not blamed, as if it had been of a superstitious complexion; but he came not aright to worship. Why? he came not as one made righteous before. Wherefore, as I have already touched, the difference that lay between the gifts of Abel and Cain, was not in the gifts themselves, but the qualifications of the persons. Abel's faith, and Cain's works, made God approve and reject the offering: "by faith Abel offered to God a more excellent sacrifice than Cain": For, as I said, Faith in Christ, as promised to come, made him righteous, because thereby he obtained "the righteousness of God"; for so was Christ in himself, and so to be to him that by faith received and accepted of him: This, I say, Abel did; wherefore now he is righteous or just before God. This being so, his offering is found to be an offering of Abel the just, and is here said to obtain witness even of God, that he was righteous, because he accepted his gift.

Wherefore, he that does well must first be good: "He that doeth righteousness is [must first be] righteous" (1 John 3:7). He is righteous first; he is righteous even as Christ is righteous, because Christ himself is the righteousness of such a person. And so on the contrary; the reason why some men's good deeds are accursed of God, it is because in truth, and according to the law, the Lord finds sin in them; which sins he cannot pardon, because he finds them not in Christ. Thus they being evil for want of the righteousness of the Son of God, they worship God as sinners, according to that of the apostle, Because they are not good, therefore they do not good, no, not one of them (Rom 3:10-12).

The way therefore to do well, it is first to receive the mercy of God in Christ; which act of thine will be more pleasing to the Divine Majesty, than all whole burnt-offerings and sacrifices: "I will have mercy [saith God] I will have mercy, and not sacrifice" (Matt 9:13; 12:7). This Cain did not understand, therefore he goes to God in his sins, and without faith in the mercy of God through Christ, he offereth his sacrifice. Wherefore because

his sacrifice could not take away his sin, therefore it still abode upon him.
But "if thou doest not well, sin lieth at the door." This reasoning therefore was much to Cain's condition; he would be wroth, because God did not accept his offering, and yet he did not well: Now, if he had done well, God, by receiving of his brother's sacrifice, shows, he would have accepted him; for this is evident, they were both alike by nature; their offerings also were in themselves one as holy as the other: How then comes it to pass that both were not accepted, they both offered to God? Why, Abel only sacrificed well, because he first by faith in Christ was righteous: This because Cain wanted, "sin abideth at his door."
"And to thee shall be his desire, and thou shalt rule over him." That is if sin abideth at thy door still, to thee shall be his desire; he shall love, pity, pray for thee, and endeavour thy conversions; but thou shalt be lord over him, and shalt put thy yoke upon his neck. This was Jacob's portion also; for after Esau had got head, he broke Jacob's yoke from off his neck, and reigned by nineteen or twenty dukes and princes, before there was any king in Israel (Gen 27:40).
It is the lot of Cain's brood, to be lords and rulers first, while Abel and his generation have their necks under persecution; yet while they lord it, and thus tyrannically afflict and persecute, our very desire is towards them, wishing their salvation: While they curse, we bless; and while they persecute, we pray.
Ver. 8. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."
When Cain saw that by God's judgment Abel was the better worshipper, and that himself must by no means be admitted for well-doing, his heart began to be more obdurate and hard, and to grow into that height of desperateness, as to endeavour the extirpating of all true religion out of the world; which it seems he did, by killing his brother, mightily accomplish, until the days of Enos; for "then began men [again] to call upon the name of the Lord" (v 26).
Hence see the spite of the children of hell against God: They have slain thy prophets, and digged down thine altars (1 Kings 19:10). If they may have their wills, God must be content with their religion, or none; other they will not endure should have show within their reach, but with Cain, will rather kill their brother; or with the Pharisees, kill their Lord; and with the evil kings of old, will rather kill their sons and subjects. That the truth, I say, may fall to the ground, and their own inventions stand for acceptable sacrifices, they will not only envy, but endeavour to invalidate all the true worship and worshippers of God in the world; the which if they cannot without blood accomplish, they will slay and kill till their cruelty hath destroyed many ten thousands, even as Cain, who slew his brother Abel.[22]
And Cain talked with his brother. He had not a law whereby to arraign him, but malice enough, and a tongue to set all on fire, of which no doubt, by the goodly replies of his brother, was easily blown up into choler and madness, the end of which was the blood of his brother.
"And Cain talked with Abel," &c. To wit, about the goodness and truth of his religion. For that the New Testament seems to import, he slew him "because his works were righteous" (1 John 3:12); which Abel, no doubt, had justified before his brother, even then when he most set himself to oppose him. Besides this, the connection of the relation importeth, he talked with him, he slew him; he talked with him and slew him, purely upon a religious account, because his works were righteous.
Hence note, That when wicked men have the head in the world, professors had need be resolved to hazard the worst, before they do enter debate with ungodly men about

the things that pertain to the kingdom of God. For behold here, words did not end in words, but from words came blows, and from blows blood. The counsel therefore is, " That you sit down first, and count up the cost," before ye talk with Cain of religion (Luke 14:27-33). "They make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought" (Isa 29:21).
"And Cain talked with Abel his brother." With Abel his only brother, who also was a third part of the world. But tyrants matter nothing, neither nearness of kin, nor how much they destroy: "The brother shall betray the brother to death," &c.
"And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." When they were in the field, from home, out of the sight, and far from the help of his father: Subtle persecutors love not to bite, till they can make their teeth to meet; for which they observe their time and place. Joseph was also hated of his brethren, but they durst not meddle till they found him in the field (Gen 37:15). Here it is also that the holy virgin falleth: He found her in the field,—and there was none to save her (Deut 22:27).
Hence observe again, That be the danger never so imminent, and the advantage of the adversary never so great, the sincere professor of the truth stands his ground against wind and weather. Bloody Cain daunted not holy Abel; no, though now he have his advantage of him (Dan 3:16-18). He rose up against Abel his brother, and slew him. " And wherefore slew he him? Because his own works were evil," &c. (1 John 3:12). It is therefore hence to be observed, That it is a sign of an evil way, be it covered with the name of the worship of God, when it cannot stand without the shedding of innocent blood. "Wherefore slew he him? Because his own works were evil." Had his works been good, they had been accepted of God: He had also had the joy thereof in his conscience, as doubtless Abel had; which joy and peace would have produced love and pity to his brother, as it was with his brother towards him; but his works being evil, they minister to him no heavenly joy, neither do they beget in him love to his brother; but contrariwise, his heart fill his eye with evil also; which again provoketh (while it beholdeth the godly carriage of Abel) the heart to more desperate resolutions, even to set upon him with all his might, and to cut him off from the earth. Thus the goodness of God's people provoketh to envy the wicked heart of the hypocrite. As it was betwixt Saul and David; for after Saul had seen that God had rejected him for his wickedness, the more he hated the goodness of David: "And Saul saw and knew that the Lord was with David" (1 Sam 18:8-15). "And Saul was yet the more afraid of David; and Saul became David's enemy continually" (v 29).
Ver. 9. "And the Lord said unto Cain, Where is Abel thy brother?
And he said, I know not: Am I my brother's keeper?"

Cain thought it had been no more but to kill his brother, and his intentions and desires must needs be accomplished, and that himself should then be the only man. "Come, let us kill him, and the inheritance shall be ours" (Mark 12:7). But stay, Abel was beloved of his God, who had also justified his offering, and accepted it as a service more excellent than his brother's. So then, because the quarrel arose between them upon this very account, therefore Abel's God doth reckon himself as engaged (seeing he is not) to take up his servant's cause himself.
"And the Lord said unto Cain, Where is Abel thy brother?" A question not grounded on uncertainty, but proposed as a beginning of further reasoning; and also to make way to this wicked wretch, to discover the desperate wickedness of his bloody heart the more. For questions that stand at first afar off, do draw out more of the heart of another: and

also do minister more occasion for matter, than if they had been placed more near to the matter.

"Where is Abel?" God missed the acceptable sacrifices of Abel; Abel was dead, and his sacrifices ceased, which had wont to be savoury in the nostrils of God; Cain could not supply them; his sacrifices were deficient, they were not of faith. Hence note, that if tyrants should have their will, even to the destroying of all the remnant of God, their sacrifices and worship would be yet before God as abominable as they were before.

"And the Lord said unto Cain, Where is Abel?" O dreadful question! The beginning of Cain's hell, for now God entereth into judgment with him. Wherefore, however this wretch endeavoured at first to stifle and choke his conscience, yet this was to him the arrow of death: Abel crieth, but his brother would not hear him while alive, and now being dead God hears the cry of his blood. "When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble" (Psa 9:12). Blood that is shed for the sake of God's word, shall not be forgotten or disregarded of God: " Precious in his sight is the death of his saints" (Psa 116:15). "And precious shall their blood be in his sight" (Psa 72:14).

"Where is Abel thy brother?" This word, thy brother, must not be left out, because it doth greatly aggravate his wickedness. He slew "his brother"; which horrid act the very law and bond of nature forbiddeth. But when a man is given up of God, it is neither this nor another relation that will bind his hands, or make him keep within the bound of any law. Judas will seek his master's, and Absalom his father's blood. "Where is Abel thy brother?"

"And he said, I know not." He knew full well what he had done, and that by his hands his brother's blood was fallen to the ground, but now being called into question for the same, he endeavoureth to plead ignorance before God. "I know not." When men have once begun to sin, they know not where they shall end; he slew his brother, and endeavours to cover his fact with a lie. David also little thought his act of adultery would have led him to have spilt the blood of Uriah, and afterwards to have covered all with dissembling lips and a lying tongue (2 Sam 11).

"I know not: am I my brother's keeper?"

This is the way of all ungodly men, they will not abide that guilt should be fastened. Sin they love, and the lusts and delights thereof, but to count for it they cannot abide; they will put it off with excuses, or denials: Even like Saul, who though he had spared the cattle and Agag contrary to the command of God, yet would needs bear Samuel down, that he had kept, yea "performed the commandment of the Lord" (1 Sam 15:13,20). But they are denials to no boot, and excuses that will not profit, that are made to hide the sin of the soul from the sight and judgment of God. Lies and falsehood will here do nothing.

Ver. 10. "And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

Poor Cain, thy feeble shifts help thee nothing, thy excuses are drowned by the cries of the blood which thou hast shed.

"What hast thou done?" the blood of thy brother cries. Beware persecutors, you think that when you have slain the godly, you are then rid of them; but you are far wide, their blood which you have shed, cries in the ears of God against you. O the cries of blood are strong cries, they are cries that reach to heaven; yea they are cries that have a continual voice, and that never cease to make a noise, until they have procured vengeance form the hands of the Lord of sabbath (Job 16:18): And therefore this is the word of the Lord against all those that are for the practice of Cain: "As I live, saith the

Lord God, I will prepare thee unto blood and blood shall pursue thee: sith thou hast not hated blood, [that is, hated to shed it,] even blood shall pursue thee" (Eze 35:6).
"The voice of thy brother's blood crieth unto me." The apostle makes this voice of the blood of Abel, a type of the voice of the justice of the law, and so extends it further than merely to the act of murder; intimating that he sheds blood, that breaks any of the commands of God, (and indeed so he doth, "he layeth wait of his own blood, and privily lurketh for his own life" (Prov 1:18)). Wherefore the apostle compareth the blood of Abel and the blood of Christ together; but so as by the rule of contraries, making betwixt them a contrary voice, even as there is between a broken command and a promise of grace, the one calling for vengeance and damnation; the other calling for forgiveness and salvation; "the blood of sprinkling it speaketh better things than the blood of Abel" (Heb 12:24); that is, it calls to God to forgive the sinner; but Abel's blood, of the breach of the law, that cries damn them, damn them. Christ also sets his own blood in opposition to the blood of all that was shed before him; concluding that the proper voice of all the blood of the godly, is to call for vengeance on the persecutors, even from the blood of Abel to the blood of Zecharias, that was slain between the altar and the temple (Matt 23:35). And let me here take leave to propound my private thoughts: namely, that the Zecharias that here is mentioned, might not be he that we find in the book of Chronicles (2 Chron 24:21); but one of that name that lived in the days of Christ, possibly John Baptist's father, or some other holy man. My reasons for this conjecture, are, 1. Because the murderers are convict by Christ himself: Zecharias, whom ye slew between the altar and the temple. 2. Because Christ makes a stop at the blood of Zecharias, not at the blood of John the Baptist: wherefore, if the person here mentioned were not murdered after, but before John the Baptist, then Christ seems to excuse them for killing his servant John; for the judgment stops at the including of the guilt of the blood of Zecharias. 3. I think such a thing, because the voice of all holy blood that hath been shed before the law by the adversary, excepting only the blood of Jesus, must needs be included here; the proper voice of his, only being to plead for mercy to the murderers. However, the voice of blood is a very killing voice, and will one day speak with such thunder and terror in the consciences of all the brood of Cain, that their pain and burthen will be for ever insupportable.
Ver. 11. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand."
Here begins the sentence of God against this bloody man; a sentence fearful and terrible, for it containeth a removing of him from all the privileges of grace and mercy, and a binding of him over to the punishment and pains of the damned.
"And now art thou cursed from the earth." Peace on earth, is one branch of those blessed tidings that were brought into the world, at the coming of the Messias (Luke 2:14). Again, before Christ was come in the flesh, it is said, He rejoiced "in the habitable part of his earth" (Pro 8:30). Wherefore, by the earth in this place, I understand the state that the men are in, to whom, by the mind of God, the gospel and grace of God is to be tendered. Now, whether it respect that state of man by nature, or the state of those that are saints, from both these privileges Cain is separate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the world, but God hath cut them off from the earth, and all the gospel privileges therein, and set them in the condition of devils; so that as to grace and mercy they are separate therefrom, and stand as men, though alive, bound over to eternal judgment. And as to their lives, it matters not how long they live, there is "no sacrifice for their sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb

10:26,27). So that I say, as the devils be bound in hell, so such lie bound in earth; bound I say in the chains of darkness, and their own obstinate heart, over to the day of wrath and revelation of the righteous judgment of God. Cain therefore by these words is denied the blessing of future means of grace, and stands bound over to answer for his brother's blood, which the ground had received form his cruel hand.

Ver. 12. "When thou tillest the ground, it shall not henceforth yield to thee her strength; a fugitive and a vagabond shalt thou be in the earth."

This is a branch, or the fruits of this wilful murder. Indeed, sins carry in them not only a curse with respect to eternity, but are also the cause of all the miseries of this life. "God turneth—a fruitful land into barrenness, for the wickedness of them that dwell therein" (Psa 107:34).

"When thou tillest the ground." Sin committed doth not always exclude the sinner from an enjoyment of God's mercies, but yet if unrepented of, bringeth a curse upon them. "I will curse, [saith God,] your blessings: yea, I have cursed them already, because ye do not lay it to heart" (Mal 2:2). This also is the reason that the table of some is made their snare, their trap, a stumbling-block and a recompence unto them (Rom 11:9); men ought not therefore to judge of the goodness of their state, by their enjoyment of God's creatures, but rather should tremble while they enjoy them, lest for sin they should become accursed to them, as were the enjoyments of this wicked man.

"A fugitive and a vagabond shalt thou be in the earth." The meaning is, thou shalt not have rest in the world, but shalt be continually possessed with a guilty conscience, which shall make thy condition restless, and void of comfort. For the man that indeed is linked in the chains of guilt and damnation, as Cain here was; he cannot rest, but (as we say) fudge up and down from place to place, because his burthen is insupportable. As David said, "Let their eyes be darkened that they see not, and make their loins continually to shake" (Psa 69:23). A continual shaking and restlessness doth therefore possess such persons as are given up of God, and swallowed up of guilt.

"A fugitive and vagabond shalt thou be in the earth." Some men certainly know, even while they are in this world, their state to be most miserable, and damnable, as Cain, Saul and Judas did; which knowledge, as I have hinted, puts them besides the very course of other carnal men; who while they behold them at quiet under their enjoyments, these cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain misery and everlasting perdition.

Ver. 13. "And Cain said unto the Lord, My punishment is greater than I can bear." Or as the margin hath it, "Mine iniquity is greater than that it may be forgiven." And both readings are true: for however some men please themselves in lessening sin, and the punishment thereof, yet a burdened conscience judgeth otherwise. And if Cain failed in either, it was in that he counted his sin (if he did so) beyond the reach of God's mercy. But again, when men persecute the worship and people of God, as Cain did his blessed and religious brother, even of spite, and because he envied the goodness of his brother's work; I question whether it be lawful for a minister to urge to such the promise of grace and forgiveness; and also whether it be the mind of God such persons should hope therein. He that sins the sin unto death, is not to be prayed for (1 John 5:16), but contrariwise he is to be taken from God's altar that he may die (Exo 21:14). This was Cain's case, and now he knew it; therefore as one excluded of God from his mercy and all the means thereof, he breaks out with roaring under the intolerable burden of the judgment of God upon him, concluding his punishment at present "greater than he could bear," and that yet his sin should remain unpardonable for ever: As saith our Lord Jesus Christ, He hath neither forgiveness here nor in the

world to come (Matt 12:32).
Ver. 14. "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; And I shall be a fugitive and a vagabond in the earth, and it shall come to pass, that every one that findeth me shall slay me."
By these words is confirmed what was said before, to wit, to be cursed from the earth, was to be separate from the privileges of the gospel. For Cain was not now to die, neither was he driven into any den or cave; yet driven out from the face of the earth, that is, as I have said, he was excluded from a share in those special mercies that by the gospel were still offered by grace to the others that inhabited the world: The mercies, I say, that are offered by the gospel, as namely, The mercy of eternal life: For as to the blessings of this world, he had yet a notable share thereof. Besides, he groaneth under this judgment, as an insupportable curse: "Thou hast driven me out this day from the face of the earth." And indeed, if we take it according as I have laid it down, it is a curse that would break the whole world to pieces; for he that is denied a share in the grace that is now offered, must needs be denied a portion in God's kingdom. And this Cain saw; wherefore he adds in the process of his complaint, "And from thy face shall I be hid": "I shall never come into thy kingdom, I shall never see thy face in heaven." This is therefore the highest of all complaints; namely, for a man from a certain conviction that his condition must without fail be damnable, to condole and bemoan his forlorn condition.
"Thou hast driven me out." O! when God shall bind one over for his sin, to eternal judgment, who then can release him? This was Cain's state, God had bound him over. The blood of his brother was to rest upon him and not to be purged with sacrifice for ever.
"Thou hast driven me out THIS DAY." He knew by the sentence that fell from heaven upon him, even from that very day that he was made a companion of, and an associate with devils. This day, or for this day's work, I am made an inhabitant of the pit with the devil and his angels. Hence note, That God doth sometimes smite the reprobate so apparently, that himself from that day may make a certain judgment of the certainty of his damnation. Thus did Balaam: "I shall see him, but not now: I shall behold him, but not nigh" (Num 24:17). Where by now, he respects the time of grace; and by nigh, the time or day of judgment: As who should say, "I, for my sorceries, and wicked divinations, am excluded a portion in the day of grace, and therefore shall not see the Saviour NOW: I am also rejected, as to a portion in the blessed world to come: and therefore when he judgeth, I shall not see him NIGH: Nigh, as a friend, as a saviour to my soul." I doubt this is the condition of many now alive, who for their perfidiousness and treachery to Christ, and his church, have already received, even "in themselves, that recompence of their error which was meet" (Rom 1:27).
Ishmael also, in the day he laughed at Isaac (Gen 21:9), and Esau in the day he sold his birthright (Gen 27; 28), might have gathered, the one from God's concurring with the judgment of Sarah, the other, from his father's adhering to his brother; his adhering, I say, in a prophetic spirit (Gal 4:29); that from thenceforth they both were excluded grace and glory, as the apostle by the Holy Ghost afterwards doth (Heb 12:16,17).
"And from thy face shall I be hid." By face here, we are to understand God's favour, and blessed presence, which is enjoyed by the saints both here, and in the world to come (Psa 4:6,7; 16:11). Both which this wicked man, for the murdering of his brother, and his envy to the truth, now knew himself excluded from.
"From thy face shall I be HID." The pit of hell, to which the damned go, besides the torment that they meet with there, is such a region of darkness, and at such a distance

from the heavens, and the glorious comfortable presence of God, that those that shall be found the proper subjects of it, shall for ever be estranged from one glimpse of him: besides, sin shall bind all their faces in secret, and so confound them with horror, shame, and guilt that they shall not be able from thenceforth for ever, so much as once to think of God with comfort.

"From thy FACE." As it were all the glory of heaven, it lieth in beholding the face of God: A thing the ungodly little think of; yet the men that have received in themselves already the sentence of eternal damnation, they know it after a wonderful rate; and the thoughts of the loss of his face and presence, doth, do what they can, as much torment them, as the thoughts of all the misery they are like to meet withal besides.

"And a fugitive and a vagabond shall I be on the earth." Even from the present frame of his spirit, Now, having received the sentence, he knew, the judgment past being unrevokable, how it would be with him all his life long; that he should spend his days in trouble and guilt, rolling under the justice of God, being always a terror and burthen to himself, to the day he was to be cut off from the earth, that he might go to the place appointed for him.

"And it shall come to pass, that every one that findeth me shall slay me." Guilt is a strange thing, it makes a man think that every one that sees him, hath knowledge of his iniquity. It also bringeth such a faintness into the heart (Lev 26:36), that the sound of a shaken leaf doth chase such persons: and above all things, the cries of blood are most fearful in the conscience; the cries of the blood of the poor innocents, which the seed of Cain hath shed on the face of the earth (Jer 2:34; 19:4). Thus far of Cain's complaint.

Ver. 15. "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him."

By these words, the judgment is confirmed, which Cain, in the verse before, so mournfully pronounced against his own soul. As if the Lord had said, "Cain, thy judgment is as thou hast said, I have driven thee out this day from a share in my special favour; and when thy life is ended, thou shalt be hid from my face, and a blessed presence for ever; and seeing it is thus, therefore I will not suffer that thou die before thy time: Alas, thy glass will be quickly run! Besides, thy days, while thou art here, will sufficiently be filled with vexation and distress; for thou shalt always carry in thy conscience the cries of innocent blood, and the fear of the wrath of God: I have said it, and will perform it: I am not a man, that I should repent: So that thus shall thy judgment be: Therefore he that killeth Cain, I will take vengeance on him."

Hence note, That none need to add to the sorrows of the persecutors. They above all men are prepared unto wrath. Let them alone (saith Christ) they will quickly fall into the ditch. Besides, God hath taken the revengement of the blood of his servants into his own hand, and will execute his wrath himself. Therefore he saith to his saints (as in this case), "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord" (Rom 12:19). And the reason is, because the quarrel is in special between the prosecutor and God himself. For we are not hated because we are men, nor because we are men of evil and debauched lives; but because we are religious; because we stand to maintain the truth of God. Therefore no man must here intercept, but must leave the enemy in the hand of that God he hath slighted and condemned. This made Moses that he meddled not with Corah and his company, but left them to that new thing which the Lord himself would do unto them, because they had condemned the ordinance of God (Num 16:25-35). This made David also that he meddled not with Saul, but left him to the vengeance of God, though he

had opportunity to have destroyed him (1 Sam 24 and 26:10-12). Let us learn therefore to be quiet and patient under the hand of wicked and blood-thirsty men. Let us fall before them like holy Abel; it is and will be grief enough to them, that when we are dead, our blood will cry from the ground against them.[23]

"Therefore he that killeth Cain, vengeance shall be taken," &c. He now that shall, after this admonition, plead for religious blood with the sword, vengeance shall be taken on him, because he giveth not place to the wrath of God, but intercepts with his own, which "worketh not the righteousness of God" (James 1:19,20). Say therefore with David, when you are vexed with the persecutor, Mine hand shall not be upon him; but " as the Lord liveth, the Lord shall smite him; or, his day shall come to die; or, he shall descend in battle, and perish."

"Vengeance shall be taken on him seven fold." It would not be hard to shew how little they have prevailed, who have taken upon them to take vengeance for the blood of saints, on them that have been the spillers of it. But my business here is brevity, therefore I shall not launch into that deep, only shall say to such as shall attempt it hereafter, "Put up thy sword into his place; for all they that take the sword shall perish with the sword"! (Matt 26:52). And "here is the patience and faith of the saints" (Rev 13:10). Let Cain and God alone, and do you mind faith and patience; suffer with Abel, until your righteous blood be spilt: even the work of persecutors, is, for the present, punishment enough; the fruits thereof being the provoking God to jealousy, a denying of them the knowledge of the way of life, and a binding of them over to the pains and punishment of hell.

"And the Lord set a mark upon Cain." What the opinion of others is about this mark, I know not; to me it seems like those in Timothy, who had "their conscience seared with a hot iron" (1 Tim 4:2). Which words are an allusion to the way of the magistrates in their dealing with rogues and felons; who that they may be known to all, are either in the hand, shoulder, or cheek branded with a hot iron. So Cain was marked of God for a reprobate, for one that had murdered a righteous man, even of envy to the goodness of his work: But the mark (as it was on those in Timothy) was not on any outward or visible part of his body, but (as there the apostle expresseth it) even upon his very conscience; his conscience then had received the fire-mark of the wrath and displeasure of God, which, as a burning iron doth to the flesh, had left such deep impression therein, that it abode as a scar or brand upon him, in token that good would for ever after hold him for a fugitive rogue or vagabond.

"And the Lord set a mark upon Cain, lest any finding him should kill him." For though the mark was branded with burning upon his conscience, and so inward and invisible; yet the effects of this hot iron might be visible, and seen of all: the effects, I say, which were, or might be, his restlessness in every place, his dejectedness, the sudden and fearful pangs and agonies of his mind, which might break out into dolorous and amazing complaints; besides, his timorous carriage before all he met, lest they should kill him; gave all to understand, that God had with a vengeance branded him. And indeed this was such a mark as was amazing to all that beheld him, and did ten times more make them afraid of spilling blood, than if any visible mark had been set upon him; of for by his trouble and distress of mind, they saw, what was the guilt of blood: and by his continual fear and trembling under the judgment of God, what it was to be in fear of, nay, to have the first fruits of everlasting damnation. Thus therefore God reserved Cain to the judgment which he had appointed for him.

Ver. 16. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden."

The right carriage of a reprobate, and the infallible fruits of final desperation. For a man that hath received in his mind the stroke of the judgment of God, and that is denied all means of saving and sanctifying grace, (as the great transgressors are,) the presence of God is to such most dreadful; whether we understand the knowledge of him as he is in himself, or as he discovereth himself in his church; for the thought of his being, and eternal majesty, keeps the wound open, and makes terror and guilt revive. To such it would be the best of news, to hear that the Godhead doth cease to be, or that themselves were high above him. But that they are in the hand of the living God, this is the dreadful and fearful thought.

"And Cain went out from the presence of the Lord." These words may be taken many ways.

1. That he separated himself from the church (the place of God's presence) (2 Cor 6:16) which then consisted of his father and mother, and of those other children they had. And this appears by the text, "He went out from the presence of the Lord, and dwelt in the land of Nod."
2. A man goes out from the presence of God, when he withdraws his thoughts from holy meditations, and employeth the strength of his mind about the things of this life (Job 21:14-18). And thus he also did; he went into the land of Nod, and there fell to building a city, and to recreate himself with the pleasures of the flesh what he might.
3. A man goes out from the presence of God, when he throweth up the worship and way of God; and this he did in departing from the church (2 Chron 19:1-3).
4. Besides, his going out from the presence of the Lord, implieth, that he hardened his heart against him, that he set his spirit against him; that he said to God, Depart from me (Heb 3:12); that he grew an implacable enemy to him, and to every appearance of good in the world (Job 15:12,13).

"And Cain went out from the presence of the Lord." These words may also respect his being thrust out from God, as one anathematized, accursed, or cut off, in effect the same with excommunication. But be it so, the act was extraordinary, being administered by God himself; even as he served Corah and his company, though in kind there was a difference, the one, even Cain, being yet permitted to live for a while in the world; the other being sent down quick into hell; but both, for their villany against the worship and people of God, stand bound over to answer it at the eternal judgment.

Ver. 17. "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

Cain's wife was his sister, or near kinswoman; for she sprang of the same loins with himself; because his mother was "the mother of all living" (Gen 3:20).

This wife bare him a son; for whose sake, as it seems, he built the city. Hence note, That men who are shut out of heaven, will yet use some means to be honourable on earth. Cain being accursed of God, yet builds him a city; the renown of which act, that it might not be forgotten, he calleth it after the name of his son. Much like this was that carnal act of blasted Absalom; because he had no child, he would erect a pillar, which must forsooth be called Absalom's place, after the name of Absalom, to keep his name in remembrance upon earth (2 Sam 18:18).

"And he builded a city," &c. Note, That it is the design of Satan, and the deceitful heart of man, to labour to quiet a guilty conscience, not by faith in the blood of Christ, but by over much business in the things of this world.

"And called the name of the city, after the name of his son, Enoch." Although Cain had a mind to keep up his name with fame in the world, yet he would not venture to dedicate the city to his own name; that would have been too gross; and perhaps others

would have called it, The CITY OF THE MURDERER; but he calleth it after the name of his son, his son Enoch; whom he pretended was a man both taught, and dedicate, as it seems his name imports. Hence note again, That men who themselves are accursed of God, will yet put as fair glosses on their actions, as their hypocritical hearts can invent. Who must this city be dedicated to, but to him whom Cain had dedicated and taught. I will not say that in truth he gave him to God, for that his reprobate heart would not suffer; but being given up of God, yet retaining, with Saul, considerations of honour: therefore, as is the custom of ungodly hypocrites, he would put the best show on his ungodly actions.

Thus Saul, when he had received the sentence of the Lord against him; yet, Turn again with me (saith he to Samuel) "yet honour me now before—the people, and before Israel" (1 Sam 15:30). So the money wherewith the high priests and scribes had bought the life, and obtained the death of Christ; with that they make some shew of godliness, in buying with it a piece of ground to bury strangers in (Matt 27:3-7).

Ver. 18. "And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech."

These are the offspring of Cain; the English of whose names, if the nature and disposition of the persons were according, they might well be called, with abhorrence, the brood of wicked Cain, even the generation whom the Lord had cursed, notwithstanding Enoch was their father. Enoch begat Irad, a wild ass; Irad begat Mehujael, one presumptuous above measure, his name signifies, one teaching God. But "who hath directed the Spirit of the Lord?" (Isa 40:13). Or "Shall any teach God knowledge?" (Job 21:22). The son of this man was Methusael, asking death, the true fruit of all such presumptuous ones, "his confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors" (Job 18:14). His son was Lamech, one poor or smitten: The first, that, as we read, did break the order of God in the matter of marriage.

Ver. 19. "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah."

This man was the first that brake the first institution of God concerning marriage. "He took unto him two wives." The New Testament says, Let every man have his own wife. And so said the law in its first institution: therefore plurality of wives first came into practice by the seed of cursed Cain, and for a time was suffered in the world through the hardness of man's heart.

Ver. 20, 21. "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ."

Jabal signifies bringing, or budding; Jubal, bringing or fading. So then in these two sons might be shewed unto us the world, as it is in its utmost glory: that is, it brings buds, it brings fading: today in the field, tomorrow in the oven: "All flesh is grass, and all the goodliness thereof, is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass" (Isa 40:6-8). And observe in these, the last was the musical one. Indeed, the spirit of the world, after things have budded, is so far off from remembering that they again must fade; that then it begins its Requiem; then it saith to itself, Eat, drink, and be merry; then it is for handling the harp and organ (Luke 12:16-20).

Ver. 22. "And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah."

Tubal-Cain, a worldly possession; and Naamah, one that by her name should be beautiful. Lamech his fruit then was, a budding, fading, worldly possession, with a little deceitful, vain beauty, for "favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Pro 31:30). Ver. 23. "And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt."

He that sticks not to exceed in one point, will not fear to transgress in another. He had hardened his heart, by breaking the modest and orderly bounds of marriage, and so fitted himself to shed blood, or do any other wickedness.

"Hearken to me, ye wives." Lustful men break their minds to their fleshly companions,

sometimes, sooner than to wiser counsellors. Even as Ahab, in the business of the vineyard of Naboth, breaks his mind to that ungodly Jezebel his wife.
"I have slain a man to my wounding." Who, or what man this murdered person was, therein the word is silent: yet this Lamech being the son of a bloody murderer, it is possible he was some godly man, one of Adam's other children, or of his grandchildren, the son of Seth: for these sons of Cain, and namely this in special, as it seems, took not heed to the mark wherewith God branded Cain; but like Belshazzar, he hardened his heart, though he knew it, and would turn murderer also (Dan 5:18-22).
"I have slain a man to my wounding." The guilt of blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing, he that sheds man's blood wrongfully, cannot establish himself thereby (Matt 22:6,7). The Jews thought to have preserved themselves and country by killing Jesus Christ; but this so provoked the justice of God, that for this thing's sake he sent the Gentiles upon them to burn up their city; who when they were come, if stories be true, slew of them eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, Thirty a penny. "Ye shed blood [says God] and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?" (Eze 33:25,26).
Ver. 24. "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Though wicked men may be willingly ignorant of that part of the judgments of God, that are to premonish them, that they do not that wicked thing for which the judgment was executed; yet if there be anything like favour mixed with the judgment, of that they will take notice, to encourage themselves to evil: even as this ungodly person, he would not be stopped from blood by the judgment of God upon Cain; but rather, as it seems, because the judgment was not speedily executed, his heart was fully set in him to do evil (Eccl 8:11). Much like that of the Jews, who because Jehoiakim had slain Uriah the prophet, and yet God spared the land; therefore make that an argument to prevail with Zedekiah to kill Jeremiah also (Jer 26:20-23).
"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Give wicked men leave to judge of themselves, and they will pass a sentence favourable enough. Though Lamech had not pity when he spilt blood; yea, though the judgment of God upon Cain could not hold his murderous hands: yet now he is guilty, let him but make a law in the case, and woe be to him that killeth Lamech: Vengeance shall be taken of him seventyfold and seven. Joab could with pitiless hands spill the blood of men more righteous than himself, not regarding what became of their souls: but when his blood was by vengeance required for the same, then he would take sanctuary at the horns of the altar (1 Kings 2:28). But judgment is not wholly left to me, the Lord is judge himself; before whom both Cain and Lamech, and all their successors, shall be arraigned, and receive just doom, and that never to be reversed.
Ver. 25. "And Adam knew his wife again; and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew."
Now we have done, for a while, with Cain, and are come again to the church of God. Cain had slain Abel, and by that means, for a while, had greatly suppressed the flourishing of religion; in which time his own brood began to be mighty upon earth; so increasing, as if religion was put to an end for ever. But behold their disappointment! " Adam knew his wife again," (for Adam's family was then the true church of God;) or take Adam for a type of Christ, and his wife for a type of the church, and then this observation followeth; namely, That so long as Christ and the church hath to do with

one another, it is in vain for Cain to think of suppressing religion.
"Adam knew his wife again." If Eve had now been barren, or Adam had died without farther issue, then Cain might have carried the day; but behold another seed! a seed to stand in Abel's place: therefore she called his name Seth; that is, Set or Put, as namely, in the room of Abel, to stand up for, and to defend the truth against all the army and power of Cain. As Paul also saith of himself, "I am set, [or put,] for the defence of the gospel" (Phil 1:17). This man therefore, so far as can be gathered, was the first that put check to the outrage of Cain and his company. But mark some observations about him.
1. He was set in the stead or place of Abel; not an inch behind him, but even at the place where his blood was spilt. So that he that will revive lost religion, must avow it as God's Abels have done before him: every talker cannot do this. The blood that was shed before his face, must not put check to his godly stomach; yea, he must say to religion, as Ruth said once to her mother, "Where thou diest, I will die, and there will I be buried" (Ruth 1:17). This is the way to revive and to maintain the ways of God, in despite of bloody Cain.[24]
2. This Seth that was set to put check to Cain, did not do it of his own brain, but the hand of God was principal in the work. "God," said she, "hath appointed me another seed to be set in the place of Abel." And indeed it is otherwise in vain, when religion is once suppressed, to think it should ever revive again. Alas! where is the man, if he want God's Spirit, that will care for the flourishing state of religion? and that in truth will make the Lord his delight: "This is Zion, whom no man seeketh [for, or seeketh] after" (Jer 30:17). All men here say, "See to thine own house, David" (1 Kings 12:16). But when Seth comes, then the ground is made good again; then a living saint is found to stand and maintain that truth which but now his brother bled for. When James was killed, Peter stands up, &c. (Acts 12:1-3). And therefore Seth is said to be another seed, a man of another spirit: One who was principled with a spirit beyond and above the spirit of the world. "Another seed," one that was spirited for God's word, and God's worship, and that would maintain his brother's cause.
3. Observe, That when Seth maintains his brother's lot, you hear no more of the brood of Cain. And indeed, the way to weary out God's enemies, it is to maintain and make good the front against them: "Resist the devil, and he will fly" (James 4:7). Now if the Captain, their king Apollion, be made to yield, how can his followers stand their ground? "The dragon,—the devil, Satan,—he was cast out into the earth, and his angels were cast out with him" (Rev 12:9). But how? It was by fighting: "Michael and his angels fought against the dragon;—and overcame him by the blood of the Lamb, and by the word of their testimony, and by not loving of their lives unto the death" (Rev 12:7,8,12).
4. Let this, in the last place, serve for persecutors, That when you have cast down many ten thousands, and also the truth to the ground; there is yet a Seth, another seed behind, that God hath appointed to stand in the stead of his brethren, by whom you will certainly be put to flight, and made to cease from oppressing the truth.
Ver. 26. "And to Seth, to him also there was born a son; and he called his name Enos: Then began men to call upon the name of the Lord."
The Holy Ghost, in recording the birth of Enos, goeth out of his ordinary style, in that he doubleth the mentioning of his father, with respect to the birth of this son. And indeed it is worth the observing; for it staggereth the faith of some, to think that the man that makes good the ground of a murdered brother, should not leave issue behind him: But " to Seth, to him was born a son." Our faithfulness to the truth, shall be no hindrance to the flourishing state of our offspring, take them either for the fleshly or spiritual seed of

God's servants, but sons, (especially in the latter sense, if we truly stand by the word of God) shall surely be born unto us.
"And to Seth, to him also there was born a son; and he called his name Enos." Enos, a man; not a devil, like Cain, but a man; or, a man that was miserable in this world, for the sake and cause of God;[25] for it seems, as was his father, so was he, even both given up to maintain God's truth; which cannot be done but with great hazard, so long as Cain or his offspring remain. His father therefore, by his very name, did offer him up to bear all hardships for the name and cause of God: "Behold I send you forth [saith Christ] as lambs in the midst of wolves." In effect, he called their name Enos, men to be acquainted with grief and miseries: But mark, "Then began men to call upon the name of the Lord."
"Then," when Seth maintained Abel's ground, and when Enos endured all miseries for the same: For indeed this makes spectators believe that religion is more than a fictitious notion: The hardships, miseries, and blood of the saints, will make men, otherwise heedless, consider and ponder their cause aright.
"Then began." For, as I also before have hinted, the outrage of bloody Cain did put, for a time, a stop to the flourishing state of God's worship; which in all probability was not so little as half a hundred years, even till Seth, and the son of Seth, stood up to maintain the same; but "then, THEN men began [more men than Seth and Enos] to call upon the name of the Lord."
Note again, That all true religion beginneth with fervent prayer: Or thus, That when men begin to be servants to God, they begin it with calling upon him. Thus did Saul, "Behold he prayeth" (Acts 9): And, "Lord have mercy upon me," is the first of the groans of a sanctified heart.
The margin hath it, "They began to call themselves by the name of the Lord." As God saith in another place, "My name is called on them." The disciples were called Christians, (nay, the saints are called the anointed ones, and the church is called Christ) (1 Cor 12:12). But note, That fervent prayer ends in faith and confidence in God. They called themselves by the name; they counted themselves not from a vain and groundless opinion, but through the faith they had in the mercy of God, The saints and holy people of God.
They began to publish themselves, in contradistinction to the offspring of Cain, the holy people of God. Wherefore, a separation from the wicked began betimes; the one going by the name of "the sons of God"; the other, "by the sons and daughters of men" (6:1,2) : "Then began men to call upon the name of the Lord."

CHAPTER V.

Ver. 1. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." The Holy Ghost having thus largely treated of Cain and his offspring, and of the head made against him by Seth and Enos, and of the good success that followed, he now comes to treat of the church in particular, and of the flourishing state of the same.
"This is the book." The Holy Ghost cuts off the genealogy of Cain, accounting him none of the race of the church, although before he was within the pale thereof. John observing this, calls him, "a child of that wicked one" (1 John 3:12), as our Lord also accounted Judas. Wherefore, he here begins his book again, that this wicked race might be quite excluded. "Let them be blotted out of the book of the living, and not be written with the righteous" (Psa 69:28).
"In the day that God created man, in the likeness of God made he him." Although by this new beginning the Holy Ghost excludeth Cain, yet he fetcheth the genealogy of the

church from the day that man was created; intimating that God, in the very act of creation, had a special intention to plant him a church in the world; and therefore, even before sin was in the world, the image of God was upon man, as a token of his special respect, and of the great delight that he intended to take in that creature above all that he had made (Pro 8:30,31).

Ver. 2. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

When Adam was created, the Lord created two in one: So when Christ, the head of the church, was chosen, the church was also chosen in him.

"And blessed them." With the blessing of generation: A type of the blessing of regeneration that was to be by Christ in the church, according to that which is written, " So shall thy seed be" (Eph 1:4).

"And called their name Adam, in the day when they were created." So that in the man the woman is included: "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor 11:11). For the Holy Ghost, in the work of the new creation, of which this creation was a type, counteth not by male and female, but "ye are all one in Christ Jesus" (Gal 3:28). Wherefore, women are not to be excluded out of the means of salvation; nay, they have, if they believe, a special right to all the promises of grace that God hath made to his saints in all ages: Yea, "she shall be saved in childbearing, [though she bear children,] if she continue in faith, and charity, and holiness with sobriety" (1 Tim 2:15).

Ver. 3. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Here also by the book of Chronicles, the Holy Ghost carrieth away the genealogy, because Abel had no children, saying Adam, Seth, &c. (1 Chron 1:1).

"An hundred and thirty years." Behold the rage of hell! For until Seth stood in Abel's place, religion was greatly hindered, and that was after the world had stood an hundred and thirty years. Indeed, Abel, while he had his breath, did hold it up in the world; but Cain, who was of that wicked one, smote him and religion both to the ground.

"And begat a son in his own likeness. Who can bring a clean thing out of an unclean? not one" (Job 14:4). If the father be polluted with the inward filth of sin, the son must needs be like him: "I was shapen in iniquity; [said David] and in sin did my mother conceive me" (Psa 51:5). Seth then was no better than we by nature, but came into the world in the blood of his mother's filth: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" (Job 15:14).

This therefore should teach us not to count of our election, and of our effectual calling but by the word of God. Seth by nature was a sinful man, and yet the chosen servant of God; the first that took up God's quarrel after the death of blessed Abel.

This should also help us to hold up the bucklers against the kingdom of the devil and hell. Seth was subject to like infirmities with us, and yet he got ground of the children of iniquity. I know a sense of our own infirmities is apt to weaken our hand in so mighty an undertaking, but it should not: Although we be like old Adam by nature, yet God is able to make us stand.

Ver. 4. "And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters."

Adam therefore, as a type of Christ, reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam, as it began with the reign of the first.

These long-lived men therefore shew us the glory that the church shall have in the

latter day, even in the seventh thousand years of the world, that sabbath when Christ shall set up his kingdom on earth, according to that which is written, "They lived and reigned with Christ a thousand years" (Rev 20:1-4). They:—Who? The church of God, according also as it was with Adam. Therefore they are said by John to be holy, as well as blessed: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years" (v 6). In all which time the wicked in the world shall forbear to persecute, as did also the brood of wicked Cain in the days of Adam, Seth, &c. Hence therefore we find in the first place the dragon chained for these thousand years.

Ver. 5. "And all the days that Adam lived were nine hundred and thirty years: and he died."

Adam therefore lived to see the translation of Enoch: In whose translation a conquest was got over all the enemies of his soul and body: So Christ shall reign in and among his saints till all his enemies be destroyed. "The last enemy that shall be destroyed is death" (1 Cor 15:26); which shall be swallowed up when the members of that glorious head have put on incorruption, and their "mortal shall have put on immortality." Adam's reigning therefore until Enoch's translation, looks like a prophecy of the perfection of Christ's kingdom: For he shall reign till he hath "delivered up the kingdom to God, even the Father" (v 24): As Adam, till his Enoch was translated and took up to God.

Ver. 6. "And Seth lived an hundred and five years, and begat Enos."

Seth therefore stood by the truth of God, a long time, without much help or encouragement from man; which was a great trial to his spirit, and proof of the truth of his faith, and tended much to the perfection of his patience. Somewhat like this was that of Paul, who had no man stood with him when he stood before Nero.

Seth was set in the stead of Abel, to keep the gap against the children of hell; which, by the grace of God, he faithfully did, even till Enos was sent to his aid and assistance. Seth therefore was the forlorn hope of the church in those days. So set of God to put check to the enemy, until the church was increased, and more able to defend herself from the outrage.

This therefore should teach the saints of God, especially those that are sent before, against the offspring of Cain, to stand their ground, and not to shrink like Saul, till God shall send others to take part with them (1 Sam 10:8; 13:8-14).

Thus David stood, as it were, by himself, against the wicked that was in his day; which made him cry, "Who will rise up for me against the evil doers," or who will stand up for me against the workers of iniquity? (Psa 94:16).

Ver. 7. "And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters."

Hence also we may gather great encouragement who are set in the front of the army of the Lamb, against the army and regiment of Cain. Seth, saith the Spirit, was set in the stead of Abel, there as forlorn, to defend religion: Must he not now be swallowed up? Will the blood-hounds let him escape? Behold, therefore his life must be accounted a wonder! As was also that of Paul (1 Cor 6:9). But for Seth to stand eight hundred years against such a murderous crew, and yet to have his breath in his nostrils! Our times are in thy hands, and thou, Lord, "holdeth our soul in life" (Psa 66:9).

"And all the days of Seth were nine hundred and twelve years, and he died" (v 8).

His life was therefore eighteen years shorter than that of Adam; he lived fifty-five years after Enoch, and died six hundred and fourteen years before the flood.

Ver. 9. "And Enos lived ninety years, and begat Cainan." Cainan signifieth a buyer, or

owner. Let it be with respect to religion, and then the sense may be, that he had this privilege in religion by the hazard of his father and grandfather's life; they bought it for him, and made him the owner of it: As Paul saith, He gave not place to the false Apostles, "that the truth of the gospel might continue with the Galatians" (2:5). As Jotham also said to Shechem, "My Father fought for you, and adventured his life far, and delivered you out of the hand of Midian" (Jude 9:17). Namely, that they might still be owners of the inheritance that the Lord had given them. This shews us then, that the fruit of a constant standing to the word of God, is, That the generations yet unborn shall be made the possessors and owners of it.

Ver. 10. "And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters."

He lived then to see his son enjoy the fruits of his own constancy to the truth, so long a time as eight hundred years, &c. as we hope God's people now may do. 'Tis true, they now do own the truth with hazard, and do hold it up by enduring much misery, according to the rage of wicked men; but, I say, 'tis hoped others will reap the fruits of our travails, and that some of us shall live to see it, as Enos lived to see his Cainan possess religion eight hundred years.[26]

Ver. 11. "And all the days of Enos were nine hundred and five years: and he died."

He lived then one hundred fifty-three years after Enoch, and died five hundred and sixteen years before the flood.

Ver. 12. "And Cainan lived seventy years, and begat Mahalaleel."

Mahalaleel, signifieth praising God. Wherefore he was born in settled times, wherein religion met with little or no molestation. It began to be as hereditary in the days of blessed Cainan; wherefore it was requisite that the very next that should possess the truth, should spend their days in praising God (Rev 11:15). And thus it will be at the downfall of Antichrist: "After this [saith John] I heard a great voice of much people in heaven, saying Allelujah; Salvation, and glory, and honour, and power unto the Lord our God…And a voice came out of the throne saying, Praise our God, all ye his servants; and ye that fear him, both small and great" (Rev 19:1-6).

"The whole earth [saith the Prophet] is at rest and is quiet, they break forth into singing. Yea, the fir-trees rejoice at thee, [O thou brood of the blood-thirsty Cain,] and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us" (Isa 14:7,8).

Ver. 13. "And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters."

God gave him a long possession and enjoyment of the fruits of his father's labours. They sowed (as Christ said) and he was entered into their labours: They sowed in tears, and he reaped in joy. Mahalaleel, or praise our God, was the language of those times.

Ver. 14. "And all the days of Cainan were nine hundred and ten years: and he died."

He lived then two hundred and forty-eight years after Enoch, and died four hundred twenty-one years before the flood.

Ver. 15. "And Mahalaleel lived sixty and five years, and begat Jared."

Jared signifies ruling, and sheweth us what is the holy fruits of peace and thanksgiving in the church; to wit, government according to the testament of Christ (Acts 9:31). It is hard to have all things according to rule, in the day of the church's affliction; because of the weakness and fearfulness of some; and because possibly those who have most skill in that matter, may for a time be laid up in chains: but now when the church hath

rest and quietness, then as she praiseth God, so she conceiveth and bringeth forth governors, and good government and rule among her members. David, a man of blood, could not build that house to the Lord, which peaceable Solomon, that man of rest, afterwards did (1 Chron 28:3,6). When armies are engaged, and hot in battle, 'tis harder to keep them in rank and file, than when they have rest, and time for discipline. Jared therefore is the fruits of thanksgiving, as thanksgiving is the fruits of peace and possession.

Ver. 16. "And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters."

He lived not only to give thanks unto God, but to shew to all that he gave thanks in truth, by submitting his neck the rest of the hundred of years that he lived, to the holy law and word of God.

A good rule to prove people by; for all that pretend to give thanks for liberty, put not their neck under the yoke, but rather use their liberty as an occasion for the flesh, than by love to serve and advantage one another in the things of the kingdom of Christ (Gal 5:13; 1 Peter 2:16). But as "the bramble said to the [rest of the] trees," so saith Christ to such feigned thanksgivers, "If in truth ye anoint me king over you, then come and put your trust in my shadow" (Judg 9:15). Submit to my law, and be governed by my testament. Let your thanksgiving bring forth Jared, and walk with God in the days of Jared.

Ver. 17. "And all the days of Mahalaleel were eight hundred ninety and five years: and he died." He lived then three hundred and three years after Enoch, and died three hundred and sixty-six years before the flood.

Ver. 18. "And Jared lived an hundred sixty and two years, and he begat Enoch."

Enoch, is taught, or dedicate: The true effect of rule or government, be it good or bad: in Cain's posterity it was bad; "for an evil tree cannot bring forth good fruit." By Enoch here, we are to understand, one taught in, and dedicated unto, God. This Enoch therefore was a son that would hear the rules, and submit to the government of his father Jared. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear" (Pro 25:12).

Ver. 19. "And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters."

He lived therefore to see the fruit of his good rule and government in the church, even to see his teachable and dedicated son caught up to God, and to his throne. A good encouragement to all rulers in the house of God, and also to all godly parents to teach and rule in the fear of God; for that is the way to part with church members, and children with comfort; yea, that is the way, if we shall out-live them, to send them to heaven, and to God before us.

Ver. 20. "And all the days of Jared were nine hundred sixty and two years: and he died."

He lived then three hundred thirty-five years after Enoch, and died two hundred thirty-four before the flood.

Ver. 21. "And Enoch lived sixty and five years, and begat Methuselah."

Methuselah signifieth, Spoiling his death: this therefore is the true fruits of one that is truly taught in, and dedicate to the service of God, as Enoch was; by this means he spoileth his death: wherefore he adds, "And Enoch walked with God." Walking with God, spoileth death, or overcomes it, or it shall be prevented, he shall not be hurt therewith: As Christ saith, "If a man keep my saying, he shall never taste death" (John 8:52).

Ver. 22. "And Enoch walked with God, after he begat Methuselah three hundred years,

and begat sons and daughters."
These words [after he begat Methuselah] may have respect either to his beginning to walk with God, or to the number of the years that he lived after the birth of Methuselah, or both.
If it respect the fist, then it sheweth that the only encouragement that a sinner hath to walk with God, it is to see Methuselah, or his death spoiled: for when a man seeth death, and all evils, conquered and overcome, then his soul is encouraged in holiness (1 Cor 15:55-58). No encouragement to walking with God like this: "Enoch walked with God after he begat Methuselah." As Paul saith, "Now being made free from sin, —[which indeed is the sting of death] ye have your fruit unto holiness, and the end everlasting life" (Rom 6:22).
If it respect the second, then it shews us the invincible nature of true faith, (for by faith Enoch walked with God:) I say, it sheweth us the invincible nature of true faith, in that it would hold up a man in close communion with God for the space of three hundred years.
"He walked with God three hundred years." How will the conversation of Enoch rise up in judgment with this generation, that walk not with God at all! Or if they do, do it so by fits, as if walking with God was but a work by the by.
"He walked with God and begat sons and daughters." And kept house, and lived with his wife, according to knowledge. This shews then, that it is sin, not our lawful and honest employment, that hindreth one's walking with God.
Ver. 23, 24. "And all the days of Enoch were three hundred and sixty and five years: And Enoch walked with God: And he was not; for God took him" (vv 23,24).
The New Testament saith, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."
"And all the days of Enoch were three hundred and sixty and five years." Enoch therefore lived here but a while; he was too good to live long in this world, the world was not worthy of him; neither would he be spared so long out of heaven, "for God took him." The end of walking with God or the path-way thereof, it leads men to heaven, to the enjoyment of the glory of God. Thus also it was with blessed Elijah, he followed God from place to place, till at length he was caught up into heaven (2 Kings 2:1-11).
A word or two more of Enoch. Jude observes, That he was the seventh from Adam: Closely intimating (as I conceive) that by him God prefigured the resurrection and end of the world: And intimated, That in the seventh great day of the world this resurrection should be, each generation from Adam being a type of a thousand years: So that Enoch, the seventh from Adam, was a type of the seventh thousand, in which the Lord will reign with his church a thousand years.
There are two things in Enoch that incline me to this opinion. First, he crieth out, " Behold the Lord comes!" and then is translated that he should not see death. The right posture and end of those that shall live at the day of God Almighty; and that shall, like Enoch, be found "walking with God," when the Lord shall come from heaven (Jude 14, 15).
Ver. 25. "And Methuselah lived an hundred eighty and seven years, and begat Lamech. "
Lamech signifieth poor, or smitten; wherefore I doubt that the apostacy that you read of in the next chapter, began either in the days of, or by, this man: he being, as it seems, more dry and void of grace than those that went before him; poor, or smitten.
Hence note, That faith and godliness, though often it goeth from the father to the son,

as from Seth to Enos, and from him to Cainan, yet it is not tied here, but runs according to electing love, as also do the fruits thereof.
Ver. 26, 27. "And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years, and he died."
Methuselah, the spoiling of death, is the longest liver in the world; yet he died in the year that the flood was upon the earth; not by the flood, but by the course of nature, as also did Lamech his son, for the wicked reprobate only was swept away by that, according to the apostle Peter. Ver. 28, 29. "And Lamech lived an hundred eighty and two years, and begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."
"And he called his name Noah." Noah signifieth rest; his name was therefore according to his work, for he was a preacher of righteousness, which giveth rest to all that embraceth it. Besides, it was he that prepared the ark, the place of rest to the church of God.
"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."
These words seem to carry in them, repentance for the apostacy that before was mentioned. "This same shall comfort us," by restoring the church to her former rest, and by delivering us from the "toil of our hands"; for sin once admitted of in the church, is not without much toil extirpated, and driven forth of the same; yea sometimes it getteth such footing and root, that it cannot again be purged and destroyed, but by breaking the very being of the church where it is. Thus it was as to the case in hand, and is signified also by pulling down the house in which the leprosy was (Lev 14:43-45). Yea Ephesus itself was almost thus far infected, had not a threatening prevented (Rev 2:1-3).
"Because of the ground which the Lord hath cursed." The Lord did curse it for the sin of Adam: He also renewed the curse to Cain, because he was guilty of the blood of his brother. I incline also to think, that the curse here mentioned, is the first, reiterated for the grievous apostacy of this congregation; according to that which is written, "If ye walk contrary unto me," "I will punish you seven times more": "I will bring seven times more plagues upon you, according to your sins" (Lev 26:18-21).
Ver. 30. "And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters." Wherefore Lamech heard the preaching of Noah, who was the only minister of God in those days, to recover the church to repentance from their apostacy, which also he did in some good measure effect, while he condemned, the world for their unbelief (Heb 11:7).
Ver. 31. "And all the days of Lamech were seven hundred seventy and seven years: and he died." He died five years before the flood. Methuselah therefore was the longest liver of those godly that fell on the other side the flood, for he died not before the very year the flood came, not by the water, but before. The righteous is taken away from the evil to come; though, as the prophet saith, no man of the wicked laid it to heart.
Ver. 31. "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japhet."

CHAPTER VI.

Ver. 1. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them."

Moses now leaveth the genealogy for a while, and searcheth into the state and condition of the church now after so long a time as its standing upwards of, or above, a thousand years: where he presently findeth two things. 1. The church declined. 2. And God provoked. Wherefore he maketh inquiry into the nature of the church's sin; which he relateth in this following chapter.

"And it came to pass, when men began to multiply." The men here I understand to be the children of Cain, the church and synagogue of Satan, because they are mentioned by way of antithesis to the church and sons of God.

"And daughters were born unto them." A snare that was often used in the hand of the devil, to intangle withal the church of God; yea, and doth so usually speed, that it hath often been counted by him as infallible; so that this is the doctrine of his prophet Balaam, and it prevailed, when all the engines of hell beside were prevented. "The people began to commit whoredom with the daughters of Moab" (Num 25:1,2). It may be this child of hell, in this his advice to Balak looked back to the daughters of Cain, and calling to remembrance how of old they intangled the church, advertised him to put the same into practice again (Rev 2:14).

Ver. 2. "That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose."

This was the way then of the sons of Cain, to let their fair daughters be shewed to the sons of God (Pro 22:14). For it seems all other their wiles and devices were not able to bring the church and the world together, and to make them live as in one communion. These to the church were such, whose hearts were snares and nets, and whose hands were bands to intangle and hold them from observing the laws and judgments of God (Eccl 7:26).

"And they took them wives." First their eye saw them, and then their heart lusted after them. Thus the devil deceived the woman, and by this means perished cursed Achan. "And Achan answered Joshua, and said, Indeed I have sinned against the Lord, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment," &c., "then I coveted them" (Josh 7:20,21).

Note therefore, that it is not good to behold with the eye that which God hath forbid us to touch with our hand. "I made a covenant with mine eyes," saith Job (Job 30:1). And again, if at unawares a thing was cast before him, the beholding of which was of an intangling nature, he forthwith would hold back his heart as with a bridle, lest the design of hell should be effected upon him (v 7).

Crush sin then in the conception, lest it bring forth death in thy soul.

Ver. 3. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

By these words is aggravated the sin of the church, that she would attempt to close with, and hold a sinful communion, against the dissuasions of the Spirit of God.

"My Spirit shall not always strive." To wit, my Spirit in Noah, for he was the only preacher of righteousness to the church in those backsliding times.

By this then, I find, that the doctrine of Noah, was, To declare against a sinful communion, or to command the church, in the name of God, that she still maintain a separation from the cursed children of Cain: As he said to the prophet Jeremiah, If thou separate the precious from the vile, "thou shalt be as my mouth" (15:19).

Noah therefore had a hard task, when he preached this doctrine among them: for this above all is hard to be borne, for by this he condemned the world.

The first great quarrel therefore that God had with his church, it was for their holding unwarrantable communion with others. The church should always "dwell alone, and not

be reckoned among the nations" (Num 23:9). The church is "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). Therefore the work of the church of God, is not to fall in with any sinful fellowship, or receive into their communion the ungodly world, but to shew forth the praises and virtues of him who hath called them out from among such communicants into his marvellous light.

"My Spirit shall not always strive." Hence note, that the people that shall continue to grieve the Spirit of God, and to resist the doctrine of Noah, they are appointed for heavy judgments. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev 18:4). This because those (finally impenitent) in Noah's time refused to do, therefore the wrath of God overtook them, and swept them off the face of the earth.

"Yet his days shall be an hundred and twenty years." Noah therefore began his preaching about the four hundred and fourscore year of his life, which continuing the space of sixscore more, it reached to the day that the flood came.

In which time doubtless his faith was sufficiently tried, both by the hard censures of the hypocrites of the church, and the open profane of the world, against whom he daily pronounced the judgments of God for maintaining their forbidden communion (Gen 3:15).

"Yet his days shall be an hundred and twenty years." God also would yet have patience with these people, if peradventure they would repent that his hand might not be upon them.

Ver. 4. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown."

"There were giants in the earth in those days." These words seem to be spoken, to shew us the hazards that Noah ran, while he preached the truth of God: He incurred the displeasure of the giants, which doubtless made all men tremble, and kept the whole world in awe. But Noah must engage the giants, he must not fear the face of a giant. This way God took also with Moses, and with his people of Israel, they must go to possess the land of the giants, a people high and tall as the cedars, a people of whom went that proverb, "Who can stand before the children of Anak?" (Deu 9:2). They must not be afraid of Og the king of Bashan, though his head be as high as the ridge of a house, and his bedstead a bedstead of iron (Deu 3:11).

This should teach us then not to fear the faces of men: no, not the faces of the mighty; not to fear them, I say, in the matters of God, though they should run upon us like a giant.

These giants I suppose were the children of Cain, because mentioned as another sort than those that were the fruit of their forbidden and ungodly communion: For he adds, " And also after that," or besides them, "when the sons of God came in unto the daughters of men, and they bare children to them, the same, [or they also] became mighty men which were of old, men of renown."

Then Noah found giants every where: Giants in the world, and giants in this confused communion. And thus it is at this day; we do not only meet with giants abroad, among the most ungodly and uncircumcised in heart, but even among those that seem to be of the religious, among them we also meet with giants; men mighty to oppose the truth, and very profound to make slaughter: But mark the advice of the Lord, "Fear not their fear, nor be afraid. Sanctify the Lord of hosts himself, [who is stronger than all the giants that are upon the face of the earth] and let him be your fear, and let him be your dread" (Isa 8:12,13).

"And when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men"; much like to the giants. The fruit therefore of ungodly communion is monstrous, and of a very strange complexion. They are like unto them that worshipped the Lord, and served their own gods also (2 Kings 17:24,41); or like to those of the church, of whom Nehemiah speaks, that had mixed themselves with the children of Ashdod, Ammon and Moab, whose children were a monstrous brood, that spake half the language of Ashdod, and could not speak the Jews' language (Neh 13:23,24).

By both these sorts of giants was faithful Noah despised, and his work for God condemned. In David's time also Goliath defied Israel, and so did his brethren also (1 Sam 17:10). Giants, the sons of the giant; but David and his servants must engage them, and fight them, though they were giants (1 Chron 20:4-8).

"Mighty men which were of old." Persecution therefore, or the appearance of the giants against the servants of God, is no new business; not a thing of yesterday, but of old, even when Noah did minister for God in the world. "There were giants in the earth in those days," to oppose him.

"Men of renown." Not for faith and holiness, but for some other high achievements, may be, mighty to fight, and to shed man's blood; or to find out arts, and the nature of things; both which did render them famous, and men to be noted in their place. Such kind of men might be Corah, Dathan, and their company also; yet they opposed Moses and Aaron, yea, God, his way and worship, and perished after an unheard of manner (Num 16:1,2). As also did the opposers of righteous Noah, in the day of the flood.

Ver. 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The margin saith, "not only the imagination, but also the purposes and desires."

These words are to be understood, as still respecting the apostacy that we read of in the first and second verses, and are (in my thoughts) to be taken as the effect of their degeneracy. For though it be true, that the best of men, in their most holy and godly behaviour, have wicked and sinful hearts; yet so long as they walk sincerely according to the rules prescribed of God, there is no such character upon them; especially as it stands related to the words that immediately follow; to wit, "that it repented the Lord that he made them."

These evil and wicked purposes then were in special the fruit of their apostacy: for indeed, when men are once fallen from God, they then, as the judgment of God upon them, are given up to all unrighteousness. Again, apostatizing persons are counted abhorrers of God (Zech 11:8). Yet persons in this condition will seek their own justification, turning things upside down, traversing their ways like the dromedaries; bearing us still in hand, that they stand not guilty of sin, but that what they do is allowable, or winked at of God. Besides, they say their hearts are still upright with God, and that they have not forsaken the simplicity of his way, of a wicked and ungodly design, with an hundred more the like pretences; all which are condemned of God, and held by him as abominable and vile (Jer 2:31-37).

And God saw, &c. They covered their shame from men, like the adulterous woman in the Proverbs, and would speak with oily mouths, thereby to cozen the world (Pro 30:20); but God knew their hearts, and had revealed their sin to his servant Noah; he therefore in the Spirit of God, as one alone, cried out against their wickedness.

Hence learn to judge of apostates, not by their words, nor pretences, nor ungodly coverings, whereby they may seek to hide themselves from the stroke of a convincing argument, but judge them by the words of God; for however they think of themselves,

or would be accounted of others, God sees their wickedness is great.
"And that every imagination of the thoughts of his heart, was only evil continually." If they think they have not sinned; if they think they promote religion; if they think to find out a medium to make peace between the seed of the woman, and the wicked seed of Cain; all is alike ungodly, they have forsaken the right way, they have dissembled the known truth, they have rejected the word of the Lord: And what wisdom or goodness is in them?
Ver. 6. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."
Repentance is in us a change of the mind; but in God, a change of his dispensations; for otherwise he repenteth not, neither can he; because it standeth not with the perfection of his nature: In him "is no variableness, neither shadow of turning" (James 1:17).
Wherefore, it is man, not God, that turns. When men therefore reject the mercy and ways of God, they cast themselves under his wrath and displeasure; which because it is executed according to the nature of his justice, and the severity of his law, they miss of the mercy promised before (Num 23:19). Which that we may know, those shall one day feel that shall continue in final impenitency. Therefore, God speaking to their capacity, he tells them, he hath repented of doing them good. "The Lord repented that he had made Saul king" (1 Sam 15:35). And yet this repentance was only a change of the dispensation, which Saul by his wickedness had put himself under; otherwise the strength, the eternity of Israel, "will not lie nor repent" (v 29).
The sum is therefore, that men had now by their wickedness put themselves under the justice and law of God; which justice by reason of its perfection, could not endure they should abide on the earth any longer; and therefore now, as a just reward of their deed, they must be swept from the face thereof.
"And it grieved him at his heart." This is spoken to show, that he did not feign, but was simple and sincere in his promise of remission and forgiveness of sins, had they kept close to his word, according as he had commanded. Wherefore God's heart went not with them in their backsliding, but left them, and was offended with them.
Ver. 7. "And the Lord said, I will destroy man whom I have created, from the face of the earth, both man, and beast, [or from man to beast,] and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."
This may be either understood as a threatening, or a determination: if as a threatening then it admitted of time for repentance; but if it was spoken as a determination, then they had stood out the day of grace, and had laid themselves under unavoidable judgment. If it respected the first, then it was in order to the ministry of Noah, or in order to the effecting the ends of its sending; which were either to soften or harden, or bring to repentance, or to leave them utterly and altogether inexcusable. But if it respected the second, as it might, then it was pronounced as an effect of God's displeasure, for their abuse of his patience, his minister, and word. As it also was with Israel of old; " They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (2 Chron 36:16).
"And the Lord said, I will destroy man whom I have created." This word created, is added, on purpose to show that the world is under the power of his hand; for who can destroy, but he that can create? Or who can save alive, when the maker of the world is set against them? "There is one lawgiver, who is able to save and to destroy" (James 4:12). And again, "Fear him which is able to destroy both soul and body in hell" (Matt

10:28). In both which places power to destroy is insinuated from his power and Godhead: As he saith in another place, "All souls are mine;—the soul that sinneth, it shall die" (Eze 18:4).
"Both man and beast, and the creeping thing, and the fowls," &c. Thus it was at first the sin of a man brought a curse and judgment upon other the creatures whom God had made: As Paul says, "The whole creation groaneth" (Rom 8:22).
But again, This threatening upon the beasts, the fowls, and creeping thing, might arise from a double consideration: First, To show, that when God intends the destruction of man, he will also destroy the means of his preservation (Josh 6:20). Or, secondly, To shew, that when he is determined to execute his judgments, he will cut off all that stands in his way (2 Chron 35:21). He could not destroy the earth without a flood, and preserve the beast, &c., alive; therefore he destroys them also.
"For it repenteth me that I have made them." This seems to fall under the first consideration, to wit, That God repented that he made the beasts and fowls; because now they were used to sustain his implacable enemies.
Ver. 8. "But Noah found grace in the eyes of the LORD."
This word GRACE, must in special be observed; for grace is it which delivereth from all deserved judgments and destruction.
Noah, by nature was no better than other men: therefore the reason why he perished not with others, it was because he "found grace in the eyes of the Lord." Ye are saved by grace (Eph 2:8). And thus was Noah, as is evident, because he was saved by faith (Heb 11:7). For faith respecteth not works, but grace: Ye are saved by grace through faith. As Paul says again, "Therefore it is of faith that it might be by grace," &c. (Rom 4:16). We must therefore, in our deliverance from all the judgments of God, sing grace, grace, unto it.
Ver. 9. "These are the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God."
The Holy Ghost here makes a short digression from his progress, in his relation of the wickedness of the world; and yet not impertinently; for seeing Noah was the man that escaped the judgment, his escape must be for some reason; which was, because God was gracious to him, and because God had justified him. Besides Noah being now made righteous, faithfully walketh with God.
"He was just and perfect in his generations." But why it is said, Generations? It might be, because he was faithful to God and man, having the armour of righteousness on the right hand, and on the left. It is said in Isaiah, That Christ "made his grave with the wicked, and with the rich in his death" (53:9). To import, That they only have benefit by him to eternal life, that die by his example, as well as live by his blood; for in his death was both merit and example; and they are like to miss in the first, that are not concerned in the second (Phil 8:16).
"Perfect in his generations." In his carriage, doctrines and life, before both God and man. And thus ought every preacher to be; he ought to do in the sight of God, what he commands to men; by this means he saveth both himself, and them that hear him (1 Tim 4:16).
Besides, Noah was a man, as well as a saint, and in either sense had a generation: to both of which grace made him faithful; and he that shall not serve his generation as a man, will hardly serve his generation as a Christian. But Noah was perfect in both, he was "perfect in his generations."
"And Noah walked with God." This shews he was sincere in his work; for a hypocrite may, as to outward shew, do as the saint of God: but he doth it with respect to men, not

God, and therefore he is a hypocrite. To walk with God then, is not only to do the duty commanded, but to do it as God requireth it; that is, to do it with faith, and son-like fear, as in God's sight, "with singleness of heart."

Ver. 10. "And Noah begat three sons, Shem, Ham, and Japheth."

These are the offspring of Noah, and by these was the earth replenished after the flood, as will be further seen hereafter.

Ver. 11. "The earth also was corrupt before God, and the earth was filled with violence."

He has now returned to the matter in hand before; to wit, the causes of the flood.

"The earth also was corrupt." By earth, he may here mean, those that are without the church: and if so, then by corrupt here, we must understand, wicked after a most high manner; for albeit the world and generation of Cain be always sinners before God, yet the Lord cutteth not off the world in general, nor a nation in particular, but because of the commission of eminent outrage and wickedness. Thus it was with those of Sodom, a little before the Lord with fire devoured them. "The men of Sodom [saith the text] were wicked, and sinners before the Lord exceedingly" (Gen 13:13).

Again: As by corrupt, we may understand, corrupt by way of eminency; so again, they were corrupt incurably. This is evident, because they were not brought off from sin by the ministry of Noah, the only appointed means of their conversion.

Hence note, That when men are sinners exceedingly, and when the means of grace appointed of God for their recovery, prove ineffectual, then they are near some signal judgment (2 Chron 36). Thus back-sliding Jerusalem, because she was wicked with an high hand (Eze 24:13,14), and could not be cured by the ministry of the prophets, therefore her sons must go forth of her into captivity, and the city burned to the ground with fire (Jer 15:1-3).

"And the earth was filled with violence." First, they had violated the law of God, in making and maintaining ungodly and wicked communion; according to that of the prophet, "Her priests have violated my law, and have profaned mine holy things." But how? "They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean" (Eze 22:26).

They also perverted judgment between a man and his neighbour: adhering to their own party, in disaffection to the religious. This is supposed, because of the exceeding latitude of the expression, "The earth was filled with violence"; that is, all manner of violence, outrage and cruelty was committed by this sort of people. This takes in that saying of Solomon, the oppression of the poor, especially God's poor, is included, in a " violent perverting of judgment and justice" (Eccl 5:8).

They also shewed violence to the lives of good men, as may be gathered by the act of Lamech, one of the sons of Cain. In a word, "The earth was filled with violence"; violence of every kind; lust and wickedness was outrageous, there was a world of ungodliness among these ungodly men.

Ver. 12. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

By these words therefore is confirmed the sense of the former verse, "The earth was corrupt"; for God saw it was so: "The earth was full of violence," for they had corrupted God's way.

"And God looked upon the earth." This shews us, That the Lord doth not with haste, or in a rash inconsiderate way, pour his judgments upon the world; but that with judgment and knowledge, the wickedness first being certain, and of merit deserving the same. This is seen in his way of dealing with Sodom. "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down

now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen 18:21).
"And, behold, it was corrupt; for all flesh had corrupted his way upon the earth." It proved, as that of Sodom did, according to the cry thereof; for "all flesh had corrupted his way." God's WAY, by violating his law, and perverting of judgment, as was hinted before. All flesh had corrupted it, therefore the evil needed not to be long in searching out: As God saith by the prophet Jeremiah, "I have not found it by diligent search, but upon all these" (2:34). Here upon the whole earth, none exempted but righteous Noah.
Ver. 13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."
"And God said unto Noah," or told Noah his purpose: The same way he went with Abraham: "Shall I hide from Abraham that thing which I do?" (Gen 18:17). "Surely the Lord will do nothing, but he revealeth his secrets unto his servants the prophets" (Amos 3:7).
"The end of all flesh is come." The time or expiration of the world is at hand. God speaks before he smites. Thus he did also by the prophet Ezekiel, saying, "An end" is come, "the end is come": And again, "An end is come, the end is come: it watcheth for thee; behold, it is come" (7:1-6).
"The end of all flesh is come before me." Sin and wickedness doth not put an end to the ungodly before their own face, yet it brings their end before the face of God. It is said of these very people, "they knew not" of their destruction, "until" the day "the flood came, and took them all away" (Matt 24:37-39). Indeed, the nature of sin is to blind the mind, that the person concerned may neither see mercy nor judgment; but God sees their end: "The end of all flesh is come before me."
"The end of all flesh." By these words, the souls are left to, and reserved for another judgment: Wherefore, though here we find the flesh consumed; yet Peter saith, their spirits are still in prison, even the souls that Christ once preached to in the days, and by the ministry of Noah: Even the souls "which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing," &c. (1 Peter 3:19,20).
Ver. 14. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."
This is the fruits of the grace of God: He said before, That Noah "found grace in the eyes of the Lord": Which grace appoints to him the means of his preservation.
"Make THEE an ark." He saith not, Make one; or, Make one for me: But, Make one; make one for thee: "Make THEE an ark of gopher wood."
Noah therefore, from this word THEE, did gather, That God did intend to preserve him from the judgment which he had appointed in this his work: Therein lay his own profit and comfort; not a thought which he had, not a blow that he struck, about the preparing the ark, but he preached, as to others their ruin, to himself, his safeguard and deliverance: He "prepared an ark, to the saving of his house" (Heb 11:7).
This therefore must needs administer much peace and content to his mind, while he preached to others their overthrow. As the prophet saith, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation" (Isa 32:17,18). Thus did Noah when he dwelt in the ark, and in sure dwellings, and in quiet resting-places.
"Make thee an ark." The ark was a figure of several things. 1. Of Christ, in whom the church is preserved from the wrath of God. 2. It was a figure of the works of the faith of the godly: "By faith he prepared an ark"; by which the followers of Christ are preserved

from the rage and tyranny of the world (for the rage of the water was a type of that, as I shall shew you hereafter). So then Noah, by preparing an ark, or by being bid so to do of God, was thereby admonished, First, To live by the faith of Christ, of whom the ark was a type: and hence it is said, that in preparing the ark, he "became heir of the righteousness which is by faith"; because he understood the mind of God therein, and throughout his figure acted faith upon Christ. But, Secondly, His faith was not to be idle, and therefore he was bid to work. This begat in him an obediential fear of doing ought which God had forbidden: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb 11:7).

"Rooms [nests] shalt thou make in the ark." To wit, for himself, and the beasts, and birds of the field, &c. Implying, that in the Lord Jesus there is room for Jews and Gentiles. Yea, forasmuch as these rooms were prepared for beasts of every sort, and for fowls of every wing: it informs us, that for all sorts, ranks and qualities of men, there is preservation in Jesus Christ: "Compel them to come in"; drive them (in a gospel sense as Noah did the beasts of old into the ark), that my house may be full, "and yet there is room" [27] (Luke 14:22,23).

"And thou shalt pitch it within and without with pitch." This was to secure all from the flood, or to keep them that were in the ark from perishing in the waters.

Ver. 15. "And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." A vessel fit to swim upon the waters.

"And this is the fashion," &c. God's ordinances must be according to God's order and appointment, not according to our fancies, "This is the fashion," to wit, according to what is after expressed.

By these words therefore Noah was limited and bound up, as to a direction from which he must not vary; according to that of the angel to the prophet, "Son of man [saith he] behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that I might shew them unto thee, art thou brought hither" (Eze 40:4). As the Lord said also to his servant Moses, "In all things that I have said unto you, be circumspect" (Exo 23:13). And so again, about making the tabernacle in the wilderness, which the apostle also takes special notice of, saying, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb 8:5).

Hence note, That God's command must be the rule whereby we order all our actions, especially when we pretend to worship that is divine and religious. If our works, orders, and observances, have not this inscription upon them, "This is the fashion," or "This is according to the pattern," such works and orders will profit us nothing: neither have we any promise when all is done, it wanting the order of God, that we should escape those judgments which those shall assuredly escape, that have their eye in their work to the " pattern" revealed in the word.[28]

Ver. 16. "A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it."

I told you before, That the ark was a type of Christ, and also of the works of the faith of the godly. And now he seems to bring in more, and to make it a type of the church of Christ: as indeed the prophet also does, when he calls the church, one afflicted, and tossed with tempests; and compareth her troublers to the waters of Noah, saying, "This

is as the waters of Noah" (Isa 54:9).
Now as the ark was a type of the church, so according to the description of this verse she hath three most excellent things attending her. 1. Light. 2. A door. 3. Stories of a lower and higher rank.
1. She hath a window for light, and that when she was to be tossed upon the waters. Hence note, That the church of Christ wanteth not light, no, not in the worst of times. This light is the Word and Spirit of God which Christ hath given to them that obey him (John 17).
2. She hath a door. This door was a type of Christ; so was also the door of the tabernacle. And hence it is that you read, That Moses, when he went to talk with God, would stand to talk in the door of the tabernacle; also that the cloudy pillar stood at the door (Exo 33:9,10). "I [saith Christ] am the door": Again, "I am the door of the sheep" (John 10). By this door then, entered all that went into the ark, as by Christ all must enter that enter aright into the church.
3. She had stories in her, of first, second, and third degree: To shew that also in the church of Christ there are some higher than some, both as to persons and states: 1. apostles; 2. evangelists; 3. pastors and teachers. And again, there are in the church degrees of states, as also there are in heaven.
Ver. 17. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and every thing that is in the earth shall die."
This is the reason of the former commandment, of making an ark: But some time was yet to intervene: the flood was hereafter to overflow the world: wherefore, from this it is that those words are inserted, of things not seen as yet: And that the ark was a work, or the fruit of Noah's faith: "by faith Noah, being warned of God of things not seen as yet," &c. (Heb 11).
"And, behold, I, even I," &c. These words excuse Noah of treason or rebellion, forasmuch as his preparation for himself, and his warning and threatening the whole world with death and judgment for their transgression, was solely grounded upon the word of God: God bid him prepare, God said he would punish the world for their iniquity. Hence note, That a man is not to be counted an offender, how contrary soever he lieth, either in doctrine or practice, to men, &c. if both have the command of God, and are surely grounded upon the words of his mouth. This made Jeremiah, though he preached, That the city of Jerusalem should be burnt with fire, the king and people should go into captivity; yet stand upon his own vindication before his enemies, and plead his innocency against them that persecuted him (Jer 26:10-15). Daniel also, though he did openly break the king's decree, and refused to stoop to his idolatrous and devilish demand; yet purged himself of both treason and sedition, and justifies his act as innocent and harmless, even in the sight of God. "My God [saith he] hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt" (Dan 6:22).
Further, Paul also, although by his doctrine he did cry down the ceremonies of the Jews, and the idolatry of the heathen emperor, yet he quits himself of blame from either side: "Neither against the law of the Jews, [saith he], neither against the temple, nor yet against Caesar, have I offended anything at all" (Acts 25:8). The reason is, because the words of God, how severely soever they threaten sinners, and how sharply soever (the preacher keeping within the bowels of the word) this doctrine be urged on the world, if it destroy, it destroyeth but sin and impenitent sinners, even as the waters of Noah must

do.
This then affords us another note worth remarking, to wit, That what God hath said in his word, how offensive soever it be to ungodly men, THAT we that are Christians ought to observe: whether it direct us to declare against others' enormities, or to provide for ourselves against the judgment to come.
"And, behold, I, even I, do bring a flood," &c. Hence note again, Let us preach and practise well, and let God alone the execute his judgments. It is said of Samuel, That not one of his words did fall to the ground (1 Sam 3:19). He preached, and God, according to his blessing or cursing, did either spare and forgive, or execute his judgments.
"And, behold, I, even I." Note again, That when sinners have with the utmost contempt slighted and despised the judgment threatened, yet forasmuch as the execution thereof is in the hand of an omnipotent majesty, it must fall with violence upon the head of the wicked. "I, even I," therefore, were words of a strong encouragement to Noah, and the godly with him; but black, and like claps of thunder to the pestilent unbelieving world: as the prophet says, "He is strong that executes his word": And again, "Not one of his judgments fail."
"And, behold, I, even I, do bring a flood." The flood was a type of three things.
1. A type of the enemies of the church (Isa 54:9-14).
2. A type of the water baptism under the new testament (1 Peter 3:20,21).
3. A type of the last and general overthrow of the world by fire and brimstone (2 Peter 3:6,7).
But here, as it simply respecteth the cause, which (as is afore related) was the sin that before you read of; so it precisely was a type of the last of these, and to that end put an end to the world that then was. The world that then was, being overflowed with water, perished, to signify, That the heavens and the earth which are now, are reserved unto fire, against the day of judgment, and perdition of ungodly men.
"I bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven: and every thing that is in the earth shall die." By these latter words, as the cause, so the extension of this curse is expressed; and that under a threefold denotation.
1. Every thing that is in the earth.
2. All flesh wherein is the breath of life.
3. Every thing that is under heaven. So then, this deluge was universal, and extended itself not only to those parts of the world where Noah and that generation lived, which we find repeated before, but even over the face of all the earth; and it took hold of the life of every living thing that was either on all the earth, or in the air, excepting only those in the ark, as will the general judgment do: "And Noah only remained alive, and they that were with him in the ark" (Gen 7:23).
Ver. 18. "But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."
"But with thee," &c. This concerns what was said before concerning the universality of the flood: As he also said above, "But Noah found grace in the eyes of the LORD." This Peter also notes, He "saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (1 Peter 2:5).
"With thee will I establish my covenant." My covenant of mercy, or my promise to save thee when I drown the whole world for their iniquity: And therefore he adds, "And thou shalt come into the ark."
"I will establish." Making and establishing of promises are not always the same: He

made his promise to Abraham, he seconded it with an oath unto Isaac, and he confirmed, or established it to Jacob; for by him he multiplied the seed of Abraham as the stars of heaven for multitude (Psa 105:8-10).
"With thee will I establish." Or, unto thee will I perform my promise, "Thou shalt come into the ark."
Hence note again, That we ought to look upon signal and great deliverances from sore and imminent dangers, to be confirmations of the promise or covenant of God. Or thus, When God finds means of deliverance, and instateth our souls in a special share of that means, this we should take as a sign, That with us God hath confirmed, or established, his covenant (Luke 1:68-78).
"Thou, and thy sons, and thy wife, and thy sons' wives with thee." Because in that family did now reside the whole of the visibility of the church upon the earth; all the rest were lost, as Peter also intimates, when he calleth Noah the eighth person, or one, and the chief of the eight that made up the visible church, or that maintained the purity of the worship of God upon the face of the whole earth: As he explains it a little after: "For thee have I seen righteous before me in this generation" (7:1).
Ver. 19. "And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female."
By these words, Noah should seem to be, in this action, a figure or semblance of Christ; who before the Lord shall rain fire and brimstone from heaven, shall gather into his ark, the church, of all kindreds, and tongues, and people, and nations (Luke 13:29; 14:21). Even as Noah was to gather of all, of everything, of all flesh, of every sort, with him into the ark.
"Two of every sort." This two, in special, respecteth the unclean (7:2), which were a type of the Gentiles, and so further confirms the point.
They shall be male and female. He would not make a full end, he would in judgment remember mercy (Acts 10:11,12,17,28).
Ver. 20. "Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive."
"Of fowls after their kind, and of cattle after their kind." This, still respecting the antitype, may shew us also, how that God, for proof of the prophecy of the spreading of the gospel, doth not only tell us, that the Gentiles were gathered into his ark, but as here the beasts and birds, according to their kind, are specified: so the Gentiles are also denominated according to their several countries, Galatians, Corinthians, Ephesians, Colossians, Thessalonians, Bereans, &c., these, after their country and nation, were gathered unto Jesus to be preserved from the flood of wrath that at last shall fall from God who dwells in heaven, to the burning up of the sinner and ungodly.
"Two of every sort shall come unto thee, to keep them alive." If the emphasis lieth in Come, as I am apt to think, and as the eighth verse of the next chapter fairly allows me to judge; then we must observe still, That Noah was not only first in the ark, as our Lord and Christ is the first from the dead; but that the cattle, the fowls, and the creeping things, did come to him into the ark, by a special instinct from heaven of the fruits of a divine election.[29] Noah therefore, as a man, did not make choice which of every kind; but he went first into the ark, and then of clean beasts by sevens, and of unclean beasts by twos, went in unto Noah into the ark, as the Lord commanded Noah.
And thus it is in the antitype: "Unto thee shall all flesh come," saith the prophet (Psa 65:2). And again, "To him shall the gathering of the people be" (Gen 49:10). But how? Why, by an instinct from heaven, the fruit of a divine election: "All that the Father giveth me shall come to me; but no man can come to me [saith Christ] except the Father

which hath sent me draw him" (John 6:37,44). The beasts therefore which came into the ark, were neither chosen by men, neither came they in by any instinct of nature which was common to them all, but as being by a divine hand singled out and guided thither, so they entered in: the rest were left to the fury of the flood. Like to this also is the antitype, sinners come not to Jesus by any work or choice of flesh and blood, nor yet by any instinct of nature that is common to all the world; but they come, as being by a divine hand singled out from others; and as guided of the Father, so they come to Christ into the ark: The rest are left to the fury of the wrath of God, which, in the day of judgment, shall swallow them up for ever.

"They shall come unto thee to keep them alive." Indeed, they lived not for their own sakes, they being not better than them that perished; but "they shall come unto thee to save them": for, for the sake of Noah they were preserved, when many millions were drowned in the waters. Bring this also to the antitype, and you find them look like one another: for the reason why some are saved from the wrath to come, it is not for that they are better in themselves, for both Jews and Gentiles are all under sin: But it is Christ that saveth by his righteousness, as Noah saved the beasts and fowls, &c. Let us therefore, as the beasts did, go to Jesus Christ, that he may keep us alive from perishing in the day of judgment.

Ver. 21. "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee, and for them."

This therefore was for the preservation of the life of those that were in the ark; by which action there is, as in the former, inclosed a gospel-mystery.

"Take thou unto thee of all food." This food was not to be at the will and dispose of unruly beasts; but Noah was, as the lord of all that was in the ark, to take it into his own custody: and therefore he doubleth the command, "Take it unto thee"; Gather it unto thee; to wit, to dispose of after thy discretion and faithfulness. In this therefore he was a type of Christ, whom God hath set as Lord and King in the church, and "to feed his flock as a shepherd"; for the "bread of God" is in the hand of Christ, for him to communicate unto his spouses, saints, and children; as Joseph did to Egypt, according to the power committed to him, and trust reposed in him. And hence it is said, as concerning the bread that endureth to everlasting life, "the Son of man shall give it you; for Him hath God the Father sealed," or appointed thereunto (John 6:27): and therefore, that he giveth, we receive, and no more of the bread of God: That thou givest them, they gather: thou openest thine hand, they are filled with good (Psa 104:28).

"Take unto thee all food." That is, to be eaten by man and beast; the fowl also, and the creeping thing. This still followed, and brought in to the gospel, it shews us, that, even then, when the church is driven up into a hole, and tossed upon the waves of the rage and fury of the world, as the ark was upon the face of the waters, that even then her Noah hath all food for her, or food of all sorts for her support and refreshment: "Bread shall be given him; his waters shall be sure" (Isa 33:16).

"Take unto thee." How blessedly was this answered, when the Lion of the tribe of Judah took the book out of the hand of him that sat upon the throne (Rev 5:7); for in the book is contained the words of everlasting life; and the words of God are the food of his church, which this Noah hath received to nourish them withal: Man "liveth not by bread only," but by every word that proceedeth out of the mouth of the Lord, doth man live (Matt 4:4; Deu 8:3).

"And it shall be for food for thee, and for them." That is, each according to their kind. The same is true also under our present consideration; Christ is the shepherd, we are the sheep, yet He feedeth with us in the ark: "I will come in to him, and will sup with him,

and he with me" (Rev 3:20). Again, here Christ transcends this action of Noah; for he was to have his food of his own, but Christ feedeth on the same with us, even on the words of God: Yet herein again we differ; he feedeth as a Lord, we as servants; he as a Saviour, we as the saved; but in general, respecting the words of God, we feed all but of one dish, but at one table; the bread therefore that he hath provided, gathered and taken to him, it was food for him, as well as for us.

Ver. 22. "Thus did Noah; according to all that God commanded him, so did he."

These words therefore present us with a description of the sincerity and simplicity of the faith of Noah; who received the word at the mouth of God; not to hear only, but to do and live in the same.

"Thus did Noah." As it is also said of his servant Moses, "As the Lord commanded Moses, so did he": As the Lord commanded Moses, so did he, Yea, to shew us how pleasant a thing the Holy Ghost accounteth this holy obedience of faith, he is not weary with repeating, and repeating again not less than eight times in one chapter, the punctuality of Moses's conformity with the word of God, in this manner, "Thus did Moses"; "according to all that the Lord commanded Moses, so did he" (Exo 40:16,19,21, 23,25,27,29,32).

"Thus did Noah," This note therefore is, as it were, a character or mark by which the Lord's people are known from the world: They have special regard to the word. "All his saints are in thy hand: they sat down at thy feet; every one shall receive of thy words" (Deu 33:3). As Christ said, "I have given them thy words and they have received them" (John 17:5,6): Yea, "and they have kept thy word."

"Thus did Noah." Let this then be the discriminating character of the saints from the men of this world. It was so in the days of Noah, when all the world went a whoring from their God, and said, "We desire not the knowledge of thy ways" (Job 21:14). Then Noah kept the words of God. "Thus did Noah; according to all that God commanded him, so did he." CHAPTER VII.

Ver. 1. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

The ark being now prepared, and the day of God's patience come to an end, he now is resolved to execute his threatening upon the world of ungodly men; but withal, in the first place, to secure his saints, and them that have feared his name. In this therefore we have a semblance of the last judgment, and how God will dispose of his friends and enemies.

"Come thou into the ark." God, I say, will take care of, and safely provide for us that have feared him, when he most eminently entereth into judgment with the world: As he also saith by Isaiah the prophet, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over-past" (26:20). He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another.

"Come thou and all thy house." Not an hoof must be left behind; God will not lose the very dust of his people: Of all that thou hast given me have I lost nothing, but will raise it up at the last day (John 6:39). God therefore was careful not only of Noah, but of all that were in his house; because they were all of his visible church, they must therefore be preserved from the rage and fury of the deluge. "Gather my saints together unto me; [saith he] those that have made a covenant with me by sacrifice" (Psa 50:5).

"For thee have I seen righteous before me." This is not to be understood as the meritorious cause, but as the characteristical note that distinguisheth them that are

gods, from others that are subjects of his wrath and displeasure: wherefore, those that at this time perished, bear the badge of ungodliness, as that which made them obnoxious to this overflowing judgment: As also we have it in the book of Job, "Hast thou [saith Eliphaz] marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflown with a flood" (Job 22:15,16). Righteousness therefore, is the distinguishing character whereby the good are known from the bad. Thus it was in Ezekiel's time: "Set a mark [saith God] upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the city" (Eze 9:4). Which mark was to distinguish them from those that were profane, and that for their wickedness were to be destroyed by the ministers of God's justice.
"For thee have I seen righteous before me." These words, before me, are inserted on purpose to shew us, that Noah was no feigned worshipper, but one who did all things in the sight of God. Indeed, there are two things which are of absolute necessity for the obtaining of this approbation of God. 1. All things must be done as to manner according to the word. 2. All things must be done as to the matter of them also according to the word. Both which were found in Noah's performances; and therefore he is said to be perfect in his generations, and that he walked with God. Thus it was also with Zacharias and Elizabeth, "they were both righteous before God"; that is, sincere and unfeigned in their obedience (Luke 1:6).
"Righteous before me in this generation." By this we see, righteousness, or the truth of God's worship in the world, was now come to a low ebb; the devil, and the children of Cain, had bewitched the church of God, and brought the professors thereof so off from the truth of his way, that had they got Noah also, the church had been quite extinct, and gone: wherefore, it now was time for God to work, and to cherish what was left, even by sending a besom of destruction upon all the face of the earth, to sweep away all the workers of iniquity.
Ver. 2, 3. "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.—Of fowls also of the air by sevens, the male and his female; to keep seed alive upon the face of all the earth."
Something hath been said to this already; only this I will add further, That by this commandment of God, both Noah, and all that were with him, were pre-admonished to look to their hearts; that they continued unfeigned before him. For if God would save unclean beasts, and fowls, from the present and terrible destruction; why also might not some of them, though they partook of this temporal deliverance, be still reputed as unclean in his sight? As indeed it came to pass; for a cursed Ham was there.
Wherefore, read not lightly the commands of God, there may be both doctrine and exhortation; both item,[30] as well as an obligation to a duty containd therein. Circumcision was a duty incumbent as to the letter of the commandment; but there was also doctrine in it, as to a more high and spiritual teaching than the letter simply imported.
Note then from hence, That when you read that unclean beasts and unclean birds, may be in the ark of Noah: That unclean men, and unclean women, may be in the church of God: "One of you is a devil," was an admonition to all the rest: Let this also of the beasts unclean be an admonition to you.
Ver. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made, will I destroy, [or, blot out] from off the face of the earth."
Now the judgment is at the door; it is time to make haste, and pack into the ark. God

doth not love to have his people have much vacancy from employment while they are in this world. Idle times are dangerous; David found it so in the business of Uriah's wife. Wherefore Noah having finished the ark, he hath another work to do, even to get himself, with his family and household, fitly settled in the vessel that was to save him from the deluge, and that at his peril in seven days' time.

"For yet seven days, and I will bring a flood." Note again, That it hath been the way of God, even when he doth execute the severest judgments, to tell it in the ears of some of his saints sometime before he doth execute the same: Yea, it seems to me, that it will be so even in the great day of God Almighty; for I read, that before the bridegroom came, thee was a cry made, "Behold the bridegroom cometh!" (Matt 25:6). Which cry doth not seem to me, to be the ordinary cry of the ministers of the gospel, but a cry that was effected by some sudden and marvellous awakening, the product of some new and extraordinary revelation. That also seems to look like some fore-word to the church, "Then shall appear the sign of the Son of man in heaven" (Matt 24:30): Some strange and unusual revelation of that notable day to be near, which in other ages was not made known to the world; upon which sign he presently appears. Now whether this sign will be the appearing of the angels first; or whether the opening of the heavens, or the voice of the arch-angel, and the trump of God, or what, I shall not here presume to determine; but a fore-word there is like to be, yet so immediately followed with the personal presence of Christ, that they who had not grace before, shall not have time nor means to get it then: And while they went to buy, the bridegroom came; and they that were ready went in with him, and the door was shut (Matt 25).

"And I will cause it to rain forty days and forty nights." This length of time doth fore-pronounce the completing of the judgment: As who should say, I will cause it to rain until I have blotted out all the creatures, both of men, beasts, and fowls: and so the after-words import; "And every living substance that I have made, will I destroy from off the face of the earth."

Ver. 5. "And Noah did according to all that the Lord commanded him."

This note, as already I have said, doth denote him to be a righteous man; one that might with honour to his God, escape the judgment now to be executed: wherefore, the reiterating of this character is much for the vindicating of God's justice, and for the justification of his overthrowing the world of ungodly sinners.

But again, these words seem to respect in special, what Noah did in the last seven days, in order to the commandment laid before him in the three first verses of this chapter; and so they signify his faithfulness to the word, and his observance of the law of his God, even to the day that the rain began to fall upon the earth. And therefore they preach unto us, not only that he began well, but that he continued in godly and unfeigned perseverance; which when perfected, is the most effectual proof, that what before he did, he did with uprightness of heart, and therefore now must escape the judgment. As it is said in the gospel of Matthew, "He that shall endure unto the end, the same shall be saved" (Matt 24:13). Ver. 6. "And Noah was six hundred years old when the flood of waters was upon the earth."

Four hundred and fourscore of which the world had leisure to study the prophecy that God gave of him by the mouth of his father Lamech (Gen 5:29); the other hundred and twenty he spent in a more open testifying, both by word, and his preparing the ark, that God would one day overtake them with judgment; yet to the day that the flood came, the world was ignorant thereof (Matt 24:38,39). (Astonishing is the fruits of sin:) So it came to pass, that in the six hundredth year of Noah's life, which was the one thousand six hundred fifty sixth year of the world's age, the flood of waters were upon the earth,

to the utter destruction of all that was found upon the face thereof, Noah only being left alive, and they that were with him in the ark.
Ver. 7. "And Noah went in, and his sons,[31] and his wife, and his sons' wives with him, into the ark, because of the waters of the flood."
They had hardly done their work in the world, by that it began to rain, by that the first drops of the judgment appeared. They went into the ark, says the text, because of the waters of the flood. This should teach Christians diligence, lest they be called for by God's dispensations, either of death or judgment, before they have served completely their generations, by the will of God. Noah had done it, but it seems he had but done it; his work was ended just as the judgment came: "Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt 24:44).
Ver. 8, 9. "Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah."
By these words it seems (as I also touched before) that the beasts, and fowls, both clean and unclean, did come in to Noah into the ark; not by Noah's choice, nor by any instinct that was common to all, but by an instinct from above, which so had determined the life and death of these creatures, even to a very sparrow; for not one of them doth fall to the ground without the providence of our heavenly Father.
"They went in unto Noah." And let no man deride, for that I say, By an instinct from above; for God hath not only wrought wonders in men, but even in the beasts, and fowls of the air; to the making of them act both above and against their own nature. How did Baalam's ass speak! (Num 22:28-30). And the cows that drew the ark, have it right to the place which God had appointed, not regarding their sucking calves! (1 Sam 6:10-14). Yea, how did those ravenous creatures, the ravens, bring the prophet bread and flesh twice a day, but by immediate instinct from heaven? (1 Kings 17:6). Even by the same did these go in to Noah, into the ark.
Ver. 10. "And it came to pass after seven days, that the waters of the flood were upon the earth."
Just as the Lord had denounced before: Look therefore, what God hath said, shall assuredly come to pass, whether it be believed, or counted an idle tale. The confirmation therefore of what God hath spoken, depended not upon the credence of man, because it came not by the will of man: "He hath said it, and shall he not make it good?" It will therefore assuredly come to pass, whatever God hath spoken, be it to save his Noahs, or be it to drown his enemies; and the reason is, Because to do otherwise, is inconsistent with his nature. He is faithful, holy and true, and cannot deny himself, that is, the word which he hath spoken.
Ver. 11. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows [or flood-gates] of heaven were opened."
As to the month, and the day of the month I have but little to say: though doubtless, had not there been something worthy of knowing therein, it would not so punctually have been left upon record; for I dare not say this scribe wrote this in vain, or that it was needless thus to punctilio it; a mystery is in it, but my darkness sees it not; I must speak according to the proportion of faith.
"The same day were all the fountains of the great deep broken up." By these words, it seems that it did not only rain from heaven, but also the springs and fountains were opened; which together with the great rain of his strength, did overflow the world the sooner.

This great deep, in mine opinion, was also a type of the bottomless pit, that mouth and gulf of hell, which at the day of judgment shall gape upon the world of ungodly men, to swallow them up from the face of the earth, and to carry them away from the face and presence of God.

"And the windows [or flood-gates] of heaven were opened." That is, that the water might descend without measure or order, even in its own natural force, with violence upon the head of the wicked. It came as water out of his buckets upon them, judgment without mercy (Num 24:7).

This opening of the flood-gates of heaven, was a type of the way that shall be made for the justice of God upon ungodly men, when Christ hath laid aside his mediatorship; for he indeed is the sluice that stoppeth this justice of God from its dealing according to its infinite power and severity with men. He stands, like Moses, and, as it were, holdeth the hands of God. Oh! but when he shall be taken away! When he shall have finished his mediatory work: then will the flood-gates of heaven be opened, and then will the justice and holiness of God deal with men without stint or diminution, even till it hath filled the vessels of wrath with vengeance till they run over. "It is a fearful thing to fall into the hands of the living God."

Ver. 12. "And the rain was upon the earth forty days and forty nights."

That is, It rained so long without stop or sting (v 4).

Ver. 13. "In the self same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark."

This therefore more fully approveth of what I said before; to wit, That they had hardly done their work in the world, by that it began to rain; but so soon as they had done, the flood was upon the earth. Much like this is that of Lot; it was not to rain fire and brimstone upon Sodom, till he was got to Zoar: But when Lot was entered, but just entered, "Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven" (Gen 19:21-24).

Hence note, That the reason why God doth forbear to destroy the world for the wickedness of them that dwell therein, it is for the sake of the elect; because his work upon them is not fully perfected. "The Lord is not slack concerning his promise" (2 Peter 3:9); no, nor as concerning his threatening neither,—but is long-suffering to us-ward who are the elect; not willing that any of us should perish: But when Christ, head and members, are complete in all things, let the world look for patience and forbearance no longer; for in that self same day the trump of God will sound, and the Lord descend with a shout from heaven, to execute his anger with fury, and his rebukes with flames of fire. Behold, he is now "ready to judge the quick and the dead!" (1 Peter 4:5) "ready to be revealed in the last time!" (1 Peter 1:5). The judge also stands at the door (James 5:9); it is but opening therefore, and his hand is upon you, which most assuredly he will do when his body is full and complete.

Observe again, that providence sometimes so ordereth it, that as touching the command of the Lord, necessity is as it were the great wheel that brings men into the performances of them, as here the flood drove them into the ark; as he said above, they went in because of the waters of the flood: So concerning the ordinance of unleavened bread, the first institution of that law, was as it were accompanied with an unavoidable necessity, it was unleavened, saith the text, "because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual" (Exo 12:39).

It will be thus also at the day of judgment: Israel will be sufficiently wary of this world, they will even as it were unexpressibly groan to be taken up from hence; wherefore the

Lord will come, as making use of the weariness and groaning of his people, and will take them up into his chambers of rest, and will wipe away all tears from their eyes, as here Noah and his sons, &c. did enter into the ark.

Ver. 14. "They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort" or wing.

Without doubt this careful repetition is not without a cause, and have also in the bowels of it some comfortable doctrine for the church of God; every beast, all cattle, every creeping thing that creepeth; every fowl and bird of every wing.

Fist this sheweth, that God hath respect to the fulfilling of his word in the midst of all his zeal and anger against sin (Gen 19). He doth not as we, being angry, run headlong upon the offenders, but if there be but three in a kingdom, or one in four cities, he will have respect to them (Eze 14:19,20).

Secondly, It sheweth that, how inconsiderable soever the persons are, that are within the compass, and care of the love and mercy of God, that inconsiderableness shall not be a let to their safety and preservation: Yea, though they are but as these creeping things, that creep upon the earth, or as the saying is, but as a flea, a dead dog, or a grasshopper, or one of the least of the grains of wheat, not one of them, nay, not a hair of the head of them shall fall to the ground and perish.

Ver. 15, 16. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in."

The Holy Ghost in this relation is wonderfully punctual and exact: every beast, all cattle, every creeping thing, every fowl, and every bird, after their kind went in; and saith he again, they that went in, went in two and two; as if there had been an intelligence among these irrational creatures, that the flood was shortly to be upon the earth. Indeed, many among the sensitives have strange instincts, as appendixes to their nature, by which they do, and leave to do, to the astonishment of them that have reason: But that any instinct in nature should put them upon afore providing of shelter from the flood, by going into the ark, (a place to secure them, rather than to save them, had not the occasion and command of God been otherwise) it cannot be once with reason imagined. Wherefore, as their going into the ark, so their going in two by two, and that too male and female, plainly declares that their motion was ordered and governed by heaven, themselves being utterly ignorant thereof.

"And they that went in went in male and female of all flesh, [both man and beast] and the Lord shut him in," that is Noah; and those that were with him.

These latter words are of great importance, and do shew us the distinguishing grace of God, for by his thus shutting the door of the ark, he not only confirmed his mercy to Noah, but also discovered the bounds and limits thereof. As who should say, Now Noah you have your full tale, just thus many I will save from the flood: and with that he shut the door leaving all other, both man and beast, &c. to the fury of the waters. God therefore by this act hath shewed how it will go in the day of judgment with men. Those that (like those beasts, and birds, and creeping things) shall come to Christ, into his ark, before it rain fire and brimstone from heaven, those will God shut up in the ark, and they shall live in that day; but those that shall then be found in the world strangers to Jesus Christ, those will God shut out: "They that were ready went in with him to the marriage: and the door was shut" (Matt 25:10).

And observe, it is not said, that Noah shut the door, but the Lord shut him in: If God shuts in or out, who can alter it? I shut, and no man openeth (Rev 3:7). Doubtless

before the flood had carried off the ark, others besides would with gladness have had there a lodging room, though no better than a dog-kennel; but now it was too late, the Lord had shut the door. Besides, had there been now in the heart of Noah, bowels or compassion to those without the ark, or had he had desire to have received them to him, all had been worth nothing, the Lord had shut him in. This signifying, that at the day of judgment, neither the bowels of Jesus Christ, neither the misery that damned men shall be in, will anything at all avail with God to save one sinner more, "the door is shut."

Where you read therefore both in Matthew and Luke of the shutting of the door, understand that by such expressions Christ alludeth to the door in Noah's ark, which door was open while Noah and his attendants were entering into the ark, but they being got in, the Lord shut the door. Then they that stood without and knocked, did weep, and knock, and ask too late. As Christ saith, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, [as Noah did of old]. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke 13:25-28).

Ver. 17. "And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth."

While the ark rested, and abode in his place, no doubt but the ears of Noah were filled with doleful cries from the wretched and miserable people, whom God had shut without the ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increased, and lift up the ark above the earth, this miserable company were soon shaken off.[32]

It will be thus also in the day of judgment; at the beginning of that day the ears of the godly will sufficiently be filled with the cries and tears of the damned and miserable world; but when the ark shall be taken up, that is, when the godly shall ascend into the clouds, and so go hence with Jesus, they will soon lose this company, and be out of the hearing of their lamentable dolours.

"And the waters increased." God's judgments have no ears to receive the cries, nor heart to pity the miseries of the damned. They cry, it rains; they increase their cries, and the Lord does increase his judgment. "And it came to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts" (Zech 7:13).

Again, As the waters were a type of the wrath of God that in the day of judgment shall fall upon ungodly men: So they were also a type of those afflictions and persecutions that attend the church; for that very water that did drown the ungodly, that did also toss and tumble the ark about; wherefore by the increase of the waters, we may also understand, how mighty and numerous sometimes the afflictions and afflictors of the godly be: As David said, "Lord, how are they increased that trouble me? many are they that rise up against me" (Psa 3:1).

"And the waters increased, and bare up the ark." The higher the rage and tyranny of this world goeth against the church of God, the higher is the ark lifted up towards heaven, the most proud wave lifts it highest: The church is also by persecution more purged and purified from earthly and carnal delights; therefore it is added, "the waters

bare up the ark, and it was lift up above the earth."
Ver. 18. "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters."[33]
These words are still to be considered under the former double consideration, to wit, both, as they present us with God's wrath at the last judgment, and as they present us with a sign of the rage and malice of ungodly men.
"And the waters prevailed"; that is, over all ungodly sinners; though they were mighty, and stout, and cared for none, yet the waters prevailed against them, as the fire and brimstone will do over all the world at the day and coming of our Lord Jesus Christ. Wherefore, well may it be said to all impenitent sinners, "Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee" (Eze 22:14), saith the Lord God? Oh they cannot, the waters of the wrath of God will prevail against, and increase upon them, until they have utterly swallowed them up.
"And the waters prevailed." Take it now as a type of the nature of persecution, and then it sheweth, that as the waters here did swallow up all but the ark, so when persecution is mighty in the world, it prevaileth to swallow up all but the church; for none else can aright withstand or oppose their wickedness. It is said, when the beast had power to work, "the whole world wondered after the beast" (Rev 13:3), and all men who were not sealed, and that had not the mark of God in their foreheads, fell in with the worship of the beast; as it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb" &c. (v 8), So then it might well be said, "The waters prevailed and increased."
"And the ark went upon the face of the waters." It is said that in the beginning the Spirit of God moved upon the face of the waters, and here that the ark went upon the face of them. Indeed the Spirit of God moveth, and the church, as God, walketh in strange and unthought of stations. It is said, that God hath "a way in the whirlwind, and in the storm" (Nahum 1:3). So he hath upon the very face of the persecution of the day, but none but the church can follow him here; it is the ark that can follow him upon the face of the waters. Deep things are seen by them that are upon the waters: "They that go down to the sea in ships, that do business in great waters; They see the works of the Lord, and his wonders in the deep" (Psa 107:23,24). Indeed it oft falls out, that the church seeth more of God in affliction, than when she is at rest and ease; when she is tumbled to and fro in the waters, then she sees the works of God, and his wonders in the deep. And this makes persecution so pleasant a thing, this makes the ark go upon the face of the waters, she seeth more in this her state, than in all the treasures of Egypt (Heb 11:24,25).
Ver. 19. "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered."
This second repetition of the prevailing of the waters, doth also call for a second consideration.
1. It shews us, that all hope that any ungodly man might have at the beginning of the flood to escape the rage thereof, was now swallowed up in death. Indeed it is natural to the creatures, when floods and inundations are upon the earth, to repair to the high places, as they only that are left for preservation of life; where life may be also continued if the waters do not overflow them: but when it comes to pass as here we read, that all the hills under the heavens are covered: then life takes its farewell, and is gone from the world, as was the effect of the waters of Noah.
The hills therefore were types of the hope of the hypocrite, upon which they clamber till their heads do touch the clouds, thinking thereby to escape the judgment of God; but "

though they hide themselves in the top of Carmel, I will search and take them out thence," saith God (Amos 9:2,3). The flood of his wrath will come thither, even over the tops of all the hills. So that safety is only in the ark with Noah, in the church with Christ, all other places must be drowned with the flood.

2. We may also understand by this verse, how God in a time of persecution will cut off the carnal confidence of his people. We are apt to place our hope somewhere else than in God, when persecution ariseth because of the word. We hope that such a man, or that such outward means may prevent our being swept away with this flood. But because this confidence is not after God, but tendeth to weaken our stedfast dependence on him; therefore this flood shall cover all our hills, not one shall be found for us under the whole heaven (Jer 2:36,37). When the king of Babylon came up against Jerusalem to war, then Israel, instead of trusting in God, put their confidence in the king of Egypt, but he also was swallowed up by this flood, that Israel might be ashamed of such confidence; and this at last they confessed. "As for us, [said they,] our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not save us" (Lam 4:17).

It was requisite therefore that the hills should be covered, that Noah might not have confidence in them; but surely this dispensation of God was an heart-shaking providence to Noah, and they that were with him; for here indeed was his faith tried, there was no hill left in all the world; now were his carnal helpers gone, there was none shut up or left: Now therefore, if they could rejoice, it must be only in the power of God. As David said, "Shall I lift up mine yes to the hills? whence should my help come?" So the margin: "My help cometh from the Lord that made heaven and earth" (Psa 121:1,2).

Ver. 20. "Fifteen cubits upward did the waters prevail; and the mountains were covered. " The height of Goliath was but six cubits and a span (1 Sam 17:4), neither was Og's bedstead any more than nine (Deu 3:11). Wherefore this flood prevailed far the highest of those mighty ones: even fifteen cubits above the highest mountains.

Ver. 21, 22, 23. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark."

In these words you have the effects of the flood, which was punctually according to the judgment threatened. But observe, I pray you, how the Holy Ghost, by repeating, doth amplify the matter. "All flesh," "All in whose nostrils was the breath of life"; "All that was in the dry land," "every living substance," "every man"; and they were destroyed from off the earth: By which manner of language doubtless there is insinuated a threatening to them who should afterward live ungodly. And indeed the Holy Ghost affirmeth, that these judgments, with that of Sodom, are but examples set forth before our eyes, to shew us that such sins, such punishment. "Making them an ensample, saith Peter, unto those that after should live ungodly" (2 Peter 2:6). Nay, Jude saith, they are "set forth" in their overthrow, for that very purpose (v 7). Wherefore this careful repeating of this judgment of God, doth carry threatening in it, assuredly foreshewing the doom and downfall of those that shall continue to tread their steps.

Yea, mind how Peter hath it: For if God "spared not the old world," &c. (2 Peter 2:5). Secretly intimating, that those that then lived, being the first of his workmanship, and far surpassing in magnificence, if he would have spared, he would have spared them; but

seeing he so dreadfully swept them away, let no man be so bold to presume that wickedness shall now deliver him that is given to it.

"And Noah only remained alive, and they that were with him in the ark." Noah was that man of God that had set himself against a world of ungodly men. The man that had hazarded life and limb for the word of God committed to him; he "only remained alive," &c. Hence note, That he was the man that outlived the world, that would for God venture life against all the world. Wherefore the saying in the gospel is true, He that will lose his life for my sake, shall save it unto life eternal. Thus did Noah, and passed the end, and went over the bounds, that God had appointed for every living thing. Behold! he was a man in both worlds, yea, the world then to come was given him for a possession.

"And the waters prevailed upon the earth an hundred and fifty days." About the same time the scorpions mentioned of John, had power to hurt the earth (Rev 9:10). Wherefore, the thus prevailing of the water, might be a type of our persecution now in the New Testament days. All which time doubtless Noah was sufficiently tried, while the waves of the water had no pity for him.

CHAPTER VIII.

Ver. 1. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters asswaged."

Moses having thus related the judgment of the waters, as they respected the drowning of the world, and so typed forth the last judgment: he now returneth to speak of them more largely, as they were a type of the persecution and afflictions of the church, and so sheweth how God delivered Noah from the merciless violence of the waves thereof.

"And God remembered Noah." This word remembered is usual in scripture; both when God is about to deliver his people out of affliction, and to grant them the petition which they ask of him. It is said, "God remembered Abraham; and sent Lot out of Sodom" (Gen 19:29); that he remembered Rachel, and hearkened to her (30:22); that he also remembered his covenant with Abraham, when he went to bring Israel out of their bondage (Exo 2:24).

Hence note, that Noah was not both in an afflicted and a praying condition; afflicted with the dread of the waters, and prayed for their asswaging. It is a question accompanied with astonishment, How the ark being of no bigger an hull or bulk should contain so many creatures, with sustenance for them? And verily, I think that Noah himself was put to it, to believe and wait for so long a time. But God remembered him, and also the beasts, and every living thing that was with him, and began to put an end to these mighty afflictions, by causing the waters to asswage.

"And God made a wind to pass over the earth." The waters being here a type of persecutors and persecution: this wind was a type of the breath of the Lord's mouth, by which he is said to slay the wicked. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa 11:4). It was a wind also that blew away the locusts of Egypt (Exo 10:19), which locusts were a type of our graceless clergy, that have covered the ground of our land.[34] Again the kingdom of Babel was to be destroyed by a destroying wind, which the Lord would send against her (Jer 51:1,2), which Paul expounds to be by the breath of the Lord's mouth, and by the brightness of his coming. This wind therefore, as I said, was a type of the breathing of the Spirit of the Lord, by which means these tumultuous waves shall be laid over, and God's ark in a while made to rest upon the top of his mountain (2 Sam 22:19). For by the breath of the Lord the earth is lightened, and by this lightning coals are kindled; "

yea, he sent out his arrows and scattered them, and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils" (Psa 18:14,15). "And God made a wind to pass over the earth, and the waters asswaged." That is, in New Testament language, the afflictors and afflictions of the church did cease and decay, and came to nought.

"And the waters asswaged": To wit, by the blowing of this wind, wherefore, as this wind did assault the waters, so it did refresh the spirit of this servant of God, because by it the affliction was driven away. Thus then by the wind of the Lord were these dry bones refreshed, and made to stand upon their feet (Eze 37:9,10).

"And God made a wind to pass over." And God made it; when God blows, the enemies of his truth shall pass away like waters that fail.

Ver. 2. "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained."

By these words we see, that when the church of God is afflicted, both heaven and hell have their hand therein, but so as from a differing consideration, and to a diverse end. From heaven it comes, that we may remember we have sinned, and that we may be made white, and tried (Dan 11:35); but from hell, from the great deep, that we might sin the more, and that we might despair, and be damned (Job 1:11; 2:5).

"And the fountains of the great deep." When God begins to slack and abate the afflictions of his church, he rebukes, as it were first, the powers of hell; for should he take off his own hand, while they have leave to do what they list, the church for this would be worse not better: But first he rebuketh them: "The Lord rebuke thee, O Satan," that's the first; and then he clothes them "with change of raiment" (Zech 3:1-5): The fountains of the great deep were stopped, and then the bottles of heaven (Gen 15:14).

"And the rain from heaven was restrained," or held back, or made to cease. Afflictions are governed by God, both as to time, number, nature and measure. "In measure when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of his east wind" (Isa 27:8). Our times therefore, and our conditions in those times, are in the hand of God; yea, and so are our souls and bodies, to be kept and preserved from the evil, while the rod of God is upon us (Jer 15:1-3).

Ver. 3. "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated."

The verse before doth treat of the original, the fountains of the deep, and the windows of heaven, that they were shut, or stopped; which being done, the effect beginneth to cease. Hence note, that case and release from persecution and affliction cometh not by chance, or by the good moods, or gentle dispositions of men, but the Lord doth hold them back from sin, the Lord restraineth them. It is said "the Lord stirred up the adversaries of Solomon" (1 Kings 11:14,23). Again, when the Syrians fought against Jehoshaphat, "the Lord helped him, and God moved them to depart from him" (2 Chron 18:31). The Lord sent the flood, and the Lord took it away.

"And the waters returned from off the earth continually." When God ceaseth to be angry, the hearts and dispositions of the adversaries shall be palliated, and made more flexible. It is said, when the afflictions of Israel were ended in Egypt, the hearts of the people were turned to pity them; yea, he caused them "to be pitied of all those that carried them captives" (Psa 106:46).

When you see therefore, that the hearts of kings and governors begin to be moderated toward the church of God, then acknowledge that this is the hand of God. "I," saith he, " will cause the enemy to entreat thee well in the time of evil, and in the time of affliction"

(Jer 15:11). For by waters here are typed out the great and mighty of the world, by the flowing of them, their rage; and by their ebbing and returning their stillness and moderation. "And the waters returned." That is, to the sea (Gen 1:9,10). "He gathereth the waters of the sea together as an heap: he layeth up the depth in store houses" (Psa 33:7).

By "gathering up," the persecutors may be understood, his gathering them to their graves, as he did Herod, who stood in the way of Christ (Matt 2:19,20). And as he did those in Ezekiel, who hindered the promotion of truth, and the exaltation of the gospel (31:14).

"And after the end of the hundred and fifty days the waters were abated." These words then imply, that for so long time, Noah, and the church with him, were to exercise patience. They also show us, That when the waters are up, they do not suddenly fall: They were up four hundred years, from Abraham to Moses (Gen 15:13). They were up threescore and ten years in the days of the captivity of Babylon (Jer 25:12; Zech 1:12). They were up ten mystical days in the persecution that was in the days of Antipas (Rev 2:10). And are to be up forty and two months, in the reign, and under the tyranny of antichrist (13:5). But they will abate; the house of Saul will grow weaker; yea, they shall be gathered to their sea, and shall be laid in the pit; yea, they shall not be on the earth, when God shall set glory in the land of the living (Eze 26:19-21).

Ver. 4. "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

These instances therefore were a type of Christ, the munition of rocks (Isa 33:16), who is elsewhere called, the mountain of the Lord's house (Micah 4:1); the rock upon which he will build his church, and the gates of hell shall not prevail against it (Matt 16:18). For after the ark had felt the ground, or had got settlement upon the tops of these mountains; however, the waters that came from the great deep, did notwithstanding, for some time, shake, and make it stir, yet off from these mountains they could not get it with all their rage and fury. It rested there; these gates of hell could not prevail. But mark, it did rest on these mountains almost a quarter of a year, before any ground appeared to Noah. A right figure of saving faith; for that maketh not outward observation a ground and foundation for faith, but Christ the rock, who as to sense and feeling is at first quite out of sight. Hence the hope of the godly is compared to the anchor of a ship, which resteth on, or taketh hold of the rock that is now invisible under the water, at the bottom of the sea (Heb 6:19).

This then should learn us to stay on the Lord Jesus, and there to rest when the waters have drowned all the world, and when all the mountains and hills for help are as if they were cast into the midst of the sea.

That is an excellent saying of the prophet, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, [as now it seemed] and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. Selah" (Psa 46:1-3).

Ver. 5. "And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."

In the third verse we read, that after an hundred and fifty days" flood, the waters returned; that is, began to return, from off the earth: Which beginning of their return, was, because that God had mercifully remembered the prayer and affliction of Noah. Again, in this verse we read, that from the day that the ark did rest upon the mountains of Ararat, the waters decreased continually. Now the resting of the ark on the mountain,

was a figure of our trusting on Christ. Hence it follows, that the tumults and raging of the mystical waters, are made to decrease by the power of faith: "This is the victory, even our faith" (1 John 5:4). As it is also said of Moses, "By faith they passed through the Red sea" (Heb 11:29). But above all take that as most pertinent, "Through faith they subdued kingdoms,—stopped the mouths of lions,—and turned to flight the armies of aliens" (Heb 11:33,34). Here you see faith made the waters decrease; it took away the heat and rage of the adversary.

"And the waters decreased continually until the tenth month, [another period of time,] and in the first day of the tenth month were the tops of the mountains seen." These mountains were before the flood, a type of the hope of the hypocrites, and therefore then were swallowed up, fifteen cubits under the waters. But now, methinks, they should be a figure to the church of some visible ground of deliverance from the flood; for almost three months the ark did rest on the invisible mountains of Ararat. But now are the tops of the mountains seen: A further sign that the waters were abated; and a ground, that at length they would be quite dried up. Let these mountains then be types of the high and mighty, which God is used to stir up to deliver his church from the heat and rage of tyranny and persecution, as they are often termed and called in scripture, the mountains of Israel, for this very end. So then, from our thus considering the mountains, Two things we are taught thereby.

1. That when the great ones of this world begin to discover themselves to the church, by way of encouragement, it is a sign that the waters are now decreasing. Or thus: When God lets us see the tops of the mountains, then we may certainly conclude, that the rage of the waters abate.

Doubtless when God made promise of raising up Josias to Israel, in Canaan (1 Kings 13:1-3); and of raising up for them Cyrus, in Babylon (Isa 45; Eze 1:1-3). The thus appearing of the tops of these mountains, was comfort to the church in her day of affliction.

2. This should teach us while we are in affliction, to look this way and that, if it may be that the tops of the mountains may be seen by us (1 Sam 11:1-3). For though it be too much below a Christian to place his confidence in men, yet when God shall raise up Josias or a Cyrus, we may take encouragement at this working of God. Therefore is that in the Psalms read both ways, shall I look to the mountains? "I will lift up mine eyes unto the hills, from whence cometh my help. Yet so, as that he would also conclude his help did come from the Lord" (Psa 121:1,2). So then, we must take heed that we look not to the mountains [alone]. Again, it is our wisdom "to look to the mountains": only look not to them but when God discovers them. Look unto them if God discovereth them; yet then but so as means of God's appointing. But again, God doth not let us see the hills for our help, before we have first of all seen them drowned. Look not to them therefore while the water is at the rising; but if they begin to cease their raging, if they begin to fall, and with that the tops of the mountains be seen, you may look upon them with comfort, they are tokens of God's deliverance.

Ver. 6. "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made."

These forty days seem to commence from the discovery of the tops of the mountains. Wherefore he did not presently go out of the ark, but stayed there above fourteen days still, signifying unto us, that we must not be therefore delivered so soon as the tops of the mountains are seen, but may yet be assaulted with the waters of the flood, days, and weeks, and months, &c.

When Moses was sent to deliver Israel, they came not presently out of Egypt; neither

seemed their burthens ever the light to sense or feeling, though faith indeed did see the end (Exo 5:15-23). Again, When he had brought them forth of Egypt, they came not in a day, or a month, to Canaan; but, saith the Holy Ghost, He brought them out, (or, forth of affliction) after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

Let us therefore take heed of a feverish spirit, while we behold "the tops of the mountains"; possibly, for all they are visible tokens to us of deliverance, themselves may be yet much under water. We see what work Moses, Gideon, Jephthah and Samson had to deliver Israel, even after more than their tops were seen. Be content to stay yet forty days. David stayed, after he was anointed, till years and times went over him, before he could deliver Israel from the tyranny of its opposers.

"At the end of forty days Noah opened the window of the ark." This opening of the window also, was a type, that now he was preparing to take possession of the world. It also might be a type of the opening the law and testimony, that light might by that come into the church; for we find not that this window had any other use, but to be a conveyance of light into the ark, and as a passage for the raven and the dove, as may be further showed after. Now much like this, is that of John: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev 11:19). And again, "I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." And then, as the raven, and the dove came out of the window of the ark; so "the angels," that is, the Lord's executioners, "came out of the temple" that was opened in heaven (Rev 15:5,6).

Hence note, That though men may be borne with, if they lie in their holes in the height of the tempest; but to do it when the tops of the mountains were seen, if they then shall forbear to open their window, they are worthy of blame indeed. When the lepers saw the Assyrians were fled, and that liberty from heaven was granted to Samaria, then they feared to conceal the thing any further; They feared, I say, that if they went not to the city to declare it, some judgment of God would befall them (2 Kings 7:9).

Ver. 7, 8. "And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground."

Behold, the raven and dove are now sent out at the window of the ark, as the angels are said to come out of the temple, when it was opened in heaven. This raven therefore, and the dove, were figures and types of those angels (Rev 15:5,6).

But to speak to them both apart. The raven went forth, but returned not again to the ark. This is intimated by these words, "She went to and fro, until the waters were abated, and dried up." This is further evident by that antithesis that the word doth put between the practice of the raven and the dove. The raven went forth, and went to and fro till the waters were dried up. But mark it, "But the dove found no rest for the sole of her foot, and she returned unto him into the ark" (v 9). The raven then did find rest elsewhere, the raven then returned not to him into the ark.

But what did the raven then do? Why, certainly she made a banquet of the carcasses of the giants that were drowned by the flood; it fed upon the flesh of the men that had sinned against the Lord.

The raven therefore was a type of those messengers that God sends out of his temple against Antichrist; that is, for "eating the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses." He was, I say, a type of those professors that God saith he hath a great sacrifice to sacrifice unto, a sort of professors in his church; as the raven was one that had his being in the ark: These are they which

Ezekiel mentions, that were to eat flesh, and drink blood; to eat the fat till they be filled, and to drink blood till they be drunken (39:17-20). These also are the guests that Zephaniah mentions, and saith, God hath bidden to the same feast also (1:7-14).
And let no man be offended that I say these birds are in the church: For one effect of the sixth vial, was that battle of the great day of God Almighty (Rev 16:16). Further, The angel that proclaims this feast, calls to those that are God's guests, by the name of, " the fowls that fly in the midst of heaven": That they should "come and gather together to the supper of the great God: That they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men," &c. (Rev 19:17,18). Besides, this supper is the effect of the going forth of the King of kings against the Antichristian whore, whose going forth was at the opening of heaven, as the going forth of the raven was at the opening of the window of the ark (v 11-16).
Note therefore, That God, in the overthrow of the kingdom of Antichrist, and at the asswaging of the rage of her tumultuous waves, will send forth his birds amongst her fat ones, to partake of the banquet that he hath appointed; who when they shall be tolerated by that angel that standeth in the sun, will come down to their feast with such greediness, that neither king nor captain shall keep them from their prey: They will eat flesh, and fat, till they be full, and drink the blood till they be drunk.
"Also he sent forth a dove from him, to see if the waters were abated." This dove was a type of another sort of professors in the church, that are of a more gentle nature (Matt 10:16); for all the saints are not for such work as the raven; they are not all for feeding upon the carcasses, the kingdoms and estates of the Antichristian party, but are for spending their time, and for bending their spirits to a more spiritual and retired work; even as the dove is said to be harmless, and to mourn for communion with her companion (Isa 38:14), and that is content if she hath her nest in the sides of the rock, Christ (Jer 48:28). Wherefore he adds,
Ver. 9. "But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth," &c.
The dove could not live as the raven; the raven being content, so long as she found the carcasses; but the dove found no rest till she returned again to Noah.
The raven therefore, though he was in the ark, was not a type of the most spiritual Christian; nay rather, I think, of the worldly professor, who gets into the church in the time of her affliction, as Ziba did into the army of David, in the day of his trouble; not for love to the grace of David, but that, if time should serve, he might be made the Lord of his master's inheritance (2 Sam 16:1-4). But David was content to let him go with him, and that too as under such a consideration: as Christ also lets these ravens to herd with his innocent doves; because he hath flesh to give them, which the doves care not for eating.[35]
"But the dove found no rest." It seems the raven did, as it is also with some professors, who when they by their profession have advanced themselves to some worldly honour, they have ease and rest, though, like the raven, they have it by going out of the church.
"But the dove found no rest." Though all the enemies of God lay tumbling in the sea, this could not satisfy a gracious soul: divide her from the ark, and she finds no rest, she is not at ease till she be with Noah. "And she returned unto him into the ark;—and he put forth his hand, and took her, and pulled her in unto him into the ark" (v 9).
Noah here was a type of Christ, who took the dove unto him: And it shows us, That Christ hath a bosom open for the cries and complaints of his people; for the dove returned a-weary with the tidings of this, that the waters still raged. A fit figure of those of the saints that are groaning and weary under the oppression and cruelty of the

enemy.
Hence note, That though thou hast no other tidings to Christ but sighs and groans, and weariness, because of the rage of the waters; yet he will not despise thee; yea, he invites thee, as weary, to come (Matt 11:28-30).
Ver. 10. "And he stayed yet other seven days; and again he sent forth the dove out of the ark."
This staying shows us, That he exercised patience, waiting God's leisure till the flood should be taken away. This grace therefore had yet seven day's work to do, before he obtained any further testimony that the waters were decreasing. O this staying work is hard work! Alas! sometimes patience is accompanied with so much heat and feverishness, that every hour seems seven until the end of the trial, and the blessing promised be possessed by the waiting soul. It may be Noah might not be altogether herein a stranger: I am sure the Psalmist was not, in that he often under affliction, cries, But how long, O Lord! for ever! (Psa 6:3; 79:5; 13:1; 74:1; 89:46). Make haste! O Lord, how long! (90:13; 94:3).
"And again he sent forth the dove." The first time he sent her, she brought no good news, but came panting and weary home; yet he sends her a second time.
This should teach us, not to make conclusions too suddenly about God's dispensation, saying it must be now or never; for it may be the seven days are not out. The men of David said, This is the day that the Lord will give thee the kingdom of Israel: But David perceived otherwise, and therefore adds yet to his temperance, patience (1 Sam 24:1-4; 26:8-10). Not sullenly saying like that wicked king, Why should I wait on the Lord any longer? (2 Kings 6:32). But comforts himself with the truth of the promise, saying, His time shall come to die, &c. He that believeth, maketh not haste, but waiteth patiently, for the perfecting God's work in God's time. That is excellent in the song: "I charge you [saith the church] that ye stir not up, nor awake my love, until he please" (Cant 8:4). Noah was much for this, wherefore he stayed yet other seven days.
"And again he sent forth the dove." Elias did much like this, when his servant, at the first sending, brought him no tidings of rain, he gave him his errand again, saying, Go again: go seven times (1 Kings 18:43-45). As Noah here did with the dove, and again he sent her. Seeming delays are no hindrance to faith; they ought to try it, and put it into exercise: As here it was with this good man about the waters of the flood; he fainted not, but believed to see the goodness of the Lord. That in the prophet is notable as to this, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: thought it tarry, wait for it; because it will surely come, it will not tarry" (Hab 2:3).
Ver. 11. "And the dove came in to him in the evening; and lo! in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth."
"And the dove came in to him in the evening." Wherefore his patience was tried this day also. All the day he heard nothing of his dove. Surely she could not keep the wing all the day. Is she drowned I tro? Is she lost? O, no! She comes at last, though she stayed long. Samuel also stayed long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the mercy promised.
"The dove came in to him in the evening, and lo, in her mouth was an olive-leaf," &c. Now he is recompensed for the exercise of patience: As also was Abraham when God gave him Isaac; for after he had patiently endured, he obtained the promise.
"And lo, an olive-leaf." A sign that God was going through with his work of diminishing the waters: A sign, I say, and a good experience of the continued love of God to his servant; according to that of Paul, "patience worketh experience"; that is, it at last obtaineth the blessing promised, and so settleth the soul in a fresh experience of the

love and faithfulness of God.
And lo! This word Lo, it is, as it were an appeal to all readers to judge, whether God to Noah was faithful or no. So then, this was not written for his sake only, but for us also that believe in God, that we might now exercise patience, as Noah; and obtain the tokens of God's goodness, as he; for lo the dove, at last, though 'twas night first, came to Noah into the ark, "and lo in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated."
"An olive-leaf plucked off." These words, an olive-leaf plucked off, do intimate, that Noah was now inquisitive and searching how the dove obtained the leaf; that is, whether she found it as dead, and upon the waters; or whether she plucked it off some tree: But he found by the greenness and freshness of the slip, that she plucked it off from the olive. Wherefore, he had good ground now to be comforted; for if this leaf was plucked off from a tree, then the waters could not be deep; especially, because as the story tells us, the olive used also to stand in the bottoms, or valleys.
This should teach us, That not over highly we conclude messages or tokens, to be signs of God's mercy. There are lying visions, and they are causes of banishment; they we should beware of, or else we are not only at present deceived, but our faith is in danger of the rocks; for not a few have cast up all, because the truth of some seeming vision hath failed. Mark how David handleth the messenger that brought him tidings of the death of Saul: says he, How dost thou know that Saul is dead? What proof canst thou make of the truth of this story? (1 Sam 1:1-10). So should we say of all those visions or messengers that come to persuade us, that either inward or outward deliverance is for us at the door. Prove these stories; look if they be not dead and lifeless fancies; see if you can find that they were plucked off from the tree that is green.
Ver. 12. "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."
We read before of forty days' patience, and after that of seven days' patience; and that after the waters began to return from off the earth, and here again of seven days more. Whence not, That the best of God's people, in the times of trials, find their patience too short-winded to hold out the whole length of a trial, unless the time be, as it were, cut in pieces. The prophet when he was to lay siege against Jerusalem, he must rest the one side, by turning him upon the other (Eze 4:2-6). It was with holy Job exceeding hard, when he might not have time to swallow his spittle, when he might not a little sit down and rest him. And if you observe him, he doth not desire an absolute deliverance as yet, but only time to take wind and breathe awhile; and then, if God will, to engage in the combat again:[36] "How long [saith he] wilt thou not depart from me." Depart: what quite? O! No, saith he, I beg not that absolutely, but only so long as till a man might " swallow down his spittle" (Job 7:19). This the church in Ezra's time took as an exceeding favour. "And now [say they] for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage" (Ezra 9:8).
"And he stayed yet other seven days." Note again, That it is not God's way with his people to shew them all their troubles at once; but first he shews them a part; first forty days, after that seven other days, and yet again seven days more; that, they coming upon them by piecemeal, they may the better be able to travel through them. While Israel was in affliction in Egypt, they knew not the trial that would meet them at the Red Sea. Again, When they had gone through that, they little thought that yet "for forty years they must be tempted and proved in the wilderness."

And thus it was with this blessed Noah; he thought that by the first seven days his trials might be ended. But behold, there is yet seven days more behind: "and he stayed yet other seven days."

Further: There may also be by these words thus much insinuated, That these periods of time might be also of Noah's prefixing: and if so, then note, That the people of God in these days are not the first that have been under mistake, as to the timing of their afflictions. Noah counted it would end many days before it ended indeed, even seven days, and seven days, and seven days to that; for he sent forth his dove about the beginning of the first month, in which month also were his two seven days' trials. Again, after that he had stayed two seven days more, to wit, to the end of that first month. Again, he stayed almost four sevens more; for he came not out of the ark till the twenty-seventh day of the second month.

Hence therefore let Christians beware that they set not times for God, lest all men see their folly. "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). Yea, I say again, take heed lest that for thy setting of God a seven days' time, he set not thee so many as seven times seven.

"And he sent forth the dove, which returned not again unto him any more." This is the third time that the dove was sent to see how the waters were abated on the face of the earth. The first time she, by her restlessness, bespake the waters to be high and mighty. The second time, by her olive-leaf, she notifieth that the waters were low and ebbing. But this third time, she seems to be weary or her service, she returned not again to him any more; yet in her so absenting herself, she gives confirmation to Noah, that the waters were even in a manner quite gone. If he will take this for a proof let him, if not, let him hang in suspense with himself. Hence note, that God will not be always testifying, by renewing of his tokens, to that about which we have had sufficient conviction before; for in so doing he should gratify and humour our unbelief. Noah had received already two sufficient testimonies that the waters were decreasing. First by his seeing the tops of the mountains, and then by the olive-leaf; but notwithstanding these two testimonies, his unbelief in part remains; but God will not humour such a groundless mistrust, by giving him any further token, than the very absenting of the dove. Much like this was that of Samson's father; the angel once had told his wife, that she should have a son that should deliver Israel; well, Manoah heard of this, he also desired that he might see that man that had told his wife this happy news. Now God thus far condescends, as to send the angel a second time; but then, this being now a sufficient antidote against their unbelief, the angel after the next departing, was not seen again of them at all. But saith the word, The angel of the Lord did no more appear to Manoah, and to his wife: So that now they must live by faith, or not at all (Judg 13:3, 9,21).

God's dealing with his people with respect to their spiritual condition, is much like this. The Holy Ghost doth not use to confirm us by new revelations of grace and justification, so often as by our fond doubts or mistrust we call for and desire the same. But having confirmed in us the testimony of Christ, it may be twice or thrice, (for the testimony of two men are true) he then expects we should live by faith. And observe it, if we have after such testimony joyful communion with God, it is either by retreating to former experience, or by arguing according to faith; that because God hath done thus before, he therefore hath given me interest in such and such promises and mercies besides.

I speak now of the first seals of the love of God to the soul, after we have been sufficiently tossed upon the waves of unbelief, as Noah was by the waters of the flood: such seals are few, the Lord gave them to Solomon twice (1 Kings 11:9). And also

twice to his servant Paul (Acts 22:6,18). 'Tis enough that they have seen "the tops of the mountains," and have had brought to them the olive-leaf. Let them now believe this confirmation of mercy is sufficient, and if they will not believe now, they shall not be established.

Ver. 13. "And it came to pass in the six hundredth and first year, in the first month, the fist day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry."

"And it came to pass." That is, by the working of God, that the waters were dried up. This came to pass in God's time, to wit, in "the six hundredth and first year, in the first month, the first day of the month"; not in the times of Noah's prefixing. God's time is THE time, the best time, because it is the time appointed by him for the proof and trial of our graces, and that in which so much, and so much of the rage of the enemy, and of the power of God's mercy, may the better be discovered unto us; "I the Lord will hasten it in HIS time" (Isa 60:22), not before, though we were the signet upon his right hand (Jer 22:24).

Noah the only man with God in that generation, could not be restored before the time; no more could Israel from the thraldom of Egypt (Exo 13:4). Yea, the Son of God himself must here give place and be content. And when Satan had ended all the temptation, when he "had ended all,—then he departed from him for a season" (Luke 4:13).

"And Noah removed the covering of the ark, and looked." The failing again of his expected comforter, caused him to be up and doing; probably he had not as yet uncovered the ark, that is, to look round about him had the dove by returning pleased his humour; but she failing him, he stirs up himself, Thus it should also be with the Christian now: doth he dove forbear to come to thee with a leaf in her bill as before, let not this make thee sullen and mistrustful, but uncover the ark, and look, and by looking thou shalt see a further testimony of what thou receivedst by the first manifestations: " He looked, and behold the earth was dry." Paul tells us, that by looking we have a testimony like, or as that, which at first was given us by the Spirit of the Lord (2 Cor 3:18). "And behold the face of the earth was dry."

Ver. 14. "And in the second month, on the seven and twentieth day of the month, was the earth dried."

This prospect was like the rain that we read of in another place, that confirmed God's inheritance when it was weary: It was a comfortable sight to Noah to see that the face of the earth was dry; and now he could wait upon God with less trial and strain to his patience the remaining days, which were fifty and four, to wit, from the first of the first, to the twenty-seventh of the second month, than he could one of the sevens that he met with before. Indeed the path is narrowest just at entrance as also our nature is then the most untoward; but after we are in, the walk seems to be wider and easy; the flesh is also then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad (Eze 42:4,11).

"And in the second month, on the seven and twentieth day of the month, was the earth dried." So that from the first day it began to rain, which was the seventeenth day of the second month in the year before, unto this day, was Noah in the ark; it was just a year and ten days. That was the time then that God had appointed to try his servant Noah, by the waters of the flood: in which time he was so effectually crucified to the things of the world, that he was as if he was never more to enjoy the same. Wherefore Peter making mention of this estate of his, he tells us, it was even like unto our baptism; wherein we profess ourselves dead to the world, and alive to God by Jesus Christ (1

Peter 3:21).
In the first verse of this chapter, we read that God remembered Noah; but till now we read not, that the face of the earth was dried. Hence note that our being under the rage of the enemy, doth not argue that we are therefore forgotten of God, "he remembereth us in our low estate," even when tossed to and fro by the waters of a flood of temptations.
Ver. 15, 16. "And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee."
Now we are come to the end of the trial, and so to the time of Noah's deliverance, and behold as he went in, so he came out: He went into the ark at the commandment of the Lord. "And the Lord said unto Noah, Come thou and all thy house into the ark" (Gen 7:1). And here again, "And God spake unto Noah, saying, Go forth of the ark." Hence note, that notwithstanding the earth was dry about fifty-four days before, yet Noah waited for the word of God for his commission to bring him forth of the ark. Providence seemed to smile before, in that the earth was dry, to which had but Noah added reason, he must have concluded, the time is come for me to go forth of the ark. But Noah knew, that as well the providences of God, as the waters of the flood might be to try his dependence on the word of the Lord: wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.
It is dangerous, or at least very difficult, to make the most smiling providence of God our rule to act by: Had David done it, he had killed Saul before the time, But David respected the word of God (2 Sam 24:17-20). Elisha also would not suffer the king to make that improvement of the providence of God, which reason should be put in execution, when he rebuked the king's desire that he had to have killed the Syrians, and commanded that bread should be set before them, that they might eat, and go home again to their master (2 Kings 6:19-23). Hear the word of the Lord, ye that tremble at his word. "At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched.—At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord, by the hand of Moses" (Num 9:18-23).
"Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." When God delivereth, he delivereth completely. Thus Israel also went out of Egypt, they, their wives, their children, with their flocks and herds, not an hoof was left behind (Exo 10:24-26). When David's time was come to possess the kingdom, he brought along with him those six hundred men that had been his companions in his suffering state, every man with his household. But I say, he went up to possess it, not simply by the voice of providence, though Saul was dead, but "David inquired of the Lord, saying, Shall I go up into any of the cities of Judah?" Nay, a general answer, even from God, would not satisfy this holy man. "The Lord said,—Go, but David replied, Whither shall I go? and he said unto Hebron" (1 Sam 2:1). Oh! it is safe to regard the word of the Lord; this makes us all come safe to land. When men wrest themselves from under the hand of God, taking such opportunities for their deliverance, which are laid before them only for trial of obedience to the word: they may, it is probable, have a seeming success; the end will be as with Zedekiah king of Judah, affliction with addition. The Jews that were left in the land of Israel, from the hand of the king of Babylon, would flee to the land of Egypt (Jer 41:17), that they might have quietness there, but they went without the word of God, and therefore their rest brought them to their ruin (42; 43).
Noah therefore chose the safest way, even to stay in the ark, till

God's word came. As it is also said of Joseph, "The word of the Lord tried him"; till the word of the Lord came to deliver him, and then he had deliverance indeed (Psa 105:19), as Noah also and David had safe deliverance for himself and relations.

Ver. 17. "Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

Noah was not only to have in this deliverance, respect to himself and family, but to the good of all the world. Men's spirits are too narrow for the mind of God, when their chief end, or their only design in their enjoying this or the other mercy, is for the sake of their ownselves only. It cannot be according to God, that such desires should be encouraged: "none of us liveth unto himself," why then should we desire life only for ourselves.

The church cries thus, "God be merciful unto us, and bless us; and cause his face to shine upon us." Why? "That thy way may be known upon earth, thy saving health among all nations" (Psa 67:1,2).

So David, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa 51:12,13). So then, we must not desire to come out of trials and afflictions alone, or by ourselves, but that in our deliverance the salvation of many may be concerned. It is said, when Israel went up out of Egypt, there went up with them "a mixed multitude," to wit, of Egyptians, and other nations: This going out of captivity was right, they carried out with them the fowls, the beasts, and the creeping things; to wit, the heathens of other lands, and so added increase to the church of God (Exo 12:37,38). In Esther's time also, when the Jews came from under the snare of Haman, they brought with them to God many of the people of the provinces. "Many of the people of the land became Jews" (Esth 8:17).

These words therefore, "bring forth with thee every living thing," &c. are not lightly to be passed over; for they shew us, that we ought in our deliverance to have special respect to the deliverance of others. And if our deliverance be with the word and liking of God, it must needs have this effect. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria, and her daughters, then will I bring again the captivity of thy captives in the midst of them" (Eze 17:53).

And indeed there is reason for this, for in every affliction and persecution, the devil's design is to impair Christ's kingdom: wherefore no marvel, that God designeth in our deliverance, the impairing and lessening the kingdom of sin and Satan. Wherefore, O thou church of God in England, which art now upon the waves of affliction, and temptation, when thou comest out of the furnace, if thou come out at the bidding of God, there shall come out with thee the fowl, the beast, and abundance of creeping things. " O Judah, he hath set an harvest for thee, when I returned the captivity of my people" (Hosea 6:11).

"That they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

This was God's end in preserving the creatures from the flood, that again the earth might be replenished therewith. The same end he hath in his suffering of the persecutors, and all manner of adversity to take away but "a part," some (Amos 7:4). Some of them they shall kill and crucify, leaving a remnant alive in the world, namely, that they might breed abundantly in the earth, and be fruitful, and multiply upon the

earth. As he saith by the prophet Isaiah, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa 27:6). And this after their deliverance from persecution: According as he saith again, "The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant" that is yet to replenish the earth with converts (37:32). As Luke observes, that when the churches in Judea, Galilee, and Samaria had rest, they "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

Ver. 18. "And Noah went forth, and his sons, and his wife, and his sons' wives with him." Obedience is better than sacrifice. Noah is at the beck of God, what he bid him do, that does he; and indeed this is in truth to worship God, yea, this is to know and worship God. It is said of Abraham, when he went at God's command to offer up Isaac, that he counted it going to worship the Lord (Gen 22:5). And God saith of Hezekiah, that he did "judgment and justice," judging the cause of the poor and needy; and then adds, Is not this "to know me, saith the Lord?" (Jer 22:15,16). I bring these to shew, that obedience to the word of God, is the true character of God's people in all ages; and this very text, as also such others before, is on purpose recorded by the Holy Ghost, to shew you, that Noah was obedient in all things; yea, I may add, these commands were to discover the proof of him, whether he would be obedient in all things; and this was also his way with New Testament churches (2 Cor 2:9). The sincerity of love, and of the uprightness of the heart, is greatly discovered by the commandments of God. "He that hath my commandments, and keepeth them," saith Christ, "he it is that loveth me" &c. (John 14:21).

Ver. 19. "Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark."

These words are yet a further expression of the sincerity of Noah's obedience, for that he at the command of God, did carefully search and seek out every little creeping thing that God had brought to him into the ark. Obedience in little things do ofttimes prove us most; for we through the pride of our hearts are apt to look over little things, because though commanded, they are but little (Jer 23:38). O, but Noah was of another spirit, he carefully looked after little things, even after every thing, "whatsoever creepeth upon the earth"; and not only so, but sought diligently that they might go out in order, to wit, male and female, according to their kind. Sometimes God would have men exact to a word, sometimes exact to a tache, or pin, or loop (Exo 36:12,13); sometimes to a step (Eze 40:3,4,37). Be careful then in little things, but yet leave not the other undone (Matt 23:23).

Indeed the command of God is great; if HE therefore commands us to worship him, though but with a bird, we must not count such ordinances insignificant, or below a human creature (Lev 14:52).

Ver. 20. "And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

This is the fist work that we read Noah did, when he came forth of the ark; and it shews us, that at this time he had a deep sense of the distinguishing mercy of God. And indeed he had sufficient cause to wonder, for the whole world was drowned, save only himself, and they that were with him in the ark.

But I say, this was the first work, to wit, "to worship God." Hence note, That a sense of mercy, of distinguishing mercy, naturally engageth the heart to worship. It is said of Moses, when the name of the Lord was proclaimed before him, as "merciful and gracious, —and abundant in goodness and truth,—and that he pardoned iniquity,

transgression and sin"; that he "made haste, and bowed his head toward the earth, and worshipped" (Exo 34:8).

"And Noah builded an altar." Although this altar be the first that we read of, yet forasmuch as there was before a blessed church, and also an open profession of godliness, together with offering sacrifice, in all probability this was not the first altar that was builded unto the Lord. Besides, we read not of any immediate revelation, from which Noah had light and instruction to build it. The text only saith, he built an altar unto the Lord; which may be aptly expounded, according as he was wont in the other world. This altar was a type of Christ, as capacitated to bear the sin of the world (for the altar was it, upon which the sacrifices were burnt;) wherefore it, in mine opinion, in special respected his Godhead, by the power of which he offered himself, that is, his flesh. Again it is said, "The altar sanctifieth the gift" (Matt 23:19). So did the Godhead the humanity of Christ, through which "eternal Spirit, he offered himself without spot to God" (Heb 9:14). By this altar then this blessed man preached to his family the Godhead and eternity of Christ.

"And took of every clean beast, and of every clean fowl." These beasts and fowls were types of the flesh of the Son of God, as Paul in the ninth and tenth chapters to the Hebrews affirms; wherefore by this act he also preached to his family the incarnation of the Lord Christ, how that "in the fulness of time" he should in our flesh offer himself a sacrifice for us; for as all the ordinances of the New Testament ministration preach to us, That Christ is come; so all the ordinances of worship under the Old Testament preached to them that were under it, Christ, as yet TO come.

"Of every clean beast and of every clean fowl." This was to shew, That when Christ did come, he should not take hold of the Jew, and exclude the Gentile; but that in his flesh he should present unto God EVERY clean beast, and EVERY clean fowl; that is, all the elect, both of Jew and Gentile (Acts 10:11-16).

And it was requisite that this by Noah should be preached, because the whole world was yet in his family; from whence, at the multiplication of men, if through their rebellion and idolatry they lost not this doctrine, they might to all their offspring preach the Lord Jesus.

Wherefore, the doctrine of the gospel, had the world been faithful, might have been to this day retained amongst them that now are the most barbarous people.[37]

Ver. 21. "And the Lord smelled a sweet savour; [a savour of rest;] and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done."

These words more fully shew, that this sacrifice of Noah was a type of the offering up of the body of Jesus Christ, he being said to be that blessed sacrifice that is as perfume in the nostrils of God: "He gave himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph 5:2). Besides, this offering of Noah was a burnt-offering to God; which burning signified, the curse of God, which Christ was made in his death for us. Wherefore, the burnt offerings were all along a type of him; as by reading the epistle to the Hebrews you may see: "It is the burnt-offering, [saith God,] because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it" (Lev 6:9). Which was a type of the fire of the law, and the guilt of sin, that Christ, when he offered himself, should undergo for the sins of man.

"And the Lord smelled a sweet savour." This signifies the content and satisfaction that for the sin of the world, God should have by the offering upon of his Son for us upon the cross: Wherefore, he is said to be now "in Christ, reconciling the world unto himself,

not imputing their trespasses unto them" (2 Cor 5:19).
Now it is observable, That Noah was a man of faith long before this. Hence note two things.
1. That men, even of eminent faith have yet need of a continual remembrance of the death and sufferings of Christ; yea, and that in the most plain and easiest manner to understand.
2. They have need also, notwithstanding they have faith before, to present themselves before God, through Jesus Christ our Lord: For as our persons are not accepted, but in and through him, no more are our performances; yea, though they be spiritual services or sacrifices; it is the blood that maketh the atonement, as well for work as persons (Lev 17:11; Heb 9:21). As he saith in another place, I will accept you with your sweet savour, but not without it (1 Peter 2:5; Eze 20:41). As he also said to his church in Egypt, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exo 12:13).
"And the Lord said in his heart, I will not again curse," &c. By heart here, we may understand two things.
1. That God was altogether unfeigned in this promise. He spake it from his very heart: which we use to count the most sincere expressing of our mind: According to that of the prophet, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly—[in truth, in stability,] with my whole heart, and with my whole soul" (Jer 32:41). Mark, I will rejoice to do it, I will do it assuredly, I will do it in truth, even "with my whole heart, and with my whole soul."
2. By his saying, "In his heart," we may understand the secrecy of his purpose; for this doctrine, Of not cursing again, it is hid from all but those to whom it is revealed by the Spirit of God. For this purpose, in the heart of God, is one of the depths, or of the deep things of God, which the spirit of a man cannot understand. "Who hath known the mind of the Lord?" None of all the sons of men, but those that have the Holy Ghost: Therefore Paul applieth that to himself and fellows, as that which is peculiar to them to know, "We have the mind of Christ" (1 Cor 2:16). It is said, that after Christ had by his parables preached his gospel to the world, he in private "expounded all things to his disciples" (Mark 4:34).
Hence note, That they that will hear God speak this, they must be near his very heart. They that are in his heart, may hear it: but to them that are without, in parables. This secret, in revelation of the gospel, is also expressed in other terms: as, That the Lord spake "in mine ears" (Isa 5:9), and "it was revealed in mine ears" (Isa 22:14). And again, "Hear now this word that I speak in thine ears" (Jer 28:7).
"I will not again curse the ground any more." These words are also under Moses' veil; for in them is contained the sin of the world, and damnation thereof. He said, when he was to bring the flood, that the "earth was corrupt," and that he would "destroy the earth" (6:11,13); but his great meaning, was, of the sinners that dwelt therein; as the effect of that flood declared. So he saith again, he will not bring any more a flood to destroy the earth; and that the bow in the cloud should be a sign of peace between him and the earth: By all which is meant in special, the men that dwell on the earth (Psa 114:7; Deu 32:1; Jer 6:19; 22:29); and they are called, the Ground, and the Earth, because they came from thence. So then, there is, as it were, the foundation of all spiritual blessedness couched under these words, "I will not curse the ground, I will not destroy man." And that this must needs be the meaning thereof, consider, that this promise ariseth from the sweet savour that he smelt before in the burnt-offering; which was a figure of Christ, who was "made a curse for us" (Gal 3:13), to deliver us from the

curse of the law; that we might through him obtain the blessing of forgiveness of sins; to which the curse stands directly opposite.

"I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth." The imagination of man's heart was the ground of this dreadful curse; and the effect of this curse, was, to lay them up in chains in hell: Wherefore Peter saith, These men are "now in prison." The curse therefore, in its most eminent extension, reached the souls of those ungodly ones that were swept away with the flood. But it seems a strange argument, or reason rendered of God, why again he would not curse the ground, if it was because of the evil imagination of man's heart, this being the only argument that prevailed with him to send the flood. The meaning therefore is rather this, That because of the satisfaction that Christ hath given to God for sin, therefore he said in his heart, he would "not again curse the ground," for the evil imagination of man; that is, he would not do it, for want of a sacrifice that had in it a sufficient propitiation (John 3:18,19).

Hence note, That the great cause now of man's condemnation, is not because of his inherent pollution, but because he accepteth not, with Noah, of the satisfaction made by Christ; for to all them that have so accepted thereof, there is now no curse nor condemnation (Rom 8:1), though still the imagination of their heart be evil. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"For the imagination of man's heart is evil from his youth." These words seem to insinuate the cause of these evil imaginations; and that is, from the corruption of their youth. Now how soon their youth was corrupted, David shows by these words, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa 51:5). Ezekiel also shows, we were polluted in the day that we were born (Eze 16:1-8). Further, God to Moses strongly affirms it, in that he commands, That for the firstborn, in whom the rest were included, an offering should be offered, by that they were a month old (Exo 13:13; 34:20). God seems therefore, by this word, to look back to the transgression of our first parents, by whom sin came into our natures; and by so doing he not only intimateth, yea, promiseth a pardon to personal miscarriages; but assureth us, That neither them, nor yet our inward pollutions, shall destroy us, because of the rest that he found before in Christ (Rom 5).

"Neither will I again smite any more every living thing, as I have done." The creatures therefore also have some kind of benefit by the death and blood of Christ; that is, so as to live, and have a being; for infinite justice is so perfectly just, as that without a sacrifice it could not have suffered the world to stand, after sin was in the world, but must have destroyed, for the sake of sin, the world which he had made.

For although it be foully absurd to say that beasts and fowls are defiled with sin, as man; yet doubtless they received detriment thereby. "The creature was made subject to vanity, by reason of him who hath subjected the same," &c. That is, by Adam's sin. Which vanity they also show by divers of their practise; as both in their enmity to man, and one to another, with which they were not created; this came by the sin of man. Now that man lives, yea, that beasts live, it is because of the offering up of Christ: Wherefore it is said in that of the Colossians, The gospel is "preached to every creature" ; in every creature under heaven; to wit, in that they live and have a being (1:23).

"Neither will I again smite any more every living thing, as I have done." These words, as I have done, doth not exempt the creature from every judgment of God, but from this, or such as this; for we know, that other judgments do befall ungodly men now; and if they continue in final impenitence, they shall partake of far greater judgments than to be drowned by the waters of a flood. "The wicked is reserved unto judgment" (Job

21:30). Yea, the heavens and the earth that now are, are "reserved unto fire,—and perdition of ungodly men" (2 Peter 3:7).
Ver. 22. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "While the earth remaineth." These words may have respect both to the words before, and to them that follow after. If they respect the words before, then they are as limits to that large promise, of not destroying the world again: not but that the day will come, as I said, in which another general judgment, and that too far more dreadful than this of water, will overflow the world, and every living thing shall again be cut off from the face of all the earth: as now by rain of water, then by rain of fire and brimstone: Which day and sore judgment, God showed unto men, when he burned Sodom and Gomorrah with "fire and brimstone from heaven." But,
"While the earth remaineth," this shall not be. But in the end, then indeed both it and " the works that are therein, shall [as Peter saith] be burned up" (2 Peter 3:10). But so long as it remaineth, that is, until it be overtaken with this second, and that too the beginning of eternal judgment, no universal judgment shall overrun the earth: For albeit that since that flood, the earth hath been smitten with many a curse; yet it hath been but here and there, not in every place at once. Famines, and earthquakes, and pestilences, have been in divers places, but yet at the same time hath there been seed time and harvest also (Mark 13:8; Luke 21:11).
"Seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." These words were some of the first, with that of "the bow in the cloud," that prevailed with me to believe that the scriptures were the word of God.
For my reason tells me, they are, and have continued a true prophecy, from the day that they were related; otherwise the world could not have subsisted; for take away seed time and harvest, cold and heat, &c., and an end is put to the[38] beginning of the universe.
Besides, if these words be taken in a spiritual sense, they have also stood true from that very day; otherwise the church had ceased to have a being long before this: For take away seed time and harvest from the church, with cold and heat, and day and night, and those ordinances of heaven are taken from her, which were ordained for her begetting and continuation. This head might with much largeness be insisted on; but to pass it, and to come to the next chapter.

CHAPTER IX.

Ver. 1. "And God blessed Noah, and his sons, and said unto them,
Be fruitful and multiply, and replenish the earth."

Noah having thus waded through these great temptations, and being made also to partake of the mercy of God, in preserving and saving him from the evil thereof, and being brought to partake of the beginning of a new world, while the ungodly that were before the flood were perished for their iniquity: he receiveth now from the mouth of the Lord, before whom he walked before the flood, laws and ordinances, as rules by which he should still govern his life before him. But mark, Before he receiveth these rules and commandments, he receiveth blessing from God; blessing, I say, as that which should yet fore-fit him to do his will.
"And God blessed Noah." Blessed him with spiritual and special grace; for without that, no man can walk, with God's acceptance before him. He blessed him with grace suitable to the work he was now to begin; to wit, for the replenishing and governing the new world God had brought him to: so that Noah did not without precedent

qualifications take this work upon him. God also gave Caleb and Joshua another spirit, and then they followed him fully. That of David is for this remarkable, "Who am I, [said he] and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." "O Lord our God, saith he, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own" (1 Chron 29:10-16). So is faith, love, strength, wisdom, sincerity, and all other good things wherewith and by which we walk with God, worship him, and do his will: all which is comprised in these words, "I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart" (Jer 24:7). "A new heart also will I give them" (Eze 36:25-29). And again, "I will put my fear in their hearts, that they shall not depart from me" (Jer 32:37-40).

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." After he had blessed him, then he tells him what they should do; namely, "Be fruitful, and multiply." This he spake with respect to the seed that he and his sons should beget, therewith to people the world; which was now the remaining part of his work, and he had three arguments to encourage him thereto. First, He was delivered from the wicked and sinners of the old world: 2. He was made the heir of a new world; and 3. Was to leave it as an heritage to his children.

This therefore should teach us, who are brought into the kingdom of Christ, that new world that hath taken its beginning in the word of the gospel, not to be idle, but to be fruitful, and to labour to fill the world with a spiritual seed to God: for as Noah, so are we made heirs of this blessed kingdom; and shall also, as that good man, leaven, when we sleep in Jesus, this spiritual seed to possess the kingdom after us.

Ver. 2. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." These words seem to be a promise of what shall be a consequence of their putting into practice what was commanded in the verse before; namely, of their being fruitful, and of their "multiplying in the earth." Hence note, That the faithful observation of God's word, puts majesty, and dread, and terror upon them that do it: Therefore it is said, that when the church is " fair as the moon, and clear as the sun, she is terrible as an army with banners" (Cant 6:4,10). The presence of godly Samuel made the elders of Bethlehem tremble; yea, when Elisha was sought for by the king of Syria, he durst not engage him, but with chariots and horses, and an heavy host (2 Kings 6:13,14). Godliness is a wonderful thing, it commandeth reverence, and the stooping of the spirits, even of the world of ungodly ones (Acts 5:13).

"And the fear of you and the dread of you shall be upon every beast." This is true in the letter; for because there is upon man, as man, more of the image and similitude of God, than there is upon other creatures; therefore the beasts, and all the creatures, are made to stoop and fall before them; yea, though in themselves they are mighty and fierce. Every kind [or, nature] of birds, and of serpents, and things in the sea, is tamed, and hath been tamed by mankind (James 3:7).

But to allegorize the word, for by the word, ungodly men are beasts; then, as I said before, godliness puts such a majesty and dread upon the professors of it, that their enemies are afraid of them; yea, even then when they rage against them, and lay heavy afflictions upon them. It is marvellous to see in what fear the ungodly are, even of godly men, and godliness; in that they stir up the mighty, make edicts against them; yea, and raise up armies, and what else can be imagined, to suppress them; while the

persons thus opposed, if you consider them as to their state and capacity in this world; they are most inconsiderable; but as a dead dog, or a flea (1 Sam 24:14). O but they are clothed with godliness! The image and presence of God is upon them! This makes the beasts of this world afraid. One of you shall chase a thousand.

"Into your hands are they delivered." That is, the beasts, birds, and fish of the sea (as David saith) to be for the service of man. But again, This is also true in a higher nature; for taking these beasts, &c. for men, even they are delivered into the hand of the church, by whose doctrine, power and faith, they are smitten with severest judgments (2 Cor 2:15,16). Laying all that reject them even in the depth of death, and smiting them "with all plagues as often as they will" (Rev 11:6). The world is therefore in our hand, and disposed of by our doctrine, by our faith and prayers, although they think far otherwise, and shall one day feel their judgments are according.

Ver. 3. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

From these words some would insinuate, that before the flood men lived only upon herbs, not eating flesh; as here they have authority granted to do: but, in mine opinion, such should be mistaken, for this reason, if there were no other: because they offered sacrifice before; sacrifices, I say, as types and representatives to the church, of the death and sufferings of Christ. Now, of such sacrifices the offerers used to eat, as is clear by the lamb of the passover, and many other offerings: so that these words seem to be but a renewing of their former privileges, not a granting new liberty to the world.

"Every moving thing." This must be taken with this restriction, That is wholesome and good for food: for by the law of nature, nothing of that is forbidden to man, though for some significations many such creatures were forbidden us to use for a time (Deu 14).

"Even as the green herb." For which they expressly had liberty granted them, in the first chapter of this book (v 29). And this liberty might afresh be here repeated, from some scruple that might arise in Noah, &c. He remembering that the world before might, for the abuse of the creatures of God, as well as for the abuse of his worship, be drowned with the flood; for sometimes the abuse of that which is lawful to one, may be a snare, abuse and stumbling to another (1 Cor 7:1; 8).

Ver. 4. "But flesh with the life thereof, which is the blood thereof shall ye not eat."

This law seems to be ceremonial, although given long before Moses was; as also some sacrifices and circumcision were (John 7:22). Wherefore we must seek for the reason of this prohibition. "Whatsoever man [saith God] there be of the house of Israel,—that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people." Why? "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood" (Lev 17:10-12). Again, As here the prohibition is only concerning blood; so in another place, the word is as well against our eating the fat; "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye neither eat fat nor blood." And the reason rendered, is, For "all the fat is the LORD'S" (Lev 3:16,17).

So then the meaning, the spiritual meaning, seems to be this, That forasmuch as the blood is the life, and that which maketh the atonement; and the fat, the glory, and the Lord's; therefore they both were to be offered to the Lord. That is, we ought always to offer the merit of our salvation to God, by a continual acknowledgment, that it was through the blood of Christ; and we ought always to give him the glory thereof, and this is the fat of all our performances (Isa 25:6). Now this is so blessed a thing, and calleth

for that grace, that every professor hath not, every one cannot ascribe to the blood of the Lamb, the whole of his reconciliation to God; nor offer up the fat, the glory, which is God's, to the Lord for so great a benefit: this is the benefit of a peculiar people, even of " the priests the Levites, the sons of Zadok, [or they that are justified, or just thereby; (For so Zadok signifies)] that kept the charge of my sanctuary, when the children of Israel went astray from me; they shall come near to me, to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God" (Eze 44:15).

Wherefore, for men to ascribe to their own works the merit of their salvation, or to take the glory thereof to themselves; it is as eating the blood and the fat themselves, and they shall be cut off from the people of God.

Ver. 5. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother, will I require the life of man."

These words are spoken to the church, which then resided in this family: Not but that God will avenge the blood that is wrongfully shed, though the person murdered be most carnal and irreligious. "A man that doeth violence to the blood of any person, shall flee to the pit; let no man stay him" (Pro 28:17).

But I say, these words respect the church in a more special and eminent way. "Surely [saith God] your blood of your lives will I require." Thus also David insinuates the thing: " when he maketh the inquisition for blood, he remembereth them: [the saints and godly in special,] he forgetteth not the cry of the humble," the afflicted (Psa 9:12).

"At the hand of every beast will I require it." The beasts are here also to be taken for men, to whom they are frequently likened in scripture; and that because they have cast off human affections; and, like savage creatures, make a prey of those that are better than themselves. Ignorance therefore or brutishness, O thou wicked man! will not excuse thee in the day of judgment; all the injuries that thou doest to the people of God, shall for certain be required of thee.

"At the hand of man will I require it." By man here, we may understand, such as have greater placed and shew of reason wherewith they manage their cruelty, than those that are as the natural beast: for all persecutors are not brutish alike; some are in words as smooth as oil; others can shew a semblance of reason of state, why they should see "the righteous for silver, and the poor for a pair of shoes" (Amos 2:6). These act, to carnal reason, like men, as Saul against David, for the safety of his kingdom; but these must give an account of their cruelty, for blood is in their hands.

"At the hand of every man's brother will I require the life of man." This word brother may reach to all the apostatized hypocrites that forsake or betray the godly, for brother shall betray the brother to death (Matt 10:21). Such are spoken of in Isaiah, "Your brethren that hated you, [saith God,] and that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed" (Isa 65:5). So that let them be as vile as the brute, or as reasonable in appearance as men, or as near in relation as a brother; neither their ignorance, nor their reason, nor their relation to the saints, shall secure them from the stroke of the judgment of God. Ver. 6. " Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

In these words we have both a threatening and a command; and the same words carry both: "By man shall his blood be shed," there is the threatening; "By man shall his blood be shed," there is the command. For as they threaten, so they instruct us, that he is worthy of the loss of his own blood, that doth wickedly shed the blood of another

(Matt 26:52; Rev 13:10). Blood for blood, equal measure: As he also saith elsewhere, An eye for an eye, a tooth for a tooth (Exo 21:24), wound for wound, burning for burning (Lev 24:20; Deu 19:21).

"For in the image of God made he man." This seems as the reason of this equal law; because no man can slay his neighbour, but he striketh at the image of God. It is counted a heinous crime for a man to run his sword at the picture of a king, how much more to shed the blood of the image of God? "He that mocketh, or oppresseth, the poor reproacheth his Maker; but he that honoureth him, hath mercy on the poor" (Pro 14:31; 17:5). And if so, how much more do they reproach, yea, despise and abhor their Maker, that slay and murder his image! But most of all those do prove themselves the enemies of God, that make the holiness, the goodness, the religion and sobriety that is found in the people of God, the object of their wrath and hellish cruelty. Hence murder is, in the New Testament, imputed to that man that hated holy and godly man: "He that hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

Ver. 7l. "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Thus he doubleth the blessing and command, of multiplying and increasing the church in the earth, for that is the delight of God, and of Christ.

Ver. 8, 9. "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you."

God having thus blessed them, and given them laws and judgments to walk by, for the further confirmation of their hope in God, he propoundeth to them the immutability of his mind, by the establishing of his covenant with them; for a covenant is that, which not only concludeth the matter concerned between the persons themselves; but it provideth remedy against after temptations, and fears, and mistrusts, as to the faithful performance of that which is spoken of. As Laban said to Jacob, "Now therefore [said he] come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee" (Gen 31:44). Thus also the apostle insinuates; where making mention of the promise and oath of God, he saith, this promise and oath are both immutable, that " we might have a strong consolation, [or always ground for great rejoicing] who have fled for refuge to lay hold upon the hope set before us" (Heb 6:18).

This covenant therefore, it was for the encouragement of Noah and his sons, that they might walk before God without fear. Yea, it was to maintain their hope in his promise of forgiveness, though they should find their after-performances mixed with infirmities; for so he had told them before, namely, "That he would not again destroy the earth for man's sake, albeit the imagination of man's heart be evil from his youth. I will establish my covenant with you, and with your seed after you."

Ver. 10. "And with every living creature that is with you: of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth." These words respect the whole creation (see chapter 8); for all the things in the world, devils only excepted, have a benefit by this covenant of God. And hence it is, that not man only, but "every thing that hath breath," is commanded to "praise the Lord" (Psa 150:6): But observe it; as for the sin of man, they before were destroyed by the flood; so now by reason of the mercy of God to man, they are spared, and partake of mercy also. This is intimated by these words: "Every creature that is with you; every beast of the earth with you."

Ver. 11. "And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

This is the sum of the covenant, as it respecteth the letter, and the type, and the whole creation in general. But yet as to the spirit and gospel of it, the Holy Ghost must needs have a further reach, an intention of more glorious things, as may further be shewed anon.

"And I will establish my covenant with you." For you that are men, and especially the members of the church, have the most peculiar share therein.

"Neither shall all flesh be cut off any more by the waters of a flood." For because of my covenant which I establish with you, I will spare them also, and give them the taste of my mercy and goodness.

"Neither shall there any more be a flood to destroy the earth." This covenant therefore, is not of that nature as the covenant was which was made with Adam, to wit, a covenant of works, as the only conditions of life; for by that was the ground, for man's sin, accursed, accursed, and accursed again. But now the Lord goeth another way, the way of grace, and forgiveness of sins: Wherefore now, not the curse, but the mercy of God, comes in on the back and neck of sin, still sparing and forgiving man, the great transgressor, and the beast, &c. and the earth, for the sake of him.

Ver. 12, 13. "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and all the earth."

So then, the way to find out the covenant, what that is, it is to see if we can find out this token of it; to wit, the BOW, of which the rainbow is but a type. I find then by the scriptures, where this BOW is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the bow. The first is this:

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness, as the appearance of a man above upon it. And I saw, as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD" (Eze 1:26-28), the man, the Lord's Christ, &c.

The second scripture is this. "I was in the Spirit: and, behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald" (Rev 4:2,3). In these two texts there is mention of the rainbow, that was, not to be the covenant, but the token or sign thereof. Now then the covenant itself must needs be the man that was set in the midst of the bow upon the throne; for so he saith by the prophet, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people" (Isa 42:6). The covenant therefore is Jesus Christ the Saviour, whom the bow in the clouds was a sign or a token of. So then the sum of the text is this, That God, for the sake of the Lord Jesus Christ, will not again all the days of the earth, bring an universal judgment upon the creature, as in the days of Noah, and of the old world he did; for Christ by the worth of his blood and righteousness hath pacified the justice of the law for sin. So then the whole universe standeth not upon a bottom of its own, but by the word and power of Christ (Heb 1:2,3). "The earth [said he] and all the inhabitants thereof are dissolved: I bear up the pillars of it" (Psa 75:3).

Quest. But how must Christ be reckoned of God, when he maketh him the poize against all the sin of the world.

The prophet tells us thus: He shall be the covenant of the people, or he shall be accounted the conditions and worth of the world; He shall be the covenant, or works, or righteousness of the people; for, He as the high-priest under the law, is set for the people to Godward; that is, he standeth always in the presence of God, as the complete obedience of the people. So then, so long as the Lord Christ bears up his mediatorship, God in justice will neither destroy the world, nor the things that are therein.

In this covenant therefore, the justice as well as the mercy of God is displayed in its perfection, inasmuch as without the perfection of the mediator Christ, the world could not be saved from judgment.

Ver. 14. "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."

By these words the Lord looks back to the flood that before had drowned the earth; for in these clouds there was no bow, no token of Christ, or of the mercy of God. But now, saith God, I will do far otherwise; from henceforth when I bring a cloud, and there be showers of rain on the earth, these clouds shall not be as the other. But "my bow shall be therein."

The cloud then that here is spoken of, must be understood of the judgment of God for sin, like those before, and at the overthrow of the world; only with this difference, they were clouds, judgments without mercy, but these judgments mixed therewith; and often the clouds are thus to be understood. Job when he curseth his day, saith, "Let a cloud dwell upon it" (3:5). So the judgments of God upon Zion, are called the covering of a cloud (Lam 2:1). So in Joel also, to the darkness of clouds, are the judgments of the church compared (2:2); yea, that pillar that went before the children of Israel, it being a judgment to the people of Egypt, goes under this epithet, as a term most fit to express this judgment by, "it was a cloud and darkness to them" (Exo 14:20).

And now to the cloud in hand, the cloud in which is the bow, the cloud of rain, although by the mercy and grace of God it is so great a blessing as it is, yet it sometimes becomes a judgment, it comes for correction, as a rod to afflict the inhabitants of the world withal (Job 37:13). Thus it was in the days of Ezra, and very often both before and since (10:12-14).

"The bow shall be seen in the cloud." This is the mercy of God to the world, and that by which it hath been hitherto preserved; "The bow shall be seen in the cloud." You know I told you of the bow before, that it was a sign or token of the covenant of God with the world, and that the covenant itself was Christ, as given of God unto us, with all his good conditions, merit, and worth. So then, in that, God "set this bow in the cloud," and especially in the clouds that he sends for judgment, he would have the world remember, that there comes no judgment as yet on the world, but it is mixed with, or poized by the mercy of God in Christ.

"The bow shall be seen in the cloud." This may respect God, or the world, that is, the seeing of the bow in the cloud; if it respect God, then it tells us he in judgment will remember mercy; if it respect the world, then it admonisheth us not to despond, or sink in despair under the greatest judgment of God, for the bow, the token of his covenant, is seen in the judgments that he executeth.

When the vision of the ruin of Jerusalem was revealed to the prophet Ezekiel, he saw that yet Christ sat under the bow (1:28).

When antichrist was to come against the saints of God, the commission came from Christ, as he sat "under the bow" (Rev 4:3). This John did see and relate, of which we should take special notice: for by this token God would have us to know that these clouds, though they come for correction, yet not to destroy the church. My bow shall be seen in the cloud.

Ver. 15. "And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

"And I will remember my covenant." Much like this is that of the Lord to Israel, when they are under all, or any of those forty judgments mentioned (Lev 26). If they shall confess their iniquity, [saith he,] and the iniquity of their fathers, &c., "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev 26:40-42). His usual way in other sayings is, to begin with Abraham, but here he ends with him; and the reason is, because there, as it were, the great promise of the Messiah to that people began, "Saying, in thy seed shall all nations be blessed."

"And I will remember my covenant which is between me and you." We read not here of any compact or agreement between Noah and God Almighty; wherefore such conditions and compacts could not be the terms between him and us. What then? why that covenant that he calls his, which is his gift to us, "I will give thee for a covenant," this is the covenant which is between God and us: "There is one God, and one mediator between God and man, the man Christ Jesus." This then is the reason why all the waters, why all the judgments of God, and why all the sins that have provoked those judgments, cannot become a flood to destroy all flesh.

Ver. 16. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

"And the bow shall be in the cloud." this is a kind of a repetition; for this he had told us before, saying, "I do set my bow in the cloud," and "the bow shall be seen in the cloud": which repetition is very needful, for it is hard for us to believe that Christ and grace are wrapped up in the judgments of God (1 Peter 1:12). Wherefore it had need be attested twice and thrice. "To write the same things to you," saith Paul, "to me indeed is not grievous, but for you it is safe"(Phil 3:1).

"And I will look upon." A familiar expression, and suited to our capacity, and spoken to prevent a further ground of mistrust; much like to that of God, when he was to send the plague upon Egypt:

"The blood, saith God, [of the Lamb,] shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt" (Exo 12:13).

"And I will look upon it that I may remember." Not that God is forgetful, "He is ever mindful of his covenant." But such expressions are used to shew and persuade us that the whole heart and delight of God is in it. "That I may remember the everlasting covenant." This word covenant is also the sixth repetition thereof; my covenant, the covenant, a covenant, and the everlasting covenant. O how fain would God beat it into the heads of the world, that he hath for men a covenant of grace.

"The everlasting covenant." Because the parties on both sides are faithful, perfect, and true; the Father being the one, and the Son of his love the other; for this covenant, as I said before, is not a compact and agreement betwixt God and the world, but his Son, as his gift to men, is set for them to Godward (Zech 9:11). So that what conditions there

are, they are perfectly found in Christ, by whose blood the covenant is sealed and established, and indeed becomes everlasting, hence it is called "the blood of the everlasting covenant" (Heb 13:20). And again, the New Testament is said to be in this blood. Besides, the promises are all in Christ, I mean the promises of this covenant; in him they are yea, and in him amen, to the glory of God the Father: now they being all in him, and yea and amen no where else, the covenant itself must needs be of pure grace and mercy, and the bow in the cloud, not qualifications in us, [but] the proper token of this covenant.

Ver. 17. "And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

Behold a repetition of all things that were essential either to the covenant itself, or to our faith therein, the making of the covenant, the looking on the covenant, and the token of the covenant; how often are they mentioned, that we might be more fully convinced of the unchangeable nature of it. As Joseph said unto Pharaoh, "For that the dream was doubled unto Pharaoh twice, it is because the thing is established by God" (Gen 41:32).

"And God said unto Noah." Where God loveth, he delighteth to apply himself to such, in a more than general way; he singleth out the person, Noah, Abraham, and the like. "I know thee by name," saith he to Moses, and "thou hast found grace in my sight."

"This is the token of the covenant." It still wants beating into people's heads, where they should look for the covenant itself, to wit, the throne which the rainbow compasseth round about; for that is the token of the presence of the Messias, and thither we are to look for salvation from all plagues, and from all the judgments that are due to sin: The Lord for Christ's sake forgave you, this is the token of the covenant.

"Of the covenant which I have established."

This word "I," as also hinted before, doth intimate that this covenant is the covenant of grace and mercy, for a covenant of works cannot be established; that is, settled between God and men, before both parties have either by sureties, or performance ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other; but to be so established, as to give us the fruits thereof, that must be the effects of his being well pleased with the conditions of those concerned in the making thereof. But that is not the world, but the Son of God, and therefore it is called his covenant, and he "as given to us of God," is so reckoned our condition and worth (Zech 9:11).

"Which I have established." To wit, upon better promises than duties purely commanded, or than the obedience of all the angels in heaven. I have established it in the truth and faithfulness, in the merit and worth of the blood of my Son, of whom the rainbow that you see in the cloud is a token.

Ver. 18. "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan."

By these words Moses is returned again to the history of Noah. "And the sons of Noah that went forth of the ark." If these words, "that went forth of the ark," bear the emphasis of this part of the verse, then it may seem that Noah had more children than these; but they were not accounted of; for they being ungodly, as the rest of the world, they perished with them in their ungodliness. These only went in, and came out of the ark with him;[39] to wit,

"Shem, and Ham, and Japheth." The names thus placed are not according to their birth; for Japheth was the elder, Ham the younger, and Shem the middlemost of the two.

Shem therefore takes the place, because of his eminency in godliness (9:24); also, because from him went the line up to Christ (10:2). For which cause also the family of the sons of Judah, though he was but the fourth son of Israel, was reckoned before the family of Reuben, Jacob's first born; or before the rest of the sons of his brethren (1 Chron 2:3). Sometimes persons take their place in genealogy, from the fore-sight of the mightiness of their offspring. Thus was Ephraim placed before Manasseh; for "truly [said Jacob] his younger brother shall be greater than he" (Gen 43:17-20). And he set Ephraim before Manasseh.

Ham is the next in order; not for the sake of his birthright, or because he was much, if anything, now for godliness; but for that he was the next to be eminent in his offspring, for opposing and fighting against the same.

Shem and Ham therefore the two heads, or chief, from whence sprang good and evil men, by way of eminency. "Ham is the father of Canaan," or of the Canaanites, the people of God's curse, whom the sons of Shem who afterwards sprang from Abraham, Isaac, and Jacob, were to cut off from the earth, for their most high abominations.

Japheth comes in, in the first place, as one that at present was least concerned either in the mercy or displeasure of God; being neither, in his offspring, to be devoutly religious, nor yet incorrigibly wicked, though afterwards he was to be persuaded to dwell in the tents of Shem.

Ver. 19. "These are the three sons of Noah; and of them was the whole earth overspread."

Thus though Noah's beginning was small, his latter end did greatly increase.

Ver. 20, 21. "And Noah began to be an husbandman, and he planted a vineyard:—And he drank of the wine, and was drunken; and he was uncovered within his tent."

This is the blot in this good man's scutcheon; and a strange blot it is, that such an one as Noah should be thus overtaken with evil! One would have thought that Moses should now have began with a relation of some eminent virtues, and honourable actions of Noah, since now he was saved from the death that overtook the whole world, and was delivered, both he and his children, to possess the whole earth himself. Indeed, he stepped from the earth to the altar; as Israel of old did sing on the shore of the red Sea: But, as they, he soon forgat; he rendered evil to God for good.[40] Neither is Noah alone in this matter: Lot also being delivered from that fire from heaven that burnt up Sodom and Gomorrah, falls soon after into lewdness with the children of his body, and begetteth his own two daughters with child (Gen 19:30-36).

Gideon also, after he was delivered out of the hands of his enemies, took that very gold which God had given him, as the spoil of them that hated him, and made himself idols therewith (Judg 8:24-27). What shall I say of David? and of Solomon also, who after he had been twenty years at work for the service of the true God, both in building and preparing for his worship, and in writing of Proverbs by divine inspiration; did, after this, make temples for idols; yea, almost for the gods of all countries? Yea, he did it when he was old, when he should have been preparing for his grave, and for eternity. "It came to pass, when Solomon was old, that his wives turned away his heart after other gods:—For Solomon went after Ashtoreth, the goddess of the Zidonians; and after Milcom, the abomination of the Ammonites.—He did also build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods" (1 Kings 11:4-8).

All these sins were sins against mercies; yea, and doubtless against covenants, and the most solemn resolutions to the contrary. For who can imagine, but that when Noah was tossed with the flood, and Lot within the scent and smell of the fire and brimstone that burnt down Sodom, with his sons, and his daughters; and Gideon, when so fiercely engaged with so great an enemy, and delivered by so strange a hand; should in the most solemn manner both promise and vow to God. But behold! now they in truth are delivered and saved, they recompense all with sin. Lord, what is man! "How—abominable and filthy is man, which drinketh iniquity like water" (Job 15:16). Let these things learn us to cease from man, "whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa 2:22). Indeed, it is a vain thing to build our faith upon the most godly man in the world, because he is subject to err; yea, far better than He, was so.

If Noah, and Lot, and Gideon, and David, and Solomon, who wanted not matter from arguments, and that of the strongest kind; as arguments that are drawn from mercy and goodness be, to engage to holiness, and the fear of God; yet after all, did so foully fall, as we see: let us admire grace, that any stand; let the strongest fear, lest he fearfully fall; and let no man but Jesus Christ himself be the absolute platform and pattern of

faith and holiness. As the prophet saith, "Let us cease from man." But to return:
"And Noah began to be an husbandman." This trade he took up for want of better employment; or rather, in mine opinion, from some liberty he took to himself, to be remiss in his care and work, as a preacher. For seeing the church was now at rest, and having the world before them, they still retaining outward sobriety, poor Noah, good man, now might think with himself, "I need not now be so diligent, watchful and painful in my ministry as formerly; the church is but small, without opposition, and also well settled in the truth; I may now take to myself a little time to tamper with worldly things." So he makes an essay upon husbandry. "He began to be an husbandman." Ha, Noah! it was better with thee when thou wast better employed! Yea, it was better with thee, when a world of ungodly men set themselves against thee! Yea, when every day thy life was in danger to be destroyed by the giants, against whom thou wast a preacher above a hundred years! For then thou didst walk with God; Then thou wast better than all the world; but now thou art in the relapse!
Hence note, That though the days of affliction, of temptation and distress, are harsh to flesh and blood; yet they are not half so dangerous as are the days of peace and liberty. Wherefore Moses pre-admonished Israel, That when they had received the land of Canaan, and had herds, and silver and gold in abundance, that then their heart be not lifted up to forget the Lord their God. Jesurun kicked when he was fat. O! When provender pricks[41] us, we are apt to be as the horse or mule, that is without understanding (Deu 8:10-15).
"He planted a vineyard: and he drank of the wine, and was drunken." Although in the course of godliness, many men have but a speculative knowledge of things; yet it is not so in the ways of this world and sin, the practical part of these things are lived in by all the world. They are sinners indeed, "He drank of the wine."
"He drank of the wine, and was drunken." The Holy Ghost, when it hath to do with sin, it loveth to give it its own name: drunkenness must be drunkenness, murder must be murder, and adultery must bear its own name. Nay, it is neither the goodness of the man, nor his being in favour with God, that will cause him to lessen or mince his sin. Noah was drunken; Lot lay with his daughters; David killed Uriah; Peter cursed and swore in the garden, and also dissembled at Antioch. But this is not recorded, to the intent that the name of these godly should rot or stink: but to shew, that the best men are nothing without grace; and, "that he that standeth, should not be high minded, but fear." Yea, they are also recorded, for the support of the tempted, who when they are fallen, are oft raised up by considering the infirmities of others. "Whatsoever things were written aforetime were written for our learning, that we through patience, and comfort of the scriptures might have hope" (Rom 15:4).
"And he was uncovered within his tent." That is, he lay like a drunken man, that regarded not who saw his shame. Hence note, how beastly a sin drunkenness is; it bereaveth a man of consideration, and civil behaviour; it makes him as brutish and shameless as a beast; yea, it discovereth his nakedness to all that behold.
"And he was uncovered." That is, lay naked, Behold ye now, that a little of the fruit of the vine, lays gravity, grey hairs, and a man that for hundreds of years was a lover of faith, holiness, goodness, sobriety, and all righteousness; shamelessly, as the object to the eye of the wicked, with his nakedness in his tent.
"He was uncovered within his tent." The best place of retirement he had, but it could not hide him from the eye of the ungodly; it is not therefore thy secret chamber, nor thy lurking in holes, that will hide thee from the eye of the reproacher: nothing can do this but righteousness, goodness, sobriety and faithfulness to God; this will hide thee; these

are the garments, which, if they be on thee, will keep thee, that the shame of thy nakedness do not appear (Rev 16:15).
Ver. 22. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without."
Ham was the unsanctified one, the father of the children of the curse of God. He saw the nakedness of his father, and he blazed abroad the matter. Hence note, That the wicked and ungodly man, is he that doth watch for the infirmities of the godly: as David says, They watched for my halting. Indeed, they know not else how to justify their own ungodliness; but this, instead of excusing them of their wickedness, doth but justify the word against them; for by this they prove themselves graceless, and men that watch for iniquity. "Let them not say in their hears [said David] Ah! so would we have it" (Psa 35:25). Ammon said, "Aha! against the sanctuary when it was profaned; and against the land of Israel when it was desolate, and against the house of Judah when it went into captivity" (Eze 25:3). The enmity that is in the hearts of ungodly men, will not suffer them to do otherwise; when they see evil befall the saint, they rejoice and skip for joy (Eze 26:2; 36:2).
"He saw the nakedness of his father." Hence note, That saints can rarely slip, but the eyes of the Canaanites will see them. This should make us walk in the world with jealous eyes, with eyes that look round about, not only to what we are and do, but also, how what we do is[42] resented in the world (Gen 13:7). Abraham was good at this, and so was Isaac and Jacob (34:30); for they tendered more the honour and glory of God, than they minded their own concerns.
"He saw the nakedness of his father." Who was the nearest and dearest relation he had in the world; yet neither relation nor kin, nor all the good that his father had done him, could keep his polluted lips from declaring his father's follies, but out they must go; the sin of his own defiled heart must take place of the fifth commandment, and must rather solace itself in rejoicing in his father's iniquity, than in covering his father's nakedness. Wicked men regard not kindred; and no marvel, for they love not godliness. He that loveth not God, loveth not his brother, or father: nay, he "wrongeth his own soul" (Pro 8:36).
"And told his two brethren without." He told them, that is, mockingly, reflecting not only upon Noah but also upon his brethren; to all of whom himself was far inferior, both as to grace and humanity.
Ver. 23. "And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness."
Shem and Japheth did it: This is recorded for the renown of these, as the action of Ham is for his perpetual infamy.
They "took a garment, and went backward, and covered their father, and saw not his nakedness." Love will attempt to do that with difficulty, that it cannot accomplish otherwise. I think it might be from this action, that the wise man gathereth his proverb from. "Hatred stirreth up strifes; but love covereth all sins" (Pro 10:12). Indeed, Ham would fain have made variance between his father and his brethren, by presenting the folly of the one, to the shame and provocation of the other. But Shem, and his brother Japheth, they took the course to prevent it; they covered their father's nakedness.
Ver. 24. "And Noah awoke from his wine, and knew what his younger son had done unto him."
By these words more is implied than expressed; for this awaking of Noah, not only informeth us of natural awaking from sleep, but of his spiritual awaking from his sin. He

awoke from his wine. As "Ely said to Hannah, How long wilt thou be drunken? Put away thy wine from thee" (1 Sam 1:14). By which words he exhorteth to repentance. It is said of Nabal, That his wine went from him, as many men's sins forsake them, because they are decayed, and want strength and opportunity to perform them. Now this may be done, where the heart remaineth yet unsanctified: but Noah awoke from his wine, put it away, or, repented him of the evil of his doing. "A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Pro 24:16). Wherefore they have cause to say to all the Hams in the world, "Rejoice not against me, O mine enemy: when I fall, I shall arise" (Micah 7:8); but your fall, is a fall into mischief.

"He knew what his younger son had done unto him." Whether this was by revelation from heaven, or through the information of Japheth and Shem, I determine not; but so it was, that the good man had understanding thereof: which might be requisite upon a double account; not only that he might now be ashamed thereof; but take notice, that he had caused the enemies of God to reproach; for this sinks deep into a good man's heart, and afflicteth him so much the more.

Ver. 25. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."

By these words one would think that Canaan, the grand-child of Noah, was the first that discovered his nakedness; but of this I am uncertain: I rather think that Noah, in a spirit of prophecy, determined the destruction of Ham's posterity, from the prodigiousness of his wicked action, and of his name, which signifieth indignation, or heat; for names of old were ofttimes given according to the nature and destiny of the persons concerned. " Is not he rightly called Jacob?" (Gen 27:36). And again, "As his name is, so is he" (1 Sam 25:25). Besides, by this act did Ham declare himself void of the grace of God; for he that rejoiceth in iniquity, or that maketh a mock, as being secretly pleased with or at the infirmities of the godly, he is declared already, by the Spirit of God, to be nothing (1 Cor 13).

"A servant of servants shall he be unto his brethren." This was accomplished when Israel took the land of Canaan, and made the offspring of this same Ham, even so many as escaped the edge of the sword, to be captives and bondsmen, and tributers unto them.

Hence note, that the censures of good men are dreadful, and not lightly to be passed over, whether they prophesy of evil or good; because they speak in judgment, and according to the tenor of the word of God.

Ver. 26. "And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant."

Shem seems by this to be the first in that action of love to his father: and that Japheth did help through his persuasion; for Shem is blessed in a special manner, and Canaan is made his servant.

Hence note, That forwardness in things that are good, is a blessed sign that the Lord is our God: Blessed be the Lord God of Shem. It is said of Hananiah, That "he was a faithful man, and feared God above many" (Neh 7:2). Now such men are provocations to good, as I doubt not but Shem's was to Japheth: As Paul saith of some, "Your zeal hath provoked very many" (2 Cor 9:2).

Ver. 27. "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In the margin, it is "God shall persuade": And it looks like a confirmation of what I said before, and is a prophecy of that requital of love that God should one day give his posterity, for his kindness to Noah his father. As if Noah had said, "Well, Japheth, thou wast soon persuaded by Shem to shew kindness to me thy father, and the Lord shall

hereafter persuade thy posterity to trust in the God of Shem."
"God shall enlarge." This may respect liberty of soul, or how great the church of the Gentiles should be; for Japheth was the father of the Gentiles (Gen 10:5).
If it respect the fist, then it shows that sin is as fetters and chains that holds souls in captivity and thraldom. And hence, when Christ doth come in the gospel, it is "to preach deliverance to the captives,—and to set at liberty them that are bruised" (Luke 4:18).
"God shall persuade." That is, God shall enlarge him by persuasion; for the gospel knows no other compulsion, but to force by argumentation. Them therefore that God brings into the tents, or churches of Christ, they by the gospel are enlarged form the bondage and thraldom of the devil, and persuaded also to embrace his grace to salvation.
Ver. 28. "And Noah lived after the flood three hundred and fifty years."
He lived therefore to see Abraham fifty and eight years old: He lived also to see the foundation of Babel laid; nay, the top stone thereof: and also the confusion of tongues. He lived to see of the fruit of his loins, mighty kings and princes. But in all this time he lived not to do one work that the Holy Ghost thought worthy to record for the savour of his name, or the edification and benefit of his church, save only, That he died at nine hundred and fifty years; so great a breach did this drunkenness make upon his spirit.
Ver. 29. "So all the days of Noah were nine hundred and fifty years: and he died."

CHAPTER X.

Ver. 1. "Now these are the generations of the sons of Noah, Shem,
Ham, and Japheth: and unto them were sons born after the flood."

Having thus passed over the flood, with what Noah and his sons did after; we now come to the second plantation of the world, to wit, by the three sons of Noah; for by these three was the world replenished after the flood. Shem was the father of the Jews; Ham the father of the Canaanites; and Japheth, the father of the Gentiles. So then, of Shem came the then present visible church; of Ham the opposers and enemies of it; but of Japheth came those that should be received into the church afterwards; as also abundance of the haters of the Lord.
Ver. 2. "The sons of Japheth; Gomer, and Magog, and Madai, and
Javan, and Tubal, and Meshech, and Tiras."

Gomer, a consumer; Magog, covering, or melting; Madai, measuring, or judging; Javan, making sad; Tubal, born, brought, or worldly; Meshech, prolonging; Tiras, a destroyer; these are the English of their names.
Gomer, and Magog, and Meshech, and Tubal, are the great persecutors of the church in the latter days (Eze 38:2). They shall be persecuted then by consumers, melters, and men of this world (Rev 20:8). Madai, and Javan, (as some say,) were the fathers of the Medes and Greeks. These therefore did sometimes help, and not always hinder the church.
Ver. 3, 4. "And the sons of Gomer; Askenaz, and Riphath, and Togarmah.
And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim."

Riphath, medicine, or release; Elishah, the Lamb of God; Dodanim, beloved. Either these names were given them by way of prophecy; implying, that of their seed should arise many Gentile churches; or to show us, that when men, as their fathers, have left or lost the power of godliness, yet something of the notion they may yet retain (Isa 60:9)
.

Ver. 5. "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations."
But this must be understood to be after the building of, and confusion at Babel; for before they had all but one tongue; and besides, they kept all together (11:1,2).
Ver. 6. "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan."

Cush, black. Of Ham and Mizraim came the Ethiopians, or blackamoor (Psa 105:23): The land of Ham was the country about Egypt; wherefore Israel was first afflicted by them.

Ver. 7. "And the sons of Cush; Seba and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba and Dedan."

Seba and Sheba, sometimes look well upon the church; but when they did not, God gave them for her ransom (Psa 72:10; Isa 43:3).
Ver. 8. "And Cush begat Nimrod: [or the rebellious one;] he began to be a mighty one in the earth."
The begetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghost as a blot upon Cush for ever; for when men would vilify, they used to say, Thou art the son of the rebellious, the son of a murderer. So again, He that begetteth Solomon's fool, (or, wicked one) he begetteth him to his own shame (Prov 17:21).
"Cush begat Nimrod." So then, the curse came betimes upon the sons of Ham; for he was the father of Cush. For the curse, as it were, begins in rebellion, and a rebellious one was Nimrod, both by name and nature.
"He began to be a mighty one in the earth." I am apt to think he was the first that in this new world sought after absolute monarchy.
"He began to be a mighty one in the earth," (or, among the children of men). I suppose him to be a giant; not only in person, but in disposition; and so, through the pride of his countenance, did scorn that others, or any, should be his equal; nay, could not be content, till all made obeisance to him. He therefore would needs be the author and master of what religion he pleased; and would also subject the rest of his brethren thereto, by what ways his lusts thought best. Wherefore here began a fresh persecution. THAT sin therefore which the other world was drowned for was again revived by this cursed man, even to lord it over the sons of God, and to enforce idolatry and superstition upon them; and hence he is called "the mighty hunter."
Ver. 9. "He was a mighty hunter before the LORD: wherefore it is said, even as Nimrod the mighty hunter before the LORD."
He was a mighty hunter. That is, a persecutor: Wherefore Saul's persecuting of David is compared to hunting (1 Sam 26:20): and so is the persecution of others (Lam 4:18). They hunt every man his brother with a net (Micah 7:2): and it may well be compared thereto; of the dog or lion that hunteth, is void of bowels and pity; and if they can but satisfy their doggish and lionish nature, they care neither for innocence, nor goodness, nor life of that they pursue (1 Sam 24:11). The life, the blood, the extirpation of the contrary party, is the end of their course of hunting (Eze 13:18,22).[43]
"He was a mighty hunter." As it is said of Jabin, "He mightily oppressed Israel twenty years"; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a mighty hunter. Wherefore the children of blessed Shem, by this monster, had sore affliction (Judg 4:2,3). Noah therefore lived to see Nimrod, the

mighty one, make havock of the children of his bowels, to his no little grief and compunction of spirit.

"He was a mighty hunter before the LORD"; or, in the presence of the Lord; or, in defiance to him. This shows, That the hand of God was stretched forth against his work; as also it was against Jeroboam's, by that man of God that from Judah went down to prophesy against him; but he abode obdurate and hard; he regarded not the Lord, nor the operation of his hands (1 Kings 13:1-3). As he also saith in another place of the cursed brood of Antichrist, "When they fall upon the sword, they shall not be wounded" (Joel 2:8). Let them do things never so much against the plain text, they feel not the wounds of conscience; but this is a sore judgment, and that under which this hunter was; and therefore the presence and hand of God would not break him off, nor hinder his hunting of souls. But even before the face of the keeper of the godly, would Nimrod, the rebel, hunt for their precious life to destroy it.

Wherefore it is said, even as Nimrod, the mighty hunter, before the Lord. These words, as it seems, was the proverb that went of him among the godly in after generations; for he had so left his marks in the sides of the church, that she could not quickly forget him. Wherefore, when at any time there arose another that showed cruelty to the ways of God, he was presently compared to Nimrod, that "hunted before the Lord." Nimrod therefore was rebellious to a proverb: And as it is said of Ahab, so might it be said of him, "There was none like" Nimrod, "which did sell himself to work wickedness in the sight of, [or, before] the LORD" (1 Kings 21:25).[44]

Ver. 10. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

By these words, as I suppose, are those in the chapter that followeth expounded: Where it says, "Let us build us a city, and a tower"; for this work was chiefly the invention of Nimrod, who, with his wicked council, contrived this work; and as one that had made himself head of the people, he enjoined them to set to the work.

"And the beginning of his kingdom was Babel." Babel therefore was the first great seat of oppressors after the flood; whose situation was in the land of Shinar, in that land which is now called Babylon. By this we may also gather, by whom our mystical Babel was builded; to wit, by those that rebelled (as Nimrod) from the simplicity of the gospel of Christ; for the builders, especially the chief, have a semblance one of another. It was even such as came of the seed of the godly, as these did of blessed Noah; who, in time, apostatizing from the word, and desiring mastership over their brethren; they, as lords, fomented their own conceptions, and then enjoined the people to build. As Rehoboam forsook the counsel of the ancients, that stood before his father Solomon; so these have forsaken the counsel of the old men, the apostles that stood before Jesus Christ; and hearkening to the counsel of a younger sort of wanters of their grace and wisdom, they imagine and build a Babel.[45]

Ver. 11, 12. "Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh, and Calah: The same is a great city."

Nimrod having began to exalt himself; others, that were big with desires of ostentation, did soon follow his example, making themselves captains and heads of the people, and built them strong holds for the supportation of their glory. But they did it, as I said, by Nimrod's example; wherefore it is said they went "out of that land." Just thus it was at the beginning of mystical Babel: First the tyranny began at Babel itself, where the usurper was seen to sit in his glory, before whose face the world did tremble. Now other inferior persons, inferior, I say, in power, but not in pride, having desire to be lords,

as Nimrod himself, they will also go build them cities; by which means Nimrod's invention could not be kept at Rome, but hath spread itself in many and mighty kingdoms.[46]

"Out of that land went forth Asshur, and builded Nineveh," &c. Asshur seems to be the second son of Shem (v 22). A fit resemblance of those persons that have come from mystical Babel, to build their Ninevehs, and Rehoboths, and Calnehs, in all lands. Still they have pretended religion. That they had their orders from the apostolical see. That they were the true sons of Shem, or disciples of Christ. But the seeing Christian should remember, that some of the children of Shem were in Babel with rebellious Nimrod. That instead of learning humility of their father, through the pride and rebellion of their own vain-glorious fancies, they learned wickedness and rebellion of cursed and prodigious Nimrod.

Hence note, that what cities, that is, churches soever have been builded by persons that have come from Romish Babel, those builders and cities are to be suspected for such as had their founder and foundation from Babel itself. Wherefore let Israel say, " Asshur shall not save us" (Hosea 14:3), for he shall not save himself (Num 24:24); but as the star of Jacob ariseth, he shall fade and perish for ever. So perish all the builders and building that hath had its pattern from mystical Babel, unless a miracle of grace prevents.

It was Asshur that carried away the ten tribes (Ezra 4:2); it is Asshur that joineth with the enemies of the church (Psa 83:8); it is Asshur that with others upholds the great mart of the nations (Eze 27:23). Wherefore Asshur and all his company, must at last go down into their pit (Eze 32:22).

So then, let Augustine the monk, come from Rome into England, and let him build his Nineveh here; let others go also into other countries, and build their Resens and Calahs there; these are all but brats of Babel, and their end shall be, That they perish for ever. John saw it, and the cities, that is, the churches of the nations, or the national churches, fell; and great Babylon, their inventor and founder, "came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath" (Rev 16:19).

Ver. 13, 14. "And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, [out of whom came Philistim,] and Caphtorim."

Ludim, as I suppose, may be the same with Lubim that came up with the Egyptians and Ethiopians against Israel (2 Chron 12:3; 16:8), of whose cruelty Nahum complains; where he saith, They also helped Nineveh against the children of God (3:9). The rest of them were of the same disposition, especially the Philistine that came of Casluhim; for they, both in Saul and David's days, were implacable against the church and people of God; they were a giantish people, and trusted in their strength, and seldom overcome but when Israel went against them in the name of the Lord their God.

Ver. 15-18. "And Canaan begat Sidon his first born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites spread abroad."

These are the children of Canaan, the son of Ham, the accursed of the Lord. These did chiefly possess the land of Canaan before Israel went out of Egypt: they were a mighty giantish people, yet Israel must fight with them, notwithstanding they were, in comparison to these, but as the grasshopper.

Ver. 19. "And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even

unto Lasha."
They bordered therefore upon the Philistines on the one side (Gen 26:15,18,19); for Gerar and Gaza belonged to them, and they touched upon Sodom and Gomorrah, &c. on the other (Judg 16:1,21). They were placed therefore, by the judgment of God, between these two wicked and sinful people, that they might, as a punishment for their former sins, be infected with the sight and infection of their ungodly and monstrous abominations. They that "turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity" (Psa 125:5).
Ver. 20. "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations."
Ham had a mighty offspring; but the judgment of God was, That they should be wicked men, idolaters, persecutors, sinners with a high hand; such as God was resolved to number to the sword, both in this world, and that to come; I mean, for the generality of them.
Ver. 21. "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born."
The manner of style which the Holy Ghost here useth in his preamble to the genealogy of Shem, is worthy to be taken notice of; as that he is called, "the father of all the children of Eber," and "the brother of Japheth."
By his being called, "the father of all the children of Eber," we may suppose, that from Eber to Abraham, (by whom the reckoning of the genealogy was cut off from Eber, and entailed to the name of Abraham,) all the children of Eber were, as it were, the disciples of Shem, for he lived awhile after Abraham. His doctrine therefore they might profess, though possibly with some mixture of those inventions that came in among men afterwards; which I think were at the greatest about Abraham's time. Besides, he shews by this, that the other children of Shem, as Elam, Asshur, Lud and Aram, with Uz, Hul, Gether and Mash, went away with Nimrod, and the rest of that company, into idolatry, tyranny and other profaneness; so that only the line from Shem to Eber, and from thence to Abraham, &c. were the visible church in those days.
"The brother of Japheth." So he was of Ham, but because Ham was cut off for his wickedness to his father, therefore both Shem and Japheth did hold him in abomination, and would not own that relation that before was between them, especially in things pertaining to the kingdom of God, and of Christ: Wherefore the Holy Ghost also, in reckoning up the kindred of Shem, excludeth Ham the younger brother, and stops after he had mentioned Japheth: "The brother of Japheth the elder."
"Unto him were children born," unto Shem also. Unto him were children born: The Holy Ghost doth secretly here, as he did before in the generation of Seth, insinuate a wonder. For considering the godliness of Shem, and the ungodliness of Ham, and the multitude of his tyrannical brood, it is a wonder that there should such a thing as the offspring of Shem be found upon the face of the earth. For I am apt to think that Shem, with his posterity, did testify against the actions of Nimrod; as also against the children of Ham, in their wickedness and rebellion against the way of God; as may be hinted after. Wherefore he, with his seed, were in jeopardy, among that tumultuous generation. Yet God preserved him and his seed upon the face of the earth. For let the number and wickedness of men be never so great in the world, there must be also a church, by whose actions the ways of the wicked must be condemned.
Ver. 22. "The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."
These children were born unto Shem: The book of Chronicles mentions four more, as Uz, and Hul, and Gether, Meshech, or Mash; but these were the natural sons of Aram,

Shem being only their father's father.
Elam and Asshur, as also Lud and Aram, notwithstanding they were the sons of Shem, struck off, as I think, with Nimrod, and left their father, for the glory of Babel; yea, they had a province there in the days of Daniel (8:2). Wherefore great judgments are threatened against Elam; as, That Elam shall drink the cup of God's fury: That their bow shall be broken: That God would bring upon him the four winds (Jer 49:36). And, That there should be no nation whither the captives of Elam should not come: Yet God would save them in the latter days (v 39).
As for Lud although through the wickedness of his heart he forsook his father Shem, and so the true religion; yet a promise is made of his conversion, when God calls home the children of Japheth, and persuadeth them to dwell in the tents of Shem. "I will set a sign among them [saith God,] and I will send those that escape of them, unto the nations to Tarshish, Pul and Lud,—to Tubal and Javan, to the isles afar off, that have not heard my fame" (Isa 66:19). Yea, thus it shall be, although they were once the soldiers of the adversaries of the church, and bare the shield and helmet against her (Eze 27:10). Of Asshur I have spoken before. Aram became also an heathen, and dwelt among the mountains of the east: Out of him came Balaam the soothsayer that Balak sent for, to curse the children of Israel (Num 23:7).
In Arphaxad, though he was not the eldest, remained the line that went from Abraham to David; and from him to Jesus Christ (Luke 3:36).
Ver. 23. "And the children of Aram; Uz, and Hul, and Gether, and
Mash."

Uz went also off from Shem, but yet good men came from his loins; for Job himself was of that land (Job 1:1). Yet the wrath of God was threatened to go forth against them, because they had a hand in the persecution of the children of Israel, &c. (Jer 25:20; Lam 4:21).
Ver. 24, 25. "And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan."
This Eber was a very godly man, the next after Shem that vigorously stood up to maintain religion. Two things are entailed upon him to his everlasting honour: First, The children of God, even Abraham himself, was not ashamed to own himself one of this man's disciples, or followers; and hence he is called Abraham the Hebrew, or Ebrew (Gen 14:13). Joseph also will have it go there: I was stolen (said he) out of the land of the Hebrews (Gen 40:15). Nay, the Lord God himself, to show how he honoured this man's faith and life, doth style himself the God of his fathers, to wit, the God of the Hebrews, the Lord God of the Hebrews (Exo 3:18; 7:16; 9:1,13). Secondly, This was the man that kept that language with which Adam was created, and that in which God spake to the fathers of old, from being corrupted and confounded by the confusion of Babel; and therefore it is for ever called his, the Hebrew tongue (John 5:2; 19:13,20), the tongue in which Christ spake from heaven to and by Saul (Acts 21:40; 22:2; 26:14). This man therefore, was a stiff opposer of Nimrod; neither had he a hand in the building of Babel; for all that had, had their language confounded by that strange judgment of God.
"And unto Eber were born two sons: the name of the one was Peleg, [or Division,] for in his days was the earth divided; and his brother's name was Joktan." This division, in mine opinion, was not only that division that was made by the confusion of tongues, but a division also that was made among men by the blessed doctrine of God, which most

eminently rested in the bosom of Shem and Eber, neither of which had their hands in the monstrous work.[47] Wherefore, as Eber by abstaining kept entire the holy language; so Shem, to shew that he was clear from this sin also, is by the Holy Ghost called, "The father of all the children of Eber." Implying, that Eber and Shem did mightily labour to preserve a seed from the tyranny and pollution of Nimrod and Babel; and by that means made a division in the earth; unto whom because the rebels would not adhere, therefore did God the Lord smite them with confusion of tongues, and scatter them abroad upon the face of all the earth.

Ver. 26. "And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah." Here again he hath left the holy line, which is from Eber to Abraham, and makes a stop upon Joktan's genealogy, and so comes down to the building of Babel.

Ver. 27-30. "These therefore begat Joktan": He also begat "Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba; and Ophir, and Havilah, and Johab: All these were the sons of Joktan.—And their dwelling was from Mesha, as thou goes, unto Sephar a mount of the east."

Ver. 31. "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations."

Moses, as I said, by this relation, respecteth, and handleth chiefly those, or them persons, who were at first the planters of the world after the flood; leaving the church, or a relation of that, and its seed, to be discoursed after the building of Babel, unto the tenth verse of the next chapter. Hence methinks one might gather, that these above mentioned, whose genealogies are handled at large, as the families of Japheth, of Ham, and Joktan are, were both, in their persons and offsprings engaged (some few only excepted, who might adhere to Noah, Shem, and Eber) in that foul work, the building of Babel. Now that which inclineth me thus to think, it is because immediately after their thus being reckoned by Moses, even before he taketh up the genealogy of Shem, he bringeth in the building thereof; the which he not only mentioneth, but also enlargeth upon; yea, and also telleth of the cause of the stopping of that work, before he returneth to the church, and the line that went from Shem to Abraham.

Ver. 32. "These are the families of the sons of Noah after their generations, in their nations: and by these were the nations divided in the earth after the flood."

CHAPTER XI.

Ver. 1. "And the whole earth was of one language, and of one speech."

Moses having thus briefly passed through the genealogies of Japheth, Ham, and Joktan; in the next place he cometh to shew us their works which they had by this time engaged to do; and that was, to build a Babel, whose tower might reach to heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a short fore-speech, which consisteth of two branches. The first is, That now they had all one language or lip.[48] The other was, That they yet had kept themselves together, either resting or walking, as an army compact. An excellent resemblance of the state of the church, before she imagined to build her a Babel. For till then, however one might outstrip another in knowledge and love; yet so far as they obtained, their language or lip was but one. Having but one heart, and one soul, they with one mouth did glorify God, even the Father.

"And the whole earth was of one language." By these words therefore, we may conceive the reason why so great a judgment as that great wickedness, Babel, should be contrived, and endeavoured to be accomplished. The multitude was one. Not but that it is a blessed thing for the church to be one: as Christ saith, "My beloved is but one" (John 17:11). But here was an oneness, not only in the church, but in her mixing

with the world. The whole earth, among which, as I suppose, is included Noah, Shem, and others; who being overtopt by Nimrod, the mighty hunter, might company with him until he began to build Babel. Therefore it is said in the next verse, that they companied together from the east, to the land of Shinar.

Hence note, That the first and primitive churches were safe and secure, so long as they kept entire by themselves; but when once they admitted of a mixture, great Babel, as a judgment of God, was admitted to come into their mind.

Ver. 2. "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there."

By these words, we gather, that the first rest of Noah, and so the inhabiting of his posterity, was still eastward from Babylon, towards the sun rising.

But to gospelise: They journeyed from the east: and so consequently they turned their backs upon the rising of the sun. So did also the primitive church, in the day when she began to decline from her first and purest state. Indeed, so long as she kept close to the doctrine and discipline of the gospel, according to the word and commandment of the Lord Jesus, then she kept her face still towards the sun rising: According to the type in Ezekiel, who saith of the second and mystical temple, Her fore front, or face, did stand towards the east (47:1). Also he saith, when he saw the glory of God, how it came unto this temple, it came from the way of the east (43:2). Their journeying therefore from the east, was, their turning their backs upon the sun. And to us, in gospel times, it holdeth forth such a mystery as this: That their journey was thus recorded, to show they were now apostatized; for assuredly they had turned their back upon the glorious Sun of Righteousness, as upon that which shineth in the firmament of heaven.

"They found a plain in the land of Shinar." Shinar is the land of Babylon (Dan 1:2; Zech 5:11), as those scriptures in the margin declare.

"They found a plain." Or, place of fatness and plenty, as usually the plains are; and are, upon that account, great content to our flesh: This made Lot separate from Abraham, and choose to dwell with the sinners of Sodom; why, the country was a plain, and therefore fat and plentiful, even like the garden of the Lord, and the land of Egypt. Here therefore they made a stop; here they dwelt and continued together. A right resemblance of the degenerators' course in the days of general apostacy from the true apostolical doctrine, to the church of our Romish Babel. So long as the church endured hardship, and affliction, she was greatly preserved from revolts and backslidings; but after she had turned her face from the sun, and had found the plain of Shinar; that is, the fleshly contents that the pleasures, and profits, and honours of this world afford; she forgetting the word and order of God, was content, with Lot, to pitch towards Sodom; or, with the travellers in the text, to dwell in the land of Babel.

Ver. 3. "And they said one to another, Go to, let us make brick, and burn them thoroughly [and burn them to a burning]. And they had brick for stone, and slime had they for mortar."

Now they being filled with ease and plenty, they begin to lift up the horn, and to consult one with another what they were best to do: Whereupon, after some time of debate, they came to this conclusion, That they would go build a Babel.

"And they said one to another, Go to." This manner of phrase is often used in scripture; and is some times, as also here, used to show, That the thing intended, must come to pass, what opinion or contradiction to the contrary soever there be. It argueth that a judgment is made in the case, and proceedings shall be accordingly. Thus it is also to be taken in Judges 7:3; Ecclesiastes 2:1; Isaiah 5:5; James 5:1, &c. Wherefore it

shows, that these men had cast off the fear of God, and, like Israel in the days of the prophet Jeremiah, they resolved to follow their own imagination, let God or his judgments speak never so loud to the contrary. And so indeed he says of them at verse the sixth: "And this they begin to do: [saith God] and now nothing will be restrained from them."

This is all Mr. Bunyan hath writ of this EXPOSITION, as we perceive by the blank paper following the manuscript.[49]

FOOTNOTES:

[1]Although no mortal mind can by searching find out the Almighty to perfection, yet Bunyan's views of the Divine Being is an approach to perfection. It is worthy the pen of the most profound Christian philosopher.—Ed.

[2]The more extensive our inquiries are into the wonders of creation, the more deeply will our souls be humbled. The answer to the inquiry, "What is man?" can then, and only then, be made in the language of Isaiah, "Nothing—vanity—a drop of a bucket—the small dust of the balance," 40:15.—Ed.

[3]How sad, but true, is this type of many governments, especially of the olden times; the strong devour the weak—strong in person or by subtilty, or by combination. Should this earth ever be blessed with a Christian government, the governors will exclusively seek the welfare and happiness of the governed.—Ed.

[4]This is one of those beautiful discoveries which modern geology fully confirms. The earth is created, matured, prepared and fitted for him, before man is created. That modern popular work, "The Vestiges of Creation," elucidates the same fact from the phenomena of nature: but the philosopher who wrote that curious book little thought that these sublime truths were published more than a century and a half ago, by an unlettered mechanic, whose sole source of knowledge was his being deeply learned in the holy oracles. They discover in a few words that which defies centuries of philosophic researches of the most learned men. A wondrous book is God's Book!—Ed.

[5]In what pointed language are these solemn warnings put. Reader, in the sight of god, let the heart-searching inquiry of the apostle's be yours; Lord, is it I?

[6]Bunyan beautifully illustrates this view of divine truth in his controversy with Edward Fowler, Bishop of Gloucester. See "The Defence of the Doctrine of Justification by Faith in Jesus Christ."—Ed.

[7]Christian, you are specially cautioned to "beware of the flatterer." The Pilgrim's Christian and Hopeful forgot the caution, and "a man black of flesh but covered with a very light robe, caught them in his net, and they were chastised sore."—Ed.

[8]Much allowance must be made for the state of female education in Bunyan's days. Every effort was made to keep women in subordination—a mere drudging, stocking mending help meet for man. Now we feel that the more highly she is cultivated, the more valuable help she becomes, and that in intellect she is on a perfect equality with man.—Ed.

[9] "And sensed." Not now used as a verb. The meaning is, that Eve, instead of instantly rejecting the temptation, because contrary to God's command, she reasoned upon it, and sought counsel of her carnal senses.—Ed.

[10]This passage would have done honour to Bishop Taylor, or any one of our best English writers. How blessed are we, if our eyes have been thus painfully opened to see and feel the awful state into which sin plunges us.—Ed.

[11]How solemn are these awful facts, and how impressively does Bunyan fix them on our hears. As Adam and Eve attempted to hide their guilt and themselves by fig-leaves and bushes, so does man now endeavour to screen his guilt from the omniscient eye of

God by refuges of lies, which, like the miserable fig-leaf apron, will be burnt up by the presence of God. Oh, sinner! seek shelter in the robe of the Redeemer's righteousness; the presence of your God will add to its lustre, and make it shine brighter and brighter. —Ed.

[12]The remaining words of this alarming verse are very striking, "Though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." Oh, sinner! whither can you flee from the punishment of sin, but to the Saviour's bosom? Leave your sins and fly to him; that almighty eternal refuge is open night and day.—Ed.

[13]How art thou fallen, oh Adam! thus to lay the blame of thy sin upon God,—"the woman whom thou gavest me," she tempted me. Well does Bunyan term these defences—pitiful fumbling speeches, faulteringly made. How would the glorified spirits of Adam and Aaron embrace him, when he entered heaven, for such honest dealing. —Ed.

[14]A decided Christian cannot obey human laws affecting divine worship. All such are of Antichrist; "Ye cannot obey God and mammon." God requires an undivided allegiance.—Ed.

[15]Genevan or Puritan version.

[16]Many are the anxieties, sorrows, and pains, that females undergo, from which man is comparatively exempt. How tenderly then ought they to be cherished.—Ed.

[17]Most married men find this to be an exceedingly difficult duty. There are few Eves but whose dominant passion is to rule a husband. Perhaps the only way to govern a wife is to lead her to think that she rules, while in fact she is ruled. One of the late Abraham Booth's maxims to young ministers, was, If you would rule in your church, so act as to allow them to think that they rule you.—Ed.

[18] "By themselves." This does not mean without human company, but "without divine aid," without the sanction and presence of God.—Ed.

[19]There is no error more universal, nor more fatal, than that which Bunyan here, as well as in other of his treatises, so admirably elucidates and explodes. No sooner does a poor sinner feel the necessity of flying from the wrath to come, than Satan suggests that some good works must be pleaded, instead of casting the soul, burthened with sin, upon the compassion of the Lord, and pleading for unconditional mercy. Good works must flow from, but cannot be any cause of grace.—Ed.

[20]Adversaries to Christ and his church, although professing to be Christians; worshipping according to "the traditions of men," and putting the saints into wretched prisons, and to a frightful death. An awful state of self-delusion; how Cain-like!—Ed.

[21]If it be asked, Why take your unregenerate children, and invite the ungodly, to the place of worship? Our answer is, THERE the Lord is pleased to meet with sinners—convince, convert, and purify them—giving them a good hope that their persons and services are accepted.—Ed.

[22]How awfully is this illustrated by acts of uniformity. If it be lawful to pass such acts, it must be requisite and a duty to enforce them. It was this that filled Europe with tears, and the saints with anguish, especially in Piedmont, France, and England. Mercifully, the tyrant Antichrist's power is curtailed.—Ed.

[23]How solemn are these injunctions, and how opposed to the violent conduct of mankind. A most appalling murder has been committed;—a virtuous and pious young man is brutally murdered by his only brother:—what is the divine judgment? If any man kill him, vengeance shall be taken on him sevenfold: set a mark upon him—drive him from the abodes of man—shut him up in a cage like a wild beast—but shed not his

blood.—Ed.
[24]When Bunyan was in prison, under sentence to be hung, all his thoughts were, not how to escape, but, how so to suffer as to glorify God; "I thought with myself if I should make a scrabbling shift to clamber up the ladder, yet I should either with quaking or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people for their timorousness. This, therefore, lay with great trouble upon me, for, methought, I was ashamed to die with a pale face and tottering knees for such a cause as this."—Grace Abounding, No. 334.—Ed.
[25]Bunyan has taken the meaning of all these Scripture names from the first table to the Genevan or Puritan version, vulgarly called "The Breeches Bible," as invaluable translation.—Ed.
[26]Bunyan, after suffering much, and witnessing the cruel havoc made with the church of God in his time, fell asleep in peace on the eve of the glorious revolution;—while many of his cotemporaries did, he did not "live to see it." He died August 31, 1688—as James the Second fled and lost his crown on the 11th of December following.—Ed.
[27] "And yet there is room." As in Christ, the ark of his church, so it was in Noah's ark. The best calculations, allowing eighteen inches to a cubit, show that the ark was capable of receiving many more than this selection from all the animals now known, together with their requisite provender. Dr. Hunter estimated the tonnage at 42,413 tons measurement.—Ed.
[28]How astonishing is the fact, that man dares to introduce his miserable inventions to deform the scriptural simplicity of divine worship; as if HE who make all things perfect, had, in this important institution, forgotten to direct the use of liturgies—organs—vestments—pomps and ceremonies. When will man, with child-like simplicity, follow gospel rules?—Ed.
[29]How mysterious are God's ways: some animals of every kind are saved, and all the rest destroyed. So throughout every age some animals have been treated with kindness, and others of the same species cruelly maltreated. Can those who stumble at the doctrine of election, account for this difference. Reason must submit with reverence to the voice of Christ; "What I do, thou knowest not NOW; but thou shalt know hereafter. "—Ed.
[30] "Item," a new article added; a caution or warning.—Ed.
[31]Every edition, but the first, has left out Noah's sons!! from the ark, while they all put in his sons' wives.—Ed.
[32]They perish in sight of a place of security which they cannot reach; they perish with the bitter remorse of having despised and rejected the means of escape, like the rich man in hell, whose torment was grievously augmented by the sight of Lazarus, afar off, in the bosom of Abraham.—Ed.
[33]Calmet says, "Apres que l'Arche eut fait le tour du monde pendant l'espace de six mois."—Supplement to Dictionary. He gives no authority for this improbable notion. —Ed.
[34] "A graceless clergy"!! So numerous as to cover the ground of our land!! How awful a fact—taking the name of God on polluted lips, and professing to teach what they do not comprehend. Men in a state of rebellion against heaven, calling upon others to submit to God's gospel. Solemn hypocrites, fearful will be your end.—Ed.
[35]This should prompt every professing Christian to self-examination—Am I of the raven class, or that of the dove? May my heart, while trembling at the thought that there are ravens in the church, appeal to the heart-searching God, "Lord, is it I?"—Ed.
[36]This may have suggested an idea to Bunyan in writing the second part of his

Pilgrim. In the battle between Great Heart and Giant Maul the sophist, after an hour's hard fighting, "they sat down to rest them, but Mr. Great Heart betook him to prayer. When they had rested them, and taken breath, they both fell to it again."—Ed.
[37]Instead of progressing to the meridian sunshine of Christianity, they have retrograded to a darker gloom than the twilight of Judaism. Still, some vestiges of knowledge remain—some idea of a future state, and of sacrifice for sin. Christian, how blessed art thou! How ought your light to shine among men, to the glory of your heavenly Father!—Ed.
[38] "The beginning," the foundation; that which is essential to the existence, as, "The fear of the Lord is the beginning of wisdom." Take away the fear of the Lord, and this heavenly wisdom ceaseth to exist.—Ed.
[39]That absurd jumble, called "The Koran," mentions a fourth son of Noah, named Kinan, who refused to enter the ark with his family, preferring to trust them on the top of a mountain, where they all perished. See the chapter entitled "Hod."—Ed.
[40]Faithful is the record of Holy Writ. No excuse is offered for the sin of this great patriarch. Grapes eaten from the vine, or after having been dried, are nutritious, like grain from the ear of corn; pressed out and fermented, they lose that nutriment—acquire a fiery force—mount to the brain—lead reason captive—and triumphs over decency: the most enlightened man becomes the savage.—Ed.
[41]To prick—to incite—to spur—to dress oneself for show; thus it was commonly used in Bunyan's time, but in this sense has become obsolete.—Ed.
[42]To resent—to consider as an injury or affront—to take ill.—Ed.
[43]How dreadfully was this exemplified in the cruelties perpetrated on the dissenters in the valleys of Piedmont, and on the English dissenters in the reign of Mary, of Elizabeth, and of the Stuarts.—Ed.
[44] "The hunting tribes of air and earth, Respect the brethren of their birth; The eagle pounces on the lamb; The wolf devours the fleecy dam; Even tiger fell, and sullen bear, Their likeness and their lineage spare. Man only mars this household plan, And turns the fierce pursuit on man; Since Nimrod, Cush's mighty son, At first the bloody game begun." Scott's Rokeby
[45]Great allowances might be made for Bunyan's severe language with respect to state interference in matters of faith and worship, because he so cruelly suffered by it in his own person. But had he escaped persecution, the same awful reflections are just and true. If a Christian monarchy robs, imprisons, and murders dissenters, surely a Mohammedan state may do the same to all those who refuse to curse Christ and bless Mahomet. Bunyan appears to consider that the great wickedness of man which caused the flood arose from the state interfering with faith and worship. This is certainly a fruitful source of those dreadful crimes, hypocrisy and persecution, but whether it was the cause of that awful event, the flood, or of that splendid absurdity, the tower of Babel, the reader must judge for himself.—Ed.
[46]First Rome, then the Greek and Russian church; then Henry the VIII and the church over which that lascivious monster was the supreme head; then the Lutheran church of Germany and Holland; and then…How admirably true is the genealogy of Antichrist as drawn out by Bunyan.—Ed.
[47] "That monstrous work," the attempting to build the tower of Babel.—Ed.
[48] "Language or lip." A lip, is also used for speech. In the figurative language, "of one lip," means that they all spoke one language; so in Job 11:2, literally, "a man of lips," is translated "a man full of talk."—Ed.
[49]That Bunyan intended to have continued this commentary there can be no doubt,

not only from the abrupt termination of his labours, and the blank paper following the manuscript, but from an observation he makes on the sabbath—the sabbath of years, the jubilee, &c., "of all which, more in their place, IF GOD PERMIT." See Genesis 2:3. —Ed.

***

A HOLY LIFE THE BEAUTY OF CHRISTIANITY: or, AN EXHORTATION TO CHRISTIANS TO BE HOLY. BY JOHN BUNYAN.

Holiness becometh thine house, O Lord, for ever.'—[Psalm 93:5]
London, by B. W., for Benj. Alsop, at the Angel and Bible, in the Poultrey. 1684.

THE EDITOR'S ADVERTISEMENT.

This is the most searching treatise that has ever fallen under our notice. It is an invaluable guide to those sincere Christians, who, under a sense of the infinite importance of the salvation of an immortal soul, and of the deceitfulness of their hearts, sigh and cry, "O Lord of hosts, that judgest righteously, that triest the reins (most secret thoughts) and the heart.' "Try MY reins and my heart.' for it is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.' He, in whose heart the Holy Spirit has raised the solemn inquiry, What must I do to be saved?' flies from his own estimate of himself, with distrust and fear, and appeals to an infallible and unerring scrutiny. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.' Reader, are you desirous of having your hopes of pardon, and of heaven, weighed in the unerring balances of the sanctuary; while you are yet in a state of probation? Meditate and ponder over this faithful little work. If accompanied by the Divine blessing, it will test your faith and practice in the crucible and by the fire of God's word. It is intended to turn your spirit inside out—to lay bare every insidious enemy that may have crept in and lie lurking in the walls of Mansoul. It exhibits sin in all its hideous deformity, stript of its masquerade and disguises; so that it appears, what it really is, the great enemy to human happiness. It is calculated to stir up our pure minds to incessant vigilance, lest we should wander upon tempting, but forbidden paths; and be caught by Giant Despair, to become the object of his cruelty in Doubting Castle.

This work was first published in 1684, in a pocket volume, comprising nine sheets duodecimo; but became so rare, as to have escaped the researches of Wilson, Whitefield, and other editors of the collected works of Mr. Bunyan,—until about the year 1780, when it was first re-published in an edition of his works, with notes, by Mason and Ryland. The evident object of this treatise was to aid Christian efforts, under the Divine blessing, in stemming the torrent of iniquity, which, like an awful flood, was overspreading this country. The moral and religious restraints, which the government under the Commonwealth had imposed, were dissolved by the accession of a debauched prince to the throne of England; a prince who was bribed, to injure or destroy the best interests of the country, by the voluptuous court of France. He had taken refuge there from the storm; and had been defiled and corrupted beyond ordinary conception. The king and his court were surrounded by pimps, panders, courtesans, and flatterers. The example of the court spread throughout the country—religion became a jest and laughing-stock; and those who were not to be cajoled out of their soul's eternal happiness—whose vital godliness preserved them in the midst of such

evil examples and allurements, were persecuted with unrelenting rigour. The virtuous Lord William Russel, and the illustrious Sydney, fell by the hands of the executioner: John Hampden was fined forty thousand pounds. The hand of God was stretched out. An awful pestilence carried off nearly seventy thousand of the inhabitants of London. In the following year, that rich and glorious city, with the cathedral—the churches—public buildings-and warehouses, replenished with merchandise—were reduced to ashes. The Dutch fleet sailed up the Thames and threatened destruction to our navy, and even to the government,—filling the court and country with terror. Still profligacy reigned in the court and country—a fearful persecution raged against all who refused to attend the church service. Thousands perished in prison, and multitudes were condemned to expatriate themselves. The timid and irresolute abandoned the faith,—desolation spread over the church of God. At this time, at imminent risk, John Bunyan not only fearlessly preached, but published his faithful Advice to Sufferers;' which was immediately followed by this important work, calling upon every one who named the name of Christ, 'at all hazards, to depart from iniquity.' They were words in season,' and were good,' like apples of gold in pictures of silver.' (Prov. 25:11)

The contrast in public manners must have been painfully felt by one, who had seen and enjoyed the general appearances, and doubtless many real proofs of piety, which prevailed under the protectorate of Cromwell. He was now called to witness the effects of open and avowed wickedness among governors and nobles, by which the fountains of iniquity were opened up, and a flood of immorality let loose upon all classes; demoralizing the nation, and distressing the church. It must have been difficult to form any thing like an accurate estimate of the number of those who abandoned their Christian profession. The immoral conduct of one bad man is more conspicuous than the unobtrusive holiness of ninety-nine good men; more especially, when a professor becomes profane. Thus Bunyan argues, 'One black sheep is quickly espied among five hundred white ones, and one mangey one will soon infect many. One also, among the saints, that is not clean, is a blemish to the rest, and as Solomon says, 'One sinner destroyeth much good.' p. 527. It is more congenial to our fallen nature to notice, and be grieved with, evil conduct, than it is to rejoice over that excellence which may cast the observer into the shade; besides the jaundiced fear that good works may arise from improper motives. These principles equally applied to the state of society under the Presbyterian government: but when the restoration to the old system took place, so vast a change passed over society, like a pestilence, 'that sin, through custom, became no sin. The superfluity of naughtiness,' says Bunyan, 'is at this day become no sin with many.' p. 509. 'There are a good many professors now in England that have nothing to distinguish them from the worst of men,' but their praying, reading, hearing of sermons, baptism, church fellowship, and breaking of bread. Separate them but from these, and every where else they are as black as others, even in their whole life and conversation.' p. 508. 'It is marvellous to me to see sin so high amidst the swarms of professors that are found in every corner of this land.' If the conduct of many professors were so vile, as there can be no doubt but that it was, how gross must have been that of the openly profane? It accounts for the wicked wit and raillery of Hudibras, when so many professors threw off the mask and gloried in their hypocrisy—Butler shut his eyes to the cruel sufferings of thousands who perished in jails, the martyrs to the sincerity of their faith and conduct. The falling away was indeed great; and Bunyan, with all earnestness, warns his readers that, 'To depart from iniquity is to shun those examples, those beastly examples to drunkenness—to whoredom—to swearing—to lying—to stealing—to sabbath-breaking—to pride—to covetousness—to deceit—to hypocrisy,

that in every corner of the country present themselves to men.' p. 517. 'O the fruits of repentance thick sown by preachers, come up but thinly! Where are they found? Confession of sin, shame for sin, amendment of life, restitution for cozening, cheating, defrauding, beguiling thy neighbour,—where shall these fruits of repentance be found? Repentance is the bitter pill, without the sound working of which, base and sinful humour rest unstirred, unpurged, undriven out of the soul.' p. 519.
'I would not be austere,' said Bunyan, 'but were wearing of gold, putting on of apparel, dressing up houses, decking of children, learning of compliments, boldness in women, lechery in men, wanton behaviour, lascivious words, and tempting carriages, signs of repentance; then I must say, the fruits of repentance swarm in our land.' 'The tables of God's book are turned upside down. Love, to their doctrine, is gone out of the country.' 'Love is gone, and now coveting, pinching, griping, and such things, are in fashion; now iniquity abounds instead of grace, in many that name the name of Christ.' p. 529, 520.
'Alas! alas! there is a company of half priests in the world; they dare not teach the people the whole counsel of God, because they would condemn themselves, and their manner of living in the world: where is that minister now to be found, that dare say to his people, walk as you have me for an example, or that dare say, what you see and hear to be in me, do, and the God of peace shall be with you.' p. 520. Such was the general character of the parish priests, after the black Bartholomew Act had driven the pious and godly ministers from the parish churches. It is almost a miracle that Bunyan escaped persecution for his plain dealing. We cannot wonder, that under such teachers, 'Christians learned to be proud one of another, to be covetous, to be treacherous, and false, to be cowardly in God's matters, to be remiss and negligent in christian duties, one of another.' p. 525. A scandal was thus brought upon religion. 'Upon this I write with a sigh; for never more than now. There is no place where the professors of religion are, that is free from offence and scandal. Iniquity is so entailed to religion, and baseness of life to the naming the name of Christ, that 'All places are full of vomit and filthiness.' 'Ah! Lord God, this is a lamentation, that a sore disease is got into the church of God.' p. 529. It was a period when a more awful plague raged as to morals and religion, than that which, about the same time, had ravaged London with temporal death—the plague of hypocrisy—of naming the name of Christ, and still living in sin. 'Hypocrisies are of that nature, that they spread themselves over the mind as the leprosy does over the body. It gets in the pulpit, in conference, in closets, in communion of saints, in faith, in love, in repentance, in zeal, in humility, in alms, in the prison, and in all duties, and makes the whole a loathsome stink in the nostrils of God.' p. 538 These licentious times, in which we live, are full of iniquity.' p. 539. 'They change one bad way for another, hopping, as the squirrel, from bough to bough, but not willing to forsake the tree,—from drunkards to be covetous, and from that to pride and lasciviousness—this is a grand deceit, common, and almost a disease epidemical among professors.' p. 532. 'The sins of our day are conspicuous and open as Sodom's were; pride and covetousness, loathing of the gospel, and contemning holiness, have covered the face of the nation.' p. 534. The infection had spread into the households of professors. 'Bless me, saith a servant, are those the religious people! Are these the servants of God, where iniquity is made so much of, and is so highly entertained! And now is his heart filled with prejudice against all religion, or else he turns hypocrite like his master and his mistress, wearing, as they, a cloak of religion to cover all abroad, while all naked and shameful at home.' p. 536. 'He looked for a house full of virtue, and behold nothing but spider-webs; fair and plausible abroad, but like the sow in the mire at home.' The immoral taint infected the young. '0! it is horrible to behold how

irreverently, how easily, and malapertly, children, yea, professing children, at this day, carry it to their parents; snapping and checking, curbing and rebuking of them, as if they had received a dispensation from God to dishonour and disobey parents.' p. 535.
'This day, a sea and deluge of iniquity has drowned those that have a form of godliness. Now immorality shall, with professors, be in fashion, be pleaded for, be loved and more esteemed than holiness; even those that have a form of godliness, hate the life and power thereof, yea, they despise them that are good.' p. 543.
This melancholy picture of vice and profligacy was drawn by one whose love of truth rendered him incapable of deceit or of exaggeration. It was published at the time, and was unanswered, because unanswerable. It was not painted from imagination by an ascetic; but from life by an enlightened observer—not by the poor preaching mechanic when incarcerated in a jail for his godliness; but when his painful sufferings were past—when his Pilgrim, produced by the folly of persecutors, had rendered him famous through Europe—when his extraordinary pulpit talents were matured and extensively known, so that thousands crowded to hear him preach—when his labours were sought in London and in the country—when his opportunities of observation had become extended far beyond most of his fellow-ministers. The tale is as true as it is full of painful interest. The causes of all this vice are perfectly apparent. Whenever a government abuses its powers by interfering with divine worship—by preferring one sect above all others; whether it be Presbyterian, Independent, or Episcopalian—such a requiring the things that are God's to be rendered unto Caesar, must be the prolific source of persecution, hypocrisy, and consequent immorality and profaneness. The impure process of immorality as checked by the rival labours of all the sects to promote vital godliness. Can we wonder that such a state of society was not long permitted to exist? In three troublous years from the publication of this book, the licentious monarch was swept away by death, not without suspicion of violence, and his besotted popish successor fled to die in exile. An enlightened monarch was placed upon the vacant throne, and persecution was deprived of its tiger claws and teeth by the act of toleration. However interesting to the christian historian, and humbling to human pride, the facts may be which are here disclosed; it was not the author's intention thus to entertain his readers. No; this invaluable tract has an object in view of far greater importance. It is an earnest, affectionate, but pungent appeal to all professors of every age, and nation, and sect, to the end of time. The admonition of the text is to you, my reader, and to me; whether we be rich or poor, ministers or ministered unto, it comes home equally to every heart, from the mightiest potentate through every grade of society to the poorest peasant. May the sound ever reverberate in our ears and be engraven upon our hearts, 'Let every one that nameth the name of Christ depart from iniquity.'
The analysis of this book exhibits—How solemn a thing it is to name the name of Christ, as the author and finisher of our faith—God manifest in the flesh, to bear the curse for us, and to work out our everlasting salvation. The hosts of heaven rejoice over the penitent sinner ransomed from the pit of wrath. Is it possible for the soul that has escaped eternal burnings—that has experienced the bitterness and exceeding sinfulness of sin—that has felt the misery of transgression—that has been brought up out of that deep and horrible pit—to backslide and plunge again into misery, with his eyes open to see the smoke of their torments ascending up before him? Is it possible that he should heedlessly enter the vortex, and be again drawn into wretchedness? Yes; it is alas too true. Well may the Lord, by his prophet, use these striking words, 'Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of

living waters, and hewed out broken cisterns, that can hold no water.' (Jer. 2:12,13) The extreme folly of such conduct would render the fact almost incredible, did we not too frequently witness it in others, and feel it in our own hearts. This volume places these facts plainly before us, and affectionately exhorts us to be watchful, and diligently to inquire into the causes of such evil, and the remedies which ought to be applied. It shews us the great varieties that are found in the tempers and qualities of God's children, in words calculated to make an indelible impression.

'But in this great house of God there will not only be golden and silver Christians, but wooden and earthly ones. And if any man purge himself from these [earthly ones], from their companies and vices, he shall be a vessel to honour, sanctified, and meet for the masters use, and prepared for every good work.' p. 518 Bunyan earnestly cautions his readers to constant watchfulness, 'for sin is one of the most quick and brisk things that are.' p. 515. And jealousy over ourselves, lest our hearts should deceive us. 'The young man in the gospel that cried to Christ to shew him the way to life, had some love to his salvation; but it was not a love that was strong as death, cruel as the grave, and hotter than coals of juniper.' (Song 8:6) It cost nothing—no self denial, no sacrifice. 'Such will love as long as mouth and tongue can wag' will pray and hear sermons, but will not cut off a darling lust; such deceive their own souls. Some are allured but not changed: 'There is some kind of musicalness in the word; when well handled and fingered by a skilful preacher,' it has a momentary influence; 'they hear thy words, but do them not.' (Eze. 33:30) Above all things, beware of hypocrisy, for when it once enters, it spreads over the soul, as the leprosy does over the body. p. 521. 'He is the same man, though he has got a new mouth. p. 532. 'Many that shew like saints abroad, yet act the part of devils when they are at home. Wicked professors are practical atheists. 'The dirty life of a professor lays stumbling blocks in the way of the blind.' p. 545. 'A professor that hath not forsaken his iniquity, is like one that comes out of the pest-house, among the whole, with his plaguey sores running upon him. This is the man that hath the breath of a dragon; he poisons the air round about him. This is the man that slays his children, his kinsmen, his friend, and himself. They are the devil's most stinking tail, with which he casts many a professor into carnal delights, with their filthy conversations.' p. 530. 'Oh! the millstone that God will shortly hang about your necks, when the time is come that you must be drowned in the sea and deluge of God's wrath.' p. 530. Rather than thus rush upon Jehovah's fiercest anger, 'Tell the world, if you will not depart from iniquity, that Christ and you are parted, and that you have left him to be embraced by them to whom iniquity is an abomination.' p. 530. Thus faithfully and affectionately did Bunyan deal with his hearers and readers. And he takes an occasion, now in his maturer years, to confirm the sentiments which he had formerly published in his 'Differences in Judgment about Water Baptism no Bar to Communion.' 'It is strange to see at this day how, notwithstanding, all the threatenings of God, men are wedded to their own opinions, beyond what the law of grace and love will admit. Here is a Presbyterian, here an Independent, here a Baptist, so joined each man to his own opinion, that they cannot have that communion one with another, as by the testament of the Lord Jesus they are commanded and enjoined.' 'To help thee in this, keep thine eye much upon thine own base self, be clothed with humility, and prefer thy brother before thyself; and know that Christianity lieth not in small matters, neither before God nor understanding men.' I have often said in my heart, what is the reason that some of the brethren should be so shy of holding communion with those, every whit as good, if not better than themselves? Is it because they think themselves unworthy of their holy fellowship? No, verily; it is because they exalt themselves.' p.538. He goes on to declare that the

difficulties which sin and Satan place in the way of the Christian pilgrim ought never to be concealed. Salvation is to be worked out with fear and trembling. It is only by divine aid, by dependence upon our heavenly Father, that it can be accomplished. 'To depart from iniquity to the utmost degree of requirement, is a copy too fair for mortal flesh exactly to imitate, while we are in this world. But with good paper, good ink, and a good pen, a skilful and willing man may go far.' p. 546, 547. Mr. Ryland's note on the Christian's trials is, 'when the love of sin is subdued in the conscience, then peace will flow in like a river, God will be glorified, Christ exalted; and the happy soul, under the teachings and influence of the all-wise, omnipotent Spirit, will experience sweet peace and joy in believing.' Millions of pilgrims have entered the celestial city, having fought their way to glory; and then, while singing the conqueror's song, all their troubles by the way must have appeared as sufferings but for a moment, which worked out for them an eternal and exceeding weight of glory, And then how blessed the song to him that hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto our God. To him be glory and dominion for ever and ever. Amen.—Geo. Offor.

AN INTRODUCTION TO THE FOLLOWING DISCOURSE

When I write of justification before God from the dreadful curse of the law; then I must speak of nothing but grace, Christ, the promise, and faith. But when I speak of our justification before men then I must join to these good works. For grace, Christ, and faith, are things invisible, and so not to be seen by another, otherwise than through a life that becomes so blessed a gospel as has declared unto us the remission of our sins for the sake of Jesus Christ. He then that would have forgiveness of sins, and so be delivered from the curse of God, must believe in the righteousness and blood of Christ: but he that would shew to his neighbours that he hath truly received this mercy of God, must do it by good works; for all things else to them is but talk: as for example, a tree is known to be what it is, to wit, whether of this or that kind, by its fruit. A tree it is, without fruit, but as long as it so abideth, there is ministered occasion to doubt what manner of tree it is.

A professor is a professor, though he hath no good works; but that, as such, he is truly godly, he is foolish that so concludeth. (Matt. 7:17,18; James 2:18) Not that works makes a man good; for the fruit maketh not a good tree, it is the principle, to wit, Faith, that makes a man good, and his works that shew him to be so. (Matt. 7:16; Luke 6:44) What then? why all professors that have not good works flowing from their faith are naught; are bramble bushes; are 'nigh unto cursing, whose end is to be burned.' (Heb. 6:8) For professors by their fruitlessness declare that they are not of the planting of God, nor the wheat, 'but tares and children of the wicked one.' (Matt. 13:37, 38)

Not that faith needeth good works as an help to justification before God. For in this matter faith will be ignorant of all good works, except those done by the person of Christ. Here, then, the good man 'worketh not, but believeth.' (Rom. 4:5). For he is not now to carry to God, but to receive at his hand the matter of his justification by faith; nor is the matter of his justification before God ought else but the good deeds of another man, to wit, Christ Jesus.

But is there, therefore, no need at all of good works, because a man is justified before God without them? or can that be called a justifying faith, that has not for its fruit good works? (Job 22:3; James 2:20, 26) Verily good works are necessary, though God need them not; nor is that faith, as to justification with God, worth a rush, that abideth alone, or without them.

There is, therefore, a twofold faith of Christ in the world, and as to the notion of justifying righteousness, they both concur and agree, but as to the manner of

application, there they vastly differ. The one, to wit, the non-saving faith, standeth in speculation and naked knowledge of Christ, and so abideth idle: but the other truly seeth and receives him, and so becometh fruitful. (John 1:12; Heb. 11:13; Rom. 10:16) And hence the true justifying faith is said to receive, to embrace, to obey the Son of God, as tendered in the gospel: by which expression is shewed both the nature of justifying faith, in its actings in point of justification, and also the cause of its being full of good works in the world. A gift is not made mine by my seeing of it, or because I know the nature of the thing so given; but then it is mine if I receive and embrace it, yea, and as to the point in hand, if I yield myself up to stand and fall by it. Now, he that shall not only see, but receive, not only know, but embrace the Son of God, to be justified by him, cannot but bring forth good works, because Christ who is now received and embraced by faith, leavens and seasons the spirit of this sinner, through his faith, to the making of him capable so to be [justified].(Acts 15:9; Gen. 18:19; Heb. 11:11) Faith made Sarah receive strength to conceive seed, and we are sanctified through faith, which is in Christ. For faith hath joined Christ and the soul together, and being so joined, the soul is one spirit with him; not essentially, but in agreement and oneness of design. Besides, when Christ is truly received and embraced to the justifying of the sinner, in that man's heart he dwells by his word and Spirit, through the same faith also. Now Christ by his Spirit and word must needs season the soul he thus dwells in: so then the soul being seasoned, it seasoneth the body; and body and soul, the life and conversation.

We know it is not the seeing, but taking of a potion, that maketh it work as it should, nor is the blood of Christ a purge to this or that conscience, except received by faith. (Heb. 9:14)

Shall that then be counted right believing in Christ unto justification, that amounts to no more than to an idle speculation, or naked knowledge of him? shall that knowledge of him, I say, be counted such, as only causes the soul to behold, but moveth it not to good works? No, verily. For the true beholding of Jesus to justification and life, changes from glory to glory. (2 Cor. 3:18)

Nor can that man that hath so believed, as that by his faith he hath received and embraced Christ for life before God, be destitute of good works: for, as I said, the word and Spirit comes also by this faith, and dwells in the heart and conscience. Now, shall a soul where the word and Spirit of Christ dwells, be a soul without good works? Yea, shall a soul that has received the love, the mercy, the kindness, grace and salvation of God through the sorrows, tears, groans, cross, and cruel death of Christ, be yet a fruitless tree! God forbid. This faith is as the salt which the prophet cast into the spring of bitter water, it makes the soul good and serviceable for ever. (2 Kings 2:19-22) If the receiving of a temporal gift naturally tends to the making of us to move our cap and knee, and binds us to be the servant of the giver, shall we think that faith will leave him who by it has received Christ, to be as unconcerned as a stock or stone, or that its utmost excellency is to provoke the soul to a lip-labour, and to give Christ a few fair words for his pains and grace, and so wrap up the business? No, no; 'the love of Christ constraineth us' thus to judge that it is but reasonable, since he gave his all for us, that we should give our some for him. (2 Cor. 5:14,15)

Let no man, then, deceive himself, as he may and will if he takes not heed with true notions, but examine himself concerning his faith, to wit; Whether he hath any? and if some, Whether of that kind that will turn to account in the day when God shall judge the world.

I told you before that there is a twofold faith, and now I will tell you that there are two sorts of good works; and a man may be shrewdly guessed at with reference to his faith,

even by the works that he chooseth to be conversant in.
There are works that cost nothing, and works that are chargeable. And observe it, the unsound faith will choose to itself the most easy works it can find. For example, there is reading, praying, hearing of sermons, baptism, breaking of bread, church fellowship, preaching, and the like; and there is mortification of lusts, charity, simplicity, open-heartedness, with a liberal hand to the poor, and their like also. Now the unsound faith picks and chooses, and takes and leaves, but the true faith does not so.
There are a great many professors now in England that have nothing to distinguish them from the worst of men, but their praying, reading, hearing of sermons, baptism, church-fellowship, and breaking of bread. Separate them but from these, and everywhere else they are as black as others, even in their whole life and conversation. Thus they have chosen to them the most easy things to do them, but love not to be conscionably found in the practice of the other; a certain sign their faith is nought, and that these things, even the things they are conversant in, are things attended to of them, not for the ends for which God has appointed them, but to beguile and undo themselves withal.
Praying, hearing, reading; for what are these things ordained, but that we might by the godly use of them attain to more of the knowledge of God, and be strengthened by his grace to serve him better according to his moral law? Baptism, fellowship, and the Lord's supper, are ordained for these ends also. But there is a vast difference between using of these things, and a using of them for these ends. A man may pray, yea pray for such things, had he them, as would make him better in morals, without desire to be better in morals, or love to the things he prays for. A man may read and hear, not to learn to do, though to know; yea he may be dead to doing moral goodness, and yet be great for reading and hearing all his days. The people then among all professors that are zealous of good works are the peculiar ones to Christ. (Titus 2:14) What has a man done that is baptized, if he pursues not the ends for which that appointment was ordained. The like I say of fellowship, of breaking of bread, etc.. For all these things we should use to support our faith, to mortify the flesh, and strengthen us to walk in newness of life by the rule of the moral law. Nor can that man be esteemed holy whose life is tainted with immoralities, let him be what he can in all things else. I am of that man's mind as to practical righteousness, who said to Christ upon this very question, 'Well, master, thou hast said the truth;—for to love the Lord our God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.' (Mark 12:28-33) To love my neighbour as myself, to do as I would be done unto, this is the law and the prophets. And he that is altogether a stranger to these things, how dwelleth the love of God in him; or how will he manifest to another that his faith will save him?
Satan is afraid that men should hear of justification by Christ, lest they should embrace it. But yet, if he can prevail with them to keep fingers off, though they do hear and look on, and practise lesser things, he can the better bear it; yea, he will labour to make such professors bold to conclude they shall by that kind of faith enjoy him, though by that they cannot embrace him, nor lay hold of him. For he knows that how far soever a man engages in a profession of Christ with a faith that looks on, but cannot receive nor embrace him, that faith will leave him to nothing but mistaken and disappointments at last.
The gospel comes to some in word only, and the faith of such stands but in a verbal sound; but the apostle was resolved not to know or take notice of such a faith. (1 Thess.

1:4, 5) 'For the kingdom of God, saith he, 'is not in word, but in power.' (1 Cor. 1:18-20) ' He whose faith stands only in a saying, I believe, has his works in bare words also, and as virtual is the one as the other, and both insignificant enough. 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone.' (James 2:15-17) This faith, therefore, Satan can allow, because it is somewhat of kin to his own. (vs. 10)

Besides, what greater contempt can be cast upon Christ than by such wordy professors is cast upon him? These are the men that by practice say, the gospel is but an empty sound. Yet, the more they profess, the louder they proclaim it thus to be, to his disgrace, while they, not withstanding their profession of faith, hold and maintain their league with the devil and sin. The Son of God was manifest that he might destroy the works of the devil, but these men profess his faith and keep these works alive in the world. (1 John 3) Shall these pass for such as believe to the saving of the soul? For a man to be content with this kind of faith, and to look to go to salvation by it, what to God is a greater provocation?

The devil laugheth here, for he knows he has not lost his vassal by such a faith as this, but that rather he hath made use of the gospel, that glorious word of life, to secure his captive, through, his presumption of the right faith, the faster in his shackles.

It is marvellous to me to see sin so high amidst the swarms of professors that are found in every corner of this land. Nor can any other reason be given for it, but because the gospel has lost its wonted virtue, or because professors want faith therein. But do you think it is because of the first? no, the word of our God shall stand in its strength for ever; the faith of such therefore is not right; they have for shields of gold, made themselves shields of brass; or instead of the primitive faith, which was of the operation of God, they have got to themselves a faith that stands by the power, and in the wisdom of man. (2 Chron. 12:9, 10; Col. 2:12; 1 Cor. 2:4, 5) And, to say no more to this, for what is God so angry with this land, but for the sin of the professors that dwell therein, while they have polluted his name with their gifts, and with their idols? God, I say, has been provoked most bitterly by us, while we have profaned his name, making use of his name, his word, and ordinances, to serve ourselves, '0 Lord, what wilt thou do to this land.' We are every one looking for something; even for something that carrieth terror and dread in the sound of its wings as it comes, though we know not the form nor visage thereof.[1] One cries out, another has his hands upon his loins, and a third is made mad with the sight of his eyes, and with what his ears do hear. And as their faith hath served them about justification, so it now serves them about repentance and reformation: it can do nothing here neither; for though, as was said, men cry out, and are with their hands upon their loins for fear; yet, where is the church, the house, the man that stands in the gap for the land, to turn away this wrath by repentance, and amendment of life? Behold the Lord cometh forth out of his place, and will come down and tread upon the places of the earth, and the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. But what is the cause of all this?—For the transgression of Jacob is all this, and for the sins of the house of Israel. (Micah 1:5)

It is that that is observed by them that can make observation, that all that God has done to us already has been ineffectual as to cause that humility and reformation, by which his judgments must be turned away. Repentance is rare this day, and yet without doubt, that without which, things will grow worse and worse. As for them that hope that God

will save his people, though but from temporal judgments, whether they repent and reform, or do otherwise, I must leave them and their opinions together: this I have found, that sometimes the repentance, even of the godly, has come too late to divert such judgments. And, how some of the godly should be so indulged as to be saved from punishment without repentance, when the true and unfeigned repentance of others will not deliver them, leaves me, I confess, in a wilderness! But that which is most of all to be lamented is, that sin, through custom, is become no sin. The superfluity of naughtiness is at this day become no sin with many. Surely this was the case with Israel, else how could they say when the prophets so bitterly denounced God's judgments against them, 'Because we are innocent, surely his anger shall turn from us.' (Jer. 2:35) When custom or bad example has taken away the conscience of sin, it is a sign that [that] soul is in a dangerous lethargy; and yet this is the condition of the most that profess amongst us this day. But to leave this and to proceed.

As there is a twofold faith, two sorts of good works, and the like, so there is also a twofold love to Christ; the one standing, or stopping, in some passions of the mind and affections; the other is that which breaks through all difficulties to the holy commandment to do it. Of both these there is mention made in the scripture; and though all true love begins at the heart, yet that love is but little set by that breaks not through to practice. How many are there in the world that seem to have the first, but how few shew the second. The young man in the gospel, (Mark 10:17) did by his running, kneeling, crying, inquiring, and entreating of Christ, to shew him the way to life, shew that he had inward love to Christ and his own salvation; but yet it was not a love that was 'strong as death,' 'cruel as the grave,' and hotter than the coals of juniper. (Song 8:6) It was a love that stopped in mind and affection, but could not break out into practice. This kind of love, if it be let alone, and not pressed to proceed till it comes into a labouring practising of the commandment, will love as long as you will, to wit, as long as mouth and tongue can wag; but yet you shall not, by all your skill drive this love farther than the mouth; 'for with their mouth they shew much love, but their heart goeth after their covetousness.' (Ezek. 33:31)

Nor may this love be counted for that of the right kind, because it is in the heart, for the heart knows how to dissemble about love, as much as about other matters. This is feigned love, or love that pretends to dear affections for Christ, but can bestow no cost upon him. Of this kind of love the world is full at this day, especially the professors of this age; but as I said, of this the Lord Jesus makes little or no account, for that it hath in it an essential defectiveness. Thus, therefore, Christ and his servants describe the love that is true and of the right kind, and that with reference to himself and church. First, with reference to himself. 'If a man love me,' saith he, 'he will keep my words.' (John 14:23) And again, 'He that hath my commandments, and keepeth them, he it is that loveth me.' And, 'He that loveth me not, keepeth not my sayings.' 'And the word which ye hear is not mine, but the Father's which sent me.' Behold you now where Christ placeth a sign of love, it is not in word nor in tongue, not in great and seemingly affectionate gestures, but in a practical walking in the law of the Lord. Hence such, and such only, are called the undefiled in the way. You know who says, 'I am the way.' 'Blessed,' saith David, 'are the undefiled in the way, who walk in the law of the Lord.' (Ps. 119:1)

But here again the hypocrite will give us the slip by betaking himself to exterior matters, as to his 'mint and anise and cummin.' (Matt. 23:23) Still neglecting the more weighty matters of the law, to wit, judgment, mercy, faith; or else to the significative ordinances, still neglecting to do to all men as he would they should do to him. But let such know

that God never ordained significative ordinances, such as baptism, the Lord's supper, or the like, for the sake of water, or of bread and wine; nor yet because he takes any delight that we are dipped in water, or eat that bread; but they were ordained to minister to us by the aptness of the elements, through our sincere partaking of them, further knowledge of the death, burial, and resurrection of Christ, and of our death and resurrection by him to newness of life. Wherefore, he that eateth and believeth not, and he that is baptized, and is not dead to sin, and walketh not in newness of life, neither keepeth these ordinances nor pleaseth God. Now to be dead to sin, is to be dead to those things forbidden in the moral law. For sin is the transgression of that, and it availeth not to vaunt that I am a saint and under this or that significative ordinance, if I live in' the transgression of the law.'(1 John 3:4) For I am convicted of the law as a transgressor, and so concluded to be one that loveth not Christ, though I make a noise of my obedience to Christ, and of my partaking of his significative ordinances. The Jews of old made a great noise with their significative ordinances, while they lived in the breach of the moral law, but their practice of significative ordinances could not save them from the judgment and displeasure of their God. They could frequent the temple, keep their feasts, slay their sacrifices, and be mighty apt about all their significative things. But they loved idols, and lived in the breach of the second table of the law: wherefore God cast them out of his presence: hark what the prophet saith of them, (Amos 4:4) 'Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-will offerings: for this liketh you, 0 ye children of Israel, saith the Lord God.' Thus, as I said, the hypocrite gives us the slip; for when he heareth that love is in the keeping of the commandments of God, then he betakes him to the more external parts of worship, and neglecteth the more weighty matters to the provoking of the God of Israel.

Second, As love to God is shewed by keeping of his commandments; so love to my neighbour, is the keeping of the commandments of God likewise. 'By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God,'—in us, both to God and man, 'that we keep his commandments: and his commandments are not grievous.' (1 John 5:2, 3) He that keepeth not God's commandments, loves neither God nor men.

Thus then we must learn to love one another. He that keepeth God's commandment, doth to his brother what is right, for that is God's commandment. He that keeps God's commandment, doth to his brother even as he would be done unto himself, for that is God's commandment. He that keeps God's commandment, shutteth not up his bowels of compassion from him, for the contrary is his commandment. Further, he that keepeth God's commandment sheweth his brother what he must do to honour the Christ that he professeth, aright: therefore, he that keeps the commandment, loves his brother. Yea, the keeping of the commandment is loving the brethren.

But if all love, which we pretend to have one to another, were tried by this one text, how much of that that we call so, would be found to be nothing less? Preposterous are our spirits in all things, nor can they be guided right, but by the word and Spirit of God; the which, the good Lord grant unto us plentifully, that we may do that which is well pleasing in his sight, through Jesus Christ our Lord. Yea, and that there may, by them, be wrought sound repentance in us for all that hath been done by us amiss, lest he give 'Jacob to the spoil, and Israel to the robbers;' for that they have sinned against him by not walking in his ways, and by not being obedient to his law. (Isa. 42:24)

Let me add, lest God doth not only punish us in the sight, and by the hand of the

wicked; but embolden them to say, it was God that set them on; yea, lest they make those sins of ours, which we have not repented of, not only their bye-word against us to after generations, but the argument, one to another, of their justification for all the evil that they shall be suffered to do unto us: saying, when men shall ask them, 'Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?' (Deut. 29:24; 1 Kings 9:8; Jer. 22:8) 'Even because they have forsaken the covenant of the Lord God of their fathers, and walked not in his ways.'

JOHN BUNYAN

A HOLY LIFE THE BEAUTY OF CHRISTIANITY

'AND, LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY,—2 TIM. 2:19

TIMOTHY, unto whom this epistle was writ, was an evangelist, that is, inferior to apostles and extra-ordinary prophets, and above ordinary pastors and teachers. (2 Tim. 4:5; Eph. 4:11) And he with the rest of those under his circumstances was to go with the apostles hither and thither, to be disposed of by them as they saw need, for the further edification of those who by the apostolical ministry were converted to the faith: and hence it is, that Titus was left at Crete, and that this Timothy was left at Ephesus. (1 Tim. 1:3) For they were to do a work for Christ in the world, which the apostles were to begin, and leave upon their hands to finish. Now when the apostles departed from places, and had left these evangelists in their stead, usually there did arise some bad spirits among those people, where these were left for the furtherance of the faith. This is manifest by both the epistles to Timothy, and also by that to Titus: wherefore Paul, upon whom these two evangelists waited for the fulfilling of their ministry, writeth unto them while they abode where he left them, concerning those turbulent spirits which they met with, and to teach them how yet further they ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of truth. And to this purpose he gives them, severally, divers instructions, as the judicious reader may easily understand, by which he encourageth them to the prosecution of that service which for Christ they had to do for those people where he had left them, and also instructeth them how to carry it towards their disturbers, which last he doth, not only doctrinally, but also by shewing them, by his example and practice, what he would have them do.

This done, he laboureth to comfort Timothy with the remembrance of the steadfastness of God's eternal decree of election, because grounded on his foreknowledge; saying, though Hymeneus and Philetus have erred from the faith, and, by their fall, have overthrown the faith of some, 'Yet the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' Now lest this last hint should still encourage some to be remiss and carnally secure, and foolish, as I suppose this doctrine abused, had encouraged them to be before; therefore the apostle immediately conjoineth to it this exhortation; 'And, let every one that nameth; the name of Christ depart from iniquity. ' Two truths strangely, but necessarily joined together, because so apt to be severed by the children of men; for many, under the pretence of their being elected, neglect to pursue holiness; and many of them again that pretend to be for holiness, quite exclude the doctrine and motives that election gives thereto. Wherefore the apostle, that he might set men's notions as to these things right, he joins these two together, signifying thereby, that as electing love doth instate a man in the blessing of eternal life; so holiness is the path thereto; and, that he that refuseth to depart from iniquity shall be dammed; notwithstanding he may think himself secured from hell by the act of God's electing love. For election designeth men not only to eternal glory, but to holiness of life,

a means, thereto. (Eph. 1:4, 5) And the manner of this connection of truth is the more to be noted by us, because the apostle seems to conjoin[2] them, in an holy heat of spirit, saying, 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' And, 'let every one that shall but so much as name the name of Christ, depart from iniquity;' or, as who should say, God will be revenged upon them for all, or, notwithstanding, they appropriate unto themselves the benefits of election.

In the text we have, FIRST, An exhortation. SECOND, The extension of that exhortation. The exhortation is, That men depart from iniquity. The extension of it is, to them, all of them, every one of them that name the name of Christ. 'And let every one that nameth the name of Christ, depart from iniquity.'

[FIRST, THE EXHORTATION—THAT MEN DEPART FROM INIQUITY]

In the exhortation there are several things to be taken notice of, because insinuated by the apostle. The first is, that iniquity is a very dangerous and hurtful thing, as to the souls of sinners in general; so to them that name the name of Christ.

First, Iniquity is a very dangerous and hurtful thing to men in general; for it is that which did captivate the world at the beginning, and that made it a bond-slave to the devil. It has also done great hurt to mankind ever since. To instance a few things:

1. It is that which hath stupefied and besotted the powers of men's souls, and made them even next to a beast and brute in all matters supernatural heavenly. (2 Peter 2:12) For as the beast minds nothing but his lusts and his belly, by nature, so man minds nothing but things earthly, sensual, and devilish, by reason of iniquity.
2. It has blinded and darkened the powers of the soul, so that it can neither see where it is, nor which is the way out of this besotted condition. (Eph. 4:18)
3. It has hardened the heart against God, and against all admonition and counsel in the things of the gospel of Christ. (Rom. 2:5)
4. It has alienated the will, the mind, and affections, from the choice of the things that should save it, and wrought them over to an hearty delight in those things that naturally tend to drown it in perdition and destruction. (Col. 1:21)
5. It has made man odious in God's eyes, it has provoked the justice of God against him, and made him obnoxious to hell-fire. (Ezek. 16:5)
6. Yea, it so holds him, so binds him, so reserves him to this, that not he himself, nor yet all the angels of heaven, can deliver him from this deplorable condition. (Prov. 5:22)
7. To say nothing of their pleasure and delight that it makes him take in that way to hell in which he walketh. (Isa. 66:3; Prov. 7:22, 23) Never went fat ox so gamesomely to the shambles, nor fool so merrily to the correction of the stocks, nor silly bird so wantonly to the hidden net, as iniquity makes men go down her steps to the pit of hell and damnation. O it is amazing, it is astonishing to consider what hurt sin hath done to man, and into how many dangers it has brought him; but let these few hints at this time suffice as to this. I will now speak a word to the other particular, namely,

Second, That as iniquity is dangerous and hurtful to the souls of men in general, so it is to them that name the name of Christ. As to the so and so naming of him, to that I shall speak by and by, but at this time take it thus: That religiously name his name. And I say iniquity is hurtful to them.

1. It plucks many a one of them from Christ and the religious profession of him. I have even seen, that men who have devoutly and religiously professed Jesus Christ, have been prevailed withal, by iniquity, to cast him and the profession of his name quite off, and to turn their backs upon him. 'Israel,' saith the prophet, 'hath cast off the thing that is good.' (Hosea 8:3) But why? 'Of their silver and their gold have they made them idols.' The sin of idolatry threw their hearts from God; their love to that iniquity made them

turn their backs upon him. Wherefore God complains, that of forwardness to their iniquity, and through the prevalence thereof, they had cast him behind their back. (Ezek. 23:35)

2. As it plucks many a professor from Christ, so it keeps many a one from an effectual closing with him. How many are there that religiously profess and make mention of the name of Christ, that yet of love to, and by the interest that iniquity hath in their affections, never close with him unto salvation, but are like to them, of whom you read in Paul to Timothy, that they are ever learning and never able to come to the knowledge of the truth. (2 Tim. 3:1-7)

3. And concerning those that have indeed come to him, and that have effectually closed with him, and that name his name to good purpose; yet how hath iniquity hurt and abused many of them. (1.) It has prevailed with God to hide his face from them, a thing more bitter than death. (2.) It has prevailed with God to chastise, and to afflict them sorely, a thing in which he taketh no pleasure. (Lam 3:33) (3.) It has provoked God to give them over to the hand of the enemy, and to deliver them to the tormentors. (Jer. 12:7; Matt. 18:34) (4.) It hath brought them to question their interest in Christ, and whether they ever had grace in their souls. (Psa. 31:22) (5.) And for those that have yet believed they were in his favour, this iniquity hath driven them to fear that God would cast them away, and take all his good things from them. (Psa. 51)

Yea, he that would know the hurt that iniquity hath done to them that name the name of Christ, let him consider the cries, the sighs, the tears, the bemoanings, the bewailings, the lamentations, the sorrows, the confessions, the repentings and griefs wherewith they have been attended, while they have complained that they have been put in the stocks, laid in the dungeon, had their bones broken, suffered the terrors of God, been distressed almost to distraction, and have been fed with gravel, gall, wormwood, and with the water of astonishment, for days, yea, years together. (Job 13:27; Psa. 6:6; Psa. 31:9, 10; Psa. 38:8; Psa. 60:3; Psa. 88; Psa. 116:3; Jer. 8:14; Jer. 23:15; Jer. 31:18; Lam. 3:4, 16; Ezek. 4:16; 2 Cor. 12:21) By all which, and many more which might be mentioned, it appears that iniquity is a dangerous and hurtful thing.

[SECOND, THE EXTENSION OF THE EXHORTATION—TO EVERY ONE THAT NAMETH THE NAME OF CHRIST.]

But I proceed, and come in the next place to the extension of the exhortation, namely, that it reacheth to all those that name the name of Christ. 'And let every one that nameth the name of Christ depart from iniquity.'

To handle this a little, and to shew you what the apostle here means by naming of the name of Christ: he meaneth not an irreligious naming of that worthy name, nor those that name it irreligiously. This is evident, because he passeth by their manner of naming of it without the least reproof, the which he would not have done had the fault been in their manner of naming of the name of Christ. Now I say, if he intendeth not those that name the name of Christ irreligiously, then, though the exhortation, 'let every one,' seems to extend itself to all, and all manner of persons, that any ways name the name of Christ, yet it is limited by this, to wit, that rightly, religiously, or according to the way of the professors of Christ, name his worthy name. And it must needs be so taken, and that for these reasons:

First, For that, as I said before, the apostle taketh no notice of their manner of naming of his name, so as to reprove any indecency or unseemliness in their naming of him; wherefore he alloweth of the manner of their naming of him.

Secondly, because the apostle's design in this exhortation was, and is, that the naming of the name of Christ might be accompanied with such a life of holiness as might put an

additional lustre upon that name whenever named in a religious way; but this cannot be applied to every manner of naming the name of our Lord Jesus Christ. For if a man shall name the name of Christ unduly, or irreligiously, though he shall never so much therewithal depart from iniquity, and be circumspect to the utmost in all civility and morality, yet he answers not the apostle's end, which he seeks by this his exhortation. For,

1. Suppose a man should name the name of Christ vainly, idly, in vain mirth, wantonness, false or vain swearing, or the like, and shall back this, his manner of naming the name of Christ, with all manner of justness and uprightness of life, would this answer the apostle's end in this his exhortation? Verily no; for this manner of naming the name is worthy reprehension; 'Thou shalt not take my name in vain,' or vainly make use thereof: and moral goodness attending the so-naming of the name of Christ will do more hurt than good. (Ex. 20)

2. There is a reproachful and scandalous naming of the name of Christ, such as the Jews and Pharisees did accustom themselves unto, as to call him Jesus, the deceiver; and Christ, in a way of scorn and contempt. Nor were these men quite destitute of that which put a lustre upon their opinions; for, said the Lord Christ himself unto them, 'Ye indeed appear beautiful outward.' (Matt. 23:27)

3. There is such a naming of the name of Christ as to make it a cloak for false and dangerous errors: that men, by the use of that name, and the putting of it upon such errors and delusions, may put off their errors to others the better. 'Many shall come in my name, to wit, with their delusions, presenting them, in my name, to the world, and shall put them off, in my name, to the destruction of the soul. (Matt. 24:5) Now, can any imagine that the apostle should extend his exhortation to such, that they, thus continuing to name the name of Christ, should depart from iniquity. To what end should such be comprehended in this of exhortation of his? to no purpose at all: for the more an erroneous person, or a deceiver of souls, shall back his errors with a life that is morally good, the more mischievous, dangerous, and damnable is that man and his delusions; wherefore such a one is not concerned in this exhortation.

4. There is a naming of the name of Christ magically, and after the manner of exorcism, or, conjuration; as we read in the Acts of the apostles. vagabond Jews, the exorcists, there say, 'We adjure you by Jesus, whom Paul preacheth.' (Acts 19:13-15) Thus they called over them that had evil spirits, the name of the Lord Jesus. But what if these should clothe this, their devilish art, and devilish way, of using or naming of the name of the Lord Jesus, with departing from iniquity, so as to commend their whole life to by-standers, for such: as is morally good: what advantage would Christ, or Paul, or the gospel, get thereby? verily none at all; but rather damage and reproach, as will soon appear to any man's reason, if it be considered that goodness of life, joined to badness of principles is like the devil clothed in white, or Satan transformed into an angel of light. And Paul was grieved in his spirit, when the wench that had a spirit of divination did acknowledge him to be the servant of the most high God, for he knew it would nothing further, or help forward, the Lord's design, but be rather an hinderance thereto. For when witches and devils come once to commend, or make use of the name of Christ, Christ and Paul like it not; therefore Paul's exhortation, which here are presented with by the text, is not extended to any of the four sorts aforenamed, but,

Third, To those upon whom his name is called, they should depart from iniquity. I say those whom God has so far dignified, as to put the name of Christ upon them. (Acts 15:17) And I will add, that apply that name to themselves. And the reason is, because God is now concerned. (ch. 11:26) God has changed thy name from Pagan to Christian,

and thou choosest to call thyself by that name, saying, 'I belong to Christ.' Now thou must depart from iniquity, for that notice is taken of thee, both by heaven and earth, that thou art become a disciple, and 'let every one that' so 'nameth the name of Christ,' or that nameth it, being himself by God and himself put under such circumstances as these, 'depart from iniquity.' (1 Peter 4:16)

Fourthly, It is spoken to those that name the name of Christ either in the public or private worship of God, being themselves professed worshippers of him; and the reason is, for that the ordinances, as well as the name of God, is holy, and 'he will be sanctified in them that come nigh him.' (Lev. 10:3) He therefore that approacheth the presence of Christ in prayer, or any other divine appointment, must take heed of regarding 'iniquity in his heart.' (Psa. 66:18) Else the Lord will stop his ears to his prayers, and will shut his eyes, and not take notice of such kind of worship or worshippers.

Fifthly, Those that the apostle in this place exhorts to depart from iniquity are such as have taken unto themselves the boldness to say, that they are in him, abide in him, and consequently are made partakers of the benefits that are in him. 'He that saith he abideth in him, ought himself also to walk, even as he walked.' (1 John 2:6) And the reason is, because Christ is a fruitful root, and a free conveyer of sap into the branches; hence it is written, that 'the trees of the Lord are full of sap.' (Psa. 104:16) So then, he that nameth the name of Christ by way of applying to himself his benefits, and as counting that he is found of God in him, and so abideth, ought himself to walk even as he walked, that he may give proof of what he saith to be true, by bearing forth before men that similitude of righteousness that is in his root and stem: for such as the stock or tree is, such let the branches be, but that cannot be known but by the fruit: 'ye shall know them by their fruit.' (Matt. 7:16) So then, he that thus shall name the name of Christ, let him depart from iniquity: yea, let every such man do so.

Sixthly, This exhortation is spoken to them that name Christ as their Sovereign Lord and King: let them 'depart from iniquity.' 'The Lord is our judge, the Lord is our Lawgiver, the Lord is our King; he will save us.' (Isa. 33:22) [These] are great words; and as they cannot be spoken by every one, so they ought not to be spoken lightly by them that can. Nor may he that claims so high a privilege be but obedient, submissive, apt to learn, conscientiously to put in practice what he hath learnt of his Judge, his Lawgiver, and his King. Lest when some shall hear him say that Christ, by name, is his Lawgiver and his King, and shall yet observe him to do things evil, and to walk in ways that are not good, they shall think evil, and speak so of his King; saying, Learnt you this of Christ your King? or doth your King countenance you in ways that are so bad? or, do you by thus and thus doing submit to the laws of your king? yea, your King, his name and gospel shall bear the burden of the evil, together with the shame thereof, if thou that namest the name of Christ shalt not depart from iniquity.

Lastly, Whatever man he be that by his naming of the name of Christ shall intimate that he hath any reverence of love to, or delight in that Christ, whose name he nameth, that man should depart from iniquity, not only for the reasons that are above mentioned, but for those that may be named afterwards.

But having thus far opened the word, and shewed who and what manner of man the apostle had in his eye, in this his exhortation, I shall come, in the next place, to make some observations upon the text. As,

[OBSERVATION FIRST.]

That it is incident to men to name the name of Christ religiously, that is, rightly as to words and nations, and not to 'depart from iniquity.' This was the occasion of this

exhortation, for Paul saw that there were some that did so; to wit, that named the name of Christ well, as to words, but did not depart from iniquity. Some such he also I found among them at Corinth, which made him say, 'Awake to righteousness, and sin not.' (1 Cor. 15:34) He found such at Ephesus, and cries out to them most earnestly, saying, 'Awake thou that sleepest, and arise from the dead.' (Eph. 5:14) For albeit they were professors of Christ, yet they lived too much like those that were dead in trespasses and sins, This he also found among the Hebrews, wherefore he saith to them, 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' (Heb. 12:1) These professors are easily beset with sin, yea, it did hang upon them as weights to hinder them from making of that profession of Christ, whose name they named, as beautiful as did become both him and them.

In my discourse upon this subject, I must endeavour to shew you two things. FIRST, What Paul means when he saith, 'depart from iniquity.' SECONDLY, Why some, that as to words, rightly name the name of Christ, do not 'depart from iniquity.'

The first of those doth need some explanation, because in some sense even the best of saints cannot depart from sin, or iniquity.

1. Because as to the being of it, it is seated and rooted in their flesh, and hath its dwelling there. Yea, it hath, and so will have an abiding there, so long as man is on this side that state of perfection, which is not to be enjoyed while we are in the flesh: 'for in me, that is, in my flesh,' sin dwells, (Rom. 7:18) nor doth any thing else but sin dwell there: 'for in me, that is, in my flesh, said Paul, 'dwelleth no good thing:' therefore the apostle must not be understood as if he intended to insinuate that there was a possibility that the nature and being of sin could be plucked up by the roots, and so cast clean away from us, as to the very nature thereof. No, that will abide with us, for it hath its dwelling in us.

2. And as they cannot depart from the nature, of it as such, that is, as they cannot be rid of the being of sin, so neither can they depart from the motions and stirrings of sin, no more than they can stir from the motions or stirrings of their natural senses, or of their natural reason: the motions of sin, which Paul also calls the lusts thereof, will be where the nature and being of sin is, because it is not dead; for that which liveth, what manner of life soever it hath, will have motion according to the manner of life which it hath; and sin being one of the most quick and brisk things that are, it will also have its motions and lusts accordingly. Hence Paul says, it lusts, and will lust, where it is and dwells; though the very Spirit of God and the utmost diligence of a Christian be also there to oppose it. (Rom. 6:12; Gal. 5:17)

3. Again, as the being and motions of sin will be with us, so also will it in its endeavours. It will endeavour to overcome us, and to make us captives to itself and to Satan; and these endeavours will be with us. (Eph. 6:11, 12; 2 Cor. 10:5; Heb. 12:4) Nor can we so depart from iniquity, as to be utterly rid of all sense and feeling of what endeavours there are in sin and iniquity to be master and lord, and reign. Sin will endeavour to defile the mind, to defile the conscience, to defile the life and conversation; and this endeavour, as endeavour, we cannot depart from; that is, cause that it should not be in our flesh; for there it will be, since sin in its being is there.

4. As the being, motions, and endeavours of sin will still abide in our flesh, so consequently will its polluting fumes be upon us; nor doth the apostle mean, when he bids us depart from iniquity, that we should think that we can so be, or so do, in this life, as that our being or doing should not smell of the strong scent of sin. 'Who can bring a clean thing out of an unclean? not one.'(Job 14:4) 'We are all as an unclean thing, and'

therefore 'all our righteousnesses are as filthy rags.' (Isa. 64:6) The scent, the smell, the rank and odious stink of sins abide upon, yea, and will abide upon us, when most spiritual here, and upon our most spiritual actions too, until they be taken away by Christ. Thus far, therefore, we cannot be concerned in the exhortation. For should Paul exhort us to depart from the being, motion, endeavour, and polluting fumes and scent of sin—I mean so to depart from them, as that there shall no such thing have place, or motion, or striving, or scent in, or upon us—he would exhort us to that which is altogether impossible for us to perform, yea, to perform through that working of the Spirit of God, which is to be with us and in us here. Yea, he must exhort us to that which be could not perform himself. But such exhortations did not stand with the wisdom of an apostle. Wherefore there is a certain meaning in this exhortation, from the which if we swerve, we shall both wrong the apostle and ourselves.

FIRST—Let us inquire then what Paul should mean, where he bids them 'that name the name of Christ depart from iniquity.' And for our better understanding of him, we must consider that there is an iniquity that is inherent in us, and an iniquity that is apart, and at a distance from us. Now if he means, as certainly he doth, that they that name the name of Christ should depart from that sin and iniquity that is in themselves; then, though he cannot mean that we should separate that from our persons, for that is impossible, yet he would have us,

First, Take off and withdraw our MINDS and AFFECTIONS therefrom. And he tells us that they that are Christ's do so. 'And they that are Christ's have crucified the flesh with the affections and lusts.' (Gal. 5:24) Sinful lusts and sinful motions our minds and affections should depart from them. There are the affections and lusts of sin; and there are the affections and lusts, or desires of the soul; and again, there are the affections and lusts of the new man in saints. Now this is that that the apostle would have, to wit, that the affections and passions of our souls should not choose but depart from the affections and lusts of our old man, and should be renewed and made willing to be led by the Holy Ghost from them. 'This I say,' says he, 'Walk in the Spirit, and ye shall not fulfil the lust of the flesh.' (ver. 16)

Wherefore, when he saith, depart from iniquity, if he means from our own inherent iniquity, then he must mean thus, take your mind and your affections off, carry your minds away from them, set your minds and affections upon other objects, and let your minds and affections be yielded up to the conduct of the word and Spirit of God, 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.' (Rom. 6:12) Now a man, in mind and affections, may depart from that which yet will not depart from him; yea, a man in mind may depart from that which yet will dwell in him as long as he lives.

For instance, there are many diseases that cleave to men, from which, in their minds, they willingly depart. Yea, their greatest disquietment is, that so bad a distemper will abide by them, and might they but have their desire accomplished, they would be as far therefrom as the ends of the earth are asunder, and while they are found to continue together, the mind departs therefrom, and is gone either to God or to physicians for help and deliverance from it.

And thus it is with the saint, and should be with every one that by way of profession nameth the name of Christ, he should depart from his indwelling sin, with his mind. 'With his mind he should serve the law of God.' (Rom. 7:25) And this is an excellent thing to do, and can be done by none but such as are possessed with an excellent spirit. Ah! to find a man that really departs from himself, and that draweth the affections of the soul, from the affections and lusts of his flesh is rare thing. (Ezek. 11:19-21) The

heart of the most of professors goeth after their detestable lusts, and after their inward abominations. But such shall of the flesh reap corruption,' notwithstanding they name the name of Christ. (Gal. 6:8)

Sin is sweet to him that is nothing but flesh, or that can savour nothing but what is of the flesh. (Job 20:12) Nor can it be that be that is such should depart from himself, his sweet self. (Rom. 8:5-8) No, they that are after the flesh do mind the things of the flesh; wherefore they that are in the flesh, though they profess religion and name the name of Christ, cannot please God; for such, instead of walking in and after the Spirit, have put the stumbling-block of their iniquity before their faces, to hinder their departing therefrom. (Ezek. 14:7, 8) nor will all their inquiring of God, nor their seeking and praying to him, keep them from stumbling and falling, and splitting themselves in sunder upon the rocks and ruins that are provided for them, as a reward of the evil of their doings. (Job 14:16) Yea, they shall suck the poison of asps, and the viper's tongue shall slay them, notwithstanding all their profession.

Question. But some may say, how shall I know that I do depart from the iniquity of my flesh, from the iniquity that is in me.

Answer. I shall answer this question briefly thus:

(1.) How is iniquity in thine eye, when severed from the guilt and punishment that attends it? Is it as separate from these, beauteous, or ill-favoured? I ask thee how it looks, and how thou likest it, suppose there were no guilt or punishment to attend thy love to, or commission of it? For if in its own nature it be desirable to thy mind, and only therefore shunned for fear of the punishment that attends the commission of it, without doubt thou art none of them that do depart from it; all that thou dost is, thou shunnest the sin, not of abhorrence of the sin, but for fear of the punishment that attends it. Like the thief that yet refuseth to take away his neighbour's horse, not of hatred of theft, but for fear of the gallows.

(2.) How dost thou like thyself, as considered possessed with a body of sin, and as feeling and finding that sin worketh in thy members? doth this yield thee inward pleasedness of mind, and a kind of secret sweetness, or bow? for to be sure, where a sanctified mind is, there is nothing more; odious in itself, nor that makes a man so in his own eyes, as doth this sight, the sight of sin in him, of the working of lust in him. (Job 42:6; Ezek. 16:63; Rom. 6:12) It is this that makes the good man ashamed, that makes him blush, and that makes him abhor himself.

(3.) How look thy duties in thine eyes, I mean thy duties which thou doest in the service of God? I say, how look the best of these, the most warm and spiritual of these, since not one of them can be performed, but they do catch the stain of sin, as coming from thee? or art thou through the ignorance that is in thee as [one] unacquainted with these things?

(4.) Why wouldst thou go to heaven? Is it because thou wouldst be saved from hell, or because thou wouldst be freed from sin? I say, wouldst thou go to heaven, because it is a place that is holy, or because it is a place remote from the pains of hell? I ask again, wherein dost thou think the blessedness of heaven consists? is it in the holiness that is there, or in the freedom that is there from hell? There is not a man alive but would go to heaven, that he may be saved from hell: but how many would go thither that they might be saved from the pleasures of sin, from the inward pleasure of sin; of that I will be silent, though surely they are those that are out of love with sin, and that do depart from iniquity.

Verily, my brethren, it is a great thing to depart from iniquity; it is a great thing to have my will, my mind, and my affections departing from it. But,

Second, As they that depart from iniquity withdraw their minds and affections from the lusts and motions of it, so they depart also from the OCCASIONS of it; there are occasions by which sin worketh to bring forth the fruits thereof, and some seek those occasions. (Rom. 14:13; 1 Tim. 5:4; Ex. 23:7; Prov. 5:8; 2 Tim. 2:16) But he that hath set himself to depart from sin in himself, will not seek occasions from abroad to do it. Such a man as will keep far from an evil matter will not company with a person that pollutes and defiles, nor will he come near the door of the adulteress's house; he will shun profane and vain babbling, for fear of the ungodliness that attends it; he will walk with wise men that he may be wise, knowing that 'a companion of fools shall be destroyed.' (Prov. 13:20)

Now there are occasions given and occasions taken to sin against the Lord Jesus; but he that departeth from iniquity departeth from them both. He is not for giving any occasion to others to sin; he had rather wrong himself and put up with injuries done, than give occasion to others to do iniquity; and as he is for giving none, so neither is he for taking any: he is for partaking of no man's sins, but for keeping of himself pure. (1 Tim. 5:22)

Third, To depart from iniquity, is to depart from it in those EXAMPLES that are set before us thereto: occasions and examples are sometimes the same, but there may be occasions to sin where there are no examples thereto, and therefore in that they differ. And to depart from iniquity is to shun and depart from those examples, those beastly examples, that in every corner of the country present themselves to men.

Examples to drunkenness; examples to whoredom; examples to swearing, to lying, to stealing, to sabbath-breaking, to pride, to covetousness, to deceit, to hypocrisy, and to what not, are now-a-days common among men, and he that is to seek in this matter, and that know not how to be expertly base, may have patterns and examples thereto in every hole. But to depart from iniquity is to depart from sinful examples, to shut the eyes at them, to turn the back upon them, and to cry out to heaven for grace to be kept in the path of life. And, 'Let every one that nameth the name of Christ depart from iniquity.'

Fourth, To depart from iniquity is to depart from the ENTICINGS of iniquity. There is that in iniquity that is of an enticing nature. Its pleasures, profits, honours, delights, and sweetnesses are enticing, and he that hankers after these is not departed nor departing from iniquity. A man must be weaned from these things, and must find some things somewhere else that are better than these, else he cannot depart from iniquity.

Question. But some may say, I go from it and it follows me; I reject it and it returns upon me; I have said it nay, a thousand times, and yet it offereth itself and its deceits to me again, what would you have me do?

Answer. I would answer thus; Departing from iniquity is not a work of an hour, or a day, or a week, or a month, or a year; but it is a work that will last thee thy lifetime, and there is the greatness and difficulty of it: were it to be done presently, or were the work to be quickly over, how many are there that would be found to have departed from iniquity; but for that it is a work of continuance, and not worth anything, unless men hold out to the end, therefore it is that so few are found actors or overcomers therein. Departing from iniquity, with many, is but like the falling out of two neighbours, they hate one another for a while, and then renew their old friendship again.

But again, since to depart from iniquity is a work of time—of all thy time, no wonder if it dogs thee, and offereth to return upon thee again and again; for THAT is mischievous, and seeks nothing less than thy ruin: wherefore thou must, in the first place, take it for granted that thus it will be and so cry the harder to God for the continuing of his

presence and grace upon thee in this blessed work, that as thou hast begun to call upon the name of the Lord Jesus, and begun to depart from iniquity, so thou mayest have strength to do it to the last gasp of thy life.

And further, for that departing from iniquity is a kind of a warfare with it, for iniquity will hang in thy flesh what it can, and will not be easily kept under; therefore no marvel if thou find it wearisome work, and that the thing that thou wouldest be rid of, is so unwilling to let thee depart from it.

And since the work is so weighty, and that it makes thee to go groaning on, I will for thy help give thee here a few things to consider of: and [remember],

1. Remember that God sees thee, and has his eyes open upon thee, even then when sin and temptation is lying at thee to give it some entertainment. This was that that made Joseph depart from it, when solicited to embrace it by a very powerful argument. (Gen. 34:6-7)

2. Remember that God's wrath burns against it, and that he will surely be revenged on it, and on all that give it entertainment. This made Job afraid to countenance it, and put him upon departing from it; 'For destruction from God was a terror to me, and by reason of his highness I could not endure.' (Job 31:23)

3. Remember the mischiefs that it has done to those that have embraced it, and what distress it has brought upon others. This made the whole congregation of Israel tremble to think that any of their brethren should give countenance to it. (Josh. 22:16-18)

4. Remember what Christ hath suffered by it, that he might deliver us from the power of it. This made Paul so heartily to depart from it, and wish all Christians to do so as well as he. (2 Cor. 5:14)

5. Remember that those that are now in hell-fire went thither for that they loved iniquity, and would not depart from it. (Psa. 9:17; 11:6)

6. Remember that a profession is not worth a pin, if they that make it do not depart from iniquity. (James 2:16, 17)

7. Remember that thy death-bed will be very uneasy to thee, if thy conscience at that day shall be clogged with the guilt of thy iniquity. (Hosea 7:13, 14)

8. Remember that at the judgment-day Christ will say to those, Depart from me, that have not here departed from their sin and iniquity. (Luke 13:27; Matt. 25:41)

Lastly, Remember well, and think much upon what a blessed reward the Son of God will give unto them at that day that have joined to their profession of faith in him a holy and blessed conversation.

Having thus briefly showed you these things, I shall come in the next place,

SECOND, To show you, why some, that as to words rightly name the name of Christ, do not depart from iniquity. That it is incident to men to name the name of Christ religiously, and not to depart from iniquity, I have proved already, and now I must show you why it is so, and the reasons are of three sorts:

First, Some profess him, yet have not saving faith in him, nor yet received grace from him. That some profess him that have not faith in him, nor received grace from him, I will make appear first; and then that they do not depart from iniquity, shall be shown afterwards.

That the first is true consider, Christ says to his disciples, 'There are some of you that believe not.' And again, 'For Jesus knew from the beginning who they were that believed not, and who should betray him.' (John 4:64) Now if they believe not, they have none of his grace in them; for faith is the first and head grace, the beginning and leading grace; he, therefore, that is destitute of that is empty of all the rest. Besides, other scriptures also confirm this truth. James calls I some of the professors of Christ

that were in his day vain or empty men. (James 2:20) That is, men void of grace. And the apostle suggesteth in the very words below the text, that as in God's house there are golden and silver saints, so there are also earthy and wooden ones. For 'in a great house' as God's is, 'are not only vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour.' (2 Tim 2:20) That is, some for heaven and some for hell. (Rom 9: 20-23)

Now they are these wooden and earthy professors that he aimeth at in the text; to wit, that they should depart from iniquity, or else their profession would do them no good, and these also that he despaireth of in the next words, saying, But in this great house of God there will not only be golden and silver Christians, but wooden and earthly ones: And if any man purge himself from these, from these men's companies, and from these men's vices, he shall be a vessel to honour, sanctified, and meet for the master's use, and prepared to every good work. From all which it is gathered that there are some that name the name of Christ in a way of profession, that have neither faith nor grace in them, and so, consequently, that do not depart from iniquity. For,

These want that principle, that holy and blessed principle, that should induce them thereunto; to wit, the great and principal graces of the Spirit, and they are four.

1. As I have said, they want FAITH, that heart-purifying grace, for the heart is purified by faith. (Acts 15:9) I have showed you already that departing from iniquity must be with the mind and affections, or with the heart. But how can that be, where the heart is not sanctified and made holy? For, an unsanctified mind cannot depart from iniquity, no more than the Ethiopian can change his skin. (Jer. 13:3) But nothing can purify the heart but faith. Therefore nothing can make a professor depart from iniquity where faith is wanting. So then, when men professedly name the name of Christ without having holy faith in him, they still abide by their iniquity; they depart not from their iniquity, but rather make of their profession a cloak for their iniquity, for their malice, and for their covetousness, and the like. (1 Thess 2:15; 1 Peter 2:16) It is not profession, but faith, that bringeth God and the soul together; and as long as God and the soul are at a distance, whatever profession is made, there is not a departing, not an heart-departing from iniquity. Wherefore to these professors James writeth thus, 'Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded.' (James 4:8) Men, far from God, cannot think reverently of him, nor so speak and profess him, as standeth with the nature of gospel religion; wherefore God saith, draw near hither, that is by faith; and again, 'let them come near, then let them speak,' then let them profess. (Isa 41:1) Without faith a man cannot please God, because he cannot without it stand before him in the spotless righteousness of Christ, nor yet depart from iniquity, and live a holy life. (Heb 11:6)

There are three things in faith, that directly tend to make a man depart from iniquity. (l.) It apprehendeth the truth of the being and greatness of God, and so it aweth the spirit of a man. (2.) It apprehendeth the love of this God in Christ, and so it conquereth and overcometh the spirit of a man. (3.) It apprehendeth the sweetness and blessedness of the nature of the Godhead, and thence persuadeth the soul to desire here, communion with him, that it may be holy, and the enjoyment of him, when this world is ended, that it may be happy in, and by him, for ever.

But without faith these things cannot be apprehended, and therefore those that want it, whatever; their profession is, they will not depart from iniquity.

2. [They want REPENTANCE.] Repentance is another of the great and principal graces which the Holy Ghost worketh in the heart. Wherefore, without this also there can be no departing from iniquity. It is in vain to expect it of any man, let his profession be never

so stately and great, if he is a stranger to sound repentance. How many are there in our day, since the gospel is grown so common, that catch up a notion of good things and from that notion make a profession of the name of Christ, get into churches, and obtain the title of a brother, a saint, a member of a gospel congregation, that have clean escaped repentance. I say, they have catched up a notion of good things, and have through that adventured to name the name of Christ, quite forgetting to take repentance with them. Repentance should be, and is one of the first steps into the true gospel profession. (Mark 1:15; Prov 3:7; 16:6) But some know nothing of it, until they come to the end of all, and their repentance will do them no good. Repentance is not but where the true fear of God is; yea, the fear of God is one ground of repentance. Repentance is the scouring grace, it is that which purges. Repentance is, as I may call it, that bitter pill without the taking, and sound working of which, base and sinful humours will rest unstirred, unpurged, undriven out of the soul. Can repentance be where godly sorrow is not? or can repentance be where the fruits of repentance are not? O the fruits of repentance, thick sown by preachers, but it comes up but thinly! (Mark 1:4,5; Rom 6:21; Jer 7:3,5) Where shall the fruits of repentance be found? Confession of sin is one fruit of repentance; shame for sin is another fruit of repentance; amendment of life is another fruit of repentance; restitution for couzening, cheating, defrauding, beguiling thy neighbour, is another fruit of repentance. (Luke 19:5-8) Yea, if you would see the fruits of repentance as described by the Holy Ghost, and put together for the further conviction and shame of the impenitent professor, look into the second epistle to the Corinthians, 12:9-11.

But this is a day that was never read of, a day wherein conversion is frequent without repentance; such a conversion as it is, and therefore doth the church of God now swarm with them that religiously name the name of Christ, and yet depart not from iniquity. Alas! all houses, all tables, all shops, have hanging up in them the sign of the want of repentance. (Eccl 7:27,28) To say nothing of the talk, of the beds and the backs of most that profess, by which of these is it that one of a thousand for men; and for women, one of ten thousand, do show that they have repentance? No marvel then that the name of Christ is so frequently mentioned there, where iniquity dwells, yea, reigns, and that with the consent of the mind.

I would not be austere, but were wearing of gold, putting on of apparel, dressing up houses, decking of children, learning of compliments, boldness in women, lechery in men, wanton behaviour, lascivious words, and tempting carriages, signs of repentance; then I must say, the fruits of repentance swarm in our land; but if these be none of the fruits of repentance then, O, the multitude of professors, that religiously name the name of Christ, and do not depart from iniquity.[3] But,

3. [They want LOVE.] Love is another of those great and principal graces which the Holy Ghost worketh in the heart; wherefore let profession be never so high, yet if love be wanting there, to be sure such professors 'depart not from iniquity,' (1 Cor 13) Hence all profession, and subjecting to profession, are counted nothing, where love is not. Love is counted a most infallible sign that a man is in a state of salvation. 'He that loveth dwells in God, is born of God, and knoweth him.' (1 John 4:7,16,21) Love divideth itself, to God, and to my neighbour. Love to God is, that we keep his sayings, his commandments, his laws. 'If a man love me,' saith Christ, 'he will keep my words; —and he that loveth me not, keepeth not my sayings.' (John 14:23,24) For this is the love of God, that we keep his commandments: and his commandments are not grievous.' (1 John 5:3) So then, that professor that hath not love, cannot depart from iniquity. (l.) Where no love is, men cannot be tender of the name of God, they are not

afflicted because men keep not God's law. (Psa 119:136; 1 Col 13:5) (2.) Where no love is, men cannot deny themselves of that which otherwise they might lawfully do, lest the weak should fall, and the world be destroyed. (Rom 14:15) (3.) Where love to God is, there is hatred against iniquity; 'ye that love the Lord, hate evil.' (Psa. 97:10) A man cannot love God that loves not holiness; he loves not holiness that loves not God's word; he loves not God's word that doth not do it. It is a common thing to find men partial in God's law, setting much by small things, and neglecting the weightier matters, paying tithe of mint, and anise, and cummin, and neglecting the weightier matters. These turn the tables of God's book upside down; making little laws of great ones; and great ones of little ones; counting half an hour's bodily service better than a moral life. Love! love is gone out of the country; love to the doctrine of the first table, love to the doctrine of the second table. O how many professors, in God's eyes, are accounted of no more than sounding brass, for want of this ornament, love! (1 Cor 13) To speak nothing of the first table, where is he that hath his love manifested by the second? where are they that feed the hungry and clothe the naked, and send portions to them, for whom nothing is prepared? Where is Paul that would not eat meat while the world standeth, lest he made his brother offend? (1 Cor 8:13) Where is Dorcas, with her garments she used to make for the widow, and for the fatherless? (Acts 9:36-39) Yea, where is that rich man that, to his power, durst say as Job does? as recorded in Job 30:25; 31:13,32. Love! love is gone, and now coveting, pinching, griping, and such things are in fashion: now iniquity abounds, instead of grace, in many that name the name, of Christ. They want love, and therefore cannot depart from iniquity.[4]

4. [They want HOPE.] Hope is another of those great and principal graces, which the Holy Ghost worketh in the heart, and without which, let a man be never so high in profession, and so open in naming the name of Christ, he cannot depart from iniquity. As was said before of faith, so we say now of hope. 'And every man that hath this hope in him purifieth himself, even as he is pure.' (1 John 3:3) Here is that excellent office, or rather effect of hope made manifest, it purifieth, it cleanseth a man; it makes him make the Lord Jesus his example, as well as his Saviour. He purifieth himself even as he is pure; to wit, in soul, in body, in spirit, in life and conversation. Hope of life, eternal by Christ, makes a man purify himself in obeying the truth through the Spirit. Hope to be with Christ hereafter, will make me strive to believe him here. Hope of being with angels then, will make a man strive to live like an angel here. Alas! alas! there is a company of half-priests in the world, and they cannot, they dare not teach the people the whole counsel of God, because in so doing they will condemn themselves and their manner of living in the world; where is that minister now to be found that dare say to his people, Look on me, and walk as you have me for an example? or that dare say, What you see and hear to be in me, do, 'and the God of peace shall be with you ?' (Phil 3:17; 4:9) These men had hope and hope purified them to an example, till they became patterns to others. Is not this now far off from some professors in the world? Are they purified, are they clean that name the name of Christ? are they weaned from that milk, and drawn from the breasts? No, nor their profession is not attended with grace; they name the name of Christ; well, but they do not depart from iniquity. Let a man believe a lie, and according to the reality of his belief, such will his obedience be; let a man hope for that for which he hath no ground to hope, yet his hope will work with him according to the power thereof; and yet we have a generation of men that profess the blessed gospel, which yieldeth the most substantial ground for faith and hope; yea, we have a company of men that will be naming the name of Christ, which is the sweetest, the most taking, and desirable name that is named among the sons of men, and for all that,

this gospel, this worthy name, nor yet their naming of it, doth make them depart from iniquity. But what's the reason? why, they have taken up a profession, but want the grace of Christ; the faith, the repentance, the love and hope of the gospel. No marvel then, if they abide among the wooden sort of professors: no marvel then, though the iniquity of their heels still follows them, and that it droppeth from them wherever they go. But so much for the first reason, why men do name the name of Christ and yet do not depart from iniquity.

Second, The second reason, why some that name the name of Christ, depart not from iniquity, is, for that, though they rest not in bare notions, as those forementioned, yet they take up as they, short of the saving grace of God. There are bare notions, there are common workings, and there is a work that is saving, and that will do the soul good to eternity.

1. There are bare notions, and they that have them are such unto whom the gospel comes IN WORD ONLY. (1 Thess 1:5; 1 Cor 4:19,20) Such whose religion stands in word only, and is not attended with a power suitable; that is, there goeth not along with the word, a power sufficient to subdue, and work over the heart to a cordial and gracious close with that word that comes to them. Yet such is the noise and sound of the word, that they are willing to become professors thereof; there is some kind of musicalness in it, especially when well handled and fingered by a skilful preacher. And lo, saith God unto such preachers, when their auditory is made up of such kind of hearers, 'And lo, thou art unto them as a very lovely song,' or as one that sings a song of loves, 'of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not.' (Eze. 33:30-32)

2. But then, besides these, there is another sort, and they go further than these. For to them the word came, not in word only, but also in POWER: though not in that or in such a power as is sufficient absolutely against all attempts whatsoever to bring the soul to glory. Of these we read in several places; to wit, that they have tasted of the powers of the world to come; but not so as to bring them safe to glory. Yet thus far they go. (1.) They attain light or illumination, to see much of their state by nature with. (Heb 6:4) (2.) This light standeth not in bare speculation, but lets fall upon the conscience convincing arguments to the bowing and humbling of the spirit. (1 Kings 21:27-29) (3.) They submit to these convictions, and reform, and may for a time not only come out from them that live in error, but escape the pollutions of the world, by the knowledge of our Lord and Saviour Jesus Christ. (2 Peter 2:18-20; Gal 3:4; 4:20) (4.) Yea, so powerful will this dispensation be, that it will prevail with them to do and suffer many things for the vindication of the truth of that gospel which they profess. For the word will be sweet unto them. Christ, the gift of God, will be relished by them. (Heb 6:4,5) The powers of the world to come will be in them. Some workings of the Holy Ghost will be in them. And joy, which is as oil to the wheels, will be with their souls. (Luke 8:13)

Thus, I say, it is with some professors, who yet cannot be said to depart from iniquity, that is, for all ado, because the things that now are upon them, abide with them but awhile. 'For awhile they believe: they rejoice in the light for a season.' (Luke 8:13, John 5:35, 2 Peter 2:21) So they clean escape from them, who live in error for a little, or awhile; and after that return to their old course, and are again entangled with their iniquities and overcome. This is called, 'A turning with the dog to his own vomit again, and with the sow that was washed, to her wallowing in the mire.' And some of these are set forth by this and such like sayings, 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it

empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.' (Matt 12:44,45)

Now the causes of this declension, returning, or falling away again into iniquity, are many.

First [Cause of falling away.] One is for that this work, this work of power that they have been made partakers of, has not been thorough enough upon all the powers of their souls. Their understandings, their judgments and consciences have been dealt with, but the power of God has not been upon their wills and minds, and affections, rightly to subdue them to the grace of the gospel. (Psa. 110:3) Indeed there seems to be subjection of the will, and an overruling of the mind, and affections also, else they could not for a time lay aside their iniquity, come off from the pollutions of the world, and for a season rejoice in the world and be pleased with the light thereof. But we may consider, that this may be, not for that a sound work of God hath passed upon these powers of the soul, but that rather this was by reason of those reflex acts, that the understanding now enlightened, the judgment now informed, and the conscience now convinced, had upon these other powers of the soul. And I the rather think it so, because willingness, mindfulness of, and affection for, this gospel, lasted no longer than the light shined in their understandings, or than the things were relished by their judgment and conscience. So that when the light of their candle went out, and when the taste of this sugar-plum was out of their mouth, their wills and affections, not being possessed with the fear of God, they returned again to their course, and went away as before with iniquity.

Nor do I by anything here discoursed, lay blame or fault at the door of God. For,

1. He is a free agent to do what he pleaseth, and may, if he please, refuse to give anything, or if he gives something, why may he not give what he pleases also? He may give special grace to one, and that which is not so to another: he may open Balaam's eyes, (Num. 24:3) and open Lydia'a heart; (Acts 16:14) he may give some but a taste, and cause some to eat abundantly. (Heb. 6; Songs 5:1) He may suffer some to fall away, and keep others, by his power, through faith unto salvation.

2. Besides, God's withdrawing, to wit, of those common workings, if they were withdrawn without, a cause given—which yet I question—yet why may they not be withdrawn from these, as well as from his own peculiar ones. He knows but little, that doth not know that God ofttimes hides his face from his own, and also withdraws from them the light and great influences of the Holy Ghost: and turns them over, at least in their own apprehensions, to the ungodly, and to fallen angels for their chastisement, or trial; or instruction, &c.

3. And why may not God, since these rebels had such working with them, as that their minds, by their understanding, their will and affections; by their judgment and consciences were somewhat taken and allured, cause a withdrawing of these for trial, and to see if they would cry after him to return.

But we will let these things pass, and call you again to remembrance of what is in hand: we are now shewing that there be them that name the name of Christ, 'that yet depart not from iniquity,' and in shewing the cause of their not so doing, one was for that the gospel came to them in word only; and the other was, for that though it came to others in power, yet not in power, or in that power, that effectually keepeth some to salvation. Upon this second reason I now am, and am shewing how it comes to pass that they that are under the power of the things that we have afore discoursed, should notwithstanding that, return to their vomit again. One cause of this declension, or going

back to iniquity, I have just now touched upon, and we have some more behind.
Second [Cause of falling away.] Therefore such persons upon the withdrawing of those influences that at present are mighty upon them, do forthwith; forget, both what they had, and what work it made upon them. Straightway they forget what manner of men they were. It is said of Israel, they sang his praises, they soon forgot his word. So these they forget.

1. They forget what light and what conviction they had.
2. They forget what sorrow for sin they had.
3. They forget what tastes of Christ and his word they had.
4. They forget what joy and comfort they had.
5. They forget how fair for heaven they were.
6. And they forget how cleansed once they were.

'They have forgotten that they were purged from their old sins.' (2 Peter 1:9) Now forgetfulness makes things that are past as nothing; and if so, then it can lay no obligations upon the mind, to engage it to the delight of them, and to the enjoying of them, no not in the thoughts of them, as if they were remembered by us. Forgetfulness is a very dangerous thing: it makes preaching vain, profession vain, faith vain, and all to no purpose. (1 Cor. 15:1, 2) Such profession is but a dream, and the professors but as dreamers: all vanishes in the morning. This made Paul so caution the Corinthians, that they forgot not the preaching; and the author to the Hebrews, so earnestly calls them, in their back-sliding, back to the remembrance of former days, and to the recollecting of what it was that then had made them so willingly endure their great fight of affliction. (Heb. 10:32, 33)

Forgetfulness, I say, makes things nothing; it makes us as if things had never been; and so takes away from the soul one great means of stay, support, and encouragement; when choice David was dejected, the remembrance of the hill Hermon was his stay; when he was to go out against Goliah, the remembrance of the lion and the bear was his support: so when those that have had the power of the things of God upon them, can think of this; when they are withdrawn, it will, even the thinking of it, have some kind of operation upon the soul. And therefore you shall find, that the recovering of a backslider usually begins at the remembrance of former things. 'Remember therefore from whence thou art fallen, and repent, and do the first works.' (Rev. 2:5)

It is marvellous to see how some men are captivated with this forgetfulness. Those that sometimes have prayed, cried, groaned, and sighed, for eternal life; those that sometimes thought no pains too much, no way too far, no hazards too great to run, for eternal life; those who sometimes were captivated with the word, and with the comforts and joy thereof, and that, had it been possible, could have pulled out their eyes, and have given them to a gospel minister, so dear and sweet were the good tidings which they brought to such. (Gen. 4:14, 15) I say it is marvellous to see how such men are captivated with the forgetfulness of this. They are as if they never had been those men; they are as if they had never had such things; or, as if they never had thought about them. Yea, they are strange, and carry it strangely to all those that still are under the power of that word, and of that mighty band by which sometimes themselves were guided.

Should one say to some, Art not thou the man that I once saw crying under a sermon, that I once, heard cry out, What must I do to be saved? and, that some time ago I heard speak well of the holy word of God? how askew will they look upon one; or if they will acknowledge that such things were with them once, they do it more like images and rejected ghosts, than men. They look as if they were blasted, withered, cast out, and

dried to powder, and now fit for nothing but to be cast into the fire, and burned. (John 15:6) The godliness from which they are departed, and the iniquity unto which again they have joined themselves, has so altered, so metamorphosed and changed their heart, and mind, and ways. This therefore as the second thing which shews why some that have been under something of the power of things,[5] are again with iniquity entangled and overcome.

Third [Cause of falling away.] Another thing that makes these enlightened ones, that they continue not to depart from iniquity, is the persecution that always attends the word: for persecution always attends the word, that of the tongue, or that of the sword. Now these men that were once enlightened, though they cannot remember what they were themselves, yet Satan helps them to think that their neighbours remember what they were: and having now lost the savour, the sense of what they once had, and sinned away that Spirit that brought it to them, they grow weak; yea are above all men the most unable to stand up, to abide the shock and trial, that for their profession is coming upon them. Wherefore, by and by they are offended; to wit, with their own profession, and call themselves an hundred fools, for being so heedless, so witless, and unwary, to mind God's holy things in such a time and day. (Matt. 4:16, 17; Luke 8:13) Then they bethink with themselves, how to make an honourable retreat, which they suppose they usually do, by finding fault, first with their own unadvisedness, and of the over-persuasiveness of others; they also now begin to say farewell conscience, yea, God and heaven and all, and join in confederacy with the world again. Thus are they in fear, where no fear is; and the sound of a shaken leaf doth chase them. And there are four things that are the cause of this.

1. For that not withstanding the former power that attended the word to their hearts, their hearts did still abide as hard as a rock, there was no true and sound breaking, nor softening in that; wherefore there the word wanted depth of earth, as our Lord is pleased to call it; and anon when the sun was up, that which remained was presently scorched, and so withered away.
2. Notwithstanding what they had sometimes enjoyed, yet the grace of the fear of God was wanting in them. (Eccl. 7:16-18) So wanting that, what should hinder but that they should return to go as they came, and leave Christ, the gospel, and the people of God to shift as well as they can for themselves.
3. All that they enjoyed did not estrange their hearts from their lusts, though when they were in the power of things, they were deader to them than formerly; I say than formerly. (Psa. 78:30, 36, 37) And it is even with such, as with them, who are for a time taken off from what yet they love, by some new employ in which they are engaged. Saul went out to look for David to kill him, but when he came at Naioth, in Ramah, the Spirit of God came upon him, and he prophesied. (1 Sam. 19:18, 24) But this lasted but for a while. Saul soon returned to his old envy against the holy man again.
4. It comes upon them even of judgment and wrath, for since they so soon give way to sin, and forget, God suffereth them to fall into the fear of men, and to force their hearts to comply with bad things,—even as Judas and Demas did,—till they are swallowed up of that gulph, into which the ungodly descend. 'As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.' (Psa. 125:5) When once God is angry with a people, he can deal with them, he can give them up to those lusts in judgment, that they will not be separated from by mercy. Yea, he can make a way for his anger to overtake them that have made a way, by the deceits of their hearts, to go a-whoring from under him.

And these are the causes why those that were once enlightened, and have tasted the

good word of God, and the powers of the world to come, return with the dog to his own vomit again; and so, though they have or do name the name of Christ, yet depart not from iniquity.

Third, A third reason, why they that name the name of Christ do not depart from iniquity, may be, because GRACE IS WEAK and CORRUPTION STRONG. I speak now of them that are truly gracious; for as those that never had nothing but notion, did never at all depart from iniquity: and as those that never had saving grace, though common workings were with them, do but a little depart from iniquity; so those that yet have the grace of God in them, in truth, do not, as they should, depart from iniquity; wherefore the exhortation is as much to them as it is to any body else; 'and let them that name the name of Christ,' with gracious lips, 'depart from iniquity.' For though there is a great difference betwixt these and the two sorts that I mentioned before,—these having the true principles of holiness in them, but the other nothing thereof,—yet they, even they, also have need of this exhortation; for they do not, as they should, 'depart from iniquity.' Their graces, as I said, are weak, and that is the reason thereof.

That these do not depart from iniquity, as they should, is clear.

1. For that their highest acts of holiness are tainted therewith, and made imperfect thereby. (Isa. 64:6; Psa. 143:2; Heb. 12:15; Matt. 6:23) This is manifest, because they still are afraid to shew themselves before God in their own works, and because they betake them for acceptation with God, to the priestly office of Christ, and pray by him, 'forgive us our trespasses.'

2. This is clear also, because we are, while in this world, nowhere by the word said to have attained to the mark and point of absolute perfection; but are bid to grow, to follow on, to press forward, and to perfect holiness in the fear of God. (2 Peter 3:18; Heb. 6:12; Phil. 3:12-14; 2 Cor. 7:1) Yea, the best of us all, even the apostles and prophets, have not only made it manifest by their imperfections, that as yet they have not departed from iniquity as they should; but they have confessed, and denied not, that they were yet in the pursuit of righteousness, and had not already attained.

3. This is clear also, for that the righteousness, by the which the best of saints are justified in the sight of God, is a righteousness of another, not their own; the righteousness of another man, for that there is not any upon earth that doth good and sins not. And what need we pray, 'forgive us our trespasses,' approach God in the perfections of another, and be bid 'to perfect holiness,' if we had already attained, or were already perfect, or were so departed from iniquity as we should.

4. Alas, the complaints of God concerning this matter, doth sufficiently testify the truth of what I say. When God came to his people in Egypt, and bid them forsake the idols of Egypt, they did not. But they rebelled against me, says he, and would not hearken unto me; they did not, every man, cast away the abominations of his eyes, neither did they forsake the idols of Egypt. Well, he saved them out of Egypt, and brought them into the wilderness, and said to them there, Obey my laws, and my commandments; but the house of Israel rebelled against me in the wilderness, they walked not in my statutes, they despised my judgments. Well, then he had them from the wilderness to Canaan, and then said to them, Keep my laws. (Eze. 20) But when he had brought them into the land, then they also polluted themselves, and sinned, against him as before. Again, when God brought them out of captivity, both they, and every thing that they did, was unclean. (Hag. 2:14)

To be short, what says Paul in the seventh to the Romans? what says James in the third chapter of his epistle? (ch. 3:2) And what says John in his first epistle, and first chapter? (1 John 1:9) Do they not all confess, though themselves were apostles, and

so for grace and gifts beyond any that breathe in this world, that sin and iniquity was yet with them; and so consequently, that there was not as yet that departing by them therefrom, as there should. And the reason, as I have said, is, because grace is weak, weak in the beat and most strong of the saints of God. Hence the greatest saints use to complain, when much assaulted with corruptions, or attended with very hard service for God, of their weakness and insufficiency, as to a completeness of doing the will of God.
(1.) Moses, when God did but bid him nourish and succour Israel in the wilderness, and carry them in his bosom, as the nursing-father beareth the sucking child, was stricken with such fear of miscarrying, through the weakness of his graces and the power of his corruptions, that he cried to God, saying, 'I am not able to bear all this people alone, because it too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand,—and let me not see my wretchedness.' (Num. 11:14, 15)
(2.) Job, when he was, for a proof of his integrity, to be exercised a while with some of the judgments of God, cries out, in a sense of his weakness to bear them, and to go through as he should, 'Is my strength the strength of stones? or is my flesh of brass?' And again, 'Am I a sea, or a whale, that thou settest a watch over me? Wilt thou break a leaf driven to and fro? And wilt thou pursue the dry stubble?' (Job 6:12; 8:12; 13:25)
(3.) So Daniel, when he was but to stand and talk with the angel, how weak did he find himself; 'There remained,' saith he, 'no strength in me;' and, '0 my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.' (Dan. 10) Some may say, but this is natural weakness. But I ask, how came nature to be so weak, but through sin? the remains whereof abiding still upon the best of saints, make them, not withstanding their graces, incapable to do any thing as they should.
(4.) Paul, a man of men, who had so much grace, revelation of grace and communion with Christ, that sometimes he knew not whether he was in or out of the body, and yet you find him making bitter complaint of the weakness of his grace, and of the power of his corruptions. 'I am carnal,' saith he, and what I hate that do I. 'How to perform that which is good I find not;' 'when I would do good evil is present with me.' 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.' '0 wretched man that I am,' &c. What complaints, what confessions, what bewailing of weakness is here? And what need was there of any of this, if Paul could, as he would, have departed from iniquity? (Rom. 8)
I have instanced in these four men, because as to failings and miscarriages they are as free—by what the holy record saith—as any four of whose lives you shall read in all the Bible; but you see that they were too weak to do good and depart from iniquity as they would.
Grace may be said to be weak, either when a lower or less degree thereof is compared with a higher and greater degree of the same; or it may be said to be weak when, in what degree of it you will, it shall be engaged by, or engage itself against sin, &c. There are degrees of grace in the world, some have less, and some bigger measures thereof, and according to the measure of grace received, so is a Christian capable of action. He that has little, acts but weakly; he that has much, acts more strongly; and he of the saints that has most, acteth best of all: but yet none of these three can act so as they should and would, and, consequently, so depart from iniquity as is their duty. Witness those four that I mentioned but now, for they are among the first-rate of saints, yet you see what they did, and hear what they said.

Sin is a mighty tyrant; it is also installed in our flesh, and has moreover that in it which suiteth with whatever is sensual in us. The flesh relisheth it well, though the spirit of the Christian is against it.
Sin is an active beast, and will not admit that the soul should attempt to put forth itself in any good thing, without opposition and contradiction. 'When I should do good evil is present with me.'[6]
Sin is of a polluting and defiling nature, and what grace soever it toucheth it staineth, and in staining makes it weaker, than were it not so defiled it would be. Besides, not a grace, nor an act of grace in the soul can escape untouched.
Unbelief stands ready to annoy faith in the grace, as well as in the act of faith.
Hardness of heart will not let love so affectionately and sympathisingly act as it should.
Sense and reason being polluted will not let hope be so steadfastly fixed upon unseen things as it should.
Pride will not let us be so humble as we ought, nor self so self denying. Passion often interrupts our patience, and angry motions our meekness. By these, and more that might be named, it appears that sin is in us, opposeth our graces, and letteth[7] them from acting as they should; and because this sin has part of ourself in its possession, therefore though our more noble part be utterly against it, yet we depart not from it as we should.
God chargeth Moses with rash and unadvised words, and so he doth Job also: Daniel did wear the name of an idol god, and Paul freely confesseth himself unfirm. (Num. 20:12; Psa. 106:32; Job 38:2; Job 42:6; Dan. 4:8; Rom. 7:24)

Nor may what hath now been said be applied to those that are weak in faith, and so in every other grace; for the strongest grace when acted as well as we can, cannot cause that we depart from iniquity as we should. (l.) Because the strongest grace cannot act without opposition. (2.) Because we that are the actors are lame, infirm, and made weak by sin that dwells in us. (3.) Because grace and a state of grace is not that wherein the perfection designed for us doth lie, for that is in another world. (a.) This is a place to act faith in. (b.) This is a place to labour and travel in. (c.) This is a place to fight and wrestle in. (d.) This is a place to be tried in.
And therefore this is no place of perfection, and consequently no place where God's people can depart from iniquity as they should. Now there is a twofold way of departing from iniquity. I. One is when the mind is set against it, and withdrawn from the love and liking of it. II. The other is when the practice of it is shunned by the whole man.
I. The first of these ways, the saints, though they truly do depart from iniquity, yet depart not from it as they should. (1.) Their understanding sees not the utmost baseness that is in it. (2.) Their judgment is not informed about the vileness of it to perfection. (3.) The conscience has not yet been convinced of all the evil that is in it. Then, (a.) How should the soul abhor it as it should? (b.) How should the desires depart from it with that fervency as they should? (c.) And the will and affections so turn away from it as they should?
II. Second, As to the shunning of the acts of sin, there we also come wonderful short. We shun not the sins of others as we should. This is made appear, (1.) For that we shun not the company of base men as we should. (2.) Nor shun or refuse to imitate them in their evil, as we should. How easily are good men persuaded to comply with bad men's ways. Yea, Jehoshaphat himself said to Ahab, that base one: Behold, 'I am as thou art, my people as thy people, my horses as thy horses.' (1 Kings 22:4) Joseph

could learn in Pharaoh's court, to 'swear by Pharaoh's life.' (Gen. 42:15, 16) Peter also, when dissembling, was in fashion among the people, could learn to dissemble likewise. (Gal. 2:11-14)

We shun not our own sins or the sine of our own company as we should. Christians learn to be proud one of another, to be covetous one of another, to be treacherous and false one of another, to be cowardly in God's matters one of another, to be remiss and negligent in christian duties one of another.

Besides, if I should go about to shew here, how Christians will hide iniquity, as David. (2 Sam. 12:12) How they will excuse it, as did Aaron. (Ex. 32:22-24) How they will plead for it, as did the men of the city of Joash for Baal. (Jud. 6:29-31) and the like, I might soon make it abundantly appear, that Christians do not depart from iniquity as they should; and therefore the exhortation stands; good, and of use to the best of saints on earth, that they and every of them 'should depart from iniquity.' Yea, the observation also that they do not do it as they should, doth still stand good against us.

Wherefore, as it is true in those that have nothing but notion, and that it is true in those that are wrought upon, but not effectually, so it is true upon those that are truly gracious; observation proves it, fears of damnation prove it, the outcry of the world proves it, and the confession of the best men proves it.

[OBSERVATION SECOND.]

I come now to another observation with which I will present you, and that is this, namely, that every one that in way of profession and religion names the name of Christ, 'SHOULD DEPART from iniquity.' I say, that every one that in a way of profession and religion, 'nameth the name of Christ, should depart from iniquity.' This truth needs more practice than proof. For I think there are none that have either scripture or reason by them, but will freely consent to this.

Nor is there any thing ambiguous in the observation, that we need now to stand upon the explaining of. For,

What iniquity is, who knows not?

That it cleaves to the best, who knows not?

That it is disgraceful to profession, who knows not? and therefore that it ought to be departed from, who knows not?

But because the motives in particular may not be so much considered as they ought, and because it is Satan's design to tempt us to be unholy, and to keep iniquity and the professing man together; therefore I will in this place spend some arguments upon you that profess, and in a way of profession do name the name of Christ, that you depart from iniquity; to wit, both in the inward thought and in the outward practice of it. And those arguments shall be of four sorts, some respecting Christ, some his Father, some ourselves, and some the world.

First, [Arguments that respect CHRIST.]

First, The Christ, whom you profess, whose name you name, and whose disciples you pretend to be, is holy. 'Be ye holy, for I am holy,' (1 Peter 1:16) This is natural to our discourse; for if Christ be holy, and if we profess him, and in professing of him, declare that we are his disciples, we ought therefore to depart from iniquity, that we may shew the truth of our profession to the world.

Second, They that thus name the name of Christ should depart from iniquity, because this Christ, whose name we name, is loving. Those that have a loving master, a master that is continually extending his love unto his servants, should be forward in doing of his will, that thereby they may shew their sense, and acceptation of the love of their master. Why, this is his will, 'that we depart from iniquity, that we throw sin away; that

we fly every appearance of evil.' (1 Thess. 5:22; Heb. 7:26)
Third, They that thus name the name of Christ should depart from iniquity, because of the honour and reputation of their Lord. It is a disparagement to Christ, that any of his servants, and that any that name his name, should yet abide by, and continue with, iniquity. 'A son honoureth his father, and a servant his master: if then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of hosts, unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?' (Mal. 1:6)
Fourth, They that name the name of Christ should depart from iniquity, because of his name, that his name may not be evil spoken of by men; for our holiness puts a lustre and a beauty upon the name of Christ, and our not departing from iniquity draws a cloud upon it. Wherefore we ought to depart from iniquity, that the name of the Lord Jesus may be glorified, and not reproached through us.
Fifth, They that name the name of Christ should depart from iniquity, because of the gospel of the Lord Jesus Christ. That the gospel of our Lord Jesus Christ, which they profess, may not be evil spoken of by our neighbours. The gospel is called holy, therefore let them be holy that profess it. (2 Peter 2:21) The which they can by no means be, if they depart not from iniquity. Men cannot serve the designs of the gospel, and their own worldly and fleshly designs. But they that profess the name of Christ, they should be tender of his gospel, that they keep that in good esteem and reputation in the world. The which they can by no means do, unless they depart from iniquity.
Sixth, They that name the name of Christ should depart from iniquity, because the very profession of that name is holy. The profession is an holy profession. Be ye clean that bear the vessels of the Lord; the vessels, that is, the profession, for by that is as it were carried about the name and gospel of Jesus Christ. We must therefore lay aside all iniquity, and superfluity of naughtiness, and do as persons professing godliness, as professing a profession, that Christ is the priest of, yea the high-priest of 1 Thess. 2:30; Heb. 3:3. It is a reproach to any man to be but a bungler at his profession, to be but a sloven in his profession. And it is the honour of a man to be excellent in the managing of his profession. Christians should be excellent in the management of their profession, and should make that which is good in itself, good to the church and to the world, by a sweet and cleanly managing of it.
Seventh, They that profess the name of Christ, or that name it religiously, should to their utmost depart from iniquity, because of the church of Christ which is holy. He that religiously professeth the name of Christ, has put himself into the church of Christ, though not into a particular one, yet into the universal one. Now that is holy. What agreement then hath the temple of God with idols? Ay, or any pillar, or post, or pin, or member of that temple. (2 Cor. 6:16) One black sheep is quickly espied among five hundred white ones, and one mangey one will soon affect many. One also among the saints, that is not clean, is a blemish to the rest, and, as Solomon says, 'one sinner destroyeth much good.' (Eccl. 9:18)
Eighth, They that profess the name of Christ, or that name that name religiously, should depart from iniquity, because of the ordinances of Christ, for they are holy. (Ex. 30:17-31) Men of old before they went in to meddle with holy things, were to wash their hands and their feet in a vessel prepared for that purpose. Now since they that name that name religiously do also meddle with Christ's appointments, they must also wash and be clean; cleanse your hands ye sinners, if you mean to meddle with Christ in his appointment; wash lest God cut you off for your not departing from iniquity.
Ninth, They that name the name of Christ religiously should depart from iniquity,

because of Christ's observers. There are many that keep their eye upon Christ, and that watch for an opportunity to speak against him, even through the sides of those that profess him. 'Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against.' (Luke 2:34) Some take occasion to speak against him, because of the meanness of his person; here some again speak against him, because of the plainness of his doctrine; also some speak against him, because of the meanness of his followers; and some speak against him, because of the evil deeds of some that profess him. But if he that gives just occasion of offence to the least of the saints had better be drowned in the sea with a mill-stone about his neck; what think you shall his judgment be, who, through his mingling of his profession of Christ's name with a wicked life shall tempt or provoke men to speak against Christ?

SECOND, I come now to those arguments that respect GOD THE FATHER.

First, Then, they that profess the name of Christ should depart from iniquity; because of God the Father, because God the Father has made Christ to be to us what he is; to wit, the Apostle and high-priest of our profession. 'He that honoureth not the Son, honoureth not the Father which hath sent him.' (1 Cor. 1:30; John 5:23; 15:8) Nor can the Father be honoured by us, but by our departing from iniquity. All our talk and profession of Christ, adds no glory to his Father, who has made him our King, and Priest, and Prophet, if it be not joined to an holy conversation. Wherefore, if you profess the name of Christ, and would hold the word in hand, that you have believed in him, depart from iniquity, for the Father's sake that hath sent him.

Second, As it is the Father which hath made Christ to us what he is; so it is the Father who hath called us to partake of Christ and all his benefits. 'Wherefore we must depart from iniquity that profess the name of Christ, that we may glorify him for his call.' (1 Cor. 1:9; Heb. 3:1) He has called us to the fellowship of his Son Jesus Christ; that is, to partake of all that good that is in him, as Mediator, and to be done by him for those that trust in him. Nor had we ever come out of a cursed and condemned condition, to Christ, for life and blessedness, but by the call of the Father; 'For it is not of works, but of him that calleth.' (Rom. 9:11) Now since he has called us to this privilege—even us whom he has called—and left others in their sins to perish by his judgments, it is meet we should depart from iniquity. (Heb. 3:1; 2 Peter 1:2, 3) Especially since the call by which he called us is heavenly, and holy, and because he has not only called us to glory, but to virtue.

Third, We that religiously name the name of Christ, should depart from iniquity, because God the Father of our Lord Jesus Christ has commanded us to do. Wherefore gird up the loins of your minds, be sober, and hope to the ene for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to your former lusts in your ignorance; but as he that has called you is holy, so be ye holy in all manner of conversation: because it is written, 'Be ye holy, as I am holy.'

Fourth, They that religiously name the name of Christ should depart from iniquity, that they may answer the end for which they are called to profess his name. The Father has, therefore, called them to profess his name, that they might be trees of righteousness, the planting of the Lord, that he might be glorified. Dost thou then profess the name of Christ: bring forth those fruits that become that holy profession, that you may be called 'trees of righteousness,' and that God may be glorified for and by your professed subjection to the gospel of his Son. (Isa. 61:3)

Fifth, They that name—as afore—the name of the Lord Jesus Christ, should depart from iniquity, that they may shew to the world the nature and power of those graces,

which God the Father has bestowed upon them that do religiously name the name of Christ. And the rather, because he that religiously nameth that name, declareth even by his so naming of him, that he has received grace of the Father, to enable him so to do. Now he cannot declare this by deeds, unless he depart from iniquity; and his declaring of it by words alone, signifies little to God or man. (Titus 1:16)

Sixth, We therefore that religiously name the name of Christ, should also depart from iniquity, because the Spirit of the Father will else be grieved. (Eph. 4:30) The countenancing of iniquity, the not departing therefrom, will grieve the Holy Spirit of God, by which you 'are sealed to the day of redemption;' and that is a sin of a higher nature that men commonly are aware of. He that grieveth the Spirit of God shall smart for it here, or in hell, or both. And that Spirit that sometimes did illuminate, teach, and instruct them, can keep silence, can cause darkness, can withdraw itself, and suffer the soul to sin more and more; and this last is the very judgment of judgments. He that grieves the Spirit, quenches it; and he that quenches it, vexes it; add he that vexes it, sets it against himself, and tempts it to hasten destruction upon himself. (1 Thess. 5:19) Wherefore take heed, professors, I say take heed, you that religiously name the name of Christ, that you meddle not with iniquity, that you tempt not the Spirit of the Lord to do such things against you, whose beginnings are dreadful, and whose end in working of judgments is unsearchable. (Isa. 63:10; Acts 5:9) A man knows not whither he is going, nor where he shall stop, that is but entering into temptation; nor whether he shall ever turn back, or go out at the gap that is right before him. He that has begun to grieve the Holy Ghost, may be suffered to go on until he has sinned that sin which is called the sin against the Holy Ghost. And if God shall once give thee up to that, then thou art in the iron cage, out of which there is neither deliverance nor redemption. Let every one, therefore, that nameth the name of Christ, depart from iniquity, upon this second consideration.

THIRD, In the next place, I come now to those arguments that do respect THYSELF. First, Those that religiously name the name of Christ should, must, depart from iniquity, because else our profession of him is but a lie. 'If we say that we have fellowship with him, and walk in darkness, we lie.' (I John 1:6) 'And walk in darkness;' that is, and walk in iniquity, and depart not from a life that is according to the course of this world. 'He that saith, I know him, and heepeth not his commandments, is a liar, and the truth is not in him.' (ch. 2:4) The truth that he professes to know, and that he saith he hath experience of, is not in him. Every man that nameth the name of Christ is not therefore a man of God, nor is the word in every man's mouth, truth, though he makes profession of that worthy name. (1 Kings 17:24) It is then truth in him, and to others with reference to him, when his mouth and his life shall agree. (Rev. 2:2, 9; 3:9) Men may say they are apostles, and be liars: they may say they are Jews, that is, Christians, and lie, and be liars, and lie in so saying. Now this is the highest kind of lying, and certainly must therefore work the saddest sort of effects. Thus man's best things are lies. His very saying, I know him, I have fellowship with him, I am a Jew, a Christian, is a lie. His life giveth his mouth the lie: and all knowing men are sure he lies. 1. He lies unto God: he speaks lies in the presence, and to the very face of God. Now this is a daring thing: I know their lies, saith he; and shall he not recompense for this? See Acts 5:4; Rev. 21:8, 27; 22:15. and take heed. I speak to you that religiously name the name of Christ, and yet do not depart from iniquity. 2. He lies unto men; every knowing man; every man that is able to judge of the tree by the fruit, knows that that man is a liar, and that his whole profession as to himself is a lie, if he doth not depart from iniquity. Thus Paul called the slow bellies,[8] the unsound professors among the Cretians, liars. They were so in his

eyes, for that their profession of the name of Christ was not seconded with such a life as became a people professing godliness. (Titus 1:12-16) They did not depart from iniquity. But again, 3. Such a man is a liar to his own soul. Whatever such an one promiseth to himself, his soul will find it a lie. There be many in the world that profess the name of Christ, and consequently promise their soul the enjoyment of that good, that indeed is wrapt up in him, but they will certainly be mistaken hereabout, and with the greatest terror will find it so, when they shall hear that direful sentence, 'Depart from me, all ye workers of iniquity.' (Luke 8:27) Christ is resolved that the loose-lived professor shall not stand in the judgment, nor any such sinners in the congregation of the righteous. They have lied to God, to men, and to themselves; but Jesus then will not lie unto them: he will plainly tell them that he hath not known them, and that they shall not abide in his presence. But,

Second, Those that religiously name the name of Christ should depart from iniquity, else, as they are liars in their profession, so they are self deceivers. I told you but now such lie to themselves, and so consequently they deceive themselves. 'But be ye doers of the word, and not hearers only, deceiving your ownselves.' (John 1:22) It is a sad thing for a man, in and about eternal things, to prove a deceiver of others; but for a man to deceive himself, his ownself of eternal life, this is saddest of all; yet there is in man a propenseness so to do. Hence the apostle says, be not deceived, and let no man deceive himself. And again, verse 26, 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.' These words, 'but deceiveth his own heart,' I have much mused about: for they seem to me to be spoken to show how bold and prodigiously desperate some men are, who yet religiously name the name of Christ: desperate, I say, at self deceiving. He deceiveth his own heart; he otherwise persuadeth it, than of its ownself it would go: ordinarily men are said to be deceived by their hearts, but here is a man that is said to deceive his own heart, flattering it off from the scent and dread of those convictions, that by the Word, sometimes it hath been under: persuading of it that there needs no such strictness of life be added to a profession of faith in Christ, as by the gospel is called for: or that since Christ has died for us, and rose again, and since salvation is alone in him, we need not be so concerned, or be so strict to matter how we live. This man is a self deceiver; he deceives his own heart. Self deceiving, and that about spiritual and eternal things, especially when men do it willingly, is one of the most unnatural, unreasonable, and unaccountable actions in the world. 1. It is one of the most unnatural actions; for here a man seeks his own ruin, and privily lurks for his own life. (Prov. 1:18) We all cry out against him that murders his children, his wife, or his own body, and condemn him to be one of those that has forgot the rules and love of nature. But behold the man under consideration is engaged in such designs as will terminate in his own destruction: he deceiveth his own soul. 2. This is also the most unreasonable act; there can no cause, nor crumb of cause that has the least spark or dram of reason, or of anything that looks like reason, be shown why a man should deceive himself, and bereave his soul of eternal life. Therefore, 3. Such men are usually passed over with astonishment and silence. 'Be astonished, O ye heavens, at this! and be horribly afraid, for my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' (Jer. 2:11-13)

But, above all this, as to this head, is the most amazing place, where it is said, that the self deceiver makes his self deceiving his sport: 'Sporting themselves with their own deceivings.' (2 Peter 2:13) These are a people far gone, to be sure, that are arrived to

such a height of negligence, carelessness, wantonness, and desperateness of spirit, as to take pleasure in, and make a sport of, that which will assuredly deceive them for ever. But this is the fruit of professing of Christ, and of not departing from iniquity. The wisdom and judgment of God is such, as to give such over to the sporting of themselves in their own deceivings.

FOURTH. [Those arguments that respect THE WORLD.]

First, Those that religiously name the name of Christ should depart from iniquity, because of the scandal that will else assuredly come upon religion, and the things of religion, through them. Upon this head I may begin to write with a sigh, for never more of this kind than now! There is no place, where the professors of religion are, that is clean and free from offence and scandal. Iniquity is so entailed to religion, and baseness of life to the naming of the name of Christ, that one may say of the professors of this age, as it was said of them of old, 'All tables are full of vomit and filthiness, so that there is no place clean.' (Isa. 28:8) Where are they even amongst those that strive for the rule, that mind it at all, when it pinches upon their lusts, their pride, avarice, and wantonness? Are not, now-a-days, the bulk of professors like those that 'strain at a gnat and swallow a camel?' (Matt. 23:24) Yea, do not professors teach the wicked ones to be wicked? (Jer. 2:33) Ah! Lord God, this is a lamentation, and will be for a lamentation. What a sore disease is now got into the church of God, that the generality of professors should walk with scandal!

No fashion, no vanity, no profuseness, and yet no niggardliness, but is found among professors. They pinch the poor, and nip from them their due, to maintain their own pride and vanity. I shall not need to instance particulars; for from the rich to the poor, from the pastor to the people, from the master to his man, and from the mistress to her maiden, all are guilty of scandal, and of reproaching, by their lives, the name of the Lord; for they profess, and name that worthy name of Christ, but are not as they should be, departed from iniquity.

1. Hence the name of God is polluted and reproached, even till God is weary and cries out, 'Pollute ye my name no more with your gifts and with your idols.' (Eze. 20:39) O do not pollute my name, says God; rather leave off profession, and go every one to his wickedness. Tell the world, if you will not depart from iniquity, that Christ and you are parted, and that you have left him, to be embraced by them to whom iniquity is an abomination. It would far better secure the name of God from scandal and reproach, than for you to name the name of Christ, and yet not to depart from iniquity. Then, though you sin, as now you do, the poor world would not cry out, Ay, this is your religion! Then they would not have occasion to vilify religion because of you, since you tell them that Christ and you are parted. But,

2. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you also scandal the sincere professors of religion, and that is a grievous thing. There are a people in the world that have made it their business, ever since they knew Christ, to cleanse themselves from all filthiness of flesh and spirit, and that desire to perfect holiness in the fear of God; and you scandalous professors mixing yourselves with them, 'make their gold look dim.' (Lam. 4:1) You are spots and blemishes to them; Jude 12, you are an evil mixing itself with their good, and a scandal to their holy profession. (2 Peter 2:13) You are they that make the heart of the righteous sad, whom God would not have, sad; you are they that offend his little ones. Oh! the millstone that God will shortly hang about your necks, when the time is come that you must be drowned in the sea and deluge of God's wrath.

3. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you

continue to extend your scandal also to the word and doctrine of God. They that name the name of Jesus religiously, should so carry it in the world, that they might adorn the doctrine of God their Saviour; but thou that professest and yet departest not from iniquity, thou causest the name and doctrine which thou professest to be blasphemed and reproached by the men of this world; and that is a sad thing, a thing that will bring so heavy a load upon thee, when God shall open thine eyes, and he will open them either here or in hell-fire, that thou wilt repent it with great bitterness of soul. (1 Tim. 6:1) The Lord smite thee to the making of thee sensible to thy shame and conversion, if it be his blessed will. Amen! But,

4. If thou wilt not leave off to name the name of Christ, nor yet depart from iniquity, thou wilt bring reproach, scorn, and contempt upon thyself. For 'sin is a reproach to any people.' (Prov. 14:34). (1.) These are they that God will hold in great contempt and scorn. (Isa. 1) (2.) These are they that his people shall have in great contempt. 'Therefore,' saith he, 'have I also made you contemptible and base before all the people, according as ye have not kept my ways,' but have lifted up the face against my law.[9] (Mal. 2:9; Jer. 25:9, 18) 3. Such shall also be contemned and had in derision of the men of this world. They shall be a hissing, a bye-word, a taunt, and a reproach among all people. 'For them that honour me,' saith God, 'I will honour, and they that despise me shall be lightly esteemed. (1 Sam. 2:30) I remember that Philpot used to tell the Papists that they danced with their buttocks uncovered, in a net,[10] because of the evil of their ways; (Isa. 20:4) and the Lord bids professors have a care, 'that the shame of thy nakedness do not appear,' or lest they walk naked, and their shame be discovered. For those professors that depart not from iniquity, however they think of themselves, their nakedness is seen of others: and if it be a shame to the modest to have their nakedness seen of others, what bold and brazen brows have they who are not ashamed to show their nakedness, yea, the very shame of it, to all that dwell about them? And yet thus doth every one that religiously names the name of Christ, and yet doth not depart from iniquity.

Second, Those that religiously name the name of Christ, and do not depart from iniquity, they are the cause of the perishing of many. 'Woe,' saith Christ, 'unto the world because of offences,' (Matt. 18:7). And again, 'Woe to that man by whom the offence cometh!' These are they that cause many to stumble at sin, and fall into hell. Hark, you that are such, what God says to you: 'Ye have caused many to stumble at the law,' and at religion. (Mal. 2:8) Men that are for taking of occasion you give it them; men that would enter into the kingdom, you puzzle and confound them with your iniquity, while you name the name of Christ, and do not depart therefrom. One sinner destroyeth much good; these are the men that encourage the vile to be yet more vile; these be the men that quench weak desires in others; and these be the men that tempt the ignorant to harden themselves against their own salvation. A professor that hath not forsaken his iniquity, is like one that comes out of the pest-house, among the whole, with his plague sores running upon him. This is the man that hath the breath of a dragon, he poisons the air round about him. This is the man that lays his children, his kinsmen, his friend, and himself. What shall I say? A man that nameth the name of Christ, and that departeth not from iniquity, to whom may he be compared? The Pharisees, for that they professed religion, but walked not answerable thereto, unto what doth Christ compare them but to serpents and vipers? What does he call them but hypocrites, whited walls, painted sepulchres, fools, and blind? and tells them that they made men more the children of hell than they were before. (Matt. 23) Wherefore such an one cannot go out of the world by himself: for as he gave occasion of scandal when he was in the world,

so is he the cause of the damnation of many. 'The fruit of the righteous is a tree of life.' (Prov. 11:30) But what is the fruit of the wicked, of the professors that are wicked? why, not to perish alone in their iniquity. (Job 22:20) These, as the dragon, draw many of the stars of heaven, and cast them to the earth with their most stinking tail. (Rev. 12:4) Cast many a professor into earthly and carnal delights, with their most filthy conversations.

The apostle did use to weep when he spake of these professors, such offence he knew they were and would be in the world. (Acts 20:30; Phil 3:18, 19) These are the chief of the engines of Satan, with these he worketh wonders. One Baalam, one Jeroboam, one Ahab; O how many fish bring such to Satan's net! These are the tares that he strives to sow among the wheat, for he knows they are mischief to it. 'Wherefore, let every one that nameth the name of Christ depart from iniquity.'

Fifth, Those that religiously name the name of Christ, and do not depart from iniquity, how will they die; and how will they look that man in the face, unto the profession of whose name they have entailed an unrighteous conversation? Or do they think that he doth not know what they have done, or that they may take him off with a few cries and wringing of hands, when he is on the throne to do judgment against transgressors? Oh! it had been better they had not known, had not professed; yea, better they had never been born; for as Christ said of Judas, so may it be said of these, it had been good for that man if he had never been born; and as Christ says it had been good, so Peter says it had been better. (Mark 14:21; 2 Peter 2:20, 21) Good they had not been born, and better they had not known and made profession of the name of Christ.

But perhaps some may ask me,

WHAT INIQUITY THEY MUST DEPART FROM THAT RELIGIOUSLY NAME THE NAME OF CHRIST?

First, I answer first, in general, those that religiously profess the name of Christ, must depart from ALL iniquity. They should lay aside every weight; they should fly 'all appearance of evil.' (Heb 12:2; 1 Thess. 5:22) Many there be that are willing to part with some sins, some pleasures, some unjust profits, if they may be saved; but this selling of all, parting with all, forsaking of all, is a very hard chapter.

And yet the Lord Jesus lays it there, saying so likewise, 'whosoever he be of you,' of any of you that professeth my name, 'that forsaketh not all that he hath, he cannot be my disciple.' (Luke 14:33) Christ by this text requireth more of them that are his than to forsake all iniquity. Wherefore, to be sure, every sin is included. No less than universal obedience will prove a man sincere. A divided heart is a faulty one. (Hosea 10:2) He that forsaketh not every sin is partial in the law, nor can he have respect to all God's commandments. (Job 20:13; John 14:21-24) There can be no true love to Christ where there are reserves; he that will hide any one sin in his bosom, or that will keep it, as the phrase is, under his tongue, is a secret enemy to Jesus Christ. He loveth not Christ that keepeth not his sayings. To halt between two is nought, and no man can serve two masters. Christ is a master, and sin is a master; yea, and masters are they so opposite, that he that at all shall cleave to the one shall by the other be counted his enemy. If sin at all be countenanced, Christ counts himself despised. What man would count himself beloved of his wife that knows she hath a bosom for another? 'Thou shalt not be for another man' saith he, 'so will I be for thee.' (Hosea 3:3) Would the king count him a loyal subject who would hide in his house, nourish in his bed, and feed at his table, one that implacably hateth and seeketh to murder his majesty? Why, sin is such an enemy to the Lord Jesus Christ; therefore, as kings command that traitors be delivered up to justice, so Christ commands that we depart from iniquity. 'Take away all iniquity,' is a

good prayer, and to 'resist unto blood, striving against sin,' is a good warfare, and he that brings 'every thought to the obedience of Christ' gets a brave victory. (Hosea 14:2; Heb. 12:4; 2 Cor. 10:5) Grace leaveneth the whole soul, and so consequently all the parts thereof. Now where the whole is leavened, the taste must needs be the same throughout. Grace leaves no power, faculty, or passion of the soul unsanctified, wherefore there is no corner in a sanctified soul where sin may hide his head, to find rest and abode without control. Consequently, he that has a harbour for this or that sin, and that can find a hiding-place and an abode for it in his heart, is no Christian man. Let them then that christianly name the name of Christ, make it manifest that they do not do it feignedly, by departing from iniquity. But,

Second, And more particularly, they that name the name of Christ, as above, let them depart from their CONSTITUTION-SIN, or, if you will, the sin that their temper most inclines them to. Every man is not alike inclined to the same sin, but some to one and some to another. Now let the man that professes the name of Christ religiously, consider with himself, unto what sin or vanity am I most inclined; Is it pride? Is it covetousness? Is it fleshly lusts? And let him labour, by all means, to leave off and depart from that. This is that which David called his own iniquity, and saith, 'I was also upright before him, and I kept myself from mine iniquity.' (Psa. 18:23) Rightly are these two put together, for it is not possible that he should be an upright man that indulgeth or countenanceth his constitution-sin; but on the contrary, he that keeps himself from that will be upright as to all the rest; and the reason is, because if a man has that grace, as to trample upon and mortify his darling, his bosom, his only sin, he will more easily and more heartily abhor and fly the rest.

And, indeed, if a man will depart from iniquity, he must depart from his darling sin first; for as long as that is entertained, the others, at least those that are most suiting with that darling, will always be haunting of him. There is a man that, has such and such haunt his house, and spend his substance, and would be rid of them, but cannot; but now, let him rid himself of that, for the sake of which they haunt his house, and then he shall with case be rid of them. Thus it is with sin. There is a man that is plagued with many sins, perhaps because he embraceth one: well, let him turn that one out of doors, and that is the way to be rid of the rest. Keep thee from thy darling, thy bosom, thy constitution-sin.

Motives to prevail with thee to fall in with this exhortation, are several.

1. There can no great change appear in thee, make what profession of Christ thou wilt, unless thou cast away thy bosom sin. A man's constitution-sin is, as I may call it, his visible sin; it is that by which his neighbours know him and describe him, whether it be pride, covetousness, lightness, or the like. Now if these abide with thee, though thou shouldest be much reformed in thy notions, and in other parts of thy life, yet say thy neighbours, he is the same man still; his faith has not saved him from his darling; he was proud afore, and is proud still; was covetous afore, and is covetous still; was light and wanton afore, and is so still. He is the same man, though he has got a new mouth. But now, if thy constitution-sin be parted with, if thy darling be cast away, thy conversion is apparent, it is seen of all, for the casting away of that is death to the rest, and ordinarily makes a change throughout.

2. So long as thy constitution-sin remains, as winked at by thee, so long thou art an hypocrite before God, let thy profession be what it will; also, when conscience shall awake and be commanded to speak to thee plainly what thou art, it will tell thee so, to thy no little vexation and perplexity.

3. Besides, do what thou canst, so long as thou remainest thus thou wilt be of a

scandalous life. No honour is brought to religion by such. But,
Again, As they that name the name of Christ 'should depart from their constitution-sin, so they should depart from the sins of other men's tempers also. Much harm among professors is done by each others' sins. There is a man that has clean escaped from those who live in error, has shaken off the carnal world and the men thereof, and is come among professors; but, behold, there also he meeteth with wicked men, with men that have not departed from iniquity; and there he is entangled. This is a sad thing, and yet so it is. I doubt there are some in the world, I mean professors, that will curse the day that ever they were acquainted with some professors. There are professors that are defilers, professors that are 'wicked men,' professors of whom a wicked man may learn to sin. (Jer. 5:26; 2:33) Take heed of these, lest, having fled from thine own sins, thou shouldest be taken with the sins of others. 'Be not partakers of other men's sins,' is the counsel and caution that Paul giveth to Timothy, if he would keep himself pure. (1 Tim. 5:22)
4. Dost thou profess the name of Christ, and dost thou pretend to be a man departing from iniquity? Then take heed thou dost not deceive thyself, by changing one bad way of sinning for another bad way of sinning. This was a trick that Israel played of old; for when God's prophets followed them hard with demands of repentance and reformation, then they would 'gad about to change their ways.' (Jer. 2:36) But, behold, they would not change a bad way for a good, but one bad way for another, hopping, as the squirrel, from bough to bough, but not willing to forsake the tree. Hence they were said to return, but not to the Most High. Take heed, I say, of this. Many leave off to be drunkards, and fall in with covetousness. Many fall off from covetousness to pride and lasciviousness: take heed of this. (Hosea 7:16) This is a grand deceit, and a common one too, a deceit of a long standing, and almost a disease epidemical among professors.
Many times men change their darling sins, as some change their wives and servants: that which would serve for such an one this year may not serve to be so for the year ensuing. Hypocrisy would do awhile ago, but now debauchery. Profaneness would do when profaneness was in fashion, but now a deceitful profession. Take heed, professor, that thou dost not throw away thy old darling sin for a new one. Men's tempers alter. Youth is for pride and wantonness; middle age for cunning and craft; old age for the world and covetousness. Take heed, therefore, of deceit in this thing.

5. Dost thou profess the name of Christ, and dost thou pretend to be a man departing from iniquity? take heed, lest thy departing from iniquity should be but for a time. Some do depart from iniquity, as persons in wrangling fits depart from one another; to wit, for a time, but when the quarrel is over, by means of some intercessor, they are reconciled again. O! Satan is the intercessor between the soul and sin, and though the breach between these two may seem to be irreconcilable; yea, though the soul hath sworn it will never give countenance to so vile a thing as sin is more; yet he can tell how to make up this difference, and to fetch them back to their vomit again, who, one would have thought, had quite escaped his sins, and been gone. (2 Peter 2:18-22) Take heed, therefore, O professor. For there is danger of this, and the height of danger lies in it; and I think that Satan, to do this thing, makes use of those sins again, to begin this rejoinder, which he findeth most suitable to the temper and constitution of the sinner. These are, as I may call them, the master sins; they suit, they jump with the temper of the soul. These, as the little end of the wedge, enter with ease, and so make way for those that come after, with which Satan knows he can rend the soul in pieces. Wherefore,

6. To help this, take heed of parleying with thy sins again, when once thou hast departed from them: sin has a smooth tongue; if thou hearken to its enchanting language, ten thousand to one but thou art entangled. See the saying of the wise man, 'with her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks.' (Prov. 7:21, 22) He heard her charm, and by hearing is noosed, and led away to her house, which is the way to hell, 'going down to the chambers of death.'(ver. 27) Take heed, therefore, of listening to the charms wherewith sin enchanteth the soul. In this, be like the deaf adder, stop thine ear, plug it up to sin, and let it only be open to hear the words of God.

Third, Let them that name the name of Christ depart from the iniquity of THE TIMES. There are sins that may be called the iniquity of the day. It was thus in Noah's day, it was thus in Lot's day, and it was thus in Christ's day—I mean, in the days of his flesh: and it is a famous thing for professors to keep themselves from the iniquities of the times. Here lay Noah's excellency, here lay Lot's excellency, and here will lie thy excellency, if thou keep thyself from the iniquity of this day. Keep or 'save yourselves from this untoward generation,' is seasonable counsel, (Acts 2:40) but taken of but few; the sin of the time, or day, being as a strong current or stream that drives all before it. Hence Noah and Lot were found, as it were, alone, in the practice of this excellent piece of righteousness in their generation. Hence it is said of Noah, that he 'was a just man, and perfect in his generations.' (Gen. 6:9) And again, the Lord said unto Noah, 'Come thou and all thy house into the ark, for thee have I seen righteous before me, in this generation.' The meaning is, he kept himself clear of the sin of his day, or of the generation among which he lived. (Gen. 7:1)

The same I say of Lot, he kept himself from the sin of Sodom; and hence Peter cries him up for such a righteous man. 'Just Lot,' saith he, 'that righteous man,' whose righteous soul was vexed with the filthy conversation of the wicked. Mark, 'a just man,' 'a righteous man,' 'his righteous soul,' &c. But how obtained he this character? Why, he abhorred the sin of his time, he fell not in with the sin of the people, but was afflicted and vexed thereabout; yea, it was to him a daily burden. 'For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds. So David, 'I beheld,' saith he, 'the transgressors, and was grieved, because they kept not thy word.' (Psa. 119:158) The sin of the times is to God

the worst of sins; and to fall in with the sin of the times is counted as the highest of transgressions. Consequently, to keep from them, though a man should, through infirmity, be guilty of others, yet he is accounted upright. And hence it is, I think, that David was called a man after God's own heart; to wit, because he served his own generation by the will of God; or, as the margent reads, after he had, in his own age, served the will of God. (Acts 13) By the sin of the times, Satan, as it were, set up his standard in defiance to God; seeking then to cause his name, in a signal way, to be dishonoured, and that by the professors of that age. And hence it is that the Lord doth manifest such wrath against his people that are guilty of the common sin of their day, and that he shews such special favour to them that abstain therefrom. Was there no more, think you, but Noah, in his generation, that feared God? Yes, several, no doubt; but he was the man that kept clear of the sin of his day, therefore he and his family must be partakers of God's deliverance; the other must die before, and not be permitted to the mercy of the ark, nor to see the new world with Noah. Unbelief was the sin of the day when Israel was going from Egypt to Canaan; therefore all that were guilty of that transgression must be denied to go in to see that good land, yea, though it were Moses himself. 'And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' (Num. 20:12)

The sin of the day is an high transgression; from the which, because Caleb and Joshua, kept then selves, God kept them from all the blasting plagues that overtook all the rest, and gave them the land which he had promised to their fathers. 'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.' (Num. 14:24) Idolatry was the sin of the day just before Israel were carried captive into Babylon. Now those of the priests that went astray then, even they say, God shall bear their iniquity. 'But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near unto me, to minister unto me; and they shall stand before me, to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.' (Ezek. 44:15, 16)

Great complaints have we now among professors, of deadness in duties, barrenness of the ministry, and of the withdrawing of God from his people; but I can tell you a cause of all this, namely, the sin of the day is got into the church of God, and has defiled that holy place. This is the ground and cause of all these things; nor is it like to be otherwise, till the cause shall be removed. If any should ask me what are the sins of our day, I would say they are conspicuous, they are open, they are declared as Sodom's were. (Isa. 3:9) They that have embraced them, are not ashamed of them; yea, they have got the boldness to plead for them, and to count them their enemies that seek to reform them. All tables are full of vomit and filthiness. And for pride and covetousness, for loathing of the gospel, and contemning holiness, as these have covered the face of the nation, as they have infected most of them that now name the name of Christ.

And I say again, when you find out a professor that is not horribly tainted with some of these things, I exclude not the ministers nor their families, let him be as a beacon upon a hill, or as an ensign in our land. But says one, Would you have us singular? and says another, Would you have us make ourselves ridiculous? and says a third, Such and such, more godly-wise than we, do so. But I answer, if God has made you singular, and called you to grace, that is singular; and bid you walk in ways that are singular, and diverse from the ways of all others. Yea, if to depart from iniquity will make you

ridiculous, if to be holy in all manner of conversation will make you ridiculous, then be contented to be counted so. As for the godly-wise you speak of, let them manifest themselves to be such by departing from iniquity. I am sure that their being tainted with sins of the day, will not prove them godly-wise. 'Behold, I have taught you,' said Moses, 'statute and judgments, even as the Lord my God commanded me; that ye should do so in the land whither you go to possess it. Keep therefore, and do them, for this is your wisdom, and your understanding in the sight of the nations, which shall hear of all these statutes, and say, Surely this great nation is a wise and understanding people.' Here then is wisdom, and this is that that manifesteth a people to be, understanding, and godly-wise, even the keeping of the commandments of God. And why follow the apish fashions of the world? Hath the God of wisdom set them on foot among us? or is it because the devil and wicked men, the inventors of these vain toys, have outwitted the law of God? 'what nation is there so great, who hath God so nigh unto them' as his people have, and as he 'is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law,' said Moses, which I set before you this day?' (Deut. 4:5-8) This then is that which declareth us to be godly-wise, when we keep our soul diligently to the holy words of God; and fit not only our tongues and lips, but also our lives thereto.

Fourth, But again, let them that name the name of Christ depart from the iniquity, that is, as I may call it, from FAMILY INIQUITY. There is a house iniquity; an iniquity that loves not to walk abroad, but to harbour within doors. This the holy man David was aware of, therefore he said that he would behave himself 'wisely, in a perfect way;' yea, saith he, 'I will walk within my house with a perfect heart.' (Psa. 101:2)

Now this house iniquity standeth in these things. (l.) In domestic broils and quarrels. (2.) In domestic chamberings and wantonness. (3.) In domestic misorders of children and servants.

1. For house broils and quarrels, it is an iniquity to be departed from, whether it be betwixt husband and wife, or otherwise. This, as I said, is an iniquity that loves not to walk abroad, but yet it is an horrible plague within doors. And, many that shew like saints abroad, yet act the part of devils when they are at home, by giving way to this house iniquity; by cherishing of this house iniquity. This iniquity meeteth the man and his wife at the very threshold of the door, and will not suffer them to enter, no not with one foot into the house in peace, but how far this is from walking together as heirs of the grace of life, is easy to be determined. Men should carry it in love to their wives, as Christ doth to his church; and wives should carry it to their husbands, as the church ought to carry it to her Saviour. (Eph. 5:21-28; 1 Peter 3:7) And until each relation be managed with respect to these things, this house iniquity will be cherished there. O! God sees within doors as well as without, and will judge too for the iniquity of the house as well as for that more open.

2. As house iniquity standeth in domestic broils and contentions; so it also standeth in chamberings and wantonness. (Rom. 13:13) Wherefore the apostle putteth them both together, saying, 'not in chambering and wantonness, not in strife and envying.' This chambering and wantonness is of a more general extent, being entertained by all, insomuch, that sometimes from the head to the foot all are horribly guilty. But, 'it is a shame to speak of those things that are done of some in secret;' for 'through the lusts of their own hearts, they dishonour their own bodies between themselves,' 'working that which is unseemly,' (Eph. 5:12; Rom. 1:24, 27) to their ignominy and contempt, if not with their fellows et with God, who sees them, for the darkness hideth not from him.' (Psa. 139:12) It was for this kind of iniquity with other, that God told Eli that he would

'judge his house for ever.' (1 Sam. 3:13) also the words that follow are to be trembled at, that say, 'The iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.' (ver. 14) Such an evil thing is house iniquity in the eyes of the God that is above.
3. As domestic iniquity standeth in these, so also in the disorders of children and servants. Children's unlawful carriages to their parents is a great house iniquity; yea, and a common one too. (2 Tim. 3:2, 3) Disobedience to parents is one of the sins of the last days. O! it is horrible to behold how irreverently, how irrespectively, how saucily and malapertly, children, yea, professing children, at this day, carry it to their parents; snapping, and checking, curbing and rebuking of them, as if they had never received their beings by them, or had never been beholden to them for bringing of them up; yea, as if the relation was lost, or as if they had received a dispensation from God to dishonour and disobey parents.

I will add, that this sin reigns in little and great, for not only the small and young, but men, are disobedient to their parent; and indeed, this is the sin with a shame, that men shall be disobedient to parents; the sin of the last times, that men shall be 'disobedient to parents,' and 'without natural affection.' Where now-a-days shall we see children that are come to men and women's estate, carry it as by the word they are bound, to their aged and worn-out parents? I say, where is the honour they should put upon them? who speaks to their aged parents with that due regard to that relation, to their age, to their worn-out condition, as becomes them? Is it not common now-a-days, for parents to be brought into bondage and servitude by their children? For parents to be under, and children above; for parents to be debased, and children to lord it over them. Nor doth this sin go alone in the families where it is; no, those men are lovers of their ownselves; covetous, boasters, proud, blasphemous, that are disobedient to their parents. This is that the prophet means, when he saith, 'The child shall behave himself proudly against the ancient, and the base against the honourable.' (Isa. 3:5) This is a common sin, and a crying sin, and to their shame be it spoken that are guilty; a sin that makes men vile to a high degree, and yet it is the sin of professors. But behold how the apostle brands them; he saith, such have but 'a form of godliness, but denying the power thereof,' and bids the godly shut them out of their fellowship. (1 Tim. 3:5) This sin also is, I fear, grown to such a height in some, as to make them weary of their parents, and of doing their duty to them. Yea, I wish that some are not 'murderers of fathers and mothers,' by their thoughts, while they secretly long after, and desire their death, that the inheritance may be theirs, and that they may be delivered from obedience to their parents.(1 Tim. 1:9) This is a sin in the house, in the family, a sin that is kept in hugger-mugger, close; but God sees it, and hath declared his dislike against it, by an implicit threatening, to cut them off that are guilty of it. (Eph. 5:1-5) Let them then that name the name of Christ, depart from this iniquity.

Disorders of servants is also an house iniquity, and to be departed from by the godly. 'He that worketh deceit shall not dwell within my, house;' said David; and 'he that telleth lies shall not tarry in my sight.' (Psa. 101:7) One of the rarities in Solomon's house, and which the queen of Sheba was so taken with, was the goodly order of his servants. (2 Chron. 9:4)

Some of the disorders of servants are to be imputed to the governors of families, and some to the servants themselves. Those that are to be imputed to the governors of families, are such as these: (1.) When the servant learns his vileness of his master, or of her mistress. (2.) When servants are countenanced by the master against the mistress; or by the mistress against the master; or when in opposition to either, they shall be made equals in things. (3.) When the extravagancies of servants are not

discountenanced and rebuked by their superiors, and the contrary taught them by word and life.

Those to be imputed to the servants themselves are: (1.) Their want of reverence to their superiors. (2.) Their backbiting and slandering of them. (3.) Their unfaithfulness in serving of them. (4.) Their murmuring at their lawful commands, &c.

From all these domestic iniquities, let every one depart that religiously nameth the name of Christ. And before I leave this head, let me, to enforce my exhortation, urge upon you a few considerations to work with you yet further to depart from these house iniquities.

Consider 1. A man's house, and his carriage there, doth more bespeak the nature and temper of his mind, than all public profession. If I were to judge of a man for my life, I would not judge of him by his open profession, but by his domestic behaviours. Open profession is like a man's best cloak, the which is worn by him when he walketh abroad, and with many is made but little use of at home. But now what a man is at home, that he is indeed. There is abroad, my behaviour to my friends, and customers, my outward honesty in dealing and avoiding gross sins. There is at home, my house, my closet, my heart; and my house, my closet, shew most what I am: though not to the world, yet to my family, and to angels. And a good report from those most near, and most capable of advantage to judge, is like to be truer than to have it only from that which is gotten by my observers abroad. The outside of the platter and cup may look well, when within they may be full of excess. (Matt. 23:25-28) The outward shew and profession may be tolerable, when within doors may be bad enough. I and my house 'will serve the Lord,' is the character of a godly man. (Josh. 24:15)

Consider 2. As the best judgment is made upon a man from his house, so that man is like to have the approbation of God for good, that is faithful in all his house. 'I know Abraham,' says God, 'that he will command his children, and his household after him, and they shall keep the way of the Lord.' (Gen. 18:15) To make religion and the power of godliness the chief of my designs at home, among those among whom God by a special hand has placed me, is that which is pleasing to God, and that obtaineth a good report of him. But to pass these, and to come to other things.

Consider 3. A master of a family, and mistress of the same, are those that are entrusted of God with those under their tuition and care, to be brought up for him, be they children or servants. This is plain from the text last mentioned; wherefore here is a charge committed to thee of God. Look to it, and consider with thyself, whether thou hast done such duty and service for God in this matter, as, setting common frailties aside, thou canst with good conscience lift up thy face unto God; the which to be sure thou canst by no means do, if iniquity, to the utmost, be not banished out of thy house.

Consider 4. And will it not be a sad complaint that thy servant shall take up against thee, before the Judge at the last day, that he learnt the way to destruction in thy house, who art a professor. Servants, though themselves be carnal, expect, when they come into the house of professors, that there they shall see religion in its spangling colours; but behold, when he enters thy door, he finds sin and wickedness there. There is pride instead of humility, and height and raillery[11] instead of meekness and holiness of mind. He looked for a house full of virtue, and behold nothing but spider-webs; fair and plausible abroad, but like the sow in the mire at home. Bless me, saith such a servant, are these the religious people! Are these the servants of God, where iniquity is made so much of, and is so highly entertained! And now is his heart filled with prejudice against all religion, or else he turns hypocrite like his master and his mistress, wearing, as they, a cloak of religion to cover all abroad, while all naked and shameful at home.

But perhaps thy heart is so hard, and thy mind so united to the pleasing of thy vile affections, that thou wilt say, 'What care I for my servant? I took him to do my work, not to train him up in religion. Well, suppose the soul of thy servant be thus little worth in thine eyes; yet what wilt thou say for thy children, who behold all thy ways, and are as capable of drinking up the poison of thy footsteps, as the swine is of drinking up swill: I say, what wilt thou do for them? Children will learn to be naught of parents, of professing parents soonest of all. They will be tempted to think all that they do is right. I say, what wilt thou say to this? Or art thou like the ostrich whom God hath deprived of wisdom, and has hardened her heart against her young? (Job 39:13-17) Will it please thee when thou shalt see that thou hast brought forth children to the murderer? or when thou shalt hear them cry, I learnt to go on in the paths of sin by the carriages of professing parents.[12] (Heb. 9:13) If it was counted of old a sad thing for a man to bring forth children to the sword, as Ephraim did, what will it be for a man to bring up children for hell and damnation? But,

Fifth, Let those that name the name of Christ depart from the iniquity of THEIR CLOSET. This may be called part of the iniquity of the house; but because it is not public, but as a retired part, therefore I put it here by itself. There are many closets sins that professors may be guilty of, and from which they have need to depart. As,

1. There is the pride of a library, that is, the study or closet, and I doubt this sin and iniquity to this day is with many great professors, and in my judgment it is thus manifested. (l.) When men secretly please themselves to think it is known what a stock of books they have, or when they take more pleasure in the number of, than the matter contained in, their books. (2.) When they buy books rather to make up a number than to learn to be good and godly men thereby. (3.) When, though they own their books to be good and godly, yet they will not conform thereto.

This is an iniquity now on foot in this land, and ought to be departed from. It is better to have no books, and depart from iniquity, than to have a thousand, and not to be bettered in my soul thereby.

2. There is an iniquity that attends the closet, which I may call by the name of vacancy. When men have a closet to talk of, not to pray in; a closet to look upon, not to bow before God in: a closet to lay up gold in, but not to mourn in for the sins of my life; a closet that could it speak, would say, My owner is seldom here upon his knees before the God of heaven; seldom here humbling himself for the iniquity of his heart, or to thank God for the mercies of his life.

3. Then also a man is guilty of closet-iniquity, when though he doth not utterly live in the neglect of duty, he formally, carnally, and without reverence, and godly fear, performs it. Also, when he asketh God for that which he cannot abide should be given him, or when he prayeth for that in his closet, that he cannot abide in his house, nor in his life.

4. Then also a man is guilty of closet-iniquity, when he desireth that the sound of the devotion he doth there, may be heard by them without in the house, the street, or of those that dwell by; for a closet is only for the man and God to do things in secretly. (Matt. 6:6)

These things let the professor beware of, lest he add to his iniquity, sin, until he and it comes to be loathsome. The closet is by God appointed for men to wait upon him in, and to do it without hypocrisy; to wait there for his mind and his will, and also for grace to perform it. And how can a man that went last time out of his closet to be naught, have the face to come thither again? If I regard iniquity in my heart, the Lord will not hear my prayer; and if so, then he will not meet me in my closet; and if so, then I shall quickly be weary thereof, being left to myself, and the vanity of my mind.

It is a great thing to be a closet Christian, and to hold it; he must be a close Christian, that will be a closet Christian. When I say a closet Christian, I mean one that is so in the hidden part, and that also walks with God. Many there be that profess Christ who do oftener, in London[13] frequent the coffee-house than their closet; and that sooner in a morning run to make bargains than to pray unto God, and begin the day with him. But for thee, who professest the name of Christ, do thou depart from all these things; do thou make conscience of reading and practising; do thou follow after righteousness; do thou make conscience of beginning the day with God; for he that begins it not with him will hardly end it with him; he that runs from God in the morning will hardly find him at the close of the day; nor will he that begins with the world and the vanities thereof, in the first place, be very capable of walking with God all the day after. It is he that finds God in his closet that will carry the savour of him into his house, his shop, and his more open conversation. When Moses had been with God in the mount his face shone, he brought of that glory into the camp. (Exo. 34)

Sixth, I add again, let those that name the name of Christ depart from the iniquity THAT CLEAVETH TO OPINIONS. This is a sad age for that; let opinions in themselves be never so good, never so necessary, never so innocent, yet there are spirits in the world that will entail iniquity to them, and will make the vanity so inseparable with the opinion, that it is almost impossible with some to take in the opinion and leave out the iniquity, that by the craft and subtility of Satan is joined thereto. Nor is this a thing new, and of yesterday; it has been thus almost in all ages of the church of God, and that not only in things small and indifferent, but in things fundamental and most substantial. I need instance in none other for proof thereof, but the doctrine of faith and holiness. If faith be preached as that which is absolutely necessary to justification, then faith fantastical, and looseness and remissness in life, with some, are joined therewith. If holiness of life be preached as necessary to salvation, then (they say that) faith is undervalued, and set below its place, and works as to justification, with God set up and made co-partners with Christ's merits in the remission of sins. Thus iniquity joineth itself with the great and most substantial truths of the gospel, and it is hard to receive any good opinion whatever, but iniquity will join itself thereto. (Eph. 5:12, 13) Wicked spirits do not only tempt men to transgress the moral law, but do present themselves in heavenly things, working there, and labouring in them, to wrest the judgment, and turn the understanding and conscience awry in those high and most important things. Wherefore, I say, we must be the more watchful and careful lest we be abused in our notions and best principles, by the iniquities that join themselves thereto.

It is strange to see at this day how, not withstanding all the threatenings of God, men are wedded to their own opinions, beyond what the law of grace and love will admit. Here is a Presbyter, here is an Independent, and a Baptist, so joined each man to his own opinion, that they cannot have that communion one with another, as by the testament of the Lord Jesus they are commanded and enjoined. What is the cause? Is the truth? No? God is the author of no confusion in the church of God. (1 Cor. 14:33) It is, then, because every man, makes too much of his own opinion, abounds too much in his own sense, and takes not care to separate his opinion from the iniquity that cleaveth thereto. That this confusion is in the church of Christ, I am of Paul, I of Apollos, I of Cephas, and I of Christ, is too manifest. But what unbecoming language is this for the children of the same father, members of the same body, and heirs of the same glory, to be accustomed to? Whether is it pride, or hypocrisy, or ignorance, or self, or the devil, or the jesuit, or all these jointly working with the church, that makes and maintains these names of distinction? This distinction and want of love, this contempt

of one another, those base and undervaluing thoughts of brethren, will be better seen, to the shame and confusion of some, in the judgment.

In the meantime, I advise thee with whom I am at this time concerned, to take heed of this mixture, this sinful mixture of truth and iniquity together; and to help thee in this thing, keep thine eye much upon thine own base self, labour also to be sensible of the imperfections that cleave to thy best performances, be clothed with humility, and prefer thy brother before thyself; and know that Christianity lieth not in small matters, neither before God, nor understanding men. And it would be well if those that so stickle by their private and unscriptural notions, which only is iniquity cleaving to truth,—I say, it would be well if such were more sound in faith and morals, and if by their lives they gave better conviction to the world that the truth and grace of Christ is in them.

Sometimes so much iniquity is mixed with good opinions, that it prevails, not only to hurt men in this world, but to drown them in misery everlasting. It was good that the Jews did own and allow the ceremonies of the law, but since the iniquity that joined itself thereto did prevail with them to make those ceremonies copartners with Christ in those matters that pertained to Christ alone, therefore they perished in them. The Galatians also, with many of the Corinthians, had like to have been overthrown by these things. Take heed, therefore, of that iniquity that seeketh to steal with the truth into thy heart, thy judgment, and understanding.

Nor doth one iniquity come without another; they are linked together, and come by companies, and therefore usually they that are superstitious in one thing, are corrupted in several other. The more a man stands upon his points[14] to justify himself and to condemn his holy brethren, the more danger he is in of being overcome of diverse evils. And it is the wisdom of God to let it be so, that flesh might not glory in his presence. 'His soul, which is lifted up,' (Hab. 2:4) to wit, with his good doings, with his order and methods in religion, 'his soul is not upright in him.' I have often said in my heart, What is the reason that some of the brethren should be so shy of holding communion with those every whit us good, if not better than themselves? Is it because they think themselves unworthy of their holy fellowship? No, verily; it is because they exalt themselves, they are leavened with some iniquity that hath mixed itself with some good opinions that they hold, and therefore it is that they say to others, 'Stand by thyself, come not near to me, for I am holier than thou.' (Isa. 65:5) But what is the sentence of God concerning those? Why, these are a smoke in my nose, a fire that burneth all the day. Wherefore, as I said before, so I say now again, take heed of the iniquity that cleaveth to good opinions; the which thou wilt in nowise be able to shun unless thou be clothed with humility.[15] But,

Seventh, Let them that name the name of Christ depart from HYPOCRISIES. This exhortation is as the first, general; for hypocrisies are of that nature, that they spread themselves as the leprosy of the body, all over; not the faculties of the soul only, but all the duties of a man. So that here is a great iniquity to be parted from, an over-spreading iniquity. This sin will get into all thy profession, into every whit of it, and will make the whole of it a loathsome stink in the nostrils of God. Hypocrisy will be in the pulpit, in conference, in closets, in communion of saints, in faith, in love, in repentance, in zeal, in humility, in alms, in the prison, and in all duties. (Ezek. 8:12; Mal. 2:2; Matt. 6:2; 8:20, 21; 23:15; Luke 12:1, 2; 20:19, 20; 1 Cor. 13:3; 2 Cor. 6:6; Col. 2:23; 2 Tim. 1:5) So that here is, for the keeping of thy soul upright and sincere, more than ordinary diligence to be used. Hypocrisy is one of the most abominable of iniquities. It is a sin that dares it with God. It is a sin that saith God is ignorant, or that he delighteth in iniquity. It is a sin that flattereth, that dissembleth, that offereth to hold God, as it were,

fair in hand, about that which is neither purposed nor intended. It is also a sin that puts a man upon studying and contriving to beguile and deceive his neighbour as to the bent and intent of the heart, and also as to the cause and end of actions. It is a sin that persuadeth a man to make a show of civility, morality, or Christian religion, as a cloak, a pretence, a guise to deceive withal. It will make a man preach for a place and praise, rather than to glorify God and save souls; it will put a man upon talking, that he may be commended; it will make a man, when he is at prayer in his closet, strive to be heard without doors; it will make a man ask for that he desireth not, and show zeal in duties, when his heart is as cold, as senseless, and as much without savour as a clod; it will make a man pray to be seen and heard of men, rather than to be heard of God; it will make a man strive to weep when he repenteth not, and to pretend much friendship when he doth not love; it will make a man pretend to experience and sanctification when he has none, and to faith and sincerity when he knows not what they are. There is opposed to this sin simplicity, innocency, and godly sincerity, without which three graces thou wilt be a hypocrite, let thy notions, thy knowledge, thy profession, and commendations from others, be what they will.

Helps against this sin there are many, some of which I shall now present thee with. (Psa. 16:2; 21:2; Luke 16:15). 1. Believe that God's eye is always upon thy heart, to observe all the ways, all the turnings and windings of it. 2. Believe that he observeth all thy ways and marks thy actions. 'The ways of man are before the eyes of the Lord, and he pondereth all his goings.' (Prov. 5:21) 3. Believe that there is a day of judgment a-coming, and that then all things shall be revealed and discovered as they are. 'For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.' (Luke 22:2,3) 4. Believe that a hypocrite, with the cunning and shrouds for his hypocrisy, can go unseen no further than the grave, nor can he longer flatter himself with thoughts of life. For 'the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.' (Job 20:5-8) 5. Believe that God will not spare a hypocrite in the judgment, no, nor punish him neither with ordinary damnation; but as they have here sinned in a way by themselves, so there they shall receive greater damnation. (Luke 20:47)

Of all sins, the sin of hypocrisy bespeaks a man most in love with some lust, because he dissembleth both with God and man to keep it.

For a conclusion upon this sevenfold answer to the question above propounded, let me advise those that are tender of the name of Christ, to have regard to these things.

Advice First, as well acquainted with the Word, and with the general rules of holiness; to wit, with the moral law; the want of this is a cause of much unholiness of conversation. These licentious and evil times wherein we live are full of iniquity; nor can we, though we never so much love God, do our duty, as we are enjoined, if we do not know it. The law is cast behind the back of many, when it should be carried in the hand and heart, that we might do it, to the end [that] the gospel which we profess might be glorified in the world. Let then the law be with thee to love it, and do it in the spirit of the gospel, that thou be not unfruitful in thy life. Let the law, I say, be with thee, not as it comes from Moses, but from Christ; for though thou art set free from the law as a covenant of life, yet thou still art under the law to Christ; and it is to be received by thee

as out of his hand, to be a rule for thy conversation in the world. (1 Cor. 9:18) What then thou art about to do, do it or leave it undone, as thou shalt find it approved or forbidden by the law. And when ought shall come into thy mind to be done, and thou art at a stand, and at a loss about the lawfulness or unlawfulness thereof, then betake thyself to the law of thy God, which is in thy hand, and ask if this thing be good or to be avoided. If this were practised by professors, there would not be so much iniquity found in their beds, their houses, their shops, and their conversations, as there is.

Advice Second, As thou must be careful to find out the lawfulness or unlawfulness of a thing before thou puttest forth thy hand thereto, so thou must also consider again whether that which is lawful is expedient. A thing may be lawful in itself, and may yet be unlawful to thee; to wit, if there be an inconveniency, or an inexpediency attending the doing of it. 'All things are lawful unto me,' says the apostle, 'but all things are not expedient; all things are lawful for me, but all things edify not.' (1 Cor. 6:12; 10:23) This then thou must consider, and this also thou must practise.

But this is a hard lesson, and impossible to be done, except thou art addicted to self-denial; for this text, and so the practice of what is contained therein, has respect chiefly to another, to wit, to thy neighbour, and his advantage and edification; and it supposeth, yea, enjoineth thee, if thou wilt depart from iniquity, to forbear also some things that are lawful, and consequently profitable to thee, for the sake of, and of love to, thy neighbour. But how little of this is found among men? Where is the man that will forbear some lawful things, for fear of hurting the weak thereby? Alas! how many are there that this day profess, that will not forbear palpable wickedness; no, though the salvation of their own souls are endangered thereby; and how then should these forbear things that are lawful, even of godly tenderness to the weakness of their neighbour?

Thus much have I thought good to speak in answer to this question, What iniquity should we depart from that religiously name the name of Christ? And now we will make some use of what hath been spoken.

USE FIRST. And the first shall be a use of examination. Art thou a professor? Dost thou religiously name the name of Christ? If so, I ask, dost thou, according to the exhortation here, 'Depart from iniqnity?' I say, examine thyself about this matter, and be thou faithful in this work, for the deceit in this will fall upon thine own pate. Deceive thyself thou mayest, but beguile God thou shalt not. 'Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.' (Gal. 6:7) Wherefore let no man deceive himself, either in professing while he lives viciously, or in examining whether his profession of this name, and his life, and conversation, do answer one another. What departing from iniquity is, I have already showed in the former part of this book; wherefore I shall not here handle that point farther, only press upon thee the necessity of this exhortation, and the danger of the not doing of it faithfully. The necessity of it is urged,

First, From the deceitfulness of man's heart which will flatter him with promises of peace and life, both now and hereafter, though he live in iniquity while he professeth the name of Christ. For there are that say in their hearts, or that have their hearts say unto them, 'I shall have peace though I walk in the imagination of mine heart, to add drunkenness to thirst.' (Deut. 29:19) And what will become of them that so do, you may see by that which followeth in the text. The heart therefore is not to be trusted, for it will promise a man peace in the way of death and damnation. I doubt not but many are under this fearful judgment to this day. What means else their quietness of mind, their peace and boasts of heaven and glory, though every step they take, as to life and conversation, is an apparent step to hell and damnation, 'The heart is deceitful.' (Jer.

17:9) and, 'He that trusteth in his own heart is a fool.' (Prov. 28:26) These sayings were not written without a cause. Let as many, therefore, as would examine themselves about this matter, have a jealous eye over their own heart, and take heed of being beguiled thereby; let them mix hearty prayer with this matter unto God, that he will help them to be faithful to themselves in this so great a matter; yea, let them compare their lives with the holy commandment, and judge by that rather than by the fleshly fondness that men naturally are apt to have for, and of, their own actions; for by the verdict of the Word thou must stand and fall, both now, at death, and in the day of judgment. Take heed, therefore, of thy heart, thy carnal heart, when thou goest into thy life, to make a search for iniquity. Take the Word with thee, and by the Word do thou examine thyself. (John 12:48)

Second, It is urged from the cunning of Satan. Wouldest thou examine thyself faithfully as to this thing, then take heed of the flatteries of the devil: can he help it, thou shalt never find out the iniquity of thy heels. He will labour to blind thy mind, to harden thy heart, to put such virtuous names upon thy foulest vices, that thou shalt never, unless thou stoppest thine ear to him, after a godly sort, truly examine and try thy ways, according as thou art commanded. (Lam. 3:40; 2 Cor. 13:5) Wherefore take heed of him, for he will be ready at thy side when thou goest about this work. Now for thy help in this matter, set God, the holy God, the all-seeing God, the sin—revenging God, before thine eyes; 'for our God is a consuming fire.' (Heb. 12:29) And believe that he hath pitched his eyes upon thy heart; also that 'he pondereth all thy goings,' and that thy judgment, as to thy faithfulness, or unfaithfulness, in this work, must proceed out of the mouth of God. (Prov. 5:21; 21:2) This will be thy help in this thing, that is, if thou usest it faithfully; also this will be thy hindrance, if thou shalt neglect it, and suffer thyself to be abused by the devil.

Third, It is urged from the dangerousness of the latter days. Wouldst thou examine thyself, then make not the lives of others any rule to thee in this matter. It is prophesied long ago, by Christ and by Paul, concerning the latter times, 'that iniquity shall abound, and be very high among professors.' (Matt. 24:12; 2 Tim. 3:1-8) Therefore it will be a rare thing to find an exemplary life among professors. Wherefore cease from man, and learn of the Word, try thyself by the Word, receive conviction from the Word; and to take off thyself from taking of encouragement from others, set the judgment before thine eyes, and that account that God will demand of thee then; and know that it will be but a poor excuse of thee to say, Lord, such a one doth so, did so, would do so: and they professed, &c. Whether thou wilt hear me or not, I know not, yet this I know, 'If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it. ' (Prov. 9:12)

Let me then, to press this use further upon thee, show thee in a few particulars the danger of not doing of it, that is, of not departing from iniquity, since thou professest.

Danger 1. The iniquity that cleaveth to men that profess, if they cast it not away, but countenance it, will a11 prove nettles and briars to them; and I will assure thee, yea, thou knowest, that nettles and thorns will sting and scratch but ill-favouredly. 'I went,' saith Solomon, 'by the field of the slothful, and by the vineyard of the man void of understanding. And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.' (Prov. 24:30, 31)

Suppose a man were, after work all day, to be turned into a bed of nettles at night: or after a man had been about such a business, should be rewarded with chastisements of briars and thorns: this would for work be but little help, relief, or comfort to him; why this is the reward of a wicked man, of a wicked professor from God; nettles and thorns

are to cover over the face of his vineyard, his field, his profession, and that at the last of all; for this covering over the face of his vineyard, with nettles and thorns, is to show what fruit the slovenly, slothful, careless professor, will reap out; of his profession, when reaping time shall come.

Nor can he whose vineyard, whose profession is covered over with these nettles and thorns of iniquity, escape being afflicted with them in his conscience: for look as they cover the face of his vineyard through his sloth now, so will they cover the face of his conscience, in the day of judgment. For profession and conscience cannot be separated long; if a man then shall make profession without conscience of God's honour in his conversation, his profession and conscience will meet in the day of his visitation. Nor will he, whose condition this shall be, be able to ward off the guilt and sting of a slothful and bad conversation, from covering the face of his conscience, by retaining in his profession the name of Jesus Christ: for naming and professing of the name of Christ will, instead of salving such a conscience, put venom, sting, and keenness into those nettles and thorns, that then shall be spread over the face of such consciences. This will be worse than was that cold wet cloth that Hazael took and spread over the face of Benhadad, that he died. (2 Kings 8:15) This will sting worse, tear worse, torment worse, kill worse. Therefore look to it!

Danger 2. Nor may men shift this danger by their own neglect of inquiring into the truth of their separation from iniquity, for that God himself will search them. I search the reins and the heart, saith he, 'to give unto every one of you according to your works.' (Rev. 2:23)

There are many that wear the name of Christ for a cloak, and so make their advantages by their iniquity; but Christ, at death and judgment, will rend this cloak from off such shoulders, then shall they walk naked, yea, the shame of their nakedness shall then appear. Now since no man can escape the search of God, and so, not his judgment; it will be thy wisdom to search thine own ways, and to prevent judgment by judging of thyself.

Danger 3. Christ will deny those to be his that do not depart from iniquity, though they shall name his name among the rest of his people. 'Depart from me,' saith he, 'all you that departed not from iniquity.' (Luke 13:25-27) Yea, they that shall name his name religiously, and not depart from iniquity, are denied by him all along. 1. He alloweth them not now to call him Lord. 'And why call ye me Lord, Lord,' saith he, 'and do not, the things which I say?' (Luke 6:46) He cannot abide to be reputed the Lord of those that presume to profess his name, and do not depart from iniquity. (Ezek. 20:39) The reason is, for that such do but profane his name, and stave others off from falling in love with him and his ways. Hence he says again 'Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah.' (Jer. 44:26; Rom. 2:24) 2. He regardeth not their prayers. 'If I regard iniquity in my heart, the Lord will not hear' my prayer. (Psa. 66:18) And if so, then whatever thou hast at the hand of God, thou hast it, not in mercy, but in judgment, and to work out farther thine everlasting misery. 3. He will not regard their soul, but at the last day will cast it from him, as a thing abhorred by him. As is evidently seen by that thirteenth of Luke, but now noted above.

Wherefore, from these few hints, thou, whoever thou art, mayest well perceive what a horrible thing it is to make a profession of the name of Christ, and not to depart from iniquity. Therefore let me exhort thee again to examine thyself, if thou hast, and dost—since thou professest that name—depart from iniquity.

And here I would distinguish, for there is two parts in iniquity, to wit, the guilt and filth.

As for the guilt that is contracted by iniquity, I persuade myself, no man who knows it, needs to be bid to desire to depart from that; nay, I do believe that the worst devil in hell would depart from his guilt, if he could, and might: but this is it, to wit, to depart from the sweet, the pleasure, and profit of iniquity. There are that call evil good, iniquity good, and that of professors too: this is that to be departed from, and these are they that are exhorted to forsake it upon the pains and penalties before threatened. Therefore, as I said, let such look to it, that they examine themselves if they depart from iniquity.

And come, now thou art going about this work, let me help thee in this matter. I. Ask thy heart, What evil dost thou see in sin? II. How sick art thou of sin? III. What means dust thou use to mortify thy sins? IV. How much hast thou been grieved to see others break God's law, and to find temptations in thyself to do it?

I. For the first, There is a soul-polluting evil in iniquity.

There is a God-provoking evil in iniquity.

There is a soul-damning evil in iniquity. And until thou comest experimentally to know these things, thou wilt have neither list, nor will, to depart from iniquity.

II. For the second. I mean not sick with guilt, for so the damned in hell are sick, but I mean sick of the filth, and polluting nature of it. Thus was Moses sick of sin, thus Jabez was sick of sin, and thus was Paul sick of sin. (Num. 11:14, 15; 1 Chron. 4:9, 10; Rom. 7:14; 2 Cor. 5:1-3; Phil. 3:10-14)

III. For the third. You know that those that are sensible of a sickness, will look out after the means to be recovered; there is a means also for this disease, and dost thou know what that means is, and hast thou indeed a desire to it? yea, couldest thou be willing even now to partake of the means that would help thee to that means, that can cure thee of this disease? there are no means can cure a man that is sick of sin, but glory; and the means to come by that is Christ, and to go out of this world by the faith of him. There is no grace can cure this disease; yes, grace doth rather increase it; for the more grace any man has, the more is he sick of sin; the greater an offence is iniquity to him. So then, there is nothing can cure this disease, but glory: but immortal glory. And dost thou desire this medicine? and doth God testify that thy desire is true, not feigned? (2 Cor. 5:4) I know that there are many things that do make some even wish to die: but the question is not whether thou dost wish to die: for death can cure many diseases: but is this that that moveth thee to desire to depart: to wit, that thou mightest be rid, quite rid, and stripped of a body of death, because nothing on this side the grave can rid thee and strip thee of it. And is hope, that this day is approaching, a reviving cordial to thee? and doth the hope of this strike arrows into the heart of thy lusts, and draw off thy mind and affections yet farther from iniquity.

IV. To the fourth. How much hast thou been grieved to see others break God's law, and to find temptations in thyself to do it? 'I beheld the transgressors, and was grieved,' said David, 'because men kept not thy word.' (Psa. 119:158) The same also had Paul, because of that body of sin and death which was in him. Professor, I beseech thee be thou serious about this thing because it will be found, when God comes to judge, that those that profess Christ, and yet abide with their iniquity, are but wooden, earthy professors, and none of the silver or golden ones: and so, consequently, such as shall be vessels, not to honour, but to dishonour; not to glory, but to shame.

USE SECOND. My next shall be a use of terror. Has God commanded by the mouth of his holy apostles and prophets, that those that name the name of Christ should depart from iniquity: then what will become of those that rebel against his Word. Where the

word of a king is, there is power; and if the wrath of a king be as the roaring of a lion, what is, and what will be the wrath of God, when with violence it falls upon the head of the wicked?

Sirs, I beseech you consider this, namely, that the man that professeth the name of Christ, and yet liveth a wicked life, is the greatest enemy that God has in the world, and, consequently, one that God, in a way most eminent, will set his face against. Hence he threateneth such so hotly, saying, 'And the destruction of the transgressors and of the sinner shall be together,' and that 'they that forsake the Lord shall be consumed.' (Isa. 1:28; 33:14) But what sinners are these? why, the sinners in Zion, the hypocrites in the church. So again the Lord shall 'purge out from among you the rebels, and them that transgress against him.' (Ezek. 20:38) 'All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.' (Amos 9:10) For though such do think that by professing of the name of Christ, they shall prevent their going down to hell, yet they shall go down thither, with those that have lived openly wicked and profane: Egypt, and Judah, the circumcised with them that are not, for it is not a profession of faith that can save them. (Jer. 9:26) 'Whom dost thou pass in beauty,' saith God? wherein art thou bettered by the profession, than the wicked? 'go down, and be thou laid with the uncircumcised.' (Ezek. 32:19)

This in general; but more particularly, the wrath of God manifesteth itself against such kind of professors. In that the gospel and means of salvation shall not be effectual for their salvation, but that it shall work rather quite contrary effects. It shall bring forth, as I said, quite contrary effects. (2 Cor. 2:15, 16) As,

First, The preaching of the Word shall be to such the savour of death unto death, and that is a fearful thing.

Second, Yea Christ Jesus himself shall be so far off from being a savour unto them, that he shall be a snare, a trap and a gin to catch them by the heel withal; that they may go and fall backward, and be broken, and snared, and taken.' (Isa. 8:14, 15; 28:13)

Third, The Lord also will choose out such delusions, or such as will best suit with the workings of their flesh, as will effectually bring them down, with the bullocks and with the bulls to the slaughter: yea, he will lead such forth with the workers of iniquity. (Isa. 66:3, 4; Psa. 125:5)

Fourth, Such, above all, lie open to the sin against the Holy Ghost, that unpardonable sin, that must never be forgiven. For alas, it is not the poor ignorant world, but the enlightened professor that committeth the sin that shall never be forgiven.

I say, it is one enlightened, one that has tasted the good word of God, and something of the powers of the world to come. (Heb. 6:4; 1 John 5:16) It is one that was counted a brother, that was with us in our profession: it is such an one that is in danger of committing of that most black and bloody sin. But yet all and every one of those that are such are not in danger of this; but those among these that take pleasure in unrighteousness, and that rather than they will lose that pleasure, will commit it presumptuously. Presumptuously, that is, against light, against convictions, against warnings, against mercies. Or thus, a presumptuous sin is such an one as is committed in the face of the command, in a desperate venturing to run the hazard, or in a presuming upon the mercy of God, through Christ, to be saved not withstanding: this is a leading sin to that which is unpardonable, and will be found with such professors; that do hanker after iniquity. I say, it is designed by the devil, and suffered by the just judgment of God, to catch and overthrow the loose and carnal gospellers. And hence it is that David cries unto God, that he would hold him back from these sort of sins. 'Cleanse thou me from secret faults,' says he. And then adds, 'Keep back thy servant

also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.' (Psa. 19:12, 13)
If there were any dread of God, or of his word, in the hearts of the men of this generation, the consideration of this one test is enough to shake them in pieces: I speak of those that name the name of Christ, but do not depart from iniquity. But the word of God must be fulfilled; in the last days iniquity must abound; wherefore these days will be perilous and dangerous to professors. 'In the last days perilous times shall come, for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.' (2 Tim. 3:1, 2; Matt. 24:12) I do the oftener harp upon this test at this time, because it is a prediction of what shall be in the latter days, to wit, what a sea and deluge of iniquity shall in the latter days overspread and drown those that then shall have a form of godliness, and of religion. So that this day is more dangerous than were the days that have been before us. Now iniquity, even immorality, shall with professors be in fashion, be pleaded for, be loved and more esteemed than holiness itself. Now godliness and self denial shall be little set by; even those very men that have a form of godliness hate the life and power thereof; yea, they shall despise them that are good. Now therefore ministers must not think that what they say of the doctrine of self denial among professors, will be much, if at all regarded. I say, regarded, so as to be loved and put in practice by them that name the name of Christ. For the strong hold that iniquity shall have of their affections will cause that but little effectualness to this end will be found to attend the preaching of the Word unto them.
But what will these kind of men do, when God that is just, God that is holy, and God that is strong to execute his word, shall call them to an account for these things?
Now some may say, But what shall we do to depart from iniquity?
I answer,

1. Labour to see the odiousness and unprofitableness thereof, which thou mayest do by the true knowledge of the excellent nature of the holiness of God. For until thou seest a beauty in holiness, thou canst not see odiousness in sin and iniquity. Danger thou mayest see in sin before, but odiousness thou canst not.
2. Be much in the consideration of the power, justice, and faithfulness of God to revenge himself on the workers of iniquity.
3. Be much in the consideration of the greatness and worth of thy soul.
4. Be often asking of thyself what true profit did I ever get by the commission of any sin.
5. Bring thy last day often to thy bedside.
6. Be often thinking of the cries and roarings of the damned in hell.
7. Be often considering the lastingness of the torments of hell.
8. Be often thinking what would those that are now in hell give that they might live their lives over again.
9. Consider often of the frailty of thy life, and that there is no repentance to be found in the grave, whither thou goest.
10. Consider that hell is a doleful place, and that the devils are but uncomfortable companions.
11. Again, consider together with those how the patience of God has been abused by thee; yea, how all his attributes have been despised by thee, who art a professor, that does not depart from iniquity.
13. Moreover, I would ask with what face thou canst look the Lord Jesus in the face, whose name thou hast profaned by thine iniquity?

13. Also, how thou wilt look on those that are truly godly, whose hearts thou has grieved, while they have beheld the dirt and dung that hath cloven to thee and to thy profession.
14. But especially consider with thyself how thou wilt bear, together with thine own, the guilt, of the damnation of others. For as I have often said, a professor, if he perishes, seldom perishes alone, but casteth others down to hell with himself. The reason is, because others, both weak professors and carnal men, are spectators and observers of his ways; yea, and will presume also to follow him especially in evil courses, concluding that he is right. We read that the tail of the dragon, or that the dragon by his tail, did draw and cast down abundance of the stars of heaven to the earth. (Rev. 12:4; Isa. 9:14, 15) The tail! 'The prophet that teacheth lies, he is the tail.' The prophet that speaketh lies, either by opinion or practice, he is the tail, the dragons's tail, the serpentine tail of the devil. (Isa. 9:14, 15) And so in his order, every professor that by his iniquity draweth both himself and others to hell, he is the tail. The tail, says the Holy Ghost, draws them down; draws down even the stars of heaven; but whither doth he draw them? The answer is, from heaven, the throne of God, to earth, the seat of the dragon; for he is the god of this world. The professor then that is dishonourable in his profession, he is the tail. 'The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.' Nor can Satan work such exploits by any, as he can by unrighteous professors. These he useth in his hand, as the giant useth his club; he, as it were, drives all before him with it. It is said of Behemoth, that 'he moveth his tail like a cedar.' (Job 40:7) Behemoth is a type of the devil, but behold how he handleth his tail, even as if a man should swing about a cedar. (Rev. 9:10, 19) This is spoken to shew the hurtfulness of the tail, as it is also said in another place. Better no professor than a wicked professor. Better open profane than a hypocritical namer of the name of Christ; and less hurt shall such an one do to his own soul, to the poor ignorant world, to the name of Christ, and to the church of God.
Let professors, therefore, take heed to themselves, that they join to their naming of the name of Christ an holy and godly conversation; for away they must go else with the workers of iniquity to the pit, with more guilt, and bigger load, and more torment by far than others, But,
USE THIRD. My next word shall be to those that desire to be true, sincere professors of the name of Christ.
First, Do you bless God, for that he has put not only his name into your lips, but grace into your hearts, that thereby that profession which thou makest of him may be seasoned with that salt. 'Every sacrifice shall be seasoned with salt.' (Mark 9:49) Now naming of the name of Christ is a sacrifice, and a sacrifice acceptable, when the salt of the covenant of thy God is not lacking, but mixed therewith. (Heb. 13:15; Lev. 2:13) Therefore I say, since God has put his name into thy mouth to profess the same, and grace into thy heart to season that profession with such carriage, such behaviour, such life, and such conversation as doth become the same, thou hast great cause to thank God. A man into whose mouth God has put the name of Christ to profess it, is as a man that is to act his part upon a stage in the market place; if he doth it well, he brings praise both to his master and himself; but if he doth it ill, both are brought into contempt. No greater praise can by man be brought to God, than by joining to the profession of the name of Christ a fruitful life and conversation. 'Herein,' saith Christ, 'is my Father glorified, that ye bear much fruit; so shall ye be my disciples.' (John 15:8) Fruitful lives God expecteth of all that profess the name of Christ. And let every one that nameth the name of Christ depart from iniquity. Bless God, therefore, if he hath kept thee from

blotting and blemishing of thy profession; if thy conversation has not been stained with the blots and evils of the times. What thou feelest, fightest with, and groanest under, by reason of the working of thine inward corruptions, with that I meddle not; nor is thy conversation the worse for that, if thou keepest them from breaking out. Thou also shalt be counted holy unto God, through Christ, if thou be of an upright conversation; though plagued every day with the working of thine own corruption.

Ad God's grace is the salt of saints, so saints are the salt of God. The one is the salt of God in the heart, and the other is the salt of God in the world. 'Ye are the salt of the earth:' (Matt. 5:13) that is the salt of God in the earth. For the earth would be wholly corrupt, and would altogether stink, if professors were not in it. But now if the professor, which is the salt, shall indeed lose his savour, and hath nothing in his conversation to season that part of the earth, in which God has placed him, wherewith shall it be seasoned? The place where he dwells, as well as his profession, will both stink odiously in the nostrils of the Lord, and so both come to ruin and desolation.

Indeed, as I have shewed, the professor will come to the worst of it; for that God doth deny further to give him salt. 'If the salt have lost his savour, wherewith shall it be seasoned?' (Luke 14:34) Wherewith shall the salt be salted? with nothing. Therefore it is thenceforth good for nothing. No, not for the dunghill, but to be cast out, and trodden under foot of men. 'He that hath ears to hear let him hear.'

How much, therefore, is the tender-hearted, and he that laboureth to beautify his profession with a gospel conversation, bound to bless God for the salt of his grace, by the which his heart is seasoned, and from his heart, his conversation.

Second, As such Christians should bless God, so let them watch, let them still watch, let them still watch and pray, watch against Satan, and pray yet for more grace, that they may yet more and more beautify their profession of the worthy name of Christ with a suitable conversation. Blessed is he that watcheth and keepeth his garment; that is, his conversation clean, nor is there anything, save the overthrowing of our faith, that Satan seeketh more to destroy. He knows holiness in them that rightly, as to doctrine, name the name of Christ, is a maul and destruction to his kingdom, an allurement to the ignorant, and a cutting off those occasions to stumble, that by the dirty life of a professor is laid in the way of the blind. (Lev. 19:14) He knows that holiness of lives, when they shine in those that profess the name of Christ, doth cut off his lies that he seeketh to make the world believe, and slanders that he seeketh to fasten upon the professors of the gospel. Wherefore, as you have begun to glorify God in your body and in your spirit, which are God's; so I beseech you do it more and more.

Third, To this end, shun those professors that are loose of life and conversation: 'From such withdraw thyself,' saith Paul, and follow 'righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.' (1 Tim. 6:5; 2 Tim. 2:22) If a man, if a good man takes not good heed to himself, he shall soon bring his soul into a snare. Loose professors are defilers and corrupters; a man shall get nothing but a blot by having company with them. (Isa. 1:4) Besides, as a man shall get a blot by having much to do with such; so let him beware that his heart learn none of their ways. Let thy company be the excellent in the earth even those that are excellent for knowledge and conversation. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.'

Be content to be counted singular, for so thou shalt, if thou shalt follow after righteousness, &., in good earnest; for holiness is a rare thing now in the world. I told thee before that it is foretold by the Word, that in the last days perilous times shall come, and that men shall walk after their own lusts; yea, professors, to their destruction.

Nor will it be easy to keep thyself therefrom. But even as when the pestilence is come into a place, it infecteth and casteth down the healthful; so the iniquity of the last times will infest and pollute the godly. I mean the generality of them. Were but our times duly compared with those that went before, we should see that which now we are ignorant of. Did we but look back to the Puritans, but especially to those that, but a little before them, suffered for the word of God, in the Marian days, we should see another life than is now among men, another manner of conversation than now is among professors. But, I say, predictions and prophecies must be fulfilled; and since the Word says plainly, that 'in the last days there shall come scoffers, walking after their own lusts,' (2 Peter 3:17) and since the Christians shall be endangered thereby, let us look to it, that we acquit ourselves like men, seeing we know these things before; 'lest we, being led away with the error of the wicked, fall from our own steadfastness.'

Singularity in godliness, if it be in godliness, no man should be ashamed of. For that is no more than to be more godly, than to walk more humbly with God than others; and, for my part, I had rather be a pattern and example of piety. I had rather that my life should be instructing to the saints, and condemning to the world, with Noah and Lot, than to hazard myself among the multitude of the drossy.

I know that many professors will fall short of eternal life, and my judgment tells me, that they will be of the slovenly sort of professors that so do. And for my part, I had rather run with the foremost and win the prize, than come behind, and lose that, and my labour, and all. 'If a man also strive for masteries, yet is he not crowned, except he strive lawfully.' And when men have said all they can, they are the truly redeemed 'that are zealous of good works.' (1 Cor. 9:24; 2 Tim. 2:4, 5; Titus 2:14)

Not that works do save us, but faith, which layeth hold on Christ's righteousness for justification, sanctifies the heart, and makes men desirous to live in this world, to the glory of that Christ who died in this world to save us from death.

For my part I doubt of the faith of many, and fear that it will prove no better at the day of God than will the faith of devils. For that it standeth in bare speculation, and is without life and soul to that which is good. Where is the man that walketh with his cross upon his shoulder? Where is the man that is zealous of moral holiness? Indeed, for those things that have nothing of the cross of the purse, or of the cross of the belly, or of the cross of the back, or of the cross of the vanity of household affairs; for those things, I find we have many, and those, very busy sticklers; but otherwise, the cross, self denial, charity, purity in life and conversation, is almost quite out of doors among professors. But, man of God, do thou be singular as to these and as to their conversation. 'Be not ye therefore partakers with them,' (Eph. 5:7), in any of their ways, but keep thy soul diligently; for if damage happeneth to thee, thou alone must bear it.

But he that will depart from iniquity must be well fortified with faith, and patience, and the love of God; for iniquity has its beauty spots and its advantages attending on it; hence it is compared to a woman, for it allureth greatly. (Zech. 5:7) Wherefore, I say, he that will depart therefrom had need have faith, that being it which will help him to see beyond it, and that will shew him more in things that are invisible, that can be found in sin, were it ten thousand times more entangling than it is. (2 Cor. 4:18) He has need of patience also to hold out in this work of departing from iniquity. For, indeed, to depart from that, is to draw my mind off from that, which will follow me with continual solicitations. Samson withstood his Delilah for a while, but she got the mastery of him at the last; why so? Because he wanted patience, he grew angry and was vexed, and could withstand her solicitation no longer. (Judges 16:15-17) Many there be also, that can well enough be contented to shut sin out of doors for a while; but because sin has

much fair speech, therefore it overcomes at last. (Prov. 7:21) For sin and iniquity will not be easily said nay; it is like her of whom you read—she has a whore's forehead, and refuses to be ashamed. (Jer. 3:3) Wherefore, departing from iniquity is a work for length, as long as life shall last. A work did I say? It is a war; a continual combat; wherefore he that will adventure to set upon this work must needs be armed with faith and patience, a daily exercise he will find himself put upon by the continual attempts of iniquity to be putting forth itself. (Matt. 24:13; Rev. 3:10) This is called an enduring to the end, a continuing in the word of Christ and also a keeping of the word of his patience. But what man in the world can do this whose heart is not seasoned with the love of God and the love of Christ? Therefore, he that will exercise himself in this work must be often considering of the love of God to him in Christ; for the more sense, or apprehension, a man shall have of that, the more easy and pleasant will this work be to him: yea, though the doing thereof should cost him his heart's blood. 'Thy loving-kindness is before mine eyes,' says David, 'and I have walked in thy truth.' (Psa. 26:3) Nothing like the sense, sight, or belief of that, to the man of God, to make him depart from iniquity.

But what shall I do, I cannot depart therefrom as I should?

Keep thine eye upon all thy shortnesses, or upon all thy failures, for that that is profitable for thee. 1. The sight of this will make thee base in thine own eyes. 2. It will give thee occasion to see the need and excellency of repentance. 3. It will put thee upon prayer to God for help and pardon. 4. It will make thee weary of this world. 5. It will make grace to persevere the more desirable in thine eyes.

Also, it will help thee in the things which follow:—l. It will make thee see the need of Christ's righteousness. 2. It will make thee see the need of Christ's intercession. 3. It will make thee see thy need of Christ's advocateship. 4. It will make thee see the riches of God's patience. 5. And it will make heaven and eternal life the sweeter to thee when thou comest there.

But to the question. Get more grace, for the more grace thou hast the further is thine heart set off of iniquity, the more, also, set against it, and the better able to depart from it when it cometh to thee, tempteth thee, and entreats thee for entertainment. Now the way to have more grace is to have more knowledge of Christ, and to pray more fervently in his name; also, to subject thy soul and thy lusts, with all thy power, to the authority of that grace thou hast, and to judge and condemn thyself most heartily before God, for every secret inclination that thou findest in thy flesh to sinward.

The improvement of what thou hast is that, as I may say, by which God judges how thou wouldest use, if thou had it, more; and according to that so shalt thou have, or not have, a farther measure. He that is faithful in that which is least is faithful, and will be so, also in much; and he that is unjust in the least, is, and will be, unjust also in much. I know Christ speaks here about the unrighteous mammon, but the same may be applied also unto the thing in hand. (Luke 16:10-12)

And if ye have not been faithful in that which is another man's, who will commit unto you that which is your own? That is a remarkable place to this purpose in the Revelation—'Behold,' saith he, 'I have set before thee an open door,' that thou mayest have what thou wilt, as was also said to the improving woman of Canaan, 'and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.' (Rev. 3:8; Matt. 15:28)

A good improvement of what we have of the grace of God at present pleases God, and engages him to give us more; but an ill improvement of what we at present have will not do so. 'To him that hath,' that hath an heart to improve what he hath, to him shall be

given; but to him that hath not, from him shall be taken even that which he hath.' (Matt. 25:24-30) Well, weigh the place and you shall find it so.

I know that to depart from iniquity so as is required, that is, to the utmost degree of the requirement, no man can, for it is a copy too fair for mortal flesh exactly to imitate while we are in this world. But with good paper, good ink, and a good pen, a skilful and willing man may go far. And it is well for thee if thy complaint be sincere, to wit, that thou art troubled that thou canst not forsake iniquity as thou shouldest; for God accepteth of thy design and desire, and it is counted by him as thy kindness. (Prov. 19:22) But if thy complaint in this matter be true, thou wilt not rest nor content thyself in thy complaints, but wilt, as he that is truly hungry or greatly burdened useth all lawful means to satisfy his hunger and to ease himself of his burden, use all thy skill and power to mortify and keep them under, by the word of God. Nor can it otherwise be but that such a man must be a growing man. 'Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit' (John 15:2) Such a man shall not be a stumbling in religion, nor a scandal to it, in his calling; but shall, according to God's ordinary way with his people, be a fruitful and flourishing bough.

And I would to God this were the sickness of all them that profess in this nation; for then should we soon have a new leaf turned over in most corners of this nation; then would graciousness of heart, and life, and conversation be more prized, more sought after, and better improved and practised than it is; yea, then would the throats of ungodly men be better stopt, and their mouths faster shut up, as to their reproaching of religion, than they are. A Christian man must be the object of the envy of the world; but it is better, if the will of God be so, that we be reproached for well-doing than for evil. (1 Peter 2:3) If we be reproached for evil-doing, it is our shame; but if for well-doing, it is our glory. If we be reproached for our sins, God cannot vindicate us; but if we be reproached for a virtuous life, God himself is concerned, will espouse our quarrel, and, in his good time, will shew our foes our righteousness, and put them to shame and silence. Briefly, a godly life annexed to faith in Christ is so necessary, that a man that professes the name of Christ is worse than a beast without it.

But thou wilt say unto me, Why do men profess the name of Christ that love not to depart from iniquity? I answer, there are many reasons for it. 1. The preaching of the gospel, and so the publication of the name of Christ, is musical and very taking to the children of men. A Saviour! a Redeemer! a loving, sin-pardoning Jesus! what better words can come from man? what better melody can be heard? 'Son of man,' said God to the prophet, 'Lo, thou art unto them as a very lovely song'; or, as a song of loves, 'of one that hath a pleasant voice, and can play well on an instrument.' (Ezek. 33:32) The gospel is a most melodious note and sweet tune to any that are not prepossessed with slander, reproach, and enmity against the professors of it. Now, its melodious notes being so sweet, no marvel if it entangle some even of them that yet will not depart from iniquity to take up and profess so lovely a profession. But,

2. There are a generation of men that are and have been frightened with the law, and terrified with fears of perishing for their sins, but yet have not grace to leave them. Now, when the sound of the gospel shall reach such men's ears, because there is by that made public the willingness of Christ to die for sin, and of God to forgive them for his sake; therefore they presently receive and profess those notions as the only ones that can rid them from their frights and terrors, falsely resting themselves content with that faith thereof which standeth in naked knowledge; yea, liking of that faith best that will stand with their pride, covetousness, and lechery, never desiring to hear of practical holiness, because it will disturb them; wherefore they usually cast dirt at such, calling

them legal preachers.
3. Here also is a design of Satan set on foot; for these carnal gospellers are his tares, the children of the wicked one; those that he hath sowed among the wheat of purpose, if possible, that that might be rooted up by beholding and learning to be vile and filthy of them. (Matt. 13:36-43)
4. Another cause hereof is this, the hypocrites that begin to profess find as bad as themselves already in a profession of this worthy name; and, think they, these do so and so, and, therefore, so will I.
5. This comes to pass, also, through the righteous judgment of God, who, through the anger that he has conceived against some men for their sins, will lift them up to heaven before he casts them down to hell, that their fall may be the greater and their punishment the more intolerable. (Matt. 11:20-24) I have now done when I have read to you my text over again—'And, let every one that nameth the name of Christ depart from iniquity.'

FOOTNOTES.

1. How clearly is here portrayed the wretched state of this country towards the close of the reign of Charles II. It is the natural eloquence of one whose very thoughts were governed by scriptural expressions. The martyrdoms of Essex, of Russel, and of Sydney—the uncertainty of the life of a debauched monarch, with the gloomy prospect of a popish successor, filled the country with dismal forebodings.—ED.
2. This is a solemn truth, which ought ever to be recollected when studying the mysteries of electing love. Election is as much to a holy life as it is to eternal glory.-ED.
3. How much is it to be feared that some towering professors, upon impartial self-examination, will find upon themselves some of these black spots; all of which are utterly inconsistent with that humility which is the proper and only becoming garb of a Christian.—Ryland—ED.
4. Selfishness is the great enemy to happiness. A heart steeled against all, naturally brings upon itself the hostility of all. Love to the Redeemer, for emancipation from that great curse, is the only antidote to selfishness.—ED.
5. 'Power of things;' the influence of convictions and hopes named in the six divisions on the preceding page.—ED.
6. Plato says that some men are impotent by reason of sin; but Christianity alone develops the awful fact, that sin has poisoned our nature, and that its effects are felt in the holiest of saints. The reference to the experience of Paul in Romans 8 is conclusive of the fact.—ED.
7. 'Letteth;' hindereth or obstructeth: now obsolete.—ED.
8. 'Slow bellies;' gluttons, drunkards, slothful, idle, eating the bread of others without working.—ED.
9. Margin.
10. Fox 1st edit., p. 1432.
11. 'Raillery;' jesting, merriment.
12. A Christian parent has peculiar and solemn duties to perform, in addition to those of every other class of Christians. This ought to lead him perpetually to seek wisdom from his heavenly Father; and in such close communion he becomes as peculiarly blessed as he is burthened.—ED.
13. Bunyan was in the habit of visiting London, the seat of government, and doubtless saw a sad change in the conduct of many professors, under a profligate monarch, to what it had been under the pious protector.—ED
14. 'His points;' an heraldic term, expressive of the exact position of the various bearing

on the shield—a scrupulous or superstitious niceness as to points of doctrine.—ED.
15. These are faithful words, giving offence to bigots of every sect. The church of England excluded all from her communion except conformists—Independents held no fellowship with Baptists, nor Baptists with Independents. Happily, Christians are coming to their senses. The Test Act is repealed—nor dare we now call that unclean which God has cleansed.—ED.
***

CHRISTIAN BEHAVIOR

Being the fruits of true Christianity:
Teaching husbands, wives, parents, children, masters, servants, etc., how to walk so as to please God.
With a word of direction to all backsliders.

Advertisement by the Editor

This valuable practical treatise, was first published as a pocket volume about the year 1674, soon after the author's final release from his long and dangerous imprisonment. It is evident from the concluding paragraph that he considered his liberty and even his life to be still in a very uncertain state; not from the infirmities of age, for he was then in the prime of life; but from the tyranny of the government, and probably from the effects of his long incarceration in a damp, unhealthy jail. It is the best and most scriptural guide that has ever appeared to aid us in the performance of relative duties: written with originality of thought and that peculiar and pious earnestness which so distinguishes all his works.

No one can read this book, without finding in it his own portrait truly and correctly drawn to the life. Many have been the hearers of the word in its public ministration, who have been astonished that a faithful minister has not only opened their outward conduct, but the inward recesses of their heartsand have inquired with wonder, 'Where could he get such a knowledge of my heart?' The usages and feelings of every part of the human family the rich and poor outward professors or openly profane God fearers or God defiersare displayed in the following pages as accurately as if the author had been present in every family upon earth, and had not only witnessed the conduct of the happy and of the miserable in every grade; but he goes within and unvails that mystery of iniquity the human heart, its secret springs, feelings, and machinations. What mysterious power could this uneducated man have possessed, thus to dive into the most subtle of all secret repositories, the human heart! Could he have left his body at times and his invisible spirit have entered all chambers, as was said of an ancient philosopher, 1 still time would have been too short even to have transiently surveyed outward conduct; and then he could not have entered into the thoughts of others. Reader, the fountain of all hidden things was open to him. Shut up for many years in prison, with the key in his possession which unlocks all the mysteries of earth, and heaven, and hellhe diligently used his time and all was revealed to him. He makes the source of his knowledge no secret, but invites you to search, as he did, this storehouse of things new and old. It was the Bible which unfolded to him all the great events of time and of eternity all the secret springs of states, and families, and individuals wonderous book! It made an uneducated artizan wiser than all the philosophers who have been contented with Plato, Aristotle, Pliny, Plutarch, and the most renowned of human writers. Not only is the real state of human nature revealed with unerring truth, as suffering under a cruel malady, strangely diverse in its operations, but all tending to the downward, dark, dreary road to misery temporal and eternal: but it also displays the antidote; an infallible remedy against all the subtilties of this tortuous disease. Reader,

this treasure is in our hands. How great is the responsibility. How blessed are those who with earnest prayer for divine illumination read ponder and relying upon the aid of the Holy Spirit, understand and instantly obey the sacred precepts which its pages unfold. Weigh well their nature and tendency, as Bunyan opens them in this invaluable treatise. They lead step by step from darkness to light. It may be a tempestuous passage in the dim twilight, as it was with him but it is safe and leads to the fountain of happiness the source of blessedness the presence and smiles of God and the being conformed to his image. In proportion as we are thus transformed in our minds, we shall be able to fulfil all our duties and behavior as becometh Christians. We dare not seek to avoid these duties because they are full of anxieties. Blessed are those who know and feel the ties of church fellowship or the nearer union of husband and wife, that type of the mystical union of Christ and his church. Happy are those who piously discharge parental and filial duties, that figure of the relationship which the Almighty, in infinite condescension, owns between him and his fallen but renewed creatures. Vows of celibacy disturb all the order and harmonies of creation, and are fleshly, sensual, devilish. The unmarried are strangers to those delightful or painful sensibilities which drive the soul to continual converse with God, either in heart-felt praises or for divine assistance to glorify him in the discharge of domestic duties. They who vow celibacy, fly in the face of the infinitely wise eternal, who said, 'It is not good for man to be alone.' He sets up his puny antagonism to omnipotence. It is true, that in the prospect of the desolations which were foretold by the Saviour and were about to be poured out upon Jerusalem, 'for the present distress,' 'the short time' Paul advised, not commanded, a temporary deviation from the order of naturelike an eclipse of the sun or moonfor a 'short time' which no one could wish to be prolonged. We are bound, in the expectation of the divine approbation, not to shrink from duties, but to seek wisdom to fulfil them; and in this little work we have a scriptural guide to which we shall do well to take heed. It is a peculiarly solemn legacythe author's ardent desire is thus expressed; 'Before I die [as the greatest of all the duties he had to perform] let me provoke you to faith and holiness.' Be it our duty and privilege to examine our conduct faithfully by those portions of holy writ, with which this treatise is beautifully adorned. It was written in the prospect of sufferings and death, and yet how serene was his soul. No cloud, no doubts or fears are seen; his legacy to us as well as to those who survived him is, 'Love one another when I am deceased.' My labours of love to you are limited to this world. 'Though there I shall rest from my labours, and be in paradise, as through grace, I comfortably believe; yet it is not there but here I must do you good.' Consider what he has advanced, and the scriptures by which every sentence is confirmed, and may his concluding and fervent prayer be answered to our souls: 'The Lord give us understanding in all things. Farewell.'

GEO. OFFOR.

The Epistle to the Reader

Courteous Reader,

Having formerly writ some small matter touching the doctrine of faith, as justification by grace through the faith of Christ's blood, &c., I do here, as the second to that doctrine, present thee with a few lines touching good works, that I might, as at first I showed thee the good and glory of the one, so now show thee the beauty and excellency of the other: for though we are justified freely by grace through Christ before God (Rom 3:24, &c.); yet we are justified before men by our works (James 2:18): nay, a life of holiness flowing from faith in us that are saved by grace, it doth justify that grace before the world, that justifies us before God (2 Cor 6:1,3; 9:12,13; 1 Peter 2:11,12).

I have not here only in general treated of this doctrine of good works, but particularly, after some discourse about works flowing from faith, and what makes it truly and gospelly good, I discourse of them as we stand under our several relations in this world among men.

As, The duty of the master of a family: Of the husband to his wife; and of hers to him: Of the duty of parents to their children; and of children to their parents: Of masters also to their servants; and of the servant again to his master: with a brief touch upon good neighbourhood; and a discovery of covetousness, pride, and uncleanness, which are great obstructions to a truly gospel conversation.

I know there are many that have treated of good works in large and learned discourses; but I doubt all have not so gospelized their discourses as becomes them, and as the doctrine of the grace of God calleth for. However, I thought it my duty to add this discourse to all that are past; and that for these reasons.

1. To take away those aspersions that the adversaries cast upon our doctrineas also in the days of Paulthat because we preach justification without works of the law; therefore they pretend we plead for looseness of life: 'whose damnation is just' (Rom 3:8).

2. Because, though there be much discourse about works in general, yet a particular discourse of them, as before is touched, is too much neglected; and by this means every one too much left at uncertainties (as from them) of their several works under their particular relations; which I think is one reason of that disorder in families and places where God's people live; to their shame, and the dishonour of God.

3. Because these few books that do particularly treat thus of good works, are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new converts, for whose sakes principally this short discourse is intended; and indeed, this is one reason of my brevity, that the price might neither be burdensome, nor the reading long and tedious. Multitude of words drown the memory; and an exhortation in few words may yet be so full, that the reader may find that in one side of a sheet, which some are forced to hunt for in a whole book. The Lord teach us this wisdom.

4. I have written this book, to show that I bear a fellow-testimony and witness, with all that know God, of the operation that grace hath, and will have, in the heart that hath savingly received it.

Lastly, I have thus written, because it is amiable and pleasant to God, when Christians keep their rank, relation, and station, doing all as becometh their quality and calling. When Christians stand every one in their places, and do the work of their relations, 2 then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honour the garden in which they are planted, and the gardener that hath so disposed of them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory. 3 And seeing the stock into which we are planted, is the fruitfullest stock, the sap conveyed thereout the fruitfullest sap, and the dresser of our souls the wisest husbandman, (John 15:1) how contrary to nature, to example, and expectation, should we be, if we should not be rich in good works! Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no smell; and of being painted trees, whereon is no fruit. 'Whoso boasteth himself of a false gift, is like clouds and wind without rain' (Prov 25:14). Farewell.

The Lord be with thy spirit, that thou mayest profit for time to come.

J. BUNYAN.

Christian Behavior

'THAT BEING JUSTIFIED BY HIS GRACE, WE SHOULD BE MADE HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE. THIS IS A FAITHFUL SAYING, AND THESE THINGS I WILL THAT THOU AFFIRM CONSTANTLY, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS. THESE THINGS ARE GOOD AND PROFITABLE UNTO MEN.'TITUS 3:7, 8.

I shall not at this time discourse of every particular at large included in these words; but shall briefly fall upon those things that I judge most necessary for the people of God. Neither shall I need to make any great preamble to the words for their explication; they themselves being plain, and without that ambiguity that calleth for such a thing; the general scope being this, THAT THEY WHICH HAVE BELIEVED IN GOD SHOULD BE CAREFUL TO MAINTAIN GOOD WORKS.

But yet, to prosecute what I intend, with what clearness I may, I shall in a word or two make way for what is to be the main of this book. 'This is a faithful saying.' This; Which? Why, that which goeth before, namely, 'That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly.'

Why so?

Why, 'That they which have believed in God, might be careful to maintain good works.' The meaning is, that the way to provoke others to good works, is constantlyin the evidence and demonstration of the spiritto show them the certainty of their [these believers] being by grace made heirs of eternal life.

From this scripture, therefore, I do gather these things observable.

FIRST, That good works do flow from faith. Yea,

SECOND, That every one that believeth should be careful that their works be good.

THIRD, That every believer should not only be careful that their works be good, and for the present do them, but should also be careful to maintain them; that is, they should carefully study to keep in a constant course of good works.

FOURTH, and lastly, That the best way to provoke both ourselves and others to this work, it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves: 'This is a faithful saying, and these things I will,' saith Paul, 'that thou affirm constantly, that they which have believed in God might be careful to maintain good works.'

FIRST. I begin with the first. That good works do flow from faith.

This is evident divers ways.

First, From the impossibility of their flowing from any other thing; they must either flow from faith, or not at all: 'For whatsoever is not of faith, is sin' (Rom 14:23). And again, 'Without faith it is impossible to please him' (Heb 11:6). Every man by nature, before faith, is an evil and a corrupt tree; and a corrupt tree cannot bring forth good fruit: 'Do men gather grapes of thorns, or figs of thistles?' (Matt 7:16,17). Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God (Heb 11:4; Col 1:4-6).

Wherefore sinners, before faith, are compared to the wilderness, whose fruits are briars and thorns; and whose hearts are the habitation of dragons; that is, of devils 4 (Isa 35:6, 7; Heb 6:7,8).

And hence again it is, that they are said to be Godless, Christless, Spiritless, faithless, hopeless; without the covenant of grace, without strength; enemies in their minds by wicked works, and possessed by the spirit of wickedness, as a castle by a conqueror (Eph 2:12; Jude 19; 2 Thess 3:2; Col 1:21; Luke 11:21).

Now, these things being thus, it is impossible that all the men under heaven, that are

unconverted, should be able to bring forth one work rightly good; even as impossible, as for all the briars and thorns under heaven to bring forth one cluster of grapes, or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, because it wanteth the nature of the fig-tree; and so doth the bramble the nature of the vine. Good works must come from a good heart. Now, this the unbeliever wanteth, because he wanteth faith; for it is that which purifieth the heart (Luke 6:45; Acts 15:9). Good works must come from love to the Lord Jesus; but this the unbeliever wanteth also, because he wanteth faith: For faith 'worketh by love,' and by that means doth good (Gal 5:6).

And hence again it is, that though the carnal man doth never so much which he calleth good, yet it is rejected, slighted, and turned as dirt in his face again; his prayers are abominable (Prov 15:8), his ploughing is sin (Prov 21:4), and all his righteousness as menstruous rags (Isa 64:6).

Thus you see that without faith there are no good works.

Now then, to show you that they flow from faith: and that, For that FAITH is a principle of life, by which a Christian lives (Gal 2:19,20), a principle of motion, by which it walks towards heaven in the way of holiness (Rom 4:12; 2 Cor 5:7). It is also a principle of strength, by which the soul opposeth its lust, the devil, and this world, and overcomes them. 'This is the victory, even our faith' (1 John 5:4,5) Faith, in the heart of a Christian, is like the salt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful (2 Kings 2:19-22). Faith, when it is wrought in the heart, is like leaven hid in the meal, (Matt 13:33) or like perfume that lighteth upon stinking leather, turning the smell of the leather into the savour of the perfume; faith being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly. 'A good man out of the good treasure of his heart bringeth forth that which is good' (Luke 6:45). Which treasure, I say, is this faith (James 2:5; 1 Peter 1:7). And therefore it is that faith is called 'the faith according to godliness,' (Titus 1:1) and the 'most holy faith' (Jude 20).

Second, Good works must needs flow from faith, or no way; because that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.

Faith showeth us that God loveth us, that he forgiveth us our sins, that he accounteth us for his children, having freely justified us through the blood of his Son (Rom 3:24,25; 4; Heb 11:13; 1 Peter 1:8).

Faith receiveth the promise, embraceth it, and comforteth the soul unspeakably with it. Faith is so great an artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with. It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will show me, that though I deserve not to breathe in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this. This will make a man run through ten thousand difficulties, to answer God, though he never can, for the grace he hath bestowed on him.

Further, FAITH will show me how distinguishingly this love of God hath set itself upon me; it will show me, that though Esau was Jacob's brother, yet he loved Jacob (Mal 1:2) . That though there were thousands more besides me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaileth with the sinner, as saith the apostle: 'For the love of Christ constraineth us; because we thus judge, that

if one died for all, then were all dead: And that he died for all; that they which live,' that is, by faith, 'should not henceforth live unto themselves, but unto him which died for them, and rose again' (2 Cor 5:14,15). 'Love,' saith the wise man, 'is strong as death; Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned' (Song 8:6,7). Oh! when the broken, dying, condemned soul, can but see, by faith, the love of a tender-hearted Saviour, and also see what he underwent to deliver it from under that death, guilt, and hell, that now it feels and fears; which also it knoweth it hath most justly and highly deserved; 'Then bless the Lord, O my soul' (Psa 103:1,2,3); and 'What shall I render unto the Lord for all his benefits?' (Psa 116:1-14).

Thus is faith a prevailing argument to the sinner, whereby he is fetched off from what he was, and constrained to bend and yield to what before he neither would nor could (1 Cor 2:14; Rom 8:7).

And hence it is, that gospel obedience is called 'the obedience of faith,' as well as obedience to the faith (Rom 16:26). For it must be by the faith of Christ in my heart, that I submit to the word of faith in the Bible, otherwise all is to no profit: as saith the apostle, 'The word preached did not profit them, not being mixed with faith in them that heard it' (Heb 4:2). For faith alone can see the reality of what the gospel saith; and so I say, argue over the heart to the embracing of it.

Third, Faith is such a grace, as will represent to the soul all things in their proper colours. It doth not, as doth unbelief and ignorance, show us all things out of order; putting darkness for light, and bitter for sweet; but will set every thing in its proper place before our eyes; God and Christ shall be with it, the chiefest good, the most lovely and amiable; a heavenly life shall be of greater esteem, and more desirable, than all the treasures of Egypt! Righteousness and sanctification will be the thing after which it will most vehemently press; because it seeth not only death and damnation as the fruits of sin, but sin also in itself, distinct from the punishment belonging to it, a detestable, horrible, and odious thing (Heb 11:25-27; Phil 3:7-12; Rom 12:9).

By faith we see that this world hath no abiding in it for us, nor no satisfaction if it were otherwise (Prov 3:35; Heb 11:15,16; 13:14; 1 Cor 7:9-31). And hence it is, that the people of God have groaned to be gone from hence, into a state that is both sinless and temptationless. And hence it is again that they have run through so many trials, afflictions, and adversities, even because of that love to holiness of life that faith being in their hearts did prompt them to, by showing them the worth and durableness of that which was good, and the irksomeness and evil of all things else (2 Cor 5:1-8; Heb 11:33-39).

Fourth, Faith layeth hold of that which is able to help the soul to bring forth good works: it layeth hold of, and engageth the strength of Christ, and by that overcometh that which oppresseth; 'I can do all things through Christ which strengtheneth me' (Phil 4:13).

In a word, a life of holiness and godliness in this world, doth so inseparably follow a principle of faith, that it is both monstrous and ridiculous to suppose the contrary. What, shall not he that hath life have motion! (Gal 2:20). He that hath by faith received the spirit of holiness, shall not he be holy? (Gal 3:2). and he that is called to glory and virtue, shall not he add to his faith virtue? (2 Peter 1:4,5). We are by faith made good trees, and shall not we bring forth good fruit? (Luke 6:43). They that believe are created in Christ Jesus unto good works; and God hath, before the world was, ordained that we should walk in them; and shall both our second creation, and God's foreordination be made frustrate? (Eph 1:4; 2:10). Besides, the children of faith are the children of light,

and of the day (1 Thess 5:5). Lights upon a hill, and candles on a candlestick, and shall not they shine? They are the salt of the earth, shall not they be seasoning? (Matt 5:13-16).

The believer is the alone man, by whom God showeth to the world the power of his grace, the operation of his people's faith, &c. The unbelievers read indeed of the power of grace; of the faith, hope, love, joy, peace, and sanctification of the heart of the Christian; but they feel nothing of that sin-killing operation that is in these things; these are to them as a story of Rome or Spain. Wherefore to show them in others, what they find not in themselves, God worketh faith, hope, love, &c., in a generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced, that though sin, and the pleasures of this life, be sweet to them, yet there is a people otherwise minded; even such a people, that do indeed see the glory of that which others read of, and from that sight take pleasure in those things which they are most averse unto. To this, I say, are Christians called; herein is God glorified; hereby are sinners convinced; and by this the world condemned (1 Thess 4:7; 1 Peter 2:12; 3:1; Heb 11:7).

Object. But if faith doth so naturally cause good works, what then is the reason that God's people find it so hard a matter to be fruitful in good works?

Answer

1. God's people are fruitful in good works according to the proportion of their faith; if they be slender in good works, it is because they are weak in faith. Little faith is like small candles, or weak fire, which though they shine and have heat; yet but dim shining and small heat, when compared with bigger candles and greater fire. The reason why Sardis had some in it whose works were not perfect before God, it was, because they did not hold fast by faith the word that they had formerly heard and received (Rev 3:1-3).

2. There may be a great mistake in our judging of our own fruitfulness. The soul that indeed is candid and right at heart, is taught by grace to judge itself, though fruitful, yet barren upon two accounts. (1.) When it compareth its life to the mercy bestowed upon it: for when a soul doth indeed consider the greatness and riches of the mercy bestowed upon it, then it must needs cry out, 'O wretched man that I am,' (Rom 7:24) for it seeth itself wonderfully to fall short of a conversation becoming one who hath received so great a benefit. (2.) It may also judge itself barren, because it falleth so far short of that it would attain unto, 'it cannot do the thing that it would' (Gal 5:17).

3. The heart of a Christian is naturally very barren; upon which, though the seed of grace, that is the fruitfullest of all seeds, be sown, yet the heart is naturally subject to bring forth weeds (Mat 15:19). Now, to have a good crop from such ground, doth argue the fruitfulness of the seed. Wherefore I conclude upon these three things, (1.) That the seed of faith is a very fruitful seed, in that it will be fruitful in so barren a soil. (2.) That faith is not beholden to the heart, but the heart to it, for all its fruitfulness. (3.) That therefore the way to be a more fruitful Christian, it is to be stronger in believing.

SECOND

Now for the second thing, to wit, That every one that believeth should be careful that their works be good. This followeth from what went just before; to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is flesh as well as spirit in the best of saints: and as the spirit of grace will be always putting forth something that is good, so the flesh will be putting forth continually that which is evil. 'For the flesh lusteth against the Spirit, and the Spirit against the flesh' (Gal 5:17).

Now this considered, is the cause why you find so often in the Scriptures so many items and cautions to the Christians to look to their lives and conversations. As, 'Keep thy heart with all diligence' (Prov 4:23). 'Watch ye, stand fast in the faith, quit you like men, be strong' (1 Cor 16:13). 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting' (Gal 6:7,8).

All works are not good that seem to be so. It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often 'that which is highly esteemed among men is abomination in the sight of God' (Prov 30:12; Luke 16:15). Seeing corruption is not yet out of our natures, there is a proneness in us to build [even] upon the right foundation, wood, hay, and stubble, instead of gold and silver, and precious stones (1 Cor 3:11-15). How was both David the king, Nathan the prophet, and Uzza the priest, deceived, touching good works! (1 Chron 17:1-4; 13:9-11). Peter also, in both his defending his Master in the garden, and in dissuading of him from his sufferings, though both out of love and affection to his Master, was deceived touching good works. (Matt 16:22,23; John 18:10,11). Many have miscarried both as to doctrine, worship, and the prosecution of each.

First, For doctrine. Christ tells the Jews, that they taught for the doctrines of God the doctrines and traditions of men (Matt 15:9; Mark 7:7). As also, saith the apostle, They teach 'things they ought not, for filthy lucre's sake' (Titus 1:11).

Second, Also touching worsphip, we find how frequently men have mistaken, both for time, place, and matter, with which they worshipped.

1. For time. It hath been that which man hath devised, not which God hath commanded (1 Kings 12:32). They 'change the ordinance,' saith Isaiah, 24:5. They change God's 'judgments into wickedness,' saith Ezekiel 5:6.

2. For place. When they should have worshipped at Jerusalem, they worshipped at Bethel, at Gilgal and Dan, in gardens, under poplars and elms. (1 Kings 12:26-30; Hosea 4:13-15; Isa 65:2-5).

3. For the matter with which they worshipped. Instead of bringing according to the commandment, they brought the lame, the torn, and the sick; they would sanctify themselves in gardens, with swine's flesh and mice, when they should have done it at Jerusalem, with bullocks and lambs (Isa 66:17).

Third, Again, touching men's prosecuting their zeal for their worship, &c., that they do think right; how hot hath it been, though with no reason at all? Nebuchadnezzar will have his fiery furnace, and Darius his lions' den for Nonconformists (Dan 3:6; 6:7, &c.) Again, they have persecuted men even to strange cities; have laid traps and snares in every corner, to entrap and to entangle their words; and if they could at any time but kill the persons that dissented from them, they would think they did God good service (Acts 26:11; Luke 11:53,54; John 19:1,2). But what need we look so far from home, were it not that I would seal my sayings with truth. We need look no farther to affirm this position, than to the Papists and their companions. How many have they in all ages hanged, burned, starved, drowned, racked, dismembered, and murdered, both openly and in secret? and all under a pretence of God, his worship, and good works. 5 Thus you see how wise men and fools, saints and sinners, Christians and heathens, have erred in the business of good works; wherefore every one should be careful to see that their works BE good.

Now, then, to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a work to be rightly good. First, A good work must have the word for its

authority. Second, It must, as afore was said, flow from faith. Third, It must be both rightly timed and rightly placed. Fourth, It must be done willingly, cheerfully, &c.
First, It must have the word for its authority. Zeal without knowledge is like a mettled horse without eyes, or like a sword in a madman's hand; and there is no knowledge where there is not the word: for if they reject the word of the Lord, and act not by that, 'what wisdom is in them?' saith the prophet (Jer 8:9; Isa 8:20). Wherefore see thou have the word for what thou dost.
Second, As there must be the word for the authorising of what thou dost, so there must be faith, from which it must flow, as I showed you before: 'for whatsoever is not of faith is sin;' and 'without faith it is impossible to please God.' Now, I say, without the word there is no faith, (Rom 10:17), as without faith there is no good, let men's pretences be what they will.
Third, As it must have these two aforenamed, so also it must have, 1. Right time; and, 2. Right place.
1. It must be rightly timed. Every work is not to be done at the same time; every time not being convenient for such a work; There is a time for all things, and every thing is beautiful in its time (Eccl 3:11). There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to suffer. Now, to be hearing when we should be preaching and doing, that is, yielding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed (John 2:3,4; 13:1,2). And herein we ought to follow his steps. To be at plough in the field, when I should be hearing the word, is not good; and to be talking abroad, when I should be instructing my family at home, is as bad: 'Whoso keepeth the commandment, shall feel no evil thing: 'and a wise man's heart discerneth both time and judgment' (Eccl 8:5). Good things mistimed, are fruitless, unprofitable, and vain.
2. As things must have their right time, so they must be rightly placed; for the misplacing of any work is as bad as the mistiming of it. When I say, things, if good, must be rightly placed, I mean, we should not give to any work more than the word of God alloweth it, neither should we give it less. Mint, anise, and cummin, are not so weighty matters as faith and the love of God; as in (Matt 23:23). For a pastor to be exercising the office of a deacon, instead of the office of a pastor, it is misplacing of works (Acts 6:2). For Martha to be making outward provision for Christ, when she should have sat at his feet to hear his word, was the misplacing a work; and for her sister to have done it at her requestthough the thing in itself was goodhad been her sin also (Luke 10:39-42). Now, to prevent the misplacing of good works,
(1.) They misplace them that set them in the room of Christ (Rom 10: 1-3).
(2.) They also misplace them that make them copartners with him (Rom 9:31,32; Acts 15:1). This is setting up our post by God's posts, and man's righteousness by the righteousness of Christ (Eze 43:7,8). These are said to be teachers of the law, not knowing what they say, nor whereof they affirm (1 Tim 1:7).
(3.) They also misplace works, who ascribe to a work of less moment that honour that belongeth to a work more noble. And such are (a) Those who count the ceremonial part of an ordinance as good as the doctrine and signification of it. 6 (b) Such who account the dictates and impulses of a mere natural conscience, as good, as high, and divine, as the leadings and movings of the Spirit of Christ. (c) Those also who count it enough to do something of what God hath commanded, and that something, possibly the least, instead of all, and the things more necessary and weighty. (d) They also much misplace them, who count things indifferent as high as those that are absolutely

necessary in the worship of God. (e) But the grosser, who place men's traditions above them. (f) And they greatest of all, who put bitter for sweet, and darkness for light. All these things we must shun and avoid, as things absolutely obstructive to good works. Wherefore touching good works; obedience is better than sacrifice; that is, to do things according to the word of God, is better than to do them according to my fancy and conceit (1 Sam 15:22). 'Wherefore, let all things be done decently and in order' (1 Cor 14:40).

Fourth, Again, as good works should be ordered and qualified, as before is touched, so they should be done from the heart, willingly, cheerfully, with simplicity and charity, according to what a man hath (1 John 5:3; 2 Cor 9:7; Rom 12:8; Col 3:12; 1 Cor 10:24; 2 Cor 8:12).

Farther, there are three things that a man should have in his eye in every work he doth. 1. The honour of God (1 Cor 6:20). 2. The edification of his neighbour (1 Cor 14:26). 3. The expediency or inexpediency of what I am to do (1 Cor 6:12). And always observe it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour in the expediency of what thou dost.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers, beware,

1st. That thou in thy words and carriages dost so demean thyself, that Christ in his precious benefits may be with clearness spoken forth by thee; and take heed, that thou dost not enter into doubtful points with them that are weak (Rom 15:1). But deal chiefly, lovingly, and wisely, with their consciences about those matters that tend to their establishment in the faith of their justification, and deliverance from death and hell. 'Comfort the feeble-minded,' confirm the weak (1 Thess 5:14).

2ndly. If thou be stronger than thy brother, take heed that thou do not that before him, that may offend his weak conscience; I mean, things that in themselves may be lawful. All that is lawful is not expedient; all that is lawful edifieth not (1 Cor 6:12). Wherefore here is thy wisdom and love, that thou in some things deny thyself for thy brother's sake. 'I will eat no flesh while the world standeth,' saith Paul, 'lest I make my brother to offend' (1 Cor 8:13). Wherefore have this faith to thyself before God (Rom 14:22). But if thou walk otherwise, know, thou walkest not charitably, and so not to edification, and so not to Christ's honour, but dost sin against Christ, and wound thy weak brother, for whom Christ died (Rom 14:15; 1 Cor 8:12). But I say, all this while keep thy eye upon the word; take heed of going contrary to that under any pretence whatever; for without the word, there is nothing to God's glory, nor thy brother's edification. Wherefore, walk 'wisely in a perfect way' (Psa 101:2, 3).

Having thus, in few words, showed you what are works rightly good, I beseech you in the name of the Lord Jesus Christ, that you put yourselves into a conscientious performance of them, that you may, while you live here, be vessels of honour, and fit for the master's use, and prepared to every good work (1 Tim 6:18). Study to approve things that are excellent, 'that you may be sincere, and without offence, until the day of Christ' (Phil 1:10). Covet communion with God: 'covet earnestly the best gifts' (1 Cor 12:31). Ah! we that are redeemed from among men (Rev 14:4), and that rejoice in the hope of the glory of God (Rom 5:2), we that look, I say, for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13), 'what manner of persons ought we to be in all holy conversation and godliness' (2 Peter 3:11).

To conclude, for your farther edification, take a plain rehearsal of your several general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world;

DUTIES OF THE MASTER OF A FAMILY.

If thou have under thee a family, then thou art to consider the several relations thou standest under; and art to know, that thou in each of them hast a work to do for God, and that he expecteth thy faithful deportment under every one of them. As, in general;

DUTY TO THE FAMILY IN GENERAL.

He that is the master of a family, he hath, as under that relation, a work to do for God; to wit, the right governing of his own family. And his work is twofold. First, Touching the spiritual state thereof. Second, Touching the outward state thereof.

First, As touching the spiritual state of his family; he ought to be very diligent and circumspect, doing his utmost endeavour both to increase faith where it is begun, and to begin it where it is not. Wherefore, to this end, he ought diligently and frequently to lay before his household such things of God, out of his word, as are suitable for each particular. And let no man question his rule in the word of God for such a practice; for if the thing itself were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of nature itself, and ought to be done; much more things of a higher nature; besides, the apostle exhorts us to 'Whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, to think of them,' that is, to be mindful to do them (Phil 4:8). But to be conversant in this godly exercise in our family, is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his servant Abraham, and that with which his heart was so much affected. I know Abraham, saith God, 'I know him' to be a good man in very deed, for 'he will command his children, and his household after him, and they shall keep the way of the Lord' (Gen 18:19). This was a thing also which good Joshua designed should be his practice as long as he had a breathing time in this world. 'As for me,' saith he, I 'and my household, we will serve the Lord' (Josh 24:15).

Further, we find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this duty; yea, so inferior as not fit to be chosen to any office in the church of God. A [bishop or] pastor must be one that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God? 'The deacon' also, saith he, must 'be the husband of one wife, ruling their children, and their own house well' (1 Tim 3). Mark a little, the apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a pastor or deacon in the house of God, for he that knoweth not how to rule his own house, how shall he take care of the church of God? which thing considered, it giveth us light into the work of the master of a family, touching the governing of his house.

1. A pastor must be sound and uncorrupt in his doctrine; and indeed so must the master of a family (Titus 1:9; Eph 6:4).
2. A pastor should be apt to teach, to reprove, and to exhort; and so should the master of a family (1 Tim 3:2; Deut 6:7).
3. A pastor must himself be exemplary in faith and holiness; and so also should the master of a family (1 Tim 3:2-4; 4:12). 'I,' saith David, 'will behave myself in a perfect way; I will walk in,' or before, 'my house with a perfect heart' (Psa 101:2).
4. The pastor is for getting the church together; and when they are so come together, then to pray among them, and to preach unto them. This is also commendable in Christian masters of families.

Object.

But my family is ungodly and unruly, touching all that is good.

What shall I do?

Answer.
1. Though this be true, yet thou must rule them, and not they thee! Thou are set over them of God, and thou art to use the authority which God hath given thee, both to rebuke their vice, and to show them the evil of their rebelling against the Lord. This did Eli, though not enough; and thus did David (1 Sam 2:24, 25; 1 Chron 28:9). Also, thou must tell them how sad thy state was when thou wast in their condition, and so labour to recover them out of the snare of the devil (Mark 5:19).
2. Thou oughtest also to labour to draw them forth to God's public worship, if peradventure God may convert their souls. Saith Jacob to his household, and to all that were about him, 'Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress' (Gen 35:3). Hannah would carry Samuel to Shiloh, that he might abide with God for ever (1 Sam 1:22). Indeed a soul rightly touched, will labour to draw, not only their families, but a whole city after Jesus Christ (John 4:28-30).
3. If they are obstinate, and will not go forth with thee, then do thou get godly and sound men to thy house, and there let the word of God be preached, when thou hast, as Cornelius, gathered thy family and friends together (Acts 10). You know that the jailor, Lydia, Crispus, Gaius, Stephanus, and others, had not only themselves, but their families, made gracious by the word preached, and that some of them, if not all, by the word preached in their houses (Acts 16:14-34; 18:7, 8; 1 Cor 1:16). And this, for ought I know, might be one reason among many, why the apostles taught in their day, not only publicly, but from house to house; I say, that they might, if possible, bring in those in some family, which yet remained unconverted, and in their sins (Acts 10:24; 20:20, 21). For some, you know how usual it was in the day of Christ, to invite him to their houses, if they had any afflicted, that either would not or could not come unto him (Luke 7:2, 3; 8:41). If this be the way with those that have outward diseases in their families, how much more then, where there are souls that have need of Christ, to save them from death and eternal damnation!
4. Take heed that thou do not neglect family duties among them thyself; as, reading the word and prayer; if thou hast one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou hast both liberty to go to God through Christ, and also art at that time in a capacity of having the universal church join with thee for the whole number of those that shall be saved.
5. Take heed that thou suffer not any ungodly, profane, or heretical books, or discourse in thy house. 'Evil communications corrupt good manners' (1 Cor 15:33). I mean such profane or heretical books, &c., as either tend to provoke to looseness of life, or such as do oppose the fundamentals of the gospel. I know that Christians must be allowed their liberty as to things indifferent; but for those things that strike either at faith or holiness, they ought to be abandoned by all Christians, and especially by the pastors of churches, and masters of families; which practice was figured out by Jacob's commanding his house, and all that was with him, to put away the strange gods from among them, and to change their garments (Gen 35:2). All those in the Acts set a good example for this, who took their curious books and burned them before all men, though they were worth fifty thousand pieces of silver (Acts 19:18, 19). The neglect of this fourth particular hath occasioned ruin in many families, both among children and servants. It is easier for vain talkers, and their deceivable works, to subvert whole households, than many are aware of (Titus 1:10, 11). Thus much touching the spiritual state of thy household. And now to its outward.

Second, Touching the outward state of thy family, thou art to consider these three things.

1. That it lieth upon thee to care for them that they have a convenient livelihood. 'If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel' (1 Tim 5:8). But mark, when the Word saith, thou art to provide for thy house, it giveth thee no license to distracting carefulness; neither doth it allow thee to strive to grasp the world in thy heart, or coffers, nor to take care for years or days to come, but so to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God (1 Tim 6:8; Matt 6:34). This is to labour, that you may have wherewith 'to maintain good works for necessary uses' (Titus 3:14). And never object, that unless you reach farther, it will never do; for that is but unbelief. The word saith, 'That God feedeth ravens, careth for sparrows, and clotheth the grass;' in which three, to feed, clothe, and care for, is as much as heart can wish (Luke 12:6-28).

2. Therefore though thou shouldest provide for thy family; yet let all thy labour be mixed with moderation; 'Let your moderation be known unto all men' (Phil 4:5). Take heed of driving so hard after this world, as to hinder thyself and family from those duties towards God, which thou art by grace obliged to; as private prayer, reading the scriptures, and Christian conference. It is a base thing for men so to spend themselves and families after this world, as that they disengage their heart to God's worship. Christians, 'The time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world, as not abusing it; for the fashion of this world passeth away' (1 Cor 7:29-31). Many Christians live and do in this world, as if religion were but a by-business, and this world the one thing necessary; when indeed all the things of this world are but things by the by; and religion only the one thing needful (Luke 10:40-42).

3. If thou wouldst be such a master of a family as becomes thee, thou must see that there be that Christian harmony among those under thee, as becomes that house where one ruleth that feareth God.

(1.) Thou must look that thy children and servants be under subjection to the word of God; for though it is of God only to rule the heart, yet he expecteth that thou shouldest rule their outward man; which if thou dost not, he may in a short time cut off all they stock, [even every male] (1 Sam 3:11-14). See therefore that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, nor drunkards; not suffering either thy children vainly to domineer over thy servants, nor they again to carry themselves foolishly towards each other.

(2.) Learn to distinguish between that injury that in thy family is done to thee, and that which is done to God; and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to him; yet here will be thy wisdom, to pass by personal injuries, and to bury them in oblivion: 'Love covereth a multitude of sins.' Be not then like those that will rage and stare like madmen, when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured. 'Rule thy own house well, having thy childrenwith others in thy familyin subjection, with all gravity' (1 Tim 3:4). Solomon was so excellent sometimes this way, that he made the eyes of his beholders to dazzle (2 Chron 9:3, 4). 7 But to break off from this general, and to come to particulars.

[DUTY IN RELATION TO THE WIFE.]

Hast thou a wife? Thou must consider how thou oughtest to behave thyself under that

relation: and to do this aright, thou must consider the condition of thy wife, whether she be one that indeed believeth or not. First, If she believeth, then,

1. Thou art engaged to bless God for her: 'For her price is far above rubies, and she is the gift of God unto thee, and is for thy adorning and glory' (Prov 12:4; 31:10; 1 Cor 11:7). 'Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised' (Prov 31:30).

2. Thou oughtest to love her, under a double consideration: (1.) As she is thy flesh and thy bone: 'For no man ever yet hated his own flesh' (Eph 5:29). (2.) As she is together with thee an heir of the grace of life (1 Peter 3:7). This, I say, should engage thee to love her with Christian love; to love her, as believing you both are dearly beloved of God and the Lord Jesus Christ, and as those that must be together with him in eternal happiness. 3. Thou oughtest so to carry thyself to and before her, as doth Christ to and before his church; as saith the apostle: So ought men to love their wives, 'even as Christ loved the church, and gave himself for it' (Eph 5:25). When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an ordinance of God to the wife, as will preach to her the carriage of Christ to his spouse. There is a sweet scent wrapped up in the relations of husbands and wives, that believe (Eph 4:32); the wife, I say, signifying the church, and the husband the head and saviour thereof, 'For the husband is the head of the wife, even as Christ is the head of the church' (Eph 5:23). and he is the Saviour of the body.

This is one of God's chief ends in instituting marriage, that Christ and his church, under a figure, might be wherever there is a couple that believe through grace. Wherefore that husband that carrieth it undiscreetly towards his wife, he doth not only behave himself contrary to the rule, but also maketh his wife lose the benefit of such an ordinance, and crosseth the mystery of his relation.

Therefore, I say, 'So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:' (Eph 5: 8, 29). Christ laid out his life for his church, covereth her infirmities, communicates to her his wisdom, protecteth her, and helpeth her in her employments in this world; and so ought men to do for their wives. Solomon and Pharaoh's daughter had the art of thus doing, as you may see in the book of Canticles. Wherefore bear with their weaknesses, help their infirmities, and honour them as the weaker vessels, and as being of a frailer constitution (1 Peter 3:7).

In a word, be such a husband to thy believing wife, that she may say, God hath not only given me a husband, but such a husband as preacheth to me every day the carriage of Christ to his church.

Second, If thy wife be unbelieving or carnal, then thou hast also a duty lying before thee, which thou art engaged to perform under a double engagement: 1. For that she lieth liable every moment to eternal damnation. 2. That she is thy wife that is in this evil case.

Oh! how little sense of the worth of souls is there in the heart of some husbands; as is manifest by their unchristian carriage to and before their wives! Now, to qualify thee for a carriage suitable,

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil. And here thou hast need to double thy diligence, for she lieth in thy bosom, and therefore is capable of espying the least miscarriage in thee.

3. If she behave herself unseemly and unruly, as she is subject to do, being Christless

and graceless, then labour thou to overcome her evil with thy goodness, her forwardness with thy patience and meekness. It is a shame for thee, who hast another principle, to do as she.
4. Take fit opportunities to convince her. Observe her disposition, and when she is most likely to bear, then speak to her very heart.
5. When thou speakest, speak to purpose. It is no matter for many words, provided they be pertinent. Job in a few words answers his wife, and takes her off from her foolish talking: 'Thou speakest,' saith he, 'as one of the foolish women. What? shall we receive good at the hand of God, and shall we not receive evil?' (Job 2:10).
6. Let all be done without rancour, or the least appearance of anger: 'In meekness instructing those that oppose themselves, ifperadventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will' (2 Tim 2:25, 26). 'And how knowest thou, O man, whether thou shalt save thy wife' (1 Cor 7:16).
DUTY OF PARENTS TO CHILDREN If thou are a parent, a father, or a mother, then thou art to consider thy calling under this relation.
Thy children have souls, and they must be begotten of God as well as of thee, or they perish. And know also, that unless thou be very circumspect in thy behavior to and before them, they may perish through thee: the thoughts of which should provoke thee, both to instruct, and also to correct them.
First, To instruct them as the scripture saith, and to 'bring them up in the nurture and admonition of the Lord'; and to do this diligently, 'when thou sittest in thine housewhen thou liest down, and when thou risest up' (Eph 6:4; Deu 6:7).
Now to do this to purpose:
1. Do it in terms and words easy to be understood: affect not high expressions, they will drown your children. Thus God spake to his children (Hosea 12:10), and Paul to his (1 Cor 3:2).
2. Take heed of filling their heads with whimsies, and unprofitable notions, for this will sooner learn them to be malapert and proud, than sober and humble. Open therefore to them the state of man by nature; discourse with them of sin, of death, and hell; of a crucified Saviour, and the promise of life through faith: 'Train up a child in the way he should go: and when he is old, he will not depart from it' (Prov 22:6).
3. There must be much gentleness and patience in all thy instructions, 'lest they be discouraged' (Col. 3:21). And,
4. Labour to convince them by a conversation answerable, that the things of which thou instructest them are not fables, but realities; yea, and realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the glory and worthiness of these things.8
Isaac was so holy before his children, that when Jacob remembered God, he remembered that he was 'the Fear of his father Isaac' (Gen 31:53). Ah! when children can think of their parents, and bless God for that instruction and good they have received from them, this is not only profitable for children, but honourable, and comfortable to parents: 'The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him' (Prov 23:24, 25). Second, The duty of correction.
1. See if fair words will win them from evil. This is God's way with his children (Jer 25:4, 5).
2. Let those words you speak to them in your reproof, be both sober, few, and pertinent, adding always some suitable sentence of the scripture therewith; as, if they lie, then such as (Rev 21:8, 27). If they refuse to hear the word, such as (2 Chron 25:14-16).

3. Look to them, that they be not companions with those that are rude and ungodly; showing with soberness a continual dislike of their naughtiness; often crying out to them, as God did of old unto his, 'Oh, do not this abominable thing that I hate' (Jer 44:4) .
4. Let all this be mixed with such love, pity, and compunction of spirit, that if possible they may be convinced you dislike not their persons, but their sins. This is God's way (Psa 99:8).
5. Be often endeavouring to fasten on their consciences the day of their death, and judgment to come. Thus also God deals with his (Deu 32:29).
6. If thou art driven to the rod, then strike advisedly in cool blood, and soberly show them, (1.) their fault; (2.) how much it is against thy heart thus to deal with them; (3.) and that what thou dost, thou dost in conscience to God, and love to their souls; (4.) and tell them, that if fair means would have done, none of this severity should have been. This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.
7. Follow all this with prayer to God for them, and leave the issue to him: 'Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him' (Prov 22:15).
Lastly, Observe these cautions,
1. Take heed that the misdeeds for which thou correctest thy children be not learned them by thee. Many children learn that wickedness of their parents for which they beat and chastise them.
2. Take heed thou smile not upon them, to encourage them in small faults, lest that thy carriage to them be an encouragement to them to commit greater.
3. Take heed thou use not unsavoury and unseemly words in thy chastising of them, as railing, miscalling, and the like: this is devilish.
4. Take heed thou do not use them to many chiding words and threatenings, mixed with lightness and laughter; this will harden. Speak not much, nor often, but pertinent to them with all gravity. 9
DUTIES OF MASTERS TO SERVANTS. Masters also have a work to do as they stand related to their servants. And,
First, If possibly they can, to get them that fear God: 'He that worketh deceit,' saith David, 'shall not dwell within my house; he that telleth lies, shall not tarry in my sight' (Psa 101:7).
Second, But if none at the present but unbelievers can be got to do thy labour, then,
1. Know that it is thy duty so to behave thyself to thy servant, that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul. Wherefore deal with him, as to admonition, as with thy children; given him the same bread of God thou givest to them; and who knows, but that if thou with spiritual delicates bringest up thy servant, but he may become thy spiritual son in the end (Prov 29:21).
2. Take heed thou do not turn thy servants into slaves, by overcharging them in thy work, through thy greediness. To make men serve with rigour, is more like to Israel's enemies than Christian masters (Exo 1:14). 10
3. Take heed thou carry not thyself to thy servant as he of whom it is said, 'He is such a man of Belial, that his servants could not speak to him.' (1 Sam 25:14-17).
And the apostle bids you forbear to threaten them, because you also have a Master in heaven (Eph 6:9). As who should say, Your servants cannot be guilty of so many miscarriages against you, as you are guilty of against Christ. Wherefore do with, and to

your servants, as you would have your master do with you.
4. Take heed that thou neither circumvent him at his coming in to thy service, nor at his going out. Servants, at their going into service, may be beguiled two ways.
(1.) By their masters lying unto them, saying, their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.
(2.) The other way is, when masters greedily seek to wire-draw their servants to such wages as indeed is too little and inconsiderable for such work and labour. Both these the apostle opposeth, where he saith, 'Masters give unto your servants that which is just,' just labour, and just wages, 'knowing that ye also have a master in heaven' (Col 4:1).
As servants may be circumvented at their coming into their labour, so also they may be at their going out: which is done by masters that either change their wages, like heathenish Laban, (Gen 31:7). or by keeping it back, like those against whom God will be a swift witness (Mal 3:5).
5. Take heed that thou make not a gain of thy place, because thou art gracious, or livest conveniently for the means of grace. 11
Servants that are truly godly they care not how cheap they serve their masters, provided they may get into godly families, or where they may be convenient for the word. But now, if a master or mistress should take this opportunity to make a prey of their servants, this is abominable, this is making a gain of godliness, and merchandise of the things of God, and of the soul of thy brother (1 Tim 6:5).
I have heard some poor servants say, That in some carnal families they have had more liberty to God's things, and more fairness of dealing, than among professors. But this stinketh. And as Jacob said concerning the cruelty of his two sons, so may I say of such masters, they make religion stink before the inhabitants of the land (Gen 34:30).
In a word, learn of the Lord Jesus to carry yourselves well to your servants, that your servants also may learn something of the kindness of Christ by your deportment to them. Servants are goers as well as comers; take heed that thou give them no occasion to scandal the gospel when they are gone, for what they observed thee unrighteously to do when they were with thee. Then masters carry it rightly toward their servants, when they labour both in word and life to convince them that the things of God are the one thing necessary. That which servants are commanded to do, touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the master is commanded to do the same things unto them. (Eph 6:6-9).
THE DUTY OF WIVES. But passing the master of the family, I shall speak a word or two to those that are under him.
And, first, to the wife: The wife is bound by the law to her husband, so long as her husband liveth (Rom 7:2). Wherefore she also hath her work and place in the family, as well as the rest.
Now there are these things considerable in the carriage of a wife toward her husband, which she ought conscientiously to observe.
First, That she look upon him as her head and lord. 'The head of the woman is the man' (1 Cor 11:3). And so Sarah called Abraham lord (1 Peter 3:6).
Second, She should therefore be subject to him, as is fit in the Lord. The apostle saith, 'That the wife should submit herself to her husband, as to the Lord' 12 (1 Peter 3:1; Col 3:18; Eph 5:22). I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of a husband, that shall preach to her the carriage of Christ to his church. And now I

say also, that the wife, if she walk with her husband as becomes her, she shall preach the obedience of the church to her husband. 'Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything' (Eph 5:24). Now for thy performing of this work, thou must first shun these evils.

1. The evil of a wandering and a gossiping spirit; this is evil in the church, and is evil also in a wife, who is the figure of a church. Christ loveth to have his spouse keep at home; that is, to be with him in the faith and practice of his things, not ranging and meddling with the things of Satan; no more should wives be given to wander and gossip abroad. You know that Proverbs 7:11 saith, 'She is loud and stubborn; her feet abide not in her house.' Wives should be about their own husbands' business at home; as the apostle saith, Let them 'be discreet, chaste, keepers at home, good, obedient to their own husbands.' And why? Because otherwise 'the word of God will be blasphemed' (Titus 2:5).

2. Take heed of an idle, talking, or brangling tongue. This also is odious, either in maids or wives, to be like parrots, not bridling their tongue; whereas the wife should know, as I said before, that her husband is her lord, and is over her, as Christ is over the church. Do you think it is seemly for the church to parrot it against her husband? Is she not to be silent before him, and to look to his laws, rather than her own fictions? Why so, saith the apostle, ought the wife to carry it towards her husband? 'Let the woman,' saith Paul, 'learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence' (1 Tim 2:11, 12). It is an unseemly thing to see a woman so much as once in all her lifetime to offer to overtop her husband; she ought in everything to be in subjection to him, and to do all she doth, as having her warrant, licence, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ: Now 'she openeth her mouth with wisdom, and in her tongue is the law of kindness' (Prov 31:26).

3. Take heed of affecting immodest apparel, or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but also tend to tempt to lust and lasciviousness; and at home it will give an offence to a godly husband, and be cankering to ungodly children, &c. Wherefore, as saith the apostle, Let women's apparel be modest, as becometh women professing godliness, with good works, 'not with broidered hair, or gold, or pearls, or costly array' (1 Tim 2:9, 10). And as it is said again, 'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands' (1 Peter 3:3-5).

But yet, do not think that by the subjection I have here mentioned, that I do intend women should be their husbands' slaves. Women are their husbands' yokefellows, their flesh and their bones; and he is not a man that hateth his own flesh, or that is bitter against it (Eph 5:29). Wherefore, let every man 'love his wife even as himself; and the wife see that she reverence her husband' (Eph 5:33). The wife is master next her husband, and is to rule all in his absence; 13 yea, in his presence she is to guide the house, to bring up the children, provided she so do it, as the adversary have no occasion to speak reproachfully (1 Tim 5:10, 13). 'Who can find a virtuous woman? for her price is far above rubies. A gracious woman retaineth honour:' and guideth her affairs with discretion (Prov 31:10; 11:16; 12:4).

Object.

But my husband is an unbeliever; what shall I do?
Answer.
If so, then what I have said before lieth upon thee with an engagement so much the stronger. For, 1. Thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worst of every one of thy words, carriages, and gestures. 3. And all this doth tend to the possessing his heart with more hardness, prejudice, and opposition to his own salvation; wherefore, as Peter saith, 'ye wives, be in subjection to your husbands; that, if any obey not the word, they may also without the word be won by the conversation of the wives; while they behold your chaste conversation, coupled with fear' (1 Peter 3:1, 2). Thy husband's salvation or damnation lieth much in thy deportment and behaviour before him; wherefore, if there be in thee any fear of God, or love to thy husband, seek, by a carriage full of meekness, modesty, and holiness, and a humble behaviour before him, to win him to the love of his own salvation; and by thus doing, how 'knowest thou, O wife, whether thou shalt save thy husband?' (1 Cor 7:16).
Object.
But my husband is not only an unbeliever, but one very froward, peevish, and testy, yea, so froward, &c., that I know not how to speak to him, or behave myself before him.
Answer.
Indeed there are some wives in great slavery by reason of their ungodly husbands; and as such should be pitied, and prayed for; so they should be so much the more watchful and circumspect in all their ways.
1. Therefore be thou very faithful to him in all the things of this life.
2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace, he with sin. Now, then, seeing grace is stronger than sin, and virtue than vice; be not overcome with his vileness, but overcome that with thy virtues (Rom 12:21). It is a shame for those that are gracious to be as lavishing in their words, &c., as those that are graceless: They that are 'slow to wrath are of great understanding; but they that are hasty of spirit, exalteth folly' (Prov 14:29).
3. Thy wisdom, therefore, if at any time thou hast a desire to speak to thy husband for his conviction, concerning anything, either good or evil, it is to observe convenient times and seasons: There is 'a time to keep silence, and a time to speak' (Eccl 3:7). Now for the right timing thy intentions,
(1.) Consider his disposition; and take him when he is farthest off of those filthy passions that are thy afflictions. Abigail would not speak a word to her churlish husband till his wine was gone from him, and he in a sober temper (1 Sam 25:36, 37). The want of this observation is the cause why so much is spoken, and so little effected. 14
(2.) Take him at those times when he hath his heart taken with thee, and when he showeth tokens of love and delight in thee. Thus did Esther with the king her husband, and prevailed (Ester 5:3, 6; 7:1, 2).
(3.) Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Somewhat like to this dealt Manoah's wife with her husband (Judg 13:22, 23). Yet then,
(a) Let thy words be few.
(b) And none of them savouring of a lording it over him; but speak thou still as to thy head and lord, by way of entreaty and beseeching.
(c) And that in such a spirit of sympathy, and bowels of affection after his good, that the manner of thy speech and behaviour in speaking may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire

after his conversion.
(d) And follow thy words and behaviour with prayers to God for his soul.
(e) Still keeping thyself in a holy, chaste, and modest behaviour before him.
Object.
But my husband is a sot, a fool, and one that hath not wit enough to follow his outward employment in the world.
Answer.
1. Though all this be true, yet thou must know he is thy head, thy lord, and thy husband.
2. Therefore thou must take heed of desiring to usurp authority over him. He was not made for thee; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee (1 Tim 2:12; 1 Cor 11:3, 8).
3. Wherefore, though in truth thou mayest have more discretion than he, yet thou oughtest to know that thou, with all that is thine, is to be used as under thy husband; even 'every thing' (Eph 5:24). Take heed therefore, that what thou dost goes not in thy name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy husband's weaknesses be discovered to others by thee: 'A virtuous woman is a crown to her husband: but she that maketh ashamed, is as rottenness in his bones.' For then, as the wise man sayeth, 'she will do him good and not evil, all the days of her life' (Prov 12:4; 31:12).
4. Therefore act, and do still, as being under the power and authority of thy husband.
Now touching thy carriage to thy children and servants. Thou art a parent, and a mistress, and so thou oughtest to demean thyself. And besides, seeing the believing woman is a figure of the church, she ought, as the church, to nourish and instruct her children, and servants, as the church, that she may answer in that particular also; and truly, the wife being always at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

DUTIES OF CHILDREN TO PARENTS.

There lieth also a duty upon children to their parents, which they are bound both by the law of God and nature conscientiously to observe: 'Children, obey your parents in the Lord: for this is right.' And again, 'Children, obey your parents in all things; for this is well pleasing unto the Lord' (Eph 6:1; Col 3:20).
There are these general things in which children should show forth that honour that is due to their parents from them.
First, They should always count them better than themselves. I observe a vile spirit among some children, and that is, they are apt to look over their parents, and to have slighting and scornful thoughts of them. This is worse than heathenish; such an one hath got just the heart of a dog or a beast, that will bite those that begot them, and her that brought them forth.
Object.
But my father, &c., is now poor, and I am rich, and it will be a disparagement, or at least a hinderance to me, to show that respect to him as otherwise I might.
Answer.
I tell thee thou arguest like an atheist and a beast, and standest in this full flat against the Son of God (Mark 7:9-13). Must a gift, and a little of the glory of the butterfly, make thee that thou shalt not do for, and honour to, thy father and mother? 'A wise son maketh a glad father: but a foolish man despiseth his mother' (Prov 15:20). Though thy parents be never so low, and thou thyself never so high, yet he is thy father, and she thy mother, and they must be in thy eye in great esteem: 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and

the young eagles shall eat it' (Prov 30:17).
Second, Thou oughtest to show thy honour to thy parents, by a willingness to help them with such necessaries and accommodations which they need. 'If anyhave children or nephews, let them learn to show piety 15 at home, and to requite their parents:' saith Paul, 'for that is good and acceptable before God' (1 Tim 5:4). And this rule Joseph observed to his poor father, though he himself was next the king in Egypt (Gen 47:12; 41:39-44).
But mark, let them 'requite their parents.' There are three things for which, as long as thou livest, thou wilt be a debtor to thy parents.
1. For thy being in this world. They are they from whom, immediately under God, thou didst receive it.
2. For their care to preserve thee when thou wast helpless, and couldst neither care for, nor regard thyself.
3. For the pains they have taken with thee to bring thee up. Until thou hast children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow, and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yield that thou has recompensed them for thy favour to thee. How often have they sustained [thee in] thy hunger, clothed thy nakedness? What care have they taken that thou mightest have wherewith to live and do well when they were dead and gone? They possibly have spared it from their own belly and back for thee, and have also impoverished themselves, that thou mightest live like a man. 16 All these things ought duly, and like a man, to be considered by thee; and care ought to be taken on thy part to requite them. The Scripture saith so, reason saith so, and there be none but dogs and beasts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.
Third, Therefore show, by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy parents. Thus much for obedience to parents in general.
Again, if thy parents be godly, and thou wicked, as thou art, if thou hast not a second work or birth from God upon thee, then thou art to consider, that thou art more strongly engaged to respect and honour thy parents, not now only as a father in the flesh, but as godly parents; thy father and mother are now made of God thy teachers and instructors in the way of righteousness. Wherefore, to allude to that of Solomon, 'My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck' (Prov 6:20, 21).
Now, to provoke thee hereto, consider,
1. That this hath been the practice always of those that are and have been obedient children; yea, of Christ himself to Joseph and Mary, though he himself was God blessed for ever (Luke 2:51).
2. Thou hast also the severe judgments of God upon those that have been disobedient, to awe thee. As, (1.) Ishmael, for but mocking at one good carriage of his father and mother, was both thrust out of his father's inheritance and the kingdom of heaven, and that with God's approbation (Gen 21:9-14; Gal 4:30). (2.) Hophni and Phinehas, for refusing the good counsel of their father, provoked the great God to be their enemy: 'They hearkened not unto the voice of their father, because the Lord would slay them' (1 Sam 2:23-25). (3.) Absalom was hanged, as I may say, by God himself, for rebelling against his father (2 Sam 18:9).
Besides, little dost thou know how heart-aching a consideration it is to thy parents, when they do but suppose thou mayest be damned! How many prayers, sighs, and

tears, are there wrung from their hearts upon this account? Every miscarriage of thine goeth to their heart, for fear God should take an occasion thereat to shut thee up in hardness for ever. How did Abraham groan for Ishmael? 'O,' saith he, to God, 'that Ishmael might live before thee!' (Gen 17:18). How was Isaac and Rebecca grieved for the miscarriage of Esau? (Gen 26:34, 35). And how bitterly did David mourn for his son, who died in his wickedness? (2 Sam 18:32, 33).

Lastly, And can any imagine, but that all these carriages of thy godly parents, will be to thee the increase of thy torments in hell, if thou die in thy sins notwithstanding?

Again, if thy parents, and thou also, be godly, how happy a thing is this? How shouldest thou rejoice, that the same faith should dwell both in thy parents and thee? Thy conversion, possibly, is the fruits of thy parents' groans and prayers for thy soul; and they cannot choose but rejoice; do thou rejoice with them. It is true, in the salvation of a natural son, which is mentioned in the parable: 'This my son was dead, and is alive again; he was lost, and is found. And they began to be merry' (Luke 15:24). Let therefore the consideration of this, that thy parents have grace, as well as thee, engage thy heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them. Thou hast strength to answer in some measure the command: wherefore do not neglect it. It is a double sin in a gracious son not to remember the commandment, yea, the first commandment with promise (Eph 6:1, 2). Take heed of giving thy sweet parents one snappish word, or one unseemly carriage. Love them because they are thy parents, because they are godly, and because thou must be in glory with them.

Again, if thou be godly, and thy parents wicked, as often it sadly falls out; then,

1. Let thy bowels yearn towards them; it is thy parents that are going to hell!

2. As I said before to the wife, touching her unbelieving husband, so now I say to thee, Take heed of a parroting tongue: speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear, with all child-like modesty, their reproaches, their railing, and evil speaking. Watch fit opportunities to lay their condition before them. O! how happy a thing would it be, if God should use a child to beget his father to the faith! Then indeed might the father say, With the fruit of my own bowels hath God converted my soul. The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God. 17

CONCERNING SERVANTS.

Servants also, they have a work to do for God, in their place and station among men. The apostles assert masters under a threefold consideration. First, The believing master. Second, The unbelieving master. Third, The froward master.

For all which, servants are furnished with counsel and advice in the word, for the demeaning of themselves, under each of them.

But before I speak in particular to any of these, I will in general show you the duty of servants.

1. Thou art to look upon thyself as thou art; that is, as a servant, not a child, nor a wife; thou art inferior to these; wherefore count thyself under them, and be content with that station. 'For three things the earth is disquieted, and for four which it cannot bear.' One is 'a servant when he reigneth' (Prov 30:21, 22). It is out of thy place, either to talk or do, as one that reigneth.

2. Consider, that thou being a servant, what is under thy hand is not thy own but thy master's. Now, because it is not thy own thou oughtest not to dispose of it; but because it is thy master's, thou oughtest to be faithful. Thus it was with Joseph (Gen 39:8, 9).

But if thou do otherwise, know that thou shalt receive of God for the wrong that thou dost; and there is with God 'no respect of persons' (Col 3:25). Wherefore,
3. Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and, indeed, then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful. 'Servants,' saith Paul, 'be obedient to them that are your master's,—with fear and trembling, in singleness of your heart as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart' (Eph 6:5, 6). Observe a little the word of God to servants. 1. Servants must be obedient; yet, 2. Not with that obedience that will serve man only. Servants must have their eye on the Lord, in the work they do for their masters. 3. That their work in this service is the will and ordinance of God. From which I conclude, that thy work in thy place and station, as thou art a servant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work, for God; and that thou art as sure to receive a reward for thy labour, as he that hangs or is burnt for the gospel.
Wherefore, saith the apostle to servants, 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ' (Col 3:23, 24). And now touching the three sorts of masters mentioned before.
First, For the believing master; saith Paul, 'They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, and partakers, with the servants, 'of the' heavenly 'benefit' (1 Tim 6:2). Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their masters and they, as brethren, that they will forget the relation that is between them as masters and servants. Now, though they ought to remember the one, yet let them take heed of forgetting the other. Know thy place, as a servant, while thou considerest that thy master and thee are brethren, and do thy work for him faithfully, humbly, and with meekness, because he is a master faithful and beloved, and partaker of the heavenly benefit. 'If any man teach otherwise,' saith the apostle Paul, 'and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words; whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself' (1 Tim 6:3-5).
Second, For the unbelieving masters, for of them Paul speaks in the first verse of the 6th of Timothy, 'Let as many servants,' saith he, 'as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.' Servants living with unbelieving masters, are greatly engaged to be both watchful, faithful, and trusty. Engaged, I say, 1. From the consideration of the condition of their master; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest. As in the case of Saul and David (1 Sam 18:8, 9 &c). 2. Thou art engaged because of the profession thou makest of the word of God; for by thy profession thou dost lay both God and his word before thy master, and he hath no other wit but to blaspheme them, if thou behave thyself unworthily. Wherefore Paul bids Titus 'exhort servants to be obedient to their own masters, and to please them well in all things, not answering again;' not giving parroting answers, or such as are cross or provoking, not purloining, but showing all good fidelity,

that they may adorn the doctrine of God our Saviour in all things' (Titus 2:9, 10). That servant, who in an unbeliever's family doth his work before God, as God's ordinance, he shall adorn the doctrine of God, if not save his master by so doing; but if he doth otherwise, he shall both stumble the unbeliever, dishonour God, offend the faithful, and bring guilt upon his own soul.

Third, For the froward master, though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every unbeliever doth not properly go under that name. Now with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational master in the world: 'Servants,' saith Peter, 'be subject to your masters with all fear; not only to the good and gentle, but also to the froward' (1 Peter 2:18). And if thy peevish master will still be froward, either out of spite to thy religion, or because he is without reason concerning thy labour thou to the utmost of thy power labouring faithfully God then reckoneth thee a sufferer for well-doing, as truly as if thou wert called upon the stage of this world before men, for the matters of thy faith. Wherefore Peter adds this encouragement to servants, to the exhortation he gave them before: 'This is thank worthy,' saith he, 'if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God' (1 Peter 2:19, 20). Wherefore be comforted concerning thy condition, with considering that God looks upon thee, as on Jacob in the family of Laban; and will right all thy wrongs, and recompense thee for thy faithful, wise, and godly behaviour, before, and in the service of thy froward master. Wherefore, be patient, I say, and abound in faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayest be made free, use it rather (1 Cor 7:21).

DUTIES OF NEIGHBOURS EACH TO OTHER.

Having thus in few words showed you what is duty under your several relations, I shall now at last speak, in a word or two, touching good neighbourhood, and then draw towards a conclusion. Touching neighbourhood, there are these things to be considered and practised, if thou wilt be found in the practical part of good neighbourhood.

First, Thou must be of a good and sound conversation in thy own family, place, and station, showing to all, the power that the gospel and the things of another world hath in thy heart, 'That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world' (Phil 2:15, 16).

Second, As persons must be of good behavior at home, that will be good neighbours, so they must be full of courtesy and charity to them that have need about them (Luke 10:36, 37). Right good neighbourhood is for men readily to communicate, as of their spirituals, so of their temporalities, as food, raiment, and help to those that have need; to be giving to the poor as thou seest them go by thee, or to inquire after their condition, and according to thy capacity to send unto them (Job 31:15-17, &c).

Third, Thou must be always humble and meek among them, as also grave and gracious; not light and frothy, but by thy words and carriage ministering 'grace to the hearers' (Eph 4:29). Thus also Job honoured God among his neighbours (Job 29:6-12).

Fourth, Thy wisdom will be, rightly to discountenance sin, and to reprove thy neighbour for the same (Lev 19:17), denying thyself in some things, for the preventing an injury to thy neighbour, that thou mayest please him for his edification (Rom 15:2).

Fifth, If thou wouldest be a good neighbour, take heed of thy tongue upon two accounts.

1. That thou with it give no offensive language to thy neighbour, to the provoking of him to anger. Bear much, put up wrongs, and say little: 'It is an honour for a man to cease from strife: but every fool will be meddling' (Prov 20: 3). And again, 'He loveth transgression that loveth strife' (Prov 17:19).
2. And as thou shouldest take heed that thou be not the original of contention and anger, so also take heed that thou be not an instrument to beget it between parties, by tale-bearing and a gossiping spirit: 'He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife' (Prov 26:17-21). I do observe two things very odious in many professors; the one is a head-strong and stiff-necked spirit, that will have its own way; and the other is, a great deal of tattling and talk about religion, and but a very little, if anything, of those Christian deeds that carry in them the cross of a Christian in the doing thereof, and profit to my neighbour.
(1.) When I say a head-strong and stiff-necked spirit, I mean, they are for pleasing themselves and their own fancies, in things of no weight, though their so doing be as the very slaughter-knife to the weak conscience of a brother or neighbour. Now this is base. A Christian, in all such things as intrench not the matters of faith and worship, should be full of self-denial, and seek to please others rather than themselves; 'Give none offence—to the Jews, nor to the 18 Greeks, nor to the church of God:—not seeking mine own profit, but the profit of many, that they may be saved' (1 Cor 10:32, 33).
(2.) And the second is as bad, to wit, when professors are great prattlers and talkers, and disputers, but do little of anything that bespeaketh love to the poor, or self-denial in outward things. Some people think religion is made up of words; a very wide mistake! Words without deeds is but a half-faced religion: 'Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world' (James 1:27). Again, 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled,' which are very fine words, yet if you 'give them not those things that are needful to the body, what doth it profit?' (James 2:15, 16).
[Sins which interfere with the duties of Christian Brotherhood and Civil Neighbourhood.]

Now then, before I go any farther, I will here take an occasion to touch a little upon those sins that are so rife in many professors in this day: and they are, covetousness, pride, and uncleanness. I would speak a word to them in this place, the rather because they are they which spoil both Christian brotherhood, and civil neighbourhood, in too great a measure.

OF COVETOUSNESS.

First, For Covetousness.
1. Covetousness; it is all one with desire; he that desires, covets, whether the thing he desires be evil or good. Wherefore that which is called coveting, in Exodus 20:17, is called desire, in Deuteronomy 5:21. As the apostle also saith, 'I had not known lust, except the law had said, Thou shalt not covet' (Rom 7:7). That is, I had not known lust to be a sin, unless the law had forbid it. Wherefore, though lawful desires are good (1 Cor 12:31), and to be commended, yet covetousness, as commonly understood, is to be fled from, and abhorred, as of the devil.
2. Covetousness, or evil desire, it is the first mover, and giveth to every sin its call, as I may say, both to move and act; as was said before, the apostle had not known sin,

except the law had said, Thou shalt not desire or covet; for where there is no desire to sin, there appears no sin.
3. Therefore covetousness carrieth in it every sinwe speak of sins against the second tableeven as a serpent carrieth her young ones in her belly. This the scripture affirms, where it saith, 'Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's' (Exo 20:17). Covetousness will meddle with anything.
Now, there are in my mind at present these eight notes of covetousness, which hinder good works, and a Christian coversation among men, wherever they are harboured.
(1.) When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is against the apostle, where he saith, 'Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee' (Heb 13:5).
(2.) It is covetousness in the seller, that puts him to say of his traffic, it is better than it is, that he may heighten the price of it; and covetousness in the buyer, that prompts him to say worse of a thing than he thinks in his conscience it is, and that for an abatement of a reasonable price. This is that which the apostle forbids under the name of defraud, 1 Corinthians 6:8, and that which Solomon condemns (Prov 20:14).
(3.) It is through covetousness that men think much of that which goeth beside their own mouth, though possibly it goeth to those that have more need than themselves, and also that better deserve it than they.
(4.) It argueth covetousness, when men will deprive themselves, and those under them, of the privileges of the gospel, for more of this world; and is condemned by Christ (Luke 14:18-20).
(5.) It argueth covetousness, when men that have it, can go by, or hear of the poor, and shut up their bowels and compassions from them (1 John 3:17).
(6.) Also when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it, yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the Holy Ghost: 'Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.' Now, it is due from thee to the poor, by the commandment of God, if they want, and thou hast it; 'Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee' (Prov 3:27, 28).
(7.) It argueth a greedy mind also, when, after men have cast in their minds what to give, they then from that will be pinching and clipping, and taking away; whereas the Holy Ghost saith, 'Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver' (2 Cor 9:7).
(8.) And lastly, It argueth a filthy greedy heart also, when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing; (I speak now of communicating,) and carrieth in it two evils, First, It spoileth the work done. And, secondly, It, if entertained, spoileth the heart for doing any more so. 'The vile person shall be no more called liberal, nor the churl said to be bountiful,' for 'the liberal deviseth liberal things; and by liberal things shall he stand' (Isa 32:5, 8). Now then, to dissuade all from this poisonous sin, observe, that above all sins in the New Testament, this is called idolatry (Eph 5:5; Col 3:5). And therefore God's people should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should, as adulterous thoughts, infect the heart, by the talking of it (Eph 5:3).

Quest.
But why is covetousness called idolatry?
Answer.
1. Because it engageth the very heart of man in it, to mind earthly things; it gets our love, which should be set on God; and sets it upon poor empty creatures; it puts our affections out of heaven, where they should be, and sets them on earth, where they should not be (Eze 33:31; Phil 3:18, 19; Col 3:1-3). Thus it changeth the object on which the heart should be set, and setteth it on that on which it should not. It makes a man forsake God, 'the fountain of living waters,' and causeth him to hew to himself 'cisterns, broken cisterns, that can hold no water' (Jer 2:11-13). For,
2. It rejecteth the care, government, and providence of God towards us, and causeth us to make of our care and industry a god, to whom, instead of God, we fly continually, both for the keeping what we have and for getting more. This was Israel's idolatry of old, and the original of all her idolatrous practices. 'For their mother hath played the harlot,' that is, committed idolatry: 'she that conceived them hath done shamefully: for she said, I will go after my lovers, that gave me my bread and my water, my wool and my flax, mine oil and my drink' (Hosea 2:5).
3. It disalloweth of God's way of disposing his creatures, and would have them ordered and disposed of otherwise than his heavenly wisdom seemeth meet; and hence ariseth all discontents about God's dealing with us. Covetousness never yet said, It is the Lord, let him do what he pleaseth; but is ever objecting, like a god, against everything that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ: 'And he went away sorrowful; for he had great possessions' (Matt 19:16-22). Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God, and for breaking with God upon these terms, is idolatry; and all these do covetousness. 'The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth' (Psa 10:3). Now the way to remedy this disease is, to learn the lesson which Paul had got by heart; to wit, 'In whatsoever state you are, therewith to be content' (Phil 4:11).

OF PRIDE.

Second, I come, in the second place, to speak a word of pride, and loftiness of heart and life.
1. Pride, in general, it is that which causeth a man to think of man and his things, above what is written (1 Cor 4:6).
2. It hath its seat in the heart among these enormities, fornications, adulteries, lasciviousness, murders, deceit, &c. (Mark 7:21-23) and showeth itself in these following particulars.
(1.) When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and choose rather to have converse with others, that possibly are less gracious, because of their greatness in this world. This the apostle James writes against, James 2:1-3, under the name of partiality; 'for indeed the fruits of a puffed-up heart is to deal in this manner with Christians' (1 Cor 4:6, 7). Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart; wherefore get more of the knowledge of these two, and this sprig will be nipped in the head, and you will learn to condescend to men of low degree (Rom 12:16).
(2.) It argues pride of heart, when men will not deny themselves in things that they may, for the good and profit of their neighbours. And it argueth now, that pride has got so

much up into self-love and self-pleasing, that they little care who they grieve or offend, so they may have their way (Oba 12-15).
(3.) It argueth pride of heart, when sober reproofs for sin, and unbeseeming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the prophet, 'Hear ye, and give ear; be not proud: for the Lord hath spoken.' That is, hear the reproofs of God for your sins, and break them off by repentance; 'but if ye will not hear it, my soul shall weep in secret for your pride,' &c. (Jer 13:15-17). So also in Hosea, 'They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not know the Lord. And the pride of Israel doth testify to his face' &c. (Hosea 5:4, 5). This argueth great senselessness of God, and a heart greatly out of frame.
(4.) It argueth pride also, when a reproof or admonition will not down as well from the poorest saint, as from the greatest doctor; and it argueth a glory in men, 1 Corinthians 3:21, and that they would, that their faith should stand in their wisdom, and not 'in the power of God;' that is, of naked truth 1 Corinthians 2:5.
(5.) It argueth pride of heart, when a man that hath this or that in his heart to do, in reference to God, but yet will slight a sober asking counsel and direction of God in this matter: 'The wicked, through the pride of his countenance, will not seek after God,' saith David (Psa 10:4).
(6.) It argueth pride of heart, when persons are tickled with thoughts of their own praise, that secretly lust after it; that think of themselves and others above what is written; which those do who do not acknowledge that man in his best estate is altogether vanity: but such kind of people have forgot the exhortation, 'Be not high-minded, but fear:' (Rom 11:20). And also, That there is a knowledge that puffeth up, and edifieth neither themselves nor others (1 Cor 8:1, 2). Wherefore, to such the apostle saith, Be 'not desirous of vain-glory,' but in lowliness of mind 'let each esteem others better than themselves' (Phil 2:3; Gal 5:26).
Pride also there is in outward carriage, behaviour, and gesture, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toys and baubles that Satan, and every lightheaded fool bringeth into the world. As God speaketh of the daughters of Zion, 'they walk with stretched forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet' (Isa 3:16). A very unhandsome carriage for a people that profess godliness, and that use to come before God to confess their sins, and to bemoan themselves for what they have done. How can a sense of thy own baseness, of the vileness of thy heart, and of the holiness of God, stand with such a carriage? Dost thou see the vileness of thy heart, the fruit of sin? And art thou afflicted with that disagreement that is between God and thy heart, that layest the reins on the neck of thy lusts, and lettest them run whither they will? Be not deceived, pride ariseth from ignorance of these things (1 Tim 6:3, 4). A sense of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a foolish, light, and wanton carriage: thou wilt then see there is other things to mind than to imitate the butterfly. Alas, all these kind of things are but a painting the devil, and a setting a carnal gloss upon a castle of his; thou art but making gay the spider: is thy heart ever the sounder for thy fine gait, they mincing words, and thy lofty looks? Nay, doth not this argue, that thy heart is a rotten, cankered, and besotted heart? Oh! that God would but let thee see a little of thy own inside, as thou hast others to behold thy outside: thou painted sepulchre, thou whited wall, will these things be found virtues in the day of God? Or, is

this the way that thou takest to mortify sin? 'An high look, and a proud heart, the plowing of the wicked, is sin' (Prov 21:4). Pride is the ringleader of the seven abominations that the wise man nameth, Proverbs 6:16, 17, and is that above all that causeth to fall into the condemnation of the devil (1 Tim 3:6).

OF ADULTERY OR UNCLEANNESS.

Now I come in the last place to touch a word or two of adultery, and then to draw towards a conclusion. Adultery, it hath its place in the heart, among the rest of those filthinesses I mentioned before (Mark 7:21, 22) of which sin I observe two things.

1. That almost in every place where the apostle layeth down a catalogue of wickednesses, he layeth down adultery, fornication, and uncleanness in the front; as that in Mark 7:21, Romans 1:29, 1 Corinthians 6: 9, Galatians 5:19, Ephesians 5:3, 1 Thessalonians 4:3-5, Hebrews 12:16, James 2:11, 1 Peter 2:11, and 2 Peter 2:10. From this I gather that the sin of uncleanness is a very predominant and master sin, easy to overtake the sinner, as being one of the first that is ready to offer itself on all occasions to break the law of God.

2. I observe that this sin is committed unawares to many, even so soon as a man hath but looked upon a woman: 'I say unto you,' saith Christ, 'that whosoever looketh on a woman to lust,' or desire, 'after her, he hath committed adultery with her already in his heart' (Matt 5:28). This sin of uncleanness, I say, is a very taking sin; it is natural above all sins to mankind; as it is most natural, so it wants not tempting occasions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulness in the soul against it. It is better here to make a covenant with our eyes, like Job (Job 31:1) than to let them wander to God's dishonour, and our own discomfort. There are these three things which discover a man or woman too much inclining to the uncleanness of their own hearts.

(1.) The first is a wanton eye, or an eye that doth secretly affect itself with such objects as are tickling of the heart with the thoughts of immodesty and uncleanness. Isaiah calls this a wanton eye: and Peter an eye full of adultery, that cannot cease from sin (2 Peter 2:14; Isa 3:16). This is that also which Christ calleth an evil eye, and John the lust of the flesh, and of the eyes, and doth defile those who are not very watchful over their own hearts (Mark 7:22; 1 John 2:16). This wanton eye is that which the most holy saints should take heed of, because it is apt to seize upon them also. When Paul bids Timothy beseech the young women to walk as becomes the gospel, he bids him do it with all purity (1 Tim 5:1, 2). As, who should say, Take heed that while thou instructest them to holiness, thou thyself be not corrupted with the lust of thy eye. O how many souls, in the day of God, will curse the day that ever they gave way to a wanton eye!

(2.) The second thing that discovereth one much inclining to the lusts of uncleanness, it is wanton and immodest talk; such as that brazen-faced whore in the 7th of the Proverbs had, or such as they in Peter, who allured 'through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error' (2 Peter 2:18). 'Out of the abundance of the heart the mouth speaketh,' wherefore if we be saints, let us take heed, as of our eye, so of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us, 'named among us as becometh saints' (Eph 5:3). Mark, 'Let it not be once named.' This implies, that the lusts of uncleanness are devilishly taking, they will both take the heart with eyes and tongue: 'Let it not be once named among you,' &c.

(3.) Another thing that bespeaks a man or woman inclining to wantonness and uncleanness, it is an adorning themselves in light and wanton apparel. The attire of an harlot is too frequently in our day the attire of professors; a vile thing, and argueth much

wantonness and vileness of affections. If those that give way to a wanton eye, wanton words, and immodest apparel, be not whores, &c., in their hearts, I know not what to say. Doth a wanton eye argue shamefacedness? Doth wanton talk argue chastity? And doth immodest apparel, with stretched-out necks, naked breasts, a made speech, and mincing gaits, &c., argue mortification of lusts? If any say, that these things may argue pride as well as carnal lusts; well, but why are they proud? Is it not to trick up the body? And why do they with pride trick up the body, if it be not to provoke both themselves and others to lusts? God knoweth their hearts without their outsides: and we know their hearts by their outsides.

My friends, I am here treating of good works, and persuading you to fly those things that are hindrances to them: wherefore bear with my plainness when I speak against sin. I would strike it through with every word, because else it will strike us through with many sorrows (1 Tim 6:9, 10). I do not treat of good works as if the doing of them would save us, for we are justified by his grace, according to the hope of eternal life; yet our sins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the gospel, is like to have his peace assaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness (Isa 57:17).

How can he that carrieth himself basely in the sight of men, think he yet well behaveth himself in the sight of God? And if so dim a light as is in man can justly count thee as a transgressor, how shall thy sins be hid from him whose 'eye-lids try the children of men?' (Psa 11:4).

It is true, faith without works justifies us before God (Rom 3:28; 4:5): yet that faith that is alone, will be found to leave us sinners in the sight both of God and man (James 2:18). And though thou addest nothing to that which saveth thee by what thou canst do, yet thy righteousness may profit the son of man; as also saith the text: but if thou shalt be so careless as to say, What care I for being righteous to profit others? I tell thee, that the love of God is not in thee (Job 35:8; 1 John 3:17; 1 Cor 13:1-3). Walk therefore in God's ways, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear of all these statutes, and say, 'This great nation is a wise and understanding people' (Deu 4:6).

THIRD. Observe. Every believer should not only take heed that his works be good, and so for the present do them, but should carefully study to maintain them; that is, to keep in a continual exercise of them.

It is an easier matter to begin to do good, than it is to continue therein; and the reason is, there is not so much of a Christian's cross in the beginning of a work, as there is in a continual, hearty, conscientious practice thereof. Therefore Christians have need, as to be pressed to do good, so to continue the work. Man, by nature, is rather a hearer than a doer, Athenian like, continually listening after some new thing; seeing many things, but observing nothing (Acts 17:20; Isa 42:20). It is observable, that after Christ had divided his hearers into four parts, he condemned three of them for fruitless hearers (Luke 8:5-8). O it is hard continuing believing, continuing loving, continuing resisting all that opposeth; we are subject to be weary of well-doing (Gal 6:9). To pluck out right eyes, to cut off right hands and feet, is no pleasant thing to flesh and blood; and yet none but these shall have the promise of life; because none but these will be found to have the effectual work of God's grace in their souls (Matt 18:8, 9): 'If ye continue in my word, then are you my disciples' INDEED (Matt 24:13; John 8:31). And hence it is, that you find so many IFS in the Scripture about men's happiness; as, 'if children, then heirs; ' and 'if ye continue in the faith;' and 'if we hold the beginning of our confidence

steadfast unto the end' (Rom 8:17; Col 1:23; Heb 3:14). Not that their continuing in the way of God is the cause of the work being right; but the work being right causeth the continuance therein. As John saith in another place, 'They went out from us, but they were not of us; for if they had been of us, [saith he] they would, no doubt, have continued with us' (1 John 2:19). But I say, where the work of God indeed is savingly begun, even there is flesh, corruption, and the body of death to oppose it. Therefore should Christians take heed, and look that against these opposites they maintain a continual course of good works among men.

Besides, as there is that in our own bowels that opposeth goodness, so there is the tempter, the wicked one, both to animate these lusts, and to join with them in every assault against every appearance of God in our souls. And hence it is, that he is called the devil, the enemy, the destroyer, and him that seeks continually to devour us (1 Peter 5:8), I need say no more but this. He that will walk like a Christian indeed, as he shall find it is requisite that he continue in good works, so his continuing therein will be opposed; if therefore he will continue therein, he must make it his business to study how to oppose those that oppose such a life, that he may continue therein.

FOURTH. Now then to help in this, here fitly comes in the last observation, to wit, That the best way both to provoke ourselves and others to good works, it is to be often affirming to others the doctrine of justification by grace, and to believe it ourselves. 'This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works' (Titus 3:8).

I told you before, that good works must flow from faith: and now I tell you, that the best way to be fruitful in them, is to be much in the exercise of the doctrine of justification by grace; and they both agree; for as faith animates to good works, so the doctrine of grace animates faith. Wherefore, the way to be rich in good works, it is to be rich in faith; and the way to be rich in faith is to be conscientiously affirming the doctrine of grace to others, and believing it ourselves.

First, To be constantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the gospel, he himself should not only be a good minister of Christ, but should be nourished up in the words of faith and of good doctrine (1 Tim 4:6). It is the ordinance of God, that Christians should be often asserting the things of God each to others; and that by their so doing they should edify one another (Heb 10:24, 25;1 Thess 5:11).

The doctrine of the gospel is like the dew and the small rain that distilleth upon the tender grass, wherewith it doth flourish, and is kept green (Deu 32:2). Christians are like the several flowers in a garden, that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourly of God's matters one with another, it is as if they opened to each other's nostrils boxes of perfume.19 Saith Paul to the church at Rome, 'I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me' (Rom 1:11, 12). Christians should be often affirming the doctrine of grace, and justification by it, one to another.

Second, As they should be thus doing, so they should live in the power of it themselves; they should by faith suck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Colossians saith thus, 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and love to all the

saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you.' But how long ago? Why, 'since the day ye heard it, [saith he,] and knew the grace of God in truth' (Col 1:3-6).

Apples and flowers are not made by the gardener; but are an effect of the planting and watering. Plant in the sinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there is the fruits of holiness, and the end everlasting life (Rom 6:22).

Good doctrine is the doctrine of the gospel, which showeth to men, that God clotheth them with the righteousness of his Son freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of grace into the heart, whereby it is both quickened, and bringing forth fruit (Rom 3:21-26; 1 Cor 1:30; 2 Cor 5:21; John 1:16).

Now then, seeing good works do flow from faith, and seeing faith is nourished by an affirming of the doctrine of the gospel, &c., take here these few considerations from the doctrine of the gospel, for the support of thy faith, that thou mayest be indeed fruitful and rich in good works.

Consider 1. The whole Bible was given for this very end, that thou shouldest both believe this doctrine, and live in the comfort and sweetness of it: 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope' (Rom 15:4; John 20:31).

Consider 2. That therefore every promise in the Bible is thine, to strengthen, quicken, and encourage thy heart in believing.

Consider 3. That there is nothing that thou dost, can so please God as believing; 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy' (Psa 147:11) . They please him, because they embrace his righteousness, &c.

Consider 4. That all the withdrawings of God from thee, are not for the weakening, but for the trial of thy faith; and also, that whatever he suffers Satan, or thy own heart to do, it is not to weaken faith (Job 23:8-10; 1 Peter 1:7).

Consider 5. That believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be discouraged, sin weakened, and thy heart quickened and sweetened (Heb 11:27; James 4:7; 1 Peter 5:9; Eph 6:16; Rom 15:13).

Consider lastly, By believing, the lover of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for grace, for faith, hope, and all these things, either in God, or thee, that doth accompany salvation (2 Cor 2:14; Psa 103:1-3).

Third, The doctrine of the forgiveness of sins received by faith, will make notable work in the heart of a sinner, to bring forth good works. But, Forasmuch as there is a body of death and sin in every one that hath the grace of God in this world; and because this body of death will be ever opposing that which is good, as the apostle saith (Rom 7:21), therefore take these few particulars further, for the suppressing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedness of thy own heart, not to be discouraged at the sight of thy vileness, but to prevent its wickedness; for that will labour either to hinder thee from doing good works, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes. Take heed then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of sin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every

secret turning of thy heart, either to or from him: 'All things are naked and opened unto the eyes of him with whom we have to do' (Heb 4:13).
3. If thou deny to do that good which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise; First, Thy inward man with such troubles, that thy life shall be restless and comfortless. Secondly, And can also so blow upon thy outward man, that all thou gettest shall be put in a bag with holes (Psa 89:31-33; Hag 1:6). And set the case he should licence but one thief among thy substance, or one spark of fire among thy barns, how quickly might that be spent ill, and against thy will, which thou shouldest have spent to God's glory, and with thy will; and I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thyself from others, when thine is taken from thee. See Jude 1:6, 7.
4. Consider, that a life full of good works is the only way, on thy part, to answer the mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the kingdom of heaven. Saith Paul, 'I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom 12:1; Matt 18:32, 33).
5. Consider, that this is the way to convince all men, that the power of God's things hath taken hold of thy heart I speak to them that hold the head 20and say what thou wilt, if thy faith be not accompanied with a holy life, thou shalt be judged a withered branch, a wording professor, salt without savour, and as lifeless as a sounding brass, and a tinkling cymbal (John 15; Matt 13:1 Cor 13:1, 2). For, say they, show us your faith by your works, for we cannot see your hearts (James 2:18). But I say on the contrary, if thou walk as becomes thee who art saved by grace, then thou wilt witness in every man's conscience, that thou art a good tree; now thou leavest guilt on the heart of the wicked (1 Sam 24:16, 17). Now thou takest off occasion from them that desire occasion; and now thou art clear from the blood of all men (2 Cor 11:12; Acts 20:26, 31-35). This is the man also that provoketh others to good works. The ear that heareth such a man shall bless him; and the eye that seeth him shall bear witness to him. 'Surely,' saith David, 'he shall not be moved for ever: The righteous shall be in everlasting remembrance' (Heb 10:24; Job 29:11; Psa 112: 6).
6. Again, The heart that is fullest of good works, hath in it at least room for Satan's temptations. And this is the meaning of Peter, where he saith, 'Be sober, be vigilant;' that is, be busying thyself in faith and holiness, 'because, your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Peter 5:8). 'He that walketh uprightly, walketh safely; and they that add to faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, brotherly kindness; and to these charity; and that abounds therein, he shall neither be barren nor unfruitful; he shall never fall; but so an entrance shall be ministered to him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ' (2 Peter 1:5-10; Prov 10:9).
7. The man who is fullest of good works, he is fittest to live and fittest to die: 'I am now,' at any time, 'ready to be offered,' saith fruitful Paul (2 Tim 4:6). Whereas he that is barren, he is neither fit to live, nor fit to die: to die, he himself is convinced he is not fit, and to live God himself saith he is not fit; 'cut him down, why doth he cumber the ground?' (Luke 8:7).
Lastly, Consider, to provoke thee to good works, thou shalt have of God when thou comest to glory, a reward for everything thou dost for him on earth. Little do the people of God consider, how richly God will reward, what from a right principle and to a right

end, is done for him here; not a bit of bread to the poor, not a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward (Luke 14:13, 14; Matt 10:42).

'For our light affliction,' and so all other pieces of self-denial, 'which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' (2 Cor 4:17). I tell thee, Christian, be but rich in good works, and thou shalt have more than salvation; thy salvation thou hast freely by grace through Christ, without works (Eph 2:8-10), but now being justified and saved, and as the fruits hereof, renewed by the Holy Ghost; after this, I say, thou shalt be rewarded for every work that proved good; 'For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister' (Heb 6:10; 1 Cor 3:14). Moses counted the reward that he was to have, for a short suffering with the people of God, of greater worth than the treasures of Egypt, the smiles of the king, or the honour of his kingdom (Heb 11:25-27). In a word, let the disappointments that do, and shall most surely befall the fruitless professors, provoke thee to look with all diligence to thy standing. For,

1. Such a one is but deceived and disappointed touching the work of grace he supposeth to be in his heart; he thinks he is a Christian, and hath grace, as faith, hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipt with a talk and tattle of religion. Poor man, poor empty man! Faith without works is dead; thy hope shall be as the giving up of the ghost; thy gifts with which thy soul is possessed, are but such as are common to reprobates; thou art therefore disappointed; God reputes thee still but wicked, though thou comest and goest to the place of the Holy (James 2:19, 20; Job 11:20; 1 Cor 13:1-3).

2. Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the suds notwithstanding; thy joy is the joy of the Pharisees (John 5:35), and thy gladness as that of Herod (Mark 6:20), and the longest time it can last, it is but a Scripture-moment (Job 20:5). Alas! in all thy gladness and content with thy religion, thou art but like the boy that plays with brass instead of gold; and with counters instead of that which will go for current coin. Thus, 'if a man think himself to be something when he is nothing, he deceiveth [or disappoints] himself' (Gal 6:3).

3. This is not all, but look thou certainly for an eternal disappointment in the day of God; for it must be; thy lamp will out at the first sound the trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his glory; his very looks will be to thy profession as a strong wind is to a blinking candle, and thou shalt be left only to smoke.

Oh the alteration that will befal a foolish virgin! She thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the contrary, her lamp is going out, she is now to seek for saving grace, when the time of grace is over? Her heaven she thought of, is proved a hell, and her god is proved a devil. God hath cast her out of his presence, and claps the door upon her. She pleads her profession, and the like, and she hath for her answer repulses from heaven. 'So are the paths of all that forget God; and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house but it shall not stand; he shall hold it fast, but it shall not endure' (Matt 25:1-10; Luke 8:25, 26; Job 8:13-15).

Take heed therefore; thy soul, heaven, and eternity, lies at stake; yea, they turn either to thee or from thee upon the hinge of thy faith; if it be right, all is thine: if wrong, then all is lost, however thy hopes and expectations are to the contrary: 'For in Jesus Christ

neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of unbelief. 21 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is REJECTED, and is nigh unto cursing, whose end is to be burned' (Gal 5:6; Eph 5:3-6; Heb 6:7, 8).
Object. But what shall I do, who am so cold, slothful, and heartless, that I cannot find any heart to do any work for God in this world? Indeed time was when his dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but, alas! now it is otherwise.
Answer.
If this be true, thy case is sad, thou art to be pitied; the Lord pity thee. And for thy recovery out of this condition, I would give thee no other counsel than was given to Ephesus when she had lost her first love.
1. 'Remember,' saith Christ, 'from whence thou art fallen, and repent, and do the first works,' &c. (Rev 2:5).
Mark: Thy first work is to enter into a serious considering, and remembrance from whence thou art fallen. Remember that thou hast left thy God, the stay of thy soul, and him without whom there is no stay, comfort, or strength, for thee either to do or suffer anything in this world: 'Without me,' saith he, 'ye can do nothing' (John 15:5). A sad condition; the remembrance of this, for certain, is the first step to the recovering a backsliding heart; for the right remembrance of this doth bring to mind what loss that soul hath sustained that is in this condition, how it hath lost its former visits, smiles, and consolations of God. When thy conscience was suppled with the blood of thy Saviour; when every step thou tookest was, as it were, in honey and butter; and when thy heart could meditate terror with comfort (Job 29:2-6; Isa 33:14-19). Instead of which, thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee (Psa 77:3). Now God never visits thee; or if he doth, it is but as a wayfaring man, that tarrieth but for a night (Jer 14:8, 9).
This also brings to mind how the case is altered with thee, touching thy confidence in God for thy future happiness, how uncertain thou now art of thy hopes for heaven, how much this life doth hang in doubt before thee (Deu 28:65, 66).
2. 'Remember therefore from whence thou art fallen, and repent.' These are words well put together; for a solid considering of what I have lost in my declining, will provoke in my heart a sorrow, and godly heaviness, whereby I shall be forced to bemoan my condition, and say, 'I will go and return to my first husband, for then was it better with me than now' (Hos 2:7). And believe it, the reason of God's standing off from giving the comfortable communion with himself, it is that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy offence, and seek his face (Hos 5:15). He taketh no pleasure in thy forlorn condition; he had rather thou shouldest have him in thy bosom, only he will have it in his own way. 'He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; [then] he will deliver his soul from going into the pit, and his life shall see the light' (Job 33:27, 28).
3. 'Remember from whence thou art fallen, and repent, and do the first works.'
As there should be a remembering and a repenting so there should be a hearty doing our first works; a believing as before, a laying hold of the things of heaven and glory, as at the first; for now is God returned to thee, as before (Zech 1:16). And though thou mayest, through the loss of thy locks, with Samson, be weak at the first, yet, in short

time, thy hair will grow again; that is, thy former experience will in short space be as long, large, and strong, as in the former times. Indeed at the first thou wilt find all the wheels of thy soul rusty, and all the strings of thine heart out of tune; as also when thou first beginnest to stir, the dust and filth of thy heart will, like smoke, trouble thee from that clear beholding the grace of thy God, and his love to thy soul; but yet wait, and go on, and though thou findest thyself as unable to do anything as thou formerly couldest; yet I say, up, and be doing, and the Lord will be with thee; for he hath not despised the day of thy small things (1 Chron 22:16; Zech 4:10).

I know thou wilt be afflicted with a thousand temptations to drive thee to despair, that thy faith may be faint, &c. But against all them set thou the word of God, the promise of grace, the blood of Christ, and the examples of God's goodness to the great backsliders that are for thy encouragement recorded in the scriptures of truth; and remember, that turning to God after backsliding, is the greatest piece of service thou canst do for him, and the greatest honour thou canst bring to the blood of Christ; and know farther, that God, to show his willing reception of so unworthy a creature, saith, there shall be joy in heaven at thy conversion to him again (Luke 15:7, 10).

TO CONCLUDE.

If thou yet, notwithstanding what hath been said, dost remain a backslider:

1. Then remember that thou must die; and remember also, that when the terrors of God, of death, and a backslidden heart, meet together, there will be sad work in that soul; this is the man that hangeth tilting over the mouth of hell, while death is cutting the thread of his life.
2. Remember, that though God doth sometimes, yea, often, receive backsliders, yet it is not always so. Some draw back into perdition; for, because they have flung up God, and would none of him, he in justice flings up them and their souls for ever (Prov 1:24-28).

I have observed, that sometimes God, as it were in revenge for injury done him, doth snatch away souls in the very nick of their backsliding, as he served Lot's wife, when he turned her into a pillar of salt, even while she was looking over her shoulder to Sodom (Gen 19:26). An example that every backslider should remember with astonishment (Luke 17:32).

Thus have I, in few words, written to you, before I die, a word to provoke you to faith and holiness, because I desire that you may have the life that is laid up for all them that believe in the Lord Jesus, and love one another, when I am deceased. Though there I shall rest from my labours, and be in paradise, as through grace I comfortably believe, yet it is not there, but here, I must do you good. Wherefore, I not knowing the shortness of my life, nor the hindrance that hereafter I may have of serving my God and you, I have taken this opportunity to present these few lines unto you for your edification. Consider what hath been said; and the Lord give you understanding in all things. Farewell.

FOOTNOTES

1 Hermotimus of Lucian. During one of these wanderings his wife thought him dead, and his body was burnt. Whether the poor soul, thus suddenly ejected, obtained another habitation is not narrated.

2 'Of their relations,' related or belonging to themselves. Ed.

3 Also where the gardener hath set them, there they stand, and quarrel not one with another. Pilgrim, part 2. Interpreter's House, vol. 3. 186; see also vol. 2. 570. Ed.

4 'Where the great red dragon Satan had his seat.'Dr. Gill's Commentary. See also Revelation 12 Ed.

5 This manly, bold, and upright statement of truth, was published in 1674, only two years afer the author's deliverance from twelve years and a half's incarceration in a damp, miserable jail, for nonconformity! None but those whose close communion with God inspires them with the confessor's courage, can understand the spirit which dictated such language. Had all dissenters used such faithful words, the church would long ago have been emancipated from persecution in this country. Ed.

6 This is a very extensive and awful delusion. To mistake the 'outward and visible sign' for the 'inward and spiritual grace' is a very general and fatal error. Of it's sad effects all

religious parties have warned their members. It has done infinite mischief to the souls of men. Ed.
7 The queen of Sheba was as much or more delighted with the order, harmony, and happiness of Solomon's household than she was with all his splendour and magnificence. It is to this Bunyan refers in this quotation. Ed.
8 'Though the words of the wise—are as nails fastened by the master of assemblies (Eccl. 12:11) yet sure their examples are the hammer to drive them in to take the deeper hold. A father that whipt his son for swearing, and swore himself while he whipt him, did more harm by his example than good by his correction.'Fuller's Holy State, p. 11. Ed.
9 How exceedingly admirable are all these scriptural directions, warnings, and cautions. Happy are those parents and their children where such wisdom is manifested in that painful duty of administering counsel and correction. Ed. 10 One of the Saxon laws was, that if a serf or villain work on Sunday by his lord's command, he shall be a free man. Spelman's Concilia, An. 692. Ed.
11 The rust of money in the rich man's purse, unjustly detained from the labourer, will poison and infect his whole estate. Fuller's Holy State, p. 16. Ed.
12 The apostle Peter, in his solemn injunctions to married persons, commences with the wife. Fuller observes upon this, 'And sure it was fitting that women should first have their lesson given them, because it is harder to be learned, and therefore they need have the more time to con it.' Holy State, p. 1. Ed.
13 'In her husband's absence she is wife and deputy husband, which makes her double the files of her diligence. At his return he finds all things so well, that he wonders to see himself at home when he was abroad.'Fuller's Holy State, p. 2. Ed.
14 'She never crosseth her husband in the spring-tide of his anger, but stays till it be ebbing water.'Fuller's Maxims. Ed.
15 Bunyan's words are 'to show pity,' probably taken from the word 'goodness' in the margin of the Bible; but lest it might be a typographical error, the usual rendering is given in this quotation. Ed.
16 'What is the child but a piece of the parents wrapped up in another skin.'Flavel.

On seeing a Mother with her Infant asleep in her Arms.
'Thine is the morn of life,
All laughing, unconscious of the evening with her anxious cares,
Thy mother filled with the purest happiness and bliss
Which an indulgent Heaven bestows upon a lower world,
Watches and protects her dearest life, now sleeping in her arms.'
German Poem. Ed.

17 Bunyan's silence, in all his writings, concerning the state of his parents as to godliness, may lead us to fear that this fervent ejaculation had often been poured forth by his own soul on behalf of his father and mother. All that we know of them is, that they were poor, but gave their children the best education their means afforded; as to their piety he is silent. Ed.
18 'To the Greeks.' Bunyan in this follows the Puritan translation. The word 'Greeks' is in the margin of the authorized Bible. Ed.
19 This is a most beautiful passage, unequalled by any ancient or modern author. Such a view of church fellowship does honour to the head and heart of the prince of allegorists. It is worthy to be printed in letters of gold, and presented to every candidate for church fellowship among all Christian societies of every denomination. See p. 550,

and note. Ed.
20 To 'hold the head' is to make a very prominent profession of religion. Ed.
21 'Of unbelief' see margin of the Bible. Ed.
***

A CAUTION TO STIR UP TO WATCH AGAINST SIN
BY J. BUNYAN

ADVERTISEMENT BY THE EDITOR.

This faithful and affectionate appeal to conscience, was originally published on a half-sheet of copy paper, and being only printed on one side of the leaf was called a broadside; probably intended to hang up in the house, or to be pasted inside the cover of the family bible.

Charles Doe gives the date 1685; but a copy of this rare sheet, clean and perfect as when first printed, was lately discovered in the Stowe Library, among a great number of single-sheet poems, songs, and proclamations; a memorandum on it, in the writing of Narcissus Luttrel, shews that he bought it for one penny, on the 8th of April, 1684. By the liberal permission of Mr. Pickering, of Piccadilly, the present owner of that extraordinary collection, I have been able accurately to correct the very numerous alterations and errors which abound in all the later editions.

Reader, whoever thou art, but especially the young, this unassuming poem is most worthy of being committed to memory. It is a striking detection of the devil's sophistry. Strive, as you value your peace and happiness, to escape the depths of moral degradation and misery, by avoiding the FIRST overtures of sin.—GEO. OFFOR.

CAUTION TO STIR UP TO WATCH AGAINST SIN

The first eight lines one did commend to me,
The rest I thought good to commend to thee:
Reader, in reading be thou rul'd by me,
With rhimes nor lines, but truths, affected be.[1]
8 April 1684

I.
Sin will at first, just like a beggar, crave
One penny or one half-penny to have;
And if you grant its first suit, 'twill aspire,
From pence to pounds, and so will still mount higher
To the whole soul: but if it makes its moan,
Then say, here is not for you, get you gone.
For if you give it entrance at the door,
It will come in, and may go out no more.

II.
Sin, rather than 'twill out of action be,
Will pray to stay, though but a while with thee;
One night, one hour, one moment, will it cry,
Embrace me in thy bosom, else I die:
Time to repent [saith it] I will allow,
And help, if to repent thou know'st not how.
But if you give it entrance at the door,
It will come in, and may go out no more.

III.
If begging doth not do, sin promise will
Rewards to those that shall its lusts fulfill:
Penny in hand, yea pounds 'twill offer thee,
If at its beck and motion thou wilt be.
'Twill seem heaven to out-bid, and all to gain
Thy love, and win thee it to entertain.
But give it not admittance at thy door,
Lest it comes in, and so goes out no more.

IV.
If begging and promising will not do,
'Twill by its wiles attempt to flatter you.
I'm harmless, mean no ill, be not so shy
Will ev'ry soul-destroying motion cry.
'Twill hide its sting, 'twill change its native hue,
Vile 'twill not, but a beauty seem to you.
But if you give it entrance at the door,
Its sting will in, and may come out no more.

V.
Rather than fail, sin will itself divide,
Bid thee do this, and lay the rest aside.
Take little ones ('twill say) throw great ones by,
(As if for little sins men should not die.)
Yea SIN with SIN a quarrel will maintain,
On purpose that thou by it might'st be slain.
Beware the cheat then, keep it out of door,
It would come in, and would go out no more.

VI.
Sin, if you will believe it, will accuse,
What is not hurtful and itself excuse:
'Twill make a vice of virtue, and 'twill say
Good is destructive, doth men's souls betray;
'Twill make a law, where God has made man free,
And break those laws by which men bounded be.
Look to thyself then, keep it out of door,
Thee 'twould entangle, and enlarge thy score.

VII.
SIN is that beastly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him, who some time God's image was,
Look like the devil, love, and plead his cause;
Like to the plague, poison, or leprosy
Defile 'twill, and infect contagiously.
Wherefore beware, against it shut the door;
If not, it will defile thee more and more.

VIII.
SIN, once possessed of the heart, will play
The tyrant, force its vassal to obey:
'Twill make thee thine own happiness oppose
And offer open violence to those
That love thee best; yea make thee to defy
The law and counsel of the deity.
Beware then, keep this tyrant out of door,
Lest thou be his, and so thy own no more.

IX.
SIN harden can the heart against its God,
Make it abuse his grace, despise his rod,
'Twill make one run upon the very pikes,
Judgments foreseen bring such to no dislikes
Of sinful hazards; no, they venture shall
For one base lust, their soul, and heav'n and all.
Take heed then, hold it, crush it at the door,
It comes to rob thee, and to make thee poor.

X.
SIN is a prison, hath its bolts and chains,
Brings into bondage who it entertains;
Hangs shackles on them, bends them to its will,
Holds them, as Samson grinded at the mill,
'Twill blind them, make them deaf; yea, 'twill them gag,
And ride them as the devil rides his hag.
Wherefore look to it, keep it out of door,
If once its slave, thou may'st be free no more.

XI.
Though SIN at first its rage dissemble may,
'Twill soon upon thee as a lion prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill out-
right,
Its living death will gnaw thee day and night:
Thy pleasures now to paws and teeth it turns,
In thee its tickling lusts, like brimstone burns.
Wherefore beware, and keep it out of door,
Lest it should on thee as a lion roar.

XII.
SIN will accuse, will stare thee in the face,
Will for its witnesses quote time and place
Where thou committedst it; and so appeal
To conscience, who thy facts will not conceal;
But on thee as a judge such sentence pass,
As will to thy sweet bits prove bitter sauce.

Wherefore beware, against it shut thy door,
Repent what's past, believe and sin no more.

XIII.
SIN is the worm of hell, the lasting fire,
Hell would soon lose its heat, could SIN expire;
Better sinless, in hell, than to be where
Heav'n is, and to be found a sinner there.
One sinless, with infernals might do well,
But SIN would make a very heav'n a hell.
Look to thyself then, to keep it out of door,
Lest it gets in, and never leaves thee more.

XIV.
No match hast sin save God in all the world,
Men, angels it has from their stations hurl'd:
Holds them in chains, as captives, in despite
Of all that here below is called Might.
Release, help, freedom from it none can give,
But he by whom we also breathe and live.
Watch therefore, keep this giant out of door
Lest if once in, thou get him out no more.

XV.
Fools make a mock at SIN, will not believe,
It carries such a dagger in its sleeve;
How can it be (say they) that such a thing,
So full of sweet, should ever wear a sting:
They know not that it is the very SPELL
Of SIN, to make men laugh themselves to hell.
Look to thyself then, deal with SIN no more,
Lest he that saves, against thee shuts the door.

XVI.
Now let the God that is above,
That hath for sinners so much love;
These lines so help thee to improve,
That towards him thy heart may move.
Keep thee from enemies external,
Help thee to fight with those internal:
Deliver thee from them infernal,
And bring thee safe to life eternal.—AMEN.

London: Printed for N. Ponder at the Peacock in the
Poultrey.

FOOTNOTE:

1. This same sentiment is well expressed in Bunyan's verses at the conclusion of the Pilgrim, part First.

'Nor let my figure or similitude
Put thee into a laughter or a feud;
Leave this to boys and fools, but as for thee,
Do thou the substance of my matter see.'

***

A DISCOURSE OF THE BUILDING, NATURE, EXCELLENCY, AND GOVERNMENT OF THE HOUSE OF GOD; WITH COUNSELS AND DIRECTIONS TO THE INHABITANTS THEREOF.

BY JOHN BUNYAN, OF BEDFORD.

'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.'—Psalm 26:8

ADVERTISEMENT BY THE EDITOR.

Beautiful in its simplicity is this treatise on the Church of Christ, by John Bunyan. He opens, with profound knowledge and eminent skill, all those portions of sacred writ which illustrate the nature, excellency, and government of the house of God, with the personal and relative duties of its inhabitants. It was originally published in a pocket volume of sixty-three pages, by G. Larkin, 1688, and is now for the first time reprinted. We are deeply indebted to the unknown owner of this rare volume, and to Mr. Creasy, bookseller, Sleaford, through whom the copy was borrowed to enrich this edition.

What is the church? is a question upon which all the subtilty of jesuitic schoolmen and casuists has been exhausted, to mystify and mislead the honest inquirer in every age. The Jews, Papists, Greeks, English, have each claimed the divine favour as being exclusively limited to their respective sects. Apostolic descent has been considered to depend upon human ceremonies, instead of its consisting in a similarity of mind and conduct to that of the apostles, through the powerful influences of the Holy Spirit upon the heart. Judging from this latter mode, we conclude that Bunyan the brazier was very nearly related to, and descended from, Paul the tentmaker, and the other apostles. But we form a very different judgment as to the descent of Bonner and other persecuting bishops.

A visible church of Christ is a congregation of the faithful, who having personally and individually given themselves to the Saviour, unite together to promote each other's spiritual happiness. Such were the churches to whom the epistles in the New Testament were addressed. The instructions given to this spiritual community, in the following treatise, are drawn solely from the sacred volume, and are full of peace and righteousness—tending purely to its happiness and prosperity. If these directions were strictly and constantly followed, our churches, notwithstanding the liability of the members to err, would each present 'a little heaven below.'

The officers in these communities are—I. Bishops, or preaching elders, to dispense the word and ordinances; a plurality in every church, to supply the services of such as suffered under affliction of body, or were imprisoned for conscience-sake. II. Ruling elders, to assist the preachers—to admit the serious inquirer, or shut out the profane backslider, and to re-admit the penitent—to watch over the members, that they be diligent in their worldly callings, that there be no drones or idlers—to heal offences—to feed the church with admonitions, and to visit and comfort the sick. III. Deacons, to manage the temporal affairs—provide for the Lord's table and for that of the bishops and elders—and to distribute the alms to the infirm and needy. IV. Female deacons, to nurse the sick, and direct their attention to that home where there shall be no more sorrow; and generally to aid the deacons and elders.

The duty of the private members is to walk humbly with God, and to be devoted to each

other's happiness. In all these particulars Dr. John Cotton of New England, in his 'True Constitution of a Visible Church,'[1] fully concurs with Bunyan, as does also Dr. John Owen, in his 'Nature of a Gospel Church,' excepting that he is silent as to female deacons. Let every church be thus affectionately and scripturally governed, and in their works of faith and labours of love they will become terrible to the enemy 'as an army with banners' (Cant 6:4).

At the present day, great laxity of discipline has crept in. Some offices have been discontinued, others altered, and it becomes us most solemnly to judge ourselves by the unerring word of the living God, whether we have deviated from the order recorded by the Holy Ghost, and if so, to repent and return to the scriptural model.—GEO. OFFOR

A DISCOURSE OF THE BUILDING, &c., OF THE HOUSE OF GOD.

I.

BY WHOM THIS HOUSE IS BUILT.

The builder's God, materials his Elect;
His Son's the rock on which it is erect;
The Scripture is his rule, plummet, or line,
Which gives proportion to this house divine,
His working-tools his ordinances are,
By them he doth his stones and timber square,
Affections knit in love, the couplings are;
Good doctrine like to mortar doth cement
The whole together, schism to prevent:
His compass, his decree; his hand's the Spirit
By which he frames, what he means to inherit,
A holy temple, which shall far excel
That very place, where now the angels dwell.

Call this a temple or a house of prayer,
A palace, oracle, or spouse most fair;
Or what you will: God's love is here displayed,
And here his treasure safely up is laid;
For his own darling none can find a place,
Where he, as here, is wont to show his face.

What though some slight it, it a cottage call,
Give't the reproachful name of beggar's hall;
Yea, what though to some it an eyesore is,
What though they count it base, and at it hiss,
Call it an alms-house, builded for the poor;
Yet kings of old have begged at the door.

II.

OF THE BEAUTY OF THE CHURCH.

Lo her foundations laid with sapphires are;
Her goodly windows made of agates fair,
Her gates are carbuncles, or pearls; nor one
Of all her borders but's a precious stone;
None common, nor o' th' baser sort are here,

Nor rough, but squar'd and polish'd everywhere;
Her beams are cedars, fir her rafters be,
Her terraces are of the algum-tree;
The thorn or crab-tree here are not of us;
Who thinks them here utensils, puts abuse
Upon the place, yea, on the builder too;
Would they be thus controll'd in what they do?
With carved-work of lily, and palm-tree,
With cherubims and chains adorned be
The doors, the walls, and pillars of this place;
Forbidden beasts here must not show their face.
With grace like gold, as with fine painting, he
Will have this house within enriched be;
Fig-leaves nor rags, must here keep out no cold,
This builder covers all with cloth of gold,
Of needle-work prick'd more than once or twice
(The oft'ner prick'd, still of the higher price)
Wrought by his SON, put on her by his merit,
Applied by faith, revealed by the Spirit.

III.

OF THE CONVENIENCES OF THIS HOUSE.

Within these walls the builder did devise
That there the householders might sacrifice;
Here is an altar, and a laver too,
And priests abundance, temple work to do;
Nor want they living offerings, nor yet fire,
Nor holy garments; what divine desire
Commands, it has bestowed on this place;
Here be the censors, here's the throne of grace;
None of the householders need go elsewhere,
To offer incense, or good news to hear.

A throne for judgment he did here erect,
Virtue to cherish, folly to detect;
Statutes and laws, unto this house he gave,
To teach who to condemn, and who to save:
By things thus wholesome taught is every brother
To fear his God, and to love one another.

And now for pleasure, solace, recreation,
Here's such as helpeth forward man's salvation.
Equal to these none can be found elsewhere,
All else turn to profuseness, sin, and care.
So situate it is, so roomy, fair,
So warm, so blessed, with such wholesome air,
That 'tis enticing: whoso wishes well
To his soul's health, should covet here to dwell.
Here's necessaries, and what will delight

The godly ear, the palate, with the sight
Of each degree and sex; here's everything
To please a beggar, and delight a king.
Chambers and galleries, he did invent,
Both for a prospect and a retirement.
For such as unto music do incline,
Here are both harps and psalteries divine:
Her cellars and banqueting-house have been,
In former days, a palace for a queen.
O house! what title to thee can be given,
So fit as that which men do give to heaven!

IV.

OF THE STRENGTH AND DEFENCE OF THIS HOUSE.

This house, you may be sure, will always stand;
She's builded on a rock, not on the sand;
Storms, rain, yea floods have oft upon her beat,
Yet stands she, here's a proof she is no cheat;
Fear not therefore in her for to abide,
She keeps her ground, come weather, wind or tide.
Her corner-stone has many times been try'd,
But never could the scorn, or rage, or pride,
Of all her foes, by what force they could make,
Destroy her battlements, or ground-work shake.
Here's God the Lord encamping round about
His dwelling place; nor ought we once to doubt
But that he as a watchman succour will
Those that do dwell upon his holy hill.
A wall of fire about her I will be,
And glory in the midst of her, and she
Shall be the place where I my name record;
Here I will come and bless you, saith the Lord.

The holy watchers at her gates do stand,
With their destroying weapons in their hand,
Those to defend, that in this house do dwell,
From all her enemies in earth and hell;
Safety! where is it, if it is not here?
God dwelleth in her, doth for her appear,
To help her early, and her foes confound,
And unto her will make his grace abound;
Safety is here, and also that advance,[2]
Will make a beggar sing, a cripple dance.

V.

THE DELICATENESS OF THE SITUATION OF THIS HOUSE.

As her foundation and her beauty's much;
Conveniences, and her defences such
As none can parallel, so doth the field

About her richest, rarest dainties yield.
Moriah, where Isaac was offered,
Where David from his sin was ransomed;
Where Solomon the temple did erect,
Compar'd with this is worthy no respect.
Under the very threshold of this place
Arise those goodly springs of lasting grace,
Whose crystal streams minister like to those
That here of love to her, make their repose.
Sweet is her aid, (as one may well infer)
'Cause 'tis the breathings of the comforter.
The pomegranates at all her gates do grow,
Mandrakes and vines, with other dainties mo;[3]
Her gardens yield the chief, the richest spice,
Surpassing them of Adam's paradise:
Here be sweet ointments, and the best of gums;
Here runs the milk, here drops the honey-combs.
Here are perfumes most pleasant to the sense,
Here grows the goodly trees of frankincense;
Her arbours, walks, fountains, and pleasant springs,
Delightful formerly have been to kings.

Such mountains round about this house do stand
As one from thence may see the holy land.
Her fields are fertile, do abound with corn;
The lilies fair, her vallies do adorn.
The birds that do come hither every spring,
For birds, they are the very best that sing.
Her friends, her neighbours too, do call her blest;
Angels do here go by, turn in and rest.
The road to paradise lies by her gate,
Here pilgrims do themselves accommodate
With bed and board, and do such stories tell
As do for truth and profit all excel.
Nor doth the porter here say any nay,
That hither would turn in, that there would stay.
This house is rent-free; here the man may dwell
That loves his landlord, rules his passions well.

VI.

THE WAY OF RECEIVING THOSE THAT WOULD HERE INHABIT.

And wouldst thou know the customs of this place,
How men are here admitted to this grace;
And consequently whether thou mayst be
Made one of this most blest fraternity?
Come hither then, unto me lend an ear;
And what is doubtful to thee, I will clear.

1. This place, as mercy's arms, stands ope to those

That their own happiness us'd to oppose;
Those under hedges, high-way men, or they
That would not God, nor yet good men obey;
Those that among the bushes us'd to browse,
Or under hedges us'd themselves to louze.
The vilest men, of sinners who are chief,
A fornicator, liar, or a thief,
May turn in hither, here take up and dwell
With those who ransom'd are from death and hell.

2. This place, as hospitals, will entertain,
Those which the lofty of this world disdain:
The poor, the lame, the maimed, halt and blind,
The leprous, and possessed too, may find
Free welcome here, as also such relief
As ease them will of trouble, pain and grief.

3. This place, as David's heart, with free consent
Opens to th' distressed, and the discontent;
Who is in debt, that has not wherewithal
To quit his scores, may here be free from thrall:
That man that fears the bailiff, or the jail,
May find one here that will become his bail.

4. Art thou bound over to the great assize,
For heark'ning to the devil and his lies;
Art thou afraid thereat to shew thy head,
For fear thou then be sent unto the dead?
Thou may'st come hither, here is room and place,
For such as willingly would live by grace.

5. This place, as father's house in former days,
Is a receptacle for runaways;[4]
He that, like to the ox,[5] backslidden is,
Forfeited hath for sin his share of bliss;
May yet come hither, here is room and rest;
Of old such have come hither and been blest.
Had this been false, O woe had been to David!
Nor Peter had, nor Magdalen, been saved.
Nor Jonah, nor Manasseh, nor the rest;
No runaway from God could been blest
With kind reception at his hands; return
Would here come too late, if nought but burn
Had been the lot of the backsliding man:
But we are told there's no rebellion can
Prevent, or hinder him from being saved,
That mercy heartily of God hath crav'd.
She that went from her God to play the whore,
Returning may be as she was before:

He that refuses to his God to turn,
That is resolved in hell fire to burn;
If he bethinks himself, and turns again,
May find them here that will him entertain.

6. But bring thou with thee a certificate,
To show thou seest thyself most desolate;
Writ by the master, with repentance seal'd,
To shew also that here thou would'st be heal'd,
By those fair leaves of that most blessed tree,
By which alone poor sinners healed be;
And that thou dost abhor thee for thy ways.
And wouldst in holiness spend all thy days;
And here be entertained; or thou wilt find
To entertain thee here are none inclin'd.[6]

VII.

OF THE GOVERNORS OF THIS HOUSE.

The governors that here in office are,
Such be as service do with love and care;
Not swerving from the rule, nor yet intrude
Upon each other's work, nor are they rude
In managing their own: but to their trust
They labour to be honest, faithful, just.
1. The chief is he who is the Lord of all,
The Saviour; some him physician call.
He's cloth'd in shining raiment to the ground,
A golden girdle doth begirt him round;
His head and hairs are white as any snow,
His eyes are like a flame of fire also;
His feet are like fine brass, as if they burn'd
Within a furnace, or to fire were turn'd;
His voice doth like to many waters sound;
In his right hand, seven glittering stars are found.
Out of his mouth goes a two-edged sword,
Sharper than any ('tis his holy word)

And for his countenance, 'tis as the sun
Which shineth in its strength, till day is done.
His name is call'd holy, The WORD OF GOD;
The wine-press of his father's wrath he trod;
At all the power of sin he doth deride,
The keys of hell and death hang at his side.
This is our governor, this is the chief,
From this physician comes our soul's relief.
He is the tree of life and hidden manna;
'Tis he to whom the children sing hosanna.
The white stone he doth give with a new name;
In heaven and earth he is of worthy fame.

This man hath death destroy'd and slain the devil,
And doth secure all his from damning evil.
He is the prince of life, the prince of peace;
He doth us from the bonds of death release.
His work is properly his own; nor may,
In what he doth, another say him nay.

'Tis he who pays our hospitalian scores,
He's here to search, supple, and bind up sores;
He is our plaster-maker, he applies
Them to our wounds, he wipes our wetted eyes.
'Tis he that gives us cups of consolation,
'Tis he renews the hopes of our salvation.
He'll take our parts, oft times to us unknown,
And make as if our failings were his own;
He'll plead with God his name and doings too,
And save us will, from those would us undo.

His name is as an ointment poured forth;
'Tis sweet from east to west, from south to north.
He's white and ruddy; yea of all the chief;
His golden head is rich beyond belief.
His eyes are like the doves which waters wet,
Well wash'd with milk, and also fitly set,
His cheeks as beds of spices, and sweet flowers.
He us'd to water with those crystal showers,
Which often flowed from his cloudy eyes;
Better by far than what comes from the skies.
His lips like lilies, drop sweet-smelling myrrh,
Scenting as do those of the comforter.
His hands are as gold rings set with the beryls;
By them we are delivered out of perils;
His legs like marble, stand in boots of gold,
His countenance is ex'lent to behold.
His mouth, it is of all a mouth most sweet,
O kiss me then, Lord, every time we meet!
Thy sugar'd lips, Lord, let them sweeten mine,
With the most blessed scent of things divine.

2. This is one Governor; and next in place,
One call'd the Ghost, in Honour and in Grace
No whit inferior to him; and HE
Will also in this house our helper be,
He 'twas who did at first brood the creation;
And he's the cause of man's regeneration.
'Tis he by whom the heavens were garnished,
With all their host they then abroad did spread
(Like spangles, pearls, diamonds or richest gems)
Far richer than the fairest diadems.

'Twas he who with his cloven tongues of fire
Made all those wise ones of the world admire,
Who heard his breathing in unlearned men.
O blessed ruler! now the same as then!
His work our mind is to illuminate
With things divine, and to accommodate
Us with those graces, which will us adorn,
And make us look like men indeed new-born.
For our inheritance he makes us meet;
He makes us also in this world discreet.
Prudent and wise in what we take in hand,
To do and suffer at our Lord's command.
'Tis he that leads us to the tomb and cross,
Where Jesus crucified and buried was;
He shews us also, that he did revive,
And doth assure us that he is alive;
And doth improve the merit of his blood,
At grace's throne for our eternal good.
Dark riddles he doth here to us unfold,
Yea, makes us things invisible behold.
He sheds abroad God's love in every heart,
Where he doth dwell, yea to them doth impart,
Such tokens of a future happiness,
That's past the tongue of angels to express.
'Tis he which helpeth us, that to perform,
Whether becalm'd, or whether in a storm,
Which God commands: without him we do nought
That's good, either in deed, or word, or thought.

'Tis he that doth with jewels us bedeck,
'Tis he puts chains of gold about our neck;
'Tis he that doth us with fine linen gird,
That maketh us ofttimes live as a bird.
That cureth us of all our doubts and fears,
Puts bracelets on our hands, rings on our ears;
He sanctifies our persons, he perfumes
Our spirits also; he our lust consumes;
Our stinking breath he sweetens, so that we
To God and all good men sweet-scented be;
He sets God's mark upon us, and doth seal
Us unto life, and life to us reveal.

VIII.

UNDER OFFICERS.

3. Another sort of officers here are,
But such as must not with these first compare;
They're under-officers, but serviceable,
Not only here to rule, but wait at table.
Those clothed are with linen, fine and white,

They glitter as the stars of darksome night.
They have Saint Peter's keys, and Aaron's rod;
They ope and shut, they bind and loose for God.
The chief of these are watchmen, they have power
To mount on high and to ascend the tower
Of this brave fabric, and from thence to see
Who keeps their ground, and who the stragglers be.
These have their trumpet, when they do it sound
The mountains echo, yea it shakes the ground.
With it they also sound out an alarm,
When they perceive the least mischief or harm
Is coming, so they do this house secure
There from, or else prepare it to endure
Most manfully the cross, and so attain
The crown which for the victor doth remain.

This officer is call'd a steward too,
'Cause with his master's cash he has to do,
And has authority it to disburse
To those that want, or for that treasure thirst.
The distributor of the word of grace
He is, and at his mouth, when he's in place,
They seek the law, he also bids them do it;
He shews them sin, and learns them to eschew it.
By this example too he shews them how
To keep their garments clean, their knees to bow
Before the king, when he comes into place;
And when they do him supplicate for grace.

Another bade this officer doth wear,
Is that of overseer; because the care
Of the whole house is with him, he's to see
They nothing want, nor yet abused be
By false intruders, doctrines, or (perchance)
By the misplacing of an ordinance.[7]
These also are to see they wander not
From place or duty, lest they get a blot
To their profession, or bring some disease
Upon the whole, or get a trick to lease,
Or lie unto their God, by doing what
By sacred statutes he commanded not.
Call them your cooks, they're skill'd in dressing food
To nourish weak, and strong, and cleanse the blood:
They've milk for babes, strong meat for men of age;
Food fit for who are simple, who are sage,
When the great pot goes on, as oft it doth,
They put not coloquintida[8] in broth,
As do those younglings, fondlings of their skill,
Who make not what's so apt to cure as kill.

They are your sub-physicians, and know
What sickness you are incident unto;
Let them but feel your pulse, and they will tell
You quickly whether you are sick or well.
Have you the staggers? They can help you there;
Or if the falling-sickness, or do fear
A lethargy, a fever, or the gout,
God blessing of their skill, you need not doubt
A cure, for long experience has made
These officers the masters of their trade.[9]
Their physic works by purge and vomit too,
Fear not, nor full nor fasting but 'twill do,
Have but a care, and see you catch no cold,
And with their physic then you may be bold.

You may them Prophets call, for they can tell
Of things to come, yea, here they do excel.
They prophesy of man's future event,
Whether to weal or woe his mind is bent,
Yea, so expert are they in their predictions,
Their arguments so full are of convictions,
That none who hear them, but are forced to say,
Woe unto them who wander from the way.
Art bound for hell against all wind and weather?
Or art thou one a going backward thither?
Or dost thou wink, because thou would'st not see?
Or dost thou sideling go, and would'st not be
Suspected? Yet these prophets can thee tell,
Which way thou art a going down to hell.
For him that would eternal life attain,
Yet will not part with all, that life to gain,
But keepeth some thing close, he should forsake,
Or slips the time, in which he should awake;
Or saith he lets go all, yet keepeth some
Of what will make him lose the world to come.
These prophets can tell such a man his state,
And what at last will surely be his fate.
If thou art one who tradeth in both ways,
God's now, the devil's then; or if delays
Thou mak'st of coming to thy God for life;
Or if thy light, and lusts are at a strife
About who should be master of thy soul,
And lovest one, the other dost control;
These prophets tell thee can, which way thou bendest,
On which thou frown'st, to which a hand thou lendest.
Art one of those whose fears do go beyond
Their faith? when thou should'st hope, dost thou despond?
Dost keep thine eye upon what thou hast done,

And yet hast licence to look on the sun?
Dost thou so covet more, as not to be
Affected with the grace bestowed on thee?
Art like to him, that needs must step a mile
At every stride, or think it not worth while
To follow Christ? These prophets they can tell
To cure this thy disease, and make thee well.

This officer is also call'd a guide,
Nor should the people but keep by his side;
Or tread his steps in all the paths they walk,
By his example they should do and talk.
He is to be to them instead of eyes,
He must before them go in any wise;
And he must lead them by the water side,
This is the work of this our Faithful Guide.
Since snares, and traps, and gins are for us set,
Since here's a hole, and there is spread a net,
O let no body at my muse deride,
No man can travel here without a guide.
Here's tempting apples, here are baited hooks,
With turning, twisting, cramping, tangling crooks
Close by the way; woe then to them betide,
That dare to venture here without a guide.
Here haunt the fairies with their chanting voice;
Fiends like to angels, to bewitch our choices;
Baits for the flesh lie here on every side:
Who dares set here one foot without a guide
Master delusion dwelleth by our walks,
Who with confusion, sings and prays and talks;
He says the straight path's his, and ours the wide:
What then can we do here without a guide
Let God then give our leaders always eyes;
Yea, let him make them holy, bold, and wise;
And help us fast by them for to abide,
And suffer not the blind to be our guide.[10]

4. Here are of rulers, yet another sort,
Such as direct our manners to comport
With our professed faith, that we to view,
May let beholders know that we are new.
These are our conversations to inspect,
And us in our employments to direct,
That we in faith and love do every thing,
That reacheth from the peasant to the king.
That there may be no scandal in our ways,
Nor yet in our profession all our days.
These should after our busy-bodies look,
Tale-bearers also, they have undertook

To keep in order, also they must see
None that can work among us idle be;
Jars, discords, frauds, with grievances and wrongs,
These they're to regulate; to them belongs
The judgment of all matters of this kind,
And happy is the house thus disciplined.

5. Another sort of officers we have,
Deacons we call them 'cause their work's to save
And distribute those crumbs of charity
Unto the poor, for their subsistency,
That contributed is for their relief,
Which of their bus'ness is indeed the chief.
These must be grave, not of a double tongue,
Not given to wine, not apt to do a wrong
Unto the poor, through love to lucre. (Just
In this their office, faithful to their trust)
The wife must answer here as face doth face;
The husband's fitness to his work and place,
That ground of scandal or of jealousy
Obstructs not proof that he most zealously
Performs his office well, for then shall he
Be bold in faith, and get a good degree
Of credit with the church; yea what is more,
He shall possess the blessings of the poor.
His wisdom teach him will, to find out who
Is poor of idleness, and who comes to
A low estate by sickness, age, or 'cause
The want of limbs, or sight, or work it was
That brought them to it; or such destiny
As sometimes maketh low, who once were high.
They must remember too, that some there are
Who halt before they're lame, while others care
Not to make known their want, they'll rather die,
Than charge the churches with their poverty.
This done, they must bestow as they see cause;
Making the word the rule, and want the laws
By which they act, and then they need not pause.
The table of the Lord, he also must
Provide for, 'tis his duty and his trust.
The teacher too should have his table spread
By him; thus should his house be clad and fed;
Thus he serves tables with the church's stock,
And so becomes a blessing to the flock.[11]

I read of widows also that should be
Employed here for further decency;
I dare not say they are in office, though
A service here they are appointed to:

They must be very aged, trusty, meek,
Such who have done much good, that do not seek
Themselves; they must be humble, pitiful,
Or they will make their service void and null.
These are to teach the younger women what
Is proper to their sex and state, what not:
To be discreet, keepers at home, and chaste;
To love their husbands, to be good; shamefac'd:
Children to bear, to love them, and to fly
What to the gospel would be infamy.
I think those to the sick should look also,
A work unfit for younger ones to do.
Wherefore he saith, The younger ones refuse;
Perhaps because their weakness would abuse
Them, and subject them unto great disgrace,
When such a one as Amnon is in place.
And since the good old woman this must do
'Tis fit she should be fed and clothed too,
Out of the deacon's purse, let it so be;
And let this be her service constantly.[12]

IX.

THE ORDER AND MANNER OF THE GOVERNMENT HERE.

As I have shew'd you who in office are,
So I will tell you how, and with what care
Those here intrusted with the government,
Keep to the statutes made to that intent.
By rules divine this house is governed;
Not sanguinary ones, nor taught nor fed
By human precepts: for the scripture saith,
The word's our ghostly food; food for our faith.
Nor are all forced to the same degree
In things divine, tho' all exhorted be
To the most absolute proficiency
That law or duty can to them descry.

Alas! here's children, here are great with young;
Here are the sick and weak, as well as strong.
Here are the cedar, shrub, and bruised reed;
Yea, here are such who wounded are, and bleed.
As here are some who in their grammar be,
So here are others in their A, B, C.
Some apt to teach, and others hard to learn;
Some see far off, others can scarce discern
That which is set before them in the glass;
Others forgetful are, and so let pass,
Or slip out of their mind what they did hear
But now; so great our differences appear
Wherefore our Jacob's must have special care

They drive their flocks, but as their flocks can bear;
For if they be o'erdriven, presently
They will be sick, or cast their young, or die.
The laws therefore are more and less of force,
According as they bring us to the source,
Or head, or fountain, or are more remote
To what at first we should ourselves devote.
Be we then wise in handling of the laws,
Not making a confused noise like daws
In chambers, yea let us seek to excel,
To each man's profit; this is ruling well.
With fundamentals then let us begin,
For they strike at the very root of sin.
So the foundation being strongly laid,
Let us go on, as the wise builder said,
For I don't mean, we should at all disdain
Those that are less, we always should maintain
That due respect to either which is meet;
This is the way to sit at Jesus' feet.

Repent I must, or I am cast away;
Believe I must, or nothing I obey:
Love God I must, or nothing I can do,
That's worth so much as loosing of my shoe.
If I do not, bear after Christ, my cross;
If love to holiness is at a loss;
If I my lusts seek not to mortify;
If to myself, my flesh, I do not die;
What law, should I observe't, can do me good?
In little duties life hath never stood.

One reads, he prays, he catechises too;
But doth he nothing else, what doth he do?
I read to know my duty, I do pray
To God to help me do it day by day;
If this be not my end in what I do,
I am a sot, an hypocrite also.
I am baptiz'd, what then? unless I die
To sin, I cover folly with a lie.
At the Lord's table, I do eat; what though?
There some have eat their own damnation too.

I will suppose, I hear, I sing, I pray,
And that I am baptiz'd without delay,
I will suppose I do much knowledge get,
And will also suppose that I am fit
To be a preacher, yet nought profits me
If to the first, poor I a stranger be:
They are more weighty therefore; in compare

These unto them, but mint and anise are.

Not that I would the least of duty slight,
Because the least command, of divine right,
Requires that I myself subject thereto;
Willful resisters do themselves undo.
But let's keep order, let the first be first;
Repent, believe, and love; and then I trust
I have that right, which is divine, to all
That is enjoined; be they great or small.
Only I must as cautionary speak,
In one word more, a little to the weak;
Thou must not suffer men so to enclose
Thee in their judgments, as to discompose
Thee in that faith and peace thou hast with him;
This would be like the losing of a limb;
Or like to him who thinks he doth not well,
Unless he lose the kernel for the shell.
Thou art no captive, but a child and free;
Thou wast not made for laws, but laws for thee;
And thou must use them as thy light will bear it;
They that say otherwise, do rend and tear it,
More like to wicked tyrants, who are cruel,
And add unto a little fire, more fuel.
But those who are true shepherds of the sheep,
To quench such burnings would most gladly weep.
But I am yet but upon generals;
Particulars our legislator calls
For at our hands, and that in order to
Consummate what we have begun to do.

1. My brother I must love, in very deed.
I'm taught of God to do it: let me heed
This divine duty, and perform it well,
Who loves his brother, God in him doth dwell;
The argument which on me this imposes,
Smells like to ointment, or the sweetest roses.
Shall God love, shall he keep his faith to me?
And shall not I? shall I unfaithful be?
Shall God love me a sinner? and shall I
Not love a saint? Yea, shall my Jesus die
To reconcile me to my God? and shall
I hate his child, nor hear his wants that call
For my little assisting of him? fie
On such a spirit, on such cruelty;
Fie on the thought that would me alienate,
Or tempt me my worst enemy to hate.[13]

2. He that dwells here, must also be a sharer

In others' griefs; must be a burden-bearer
Among his brethren, or he cannot do
That which the blessed gospel calls him to.
In order hereunto, humility
Must be put on, it is our livery,
We must be clothed with it, if we will
The law obey, our master's mind fulfil.
If this be so, then what should they do here,
Who in their antic pranks of pride appear?
Let lofty men among you bear no sway,
The Lord beholds the proud man far away.
It is not fit that he inhabit there
Where humbleness of mind should have the chair.
Can pride be where a soul for mercy craves?
Shall pride be found among redeemed slaves?
Shall he who mercy from the gallows brought,
Look high, or strut, or entertain a thought
That tends to tempt him to forget that fate,
To which for sin he destin'd was of late,
And could not then at all delivered be,
But by another's death and misery?
Pride is the unbecoming'st thing of all:
Besides, 'tis the forerunner of a fall.
He that is proud, soon in the dirt will lie,
But honour followeth humility.
Let each then count his brother as his better,
Let each esteem himself another's debtor.
Christ bids us learn of him, humble to be,
Profession's beauty is humility.

3. Forgive, is here another statute law;
To be revenged is not worth a straw,
He that forgives shall also be forgiven,
Who doth not so, must lose his part in heaven;
Nor must thou weary of this duty be
'Cause God's not weary of forgiving thee.

Thou livest by forgiveness; should a stop
Be put thereto one moment, thou wouldst drop
Into the mouth of hell. Then let this move
Thee thy dear brother to forgive in love.

And we are bid in our forgivenesses
To do as God doth in forgiving his.
If any have a quarrel against any,
(As quarrels we have oft against a many)
Why then, as God, for Christ's sake, pardons you,
For Christ's sake, pardon thou thy brother too.
We say, What freely comes, doth freely go;

Then let all our forgivenesses be so.
I'm sure God heartily forgiveth thee,
My loving brother, prithee forgive me;
But then in thy forgiveness be upright;
Do't with thine heart, or thou'rt an hypocrite.

4. As we forgive, so we must watch and pray;
For enemies we have, that night and day,
Should we not watch, would soon our graces spoil,
Should we not pray, would our poor souls defile.
Without a watch, resist a foe who can?
Who prays not, is not like to play the man?
Complaint that he is overcome, he may;
But who would win the field, must watch and pray.
Who watches, should know who and who's together:
Know we not friends from foes, how know we whether
Of them to fight, or which to entertain?
Some have instead of foes, familiars slain.
Sometimes a lust will get into the place,
Or work, or office, of some worthy grace;
Till it has brought our souls to great decay.
Unless we diligently watch and pray,
Our pride will our humility precede:
By th' nose, our unbelief our faith will lead.
Self-love will be where self-denial should;
And passion heat, what patience sometime cool'd.
And thus it will be with us night and day,
Unless we diligently watch and pray.

Besides what these domestics do, there are
Abroad such foes as wait us to ensnare;
Yea, they against us stand in battle-'ray,
And will us spoil, unless we watch and pray.
There is the world with all its vanities,
There is the devil with a thousand lies;
There are false brethren with their fair collusions,
Also false doctrines with their strong delusions;
These will us take, yea carry us away
From what is good, unless we watch and pray.
Long life to many, is a fearful snare;
Of sudden death we also need beware;
The smiles and frowns of men, temptations be;
And there's a bait in all we hear and see.
Let them who can, to any shew a way,
How they should live, that cannot watch and pray.

Nor is't enough to keep all well within,
Nor yet to keep all out that would be sin,
If entertained; I must myself concern

With my dear brother, as I do discern
Him tempted, or a wand'ring from the way;
Else as I should, I do not watch and pray.
Pray then, and watch, be thou no drowsy sleeper,
Grudge, nor refuse, to be thy brother's keeper,
Seest thou thy brother's graces at an ebb?
Is his heel taken in the spider's web?
Pray for thy brother; if that will not do,
To him, and warn him of the present woe
That is upon him; if he shall thee hear
Thou wilt a saviour unto him appear.[14]

5. Sincerity, to that we are enjoined,
For I do in our blessed law-book find,
That duties, how well done soe'er they seem,
With our great God, are but of small esteem
If not sincerely done; then have a care
For hypocrites are hateful everywhere.
Things we may do, yea, and may let men see
Us do them too, design but honestly;
Vain-gloriously let us not seek for praise,
Vain-glory's nothing worth in gospel days.
Sincerity seeks not an open place,
To do, tho' it does all with open face;
It loves no guises, nor disfigurations.
'Tis plain, 'tis simple, hates equivocations.
Sincerity's that grace by which we poise,
And keep our duties even: nor but toys
Are all we do, if no sincerity
Attend our works, lift it up ne'er so high.
Sincerity makes heav'n upon us smile,
Lo, here's a man in whom there is no guile!
Nathaniel, an Israelite indeed!'
With duties he sincerely doth proceed;
Under the fig-tree heav'n saw him at prayer,
There is but few do their devotions there.
Sincerity! Grace is thereto entailed,
The man that was sincere, God never fail'd.
One tear that falleth from sincerity,
Is worth ten thousand from hypocrisy.

6. Meekness is also here imposed by law,
A froward spirit is not worth a straw.
A froward spirit is a bane to rest,
They find it so, who lodge it in their breast.
A froward spirit suits with self-denial,
With taking up the cross, and ev'ry trial,
As cats and dogs, together by the ears;
As scornful men do suit with frumps[15] and jeers.

Meek as a lamb, mute as a fish, is brave,
When anger boils, and passions vent do crave.
The meek, God will in paths of judgment guide;
Good shall the meek eat, and be satisfied;
The Lord will lift the meek to highest station;
Will beautify the meek with his salvation.
The meek are blest, the earth they shall inherit:
The meek is better than the proud in spirit.
Meekness will make you quiet, hardy, strong,
To bear a burden, and to put up wrong.
Meekness, though divers troubles you are in,
Will bridle passion, be a curb to sin.
Thus God sets forth the meek before our eyes;
A meek and quiet spirit God doth prize.

7. Temp'rance also, is on this house imposed,
And whoso has it not, is greatly nosed[16]
By standers by, for greedy, lustful men:
Nor can all we can say, excuse us, when
Intemp'rance any where to them shall be
Apparent; though we other vices flee.
Temperance, the mother is of moderation,
The beauty also of our conversation.
Temperance will our affections moderate,
And keep us from being inordinate
In our embraces, or in our salutes
Of what we have, also in our pursuits
Of more, and in a sedate settlement
Of mind, will make's in all states be content.
Nor want we here an argument to prove
That who, inordinate is, in his love
Of worldly things, doth better things defy,
And slight salvation for the butterfly.

What argument can any man produce,
Why we should be intemperate in the use
Of any worldly good? Do we not see
That all these things from us a fleeting be?
What can we hold? What can we keep from flying
From us? Is not each thing we have a dying?
My house, my wife, my child, they all grow old,
Nor am I e'er the younger for my gold;
Here's none abiding, all things fade away,
Poor I at best am but a clod of clay.

If that be true, man doth not live by bread,
He that has nothing else, must needs be dead;
Take bread for what can in this world be found,
Yet all that therein is, is but a sound,

An empty sound, there is no life at all,
It cannot save a sparrow from her fall.
Let us then use this world as we are bid,
And as in olden times, the godly did.
Who buy, should be as if they did possess
None of their purchase, or themselves did bless
In what they have; and he that doth rejoice
In what he hath, should rather out of choice,
Withdraw his mind from what he hath below,
And set his heart on whither he must go.
For those that weep under their heavy crosses,
Or that are broken with the sense of losses,
Let them remember, all things here are fading,
And as to nature, of a self-degrading
And wasting temper; yea, both we and they
Shall waste, and waste, until we waste away.
Let temperance then, with moderation be
As bounds to our affections, when we see,
Or feel, or taste, or any ways enjoy
Things pleasing to the flesh, lest we destroy
Ourselves therewith, or bring ourselves thereby
To surfeits, guilt, or Satan's slavery.

8. Patience, another duty, as we find
In holy writ, is on this house enjoined;
Her state, while here, is such, that she must have
This grace abounding in her, or a slave
She'll quickly be unto their lusts and will,
That seek the mind of Satan to fulfil.
He who must bear all wrongs without resistance,
And that with gladness too, must have assistance
Continually from patience, thereunto,
Or he will find such work too hard to do.
Who meets with taunts, with mocks, with flouts and squibs,
With raileries, reproaches, checks, and snibs;
Yea, he who for well-doing is abused,
Robb'd, spoiled, and goal'd, and ev'ry way misused;
Has he not patience soon will be offended,
Yea his profession too will soon be ended.
A Christian for religion must not fight,
But put up wrongs, though he be in the right;
He must be merciful, loving, and meek,
When they smite one, must turn the other cheek.
He must not render railing for reviling
Nor murmur when he sees himself a spoiling,
When they shall curse, he must be sure to bless,
And thus with patience must his soul possess.
I doubt our frampered[17] Christians will not down
With what I say, yet I dare pawn my gown,

Do but compare my notes with sacred story,
And you will find patience the way to glory.
Patience under the cross, a duty is,
Whoso possess it, belongs to bliss;
If it is present work accomplisheth;
If it holds out, and still abideth with
The Truth; then may we look for that reward,
Promised at the coming of the Lord.

9. To entertain good men let's not forget
Some by so doing have had benefit;
Yea for to recompense this act of theirs,
Angels have lodged with them unawares.
Yea to encourage such a work as this,
The Lord himself makes it a note of his,
When hungry or when thirsty I have been,
Or when a stranger, you did take me in.
Strangers should not to strangers but be kind
Specially if conferring notes, they find
Themselves, though strangers here, one brotherhood,
And heirs, joint heirs, of everlasting good;
These should as mother's sons, when they do meet
In a strange country, one another greet
With welcome; come in, brother, how dost do?
Whither art wand'ring? Prithee let me know
Thy state? Dost want or meat, or drink, or cloth?
Art weary? Let me wash thy feet, I'm loth
Thou shouldst depart, abide with me all night;
Pursue thy journey with the morning light.

X.

THE WAY OF REDUCING WHAT'S AMISS, INTO ORDER HERE.

Although this house thus honourable is,
Yet 'tis not sinless, many things amiss
Do happen here, wherefore them to redress,
We must keep to our rules of righteousness;
Nor must we think it strange, if sin shall be
Where virtue is; don't all men plainly see
That in the holy temple there was dust,
That to our very gold, there cleaveth rust?
In Abraham's family was a derider
I' th' palace of a king will be the spider.
Who saith, we have no sin, doth also say
We have no need at all to watch and pray;
To live by faith, the flesh to mortify,
Or of more of the spirit to sanctify
Our nature. All this wholly needless is
With him, who as to this, has nought amiss.
But we confess, 'cause we would not be liars,

That we still feel the motions and desires
Of sin within us, and should fall away,
Did not Christ intercede and for us pray.
We therefore do conclude that sin is here,
But that it may not to our shame appear,
We have our rules, thereby with it to deal,
And plaisters too, our deadly wounds to heal.
And seeing idleness gives great occasions
To th' flesh, to make its rude and bold invasions
Upon good orders, 'tis ordained we see,
That none dwell here, but such as workers be:
So plain's the law for this, and so complete,
It bids who will not work, forbear to eat;
Let then each one be diligent to do
What grace or nature doth oblige them to.
Who have no need to work for meat or clothes,
Should work for those that want. Not that the sloth
Of idleness should be encouraged,
But that those, poor indeed, be clad and fed.
Dorcas did thus, and 'tis to sacred story
Committed for her praise and lasting glory.

This house then is no nurse to idleness;
Fig-trees are here to keep, and vines to dress;
Here's work for all; yea, work that must be done;
Yet work, like that, to playing in the sun;
The toil's a pleasure, and the labour sweet,
Like that of David's dancing in the street;
The work is short, the wages are for ever,
The work like me, the wages like the giver

No drone must hide himself under those eaves;
Who sows not, will in harvest reap no sheaves.
The slothful man himself, may plainly see,
That honey's gotten by the working bee.
But here's no work for life, that's freely given;
Meat, drink, and cloths, and life, we have from heav'n;
Work's here enjoined, 'cause it is a pleasure,
Vice to suppress, and augment heavenly treasure
Moreover, 'tis to shew, if men profess
The faith, and yet abide in idleness,
Their faith is vain, no man can ever prove
He's right, but by the faith that works by love.
If this good counsel is by thee rejected;
If work and labour is by thee neglected;
If thou, like David, lollest on thy bed;
Or art like to a horse, pamper'd and fed
With what will fire thy lusts, and so lay snares
For thine own soul, when thou shalt be i' th' wars:

Then take what follows, sin must be detected,
And thou without repentance quite rejected.

This is the house of God, his dwelling-place,
'Tis here that we behold his lovely face;
But if it should polluted be with sin,
And so abide, he quickly will begin
To leave it desolate, and then woe to it,
Sin and his absence quickly will undo it.

And since sin is, of things the worst of all,
And watcheth like a serpent on a wall,
Or flyeth like an eagle in the air,
Or runs as desperate ships, void of all care,
Or, (as great Solomon hath wisely said)
Is as the way of wantons with a maid,
Who tick, and toy, and with a tempting giggle
Provoke to lust, and by degrees, so wriggle
Them into their affections, that they go
The way to death, so do themselves undo:
As it is said, this mischief to prevent,
Let all men watch, yea, and be diligent
Observers of its motions, and then fly,
This is the way to live, and not to die.
He that would never fall, must never slip,
Who would obey the call, must fear the whip.
God would also that every stander by
That in the grass doth see the adder lie,
Should cry as he did, death is in the pot,
That many by its poison perish not.
But if that beastly thing shall hold its hold,
And make the man possessed basely bold
In pleading for it, or shall it deny,
Or it shall seek to cover with a lie;
Then take more aid, and make a fresh assault
At it again, diminish not the fault,
But charge it home. If yet he will not fear,
But still unto his wickedness adhere,
Then tell the house thereof. But if he still
Persist in his abomination will,
Then fly him, 'cause he is a leprous man,
Count him with heathens and the publican.
But if he falls before thee at the first,
Then be thou to him faithful, loving, just.
Forgive his sin, tell it not to a brother,
Lest thou thyself be served so by another.

If he falls not, but in the second charge,
Spread not his wickedness abroad at large.

But, if thou think his sorrow to be sound,
Forgive his sin, and hide it under ground.
If he shall stand the first and second shot;
If he before the church, repenteth not,
Deal with him as the matter shall require,
Let not the house for him be set on fire.
If after all, he shall repent and turn
To God, and you, you must not let him burn
For ever under sense of sin and shame,
You must his sin forgive in Christ his name.

Confirm your love to him in Christ, you must,
By all such ways as honest are, and just.
Shy be not of him, carry't not aloof,
But rather give him of your love such proof,
That he may gather thence, ye do believe
To mercy Christ again doth him receive.

Two things, monish you, as to this, I would;
The first, to shew the church wherein she should
In all her actions so herself behave,
As to convince the fault, she would save
His soul; and that 'tis for this very thing,
She doth him unto open judgment bring.
Then would I shew the person they reject,
What will, without repentance, be th' effect
Of this tremendous censure, so conclude;
Leaving my judgment to the multitude
Of those who sober and judicious be,
Begging of each of them a prayer for me.

1. This house, in order to this work, must be
Affected with the sin and misery,
Of this poor creature, yea, must mourn and weep,
To think such tares, in your neglect, or sleep,
Should spring up here, nor must they once invent
To think, till he's cast out, you're innocent.

2. Thus leaven, the whole lump has leavened;
Israel was guilty of what Achan did;
And so must stand, until they purged are,
Till Achan doth, for sin, his burden bear.
The reason is, Achan a member was
Of that great body, and by nature's laws,
The hand, foot, eye, tongue, ear, or one of these,
May taint the whole with Achan's foul disease.
The church must too be sensible of this,
Some lep'rous stones make all the house amiss:
And as the stones must thence removed be,

In order to the house's sanctity,
So it must purged be (in any wise)
Before 'tis counted clean (by sacrifice).

3. Next have a care, lest sin, which you should purge
Becomes not unto you a farther scourge,
The which it will, if such shall judges be,
Which from its spots and freckles are not free;
Pluck thou the beam first out of thine own eye,
Else the condemned will thee vilify
And say, let not the pot the kettle judge;
If otherwise, it will beget a grudge,
A great one 'twixt the church and him that sinned,
Nor by such means, can ever such be winned
To a renew'd embrace of holiness;
More like be tempted further to transgress.

4. Again, let those that loud against it cry,
See they don't entertain it inwardly;
Sin, like to pitch, will to the fingers cleave,
Look to it then, let none himself deceive;
'Tis catching; make resistances afresh,
Abhor the garment spotted by the flesh.
Some at the dimness of the candle puff,
Who yet can daub their fingers with the snuff.

5. Beware, likewise, lest rancour should appear
Against the person, do in all things fear:
Bewail the man, while you abhor his sin;
Pity his soul; the flesh you still are in;
Thyself consider thou may'st tempted be,
Hast thou no pity, who will pity thee?

6. See that the ground be good on which you go:
Sin, but not virtue show dislike unto.
Take heed of hypocritical intentions,
And quarrel not at various apprehensions
About some smaller matter, lest it breed
Needless debates, and lest that filthy seed
Contention, should o'errun your holy ground,
And lest not love, but nettles there are found.

7. You must likewise allow each man his grains,
For that none perfect are, sin yet remains,
And human frailties do attend the best;
To bear and forbear here, will tend to rest.
Vain jangling, jars, and strifes will there abound,
Where moles are mountains made, or fault is found,
With every little, trivial, petty thing;

This spirit snib, or 'twill much mischief bring
Into this house, and 'tis for want of love,
'Tis entertain'd: it is not of the dove.

8. For those that have private opinions too
We must make room, or shall the church undo:
Provided they be such as don't impair
Faith, holiness, nor with good conscience jar:
Provided also those that hold them shall
Such faith hold to themselves, and not let fall
Their fruitless notions in their brother's way,
Do this, and faith and love will not decay.

9. We must also in these our dealings shew
We put a difference 'twixt those sins that do
Clash with the light of nature, and what we
Perceive against the faith of Christ to be.
Those against nature, nature will detect;
Those against faith, faith from them must direct
The judgment, conscience, understanding too,
Or there will be no cure, whate'er you do.
When men are caught in immoralities,
Nature will start, the conscience will arise
To judgment; and if impudence doth recoil,
Yet guilt, and self-condemnings will embroil
The wretch concerned, in such unquietness
Or shame, as will induce him to confess
His fault, and pardon crave of God and man,
Such men with ease therefore we conquer can.

But 'tis not thus with such as swerve in faith
With them, who, as our wise Apostle saith,
Entangled are at unawares, with those
Cunning to trap, to snare, and to impose
By falsifyings, their prevarications:
No, these are slyly taken from their stations,
Unknown to nature; yea, in judgment they
Think they have well done to forsake the way.
Their understanding, and their judgment too
Doth like, or well approve of what they do.
These are, poor souls, beyond their art and skill,
Ta'en captive by the devil, at his will,
Here therefore you must patience exercise,
And suffer long, ye must not tyrannize
It over such, but must all meekness shew;
Still dropping of good doctrine as the dew,
Against their error; so its churlishness
You conquer will, and may their fault redress.

The reason why we must not exercise
That roughness here, as where conviction lies
In nature, is because those thus ensnared
Want nature's light and help to be repair'd.
A spirit hath them taken, they are gone,
Delusions supernat'ral they're on
The wing of; They are out o' th' reach of man
Nothing but God, and gospel reach them can.
Now since we cannot give these people eyes,
Nor regulate their judgment, wherein lies,
Our work with them, if not, as has been said,
In exercising patience. While display'd
The holy word before their faces is,
By which alone they must see what's amiss
With their poor souls, and so convert again,
To him with whom salvation doth remain.

Obj. But they are turbulent, they would confound
The truth, and all in their perdition drown'd.

Ans. If turbulent and mischievous they are,
Imposing their opinions without care
Who they offend, or do destroy thereby.
Then must the church deal with them presently,
Lest tainted be the whole with their delusion,
And brought into disorder and confusion.

XI.

THE PRESENT CONDITION OF THOSE THUS DEALT WITH.

The man that worthily rejected is,
And cast out of this house, his part in bliss
Is lost for ever, turns he not again,
True faith and holiness to entertain.
Nor is it boot, for who are thus cast out,
Themselves to flatter, or to go about
To shift the censure; nothing here will do,
Except a new conversion thou come to.
He that is bound on earth, is bound in heaven,
Nor is his loosing, but the sin forgiven;
Repentance too, forgiveness must precede,
Or thou must still abide among the dead.

XII.

AN EXPOSTULATION WITH SUCH TO RETURN.

O shame! Is't not a shame for men to be
For sin, spu'd out from good society!
For man enlightened to be so base!
To turn his back upon the God of grace!
For one who for his sins has mourn'd and cry'd,

To slight him, who for sin hath bled and died!
What fool would sell his part in paradise,
That has a soul, and that of such a price?
What parallel can suit with such so well,
As those, for sin cast down from heaven to hell!
But let me tell thee, here is aggravation;
The angels, though they did fall from their station
Had not the caution thou hast had; they fell;
This thou hast seen, and seeing, didst rebel.
One would a thought, the noise of this their fall,
A warning; yea, a warning, and a call,
Should unto thee have been, to have a care
Of falling too: O how then didst thou dare,
Since God did not spare them, thus to presume
To tempt him in his wrath, thee to consume.
Nor did the angels from a Jesus fall,
Redeemed they were not, from a state of thrall;
But thou! as one redeem'd, and that by blood,
Redemption hast despised; and the mud
Or mire of thine own filth again embracest:
A dying bleeding Jesus thou disgracest!
What wilt thou do? see's not how thou hast trod
Under thy foot, the very Son of God?
O fearful hand of God! And fearful will
Thy doom be, when his wrath thy soul shall kill.

Yea, with a signal these must hear their sin,
This dirty sow from mire has washed been,
Yet there did wallow, after wash'd she was;
So to procure a lust, obtain'd this loss.
O shame! is't not a shame for man to be,
So much averse to his felicity,
That none can make him leave to play the fool,
Till to the devil he be put to school,
To learn his own salvation to prize?
O fool! must now the devil make thee wise?
O sot! that will in wickedness remain,
Unless the devil drives thee back again.

Hast quite forgot how thou wast wont to pray,
And cry out for forgiveness night and day?
Or dost thou count they were but painted fears
Which from thine eyes did squeeze so many tears?
Remember man, thy prayers and tears will cry
Thee down to hell, for thine apostacy.
Who will not have what he has prayed for,
Must die the death, his prayer shall him abhor.
Hast thou forgotten that most solemn vow
Thou mad'st to God, when thou didst crave he bow

His ear unto thee would, and give thee grace,
And would thee also in his arms embrace?
That vow, I say, whereby thou then didst bind
Thyself to him, that now thy roving mind
Recoil against him should, and fling away
From him, and his commandments disobey.
What has he done? wherein has he offended?
Thou actest now, as if thou wast intended
To prove him guilty of unrighteousness,
Of breach of promise, or that from distress
He could, or would not save thee, or that thou
Hast found a better good than he; but how
Thou wilt come off, or how thou wilt excuse
Thyself, 'cause thou art gone, and did refuse
To wait upon him that consider well;
Thou art as yet alive, on this side hell.
Is't not a shame, a stinking shame to be
Cast forth God's vineyard as a barren tree?
To be thrown o'er the pales, and there to lie,
Or be pick'd up by th' next that passeth by?

Well, thou hast turn'd away, return again;
Bethink thyself, thy foot from sin refrain;
Hark! thou art call'd upon, stop not thine ear:
Return, backsliding children, come, draw near
Unto your God; repent, and he will heal
Your base backslidings, to you will reveal
That grace and peace which with him doth remain,
For them that turn away, and turn again.

Take with thee words, come to the throne of grace
There supplicate thy God, and seek his face;
Like to the prodigal, confess thy sin,
Tell him where, and how vicious thou hast been.
Suppose he shall against thee shut the door,
Knock thou the louder, and cry out the more;
What if he makes thee there to stand a while?
Or makes as if he would not reconcile
To thee again? Yet take thee no denial,
Count all such carriages but as a trial
Whether thou art in earnest in thy suit,
As one truly forlorn and destitute;
But hide thou nought of all that thou hast done,
Open thy bosom, make confession
Of all thy wickedness, tell every whit;
Hast thou a secret sin? don't cover it;
Confess, thyself judge, if thou wouldst not die;
Who doth himself judge, God doth justify.

To sin, and stand in't, is the highest evil;
This makes a man most like unto the devil;
This bids defiance unto God and grace;
This man resists him spitteth in his face,
Scorns at his justice, mocketh at his power,
Tempts him, provokes him, grieves him every hour:
When he ariseth, he will recompense
This sturdy rebel for his impenitence:
Be not incorrigible then, come back again,
There's hope, beg mercy while life doth remain.

Obj. But I fear I am lost and cast away,
Sentence is past, and who reverse it may?

Ans. The sentence past, admitteth or reprieve;
Yea, of a pardon, canst thou but believe.
TURN AGAIN SINNER, NEVER MAKE A DOUBT,
COME, THE LORD JESUS WILL NOT CAST THEE OUT.

FOOTNOTES:

1. 4to, London, 1642. In the editor's library.
2. 'That advance,' preferment, or progress towards perfection.—Ed.
3. 'Mo,' a usual contraction for more in former times, now obsolete.—Ed.
4. Probably referring to the parable of the prodigal son, Luke 15.—Ed.
5. This may refer to the Levitical law, Exodus 21:28-36. The ox that had gored any one to death, 'shall be surely stoned' without possibility of escape, but the backslider or manslayer, although he lie equally under the sentence of death, yet may escape to the city of refuge.—Ed.
6. These stanzas afford an excellent illustration to the meaning of Bunyan in his Pilgrim's Progress, where Christian, before the cross, receives the roll or certificate—loses it for a season in the arbour on the hill Difficulty, when loitering and sleeping on his way to the Interpreter's house, but regains it by repentance and prayers, and eventually, having crossed the river, gives it in at the gate of the Celestial City, and is admitted.—Ed.
7. Bunyan considered that baptism is to follow belief, and that christening a child was a misplacing the ordinance. So also with he Lord's Supper—that it was to be a public showing forth the death of the Saviour, and if administered in private, or with any other view, it was misplaced.—Ed.
8. It is a rare thing for Bunyan to use a foreign word; but all pious persons in his time were familiar with, and generally used, the Puritan or Genevan Bible, vulgarly called the Breeches Bible, an extremely valuable book; in the marginal notes of which, on this passage is the following explanation, "'wilde gourdes," which the apoticaries call coloquintida, and is most vehement and dangerous in purging.'—Ed.
9. The university or college in which Bunyan so highly graduated, is the only one where ministers can be instructed in this spiritual physic. It is Christ's college or school, neither at Oxford or Cambridge, but in the Bible. There, and there only, under the teaching of the Holy Spirit, can the Christian bishop or under shepherd receive instruction in the precious remedies against Satan's devices, or in specifics to cure spiritual maladies. —Ed.

10. 'He had in his pocket A MAP of all ways leading to or from the celestial city; wherefore he struck a light, for he never went without his tinder box, and took a view of his book or map; which bid him be careful, in that place, to turn to the right hand way. And had he not here been careful to look in his map, they had, in all probability, been smothered in the mud; for just before them, and that in the cleanest way, was a pit, and none knows how deep, full of nothing but mud, there made on purpose to destroy pilgrims in. Then thought I with myself, who that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand which is the way he must take.'—Pilgrim's Progress, Part Second.
11. These hints to deacons are invaluable. They must have been the result of long intimacy and enlightened watchfulness over the conduct of the poor. To distinguish between the noisy beggar and the unobtrusive sufferer—to administer relief in just proportions, 'the word the rule, and want the law,' in spite of all that influence which is constantly brought to bear upon those who distribute any common charity fund. It requires much of the fear of God in the heart, and a solemn sense of responsibility at the great day. The terms, 'crumbs of charity,' are beautifully expressive of the general poverty of Christian churches.—Ed.
12. Bunyan's idea of this scriptural order of female deacons is very striking, and worthy the solemn consideration of all Christian churches. They are to be chosen from such as are 'widows indeed, who trust in God, and continue in supplications and prayers night and day,' 1 Timothy 5:5. They are to devote themselves to the sick—to be patterns of good works—and, if needful, to be fed and clothed at the expense of the church, verse 16. If to this were added to examine and educate the children, they might be most eminently useful.—Ed.
13. These instructions are like 'apples of gold in pictures of silver.' Thrice happy are those churches whose members act in conformity with these scriptural rules. But is there a member who dares to violate them? Poor wretched creature, the Lord have mercy on thee.—Ed.
14. Happy is that Christian, who, in obedience to his Lord's command, is so humble as to seek out the brother who has offended him; 'Go and tell him his fault between thee and him alone,' is the divine command. Is it not at the peril of our souls wilfully to violate this self-humiliating but imperative law?—Ed.
15. To 'frump,' to mock or browbeat.—Ed.
16. 'Greatly nosed,' taken by the nose, ridiculed.—Ed.
17. 'Frampered' or frampold, peevish, crossgrained, rugged; now obsolete.—Ed.
***

JOHN BUNYAN ON THE TERMS OF COMMUNION AND FELLOWSHIP OF CHRISTIANS AT THE TABLE OF THE LORD;

COMPRISING

I. HIS CONFESSION OF FAITH, AND REASON OF HIS PRACTICE; II. DIFFERENCES ABOUT WATER BAPTISM NO BAR TO COMMUNION; AND III. PEACEABLE PRINCIPLES AND TRUE[1]

ADVERTISEMENT BY THE EDITOR.

Reader, these are extraordinary productions that will well repay an attentive perusal. It is the confession of faith of a Christian who had suffered nearly twelve years' imprisonment, under persecution for conscience sake. Shut up with his Bible, you have here the result of a prayerful study of those holy oracles. It produced a difference in practice from his fellow Christians of ALL denominations, the reasons for which are added to this confession; with a defence of his principles and practice, proving them to be peaceable and true. In all this an unlettered man displays the acumen of a

thoroughly educated polemical theologian. The author was driven to these publications to defend himself from the slanders which were showered down upon him, by all parties, for nearly eighteen years, and by the attempts which were made to take away his members, injure the peace of his congregation, and alienate him from the church to which he was tenderly attached. His first inquiry is, Who are to be admitted to the Lord's table; and his reply is, Those whom God has received: they have become his children, and are entitled to sit at their Father's table: such only as have examined themselves, and by their conduct lead the church to hope that they have passed from death unto life. The practice of those who admit ungodly persons because they have submitted to some outward ceremonies, he severely condemns. The mixture of the church and the world he deems to be spiritual adultery, the prolific source of sin, and one of the causes of the deluge. The Lord's table is scripturally fenced around: 'Be ye not unequally yoked together with unbelievers'; 'what communion hath light with darkness; Christ with Belial; the temple of God with idols? be ye separate, touch not the unclean thing, and I will receive you.' 'Receive ye one another, as Christ also received us to the glory of God, not to doubtful disputations.' 'Withdraw from them that walk disorderly, working not; but busy bodies; unless with quietness they work and eat their own bread. If any are proud, doting about questions and strifes of words, evil surmisings, perverse disputings, supposing that gain is godliness; from such withdraw.' Bunyan rests all upon the word,—the characters are described who are to be excluded from the Lord's table; but in no instance is it upon record that any one was excluded because he had not been baptized in water. And who will dare to make any addition to holy writ?

The practice of making the mode in which water baptism was administered a term of communion, existed among the Independents long before Bunyan's time. Crosby, in his History of the Baptists, makes some long extracts from a book entitled, 'The sin and danger of admitting Anabaptists to continue in the congregational churches, and the inconsistency of such a practice with the principles of both.' In America, Cotton and the Independents severely persecuted their Baptist brethren, even to deportation. As the Baptists increased in numbers, they refused to admit any to the Lord's table, even to occasional communion, who had not been baptized in water upon a profession of faith: in fact, the difference between those who consider baptism to be a relative duty to be performed by parents in having their infants sprinkled, and those who deem it a personal duty to be immersed in water, as a public putting on of Christ, is so great, as to require the utmost powers of charity to preserve peace. Thus it was in the primitive churches, where great differences prevailed even as to the duty of preaching the gospel to the Gentiles; the keeping of days probably extending to the Jewish sabbath, and to the abstaining from certain meats, with other ordinances of the Jewish law. Bunyan saw all the difficulties of this question: he was satisfied that baptism is a personal duty, in respect to which every individual must be satisfied in his own mind, and over which no church had any control; and that the only inquiry as to the fitness of a candidate for church fellowship should be, whether the regenerating powers of the Holy Ghost had baptized the spirit of the proposed member into newness of life. This is the only livery by which a Christian can be known. Bunyan very justly condemns the idea of water baptism being either the Christian's livery or his marriage to the Saviour. We do well, in our examinations into this subject, to note carefully the various applications of the word baptize, and not always attach the use of water to the term. There is a being baptized in a cloud, and in the sea, to protect God's Israel from their deadly foes; a baptism in sufferings; a baptism in water unto repentance; a baptism in

fire, or the Holy Ghost; a baptism into the doctrine of the Trinity (Matt 28:19). Bunyan had no doubt upon this subject; he deemed water baptism an important personal duty; and that a death to sin, and resurrection to newness of life—a different tint, or dye, given to the character—was best figured by immersion in water: still he left it to every individual to be satisfied in his own mind as to this outward sign of the invisible grace. 'Strange,' he says, 'take two Christians equal on all points but this; nay, let one go far beyond the other for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies; not counting him worthy of that reception that with hand and heart shall be given to a novice in religion, because he consents to water.'
For these catholic principles he was most roughly handled. Deune, in a pamphlet in the Editor's possession, called him a devil; and likened him to Timri, who slew his master. The most learned of the Baptist ministers entered upon the controversy. They invited him to a grand religious tournament, where he would have stood one against a legion. A great meeting was appointed, in London, for a public disputation—as was common among the puritans—and in which the poor country mechanic was to be overwhelmed with scholastic learning and violence; but Bunyan wisely avoided a collision which could have answered no valuable purpose, and which bid fair to excite angry feelings. He had appealed to the press as the calmest and best mode of controversy; and to that mode of appeal he adhered. Three learned men undertook the cause against Bunyan: these were, D'Anvers, W. Kiffin, and T. Paul. When these lettered, able, and distinguished disputants published their joint answer, it contained much scurrilous abuse. Their brother, Bunyan, was in prison, and they visited him with gall and wormwood. He closes his reply with these remarkable words, 'Thine to serve thee, Christians, so long as I can look out at those eyes that have had so much dirt thrown at them by many.'
The late Mr. Robert Hall, in his controversy upon this subject with Mr. Kinghorn, in which—having demolished Kinghorn's castle in a few pages—he, in order to make a book, amused the public by kicking the ruins about, thus adverts to these treatises: 'The most virulent reproaches were cast upon the admirable Bunyan, during his own time, for presuming to break the yoke; and whoever impartially examines the spirit of Mr. Booth's Apology, will perceive that its venerable author regards him, together with his successors, much in the light of rebels and insurgents, or, to use the mildest terms, as contumacious despisers of legitimate authority.'[2]
We cannot have a more decided proof of Bunyan's great powers, and of his being much in advance of his times, than by the opinions of which he was the Christian pioneer having spread so extensively through the Baptist denomination. In this his predictions were fully verified. It is surprising that pious dissenters should ever have made uniformity in outward ceremonies of more importance than inward holiness, as a term of communion. Such sentiments naturally attach to state churches; and ought to be found only with those bodies which exist merely for political purposes, and for it are rewarded with earthly power, pomp, and wealth. I close these observations by quoting the words of Bunyan's learned antagonists, published within a few years of this controversy, and during his lifetime. his sentiments appear to have had a hallowed effect even upon their minds, and produced an apology for their conduct. It is in the appendix to the Baptist confession of faith, republished in 1677: 'We would not be misconstrued, as if the discharge of our consciences did any way disoblige or alienate our affections or conversations from any others that fear the Lord: earnestly desiring to approve ourselves to be such as follow after peace with holiness. We continue our practice, not out of obstinacy, but we do therein according to the best of our

understandings, in that method which we take to be most agreeable to the scriptures. The christening of infants, we find by church history, to have been a very ancient practice; still we leave every one to give an account of himself to God. And if in any case debates between Christians are not plainly determinable by the scriptures, we leave it to the second coming of Christ.' In 1689, the year after Bunyan's death, this appendix was omitted from the Baptist confession of faith.

May the time soon arrive when water shall not quench love, but when all the churches militant shall form one army, with one object,—that of extending the Redeemer's kingdom.—GEO. OFFOR.

A CONFESSION OF MY FAITH, AND A REASON OF MY PRACTICE; OR, WITH WHO, AND WHO NOT, I CAN HOLD CHURCH FELLOWSHIP, OR THE COMMUNION OF SAINTS.

SHEWING, BY DIVERSE ARGUMENTS, THAT THOUGH I DARE NOT COMMUNICATE WITH THE OPENLY PROFANE, YET I CAN WITH THOSE VISIBLE SAINTS THAT DIFFER ABOUT WATER-BAPTISM. WHEREIN IS ALSO DISCOURSED, WHETHER THAT BE THE ENTERING ORDINANCE INTO FELLOWSHIP, OR NO.

'I believed, therefore have I spoken.'—Psalm 116:10

TO THE READER.

Sir,

I marvel not that both you and others do think my long imprisonment strange, (or rather strangely of me for the sake of that) for verily I should also have done it myself, had not the Holy Ghost long since forbidden me (1 Peter 4:12; 1 John 3:13). Nay, verily, that notwithstanding, had the adversary but fastened the supposition of guilt upon me, my long trials might by this time have put it beyond dispute; for I have not hitherto been so sordid, as to stand to a doctrine right or wrong; much less when so weighty an argument as above eleven years' imprisonment, is continually dogging of me to weigh and pause, and pause again, the grounds and foundation of those principles, for which I thus have suffered;[3] but having not only at my trial asserted them, but also since, even all this tedious tract of time, in cool blood, a thousand times, by the word of God, examined them, and found them good; I cannot, I dare not now revolt or deny the same, on pain of eternal damnation.

And that my principles and practice may be open to the view and judgment of all men, though they stand and fall to none but the word of God alone, I have in this small treatise presented to this generation, 'A Confession of my Faith, and a Reason of my Practice in the Worship of God'; by which, although it be brief, candid Christians may, I hope, without a violation to faith or love, judge [that] I may have the root of the matter found in me.

Neither have I in this relation abusively presented my reader, with other doctrines or practices, than what I held, professed, and preached when apprehended, and cast in prison. Nor did I then or now retain a doctrine besides, or which is not thereon grounded. The subject I should have preached upon, even then when the constable came, was, 'Dost thou believe on the Son of God?' From whence I intended to shew, the absolute need of faith in Jesus Christ; and that it was also a thing of the highest concern for men to inquire into, and to ask their own hearts whether they had it or no. Faith and holiness are my professed principles, with an endeavour, so far as in me lieth, to be at peace with all men. What shall I say, let mine enemies themselves be judges, if anything in these following doctrines, or if ought that any man hath heard me preach, doth [savour], or hath according to the true intent of my words, savoured either of heresy or rebellion. I say again, let they themselves be judges, if ought they find in my

writing or preaching, doth render me worthy of almost twelve years' imprisonment, or one that deserveth to be hanged, or banished for ever, according to their tremendous sentence. Indeed my principles are such, as lead me to a denial to communicate in the things of the kingdom of Christ, with the ungodly and openly profane; neither can I in or by the superstitious inventions of this world, consent that my soul should be governed in any of my approaches to God, because commanded to the contrary, and commended for so refusing. Wherefore excepting this one thing, for which I ought not to be rebuked; I shall, I trust, in despite of slander and falsehood, discover myself at all times a peaceable and an obedient subject. But if nothing will do, unless I make of my conscience a continual butchery, and slaughter-shop, unless putting out my own eyes, I commit me to the blind to lead me, as I doubt is desired by some, I have determined, the Almighty God being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than thus to violate my faith and principles. 'Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?' (Jer 18:14). 'Hath a nation changed their gods, which are yet no gods?' (Jer 2:11). 'For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever' (Micah 4:5).

Touching my practice as to communion with visible saints, although not baptized with water; I say it is my present judgment so to do, and am willing to render a farther reason thereof, shall I see the leading hand of God thereto.

Thine in bonds for the gospel,

JOHN BUNYAN.

A CONFESSION OF MY FAITH, AND A REASON OF MY PRACTICE, ETC.

'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.'—1 Peter 3:15, 16.

1. I believe, that there is but one only true God, and there is none other but he. 'To us there is but one God, the Father, of whom are all things' (1 Cor 8:6). 'And this is life eternal, that they might know thee the only true God' &c. (John 17:3, see also Mark 12:32; Acts 17:24).

2. I believe, that this God is almighty, eternal, invisible, incomprehensible, &c. 'I am the Almighty God; walk before me, and be thou perfect' (Gen 17:1). 'The eternal God is thy refuge' (Deut 33:27). 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever' (1 Tim 1:17, see also Job 11:7; Rom 11:33).

3. I believe, that this God is unspeakably perfect in all his attributes of power, wisdom, justice, truth, holiness, mercy, love, &c. his power is said to be eternal (Rom 1:20), his understanding and wisdom infinite (Psa 147:5); he is called the just Lord in opposition to all things (Zeph 3:5). He is said to be truth itself and the God thereof (2 Thess 2:10; Deut 32:4). There is none holy as the Lord. 'God is love.' 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' (Job 11:7).

4. I believe, that in the Godhead, there are three persons or subsistances. 'There are three that bear record in heaven: the Father, the Word, and the Holy Ghost' (1 John 5:7, see also Gen 1:26, 3:22, 11:7; Isa 6:8).

5. I believe, that these three are in nature, essence, and eternity, equally one. 'These three are one' (1 John 5:7).

6. I believe, [that] there is 'a world to come' (Heb 2:5, 6:5).
7. I believe, that there shall be 'a resurrection of the dead, both of the just and unjust' (Acts 24:15). 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' (Dan 12:2). 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28).
8. I believe, that they that 'shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection' (Luke 20:34-36, see also John 10:27-29; Rev 7:16, 20:6).
9. I believe, that those that die impenitent, shall be tormented with the devil and his angels, and shall be cast with them into 'the lake that burneth with fire and brimstone' (Rev 21:8). 'Where their worm dieth not, and the fire is not quenched' (Mark 9:43,48, see also Matt 25:41,46; John 5:29).
10. I believe, that because God is naturally holy and just, even, as he is good and merciful; therefore, all having sinned, none can be saved, without the means of a redeemer. 'Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom' (Job 33:24). 'We have redemption through his blood, even the forgiveness of sins' (Col 1:14). For which 'without shedding of blood, is no remission' (Heb 9:22).
11. I believe that Jesus Christ our Lord himself is the redeemer. 'They remembered that God was their rock, and the high God their redeemer' (Psa 78:35). 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot' (1 Peter 1:18,19).
12. I believe, that the great reason why the Lord, the second person in the Godhead, did clothe himself with our flesh and blood, was that he might be capable of obtaining the redemption, that before the world, was intended for us. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; [mark] that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage' (Heb 2:14,15). 'When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law' (Gal 4:4,5). 'Wherefore it behoved him in all things to be made like unto his brethren, and that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted' (Heb 2:17,18). 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through [faith in] Jesus Christ' (Gal 3:13,14).
13. I believe, that the time when he clothed himself with our flesh, was in the days of the reign of Caesar Augustus; then, I say, and not till then, was the Word 'made flesh,' or clothed with our nature (John 1:14; 1 Tim 3:16). 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered'

(Luke 2:1,4-6). This child was he of whom godly Simeon was told by the Holy Ghost, when he said, That he should not see death until he had seen the Lord's Christ (vv 25-27).

14. I believe, therefore, that this very child, as afore is testified, is both God and man; the Christ of the living God. 'And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds—keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger' (Luke 2:7-12). Again, 'But while he thought on these things, behold, the angel of the Lord appeared unto him;—saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us' (Matt 1:21,22).

15. I believe, therefore, that the righteousness, and redemption, by which we that believe, stand just before God, as saved from the curse of the law, is the righteousness, and redemption, that consists in the personal acts and performances of this child Jesus; this God-man the Lord's Christ: it consisteth, I say, in his personal fulfilling the law for us, to the utmost requirement of the justice of God. 'Think not [saith he] that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil' (Matt 5:17). By which means he became 'the end of the law for righteousness to every one that believeth' (Rom 10:4). 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh' (Rom 8:3). So finishing transgressions, and making an end of sins, and making reconciliation for iniquity, He brought in everlasting righteousness (1 John 3:8; 2 Tim 1:9; Heb 10:5-10; Dan 9:24).

16. I believe, that for the completing of this work, he was always sinless (Heb 4:15); did always the things that pleased God's justice (John 8:29), that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man (Heb 7:26-28): wherefore his acts before he died, are called, 'the righteousness of God' (Rom 3:21,22), his blood, 'the blood of God' (Acts 20:28), and 'hereby perceive we the love of God, because he laid down his life for us' (1 John 3:16). The Godhead which gave virtue to all the acts of the human nature, was then in perfect union with it, when he hanged upon the cross for our sins (Acts 10:36; John 20:28; Rom 1:4).

17. I believe then, that the righteousness that saveth the sinner from the wrath to come, is properly and personally Christ's, and ours but as we have union with him; God by grace imputing it to us. 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil 3:8,9). 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and

sanctification, and redemption' (1 Cor 1:30). 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him' (2 Cor 5:21) ['IN the LORD have I righteousness and strength' (Isa 45:24).]

18. I believe, that God, as the reward of Christ's undertakings for us, hath exalted him to his own right-hand, as our mediator, and given him a name above every name; and hath made him Lord of all, and judge of quick and dead: and all this that we who believe might take courage to believe, and hope in God (Eph 1:17-22). 'And being found in fashion as a man, he humbled himself—unto death, even the death of the cross, [where he died for our sins]. Wherefore God also hath highly exalted him; and given him a name—above every name: That at the name of Jesus every knee should bow, of things heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil 2:8-11). 'And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead' (Acts 10:42, 17:31). 'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God' (1 Peter 1:19-21).

19. I believe, that being at the right hand of God in heaven, he doth there effectually exercise the offices of his excellent priesthood, and mediatorship, presenting himself continually before God, in the righteousness which is accomplished for us, when he was in the world. For by the efficacy of his blood, he not only went into the holy place, but being there, and having by it obtained eternal redemption for us; now, as receiving the worth and merit thereof from the Father; doth bestow upon us grace, repentance, faith, and the remission of sins: yea he also received for us, the Holy Ghost to be sent unto us, to ascertain[4] us of our adoption and glory: 'For if he were on earth, he should not be a priest' (Heb 8:4). 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession' (Heb 4:14). 'For there is one God, and one mediator between God and men, the man Christ Jesus' (1 Tim 2:5). For 'by his own blood he entered in once into the holy place, having obtained eternal redemption for us.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us' (Heb 9:12,24). 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear' (Acts 2:23, 5:31).[5]

20. I believe, that being there, he shall so continue till the restitution of all things, and then he shall come again in glory, and shall sit in judgment upon all flesh. And I believe, that according to his sentence so shall their judgment be. 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things,—spoken by the mouth of all his holy prophets since the world began' (Acts 3:19-21). For 'this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heave' (Acts 1:11). 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God'; &c. (1 Thess 4:16). 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal' (Matt 25:31-33,41,46). For 'the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat' (2 Peter 3:10-12).

21. I believe that when he comes, his saints shall have a reward of grace, for all their work and labour of love which they showed to his name in the world. 'And every man shall receive his own reward, according to his own labour' (1 Cor 3:8). 'And then shall every man have praise of God' (4:5). 'And behold, I come quickly; and my reward is with me, to give every man according as his work shall be' (Rev 22:12). 'Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Cor 15:58). 'Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ' (Col 3:24).

How Christ is made ours; or by what means this or that man, hath that benefit by him, as to stand just before God now, and in the day of judgment.

Of Justification.

1. I believe, we being sinful creatures in ourselves, that no good thing done by us, can procure of God the imputation of the righteousness of Jesus Christ. But that the imputation thereof is an act of grace, a free gift without our deserving. 'Being justified freely by his grace through the redemption that is in Christ Jesus' (Rom 3:24, 5:17). 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus' (2 Tim 1:9).

2. I believe also, That the power of imputing righteousness resideth only in God by Christ: 1. Sin being the transgression of the law. 2. The soul that hath sinned being his creature, and the righteousness also his, and his only. 'Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin' (Rom 4:6-8). Hence therefore it is said again, That men 'shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness' (Psa 145:7). 'For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy' (Rom 9:15,16).

3. I believe, that the offer of this righteousness, as tendered in the gospel, is to be received by faith; we still in the very act of receiving it, judging ourselves sinners in ourselves. 'Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ' (Rom 7:24,25). 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31). The gospel is preached in all nations for the obedience of faith. 'Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, [a sacrifice to appease the displeasure of God] through faith in his blood. To declare his righteousness for the

remission of sins that are past through the forbearance of God; to declare I say, at this time his righteousness: that he might be just, and the justifier of him which believeth on Jesus' (Rom 3:24-26). 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38,39).

4. I believe, that this faith, as it respecteth the imputation of this righteousness, for justification before God, doth put forth itself in such acts, as purely respect the offer of a gift. It receiveth, accepteth of, embraceth, or trusteth to it. 'As many as received him to them gave he power to become the sons of God, even to them that believe on his name' (John 1:12). 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief' (1 Tim 1:15; Heb 11:13). 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: In whom also after that ye believed, ye were sealed with that holy spirit of promise' (Eph 1:13). I believe therefore, that as to my justification from the curse of the law, I am, as I stand in myself, ungodly, to receive, accept of, embrace, and trust to the righteousness, that is already provided by, and wrapt up in the personal doings and sufferings of Christ; it being faith in that, and that only, that can justify a sinner in the sight of God.[6]

5. I believe, that the faith that so doth, is not to be found with any but those, in whom the Spirit of God by mighty power doth work it: all others being fearful and incredulous, dare not venture their souls and eternity upon it. And hence it is called the faith that is wrought by the exceeding great and mighty power of God; the faith of the operation of God. And hence it is that others are said to be fearful, and so unbelieving. These with other ungodly sinners must have their part in the lake of fire (Eph 1:18,19; Col 2:12; Eph 2:8; Phil 1:19; Rev 21:8).

6. I believe, that this faith is effectually wrought in none, but those which before the world were appointed unto glory. 'And as many as were ordained unto eternal life believed' (Acts 13:48). 'That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory' (Rom 9:23). 'We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God;—knowing, brethren beloved, your election of God' (1 Thess 1:2-4). But of the rest he saith, 'ye believe not because ye are not of my sheep, as I said' (John 10:26), which latter words relate to the 16th verse, which respecteth the election of God.

'Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and I should heal them' (John 12:39,40).

Of Election.

1. I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. 'Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work' (Rom 11:5,6). 'Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his' (2 Tim 2:19). 'In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will' (Eph 1:11).

2. I believe, that this decree, choice or election, was before the foundation of the world;

and so before the elect themselves, had being in themselves: For 'God who quickeneth the dead, and calleth those things which be not as though they were' (Rom 4:17), stays not for the being of things, to determine his eternal purpose by; but having all things present to him, in his wisdom, he made his choice before the world was (Eph 1:4; 2 Tim 1:9).

3. I believe, that the decree of election is so far off from making works in us foreseen, the ground or cause of the choice: that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence it is, that it is said; we are predestinated 'to be conformed to the image of his Son' (Rom 8:29); not because we are, but 'that we SHOULD be holy and without blame before him in love' (Eph 1:4). 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them' (Eph 2:10). He blessed us according as he chose us in Christ. And hence it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus before the world began; according to his eternal purpose which he purposed in Christ Jesus our Lord (Eph 3:8-11; 2 Tim 1:9; Rom 8:29).

4. I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither election, grace, nor salvation. 'Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace: wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him' (Eph 1:5-7,10). 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12).

5. I believe, that there is not any impediment attending the election of God, that can hinder their conversion, and eternal salvation. 'Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?—Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?' &c. (Rom 8:30-35). 'What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded' (Rom 11:7). 'For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts: though their land was filled with sin, against the holy one of Israel' (Jer 51:5). When Ananias made intercession against Saul, saying, 'Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name.' What said God unto him? 'Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel' (Acts 9:12,15).

6. I believe that no man can know his election, but by his calling. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein: 'Even us, [say they,] whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea; I will call them my people, which were not my people, and her beloved, which was not beloved' (Rom 9:24,25).

7. I believe therefore, that election doth not forestal or prevent the means which are of God appointed to bring us to Christ, to grace and glory; but rather putteth a necessity upon the use and effect thereof; because they are chosen to be brought to heaven that way: that is, by the faith of Jesus Christ, which is the end of effectual calling.

'Wherefore the rather, brethren, give diligence to make your calling and election sure' (2 Peter 1:10; 2 Thess 2:13; 1 Peter 1:12).

Of Calling.

I believe, that to effectual calling, the Holy Ghost must accompany the word of the gospel, and that with mighty power: I mean that calling, which of God is made to be the fruit of electing love. 'Knowing,' saith Paul to the Thessalonians, 'brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,' &c. (1 Thess 1:4,5). Otherwise men will not, cannot, hear and turn. Samuel was called four times, before he knew the voice of him that spake from heaven (1 Sam 3:-610). It is said of them in Hosea, That as the prophets called them so they went from them; and instead of turning to them, 'sacrificed to Baalim, and burned incense to graven images' (Hosea 11:2). The reason is, because men by nature are not only dead in sins, but enemies in their minds by reason of wicked works: the call then is, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light' (Eph 5:14). Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead; a word attended with an arm that was omnipotent. 'Lazarus, come forth' (John 11:43). It was a word to the dead; but not only so: it was a word for the dead; a word that raised him from the dead; a word that outwent all opposition; and that brought him forth of the grave, though bound hand and foot therein (Gal 1:15). And hence it is, that calling is sometimes expressed by quickening (Eph 2:1,2), awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them (Heb 10:32; Acts 9:6). For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before, so it is with effectual calling. Hence it is that Paul, when called, stood 'trembling and was astonished': and that Peter saith, 'he hath called us out of darkness into his marvellous light' (1 Peter 2:9; Eph 4:24; Acts 9:6). In effectual calling the voice of God is heard, and the gates of heaven are opened:[7] when God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by few. 'The God of our fathers hath chosen thee, [saith he,] that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth' (Acts 22:14). True, Saul's call was out of the ordinary way, but yet as to the matter, and truth of the work, it was no other than all the chosen have, viz.

(1.) An effectual awakening about the evil of sin; and especially of unbelief (John 16:9). And therefore when the Lord God called Adam, he also made unto him an effectual discovery of sin; insomuch that he stript him of all his righteousness (Gen 3). Thus he also served the gaoler (Acts 16:29,30). Yea it is such an awakening, as by it, he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, 'and without God in the world' (Eph 2:12). Oh the dread and amazement that the guilt of sin brings with it, when it is revealed by the God of heaven; and like to it is the sight of mercy, when it pleaseth God, who calleth us by his grace, to reveal his Son in us.

(2.) In effectual calling there is great awakenings about the world to come, and the glory of unseen things; the resurrection of the dead, and eternal judgment; the salvation that God hath prepared for them that love him; with the blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be called to glory (1 Thess 2:12). 'To the obtaining of the glory of our Lord Jesus Christ' (2 Thess 2:14).

(3.) In effectual calling there is also a sanctifying virtue; and hence we are said to be called with an holy calling (1 Thess 4:7), with an 'heavenly calling' (Heb 3:1). Called to

glory and virtue. 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light' (1 Peter 2:9). Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification. 'Faithful is he that calleth you, who also will do it' (1 Thess 5:24).

Of Faith.

I believe, that effectual calling doth therefore produce, 1. FAITH; and therefore it is said, that 'faith cometh by hearing' (Rom 10:17); by hearing the word that calleth us 'unto the grace of Christ' (Gal 1:6). For by the word that calleth us, is Jesus Christ held forth to us; and offered to be our righteousness; and therefore the apostle saith again, that God hath called us 'unto the fellowship of his Son Jesus Christ' (1 Cor 1:9); that is, to be made partakers of the riches of grace, and the righteousness that is in him. 2. It produceth hope. It giveth a ground to hope; and therefore hope is said to be the hope of our calling (Eph 1:18). And again, 'Even as ye are called in one hope of your calling' (Eph 4:4). Now the godly wise know, whoso misseth of effectual calling, misseth of eternal life; because God justifieth none but them whom he calleth; and glorifies none but those whom he justifies: and therefore it is that Peter said before, 'Make your calling, and [so] your election sure': make it sure, that is, prove your calling right, by the word of God. For whoso staggereth at the certainty of his calling, cannot comfortably hope for a share in eternal life. 'Remember the word unto thy servant, upon which thou hast caused me to hope. My soul fainteth for thy salvation, but I hope in thy word' (Psa 119:49,81). 3. It produceth repentance; for when a man hath heaven and hell before his eyes (as he will have if he be under the power of effectual calling) or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the tender forgiveness of sins; and being made also to behold the goodly beauty of holiness; it must needs be, that repentance appears, and puts forth itself, unto self-revenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). For the effecting of which, the preaching of the word of the kingdom, is most proper: 'Repent: for the kingdom of heaven is at hand' (Matt 4:17).

Of Repentance.

Repentance is a turning the heart to God in Christ: a turning of it from sin, and the devil, and darkness; to the goodness, and grace, and holiness that is in him. Wherefore, they that of old are said to repent, are said to loath and abhor themselves, for all their abominations. 'I abhor myself,' [said Job,] 'and repent in dust and ashes' (Job 42:6, see also Eze 6:9, 20:43, 36:31, 42:6, 16:63).

Godly repentance doth not only affect the soul with the loathsome nature of sin that is past; but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburthened with the care of the children of Israel, some unruly or sinful passions might show themselves in him, what saith he? 'Kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness' (Num 11:15). See also how that which Paul calleth godly repentance, wrought in the upright Corinthians, 'Behold,' [saith he,] this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter (2 Cor 7:11).

Of Love.

It [effectual calling] produceth also love: wherefore Paul, when he had put the church in

remembrance that they were called of God, adds, That concerning brotherly love, they had no need that he should write unto them (1 Thess 4:9). As who should say, If God be so kind to us, to forgive us our sins, to save our souls, and to give us the kingdom of heaven; let these be motives beyond all other to provoke us to love again. Farther, if we that are thus beloved of God, are made members of one man's body, all partakers of his grace, clothed all, with his glorious righteousness, and are together appointed to be the children of the next world; why should we not love one another? 'Beloved, if God so loved us, we ought also to love one another' (1 John 4:11). And truly so we shall, if the true grace of God be upon us; because we also see them to be the called of Jesus. Travellers, that are of the same country, love and take pleasure one in another, when they meet in a strange land.[8] Why, we sojourn here in a strange country, with them that are heirs together with us of the promised kingdom and glory (Heb 11:9). Now, as I said, this holy love worketh by love: mark, love in God and Christ when discovered, constraineth us to love [one another] (2 Cor 5:14).

The name, therefore, and word, and truth of God in Christ, together with the sincerity of grace, of faith, and holiness in us, are the delightful objects of this love (Psa 119:47,127, 132,159, 5:11, 69:36, 101:6). For it embraceth with delight and complacency, but as it discerneth the image of God, and of Christ in the soul, his presence in the ministry, and a suitableness in our worship to the word and mind of Christ (Psa 26:8, 27:4, 84:1-4; 1 Thess 5:13; Phil 1:3-7; Eph 4:32).

Love also hath a blessed faculty, and heavenly, in bearing and suffering afflictions, putting up wrongs, overlooking the infirmities of the brethren, and in serving in all Christian offices the necessities of the saints. 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth' (1 Cor 13:4-8, also 1 Peter 4:8; Gal 5:13). In a word, it designeth a holy conversation in this world; that God, and Christ, and the word of Christ, 'may be glorified thereby' (2 Cor 11:10-12; 1 Peter 1:12, 3:16).

Of the Scriptures.

Touching which word of God I thus believe and confess, 1. That all the holy scriptures are the words of God. 'All scripture is given by inspiration of God' (2 Tim 3:16). For the prophecy [of the scripture] came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1:21). 2. I believe that the holy scriptures, of themselves, without the addition of human inventions, are able to make the man of God perfect in all things; and 'thoroughly to furnish him unto all good works.' They are able 'to make thee wise unto salvation, through faith which is in Christ Jesus' (2 Tim 3:15). And to instruct thee in all other things, that either respect the worship of God, or thy walking before all men (2 Tim 3:17; 2 Peter 1:19-21). 3. I believe the great end why God committed the scriptures to writing was; that we might be instructed to Christ, taught how to believe (1 John 5:13), [and be] encouraged to patience and hope, for the grace that is to be brought unto us at the revelation of Jesus Christ (John 20:31; Rom 15:4). Also that we might understand what is sin, and how to avoid the commission thereof. 'Concerning the works of men [said David] by the word of thy lips, I have kept me from the paths of the destroyer' (Psa 17:4). 'Through thy precepts I get understanding: therefore I hate every false way' (Psa 119:104). 'Thy word have I hid in mine heart, that I might not sin against thee' (Psa 119:11). 4. I believe that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, and promises, either to the salvation or damnation of men. They are like that flying roll, that will go

over all the earth to cut off and curse (Ze 5:2-4). In them is contained also the blessing, they preach to us also the way of salvation (Gal 3:8). 'Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish:[9] for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you' (Acts 13:40,41, see also John 10:35, 12:37-41, 3:17-19). 5. I believe that Jesus Christ, by the word of the scriptures, will judge all men at the day of doom; for that is the book of the law of the Lord, according to Paul's gospel (John 12:44-50; Rom 2:16). 6. I believe, that this God 'made the world and all things [that are] therein' (Acts 17:24), for 'in six days the Lord made heaven and earth, the sea, and all that in them is' (Exo 20:11). Also, that after the time of the making thereof, he disposed of it to the children of men, with a reserve thereof for the children of God, that should in all ages be born thereunto. 'When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel' (Deut 32:8), for as he 'made of one blood all nations of men for to dwell on all the face of the earth, [so he] hath determined the times before appointed, and the bounds of their habitation' (Acts 17:26).

Of Magistracy.

I believe, that magistracy is God's ordinance, which he hath appointed for the government of the whole world; and that it is a judgment of God, to be without those ministers of God, which he hath ordained to put wickedness to shame (Ju 18:7). 'Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing' (Rom 13:2-6). Many are the mercies we receive, by a well qualified magistrate, and if any shall at any time be otherwise inclined, let us shew our Christianity in a patient suffering, for well doing, what it shall please God to inflict by them.[10]

A REASON OF MY PRACTICE IN WORSHIP.

Having thus made confession of my faith, I now come to shew you my practice in worship, with the reasons thereof. The which I shall have occasion to touch, under two distinct heads.

I. With whom I dare not hold communion.

II. With whom I dare.

Only, first, note, that by the word communion, I mean fellowship in the things of the kingdom of Christ, or that which is commonly called church communion, the communion of saints. For in civil affairs, and in things of this world that are honest, I am not altogether tied up from the fornicators thereof (1 Cor 5:9,10); wherefore in my following discourse understand me in the first sense:—Now, then,

FIRST, I dare not have communion with them that profess not faith and holiness; or that are not visible saints by calling: but note, that by this assertion, I meddle not with the elect; but as he is a visible saint by calling; neither do I exclude the secret hypocrite, if he be hid from me by visible saintship. Wherefore I dare not have communion with men from a single supposition, that they may be elect, neither dare I exclude the other from a single supposing that he may be a secret hypocrite. I meddle not here with these things; I only exclude him that is not a visible saint. Now he that is visibly or

openly profane, cannot be then a visible saint; for he that is a visible saint must profess faith, and repentance, and consequently holiness of life: and with none else dare I communicate.

First, Because God himself hath so strictly put the difference, both by word and deed; for from the beginning, he did not only put a difference between the seed of the woman and the children of the wicked (Gen 3:15), only the instinct of grace and change of the mind is his own, but did cast out from his presence the father of all the ungodly, even cursed Cain, when he shewed himself openly profane, and banished him to go into the land of the runnagate, or vagabond, where from God's face, and so the privileges of the communion of saints, he was ever after hid (Gen 4:8-16).

Besides, when after this, through the policy of Satan, the children of Cain, and the seed of Seth, did commix themselves in worship, and by that means had corrupted the way of God: what followed, but first, God judged it wickedness, raised up Noah to preach against it, and after that, because they would not be reclaimed, he brought the flood upon the whole world of these ungodly; and saved only Noah alive, and his because he had kept himself righteous (Gen 6:1-13)[11]. Here I could enlarge abundantly, and add many more instances of a like nature, but I am here only for a touch upon things.

Second, Because it is so often commanded in the scriptures, That all the congregation should be holy. 'I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy' (Lev 11:44). 'Ye shall be holy, for I the Lord your God am holy' (19:2). 'Sanctify yourselves therefore, and be ye holy: for I am the Lord your God' (20:7; 1 Peter 1:15,16). Besides, 1. The gates of the temple were to be shut against all other. 'Open ye the gates, that the righteous nation which keepeth the truth may enter in' (Isa 26:2). 'This gate of the Lord, into which the righteous shall enter' (Psa 118:20). 'Thus saith the Lord God: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel' (Eze 44:9). 2. Because the things of worship are holy; 'Be ye clean that bear the vessels of the Lord' (Isa 52:11). 3. Because all the limits and bounds of communion are holy. 'This is the law of the house; Upon the top of the mountain, the whole limit thereof—shall be most holy. Behold, this is the law of the house' (Eze 43:12)[12].

Third, I dare not have communion with them; because the example of New Testament churches before us, have been a community of visible saints. Paul, to the Romans, writes thus: 'To all that be in Rome, beloved of God, called to be saints' (1:7). And to the rest of the churches thus: 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus; called to be saints' (1 Cor 1:2). 'To the saints which are at Ephesus, and to the faithful in Christ Jesus' (Eph 1:1). 'To all the saints which are at Philippi, with the bishops and deacons' (Phil 1:1). 'To the saints and faithful brethren in Christ which are at Colosse' (Col 1:2). 'To the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ,' &c. (1 Thess 1:1).Thus you see under what denomination those persons went of old, who were counted worthy to be members of a visible church of Christ. Besides, the members of such churches go under such characters as these.

(1.) 'The called of Christ Jesus' (Rom 1:6). (2.) Men that have drank into the Spirit of Jesus Christ (1 Cor 12:13). (3.) Persons in whom was God the Father (Eph 4:6). (4.) They were all made partakers of the joy of the gospel (Phil 1:7). (5.) Persons that were circumcised inwardly (Col 2:11). (6.) Persons that turned from idols to serve the living and true God (1 Thess 1:9). (7.) Those that were the body of Christ, and members in particular, that is, those that were visibly such; because they made profession of faith, of holiness, of repentance, of love to Christ, and of self-denial, at their receiving into

fellowship.
Fourth, I dare not hold communion with the open profane.
(1.) Because it is promised to the church, that she shall dwell by herself; that is, as she is a church, and spiritual; Lo, the people shall dwell alone, and shall not be reckoned among the nations (Num 23:9). (2.) Because this is their privilege. 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light' (1 Peter 2:9,10). (3.) Because this is the fruit of the death of Christ, 'who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works' (Titus 2:14). (4.) Because this is the commandment: 'Save yourselves from this untoward generation' (Acts 2:40). (5.) Because with such it is not possible we should have true and spiritual communion. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you,—saith the Lord Almighty (2 Cor 6:14-18).
Fifth, I dare not hold communion with the open profane. Because
(1.) This would be ploughing with an ox, and an ass together (Deut 22:10): heavenly persons suit best for communion in heavenly matters. (2.) It subjecteth not the nature of our discipline, which is not forced, but free,[13] in a professed subjection to the will and commandment of Christ: others being excluded by God's own prohibition (Lev 1:3; Rom 6:17; 2 Cor 8:12, 9:7,13, 8:5). Paul also, when he exhorteth Timothy to follow after righteousness, faith, charity, peace, &c., (which are the bowels of church communion,) he saith, do it 'with them that call on the Lord, out of a pure heart' (2 Tim 2:22).
Sixth, In a word, to hold communion with the open profane, is most pernicious and destructive. (1.) 'Twas the wicked multitude that fell a lusting, and that tempted Christ in the desert (Num 11:4). (2.) It was the profane heathen, of whom Israel learned to worship idols. They 'were mingled among the heathen, and learned their works. And served their idols; which were a snare unto them' (Psa 106:35,36). (3.) It is the mingled people that God hath threatened to plague with those deadly punishments of his, with which he hath threatened to punish Babylon itself; saying, When a sword is upon her liars, her mighty, her chariots, and treasures; a sword also shall be upon the mingled people that are in the midst of her.
And no marvel: for, (1.) Mixed communion polluteth the ordinances of God. Say to the rebels, saith the Lord God, 'Let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations' (Eze 44:6,7). (2.) It violateth he law. 'Her priests have violated my law, and have profaned mine holy things: [how] They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean' (Eze 20:26). (3.) It profaneth the holiness of God. 'Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god' (Mal 2:11). (4.) It defileth the truly gracious. 'Know ye not that a little

leaven leaveneth the whole lump?' (1 Cor 5:6). Look diligently therefore, 'lest any root of bitterness springing up trouble you, and thereby many be defiled' (Heb 12:15).
Lastly, To conclude, it provoketh God to punish with severe judgments: And therefore heed well. (1.) As I said before, The drowning of the whole world was occasioned by the sons of God commixing themselves with the daughters of men; and the corruption of worship that followed thereupon (Gen 6, 7). (2.) He sent a plague upon the children of Israel, for joining themselves unto the people of Moab; and for following their abominations in worship (Num 25:1-5; Josh 22:17): and let no man think, that now I have altered the state of the question: for it is all one with the church to communicate with the profane; and to sacrifice and offer their gifts to the devil (Deut 32:16-19; Psa 106:36-40)[14]: the reason is, because such have by their sin forsaken the protection of heaven, and are given up to their own heart-lusts; and left to be overcome of the wicked, to whom they have joined themselves (Deut 12, 7:1-6). join not yourselves, said God, to the wicked, neither in religion nor marriages; 'For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly' (Deut 7:5). 'Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him who was beloved of his God' (Neh 13:26). Hear how Paul handleth the point; 'But I say, that the things which the Gentiles [or openly profane] sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: Ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?' (1 Cor 10:20-22). I conclude, that therefore it is an evil, and a dangerous thing to hold church communion with the openly profane and ungodly. It polluteth his ordinances: it violateth his law: it profaneth his holiness: it defileth his people; and provoketh the Lord to severe and terrible judgments.
Object. But we can prove in all ages [that] there have been the open profane in the church of God.
Ans. In many ages indeed it hath been so: but mark, they appeared not such, when first they were received unto communion (Exo 12:48), neither were they with God's liking, as such, to be retained among them, but in order to their admonition, repentance and amendment of life: of which, if they failed, God presently threatened the church; and either cut them off from the church, as he did the idolators, fornicators, murmurers, tempters, sabbath breakers; with Korah, Dathan, Achan, and others (2 Cor 6; 1 Cor 5; Exo 32:25; Num 25:1-9, 21:5,6, 14:37, 16, 15:32-36; Josh 7; 2 Kings 17; Eze 22, 23) or else cut off them with the church and all, as he served the ten tribes at one time, and the two tribes at another. 'My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations' (Hosea 9:17). I might here greatly enlarge, but I intend brevity; yet let me tell you, that when Nehemiah understood by the book of the law of the Lord, that the Ammonite and the Moabite should not come into the congregation of God: 'They separated from Israel all the mixed multitude' (Neh 13:1-3). Many have pleaded for the profane, that they should abide in the church of God; but such hath not considered, that God's wrath at all times hath with great indignation been shewed against such offenders and their conceits. Indeed they like not for to plead for them under that notion, but rather as Korah, and his company: 'All the congregation are holy every one of them' (Num 16:3). But it maketh no matter by what name they are called; if by their deeds they shew themselves openly wicked: for names and notions sanctify not the heart and nature; they make not virtues of vice, neither can it save such advocates from the heavy curse both of God and men (Prov

17:15, 24:24). 'The righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands' (Eze 23:45).

SECOND, Thus have I shewed you with whom I dare not have communion: and now to shew you with whom I dare. But in order thereto, I desire you

First, To take notice; That touching shadowish, or figurative ordinances; I believe that Christ hath ordained but two in his church, viz., Water baptism and the supper of the Lord: both which are of excellent use to the church in this world; they being to us representations of the death and resurrection of Christ; and are, as God shall make them, helps to our faith therein. But I count them not the fundamentals of our Christianity, nor grounds or rule to communion with saints: servants they are, and our mystical ministers, to teach and instruct us in the most weighty matters of the kingdom of God: I therefore here declare my reverent esteem of them; yet dare not remove them, as some do, from the place and end, where by God they are set and appointed; nor ascribe unto them more than they were ordered to have in their first and primitive institution. It is possible to commit idolatry even with God's own appointments: but I pass this, and come to the thing propounded.

Second, then, I dare have communion, church communion, with those that are visible saints by calling: with those that, by the word of the gospel, have been brought over to faith and holiness: and it maketh no matter to me, what their life was heretofore, if they now be 'washed,' if they be 'sanctified,' if they be 'justified in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor 6:11). Now in order to the discovery of this faith and holiness, and so to fellowship in church communion: I hold it requisite that a faithful relation be made thereof by the party thus to be received; yea, if need be, by witnesses also, for the satisfaction of the church, that she may receive in faith and judgment, such as best shall suit her holy profession (Acts 9:26-28; 1 Cor 16:10; 2 Cor 8:23). Observe it; these texts do respect extraordinary officers; and yet see, that in order to their reception by the church, there was made to them a faithful relation of the faith and holiness of those very persons; for no man may intrude himself upon, or thrust himself upon, or thrust himself into a church of Christ; without the church have first the knowledge and liking of the person to be received: if otherwise, there is a door opened for all the heretics in the world; yea, for devils also if they appear in human shapes. But Paul shows you the manner of receiving, by pleading (after some disgrace thrown upon him by the false apostles) for his own admission of his companions: 'Receive us, [saith he,] we have wronged no man, we have corrupted no man; we have defrauded no man' (2 Cor 7:2). And so concerning Timothy: 'If Timotheus come, [saith he,] see that he may be with you without fear: for he worketh the work of the Lord, as I also do' (1 Cor 16:10). Also, when Paul supposed that Titus might be suspected by some; see how he pleads for him: If 'any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ' (2 Cor 8:23). Phebe also, when she was to be received by the church at Rome; see how he speaketh in her behalf: 'I commend unto you Phebe our sister, which is a servant of the church which is sat Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also' (Rom 16:1,2). Yea, when the apostles and brethren sent their epistles from Jerusalem to Antioch; under what characters do those go, that were the messengers to them? 'It seemed good unto [the Holy Ghost and to] us,—to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ,' &c.

(Acts 15:25-27). Now though the occasions upon which these commendations were written were not simply, or only, in order to church relation, but also for other causes; yet because the persons concerned were of the churches to be received as faithful, and such who would partake of church privileges with them, they have, therefore, their faith and faithfulness related to the churches, as those that were particularly embodied there. Besides Timothy and Titus being extraordinary officers, stood as members and officers in every church where they were received. Likewise Barnabas and Saul, Judas and Silas, abode as members and officers where they were sent. It was requisite, therefore, that the letters of recommendation should be in substance the same with that relation that ought to be made to the church, by or for the person that is to be embodied there. But to return, I DARE HAVE COMMUNION, CHURCH COMMUNION, WITH THOSE THAT ARE VISIBLE SAINTS BY CALLING.

Quest. But by what rule would you receive them into fellowship with yourselves?

Ans. Even by a discovery of their faith and holiness, and their declaration of willingness to subject themselves to the laws and government of Christ in his church.

Quest. But do you not count that by water baptism, and not otherwise, that being the initiating and entering ordinance; they ought to be received into fellowship?

Ans. No; But tarry, and take my sense with my word. For herein lies the mistake, To think that because in time past baptism was administered upon conversion, that therefore it is the initiating and entering ordinance into church communion: when by the word no such thing is testified of it. Besides, that it is not so will be manifest, if we consider the nature and power of such an ordinance.

That ordinance then, that is, the initiating or entering ordinance [as before] doth give to them that partake thereof a right to, and a being of, membership with that particular church by which it is administered. I say, a right to, and a being of, membership, without the addition of another church act. This is evident by the law of circumcision, which was the initiating law of old; for by the administration of that very ordinance, the partaker thereof was forthwith a member of that congregation, without the addition of another church act (Gen 17). This is declared in its first institution, and therefore it is called the token of the covenant. The token or sign of righteousness, of Abraham's faith, and of the visible membership of those that joined themselves to the church with him; the very inlet into church communion that gave a being of membership among them. And thus Moses himself expounds it; 'every man's servant, that is bought for money, when thou hast circumcised him, then shall eat' of the passover (Exo 12:44), without the addition of another church act, to empower him thereunto; his circumcision hath already given him a being there, and so a right to, and privilege in church relation: 'A foreigner and an hired servant shall not eat thereof, [because not circumcised]. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; [For then he is one of the church] and he shall be as one born in the land: for no uncircumcised person shall eat thereof' (Exo 12:48). Neither could any other thing, according to the law of circumcision, give the devoutest person that breathed a being of membership with them. 'He that is born in thy house, and he that is bought with thy money, must needs be circumcised:—and the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people' (Gen 17:13,14). Note then, that that which is the initiating ordinance admitteth none into church communion but these that first partake thereof. The angel sought to kill Moses himself, for attempting to make his child a member without it (Exo 4:24-26). Note again, that as it admitteth of none to membership without it; so as I said, the very act of circumcising them, without the

addition of another church act, gave them a being of membership with that very church, by whom they were circumcised. But none of this can be said of baptism. First, there is none debarred or threatened to be cut off from the church, if they be not first baptized. Secondly, Neither doth it give to the person baptized a being of membership with this or that church, by whose members he hath been baptized. John gathered no particular church, yet was he the first and great baptizer with water; he preached Christ to come, and baptized with the baptism of repentance, and left his disciples to be gathered by him (Acts 19:3-5). 'And unto him shall the gathering of the people be' (Gen 49:10). Besides, after Christ's ascension, Philip baptized the eunuch, but made him by that no member of any particular church,. We only read, that Philip was caught away from him, and that the eunuch saw him no more, but went on his way rejoicing to his master and country of Ethiopia (Acts 8:35-40). Neither was Cornelius made a member of the church at Jerusalem, by his being baptized at Peter's command at Cesarea (Acts 10, 11). Neither were they that were converted at Antioch, by them that were scattered from the church at Jerusalem, by their baptism, if they were baptized [in water] at all, joined to the church at Jerusalem (Acts 11:19). No, they were after gathered and embodied among themselves by other church acts (Acts 16). What shall I say? into what particular church was Lydia baptized by Paul, or those first converts at Philippi? Yea even in the second of the Acts, baptizing and adding to the church appear to be acts distinct: but if baptism were the initiating ordinance, then was he that was baptized made a member; made a member of a particular church, by the very act of water baptism. Neither ought any by God's ordinance to have baptized any, but with respect to the admitting them by that act to a being of membership in this particular church. For if it be the initiating ordinance, it entereth them into the church: What church? Into a visible church. Now there is no church visible but that which is particular; the universal being utterly invisible, and known to none but God. The person then that is baptized stands by that a member of no church at all, neither of the visible, nor yet of the invisible. A visible saint he is, but not made so by baptism; for he must be a visible saint before, else he ought not to be baptized (Acts 8:37, 9:17, 16:33).

Take it again; Baptism [in water] makes thee no member of the church, neither particular nor universal: neither doth it make thee a visible saint: It therefore gives thee neither right to nor being of membership at all.

Quest. But why then were they baptized?

Ans. That their own faith by that figure might be strengthened in the death and resurrection of Christ. And that themselves might see, that they have professed themselves dead, and buried, and risen with him to newness of life (Col 2:12; Rom 6:4). It did not seal to the church that they were so (their satisfaction as to that arose from better arguments) but taught the party himself that he ought so to be. Farther, it confirmed to his own conscience the forgiveness of sins, if by unfeigned faith he laid hold upon Jesus Christ (Gal 3:26; 1 Cor 15:29; Acts 2:38, 22:16; 1 Peter 3:21). Now then, if baptism be not the initiating ordinance, we must seek for entering some other way, by some other appointment of Christ, unless we will say that without rule, without order, and without an appointment of Christ, we may enter into his visible kingdom. The church under the law had its initiating and entering ordinance: it must not therefore be, unless we should think that Moses was more punctual and exact than Christ, but that also our Lord hath his entering appointment. Now that which by Christ is made the door of entrance into the church, by that we may doubtless enter; and seeing baptism is not that ordinance, we ought not to seek to enter thereby, but may with good conscience enter without it.

Quest. But by what rule then would you gather persons into church communion?
Ans. Even by that rule by which they are discovered to the church to be visible saints; and willing to be gathered into their body and fellowship. By that word of God therefore, by which their faith, experience and conversation, being examined, is found good; by that the church should receive them into fellowship with them. Mark; not as they practice things that are circumstantial, but as their faith is commended by a word of faith, and their conversation by a moral precept. Wherefore that is observable, that after Paul had declared himself sound of faith, he falls down to the body of the law: 'Receive us, [saith he,] we have wronged no man, we have corrupted no man, we have defrauded no man.' He saith not, I am baptized, but I have wronged no man, &c. (2 Cor 7:2, see also 5:18-21). And if churches after the confession of faith made more use of the ten commandments, to judge of the fitness of persons by; they might not exceed by this seeming strictness, Christian tenderness towards them they receive to communion. I will say therefore, that by the word of faith, and of good works, moral duties gospelized, we ought to judge of the fitness of members by, by which we ought also to receive them to fellowship: For he that in these things proveth sound, he hath the antitype of circumcision, which was before the entering ordinance. 'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, —whose praise is not of men, but of God' (Rom 2:28,29: Phil 3:1-4). Now a confession of this by word and life, makes this inward circumcision visible; when you know him therefore to be thus circumcised, you ought to admit him to the Lord's passover: he, if any, hath a share not only in church communion, but a visible right to the kingdom of heaven. Again, 'For the kingdom of God, [or our service to Christ] is not meat and drink, but righteousness, peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men' (Rom 14:17,18; Deut 28:47). By which word Righteousness, he meaneth as James doth, the royal law, the perfect law, which is the moral precept evangelized, or delivered to us by the hand of Christ (John 2:8.9). The law was given twice on Sinai: the last time it was given with a proclamation of grace and mercy of God, and of the pardon of sins going before (Exo 19, 34:1-10). The second giving is here intended; for so it cometh after faith, which first receiveth the proclamation of forgiveness; hence we are said to do this righteousness in the joy and peace of the Holy Ghost. Now he that in these things serveth Christ, is accepted of God, and approved of men. For who is he that can justly find fault with him, that fulfilleth the royal law from a principle of faith and love. 'If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well'; ye are approved of men. Again, he that hath loved another hath fulfilled the law, for love is the fulfilling of the law. He then that serveth Christ according to the royal law, from faith and love going before, he is a fit person for church communion; God accepteth him, men approve him. Now that the royal law is the moral precept, read the place (John 2:8-12). It is also called the law of liberty, because the bondage is taken away by forgiveness going before; and this is it by which we are judged, as is said, meet or unmeet for church communion, &c. Therefore I say, the rule by which we receive church-members, it is the word of the faith of Christ, and of the moral precept evangelized, as I said before, I am 'under the law to Christ,' saith Paul (1 Cor 9:21). So when he forbiddeth us communion with men, they be such as are destitute of the faith of Christ, and live in the transgression of a moral precept: 'I have written unto you, [saith he,] not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat' (1 Cor 5:11). He saith not, if any man

be not baptized [in water], have not hands laid on him, or join with the unbaptized, these are fictious, scriptureless notions. 'For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, thou shalt not bear false witness, Thou shalt not covet; And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law' (Rom 13:9,10). The word of faith, and the moral precept, is that which Paul enjoins the Galatians and Philippians, still avoiding outward circumstances: hence therefore when he had to the Galatians treated of faith, he falls point blank upon moral duties. 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God' (Gal 6:15,16). As many as walk according to this rule: What rule? The rule by which men are proved new creatures: The word of faith, and the moral precept. Wherefore Paul exhorteth the Ephesians not to walk, 'as other Gentiles, in the vanity of their mind'; seeing they had received Christ, and had 'heard him, and had been taught by him as the truth is in Jesus.' That they would put off the old man; what is that? Why, 'the former conversation,' which is 'corrupt according to the deceitful lusts'; lying, anger, sin, giving place to the devil, corrupt communication, all bitterness, wrath, clamour, evil-speaking, with all malice. And that they would 'put on the new man.' What is that? That which is 'created in righteousness and true holiness'; a being 'renewed in the spirit' of their mind, and a putting away all these things (Eph 4). 'For in Christ Jesus'; these words are put in, on purpose to shew us the nature of New Testament administrations, and how they differ from the old. In Moses an outward conformity to an outward and carnal ordinance, was sufficient to give (they subjecting themselves thereto) a being of membership with the Jews; but in Christ Jesus it is not so; of Abraham's flesh was the national Jewish congregation; but it is Abraham's faith that makes New Testament churches: They that are of faith, are the children of faithful Abraham. They that are of faith, the same are the children of Abraham (Gal 3:7-9). So then the seed being now spiritual, the rule must needs be spiritual also, viz. The word of faith and holiness. This is the gospel concision knife, sharper than any two-edged sword; and that by which New Testament saints are circumcised in heart, ears, and lips. 'For in Christ Jesus,' [is] no outward and circumstantial thing, but the new creature; none are subjects of the visible kingdom of Christ but visible saints by calling: now that which manifesteth a person to be a visible saint, must be conformity to the word of faith and holiness. 'And they that are Christ's, have crucified the flesh with the affections and lusts' (Gal 5:24). Hearken how delightfully Paul handleth the point: The new creatures are the Israel of God. The new creature hath a rule by himself to walk by; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Paul to the Philippians commandeth as much; where treating of his own practice in the doctrine of faith and holiness, requireth them to walk by the same rule, to mind the same thing. I desire to be found in Christ, saith he, I reach forward toward the things that are before; my conversation is in heaven, and flatly opposite to them whose God is their belly, who glory in their shame, and who mind earthly things. Brethren, saith he, 'be followers together of me, and mark them which walk so' (Phil 3:17). Mark them; for what? For persons that are to be received into fellowship, and the choicest communion of saints. And indeed this is the safest way to judge of the meetness of persons by: for take away the confession of faith and holiness; and what can distinguish a Christian from a Turk? He that indeed receiveth faith, and that squareth his life by the royal, perfect, moral precept; and that walketh therein, in the joy and peace of the Holy Ghost,

no man can reject him; he cannot be a man if he object against him; not a man in Christ; not a man in understanding. 'The law is not made for a righteous man'; neither to debar him the communion of saints if he desire it, nor to cast him out if he were in. 'But for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust' (1 Tim 1:9-11) . Paul also, when he would leave an everlasting conviction upon the Ephesians, concerning his faith and holiness, treating first of the sufficiency of Christ's blood, and the grace of God to save us; he adds, 'I have coveted no man's silver, or gold, or apparel,' he bringeth them to the moral precept, to prove the sincerity of his good conversation by (Acts 20:33). And when men have juggled what they can, and made never such a prattle about religion; yet if their greatest excellency, as to the visibility of their saintship, lieth in an outward conformity to an outward circumstance in religion, their profession is not worth two mites. 'Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom 13:13,14). And it is observable, that after the apostle had in the 9th and 10th verses of this chapter told us, that the moral precept is the rule of a good conversation, and exhorted us to make no provision for the flesh; he adds, these things provided, we may receive any that believe in Christ Jesus unto communion with us; how weak soever and dark in circumstantials; and chiefly designs the proof thereof in the remaining part of his epistle. For he that is of sound faith, and of conversation honest in the world; no man, however he may fail in circumstantials, may lightly reproach or vilify him. And indeed such persons are the honour of Christian congregations. Indeed he is prejudiced, for want of light in these things about which he is dark, as of baptism, or the like; but seeing that is not the initiating ordinance, or the visible character of a saint; yea, seeing it maketh no breach in a good and holy life: nor intrencheth upon any man's right but his own; and seeing his faith may be effectual without it, and his life approved by the worst of his enemies; why should his friends, while he keeps the law, dishonour God by breaking of the same? 'Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: But if thou judge the law, thou art not a doer of the law, but a judge' (James 4:11). He that is judged, must needs fail somewhere in the apprehension of him that judgeth him, else why is he judged. But he must fail in substance, for then he is worthy to be judged (1 Cor 5:12). His failure is then in a circumstance, for which he ought not to be judged.

Object. But notwithstanding all that you have said, water baptism ought to go before the church-membership; shew me one in all the New Testament, that was received into fellowship without it.

Ans. 1. That water baptism hath formerly gone first is granted: but that it ought of necessity so to do, I never saw proof. 2. None ever received it without light going before, unless they did play the hypocrite: and besides no marvel though in the primitive times it was so generally practised first, for the unconverted themselves know, it belonged to the disciples of Jesus Christ (John 1:24-27). Yet that all that were received into fellowship were even then baptized first, would strain a weak man's wit to prove it, if arguments were closely made upon these three texts of holy scripture (1 Cor 1:14-16; Gal 3:27; Rom 6:3). But I pass them, and say, If you can shew me the

Christian, that in the primitive times remained dark about it, I will shew you the Christian that was received without it. But should I grant more than can be proved, viz. That baptism was the initiating ordinance; and that it once did, as circumcision of old, give a being of membership to the partakers; yea set the case that men were forbidden then to enter into fellowship without it: yet the case may so be, that these things notwithstanding, men might be received into fellowship without it. All these things intailed to circumcision; that was the initiating ordinance; that gave being of membership; that was it without which it was positively commanded none should be received into fellowship (Josh 5). Yet for all this more than six hundred thousand were received into the church without it, yea received, and also retained there, and that by Moses and Joshua, even those to whom the land was promised, when the uncircumcised were cut off. But why then were they not circumcised? Doubtless there was a reason; either they wanted time, or opportunity, or instruments, or something. But they could not render a bigger reason than this, I have no light therein: which is the cause at this day that many a faithful man denieth to take up the ordinance of baptism: but I say whatever the hindrance was, it mattereth not; our brethren have a manifest one, an invincible one, one that all the men on earth, nor angels in heaven can remove: For it is God that createth light; and for them to do it without light would but prove them unfaithful to themselves, and make them sinners against God; 'For whatsoever is not of faith is sin' (Rom 14:23). If therefore Moses and Joshua thought fit to communicate with six hundred thousand uncircumcised persons; when by the law not one such ought to have been received among them; why may not I have communion, the closest communion with visible saints as afore described, although they want light in, and so cannot submit to that, which of God was never made the wall of division betwixt us. I shall therefore hold communion with such.

First, Because the true visible saint hath already [been] subjected to that which is better; even to the righteousness of God, which is by faith of Jesus Christ; by which he stands just before God; he also hath made the most exact and strict rule under heaven, that whereby he squares his life before men. He hath like precious faith with the best of saints, and a conversation according to light received, becoming the gospel of Christ. He is therefore to be received, received I say, not by THY light, not for that in circumstances he jumpeth with thy opinion; but according to his own faith which he ought to keep to himself before God. 'Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience' (1 Cor 10:29). Some indeed do object, that what the apostles wrote, they wrote to gathered churches, and so to such as were baptized. And therefore the arguments that are in the epistles about things circumstantial, respect not the case in hand. But I will tell such, that as to the first part of their objection, they are utterly under a mistake. The first to the Corinthians, the epistle of James, both them of Peter, and the first epistle of John, were expressly written to all the godly, as well as particular churches. Again; if water baptism, as the circumstances with which the churches were pestered of old, trouble their peace, wound the consciences of the godly, dismember and break their fellowship; it is, although an ordinance, for the present to be prudently shunned; for the edification of the church, as I shall shew anon, is to be preferred before it.

Second, and observe it; 'One Spirit,—one hope,—one Lord, one faith, one baptism [not of water, for by one Spirit are we all baptized into one body] one God and Father of all, who is above all, and through all, and in you all' (Eph 4:1-6). This is a sufficient rule for us to hold communion by, and also to endeavour the maintaining that communion, and to keep it in unity, within the bond of peace against all attempts whatsoever (1 Cor

12:16).
Third, I am bold therefore to have communion with such (Heb 6:1,2). Because they also have the doctrine of baptism: I say the doctrine of them. For here you must note, I distinguish between the doctrine and practice of water baptism; The doctrine being that which by the outward sign is presented to us, or which by the outward circumstance of the act is preached to the believer: viz. THE DEATH OF CHRIST; MY DEATH WITH CHRIST; also his resurrection from the dead, and mine with him to newness of life. This is the doctrine which baptism preacheth, or that which by the outward action is signified to the believing receiver. Now I say, he that believeth in Jesus Christ hath richer and better than that [of baptism in water], viz. is dead to sin, and that lives to God by him, he hath the HEART, POWER and DOCTRINE of baptism: all then that he wanteth, is but the sign, the shadow, or the outward circumstances thereof. Nor yet is THAT despised but forborne for want of light. The best of baptisms he hath; he is baptized by that one Spirit; he hath the heart of water baptism, he wanteth only the outward shew, which if he had would not prove him a truly visible saint; it would not tell me he had grace in his heart. It is no characteristical note to another, of my sonship with God. Indeed it is a sign to the person baptized, and an help to his own faith. He should know by that circumstance, that he hath received remission of sins; if his faith be as true, as his being baptized is felt by him. But if for want of light, he partake not of that sign, his faith can see it in other things, exceeding great and precious promises. Yea, as I also have hinted already, if he appear not a brother before, he appeareth not a brother by that: And those that shall content themselves to make that the note of visible church-membership; I doubt make things not much better, the note of their sonship with God.
Fourth, I am bold to hold communion with visible saints as afore [described]; because God hath communion with them; whose examples in the case, we are straitly commanded to follow. 'Receive ye one another as Christ also received us [saith Paul,] to the glory of God' (Rom 15:1-7). Yea, though they be saints of opinions contrary to you; though it goeth against the mind of them that are strong. 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves' (Rom 15:1). What infirmities? Those that are natural are incident to all, they are infirmities then that are sinful, that cause a man, for want of light, to err in circumstantials; And the reason upon which he grounds this admonition is, that 'Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee, fell on me.' You say, to have communion with such weak brethren, reproacheth your opinions, and practice. Grant it, your dulness and deadness, and imperfections also reproach the holiness of God; if you say no, for Christ hath borne our sins; the answer is still the same, Their sins also are fallen upon Christ; he then that hath taken away thy sins from before the throne of God; hath taken away their shortness in conformity to an outward circumstance in religion. Both your infirmities are fallen upon Christ; yea, if notwithstanding thy great sins, thou standest by Christ complete before the throne of God; why may not thy brother, notwithstanding his little ones, stand complete before thee in the church. Vain man! think not by the straitness of thine order, in outward and bodily conformity, to outward and shadowish circumstances, that thy peace is maintained with God, for peace with God is by faith in the blood of his cross; who hath borne the reproaches of you both. Wherefore he that hath communion with God for Christ's sake, is as good and as worthy of the communion of saints as thyself. He erreth in A CIRCUMSTANCE, thou errest in A SUBSTANCE; who must bear these errors? Upon whom must these reproaches fall? (Phil 1:10). Some of the things of God that are excellent, have not

been approved by some of the saints: What then? must these for this be cast out of the church? No, these reproaches by which the wisdom of heaven is reproached have fallen upon me, saith Christ. But to return; GOD HATH RECEIVED HIM, Christ hath received him, therefore do you receive him. There is more solidity in this argument, than if all the churches of God had received him. This receiving then, because it is set as an example to the church, is such as must needs be visible to them; and is best described by that word which discovereth the visible saint. Whoso, therefore, you can by the word, judge a visible saint, one that walketh with God; you may judge by the selfsame word that God hath received him. Now him that God receiveth and holdeth communion with, him you should receive and hold communion with. Will any say we cannot believe that God hath received any but such as are baptized [in water]? I will not suppose a brother so stupefied; and therefore to that I will not answer.

Receive him 'TO THE GLORY OF GOD.' To the glory of God, is put in on purpose, to show what dishonour they bring to God, who despise to have communion with them; who yet they know have communion with God. For how doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom, they are by the word convinced, that they have communion with God. 'Now the God of patience and consolation grant you to be like minded one towards another according to Christ Jesus' (Rom 15:5). By this word patience, Paul insinuateth how many imperfections, the choicest Christians do mingle their best performances with. And by this of consolation, how readily God overlooks, passeth by them, and comforteth you notwithstanding. Now that this mind should be in Christians one to another, is manifest; because Paul prays that it might be so. But this is an heavenly gift, and therefore must be fetched from thence. But let the patience of God, and the willingness of Christ, to bear the reproaches of the weak; and the consolations that they have in God, notwithstanding, moderate your passions, and put you upon prayer, to be minded like Jesus Christ.

Fifth, Because a failure in such a circumstance as water, doth not unchristian us. This must needs be granted, not only from what was said before; but for that thousands of thousands that could not consent thereto as we have, more gloriously than we are like to do, acquitted themselves and their christianity before men, and are now with the innumerable company of angels and the spirits of just men made perfect. What is said of eating, or the contrary, may as to this be said of water baptism. Neither if I be baptized, am I the better, neither if I be not, am I the worse: not the better before God: not the worse before men: still meaning as Paul doth, provided I walk according to my light with God: otherwise it is false; for if a man that seeth it to be his duty shall despisingly neglect it; or if he that hath no faith therein shall foolishly take it up; both these are for this the worse, being convicted in themselves for transgressors. He therefore that doth it according to his light, doth well, and he that doth it not, or dare not do it for want of light, doth not ill; for he approveth his heart to be sincere with God; he dare not do any thing but by light in the word. If therefore he be not by grace a partaker of light, in that circumstance which thou professest; yet he is a partaker of that liberty and mercy by which thou standest. He hath liberty to call God father, as thou: and to believe he shall be saved by Jesus: his faith, as thine, hath purified his heart: he is tender of the glory of God as thou art: and can claim by grace an interest in heaven; which thou must not do because of water: ye are both then Christians before God and men without it: he that can, let him preach to himself by that: he that cannot, let him preach to himself by the promises; but yet let us rejoice in God together: let us exalt his name together. Indeed the baptized can thank God for that, for which another cannot;

but may not he that is unbaptized thank God for that which the baptized cannot? Wouldest thou be content that I should judge thee, because thou canst not for my light give thanks with me? why then should he judge me, for that I cannot give thanks with him for his? 'Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way' (Rom 14:13). And seeing the things wherein we exceed each other, are such as neither make nor mar Christianity; let us love one another and walk together by that glorious rule above specified, leaving each other in all such circumstances to our own master, to our own faith. 'Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand' (Rom 14:4).

Sixth, I am therefore for holding communion thus, because the edification of souls in the faith and holiness of the gospel, is of greater concernment than an agreement in outward things;[16] I say, it is of greater concernment with us, and of far more profit to our brother; than our agreeing in, or contesting for the business of water baptism (John 16:13; 1 Cor 14:26; 2 Cor 10:8, 12:19; Eph 4:12; 2 Tim 3:17; 1 Cor 8:1, 13:1-4). That the edification of the soul, is of the greatest concern, is out of measure evident because heaven and eternal happiness are so immediately concerned therein. Besides, this is that for which Christ died, for which the Holy Ghost was given, yea for which the scriptures and the gifts of all the godly are given to the church; yea, and if gifts are not bent to this very work, the persons are said to be proud or uncharitable that have them; and stand but for cyphers or worse among the churches of God. Farther, edification is that that cherisheth all grace, and maketh the Christians quick and lively, and maketh sin lean and dwindling, and filleth the mouth with thanksgiving to God. But to contest with gracious men, with men that walk with God; to shut such out of the churches; because they will not sin against their souls, rendereth thee uncharitable (Rom 14:15, 20). Thou seekest to destroy the word of God; thou begettest contentions, janglings, murmurings, and evil surmisings, thou ministerest occasion for whisperings, backbitings, slanders and the like, rather than godly edifying; contrary to the whole current of the scriptures and peace of all communities. Let us therefore leave off these contentions, 'and follow after the things that make for peace, and things wherewith one may edify another' (Rom 14:19). And know that the edification of the church of God dependeth not upon, neither is tied to this or that circumstance. Especially when there are in the hearts of the godly, different persuasions about it; then it becometh them in the wisdom of God, to take more care for their peace and unity; than to widen or make large their uncomfortable differences.

Although Aaron transgressed the law, because he ate not the sin-offering of the people; yet seeing he could not do it with satisfaction to his own conscience, Moses was content that he left it undone (Lev 10:16-20). Joshua was so zealous against Eldad and Medad, for prophesying in the camp, without first going to the Lord to the door of the tabernacle, as they were commanded, that he desired Moses to forbid them (Num 11:27,28). But Moses calls his zeal envy, and prays to God for more such prophets; knowing that although they failed in a circumstance, they were right in that which was better. The edification of the people in the camp was that which pleased Moses.

In Hezekiah's time, though the people came to the passover in an undue manner, and 'did eat it otherwise than it was written'; yet the wise king would not forbid them, but rather admitted it, knowing that their edification was of greater concern, than to hold them to a circumstance or two (2 Chron 30:13-27). Yea, God himself did like the wisdom of the king, and healed, that is, forgave, the people at the prayer of Hezekiah. And observe it, notwithstanding this disorder, as to circumstances, the feast was kept

with great gladness; and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord; yea, there was not the like joy in Jerusalem from the time of Solomon unto that same time. What shall we say, all things must give place to the profit of the people of God. Yea, sometimes laws themselves, for their outward preservation, much more for godly edifying. When Christ's disciples plucked the ears of corn on the sabbath, no doubt for very hunger, and were rebuked by the Pharisees for it, as for that which was unlawful; how did their Lord succour them? By excusing them, and rebuking their adversaries. 'Have ye not read,' said he, 'what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profaned the sabbath, and are blameless?' (Matt 12:1-5). Why blameless? because they did it in order to the edification of the people. If laws and ordinances of old have been broken, and the breach of them borne with, when yet the observance of outward things was more strictly commanded than now, when the profit and edification of the people came in competition, how much more may not we have communion, church communion, where no law is transgressed thereby.

Seventh, Therefore I am for holding communion thus, because love, which above all things we are commanded to put on, is of much more worth than to break about baptism; Love is also more discovered when it receiveth for the sake of Christ and grace, than when it refuseth for want of water: and observe it, as I have also said before, this exhortation to love is grounded upon the putting on of the new creature; which new creature hath swallowed up all distinctions, that have before been common among the churches. As I am a Jew, you are a Greek; I am circumcised, you are not: I am free, you are bound. Because Christ was all in all these, 'Put on therefore,' saith he, 'as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,' that is, with reference to the infirmities of the weak, 'forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye: and above all these things put on charity, which is the bond of perfectness' (Col 3:12-14). Which forbearing and forgiving respecteth not only private and personal injuries, but also errors in judgment about inclinations and distinctions tending to divisions, and separating upon the grounds laid down in verse 11 which how little soever they now seem to us, who are beyond them, were strong, and of weight to them who in that day were entangled with them. Some saints then were not free to preach to any but the Jews: denying the word of life to the Gentiles, and contending with them who preferred it to them: which was a greater error than this of baptism (Acts 11:1-19). But what should we do with such kind of saints? Why love them still, forgive them, bear with them, and maintain church communion with them. Why? because they are new creatures, because they are Christ's: for this swallows up all distinctions. Farther, because they are elect and beloved of God. Divisions and distinctions are of shorter date than election; let not them therefore that are but momentary, and hatched in darkness, break that bond that is from everlasting. It is love, not baptism, that discovereth us to the world to be Christ's disciples. It is love, that is the undoubted character of our interest in, and sonship with God: I mean when we love as saints, and desire communion with others, because they have fellowship one with another, in their fellowship with God the Father, and his Son Jesus Christ (1 John 1:3). And now though the truth and sincerity of our love to God, be then discovered when we keep his commandments, in love to his name; yet we should

remember again, that the two head and chief commandments, are faith in Jesus, and love to the brethren (1 John 3:23). So then he that pretendeth to love, and yet seeks not the profit of his brother in chief; he loveth, but they are his own opinions and froward notions (James 4:11; Rom 14:21). 'Love is the fulfilling of the law'; but he fulfils it not who judgeth and setteth at nought his brother; that stumbleth, offendeth, and maketh weak his brother; and all for the sake of a circumstance, that to which he cannot consent, except he sin against his own soul, or Papist like, live by an implicit faith.[17] Love therefore is sometimes more seen and showed, in forbearing to urge and press what we know, than in publishing and imposing. 'I could not,' (saith Paul, love would not let me) 'speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able' (1 Cor 3:1,2). The apostle considered not only the knowledge that he had in the mysteries of Christ; but the temper, the growth, and strength of the churches, and accordingly kept back, or communicated to them, what might be for their profit (Acts 20:18-20). So Christ, 'I have yet many things to say unto you, but ye cannot bear them now' (John 16:12). It may be some will count these old and threadbare texts; but such must know, that the word of the Lord must stand for ever (Isa 40:8). And I should dare to say to such, if the best of thy new shifts, be to slight, and abuse old scriptures; it shews thou art more fond of thy unwarrantable opinion, than swift to hear, and ready to yield to the authority that is infallible.

But to conclude this, when we attempt to force our brother beyond his light, or to break his heart with grief; to thrust him beyond his faith, or to bar him from his privilege: how can we say, I love? What shall I say? To have fellowship one with another for the sake of an outward circumstance, or to make that the door to fellowship which God hath not; yea to make that the including, excluding charter; the bounds, bar, and rule of communion; when by the word of the everlasting testament there is no warrant for it; to speak charitably, if it be not for want of love, it is for want of knowledge in the mysteries of the kingdom of Christ. Strange! take two Christians equal in all points but this, nay, let one go beyond the other far, for grace and holiness; yet this circumstance of water shall drown and sweep away all his excellencies, not counting him worthy of that reception, that with hand and heart shall be given to a novice in religion, because he consents to water.

Eighth. But for God's people to divide into parties, or to shut each other from church communion; though from greater points, and upon higher pretences, than this of water baptism; hath heretofore been counted carnal, and the actors herein babyish Christians. Paul and Apollos, Cephas and Christ, were doubtless higher things than those about which we contend: yet when they made divisions for them; how sharply are they rebuked? Are ye not CARNAL, CARNAL, CARNAL? For whereas there are among you, envyings, strife, divisions, or factions: 'are ye not carnal' (1 Cor 1:11,12, 3:1-4). While one saith, I am of Paul, and another I am of Apollos, are ye not carnal? See therefore from whence arise all they endeavours, zeal, and labour, to accomplish divisions among the godly: let Paul or Cephas, or Christ himself, be the burthen of thy song, yet the heart from whence they flow is carnal; and thy actions, discoveries of childishness. But, doubtless when these contentions were among the Corinthians, and one man was vilified, that another might be promoted; a lift with a carnal brother, was thought great wisdom to widen the breach. But why should HE be rebuked, that said he was for Christ? Because he was for him in opposition to his holy apostles. Hence he saith, 'Is Christ divided,' or separate from his servants? Note therefore that these divisions are deserted by the persons the divisions were made about; neither Paul, nor Apollos, nor

Cephas, nor Christ is here. Let the cry be never so loud, Christ, order, the rule, the command, or the like; carnality is but the bottom, and they are but babes that do it; their zeal is but a puff (1 Cor 4:6). And observe it, the great division at Corinth, was helped forward by water baptism: this the apostle intimates by, 'Were ye baptized in the name of Paul?' Ah, brethren! Carnal Christians with outward circumstances, will, if they be let alone, make sad work in the churches of Christ, against the spiritual growth of the same. But 'I thank God,' saith Paul, 'that I baptized none of you,' &c. Not but that it was then an ordinance of God, but they abused it, in making parties thereby. 'I baptized none of you, but Crispus and Gaius,—and the household of Stephanus': men of note among the brethren, men of good judgment, and reverenced by the rest; they can tell you I intended not to make a party to myself thereby. 'Besides, I know not whether I baptized any other.' By this negligent relating, who were baptized by him; he showeth that he made no such matter of baptism, as some in these days do; nay, that he made no matter at all thereof, with respect to church communion; for if he did not heed who himself had baptized; he much less heeded, who were baptized by others; but if baptism had been the initiating, or entering ordinance, and so appointed of God; no doubt he had made more conscience thereof, than so lightly to pass it over. 'For Christ sent me not to baptize, but to preach the gospel.' The gospel then may be effectually preached, and yet baptism neither administered nor mentioned. The gospel being good tidings to sinners, upon the account of free grace through Christ; but baptism with things of like nature, are duties enjoined such a people who received the gospel before. I speak not this, because I would teach men to break the least of the commandments of God; but to persuade my brethren of the baptized way, not to hold too much thereupon, not to make it an essential of the gospel of Christ, nor yet of communion of saints.
'He sent me not to baptize': these words are spoken with holy indignation against them that abuse this ordinance of Christ. So when he speaketh of the ministers themselves, which also they had abused; in his speaking, he as it were trampleth upon them, as if they were nothing at all. 'Who then is Paul, and who is Apollos?' 'He that planteth is not any thing, neither is he that watereth, but God that giveth the increase' (1 Cor 3:5,7). Yet for all this, the ministers and their ministry are a glorious appointment of God in the world. Baptism also is a holy ordinance, but when Satan abuseth it, and wrencheth it out of its place; making that which was ordained of God for the edification of believers, the only weapon to break in pieces the love, the unity, the concord of saints; then What is baptism? then neither is baptism anything. And this is no new doctrine; for God by the mouth of his prophets of old, cried out against his own institutions, when abused by his people: 'To what purpose is the multitude of your sacrifices unto me,' saith the LORD: 'I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations, incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with it; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them' (Isa 1:11-14). And yet all these were his own appointments. But why then did he thus abhor them? Because they retained the evil of their doings, and used them as they did other of his appointments, viz., 'For strife and debate, and to strike with the fist of wickedness' (58:4): Wherefore when that of God that is great, is overweighed by that which is small; it is the wisdom of them that see it, to put load to the other end of the scale; until the things thus abused, poise in their own place. But to pass this and proceed.

Ninth, If we shall reject visible saints by calling saints that have communion with God, that have received the law at the hand of Christ, that are of an holy conversation among men; they desiring to have communion with us, as much as in us lieth, we take from them their very privileges, and the blessings to which they were born of God. For Paul saith not only to the gathered church at Corinth, but to all scattered saints that in every place call upon the name of the Lord; That Jesus Christ is theirs, That Paul, and Apollos, and the world, and life, and death, and all things are theirs, because they are Christ's, and Christ is God's. But saith he, let no man glory in men, such as Paul and Cephas, though these were excellent: because this privilege comes to you upon another bottom, even by faith of Jesus Christ, 'Drink you all of this,' is entailed to faith, not baptism: nay, baptized persons may yet be excluded this; when he that discerneth the Lord's body hath right and privilege to it (1 Cor 11:28,29). But to exclude Christians from church communion and to debar them their heaven-born privileges, for the want of that which yet God never made a wall of division between us.

(1.) This looks too like a spirit of persecution (Job 19:28). (2.) It respecteth more a form, than the spirit and power of godliness (2 Tim 3:5). (3.) This is to make laws, where God hath made none, and to be wise above what is written, contrary to God's word, and our own principles. (4.) It is a directing of the Spirit of God. (5.) It bindeth all men's faith and light to mine opinion. (6.) It taketh away the children's bread. (7.) It withholdeth from them the increase of faith. (8.) It tendeth to harden the hearts of the wicked. (9.) It tendeth to make wicked the hearts of weak Christians. (10.) It setteth open a door to all temptations. (11.) It tempteth the devil to fall upon those that are alone, and have none to help them. (12.) It is the nursery of all vain janglings, back-bitings, and strangeness among the Christians. (13.) It occasioneth the world to reproach us. (14.) It holdeth staggering consciences, in doubt of the right way of the Lord. (15.) It giveth occasion to many to turn aside to most dangerous heresies. (16.) It abuseth the holy scriptures; It wresteth God's ordinances out of their place. (17.) It is a prop to antichrist. (18.) Shall I add, Is it not that which greatly prevailed to bring down these judgments, which at present we feel and groan under;[18] I will dare to say, it was[19] a cause thereof.

Tenth, and lastly, Bear with one word farther. What greater contempt can be thrown upon the saints than for their brethren to cast them off, or to debar them church communion? Think you not that the world may groundly say, Some great iniquity lies hid in the skirts of your brethren; when in truth the transgression is yet your own? But I say, what can the church do more to the sinners or open profane? Civil commerce you will have with the worst, and what more have you with these? Perhaps you will say we can pray and preach with these; and hold them Christians, saints, and godly. Well, but let me ask you one word farther: Do you believe, that of very conscience they cannot consent, as you, to that of water baptism? And that if they had light therein, they would as willingly do it as you? Why then, as I have shewed you, our refusal to hold communion with them is without a ground from the word of God. But can you commit your soul to their ministry, and join with them in prayer; and yet not count them meet for other gospel privileges? I wold know by what scripture you do it? Perhaps you will say, I commit not my soul to their ministry, only hear them occasionally for trial. If this be all the respect thou hast for them and their ministry, thou mayest have as much for the worst that pisseth against the wall. But if thou canst hear them as God's ministers, and sit under their ministry as God's ordinance; then shew me where God hath such a gospel ministry, as that the persons ministering may not, though desiring it, be admitted with you to the closest communion of saints. But if thou sittest under their ministry for fleshly politic ends, thou hearest the word like an atheist, and art thyself, while thou

judgest thy brother, in the practice of the worst of men. But I say, where do you find this piece-meal communion with men that profess faith and holiness as you, and separation from the world. If you object, that my principles lead me to have communion with all; I answer with all as afore described; if they will have communion with me.
Object. Then you may have communion with the members of antichrist.
Ans. If there be a visible saint yet remaining in that church; let him come to us, and we will have communion with him.
Quest. What, though he yet stand a member of that sinful number, and profess himself one of them.
Ans. You suppose an impossibility; for it cannot be that, at the same time, a man should visibly stand a member of two bodies diametrically opposite one to another. Wherefore it must be supposed, that he who professeth himself a member of a church of Christ, must forthwith, nay before, forsake the antichristian one. The which if he refuseth to do, it is evident he doth not sincerely desire to have fellowship with the saints.
[Quest.] But he saith he cannot see that that company to which you stand opposite, and conclude antichristian, is indeed the antichristian church.
[Ans.] If so, he cannot desire to join with another, if he know them to be professedly and directly opposite. I hold therefore to what I said at first; That if there be any saints in the antichristian church, my heart, and the door of our congregation is open to receive them, into closest fellowship with us.
Object. But how if they yet retain some antichristian principles.
Ans. If they be such as eat out the bowels of a church, so soon as they are detected he must either be kept out, while out, or cast out, if in: for it must be the prudence of every community to preserve its own unity with peace and truth: the which the churches of Christ may do; and yet as I have shewed already, receive such persons as differ upon the point of water baptism. For the doing or not doing of that neither maketh nor marreth the bowels or foundation of church communion.
Object. But this is receiving for opinion sake; as before you said of us.
Ans. No; we receive him for the sake of Christ, and grace, and for our mutual edification in the faith; and that we respect not opinions, I mean in lesser matters, 'tis evident; for things wherein we differ are no breach of communion among us; we let every man have his own faith in such things to himself before God.

I NOW COME TO A SHORT APPLICATION.

I. Keep a strict separation, I pray you, from communion with the open profane; and let not man use his liberty in church relation as an occasion to the flesh; but in love serve one another. 'Looking diligently—lest any root of bitterness—[any poisonful herb (Deut 29:18)] spring up trouble you, and thereby many be defiled' (Heb 12:15). And let those that before were reasons for my separation, be motives to you to maintain the like: and remember that when men have said what they can for a sinful mixture in the worship of God; the arm of the Lord is made bare against it.
II. In the midst of your zeal for the Lord, remember that the visible saint is his; and is privileged in all those spiritual things that you have in the word and live in the practice of, and that he is to partake thereof, according to his light therein. Quarrel not with him about things that are circumstantial; but receive him in the Lord, as becometh saints: if he will not have communion with you, the neglect is his, not yours. But saith the open profane, why cannot we be reckoned saints also? We have been christened, we go to church, we take the communion.[20] Poor people! This will not do; for so long as in life and conversation you appear to be open profane, we cannot, unless we sin, receive

you into our fellowship: for by your ungodly lives you shew that you know not Christ; and while you are such by the word, you are reputed but beasts: now then judge yourselves, if it be not a strange community that consisteth of men and beasts: let beasts be with the beasts, you know yourselves do so; you receive not your horse nor your hog to your table, you put them in a room by themselves. Besides I have shewed you before, that for many reasons we cannot have communion with you.

(1.) The church of God must be holy (Lev 11:44, 19:2, 20:7; 1 Peter 1:15,16; Isa 26:2; Psa 118:20; Eze 43:12, 44:9; Isa 52:11).

(2.) The example of the churches of Christ before, hath been a community of visible saints (Rom 1:7; 1 Cor 1:2; Eph 1:1; Col 1:2; 1 Thess 1:1; 2 Thess 1:1-5). Poor carnal man, there are many other reasons urged in this little book, that shew why we cannot have communion with thee: not that we refuse of pride or stoutness, or because we scorn you as men. No, we pity you, and pray to God for you; and could, if you were converted, with joy receive you to fellowship with us: Did you never read in Daniel, That iron is not mixed with miry clay? (2:43). No more can the saints with you, in the worship of God, and fellowship of the gospel, When those you read of in the fourth of Ezra, attempted to join in temple work with the children of the captivity; what said the children of Judah? 'Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel,' &c (Eze 4:3).

I return now to those that are visible saints by calling, that stand at a distance one from another, upon the accounts before specified: Brethren; CLOSE; CLOSE; be one, as the Father in Christ is one.

1. This is the way to convince the world that you are Christ's, and the subjects of one Lord; whereas the contrary makes them doubt it (John 13:34,35, 17:23). 2. This is the way to increase love; that grace so much desired by some, and so little enjoyed by others (2 Cor 7:15). 3. This is the way to savour and taste the Spirit of God in each other's experience; for which if you find it in truth you cannot but bless, if you be saints, the name of our Lord Jesus Christ (1 Thess 1:2-4). 4. This is the way to increase knowledge, or to see more in the word of God: for that may be known by two; that is not seen by one (Isa 52:8). 5. This is the way to remove secret jealousies and murmurings one against the other: yea this is the way to prevent much sin, and greatly to frustrate that design of hell (Prov 6:16-19). 6. This is the way to bring them out of the world into fellowship that now stand off from our gospel privileges, for the sake of our vain janglings. 7. This is the way to make antichrist shake, totter, and tremble (Isa 11:13,14). 8. This is the way to leave Babylon as an habitation for devils only; and to make it a hold for foul spirits, and a cage only for every unclean and hateful bird. 9. This is the way to hasten the work of Christ's kingdom in the world; and to forward his coming to the eternal judgment. 10. And this is the way to obtain much of that, WELL DONE, GOOD AND FAITHFUL SERVANT, when you stand before his face. [In the words of Paul] 'I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in a few words' (Heb 13:22).

FOOTNOTES:

1. It is much to be regretted that these books, in common withall Mr. Bunyan's Works, were grossly corrupted in the text in all the editions published since 1737,—'poor peace indeed,' was changed to 'pure peace indeed'; 'here is Rome enough,' meaning popery enough, was altered to 'here is room enough'; 'Baptist,' was printed 'Papist,' &c., &c.: all the typographical errors have now been carefully corrected by Bunyan's editions.

2. Reply to Kinghorn. 1818, p. xii.

3. King Charles the 2nd, about a year after this time, pardoned near five hundred

Quakers, who had been languishing in prison for not attending the church service. Upon this Mr. Bunyan, and his fellow prisoners at Bedford, petitioned for liberty, and at a court of privy council at Whitehall, the 17th May, 1672, present, the King and twenty-four of his councillors, the following minute was made:—'Whereas, by order of the Board of the 8th instant, the humble petition of John Penn, John Bunyan, John Dunn, Thomas Haynes, Simon Haynes, and George Parr, prisoners in the goale of Bedford, convicted upon several statutes for not conforming to the rights and ceremonyes of the church of England, and for being at unlawful meetings, was referred to the Sheriff of the county of Bedford, who was required to certify this Board whether the said persons were committed for the crimes in the said petition mentioned, AND FOR NO OTHER; which he having accordingly done, by his certificate dated the 11th instant. It was thereupon, this day, ordered by his Ma(tie) in council, That the said petition and certificate be (and are herewith) sent to his Ma(tie's) Attorney General, who is authorized, and required, to insert them into the general pardon to be passed for the Quakers.' This fully confirms what Bunyan says as to the cause of his long and dangerous imprisonment. It was for being absent from the state church and worshipping God according to His will, as expressed in the Bible. See Introduction to Pilgrim's Progress, Hansard Knollys edition.

4. 'To ascertain us,' in the 17th century meant 'to make us confident,' 'to assure us.' 'It ascertaining me that I am one of God's children.'—Hammond. Ed.
5. Eternal blessings on our Emmanuel, who faithfully performed His promise of sending the Comforter to unlock the mysteries of the kingdom of grace, and guide us into all truth: without His powerful aid we can neither know or perform any thing to a good or saving purpose.—Mason.
6. The gracious soul believes in Christ for justification, from a sense of utter inability to obtain justification by works. This is effected by the power of the Holy Spirit, the glorifier of Jesus.—Mason.
7. Effectual calling is evidenced by the soul's love to God, in his dear Son; a superior delight in Him, as a reconciled Father, cleaving to Him, His ways, and people; and longing for the full fruition and final enjoyment of Him in glory.—Mason.
8. How great is the delight of meeting in a foreign country, after a long absence from home, with one who speaks your own language and sympathizes with your national feelings. How much more strong are those enjoyments arising from the communion of saints, while travelling through an enemy's country, with difficult duties to perform, —animated by a kindred spirit, and seeking the same eternal home.—Ed.
9. The despising and disregarding the Holy Scriptures, rejecting Jesus and the way of salvation by Him, especially after having attained to the knowledge and conviction of the truth of it by the gospel, is the unpardonable sin, and renders men obdurate and impenitent.—Mason.
10. How strongly must have been the principle of humble submission to the will of God implanted and rooted in Bunyan's mind. He writes this peaceful advice from his dungeon, after twelve years' cruel imprisonment for his love and obedience to the Saviour. It requires a holy flame of Divine love to enable us to take the spoiling of our goods joyfully; but how much more strongly must this principle pervade the heart to enable us to suffer the loss of liberty, deprived of the society of a much loved wife and family, and in daily fear of an ignominious death! We cannot sufficiently admire the grace of God in the sufferer, nor abhor the tyranny under which he suffered.—Ed.
11. This idea is found in other of Bunyan's Works. Certainly the mixture of saints and sinners in a national church established for worldly purposes, must engender hypocrisy and pride, intolerance and persecution. Such leaders in Satan's army were calculated mightily to assist, if they were not the original cause, of the overspreading of sin which called forth the flood to wash away.—Ed.
12. Bishop Hall describes a Christian indeed as 'having white hands and a clean soul, fit to lodge God in; all the rooms whereof are set apart for his holiness.'—Ed.
13. Submission to the disciples of a Christian church must be voluntary, and not by the constraint of force or hypocrisy. In Christ's church ALL must be free, and not a mixture of free-men and the slaves of sin.—Ed.
14. What faithfulness and plain dealing is here. If any church communicates with the profane it is offering sacrifice to the devil.—Ed.
15. One of the most touching scenes in the Pilgrim's Progress beautifully illustrates this fact. When Christian led Hopeful into Bye-path Meadow, so that they fell into the hands of Giant Despair, Hopeful says, 'I wold have spoke plainer, but that you are older than I. ' That whole scene manifests the most delicate sensibility and christian feeling.—Ed.
16. How strange that pious men should have been prone to punish their fellows for non-conformity in an outward sign. They themselves were suffering inconceivable miseries under acts of uniformity in rites and ceremonies. How applicable to the framers of such acts of parliament are our Lord's words, 'Woe unto you, pharisees, who whiten and

garnish the outside of a sepulchre, while within it is full of uncleanness, hypocrisy, and iniquity' (Matt 23).—Ed.
17. 'An implicit faith'; faith in things without inquiry, or in things not expressed.—Ed.
18. 'These judgments we feel and groan under.' So frightful were the persecutions of the dissenters by the church in 1670, that the narrative says, 'The town [of Bedford] was so thin of people, and the shops shut down, that it seemed like a place visited with the pest, where usually is written upon the door, "Lord, have mercy upon us."' Had the dissenters been united, the church would not have dared to exercise such barbarities—men and women in jails—some hanged for not going to church—all their goods swept away, and their children perishing.—Ed.
19. The printer had inserted 'the cause'; Bunyan's manuscript was 'a cause.' See marginal note, in his Differences in Judgment.—Ed.
20. This is a much more extensive evil than many would credit. I have met with these very expressions not only among the poor but the rich. It is an awful delusion.—Ed.
***

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM, NO BAR TO COMMUNION: OR, TO COMMUNICATE WITH SAINTS, AS SAINTS, PROVED LAWFUL.

IN ANSWER TO A BOOK WRITTEN BY THE BAPTISTS, AND PUBLISHED BY MR. T. PAUL AND MR. W. KIFFIN, ENTITLED, 'SOME SERIOUS REFLECTIONS ON THAT PART OF MR BUNYAN'S CONFESSION OF FAITH, TOUCHING CHURCH COMMUNION WITH UNBAPTIZED BELIEVERS.' WHEREIN THEIR OBJECTIONS AND ARGUMENTS ARE ANSWERED, AND THE DOCTRINE OF COMMUNION STILL ASSERTED AND VINDICATED. HERE IS ALSO MR. HENRY JESSE'S JUDGMENT IN THE CASE, FULLY DECLARING THE DOCTRINE I HAVE ASSERTED.

BY JOHN BUNYAN.

'Should not the multitude of words be answered? and should a man full of talk be justified? should thy lies make men hold their peace? and when thou mockest, shall no man make thee an answer [unashamed?]'—Job 11:2, 3

London: Printed for John Wilkins, and are to be sold at his shop in Exchange Alley, next door to the Exchange Coffee House, over against the Royal Exchange, 1673.

Courteous Reader,

Be intreated to believe me, I had not set pen to paper about this controversy, had we been let alone at quiet in our Christian communion. But being assaulted for more than sixteen years, wherein the brethren of the baptized way, as they had their opportunity, have sought to break us in pieces, merely because we are not, in their way, all baptized first: I could not, I durst not, forbear to do a little, if it might be, to settle the brethren, and to arm them against the attempts, which also of late they begin to revive upon us. That I deny the ordinance of baptism, or that I have placed one piece of an argument against it, though they feign it, is quite without colour of truth. All I say is, That the church of Christ hath not warrant to keep out of their communion the Christian that is discovered to be a visible saint by the word, the Christian that walketh according to his light with God. I will not make reflections upon those unhandsome brands that my brethren have laid upon me for this, as that I am a machivilian, a man devilish, proud, insolent, presumptuous, and the like, neither will I say as they, The Lord rebuke thee; Words fitter to be spoken to the devil than a brother. But reader, read and compare; lay aside prejudice and judge. What Mr. Kiffin hath done in the matter I forgive, and love him never the worse, but must stand by my principles because they are peaceable, godly, profitable, and such as tend to the edification of my brother, and as I believe will be justified in the day of judgment.

I have also here presented thee with the opinion of Mr. Henry Jesse, in the case, which providentially I met with as I was coming to London to put my papers to the press; and

that it was his judgment is asserted to me, known many years since to some of the Baptists, to whom it was sent, but never yet answered; and will yet be attested if need shall require. Farewell.

Thine in all Christian service, according to my light and power,

JOHN BUNYAN.

DIFFERENCES IN JUDGMENT ABOUT WATER BAPTISM, NO BAR TO COMMUNION.

Sir,

Your seemingly serious reflections upon that part of my plain-hearted confession of faith, which rendereth a reason of my freedom to communicate with those of the saints and faithful who differ from me about water baptism; I have read and considered, and have weighed them so well as my rank and abilities will admit me to do. But finding yours, if I mistake not, far short of a candid replication, I thought [it] convenient, not only to tell you of those impertinencies everywhere scattered up and down in your book; but also, that in my simple opinion, your rigid and church-disquieting principles are not fit for any age and state of the church.

But before I enter the body of your book, give me leave a little to discourse you about your preamble to the same, wherein are two miscarriages unworthy your pretended seriousness, because void of love and humility. The first is, In that you closely disdain my person because of my low descent among men, stigmatising me for a person of THAT rank, that need not to be heeded or attended unto.[1]

Ans. What it is that gives a man reverence with you, I know not; but for certain. He that despiseth the poor reproacheth his Maker; yet, 'a poor man is better than a liar.' To have gay clothing, or gold rings, or the persons that wear them in admiration; or to be partial in your judgment, or respects, for the sake, or upon the account of, flesh and blood, doubtless convicteth you to be of the law a transgressor, and not without partiality, &c., in the midst of your seeming sanctity.

Again, you say, 'I had not meddled with the controversy at all, had I found any of parts that would divert themselves to take notice of YOU.'

Ans. What need you, before you have shewed one syllable of a reasonable argument in opposition to what I assert, thus trample my person, my gifts, and grace, have I any, so disdainfully under your feet? What kind of a YOU am I?[2] And why is MY rank so mean, that the most gracious and godly among you, may not duly and soberly consider of what I have said? Was it not the art of the false apostles of old to say thus? To bespatter a man, that his doctrine might be disregarded. 'Is not this the carpenter?' And, 'His bodily presence is weak and his speech contemptible' (1 Cor 10:10), did not use to be in the mouths of the saints; for they knew that 'the wind bloweth where it listeth' (John 3:8). Neither is it high birth, worldly breeding, or wealth; but electing love, grace, and the wisdom that comes from heaven, that those who strive for strictness of order in the things and kingdom of Christ, should have in regard and esteem (James 3:17). Need I read you a lecture? 'Hath not God chosen the foolish,—the weak,—the base, yea, and things which are not, to bring to nought things that are?' (1 Cor 1:27,28). Why then do you despise my rank, my state, and quality in the world?

As for my confession of faith, which you also secretly despise. If it be good and godly, why may it not be accepted? If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? If you, and the brethren of your way, did think it convenient to shew to the world what you held; if perhaps by that means you might escape the person: why might not I, after above eleven years' endurance there, give the world a view of my faith and practice; if peradventure, wrong thoughts, and false judgments of

me, might by that means be abated, and removed. But you suggest; I did it, because I was so willing to be known in the world by my SINGULAR faith and practice.[3] How singular my faith and practice is, may be better known to you hereafter: but that I did it for a popular applause and fame, as your words seem to bear, for they proceed from a taunting spirit, that will be known to you better in the day of God, when your evil surmises of your brother, and my designs in writing my book, will be published upon the house-tops (Luke 12:1-4).

And even now, before I go any further, I will give you a touch of the reason of my publishing that part thereof which you so hotly oppose. It was because of those continual assaults that the rigid brethren of your way, made, not only upon this congregation, to rend it; but also upon many others about us. If peradventure they might break us in pieces, and draw from us disciples after them. Assaults, I say, upon this congregation by times, for no less than these sixteen or eighteen years. Yea, myself they have sent for, and endeavoured to persuade me to break communion with my brethren; also with many others they have often tampered, if haply their seeds of division might take. Neither did they altogether fail of their purpose, for some they did rend and dismember from us; but none but those, of whom now they begin to be ashamed. The judgment of God so following their design, that the persons which then they prevailed upon, are now a stink, and reproach to religion. Neither were these spirits content with that discord they did sow among us, but they proceeded to seize upon others. But to pass these. The wild, and unsound positions they have urged to maintain their practice, would be too large here to insert. Now, Sir, to settle the brethren, the brethren of our community, and to prevent such disorders among others, was the cause of my publishing my papers: and considering my concern in the house of God, I could do no less than to give them warning, 'That every man might deliver his soul.' You proceed, saying, 'It is my liberty, as well as others into whose hands it falls, to weigh what you have said in truth's balance, and if it be found too light, to reject it whether you will or no.'

Ans. Do but grant me, without mocking of me, the liberty you desire to take, and God helping me, I desire no more [than] to shift for myself among you. As to your saying, that I proudly and imperiously insult, because I say they are 'babes and carnal, that attempt to break the peace and communion of churches, though upon better pretences than water.' You must know I am still of that mind, and shall be, so long as I see the effects that follow, viz. The breach of love, taking off Christians from the more weighty things of God; and to make them quarrel and have heart-burnings one against another. Where you are pleased to charge me with raging, for laying those eighteen particular crimes to the charge of such who exclude Christians from church communion, and debar them their heaven-born privileges, for the want of that, which yet God never made the wall of division between us. I say, when you can prove, That God hath made water baptism that wall, and that the stress of the after eighteen charges lie wholly and only in that; then you may, time enough, call my language such as wanteth charity: but I question though that was granted, whether your saying, I RAGE, will be justified in the day of judgment.

My great noise, as you call it, about an initiating ordinance, you say, you shall take no notice of.

Ans. 1. Although you do not, I must: For if baptism be not that, but another; and if visible saints may enter into fellowship by that other, and are nowhere forbidden so to do, because they have not light into water baptism: it is of weight to be considered by me; yea, and of others too who are unprejudiced. 2. How ignorant you are of such as

hold it the initiating ordinance I know not: nor how long you have been of that persuasion I know not. This I know, that men of your own party, as serious, godly, and it may be, more learned than yourself, have within less than this twelve-month urged it. Mr. D. in my hearing, did from Romans 6:1, 2 in the meeting in Lothbury affirm it: also my much esteemed Mr. D. A.[4] did twice in a conference with me assert it. 3. But whatever you say, whether for, or against, 'tis no matter; for while you deny it be the entering ordinance, you account it the wall, bar, bolt, and door; even that which must separate between the righteous and the righteous; nay, you make want of light therein, a ground to exclude the most godly your communion, when every novice in religion shall be received into your bosom, and be of esteem with you because he hath, and from what ground God knows, submitted to water baptism.

I am glad that you conclude with me what is the initiating ordinance: but withal, give me leave to correct, as I think, one extravagant expression of yours. You say, 'It is CONSENT on all hands and NOTHING else, that makes them members of particular churches, and not faith and baptism.' You might have stopped at, and nothing else, you need not in particular have rejected faith: your first error was bad enough: what, NOTHING else but consent? What, not so much as a respect to the matter or end? Why then are not all the communities of all the highwaymen in the land, truly constituted churches of Christ; unless you can prove that they hold together, but not by consent? What? consent and nothing else? But why do YOU throw out FAITH? why, I throw out baptism; which because you cannot as to the case in hand fetch in again, therefore out must faith go too. Your action is much like that harlot's, that stood to be judged by Solomon, who because her own child was dead, would have her neighbour's killed also (1 Kings 3:26). Faith, Sir, both in the profession and confession of it, is of immediate and also absolute concern, even in the very act of the church's reception, of this or another member. Throw out faith, and there is no such thing as a Christian, neither visible nor invisible. You ought to receive no man, but upon a comfortable satisfaction to the church, that you are now receiving a believer. Faith, whether it be savingly there or no, is the great argument with the church in receiving any: we receive not men as men, but the man immediately under that supposition; He hath faith, he is a Christian. Sir, consent simply, without faith, makes no man a member of the church of God: because then would a church not cease to be a church, whoever they received among them. Yea, by this assertion you have justified the church of Rome itself, to be to this day both good, and godly, unless you can prove that they did at first, and do now receive their unbelieving members, without their own consent. The church hath no such liberty to receive men without respect to faith; yea, faith and holiness must be the essentials, or basis, upon, and for the sake of which you receive them: holiness, I say, yet not such as is circumstantial, but that which is such in the very heart of it: pray you in your next therefore word it better, lest while you slight and trample upon me, you stand before all, blame-worthy yourself.

The scriptures you speak of, I did not in my first produce to shew persons unbaptized [in water] might hold communion with the church, though I am fully convinced they may, but to shew, that knowledge of those persons, of their faith and holiness in general, ought first to be shewed to the church, before she can lawfully receive them (Acts 9:26-31; 1 Cor 16:10; 2 Cor 8:23). As to my answer to a question which you have of your's corrupted, and then abused: I tell you again, That a discovery of the faith and holiness, and a declaration of the willingness of a person to subject himself to the laws and government of Christ in his church, is a ground sufficient to receive such a member. But you descant; Is baptism one of the laws of Christ?

Ans. It is none of those laws, neither any part of them, that the church, as a church, should shew her obedience by. For albeit that baptism be given by Christ our Lord to the church, yet not for them to worship him by as a church. Shew me what church-ordinance it is; and when, or where the church, as a church, is to practise it, as one of those laws and appointments that he hath commanded his church to shew to him her obedience by. Again, That submitting to water baptism, is a sign or note, that was ever required by any of the primitive churches, of him that would hold fellowship with them; or that it infuseth such grace and holiness into those that submit thereto, as to capacitate them for such a privilege; or that they did acknowledge it a sign thereof, I find not in all the Bible.

I find not, as I told you in my first, that baptism is a sign to any, but the person that is baptized (Col 2:12; Rom 6:1-4; 1 Cor 15:29; Acts 2:38, 22:16). The church hath her satisfaction of the person, from better proof (1 Peter 3:21).

I told you also, That baptism makes thee no member of the church, neither doth it make thee a visible saint: It giveth thee therefore, neither right to, nor being of membership at all. Why, Sir, did you not answer these things? but slip them with others, as if you were unconcerned; troubling your reader with such kind of insinuations, as must needs be unsavoury to godly ears. You make the moral law none of Christ's but Moses'; not the son's but the servant's; and tell me, because I plead for faith and holiness, according to moral duties gospelized, (they are my words) whereby we ought to judge of the fitness of members; that therefore Moses is more beholden to me than Christ.

Sir, know you not yet, that a difference is to be put betwixt those rules that discover the essentials of holiness, and those that in themselves are not such; and that that of faith and the moral law is the one, and baptism, &c. the other. Is not love to God, abhorrence of idols, to forbear blaspheming, to honour our parents, to do no murder, to forbear theft, not to bear false witness, nor covet, &c. are not (I say) these the precepts of the Lord Jesus, because delivered by Moses? Or, are these such as may better be broken, than for want of light to forbear baptism with water? Or, doth a man while he liveth in the neglect of these, and in the mean time bustle about those you call gospel commands, most honour Christ, or best fit himself for fellowship with the saints? Need I tell you, That the faith of Christ, with the ten commandments, are as much now gospel commands as baptism; and ought to be in as much, and far more respect with the holy ones than that, or other the like.[5]

Yea, shall I tell you, That baptism will neither admit a man into fellowship, nor keep him there, if he be a transgressor of a moral precept; and that a man who believeth in Jesus, and fulfilleth the royal law, doth more glorify God, and honour religion in the world, than he that keepeth, if there were so many, ten thousand figurative laws. As to those commands that respect God's instituted worship in a church, as a church, I have told you that baptism is none of them, and you have been driven to confess it. The church then must first look to faith, then to good living according to the ten commandments; after that she must respect those appointments of our Lord Jesus that respects her outward order and discipline, and then she walks as becomes her, sinning if she neglecteth either; sinning if she overvalueth either. But why did you not answer those tests I produced for the strengthening of my argument (Rom 14:17,18; Deut 27:47; James 2:8-12; 1 Cor 9:21, 5:9-11; Gal 6:15,16; Phil 3; 1 Tim 1:9-11; Acts 20:28-32; Rom 13:13; James 4:11; 1 Cor 5:12). Deal fairly; Answer those texts, with the argument made upon them; and when you have after a godly manner done that, you may the more boldly condemn.

You tell me, that I say, 'None ever received baptism without light therein.'

What if I did? (as I did not) but you grant it: and now I will ask you, and pray deal fairly in your answer. May a man be a visible saint without light therein? May he have a good conscience without light therein? And seeing that baptism is none of the worship that Christ instituted in his church for them to practice as a church, must he be kept dark about all other things concerning the worship of God in his church, until he receive light therein?

You have answered already, 'That they ought to be ashamed, and to repent of that abomination [their sprinkling] BEFORE they come to have a sight of the pattern of the house of God, the goings in and the comings out thereof' (Eze 43:10,11). But, Sir, where do you find that want of light in water baptism, or because a man hath been sprinkled, that he is to be kept dark in all other temple-institutions, till he be ashamed and repent of that? Pray produce the texts, for Ezekiel helps you nothing: he speaks only of the pattern of the house, the goings out, and comings in thereof. As for the coming in, you have already confessed, That baptism is not the entering ordinance. And as for the worship that Christ hath instituted in his church, as a church, I say, (and you also have said it) baptism is none of the forms thereof, none of the ordinances thereof, none of the laws thereof; for baptism is, as to the practice of it, that which is without the church, without the house of God.[6] Then by your own text, if a man do repent him of his christening in his childhood, he may be received into fellowship without submitting to baptism: but I will not strain you too far.

You add, 'Is it a person's light that giveth being to a precept?'

Ans. Who said it? Yet it is his light and faith about it, that can make him to do it acceptably.

You ask again, 'Suppose men plead want of light in other commands?'

Ans. If they be not such, the forbearance of which, discapacitates him of membership, he may yet be received to fellowship.

'But what if a man want light in the supper?'

Ans. There is more to be said in that case than in the other: for that is a part of that worship which Christ hath instituted for his church, to be conversant in as a church; presenting them as such, with their communion with their Head, and with one another as members of him. 'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread' (1 Cor 10:16,17). Wherefore this being a duty incumbent on the church, as a church; and on every member of that body as such, they are obliged in that case more closely to deal with the members, than in that wherein they are not so concerned; and with which as such, they have nothing to do. No man baptizeth by virtue of his office in the church; no man is baptized by virtue of his membership there.

'But what if a man want light in his duty to the poor?'

Ans. If he doth, God must give it him; I mean to know his duty as a church member. Now I will add, but what if he that can give a shilling, giveth nothing? I suppose all that the church can do in that case, is but to warn, to exhort, and charge him, and to shew him his duty: and if he neglect, to shew him, that 'He which soweth sparingly, shall reap also sparingly' (2 Cor 9:6). But to cut a man off for this, as you forwardly urge, would argue that church, at least I think so, a little too bold with so high and weighty a censure.

I plead not here for the churl, but seek to allay your heat: and should it be granted that such deserve as you would have it, this makes no matter to the case in hand. Now whereas you suggest, 'That moral evils are but sins against men,' you are too much unadvised: the moral evil, as you call it, whether you respect the breach of the first or

second table, is first and immediately a sin against God; and more insufferable, yea and damnable, than for a man for want of light to forbear either baptism or the Lord's Supper.

But say you, 'We have now found an advocate for sin against God, in the breach of one of HIS holy commands?'

Ans. As if none of the moral precepts were HIS. But, Sir, who have I pleaded for, in the denial of any one ordinance of God? Yea, or for their neglect of it either? What I say, is but that men must have light, that they may not do in darkness, or Papist-like, live by an implicit faith.

But I see you put no difference between an open breach of the law, and a forbearing that which to him is doubtful. But I will suppose a case: There is a man wants light in baptism, yet by his neighbour is pressed to it: he saith he seeth it not to be his duty; the other saith, he sins if he doth it not: now seeing 'whatsoever is not of faith is sin' (Rom 14:23); what should this man do? If you say, let him use the means: I say so too. But what, if when he hath used it, he still continueth dark about it; what will you advise him now? If you bid him wait, do you not encourage him to live in sin, as much as I do? Nay, and seeing you will not let him for want of light in that, obey God in other his institutions; what is it but to say, Seeing you live for want of light in the neglect of baptism, we will make you, while you continue so, live, though quite against your light, in the breach of all the rest. And WHERE you are commanded thus, you may shew the place when you find it.

Now where you urge, that you are one of them that say, 'The epistles were writ to particular churches, and so serve nothing at all for our kind of communion.' Urging further, 'That it will be difficult for me to prove, that they were also directed to particular saints.'

Ans. I wish there were nothing harder, that were good for me to do. But what should be the reason that our author, with others of his opinion, should stickle so hard to prove [that] all the epistles were wrote to particular churches? Why, because those members were, as they think, every one baptized; and so the epistles from which we fetch our arguments for the love and concord of saints, to be only proper to themselves.[7] But if this be true, there is virtue indeed, and more than ever I dreamed of, in partaking of water baptism: for if that shall take away the epistles, and consequently the whole Bible, from all that are not baptized; then are the other churches, and also particular saints, in a very deplorable condition. For he asketh me very devoutly, 'Whether any unbaptized persons were concerned in these epistles?' But why would they take from us the Holy Scriptures? Verily, that we might have naught to justify our practice withal: for if the Scriptures belong only to baptized believers, they then belong not to the rest; and in truth, if they could persuade us to yield them this grant, we should but sorrily justify our practice. But I would ask these men, 'If the word of God came out from them? Or if it came to them only?' (1 Cor 14:36). Or, whether Christ hath not given his whole word to every one that believeth, whether they be baptized, or in, or out of church fellowship (James 17:14). Or, whether every saint in some sort, hath not the keys of the kingdom of heaven, which are the Scriptures and their power? Would to God they had learned more modesty, than thus to take from all others, and appropriate to themselves, and that for the sake of their observing a circumstance in religion, so high, and glorious a privilege.

But we will come a little to proof: what church will this author find in Rome, that time the epistle was sent to the brethren there, besides that church that was in Aquila's house, although many more saints were then in the city? (Rom 16:5). Yea, the apostle in his

salutation at the beginning, embraceth them only as brethren, without the least intimation of their being gathered into fellowship: 'To all that be in Rome, beloved of God, called to be saints: Grace to you,' &c. (1:7). To all there, to all in that city, beloved of God, and that are converted to the Lord Jesus Christ. A church there was in Aquila's house, and that there were many more saints besides, is, and that by the text, as manifest. Besides, considering the rules that are given them in the 14th and 15th chapters about their receiving one another, doth yet strongly suggest to me, that they were not yet in fellowship, but as it were now about it, when Paul wrote his epistle to them.

The first epistle written to Corinth, was also wrote to all them 'that in every place call upon the name of Jesus Christ our Lord' (1:2). But it will be hard work for our author to make it manifest, that none in those days did call on the name of our Lord, but those that were first baptized. The second epistle also, was not only written to the church at Corinth, but also to 'all the saints which were in all Achaia' (2 Cor 1:1). To the Galatians and Thessalonians indeed, his salutation was only to the churches there: But the three epistles before were as well to all other [saints]: As also that to the Ephesians, Philippians, and Colossians, in which the faithful and SAINTS in Christ Jesus were also every one comprehended. Besides, to what particular church was the epistle to the Hebrews wrote? Or the epistle of James? Both those of Peter, and the first of John? Nay, that of John was wrote to some at that time out of fellowship, 'that also may have fellowship with [us]' the church (1:1-4). So that these brethren must not have all the scriptures. We have then a like privilege with all saints, to use the scriptures for our godly edifying, and to defend ourselves thereby, from the assaults of those that would make spoil of us. But to pass this, and come to the next.

You object for that I said, 'If water baptism [as the circumstances with which the church was pestered of old] trouble the peace, and wound the consciences of the godly, dismember and break their fellowships; it is, although an ordinance, for the present prudently to be shunned.' At this (as I said) you object, and say, 'Did I ever find baptism a pest or plague to churches? And did ever God send an ordinance to be a pest and plague to his people?'

I answer: I said not that God did send it for any such end at all; God's ordinances are none of this in themselves: nor if used as, and for the end for which God sent them. But yet both baptism, and the supper of the Lord, have, by being wrested out of their place, been a great affliction to the godly both in this and other ages. What say you to breaking of bread, which the devil, by abusing, made an engine in the hand of Papists, to burn, starve, hang and draw thousands? What say you to John of Leyden? What work did he make by the abuse of the ordinance of water baptism? And I wish this age had not given cause, through the church-rending spirits that some are possessed with, to make complaint of this matter; who have also had for their engine the baptism with water. Yea, yourself, Sir, so far as I can perceive, could you get but the opportunity; yourself (I say) under pretence of this innocent ordinance, as you term it, would not stick to make inroads, and outroads too, in all the churches, that suit not your fancy, in the land. For you have already been bold to affirm, 'That all those that have baptized infants, ought to be ashamed and repent, before they be showed the pattern of the house.' And what is this but to threaten, that could you have your will of them, you would quickly take from them their present church privileges, and let them see nothing thereof, till those qualifications, especially subjection to water baptism, was found to attend each of them.

As to the persons you speak of, 'Who have rent churches in pieces, by making

preaching by method, doctrine, reason and use, to be anti-christian': Or, because they could not have other ministrations performed after their fancies 'the imprudence of such with yourselves, hath been heart-breaking to many a gracious soul; an high occasion of stumbling to the weak, and a reproach to the ways of the Lord.' That it may be prudently shunned, I referred you then for proof, to what should be offered after: but at this you cry out, and so pass it.

And now, reader, although this author hath thus objected against some passages in this my first argument for communion with persons unbaptized; yet the body of my argument he misseth and passeth over, as a thing not worth the answering; whether because he forgot, or because he was conscious to himself, that he knew not what to do therewith, I will not now determine. 1. I effectually prove, 'That baptism is not the initiating ordinance.' 2. I prove, 'That though it was, yet the case may so fall out, that members might be received without it.' 3. I prove, 'That baptism makes no man a visible saint, nor giveth any right to church fellowship.' 4. I prove, 'That faith, and a life becoming the law of the ten commandments, should be the chief and most solid argument with true churches to receive saints to fellowship.'[8] 5. I prove, 'That circumcision in the flesh, which was the entering ordinance of old, was a type of circumcision in the heart,' &c. These things, with others, our author letteth pass; although in the proof of them abideth the strength of this first argument; to which I must entreat him in his next, to cast his eye, and give fair answer; as also to the scriptures on which each are built, or he must suffer me to say, I am abused. Further, I make a question upon three scriptures, Whether all the saints, even in the primitive times, were baptized with water? to which also he answereth nothing; whereas he ought to have done it, if he will take in hand to confute. The scriptures are 1 Corinthians 1:14-16; Romans 6:3; Galatians 3:27. Yet were they effectually answered, my argument is nothing weakened.

You come to my second argument, drawn from Ephesians 4:4-6. Upon which a little more now to enlarge, and then to take notice of your objection. The apostle then in that fourth of the Ephesians, exhorteth the church there 'with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace' (vv 2,3). This done, he presents them with such arguments, as might fasten his exhortation to purpose upon them.

1. The first is, because the body is ONE; There is 'one body'; therefore they should not divide. For if the church of Christ be a body, there ought not to be a rent or schism among them (1 Cor 12).

2. His second argument is, There is 'one spirit,' or one quickening principle by which the body is made to live; for having asserted before that Christ hath indeed a body, it was meet that he showed also, that this body hath life, and motion. Now that life, being none other, than that nourishment, or spirit of life, from which 'the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the measure in every part, maketh increase of the body unto the edifying of itself in love' (Eph 4:16). Now this spirit, being first, and chiefly, in the head, therefore none other but those that hold the head can have this nourishment ministered to them: besides, this is the spirit that knits the body together, and makes it increase with the increase of God (Col 2:19). This is 'the unity of the spirit' which he before exhorts them to keep.

3. The third argument is, Because their hope is also but one. 'Even as ye are called [saith he] in one hope of your calling': as who should say, My brethren, if you are called with one calling, if your hope, both as to the grace of hope, and also the object, be but

one: if you hope for one heaven, and for one eternal life: then maintain that unity of the spirit, and hope, while here, in love, 'and the bond of peace' (Eph 4:3).
4. The fourth argument is, There is 'one Lord,' or husband, or prince, to whom this church belongs: therefore if we have husbands, but one, Lord and prince but one, let us not read into many parties, as if we had many husbands, lords, and princes, to govern us, as his wife, his house, and kingdom. 'Is Christ divided?' (1 Cor 1:13).
5. The fifth argument is, There is 'one faith,' by which we all stand justified by one Lord Jesus Christ; 'one faith' by which we escape the wrath of God; 'one faith' by which only they that have it are blessed; yea, seeing there is but 'one faith,' by which we are all put into one way of salvation, let us hold together as such.
6. The sixth argument is, There is 'one baptism.' Now we are come to the pinch, viz., Whether it be that of water, or no? which I must positively deny. (1.) Because water baptism hath nothing to do in a church, as a church; it neither bringeth us into the church, nor is any part of our worship when we come there; how then can the peace and unity of the church depend upon water baptism? Besides, he saith expressly, It is the 'unity of the spirit,' not water, that is here intended: and the arguments brought to enforce it, are such as wholly and immediately relate to the duty of the church, as a church. (2.) Further, That other text, that treateth of our being baptized into a body, saith expressly it is done by the spirit: 'For by one spirit are we all baptized into one body' (1 Cor 12:13). Here is the church presented as under the notion of 'one body'; here is a baptism mentioned, by which they are brought, or initiated into this body: Now that this is the baptism of water, is utterly against the words of the text; 'For by one spirit are we all baptized into one body.' Besides, if the baptism here be of water, then is it the initiating ordinance; but the contrary I have proved, and this author stands by my doctrine. So then, the baptism here respecting the church as one body, and water, having nothing to do to enter men into the church, nor to command them to practise it as a church, in order to their peace or communion, or respecting the worship of God as such: and (I say again) the baptism in the sixth argument, being urged precisely for no other purpose, but with respect to the church's peace as a body; it must needs be THAT baptism, by virtue of which, they were initiated, and joined together in one; and that baptism being only that which the Spirit executeth; this therefore is that one baptism.
7. The other argument is also effectual; there is 'One God and Father of all, who is above all, and through all, and in you all' (Eph 4:6). If we are 'one body'; if to it there be but 'one spirit'; if we have but 'one hope, one faith,' and be all baptized by 'one spirit' into that 'one' body; and if we have but 'one Lord, one God,' and he in every one of us; let us be also 'one': and let them that are thus qualified, both join together, and hold in one.
But our author against this, objecteth, That, 'now I employ my pen against every man; and give the lie to all expositors, for they hold this one baptism, to be none other than that of water.'[9]
Ans. What if I should also send you to answer those expositors that expound certain scriptures for infant baptism, and that by them brand us for anabaptists; must this drive you from your belief of the truth? EXPOSITORS I reverence, but must live by mine own faith (Habb 2:4). God hath no where bound himself to them more than to others, with respect to the revelation of his mind in his word. But it becomes not you to run thus to expositors, who are, as to your notions in many things, but of yesterday: 'to the law, and to the testimony' (Isa 8:20): for 'Out of the mouth of babes' the Lord hath 'ordained strength' (Psa 8:2).

But you bid me tell you, 'What I mean by spirit baptism?'
Ans. Sir, you mistake me, I treat not here of our being baptized with the Spirit, with respect to its coming from heaven into us; but of that act of the spirit, when come, which baptizeth us into a body or church. It is one thing to be baptized with the Spirit in the first sense; and another to be baptized by it in the sense I treat of: for the Spirit to come upon me, is one thing; and for that when come, to implant, embody, or baptize me into the body of Christ, is another. Your question therefore is grounded on a mistake, both of my judgment, and the words of the apostle. Wherefore thus I soon put an end to your objections. For the Spirit to come down upon me, is one thing; and for the Spirit to baptize, or implant me into the church, is another: for to be possessed with the spirit, is one thing; and to be led by that spirit, is another. I conclude then; seeing the argument taken from that one baptism, respecteth church fellowship properly; and seeing water baptism meddleth not with it as such; it is the other, even that in 1 Corinthians 12:16 that is here intended, and no other.
But you add, 'If nothing but extraordinary gifts are called the baptism of the Spirit in a strict sense; then that baptism (1 Cor 12) must be water baptism, as well as that in the Ephesians.'
Hold: you make your conclusions before you have cause; first, prove that in the Ephesians to be meant of water baptism, and that the baptism in 1 Corinthians 12:16 is the baptism you would have it; and then conclude my argument void. That it is the baptism of the Holy Ghost according to the common notion, I say not; for you to assert it is the baptism of water, gives the lie to the text: but that it is an act of the Holy Ghost, baptizing the saints into a body, or church, you will hardly be able to make the contrary appear to be truth. 'But behold, while here you would have this to be baptism with water, how you contradict and condemn your own notion: you say water baptism is not the entering ordinance; yet the baptism here is such as baptizeth us into a body: wherefore before you say next time that this in 1 Corinthians 12:16 is meant of water baptism; affirm that water baptism is the initiating or entering ordinance, that your opinion and doctrine may hang better together.'
We come to my third argument; which is to prove, that it is lawful to hold church communion with the godly sincere believer, though he hath not be baptized with water, because he hath the DOCTRINE of baptisms (Heb 6:2). Which doctrine I distinguish from the practice of it; the doctrine being that which by the outward sign is presented to us; or which by the outward circumstance of the act is preached to the believer, viz., the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. 'This our author calleth one of the strangest paradoxes that he hath LIGHTLY observed.'
Ans. How light he is in his observation of things, I know not; this I am sure, the apostle makes mention of the doctrine of baptisms; now that the doctrine of a man, or ordinance, is the signification of what is preached, is apparent to very sense. What is Christ's doctrine, Paul's doctrine, scripture doctrine, but the truth couched under the words that are spoken? so the doctrine of baptism, yea and the doctrine of the Lord's supper, are those truths or mysteries that such ordinances preach unto us. And that the doctrine of baptism, in this sense, is the great end for which that, and the Lord's supper, was instituted, is apparent from all the scriptures: it is that which the apostle seeketh for in that eminent sixth of the Romans, 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted

together in the likeness of his death, we shall be also in the likeness of his resurrection' (3-5). What is here discoursed, but the doctrine of or that which baptism teacheth; with an intimation; that that was the chief, for the sake of which that shadow was instituted; as also that they that have the doctrine, or that which is signified thereby, they only must reign with Christ.

Again, This is that which he seeketh for among the Corinthians; 'If the dead rise not at all,' [saith he], 'why then were you baptized for the dead?' (1 Cor 15:29). Why then were you baptized? What did baptism teach you? What doctrine did it preach to you? further, 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead' (Col 2:12). What is here in chief asserted, but the doctrine only which water baptism preacheth? with an intimation, that they, and they only, are the saved of the Lord, that have heard, received, and that live in this doctrine.

The same may be said of the Lord's supper, it also hath its doctrine. But against this our author objecteth, saying, 'That this is called the doctrine of baptism, I am yet to learn.'

Ans. Your ignorance of the truth makes it not an error: but I pray you, what is the doctrine of baptism, if not that which baptism teacheth, even that which is signified thereby? As that is the doctrine of Christ, and the scriptures; which he and they teach as the mind of God.

But you say, 'I took the doctrine of baptism to be the command that a believer should be baptized, for such ends as the gospel expresseth.'

Ans. To assert that a figurative ordinance is of God, is one thing; but the doctrinal signification of that ordinance is another. A man may preach the command, yet none of the doctrine which baptism preacheth. The doctrine lieth not in the command, but the mystery discovered to faith, by the act.

You object, 'If the resurrection be the doctrine of baptism, why doth the apostle make that, and the doctrine of baptism, things distinct, in Hebrews 6.'

Ans. The resurrection simply considered, is not the doctrine of baptism, but Christ's, and mine by him. Besides, there is more in it than the mystery of this resurrection; there is my death first, and then my rising with him.

But you add, 'Under the law, all the sacrifices of that dispensation, with their sabbaths, were types of that Christ, who was the substance of all those ceremonies. If any of them then that professed faith in the Messias to come, should upon scruples, or want of pretended light, neglect the whole, or part of that typical worship; why may not a man say of them, as this advocate of the practice under debate, they had the richer and better sacrifice.'

Ans. First, that the brethren which refuse to be baptized, as you and I would have them, refuse it for want of pretended light, becomes you not to imagine, unless your boldness will lead you to judge, that all men want sincerity, that come not up to our judgment. Their conscience may be better than either yours or mine; yet God, for purposes best known to himself, may forbear to give them conviction of their duty in this particular. But what, because they are not baptized, have they not Jesus Christ? Or, must we now be afraid to say that Christ is better than water baptism?[10] Yea, God himself for the sake of this better thing, hath suffered in his church a suspension of some of his ordinances, yet owned them for his truly constituted congregation. What say you to the church in the wilderness? I touched you with it in my first, but perceive you listed not to meddle therewith. That church received members, the way which was not prescribed by, but directly against the revealed mind of God; yet stood a true church, their members true

members; also that church in that state, was such before whom, among whom, and to whom God continually made known himself to be their God, and owned them for his peculiar treasure.

And now I am fallen upon it, let me a little enlarge: this church, according to the then instituted worship of God, had circumcision for their entering ordinance (Gen 17:13,14), without which it was unlawful to receive any into fellowship with them: yea, he that without it was received, was to be cut off, and cast out again. Further, as to the passover, the uncircumcised were utterly forbidden to eat it (Exo 12:48). Now if our brethren had as express prohibition to justify their groundless opinion, as here is to exclude the uncircumcised from the communion of the church and the passover: I say, if they could find it written, 'No unbaptized person shall enter, no unbaptized person shall eat of the supper'; what a noise would they make about it? But yet let the reader observe, that although circumcision was the entering ordinance, and our author saith baptism is not; yea, though this church was expressly forbidden to receive the uncircumcised, and we have not a syllable now to forbid the unbaptized, yet this church received members without, and otherwise than by this entering ordinance. They also admitted them to the passover; yea, entertained, retained, and held communion with them so long as forty years without it. I say again, That the number of this sort of communicants was not so few as six hundred thousand. Moreover, to these uncircumcised was the land of Canaan given, yea, a possession of part thereof before they were circumcised; but the old circumcised ones might not enter therein. I am the larger in this, because our author hath overlooked my first mention thereof. And now I ask, What was the reason that God continued his presence with this church notwithstanding this transgression? Was it not because they had that richer and better thing, 'the Lord Jesus Christ?' For they did all eat of that spiritual bread, and drink of that 'spiritual rock that followed them: and that rock was Christ' (1 Cor 10:3,4). I confess I find them under rebukes and judgments in the wilderness, and that they were many times threatened to be destroyed; but yet I find not so much as one check for their receiving of members uncircumcised. Further, in the New Testament, where we have a catalogue of their sins, and also of their punishment for them; we find not a word about circumcision, nor the smallest intimation of the least rebuke for neglecting the entering ordinance (1 Cor 10:5-10). I will therefore say of them, as I have also said of my brethren, 'They had the richer and better thing.'

But you object, 'That this putteth the whole of God's instituted worship both under the law and gospel, to the highest uncertainties.'

Ans. This putteth our opposers out of their road, and quencheth the flame of their unwarrantable zeal. For if the entering ordinance, if the ordinance without which no man might be added to the church, was laid aside for forty years; yea, if more than six hundred thousand did communicate with them without it: I say again, If they did it, and held communion with God, that notwithstanding; yea, and had not, that we read of, all that time one small check for so doing; why may not we now enter communion, hold communion, maintain communion, church communion, without being judged, and condemned by you? because we cannot for want of light be all baptized before; especially considering baptism makes no man a saint, is not the entering ordinance, is no part of the worship of God enjoined the church as a church. To conclude, although we receive members unbaptized [in after], we leave not God's instituted worship at uncertainties, especially what he hath commanded us as his church; we only profess our want of light in some things; but see no word to warrant the forbearance of our duty in all, for want of persuasion in one.

You object, 'I call baptism a circumstance, an outward-shew I NICKNAME it.'

Ans. Deep reproof! but why did you not shew me my evil in thus calling it, when opposed to the substance, and the thing signified? Is it the substance, is it the thing signified? And why may not I give it the name of a shew; when you call it a symbol, and compare it to a gentleman's livery?
But you say, I call it an outward shew.
Ans. Is it an inward one? What is it?
'It is a command.'
Ans. But doth that install it in that place and dignity, that was never intended for it?
You object further, 'They cannot have the doctrine of baptism that understand not our way of administering it.'
This is your mistake, both of the doctrine and thing itself. But if you will not SCORN to take notice of me, I advise you again to consider, That a man may find baptism to be commanded, may be informed who ought to administer it; may also know the proper subject; and that the manner of baptizing is dipping; and may desire to practise it because it is commanded, and yet know nothing of what water baptism preacheth; or of the mystery baptism sheweth to faith. But that the doctrine of baptism is not the practice of it, not the outward act, but the thing signified; and that every believer hath that, must argue you more than too bold to deny it.
But say you, 'Who taught you to divide betwixt Christ and his precepts, that you word it at such a rate? That he that hath the one,' &c.
Ans. To say nothing of faith, and the word; verily reason itself teacheth it. For if Christ be my righteousness, and not water; if Christ be my advocate, and not water; if there be that good and blessedness in Christ, that is not in water; then is Jesus Christ better than water; and also in these to be eternally divided from water; unless we will make them co-saviours, co-advocates, and such as are equally good and profitable to men.
But say you, 'I thought that he that hath Christ, had an orderly right to all Christ's promises and precepts; and that the precepts of Christ, are part of the riches that a believer hath in and by Christ.'
Ans. A believer hath more in Christ than either promise or precept; but all believers know not all things, that of God are given to them by Christ. But must not they use, and enjoy what they know, because they know not all. Or must they neglect the weightier matters, because they want mint, and anise, and cummin? Your pretended orderly right is your fancy; there is not a syllable in the whole bible, that bids a Christian to forbear his duty in other things, because he wanteth, as you term it, the symbol, or water baptism.
But say you, 'He that despiseth his birthright of ordinances, our church privileges, will be found to be a profane person, as Esau in God's account.'
Baptism is not the privilege of a church as such. But what? are they all Esau's indeed? Must we go to hell, and be damned, for want of faith in water baptism? And take notice, I do not plead for a despising of baptism, but a bearing with our brother, that cannot do it for want of light. The best of baptism he hath, viz. the signification thereof: he wanteth only the outward shew, which if he had, would not prove him a truly visible saint; it would not tell me he had the grace of God in his heart; it is no characteristical note to another of my Sonship with God. But why did you not answer these parts of my argument? Why did you only cavil at words? which if they had been left out, the argument yet stands good. 'He that is not baptized [in water], if yet a true believer, hath

the DOCTRINE of baptism; yea, he ought to have it before he be convicted, it is his duty to be baptized, or else he playeth the hypocrite. There is therefore no difference between that believer that is, and he that is not yet baptized with water; but only his going down into the water, there to perform an outward ceremony, the substance of which he hath already; which yet he is not commanded to do with respect to membership with the church; but to obtain by that, further understanding of his privilege by Christ, which before he made profession of, and that as a visible believer.'[11]

But to come to my fourth argument, which you so tenderly touch as if it burnt your fingers: 'I am bold [say I] to have communion with visible saints as before, because God hath communion with them, whose example in the case we are strictly commanded to follow.' 'Receive ye one another, as Christ also received us to the glory of God' (Rom 15:7). Yea, though they be saints, in opinion contrary to you, or I. 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves' (Rom 15:1). Infirmities that are sinful: for they that are natural are incident to all. Infirmities therefore they are, that for want of light, cause a man to err in circumstantials: and the reason upon which Paul groundeth this admonition is; 'For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me' (Rom 15:3).

You say to this, 'That it is Paul's direction to the church at Rome how to receive their brethren church members.'

I answer, 1. What? are not the poor saints now in this city? are not they concerned in these instructions? or is not the church by these words at all directed how to carry it to those that were not yet in fellowship? A bold assertion! but grounded upon nothing, but that you would have it so. 2. But how will you prove that there was a church, a rightly constituted church, at Rome, besides that in Aquila's house? (chap. 16). Neither doth this epistle, nor any other in the whole book of God affirm it. Besides, since Paul in this last chapter saluteth the church, as in this man's house, but the other, only as particular saints, it giveth further ground of conviction to you, that those others were not as yet imbodied in such a fellowship. 3. But suppose there was another church besides; it doth not therefore follow, that the apostle exhorteth them only to receive persons already in fellowship; but 'Him,' even every 'Him that is weak in the faith receive ye, but not to doubtful disputations' (14:1). 4. Suppose again, the receiving here exhorted to, be such as you would have it, yet the rule by which they are directed to do it, is that by which we perceive that Christ hath received them. But Christ did not receive them by [water] baptism, but as given to him by the Father. Him, therefore, concerning whom we are convinced, that he by the Father is given to Christ, 'Him should we receive.' 5. But what need I grant you, that which cannot be proved? yet if you could prove it, it availeth nothing at all; because you may not, cannot, ought not to dare to limit the exhortation to receiving of one another into each other's affections only; and not also receiving saints into communion.

But you object: 'To make God's receiving the rule of our receiving, in all cases will not hold.'

Ans. Keep to the thing, man: if it hold in the case in hand, it is enough, the which you have not denied. And that it holds thus, is plain, because commanded. But let the reader know, that your putting in that way of his receiving which is invisible to us; is but an unhandsome straddling over my argument, which treateth only of a visible receiving; such as is manifest to the church. This you knew, but sought by evading to turn the reader from considering the strength of this my argument. 'The receiving then [said I]

because it is set as an example to the church, is such as must needs be visible unto them; and is best discovered by that word that describeth the visible saint. Whoso then you can judge a visible saint, one that walketh with God, you may, nay ought to judge by the same word, that God hath received him. Now him that God receiveth, him should you receive.' But will any object; they cannot believe that God receiveth the unbaptized saints; I will not suppose you so much stupefied, and therefore shall make no answer.

But you seem to be much offended, because I said, 'Vain man! Think not by the straightness of thine order in outward, and bodily conformity to outward and shadowish circumstances, that thy peace is maintained with God?' But why so much offended at this? [It is say you] 'Because you intend by this the brethren of the baptized way.'

Ans. If they be vain men, and set up their OWN order, how straight soever they make it, they are worthy to be reproved; if 'they have rejected the word of the Lord; what wisdom is in them?' (Jer 8:9). And as you suggest the first, I affirm the second. But if you would be justified in excluding those, with whom yet you see God hath communion, because they yet see not a shadow with you; produce the scripture for such order, that we may believe it is the order of God. But deal fairly, lest we shew your nakedness, and others see your shame. You tell me of the order of the Colossians (2:5). But if you can prove that that church refused to hold communion with that saint whom they knew to be received by Christ, and held communion with him [Christ], or that none but those that are baptized [in water] are received by and hold communion with him, then you justify your order. In the mean while the whole of mine argument stands firm against you; 'You must have communion with visible saints, because God hath communion with them, whose example in the case we are strictly commanded to follow.'

But you ask me, 'If outward and bodily conformity be become a crime?'

Ans. I nowhere said it; but know that to glorify God with our bodies, respecteth chiefly far higher and more weighty things, than that of water baptism; 'Whatsoever is not of faith is sin' (Rom 14:23); and to set up an ordinance, though an ordinance of God, that by it the church may be pulled in pieces, or the truly visible saints excluded communion with their brethren; I say again, to make water baptism a bar and division between saint and saint, every whit otherwise gracious and holy alike: This is like fasting 'for strife and debate, and to smite with the fist of wickedness' (Isa 58:4); and is not to be found within the whole bible, but is wholly an order of your own devising. As to the peace you make an objection about you have granted me what I intended; and now I add further, that for church peace to be founded in water baptism, or any other external rite, not having to do with the church, as a church, is poor peace indeed: Church peace is founded in blood; and love to each other for Jesus' sake (Phil 2:1-4). Bearing with, and forbearing one another, in all things circumstantial, that concern not church worship as such (Eph 4:31,32). And in my other [treatise] I have proved that baptism is not such, and therefore ought not to be urged to make rents and divisions among brethren.

But you ask, 'Is my peace maintained in a way of disobedience? and conclude if it be, you fear it is false.'

Ans. If the first were true; you need not to doubt of the second; but it may be thought he hath little to say in the controversy, who is forced to stuff out his papers, with such needless prattles as these.

My fifth argument is, 'That a failure in such a circumstance as water baptism, doth not unchristian us'; this you are compelled to grant. And I conclude with your words, persons ought to be Christians before visible Christians; such as any congregation in the land may receive to communion with themselves, because God hath shewed us

that he has received them. 'Receive him to the glory of God.' To the glory of God, is put in on purpose, to shew what dishonour they bring to him, who despise to have communion with such, whom they know do maintain communion with God. I say again, How doth this man, or that church, glorify God, or count the wisdom and holiness of heaven beyond them, when they refuse communion with them, concerning whom yet they are convinced, that they have communion with God? But my argument you have not denied; nor meddled with the conclusion at all; which is, 'That therefore, even because a failure here, doth not unchristian us, doth not make us insincere'; and I add, doth not lay us open to any revealed judgment or displeasure of God (if it doth, shew where) therefore it should not, it ought not to make us obnoxious to the displeasure of the church of God.

But you say, 'I rank gospel precepts, with Old Testament abrogated ceremonies.'

Ans. You should have given your reader my words, that he might have judged from my own mouth: I said then, speaking before of Christianity itself, 'that thousands of thousands that could not consent to water, as we, are now with the innumerable company of angels, and the spirits of just men made perfect.' What was said of eating, or the contrary, may as to this be said of water baptism: neither if I be baptized, am I the better? neither if I be not, am I the worse? not the better before God, not the worse before men: still meaning as Paul, provided I walk according to my light with God; otherwise it is false. For if a man that seeth it to be his duty, shall despisingly neglect it; or if he that hath not faith about it, shall foolishly take it up: both these are for this the worse; I mean, as to their own sense, being convicted in themselves, as transgressors. He therefore that doth it according to his light, doth well; and he that doth it not, for want of light, doth not ill; for he approveth his heart to be sincere with God, even by that his forbearance. And I tell you again, It is nowhere recorded, that this man is under any revealed threatening of God, for his not being baptized with water, he not having light therein, but is admitted through his grace to as many promises as you. If therefore he be not a partaker of that circumstance, yet he is of that liberty, and mercy, by which you stand with God.

But that I practise instituted worship, upon the same account as Paul did circumcision, and shaving, is too bold for you to presume to imagine. What? because I will not suffer water to carry away the epistles from the Christians; and because I will not let water baptism be the rule, the door, the bolt, the bar, the wall of division between the righteous, and the righteous; must I therefore be judged to be a man without conscience to the worship of Jesus Christ? The Lord deliver me from superstitious and idolatrous thoughts about any of the ordinances of Christ and of God. But my fifth argument standeth against you untouched; you have not denied, much less confuted the least syllable thereof.

You tell me my sixth argument is, Edification.

Ans. If it be, why is it not embraced? But my own words are these: 'I am for holding communion thus. Because the edification of souls in the faith and holiness of the gospel, is of greater concern than an agreement in outward things; I say, it is of greater concern with us, and of far more profit to our brother, than our agreeing in, or contesting for, water baptism' (John 16:13; 1 Cor 14:12; 2 Cor 10:8, 12:19; Eph 4:12; 1 Cor 13:1,2; 8:1). Now why did you not take this argument in pieces, and answer those scriptures, on which the strength thereof depends; but if to contest, and fall out about water baptism, be better than to edify the house of God, produce the texts, that we may be informed.

You say, 'Edification is the end of all communion, but all things must be done in order,

orderly.'
Ans. When you have proved that there is no such thing as an orderly edifying of the church, without water baptism precede, then it will be time enough to think you have said something.
You add, 'Edification as to church fellowship being a building up, doth suppose the being of a church; but pray you shew us a church without baptism.'
Ans. See here the spirit of these men, who for the want of water baptism, have at once unchurched all such congregations of God in the world; but against this I have, and do urge, That water baptism giveth neither being, nor well-being to a church, neither is any part of that instituted worship of God, that the church, as such, should be found in the practice of. Therefore her edification as a church may, yea and ought to be attained unto without it.
But you say, 'Shew us a New Testament church without baptism.'
Ans. What say you to the church all along the Revelation quite through the reign of Antichrist? Was that a New Testament church, or no? Again, If baptism be without the church, as a church, if it hath nothing to do in the constituting of a church; if it be not the door of entrance into the church, if it be no part of church-worship as such; then, although all the members of that church were baptized, yet the church is a church without water baptism. But all the churches in the New Testament were such: therefore, &c. Again, If baptism respect believers, as particular persons only; if it respects their own conscience only; if it make a man no visible believer to me, then it hath nothing to do with church-membership. Because, that which respects my own person only, my own conscience only: that which is no character of my visible saintship to the church, cannot be an argument unto them to receive me into fellowship with themselves. But this is true. Therefore, &c.
You proceed, 'If by edification, be meant the private increase of grace, in one another, in the use of private means, as private Christians in meeting together; how doth the principle you oppose hinder that? Endeavour to make men as holy as you can, that they may be fitted for church-fellowship, when God shall shew them the orderly way to it.'
Ans. What a many private things have we now brought out to public view? Private Christians, private means, and a private increase of grace. But, Sir, Are none but those of your way the public Christians? Or, ought none but them that are baptized to have the public means of grace? Or, must their graces be increased by none but private means? Was you awake now? Or, are you become so high in your own phantasies, that none have, or are to have but private means of grace? And, are there no public Christians, or public christian meetings, but them of your way? I did not think that all but baptists, should only abide in holes.
But you find fault because I said, 'Edification is greater than contesting about water baptism.'
Ans. If it be not, confute me; if it be, forbear to cavil: water baptism, and all God's ordinances, are to be used to edification; not to beget heats and contentions among the godly, wherefore edification is best.
Object. 'I had thought that the preaching, and opening baptism, might have been reckoned a part of our edification.'
Ans. The act of water baptism hath not place in church worship, neither in whole nor in part; wherefore pressing it upon the church is to no purpose at all.
Object. 'Why may you not as well say, that edification is greater than breaking of bread.'
Ans. So it is, else that should never have been instituted to edify withal; that which

serveth, is not greater than he that is served thereby. Baptism and the Lord's supper both, were made for us, not we for them; wherefore both were made for our edification, but no one for our destruction. But again, The Lord's supper, not baptism, is for the church, as a church; therefore as we will maintain the church's edifying, that must be maintained in it; yea, sued oft, to shew the Lord's death till he come (1 Cor 11:22-26). Besides, because it is a great part of church worship, as such, therefore it is pronounced blessed, the Lord did openly bless it before he gave it; yea and we ought to bless it also; 'The cup of blessing which we bless,' not to say more. Therefore your reasoning from the one to the other will not hold.

Object. 'How comes contesting for water baptism to be so much against you?'

Ans. First, Because weak brethren cannot bear it; whom yet we are commanded to receive, but not to doubtful disputation; doubtful to them, therefore for their sakes, I must forbear it (Rom 14:1). Secondly, Because I have not seen any good effect, but the contrary, wherever such hot spirits have gone before me: 'For where envying and strife is, there is confusion,' or tumults, 'and every evil work' (James 3:16).[12] Thirdly, Because by the example of the Lord, and Paul, we must consider the present state of the church, and not trouble them with what they cannot bear (John 16:13; 1 Cor 3:1-3). I conclude then, edification in the church is to be preferred above what the church, as a church, hath nothing to do withal. 'All things, dearly beloved, are for our edifying' (1 Cor 14:5, 12:26; 2 Cor 12:19; Eph 4:16; Rom 15:2; 1 Cor 14:3; 2 Cor 10:8, 13:10; Rom 14:19). Before I wind up this argument, I present you with several instances, shewing that the breach of [some of] God's precepts have been borne with, when they come in competition with edification. As first, That of Aaron, who let the offering for sin be burnt, that should have indeed been eaten (Lev 10:16-20). Yet because he could not do it to his edification, Moses was content. But the law was thereby transgressed, 'The priest that offereth it for sin, shall eat it' (6:26).

To this you reply, 'That was not a constant, continued forbearing of God's worship, but a suspending of it for a season.'

Ans. We also suspend it but for a season; when persons can be baptized to their edification, they have the liberty. But, This was not a bare suspension, but a flat transgression of the law. 'Ye should indeed have eaten it.' Yet Moses was content (Lev 10:16-20).

But say you, 'Perhaps it was suspended upon just and legal grounds, though not expressed.'

Ans. The express rule was against it; 'Ye should indeed [said Moses] have eaten it in the holy place: as I commanded' (v 18). But good Sir, are you now for unwritten verities? for legal grounds, though not expressed? I will not drive you further, here is Rome enough. As for Eldad and Medad, it cannot be denied, but that their edifying of the people, was preferred before their conforming to every circumstance (Num 11:16-26).

You add, 'That Paul for a seeming low thing did withstand Peter.'

Sir, If you make but a seeming low thing of dissembling, and teaching others so to do, especially where the doctrine of justification is endangered, I cannot expect much good conscience from you (Gal 2:11-13).

As for your answer to the case of Hezekiah, it is faulty in two respects: 1. For that you make the passover a type of the Lord's supper, when it was only a type of the body and blood of the Lord: 'For even Christ our passover is sacrificed for us' (1 Cor 5:7). 2. In that you make it an example to you to admit persons unprepared to the Lord's supper.

Ans. May you indeed receive persons into the church unprepared for the Lord's supper;

yea, unprepared for that, with other solemn appointments? For so you word it. O what an engine have you made of water baptism. Thus, gentle reader, while this author teareth us in pieces for not making [water] baptism the orderly rule for receiving the godly and conscientious into communion; he can receive persons if baptized, though unprepared for the supper, and other solemn appointments? I would have thee consult the place, and see if it countenanceth such an act. That a man who pleadeth for a water baptism above the peace and edification of the church, ought to be received, although unprepared, into the church to the Lord's supper, and other solemn appointments; especially considering the nature of right church constitution, and the severity of God towards those that came unprepared to his table of old (1 Cor 11:28-30) . A riddle indeed, That the Lord should, without a word, so severely command, that all which want light in baptism, be excluded church privileges; and yet against his word, admit of persons unprepared, to the Lord's table, and other solemn appointments.

But good Sir, why so short-winded? why could not you make the same work with the other scriptures, as you did with these? I must leave them upon you unanswered; and standing by my argument conclude, That if laws and ordinances of old have been broken, and the breach of them born with, when yet the observation of outward things was more strictly commanded than now, if the profit and edification of the church come in competition; how much more, may not we have communion, church communion, when no law of God is transgressed thereby. And note, That all this while I plead not, as you, for persons unprepared, but godly, and such as walk with God.

We come now to my seventh argument, for communion with the godly, though unbaptized persons; which you say is LOVE. My argument is this; 'Therefore I am for communion thus; because love, which above all things we are commanded to put on, is of much more worth than to break about baptism.' And let the reader note, That of this argument you deny not so much as one syllable, but run to another story; but I will follow you. I add further, That love is more discovered when we receive for the sake of Christ, than when we refuse his children for want of water: And tell you again, That this exhortation to love is grounded not upon [water] baptism, but the putting on of the new creature, which hath swallowed up all distinctions (Col 3:9-14). Yea, there are ten arguments in this one, which you have not so much as touched; but thus object,

'That man that makes affection the rule of his walking, rather than judgment, it is no wonder if he go out of the way.'

Ans. Love to them, we are persuaded that God hath received, is love that is guided by judgment; and to receive them that are such, because God hath bidden us (Rom 14), is judgment guided by rule. My argument therefore hath forestalled all your noise, and standeth still on its legs against you. As to the duties of piety and charity, you boast of, sound not a trumpet, tell not your left hand of it; we are talking now of communion of saints, church communion, and I plead, that to love, and hold together as such, is better than to break in pieces for want of water baptism. My reason is, because we are exhorted in all things to put on love; the love of church communion: contrariwise you oppose, Above all things put on water. For the best saint under heaven that hath not that, with him you refuse communion. Thus you make baptism, though no church ordinance, a bar to shut out the godly, and a trap-door to let the unprepared into churches, to the Lord's supper, and other solemn appointments.

But you object, 'Must our love to the unbaptized indulge them in an act of disobedience? Cannot we love their persons, parts, graces, but we must love their sins?'

Ans. We plead not for indulging, 'But are there not with you, even with you, sins against

the Lord your God?' (2 Chron 28:10). But why can you indulge the baptists in many acts of disobedience? For to come unprepared into the church, is an act of disobedience: To come unprepared to the supper is an act of disobedience; and to come so also to other solemn appointments, are acts of disobedience.

'But for these things,' you say, 'you do not cast, nor keep any out of the church.'

Ans. But what acts of disobedience do we indulge them in?

'In the sin of infant baptism.'

Ans. We indulge them not; but being commanded to bear with the infirmities of each other, suffer it; it being indeed in our eyes such; but in theirs they say a duty, till God shall otherwise persuade them. If you be without infirmity, do you first throw a stone at them: They keep their faith in that to themselves, and trouble not their brethren therewith: we believe that God hath received them; they do not want to us a proof of their sonship with God; neither hath he made water a wall of division between us, and therefore we do receive them.

Object. 'I take it to be the highest act of friendship to be faithful to these professors, and to tell them they want this one thing in gospel order, which ought not to be left undone.'

Ans. If it be the highest piece of friendship, to preach water baptism to unbaptized believers, the lowest act thereof must needs be very low. But contrariwise, I count it so far off from being any act of friendship, to press baptism in our notion on those that cannot bear it; that it is a great abuse of the peace of my brother, the law of love, the law of Christ, or the society of the faithful. Love suffereth long, and is kind, is not easily provoked: let us therefore follow after the things that make for peace, and things wherewith one may edify another: let every one of us please his neighbour, for his good to edification: Bear you one another's burdens, and so fulfil the law of Christ (1 Cor 13; Rom 14:19, 15:2; Gal 6:2).

But say you, 'I doubt when this comes to be weighed in God's balance, it will be found no less than flattery, for which you will be reproved.'

Ans. It seems you do but doubt it, wherefore the principles from which you doubt it, of that methinks you should not be certain; but this is of little weight to me; for he that will presume to appropriate the epistles to himself and fellows, for the sake of baptism, and that will condemn all the churches of Christ in the land for want of baptism, and that will account his brother as profane Esau and rejected, as idolatrous Ephraim because he wanteth his way of water baptism; he acts out of his wonted way, of rigidness, when he doth but doubt, and not affirm his brother to be a flatterer. I leave therefore this your doubt to be resolved at the day of judgment, and in the mean time trample upon your harsh and unchristian surmises. As to our love to Christians in other cases, I hope we shall also endeavour to follow the law of the Lord; but because it respects not the matter in hand, it concerns us not now to treat thereof.

My argument treateth of church communion; in the prosecution of which I prove. 1. That love is grounded upon the new creature (Col 3:10-15). 2. Upon our fellowship with the Father and Son (1 John 1:2,3). 3. That with respect to this, it is the fulfilling of the royal law (James 4:11; Rom 14:21). 4. That it shews itself in acts of forbearing, rather than in publishing some truths: communicating only what is profitable, forbearing to publish what cannot be born (1 Cor 3:1,2; Acts 20:18-20; John 3:16,17). 5. I shew further, That to have fellowship for, to make that the ground of, or to receive one another chiefly upon the account of an outward circumstance; to make baptism the including and excluding charter: the bounds, bar, and rule of communion, when by the word of the everlasting testament, there is no word for it, to speak charitably, if it be not for want of love, it is for want of light in the mysteries of the kingdom of Christ. Strange!

Take two Christians equal in all points but this; nay, let one go beyond the other in grace and goodness, as far as a man is beyond a babe, yet water shall turn the scale, shall open the door of communion to the less; and command the other to stand back: yet is no proof to the church of this babe's faith and hope, hath nothing to do with his entering into fellowship, is no part of the worship of the church.[13] These things should have been answered, seeing you will take upon you so roundly to condemn our practice.

You come now to my eighth argument; which you do not only render falsely, but by so doing abuse your reader. I said not that the church at Corinth did shut each other out of communion; but, for God's people to divide into parties, or to shut each other from church communion, though for greater points, and upon higher pretences, than that of water baptism, hath heretofore been counted carnal, and the actors therein babyish Christians: and then bring in the factions, that was in the church at Corinth. But what! May not the evil of denying church communion now, if proved naught by a less crime in the church at Corinth, be counted carnal and babyish; but the breach of communion must be charged upon them at Corinth also?

That my argument is good you grant, saying, 'The divisions of the church at Corinth were about the highest fundamental principles, for which they are often called carnal'; yet you cavil at it. But if they were to be blamed for dividing, though for the highest points; are not you much more for condemning your brethren to perpetual banishment from church communion, though sound in all the great points of the gospel, and right in all church ordinances also, because for want of light they fail only in the point of baptism?

As to your quibble about Paul and Apollos, whether they, or others, were the persons, though I am satisfied you are out, yet it weakeneth not my argument; for if they were blame worthy for dividing, though about the highest fundamental principles, as you say, how ought you to blush for carrying it as you do to persons, perhaps, more godly than ourselves, because they jump not with you in a circumstance? That the divisions at Corinth were helped on by the abuse of baptism, to me is evident, from Paul's so oft suggesting it: 'Were ye baptized in the name of Paul? I thank God that I baptized none of you,—lest any should say, I had baptized in mine own name' (1:13-15).

I do not say, that they who baptized them designed this, or that baptism in itself effected it; nor yet, though our author feigns it, 'that they were most of them baptized by their factious leaders.' But that they had their factious leaders, is evident; and that these leaders made use of the names of Paul, Apollos, and Christ, is as evident; for by these names they were beguiled by the help of ABUSED baptism.

But say you, 'Wherein lies the force of this man's argument against baptism as to its place, worth, and continuance?'

I answer: I have no argument against its place, worth or continuance, although thus you seek to scandalize me. But this kind of sincerity of yours, will never make me one of your disciples. Have not I told you even in this argument, 'That I speak not as I do, to persuade or teach men to break the least of God's commandments; but that my brethren of the baptized way may not hold too much thereupon, may not make it an essential of the gospel, nor yet of the communion of saints.' Yet he feigns that I urge two arguments against it. But reader, thou mayest know I have no such reason in my book. Besides, I should be a fool indeed, were I against it, should I make use of such weak arguments. My words then are these: 'I thank God,' said Paul, 'that I baptized none of you but Crispus,' &c. 'Not but that then it was an ordinance, but they abused it in making parties thereby, as they abused also Paul, and Cephas. Besides, said he, I

know not whether I baptized any other. By this negligent relating who were baptized by him, he sheweth that he made no such matter thereof, as some in these days do. Nay, that he made no matter at all thereof with respect to a church communion. For if he did not heed who himself had baptized, much less did he heed who were baptized by others? But if baptism had been the initiating ordinance, and I now add, essential to church communion; then no doubt he had made more conscience of it, than thus lightly to pass it by.'

I add further, where he saith, He 'was not sent to baptize'; that he spake with an holy indignation against those that had abused that ordinance. 'Baptism is an holy ordinance, but when Satan abuseth it, and wrencheth it out of its place, making that which is ordained of God, for the edification of believers, the only weapon to break in pieces the love, unity, and concord of the saints; than as Paul said of himself and fellows (1 Cor 3:5-7). What is baptism? Neither is baptism any thing? This is no new doctrine, for God by the mouth of the prophet of old, cried out against his own appointments, when abused by his own people (Isa 1:11-15); because they used them "for strife, and debate, and to smite with the fist of wickedness"' (58:4). But to forbear, to take notice thus of these things, my argument stands firm against you: 'For if they at Corinth were blame worthy for dividing, though their divisions were, if you say true, about the highest fundamentals, you ought to be ashamed, thus to banish your brethren from the privileges of church communion for ever, for the want of so low a thing as water baptism.' I call it not low, with respect to God's appointment, though so, it is far from the highest place, but in comparison of those fundamentals, about which you say, 'the Corinthians made their divisions.'

You come next to my ninth argument, and serve it as Hanun served David's servants (2 Sam 10:4), you have cut off one half of its beard, and its garments to its buttocks, thinking to send it home with shame. You state it thus: 'That by denying communion with unbaptized believers, you take from them their privileges to which they are born.'

Ans. Have I such an argument, in all my little book? Are not my words verbatim these? 'If we shall reject visible saints by calling, saints that have communion with God; that have received the law at the hand of Christ; that are of an holy conversation among men, they desiring to have communion with us; as much as in us lieth, we take from them their very privileges, and the blessings to which they were born of God.' This is mine argument: now confute it.

Paul saith, not only to the gathered church at Corinth, but to all scattered saints, that in every place call upon the name of the Lord (1 Cor 1:2). That if Jesus Christ is theirs; that Paul and Apollos, and Cephas, and the world, and all things else was theirs (3:22). But you answer, 'We take from them nothing, but we keep them from a disorderly practice of gospel ordinances, we offer them their privileges, in the way of gospel order.'

Ans. Where have you one word of God, that forbiddeth a person, so qualified, as is signified in mine argument, the best communion of saints for want of water? There is not a syllable for this in all the book of God. So then, you in this your plausible defence, do make your scriptureless light, which in very deed is darkness (Isa 8:20), the rule of your brother's faith; and how well you will come off for this in the day of God, you might, were you not wedded to your wordless opinion, soon begin to conceive.

I know your reply, 'New Testament saints are all baptized first.'

Ans. Suppose it granted: Were they baptized, that thereby they might be qualified for their right to communion of saints, so that, without their submitting to water, they were to be denied the other? Further, suppose I should grant this groundless notion, Were not the Jews in Old Testament times to enter the church by circumcision? (Gen 17; Exo

12). For that, though water is not, was the very entering ordinance. Besides, as I said before, there was a full forbidding of all that were not circumcised from entering into fellowship, with a threatening to cut them off from the church if they entered in without it: yet more than six hundred thousand entered that church without it. But how now, if such an one as you had then stood up and objected, Sir Moses, What is the reason that you transgress the order of God, to receive members without circumcision? Is not that the very entering ordinance? Are not you commanded to keep out of the church all that are not circumcised? Yea, and for all those that you thus received, are you not commanded to cast them out again, to cut them off from among this people (Gen 17:13, 14; Exo 12:44-46). I say, Would not this man have had a far better argument to have resisted Moses, than you, in your wordless notion, have to shut out men from the church, more holy than many of ourselves? But do you think that Moses and Joshua, and all the elders of Israel, would have thanked this fellow, or have concluded that he spake on God's behalf? Or, that they should then, for the sake of a better than what you call order, have set to the work that you would be doing, even to break the church in pieces for this?

But say you, 'If any will find or force another way into the sheep fold than by the footsteps of the flock, we have no such custom nor the churches of God.'

Ans. What was done of old I have shewed you, that Christ, not baptism, is the way to the sheep fold, is apparent: and that the person [who thus enters], in mine argument, is entitled to all these, to wit, Christ, grace, and all the things of the kingdom of Christ in the church, is, upon the scriptures urged, as evident.

But you add, 'That according to mine old confidence, I affirm, That drink ye all of this is entailed to faith, not baptism: a thing,' say you, 'soon said, but yet never proved.'

Ans. 1. That it is entailed to faith, must be confessed of all hands. 2. That it is the privilege of him that discerneth the Lord's body, and that no man is to deny him it, is also by the text as evident, 'and so let him eat,' because he is worthy. Wherefore he, and he only, that discerneth the Lord's body, he is the worthy receiver, the worthy receiver in God's estimation; but that none discern the Lord's body but the baptized [in water], is both fond and ridiculous once to surmise.

Wherefore to exclude Christians, and to debar them their heaven-born privileges, for want of that which yet God never made the wall of division betwixt us: This looks too like a spirit of persecution (Job 19:28), and carrieth in it those eighteen absurdities which you have so hotly cried out against. And I do still add, 'Is it not that which greatly prevailed with God to bring down those judgments which at present we [the people of God] groan under, I will dare to say it was,[14] A cause thereof.' Yea, I will yet proceed; I fear, I strongly fear, that the rod of God is not yet to be taken from us; for what [is a] more provoking sin among Christians than to deny one another their rights and privileges, to which they are born of God? And then to father these their doings upon God, when yet he hath not commanded it, neither in the New Testament nor the Old. But I may not lightly pass this by, for because I have gathered eighteen absurdities from this abuse of God's ordinances, or from the sin of binding the brethren to observe order, not founded on the command of God; and I am sure you have none to shut out men as good, as holy, and as sound in faith as ourselves, from communion. Therefore you call my conclusion devilish, top-full of ignorance and prejudice, and me, one of Machiavel's scholars, also proud, presumptuous, impeaching the judgment of God.

Ans. But what is there in my proposition, that men, considerate, can be offended at? These are my words: 'But to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which yet God never made a wall

of division between us: this looks too like a spirit of persecution: this respecteth more the form than the spirit and power of godliness, &c. Shall I add, Is it not that which greatly prevailed to bring down those judgments which at present we feel and groan under? I will dare to say, it was a cause thereof.' A was in my copy, instead whereof the printer put in the; for this, although I speak only the truth, I will not beg of you belief; besides, the bookseller desired me, because of the printer's haste, to leave the last sheet to be overlooked by him, which was the cause it was not among the erratas. But I say, wherein is the proposition offensive? Is it not a wicked thing to make bars to communion, where God hath made none? Is it not a wickedness to make that a wall of division betwixt us which God never commanded to be so? If it be not, justify your practice; if it be, take shame. Besides, the proposition is universal, why then should you be the chief intended? But you have in this done like to the lawyers of old, who, when Christ reproved the pharisees of wickedness before them, said, 'Master, thus saying thou reproachest us also' (Luke 11:45).

But you feign, and would also that the world should believe, that the eighteen absurdities which naturally flow from the proposition I make, to be the effects of baptism, saying to me, 'None but yourself could find an innocent truth big with so many monstrous absurdities.'

I answer: This is but speaking wickedly for God, or rather to justify your wordless practice. I say not that baptism hath any absurdity in it, though your abusing it, hath them all, and many more, while you make it, without warrant from the word, as the flaming sword, to keep the brotherhood out of communion, because they, after your manner, cannot consent thereto. And let no man be offended, for that I suggest that baptism may be abused to the breeding such monstrous absurdities, for greater truths than that have been as much abused. What say you to, 'This is my body?' To instance no more, although I could instance many, are not they the words of our Lord? Are not they part of the scriptures of truth? and yet behold, even with those words, the devil, by abusing them, made an engine to let out the heart-blood of thousands.[15] Baptism also may be abused, and is, when more is laid upon it by us than is commanded by God. And that you do so, is manifest by what I have said already, and shall yet say to your fourteen arguments.

My last argument, you say, is this: 'The world may wonder at your carriage to these unbaptized persons, in keeping them out of communion?'

Ans. You will set up your own words, and then fight against them; but my words are these: 'What greater contempt can be thrown upon the saints, than for their brethren to cut them off from, or to debar them church communion.' And now I add, Is not this to deliver them to the devil (1 Cor 5), or to put them to shame before all that see your acts? There is but one thing can hinder this, and that is, by-standers see that these, your brethren, that you thus abuse, are as holy men as ourselves. Do you more to the openly prophane, yea, to all wizards and witches in the land?[16] For all you can do to them, I speak now as to church acts, is no other than to debar them the communion of saints.

And now I say again, the world may well wonder, when they see you deny holy men of God that liberty of the communion of saints which you monopolise to yourselves: and though they do not understand the grounds of profession, or communion, yet they can both see and say, these holy men of God, in all visible acts of holiness, are not one inch behind you. Yea, I will put it to yourselves, If those many, yea, very many, who thus severely, but with how little ground, is seen by men of God, you deny communion with; are not of as good, as holy, as unblameable in life, and as sound, if not sounder in

the faith than many among ourselves: Here only they make the stop, they cannot, without light, be driven into water baptism, I mean after our notion of it: but what if they were, it would be little sign to me, that they were sincere with God.

To conclude this; when you have proved that water baptism, which you yourself have said is not a church ordinance, is essential to church communion, and that the church may, by the word of God, bolt, bar, and for ever shut out those, far better than ourselves, that have not, according to our notion, been baptized with water; then it will be time enough to talk of ground for so doing. In the mean time I must take leave to tell you, 'There is not in all the Bible one syllable for such a practice, wherefore your great cry about your order is wordless, and therefore faithless, and is a mere human invention.'

I COME NOW TO YOUR FOURTEEN ARGUMENTS, AND SHALL IMPARTIALLY CONSIDER THEM.

Your first argument to prove it lawful to reject the unbaptized saint, is, 'Because the great commission of Christ (Matt 28), from which all persons have their authority for their ministry, if any authority at all, doth clearly direct the contrary. By that commission ministers are first to disciple, and then to baptize them so made disciples, and afterwards to teach them to observe all that Christ commanded them, as to other ordinances of worship. If ministers have no other authority to teach them other parts of gospel worship, before they believe and are baptized, it may be strongly supposed they are not to admit them to other ordinances before they have passed this first enjoined in the commission.'

Ans. 1. That the ministers are to disciple and baptize, is granted. But that they are prohibited, by the commission (Matt 28), to teach the disciples other parts of gospel worship that have not light in baptism, remains for you to prove. Shall I add, this position is so absurd and void of truth, that none that have ever read the love of Christ, the nature of faith, the end of the gospel, or of the reason of instituted worship (which is edification) with understanding, should so much as once imagine.

But where are they here forbidden to teach them other truths before they be baptized? This text as fairly denieth to the unbaptized believer heaven and glory. Nay, our author, in the midst of all his flutter about this 28th of Matthew, dare venture to gather no more therefrom, but that it may be strongly supposed. Behold therefore, gentle reader, the ground on which these brethren lay the stress of their separation from their fellows, is nothing else but a supposition, without warrant, screwed out of this blessed word of God. Strongly supposed! but may it not be as strongly supposed that the presence and blessing of the Lord Jesus, with his ministers, is laid upon the same ground also? for thus he concludes the text, 'And lo, I am with you alway even unto the end of the world.' But would, I say, any man from these words conclude, that Christ Jesus hath here promised his presence only to them that, after discipling, baptize those that are so made; and that they that do not baptize shall neither have his presence nor his blessing? I say again, should any so conclude hence, would not all experience prove him void of truth? The words therefore must be left, by you, as you found them, they favour not at all your groundless supposition.

To conclude, these words have not laid baptism in the way to debar the saint from fellowship of his brethren, no more than to hinder his inheritance in life and glory. Mark reads it thus: 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned' (Mark 16:16). Letting baptism, which he mentioned in the promise, fall, when he came at the threatening. God also doth thus with respect to his worship in the church, he commands all and every whit of his will to be done, but beareth with our

coming short in this, and that, and another duty. But let's go on.
Your second argument is, 'That the order of Christ's commission, as well as the matter therein contained to be observed, may easily be concluded, from God's severity towards them that sought him not according to due order (1 Chron 15:13). Was God so exact with his people then, that all things to a pin must be according to the pattern in the mount (Heb 8:5, 9:11), whose worship then comparatively, to the gospel, was but after the law of a carnal commandment; and can it be supposed he should be so indifferent now to leave men to their own liberty, to time and place his appointments, contrary to what he had given an express rule for in his word as before? (Eze 44:7,9,10) . It was the priest's sin, formerly to bring the uncircumcised in heart and flesh into his house.'
Ans. That there is no such order in that commission as you feign, I have proved. As for your far-fetch'd instance (1 Chron 15), it is quite beside your purpose. The express word was, That the priest, not a cart, should bear the ark of God. Also they were not to touch it, and yet Uzza did (Exo 25:14; 1 Chron 15:12-16; Num 4:15; 1 Chron 13). Now, if you can make that 28th of Matthew say, Receive none that are not baptized first; or that Christ would have them of his, that are not yet baptized, kept ignorant of all other truths that respect church communion; then you say something, else you do but raise a mist before the simple reader: but whoso listeth may hang on your sleeve. As for the pins and tacks of the tabernacle, they were expressly commanded; and when you have proved by the word of God, That you ought to shut saints out of your communion for want of baptism, then you may begin more justly to make your parallel. How fitly you have urged (Eze 44) to insinuate that unbaptized believers are like the uncircumcised in heart and flesh, I leave it to all gospel-novices to consider.
Your third argument is, 'The practice of the first gospel-ministers, with them that first trusted in Christ, discovers the truth of what I assert. Certainly they that lived at the spring-head, or fountain of truth, and had the law from Christ's own mouth, knew the meaning of his commission better than we: but their constant practice in conformity to that commission, all along the Acts of the Apostles, discovers that they never arrived to such a latitude as men plead for now-a-days. They that gladly received the word were baptized, and they, yea they only, were received into the church.'
Ans. How well you have proved what you have asserted, is manifest by my answer to the two former arguments. I add, That the ministers and servants of Jesus Christ in the first churches, for that you are to prove, were commanded to forbear to preach other truths to the unbaptized believers; or that they were to keep them out of the church; or that the apostles, and first fathers, have given you to understand by their example, that you ought to keep as good out of churches as yourselves, hath not yet been shewed by the authority of the word. The second of the Acts proveth not, That the three thousand were necessitated to be baptized in order to their fellowship with the church, neither doth it say THEY, yea they only, were received into the church. But suppose all this, as much was done at the first institution of circumcision, &c., yet afterwards thousands were received without it.
Your fourth argument is, 'None of the scripture saints ever attempted this church privilege without baptism, if they did, let it be shewn. The eunuch first desired baptism before anything else; Paul was first baptized before he did essay to join with the church. Our Lord Christ, the great example of the New Testament, entered not upon his public ministry, much less any other gospel ordinance of worship, till he was baptized.'
Ans. That none of the scripture saints, if there be any unscripture ones, so much as attempted this church-privilege first, remains for you to prove. But suppose they were

all baptized, because they had light therein, what then? Doth this prove that baptism is essential to church communion? Or, that Christ commanded in the 28th of Matthew, or gave his ministers by that, authority, not to make known to believers other parts of gospel-worship, if they shall want light in baptism? The eunuch, Paul, and our blessed Lord Jesus, did none of them, by their baptism, set themselves to us examples how to enter into church communion; what church was the eunuch baptized into, or made a member of; but where is it said, that the unbaptized believer, how excellent soever in faith and holiness, must, for want of water baptism, be shut out from the communion of saints, or be debarred the privilege of his Father's house? This you are to prove.

Your fifth argument is, 'If Christ himself was made manifest to be the SENT of God by baptism, as appears (Mark 1:9,10), then why may not baptism, as the first fruits of faith, and the first step of gospel-obedience, as to instituted worship, be a manifesting discovering ordinance upon others who thus follow Christ's steps.'

Ans. That Jesus Christ was manifested as the SENT of God by baptism, or that baptism is the first fruit of faith and the first step to gospel-obedience, as to instituted worship, is both without proof and truth; the text saith not, he was manifest to be the 'sent' of God by baptism; nay it saith not, that by that he was manifest to others to be anything thereby: you have therefore but wronged the text to prove your wordless practice by. Yea, John himself, though he knew him before he was baptized, to be a man of God, for, saith he, 'I have need to be baptized of thee, and comest thou to me' (Matt 3:14), and knew him after to be the 'sent' of God; yet not in, or by, but after he was baptized, to wit, by the descending of the Holy Ghost, after he was come out of the water, as he was in prayer, for the heavens were opened to John (John 1:30-34), and he saw, and bare record, because he saw the Spirit descend from heaven, and abide upon Jesus, after his baptism, as he was in prayer (Matt 3:13-17; Luke 3:21,22). Thus we find him made known before and after, but not at all by baptism, to be the 'sent' of God.

And that baptism is the fruit of faith, or that faith ought to be tied to take its first step in water baptism, in the instituted worship of God; this you must prove, it is not found expressed within the whole Bible. Faith acts according to its strength and as it sees, it is not tied or bound to any outward circumstance; one believeth he may, and another believeth he may not, either do this or that.

Your sixth argument is, 'If baptism be in any sense any part of the foundation of a church, as to order (Heb 6:1,2), it must have place here or no where: why are those things called first principles, if not first to be believed and practised? Why are they rendered by the learned the A, B, C, of a Christian, and the beginning of Christianity, milk for babes, if it be no matter whether baptism be practised or no? If it be said water baptism is not there intended, let them shew me how many baptisms there are besides water baptism? Can you build and leave out a stone in the foundation? I intend not baptism a foundation any other ways but in respect of order, and it is either intended for that or nothing.'

Ans. Baptism is in no sense the foundation of a church. I find no foundation of a church but Jesus Christ himself (Matt 16:18; 1 Cor 3:11). Yea, the foundation mentioned (Heb 6:1,2) is nothing else but this very Christ. For he is the foundation, not only of the church, but of all that good that at any time is found in her. He is the foundation OF our repentance, and OF our faith towards God (vv 1,2). Further, baptisms are not here mentioned with respect to the act in water, but of the doctrine; that is, the signification thereof. 'The doctrine of baptisms.' And observe, neither faith, nor repentance, nor baptisms, are called here foundations: Another thing, for a foundation, is here by the

Holy Ghost intended, even a foundation for them all: a foundation of faith, of repentance, of the doctrine of baptisms, of the resurrection of the dead, and of eternal judgment. And this foundation is Jesus Christ himself, and these are the first principles, the milk, the A, B, C, and the beginning of Christian religion in the world. I dare not say, No matter whether water baptism be practised or no. But it is not a stone in the foundation of a church, no not respecting order; it is not, to another, a sign of my sonship with God; it is not the door into fellowship with the saints, it is no church ordinance, as you, yourself, have testified. So then as to church work, it hath no place at all therein.

Your seventh argument is, 'If Paul knew the Galatians only upon the account of charity, No other ways to be the sons of God by faith; but by this part of their obedience, as he seems to import, then the same way we judge of the truth of men's profession of faith, when it shows itself by this selfsame obedience. Baptism being an obligation to all following duties' (Gal 3:26,27).

Ans. This your argument, being builded upon no more than a SEEMING import, and having been above ten times overthrown already; I might leave still with you, till your seeming import is come to a real one, and both to a greater persuasion upon your own conscience. But verily Sir, you grossly abuse your reader; must imports, yea, must seeming imports now stand for arguments, thereby to maintain your confident separation from your brethren? Yea, must such things as these, be the basis on which you build those heavy censures and condemnations you raise against your brethren, that cannot comply with you, because you want the word? A seeming import. But are these words of faith? or do the scriptures only help you to seeming imports, and me-hap-soes[17] for your practice? No, nor yet to them neither, for I dare boldly affirm it, and demand, if you can, to prove, that there is so much as a seeming import in all the word of God, that countenanceth your shutting men, better than ourselves, from the things and privileges of our Father's house. That to the Galatians, saith not, that Paul knew them to be the sons of God by faith, no other way, but by THIS part of their obedience; but puts them upon concluding themselves the sons of God, if they were baptized into the Lord Jesus, which could not, ordinarily, be known but unto themselves alone; because, being thus baptized, respecteth a special act of faith, which only God and him that hath, and acteth it, can be privy to. It is one thing for him that administereth, to baptize in the name of Jesus, and another thing for him that is the subject, by that to be baptize INTO Jesus Christ: Baptizing into Christ, is rather the act of the faith of him that is baptized, than his going into water and coming out again. But that Paul knew this to be the state of the Galatians no other way, but by their external act of being baptized with water, is both wild and unsound, and a miserable IMPORT indeed.

Your eighth argument is, 'If being baptized into Christ, be a putting on of Christ, as Paul expressed, then they have not put on Christ, in that sense he means, that are not baptized; if this putting on of Christ, doth not respect the visibility of Christianity; assign something else as its signification; great men's servants are known by their master's liveries, so are gospel believers by this livery of water baptism, that all that first trusted in Christ submitted unto; which is in itself as much an obligation to all gospel obedience, as circumcision was to keep the whole law.'

Ans. For a reply to the first part of this argument, go back to the answer to the seventh. Now that none have put on Christ in Paul's sense; yea, in a saving, in the best sense; but them that have, as you would have them, gone into water, will be hard for you to prove, yea, is ungodly for you to assert. Your comparing water baptism to a

gentleman's livery, by which his name is known to be his, is fantastical. Go you but ten doors from where men have knowledge of you, and see how many of the world, or Christians, will know you by this goodly livery, to be one that hath put on Christ. What! known by water baptism to be one that hath put on Christ, as a gentleman's man is known to be his master's servant, by the gay garment his master gave him. Away fond man, you do quite forget the text. 'By THIS shall all men know that ye are my disciples, if ye have love one to another' (John 13:35). That baptism is in itself obliging, to speak properly, it is false, for set it by itself, and it stands without the stamp of heaven upon it, and without its signification also: and how, as such, it should be obliging, I see not. Where you insinuate, it comes in the room of, and obligeth as circumcision: you say, you know not what (Acts 15:1,2). Circumcision was the initiating ordinance, but this you have denied to baptism. Further, circumcision then bound men to the whole obedience of the law, when urged by the false apostles, and received by an erroneous conscience (Gal 5:1-4). Would you thus urge water baptism! would you have men to receive it with such consciences? Circumcision in the flesh, was a type of circumcision in the heart, and not of water baptism (Rom 2:28,29; Phil 3:3).

Your ninth argument is, 'If it were commendable in the Thessalonians, that they followed the footsteps of the church of Judea (1 Thess 2:14), who it appears followed this order of adding baptized believers unto the church; then they that have found out another way of making church members, are not by that rule praiseworthy, but rather to be blamed; it was not what was since in corrupted times, but that which was from the beginning: the first churches were the purest pattern.'

Ans. That the text saith there was a church of Judea, I find not in 1 Thessalonians 2:14. And that the Thessalonians are commended for refusing to have communion with the unbaptized believers, for that is our question, prove it by the word, and then you do something. Again, that the commendations (1 Thess 2:14) do chiefly, or at all, respect their being baptized: or, because they followed the churches of God, which in Judea were in Christ Jesus, in the example of water baptism is quite beside the word. The verse runs thus: 'For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews.' This text then commends them, not for that they were baptized with water, but, for that they stood their ground, although baptized with suffering, like them in Judea, for the name of the Lord Jesus. For suffering like things of their own countrymen, as they did of the Jews. Will you not yet leave off to abuse the word of God, and forbear turning it out of its place, to maintain your unchristian practice of rejecting the people of God, and excluding them their blessed privileges. The unbaptized believer, instead of taking shame for entering into fellowship without it, will be ready, I doubt, to put you to shame for bringing scriptures so much beside the purpose, and for stretching them so miserably to uphold you in your fancies.

Your tenth argument is, 'If so be, that any of the members at Corinth, Galatia, Colosse, Rome, or them that Peter wrote to, were not baptized, then Paul's arguments for the resurrection to them, or to press them to holiness from the ground (Rom 6; Col 2; 1 Cor 15) was out of doors, and altogether needless, yea, it bespeaks his ignorance, and throweth contempt upon the Spirit's wisdom (Heb 6; 1 Peter 3:21) by which he wrote; if that must be asserted as a ground to provoke them to such an end, which had no being: and if all the members of all those churches were baptized, why should any plead for an exemption from baptism, for any church member now?'

Ans. Suppose all, if all these churches were baptized, what then? that answereth not our question. We ask where you find it written, that those that are baptized, should

keep men as holy, and as much beloved of the Lord Jesus as themselves, out of church communion, for want of light in water baptism. Why we plead for their admission, though ye see not yet, that this is their duty, is because we are not forbidden, but commanded to receive them, because God and Christ hath done it (Rom 14, 15).

Your eleventh argument is, 'If unbaptized persons must be received into churches, only because they are believers, though they deny baptism; then why may not others plead for the like privilege, that are negligent in any other gospel ordinance of worship, from the same ground of want of light, let it be what it will. So then as the consequence of this principle, churches may be made up of visible sinners, instead of visible saints.'

Ans. 1. I plead not for believers simply because they are believers, but for such believers of whom we are persuaded by the word, that God hath received them. 2. There are some of the ordinances, that be they neglected, the being of a church, as to her visible gospel constitution, is taken quite away; but baptism is none of them, it being no church ordinance as such, nor any part of faith, nor of that holiness of heart, or life, that sheweth me to the church to be indeed a visible saint. The saint is a saint before, and may walk with God, and be faithful with the saints, and to his own light also though he never be baptized. Therefore to plead for his admission, makes no way at all for the admission of the open prophane, or to receive, as you profess you do, persons unprepared to the Lord's table, and other solemn appointments.

Your twelfth argument is, 'Why should professors have more light in breaking of bread, than baptism? That this must be so urged for their excuse: Hath God been more sparing in making out his mind in the one, rather than the other? Is there more precepts or precedents for the supper, than baptism? Hath God been so bountiful in making out himself about the supper, that few or none that own ordinances scruple it? And must baptism be such a rock of offence to professors, that very few will enquire after it, or submit to it? Hath not man's wisdom interposed to darken this part of God's counsel? By which professors seem willingly led, though against so many plain commands and examples, written as with a sun beam, that he that runs may read? And must an advocate be entertained to plead for so gross a piece of ignorance, that the meanest babes of the first gospel times were never guilty of?'

Ans. Many words to little purpose. 1. Must God be called to an account by you, why he giveth more light about the supper than baptism? May he not shew to, or conceal from this, or another of his servants, which of his truths he pleaseth. Some of the members of the church at Jerusalem had a greater truth than this kept from them, for ought I know, as long as they lived (Acts 11:19), yet God was not called in question about it. 2. Breaking of bread, not baptism, being a church ordinance, and that such also as must be often reiterated; yea, it being an ordinance so full of blessedness, as lively to present union and communion with Christ to all the members that worthily eat thereof: I say, the Lord's supper being such, that while the members sit at that feast, they shew to each other the death and blood of the Lord, as they ought to do, till he comes (1 Cor 10:15-17, 11:25,26). The church as a church, is much more concerned in that, than in water baptism, both as to her faith and comfort; both as to her union and communion. 3. Your supposition, that very few professors will seriously inquire after water baptism, is too rude. What, must all the children of God, that are not baptized for want of light, be still stigmatised with want of serious inquiry after God's mind in it. 4. That I am an advocate, entertained to plead for so gross a piece of ignorance, as want of light in baptism, is but like the rest of your jumbling. I plead for communion with men, godly and faithful, I plead that they may be received, that God hath shewed us he hath received, and commanded we should receive them.

Your thirteenth argument is, 'If obedience must discover the truth of a man's faith to others, why must baptism be shut out, as if it was no part of gospel obedience? Is there no precept for this practice, that it must be thus despised, as a matter of little use? Or shall one of Christ's precious commands be blotted out of a Christian's obedience, to make way for a church fellowship of man's devising.'

Ans. 1. This is but round, round, the same thing over and over. That my obedience to water, is not a discovery of my faith to others, is evident, from the body of the Bible, we find nothing that affirms it. And I will now add, That if a man cannot shew himself a Christian without water baptism; he shall never shew either saint or sinner, that he is a Christian by it. 2. Who [soever] they are that despise it, I know not but that church membership may be without it, (seeing even you yourself have concluded it is no church ordinance, nor the entering ordinance) standeth both with scripture and reason, as mine arguments make manifest. So that all your arguments prove no more but this, 'That you are so wedded to your wordless notions, that charity can have no place with you.' Have you all this while so much as given me one small piece of a text to prove it unlawful for the church, to receive those whom she, by the word, perceiveth the Lord God and her Christ hath received? No: and therefore you have said so much as amounts to nothing.

Your last argument is, 'If the baptism of John was so far honoured and dignified, that they that did submit to it, are said to justify God; and those that did it not, are said to reject his counsel against themselves: so that their receiving, or rejecting the whole doctrine of God, hath its denomination from this single practice. And is there not as much to be said of the baptism of Christ, unless you will say it is inferior to John's in worth and use.'

Ans. 1. That our denomination of believers, and of our receiving the doctrine of the Lord Jesus, is not to be reckoned from our baptism, is evident; because according to our notion of it, they only that have before received the doctrine of the gospel, and so shew it us by their confession of faith, they only ought to be baptized. This might serve for an answer for all: but, 2. The Baptism of John was 'the baptism of repentance, for the remission of sins' (Mark 1:4; Matt 3;6; Luke 3:3), of which water was but an outward signification. Now what is the baptism of repentance, but an unfeigned acknowledgment that they were sinners, and so stood in need of a Saviour, Jesus Christ. This baptism, or baptism under this notion, the Pharisees would not receive (Luke 7:29,30). For they 'trusted in themselves that they were righteous,' that they were 'not as other men,' that they had need of no repentance (Luke 18:9, 10:29, 15:7). Not but that they would have been baptized with water, might that have been without an acknowledgment that they were sinners (Matt 3:7); wherefore seeing the counsel of God respected rather the remission of sins by Jesus Christ, than the outward act of water baptism, ye ought not, as you do, by this your reasoning, to make it rather, at least in the revelation of it, to terminate in the outward act of being baptized, but in unfeigned and sound repentance, and the receiving of Jesus Christ by faith (Eph 1:7,8, 11).

Further, A desire to submit to John's water baptism, or of being baptized by him in water, did not demonstrate by that single act, the receiving of the whole doctrine of God as you suggest. 'Why did John reject the Pharisees that would have been baptized (Matt 3:7), and Paul examine them that were?' (Acts 19:2,3). If your doctrine be true, why did they not rather say, Oh! seeing you desire to be baptized, seeing you have been baptized, you need not to be questioned any further; your submitting to John's water, to us is a sufficient testimony, even that single act, that you have received the

whole doctrine of God. But I say, why did John call them vipers? And Paul asked them, Whether they had yet 'received the Holy Ghost?' Yea, it is evident, that a man may be desirous of water, that a man may be baptized, and neither own the doctrine of repentance, nor know on whom he should believe; evident, I say, and that by the same texts (Matt 3:7; Acts 19:2-4).

You have grounded therefore this your last argument, as also the rest, upon an utter mistake of things.

I COME NOW TO YOUR Questions; WHICH ALTHOUGH THEY BE MIXED WITH GALL, I WILL WITH PATIENCE SEE IF I CAN TURN THEM INTO FOOD.

[Quest. 1.] Your first question is, 'I ask your own heart, whether popularity and applause of variety of professors, be not in the bottom of what you have said; that hath been your snare to pervert the right ways of the Lord, and to lead others into a path wherein we can find none of the footsteps of the flock in the first ages?'

Ans. Setting aside a retaliation, like your question, I say, and God knows I speak the truth, I have been tempted to do what I have done, by a provocation of sixteen years long; tempted, I say, by the brethren of your way: who, whenever they saw their opportunity, have made it their business to seek to rend us in pieces; mine ownself they have endeavoured to persuade to forsake the church; some they have rent quite off from us, others they have attempted and attempted to divide and break off from us, but by the mercy of God, have been hitherto prevented. A more large account you may have in my next, if you think good to demand it; but I thank God that I have written what I have written.

Quest. 2. 'Have you dealt brotherly, or like a Christian, to throw so much dirt upon your brethren, in print, in the face of the world, when you had an opportunity to converse with them of reputation amongst us, before printing, being allowed the liberty by them, at the same time for you to speak among them?'

Ans. I have thrown no dirt upon them, nor laid any thing to their charge, if their practice be warrantable by the word; but you have not been offended at the dirt yourselves have thrown at all the godly in the land that are not of our persuasion, in counting them unfit to be communicated with, or to be accompanied with in the house of God. This dirt you never complained of, nor would, I doubt, to this day, might you be still let alone to throw it. As to my book, it was printed before I spake with any of you, or knew whether I might be accepted of you. As to them of reputation among you, I know others not one tittle inferior to them, and have my liberty to consult with who I like best.

Quest. 3. 'Doth your carriage answer the law of love or civility, when the brethren used means to send for you for a conference, and their letter was received by you, that you should go out again from the city after knowledge of their desires, and not vouchsafe a meeting with them, when the glory of God, and the vindication of so many churches is concerned.'

Ans. The reason why I came not amongst you, was partly because I consulted mine own weakness, and counted not myself, being a dull headed man, able to engage so many of the chief of you, as I was then informed intended to meet me. I also feared, in personal disputes, heats and bitter contentions might arise, a thing my spirit hath not pleasure in: I feared also, that both myself and words would be misrepresented; and that not without cause, for if they that answer a book will alter, and screw arguments out of their place, and make my sentences stand in their own words, not mine, when I say my words are in a book to be seen, what would you have done, had I in the least, either in matter or manner, though but seemingly miscarried among you. As for the

many churches which you say are concerned, as also the glory of God, I doubt not to say they are only your wordless opinions that are concerned; the glory of God is vindicated: We receive him that God hath received, and that 'to the glory of God' (Rom 15:7).

Quest. 4. 'Is it not the spirit of Diotrephes of old, in you, who loved to have the pre-eminence, that you are so bold to keep out all the brethren, that are not of your mind in this matter, from having any entertainment in the churches or meetings to which you belong, though you yourself have not been denied the like liberty, among them that are contrary minded to you? Is this the way of your retaliation? Or are you afraid lest the truth should invade your quarters?'

Ans. I can say, I would not have the spirit you talk of; what I have of it, God take it from me. But what was the spirit of Diotrephes? Why, not to receive the brethren into the church, and to forbid them that would (3 John 9,10). This do not I; I am for communion with saints, because they are saints: I shut none of the brethren out of the churches, nor forbid them that would receive them. I say again, shew me the man that is a visible believer, and that walketh with God; and though he differ with me about baptism, the doors of the church stand open for him, and all our heaven-born privileges he shall be admitted to them. But how came Diotrephes so lately into our parts? Where was he in those days that our brethren of the baptized way, would neither receive into the church, nor pray with men as good as themselves, because they were not baptized; but would either, like Quakers, stand with their hats on their heads, or else withdraw till we had done.

As to our not suffering those you plead for to preach in our assemblies, the reason is, because we cannot yet prevail with them, to repent of their church-rending principles. As to the retaliation, mind the hand of God, and remember Adonibezek (Judg 1:7). Let the truth come into our quarters and welcome, but sowers of discord, because the Lord hates it (Prov 6:19), we also ourselves will AVOID them (Rom 16:17,18).

Quest. 5. 'Is there no contempt cast upon the brethren, who desired your satisfaction, that at the same time, when you have opportunity to speak to them, instead of that, you committed the letters to others, by way of reflection upon them?'

Ans. It is no contempt at all to consult men more wise and judicious than him that wrote, or myself either. But why not consult with others. Is wisdom to die with you? Or do you count all that yourselves have no hand in, done to your disparagement?

Quest. 6. 'Did not your presumption prompt you to provoke them to printing, in your letter to them, when they desired to be found in no such practice, lest the enemies of truth should take advantage by it?'

Ans. What provoked you to print, will be best known at the day of judgment, whether your fear of losing your wordless opinion, or my plain answer to your letter: The words in my letter are, 'As for my book never defer its answer till you speak with me, for I strive not for mastery but truth.' Though you did not desire to write, yet with us there was continual labour to rend us to pieces, and to prevent that, was my first book written. And let who will take advantage, so the truth of God, and the edification of my brother be promoted.

Quest. 7. 'Whether your principle and practice is not equally against others as well as us, viz. Episcopal, Presbyterians, and Independents, who are also of our side, for our practice, though they differ with us about the subject of baptism. Do you delight to have your hand against every man?'

Ans. I own water baptism to be God's ordinance, but I make no idol of it. Where you call now the Episcopal to side with you, and also the Presbyterian, &c. you will not find

them easily persuaded to conclude with you against me. They are against your manner of dipping, as well as the subject of water baptism; neither do you, for all you flatter them, agree together in all but the subject. Do you allow their sprinkling? Do you allow their signing with the cross? Why then have you so stoutly, an hundred times over, condemned these things as antichristian. I am not against every man, though by your abusive language you would set every one against me; but am for union, concord, and communion with saints, as saints, and for that cause I wrote my book.

To conclude,—1. In all I have said, I put a difference between my brethren of the baptized way; I know some are more moderate than some. 2. When I plead for the unbaptized, I chiefly intend those that are not so baptized as my brethren judge right, according to the first pattern. 3. If any shall count my papers worth the scribbling against, let him deal with my arguments, and things immediately depending upon them, and not conclude that he hath confuted a book, when he hath only quarrelled at words. 4. I have done when I have told you, that I strive not for mastery, nor to shew myself singular; but, if it might be, for union and communion among the godly. And count me not as an enemy, because I tell you the truth. 5. And now, dissenting brethren, I commend you to God, who can pardon your sin, and give you more grace, and an inheritance among them that are sanctified by faith in Jesus Christ. Amen.

HERE FOLLOWETH MR. HENRY JESSEY'S JUDGMENT UPON THE SAME ARGUMENT.

'Him that is weak in the faith receive ye,' &c.—Romans 14:1

Whereas some suppose the receiving there mentioned, was but receiving into brotherly affection, such as were in church fellowship; but not a receiving of such as were weak into the church. For answer unto which consider,

That in the texts are two things to be inquired into. First,

What weakness of faith this is, that must not hinder receiving.

Secondly, by whom, and to what, he that is weak in the faith is to be received?

First, To the first, What weakness of faith this is that must not hinder receiving, whether was it weakness in the graces of faith, or in the doctrine of faith? It is conceived that the first is included, but the second principally intended.

1. That some of the Lord's people are weak in the graces of faith, will be confessed by all (Mark 9:24; Luke 24:25) and that the Lord would have his lambs fed as well as his sheep, and his children as well as grown men, and that he hath given the right to gospel privileges, not to degrees of grace, but to the truth; 'him that is weak in the faith receive ye': or unto you, as some GOOD translations read it (Rom 14:1).[18]

2. It is supposed, that this command of receiving him that is weak in the faith, doth principally intend, that is weak in the doctrine of faith, and that not so much in the doctrine of justification, as in gospel institutions, as doth appear by the second and sixth verses: which shew, that it was in matters of practice, wherein some were weak, and at which others were offended; notwithstanding the glorious Lord who bears all his Israel upon his heart receives them (v 3) and commandeth, 'him that is weak in the faith receive ye,' or unto you.

Second, Therefore, here we are to inquire of the receiving in the text, By whom, and to what he that is weak in the faith, should be received. In which inquiry there are two parts. 1. By whom. 2. To what.

1. To the first. The text makes answer, 'Him that is weak in the faith receive ye,' or unto you; which must be the church at Rome, to whom the epistle was writ; as also to all

'beloved of God, called to be saints' (Rom 1:7). And as to them, so unto all churches and saints, Beloved and called throughout the world.
Note, That epistles are as well to direct how churches are to carry things towards saints without, as to saints within; and also toward all men so as to give no offence to Jew or Gentile, nor to the church of God (1 Cor 10:32).
2. The second part of the inquiry is, to what he that is weak in the faith is to be received? whether only unto mutual affection, as some affirm, as if he were in church fellowship before, that were weak in the faith? Or whether the text doth as well, if not rather intend, the receiving such as were, and are weak in the faith, Not only unto mutual affection if in the church, but unto church fellowship also, if they were out. For clearing of which consider, to whom the epistle was written (Rom 1:7). Not only to the church there, but unto all that were beloved of God, and called to be saints in all ages. And as at Rome it is like there then were, and in other places now are, saints weak in the faith, both in and out of church fellowship; and it is probable there then were, and elsewhere now are, those that will cast such out of their mutual affection. And if they will cast such out of their mutual affection that are within, no doubt they will keep out of their church fellowship those that are without.
Arg. 1. Whereas the Lord's care extends to all his, and if it were a good argument in the third verse, for them to receive those within, because God hath received them, it would be as good an argument to receive in those without, for God hath received them also: unless it could be proved, that all that were and are weak in the faith, were and are in church fellowship, which is not likely: for if they would cast such out of their affection that are within, they would upon the same account keep them out of church fellowship that were without: therefore as it is a duty to receive those within unto mutual affection, so it is no less a duty, by the text, to receive such weak ones as are without, into church fellowship.
Arg. 2. Is urged from the words themselves, which are, 'Receive him that is weak in the faith'; wherein the Lord puts NO limitation in this text or in any other; and who is he then that can restrain it, unless he will limit the Holy One of Israel? And how would such an interpretation foolishly charge the Lord, as if he took care ONLY of those within, but not like care of those without; whereas he commandeth them to receive them, and useth this motive, he had received them, and he receiveth those that are weak in the faith, if without, as well as those within.
From the example, to wit, That God had received them; whereas had he been of the church, they would have been persuaded of that before the motive was urged: for no true church of Christ's would take in, or keep in any, whom they judged the Lord had not received; but those weak ones were such as they questioned whether the Lord had received them, else the text had not been an answer sufficient for their receiving them: There might have been objected, they hold up Jewish observations of meats and days, which by the death of Christ were abolished, and so did deny some of the effects of his death; yet the Lord who was principally wronged could pass this by, and commandeth others to receive them also. And if it be a good argument to receive such as are weak in any thing, whom the Lord hath received, then there can be no good argument to reject for any thing for which the Lord will not reject them: for else the command in the first verse, and his example in the third verse were insufficient, without some other arguments unto the church, besides his command and example.
Some object, 'Receive ye one another, as Christ also received us to the glory of God' (Rom 15:7). And from thence supposing they were all in church fellowship before, whereas the text saith not so: for if you consider the eighth and ninth verses, you may

see he speaks unto Jews and Gentiles in general, that if the Jews had the receiving, they should receive Gentiles; and if the Gentiles had the receiving, they should receive Jews, for had they not been on both sides commanded: the Jews might have said to the Gentiles, you are commanded to receive us, but we are not commanded to receive you; and if the weak had the receiving, they should receive the strong; and if the strong had the receiving, they should not keep out the weak; and the text is reinforced with the example of the Son's receiving us unto the glory of God, that as he receiveth Jews and poor Gentiles, weak and strong, in church fellowship, or out of church fellowship; so should they to the glory of God. And as the Lord Jesus received some, though they held some things more than were commanded, and some things less than were commanded, and as those that were weak and in church fellowship, so those that were weak and out of church fellowship; and that not only into mutual affection, but unto fellowship with himself; and so should they, not only receive such as were weak within into mutual affection, but such as were without, both to mutual affection and to church fellowship: or else such weak ones as were without, had been excluded by the text. Oh! how is the heart of God the Father and the Son set upon this, to have his children in his house, and in one another's hearts as they are in his, and are borne upon the shoulders and breasts of his Son their high priest? and as if all this will not do it, but the devil will divide them still, whose work it properly is; But 'the God of peace' will come in shortly, 'and bruise Satan under their feet,' as in Romans 16:20. And they will agree to be in one house, when they are more of one heart; in the mean time prays, as in chapter 15:5, 'Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.'

I shall endeavour the answering of some objections, and leave it unto consideration.

Object. Some say this bearing or receiving, were but in things indifferent.

Ans. That eating, or forbearing upon a civil account, are things indifferent, is true: but not when done upon the account of worship, as keeping of days, and establishing Jewish observations about meats, which by the death of Christ are taken away; and it is not fairly to be imagined the same church at Rome looked so upon them as indifferent; nor that the Lord doth; that it were all alike to him to hold up Jewish observations, or to keep days or no days, right days or wrong days, as indifferent things, which is a great mistake, and no less than to make God's grace little in receiving such. For if it were but in things wherein they had not sinned, it were no great matter for the Lord to receive, and it would have been as good an argument or motive to the church, to say the things were indifferent, as to say the Lord had received them. Whereas the text is to set out the riches of grace to the vessels of mercy, as Romans 9:15. That as at first he did freely choose and accept them; so when they fail and miscarry in many things, yea about his worship also, although he be most injured thereby, yet he is first in passing it by, and persuading others to do the like. That as the good Samaritan did in the Old Testament,[19] so our good Samaritan doth in the New, when priest and Levite passed by, pastor and people pass by, yet he will not, but pours in oil, and carries them to his inn, and calls for receiving, and setting it upon his account.

Object. That this bearing with, and receiving such as are weak in the faith, must be limited to meats and days, and such like things that had been old Jewish observations, but not unto the being ignorant in, or doubting of any New Testament institution.

Ans. Where the Lord puts no limitation, men should be wary how they do it, for they must have a command or example, before they can limit this command; for although the Lord took this occasion from their difference about meats and days to give this command, yet the command is not limited there, no more than Matthew 12:1-8. That

when they made use of his good law rigorously in the letter, he presently published an act of grace in the 7th verse, and tells them, Had they known what this meaneth, 'I will have mercy and not sacrifice,' they would not have condemned the guiltless; as also Matthew 9:13, 'Go ye and learn what that meaneth, I will have mercy and not sacrifice,' which is not to be limited unto what was the present occasion of publishing the command, but observed as a general rule upon all occasions, wherein mercy and sacrifice comes in competition, to shew the Lord will rather have a duty omitted that is due to him, than mercy to his creatures omitted by them. So in the text, when some would not receive such as were weak in the faith, as to matters of practice, the Lord was pleased to publish this act of grace: 'Him that is weak in the faith receive ye, but not to doubtful disputations.' Now unless it be proved, that no saint can be weak in the faith in any thing but meats and days, or in some Old Testament observations, and that he ought not to be judged a saint that is weak in the faith as it relates to gospel institutions, in matters of practice; you cannot limit the text, and you must also prove his weakness SUCH, as that the Lord will not receive him; else the command in the first verse, and the reason or motive in the third verse, will both be in force upon you; to wit, 'Him that is weak in the faith receive ye,' or unto you,—'for God hath received him.'

Object. But some may object from 1 Corinthians 12:13, 'For by one spirit are we all baptized into one body, whether we be Jews or Gentiles.' Some there are that affirm this to be meant of water baptism, and that particular churches are formed thereby, and all persons are to be admitted and jointed unto such churches by water baptism.

Ans. That the baptism intended in the text is the Spirit's baptism, and not water baptism; and that the body the text intends, is not principally the church of Corinth, but all believers, both Jews and Gentiles, being baptized into one mystical body, as Ephesians 4:4, 'There is one body and one Spirit,' wherein there is set out the uniter and the united; therefore in the third verse they are exhorted to keep the unity of the Spirit in the bond of peace. The united are all the faithful in one body; into whom? in the fifth verse, in one Lord Jesus Christ: by what? one faith, one baptism, which CANNOT be meant of water baptism; for water baptism doth not unite all this body, for some of them never had water baptism, and are yet of this body, and by the Spirit gathered into one Lord Jesus Christ (Eph 1:10), 'both which are in heaven and in earth,' Jew and Gentile (Eph 2:16), 'that he might reconcile both unto God in one body by the cross.' The instrument you have in verse 18, 'by one spirit' (Eph 3:6). 'That the Gentiles should be fellow-heirs, and of the same body' (v 15). 'Of whom the whole family in heaven and earth is named.' And the reasons of their keeping 'the unity of the Spirit,' in Ephesians 4:3 is laid down in verses 4, 5 being 'one body,' 'one Spirit,' having 'one hope,' 'one Lord,' 'one faith,' 'one baptism,' whether they were Jews or Gentiles, such as were in heaven or in earth, which CANNOT be meant of water baptism, for in that sense they had not all one baptism, nor admitted and united thereby. So in 1 Corinthians 12:13, 'For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit'; which cannot be meant of water baptism, in regard all the body of Christ, Jews and Gentiles, bond and free, partook not thereof.

Object. But Ephesians 4:5 saith, there is but 'one baptism'; and by what hath been said, if granted, water baptism will be excluded, or else there is more baptisms than one.

Ans. It followeth not that because the Spirit will have no corrival, that therefore other things may not be in their places. That because the Spirit of God taketh the pre-eminence, therefore other things may not be subservient (1 John 2:27). The apostle tells them, That the anointing which they have received of him, abideth in them; and

you need not, saith he, 'that any man teach you, but as the same anointing teacheth you of all things.' By this some may think John excludes the ministry; no such matter, though the Holy Ghost had confirmed and instructed them so in the truth of the gospel, as that they were furnished against seducers in verse 26 yet you see John goes on still teaching them in many things: as also in Ephesians 4:11-13, 'He gave some, apostles; —some evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' So in the Spirit's baptism, though it have the pre-eminence, and appropriateth some things, as peculiar to itself, it doth not thereby destroy the use and end of water baptism, or any other ordinance in its place: for water baptism is a means to increase grace, and in it, and by it sanctification is forwarded, and remission of sins more cleared and witnessed; yet the giving grace, and regenerating and renewing, is the Holy Spirit's peculiar. Consider (Titus 3:5), 'By the washing of regeneration, and renewing of the Holy Ghost'; Baptism being the outward sign of the inward graces wrought by the Spirit, a representation or figure, as in 1 Peter 3:21, 'The like figure whereunto even baptism doth also now save us [not the putting away of the filth of the flesh, but the answer of a good conscience toward God,] by the resurrection of Jesus Christ'; not excluding water baptism; but shewing, That the spiritual part is chiefly to be looked at: though such as slight water baptism, as the Pharisees and lawyers did (Luke 7:30), reject the counsel of God against themselves, not being baptized. And such as would set water baptism in the Spirit's place, exalt a duty against the deity and dignity of the Spirit, and to give the glory due unto him, as God blessed for ever, unto a duty.

By which mistake of setting up water baptism in the Spirit's place, and assigning it a work, which was never appointed unto it; of forming the body of Christ, either in general, as in 1 Corinthians 12:13; Ephesians 4:5 or as to particular churches of Christ, we may see the fruit; that instead of being the means of uniting as the Spirit doth; that it hath not only rent his seamless coat, but divided his body which he hath purchased with his own blood, and opposed that great design of Father, Son, and Spirit, in uniting poor saints, thereby pulling in pieces what the Spirit hath put together. 'Him that is weak in the faith receive ye,—for God hath received him'; being such as the Spirit had baptized and admitted of the body of Christ, he would have his churches receive them also: whose baptism is the ONLY baptism, and so is called the ONE baptism. Therefore consider, whether such a practice, hath a command or an example, that persons must be joined into church fellowship by water baptism; for John baptized many, yet he did not baptize some into one church, and some into another, nor all into one church, as the church of Rome doth. And into what church did Philip baptize the eunuch, or the apostle the jailor and his house? And all the rest they baptized, were they not left free to join themselves for their convenience and edification? All which I leave to consideration. I might have named some inconveniences, if not absurdities that would follow the assertion: as to father the mistakes of the baptizers on the Spirit's act, who is not mistaken in any HE baptizeth; no false brethren creep in unawares into the mystical body by him; and also, how this manner of forming churches would suit a country, where many are converted, and willing to be baptized; but there being no church to be baptized into, how shall such a church state begin? The first must be baptized into no church, and the rest into him as the church, or the work stand still for want of a church.

Object. 'But God is a God of order, and hath ordained order in all the churches of Christ; and for to receive one that holds the baptism he had in his infancy, there is no

command nor example for, and by the same rule children will be brought in to be church members.'

Ans. That God is a God of order, and hath ordained orders in all the churches of Christ is true; and that this is one of the orders to receive him that is weak in the faith, is as true. And though there be no example or command, in so many words, receive such an one that holds the baptism he had in his infancy, nor to reject such a one: but there is a command to receive him that is weak in the faith, without limitation, and it is like this might not be a doubt in those days, and so not spoken of in particular.

But the Lord provides a remedy for all times in the text, 'Him that is weak in the faith receive ye'; for else receiving would not be upon the account of saintship; but upon knowing, and doing all things according to rule and order, and that must be perfectly, else for to deny any thing, or to affirm too much is disorderly, and would hinder receiving: but the Lord seals not so with his people, but accounts 'LOVE the fulfilling of the law,' though they be ignorant in many things both as to knowing and doing; and receives them into communion and fellowship with himself, and would have others do the same also. And if he would have so much bearing in the apostle's days, when they had infallible helps to expound truths unto them, much more now, the church hath been so long in the wilderness and in captivity, and not that his people should be driven away in the dark day, though they are sick and weak (Eze 34:16,21). And that it should be supposed such tenderness would bring in children in age to be church members, yea and welcome, if any body could prove them in the faith, though never so weak; for the text is, 'Him that is weak in the faith, receive ye': It is not He, and his wife and children, unless it can be proved they are IN THE FAITH.

Object. 'By this, some ordinances may be lost or omitted, and is it to be supposed the Lord would suffer any of his ordinances to be lost or omitted in the Old or New Testament, or the right use of them, and yet own such for true churches, and what reason can there be for it.?'

Ans. The Lord hath suffered some ordinances to be omitted and lost in the Old Testament, and yet owned the church. Though circumcision were omitted in the wilderness, yet he owned them to be his church (Acts 7:38); and many of the ordinances were lost in the captivity: see Ainsworth upon Exodus 28, 30 &c. which shewed what the high-priest was to put on, and were not to be omitted upon pain of death, as the Urim and Thummim, yet being lost, and several other ordinances, the ark, with the mercy-seat and cherubims, the fire from heaven, the majesty and divine presence, &c. yet, he owns the second temple, though short of the first, and filled it with his glory, and honoured it with his Son, being a member and a minister therein (Mal 3:1) , 'The Lord whom ye seek shall suddenly come to his temple': So in the New Testament, since their wilderness condition, and great and long captivity, there is some darkness and doubts, and want of light in the best of the Lord's people, in many of his ordinances, and that for several ages, and yet how hath the Lord owned them for his churches, wherein he is to have glory and praise 'throughout all ages' (Eph 3:21). And so should we own them, unless we will condemn the generation of the just. It must be confessed, That if exact practice be required, and clearness in gospel institutions before communion; who dare be so bold as to say his hands are clean, and that he hath done all the Lord's commands, as to institutions in his worship? and must not confess the change of times doth necessitate some variation, if not alteration, either in the matter or manner of things according to primitive practice; yet owned for true churches, and received as visible saints, though ignorant either wholly, or in great measure, in laying on of hands, singing, washing of feet, and anointing with oil, in the gifts of the Spirit,

which is the Urim and Thummim of the gospel. And it cannot be proved, that the churches were so ignorant in the primitive times, nor yet that such were received into fellowship; yet now herein it is thought meet their should be bearing, and why not in baptism, especially in such as own it for an ordinance, though in some things miss it, and do yet shew their love unto it, and unto the Lord, and unto his law therein, that they could be willing to die for it rather than to deny it; and to be baptized in their blood; which sheweth, they hold it in conscience their duty, while they have further light from above, and are willing to hear and obey as far as they know, though weak in the faith, as to clearness in gospel institutions: surely the text is on their side, or else it will exclude all the former, 'Him that is weak in the faith receive ye,—but not to doubtful disputations' (Rom 14:5). Let every man be fully persuaded in his own mind, and such the Lord hath received.

As to the query, What reason is there, why the Lord should suffer any of his ordinances to be lost?

Ans. If there were no reason to be shewn, it should teach us silence, for he doth nothing without the highest reason; and there doth appear some reasons in the Old Testament, why those ordinances of Urim and Thummim, &c. were suffered to be lost in the captivity, that they might long and look for the Lord Jesus, the priest, that was to stand up with Urim and Thummim (Ezra 2:63; Neh 7:65), which the Lord by this puts them upon the hoping for, and to be in the expectation of so great a mercy, which was the promise of the Old Testament, and all the churches losses in the New Testament. By all the dark night of ignorance she hath been in, and long captivity she hath been under, and in her wandering wilderness state, wherein she hath rather been fed with manna from heaven, than by men upon earth; and after all her crosses and losses, the Lord lets light break in by degrees, and deliverance by little and little; and she is 'coming out of the wilderness leaning upon her beloved'; and the Lord hath given the valley of Achor for a door of hope, that ere long she may receive the promise of the gospel richly, by the Spirit, to be poured upon us from on high (Isa 32:15), and the wilderness be a fruitful field, and the fruitful field become a forest, and then the Lord will take away the covering cast over all people (Isa 25:7), and the vail that is spread over all nations (Isa 11:9); 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (v 13). Then 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' Thus will the God of peace bruise Satan under foot shortly; and one reason why the Lord may suffer all this darkness and differences that have been, and yet are, is, that we might long and look for this blessed promise of the gospel, the pourings out of the Spirit.

Object. But many authors do judge, that the weak and strong were all in church fellowship before, and that the receiving (Rom 14:1) was but into mutual affection.

Ans. It ought to be seriously weighed how any differ from so many worthy authors, is confessed; to whom the world is so much beholden for their help in many things; but it would be of dangerous consequence to take all for granted they say, and unlike the noble Bereans (Acts 17:11). Though they had some infallible teachers, yet they took not their words or doctrine upon trust; and there may be more ground to question expositors on this text, in regard their principles necessitate them to judge that the sense; for if it be in their judgments a duty to compel all to come in, and to receive all, and their children, they must needs judge by that text, they were all of the church, and in fellowship, before their scrupling meats and days, because that is an act of grown persons at years of discretion; and therefore the receiving is judged by them to be only into mutual affection, for it is impossible for them to hold their opinion, and judge

otherwise of the text; for in baptism, they judge infants should be received into church fellowship; and then scrupling meats and days must needs be after joining. Their judgments might as well be taken, that it is a duty to baptize infants, as that they can judge of this text rightly, and hold their practice.

Object. But no uncircumcised person was to eat the passover (Exo 12). And doth not the Lord as well require the sign of baptism now, as of circumcision then? and is there not like reason for it?

Ans. The Lord, in the Old Testament, expressly commanded no uncircumcised person should eat the passover (Exo 12:48; Eze 44:9), that no stranger, uncircumcised in heart, or uncircumcised in flesh, should enter into his sanctuary.[20] And had the Lord commanded, that no unbaptized person should enter into his churches, it had been clear. And no doubt, Christ was as faithful as a son in all his house, as Moses was as a servant; and although there had been little reason, if the Lord had commanded it so to be, yet in God's worship we must not make the likeness of any thing in our reason, but the will of God, the ground of duty; for upon such a foundation some would build the baptizing of infants, because it would be like unto circumcision, and so break the second commandment, in making the likeness of things of their own contrivance, of force with institutions in the worship of God.

The most that I think can be said is, That we have no gospel example for receiving without baptism, or rejecting any for want of it. Therefore it is desired, what hath been said, may be considered; lest while we look for an example, we do not overlook a command upon a mistake, supposing that they were all in church fellowship before; whereas the text saith not so, but 'Him that is weak in the faith receive ye,' or unto you. We may see also how the Lord proceeds under the law, though he accounts those things that were done contrary to his law, sinful, though done ignorantly; yet never required the offender to offer sacrifice till he knew thereof (Lev 5:5 compared with vv 15, 16). And that may be a man's own sin through his ignorance; that though it may be another's duty to endeavour to inform him in, yet not thereupon to keep him out of his Father's house; for surely the Lord would not have any of his children kept out, without we have a word for it. And though they scruple some meats in their Father's house, yet it may be dangerous for the stronger children to deny them all the rest of the dainties therein, till the weak and sick can eat strong meat; whereas Peter had meat for one, and milk for another; and Peter must feed the poor lambs as well as the sheep; and if others will not do it, the great shepherd will come ere long and look up what hath been driven away (Eze 34:4,11; Isa 40:11). He will feed his flock like a shepherd; he shall gather the lambs into his bosom, and gently lead those that are with young.

FOOTNOTES:

1. Who is there that reads these revilings of Bunyan for his poverty and mean descent, but must be struck with the unsearchable wisdom of the Almighty. The salvation of the church requires that 'GOD should be manifest in the flesh.' Does he appear in his glory? Does he honour riches, and power, and wisdom, by descending in one of these classes? No; the poor, the despised in this world, claim kindred with him—'Is not this the carpenter's son?' 'Have any of the rulers or pharisees believed on him?' Even with these examples before them, his Baptist ministerial brethren, who sat at his feet when he came to London, and listened to his eloquence, now, in their hot dispute, revile and taunt him with his imprisonment—his poverty—his want of book learning. Refused the communion of some eminent earthly saints, it drove him to closer communion with his God, and the prison, became a Bethel—none other than the house of God, and the very gate of heaven; and in a holy, happy frame of soul, he breathes forgiveness: 'What

Mr. Kiffin hath done in the matter I forgive, and love him never the worse'!!—Ed.
2. How do these verses cut down all the carnal pride of man. Who is THE BLESSED? not the rich, or powerful, or worldly wise, but those that delight in the word of God.—Ed.
3. Nearly all the Baptist churches of that day limited communion to them who had been baptized in water on a profession of their faith. It is very different now; Bunyan's principles have spread, are spreading, and must soon become universal.—Ed.
4. Mr. H. D'Anvers: 'A seventh end of baptism is, that the baptized person may orderly thereby have an entrance into the visible church. None were esteemed members, or did partake of its ordinances, before they were baptized, being so God's hedge or boundary.'—Treatise of Baptism, p. 20, ed. 1674.
5. A modern writer, in a critique on Bunyan, says that he did as much justice to grace as his Calvinism would allow him!! May all the world be such Calvinists.—Ed.
6. 'Without the church,' previous to having entered into the church, a personal obedience to the divine command; having repented, then be baptized: neither of these are duties to be performed by the church, as such, but individually.—Ed.
7. 'To themselves,' to the particular churches only to which they were written. Contrary to the word, 'All scripture is given—to be profitable to the man of God' in every church (2 Tim 3:16).—Ed.
8. To these ten commandments must be added that new command given by the Saviour, 'That ye love one another' (John 12:34); or rather the evangelical sum of the whole law, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' This happy state of mind can only be attained by the baptism of the Holy Ghost. How awful the thought that multitudes of professing Christians rely upon outward ceremonies, a fleshly carnal confidence in ordinances, while they are dead as to union with God and to spiritual communion with his saints. Reader, how is it with your own soul.—Ed.
9. Bunyan's adversaries were wrong in stating that all the expositors agreed in referring this 'one baptism' to be that in or with water. John Caime, 1662, refers to 1 Corinthians 12:13, as an illustration of Ephesians 4:5, 'One baptism,' 'by one SPIRIT are we all baptized.' The Assembly's Annotations, 1657, infers that 'one' means 'once,' and refers to the Nicene creed, which says, 'one baptism for the remission of sins'; this surely cannot mean that the application of water remits sins. Diodati, 1648, is silent on this subject. Dr. Hammond, 1653, says, 'the same vow to be administered to all.' Very similar to this is the Dutch annotations of Theodore Haak.—Ed.
10. Heaven forbid that we should be afraid or ashamed of saying that Christ is better than water baptism. Christ is the heavenly manna, the sweet, pleasant, nourishing food of the soul. Baptism is only once for life, but Christ is our essential food all through the wilderness—every hour of life until we enter the gates of the celestial and eternal city. —Ed.
11. While we acknowledge the importance of water baptism, to which Christ submitted, yet we do well to consider that it was not intended as a means of purifying his infinite purity; no more does it purify the believer who follows his Redeemer in this ordinance. He was as much a believer before as he is after the ceremony. He submits to it as an act of obedience to the divine command, in the humble hope that his faith may be strengthened and his soul refreshed.—Ed.
12. 'The wrath of man worketh not the righteousness of God' (James 1:20). The angry passions of man work evil. Such fiery zeal is contrary to the spirit of Christ. The ignorant must be won by meekness to embrace the truth.—Ed.
13. It becomes all prayerfully to follow divine commands in ALL THINGS. Nothing is

indifferent or non-essential that God hath ordained for the believer. But if disciples differ about days, or meats, or water, ought such differences to prevent their communion and fellowship more than differences in personal stature, or beauty, or in mental powers. Uniformity in anything but love to God and to each other is a fool's paradise, contrary to the experience of the apostolic and all ages, and opposed to every law of nature.—Ed.
14. This typographical error in 'The Reasons of my Practice' is corrected in this edition for the first time.—Ed.
15. The doctrine of the real presence, called transubstantiation, was the test of adherence to the Romish church, which unless all persons pretended to believe they were sacrificed with brutal ferocity.—Ed.
16. In Bunyan's days, both the laws of the land, the judges, and the commonalty, gave credence to the wicked gambols of wizards and witches. Many a poor iniquitous old woman, from some mysterious hints of her power to tell fortunes, or to gratify the revengeful feelings of her neighbours, was put to a cruel death. More enlightened times have dissipated this illusion, and driven these imaginary imps of darkness into benighted countries.—Ed.
17. 'Me-hap-soes,' a contraction of 'it may so happen.'—Ed.
18. Tyndale, and all the early English translations, rend it 'unto you,' until the Elisabethan State Bible, called the Bishop's, in 1568. Do not the words mean that Christians are to receive such as are weak in the faith into their hearts by love, without troubling their heads with perplexing disputes?—Ed.
19. Under the Old Testament dispensation; the parable or history is recorded in Luke 10.—Ed.
20. We cannot offer to God any acceptable sacrifice until spiritually baptized. First joined to God by a living faith in the atoning sacrifice of Christ, and then bringing forth the fruits of this internal and purifying baptism, we must give ourselves to his church in the bonds of the gospel.—Ed.
***

PEACEABLE PRINCIPLES AND TRUE: OR, A BRIEF ANSWER TO MR. D'ANVER'S AND MR. PAUL'S BOOKS AGAINST MY CONFESSION OF FAITH, AND DIFFERENCES IN JUDGMENT ABOUT BAPTISM NO BAR TO COMMUNION.

WHEREIN THEIR SCRIPTURELESS NOTIONS ARE OVERTHROWN, AND MY PEACEABLE PRINCIPLES STILL MAINTAINED.

'Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?'—Psalm 58:1

SIR,

I have received and considered your short reply to my differences in judgment about water baptism no bar to communion; and observe, that you touch not the argument at all: but rather labour what you can, and beyond what you ought, to throw odiums upon your brother for reproving you for your error, viz. 'That those believers that have been baptized after confession of faith made by themselves, ought and are in duty bound to exclude from their church fellowship, and communion at the table of the Lord, those of their holy brethren that have not been so baptized.' This is your error. Error, I call it, because it is not founded upon the word, but a mere human device; for although I do not deny, but acknowledge, that baptism is God's ordinance; yet I have denied, that baptism was ever ordained of God to be a wall of division between the holy and the holy; the holy that are, and the holy that are not, so baptized with water as we. You, on the contrary, both by doctrine and practice, assert that it is; and therefore do separate yourselves from all your brethren that in that matter differ from you; accounting them,

notwithstanding their saving faith and holy lives, not fitly qualified for church communion, and all because they have not been, as you, baptized. Further, you count their communion among themselves unlawful, and therefore unwarrantable; and have concluded, 'they are joined to idols, and that they ought not to be shewed the pattern of the house of God, until they be ashamed of their sprinkling in their infancy, and accept of and receive baptism as you.' Yea, you count them as they stand, not the churches of God; saying, 'We have no such custom, nor the churches of God.' At this I have called for your proofs, the which you have attempted to produce; but in conclusion have shewed none other, but 'That the primitive churches had those they received, baptized before so received.'

I have told you, that this, though it were granted, cometh not up to the question; for we ask not, 'whether they were so baptized? But whether you find a word in the Bible that justifieth your concluding that it is your duty to exclude those of your holy brethren that have not been so baptized?' From this you cry out, that I take up the arguments of them that plead for infant baptism: I answer, I take up no other argument but your own, viz. 'That there being no precept, precedent, nor example in all the scripture, for our excluding our holy brethren that differ in this point from us, therefore we ought not to dare to do it,' but contrariwise to receive them;[1] because God hath given us sufficient proof that himself hath received them, whose example in this case he hath commanded us to follow (Rom 14:3,15). This might serve for an answer to your reply. But because, perhaps, should I thus conclude, some might make an ill use of my brevity; I shall therefore briefly step after you, and examine your short reply; at least, where shew of argument is.

Your first five pages are spent to prove me either proud or a liar; for inserting in the title-page of my 'Differences,' &c. that your book was written by the Baptist, or brethren of your way.

In answer to which; whoso readeth your second, your fifth and sixth questions to me, may not perhaps be easily persuaded to the contrary; but the two last in your reply, are omitted by you; whether for verity's sake, or because you were conscious to yourself, that the sight of them would overthrow your insinuations, I leave to the sober to judge. But put the case I had failed herein, Doth this warrant your unlawful practice?

You ask me next, 'How long is it since I was a Baptist?' and then add, 'It is an ill bird that bewrays his own nest.'

Ans. I must tell you, avoiding your slovenly language, I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others; I tell you, I would be, and hope I am, A CHRISTIAN; and choose, if God should count me worthy, to be called a Christian, a Believer, or other such name which is approved by the Holy Ghost (Acts 11:26). And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude, that they came neither from Jerusalem, nor Antioch, but rather from hell and Babylon; for they naturally tend to divisions, 'you may know them by their fruits.'

Next, you tell us of your goodly harmony in London; or of the 'amicable christian correspondency betwixt those of divers persuasions there, until my turbulent and mutineering spirit got up.'

Ans. The cause of my writing, I told you, which you have neither disapproved in whole, nor in part. And now I ask what kind of christian correspondency you have with them? Is it such as relateth to church communion; or such only as you are commanded to have with every brother that walketh disorderly, that they may be ashamed of their church communion, which you condemn? if so, your great flourish will add no praise to

them; and why they should glory in a correspondency with them as Christians, who yet count them under such deadly sin, which will not by any means, as they now stand, suffer you to admit them to their Father's table, to me is not easy to believe.
Farther, Your christian correspondency, as you call it, will not keep you now and then, from fingering some of their members from them; nor from teaching them that you so take away, to judge and condemn them that are left behind: Now who boasteth in this besides yourself, I know not.
Touching Mr. Jesse's judgment in the case in hand, you know it condemneth your practice; and since in your first, you have called for an author's testimony, I have presented you with one, whose arguments you have not condemned.
For your insinuating my abusive and unworthy behaviour, as the cause of the brethren's attempting to break our Christian communion; it is not only false but ridiculous. False; for they have attempted to make me also one of their disciples, and sent to me, and for me for that purpose. Besides, it is ridiculous; surely their pretended order, and as they call it, our disorder, was the cause; or they must render themselves very malicious, to seek the overthrow of a whole congregation, for, if it had been so, the unworthy behaviour of one.
Now, since you tell me 'That Mr. Kiffin hath no need of my forgiveness for the wrong he hath done me in his epistle.'
I ask, did he tell you so? But let it lie as it doth; I will at this time turn his argument upon him, and desire his direct answer: There being no precept, precedent or example for Mr. Kiffin to exclude his holy brethren from Christian communion that differ with him about baptism, he ought not to do it; but there is neither precept, precedent, nor example; therefore, &c.
You blame me for writing his name at length: but I know he is not ashamed of his name: and for you, though at the remotest rate, to insinuate it, must needs be damage to him.
Your artificial squibbling[2] suggestions to the world about myself, imprisonment, and the like I freely bind unto me as an ornament among the rest of my reproaches, till the Lord shall wipe them off at his coming. But they are no argument that you have a word that binds you to exclude the holy brethren communion.
Now what if, as you suggest, the sober Dr. Owen, though he told me and others at first he would write an epistle to my book, yet waved it afterwards; this is also to my advantage; because it was through the earnest solicitations of several of you that at that time stopped his hand; And perhaps it was more for the glory of God that truth should go naked into the world, than as seconded by so mighty an armour-bearer as he.

You tell me also, that some of the sober Independents have shewed dislike to my writing on this subject: What then? If I should also say, as I can without lying, that several of the Baptists have wished yours burnt before it had come to light; is your book ever the worse for that?
You tell us, you meddle not with Presbyterians, Independents, mixed Communionists (a new name), but are for liberty for all according to their light.
Ans. I ask then, suppose an holy man of God, that differeth from you, as those above-named do, in the manner of water baptism; I say, suppose such an one should desire communion with you, yet abiding by his own light, as to the thing in question, Would you receive him to fellowship? If no, do you not dissemble?
But you add, 'If unbaptized believers do not walk with us, they may walk with them with whom they are better agreed.'

Ans. Then it seems you do but flatter them. You are not, for all you pretend to give them their liberty, agreed they should have it with you. Thus do the Papists give the Protestants their liberty, because they can neither will nor choose.
Again, But do you not follow them with clamours and out-cries, that their communion, even amongst themselves, is unwarrantable? Now, how then do you give them their liberty? Nay, do not even these things declare that you would take it away if you could?
'For the time that I have been a Baptist (say you) I do not remember that ever I knew that one unbaptized person did so much as offer themselves to us for church fellowship. '
Ans. This is no proof of your love to your brethren; but rather an argument that your rigidness was from that day to this so apparent, that those good souls despaired to make such attempts; we know they have done it elsewhere, where they hoped to meet with encouragement.
You seem to retract your denial of baptism to be the initiating ordinance. And indeed Mr. D'Anvers told me, that you must retract that opinion, and that he had, or would speak to you to do it; yet by some it is still so acknowledged to be; and in particular, by your great helper, Mr. Denne, who strives to maintain it by several arguments; but your denial may be a sufficient confutation to him; so I leave you together to agree about it, and conclude you have overthrown him.
But it seems though you do not now own it to be the inlet into a particular church; yet, as you tell us of your last, 'you never denied that baptism doth not make a believer a member of the universal, orderly, church visible. And in this Mr. D'Anvers and you agree.' 'Persons enter into the visible church thereby,' saith he.
Ans. Universal, that is, the whole church: This word now comprehendeth all the parts of it, even from Adam to the very world's end, whether in heaven or earth, &c. Now that [water] baptism makes a man a member of this church, I do not yet believe, nor can you shew me why I should. 2. The universal, orderly church. What church this should be, if by orderly you mean harmony or agreement in the outward parts of worship, I do not understand neither.
And yet thus you should mean, because you add the word visible to all at the last; 'The universal, orderly, visible church.' Now I would yet learn of this brother where this church is; for if it be visible, he can tell and also shew it. But, to be short, there is no such church: the universal church cannot be visible; a great part of that vast body being already in heaven, and a great part as yet, perhaps, unborn.
But if he should mean by universal, the whole of that part of this church that is on earth, then neither is it 'visible' nor 'orderly.' 1. Not visible; for the part remains always to the best man's eye utterly invisible. 2. This church is not orderly; that is, hath not harmony in its outward and visible parts of worship; some parts opposing and contradicting the other most severely. Yea, would it be uncharitable to believe that some of the members of this body could willingly die in opposing that which others of the members hold to be a truth of Christ? As for instance at home; could not some of those called Baptists die in opposing infant baptism? And again, some of them that are for infant baptism die for that as a truth? Here therefore is no order, but an evident contradiction: and that too in such parts of worship, as both count visible parts of worship indeed.
So then by 'universal, orderly, visible church,' this brother must mean those of the saints only that have been, or are baptized as we; this is clear, because baptism, saith he, maketh a believer a member of this church; his meaning then is, that there is an universal, orderly, visible church, and they alone are the Baptists; and that every one that is baptized is by that made a member of the universal, orderly, visible church of

Baptists, and that the whole number of the rest of saints are utterly excluded.
But now if other men should do as this man, how many universal churches should we have? An 'universal, orderly, visible church of Independents'; an 'universal, orderly, visible church of Presbyterians,' and the like. And who of them, if as much confused in their notions as this brother, might not, they judging by their own light, contend for their universal church, as he for his? But they have more wit.
But suppose that this unheard of fictitious church were the only true universal church; yet whoever they baptize must be a visible saint first, and if a visible saint, then a visible member of Christ; and if so, then a visible member of his body, which is the church, before they be baptized; now he which is a visible member of the church already, that which hath so made him, hath prevented all those claims that by any may be made or imputed to this or that ordinance to make him so (Acts 8:37, 19:17, 16:33). His visibility is already; he is already a visible member of the body of Christ, and after that baptized. His baptism then neither makes him a member nor a visible member of the body of Jesus Christ.
You go on, 'That I said it was consent that makes persons members of particular churches is true.'
Ans. But that it is consent and nothing else, consent without faith, &c., is false. Your after-endeavour to heal your unsound saying will do you no good: 'Faith gives being to, as well as probation for membership.'
What you say now of the epistles, that they were written to particular saints, and those too out of churches as well as in, I always believed: but in your first you were pleased to say, 'You were one of them that objected against our proofs out of the epistles, because they were written to particular churches, [intending these baptized] and that they were written to other saints, would be hard for me to prove': but you do well to give way to the truth.
What I said about baptism's being a PEST, take my words as they lie, and I stand still thereto: 'Knowing that Satan can make any of God's ordinances a PEST and plague to his people, even baptism, the Lord's table, and the holy scriptures; yea, the ministers also of Jesus Christ may be suffered to abuse them, and wrench them out of their place.' Wherefore I pray, if you write again, either consent to, or deny this position, before you proceed in your outcry.
But I must still continue to tell you, though you love not to hear thereof, That supposing your opinion hath hold of your conscience, if you might have your will, you would make inroads and outroads too in all the churches that are not as you in the land. You reckon that church privileges belong not to them who are not baptized as we, saying, 'How can we take these privileges from them before they have them, we keep them from a disorderly practice of ordinances, especially among ourselves'; intimating you do what you can also among others: and he that shall judge those he walketh not with, or say, as you, that they, like Ephraim, are 'joined to an idol, and ought to repent and be ashamed of that idol before they be shewed the pattern of the house'; and then shall back all with the citation of a text; doth it either in jest or in earnest; if in jest it is abominable; if in earnest his conscience is engaged; and being engaged, it putteth him upon doing what he can to extirpate the thing he counteth idolatrous and abominable, out of the churches abroad, as well as that he stands in relation unto. This being thus, it is reasonable to conclude, you want not an heart, but opportunity for your inroads and outroads among them.
Touching those five things I mentioned in my second; you should not have counted they were found no where, because not found under that head which I mention: and

now lest you should miss them again, I will present you with them here.
1. 'Baptism is not the initiating ordinance. 2. That though it was, the case may so fall out, that members might be received without it. 3. That baptism makes no man a visible saint. 4. That faith, and a life becoming the ten commandments, should be the chief and most solid argument with churches to receive to fellowship. 5. That circumcision in the flesh was a type of circumcision in the heart, and not of water baptism.' To these you should have given fair answers, then you had done like a workman.
Now we are come where you labour to insinuate, 'that a transgression against a positive precept, respecting instituted worship, hath been punished with the utmost severity that God hath executed against men, on record, on this side hell.'
Ans. Mr. D'Anvers says, 'That to transgress a positive precept respecting worship, is a breach of the first and second commandments.' If so, then it is for the breach of them, that these severe rebukes befall the sons of men. 2. But you instance the case of Adam his eating the forbidden fruit; yet to no great purpose. Adam's first transgression was, that he violated the law that was written in his heart; in that he hearkened to the tempting voice of his wife; and after, because he did eat of the tree: he was bad then before he did eat of the tree; which badness was infused over his whole nature; and then he bare this evil fruit of eating things that God hath forbidden (Gen 3). Either make the tree good, and his fruit good; or the tree bad, and his fruit bad (Matt 7:17; Luke 6:43, 44). Men must be bad, ere they do evil; and good, ere they do good. Again, which was the greatest judgment, to be defiled and depraved, or to be put out of paradise, do you in your next determine.
But as to the matter in hand, What positive precept do they transgress that will not reject him that God bids us receive, if he want light in baptism?
As for my calling for scripture to prove it lawful thus to exclude them; blame me for it no more; verily I still must do it; and had you but one to give, I had had it long before this. But you wonder I should ask for a scripture to prove a negative.
Ans. 1. Are you at that door, my brother? If a drunkard, a swearer, or whoremonger should desire communion with you, and upon your refusal, demand your grounds; would you think his demands such you ought not to answer? would you not readily give him by SCORES? So, doubtless would you deal with us, but that in this you are without the lids[3] of the Bible. 2. But again, you have acted as those that must produce a positive rule. 'You count it your duty, a part of your obedience to God, to keep those out of church fellowship that are not baptized as you.' I then demand what precept bids you do this? where are you commanded to do it?
You object, That in Ephesians 4:5 and 1 Corinthians 12:13 is not meant of Spirit baptism: but Mr. Jesse says it is not, cannot be the baptism with water: and you have not at all refuted him. And now for the church in the wilderness; 'You thought, as you say, I would have answered myself in the thing'; but as yet I have not, neither have you. But let us see what you urge for an answer.
I. Say you, 'Though God dispensed with their obedience to circumcision in that time (Gen 17; Exo 12) it follows not that you or I should dispense with the ordinance of water baptism now.'
Ans. God commanded it, and made it the initiating ordinance to church communion. But Moses, and Aaron, and Joshua, and the elders of Israel, dispensed with it for forty years; therefore the dispensing with it was ministerial, and that with God's allowance, as you affirm. Now if they might dispense with circumcision, though the initiating ordinance; why may not we receive God's holy ones into fellowship, since we are not forbidden it, but commanded; yea, why should we make water baptism, which God

never ordained to that end, a bar to shut out and let in to church communion?
II. You ask, 'Was circumcision dispensed with for want of light, it being plainly commanded?'
Ans. Whatever was the cause, want of light is as great a cause: and that it must necessarily follow, they must needs see it, because commanded, favours too much of a tang of free will, or of the sufficiency of our understanding, and intrencheth too hard on the glory of the Holy Ghost; whose work it is 'to bring all things to our remembrance, whatsoever Christ hath said to us' (John 14:26).
III. You ask, 'Cannot you give yourself a reason, that their moving, travelling state made them incapable, and that God was merciful? Can the same reason, or anything like it, for refusing baptism, be given now?'
Ans. I cannot give myself this reason, nor can you by it give me any satisfaction. Because their travelling state could not hinder; if you consider that they might, and doubtless did lie still in one place years together. 1. They were forty years going from Egypt to Canaan: and they had but forty-two journies thither. 2. They at times went several of these journies in one and the same year. They went, as I take it, eleven of them by the end of the third month after they came out of the land of Egypt. Compare Exodus 19:1 with Numbers 33:15. 3. Again, in the fortieth year, we find them in Mount Hor, where Aaron died, and was buried. Now that was the year they went into Canaan; and in that year they had nine journies more, or ten, by that they got over Jordan (Num 33:38), &c. Here then were twenty journies in less than one year and an half. Divide then the rest of the time to the rest of the journies, and they had above thirty-eight years to go their two and twenty journies in. And how this should be such a traveling moving state, as that it should hinder their keeping this ordinance in its season, to wit, to circumcise their children the eighth day; especially considering to circumcise them in their childhood, as they were born, might be with more security, than to let them live while they were men, I see not.
If you should think that their wars in the wilderness might hinder them; I answer, They had, for ought I can discern, ten times as much fighting in the land of Canaan, where they were circumcised, as in the wilderness where they were not. And if carnal or outward safety had been the argument, doubtless they would not have circumcised themselves in the sight, as it were, of one and thirty kings (Josh 5, 12). I say, they would not have circumcised their six hundred thousand warriors, and have laid them open to the attempts and dangers of their enemies. No such thing, therefore, as you are pleased to suggest, was the cause of their not being as yet circumcised.
VI. 'An extraordinary instance to be brought into a standing rule, are no parallels': That is the sum of your fourth.
Ans. The rule was ordinary; which was circumcision; the laying aside of this rule became as ordinary, so long a time as forty years, and in the whole church also. But this is a poor shift, to have nothing to say, but that the case was extraordinary, when it was not.
But you ask, 'Might they do so when they came into Canaan?'
Ans. No, no. No more shall we do as we do now 'when that which is perfect is come.'
You add, 'Because the church in the wilderness (Rev 12) could not come by ordinances, &c. therefore when they may be come at, we need not practise them.'
Ans. No body told you so. But are you out of that wilderness mentioned? (Rev 12). Is Antichrist down and dead to ought but your faith? Or are we only out of that Egyptian darkness, that in baptism have got the start of our brethren? For shame be silent: yourselves are yet under so great a cloud, as to imagine to yourselves a Rule of

Practice not found in the Bible; that is, to count it a sin to receive your holy brethren, though not forbidden but commanded to do it (Rom 14, 15).
Your great flourish against my fourth argument, I leave to them that can judge of the weight of your words; as also what you say of the fifth or sixth.
For the instance I give you of Aaron, David, and Hezekiah, who did things not commanded, and that about holy matters, and yet were held excusable; you, nor yet your abettors for you, can by any means overthrow. Aaron transgressed the commandment (Lev 6:26, 10:18); David did what was not lawful; and they in Hezekiah's time, 'did eat the passover otherwise than it was written' (2 Chron 30:18). But here I perceive the shoe pincheth; which makes you glad of Mr. Denne's evasion for help At this also Mr. D'Anvers cries out, but yet to no purpose, charging me with asserting, that ignorance absolves from sin of omission and commission. But, Sirs, fairly take from me the texts, with others that I can urge; and then begin to accuse. You have healed your suggestion of unwritten verities poorly. But any shift to shift off the force of truth. After the same manner also you have helped your asserting, 'that you neither keep out, nor cast out from the church, if baptized, such as come unprepared to the supper, and other solemn appointments.' Let us leave yours and mine to the pondering of wiser men.
My seventh argument, as I said, you have not so much as touched; nor the ten in that one, but only derided at the ten. But we will show them to the reader. 1. Love, which above all other things we are commanded to put on, is much more worth, than to break about baptism (Col 3:14). 2. Love is more discovered, when we receive for the sake of Christ and grace, than when we refuse for want of water. 3. The church at Colosse was charged to receive and forbear the saints, because they were new creatures. 4. Some saints were in the church at Jerusalem, that opposed the preaching of salvation to the Gentiles; and yet retained their membership. 5. Divisions and distinctions among saints are of later date than election, and the signs of that; and therefore should give place. 6. It is love, not baptism, that discovereth us to the world to be Christ's disciples (John 13:35). 7. It is love that is the undoubted character of our interest in, and fellowship with, Christ (Rom 12:10, 16:10). 8. Fellowship with Christ is sufficient to invite to, and the new creature the great rule of our fellowship with, Christ (1 John 1:2). 9. Love is the fulfilling of the law, wherefore he that hath it is accepted with God, and ought to be approved of men; but he fulfils it not, who judgeth and setteth at nought his brother (Gal 6:16; Phil 3:16; Rom 14; James 4:11). 10. Love is sometimes more seen, and showed in forbearing to urge and press what we know, than in publishing and imposing (John 16:12; 1 Cor 3:1,2). 11. When we attempt to force our brother beyond his light, or to break his heart with grief, to trust him beyond his faith, or bar him from his privileges, how can we say I love? 12. To make that the door to communion which God hath not; to make that the including, excluding charter, the bar, bounds, and rule of communion, is for want of love. Here are two into the bargain.
If any of these, Sir, please you not in this dress; give me a word; and I shall, as well as my wit will serve, give you them in a syllogistical mode.
Now that you say (practically) for some speak with their feet (their walking (Prov 6:13)) that water is above love; and all other things are evident; because have they all but water, you refuse them for want of that; yea, and will be so hardy, though without God's word, to refuse communion with them.
In our discourse about the carnality that was the cause of the divisions that were at Corinth, you ask, Who must the charge of carnality fall upon, them that defend, or them that oppose the truth?

Ans. Perhaps on both; but be sure upon them that oppose, wherefore look you to yourselves, 'who without any command of God to warrant you, exclude your brother from communion; your brother whom God hath commanded you to receive.'

My ninth argument, you make yourself merry with in the beginning: but why do you by and by so cut and hack, and cast it as it were in the fire. Those seventeen absurdities you can by no means avoid. For if you have not, as indeed you have not, though you mock me for speaking a word in Latin, one word of God that commands you to shut out your brethren for want of water baptism, from your communion; I say, if you have not one word of God to make this a duty to you, then unavoidably, 1. You do it by a spirit of persecution. 2. With more respect to a form, than the spirit and power of godliness. 3. This also, makes laws, where God makes none; and is to be wise above what is written. 4. It is a directing the Spirit of the Lord. 5. And bindeth all men's consciences to our light and opinion. 6. It taketh away the children's bread. 7. And withholdeth from them the increase of faith. 8. It tendeth to make wicked the hearts of weak Christians. 9. It tendeth to harden the hearts of the wicked. 10. It setteth open a door to all temptations. 11. It tempteth the devil to fall upon them that are alone. 12. It is the nursery of all vain janglings. 13. It occasioneth the world to reproach us. 14. It holdeth staggering consciences in doubt, of the right ways of the Lord. 15. It abuseth the holy scriptures. 16. It is a prop to Antichrist. 17. And giveth occasion to many to turn aside to most dangerous errors.

And though the last is so abhorred by you, that you cannot contain yourselves when you read it: yet do I affirm, as I did in my first 'That to exclude Christians from church communion, and to debar them their heaven-born privileges, for the want of that which God never yet made a wall of division between us; did, and doth, and will prevail with God to send those judgments we have, or may hereafter feel.' Like me yet as you will.

I come next to what you have said in justification of your fourteen arguments. 'Such as they were,' say you, 'I am willing to stand by them: What I have offered, I have offered modestly: according to the utmost light I had into those scriptures upon which they are bottomed; having not arrived unto such a peremptory way of dictatorship, as what I render must be taken for laws binding to others in faith and practice; and therefore express myself by suppositions, strong presumptions, and fair seeming conclusions from the premises.'

Ans. Your arguments, as you truly say, are builded upon, or drawn from suppositions and presumptions; and all because you want for your help the words of the holy scripture. And let the reader note. For as I have often called for the word, but as yet could never get it, because you have it not, neither in precept, precedent, nor example, therefore come you forth with your seeming imports and presumptions.

The judicious reader will see in this last, that not only here, but in other places, what poor shifts you are driven to, to keep your pen going. But, Sir, since you are not peremptory in your proof; how came you to be so absolute in your practice? For notwithstanding all your seeming modesty, you will neither grant these communion with you; nor allow their communion among themselves, that turn aside from your 'seeming imports'; and that go not with you in your strong presumptions. You must not; you dare not; lest you countenance their idolatry; and nourish them up in sin; they live in the breach of gospel-order; and Ephraim-like are joined to an idol. And as for your love, it amounts to this, you thus deal with them, and withdraw from them, and all because of some strong presumptions and suppositions.

But you tell me, 'I use the arguments of the paedo-baptist, to wit, But where are infants forbidden to be baptized?'

But I ingenuously tell you, I know not what paedo means: and how then should I know his arguments. 1. I take no man's argument but Mr. K.'s, I must not name him farther, I say I take no man's argument but his now, viz. 'That there being no precept, precedent or example, for you to shut your holy brethren out of church communion; therefore you should not do it.' That you have no command to do it, is clear, and you must of necessity grant it. Now where there is no precept for a foundation; it is not what you by all your reasonings can suggest; can deliver you from the guilt of adding to his word. Are you commanded to reject them; If yea, where is it? If nay, for shame be silent.
'Let us say what we will,' say you, 'for our own practice; unless we bring positive scriptures that yours is forbidden, though nowhere written; you will be as a man in a rage without it; and would have it thought you go away with the garland.'
Ans. 1. I am not in a rage, but contend with you earnestly for the truth. And say what you will or can, though with much more squibbing frumps[4] and taunts than hitherto you have mixed our writing with, Scripture, scripture, we cry still. And it is a bad sign that your cause is naught; when you snap and snarl because I call for scripture. 2. Had you a scripture for this practice, that you ought to shut your brethren out of communion for want of water baptism I had done; but you are left of the word of God, and confess it! 3. And as you have not a text that justifies your own; so neither that condemns our holy and Christian communion. We are commanded also to receive him that is weak in the faith, for God hath received him. I read not of garlands, but those in the Acts; take you them. And I say moreover, that honest and holy Mr. Jesse hath justified our practice, and you have not condemned his arguments. They therefore stand all upon their feet against you.
I leave your 2, 3, 4, 5 and 6 arguments under my answers where they are suppressed. In your seventh you again complain, for that I touch your 'seeming imports'; saying, 'I do not use to say as John Bunyan, this I say, and I dare to say. I please myself by commending my apprehensions soberly, and submissively to others much above me.'
Ans. 1. Seeming imports are a base and unworthy foundation for a practice in religion; and therefore I speak against them. 2. Where you say, you submit your apprehensions soberly to those much above you; it is false; unless you conclude none are above you, but those of your own opinion. Have you soberly, and submissively commended your apprehensions to those congregations in London, that are not of your persuasion in the case in hand? and have you consented to stand by their opinion? Have you commended your apprehensions soberly and submissively to those you call Independents and Presbyters? And are you willing to stand by their judgment in the case? Do you not reserve to yourself the liberty of judging what they say? and of choosing what you judge is right, whether they conclude with you or no? If so; why do you so much dissemble with all the world, in print; to pretend you submit to others' judgment, and yet abide to condemn their judgments? you have but one help: perhaps you think they are not above you; and by that proviso secure yourself; but it will not do. For the offence you take at any comment upon your calling baptism, 'a livery': and for your calling it 'the Spirit's metaphorical description of baptism': both phrases are boldness, without the word. Neither do I find it called a listing ordinance, nor the solemnization of the marriage betwixt Christ and a believer. But perhaps you had this from Mr. D'Anvers, who pleaseth himself with this kind of wording it: and says moreover in justification of you, 'That persons entered into the visible church thereby [by baptism, which is untrue, though Mr. Baxter also saith it] are by consent admitted into particular congregations, where they may claim their privileges due to baptized believers, being orderly put into the body, and put on Christ by their baptismal vow and covenant: for by

that public declaration of consent, is the marriage and solemn contract made betwixt Christ and a believer in baptism. And, saith he, if it be preposterous and wicked for a man and woman to cohabit together, and to enjoy the privileges of a married state without the passing of that public solemnity: So it is NO less disorderly upon a spiritual account, for any to claim the privileges of a church, or be admitted to the same, till the passing of this solemnity by them.'

Ans. But these words are very black. First, Here he hath not only implicitly forbidden Jesus Christ to hold communion with the saints that are not yet his by [water] baptism; but is bold to charge him with being as preposterous and wicked if he do, as a man that liveth with a woman in the privileges of a married state, without passing that public solemnity. Secondly, He here also chargeth him as guilty of the same wickedness, that shall but dare to claim church communion without it; yea, and the whole church too, if they shall admit such members to their fellowship.

And now since cleaving to Christ by vow and covenant, will not do without baptism, after personal confession of faith; what a state are all those poor saints of Jesus in, that have avowed themselves to be his a thousand times without THIS baptism? Yea, and what a case is Jesus Christ in too, by your argument, to hold that communion with them, that belongeth only unto them that are married to him by this solemnity! Brother, God give him repentance. I wot that through ignorance and a preposterous zeal he said it: unsay it again with tears, and by a public renunciation of so wicked and horrible words; but I thus sparingly pass you by.[5]

I shall not trouble the world any farther with an answer to the rest of your books: The books are public to the world: let men read and judge. And had it not been for your endeavouring to stigmatize me with reproach and scandal, a thing that doth not become you, I needed not have given you two lines in answer.

And now, my angry brother, if you shall write again, pray keep to the question, namely, 'What precept, precedent, or example have you in God's word to exclude your holy brethren from church communion for want of water baptism.' Mr. Denne's great measure, please yourself with it, and when you shall make his arguments your own, and tell me so, you perhaps may have an answer, but considering him, and comparing his notions with his conversation, I count it will be better for him to be better in morals, before he be worthy of an answer.

THE CONCLUSION.

Reader, when Moses sought to set the brethren that strove against each other, at one, he that did the wrong thrust him away, as unwilling to be hindered in his ungodly attempts; but Moses continuing to make peace betwixt them, the same person attempted to charge him with a murderous and bloody design, saying, 'Wilt thou kill me as thou didst the Egyptian yesterday?' (Exo 2:14) a thing too commonly thrown upon those that seek peace, and ensue it (Acts 7:24-29). 'My soul,' saith David, 'hath long dwelt with him that hateth peace. I am for peace, [said he] but when I speak, they are for war' (Psa 120:6,7). One would think that even nature itself should count peace and concord a thing of greatest worth among saints, especially since they, above all men, know themselves; for he that best knoweth himself is best able to pity and bear with another (Heb 5:2); yet even amongst these, such will arise, as will make divisions among their brethren, and seek 'to draw away disciples after them' (Acts 20:30), crying still that they, even they are in the right, and all that hold not with them in the wrong, and to be withdrawn from (Rom 16:17). But when every HE, hath said all that he can, it is one of the things which the Lord hateth, to sow 'discord among brethren' (Prov 6:19). [6]

Yet many years' experience we have had of these mischievous attempts, as also have others in other places, as may be instanced if occasion requireth it, and that especially by those of the rigid way of our brethren, the Baptists so called, whose principles will neither allow them to admit to communion, the saint that different from them about baptism, nor consent they should communicate in a church-state among themselves: but take occasion still ever as they can, both to reproach their church-state, and to finger from amongst them who they can to themselves. These things being grievous to those concerned, as we are, though perhaps those at quiet are too little concerned in the matter, therefore when I could no longer forbear, I thought good to present to public view the warrantableness of our holy communion, and the unreasonableness of their seeking to break us to pieces. At this Mr. William K[iffin], Mr. Thomas Paul, and Mr. Henry D'Anvers, and Mr. Denne, fell with might and main upon me; some comparing me to the devil, others to a bedlam, others to a sot, and the like, for my seeking peace and truth among the godly. Nay, further, they began to cry out murder, as if I intended nothing less than to accuse them to the magistrate, and to render them incapable of a share in the commonwealth, when I only struck at their heart-breaking, church-rending principles and practice; in their excluding their holy brethren's communion from them, and their condemning of it [eve] among themselves. They also follow me with slanders and reproaches, counting, it seems, such things arguments to defend themselves.

But I in the meantime call for proof, scripture proof, to convince me it is a duty to refuse communion with those of the saints that differ from them about baptism: at this Mr. P[aul] takes offence, calling my demanding of proof for their rejecting the unbaptized believer, how excellent soever in faith and holiness, a clamorous calling for proof, with high and swelling words, which he counteth not worthy of answer; but I know the reason, he by this demand is shut out of the Bible, as himself also suggesteth: wherefore when coming to assault me with arguments, he can do it but by seeming imports, suppositions, and strong presumptions, and tells you farther in his reply, 'That this is the utmost of his light in the scriptures urged for his practice'; of which light thou mayest easily judge, good reader, that hast but the common understanding of the mind of God, concerning brotherly love. Strange! that the scripture that everywhere commandeth and presseth to love, to forbearance, and bearing the burden of our brother; should yet imply, or implicitly import that we should shut them out of our Father's house; or that those scriptures that command us to receive the weak, should yet command us to shut out the strong! Thinkest thou, reader, that the scripture hath two faces, and speaketh with two mouths? yet it must do so, by these men's doctrine. It saith expressly, 'Receive one another, as Christ also received us to the glory of God' (Rom 15:7). But these men say, it is not duty, it is preposterous, and idolatrous; concluding that to receive this brother, is not a custom of them, not yet of the churches of God: consequently telling thee, that those that receive such a brother are not (let them talk while they will) any of the churches of God: see their charity, their candour and love, in the midst of their great pretensions of love.

But be thou assured, christian reader, that for these their uncharitable words and actions, they have not footing in the word of God, neither can they heal themselves with suggesting their amicable correspondence to the world. Church communion I plead for, church communion they deny them, yet church communion is scripture communion, and we read of none other among the saints. True, we are commanded to withdraw 'from every brother that walketh disorderly,—that he may be ashamed, yet not to count him as an enemy, but to admonish him as a brother' (2 Thess 3:6,14,15). If this be that they intend, for I know not of another communion, that we ought to have with those, to

whom we deny church communion; then what ground of rejoicing those have that are thus respected by their brethren, I leave it to themselves to consider of.

In the meanwhile, I affirm, 'that baptism with water, is neither a bar nor bolt to communion of saints, nor a door nor inlet to communion of saints.' The same which is the argument of my books; and as some of the moderate among themselves have affirmed, that neither Mr. K., Mr. P. nor Mr. D'Anvers, have made invalid, though sufficiently they have made their assault.

For Mr. Denne, I suppose they count him none of themselves, though both he, and Mr. Lamb, like to like, are brought for authors and abetters of their practice, and to refel my peaceable principle. For Mr. Denne, if either of the three will make his arguments their own, they may see what their servant can do: but I shall not bestow paper and ink upon him, nor yet upon Mr. Lamb; the one already, having given his profession the lie, and for the other perhaps they that know his life, will see little of conscience in the whole of his religion, and conclude him not worth the taking notice of. Besides Mr. P. hath also concluded against Mr. Denne, That baptism is not the initiating ordinance, and that his utmost strength for the justification of his own practise is, 'suppositions, imports, and strong presumptions,' things that they laugh at, despise and deride, when brought by their brethren to prove infant baptism.

Railing for railing, I will not render, though one of these opposers, Mr. Dan. by name, did tell me, that Mr. Paul's reply when it came out, would sufficiently provoke me to so beastly a work: but what is the reason of his so writing, if not the peevishness of his own spirit, or the want of better matter.

This I thank God for, that some of the brethren of this way, are of late more moderate than formerly, and that those that retain their former sourness still, are left by their brethren, to the vinegar of their own spirits, their brethren ingeniously confessing, that could these of their company bear it, they have liberty in their own souls to communicate with saints as saints, though they differ about water baptism.

Well, God banish bitterness out of the churches, and pardon them that are the maintainers of schisms and divisions among the godly. 'Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; [farther it is] As the dew of Hermon, that descended upon the mountains of Zion: [Mark] for there the LORD commanded the blessing, even life for evermore' (Psa 133).

I was advised by some, who considered the wise man's proverb, not to let Mr. Paul pass with all his bitter invectives, but I consider that the wrath of man worketh not the righteousness of God; therefore I shall leave him to the censure and rebuke of the sober, where I doubt not but his unsavoury ways with me will be seasonably brought to his remembrance. Farewell.

I am thine to serve thee, Christian, so long as I can look out at those eyes, that have had so much dirt thrown at them by many.

J. BUNYAN

OF THE LOVE OF CHRIST

The love of Christ, poor I may touch upon:
But 'tis unsearchable. Oh! there is none
Its large dimensions can comprehend,
Should they dilate thereon, world without end.
When we had sinned, in his zeal he sware,
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed, for our sins he'd lose his breath.
He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stept from the throne of highest dignity;
Became poor man, did in a manger lie;
Yea was beholden upon his, for bread;
Had of his own not where to lay his head:
Though rich, he did, for us, become thus poor,
That he might make us rich for evermore.
Nor was this but the least of what he did;
But the outside of what he suffered.
God made his blessed Son under the law;
Under the curse, which, like the lion's paw,
Did rend and tear his soul, for mankind's sin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth testify.
Nor did he of constraint himself thus give
For sin, to death, that man might with him live.
He did do what he did most willingly,
He sung, and gave God thanks, that he must die.
But do kings use to die for captive slaves?
Yet we were such, when Jesus died to save us.
Yea, when he made himself a sacrifice,
It was that he might save his enemies.
And, though he was provoked to retract
His blest resolves, for such, so good an act,
By the abusive carriages of those,
That did both him, his love, and grace oppose:

Yet he, as unconcerned with such things
Goes on, determines to make captives kinds
Yea, many of his murderers he takes
Into his favour, and them princes makes.

FOOTNOTES:

1. A tender conscience, jealous of grieving or offending the Holy Spirit, is of an inestimable value. If in our conscientious conclusions we offend others, we must leave to them an equal right to their own conclusions without harsh judgment.—Ed.
2. 'Squibbling,' feeble, ill-natured ridicule; now obsolete.—Ed.
3. 'Without the lids of the Bible,' not within it; a popular Puritan saying.—Ed.
4. 'Frump,' to mock, flout, scoff. 'You must learn to mock; to frump your own father on occason.' Ironically used in Ruggle's Ignoramus.—Ed.
5. Mr. D'Anvers, in a postscript to his History of Baptism, the first edition, 1673, thus violently attacks his brother Bunyan:—'Having read his book, I took myself concerned to give some short return to it, leaving his "manifold absurdities," "contradictions," " unbrotherly tauntings and reflections," "contemptions," "traducings the wisdom of Christ, and his holy appointments," to be called to account by that band that hath so well begun to reckon with him.' He was in prison, and his brother thus visits him with gall and wormwood instead of consoling cordials. He goes on to confound water baptism with that of the Spirit, and charges Bunyan with 'ignorance and folly—dangerous and destructive to religion itself,' 'contradicting the authority of Christ,' calls him 'egregiously ignorant,' 'self-condemning.' All this uncharitable vituperation was because Mr. Bunyan would hold communion with all those who had been baptized into, and put on, Christ. The passage quoted is correct, except that 'married estate' should be 'marriage state.' So satisfied was D'Anvers with the just and Christian correction given him for so egregious a blunder, that if he did not repent with tears, he took special care to leave out all this absurd reference to the marriage ceremony performed in water from his second edition.—Ed.
6. Strife and contention—evil speaking of surmisings among professors, are tokens of a carnal mind, injurious to spiritual peace, and abominable to God. The envious, discontented, and malicious, are the devil's working tools. If such die unsubdued by divine grace, they plunge themselves into the bottomless pit. True wisdom avid strife and contention, is moderate in doubtful opinions, patient and cautious in judging others. —Ed.

***

A CASE OF CONSCIENCE RESOLVED; VIZ.,
WHETHER, WHERE A CHURCH OF CHRIST IS SITUATE, IT IS THE DUTY OF THE WOMEN OF THAT CONGREGATION, ORDINARILY, AND BY APPOINTMENT, TO SEPARATE THEMSELVES FROM THEIR BRETHREN, AND SO TO ASSEMBLE TOGETHER, TO PERFORM SOME PARTS OF DIVINE WORSHIP, AS PRAYER, ETC., WITHOUT THEIR MEN?
AND THE ARGUMENTS MADE USE OF FOR THAT PRACTICE, EXAMINED.
BY JOHN BUNYAN.

EDITOR'S ADVERTISEMENT.

This exceedingly rare tract was first published in 1683, and was not reprinted, either separately, or in any edition of Bunyan's works. The public are indebted to the owner of a copy in perfect preservation, who kindly lent it, with a painful prohibition that he is to remain unknown; but with full allowance to any one who wishes to collate it with this new edition, by applying to the editor.

At the time this case was drawn and submitted to Mr. Bunyan for his opinion, he was one of the most popular preachers in the kingdom, and universally esteemed in all the churches of Christ, for his profound knowledge of the sacred Scriptures. This may account for such a case being sent to him, in preference to those illustrious divines, who for learning and talent have been unrivalled in any age.

The Reformation had progressed through state impediments so slowly, that the masses of the people were involved in the grossest darkness. So Mr. Keach complained—"The church is but newly come out of the wilderness of popish darkness; and not so fully neither as to be as clear as the sun; as in due time she shall."[1]The era of the commonwealth let loose a flood of religious light and liberty: those who had just emerged from the darkness of Popery, and those who had received, implicitly, and without investigation, their religion from the formal services of the Liturgy, were now alarmed with the thunder of faithful exhortations, personally and prayerfully to examine the sacred Scriptures, upon pain of everlasting death. A light so new, and so marvellous, dazzled and perplexed those who rushed into it, without earnest prayer for divine guidance. They were like men who had been born and brought up in a dark, a deep, a noisome mine, when, suddenly emerging into light, are overpowered by its splendour. Long and sharp was the controversy whether singing ought to be used in public worship; whether the seventh day of the week or the first was to be consecrated; whether ministers were to be paid for their services; and in this case, to define the privileges and duties of women as helpers in the gospel; and it is surprising that this question is almost as new now as it was then. It is thus stated—"Whether it is the duty of the women of the churches of Christ to separate themselves from their brethren, and, as so separate, to perform divine worship by themselves."

It appears that some females in Bedford were in the habit of thus meeting, under the advice of a Mr. K. They held prayer meetings for special purposes, at the imminent risk of imprisonment; but whether, in these meetings, they exhorted, or preached to each other, does not appear. John Bunyan was applied to for advice, which he plainly gives. He was a stern advocate for scriptural authority in all things pertaining to divine worship; and one who, in regarding the invaluable virtues of women, most admired retiring modesty as the loveliest adornment of the female character. The terms he uses, and the spirit in which he writes, intimate plainly that his own wife, who was remarkable for her devotion to God and her affectionate attachment to her husband, was also the most obedient of her sex.

In this tract we find no unmeaning gallant fribbling, but the solemn language of one who had death and judgment before his face. He conducts the inquiry with great care, as becomes a subject of such universal interest: and the great majority of Christians remain to this day his disciples. The Society of Friends is an exception, as to females being admitted to the ministry; while the Wesleyan Methodists have gained a most beneficial influence, by embracing, to the full extent, Bunyan's notions of rendering available the tender zeal, in comparatively private labours, of their pious females, in spreading the hallowed influences of Christianity.

The Society of Friends stands upon high ground in justifying its practice in allowing females to minister in holy things. J. J. Gurney says—"Friends believe it right, freely and equally to allow the ministry of both sexes." His reason is—"That all true ministry is under the immediate spirit of the influence of Christ: therefore we are bound to make way for the exercise of the gift of all persons that the Spirit may direct into this service. We dare not say to the modest and pious female, 'Thou shalt not declare the word of the Lord,' when we believe that an infinitely higher authority has issued a directly

opposite injunction."[2]
The difference arises as to the more public work of the ministry in proclaiming or preaching the kingdom of Christ to the world. In the ordinary ministry, by teaching the young—by a godly conversation—by visiting and praying with the sick and afflicted—by encouraging the inquirers and directing their way to the kingdom of heaven,—in these important duties there appears to be neither male nor female in Christ Jesus—all are equal.
John Bunyan would have united to a great degree with John Gurney in these sentiments. But as our Lord appointed no female evangelists, or apostles, or missionaries; and as the Holy Ghost has directed, that all bishops or elders should be married MEN, it would appear a strange innovation to place a female in the pastoral office. Bunyan believed that God usually commissions men and not women to this important work. J. J. Gurney fully admits that women "are forbidden to usurp authority over the man," and therefore no active part is assigned to them in public assemblies for the settlement of the affairs of the church. [3] The women's meetings were established for the purpose of exercising a wholesome care over their own sex. [4] "That faithful women should be helps to the men in the service of truth, as they are outwardly in civil and temporal things." [5] And to this who can refuse his hearty AMEN.
There is too much sectarian spirit in all our controversies. Reader, in considering this subject, endeavour to forget for the time those opinions in which you have been trained. Examine the question by the Word alone, and may the Holy Spirit inscribe upon your hearts that divine record, which is to be found only in the Christian system: "There is neither male nor female: for ye are all one in Christ Jesus" (Gal 3:28). G. OFFOR. THE EPISTLE DEDICATORY TO THOSE GODLY WOMEN CONCERNED IN THE FOLLOWING TREATISE.

HONOURED SISTERS,

'Tis far from me to despise you, or to do anything to your reproach. I know you are beloved of God for the sake of Christ, and that you stand fixed for ever by faith upon the same foundation with US. I also know that the Lord doth put no difference betwixt male and female, as to the communications of his saving graces, but hath often made many of your sex eminent for piety; yea, there hath been of you, I speak now of ordinary Christians, that for holiness of life have outgone many of the brethren: Nor can their virtuous lives but be renown and glory to YOU, and conviction to those of US that have come behind you in faith and holiness. The love of women in spirituals, as well as naturals, ofttimes outgoes that of men.
When Christ was upon earth, we read not that any man did to, and for him, as did the woman that was a sinner, Joanna, Susanna, and many others (Luke 7:36-38, 8:1-3). And as they have shewed themselves eminent for piety, so for Christian valour and fortitude of mind, when called of God to bear witness to, and for his name in the world: as all histories of that nature doth sufficiently testify. They were WOMEN, as I take it as well as men, that were tortured, and that would not accept of deliverance, that they might obtain a better resurrection (Heb 11:35). Wherefore I honour and praise your eminency in virtue; and desire to be provoked by the exceeding piety of any of you, in all holy conversation and godliness.
And although, as you will find, I have not without a cause, made a question of the lawfulness of your assembling together, by yourselves, to perform, without your men, solemn worship to God: yet I dare not make you yourselves the authors of your own miscarriage in this. I do therefore rather impute it to our leaders, who whether of a fond respect to some seeming abilities they think is in you for this, or from a persuasion that

you have been better than themselves in other things; or whether from a preposterous zeal, they have put you upon a work so much too heavy for you: I shall not at this time concern myself to inquire into. But this is certain, at least it is so in my apprehension, that in this matter you are tempted by them to take too much upon you.

I am not insensible but that for my thus writing, though I thereby have designed your honour and good order; I am like enough to run the gauntlet among you, and to partake most smartly of the scourge of the tongues of some, and to be soundly brow-beaten for it by others: specially by our author, who will find himself immediately concerned, for that I have blamed him for what he hath irregularly done, both with the Word, to you, and me. I look also to be sufficiently scandalized, and counted a man not for prayer, and meetings for prayer, and the like; but I will labour to bear them with patience, and seek their good that shall be tempted to abuse me.

I had not, indeed I had not, spoke a word to this question in this manner, had not Mr. K. sent his paper abroad, and amongst us, for the encouraging this practice with us, in opposition to our peace. I do not say he designed our breach, but his arguments tended thereto; and had not our people been of a wise and quiet temper, his paper might have set us into a flame. But thanks be to God, we are at quiet, and walk in love, notwithstanding the LIFTS that have been to make us do otherwise. There are also the mouths of some opened against me for this, who lie at wait for occasions, and shew that they are glad to take them before they are given by me: to whom I now shew by this ensuing discourse, that I had a reason to do what I did.

I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified by faith in Jesus Christ: to whom be honour and glory for ever. And remain, your faithful friend and brother to pray for you, to love you in the gospel, and to do you what Christian service I can,

JOHN BUNYAN.

The Women's Prayer Meeting A CASE OF CONSCIENCE RESOLVED, &c.

The occasion of my meddling in this manner with this controversy, is this. After I had, for reasons best known to myself, by searching found, that those called the women's meetings wanted for their support, a bottom in the word: I called them in our fellowship into question. Now having so done, my reasons for so doing, as was but reason, were demanded; and I gave them, to the causing of that practice with us to cease. So subject to the word were our women, and so willing to let go what by that could not be proved a duty for them to be found in the practice of. But when I had so done, by what means I know not, Mr. K., hearing of my proceeding in this matter, though I think he knew little of question or answer, sets pen to paper, and draws up four arguments for the justification of these meetings. The which, when done, were sent down into our parts; not to me, but to some of his own persuasion, who kept them, or sent them, or lent them whither they thought good: And so about two years after, with this note immediately following, they were conveyed to my hand.

Bro: Bunyan, This enclosed, was sent to me from godly women, whose custom for a long time hath been to meet together to pray: who hearing of your contrary opinion, sent this. It came from Mr. K., who would desire to know what objections you have against it: and he is ready to give his further advice. Pray be pleased to give your answer in writing, for Mr. K. expects it.

Your friends in the Lord, S. B. S. F. Pray be pleased to leave your answer with S. F. [6]in Bedford.

Now having received the papers, and considering the contents thereof: I was at first at a question with myself, whether the thing was feigned, or true; and to that purpose, writ

to these women again: but calling to mind, that I had heard something of this before, I concluded there was ground to believe, as I do, [that it was true, and not feigned:] And so resolved to answer his demand and expectation. But to say nothing more as to this, I will next present you with the arguments he sent, and then with my manner of handling of them. Mr. K.'s Arguments for Female Prayer Meetings.

He begins with this question, Whether women fearing God may meet to pray together, and whether it be lawful for them so to do? Which done, he falls to a wonderment, saying, It seems very strange to me, that any who profess the fear of God, can make any question touching the lawfulness thereof: The rule for praying being so general to all, and there being so many instances for the practice thereof, upon several occasions in the word of God, for their encouragement therein.

He next presents us with his arguments, which are in number four, but in verity not one, to prove that thing for the which he urgeth them: as I hope to make appear by that I have done.

First, saith he, If women may praise God together for mercies received for the church of God, or for themselves? then they may pray together: The proof whereof is plain (Exo 15:20,21). If it be objected the case was extraordinary, and that Miriam was a prophetess; To which I answer, That the danger of ruin and destruction, and our deliverance from it, if the Lord grant it, cannot be looked at but as extraordinary. The designs of ruin to the church, and servants of God, being as great as at that time when God delivered his people from the hand of Pharaoh. [7] And will call for praises, if the Lord please to send it, as then. And whereas it is further objected, that Miriam was an extraordinary person. To which I answer, That the duty itself of praising God for the mercy, was incumbent upon all, in as much as they were partakers of the mercy. And the same spirit of Christ that was in her, is also in all his servants: given for the same end, both to pray for mercies we stand in need of, and to praise God for [them].

Second, If women have in imminent danger to themselves and the church of God, prayed jointly together for deliverance, and God hath answered and approved of the same: then may women jointly pray together. The instance we have is famous (Esth 4:16). We there see she and her maidens did pray and fast together, and the Lord gave a gracious answer and deliverance.

Third, If God hath in gospel times promised the pouring out of his Spirit to women, to that very end that they may pray together apart from men; then it is not only their liberty, but duty to meet and pray together. But God hath promised his Spirit to that end (Zech 12:10-13). Which Scripture is plain is a promise of gospel times. And it is to be noted that the text doth not in the singular number, say He shall pray apart, and his wife apart; but THEY shall pray apart, and THEIR wives apart. And (Mal 3:16) God takes notice of all them that speak often together, and call upon his name.

Fourth, If God hath so approved of women's meeting together to pray in gospel times, as then, and at that time to take an advantage to make known to them his mind and will concerning Jesus Christ: then it is lawful for women to pray together. But God hath so approved of their meeting to pray together (Acts 16:13). By which text it appeareth it was a frequent practice for women to meet and pray together.

These are Mr. K.'s arguments; the conclusion of his paper follows. And besides all these particular instances, says he, what means those general rules to build up one another in our most holy faith, and pray in the Holy Ghost (Jude 20). But it extends to all that believe, both men and women; unless any will say women are not to be built up in their most holy faith. Therefore let not any hinder you from a duty so incumbent upon you in a special manner, in such a day as this is. Cannot many women that have used

this practice, by experience, say, they have met with the Lord in it, and have found many blessed returns of prayer from God, both to themselves and the church, wherein God hath owned them? Therefore what God hath borne witness to, and approved of, let no man deter you from. Pray turn to the Scriptures quoted, which I hope will give you full satisfaction. Mr. Bunyan's Answer.

These are his arguments, and this his conclusion, in which I cannot but say, there is not only boldness, but flattery. Boldness, in fathering of his misunderstanding upon the authority of the word of God: and flattery, in soothing up persons in a way of their own, by making of them the judges in their own cause: the which I hope to make farther appear anon.

For since his women in their letter told me that Mr. K. expects my answer, I count myself called to shew the unsoundness of his opinion. Indeed he would, as they insinuate, confine me to answer by writing. But his papers have been I know not where, and how to put check to his extravagancies, that also, I know not, but by scattering mine [answer] abroad. And as I will not be confined to an answer in writing: so neither to his methods of argumentation. What scholar he is, I know not; for my part, I am not ashamed to confess, that I neither know the mode nor figure of a syllogism, nor scarce which is major or minor. Methinks I perceive but little sense, and far less truth in his arguments: also I hold that he has stretched and strained the holy Word out of place, to make it, if it might have been, to shore up his fond conceits. I shall therefore, first take these texts from the errors to which he hath joined them, and then fall to picking the bones of his syllogisms. [8]

But as I shall not confine myself to his mode and way of arguing, so neither shall I take notice of his question upon which he stateth the matter in controversy. But shall propound the same question here, which, for the substance of it, was handled among us, when the thing itself was in doubt among us, namely,

Whether, where a church of Christ is situate, it is the duty of the women of that congregation, ordinarily, and by appointment, to separate themselves from their brethren, and so to assemble together, to perform some parts of divine worship, as prayer, &c. without their men?

This was our question, this we debated, and this Mr. K. might have sent for, and have spoken to, since he will needs be a confuter. And, courteous reader, since I have here presented thee with the question, I will also present thee with the method which I took when I handled it among my brethren.

First, I opened the terms of the question.

Second, Then shewed what assemblies they were that used to perform divine worship to God.

Third, And so shewed whose prayers in such worship was used, or by Paul and others desired.

First, By church of Christ, I mean, one gathered or constituted by, and walking after the rule of the Word of God. By situate, I mean, where such church shall happen to be, in whole, or in the parts thereof. By separating, I mean, their meetings together by appointment of their own, and as so met, to attempt to perform divine worship [by] prayer without their men.

Second, To shew what manner of assemblies they were that used to perform divine worship to God of old. Now I find that there have been three sorts of assemblies, in which divine worship has been performed.

1. It has been performed in mixed assemblies; in assemblies made up of saints and sinners. I say divine worship has been performed in such assemblies, for, that there,

the saints have been edified, sinners convinced and converted, and made to confess their sins, to the glory of God. Of these assemblies we read (Matt 5:1, 13:1, 23:1; Mark 4:1, 2:1, 6:2, 10:1; Luke 5:1, 8, 12:1, 13:1, 15:1, 20:1; 1 Cor 14:23). And in many other scriptures.

2. I also find that the church, by herself, or as distinct from the world, have met together to perform it by themselves (Mark 4:34; Acts 2:1-4, 13:1,2; 15:4, 20:7; John 20:19-26).

3. I find also that assemblies for divine worship have been made up of the elders, and principal brethren of the church, none of the rest of the congregation being present (Matt 10:1; Luke 9:1; Acts 1:3, 2:17,18; Gal 2:1,2) with several other scriptures beside. But in all the Scripture, I find not that the women of the churches of Christ, did use to separate themselves from their brethren, and as so separate, perform worship together among themselves, or in that their congregation: or that they made, by allowance of the Word, appointment so to do. Thus far therefore this must stand for a human invention, and Mr. K. for the promoter thereof.

Third, This done, in the third place, I come to shew you whose prayers, or by whose mouth prayer in such assemblies, as are above proved lawful, used to be made, or by Paul or others were desired.

1. Whose prayers were used, or who was the mouth? and I find them called the prayers of the church in general, or of the principal men thereof in particular (Judg 2:4,5, 20:8, 26; Joel 1:14, 2:15-17; Acts 12:5, 13:1-3).

2. Also when Paul, or others, desired that prayers should be made of others for them. They either desired the prayers of the church in general, or of the brethren in particular (but never desireth, or biddeth a woman's meeting, that prayers might there be made for them). (1.) He desireth the prayers of the church in general (Col 4:2; Phil 1:19, 4:6; 1 Thess 5:17; Heb 13:18). (2.) Or if he desireth prayers of certain persons, he only calls upon the men and brethren in particular; but never upon a woman by name nor sex to do it (1 Thess 5:25; 2 Thess 3:1; Rom 15:30; 1 Tim 2:8). Nor was, as I said, the apostle alone in this thing. Christ speaks a parable to this end, that MEN ought always to pray (Luke 18:1). James saith, the effectual fervent prayer of a righteous MAN (5:16). Moses sent the young men to sacrifice (Exo 24:5). And the people in the time of Zacharias, sent their MEN to pray before the Lord (Zech 7:2). I do not believe that by any of these the prayers of women are despised, but by these we are taught, who, as the mouth in assemblies to pray, is commended unto us.

One word more, The women in the time of Jeremiah the prophet, when they had made their cakes to the queen of heaven, (though the thing which they did was as right in their own eyes, as if they had done true worship indeed) and was questioned by the prophet for what they had done, could not justify what they had done as to the act, but by pleading, They did it not "without their men" (Jer 44:17-19).

Thus having premised these few things, I shall now come more directly to discourse of the question itself, TO WIT, Whether, where a church of Christ is situate, it is the duty of the women of that congregation, ordinarily, and by appointment, to separate themselves from their brethren, and as so separate, to assemble together to perform divine worship, [by] prayer, without their men?

This was our question, and this I will now give a negative answer unto. For I find not in Christ's testament any command so to do; no nor yet example: and where there is none of these, it cannot be a duty upon them; no, nor yet liberty, but presumption to attempt it.

The command, says Mr. K., is general to all. But I answer, yet limited, and confined to order and manner of performance. Women may, yea ought to pray; what then? Is it

their duty to help to carry on prayer in public assemblies with men, as they? Are they to be the audible mouth there, before all, to God? No verily, and yet the command is general to all to pray. Women of the respective churches of Christ, have no command to separate themselves from the men of their congregations, to perform prayer in their own company without them, and yet the command is general to all to pray. We must therefore distinguish of [between] persons and performances, though we may not exclude either. The manner also, and order in which such and such duties must be done, Mr. K. knows is as essential, in some cases, as the very matter of worship. But we will come to my reasons for my dissenting from Mr. K. in this. After which I will consider his arguments, and the scriptures that he would under-prop them with. As for my reasons for my dissenting from him, they are these:—

First, To appoint meetings for divine worship, either in the whole church or in the parts of it, is an act of power: which power, resideth in the elders in particular, or in the church in general. But never in the women as considered by themselves. Mr. K. indeed doth insinuate that this power also resided in them; for he saith, God hath in gospel times promised the Spirit to women to that very end, that they may pray together, apart from men. Now if the Spirit is given them to THIS very end, that they may do it apart from men, then they have a power residing in themselves to call their own sex together to do it. And what brave doings will such a conclusion make, even the blind himself will perceive. But further of this anon; meanwhile we will attend [to] our own assertion. Namely, "that to call the church, or parts thereof together, to perform divine worship to God, is an ACT of POWER, which power resideth in the church in general, or in the elders in particular." We will treat of the last first.

1. For the eldership, Moses and Aaron of old were they, with the priests, that were to call the church together to perform divine worship to God, and that both as to the whole, or as to the parts of it (Num 10:7,8; Deut 4:14, 31:11,12; Exo 4:29, 12:21, 17:5). Also, in after times, they were the elders and chief of the church, that did it (Josh 24:1; Ezra 10:5-9; Acts 14:27, 15:3). Or,

2, if their calling together to perform divine worship, was not by the elders alone: yet it was by the power that resided in the church for that thing, who jointly ordered the same (Judg 20:8,18: Ezra 3:1; Zeph 2:1-3; Acts 12:12; 1 Cor 5:4, 11:20). All these are plain cases. But never, as I ever did read of in the Bible, did women, ordinary believing ones, assume this power of the elders, or of the church, to themselves.

If it be asked, Who did appoint that meeting made mention of in Acts 12:12?

I answer, It was appointed by the power of the church, who, for her own conveniency, if she cannot come all into one place at once to perform the duty, as it is not likely four or five thousand should, in times of persecution, which was their case, [they] may meet some here, some there, for their edification and comfort. Compare verse 5 with 12 and 17. Nor do I question the lawfulness of this or that part of the church's assembling together for prayer: though the elders, and greatest part of the brethren, be absent. If, first, such MEN that call such assemblies are countenanced by the elders, or church, to do it (1 Tim 2:8; 2 Tim 2:22). But that the sisters of this or that church, may call their own sex together to perform such worship by themselves to God (for this is the thing in debate) I find no warrant for.

Second, Because this kind of worship, when done in and by a company, is MINISTERIAL to that company, as well as petitionary to God. That is, they that, as the mouth in assemblies pray to God, teach that assembly, as well as beg mercies of him.

And I find not that women may assemble to do thus. That such prayer is a kind of ministering in the word to standers by, consider well 1 Corinthians 14:15-19. Wherefore let them keep silence in the church, and in the parts thereof, when assembled to worship God.

In all public worship by prayer, teaching is set on foot, two ways: 1. By propounding to that assembly the things that must, by agreement, be prayed for. 2. And by proving them to suit with the will of God, that prayer may be made in faith (1 John 5:14).

1. For all such prayer must be made for the things agreed upon first; and consequently for things that by the word are proved good, and suitable for the seasons, persons, or things, for or about which such prayers are made. For they that have meetings for prayer, without this, pray at random, and not by rule.

"If two of you shall agree on earth, as touching anything that they shall ask [according to God's will] it shall be done for them," saith Christ, "of my Father which is in heaven" (Matt 18:19). Now, I say, if things prayed for in assemblies must first be jointly agreed upon, then must such things, by some one, or more of that assembly, be first propounded, expounded, and proved to be good by the word. Good for such persons, seasons, or things, for which such prayer is made. And, besides, the gifts required to do this, if this is not teaching I am out. And yet this must first be done to instruct all present, to help their faith, and to quicken their spirits to, and in that worship. That they may as one man have their eyes unto the Lord (Zech 9:1). But that this power is given to women, to ordinary believing ones that are in the highest account in churches, I do not believe. I do not believe they should minister to God in prayer before the whole church, for then I should be a Ranter or a Quaker; nor do I believe they should do it in their own womanish assembly, for the reason urged before. And I will add, if brethren not heretofore called by the church to open scriptures, or to speak in the church to God in prayer, [9] are not at first to be admitted to do this, but before the elders or principal brethren, that they may hear and judge (1 Cor 14:26-29). How can it be thought to be meet or lawful for women, of whom it must be supposed, that they have received no such gifts, that they should use this power? I say, how can it be imagined that the women should be bound of God to do this in such sort as doth utterly exclude the elders and all the men in the congregation from a possibility of understanding and of judging of what they do? And yet this is the doctrine of Mr. K.; for he saith, "That the Spirit of God is promised to women to this very end, that they may pray together, apart from men." But God is not the author of this confusion in the churches.

2. But secondly, As teaching by prayer in assemblies, is thus set on foot; so every one also that shall in such meetings be the mouth of the whole, to God, ministereth so, doctrine to that assembly, as well as presenteth petitions to God. Else how can that assembly say AMEN at their prayer or giving of thanks? For to say AMEN is an effect of conviction, or of edification received of the stander by, from him that now is so ministering in that assembly before God (1 Cor 14:15-17). Yea, I believe that they that pray in assemblies, or that shall give thanks for mercies received there, ought to labour to speak, not only with fervency of words, but with such soundness of doctrine while they mention, urge, or plead the promise with God, that that whole assembly may be enlightened, taught, taken, and carried away in their spirits, on the wing of that prayer, and of faith, to God, whose face they are come to seek, and whose grace they are gathered together to beg. Now this is called praying and praising, to the teaching and edifying of others, as by the scripture afore named is made appear (1 Cor 14:14-19). But by what word of God the sisters of the respective churches may set up this way of teaching of one another in their assemblies, I am ignorant of.

Third, The Holy Ghost doth particularly insist upon the inability of women, as to their well managing of the worship now under consideration, and therefore it ought not to be presumed upon by them. They are forbidden to teach, yea to speak in the church of God. And why forbidden, but because of their inability. They cannot orderly manage that worship to God, that in assemblies is to be performed before him; I speak now of our ordinary believing ones, and I know none extraordinary among the churches. They are not builded to manage such worship, "they are not the image and glory of God, as the men are" (1 Cor 11:7). They are placed beneath, and are called the glory of the man. Wherefore they are weak, and not permitted to perform public worship to God. When our first mother, who was not attended with those weaknesses, either sinful or natural, as our women now are, stept out of her place but to speak a good word for worship, you see how she was baffled, and befooled therein; she utterly failed in the performance, though she briskly attempted the thing. Yea she so failed thereabout, that at one clap she overthrew, not only, as to that, the reputation of women for ever, but her soul, her husband, and the whole world besides (Gen 3:1-7). The fallen angel knew what he did when he made his assault upon the woman. His subtilty told him that the women was the weaker vessel. He knew also that the man was made the head in worship, and the keeper of the garden of God. The Lord God took the man, said unto the man, commanded the man, and made him keeper of the garden (Gen 2:15-17). Wherefore the management of worship belonged to him. This, the serpent, as I said, was aware of. And therefore he comes to the woman, says to the woman, and deals with the woman about it, and so overcomes the world. Wherefore it is from this consideration that Paul tells Timothy that he permitted not a woman to teach, nor to usurp authority over the man, but to be in silence. But to call the church or parts thereof together, to perform solemn worship, and in such a call to exclude or shut out the men, is an usurping of that authority over them to a high degree. And he renders the reason of this his prohibition thus, "For Adam was first formed, then Eve, [and therefore had the headship in worship]. And Adam was not deceived, but the woman being deceived, was in the transgression" (1 Tim 2:13,14). But again, it should seem, methinks, if women must needs be managers of worship in assemblies, they should do it, as Eve, before Adam, in presence of the men: But that I think none will allow, though that would be the way best to correct miscarriages; how then should it be thought convenient for them to do it alone. If children are not thought fit to help to guide the ship with the mariners, shall they be trusted so much as with a boat at sea alone. The thing in hand is a parallel case.

Fourth, If the weightiness of this worship be, as indeed it is, so great, that the strongest and best able to perform it do usually come off with blushing, and with repentance for their shortness, as to the well performance thereof; though they engage therein by good and lawful authority; what will they do who are much weaker here, and when, as Eve, they set to it in a way of usurping of authority, and of their own head and will. To offer strange fire with incense, which was a type of prayer, you know what it cost Nadab and Abihu, though men, and the sons of Aaron. [Yet] Mr. K. cries the sisters, the women, the women's meetings, and the like, and how they have prevailed with heaven. Poor man, I am sorry for his weakness, and that he should show that himself is so nunnish[10] in such a day as this.

But to return, as all worship in assemblies ought to be performed with the most exact order and solemnity; so this of prayer with that, if possible, that is more than all the rest; and therefore this makes it more heavy still. When men preach they have to do with men, but when they pray in assemblies they have to do both with men and with God at

once. And I say, if it be so great a matter to speak to men before God; how great a matter is it to speak to men and God at once; to God by way of petition, and to men by way of instruction. But I am persuaded if those most fond of the women's meetings for prayer were to petition the king for their lives, they would not set women to be their advocates to him; specially if the king should declare beforehand by law, that he permitted not a woman in an open auditory to speak before him.

There are also many temptations that attend the duty of praying in assemblies, especially those that are immediately employed therein. These temptations, they awake, are aware of, are forced to wrestle with, and greatly to groan under. Wherefore we put not the weak upon this service; not the weak, though they be men; not they in the presence of the strong. How then should the weakest of all be put upon it, and that when together by themselves. Men, though strong, and though acting by lawful authority in this, are not able, but with unutterable groans, to do it: how then shall all those that attempt it without that authority, perform it as acceptable worship to God? This work, therefore, is as much too heavy for our women now, as that about which Eve engaged in at first, was too heavy for her. But,

Fifth, If this worship may be managed by the sisterhood of the churches, being congregated together in the absence of their men: of what signification is it that man is made head of the woman as well in worship as in nature? (1 Cor 11:3,7). Yea more, why are the elders of the churches called watchmen, overseers, guides, teachers, rulers, and the like? If this kind of worship may be performed, without their conduct and government? (Eze 3:17, 33:7; Acts 20:28; Eph 4:11; Psa 28:72; Heb 13:17).

1. Why is man made the head of the woman in worship, in the worship now under debate, in that worship that is to be performed in assemblies? And why are the women commanded silence there, if they may congregate by themselves, and set up and manage worship there? Worship was ordained before the woman was made, wherefore the word of God at the first did not immediately come to her, but to him that was first formed, and made the head in worship (Gen 2:16-18; 1 Cor 14:35,36). And hence it is that women are so strictly tied up to this headship; that if they will learn, they must ask their husbands at home (v 35), not appoint meetings of their own sex to teach one another. "But what must they do that have unbelieving ones? and what must they do that have none?" Answer, Let them attend upon those ordinances that God has appointed for the building up and perfecting of the body of Christ (Eph 4:11-13), and learn as the angels do (Eph 3:10; 1 Peer 1:12).

2. But I say, if they must do as Mr. K. says, they are in duty bound, to wit, meet by themselves apart from their men, and as so met, perform this most solemn worship to God: how shall the elders and overseers, the watchmen, rulers, and guides in worship, perform their duty to God, and to the church of God, in this, since from this kind of worship they are quite excluded, and utterly shut out of doors: unless it be said, that to watch, to oversee, and to guide, in the matter and manner of performance of this worship in assemblies, is no part of the watchman or overseer's work; or in their lawful absence, the work of the principal men of the church. Nor will the faithful and dutiful overseer leave worship, no, not in the best part of the congregation assembled to worship, to be performed by every weak brother, though I believe it might with more warrant be left to them, than to the strongest among our ordinary ones of the other sex. Also our elders and watchmen covet, if we have unbelievers to behold, that our worship be performed by the most able. How then shall it be thought that they should be so silly, to turn a company of weak women loose to be abused by the fallen angels? Can it be thought that their congregation, since they have it without a command, shall fare better

among those envious spirits than those that are lawfully called shall fare before the world? Watchman, watchman, see to thy duty, look well to the manner of worship that is to be performed according to thy commission. Trust not Eve, as Adam did, with worship, and with its defence. Look that all things be done in worship as becomes thee—a head, both in nature and by office—and leave not so solemn a part of worship as prayer, in company, is, and ought to be accounted to be done; thou canst by no means tell how. Watch in and over all such worship thyself. Be diligent to know the state of thy flocks, whether they be flocks of men, or women; and look well to thy herds, and thou shalt have milk enough, not only for men and babes, but also for the maintenance and life of thy maidens. So that they need not go with their pitchers to seek water there where their God has not sent them (Prov 27:23-27). Besides the shepherds' tents is provision sufficient for them (Cant 1:8). But, for a conclusion of this, I will ask this man, If he doth not, by pleading for these women's meetings, declare, that the women, without their men, are better able by themselves to maintain divine worship, than the men are without their elders? forasmuch as he himself will not allow that the men should always perform worship without his oversight and inspection, and yet will plead for the women to have such worship in their congregation, among themselves, excluding for ever the men therefrom. For, saith he, the Spirit is promised to be given to them to that very end, that they may meet together to pray apart without their men.
And now for Mr. K.'s arguments, which, as I said, are in number four.
1. We will take the scriptures from them; and,
2. Then pick the bones of their carcasses.
Yet in my taking of the scriptures from his arguments, I will do it in a way that is most to his advantage, making of each of them as formidable an objection as I can against myself.
Objection.
Miriam took a timbrel in her hand, and went out, and all the women went out after her, praising God with timbrels and dances for their deliverances. Therefore the women of the churches of Christ may appoint meetings of their own, as separate from their brethren, and then and there perform divine worship, [by] prayer, in that, their congregation, without their men (Exo 15:20,21). Answer
1. Miriam was a prophetess: and, I suppose, that none of our women will pretend to be such. And though Mr. K. labours to get over this, by saying that the work of praising was incumbent upon all: yet by his leave, judgment, and discretion, and a spirit of conduct suitable to the duty, as we read of, was found among the women in none but she. Why is it else said, Miriam led them forth; Miriam the prophetess did it. Another, by Mr. K.'s argument, might have done it as well. Thus degrades he the prophetess, that he may get favour with the ordinary women, and prompt them on to a work that he has a superstitious affection for.
2. But his assertion is of no weight. The women were not left in that extraordinary service to the spirit of ordinary believers. Nor can I count it but crooked dealing to bring in extraordinary persons, in their extraordinary acts, to prove it lawful for ordinary persons to do that which is not commanded them.
3. But though Miriam did go forth, or come out with the women, yet not from the men, into some remote place in the wilderness to worship by themselves. She rather went or came out, and the women followed her from the place by the sea, where now they were, after Moses, to sing as her sex became her; for she, though an extraordinary woman, might not make herself an equal with Moses and Aaron, therefore she came behind in worship, yet with the body of the people, as it is said, "So Moses brought Israel from

the Red Sea" (Exo 15:22). Women, though prophetesses, must wear some badge or other of inferiority to those that are prophets indeed (1 Cor 11:3-9). And I choose to understand that Miriam did this. (1.) Because the text last mentioned says so. (2.) Because Miriam, and all the women, did sing with the words of the men, verse 1 compared with 21. (3.) For that they did sing them after the men, as taking them from their mouth. For, saith the text, Miriam answered them, and so handed it down to them of her sex, saying, "Sing ye to the Lord, for he hath triumphed gloriously" (vv 1,21). (4.) For that she commanded the women that they should sing the same song: hence it is called the song of Moses, not of Miriam (Rev 15:3). (5.) From all which I conclude, that Miriam did not draw the women away into some such place where neither Moses, nor Aaron, nor the elders of Israel could see, behold, and observe their manner of worship. But that she, as her modesty became her, did lead them out from that place where they were, to sing, and to dance, and to praise God, after the men. (6.) This scripture therefore favoureth not this man's opinion, to wit, "That it is the duty of the women of the churches of Christ to separate themselves from their brethren, and as so separate, to perform divine worship by themselves."

Objection.

Esther, the queen, performed, with her maidens, this duty of prayer, without their men: therefore the women of gospel churches may separate themselves from their brethren, and perform it among themselves (Esth 4:16).

Answer.

1. Esther was in the house of the king's chamberlain, and could not at this time come to her brethren; No, not to her uncle, Mordecai, to consult how to prevent an approaching judgment. Yea, Mordecai and she were fain to speak one to another by Hatach, whom the king had appointed to attend upon the queen (vv 5-9). So she could by no means, at that time, have communion with the church. No marvel, therefore, if she fasted with her maidens alone: for so she must now do, or not do it at all. But I will here ask this, our argumentator, whether Esther did count it a burden or a privilege thus now to be separated form her brethren, and so forced to perform this work as she did? If a privilege, let him prove it. If a burden, he has little cause to make use of it to urge that, her practice then, for a ground to women that are at liberty, to separate from their brethren to perform such worship by themselves in their company, without their men.

2. We do not read that she desired that any of the women that were at liberty should come from the men to be with her; whence we may gather, that she preferred their liberty to worship with men, far beyond a woman's meeting. She counted that too many, by herself and her maidens, were in such bondage already.

3. Neither did she attempt to take that unavoidable work upon herself, but as begging of the men that she might, by their faith and prayers, be borne up therein; clearly concluding that she did count such work too hard for women to perform by themselves, without the help of men (vv 15,16).

4. Besides this woman's meeting, as Mr. K. would have it, was made up of none but the queen and her household maids, and with but few of them; nor will we complain of our honest women when the case is so that they cannot go out to the church to do this, if they pray with their maids at home.

5. But what if Esther did pray with her maids in her closet, because she could not come out to her brethren. Is it fair to make the necessity of a woman in bondage a law to women at liberty? This argument, therefore, is erroneous, and must not have this text to show it up; we therefore take it away from his words and proceed to a sight of his next.

Objection.
But it is said by the prophet Zecharias, that the Spirit is promised to be given, in New Testament times, to women, that they may pray together apart from men (Zech 12:11-13).
Answer. The text says nothing so, but is greatly abused by this man. Indeed, it says their wives shall mourn apart, but it saith not, they shall do so together. Yea, that they shall separate themselves by the dictate of God, from their brethren, to do so, is that which this text knows nothing of. Sometimes many may be together, apart from others; but why Mr. K., to serve his purpose, should rack and strain this text to justify his woman's meeting, I see no reason at all. My reason against him is, for that the look here upon him whom we have pierced, which is to be the cause of this mourning, is to be by an immediate revelation of the Holy Ghost, who doth not use to tell before hand when he will so come down upon us. But such a meeting as Mr. K. intends must be the product of consultation and time. "I will pour," saith God, "upon the house of David—the spirit of grace and of supplications: and then they shall look"; that is, when that spirit so worketh with them as to enable them so to do. Now, I say, I would know, since this mourning is to be the effect of this look, and so before one is aware (Cant 6:12), whether Mr. K. can prove that these women were to have an item beforehand, when they should have this look. But as it would be ridiculous thus to conclude, so as ridiculous is it to think to prove his women's meetings from hence.
Nor doth the conclusion that he hath made hereupon prove more but that he is ignorant of the work of the Spirit in this matter, or that his fondness for the women's meetings hath made him forget his own experience. For how can one that never had but one such look upon Jesus Christ, draw such a conclusion from hence. And that all those women should have this look at the same time, even all the women of the house of David and of the inhabitants of Jerusalem, that they might, all of them, by the direction of the Holy Ghost, separate themselves from their men to hold a woman's meeting or meetings by themselves for this, is more fictitious than one would imagine a man should dream. If he says that the women have a promise to have this look when they please, or that they are sure to have it because it is entailed to THEIR meeting, for this seems to come nearest his conclusion: yet what unavoidable inconveniences will flow therefrom, I leave to any to judge. But I take this mourning to be according as another of the prophets says, "They shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity" (Eze 7:16). All those souls, therefore, that shall be counted worthy to have this look shall mourn apart, or by themselves, when they have it. For though a man cannot appoint to himself when he will repent of his sins, or when the Holy Ghost will work, yet he shall repent indeed; he shall do it, I say, when HE doth so work, not staying till another can do so too. And since our own iniquity will then make us best consider our own case, mourning apart, or every one for their own iniquity, is most naturally proper thereto. And this is the mourning that shall be in the house of David, Jerusalem, the church, both with men and women, at all times when the Holy Ghost shall help us to look upon him whom we have pierced. Pray God give Mr. K. and myself more of these looks upon a crucified Christ, for then we shall understand this and other such like scriptures otherwise than to draw such incoherent inferences from them as he doth.
Objection.
"Women were wont in gospel times to meet together to pray. Therefore the women in gospel churches may separate themselves from their brethren to perform divine worship by themselves without their men" (Acts 16:13). This is another of his scriptures,

brought to uphold this fancy: But,
Answer
1. It is not said that the women of churches met together alone to pray. But that Paul went down to a river-side where prayer was wont to be made, and spake unto the women that resorted thither. It looks therefore most agreeable to the word, to think that there the law was read by the Jewish priests to the proselyted women of that city, and that prayer, as was their custom in all such service, was intermixed therewith. But this is but conjectural. And yet, for all that, it is better grounded, and hath more reason on its side, than hath any of this man's arguments for the opinion of his women's meetings. But,
2. There was there at that time no gospel church of Christ, nor before that any gospel ministry, consequently no church obedience. Should it then be granted, that there were none but women at that meeting, and that their custom was to meet at that river-side to pray, it doth not therefore follow, that their practice was to be a pattern, a rule, a law to women in churches, to separate from their brethren, to perform divine worship, in their own woman's congregation without their men.
3. There was there no gospel believer. Lydia herself, before Paul came thither, had her heart shut up against the faith of Jesus Christ; and how a company of strangers to gospel faith, should in that their doing, be a pattern to the women in churches, a pattern of Christian worship, I do not understand.
4. If Paul's call to Philippi had been by the vision of a woman, or woman's meeting: what an argument would this man have drawn from thence to have justified his women's meetings? But since it was by a man, he hath lost an argument thereby. Though he, notwithstanding, doth adventure to say, that God so approved of that meeting, as then, and at that time, to take advantage to make known his mind and will to them concerning Jesus Christ.
5. And now I am in, since Mr. K. will needs have this scripture to justify such a practice, I wonder that he so lightly overlooked Paul's going to that meeting, for thither he went to be sure (Acts 16:13-16). Yea how fairly, to his thinking, might he have pleaded, that Paul by this act of his, was a great lover, countenancer and commender of those he calls the women's meetings. Paul went to the women's meeting at Philippi, therefore it is lawful for the women of gospel churches to separate from their brethren, and to congregate by themselves for the performance of some parts of divine worship. I say how easily might he have said this, and then have popt in those two verses above quoted, and so have killed the old one? [11]For the word lies liable to be abused by the ignorance of men, and it had been better than it is, if this had been the first time that this man had served it so, for the justification of his rigid principles; but when men, out of a fond conceit of their own abilities, or of prejudice to them that contradict their errors, are tempted to shew their folly, they will not want an opportunity from false glosses put upon the text, to do it.
6. But Paul went to that company to preach Christ's gospel to them, not for that they merited his coming, but of the grace of God, as also did Peter and John, when at the hour of prayer they went up into the temple, and Paul into the synagogue at Antioch (Acts 3:1-3, 13:14-16). But as fairly might this man have urged, that the healing of the lame man that lay at that time at the gate of the temple, and the conversion of them by Paul at Antioch, was by the procurement of the prayers of the sisters and by their reading of the law in that synagogue at Antioch, as to argue as he has done, that God was so well pleased, or so well approved of that woman's meeting as he feigns it at Philippi, as to send, &c. to them his minister.

7. But again, that this woman's meeting should be so deserving, and that while they were without the faith of Christ, as to procure a gospel minister to be sent unto them, that Christ might to them be made known, and yet that so few of them should be converted to the faith, seems a greater paradox to me. For we read not that one of the women then, or of them of the town, that did use to go to that meeting (for Lydia was of Thyatira), was ever converted to Christ; brethren we read of several, but we hear not of any one more of those women (v 40). But Lydia worshipped God, therefore her practice might prevail. Although it is said she worshipped God, yet she was but a proselyte, as those Acts 13 were, and knew no more of Christ than the eunuch did (Acts 8). But hold, she had faith, will that make all practice acceptable; yea, law and commandment to others, and the work of those that have none, meritorious? But we must touch upon these things anon.

Objection.

"But (saith Mr. K.) Malachi 3:16 doth countenance these meetings."

Answer.

Not at all; though Mr. K. has pleased to change a term in the text, to make it speak his mind; for he has put out thought, and put in call; but all will not do his work; for when he has done what he can, it will be difficult to make that scripture say, It is the duty of women in gospel churches to separate from their brethren, to perform divine worship among themselves.

Objection.

"But Jude 20 doth justify these meetings, except," saith he, "any will say, women are not to be built up in their most holy faith."

Answer.

How fain would the man lay hold on something, only he wants divine help, that is, the word of God, to bottom his things upon. But doth the apostle here at all treat of the women and their meetings, or are they only the beloved; and to be built up, &c. speaks he not there to the church, which consisteth of men and women? and are not men the more noble part in all the churches of Christ? But can women no other way be built up in their most holy faith, but by meetings of their own without their men? But, Building up YOURSELVES, I suppose is the thing he holds by. But cannot the church, and every woman in it, build up themselves without their woman's meetings? wherefore have they the word, their closet, and the grace of meditation, but to build up themselves withal? He saith not, "Build up one another," but if he had, it might well have been done without a woman's meeting. But anything to save a drowning man. This text then is written to the church of Christ, by which it is exhorted to faith and prayer; but it speaks not a word of a woman's meeting, and therefore it is fooling with the word to suggest it. I cannot therefore, while I see this impertinent dealing, but think our argumentator dotes, or takes upon him to be a head of those he thinks to rule over. The woman's letter to me also seems to import the same, when they say, "Mr. K. would desire to know what objections you have against it (his arguments), and he is ready to give his further advice."

Thus having taken from his arguments those holy words of God which he has abused, to make them stand; I come next to the arguments themselves, and intend to pick their bones for the crows.

1stly,

He saith, "That the same spirit that was in Miriam, is also in all God's servants for the same end, both to pray for mercies we stand in need of, and to praise God for mercies received."

Answer.
1. But the question is, whether Miriam did, as she led out the women to dance, act only as an ordinary saint. And if you evade this, you choose the tongue of the crafty, and use the words of deceit; for she managed that work as she was "Miriam the prophetess" ; and in your next, pray tell your women so.
2. But as Miriam the prophetess, she did not lead the women from their men, to worship in some place remote by themselves, as we have shewed before.
2dly, He saith, "That God hath promised to pour out his Spirit in gospel times to that very end, that women might pray together apart from men."
Answer.
1. Not mentioning again what was said before: I add, if by men, he means the brethren, the prophet will not be his voucher, for he neither saith nor intimates such a thing.
2. And how far short this saying is, of making of God and his holy prophet, the author of schism in worship, and an encouragement unto schism therein, it is best in time that he looks to it. For if they may withdraw to do thus at one time, they may withdraw to do thus at another. And if the Spirit is given to them to this very end, that they may go by themselves from the church, to perform this divine worship at one time, they may, for what bounds this man has set them, go by themselves to do thus always. But, as I said, the whole of this proposition being false, the error is still the greater.
3dly,
"God," saith he, "hath so well approved of women meeting together to pray in gospel times, as then, and at that time, to take occasion to make known his mind and will to them concerning Jesus Christ" (Acts 16:13).
Answer.
Let the reader consider what was said before, and now it follows; if this assertion be true, then the popish doctrine of merit is good, yea the worst sort of it, which is, works done before faith. For that we read of none of these women save Lydia feared or worshipped God; and yet saith he, God so approved of that meeting as then, and at that time, to send them his gospel, which is one of the richest blessings; nor will it help to lay Cornelius, now in my way, for the deservings here were, for ought we read, of women that feared not God. Here Lydia only bare that character; it is said SHE worshipped God, but she was not all the women. But Mr. K. saith thus of them all. I know also there was faith in some in Messias to come, though when he came, they knew not his person; but this is not the case neither; these women, who held up as he feigned, this meeting, were not as we read of, of this people.
4thly,
He said, "That Esther and her maids fasted and prayed, and the Lord gave a gracious return, or answer and deliverance." That is, to the church, that then was under the rage of Haman.
Answer.
Let the reader remember what was said before, and now I ask this man,
1. Whether Mordecai and the good men then did not pray and fast as well as she? And if so, Whether they might not obtain at least, some little of the mercy, as well as those women? If so,
2. Whether Mr. K., in applying the deliverance of this people to the prayer of the queen and her maids, for he lays it only there, be not deceitfully arguing, and do not tend to puff up that sex, to their hurt and damage! Yea whether it doth not tend to make them unruly and headstrong? But if they be more gently inclined to obedience, no thanks to Mr. K.

3. And if I should ask Mr. K. who gave him authority to attribute thus the deliverance of this people, to who and what prayers he please, I suppose it would not be easy for him to answer. The text saith not that the prayers of these women procured the blessing. But Mr. K. hath here a woman's meeting to vindicate, and therefore it is that he is thus out in his mind. Prayers were heard and the church was delivered. And I doubt not but that these good women had hand and heart in the work. But should all be admitted that Mr. K. hath said as to this also, yet this scripture, as hath already been proved, will not justify his woman's meeting.

5thly,

"He makes his appeal to the women, if they have not obtained, by their prayers in these their meetings, many blessed returns of prayer from God, both to themselves and the church of God."

Answer.

I count this no whit better than the very worst of his paper, for besides the silliness of his appeal, by which he makes these good women to be judges in their own cause, his words have a direct tendency in them to puff them up to their destruction. I have wondered sometimes, to see when something extraordinary hath happened to the church of God for good, that a few women meeting together to pray, should be possessed with a conceit, that they fetched the benefit down from heaven, when perhaps ten thousand men in the land prayed for the mercy as hard as they. Yea I have observed, that though the things bestowed, were not so much as thought of by them, yet they have been apt to conclude that their meeting together has done it. But poor women, you are to be pitied; your tempter is to bear the blame, to wit, this man and his fellows.

I come now to some objections that may yet be thought on: and will speak a word to them.

Objection.

It is said, "Where two or three are gathered together in my name, there am I in the midst of them" (matt 18:20).

Answer.

To gather together in Christ's name, is to gather together by his authority; That is, by his law and commandment (Acts 4:17,18,30, 5:28,40; Col 3:17). But we have no law of Christ, nor commandment, that the women of this or that church, should separate themselves from their brethren, to maintain meetings among themselves, for the performing of divine worship: and therefore such meetings cannot be in his name; that is, by his authority, law, and commandment; and so ought not to be at all.

Objection.

"But women may, if sent for by them of their own sex, come to see them when they are sick, and when so come together, pray in that assembly before they part."

Answer.

The law of Christ is, "Is any sick among you? let him [and the woman is included in the man] call for the elders of the church; and let them pray over him," &c. And to this injunction there is a threefold promise made. (1.) "And the prayer of faith shall save the sick." (2.) "And the Lord shall raise him up." (3.) "And if he have committed sins, they shall be forgiven him" (John 5:14,15). And considering, that this advice is seconded with so much grace: I think it best in all such cases, as in all other, to make the word of God our rule.

Objection.

"But women have sometimes cases, which modesty will not admit should be made

known to men, what must they do then?"
Answer.
Their husbands and they are one flesh, and are no more to be accounted two. Let them tell their grief to them. Thus Rachel asked children of her husband, and went not to a nest of women to make her complaint to them (Gen 30:1). Or let them betake themselves to their closets, with Rebecca (Gen 25:20-23). Or if they be in the assembly of the saints, let them pray in their hearts, with Hannah. And if their petition be lawful, I doubt not but they may be heard (1 Sam 1:13).
Our author, perhaps, will say, I have not spoken to his question; which was, "Whether women, fearing God, may meet to pray together? And whether it be lawful for them so to do?"
But I answer, I have: with respect to all such godly women as are in the churches of the saints (1 Cor 14:33-35 compared with vv 15-17). And when he has told us, that his question respected only those out of churches, then will I confess that I did mistake him. Yet he will get nothing thereby, forasmuch as his question, to be sure, intends those in special. Also his arguments are for the justifying of that their practice. Now the reason why I waved the form of his question, was, because it was both scanty and lean of words, as to the matter of the controversy in hand: also I thought it best to make it more ample, and distinct, for the edification of our reader. And if after all, Mr. K. is not pleased at what I have done, let him take up the question, and answer it better. The man perhaps may fly to the case of utter necessity, and so bring forth another question, to wit, whether, if the men of a church should all die, be murdered, or cast into prison: the women of that church may not meet together to pray? And whether it be not lawful for them so to do? But when he produceth a necessity for the putting of such a question, and then shall put it to me; I will, as God shall help me, give him an answer thereto.
But, may some say, Our women in this do not what they do of their own heads, they are allowed to do what they do by the church.
I answer, No church allowance is a foundation sufficient to justify that which is neither commanded nor allowed by the word. Besides, who knows not, that have their eyes in their heads, what already has, and what further may, come into the churches, at such a gap as this. And now to give the reader a cautionary conclusion.
Caution 1.
Take heed of letting the name, or good show of a thing, beget in thy heart a religious reverence of that thing; but look to the word for thy bottom,[12] for it is the word that authorizeth, whatever may be done with warrant in worship to God; without the word things are of human invention, of what splendour or beauty soever they may appear to be. Without doubt the Friars and Nuns, and their religious orders, were of a good intent at first, as also compulsive vows of chastity, single life, and the like. But they were all without the word, and therefore, as their bottom wanted divine authority, so the practice wanted sanctity by the Holy Ghost. The word prayer is, of itself, in appearance so holy, that he forthwith seems to be a devil that forbids it. And yet we find that prayers have been out of joint, and disorderly used; and therefore may by one, without incurring the danger of damnation, be called into question; and if found without order by him, he may labour to set them in joint again (Matt 6:5-8, 23:14; James 4:3).
I am not of the number of them that say, "What profit should we have if we pray unto God?" (Job 21:15). But finding no good footing in the word for that kind of service we have treated about above, and knowing that error and human inventions in religion will not offer themselves, but with wiped lips, and a countenance as demure as may be, and also being persuaded that this opinion of Mr. K. is vagrant, yea a mere alien as to

the scriptures, I being an officer, have apprehended it, and put it in the stocks, and there will keep it, till I see by what authority it has leave to pass and repass as it lists, among the godly in this land.

Caution 2.

Yet by all that I have said, I never meant to intimate in the least, but that believing women are saints as well as men: and members of the body of Christ. And I will add, that as they, and we, are united to Christ, and made members of his mystical body, the fulness of him that fills all in all, so there is no superiority, as I know of, but we are all one in Christ. For, the man is not without the woman, nor "the woman without the man, in the Lord," (1 Cor 11:11) nor are we counted "as male or female" in him (Gal 3:28; Eph 1:23). Only we must observe that this is spoken of that church which is his true mystical body, and not of every particular congregation of professing Christians. The churches of Christ here and there are also called his body. But no church here, though never so famous, must be taken for that of which mention was made afore. [13]As Christ then has a body mystical, which is called his members, his flesh, and his bones (Eph 5:30), so he has a body politic, congregations modelled by the skill that his ministers have in his word, for the bearing up of his name, and the preserving of his glory in the world against Antichrist. In this church, order and discipline, for the nourishing up of the true mystical body of Christ, has been placed from the foundation of the world. Wherefore in this, laws, and statutes, and government, is to be looked after, and given heed unto, for the edification of that which is to arrive at last to a perfect man: to the measure of the stature of the fulness of Christ (1 Cor 12:27-30; Eph 4:11-13).

Now, where there is order and government by laws and statutes, there must, of necessity, be also a distinction of sex, degrees, and age. Yea, offices and officers must also be there, for our furtherance and joy of faith. From which government and rule our ordinary women are excluded by Paul; nor should it, since it is done by the wisdom of God, be any offence unto them.

In this church there are ofttimes many hypocrites, and formal professors, and heresies, " That they which are approved may be made manifest" (1 Cor 11:19). These therefore being there, and being suffered to act as they many times do, provoke the truly godly to contend with them by the word; for that these hypocrites, and formal professors, naturally incline to a denial of the power of godliness, and to set up forms of their own in the stead thereof (Mar 7:6-9; 2 Tim 3:5).

And this is done for the sake and for the good of those that are the true members of the body of Christ, and that are to arrive at his haven of rest: from whom those others at last shall be purged, and with them, all their things that offend. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear" (Matt 13:43).

This church, that thus consisteth of all righteous, that are so in God's account: they are to have a house in heaven, and to be for God's habitation there. Who, then, shall be governed by their head without those officers and laws that are necessary here. And both at last shall be subject to him, that sometime did put all things under Christ, that God may be all in all (John 14:1-3; Eph 2:21; 1 Cor 15:23-27). Wherefore, my beloved sisters, this inferiority of yours will last but a little while. When the day of God's salvation is come, to wit, when our Lord shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God, these distinctions of sexes shall be laid aside, and every pot shall be filled to the brim. For with a notwithstanding you shall be saved, and be gathered up to that state of felicity if you continue in faith, and charity, and

holiness, with sobriety (1 Tim 2:15).

Caution 3.

I doubt not at all of the lawfulness of women's praying, and that, both in private and public: only when they pray publicly, they should not separate from, but join with the church in that work. They should also not be the mouth of the assembly, but in heart, desires, groans, and tears, they should go along with the men. In their closets they are at liberty to speak unto their God, who can bear with, and pity them with us; and pardon all our weakness for the sake of Jesus Christ.

And here I will take an occasion to say, there may be a twofold miscarriage in prayer, one in doctrine, the other in the frame of the heart. All are too much subject to the last, women [more easily] to the first. And for this cause it is, at least so I think, that women are not permitted to teach, nor speak in assemblies, for divine worship, but to be and to learn in silence (1 Cor 14:33-35, 15:33). For he that faileth as to the frame of his spirit, hurteth only himself: but he that faileth in doctrine corrupteth them that stand by. Let the women be alone with Rebecca in the closet; or, if in company, let her, with Hannah, speak to herself and to God; and not doubt, but if she be humble, and keep within compass, she shall be a sharer with her brethren in the mercy.

Caution 4.

Nor are women, by what I have said, debarred from any work or employ, unto which they are enjoined by the word. They have often been called forth to be God's witnesses, and have borne famous testimony for him against the sons of the sorceress and the whore.[14] I remember many of them with comfort, even of these eminent daughters of Sarah, whose daughters you also are, so long as you do well, and are not afraid with any amazement (1 Peter 3:1-6). What by the word of God, you are called unto, what by the word is enjoined you do; and the Lord be with you.

But this of the women's meetings; since, indeed, there is nothing for its countenance in the word, and since the calling together of assemblies for worship is an act of power, and belongeth to the church, elders, or chief men of the same: let me intreat you to be content, to be under subjection and obedience, as also saith the law. We hold that it is God's word that we are to look to, as to all things pertaining to worship, because it is the word that authorizeth and sanctifieth what we do.

Caution 5.

WOMEN! They are an ornament in the church of God on earth, as the ANGELS are in the church in heaven. Betwixt whom also there is some comparison, for they cover their faces in acts of worship (Isa 6:2; 1 Cor 11:10). But as the angels in heaven are not Christ, and so not admitted to the mercy-seat to speak to God, so neither are women on earth, [but] the man; who is to worship with open face before him, and to be the mouth in prayer for the rest. As the angels then cry, Holy, Holy, Holy, with faces covered in heaven: So let the women, cry, Holy, Holy, Holy, with their faces covered on earth: Yea, thus they should do, because of the angels. "For this cause ought the woman to have power," that is a covering, "on her head, because of the angels" (1 Cor 11:10). Not only because the angels are present, but because women and angels, as to their worship, in their respective places, have a semblance. For the angels are inferior to the great man Christ, who is in heaven; and the woman is inferior to the man, that truly worships God in the church on earth.

Methinks, holy and beloved sisters, you should be content to wear this power, or badge of your inferiority, since the cause thereof arose at first from yourselves. It was the woman that at first the serpent made use of, and by whom he then overthrew the world: wherefore the women, to the world's end, must wear tokens of her underlingship in all

matters of worship. To say nothing of that which she cannot shake off, to wit, her pains and sorrows in child-bearing, which God has riveted to her nature, there is her silence, and shame, and a covering for her face, in token of it, which she ought to be exercised with, whenever the church comes together to worship (Gen 3:16; 1 Tim 2:15; 1 Cor 11:13; 1 Tim 2:9).

Do you think that God gave the woman her hair, that she might deck herself, and set off her fleshly beauty therewith? It was given her to cover her face with, in token of shame and silence, for that by the woman sin came into the world (1 Tim 2:9). And perhaps the reason why the angels cover their faces when they cry, Holy, Holy, Holy, in heaven, is to shew that they still bear in mind, with a kind of abhorrence, the remembrance of their fellows falling from thence. Modesty, and shame-facedness, becomes women at all times, especially in times of public worship, and the more of this is mixed with their grace and personage, the more beautiful they are both to God and men. But why must the women have shame-facedness, since they live honestly as the men? I answer, In remembrance of the fall of Eve, and to that the apostle applies it. For a woman, necessity has no law, to shave her head, and to look with open face in worship, as if she could be a leader there, is so far from doing that which becomes her, that it declares her to have forgot what God would have her for ever with shame remember.

Caution 6.

In what I have said about the women's meetings, I have not at all concerned myself about those women, that have been extraordinary ones, such as Miriam, Deborah, Huldah, Anna, or the rest, as the daughters of Philip the evangelist, Priscilla, the women that Paul said laboured with him in the gospel, or such like; for they might teach, prophecy, and had power to call the people together so to do. Though this I must say concerning them, they ought to, and did, notwithstanding so high a calling, still bear about with them the badge of their inferiority to them that were prophets indeed. And hence it is said, under pain of being guilty of disorder, that if they prayed in the church, or prophesied there, with their head uncovered, they then dishonoured their head (1 Cor 11:5).

The prophetesses were below the prophets, and their covering for their heads was to be worn in token thereof, and perhaps it was for want of regard to this order, that when Miriam began to perk it [15] before Moses, that God covered her face with a leprous-scab (Num 12:10). Hence these women, when prophets were present, did use to lie still as to acts of power, and leave that to be put forth by them that were higher than they. And even Miriam herself, though she was one indeed, yet she came always behind, not only in name but worship, unless when she was in her own disorders (Num 12:1).

And it is worth your farther noting, that when God tells Israel that they should take heed in the plague of leprosy, that they diligently observed to do what the priest and Levites taught them, that he conjoins with that exhortation, that they should "remember what God did unto Miriam by the way" (Deut 24:8,9). Intimating surely that they should not give heed to women, that would be perking up in matters of worshipping God. Much less should we invest them with power to call congregations of their own, there to perform worship without their men.

Yet, will I say, notwithstanding all this, that if any of these high women had, but we never read that they did, separate themselves, and others of their own sex with them, apart to worship by themselves: or if they had given out commandment so to do, and had joined God's name to that commandment, I should have freely consented that our women should do so too, when led out, and conducted in worship, by so extraordinary a one. Yea more, If any of these high women had given it out for law, that the women of

the churches in New Testament times, ought to separate themselves from their men, and as so separate, perform divine worship among themselves: I should have subscribed thereto. But finding nothing like this in the word of God, for the sanctifying of such a practice: and seeing so many scriptures wrested out of their place to justify so fond a conceit: and all this done by a man of conceit, and of one that, as his sisters say, expects my answer: I found myself engaged to say something for the suppressing of this his opinion.

But to return to the good women in the churches, and to make up my discourse with them.

First, These meetings of yours, honourable women, wherein you attempt to perform divine worship by yourselves, without your men, not having the authority of the word to sanctify them, will be found will-worship, in the day when you, as to that, shall be measured with that golden reed, the law of God. And "who hath required this at your hand?" may put you to your shifts for an answer, notwithstanding all Mr. K. has said to uphold you (Isa 1:12; Rev 11:1).

Secondly, These meetings of yours need not be; there are elders or brethren in all churches, to call to, and manage this worship of God, in the world: if you abide in your subjection and worship as you are commanded.

Thirdly, These meetings of yours, instead of being an ornament to the church in which you are, are a shame and blemish to those churches. For they manifest the unruliness of such women, or that the church wants skill to govern them (1 Cor 14:23). Have you not "in your flock a male?" (Mal 1:14).

Fourthly, Suppose your meetings in some cases were lawful, yet since by the brethren they may be managed better, you and your meetings ought to give place. That the church together, and the brethren, as the mouth to God, are capable of managing this solemn worship best: consider—1. The gifts for all such service are most to be found in the elders and leading men in the church: and not in the women thereof. 2. The spirit for conduct and government in that worship, is not in the women, but in the men. 3. The men are admitted in such worship, to stand with open face before God, a token of much admittance to liberty and boldness with God, a thing denied to the women (1 Cor 11:4,5). 4. For that when meetings for prayers are commanded, the men, to be the mouth to God, are mentioned, but not in ordinary women, in all the Scriptures. Where the women and children, and them that suck the breasts are called, with the bride and bridegroom, and the whole land, to mourn: yet the ministers, and elders, and chiefest of the brethren, are they, and they only, that are bid to say, "Spare thy people, O Lord! and give not thine heritage to reproach" (Joel 1:13,14, 2:15-17). 5. The word for encouragement to pray believingly in assemblies is given to men. And it is the word that makes, and that sanctifies an ordinance of God: men, therefore, in all assemblies for worship, should be they that should manage it, and let others join in their places.

Objection.

But the women is included in the man, for the same word signifies both.

Answer.

1. If the woman is included here, let her not exclude the man. But the man is [by them] excluded: The man is excluded by this woman's meeting from worship; from worship, though he be the head in worship over the women, and by God's ordinance appointed to manage it, and this is an excluding of the worst complexion (1 Cor 11:3).

2. Though the woman is included, when the man sometimes is named, yet the man is not excluded, when himself as chief is named. But to cut him off from being the chief in all assemblies for worship, is to exclude him, and that when he for that in chief is

named.
3. The woman is included when the man is named, yet but in her place, and if she worships in assemblies, her part is to hold her tongue, to learn in silence; and if she speaks, she must do it, I mean as to worship, in her heart to God.
4. Nor, do I think, that any woman that is holy and humble, will take offence at what I have said; for I have not in anything sought to degrade them, or to take from them what either nature or grace, or an appointment of God hath invested them with: but have laboured to keep them in their place. And doubtless to abide where God has put us, is that which not only highly concerns us, but that, which becomes us best. Sisters, I have said what I have said to set you right, and to prevent your attempting to do things in such sort unto which you are not appointed. Remember what God did to Miriam, and be afraid.

Be as often in your closets as you will; the oftener there the better. This is your duty, this is your privilege: this place is sanctified to you for service by the holy Word of God. Here you may be, and not make ordinances interfere, and not presume upon the power of your superiors, and not thrust out your brethren, nor put them behind your backs in worship.

Be also as often as possibly you can, in worship, when the church, or parts thereof, are assembled for that end, according to God's appointment. And when you are there, join with heart and soul with your brethren in all holy petitions to God. Let the men in prayer be the mouth to God, and the women list after with groans and desires. Let the men stand with open face in this worship, for that they are the image and glory of God, and let the women be clothed in modest apparel, with shame-facedness, in token of the remembrance of what has been touched afore.

When women keep their places, and men manage their worshipping of God as they should, we shall have better days for the church of God, in the world (Jer 29:10-14). Women are not to be blamed for that they are forward to pray to God, only let them know their bounds; and I wish that idleness in men be not the cause of their putting their good women upon this work. Surely they that can scarce tie their shoes, and their garters, before they arrive at the tavern, or get to the coffee-house door in a morning, can scarce spare time to be a while in their closets with God. Morning closet-prayers are now, by most London professors, thrown away; and what kind of ones they make at night, God doth know, and their conscience, when awake, will know; however I have cause, as to this, to look at home: And God mend me and all his servants about it, and wherein we else are out.

I have done, after I have said, that there are some other things, concerning women, touching which, when I have an opportunity, I may also give my judgment. But at present, I intreat that these lines be taken in good part, for I seek edification, not contention.

FOOTNOTES:

[1] "Breach Repaired," a defence of singing in public worship, then newly and partially introduced. 1700, p. 2.

[2] Distinguishing Practices of Friends, p. 280-1.

[3] P. 495.

[4] P. 509.

[5] Sketch of Friends' Discipline, p. 35.

[6] Probably a female branch of the family of John or Samuel Fenn, hatters at Bedford, who, in 1670, were cruelly persecuted for suffering a meeting for religious worship to take place in the house of John Fenn. Not only all their stock of hats, materials, and

tools, but the whole of their household furniture was seized and carried off to satisfy ruinous fines. One John Bardolf was also cruelly persecuted for Christ's sake at the same time.—Vide Narrative of Arbitrary Proceedings at Bedford, 4to, 1670, in the editor's possession.

[7] In times of such severe trial and suffering to our pilgrim forefathers, they knew the value of prayer; and at the risk of property, liberty, and even life, held frequent meetings to implore their God and Father to mitigate their sufferings, and to have mercy upon their cruel persecutors. Not only working tools and stock, but commonly all the furniture, was taken from the Christians, while their ministers and members, both men and women, were imprisoned in miserable jails. One of these, Mr. Robert Kalder, dying, was buried in the churchyard; but those furious bigots dug up his naked body, and dragged it to the gates of his former residence, leaving it there, a frightful spectacle to his widow and family. They had meetings for prayer; and how does it become their descendants in the faith to have days of thanksgiving and nights of praise?—See Broadmead Records and Crosby's History of Baptists, vol. ii., p. 240.—Ed.

[8] "Syllogism," a form of reasoning, consisting of three propositions, having this property; that the conclusion necessarily follows from the two premises: so that if the first and second be granted, the conclusion must be granted in like manner. No wonder that Bunyan neither understood nor was awed by this hard word. Armed with holy Writ, he goes to work "to pick the bones of the syllogism."—Ed.

[9] Much stress was, and is now, laid in many churches upon the necessity of all persons, before praying or preaching in public, being guided by the opinion of the church. The taking advice in so important a step must be proper; but any pledge to abide by it, contrary to the conscientious conviction of the individual, would be a violation of the duty of private judgment. If in their ministrations they were false or foolish, the church must exercise discipline; but if they became useful, surely no objection could be urged as to the validity of their call to the ministry, because the church had not been first consulted or had advised them not to proceed. The desire—the ability, by sound views of divine truth, and a happy way of illustrating and enforcing them—with the opportunity of so doing, is the divine call to this holy work. —Ed.

[10] "So nunnish," a singular mode of expression, alluding to the nuns being separated from the world, and shut up by themselves. They were not permitted to exercise the priestly office. Father confessors and chaplains were appointed for these duties.—Ed.

[11] To have said that the spirit of divination, which was cast out, was so far killed by virtue of a female prayer meeting, would have been as true as to have said, that these meetings were limited to females only.—Ed.

[12] "Bottom," or foundation.

[13] A dangerous error, originating in the sectarian pride of Antichrist, prevails to a very great extent. It is that some one visible church, or set of united churches, is the mystical body of Christ, and entitled to be called THECHURCHEvery congregation of pious men and women, united together in the faith, is a church of Christ. But THE church comprises all the saints of God who ever lived—live now, or will live on the earth; until their number is completed, and this creation shall give place to the new heavens and the new earth. Every church is as distinct as it is equal; whether it meet at Corinth, Rome, or Ephesus, at London or Edinburgh. Be it Episcopalian, Independent, Presbyterian, Baptist, or a church of the Society of Friends; each is entitled, according to the New Testament, to equal honour and privilege.—Ed.

[14] The usual appellations of Popery.—Ed.

[15] "To perk it," to hold up her head with affected superiority or spiritual pride.—Ed.
***

INSTRUCTION FOR THE IGNORANT:

BEING A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE, WHICH SO MUCH REIGNS BOTH IN YOUNG AND OLD.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE, FITTED TO THE CAPACITY OF THE WEAKEST.

'My people are destroyed for lack of knowledge.'—Hosea 4:6

ADVERTISEMENT BY THE EDITOR.

This little catechism is upon a plan perfectly new and unique. It was first published as a pocket volume in 1675, and has been republished in every collection of the author's works; and recently in a separate tract. The earliest edition that has been discovered bears the date of 1691; from which our copy has been prepared for the press. This is the first book of this class that was composed upon the broad basis of Christianity, perfectly free from sectarian bias or peculiarity. It is an exhibition of scriptural truths, before which error falls without the trouble of pulling it down. It is in the world, like the ark of God in the temple of Dagon. It is alike admirably calculated to convey the most important truths to the inmates of a palace or of a workhouse,—to the young or to the aged,—to the ignorant Roman Catholic, or to the equally ignorant Protestant. Its broad catholicity is its distinguishing excellence. In the separate communions included within the general church of Christ are various, and in many respects, inestimable compendiums of Christian truth, arranged for the catechetical instruction of the young and ignorant; but it cannot be denied that these, one and all, exhibit some marks of sectarian feeling and dogmatic teaching in the details that relate to the special views which each communion takes of certain scriptural doctrines. The reason why this should be the case is very obvious: there would be no differences of opinion amongst Christians except from conviction that these differences are essential, and such conviction naturally leads to these points of disagreement being (may we not say?) rather too obtrusively enforced as part and portion of a saving belief. All Bunyan's efforts were to awaken sinners to a sense of their degradation, misery, and danger, and to direct them to the only refuge from the wrath to come—the hope set before them in the gospel; and then leaving the pious convert to the guidance of his Bible in forming his connections in the pilgrimage of life. Bunyan is solemnly in earnest; his desire is, that poor sinners should be relieved from ignorance, darkness, and destruction, and be introduced into the glorious liberty of the sons of God. May his impressive injunction be indelibly fixed upon our souls, 'To read, ponder over, and receive the wholesome medicine as we shall answer in the day of the terrible judgment.'—GEO. OFFOR.

TO THE CHURCH OF CHRIST IN AND ABOUT BEDFORD, WALKING IN THE FAITH AND FELLOWSHIP OF THE GOSPEL, YOUR AFFECTIONATE BROTHER AND COMPANION IN THE KINGDOM AND PATIENCE OF JESUS CHRIST, WISHETH ALL GRACE AND MERCY BY JESUS CHRIST. AMEN.

Holy and beloved,

Although I have designed this little treatise for public and common benefit, yet considering that I am to you a debtor not only in common charity; but by reason of special bonds which the Lord hath laid upon me to you-ward, I could do no less, being driven from you in presence, not affection, but first present you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of first things, and to give you occasion to present something to your carnal relations, that may be, if God will, for their awakening and conversion: accept it therefore as a token of my christian remembrance of you.

Next I present it to all those unconverted, old and young, who have been at any time under my preaching, and yet remain in their sins:[1] and I entreat them also that they receive it as a token of my love to their immortal souls; yea, I charge them as they will answer it in the day of terrible judgment, that they read, ponder over, and receive this wholesome medicine prepared for them. Now the God of blessing bless it to the awakening of many sinners, and the salvation of their souls by faith in Jesus Christ. Amen.

Yours, to serve you by my ministry, when I can,[2] to your edification and consolation,

JOHN BUNYAN.

INSTRUCTION FOR THE IGNORANT

Quest. How many gods are there?—Answ. To the Christians there is but one God, the Father of whom are all things, and we of him (1 Cor 8:6).

Q. Why is not the God of the Christians the God of them that are no Christians?—A. He is their maker and preserver; but they have not chosen him to be their God (Acts 17:24; Psa 36:6; Ju 10:14).

Q. Are there then other gods besides the God of the Christians?—A. There is none other true God but HE; but because they want the grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their lusts (John 8:44).

Q. What gods are they that countenance the lusts of wicked men?—A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous persons; and idle pleasures and vanities, which are, for the most part, the gods of the youth (Job 8:4; 2 Cor 4:4; Phil 3:19; Exo 32:6; 1 Cor 10:7; 2 Tim 2:2; 1 John 5:21).

Q. Who is a Christian?—A. One that is born again, a new creature; one that sits at Jesus' feet to hear his word; one that hath his heart purified and sanctified by faith,[3] which is in Christ (John 3:3,5,7; Acts 11:24, 15:9, 26:18; 2 Cor 5:17).

Q. How do you distinguish the God of the Christians from the gods of other people?—A. He is a Spirit (John 4:24).

Q. Is there no other spirit but the true God?—A. Yes, there are many spirits (1 John 4:1) .

Q. What spirits are they?—A. The good angels are spirits; the bad angels are spirits; and the souls of men are spirits (Heb 1:7,14; 1 Kings 22:21,22; Rev 16:13,14; Acts 7:59; Heb 12:23).

Q. How then is the true God distinguished from other spirits?—A. Thus: No Spirit is eternal but HE, no Spirit is almighty but HE, no Spirit is incomprehensible and unsearchable but HE: HE is also most merciful, most just, most holy (Deut 33:27; Gen 17:1; Psa 145:3; Micah 7:18; Job 34:17; 1 Sam 2:2).

Q. Is this God, being a Spirit, to be known?—A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. Do you understand him by the works of creation?—A. 'The heavens declare the glory of God; and the firmament sheweth his handy work' (Psa 19:1). 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead' (Rom 1:20).

Q. Do his works of providence also declare him?—A. They must needs do it, since through his providence the whole creation is kept in such harmony as it is, and that in despite of sin and devils; also, if you consider that from an angel to a sparrow, nothing falls to the ground without the providence of our heavenly Father (Matt 10:29).

Q. Is he known by his judgments?—A. 'The Lord is known by the judgments which he executeth; the wicked is snared in the work of his own hands' (Psa 9:16).

Q. Is he known by his word?—A. Yes, most clearly: for by that he revealeth his

attributes, his decrees, his promises, his way of worship, and how he is to be pleased by us.
Q. Of what did God make the world?—A. 'Things which are seen were not made of things which do appear' (Heb 11:3).
Q. How long was he in making the world?—A. 'In six days the Lord made heaven and earth, the sea, and all that in them is' (Exo 20:11). 'And on the seventh day God ended his work which he had made' (Gen 2:2).
Q. Of what did God make man?—A. 'The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen 2:7).
Q. Why doth it say, God breathed into him the breath of life; is man's soul of the very nature of the Godhead?—A. This doth not teach that the soul is of the nature of the Godhead, but sheweth that it is not of the same matter as his body, which is dust (Gen 18:27).
Q. Is not the soul then of the nature of the Godhead?—A. No, for God cannot sin, but the soul doth; God cannot be destroyed in hell, but the souls of the impenitent shall (Eze 18:4; Matt 10:28).
Q. How did God make man in the day of his first creation?—A. God made man upright (Eccl 7:29). 'In the image of God created he him' (Gen 1:27).
Q. Did God, when he made man, leave him without a rule to walk by?—A. No: he gave him a law in his nature, and imposed upon him a positive precept, but he offered violence to them, and brake them both (Gen 3:3,6).
Q. What was the due desert of that transgression?—A. Spiritual death in the day he did it, temporal death afterwards, and everlasting death last of all (Gen 2:17, 3:19; Matt 25:46).
Q. What is it to be spiritually dead?—A. To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their sins (Eph 4:18,19).
Q. Wherein doth this alienation from God appear?—A. In the love they have to their sins, in their being loth to come to him, in their pleading idle excuses for their sins, and in their ignorance of the excellent mysteries of his blessed gospel (Eph 2:2,3,11,12, 4:18,19; Rom 1:28).
Q. What is temporal death?—A. To have body and soul separated asunder, the body returning to the dust as it was, and the spirit to God that gave it (Gen 3:19; Eccl 12:7).
Q. What is everlasting death?—A. For body and soul to be separate for ever from God, and to be cast into hell fire (Luke 13:27; Mark 9:43).
Q. Do men go body and soul to hell so soon as they die?—A. The body abideth in the grave till the sound of the last trump; but the soul, if the man dies wicked, goes presently from the face of God into hell, as into a prison, there to be kept till the day of judgment (1 Cor 15:52; Isa 24:22; Luke 12:20).
Q. Do we come into the world as upright as did our first parent?—A. No: he came into the world sinless, being made so of God Almighty, but we came into the world sinners, being made so by his pollution.[4]
Q. How doth it appear that we came into the world polluted?—A.
We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath (Job 14:4; Psa 51:5; Eph 2:3).

Q. Can you make further proof of this?—A. Yes, it is said, That by one man came sin,

death, judgment, and condemnation upon all men (Rom 5:12-19).
Q. Do we then come sinners into the world?—A. Yes, we are transgressors from the womb, and go astray as soon as we are born, speaking lies (Isa 48:8; Psa 58:3).
Q. But as Adam fell with us in him, so did he not by faith rise with us in him? for he had no seed until he had the promise.—A. He fell as a public person,[5] but believed the promise as a single person. Adam's faith saved not the world, though Adam's sin overthrew it.
Q. But do not some hold that we are sinners only by imitation?—A. Yes, being themselves deceived. But God's word saith, we are children of wrath by nature, that is, by birth and generation.
Q. Can you bring further proof of this?—A. Yes: in that day that we were born, we were polluted in our own blood, and cast out to the loathing of our persons. Again, the children of old that were dedicated unto the Lord, a sacrifice was offered for them at a month old, which was before they were sinners by imitation (Eze 16:4-9; Num 18:14-16).
Q. Can you make this appear by experience?—A. Yes: the first things that bloom and put forth themselves in children, shew their ignorance of God, their disobedience to parents, and their innate enmity to holiness of life; their inclinations naturally run to vanity. Besides little children die, but that they could not, were they not of God counted sinners; for death is the wages of sin (Rom 6:23).
Q. What is sin?—A. It is a transgression of the law (1 John 3:4).
Q. A transgression of what law?—A. Of the law of our nature, and of the law of the ten commandments as written in the holy scriptures (Rom 2:12-15; Exo 20).
Q. When doth one sin against the law of nature?—A. When you do anything that your conscience tells you is a transgression against God or man (Rom 2:14,15).
Q. When do we sin against the law as written in the ten commandments?—A. When you do anything that they forbid, although you be ignorant of it (Psa 19:12).
Q. How many ways are there to sin against this law?—A. Three: by sinful thoughts, by sinful words, and also by sinful actions (Rom 7:7, 2:6; Matt 5:28, 12:37).
Q. What if we sin but against one of the ten commandments?—A. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; 'For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law' (James 2:10,11).
Q. Where will God punish sinners for their sins?—A. Both in this word and in that which is to come (Gen 3:24, 4:10-12; Job 21:30).
Q. How are men punished in this world for sin?—A. Many ways, as with sickness, losses, crosses, disappointments and the like: sometimes also God giveth them up to their own heart's lusts, to blindness of mind also, and hardness of heart; yea, and sometimes to strong delusions that they might believe lies, and be damned (Lev 26:15, 26; Amos 4:7,10; Rom 1:24,28; Exo 4:21, 9:12-14; Zeph 1:17; Rom 11:7,8; 2 Thess 2:11,12).
Q. How are sinners punished in the world to come?—A. With a worm that never dies, and with a fire that never shall be quenched (Mark 9:44).
Q. Whither do sinners go to receive this punishment?—A. 'The wicked shall be turned into hell, and all the nations that forget God' (Psa 9:17).
Q. What is hell?—A. It is a place and a state most fearful (Luke 13:28, 16:28; Acts 1:25).
Q. Why do you call it a place?—A. Because in hell shall all the damned be confined as in a prison, in their chains of darkness for ever (Luke 12:5,58, 16:26; Jude 6).

Q. What [kind of] place is hell?—A. It is a dark bottomless burning lake of fire, large enough to hold all that perish (Matt 22:13; Rev 20:1,15; Isa 30:35; Prov 27:20).
Q. What do you mean when you say it is a fearful state?—A. I mean, that it is the lot of those that are cast in thither to be tormented in most fearful manner, to wit, with wrath and fiery indignation (Rom 2:9; Heb 10:26,27).
Q. In what parts shall they be thus fearfully tormented?—A. In body and soul: for hell-fire shall kindle upon both beyond what now can be thought (Matt 10:28; Luke 16:24; James 5:3).[6]
Q. How long shall they be in this condition?—A. 'These shall go away into everlasting punishment' (Matt 25:46). 'And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night' (Rev 14:11). For they 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Thess 1:9).
Q. But why might not the ungodly be punished with this punishment in this world, that we might have seen it and believe?—A. If the ungodly should with punishment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath settled here among men. For who could have endured here to have seen the flames of fire, to have heard the groans, and to have seen the tears, perhaps, of damned relations, as parents or children? Therefore as Tophet of old was without the city, and as the gallows and gibbets are built without the towns;[7] so Christ hath ordered that they who are to be punished with this kind of torment, shall be taken away: 'Take him away,' saith he (out of this world) 'and cast him into outer darkness,' and let him have his punishment there 'there shall be weeping and gnashing of teeth' (Matt 22:13). Besides, faith is not to be wrought by looking into hell, and seeing the damned tormented before our eyes, but by 'hearing the word of God' (Rom 10:17). For he that shall not believe Moses and the prophets, will not be persuaded should one come from the dead, yea should one come to them in flames to persuade them (Luke 16:27-31).
Q. Are there degrees of torments in hell?—A. Yes, for God will reward every one according to their works. 'Wo unto the wicked, it shall be ill with him, for the reward of his hands shall be given him' (Isa 3:11).
Q. Who are like to be most punished there, men or children?—A. The punishment in hell comes not upon sinners according to age, but sin; so that whether they be men or children, the greater sin, the greater punishment; 'For there is no respect of persons with God' (Rom 2:11).[8]
Q. How do you distinguish between great sins and little ones?—A.
By their nature, and by the circumstances that attend them.

Q. What do you mean by their nature?—A. I mean when they are very gross in themselves (2 Chron 33:2; Eze 16:42).
Q. What kind of sins are the greatest?—A. Adultery, fornication, murder, theft, swearing, lying, covetousness, witchcraft, sedition, heresies, or any the like (1 Cor 6:9,10; Eph 5:3-6; Col 3:5,6; Gal 5:19-21; Rev 21:8).
Q. What do you mean by circumstances that attend sin?—A. I mean light, knowledge, the preaching of the Word, godly acquaintance, timely caution, &c.
Q. Will these make an alteration in the sin?—A. These things attending sinners, will make little sins great, yea greater than greater sins that are committed in grossest ignorance.
Q. How do you prove that?—A. Sodom and Gomorrah wallowed in all or most of those gross transgressions above mentioned: yea, they were said to be sinners exceedingly,

they lived in such sins as may not be spoken of without blushing, and yet God swears that Israel, his church, had done worse than they (Eze 16:48), and the Lord Jesus also seconds it in that threatening of his, 'I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee' (Matt 11:24; Luke 10:12).
Q. And was this the reason, namely, because they had such circumstances attending them as Sodom had not?—A. Yes, as will plainly appear, if you read the three chapters above mentioned.
Q. When do I sin against light and knowledge?—A. When you sin against convictions of conscience, when you sin against a known law of God, when you sin against counsels, and dissuasion of friends, then you sin against light and knowledge (Rom 1:32).
Q. When do I sin against preaching of the word?—A. When you refuse to hear God's ministers, or hearing them, refuse to follow their wholesome doctrine (2 Chron 36:16; Jer 25:4-7, 35:15).
Q. When else do I sin against preaching of the Word?—A. When you mock, or despise, or reproach the ministers; also when you raise lies and scandals of them, or receive such lies or scandals raised;[9] you then also sin against the preaching of the Word, when you persecute them that preach it, or are secretly glad to see them so used (2 Chron 30:1,10; Rom 3:8; Jer 20:10; 1 Thess 2:15,16).
Q. How will godly acquaintance greaten my sin?—A. When you sin against their counsels, warnings, or persuasions to the contrary; also when their lives and conversations are a reproof to you, and yet against all you will sin. Thus sinned Ishmael, Esau, Eli's sons, Absalom and Judas, they had good company, good counsels, and a good life set before them by their godly acquaintance, but they sinned against all, and their judgment was the greater. Ishmael was cast away (Gen 21:10), Esau hated (Gal 4:30), Eli's sons died suddenly (Mal 1:2; 1 Sam 2:25,34, 4:11), Absalom and Judas were both strangely hanged (2 Sam 18; Matt 27).
Q. Are sins thus heightened, distinguished from others by any special name?—A. Yes; they are called rebellion, and are compared to the sin of witchcraft (1 Sam 15:23), they are called willful sins (Heb 10:26), they are called briars and thorns, and they that bring them forth are 'nigh unto cursing, whose end is to be burned' (6:7,8).
Q. Are there any other things that can make little sins great ones?—A. Yes; as when you sin against the judgments of God. As for example, you see the judgments of God come upon some for their transgressions, and you go on in their iniquities; as also when you sin against the patience, long-suffering, and forbearance of God, this will make little sins great ones (Dan 5:21-24; Rom 2:4,5).
Q. Did ever God punish little children for sin against him?—A. Yes; when the flood came, he drowned all the little children that were in the old world: he also burned up all the little children which were in Sodom; and because upon a time the little children at Bethel mocked the prophet as he was a going to worship God, God let loose two she-bears upon them, which tore forty and two of them to pieces (2 Kings 2:23,24).
Q. Alas! what shall we little children do?[10]—A. Either go on in your sins, or remember now your Creator in the days of your youth, before the evil days come (Eccl 12:1).
Q. Why do you mock us, to bid us go on in our sins? you had need pray for us that God would save us.—A. I do not mock you, but as the wise man doth; and besides, I pray for you and wish your salvation.
Q. How doth the wise man mock us?—A. Thus; 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring

thee into judgment' (Eccl 11:9).
Q. What a kind of mocking is this?—A. Such an one as is mixed with the greatest seriousness; as if he should say, Ay, do, sinners, go on in your sins if you dare; do, live in your vanities, but God will have a time to judge you for them.
Q. Is not this just as when my father bids me be naught if I will: but if I be naught he will beat me for it?—A. Yes; or like that saying of Joshua, 'If it seem evil unto you to serve the Lord, choose you this day whom ye will serve'; serve your sins at your peril (Josh 24:15).
Q. Is it not best then for me to serve God?—A. Yes; for they that serve the devil must be where he is, and they that serve God and Christ, must be where they are (John 12:26; Matt 25:41).
Q. But when had I best begin to serve God?—A. Just now: 'Remember NOW thy Creator,' NOW thou hast the gospel before thee, NOW thy heart is tender and will be soonest broken.
Q. But if I follow my play and sports a little longer, may I not come time enough?—A. I cannot promise thee that, for there be little graves in the churchyard; and who can tell but that thy young life is short; or if thou dost live, perhaps thy day of grace may be as short as was Ishmael's of old: read also Proverbs 1:24-26.
Q. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?—A. If thou stayest longer, thou wilt have more sin, and perhaps less wit: for the bigger sinner, the bigger fool (Prov 1:22).
Q. If I serve God sometimes, and my sin sometimes, how then?—A. 'No man can serve two masters.' Thou canst not serve God and thy sins (Matt 6:24). God saith, 'My Son, give me thine heart' (Prov 23:26). Also thy soul and body are his; but the double-minded man is forbidden to think that he shall receive any thing of the Lord (1 Cor 6:20; James 1:7,8).
Q. Do you find many such little children as I am, serve God?—A. Not many; yet some I do, Samuel served him being a child (1 Sam 3:1). When Josiah was young he began to seek after the God of his father David (2 Chron 34:3). And how kindly did our Lord Jesus take it, to see the little children run tripping before him, and crying, Hosannah to the Son of David? (Matt 21:15,16).
Q. Then I am not like to have many companions if I thus young begin to serve God, am I?—A. 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (Matt 7:14). Yet some companions thou wilt have. David counted himself a companion of all them that love God's testimonies (Psa 119:63). All the godly, though grey-headed, will be thy companions; yea, and thou shalt have either one or more of the angels of God in heaven to attend on, and minister for thee (Matt 18:10).
Q. But I am like to be slighted, and despised by other little children, if I begin already to serve God, am I not?—A. If children be so rude as to mock the prophets and ministers of God, no marvel if they also mock thee; but it is a poor heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of (2 Kings 2:23, 24).
Q. But how should I serve God? I do not know how to worship him.—A.
The true worshippers, worship God in spirit and truth (John 4:24;
Phil 3:3).

Q. What is meant by worshipping him in the spirit?—A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very heart by the good Spirit of God, to an hearty compliance with his will (Rom 1:9, 6:17; Psa 101:1-3).

Q. What is it to worship him in truth?—A. To do all that we do in his worship according to his word, for his word is truth, and to do it without dissimulation (Heb 8:5; John 17:17; Psa 26:6, 108:19,20). You may take the whole thus, Then do you worship God aright, when in heart and life you walk according to his word.
Q. How must I do to worship him with my spirit and heart?—A. Thou must first get the good knowledge of him. 'And thou, Solomon my son,' said David,' know thou the God of thy father, and serve him with a perfect heart' (1 Chron 28:9). Mind you, he first bids know him, and then serve him with a perfect heart.
Q. Is it easy to get a true knowledge of God?—A. No; Thou must cry after knowledge, and lift up thy voice for understanding. 'If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God' (Prov 2:4,5).
Q. How comes it to be so difficult a thing to attain the true knowledge of God?—A. By reason of the pride and ignorance that is in us, as also by reason of our wicked ways (Psa 10:4; Eph 4:18,19; Titus 1:16).
Q. But do not every one profess that they know God?—A. Yes; but their supposed knowledge of him varieth as much as do their faces or complexions, some thinking he is this, and some that.
Q. Will you shew me a little how they vary in their thoughts about him?—A. Yes; Some count him a kind of an heartless God, that will neither do evil nor good (Zeph 1:12). Some count him a kind of an ignorant and blind God, that can neither know nor see through the clouds (Job 22:13). Some again count him an inconsiderable God, not worth the enjoying, if it must not be but with the loss of this world, and their lusts (Job 21:9-15). Moreover, some think him to be altogether such an one as themselves, one that hath as little hatred to sin as themselves, and as little love to holiness as themselves (Psa 50:21).
Q. Are there any more false opinions of God?—A. Yes; There are three other false opinions of God. 1. Some think he is all mercy and no justice, and that therefore they may live as they list (Rom 3:8). 2. Others think he is all justice and no mercy, and that therefore they had as good go on in their sins and be damned, as turn and be never the better (Jer 2:25). 3. Others think he is both justice and mercy, but yet think also, that his justice is such as they can pacify with their own good works, and save themselves with their own right hand (Job 40:14); contrary to these scriptures (Habb 1:13; Isa 45:21).
Q. How then shall I know when I have the true knowledge of God?—A. When thy knowledge of him and the holy Scriptures agree.

Q. The Scriptures! Do not all false opinions of him flow from the Scriptures?—A. No, in no wise; it is true, men father their errors upon the Scriptures, when indeed they flow from the ignorance of their hearts (Eph 4:18).
Q. But how if I do not understand the holy Bible, must I then go without the true knowledge of God?—A. His name is manifested by his Word: the Scriptures are they that testify of him (John 17:6-8, 5:39). And they are able to make the man of God perfect in all things, and wise unto salvation through faith in Jesus Christ (2 Tim 3:15, 16).
Q. But what must one that knoweth not God do, to get the knowledge of God?—A. Let him apply his heart unto the Scriptures (Prov 22:17, 23:12). 'As unto a light that shineth in a dark place,' even this world, 'until the day dawn, and the day star arise in his heart' (2 Peter 1:19,20).
Q. But how shall I know when I have found by the Scriptures the true knowledge of

God?—A. When thou hast also found the true knowledge of thyself (Isa 6:5; Job 42:5).
Q. What is it for me to know myself?—A. Then thou knowest thyself, when thou art in thine own eyes, a loathsome, polluted, wretched, miserable sinner; and that not anything done by thee, can pacify God unto thee (Job 42:5; Eze 20:43,44; Rom 7:24). [11]

Of Confession of Sin.

Q. You have shewed me, if I will indeed worship God, I must first know him aright, now then to the question in hand, pray how must I worship him?—A. In confessing unto him (Neh 9:1-3).
Q. What must I confess?—A. Thou must confess thy transgressions unto the Lord (Psa 32:5).
Q. Was this the way of the godly of old?—A. Yes; Nehemiah confessed his sins (Neh 1:6). David confessed his sins (Psa 32:5). Daniel confessed his sins (Dan 9:4). And they that were baptized by John in Jordan confessed their sins (Matt 3:6).
Q. What sins must I confess to God?—A. All sins whatsoever: for 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy' (Prov 28:13; 1 John 1:9).
Q. But how if I do neither know nor remember all my sins?—A. Thou must then search and try thy ways by the holy Word of God (Lam 3:40; Psa 77:6).
Q. But how if I do not make this search after my sins?—A. If thou dost not, God will; if thou dost not search them out and confess them, God will search them out and charge them upon thee, and tear thee in pieces for them (Psa 50:21,22).
Q. Where must I begin to confess my sins?—A. Where God beginneth to shew thee them. Observe, then, where God beginneth with conviction for sin, and there begin thou with confession of it. Thus David began to confess, thus Daniel began to confess (2 Sam 12:7-14; Dan 9:3-9).
Q. What must I do when God hath shewed me any sin, to make right confession thereof?—A. Thou must follow that conviction until it shall bring thee to the original and fountain of that sin, which is thine own heart (1 Kings 8:38; Psa 55:5).
Q. Is my heart then the fountain and original of sin?—A. Yes; 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man' (Mark 7:21,23).
Q. When a man sees this, what will he think of himself?—A. Then he will not only think but conclude, that he is an unclean thing, that his heart has deceived him, that it is most desperate and wicked, that it may not be trusted by any means, that every imagination and thought of his heart, naturally, is only evil, and that continually (Isa 64:6; Prov 28:26; Isa 44:20; Gen 6:5).
Q. You have given me a very bad character of the heart, but how shall I know that it is so bad as you count it?—A. Both by the text and by experience.
Q. What do you mean by experience?—A. Keep thine eyes upon thy heart, and also upon God's word, and thou shalt see with thine own eyes, the desperate wickedness that is in thine heart, for thou must know sin by the law, that bidding, thee do one thing, and thy heart inclining to another (Rom 7:7-10).
Q. May I thus then know my heart?—A. Yes, that is something of it, especially the carnality of thy mind, 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be' (Rom 8:7).
Q. Can you particularize some few things wherein the wickedness of the heart of man shews itself?—A. Yes; by its secret hankering after sin, although the Word forbids it; by

its deferring of repentance; by its being weary of holy duties; by its aptness to forget God, by its studying to lessen and hide sin; by its feigning itself to be better than it is; by being glad when it can sin without being seen of men; by its hardening itself against the threatenings and judgments of God; by its desperate inclinings to unbelief, atheism, and the like (Prov 1:24-26; Isa 43:22; Mal 1:12,13; Ju 3:7; Jer 2:32; Psa 106:21; Hosea 2:13; Prov 30:20; Jer 2:25; Rom 1:32, 2:5; Zeph 1:11-13).[12]

Q. Is there any thing else to be done in order to a right confession of sin?—A. Yes: Let this conviction sink down into thy heart, that God sees much more wickedness in thee than thou canst see in thyself. 'If our heart condemn us, God is greater than our heart, and knoweth all things' (1 John 3:20); besides, he hath set thy secret sins in the light of his countenance (Psa 90:8).

Q. Is there any thing else that must go to a right confession of sin?—A. Yes; In thy confessions thou must greaten and aggravate thy sin by all just circumstances.

Q. How must I do that?—A. By considering against how much light and mercy thou hast sinned, against how much patience and forbearance thou hast sinned; also against what warnings and judgments thou hast sinned; and against how many of thine own vows, promises and engagements, thou hast sinned: these things heighten and aggravate sin (Ezra 9:10-14).

Q. But what need I confess my sins to God, seeing he knows them already?—A. Confession of sin is necessary, for many reasons.

Q. Will you show me some of those reasons?—A. Yes; One is, by a sincere and hearty confession of sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his law upon thee (Exo 20).

Q. Can you show me another reason?—A. Yes; By confessing thy sin, thou subscribest to his righteous judgments that are pronounced against it (Psa 51:3,4).

Q. Can you show me another reason?—A. Yes; By confessing of sin, thou showest how little thou deservest the least mercy from God.

Q. Have you yet another reason why I should confess my sins?—A. Yes; By so doing thou showest whether thy heart loves it, or hates it. He that heartily confesseth his sin, is like him who having a thief or a traitor in his house, brings him out to condign punishment; but he that forbears to confess, is like him who hideth a thief or traitor against the laws and peace of our Lord the King.

Q. Give me one more reason why I should confess my sins to God?—A. He that confesseth his sin, casteth himself at the feet of God's mercy, utterly condemns and casts away his own righteousness, concludeth there is no way to stand just and acquit before God, but by and through the righteousness of another; whether God is resolved to bring thee, if ever he saves thy soul (Psa 51:1-3; 1 John 1:9; Phil 3:6-8).

Q. What frame of heart should I be in when I confess my sins?—A. Do it HEARTILY, and to the best of thy power thoroughly. For to feign, in this work, is abominable; to do it by the halves, is wickedness; to do it without sense of sin cannot be acceptable. And to confess it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. What do you mean by feigning and dissembling in this work?—A. When men confess it, yet know not what it is; or if they think they know it, do not conclude it so bad as it is; or when men ask pardon of God, but do not see their need of pardon; this man must needs dissemble.

Q. What do you mean by doing it by the halves?—A. When men confess some, but not all that they are convinced of; or if they confess all, yet labour in their confession to lessen it (Prov 28:13; Job 31:33). Or when in their confession they turn not from all sin

to God, but from one sin to another (James 3:12). They turned, 'but not to the most High,' none of them did exalt him (Hosea 7:16).
Q. What is it to confess sin without the sense of sins?—A. To do it through custom, or tradition, when there is no guilt upon the conscience, now this cannot be acceptable.
Q. What is it to confess it with the mouth and to love it with the heart?—A. When men condemn it with their mouth, but refuse to let it go (Job 20:12,13; Jer 8:5); when 'with their mouth they show much love, but their heart goeth after their covetousness' (Eze 33:31).
Q. But I asked you what frame of heart I should be in, in my confessions?—A. I have showed you how you should not be. Well, I will show you now what frame of heart becomes you in your confessions of sin. Labour by all means for a sense of the evil that is in sin.
Q. What evil is there in sin?—A. No man with tongue can express what may by the heart be felt of the evil of sin;[13] but this know, it dishonoureth God (Rom 2:23). It provoketh him to wrath (Eph 5:5,6). It damneth the soul (2 Thess 2:12).
Q. What else would you advise me to in this great work?—A. When we confess sin, tears, shame, and brokenness of heart becomes us (Jer 50:4; Isa 22:12; Psa 51:17; Jer 31:19).
Q. What else becomes me in my confessions of sin?—A. Great detestation of sin, with unfeigned sighs and groans, that express thou dost it heartily (Job 42:6; Eze 9:4; Jer 31:9).
Q. Is here all?—A. No; Tremble at the word of God; tremble at every judgment, lest it overtake thee; tremble at every promise, lest thou shouldest miss thereof: for, saith God, 'To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word' (Isa 66:2; Heb 4:1,2).
Q. What if I cannot thus confess my sins?—A. Bewail the hardness of thy heart, keep close to the best preachers, remember that thou hangest over hell, by the weak thread of an uncertain life. And know, God counts it a great evil, not to be ashamed of, not to blush at sin (Isa 63:17; Jer 6:15, 8:12).
Q. Are there no thanks to be rendered to God in confessions?—A. O Yes. Thank him that he hath let thee see thy sins, thank him that he hath given thee time to acknowledge thy sins; thou mightest now have been confessing in hell: thank him also that he hath so far condescended as to hear the self-bemoaning sinner, and that he hath promised, SURELY to have mercy upon such (Jer 31:18-20).
Of Faith in Christ.
Q. I am glad that you have instructed me into this part of the worship of God, I pray tell me also how else I should worship him?—A. Thou must believe his word.
Q. Is that worshipping of God?—A. Yes; 'After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets,' &c. (Acts 24:14).
Q. Why should believing be counted a part of God's worship?—A.
Because without faith it is impossible to please him (Heb 11:6).

Q. Why not possible to please him without believing?—A. Because in all true worship, a man 'must believe that God is, and that he is a rewarder of them that diligently seek him.' Besides, he that worships God, must also of necessity believe his word, else he cannot worship with that reverence and fear that becomes him, but will do it in a superstitious profane manner: 'For whatsoever is not of faith is sin' (Rom 14:23).
Q. But do not all believe as you have said?—A. 'That which is born of the flesh is flesh:

and that which is born of the Spirit is Spirit' (John 3:6). And again 'the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom 9:8).
Q. What do you mean by that?—A. Thou must be born twice before thou canst truly believe once (John 3:3,5).
Q. How do you prove that?—A. Because believing is a christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto salvation.
Q. Can you prove this?—A. Yes. They that believe in the name of Christ are such which are born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1:13).
Q. What is believing?—A. It is such an act of a gracious soul, as layeth hold on God's mercy through Christ (Acts 15:11).
Q. Why do you call it an act of a gracious soul?—A. Because their minds are disposed that way, by 'the power of the Holy Ghost' (Rom 15:13).
Q. If such a poor sinner as I am would be saved from the wrath to come, how must I believe?—A. Thy first question should be on whom must I believe? (John 9:35,36).
Q. On whom then must I believe?—A. On the Lord Jesus Christ (Acts 16:31).
Q. Who is Jesus Christ that I might believe in him?—A. He is the only begotten Son of God (John 3:16).
Q. Why must I believe on him?—A. Because he is the Saviour of the world (2 Peter 1:1; 1 John 4:14).
Q. How is he the Saviour of the world?—A. By the Father's designation and sending: 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved' (John 3:17).
Q. How did he come into the world?—A. In man's flesh, in which flesh he fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us (Gal 4:4; Rom 10:4, 8:3; Heb 2:14,15, 6:20).
Q. But is there no other way to be saved but by believing in Jesus Christ?—A. 'There is none other name under heaven, given among men, whereby we must be saved' (Acts 4:12); and therefore 'he that believeth not, shall be damned' (Mark 16:16; John 3:18,36).
Q. What is believing on Jesus Christ?—A. It is a receiving of him with what is in him, as the gift of God to thee a sinner (John 1:12).
Q. What is in Jesus Christ to encourage me to receive him?—A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee (Isa 45:24,25; Dan 9:24; Phil 3:7-9; John 3:34).
Q. Is this made mine if I receive Christ?—A. Yes; If thou receive him as God offereth him to thee (John 3:16).
Q. How doth God offer him to me?—A. Even as a rich man freely offereth an alms to a beggar, and so must thou receive him (John 6:32-35).
Q. Hath he indeed made amends for sin? and would he indeed have me accept of what he hath done?—A. That he hath made amends for sin it is evident, because God, for Christ's sake, forgiveth thee. And it is as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost benefit, to wit, eternal life, if thou dost receive it; yea, and hath threatened thee with eternal damnation, if, after all this, thou shalt neglect so great salvation (Eph 4:32; Rom 3:24; Matt 28:18-20; Acts 13:32-39; Heb 6:17,18, 2:3; Mark 16:16).
Q. But how must I be qualified before I shall dare to believe in Christ?—A. Come sensible of thy sins, and of the wrath of God due unto them, for thus thou art bid to

come (Matt 11:28).
Q. Did ever any come thus to Christ?—A. David came thus (Psa 51:1-3); Paul and the jailor came thus (Acts 9:6, 16:30); also Christ's murderers came thus (Acts 2:37).
Q. But doth it not seem most reasonable that we should first mend and be good?—A. The 'whole have no need of the physician, but they that are sick'; Christ came 'not to call the righteous, but sinners to repentance' (Mark 2:17).
Q. But is it not the best way, if one can, to mend first?—A. This is just as if a sick man should say, Is it not best for me to be well before I go to the physician; or as if a wounded man should say, When I am cured I will lay on the plaster.[14]
Q. But when a poor creature sees its vileness, it is afraid to come to Christ, is it not?—A. Yes; but without ground, for he hath said, 'Say to them that are of a fearful heart, Be strong, fear not': and 'to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word' (Isa 35:4, 66:2).
Q. What encouragement can be given us thus to come?—A. The prodigal came thus, and his father received him, and fell upon his neck and kissed him (Luke 15). Thus he received the Colossians, and consequently all that are saved (Col 2:13).
Q. Will you give me one more encouragement?—A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life (Isa 1:18; Mark 3:28; John 6:37; Luke 24:42,43; Acts 13:26).
Q. Shall every one that believeth be saved?—A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing (John 7:38; James 2:23).
Q. What do you mean by that?—A. When faith, which a man saith he hath, proveth itself to be of the right kind by its acts and operations in the mind of a poor sinner (James 2:19-23).
Q. Why, are there many kinds of faith?—A. Yes. There is a faith that will stand with a heart as hard as a rock; a short-winded faith, which dureth for a while, and in time of temptation such fall away (Luke 8:13).
Q. Is there any other kind of faith?—A. Yes. There is a faith that hath no more life in it than hath the body of a dead man (James 2:26).
Q. Is there yet another of these unprofitable faiths?—A. Yes. There is a faith that is of ourselves, and not of the special grace of God (Eph 2:8).
Q. Tell me if there be yet another?—A. There is a faith that standeth 'in the wisdom of men,' and not 'in the power of God' (1 Cor 2:5).
Q. Is here all?—A. No. There is a faith that seems to be holy, but it will not do, because it is not the most holy faith (2 Peter 2:9; Jude 20).
Q. Alas! if there be so many kinds of faith that will not profit to salvation, how easy is it for me to be deceived?—A. It is easy indeed, and therefore the Holy Ghost doth in this thing so often caution us, 'Be not deceived' (1 Cor 6:9). 'Let no man deceive you' (Eph 5:6), and 'If a man think himself to be something when he is nothing, he deceiveth himself' (Gal 6:3).
Q. But is there no way to distinguish the right faith from that which is wrong?—A. Yes; and that by the manner of its coming and operation.
Q. What do you mean by the manner of its coming?—A. Nay, you must make two questions of this one; that is, what is it for faith to come, and in what manner doth it come?
Q. Well then, what is it for faith to come?—A. This word, faith comes, supposeth thou wert once without it; it also supposeth that thou didst not fetch it whence it was; it also supposeth it hath a way of coming (Gal 3:23-25).

Q. That I was once without it, you intimated before, but must I take it without proof for granted?—A. I will give you a proof or two: 'God hath concluded them all in unbelief' (Rom 11:32). And again it is said, 'faith cometh' (Rom 10:17). And again, the Holy Ghost insinuateth our estate to be dreadful 'before faith came' (Gal 3:23).
Q. Why, how is it with men, before faith comes?—A. Without faith, or before faith comes, it is impossible to please God, for whether their actions be civil or religious, they sin in all they do. The sacrifice of the wicked is an abomination, and the ploughing of the wicked is sin (Prov 21:4,27).
Q. Is not this a very sad condition?—A. Yes; but this is not all, for their present unbelief bindeth them over to wrath, by shutting them up to the law; it also draweth them away from God, and will drown them in everlasting damnation, if the grace of God prevent not (Gal 3:23; Heb 3:17,18; John 3:36).
Q. What if a man saw himself in this condition?—A. There are many see themselves in this condition.
Q. How came they to see it?—A. By the preaching and hearing the Word of God (John 16:8,9).

Q. And what do such think of themselves?—A. They do not only think, but know that in this condition they are 'without Christ, without hope, and without God in the world' (Eph 2:12).
Q. Are not they happy that see not themselves in this condition?—A. Yes. If they have seen themselves delivered therefrom by a work of faith in their souls, else not.
Q. How do you mean?—A. I mean if they have seen themselves delivered from this state, by being by the Word and Spirit of God implanted into the faith of Christ (Rom 11:17-19).
Q. Are not they happy that are never troubled with this sad sight of their condition?—A. They are just so happy as is that man who lieth fast asleep in his house while it is on fire about his ears. Can a man be happy, that is ignorant that he is without God and Christ, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the state of such an one.[15]
Q. But may not faith come to a man without he see himself to be first in this condition?—A. It is God's ordinary way to convince men of this their sad condition before he revealeth to them the righteousness of faith, or work faith in them to lay hold of that righteousness (John 16:9-11; Gal 3:23-25).
Q. How then do you conclude of them that never saw themselves shut up by unbelief under sin and the curse of God?—A. I will not judge them for the future, God may convert them before they die; but at present their state is miserable: for because they are shut up and held prisoners by the law, by their lusts, and by the devil, and unbelief; therefore they cannot so much as with their hearts desire that God would have mercy upon them, and bring them out of their snares and chains.
Q. Then do you count it better for a man to see his condition by nature than to be ignorant thereof?—A. Better a thousand times to see it in this world than to see it in hell fire, for he must see it there or here: now if he sees it here, this is the place of prayer; here is the preaching of the word, which is God's ordinance, to beget faith. Besides, here God applieth promises of mercy to the desolate, and Christ also hath protested that he that cometh to him he 'will in no wise cast out' (John 6:37).
Q. I am convinced that I was once without faith, and also that I cannot fetch it, but pray tell me the way of its coming?—A. 'Faith cometh by hearing, and hearing by the Word of God' (Rom 10:17).

Q. How by hearing?—A. God mixeth it with the Word when he absolutely intendeth the salvation of the sinner (Heb 4:2; Acts 13:48).
Q. And how do men hear when faith is mixed with the Word?—A. They hear the Word, 'not as the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe' (1 Thess 2:13).
Q. Pray tell me now the manner of its coming?—A. It comes through difficulty, it comes gradually.
Q. What are the difficulties which oppose it at its coming?—A. Sense of unworthiness, guilt of conscience, natural reason, unbelief, and arguments forged in hell, and thence suggested by the devil into the heart against it (Luke 5:8; Mark 9:24; Isa 6:5; Rom 4:18-21).
Q. How doth faith come gradually?—A. Perhaps at first it is but like a grain of mustard-seed, small, and weak (Matt 17:20).
Q. Will you explain it further?—A. Faith, at first, perhaps may have its excellency lie in view only, that is, in seeing where justification and salvation is; after that it may step a degree higher, and be able to say, it may be, or who can tell but I may obtain this salvation? again, it may perhaps go yet a step higher and arrive to some short and transient assurance (Heb 11:13; Joel 2:13,14; Zeph 2:3; Psa 30:7).[16]
Q. But doth faith come only by hearing?—A. It is usually begotten by the word preached, but after it is begotten, it is increased several ways. It is increased by prayer (Luke 17:5; Mark 9:24). It is increased by christian conference (Rom 1:12). It is increased by reading (Rom 16:25,26). It is increased by meditation (1 Tim 4:12-16). It is increased by the remembrance of former experiences (Matt 16:8,9).
Q. What do these things teach us?—A. They teach us, that the men of this world are very ignorant of, and as much without desire after faith: they neither hear, nor pray, confer, nor read, nor meditate for the sake of faith.
Q. But you said even now, that this faith was distinguished from that which profiteth not to salvation, as by the manner of its coming, so by its operation: pray what is its operation?—A. It causeth the soul to see in the light thereof, that there is no righteousness in this world that can save the sinner (Isa 64:6).
Q. How doth it give the soul this sight?—A. By giving him to understand the law, and his own inability to fulfil it (Gal 2:16).
Q. And doth it always shew the soul where justifying righteousness is?—A. Yes. It shews that justifying righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the flesh (Isa 45:24,25; Phil 3:3-9).
Q. How doth faith find this righteousness in Christ?—A. By the word, which is therefore called the word of faith, because faith, by that, findeth sufficient righteousness in him (Rom 10:6-9).
Q. How else doth it operate in the soul?—A. It applieth this righteousness to the sinner, and also helps him to embrace it (Rom 3:21,22; 1 Cor 1:30; Gal 2:20).
Q. How else doth it operate?—A. By this application of Christ, the soul is quickened to life, spiritualized and made heavenly. For right faith quickeneth to spiritual life, purifies and sanctifies the heart; and worketh up the man that hath it, into the image of Jesus Christ (Col 2:12,13; Acts 15:9, 26:18; 2 Cor 3:18).
Q. How else doth it operate?—A. It giveth the soul peace with God through Jesus Christ (Rom 5:1).

Q. Surely Christ is of great esteem with them that have this faith in him, is he not?—A. Yes, Yes. Unto them therefore which believe he is precious, precious in his person,

precious in his undertakings, precious in his Word (1 Peter 2:7, 1:18,19; 2 Peter 1:3,4).
Q. Can these people then, that have this faith, endure to have this Christ spoken against?—A. O! No! This is a sword in their bones, and a burden that they cannot bear (Psa 42:10; Zeph 3:19).[17]
Q. Doth it not go near them when they see his ways and people discountenanced?—A. Yes; and they also choose rather to be despised and persecuted with them, than to enjoy the pleasures of sin for a season (Heb 11:24,25).
Q. Do they not pray much for his second coming?—A. Yes, yes; they would fain see him on this side the clouds of heaven, their 'conversation is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ' (Phil 3:20).
Q. And do they live in this world as if he were to come presently?—A. Yes; for his coming will be glorious and dreadful, full of mercy and judgment. 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness' (2 Peter 3:10,11).

Of Prayer.

Q. Well, I am glad that you have shewed me that I must worship God by confession of sin, and faith in Jesus Christ: Is there any other thing a part of the true worship of God?—A. Yes, several; I will mention only two more at this time.

Q. What are they?—A. Prayer and self-denial.
Q. Is prayer then a part of the worship of God?—A. Yes; a great part of it.
Q. How do you prove that?—A. 'O come let us worship and bow down: let us kneel before the Lord our maker' (Psa 95:6).
Q. Is there another scripture proves it?—A. Yes; 'Then came she and worshiped him, saying, Lord, help me' (Matt 15:25).
Q. What is prayer?—A. A sincere, sensible, affectionate pouring out of the soul to God in the name of Christ for what God hath promised (Prov 15:8; Jer 31:18,19; Psa 42:2-5; John 14:13,14; 1 John 5:14).
Q. Doth not every body pray?—A. No; 'The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts' (Psa 10:4).
Q. What will become of them that do not pray?—A. They do not worship God, and he will destroy them; 'Pour out thy fury [said the prophet] upon the heathen,—and upon the families that call not on thy name' (Jer 10:25; Psa 79:6).
Q. But seeing God knoweth what we want, why doth he not give us what we need, without praying?—A. His counsel and wisdom leadeth him otherwise. 'Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them' (Eze 36:37).
Q. Why will God have us pray?—A. Because he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him (Gen 18:27,30).
Q. Is there another reason why I should pray?—A. Yes. For by prayer thou acknowledgest, that help is not in thine own power (2 Chron 20:6,12).
Q. What reason else have you why I should pray?—A. By prayer thou confessest that help is only in him (Psa 62:1).
Q. What other reason have you?—A. By prayer thou confessest thou canst not live

without his grace and mercy (Matt 14:30; Heb 4:16).
Q. Are all that pray heard of the Lord?—A. No; 'They looked,' that is prayed, 'but there was none to save; even unto the Lord, but he answered them not' (2 Sam 22:42).
Q. To what doth God compare the prayers which he refuseth to answer?—A. He compareth them to the howling of a dog (Hosea 7:14).
Q. Who be they whose prayers God will not answer?—A. Theirs, who think to be heard for their much speaking, and vain repetition (Matt 6:7).
Q. Is there any other whose prayer God refuseth?—A. Yes; There are that ask and have not, because what they ask, they would spend upon their lusts (James 4:3).
Q. Is there any other whose prayer God refuseth?—A. Yes; 'If I regard iniquity in my heart, the Lord will not hear me' (Psa 66:18).[18]
Q. Is the regarding of sin in our heart such a deadly hinderance to prayer?—A. 'Son of man,' saith God, 'these men have set up their idols in their heart, and have put the stumblingblock of their iniquity before their face; should I be enquired of at all by them? I will set my face against that man, and will make him a sign and a proverb. And I will cut him off from the midst of my people' (Eze 14:3,8).
Q. Whose prayers be they that God will hear?—A. The prayers of the poor and needy (Psa 34:6; Isa 41:17).
Q. What do you mean by the poor?—A. Such as have poverty in spirit (Matt 5:3).

Q. Who are they that are poor in spirit?—A. They that are sensible of the want and necessity of all those things of God, that prepare a man to the kingdom of heaven.
Q. What things are they?—A. Faith, hope, love, joy, peace, a new heart, the Holy Ghost, sanctification. See James 2:5; 2 Thessalonians 2:16; Ezekiel 36:26,27.
Q. What do you mean by the needy?—A. Those whose souls long and cannot be satisfied without the enjoyment of these blessed things (Psa 63:1, 119:20).
Q. Will God hear the prayers of such?—A. Yes; 'For he satisfieth the longing soul, and filleth the hungry soul with goodness' (Psa 107:9).
Q. How shall I know that I am one of those to whom God will give these things?—A. If thou seest a beauty in them beyond the beauty of all other things (Psa 110:3).
Q. How else shall I know [that] he heareth me?—A. If thou desirest them for their beauty's sake (Psa 90:14,17).
Q. How else should I know I shall have them?—A. When thy groanings after them are beyond expression (Rom 8:26).[19]
Q. How else should I know, and so be encouraged to pray?—A. When thou followest hard after God in all his ordinances for the obtaining of them (Isa 4:1,3, 64:5).
Q. How else should I know?—A. When thou makest good use of that little thou hast already (Rev 3:8).
Q. Are here all the good signs that my prayers shall be heard?—A. No; there is one more without which thou shalt never obtain.

Q. Pray what is that?—A. Thou must plead with God, the name and merits of Jesus Christ, for whose sake only God giveth thee these things. If we ask any thing in his name, he heareth us, and whatsoever you ask the Father in my name, saith Christ I will do it (John 14:13,14).
Q. Doth God always answer presently?—A. Sometimes he doth, and sometimes he doth not (Isa 30:19; Dan 10:12).
Q. Is not God's deferring, a sign of his anger?—A. Sometimes it is not, and sometimes

it is.
Q. When is it no sign of his anger?—A. When we have not wickedly departed from him by our sins (Luke 18:7).
Q. When is it a sign of his anger?—A. When we have backslidden, when we have not repented some former miscarriages (Hosea 5:14,15).
Q. Why doth God defer to hear their prayers that hath not wickedly departed from him?—A. He loves to hear their voice, to try their faith, to see their importunity, and to observe how they can wrestle with him for a blessing (Cant 2:14; Matt 15:22-28; Luke 11:5-8; Gen 32:25-28).
Q. But is not deferring to answer prayer a great discouragement to praying?—A. Though it is, because of our unbelief, yet it ought not, because God is faithful. Therefore 'men ought always to pray, and not to faint' (Luke 18:1-8).[20]
Of Self-Denial.
Q. I am glad you have thus far granted my request: but you told me that there was another part of God's worship; pray repeat that again?—A. It is self-denial.
Q. Now I remember it well; pray how do you prove that self-denial is called a part of God's worship?—A. It is said of Abraham, that when he went to offer up his son Isaac upon the altar for a burnt-offering, which was to him a very great part of self-denial, that he counted that act of his worshipping God.
Q. Will you be pleased to read the text?—A. Yes; 'And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship,' &c. This now was when he was a-going to slay Isaac (Gen 22:5).
Q. What is self-denial?—A. It is for a man to forsake his ALL, for the sake of Jesus Christ.
Q. Will you prove this by a scripture or two?—A. Yes; 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple' (Luke 14:33).
Q. Indeed this is a full place, can you give me one more?—A. Yes; 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,' &c. (Phil 3:7,8).
Q. These two are indeed a sufficient answer to my question; but pray will you now give me some particular instances of the self-denial of them that have heretofore been the followers of Christ?—A. Yes; Abel denied himself to the losing of his blood (Gen 4:8). Abraham denied himself to the losing of his country and his father's house (Gen 12:1-4). Moses denied himself of a crown and a kingdom, and of ease and tranquility (Heb 11:24-27). Joseph denied himself of fleshly lusts (Gen 39:7-9).
Q. But these men each of them denied themselves but of some things, did they?—A. You see Abel lost all, his blood and all; Abraham lost his country to the hazard of his life (Gen 12:13). So did Moses in leaving the crown and kingdom (Heb 11:27). And Joseph in denying his mistress (Gen 39:10-15).
Q. Will you discourse a little particularly of self-denial?—A. With all my heart.

Q. First then, pray in what spirit must this self-denial be performed?—A. It must be done in the spirit of faith, of love, and of a sound mind. Otherwise, if a man should sell all that he hath and give to the poor, and his body to be burnt besides, it would profit him nothing (1 Cor 13:1-3).
Q. Who are like to miscarry here?—A. They whose ends in self-denial are not

according to the proposals of the gospel.
Q. Who are they?—A. They that suffer through strife and vain-glory; or thus, they who seek in their sufferings the praise of men more than the glory of Christ, and profit of their neighbour.
Q. Who else are like to miscarry here?—A. They that have designs like Ziba to ingratiate themselves by their pretended self-denial into the affections of the godly, and to enrich themselves by this means (2 Sam 16:1-4).
Q. Are there any other like to miscarry here?—A. Yes. They that by denying themselves think with the Pharisee, to make themselves stand more righteous in God's eyes than others (Luke 18:11,12).
Q. Who else are in danger of miscarrying here?—A. They who have fainted in their works, they whose self-denial hath at last been overcome by self-love (Gal 3:4, 6:9).
Q. Shall I propound a few more questions?—A. If you please.
Q. What then if a man promiseth to deny himself hereafter and not now, is not this one step to this kind of worship?—A. No, by no means; for the reason why this man refuseth to deny himself now, is because his heart at present sticks closer to his lusts and the world, than to God and Christ.[21]
Q. Can you give me a Scripture instance to make this out?—A. Yes; Esau never intended for ever to part with the blessing, he intended to have it hereafter; but God counted his not choosing of it at present, a despising of it, and a preferring of his lusts before it: and therefore when he would, God would not, but reject both him and his tears (Gen 25:30-34; Heb 12:14-16).
Q. How and if a man shall say thus, I am willing to deny myself in many things, though he cannot deny himself in all, is not this one step in this part of this worship of God?—A. No, in no wise; for this man doth, just like Saul, he will slay a part, and will keep a part alive; the kingdom must be taken from him also (1 Sam 15).
Q. How if a man he willing to lose all but his life?—A. He that 'will save his life shall lose it,' but he that 'will lose his life for my sake,' saith Christ, 'shall keep it unto life eternal' (Matt 16:25; John 12:25).
Q. How if a man has been willing to lose all that he hath, but is not now, will not God accept of his willingness in time past, though he be otherwise now?—A. No; for the true disciple must deny himself daily, take up his cross daily, and go after Jesus Christ (Luke 9:23).
Q. But how if a man carrieth it well outwardly, so that he doth not dishonour the gospel before men, may not this be counted self-denial?—A. No, if he be not right at heart; for though man looketh on the outward appearance, God looketh at the heart (1 Sam 16:7).
Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?—A. I will give you a few answers to this question, and will shew you first whose heart is like to deceive him in this work.
Q. Will you befriend me so much?—A. Yes. 1. He that makes not daily conscience of self-denial, is very unlike to abide a disciple for times to come, if difficult. Judas did not deny himself daily, and therefore fell when the temptation came (John 12:6).
Q. Will you give me another sign?—A. Yes. He that indulgeth any one secret lust under a profession, is not like to deny himself in all things for Christ.
Q. Who are they that indulge their lusts?—A. They that make provision for them, either in apparel, or diet, or otherwise (Rom 13:12-14; Isa 3:6-24; Amos 6:3-6).
Q. Who else do so?—A. They that excuse their sins, and keep them disguised that they may not be reprehended, as Saul did, &c. (1 Sam 15:18-22).

Q. Who else are they that indulge their lusts?—A. They that heap up to themselves such teachers as favour their lusts (2 Tim 4:3,4; Isa 30:10).
Q. Who else do indulge their sins?—A. They that choose rather to walk by the imperfect lives of professors than by the holy Word of God: or thus, they that make the miscarriages of some good men an encouragement unto themselves to forbear to be exact in self-denial, these eat up the sins of God's people as men eat bread (Hosea 4:7-9).
Q. Will you now shew me who are like to do this part of God's worship acceptably?—A. Yes; he whose heart is set against sin as sin, is like to deny himself acceptably (Rom 7:13,14).
Q. Who else?—A. He that hath the sense and savour of forgiveness of sins upon his heart (2 Cor 5:14).
Q. Who else is like to deny himself well?—A. He that hath his affections set upon things above, where Christ sitteth at the right hand of God (Col 3:1-5).
Q. Who else is like to deny himself well for Christ?—A. He that seeth a greater treasure in self-denial, than in self-seeking (2 Cor 12:9-11; Heb 11:24-26).
Q. Are there none other signs of one that is like to do this part of God's worship acceptably?—A. Yes; he that takes up his cross daily, and makes Christ's doctrine his example (Luke 6:47,48; John 12:25,26).
Q. But how do you discover a man to be such a one?—A. He keepeth this heart with all diligence, he had rather die than sin; ill carriages of professors break his heart, nothing is so dear to him as the glory of Christ (Prov 4:23; Num 11:15; Phil 3:18; Acts 20:24). [22]
Q. Pray, can yo give me some motive to self-denial?—A. Yes; the Lord Jesus denied himself for thee; what sayest thou to that?

Q. Wherein did Christ deny himself for me?—A. He left his heaven for thee, he denied for thy sake to have so much of this world as hath a fox or a bird, and he spilt his most precious blood for thee (John 6:38; Luke 9:58; 2 Cor 8:9; Rev 1:5).
Q. Can you give another motive to self-denial?—A. Yes; 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36).
Q. But why doth God require self-denial of them that will be saved?—A. God doth not require self-denial as the means to obtain salvation, but hath laid it down as a proof of the truth of a man's affections to God and Christ.
Q. How is self-denial a proof of the truth of a man's affections to God?—A. In that for the sake of his service, he leaveth all his enjoyments in this world. Thus he proved Abraham's affections (Gen 22:12). Thus he proved Peter's affections (Matt 4:18-22) and thus he proved their affection that you read of in the gospel (Luke 9:57-73).
Q. What reason else can you produce why God requireth self-denial?—A. Self-denial is one of the distinguishing characters by which true Christians are manifested from the feigned ones: for those that are feigned, flatter God with their mouths, but their hearts seek themselves; but the sincere, for the love that he hath to Christ, forsaketh all that he hath for his sake (Psa 78:36,37; Eze 33:31,32).[23]
Q. Is there yet another reason why God requireth self-denial of them that profess his name?—A. Yes; because by self-denial the power and goodness of the truths of God are made manifest to the incredulous world. For they cannot see but by the self-denial of God's people, that there is such power, glory, goodness, and desirableness in God's truth as indeed there is (Dan 3:16,28; Phil 1:12,13).
Q. Have you another reason why God requireth self-denial?—A. Yes; because self-

denial prepareth a man, though not for the pardon of his sin, yet for that far more exceeding and eternal weight of glory, that is laid up only for them that deny all that they have for the Lord Jesus, his name, and cause in this world (2 Cor 4:8-10,17; 2 Thess 1:5,6).

Q. Before you conclude, will you give me a few instances of the severity of God's hand upon some professors, that have not denied themselves when called thereto by him?—A. Yes, willingly; Lot's wife for but looking behind her towards Sodom, when God called her from it, was stricken from heaven, and turned into a pillar of salt; therefore remember Lot's wife (Gen 19:17,26; Luke 17:31,32).

Q. Can you give me another instance?—A. Yes; Esau for not denying himself of one morsel of meat was denied a share in the blessing, and could never obtain it after, though he sought it carefully with tears (Gen 25:32-34; Heb 12:16,17).

Q. Have you at hand another instance?—A. Yes; Judas for not denying himself, lost Christ, his soul, and heaven: and is continued the great object of God's wrath among all damned souls (John 12:5,6; Luke 22:3-6; Matt 26:14-16; Acts 1:25).

Q. Will you give me one more instance, and so conclude?—A. Yes; Ananias and Sapphira his wife, did for the want of self-denial, pull upon themselves such wrath of God, that he slew them, while they stood in the midst before the apostles (Acts 5:1-11).

The Conclusion.

Before I wind up this discourse, I would lay down these few things for you to consider of, and meditate upon.

I. Consider, that seeing every one by nature are accounted sinners; it is no matter whether thy actual sins be little or great, few or many, thy sinful nature hath already lain thee under the curse of the law.

II. Consider, That therefore thou hast already ground for humiliation, sins to repent of, wrath to fly from, or a soul to be damned.

III. Consider, That time stays not for thee, and also that as time goes, sin increaseth; so that at last the end of thy time, and the completing of thy sin, are like to come upon thee in one moment.

IV. Bring thy last day often to thy bedside, and ask thy heart, if this morning thou wast to die, if thou be ready to die or no.

V. Know it is a sad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good angels or bad must conduct thee out of this miserable world.

VI. Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

VII. Consider how sweet the thought of salvation will be to thee when thou seest thyself in heaven, whilst others are roaring in hell.[24]

The Lord Jesus Christ be with thy spirit.

FOOTNOTES:

1. How awful the thought that persons should sit under so faithful and searching a ministry, and still remain in their sins. Is it so to the present day under a faithful ministry? then, Oh my soul, how is it with thee?—Ed.

2. A painful recollection of his long and cruel imprisonment for conscience sake led Bunyan to feel the value of liberty. Still he forcibly appeals to his reader on the necessity of private judgment in divine things. His twelve years' converse with God and his word in prison had confirmed his principles; while divine love had swallowed up the fear of man.—Ed.

3. Faith is the only principle that, by the power of the Holy Ghost, can purify the heart. It

leads the soul into holy communion with a pure and holy God, and thus cleanses the heart.—Ed.
4. All mankind, as born into the world, show, as soon as the mental powers open, aversion to God, to his purity, his law, his gospel; the doctrines of grace and the work of the Spirit upon the heart. A solemn proof of the universal taint given by original sin. —Ed.
5. By the word 'public' is to be understood a federal head, or the representative of all his posterity. Adam's faith can only save his own soul; his sin taints all his seed.—Ed.
6. A state of hostility to God plunges the soul into mental darkness, rage, horror, anguish, despair, and endless and unutterable misery and woe. How ought we to love the Lord Jesus for his GREAT salvation!—Ed.
7. It is a very modern custom to have the place of execution within a city—formerly they were always without—their position being still noted by the name 'Gallow Knowe,' the knoll or mound of the gallows; 'Gallowgate,' the gate or way leading to the gallows; and so on. Happily for the well-being of society, these exhibitions are less frequent than they formerly were.
8. 'That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes' (Luke 12:47)—Ed.
9. Which is the greatest sinner; he who invents scandal, or he who encourages the inventor to retail it? If there were no receivers, there would be no thieves.—Ed.
10. The terms in which this question is put, shows that the little children here intended were capable of repentance and faith. That Bunyan believed, as Toplady did, the salvation of all that die in infancy by the atonement of Christ, there can be no doubt. 'In my remarks on Dr. Rowell, I testified my firm belief that the souls of all departed infants are with God in glory.' See the Introduction to Toplady's Historic Proof.—Ed.
11. The knowledge of ourselves as vile and abominable, hopeless and helpless, is an essential step towards our recovery. The next step that leads to heaven, and lands us there, is to 'know the only true God, and Jesus Christ whom he has sent,' as revealed in the word of truth. 'This is eternal life.'—Ed.
12. The unrenewed heart is the sink of sin, the fountain of pollution. 'Out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these defile a man.' Create in us a clean heart, O God!—Ed.
13. No poor soul was more severely visited with these feelings than Bunyan. 'Now I beheld the condition of the dog and toad; and counted the state of every thing that God had made far better than this state of mine.'—Grace Abounding, No. 104.—Ed.
14. How pointed and forcible is this illustration of the absurdity of neglecting the Physician of souls, when the malady of sin is felt. The more desperate our disease, the faster we should fly to Christ for cure.—Ed.
15. The awful condition of the unconverted consists in their being in a state of separation from God, insensible of that dismal state, utterly unable to extricate themselves out of it, and loathsome to God while they continue in it. Reader, do you recollect when this was your state; if not, what hope is there that you have passed from death unto life?—Ed.
16. The operation of faith is by steps. 'To open their eyes,' 'to turn them from darkness to light,' 'from power of Satan to God,' 'forgiveness of sins,' 'the heavenly inheritance' (Acts 26:18).—Ed.
17. Under a fear lest he had spoken against Christ, Bunyan thus expresses his misery; 'I fell into a very deep pause about the most fearful state my sin had brought me to; and, lifting up my head, I saw as if the sun did grudge to give me light, and as if the very

stones in the street, and tiles upon the houses, did bend themselves against me.'—Grace Abounding, No. 186.—Ed.

18. 'The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight. He loveth him that followeth after righteousness' (Prov 15:8,9). That our prayers may be heard, the heart should be right with God, and our souls at peace with him through the Son of his love.—Mason.—Ed.

19. These are parts of a Christian's experience, admirably illustrated in that extraordinary book by Bunyan, 'Grace Abounding to the Chief of Sinners.'—Ed.

20. All-prevailing prayers must be offered up through the mediation of Christ, in obedience to God's command, with an eye to his glory, and for what is agreeable to his will and heavenly wisdom to grant. 'Lifting up holy hands, without wrath and doubting' (1 Tim 2:8). God's service must be in faith, love, and purity of heart.—Ryland.—Ed.

21. How debased is the human heart, to delay one moment in giving up its poor all for Christ. In him dwells the fulness of the Godhead; he has unsearchable riches of wisdom and knowledge to bestow; all-sufficient grace and strength, to enable us to do and suffer his will; and everlasting glory at the close of our pilgrimage.—Ed.

22. No tongue can utter, or heart conceive, the unspeakable reward which an unwearied, unfainting diligence in well-doing, attends the humble believer; it begins in this world, and is consummated in endless glory.—Ed.

23. Christian, you are not your own, you are bought with a price far above all the treasures of the earth. You must not do as you please, but study to do the will of your heavenly Father. The man who is bent upon doing his own will, renounces the name of Christian. REBEL against God is inscribed upon all who do not his will.—Ed.

24. How blessed is the hope of the Christian; full of life, power, and much assurance. The salvation by Christ is infinitely precious; it redeems the souls from all possible misery, and introduces it to the favour, love, and protection of almighty God, who will save it from the ruins of time, till possessed of the riches of eternity.—Ed.

***

SEASONABLE COUNSEL: OR, ADVICE TO SUFFERERS.
BY JOHN BUNYAN.

London: Printed for Benjamin Alsop, at the Angel and Bible in the Poultry, 1684.

ADVERTISEMENT BY THE EDITOR.

THIS valuable treatise was first published in a pocket volume in 1684, and has only been reprinted in Whitfield's edition of Bunyan's works, 2 vols. folio, 1767.

No man could have been better qualified to give advice to sufferers for righteousness' sake, than John Bunyan: and this work is exclusively devoted to that object. Shut up in a noisome jail, under the iron hand of persecution, for nearly thirteen years, in the constant fear of being hanged as a malefactor, for refusing conformity to the national liturgy, he well knew what sufferings were, and equally well did he know the sources of consolation. It was wisely ordered by Divine Providence, that before the king pardoned him, he had a legal return under the hand and seal of the sheriff of Bedfordshire, certifying the reasons of this frightful imprisonment. This is entered in the minutes of the Privy Council on the 8th and 15th of May, 1672; and it proves that he was thus cruelly punished for "being at conventicles for nonconformity" and for no other cause. In this "Advice" we find his opinion on the origin of persecution—the instruments—the motives—its cruelty—with cautions, counsels, and support to the persecuted. He considers persecution a strange anomaly,—"The reason is that Christianity is a

harmless thing—that be it never so openly professed it hurts no man." Simple-hearted, honest John, thou dreamest. What wouldest thou have thought of a system by which all would have been taught to tag their laces and mend their own pots and kettles? What would have become of thy trade as a brazier? Christianity teaches all mankind not to trust in those empirics who profess to cure souls for Peter's pence, tithes, mortuaries, and profits; but to go by themselves to the Great Physician, and he will pour in his wine and oil, his infallible remedies for a sin-sick soul, without money and without price. To Bunyan this was not only harmless to others, but the most boundless mercy that God could bestow upon man. What could be more destructive to the hierarchy of popes, cardinals, and papal nuncios of the Latin, with the patriarchs, archimandrites, and papas of the Greek churches? A system by which all their services are dispensed with, and priestly and prelatic pride is leveled with the dust. Can we wonder that those who preached the holy, humbling, self-denying doctrines of the cross, were persecuted to the death? Bunyan's opinion is, that Satan is the author of persecution, by which he intended to root out Christianity. The whirlwind and the tempest drives away those who are not rooted and grounded in the faith, some of whom may have stood like stately cedars until the trying time of trial came. But the humble Christian in such a season takes deeper root—a stronger grasp. Faith, his anchor, is sure and steadfast; it enters eternity and heaven, where Satan can find no entrance to disturb its hold. In persecution, men are but the devil's tools, and little think that they are doing his drudgery.

The man of God declares the truth in plain terms, "No one is a Christian except he is born of God by the anointing of the Holy One." Carnal men cannot endure this; and then "the game begins," how such troublesome fellows may be put out of the way, and their families be robbed of their possessions to enrich the persecutors. "The holy places, vestures, gestures—the shows and outward greatness of false religion, are in danger." Their sumptuous ceremonies, glorious ornaments, new-fashioned carriages,1 "will fall before the simplicity and majesty of truth." The Christian falls out with sin at home, and then with sinful ceremonies in divine worship. With him all that is not prescribed in the word of God is forbidden. Sentiments like these are a blow at the root of superstition with all its fraudful emoluments. Hence the storms of persecution which fall on the faithful followers of Christ. Antichrist declares the excellency of human inventions to supply what he considers defects in God's system.

Such is the mad folly of the human heart! Dust and ashes find fault with a system which is the perfection of wisdom, mercy, and love. And such their infatuation, that "none must be suffered to live and breathe that refuseth conformity thereto." Mr. Bunyan's cautions and counsels are full of peace—"submission to the powers that be." Pray for the persecutor—return good for his evil. He is in the hand of God, who will soon level him with the dust, and call his soul to solemn judgment. Although the sufferer's cause is good, do not run yourself into trouble—Christ withdrew himself—Paul escaped by being lowered down the city wall in a basket. If they persecute you in one city, flee to another. "A minister can quickly pack up and carry his religion with him, and offer what he knows of his God to another people." God is the support of his persecuted ones. "His power in holding up some, his wrath in leaving of others; his making of shrubs to stand, and his suffering of cedars to fall; his infatuating of the counsels of men, and his making of the devil to outwit himself; his giving of his presence to his people, and his leaving of his foes in the dark; his discovering the uprightness of the hearts of his sanctified ones, and laying open the hypocrisy of others, is a working of spiritual wonders in the day of his wrath, and of the whirlwind and storm." "Alas! we have need of these bitter pills at

which we so much winch and shuck. The physician has us in hand. May God by these try and judge us as he judges his saints, that we may not be condemned with the world. " Such were the feelings of John Bunyan after his long sufferings; they are the fruits of a sanctified mind. Reader, great are our mercies—the arm of the persecutor is paralysed by the extension of the knowledge of Christ. Still we have to pass through taunts and revilings, and sometimes the loss of goods; but we are saved from those awful trials through which our pilgrim forefathers passed. May our mercies be sanctified, and may grace be bestowed upon us in rich abundance, to enable us to pity and forgive those sects who, in a bye-gone age, were the tools of Satan, and whose habitations were full of cruelty.—GEO. OFFOR.

TO THE CHRISTIAN READER. BELOVED, I thought it convenient, since many at this day are exposed to sufferings, to give my advice touching that to thee. Namely, that thou wouldest take heed to thyself, and keep thy soul diligently, and not suffer thyself to be entangled in those snares that God hath suffered to be laid in the world for some. Beware of "men" in the counsel of Christ "for they will deliver you up" (Matt 10:17). Keep thou therefore within the bounds of uprightness and integrity towards both God and man: for that will fortify, that will preserve thee, if not from, yet under the rage of men, in a comfortable and quiet frame of heart. Wherefore do that, and that only, that will justify thy innocency, and that will help thee, not with forced speech, but with good conscience, when oppressed, to make thy appeals to God, and to the consciences of all men.

This is the advice that, I thank God, I have taken myself: for I find that there is nothing, next to God and his grace by Christ, that can stand one in such stead, as will a good and harmless conscience.2

I hope I can say that God has made me a Christian: and a Christian must be a harmless man, and to that end, must embrace nothing but harmless principles. A Christian's business, as a Christian, is to believe in Jesus Christ, and in God the Father by him; and to seek the good of all about him, according as his place, state and capacity in this world will admit, not meddling with other men's matters, but ever following that which is good. A Christian is a child of the kingdom of God, and that kingdom, take it as it begins in grace, or as it is perfected in glory, is not of this world but of that which is to come: and though men of old, as some may now, be afraid of that kingdom: yet that kingdom will hurt no man, neither with its principles, nor by itself. To instance somewhat, Faith in Christ: what harm can that do? A life regulated by a moral law, what hurt is in that? Rejoicing in spirit for the hope of the life to come by Christ, who will that harm? Nor is the instituted worship of our Lord of any evil tendency, Christianity teaches us also to do our enemies good, to "Bless them that hate us, and to pray for them that despitefully use us and persecute us," and what evil can be in that? This is the sum of the Christian religion, as by the word may be plainly made appear: wherefore I counsel thee to keep close to these things, and touch with nothing that jostleth therewith.

Nor do thou marvel, thou living thus, if some should be so foolish as to seek thy hurt, and to afflict thee, because thy works are good (1 John 3:12,13). For there is need that thou shouldest at sometimes be in manifold temptations, thy good and innocent life notwithstanding (1 Peter 1:6). For, to omit other things, there are some of the graces of God that are in thee, that as to some of their acts, cannot shew themselves, nor their excellency, nor their power, nor what they can do: but as thou art in a suffering state. Faith and patience, in persecution, has that to do, that to shew, and that to perform, that cannot be done, shewed, nor performed any where else but there. There is also a

patience of hope; a rejoicing in hope, when we are in tribulation, that is, over and above that which we have when we are at ease and quiet. That also that all graces can endure, and triumph over, shall not be known, but when, and as we are in a state of affliction. Now these acts of our graces are of that worth and esteem with God, also he so much delighteth in them: that occasion through his righteous judgment, must be ministered for them to shew their beauty, and what bravery 3 there is in them.

It is also to be considered that those acts of our graces, that cannot be put forth, or shew themselves in their splendour, but when we Christianly suffer, will yield such fruit to those whose trials call them to exercise, that will, in the day of God, abound to their comfort, and tend to their perfection in glory (1 Peter 1:7; 2 Cor 4:17).

Why then should we think that our innocent lives will exempt us from sufferings, or that troubles shall do us such harm? For verily it is for our present and future good that our God doth send them upon us. I count therefore, that such things are necessary for the health of our souls, as bodily4 pains and labour are for [the health of] the body. People that live high, and in idleness, bring diseases upon the body: and they that live in all fullness of gospel-ordinances, and are not exercised with trials, grow gross, are diseased and full of bad humours in their souls. And though this may to some seem strange: yet our day has given us such an experimental proof of the truth thereof, as has not been known for some ages past.

Alas! we have need of those bitter pills, at which we so winch and shuck:5 and it will be well if at last we be purged as we should thereby. I am sure we are but little the better as yet, though the physician has had us so long in hand. Some bad humours may possibly ere long be driven out: but at present the disease is so high, that it makes some professors fear more a consumption will be made in their purses by these doses, than they desire to be made better in their souls thereby. I see that I still have need of these trials; and if God will by these judge me as he judges his saints, that I may not be condemned with the world, I will cry, Grace, grace for ever. The consideration also that we have deserved these things, much6 silences me as to what may yet happen unto me. I say, to think that we have deserved them of God, though against men we have done nothing, makes me lay my hand upon my mouth, and causes me to hold my tongue. Shall we deserve correction? And be angry because we have it! Or shall it come to save us? and shall we be offended with the hand that brings it! Our sickness is so great that our enemies take notice of it; let them know too that we also take our purges patiently. We are willing to pay for those potions that are given us for the health of our body, how sick soever they make us: and if God will have us pay too for that which is to better our souls, why should we grudge thereat? Those that bring us these medicines have little enough for their pains: for my part, I profess, I would not for a great deal, be bound, for their wages, to do their work. True, physicians are for the most part chargeable, and the niggards are too loth to part with their money to them: but when necessity says they must either take physic, or die: of two evils they desire to choose the least. Why, affliction is better than sin, and if God sends the one to cleanse us from the other, let us thank him, and be also content to pay the messenger.

And thou that art so loth to pay for thy sinning, and for the means that puts thee upon that exercise of thy graces, as will be for thy good hereafter: take heed of tempting of God lest he doubleth this potion unto thee. The child, by eating of raw fruit, stands in need of physic, but the child of a childish humour refuseth to take the potion, what follows but a doubling of the affliction, to wit, frowns, chides, and further threatenings and a forcing of the bitter pills upon him. But let me, to persuade thee to lie down and take thy potion, tell thee, it is of absolute necessity, to wit, for thy spiritual and internal

health. For, First, Is it better that thou receive judgment in this world, or that thou stay for it to be condemned with the ungodly in the next? Second, Is it better that thou shouldest, as to some acts of thy graces, be foreign, and a stranger, and consequently that thou shouldest lose that far more exceeding, and eternal weight of glory that is prepared as the reward thereof? or that thou shouldest receive it at the hand of God, when the day shall come that every man shall have praise of him for their doings? Third, And I say again, since chastisements are a sign of sonship, a token of love: and the contrary a sign of bastardy, and a token of hatred (Heb 12:6-8; Hosea 4:14). Is it not better that we bear those tokens and marks in our flesh that bespeak us to belong to Christ, than those that declare us to be none of his? For my part, God help me to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: and God of his mercy prepare me for his will. I am not for running myself into sufferings, but if godliness will expose me to them, the Lord God make me more godly still: for I believe there is a world to come. But, Christian reader, I would not detain thee from a sight of those sheets in thy hand: only let me beg of thee, that thou wilt not be offended either with God, or men, if the cross is laid heavy upon thee. Not with God, for he doth nothing without a cause, nor with men, for they are the hand of God: and will they, nill they; 7 they are the servants of God to thee for good (Psa 17:14; Jer 24:5). Take therefore what comes to thee from God by them, thankfully. If the messenger that brings it is glad that it is in his power to do thee hurt, and to afflict thee; if he skips for joy at thy calamity: be sorry for him; pity him, and pray to thy Father for him: he is ignorant and understandeth not the judgment of thy God, yea he sheweth by this his behavior, that though he, as God's ordinance, serveth thee by afflicting of thee: yet means he nothing less than to destroy thee: by the which also he prognosticates before thee that he is working out his own damnation by doing of thee good. Lay therefore the woeful state of such to heart, and render him that which is good for his evil; and love for his hatred to thee; then shalt thou shew that thou art acted by a spirit of holiness, and art like thy heavenly Father. And be it so, that thy pity and prayers can do such an one no good, yet they must light some where, or return again, as ships come loaden from the Indies, full of blessings into thine own bosom.

And besides all this, is there nothing in dark providences, for the sake of the sight and observation of which, such a day may be rendered lovely, when it is upon us? Is there nothing of God, of his wisdom and power and goodness to be seen in thunder, and lightning, in hailstones? in storms? and darkness and tempests? Why then is it said, he "hath his way in the whirlwind and in the storm" (Nahum 1:3). And why have God's servants of old made such notes, and observed from them such excellent and wonderful things. There is that of God to be seen in such a day as cannot be seen in another. His power in holding up some, his wrath in leaving of others; his making of shrubs to stand, and his suffering of cedars to fall; his infatuating of the counsels of men, and his making of the devil to outwit himself; his giving of his presence to his people, and his leaving of his foes in the dark; his discovering the uprightness of the hearts of his sanctified ones, and laying open the hypocrisy of others, is a working of spiritual wonders in the day of his wrath, and of the whirlwind and storm. These days! these days are the days that do most aptly give an occasion to Christians, of any, to take the exactest measures and scantlings of ourselves. We are apt to overshoot, in days that are calm, and to think ourselves far higher, and more strong than we find we be, when the trying day is upon us. The mouth of Gaal and the boasts of Peter were great and high before the trial came, but when that came, they found themselves to fall far short of the courage they thought they had (Judg 9:38). We also, before the

temptation comes, think we can walk upon the sea, but when the winds blow, we feel ourselves begin to sink. Hence such a time is rightly said to be a time to try us, or to find out what we are, and is there no good in this? Is it not this that rightly rectifies our judgment about ourselves, that makes us to know ourselves, that tends to cut off those superfluous sprigs of pride and self-conceitedness, wherewith we are subject to be overcome? Is not such a day, the day that bends us, humbleth us, and that makes us bow before God, for our faults committed in our prosperity? and yet doth it yield no good unto us? we cold not live without such turnings of the hand of God upon us. We should be overgrown with flesh, if we had not our seasonable winters. It is said that in some countries trees will grow, but will bear no fruit, because there is no winter there. The Lord bless all seasons to his people, and help them rightly to behave themselves, under all the times that go over them. Farewell. I am thine to serve thee in the gospel, JOHN BUNYAN.

ADVICE TO SUFFERERS.

"WHEREFORE LET THEM THAT SUFFER ACCORDING TO THE WILL OF GOD, COMMIT THE KEEPING OF THEIR SOULS TO HIM IN WELL DOING, AS UNTO A FAITHFUL CREATOR"—1 PETER 4:19.

This epistle was written to saints in affliction, specially those of the circumcision, for whom this Peter was an apostle. And it was written to them to counsel, and comfort them in their affliction. To counsel them as to the cause, for which they were in afflictions, and as to the right management of themselves, and their cause, under their affliction. To comfort them also both with respect to their present help from God, and also with reference to the reward that (they faithfully continuing to the end) should of God be bestowed upon them: all which we shall have occasion, more distinctly, to handle in this following discourse. The text is a conclusion, drawn from the counsel and comfort which the apostle had afore given them in their suffering state. As who should say, my brethren, as you are now afflicted, so sufferings are needful for you, and therefore profitable and advantageous: wherefore be content to bear them. And that you may indeed bear them with such Christian contentedness, and patience as becomes you; commit the keeping of your souls to your God as unto a faithful Creator. " Let them that suffer according to the will of God, commit the keeping of their souls to him [in well doing,] as unto a faithful Creator."

In this conclusion, therefore, we have three things very fit for sufferers to concern themselves with. FIRST, A direction to a duty of absolute necessity. SECOND, A description of the persons, who are unto this, so necessary a duty, directed. THIRD, An insinuation of the good effect that will certainly follow to those that after a due manner shall take this blessed advice.

The duty so absolutely necessary is, that sufferers "commit the keeping of their souls to God." The sufferers here intended, are those "that suffer according to the will of God." The good insinuated, that will be the effect of our true doing of this, is, we shall find God "a faithful Creator." [FIRST—THE DUTY TO WHICH SUFFERERS ARE DIRECTED.] We will first begin with the duty, that sufferers are here directed to, namely, the committing of their souls to God. "Let them—commit the keeping of their souls to him, in well doing."

And I find two things in it that first call for explaining before I proceed. 1. What we must here understand by "the soul." 2. What by "committing" the soul to God.

1. For the first: "The soul," here, is to be taken for that most excellent part of man, that dwelleth in the body; that immortal, spiritual substance, that is, and will be capable of life, and motion, of sense and reason; yea, that will abide a rational being, when the

body is returned to the dust as it was. This is that great thing, that our Lord Jesus intends, when he bids his disciples in a day of trial, fear him that can destroy both body and soul in hell (Luke 12:5). That great thing, I say, that he there cautions them to take care of. According to Peter here, "Let them commit the keeping of their soul to him in well doing."

2. Now to "commit" this soul to God, is to carry it to him, to lift it to him, upon my bended knees, and to pray him for the Lord Jesus Christ's sake, to take it into his holy care, and to let it be under his keeping. Also, that he will please to deliver it from all those snares that are laid for it, betwixt this and the next world, and that he will see that it be forthcoming, safe and sound, at the great and terrible judgment, notwithstanding so many have engaged themselves against it. Thus David committed his soul to God, when he said "Arise, O Lord, disappoint him, cast him down: deliver my soul, O Lord, from the wicked, which is thy sword" (Psa 17:13). And again, "Be pleased, O Lord, to deliver me: O Lord, make hast to help me. Let them be ashamed and confounded together that seek after my soul to destroy it" (Psa 40:13,14).

Thus, I have shewed you what the soul is, and what it is to commit the soul to God. This then is the duty that the apostle here exhorteth the sufferers to, namely, to carry their soul to God, and leave it with him while they engage for his name in the world. Now from the apostle's exhortation to this great duty, I will draw these following conclusions.

Conclusion First, That when persecution is raised against a people, there is a design laid for the ruin of those people's souls. This, I say, doth naturally follow from the exhortation. Why else, need they to commit the keeping of their souls to God. For by this word, "Unto God to keep them," is suggested; there is that would destroy them, and that therefore persecution is raised against them. I am not so uncharitable, as to think, that persecuting men design this. 8But I verily believe that the devil doth design this, when he stirs them up to so sorry a work. In times of trial, says Peter, "your adversary the devil walketh about as a roaring lion, seeking whom he may devour" (1 Peter 5:8).

Alas! men in their acts of this nature, have designs that are lower, and of a more inferior rank. Some of them look no higher than revenge upon the carcass; than the spoiling of their neighbour of his estate, liberty, or life; than the greatening of themselves in this world, by the ruins of those that they have power to spoil. Their " possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich" (Zech 11:5).

Ay! But Satan will not be put off thus: it is not a bag of money, or the punishing of the carcass of such a people, that will please or satisfy him. It is the soul that he aims at; the ruin of the precious soul that he hath bent himself to bring to pass. It is this therefore that Peter here hath his heart concerned with. As, who should say, My brethren, are you troubled and persecuted for your faith? look to it, the hand of Satan is in this thing, and whatever men drive at by doing as they do, the devil designs no less than the damnation of your souls. Ware hawk, saith the falconer, when the dogs are coming near her: especially if she be too much minding of her belly, and too forgetful of what the nature of the dog is. Beware Christian, take heed Christian; the devil is desirous to have thee. And who could better give this exhortation than could Peter himself. Who for not taking heed as to this very thing, had like by the devil to have been swallowed up alive: as is manifest to them that heedfully read, and consider how far he was gone, when that persecution was raised against his Master (Luke 22). When a tyrant goes to dispossess a neighbouring prince of what is lawfully his own: the men

that he employeth at arms to overcome, and get the land, they fight for half-crowns, and the like, and are content with their wages: But the tyrant is for the kingdom, nothing will serve him but the kingdom.9 This is the case: Men when they persecute, are for the stuff, but the devil is for the soul, nor will any thing less than that satisfy him. Let him then that is a sufferer "commit the keeping of his soul to God:" lest stuff, and soul, and all be lost at once.

Conclusion Second, A second conclusion that followeth upon these words, is this: That sufferers, if they have not a care, may be too negligent as to the securing of their souls with God, even when persecution is upon them. For these words, as they are an instruction, so they are an awakening instruction; they call as to people in danger; as to people, not so aware of the danger; or as unto a people that forget, too much, that their souls, and the ruin of them, are sought after by Satan, when trouble attends them for the gospel sake. As, who should say, when troubles are upon you for the gospel's sake, then take heed that you forget not to commit your souls to the keeping of God. We are naturally apt with that good man Gideon, to be threshing out our wheat, that we may hide it from the Midianites (Judg 6:11). But we are not so naturally apt to be busying ourselves to secure our souls with God. The reason is, for that we are more flesh than spirit, and because the voice of the world makes a bigger sound in our carnal mind, than the word of God doth. Wherefore Peter, here, calls upon us as upon men of forgetful minds, saying, Let them that suffer according to the will of God, have a care of their souls, and take heed, that the fears of the loss of a little of this world, do not make them forget the fear of the losing of their souls. That sufferers are subject to this, may appear by the stir and bustle that at such a time they make to lock all up safe that the hand of man can reach,10 while they are cold, chill, remiss, and too indifferent about the committing of their soul to God to keep it. This is seen also, in that many, in a time of trouble for their profession, will study more to deceive themselves by a change of notions, by labouring to persuade their consciences to admit them to walk more at large, by hearkening to opinions that please and gratify the flesh, by adhering to bad examples, and taking evil counsels, than they will to make straight steps for their feet: and to commit the keeping of their souls to God. What shall I say, have there not been many, that so long as peace has lasted, have been great swaggerers for religion, who yet so soon as the sun has waxed warm, have flagged, have been discontented, offended, and turned away from him that speaketh from heaven? All which is because men are naturally apt to be more concerned for their goods, carnal peace, and a temporal life, than they are about securing of their souls with God. Wherefore I say, these words are spoken to awaken us to the consideration of soul-concerns, and how that should be safely lodged under the care, protection, and mercy of God, by our committing of it to him, for that purpose, by Jesus Christ our Lord.

Conclusion Third, Another conclusion that followeth upon this exhortation, is this: That persecution doth, sometimes, so hotly follow God's people, as to leave them nothing but a soul to care for. They have had no house, no land, no money, no goods, no life, no liberty, left them to care for. ALL IS GONE BUT THE SOUL. Goods have been confiscated, liberty has been in irons, the life condemned, the neck in a halter, or the body in the fire. So then all, to such, has been gone, and they have had nothing left them to care for, but their soul. "Let them commit the keeping of their soul to God." This conclusion, I say, doth naturally flow from the words. For that the apostle here doth make mention only of the soul, as of that which is left, as of that which yet remains to the sufferer of all that ever he had. Thus they served Christ; they left him nothing but his soul to care for. Thus they served Stephen; they left him nothing but his soul to care

for, and they both cared for that, "Father, into thy hands I commend my spirit," said Jesus (Luke 23:46). And, "Lord Jesus, receive my spirit," said Stephen (Acts 7:59). As for all other things, they were gone. They parted the very clothes of Christ among themselves before his face, even while he did hang pouring out his life before them, upon the tree. "They parted my garments among them," said he, "and upon my vesture did they cast lots" (Matt 27:35; Mark 15:24; John 19:24). This also has oftentimes been the condition of later Christians, all has been gone, they have been stripped of all, nothing has been left them but "soul" to care for. Job said that he had escaped with the skin of his teeth; and that is but a little: but he doth not escape with so much, that loses all that he has, life and all, we now except the soul. But,

Conclusion Fourth, Another thing that followeth from the words is this; namely, That when the devil and wicked men have done what they could, in their persecuting of the godly; they have yet had their souls at their own dispose. 11 They have not been able to rob them of their souls, they are not able to hurt their souls. The soul is not in their power to touch, without the leave of God, and of him whose soul it is. "And fear not them," saith Christ, "which kill the body, but are not able to kill the soul" (Matt 10:28). This, I say, lies clear also in the text; for the exhortation supposes, that whatever the sufferers, there made mention of, had lost, they had yet their souls at their own dispose. Let them that suffer, even to the loss of goods, liberty, or life, "commit the keeping of their souls to God." As, who should say, though the enemy hath reached them to their all, and stripped them of their all, yet I know, that their soul is not among that all: For their soul is yet free from them, at liberty, and may be disposed of, even as the sufferer will. Wherefore, let him commit the keeping of his soul to God, lest he also through his negligence or carelessness be also spoiled of that. The sufferer, therefore, hath his soul at his own dispose, he may give that away to God Almighty, in spite of all that the devil and the world can do. He may, indeed, see men parting his land, his household stuff, yea, his very raiment among themselves, but they cannot so dispose of his soul. 12 They "have no more that they can do" (Luke 12:4).

Conclusion Fifth, Another conclusion that followeth from these words is this, That a man, when he is a sufferer, is not able to secure his own soul from the hand of hell by any other means, but by the committing of the keeping thereof to God. Do you suffer? Are you in affliction for your profession? Then keep not your soul in your own hand, for fear of losing that with the rest. For no man "can keep alive his own soul" (Psa 22:29). No, not in the greatest calm; no, not when the lion is asleep: how then should he do it at such a time, when the horrible blast of the terrible ones shall beat against his wall. The consideration of this was that that made holy Paul, who was a man upon whom persecution continually attended, commit his soul to God (Acts 20:22-24; 2 Tim 1:12). God, as I shall shew you by and by, is he, and he alone that is able to keep the soul, and deliver it from danger. Man is naturally a self-deceiver, and therefore is not to be trusted, any farther than as the watchful eye of God is over him. But as to his soul, he is not to be trusted with that at all, that must be wholly committed to God, left altogether with him; laid at his feet, and he also must take the charge thereof, or else it is gone, will be lost, and will perish for ever and ever. Wherefore it is a dangerous thing for a man that is a sufferer, to be a senseless man, as to the danger that his soul is in, and a prayerless man, as to the committing of the keeping of it to God. For he that is such, has yet his soul, and the keeping thereof, in his own deceitful hand. And so has he also that stays himself upon his friends, upon his knowledge, the promise of men, or the mercy of his enemies, or that has set in his mind a bound to himself, how far he will venture for religion, and where he will stop. This is the man that makes not God his

trust, and that therefore will surely fall in the day of his temptation. Satan, who now hunteth for the precious soul to destroy it, has power, as well as policy, beyond what man can think. He has power to blind, harden, and to make insensible, the heart. He also can make truth in the eyes of the suffering man, a poor, little, and insignificant thing. Judas had not committed the keeping of his soul to God, but abode in himself, and was left in his tabernacle: and you by and by see what a worthy price he set upon himself, his Christ, and heaven, and all. All to him was not now worth thirty pieces of silver.

And as he can make truth in thy esteem to be little, so he can make sufferings great, and ten times more terrible, than he that hath committed the keeping of his soul to God shall ever find them. A jail shall look as black as hell, and the loss of a few stools and chairs, as bad as the loss of so many bags of gold. 13 Death for the Saviour of the world, shall seem to be a thing both unreasonable and intolerable. Such will choose to run the hazard of the loss of a thousand souls, in the way of the world, rather than the loss of one poor, sorry, transitory life for the holy Word of God. But the reason, as I said, is, they have not committed the keeping of their soul to God. For he that indeed has committed the keeping of his soul to that great one, has shaken his hands of all things here. Has bid adieu to the world, to friends, and life: and waiteth upon God in a way of close keeping to his truth, and walking in his ways, having counted the cost, and been persuaded to take what cup God shall suffer the world to give him for so doing.

Conclusion Sixth, Another conclusion that followeth from these words, is, That God is very willing to take the charge and care of the soul (that is committed unto him) of them that suffer for his sake in the world. If this were not true, the exhortation would not answer the end. What is intended by, "Let him commit the keeping of his soul to God," but that the sufferer should indeed leave that great care with him; but if God be not willing to be concerned with such a charge, what bottom14 is there for the exhortation? But the exhortation has this for its bottom, therefore God is willing to take the charge and care of the soul of him that suffereth for his name in this world. "The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Psa 34:22; 1 Sam 25:28,29). None, not one that committeth his soul to God's keeping in a way of well doing, but shall find him willing to be concerned therewith. Ay, this, saith the sufferer, if I could believe this, it would rid me of all my fears. But I find myself engaged for God, for I have made a profession of his name, and cannot arrive to this belief that God is willing to take the charge and care of my soul. Wherefore I fear, that if trials come so high, as that life, as well as estate, must go, that both life, and estate, and soul, and all will be lost at once.

Well, honest heart, these are thy fears, but let them fly away, and consider the text again, "Let them that suffer according to the will of God, commit the keeping of their souls to him,—as unto a faithful Creator." These are God's words, Christ's words, and the invitation of the Holy Ghost. When, therefore, thou readest them, be persuaded that thou hearest the Father, and the Son, and the Holy Ghost, all of them jointly and severally speaking to thee and saying, Poor sinner, thou art engaged for God in the world, thou art suffering for his Word: leave thy soul with him as with one that is more willing to save it, than thou art willing he should: act faith, trust God, believe his Word, and go on in thy way of witness-bearing for him, and thou shalt find all well, and according to the desire of thy heart at last. True, Satan will make it his business to tempt thee to doubt of this, that thy way be made yet more hard and difficult to thee. For he knows that unbelief is a soul-perplexing sin, and makes that which would otherwise be light, pleasant, and easy, unutterably heavy and burdensome to the sufferer. Yea, this he doth in hope to make thee at last, to cast away thy profession, thy cause, thy faith, thy conscience, thy soul, and all. But hear what the Holy Ghost saith again: "He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight" (Psa 72:13,14). These words also are spoken for the comfort of sufferers, ver. 12. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Wherefore, let them that are God's sufferers, pluck up a good heart; let them not be afraid to trust God with their souls, and with their eternal concerns. Let them cast

all their care upon God, for he careth for them (1 Peter 5:7).
But I am in the dark.
I answer, never stick at that. It is most bravely done, to trust God with my soul in the dark, and to resolve to serve God for nothing, rather than give out. Not to see, and yet to believe, and to be a follower of the Lamb, and yet to be at uncertainty, what we shall have at last, argues love, fear, faith, and an honest mind, and gives the greatest sign of one that hath true sincerity in his soul. It was this that made Job and Peter so famous, and the want of it that took away much of the glory of the faith of Thomas (Job 1:8-10, 21; Matt 19:27; John 20:29). Wherefore believe, verily, that God is ready, willing, yea, that he looks for, and expects that thou who art a sufferer shouldest commit the keeping of thy soul to him, as unto a faithful Creator.
Conclusion Seventh. Another conclusion that followeth from these words is this, namely, That God is able, as well as willing, to secure the souls of his suffering saints, and to save them from the evil of all their trials, be they never so many, divers, or terrible. "Let him commit the keeping of his soul to God," but to what boot, if he be not able to keep it in his hand, and from the power of him that seeks the soul to destroy it? But "my Father which gave them me," saith Christ, "is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29). So then there can be no sorrow, affliction, or misery invented, by which the devil may so strongly prevail, as thereby to pluck the soul out of the hand of him who has received it, to keep it from falling, and perishing thereby. The text therefore supposeth a sufficiency of power in God to support, and a sufficiency of comfort and goodness to embolden the soul to endure for him: let Satan break out, and his instruments too, to the greatest degree of their rage and cruelty.
1. There is in God a sufficiency of power to keep them that have laid their soul at his foot to be preserved. And hence he is called the soul-keeper, the soul-preserver, (Prov 24:12) "The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul" (Psa 121:5-7). "The sun shall not smite thee": that is, persecution shall not dry and wither thee away to nothing (Matt 13:6,21). But that notwithstanding, thou shalt be kept and preserved, carried through and delivered from all evil. Let him therefore commit the keeping of his soul to him, if he is in a suffering condition, that would have it secured and found safe and sound at last. For,
(1.) Then thine own natural weakness, and timorousness shall not overcome thee.—For it shall not be too hard for God. God can make the most soft spirited man as hard as an adamant, harder than flint, yea harder than the northern steel. "Shall iron break the northern iron and the steel?" (Jer 15:12). The sword of him is [used] in vain that lays at a Christian, when he is in the way of his duty to God: if God has taken to him the charge and care of his soul, he can shoe him with brass, and make his hoofs of iron (Deut 33:25). "He can strengthen the spoiled against the strong, so that the spoiled shall come against the fortress" (Amos 5:8; Eze 13:9).
He can turn thee into another man, and make thee that which thou never wast. Timorous Peter, fearful Peter, he could make as bold as a lion. He that at one time was afraid of a sorry girl, he could make at another to stand boldly before the council (Matt 26; Acts 4:13). There is nothing too hard for God. He can say to them that are of a fearful heart, "Be strong, fear not" (Isa 35:4). He can say, Let the weak say I am strong; by such a word, by which he created the world (Zech 12:8).
(2.) Thine own natural darkness and ignorance shall not cause thee to fall; thy want of wit he can supply.—He can say to the fools, be wise; not only by way of correction, but also by way of instruction too. He "hath chosen the foolish things of the world to

confound the wise;—yea, things which are despised,—and things which are not, hath God chosen to bring to nought things that are" (1 Cor 1:27,28). Wisdom and might are his: and when, and where he will work, none can at all withstand him. He can give thee the Spirit of wisdom and revelation in the knowledge of his Son (Eph 1:17). Yea, to do this, is that which he challengeth, as that which is peculiar to himself. "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" (Job 38:36) . And that he will do this that he hath promised, yea, promised to do it to that degree, as to make his, that shall be thus concerned for him, to top, and overtop all men that shall them oppose. I, saith he, "will give you a mouth and wisdom, that all your adversaries shall not be able to gainsay nor resist" (Luke 21:15).

(3.) Thine own doubts and mistrusts about what he will do, and about whither thou shalt go, when thou for him hast suffered awhile, he can resolve, yea, dissolve, crush, and bring to nothing.—He can make fear flee far away: and place heavenly confidence in its room. He can bring invisible and eternal things to the eye of thy soul, and make thee see that in those things in which thine enemies shall see nothing, that thou shalt count worth the loss of ten thousand lives to enjoy. He can pull such things out of his bosom, and can put such things into thy mouth; yea, can make thee choose to be gone, though through the flames, than to stay here and die in silken sheets. Yea, he can himself come near and bring his heaven and glory to thee. The Spirit of glory and of God resteth upon them that are but reproached for the name of Christ (1 Peter 4:14). And what the Spirit of glory is, and what is his resting upon his sufferers, is quite beyond the knowledge of the world, and is but little felt by saints at peace. They be they that are engaged, and that are under the lash of Christ; they are they, I say, that have it and that understand something of it.

When Moses went up the first time into the mount to God, the people reproached him for staying with him so long, saying, "As for this Moses,—we wot not what is become of him" (Exo 32:1). Well, the next time he went up thither, and came down, the Spirit of glory was upon him; his face shone, though he wist it not, to his honour, and their amazement (Exo 34:29-35). Also while Stephen stood before the council to be accused, by suborned men, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Those that honour God, he will honour, yea, will put some of his glory upon them, but they shall be honoured. There is none can tell what God can do. He can make those things that in themselves are most fearful and terrible to behold, the most pleasant, delightful, and desirable things. He can make a jail more beautiful than a palace; restraint, more sweet by far than liberty. And "the reproach of Christ greater riches than the treasures in Egypt" (Heb 11:26). It is said of Christ, That "for the joy that was set before him, he endured the cross, despising the shame" (Heb 12:2). But,

2. As there is in God a sufficiency of power to uphold, so there is in him also a sufficiency of comfort and goodness to embolden us: I mean communicative comfort and goodness. Variety of, and the terribleness that attends afflictions, call, not only for the beholding of things, but also a laying hold of them by faith and feeling; now this also is with God to the making of HIS to sing in the night. Paul and Silas sang in prison, the apostles went away from the council rejoicing, when they had shamefully beaten them for their preaching in the temple (Acts 5). But whence came this but from an inward feeling by faith of the love of God, and of Christ, which passeth knowledge? Hence he says to those under afflictions, "Fear none of those things which thou shalt suffer" (Rev 2:10). There are things to be suffered, as well as places to suffer in; and there are things to be let into the soul for its emboldening, as well as things to be showed to it

(Rom 5:5).
Now the things to be suffered are many, some of which are thus counted up: "They were tortured,—had cruel mockings and scourgings;—they were stoned, were sawn asunder, were slain with the sword,—were tempted;—they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented" (Heb 11:35-37). These are some of the things that good men of old have suffered for their profession of the name of Jesus Christ. All which they were enabled by him to bear, to bear with patience; to bear with rejoicing; "knowing in themselves that they had in heaven a better, and an enduring substance" (Heb 10:32-34). And it is upon this account that Paul doth call to mind the most dreadful of his afflictions, which he suffered for the gospel sake with rejoicing; and that he tells us that he was most glad, when he was in such infirmities. Yea, it is upon this account that he boasteth, and vaunteth it over death, life, angels, principalities, powers, things present, things to come, height, depth, and every other creature: for he knew that there was enough in that love of God, which was set on him through Christ, to preserve him, and to carry him through all (2 Cor 12:9,10; Rom 8:37-39). That God has done thus, a thousand instances might be given; and that God will still do thus, for that we have his faithful promise (Isa 43:2; 1 Cor 10:13).
To the adversaries of the church these things have also sometimes been shewed, to their amazement and confusion. God shewed to the king of Babylon that he was with the three children in the fiery furnace (Dan 3:24). God shewed to the king of Babylon again, that he would be where HIS were, though in the lion's den (6:24).
Also, in later days, whoso reads Mr. Fox's Acts and Monuments, will also find several things to confirm this for truth. God has power over all plagues, and therefore can either heighten, or moderate and lessen them at pleasure. He has power over fire, and can take away the intolerable heat thereof. This those in the Marian days could also testify, namely, Hauks and Bainham, and others, who could shout for joy, and clap their hands in the very flames for joy. God has power over hunger, and can moderate it, and cause that one meal's meat shall go as far as forty were wont to do. This is witness in Elias, when he went for his life to the mount of God, being fled from the face of Jezebel (1 Kings 19:8). And what a good night's lodging had Jacob when he fled from the face of his brother Esau: when the earth was his couch, the stone15 his pillow, the heavens his canopy, and the shades of the night his curtains16 (Gen 27:12-16).
I can do all things, said Paul, through Christ strengthening me. And again, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. But how can that be, since no affliction for the present seems joyous? I answer, though they be not so in themselves, yet Christ, by his presence, can make them so: for then his power rests upon us. When I am weak, saith he, then I am strong; then Christ doth in me mighty things: for my strength, saith Christ, is made perfect in weakness; in affliction, for the gospel sake.
For when my people are afflicted and suffer great distress for me, then they have my comforting, supporting, emboldening, and upholding presence to relieve them: an instance of which you have in the three children and in Daniel, made mention of before. But what, think you, did these servants of the God of Jacob feel, feel in their souls, of his power and comforting presence when they, for his name, were suffering of the rage of their enemies,—while, also, one, like the Son of God, was walking in the fire with the three; and while Daniel sat and saw that the hands of the angels were made muzzles for the lions' mouths.
I say, was it not worth being in the furnace and in the den to see such things as these? O! the grace of God, and his Spirit and power that is with them that suffer for him, if

their hearts be upright with him; if they are willing to be faithful to him; if they have learned to say, here am I, whenever he calls them, and whatever he calls them to. " Wherefore," when Peter saith, "let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator." He concludes, that how outrageous, furious, merciless, or cruel soever the enemy is, yet there, with him, they shall find help and succour, relief and comfort; for God is able to make such as do so, stand.

Conclusion Eighth. We will now come to touch upon that which may more immediately be called the reason of this exhortation; for, although all these things that have been mentioned before may, or might be called reasons of the point, yet there are those, in my judgment, that may be called reasons, which are yet behind. As,

1. Because, when a man has, by faith and prayer, committed the keeping of his soul to God, he has the advantage of that liberty of soul to do and suffer for God that he cannot otherwise have. He that has committed his soul to God to keep is rid of that care, and is delivered from the fear of its perishing for ever. When the Jews went to stone Stephen they laid their clothes down at a distance from the place, at a young man's feet, whose name was Saul, that they might not be a cumber or a trouble to them, as to their intended work. So we, when we go about to drive sin out of the world, in a way of suffering for God's truth against it,17 we should lay down our souls at the feet of God to care for, that we may not be cumbered with the care of them ourselves; also, that our care of God's truth may not be weakened by such sudden and strong doubts as will cause us faintingly to say, But what will become of my soul? When Paul had told his son Timothy that he had been before that lion Nero, and that he was at present delivered out of his mouth, he adds, And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. He shall and will. Here is a man at liberty, here are no cumbersome fears. But how came the apostle by this confidence of his well-being and of his share in another world? Why, "he had committed the keeping of his soul to God," compare 2 Timothy 1:12 with 4:18. For to commit the keeping of the soul to God, if it be done in faith and prayer, it leaves, or rather brings this holy boldness and confidence into the soul.

Suppose a man in the country were necessitated to go to London, and had a great charge of money to pay in there; suppose, also, that the way thither was become exceeding dangerous because of the highwaymen that continually abide therein,—what now must this man do to go on his journey cheerfully? Why, let him pay in his money to such an one in the country as will be sure to return it for him at London safely. Why, this is the case, thou art bound for heaven, but the way thither is dangerous. It is beset everywhere with evil angels, who would rob thee of thy soul, What now? Why, if thou wouldest go cheerfully on in thy dangerous journey, commit thy treasure, thy soul, to God to keep; and then thou mayest say, with comfort, Well, that care is over: for whatever I meet with in my way thither, my soul is safe enough: the thieves, if they meet me, can not come at that; I know to whom I have committed my soul, and I am persuaded that he will keep that to my joy and everlasting comfort against the great day. 18

This, therefore, is one reason why we should, that suffer for Christ, commit the keeping of our souls to God; because a doubt about the well-being of that will be a clog, a burden, and an affliction to our spirit: yea, the greatest of afflictions, whilst we are taking up our cross and bearing it after Christ. The joy of the Lord is our strength, and the fear of perishing is that which will be weakening to us in the way.

2. We should commit the keeping of our souls to God, because the final conclusion that

merciless men do sometimes make with the servants of God is all on a sudden. They give no warning before they strike. We shall not need here to call you to mind about the massacres that were in Ireland, Paris, Piedmont, and other places, where the godly, in the night before they were well awake, had, some of them, their heart blood running on the ground. The savage monsters crying out, Kill, kill, from one end of a street or a place to the other. This was sudden; and he that had not committed his soul to God to keep it was surely very hard put to it now; but he that had done so was ready for such sudden work. Sometimes, indeed, the axe, and halter, or the faggot is shewed first; but sometimes, again, it is without that warning. Up, said Saul to Doeg, the Edomite, and slay the priests of the Lord (1 Sam 22:11,18,19). Here was sudden work: fall on, said Saul, and Doeg fell upon them, "and slew on that day four score and five persons that did wear a linen ephod." "Nob, also, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings," &c. Here was but a word and a blow. Thinkest thou not, who readest these lines, that all of these who had before committed their soul to God to keep were the fittest folk to die?

"And immediately the king sent an executioner, and commanded his head to be brought" (Mark 6:27). The story is concerning Herod and John the Baptist: Herod's dancing girl had begged John the Baptist's head, and nothing but his head must serve her turn; well, girl, thou shalt have it. Have it? Ay, but it will be long first. No; thou shalt have it now, just now, immediately. "And immediately he sent an executioner, and commanded his head to be brought."

Here is sudden work for sufferers; here is no intimation beforehand. The executioner comes to John; now, whether he was at dinner, or asleep, or whatever he was about, the bloody man bolts in upon him, and the first word he salutes him with is, Sir, strip, lay down your neck, for I am come to take away your head. But hold, stay; wherefore? pray, let me commit my soul to God. No, I must not stay; I am in haste: slap, says his sword, and off falls the good man's head. This is sudden work; work that stays for no man; work that must be done by and by; immediately, or it is not worth a rush. I will, said she, that thou give me, by and by, in a charger, the head of John the Baptist. Yea, she came in haste, and hastily the commandment went forth, and immediately his head was brought.

3. Unless a man commits the keeping of his soul to God, it is a question whether he can hold out and stand his ground, and wrestle with all temptations. "This is the victory, —even our faith"; and "who is he that overcometh the world, but he that believeth?" And what encouragement has a man to suffer for Christ, whose heart cannot believe, and whose soul he cannot commit to God to keep it? And our Lord Jesus intimates as much when he saith, "Be thou faithful unto death and I will give thee a crown of life." Wherefore saith he thus? but to encourage those that suffer for his truth in the world, to commit the keeping of their souls to him, and to believe that he hath taken the charge and care of them. Paul's wisdom was, that he was ready to die before his enemies were ready to kill him. "I am now ready," saith he, "to be offered and the time of my departure is at hand" (2 Tim 4:6).

This is, therefore, a thing of high concern; to wit, the committing of the soul to God to keep it. It is, I say, of concern to do it now, just now, quickly, whether thou art yet engaged or no; for it is a good preparatory to, as well as profitable in, a time of persecution: consider it, I say. The apostle Paul saith that he and his companions were bold in their God, to profess and stand to the word of God (1 Thess 2:2). But how could that be if they had the salvation of their souls to seek, and that to be sure they would have had, had they not committed the keeping of their souls to him in well-doing?

Quest. But what is committing of the soul to God?
Answ. I have, in general, briefly spoken to that already, and now, for thy further help, we will a little enlarge. Wherefore,
(1.) To commit is to deliver up to custody to be kept. Hence prisoners, when sent to the jail, are said to be committed thither. Thus Paul, "haling men and women, committing them to prison" (Acts 8:3). And thus Joseph's master committed all his prisoners to him, to his custody, to be kept there according to the law (Gen 39:22).
(2.) To commit, is not only to deliver up to custody, but to give in charge; that that which is committed be kept safe, and not suffered to be lost (Luke 16:11). Thus Paul was committed to prison, the jailor being charged to keep him safely (Acts 16:23).
(3.) To commit, is to leave the whole disposal, sometimes, of that which is committed to those to whom such thing is committed. Thus were the shields of the temple committed to the guard (1 Kings 14:27) And Jeremiah to the hands of Gedaliah (Jer 39:14).
And thus thou must commit thy soul to God and to his care and keeping. It must be delivered up to his care and put under his custody. Thou mayest also, though I would speak modestly, give him a charge to take the care of it. "Concerning my sons [and concerning my daughters] and concerning the work of my hands, command ye me" (Isa 45:11). Thou must also leave all the concerns of thy soul and of thy being an inheritor of the next world wholly to the care of God. He that doth this in the way that God has bid him is safe, though the sky should fall. "The poor committeth himself unto thee, thou art the helper of the fatherless" (Psa 10:14).
And for encouragement to do this, the Lord has bidden us, the Lord has commanded us, the Lord expecteth that we should thus do. Yea, thou art also bidden to commit thy way unto him (Psa 37:5). Thy work unto him (Prov 16:3). Thy cause unto him (Job 5:8). Thy soul to him, and he will take care of all. And if we do this, as we should, God will not only take care of us and of our souls in the general, but that our work and ways be so ordered that we may not fail in either. "I have trusted," said David, "in the Lord, therefore I shall not slide" (Psa 26:1).
Before I leave this, I will speak something of the way in which this commitment of the soul to God must be; and that is, "in a way of well-doing." Let them commit the keeping of their souls to him "in well-doing"; or, in a way of well-doing. That is, therefore, the course that a godly man should be found in, at, in, and after he hath committed his soul to God to keep. And, as the apostle says in another place, this is but a "reasonable service" (Rom 12:1). For if God be so gracious as to take care of my soul at my request, why should not I also be so gracious as to be found in a way of well-doing at his bidding? Take care, master, of me for meat and wages, and I will take care, master, that thy work shall be faithfully done. This is honest, and thus should Christians say to God: and he that heartily, in this, shall mean as he saith, shall find that God's ways shall be strength unto him.
A Christian is not to commit his soul unto God to keep, and so to grow remiss, carnal, negligent, cold, and worldly; concluding as if he had now bound God to save him, but sets himself at liberty whether he will longer serve him in trying and troublesome times or no. He must commit the keeping of his soul to him "in well-doing." He may not now relinquish God's cause, play the apostate, cast off the cross, and look for heaven notwithstanding. He that doth thus will find himself mistaken, and be made to know at last that God takes the care of no such souls. "If any man draws back," saith he, "my soul shall have no pleasure in him." Wherefore, he that committeth the keeping of his soul to God must do it in that way which God has prescribed to him, which is in a way of well-doing. Alas! alas! there is never such a word in it; it must be done in a way of "

well-doing." You must think of this that would commit your souls to God in suffering and troublesome times. You must do it in well-doing.

"In well-doing," that is, in persevering in ways of godliness, both with respect to morals and also instituted worship. Thou, therefore, that wouldest have God take care of thy soul, as thou believest, so thou must do well; that is, do good to the poor, to thy neighbour, to all men, especially to the household of faith. Benjamin must have a Benjamin's mess; and all others, as thou art capable, must feel and find the fruit of thy godliness. Thou must thus serve the Lord with much humility of mind, though through many difficulties and much temptation.

Thou must also keep close to gospel worship, public and private; doing of those things that thou hast warrant for from the word, and leaving of that or those things for others that will stick to them—that have no stamp of God upon them. Thou must be found doing of all with all thy heart, and if thou sufferest for so doing, thou must bear it patiently. For what Peter saith to the women he spake to, may be applied to all believers, "whose daughters ye are," saith he, meaning Sarah's, "as long as ye do well, and are not afraid with any amazement" (1 Peter 3:6).

So then, the man that has committed his soul to God to keep has not at all disengaged himself from his duty, or took himself off from a perseverance in that good work that, under a suffering condition, he was bound to do before. No; his very committing of his soul to God to keep it has laid an engagement upon him to abide to God in that calling wherein he is called of God. To commit my soul to God, supposes my sensibleness of hazard and danger; but there is none [no danger] among men when the offence of the cross is ceased. To commit my soul to God to keep, concludes my resolution to go on in that good way of God that is so dangerous to my soul, if God taketh not the charge and care thereof. For he that saith in his heart, I will now commit my soul to God, if he knows what he says, says thus: I am for holding on in a way of bearing of my cross after Christ, though I come to the same end for so doing as he came to before me. This is committing the soul to him in well-doing. Look to yourselves, therefore, whoever you are that talk of leaving your souls with God, but do live loose, idle, profane, and wicked lives. God will not take care of such men's souls; they commit them not unto him as they should. They do but flatter him with their lips and lie unto him with their tongue, and think to deceive the Lord; but to no purpose. "He that soweth to the flesh shall of the flesh reap corruption." It is he that sows to the Spirit that shall "reap life everlasting" (Gal 6:7,8).

[SECOND—A DESCRIPTION OF THE PERSONS WHO ARE DIRECTED TO COMMIT THE KEEPING OF THEIR SOULS TO GOD.]

I shall now come to the second thing contained in the text, namely, to give you a more distinct description of the men that are thus bid to commit the keeping of their souls to God. And they are thus described: they that "suffer according to the will of God." "Let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

Two things are here to be inquired into. FIRST, What the apostle here means by the will of God. SECOND, What suffering according to the will of God is.

FIRST, For the will of God, it is divers ways taken in the scriptures; as, sometimes, for electing, justifying, sanctifying acts of God; sometimes for faith, good life, and sometimes for suffering for his name (Rom 9; Eph 1:11; John 7:17; 1 John 3:23; 1 Thess 4:3; Matt 7:21). But, by will of God here we must, First, Understand HIS LAW AND TESTAMENT. Second, HIS ORDER AND DESIGNMENT.

[THE WILL OF GOD MEANS HIS LAW AND TESTAMENT.]

First, By his will I understand his law and testament. This is called the revealed will of God, or that by which he has made himself, and how he will be worshiped, known unto the children of men. Now, I, understanding these words thus, must, before I go further, make this distinction, to wit, that there is a difference to be put betwixt them that suffer for the breach and those that suffer for keeping of this law and testament; for though both of them may suffer by the will of God, yet they are not both concerned in this text. A malefactor that suffereth for his evil deeds the due punishment thereof, suffereth, as other texts declare, according to the will of God. But, I say, this text doth not concern itself with them; for both this text and this epistle is writ for the counsel and comfort of those that suffer for keeping the law and testament of God; that suffer for well-doing (1 Peter 3:13,14,17; 4:13,14).

The man then that is concerned in this advice is he that suffereth from the hands of men for keeping of the word of God; and this is he that has licence, leave, yea, a command to commit the keeping of his soul to God in well-doing, as unto a faithful Creator. We will a little enlarge upon this.

[What it is to suffer according to the will of God, or his law and testament.]

He that keepeth the word of God is such an one that has regard to both the matter and manner thereof. The matter is the truth, the doctrine contained therein; the manner is that comely, godly, humble, faithful way of doing it which becomes a man that has to do with the law and testament of God; and both these are contained in the text. For, first, here is the will of God to be done; and then, secondly, to be done according to his will. "Let them that suffer according to his will": which words, I say, take in both matter and manner of doing. So then, the man that here we have to do with, and to discourse of, is a man that, in the sense now given, suffereth. That which makes a martyr, is suffering for the word of God after a right manner; and that is, when he suffereth, not only for righteousness, but for righteousness' sake; not only for truth, but of love to truth; not only for God's word, but according to it, to wit, in that holy, humble, meek manner as the word of God requireth. A man may give his body to be burned for God's truth, and yet be none of God's martyrs (1 Cor 13:1-3). Yea, a man may suffer with a great deal of patience, and yet be none of God's martyrs (1 Peter 2:20). The one, because he wanteth that grace that should poise his heart, and make him right in the manner of doing; the other, because he wanteth that word of the Holy One that alone can make his cause good, as to matter. It is, therefore, matter and manner that makes the martyr; and it is this man that is intended in the text which is aforesaid described. So then, they that suffer for the law and testament of God in that holy and humble manner that the Word requires, they are they that, by this Word of God, are commanded to commit the keeping of their souls to God.

From this consideration, two things present themselves to our sight. 1. That a man may be a Christian, and suffer, and yet not suffer, in the sense last given, according to the will of God. 2. There have been, and may yet be a people in the world that have, and may suffer in the sense of the apostle here, according to the will of God.

[1. A Christian may suffer, but not in the sense of the apostle, according to the will of God.]

A few words to the first of these, namely, that a man may be a Christian, and suffer, and yet not suffer, in the sense of the apostle in the text, "according to the will of God." He may be a Christian and yet not suffer as a Christian. He may want the matter, or, he may want the manner, of suffering as a Christian.

This is evident from what this apostle suggests in several places of this epistle. For, Saith he, "If ye be buffeted for your faults" (1 Peter 2:20). This supposeth that a

Christian may so be; for he speaketh here to the same people, unto whom he speaketh in the text, though he putteth them not under the same circumstance, as suffering for well-doing. If ye be buffeted for your faults, for what God's word calls faults, what thank have you from God, or good men, though you take it patiently?

So again, "For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing" (1 Peter 3:17). Here it is plainly supposed that a Christian man may suffer for evil-doing, yea, that the will of God may be, that he should suffer for evil-doing. For God, if Christians do not well, will vindicate himself by punishing of them for their doing ill. Yea, and will not count them worthy, though they be his own, to be put among the number of those that suffer for doing well.

Again, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (1 Peter 4:15). These are cautions to Christians to persuade them to take heed to themselves, their tongues and their actions, that all be kept within the bounds of the Word. For it would be a foolish thing to say, that these are cautions to persuade to take heed of that, into which it is not possible one should fall. It is possible for Christians to suffer for evil-doing, and therefore let Christians beware; it is possible for Christians to be brought to public justice for their faults, and therefore let Christians beware. It is possible for Christians to suffer justly by the hand of the magistrate, and therefore let Christians beware. This also is insinuated in the text itself, and therefore let Christians beware.

The causes of this are many, some of which I shall now briefly touch upon.

(1.) Sin is in the best of men: and as long as it is so, without great watchfulness, and humble walking with God, we may be exposed to shame and suffering for it. What sin is it that a child of God is not liable to commit, excepting that which is the sin unpardonable? Nor have we a promise of being kept from any other sin, but on condition that we do watch and pray (Matt 26:41).

(2.) It is possible for a Christian to have an erroneous conscience in some things, yea, in such things as, if God by his grace prevents not, may bring us to public justice and shame. Abishai, though a good man, would have killed the king, and that of conscience to God, and love to his master (1 Sam 26:7,8). And had David delivered him up to Saul for his attempt, he had in all likelihood died as a traitor. Peter drew his sword, and would have fought therewith, a thing for which he was blamed of his Master, and bid with a threatening, to put it up again (Matt 26:52). Besides, oppression makes a wise man mad; and when a man is mad what evils will he not do? Further, The devil, who is the great enemy of the Christians, can send forth such spirits into the world as shall not only disturb men, but nations, kings, and kingdoms, in raising divisions, distractions and rebellions. And can so manage matters that the looser sort of Christians19 may be also dipped and concerned therein. In Absalom's conspiracy against his father, there were two hundred men called out of Jerusalem to follow him, "and they went in their simplicity, not knowing any thing" (2 Sam 15:11). I thank God I know of no such men, nor thing: but my judgment tells me, that if Christians may be drawn into fornication, adultery, murder, theft, blasphemy or the like, as they may; why should it be thought impossible for them to be drawn in here. Wherefore I say again, watch and pray, fear God, reverence his Word, approve of his appointments, that you may be delivered from every evil work and way. I said afore that the will of God may be, that a Christian should suffer as an evil-doer; but then it is because he keepeth not within the bounds of that, which is also called the will of God. The will of God is, that sin should be punished, though committed by the Christians; punished according to the quality of transgressions: and therefore it is that he hath ordained magistrates. Magistrates, to

punish sin, though it be the sin of Christians. They are the ministers of God, revengers, to execute wrath, the wrath of God upon them that do evil (Rom 13). Wherefore, though the Christian as a Christian is the only man at liberty, as called thereunto of God; yet his liberty is limited to things that are good: he is not licensed thereby to indulge the flesh. Holiness and liberty are joined together, yea our call to liberty, is a call to holiness.
20 Seek, and you shall find, that a quiet and peaceable life, in our respective places, under the government, is that which we should pray for, to wit, that we may without molestation, if it were "the will of God," spend our days in all godliness and honesty among our neighbours. See 1 Timothy 2:1-8; 1 Peter 2:13-17.
[First. Caution to Christians as Christians.]—I would improve this a little, and first, to Christians as Christians: beware the cautions, that are here presented to you, be not neglected by you. The evils are burning hot, as hot as a red hot iron. It is the greatest blemish that can be to a Christian, to suffer as an evil-doer. To say nothing of the reproach that such do bring to the name of Christ, their Lord; to his law, their rule; and to the Christian profession, which should be their glory: the guilt and shame that evil actions will load the conscience with at such a time, can hardly be stood under. The man that suffereth as an evil-doer, and yet weareth the name of a Christian, what stumbling blocks doth he lay in the way of the ignorant in a kingdom? The devil told them before, that a Christian was a mischievous man; and to suffer for evil-doing, confirms them in that belief. Consider also the difficulties that surely such must meet with in the last minutes of their life. For can it be imagined but that such an one must have combats and conflicts at the last, who carry in their consciences the guilt and condemnation that is due to their deeds, to the place which magistrates have appointed for them to receive the reward of their works at. Such an one bereaves not only his own soul of peace, and his name of credit, but himself of life, his friends of all cause of rejoicing, and casteth reproach upon religion, as he is stepping out of the world. What shall I say, Christians as Christians have other things to do than to concern themselves in evil things, or to meddle in other men's matters. Let us mind our own business, and leave the magistrate to his work, office and calling among men also.
I speak now to them that are not by the king called to that employ. A Christian as such has enough to do at home, in his heart, in his house, in his shop, and the like. But if thou must needs be meddling, consider what place, office, calling or relation, God has put thee in, and busy thyself by the rule of the Word to a conscientious performance of that. Nor shalt thou want dignity, though thou art but a private Christian. Every Christian man is made a king by Christ (Rev 5:10). But then, his dominion as such, doth reach no further than to himself. He has not dominion over another's faith (2 Cor 1:24). His office is to govern, and bridle, and keep under, himself; to watch over himself, and to bring his body into subjection to the will of God. The weapons that he has for this purpose are not carnal, but spiritual, and mighty through God. Let him govern then, if he will be a governor, his whole man by the Word. Let him bring down, if he must be bringing down, his own high imaginations, and every high thing that exalts itself against the knowledge of God. If he must be a warrior, let him levy war against his own unruly passions, and let him fight against those lusts that war against his soul21 (2 Cor 10:3-5; Gal 5:17; James 3:3-8; 1 Peter 2:11).
I say therefore, if thou wilt needs be a ruler, thou hast a tongue, rule that; lusts, rule them; affections, govern them; yea, thou hast excellent graces, manage them, cherish, strengthen and replenish them according to the mind of that great one who has bestowed such power to rule, upon thee. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and

covetousness, which is idolatry (Col 3:5). Nor do I think that murmuring, shrinking, wincing, complaining, and the like, when men, governors, lay a yoke upon our necks, flow from any thing else, but love to our flesh, and distrust of the faithfulness of God to manage men, things, and actions for his church. The powers that be are ordered as well as ordained of God. They are also always in God's hand, as his rod or staff for the good and benefit of his people. Wherefore we ought with all meekness and humbleness of mind to accept of what our God by them shall please to lay upon us (1 Peter 5:6). By what I now say, I do not forbid groaning and crying to God under affliction. I speak against striving to deliver ourselves from the affliction. And since men are, as I said, the rod, staff or sword in God's hand, we should apply ourselves unto him in faith in a way of prayer, intercession, supplication and giving of thanks for governors. For since they are sent of God, they must needs come with some good in their hand for us, also our prayers may make them more profitable to us. And this we ought to do without wrath and doubting; for this is that which is good, and acceptable unto God (1 Tim 2).

Besides, it is a sign that we forget ourselves when we complain for the punishment of our sins. If we look into ourselves, and ways, we shall see cause of more heavy stripes than yet God by men has laid upon us. What sin has yet been suppressed by all that has happened to us: if pride, covetousness, looseness, treacherous dealing, schisms, and other things, redressed by all the affliction that we have had? Yea, do we not grow worse and worse? Wherefore then should we complain? Where is repentance, reformation, and amendment of life amongst us? Why, then, do we shrink and winch. For my part, I have ofttimes stood amazed both at the mercy of God, and the favour of the Prince towards us; and can give thanks to God for both: and do make it my prayer to God for the king, and that God will help me with meekness and patience to bear whatever shall befall me for my professed subjection to Christ, by men.

We are bid, as I said afore, to give thanks to God for all men, for kings, and for all that are in authority. Because, as I said, there is no man with whom we have to do, we doing as we should, but he bringeth some good thing to us, or doth some good thing for us. We will now descend from them that are supreme in authority, and will come to inferior men: and suppose some of them to act beyond measure, cruelly. What? Can no good thing come to us out of this? Do not even such things as are most bitter to the flesh, tend to awaken Christians to faith and prayer, to a sight of the emptiness of this world, and the fadingness of the best it yields? Doth not God by these things ofttimes call our sins to remembrance, and provoke us to amendment of life? how then can we be offended at things by which we reap so much good, and at things that God makes so profitable for us? Doth not God, ofttimes, even take occasions by the hardest of things that come upon us, to visit our souls with the comforts of his Spirit, to lead us into the glory of his word, and to cause us to savour that love that he has had for us, even from before the world began, till now. A nest of bees and honey did Samson find, even in the belly of that lion that roared upon him. And is all this no good? or can we be without such holy appointments of God? Let these things be considered by us, and let us learn like Christians to kiss the rod, and love it.

I have thought, again, my brethren, since it is required of us that we give thanks to God for all these men, it follows that we do with quietness submit ourselves under what God shall do to us by them. For it seems a paradox to me, to give thanks to God for them, that yet I am not willing should abide in that place that God has set them in for me. I will then love them, bless them, pray for them, and do them good. I speak now of the men that hurt me as was hinted afore. And I will do thus, because it is good so to do,

because they do me good by hurting of me, because I am called to inherit a blessing, and because I would be like my heavenly Father. "Therefore if mine enemy hunger, let me feed him; if he thirst, let me give him drink" 22 (Matt 5:43-48; 1 Peter 3:9; Rom 12:17-20). (1.) We must see good in that, in which other men can see none. (2.) We must pass by those injuries that other men would revenge. (3.) We must shew we have grace, and that we are made to bear what other men are not acquainted with. (4.) Many of our graces are kept alive by those very things that are the death of other men's souls. Where can the excellency of our patience, of our meekness, of our long-suffering, of our love, and of our faith appear, if it be not under trials, and in those things that run cross to our flesh? The devil, they say, is good when he is pleased. But Christ and his saints, when displeased.23

Let us therefore covet to imitate Christ and the scripture saints. Let us shew out of a good conversation, our works with meekness of wisdom. Let us take heed of admitting the least thought in our minds of evil, against God, the king, or them that are under him in employ, because, the cup, the king, all men, and things are in the hand of God (Psa 75:8; Prov 8:15; 21:1; Lam 3:37). And he can make them better to us, than if they were as our flesh desireth they should.

I have often thought that the best Christians are found in the worst of times: and I have thought again, that one reason why we are no better, is because God purges us no more (John 15). I know these things are against the grain of the flesh, but they are not against the graces of the Spirit. Noah and Lot, who so holy as they, in the day of their affliction? Noah and Lot, who so idle as they in the day of their prosperity? I might have put in David too, who, while he was afflicted, had ways of serving God that were special; but when he was more enlarged, he had ways that were not so good. Wherefore the first ways of David are the ways that God has commended: but the rest of his ways, such as had not pre-eminence (2 Chron 17:3).

We have need of all, and of more than all that has yet befallen us: and are to thank God, since his word and patience have done no more good to us, that he hath appointed men to make us better.24 Wherefore for a conclusion, as we are to receive with meekness the engrafted word of God, so also we are with patience to bear what God, by man, shall lay upon us. O that saying of God to them of old, "Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee" (Jer 30:15). We have need to consider of, and to sit still and be quiet, and reverence the ordinance of God: I mean affliction. And until we can in truth get hither in our spirits, I neither look to find very right Christianity amongst us, nor much of God among professors. When I think of Mordecai, and Daniel, yea, and of David too, and of the behaviour of them all with respect to the powers that they were under, I cannot but think that a sweet, meek, quiet, loving, godly submission unto men for the Lord's sake, is an excellent token of the grace of God in us. But,

[Second Caution to Weak Christians.]—As I cannot but condemn the actions of such Christians as have been touched before, so I would caution weak Christians not to be offended with true religion for the miscarriages of their fellows. There are two things that are very apt to be an occasion of offence to the weak: one is, when the cross attends religion; the other is, when others that profess religion do suffer for evil-doing. To both these I would say this:—

1. Though the cross, indeed, is grievous to the flesh, yet we should with grace bear up under it, and not be offended at it.

2. And as to the second, though we should and ought to be offended with such

miscarriage; yet not with religion, because of such miscarriage. Some, indeed, when they see these things, take offence against religion itself; yea, perhaps, are glad of the occasion, and so fall out with Jesus Christ, saying to him, because of the evils that attend his ways, as the ten tribes said to Rehoboam, the son of Solomon the king, " What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David," (1 Kings 12:16); and so go quite away from him, and cleave no more unto him, to his people, or to his ways: but this is bad. Shun, therefore, the evil ways of Christians, but cleave to the way that is Christian: cast away that bad spirit that thou seest in any, but hold fast to thy Head and Lord. Whither canst thou go? the Lord Jesus has the words of eternal life (John 6:68). Whither wilt thou go? there is not salvation in any other (Acts 4:12). Take heed, therefore, of picking a quarrel with Jesus Christ, and with his ways, because of the evil-doings of some of his followers. Judas sold him, Peter denied him, and many of his disciples went back and did walk no more with him; but neither himself nor his ways were the worse for that. Beware, therefore, that thou truly distinguish between the good ways of Jesus Christ and the evil ways of them that profess him; and take not an occasion to throw away thy own soul down the throat of hell, because others have vilely cast away their lives by transgressing of the law of God. Nay, let other men's faults make thee more wary; let other men's falls make thee look better to thy goings: shun the rock that he that went before thee did split his ship against; and cry to God to lead thee in a path that is plain and good, because of thy observers.

Further, Let not opposite Christians rejoice when they see that evil hath taken their brother by the heel. Hate the garment, the thing that is bad, and by which the name, and fame, and life of thy brother is so vilely cast away, thou shouldest; and take good heed lest it also touch thee, but yet thou shouldest pity thy brother, mourn for his hard hap, and grieve that a thing so much unbecoming Christianity should be suffered to show the least part of itself among any of those that profess the gospel.

Directions for the shunning of suffering for evil-doing, are they that come next to hand.

Direction 1. Therefore, wouldest thou not suffer as an evil-doer, then take heed of committing of evil. Evil courses bring to evil ends; shun all appearance of evil, and ever follow that which is good. And if ye be followers of that which is good, who will harm you (1 Peter 3:13)? Or if there should be such enemies to goodness in the world as to cause thee for that to suffer, thou needest not be ashamed of thy suffering for well-doing, nor can there be a good man, but he will dare to own and stand by thee in it. Yea, thy sufferings for that will make thee happy, so that thou canst by no means be a loser thereby.

Direction 2. Wouldest thou not suffer for evil-doing, then take heed of the occasions of evil. Take heed of tempting company. Beware of men, for they will deliver thee up. There have been men in the world that have sought to make themselves out of the ruins of other men. This did Judas, and some of the Pharisees (Matt 10:17; Luke 20:19, 20). Take heed to thy mouth: "A fool's mouth calleth for strokes,—and his lips are the snare of his soul" (Prov 18:7). Take heed of indulging, and hearkening to the ease of the flesh, and of carnal reasonings, for that will put thee upon wicked things.

Direction 3. Wouldest thou not suffer as an evil-doer, then take heed of hearing of any thing spoken that is not according to sound doctrine: thou must withdraw thyself from such in whom thou perceivest not the words of knowledge. Let not talk against governors, against powers, against men in authority be admitted; keep thee far from an evil matter. My son, says Solomon, fear thou the Lord, and the King, and meddle not with those that are given to change.

Direction 4. Wouldest thou not suffer as an evil-doer, addict not thyself to play with evil, 25 to joke and jest, and mock at men in place and power. Gaal mocked at Abimelech, and said, Who is Abimelech that we should serve him? But he paid for his disdainful language at last (Judg 9). I have heard of an innkeeper here in England, whose sign was the crown, and he was a merry man. Now he had a boy, of whom he used to say, when he was jovial among his guests, This boy is heir to the crown, or this boy shall be heir to the crown; and if I mistake not the story, for these words he lost his life.26 It is bad jesting with great things, with things that are God's ordinance, as kings and governors are. Yea, let them rather have that fear, that honour, that reverence, that worship, that is due to their place, their office, and dignity. How Paul gave honour and respect unto those that were but deputy-kings and heathen magistrates, will greatly appear, if you do but read his trials before them in the book called, The Acts of the Apostles. And what a charge both he and Peter have left behind them to the churches to do so too, may be found to conviction, if we read their epistles.

Direction 5. Wouldest thou not suffer for evil-doing, then take heed of being offended with magistrates, because by their state acts they may cross thy inclinations. It is given to them to bear the sword, and a command is to thee, if thy heart cannot acquiesce with all things with meekness and patience, to suffer. Discontent in the mind sometimes puts discontent into the mouth; and discontent in the mouth doth sometimes also put a halter about the neck. For as a man, by speaking a word in jest may for that be hanged in earnest; so he that speaks in discontent may die for it in sober sadness. Adonijah's discontent put him upon doing that which cost him his life (1 Kings 2:13,23). Great peace have they that love thy law, and nothing shall offend them; for they are subjected to the will and foot of God.

Direction 6. But, above all, get thy conscience possessed yet more with this, that the magistrate is God's ordinance, and is ordered of God as such: that he is the minister of God to thee for good, and that it is thy duty to fear him, and pray for him, to give thanks to God for him, and to be subject to him as both Paul and Peter admonish us; and that not only for wrath, but for conscience sake (Rom 13:5). For all other arguments come short of binding the soul, where this argument is wanting; until we believe that of God we are bound thereto. I speak not these things, as knowing any that are disaffected to the government; for I love to be alone, if not with godly men, in things that are convenient. But because I appear thus in public, and know not into whose hands these lines may come, therefore thus I write. I speak it also to show my loyalty to the king, and my love to my fellow-subjects; and my desire that all Christians should walk in ways of peach and truth.

[2. That Christians may, and have, suffered according to the will of God.]

I come now to the second thing propounded to be spoken to, as to suffering, which is this.—That there have been, and yet may be, a people in the world that have, and may, suffer in the sense of the apostle here, according to the will of God, or for righteousness' sake.

That there have been such a people in the world, I think nobody will deny, because many of the prophets, Christ, and his apostles, thus suffered. Besides, since the Scriptures were written, all nations can witness to this, whose histories tell at large of the patience and goodness of the sufferers, and of the cruelty of those that did destroy them. And that the thing will yet happen, or come to pass again, both Scripture and reason affirm.

First, Scripture. The text tells us, That God hath put enmity betwixt the woman and her seed, and the serpent and his seed (Gen 3:15). This enmity put, is so fixed that none

can remove it so, but that it still will remain in the world. These two seeds have always had, and will have, that which is essentially opposite to one another, and they are "the spirit of truth and the spirit of error" (1 John 4:6), sin and righteousness (3:7,8), light and darkness (1 Thess 5:5). Hence "an unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked" (Prov 29:27). So that unless you could sanctify and regenerate all men, or cause that no more wicked men should any where be in power for ever, you cannot prevent but that sometimes still there must be sufferers for righteousness' sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim 3:12).

Second, To prove this by reason is easy. The devil is not yet shut up in the bottomless pit—Antichrist is yet alive. The government in all kingdoms is not yet managed with such light, and goodness of mind, as to let the saints serve God, as he has said, whatever it is in some. And until then there will be in some places, though for my part I cannot predict where, a people that will yet suffer for well-doing, or for righteousness' sake.

In order to a right handling of this matter, I shall divide this head into these two parts—A. Show you what it is to suffer for well-doing, or for righteousness. B. Show you what it is to suffer for righteousness' sake. I put this distinction, because I find that it is one thing to suffer for righteousness, and another to suffer for righteousness' sake.

[A. What it is to suffer for righteousness.]

To begin with the first, namely, to show you what it is to suffer for righteousness. Now that may be done either passively or actively.

1. Passively, as when any suffer for righteousness without their own will, or consent thereto. Thus, the little children at Bethlehem suffered by the hands of bloody Herod, when they died for, or in the room and stead of, Jesus Christ (Matt 2:16). Every one of those children died for righteousness, if Christ is righteousness; for they died upon his account, as being supposed to be he himself. Thus also the children of Israel's little ones, that were murdered with their parents, or otherwise, because of the religion of them that begat and bare them, died for righteousness. The same may be said concerning those of them that suffered in the land of the Chaldeans upon the same account. I might here also bring in those poor infants that in Ireland, Piedmont, Paris, and other places, have had their throats cut, and their brains dashed out against the walls, for none other cause but for the religion of their fathers. Many, many have suffered for righteousness after this manner. Their will, nor consent, has been in the suffering, yet they have suffered for religion, for righteousness. And as this hath been, so it may be again; for if men may yet suffer for righteousness, even so, for ought I know, even in this sense, may their children also.

Now, although this is not the chief matter of my text, yet a few words here may do no harm. The children that thus suffer, though their own will and consent be not in what they undergo, may yet, for all that, be accepted as an offering unto the Lord. Their cause is good; it is for religion and righteousness. Their hearts do not recoil against the cause for which they suffer; and although they are children, God can deal with them as with John the Baptist, cause them in a moment to leap for joy of Christ; or else can save them by his grace, as he saveth other his elect infants, and thus comprehend them, though they cannot apprehend him; yea, why may they not only be saved, but in some sense be called martyrs of Jesus Christ, and those that have suffered for God's cause in the world? God comforted Rachel concerning her children that Herod murdered in the stead, and upon the account of Christ.27

He bids her refrain herself from tears, by this promise, that her children should come

again from the land of the enemy, from death. And again, said he, Thy children shall come again to their own border; which I think, if it be meant in a gospel sense, must be to the heavenly inheritance. Compare Jeremiah 31:15-17 with Matthew 2:18.28
And methinks this should be mentioned, not only for her and their sakes, but to comfort all those that either have had, or yet may have, their children thus suffer for righteousness. None of these things, as shall be further showed anon, happen without the determinate counsel of God. He has ordered the sufferings of little children as well as that of persons more in years. And it is easy to think that God can as well foresee which of his elect shall suffer by violent hands in their infancy, as which of them shall then die a natural death. He has saints small in age as well as in esteem or otherwise and sometimes the least member of the body suffereth violence, as well as the head or other chief parts. And although I desire not to see these days again, yet methinks it will please me to see those little ones that thus have already suffered for Jesus, to stand in their white robes with the elders of their people, before the throne, to sing unto the Lamb.
2. Actively. But to pass this, and to come to that which is more directly intended to be spoken to, namely, to show you who doth actively suffer for righteousness. And,
(1.) It is he that chooseth by his own will and consent to suffer for it. All suffering that can be called active suffering, must be by the consent of the will; and that is done when a man shall have sin and suffering set before him, and shall choose suffering rather than sin. He chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb 11:25). And again, They did not accept of deliverance, that is, of base and unworthy terms, "that they might obtain a better resurrection" (verse 35).
Indeed, no man can force a Christian to suffer as a Christian, without his own consent. All Christians are sufferers of will and consent. Hence it is said, they must take up their cross, by which taking up, an act of their will is intended (Matt 10:38; 16:24). So again, " Take my yoke upon you," which also intends an act of the will (11:29). This, therefore, is the first thing that I would present you with. Not that an act of the will is enough to declare a man a sufferer for righteousness, it standing alone; for a man, through the strength of delusion, and the power of an erroneous conscience, may be willing to suffer for the grossest opinions in the world. But I bring it to show that actual suffering for righteousness must also be by the consent of the will—the mind of the man must be in it.
(2.) He that suffereth for righteousness thus, must also have a good cause. A good cause is that which is essential to suffering for righteousness. A good cause, what is that? Why, verily, it is the truth of God, either in the whole of it, as contained in the Scriptures of truth, or in the parts of it, as set before me to believe, or do, by any part of that holy Word. This may be called the matter for which one suffereth; or, as it is called in another place, "the word of righteousness" (Heb 5:13). It may also be called the form of sound doctrine, or the like. Because without this Word, the matter and nature of God's truths cannot be known. Pilate's question, "What is truth?" will still abide a question, to those that have not, or regard not the Word, the rule of righteousness (John 18:38). See then that thy cause be good, thou that wouldest know what it is to suffer for righteousness; step not an hair's breadth without the bounds of the Word of truth; also take heed of misunderstanding, or of wringing out of its place, any thing that is there. Let the words of the upright stand upright, warp them not, to the end they may comply in show with any crooked notion. And to prevent this, take these three words as a guide, in this matter to thee. They show men their sins, and how to close with a

Saviour; they enjoin men to be holy and humble; they command men to submit themselves to authority. And whatever is cross to these, comes from ignorance of, or from wresting, the rule of righteousness out of its place.

But more particularly, the word of righteousness—thy cause, within the bounds of which thou must keep, if thou wilt suffer for righteousness, is to be divided into two parts. (1.) It containeth a revelation of moral righteousness. (2.) It containeth a revelation of evangelical righteousness. As for moral righteousness, men seldom suffer; only, for that. Because that is the righteousness of the world, and that, simply as such, that sets itself up in every man's conscience, and has a testimony for itself, even in the light of nature. Besides, there is nothing that maketh head against that; but that which every man is ashamed, by words to plead for, and that is immorality. And this is that which Peter intends when he saith, "And if ye be followers of that which is good, who will harm you?" (1 Peter 3:13). If ye be followers of moral goodness. But if it should so happen, for the case is rare, that any man should make you sufferers because you love God, and do good to your neighbour, happy are ye. Though I do not think that the apostle's conclusion terminates there. But more of these things anon.

For let a man be a good neighbour in morals; let him feed the hungry, clothe the naked, give freely out of his purse to the poor, and do that which he would another should do to him; and stop there, and not meddle with the name of Christ, and he shall have but few enemies in the world. For it is not the law, but Christ, that is the stumbling-block, and the rock of offence to men (Isa 8:14,15; Rom 9:31-33).

Wherefore, there is in God's Word a revelation of another righteousness—a righteousness which is not so visible to, yea, and that suiteth not so with, the reason of man as that moral righteousness doth. Wherefore this righteousness makes men righteous in principle, and practise so, as is foreign to natural men. Hence it is said to be foolishness to them (1 Cor 2:14). And again, "Its praise is not of men" (Rom 2:29). This righteousness is also revealed in the Scriptures, but the blind cannot see it. It is the work of the Holy Ghost in the heart, and is therefore called the fruits of the Spirit; and the grace, which in the head and fullness of it, is only to be found in Christ (John 1:16; Col 1:19; 1 Tim 1:14). This righteousness being planted in the heart, leads a man out by the Word of God, to seek for another righteousness, as invisible to, and foreign from, the natural man, as this. And that righteousness is that which properly is the righteousness of Jesus Christ—a righteousness that standeth in his obedience to his Father's law, as he was considered a common or public person—a righteousness which he brought into the world, not for himself, as considered in a private capacity, but for those that shall by faith venture themselves upon him, to obtain by him life eternal (Rom 5:19; Phil 3:7-10).

Again, This closing by faith, with this righteousness thus found in Christ, and being taken therewith, leads me yet to another righteousness, which is instituted worship, appointed by Christ, for all his followers to be conversant in; this worship is grounded on positive precepts, and so on words of righteousness, called Christ's words, Christ's sayings, &c.

Now, upon this bottom begins the difference betwixt the men of God and the world. For, first, by this inward principle of righteousness we come to see, and say, that men by nature are not Christians, what privileges soever they may account themselves partakers thereof. But whosoever is a Christian, of God's making so, is begotten and born of God, and made a new creature by the anointing received from the Holy One (James 1:18; John 3:3,5; 2 Cor 5:17,18; 1:21; 1 John 2:20,24,27). Now, this these carnal men cannot endure to hear of; because it quite excludes them, as such, from a

share in the kingdom of heaven. To this, again, the Christian stands and backs what he says by the Word of God. Then the game begins, and the men of the world are thoughtful how they may remove such troublesome fellows out of the way. But because the Christians love their neighbours, and will not let them thus easily die in their sins, therefore they contend with them, both by reasonings, writings, sermons, and books of gospel divinity; and stand to what they say. The world, again, are angry with these sayings, sermons, and books, for that by them they are concluded to be persons that are without repentance, and the hope of eternal life. Here again, the carnal world judges that these people are proud, self-willed, pragmatical, contentious, self-conceited, and so unsufferable people. The Christian yet goes on and stands to what he has asserted. Then the poor world at their last shift begins to turn, and overturn the gospel-man's sayings; perverting, forcing, stretching, and dismembering of them; and so making of them speak what was never thought, much less intended by the believer. Thus they served our Lord; for, not being able to down with29 his doctrine, they began to pervert his words, and to make, as also they said afterwards of Luther's, some offensive, some erroneous, some treasonable, and that both against God and Caesar, and so they hanged him up, hoping there to put an end to things. But this is but the beginning of things; for the Christian man, by the word of the gospel, goes further with his censure. For he also findeth fault with all that this man, by the ability of nature, can do for the freeing himself from the law of sin and death. He condemns him by the Word, because he is in a state of nature, and he condemneth also whatever, while in that state, he doth, as that which by no means can please God (Rom 14:23; Heb 11:6). This now puts him more out; this is a taking of his gods away from him. This is to strip him of his raiment, such as it is, and to turn him naked into the presence of God. This, I say, puts him out and out. These wild-brained fellows, quote he, are never content, they find fault with us as to our state; they find fault with us as to our works, our best works. They blame us because we are sinners, and they find fault with us, though we mend; they say, by nature we are no Christians, and that our best doings will not make us such. What would they have us do? Thus, therefore, they renew their quarrel; but the Christian man cannot help it, unless he would see them go to hell, and saying nothing. For the Word of God doth as assuredly condemn man's righteousness, as it doth condemn man's sin; it condemneth not man's righteousness among men, for there it is good and profitable (Job 35:6-8), but with God, to save the soul, it is no better than filthy rags (Isa 64:6). Nor will this Christian man suffer these carnal ones to delude themselves with a change of terms; for the devil, who is the great manager of carnal men in things that concern their souls, and in the plea that they make for themselves, will help them to tricks and shifts to evade the power of the Word of God. Teaching them to call the beauties of nature grace, and the acts of natural powers the exercise of the graces of the Spirit, he will embolden them also to call man's righteousness the righteousness of Christ, and that by which a sinner may be justified in the sight of God from the law. These tricks the Christian sees, and being faithful to God's truth, and desiring the salvation of his neighbour, he laboureth to discover the fallacy of, and to propound better terms for this poor creature to embrace, and venture his soul upon; which terms are warranted by the New Testament, a stranger to which the natural man is. But, I say, the things which the Christian presseth, being so foreign to nature, and lying so cross to man's best things, are presently judged by the natural man to be fables or foolishness (1 Cor 2:14). Wherefore here again, he takes another occasion to maintain his strife, and contention against the righteous man; raising of slanders upon him, and laying things to his charge that he understandeth not; charging also his

doctrine with many grievous things. Namely, that he holdeth that man was made to be damned; that man's righteousness is no better than sin; that a man had as good to do ill as well; that we may believe, and do what we list; that holiness pleaseth not God; and that sinning is the way to cause grace to abound. Besides, say they, he condemneth good motions, and all good beginnings of heart to God-ward; he casteth away that good we have, and would have us depend upon a justice to save us by, that we can by no means approve of. And thus the quarrel is made yet wider between the men of the world and Christian man. But there is not a stop put here.

For it is possible for the carnal man to be beaten out of all his arguments for himself and his own things, by the power and force of the Word; and to be made to consent to what the Christian has said as to the notion of the truth. I must not speak this of all. But yet the breach doth still abide; for that yet there appears to be no more with the man, but only the notion of things. For though the notion of things are those that of God are made the means of conveying of grace into the heart, yet grace is not always with the notion of things; the Word ofttimes standeth in man's understanding alone, and remaineth there, as not being accompanied with such grace as can make it the power of God to salvation. Now, when it is thus with the soul, the danger is as great as ever, because there is a presumption now begotten in the heart that the man is in a saved condition,—a presumption, I say, instead of faith, which puffeth up, instead of enabling the soul after a godly manner to depend upon God for mercy through Christ. This is called the word of them that are puffed up; the word only, because not accompanied with saving grace (1 Cor 4:19; 8:1; 1 Thess 1:5).

This the Christian also sees, and says it is too weak to conduct the soul to glory. And this, indeed, he says, because he would not that his neighbour should come short home. But neither can this be borne; but here again, the natural man with his notion of things is offended; and takes pet against his friend, because he tells him the truth, and would that he so should digest the truth, that it may prove unto him eternal life. Wherefore he now begins to fall out again, for as yet the enmity is not removed; he therefore counts him an unmerciful man, one that condemneth all to hell but himself; and as to his singularity in things, those he counteth for dreams, for enthusiasms, for allegorical whimsies, vain revelations, and the effects of an erroneous judgment. For the Lord has put such darkness betwixt Egypt and Israel, as will not suffer them to come together. But this is not all.

For it is possible for these carnal men to be so much delighted in the notion of things, as to addict themselves to some kind of worship of Christ, whose notions of truth have by them been received. And because their love is yet but carnal, and because the flesh is swelling, and is pleased with pomp and sumptuousness, therefore, to show how great an esteem such have for Christ, whom they are now about to worship, they will first count his testament, though good, a thing defective, and not of fullness sufficient to give, in all particular things, direction how they should, to their own content, perform their glorious doctrine. For here and there, and in another place, cry they, there is something wanting. Here, say they, is nothing said of those places, vestures, gestures, shows, and outward greatness that we think seemly to be found in and with those that worship Jesus. Here wants sumptuous ceremonies, glorious ornaments, new fashioned carriages, 30 all which are necessary to adorn worship withal.

But now here again, the truly godly, as he comes to see the evil of things, maketh his objections, and findeth fault, and counts them unprofitable and vain (Isa 29; Matt 15; Mark 7). But they again, seeing the things they have made are the very excellencies of human invention, and things added as a supplement to make up what, and wherein, as

they think, that man that was faithful over his own house as a son was defective. They are resolved to stand upon their points, and not to budge an inch from the things that are so laudable, so necessary, so convenient, and so comely; the things that have been judged good, by so many wise, learned, pious, holy, reverend, and good men. Nay, if this were all, the godly would make a good shift; but their zeal is so great for what they have invented, and their spirits so hot to make others couch and bend thereto, that none must be suffered to their power to live and breathe, that refuseth to conform thereto.31 This has been proved too true, both in France, Spain, Germany, Italy, and other places; and upon this account it is that persecution has been kept alive so many hundred years in some places against the church of God.

From what has been said as to these things, this I collect as the sum—First, That man by nature is in a state of wrath and condemnation (Eph 2:1-4; John 3:18). Secondly, That the natural man, by all his natural abilities, is not able to recover himself from this his condemned condition (John 6:44; Eph 1:19,20). Thirdly, That a man may have right notions of gospel things, that hath no grace in his heart (1 Cor 13:2,3). Fourthly, That to add human inventions to Christ's institutions, and to make them of the same force and necessity, of the same authority and efficacy, is nought; and not to be subjected to (Isa 29:13; Matt 15:8,9; Mark 7:6,7).

So then, he that saith these things, saith true; for the Scriptures say the same. This, then, is a good cause to suffer for, if men will that I shall suffer for saying so; because it is that which is founded upon the Word of God; and the Word is the ground and foundation of all true doctrine. Let him, then, that believeth what is here discoursed, and that liveth soberly and peaceably in this belief among his neighbours, stand by what he hath received, and rejoice that he hath found the truth. And if any shall afflict or trouble him for holding of these things, they afflict or trouble him for holding to good things; and he suffereth at their hands because his cause is good.

And such an one may with boldness, as to this, make his appeal to the Bible, which is the foundation of his principles, and to God the author of that foundation, if what he holds is not good. He may say, "Lord, I have said, that man by nature is in a state of condemnation, and they make me suffer for that. Lord, I have asserted that man, by all his natural abilities, is not able to recover himself from this his condemned state, and they make me suffer for that. Lord, I have said that a natural man may have right notions of the gospel, and yet be without the saving grace thereof, and they make me suffer for that. Lord, I cannot consent that human inventions and doctrines of men should be joined with thy institution as matters of worship, and imposed upon my conscience as such, and they make me suffer for that. Lord, I own the government, pray for my superiors, live quietly among my neighbours, give to all their dues, feed the hungry, clothe the naked, relieve the afflicted, and show myself, by my faith and life, to be a true Christian man, and yet my neighbours will not let me alone. True, I cannot comply with all that some men would have me comply with; no more did Daniel, no more did Paul; and yet Daniel said, that he had to the king done no hurt (Dan 6:22), and Paul said, 'neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all'" (Acts 25:8).

For he that keeps within the compass of God's Word, hurts no man, gives just offence to no man, though he complieth not with all that are modes and ways of worship in the world. Nor can this appeal be judged injurious, if it be not attended with intercessions against them that hate us. But we will pass this, and come to a second thing.

(3.) As he that suffereth for righteousness must have a good cause, so he that suffereth for righteousness must have a good call.

A man, though his cause be good, ought not by undue ways to run himself into suffering for it; nature teaches the contrary, and so doth the law of God. Suffering for a truth ought to be cautiously took in hand, and as warily performed. I know that there are some men that are more concerned here than some; the preacher of the Word is by God's command made the more obnoxious man, for he must come off with a woe, if he preaches not the gospel (1 Cor 9:16). He, therefore, I say, doth and ought more to expose himself than other Christians are called to do. Yet it behoveth him also to beware, because that Christ has said to him, "Behold, I send you forth as sheep, or lambs, in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt 10:16; Luke 10:3). A man is not bound by the law of his Lord, to put himself into the mouth of his enemy. Christ withdrew himself; Paul escaped the governor's hands, by being let down in a basket over the wall of the city (2 Cor 11:32,33). And Christ hath said, If they persecute you in one city, flee ye to another. If they will not let me preach here, I will take up my Bible, and be gone. Perhaps this is because I must preach in some other place. A minister can quickly pack up, and carry his religion with him, and offer what he knows of his God to another people32 (Acts 13:44-47). Nor should a minister strive, I think, with the magistrate for place, or time. But let him hearken to hear what God shall say by such opposition. Perhaps the magistrate must drive thee out of this place, because the soul is in another place that is to be converted, or helped by thy sermon today. We must also in all things, show ourselves to be such as by our profession we would that men should believe we are, to wit, meek, gentle, not strivers, but take our Lord and our brethren the prophets for our examples.

But I will not here presume to give instructions to ministers; but will speak a few words in the general about what I think may be a sufficient call to a man to suffer for righteousness.

First, Every Christian man is bound by God's Word to hold to, or stand by his profession, his profession of faith, and to join to that profession an holy godly life; because the Apostle and High priest of his profession is no less a one than Christ Jesus (Heb 3:1; 10:23). This by Christ himself is expressed thus, Let your light so shine (Matt 5:16). No man lighteth a candle to put it under a bushel. Let your loins be girded about, and your lights burning (Luke 12:35). And Paul bids the Philippians hold forth the word of life (Phil 2:16).

And more particularly, by all this, this is intended, that we should hide our faith in Christ from no man, but should rather make a discover of it by a life that will do so; for our profession, thus managed, is the badge, and the Lord's livery, by which we are distinguished from other men.33 So then, if, while I profess the truth of Christ, and so walk as to make my profession of it more apparent, I be made a sufferer for it, my call is good, and I may be bold in God and in my profession. This, Peter intends when he saith, "But and if ye suffer for righteousness" sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear (1 Peter 3:14,15). Here, then, is a call not to meddle with the other, but to mind our own business; to walk in our Christian profession, and to adorn it with all good works; and if any man will meddle with me, and ask me a reason of the hope that I have, to give it him with meekness and fear, whatever follows thereupon. This, Peter should have done himself there, where he denies his Master thrice.

The reason is, for that Christianity is so harmless a thing, that, be it never so openly professed, it hurts no man. I believe that Christ will save me; what hurt is this to my

neighbour? I love Christ because he will save me; what hurt is this to any? I will for this worship Christ as he has bid me; what hurt is this to anybody? I will also tell my neighbours what a loving one my Christ is, and that he is willing to be good to them as he has been good to me; and what hurt is this to the governor of a kingdom? But and if any man will afflict me for this, my cause is good, and also my call to stand full godly to my profession.

Secondly, There is sometimes a call to suffer for righteousness, even from the voice of necessity. That is, either when, by my silence, the truth must fall to the ground; or when, by my shrinking, the souls of other men are in danger. This, I say, is a call to suffer even by the voice of necessity. The case may be when God's ways may be trodden under foot; yea, his Word, and ways, and name, and people, and all. Thus Goliath did do, for several days together (1 Sam 17), and vaunted in his doing; and there was not a man, no, not in Israel, that durst answer him a word. And now was the spirit of David stirred in him, and he would put his life in his hand, and give this man an answer; and he saw there was reason for it—necessity gave him a call. Is there not a cause, saith he, lies bleeding upon the ground, and no man of heart or spirit to put a check to the bold blasphemer? I will go fight with him; I will put my life in my hand; if I die, I die. Consider also what Daniel did when the law was gone out to forbid, for thirty days, petitioning any god or man, save the king only. At that time, also, not a man of Israel peeped (Dan 6:7). Now necessity walks about the streets, crying, Who is on the Lord's side? Who, &c. And Daniel answers, I am, by opening of his window, and praying, as at other times, three times a day, with his face towards Jerusalem (verse 10). He heard this voice of necessity, and put his life in his hand, and complied with it, to the hazard of being torn in pieces by the lions.

Much like this was that of the three children; for when that golden image was set up, and worship commanded to be done unto it, not one, that we read of, durst stand upright when the time was come that bowing was the sign of worship. Only the three children would not bow: it was necessary that some should show that there was a God in heaven, and that divine worship was due alone to him (Dan 3:10-12). But they run the hazard of being turned to ashes, in a burning fiery furnace, for so doing. But necessity has a loud voice, and shrill in the ears of a tender conscience: this voice will awake jealousy and kindle a burning fire within, for the name, and cause, and way, and people, of the God of heaven.

Thirdly, There is sometimes a call to suffer for righteousness by the voice of providence. That is, when, by providence, I am cast for my profession into the hands of the enemies of God and his truth; then I am called to suffer for it what God shall please to let them lay upon me. Only, for the making of my way more clear in this matter, I will deliver what I have to say, with a caution or two. 1. Thou must take heed that thy call be good to this or that place, at which, by providence, thou art delivered up. 2. Thou must also take heed that, when thou art there, thou busiest thyself in nothing but that that good is. 3. Thou must also take heed that thou stay there no longer than while thou mayest do good or receive good there. 4. Thus far a man is in the way of his duty, and therefore may conclude that the providence of God, under which now he is, is such as has mercy and salvation in the bowels of it, whatsoever is by it, at the present, brought upon him.

Christ Jesus, our Lord, though his death was determined, and of absolute necessity, and that chiefly for which he came into the world, chose rather to be taken in the way of his duty than in any other way or anywhere else. Wherefore, when the hour was come, he takes with him some of his disciples, and goeth into a garden, a solitary place, to

pray; which done, he sets his disciples to watch, and falleth himself to prayer. So he prays once; he prays twice; he prays thrice: and he giveth also good doctrine to his disciples. And now, behold, while he was here, in the way of his duty, busying himself in prayer to God, and in giving of good instruction to his followers, upon him comes Judas and a multitude with swords and staves, and weapons, to take him; to which providence he, in all meekness, submits, for he knew that by it he had a call to suffer (Matt 26:36-47).

In this way, also, the apostles were called to suffer, even while they were in the way of their duty. Yea, God bid them go into the temple to preach, and there delivered them into the hands of their enemies (Acts 4:1-3; 5:20-26).

Be we in the way of our duty, in the place and about the work unto which we are called of God, whether that work be religious or civil, we may, without fear, leave the issue of things to God, who only doth wonderful things. And he who lets not a sparrow fall to the ground without his providence, will not suffer a hair of our head to perish but by his order (Luke 12:6,7). And since he has engaged us in his work, as he has if he has called us to it, we may expect that he will manage, and also bear us out therein; either so as by giving of us a good deliverance by way of restoration to our former liberty and service for him, or so as to carry us well out of this world to them that, under the altar, are crying, How long, holy and true: nor shall we, when we come there, repent that we suffered for him here. Oh! how little do saints, in a suffering condition, think of the robes, the crowns, the harps, and the Son that shall be given to them; and that they shall have when they come upon mount Zion (Rev 6:11; 14:1-7).

Fourthly, There is sometimes a call to suffer for righteousness by an immediate and powerful impulse of the Spirit of God upon the heart. This, I say, is sometimes, and but sometimes; for this is not God's ordinary way, nor are many of his servants called after this manner to suffer for righteousness. Moses was called thus to suffer when he went so often unto Pharaoh with the message of God in his mouth. And "he endured, as seeing him who is invisible" (Heb 11:25-27).

Paul was called thus to suffer, and he obeyed, and went, and performed that work, according to the will of God. This kind of call Paul calls a binding, or a being bound in the Spirit, because the Holy Ghost had laid such a command upon him to do so, that he could not, by any means, get from under the power of it. "And now, behold," saith he, "I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there" (Acts 20:22). For he that is under this call has, as I said, bonds laid upon his spirit, which carry him to the place where his testimony is to be borne for God; nor shall he, if he willingly submits and goes, as Paul did, but have an extraordinary presence of God with him, as he. And see what a presence he had; for after the second assault was given him by the enemy, even "the night following, the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Thus God meeteth his people in their service for him, when he calls them aloud to do great service for him. The power of such a call as this, I say, is great, and men of ordinary spirits must needs give place thereto, and leave a man thus bound to the God that thus has bound him. All the help such can afford him is to follow him with our prayers, not to judge him or grieve him, or lay stumbling-blocks before him. No; they must not weep nor mourn for him, so as to make him sorrowful (Acts 21:12-14).

His friends may suggest unto him what is like to attend his present errand, as Agabus did by the Spirit to Paul when he took his girdle and bound himself therewith, to show him how his enemies should serve him whither he went. "Thus said the Holy Ghost,"

said he, "so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21). But if this call be indeed upon a man, all sorrow is turned into joy before him; for he is ready, not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21:13).

Instances, also, of later times might be given of a call extraordinary to suffer for righteousness. For many, in the first three hundred years' persecution, when nobody knew what they were, would boldly come up to the face of their enemies and tell what they were, and suffer for what they professed, the death. I remember, also, the woman who, when her friends were gone before to suffer, how she came running and panting after, for fear she should not come thither time enough to suffer for Jesus Christ. But I will give you an instance of later times, even in the beginning of Queen Elizabeth's reign, of an Hertfordshire man that went as far as Rome to bear his testimony for God against the wickedness of that place. This man, when he was arrived there, and had told them wherefore he was come, they took and condemned him to death, to wit, to be burned for an heretic. Now he was to ride from the prison to the place of execution upon an ass, with his face to the beast's tail, and was to be stripped from the shoulders to the waist, that he might be tormented all the way he went with burning torches continually thrust to his sides; but he, nothing at all afraid, spake in his exhortation to the people to fly from their sin and idolatry; he would also catch hold of the torches and put them to his sides, to show how little he esteemed the worst that they could do. Also, when he was come to the place of execution, he suffered there such cruelty, with so unconcerned a mind, and with such burning zeal for God's truth, testified against them while he could speak; that, all amazed, his enemies cried, he could not have suffered as he did but by the help of the devil. His name I have now forgot, but you will find it, with the story at large, in the third volume of Acts and Monuments, at the 1022 page.

34 But we will pass this, and come to our second particular, namely,

[B. What it is to suffer for righteousness' sake.]

To show when it may be said a man doth not only suffer for righteousness, but also for righteousness' sake.

To suffer for righteousness' sake must be either with the intention of the persecutor or else of the persecuted. The persecutor, whatever the person's suffering is, if he afflicteth this person for a supposed good that he thinketh he hath or professeth, he make him suffer for righteousness' sake. So that, in this sense, a man that hath no grace may not only suffer for righteousness, but also for righteousness' sake. But this I intend not, because the text is not concerned with it.

The thing, therefore, now intended to be spoken to, is this, namely, when a man may be said to suffer what he suffereth upon a religious account, of love to, or for the sake of, that good that he finds in the truths of God, or because his heart is joined and espoused to the good of the truths that he professeth; not that there is any thing in any truth of God that is not good; but a man may profess truth, not for the sake of the goodness that is in it, but upon a remote account. Judas professed truth, not of love to the truth, but of love to the bag, and to the money that was put therein. Men may profess for a wife, for a trade, for friendship, or because profession is at such a time or in such a place, in fashion. I wish that there were no cause to say this. Now there is not any of these that profess the truth for the truth's sake, that profess the truth of love to it; nor shall they, should they suffer as professors, never so long, never so much, never so grievously, be counted of God among them that suffer for righteousness' sake; that is, of unfeigned love to righteousness. Wherefore, that I may show you who may be said to suffer for righteousness' sake, I will propound and speak to several things.

1. Then, he that suffereth in the apostle's sense, for well-doing, or for righteousness' sake, sets his face against nothing but sin. He resisteth unto blood, striving against sin. Sin is the object of his indignation, because it is an enemy to God, and to his righteous cause in the world (Heb 12:3,4). Sin, I say, is that which such a man singleth out as his opposite, as his antagonist, and that against which his heart is set. It is a rare thing to suffer aright, and to have my spirit, in my suffering, bent only against God's enemy—sin; sin in doctrine, sin in worship, sin in life, sin in conversation. Now then, he that suffereth for righteousness' sake has singled out sin to pursue it to death, long before he comes to the cross. It is sin, alas, and his hatred to it that have brought him into this condition. He fell out with sin at home, in his own house, in his own heart, before he fell out with sin in the world, or with sin in public worship. For he that can let sin go free and uncontrolled at home within, let him suffer while he will, he shall not suffer for righteousness' sake. And the reason is, because a righteous soul, as the phrase is, 2 Peter 2:8, has the greatest antipathy against that sin that is most ready to defile it, and that is, as David calls it, one's own iniquity, or the sin that dwelleth in one's own flesh. I have kept me, says he, from mine iniquity, from mine own sin. People that are afraid of fire are concerned most with that that burneth in their own chimney; they have the most watchful eye against that that is like to burn down their own house first.

He also that suffereth for righteousness' sake, doth it also because he would not that sin should cleave to the worship of God; and, indeed, this is mostly the cause of the sufferings of the godly. They will not have to do with that worship that hath sinful traditions commixed with God's appointments, because they know that God is jealous of his worship; and has given a strict charge that all things be done according to the pattern showed to us in the mount. He knows also that God will not be with that worship, and those worshippers, that have not regard to worship by the rule of the testament of Christ. He is also against the sin that is apt to cleave to himself while he standeth in the presence of God. I will wash mine hands in innocency, so will I compass thine altar, O Lord. This man also chooses to be in the practical parts of worship, if possible, for he knows that to have to do about holy things sincerely is the way to be at the remotest distance from sin. He chooses also to be with those holy ones that are of the same mind with him against sin; for he knows that two are better than one, and that a threefold cord is not easily broken. Wherefore look to yourselves, you that do, or may be called to suffer for religion: if you bend not yourselves against sin, if to be revenged of sin be not the cause of your suffering, you cannot be said to suffer for righteousness' sake. Take heed, therefore, that something else be not an inducement to thee to suffer. A man may suffer to save what he has: there is credit also and an applause; there is shame to conform; there is carnal stoutness of spirit; there is hatred of persecutors and scorn to submit; there is fear of contempt and of the reproach of the people, &c. These may be motives and arguments to a suffering state, and may really be the ground of a man's being in the jail; though he cries out in the meanwhile of popery, of superstition, and idolatry, and of the errors that attend the common modes of the religions of the world. I charge no man as though I knew any such thing by any; but I suggest these things as things that are possible, and mention them because I would have sufferers have a care of themselves; and watch and pray, because no man can be upright here that is not holy, that cannot pray, and watch, and deny himself for the love that he has to righteousness. I said it before, and will say it again, it is a rare thing to be set in downrightness of heart against sin.

2. Is it for the sake of righteousness that thou sufferest? Then it is because thou wouldest have righteousness promoted, set up, and established in the world; also thou

art afflicted at those advantages that iniquity gets upon men, upon things, and against thyself. "I beheld," said David, "the transgressors, and was grieved; because men kept not thy word" (Psa 119:158). And again, These are they that mourn for the abominations that are done among men (Eze 9:4). There is a great deal of talk about religion, a great deal of pleading for religion, namely, as to the formalities of this and the other way.35 But to choose to be religious, that I might be possessed with holiness, and to choose that religion that is most apt to possess me with it, if I suffer for this, I suffer for righteousness' sake. Wherefore say thus to thy soul, thou that art like to suffer for righteousness, How is it with the most inward parts of my soul? What is there? What designs, desires, and reachings out are there? Why do I pray? Why do I read? Why do I hear? Why do I haunt and frequent places and ordinances appointed for worship? Is it because I love holiness? would promote righteousness, because I love to see godliness show itself in others, and because I would feel more of the power of it in myself? If so, and if thou sufferest for thy profession, thou sufferest, not only for righteousness, but also for righteousness' sake. Dost thou thus practise, because thou wouldest be taught to do outward acts of righteousness, and because thou wouldest provoke others to do so too? Dost thou show to others how thou lovest righteousness, by taking opportunities to do righteousness? How is it, dost thou show most mercy to thy dog, 36 or to thine enemy, to thy swine, or to the poor? Whose naked body hast thou clothed? Whose hungry belly hast thou fed? Hast thou taken delight in being defrauded and beguiled? Hast thou willingly sat down by the loss with quietness, and been as if thou hadst not known, when thou hast been wronged, defamed, abused, and all because thou wast not willing that black-mouthed men should vilify and reproach religion upon thy account (1 Cor 6:7)?

He that loveth righteousness will do thus, yea, and do it as unto God, and of tenderness to the Word of God which he professeth. And he that thinks to make seeing men believe, that when he suffereth, he suffereth for righteousness' sake, and yet is void in his life of moral goodness, and that has no heart to suffer and bear, and put up, and pass by injuries in his conversation among his enemies at home, is deceived. There are some Scriptures that are as if they were out of date among some professors, specially such as call for actual holiness and acts of self-denial for God; but it will be found, at the day of judgment, that they only are the peculiar people that are "zealous of good works" (Titus 2:14). God help us, it is hard now to persuade professors to come up to negative holiness, that is, to leave undone that which is bad; and yet this of itself comes far short of ones being found in practical goodness.

But this is the man that suffereth, when he suffereth for righteousness' sake, that makes it his business, by all lawful means, according to the capacity that God has put him in, to promote, set up, and establish righteousness in the world; I say this is the man that suffereth for righteousness' sake, that suffereth for so doing; and I am sure that a life that is moral, when joined to the profession of the faith of the things that are of the Spirit of God, is absolutely necessary to the promoting of righteousness in the world. Hence Peter tells them that suffer for righteousness' sake, that they must have " a good conscience"—a good conscience towards God, towards men, towards friends, towards enemies (1 Peter 3:14-16; Acts 24:16; 23:1). They must have a good conscience in all things, being willing, ready, desirous to live honestly, godly, and righteously in this world, or else they cannot, though they may suffer for the best doctrine under heaven, suffer for righteousness' sake (Heb 13:18). Wherefore,

3. Is it for righteousness' sake that thou sufferest? then thy design is the ruin of sin. This depends upon what was said before; for he that strives against sin, that seeks to

promote righteousness, he designs the ruin of sin. "Be not," said Paul to the suffering Romans, "overcome of evil, but overcome evil with good" (Rom 12:21). To overcome evil with good is a hard task. To rail it down, to cry it down, to pray kings, and parliaments, and men in authority to put it down, this is easier than to use my endeavour to overcome it with good, with doing of good, as I said before.37 And sin must be overcome with good at home, before thy good can get forth of doors38 to overcome evil abroad.

Abraham overcame evil with good, when he quieted the discontent of Lot and his herdsmen, with allowing of them to feed their cattle in the best of what God had given him (Gen 13:7,8).

David overcame evil with good, when he saved the life of his bloody enemy that was fallen into his hand; also when he grieved that any hurt should come to them that sought nothing so much as his destruction. "They rewarded me," saith he, "evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth. I humbled my soul with fasting, I behaved myself as though he had been my friend or brother; I bowed down heavily, as one that mourneth for his mother." This is to overcome evil with good (Psa 35:12-14).

Job saith concerning his enemy, that he did not rejoice when evil found him; "neither have I," said he, "suffered my mouth to sin by wishing a curse to his soul." He means he did the quite contrary, and so overcame evil with good (Job 31:29,30).

Elisha overcame evil with good, when he received the men that came for his life, and had them where he might feast, and comfort them, and sent them home in peace to their master (2 Kings 6:19-23).

The New Testament also is full of this, both in exhortations and examples, In exhortations where it is said, resist not evil, that is, with evil, but overcome evil with good (Prov 24:29). "But whosoever shall smite thee on thy right cheek, turn to him the other also.—And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away. —Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil, and on the good—on the just, and on the unjust" (Matt 5:39-45). "Bless them that persecute you: bless and curse not" (Rom 12:14). "Not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3:9; Rom 12:14). This is righteousness—these are righteous courses. And as these are preceptively propounded, so they were as practically followed by them that were eminently godly in the primitive church.

"We are fools for Christ's sake," said Paul, "we are despised, we are hungry, thirsty, naked, and buffeted.—Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day" (1 Cor 4:10-13). This is overcoming of evil with good, and he that has chosen to himself that religion that teaches these things, and that loves that religion because it so teacheth him; if he suffereth for it, he suffereth for righteousness' sake.

4. He that suffereth for righteousness' sake, will carry righteousness whithersoever he goes. Neither the enemy, nor thy sufferings, shall be able to take righteousness from thee. Righteousness must be thy chamber mate, thy bed companion, thy walking mate: it is that without which thou wilt be so uncouth, as if thou couldest not live (Psa 26: 25:21).

Paul in his sufferings would have righteousness with him, for it must be as it were his armour-bearer; yea, his very armour itself (2 Cor 6:7). It is an excellent saying of Job, "I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor," &c. (Job 29:11-16). "Princes," said David also, "did sit and speak against me, but thy servant did meditate in thy statues" (Psa 119:23). A man that loves righteousness doth as Abraham did with his Sarah, carry it every where with him, though he goes, because of that, in danger of his life. Righteousness! It is the only intimate that a Christian has. It is that by which he takes his measures, that with which he consults, with respect to what he doth, or is to do, in the world. "Thy testimonies," said David also, "are my delight, and my counsellors." The men of my counsel, in the margin (Psa 119:24).

David! He was the man of affliction; the suffering man in his day; but in all places where he came, he had righteousness, the law and godly practice with him. It was his counsellor, as he was a man, a saint, a king. I dare say, for the man that suffers righteousness to be rent away from him by the violence and rage of men, and that casts it away, as David did Saul's armour, that he may secure himself; he has no great love for righteousness, nor to the cross for righteousness' sake. "My righteousness I hold fast," said Job, "and will not let it go: my heart shall not reproach me so long as I live" (Job 27:6). What? part with righteousness! A righteous Lord! A righteous Word! A righteous profession! A righteous life! to sleep in a whole skin: the Lord forbid it me, and all that he has counted worthy to be called by his name. Let us carry it with us from the bed to the cross, and then it shall carry us from thence to the crown. Let it be our companion to prison and death, then shall we show that we are lovers of righteousness, and that we choose to suffer for righteousness' sake.

5. Dost thou suffer for righteousness' sake? why then, thy righteousness is not diminished, but rather increased by thy sufferings. Righteousness thriveth best in affliction, the more afflicted, the more holy man; the more persecuted, the more shining man (Acts 6:15). The prison is the furnace, thy graces are the silver and the gold; wherefore, as the silver and the gold are refined by the fire, and so made more to show their native brightness, so the Christian that hath, and that loveth righteousness, and that suffereth for its sake, is by his sufferings refined and made more righteous, and made more Christian, more godly (Zech 13:9). Some, indeed, when they come there, prove lead, iron, tin, and at the best, but the dross of silver; and so are fit for nothing, but there to be left and consumed, and to bear the badge, if ever they come from thence, of reprobate silver from the mouth and sentence of their neighbours (Eze 22:18-22; Jer 6:28-30). But when I, says Job, am tried, "I shall come forth as gold" (Job 23:10).

When Saul had cast one javelin at David, it made him walk wisely in all his ways. But when he added to his first fury, plots to take away his life, then David behaved himself yet more wisely (1 Sam 18:10-30). The hotter the rage and fury of men are against righteous ways, the more those that love righteousness grow therein. For they are concerned for it, not to hide it, but to make it spangle; not to extinguish it, but to greaten it, and to show the excellency of it in all its features, and in all its comely proportion. Now such an one will make straight steps for his feet, "let that which is lame be turned out of the way" (Heb 12:13). Now he shows to all men what faith is, by charity, by self-denial, by meekness, by gentleness, by long-suffering, by patience, by love to enemies, and by doing good to them that hate us; now he walketh upon his high places. Yea, will not now admit that so slovenly a conversation should come within his doors, as did use to haunt his house in former times. Now it is Christmas,39 now it is suffering time, now

we must keep holy day every day. The reason is, for that a man, when he suffereth for Christ, is set upon a hill, upon a stage, as in a theatre, to play a part for God in the world. And you know when men are to play their parts upon a stage, they count themselves, if possible, more bound to circumspection; and that for the credit of their master, the credit of their art, and the credit of themselves. For then the eyes of every body are fixed, they gape and stare upon them (Psa 22:17). And a trip here is as bad as a fall in another place. Also now God himself looks on. Yea, he laugheth, as being pleased to see a good behaviour attending the trial of the innocent.

(1.) He that suffereth for righteousness' sake suffereth for his goodness, and he is now to labour by works and ways to convince the world that he suffereth as such an one. (2.) He that suffereth for righteousness' sake has many that are weak to strengthen by his sweet carriages under the cross, wherefore he had need to exceed in virtue. (3.) He also is by well-doing to put to silence the ignorance of foolish men, he had need be curious and circumspect in all his actions. (4.) He is to come in, and to be a judge, and to condemn, by his faith and patience in his sufferings, the world, with his Lord and fellows, at the appearing of Jesus Christ; he had need be holy himself. This, therefore, is the fit sign of suffering for righteousness' sake (1 Cor 6:1-5; Heb 11:7; 2 Thess 1:5,6; 1 Peter 4:3-5).

6. He that suffereth, not only for righteousness, but also for righteousness' sake, will not exchange his cause, though for it in a jail, for all the ease and pleasure in the world. They that suffered for righteousness' sake of old, were tempted before they were sawn asunder (Heb 11). Tempted, that is, allured, to come out of their present sufferings, and leave their faith and profession in irons behind them. Tempted with promises of promotion, of ease, of friendship, of favour with men. As the Devil said to Christ, so persecutors of old did use to make great promises to sufferers, if they would fall down and worship. But his is alone as if they should say, Butcher, make away with your righteousness,40 and a good conscience, and you shall find the friendship of the world. For there is no way to kill a man's righteousness but by his own consent. This, Job's wife knew full well, hence she tempted him to lay violent hands upon his own integrity (Job 2:9).

The Devil, nor men of the world can kill thy righteousness or love to it, but by thy own hand; or separate that and thee asunder, without thine own act. Nor will he that doth indeed suffer for the sake of it, or of love he bears thereto, be tempted to exchange it for the goods of all the world. It is a sad sight to see a man that has been suffering for righteousness, restored to his former estate, while the righteousness for which he suffered, remains under locks and irons, and is exposed to the scorn, contempt, reproach of the world, and trodden under the foot of men.41 "It is better," said Paul, "for me to die, than that any man should make my glorying void." And it had been a hundred times better for that man, if he had never known the way of righteousness, than after he has known it, to turn from the holy commandment delivered unto him. The striving is, in persecution, for righteousness; to wit, whether it shall be set up, or pulled down. The sufferer, he is for setting up, and the persecutors are for pulling down. Thus they strive for the mastery. Now, if a man stands by his righteousness, and holds fast his good profession, then is righteousness set up; nor can it, so long, be pulled down. Hence, so long a man is said to overcome; and overcome he doth, though he be killed for his profession. But if he starts back, gives place, submits, recants, or denieth any longer to own that good thing that he professed, and exposed himself to suffering for; then he betrays his cause, his profession, his conscience, his righteousness, his soul, and all; for he has delivered up his profession to be murdered before his face: A

righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring (Prov 25:26). But this, I hope, will not he do that loveth righteousness, and that suffereth for righteousness' sake. I do not say but that a man may slip here, with Peter, Origen, Hierom, Cranmer, Baynham, Ormis,42 and other good folk; but be he one of the right kind, a lover of righteousness indeed, he will return, and take revenge upon himself in a godly way, for so ungodly a fact.

7. He that suffereth not only for righteousness, but also for righteousness sake, is not so wedded to his own notions as to slight or overlook the good that is in his neighbour. But righteousness he loves wherever he finds it, though it be in him that smiteth him (Psa 141:5). Yea, he will own and acknowledge it for the only thing that is of beauty and glory in the world. With the excellent in the earth is all such a man's delight. Wherefore I put a difference betwixt suffering for an opinion and suffering for righteousness; as I put a difference between suffering for righteousness and suffering for righteousness' sake.

If righteousness, if the stamp of God, if divine authority, is not found upon that thing which I hold, let men never suffer for it under the notion of righteousness. If sin, if superstition, if idolatry, if derogation from the wisdom of Christ, and the authority and perfection of his Word, be not found in, nor joined to that thing that I disown in worship, let me never open my mouth against it. I had rather fall in with, and be an associate of a righteous man that has no true grace, than with a professor that has no righteousness. It is said of the young man, though he went away from Christ, that he looked upon him and loved him (Mark 10:17-22). But it is not said that ever he loved Judas. I know that the righteousness for which a good man suffereth, is not then embraced of the world, for that at such a time it is under a cloud. But yet there is righteousness also in the world, and wherever I see it, it is of a high esteem with me. David acknowledged some of his enemies to be more righteous than he acknowledged some of his servants to be (2 Sam 4:9-11; 3:31-35). It is a brave thing to have righteousness, as righteousness, to be the top-piece in mine affections. The reason why Christ was anointed with the oil of gladness above his fellows, was, because he loved righteousness, and hated iniquity more than they (Heb. 1:9). Love to righteousness flows from golden graces, and is that, and that only, that can make a man capable of suffering, in our sense, for righteousness' sake.

8. He that suffereth not only for righteousness, but also for righteousness' sake, will take care that his sufferings be so managed with graciousness of words and actions, that it may live when he is dead; yea, and it will please him too, if righteousness flourishes, though by his loss. Hence it is that Paul said, he rejoiced in his suffering, Colossians 1:24; namely, because others got good thereby. And that he said, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil 2:17). But why rejoice in this? Why, because though his sufferings were to the distressing of his flesh, yet they were to the refreshing, comfort, and stability of others. This was it also that made him jostle with the false brethren among the churches; to wit, "that the truth of the gospel might continue with them" (Gal 2:5).

When a man shall run the hazard of the ruin of what he has, and is, for righteousness, for the good and benefit of the church of God; that man, he managing himself by the rule, if he suffers for so doing, suffers not only for righteousness, but also for righteousness' sake. "I endure all things," said Paul, "for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim 2:10). Here was love, you will say, to persons; and I will say also, to things; to all the righteousnesses of God that are revealed in the world, that all the elect might enjoy

them to their eternal comfort and glory, by Christ Jesus. For "whether we be afflicted," says he, "it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation" (2 Cor 1:6).

The end of a man and his design, if that be to promote righteousness, he using lawful means to accomplish it, is greatly accepted of God by Christ; and it is a sign he is a lover of righteousness; and that if he suffereth for so doing, he suffereth not for well-doing, only as to matter of fact, but also for his love to the good thing done, and for its sake.

I have now done with that first head that was to be spoken to, as touching the law and testament; which we have said was to be understood of the will of God spoken of in the text: "Let them that suffer according to the will of God," that is, according to his law and testament. Now we have showed what it is to suffer according to that; we come to another thing, namely:—

[THE WILL OF GOD MEANS HIS ORDER AND DESIGNMENT.]

Second, That by the will of God, we also understand his order and designment. For the will of God is active, to dispose of his people, as well as preceptive, to show unto us our duty. He then that suffers for righteousness' sake, as he suffers for that which is good as to the matter of it, and as he suffers for that which is good, after that manner as becomes that truth for which he suffereth; so he that thus suffereth, suffereth by the order and designment of God. That, then, is the next thing that is to be spoken to, namely:—

God is the great orderer of the battle that is managed in the world against antichrist. Hence that battle is called, "The battle of that great day of God Almighty" (Rev 16:14). It is not what enemies will, nor what they are resolved upon, but what God will, and what God appoints; that shall be done. This doctrine Christ teacheth when he saith, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12:6,7). He speaks in the verses before of killing, and bids them that they should not be afraid for that. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Then he leads them to the consideration of this, that the will of God governs, and disposes of his [people] to suffering; as well as declares to them for what, and how they should suffer, saying, "Are not five sparrows sold for two farthings," &c. Also in Isaiah 8:9,10 and in Isaiah 2:12,13, you have in sum the same thing inserted again. But we will not stay upon proof, but will proceed to demonstration hereof. Pharaoh said he would, ay, that he would, but he could not touch so much as a thread or a rag of Israel, because the will of God was in that thing contrary to him. Saul said that he would have David, and to that end would search for him among the thousands of Judah; but David was designed for another purpose, and therefore Saul must go without him (1 Sam 23:25) Rabshakeh said that he was come from Assyria to Jerusalem to make "Judah eat their own dung, and drink their own piss" (Isa 36:12). But God said he should not shoot an arrow there. And it came to pass as God had said (Isa 37:33; 2 Kings 18; 2 Chron 28). Jeremiah and Baruch's enemies would have killed them, but they could not, for God hid them. How many times had the Jews a mind to have destroyed Jesus Christ; but they could not touch a hair of his head until his hour was come.

Those also that bound themselves in a curse, that they would neither eat nor drink until

they had killed Paul, were forced to be foresworn, for the will of God was not that Paul should die as yet (Acts 23:12). This therefore should be well considered of God's church, in the cloudy and dark day. "All his saints are in thy hand" (Deut 33:3). It is not the way of God to let the enemies of God's church do what they will; no, the Devil himself can devour but "whom he may" (1 Peter 5:8). And as no enemy can bring suffering upon a man when the will of God is otherwise, so no man can save himself out of their hands when God will deliver him up for his glory. It remaineth, then, that we be not much afraid of men, nor yet be foolishly bold; but that we wait upon our God in the way of righteousness, and the use of those means which his providence offereth to us for our safety; and that we conclude that our whole dispose, as to liberty or suffering, lieth in the will of God, and that we shall, or shall not suffer, even as it pleaseth him. For, First, God has appointed WHO shall suffer. Suffering comes not by chance, or by the will of man, but by the will and appointment of God. "Let no man," said Paul, "be moved by these afflictions; for yourselves know that we are appointed thereunto" (1 Thess 3:3). We are apt to forget God when affliction comes, and to think it a strange thing that those that fear God should suffer indeed (1 Peter 4:12). But we should not, for we suffer by the will and appointment of God. Hence they under the altar were bid to rest for a while, even until their fellow-servants also, and their brethren that should be killed—mark that—"should be killed, as they were, should be fulfilled" (Rev 6:11). Wherefore, suffering for righteousness and for righteousness' sake, is by the will of God. God has appointed who shall suffer. That is the first.

Second, As God has appointed who shall suffer, so he has appointed WHEN they shall suffer for his truth in the world. Sufferings for such and such a man are timed, as to when he shall be tried for his faith. Hence, when Paul was afraid, at Corinth, that the heathens would fall about his ears, the Lord spake to him by night in a vision, saying, " Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee" (Acts 18:9,10). His time of suffering was not yet come there. It is also said concerning Jesus Christ, that even then when "they sought to take him, no man laid hands on him, because his hour was not yet come" (John 7:30). The times, then, and the seasons, even for the sufferings of the people of God, are not in the hands of their enemies, but in the hand of God; as David said, "My times are in thy hand." By the will of God, then, it is that such shall suffer at, but not until, that time. But, Third, As God has appointed who and when, so he has appointed WHERE this, that, or the other good man shall suffer. Moses and Elias, when they appeared on the holy mount, told Jesus of the sufferings which he should accomplish at Jerusalem. Jerusalem was the place assigned for Christ to suffer at; also, there must the whole of his sufferings be accomplished (Luke 9:30,31). The saints are sprinkled by the hand of God here and there, as salt is sprinkled upon meat to keep it from stinking. And as they are thus sprinkled, that they may season the earth; so, accordingly, where they must suffer is also appointed for the better confirming of the truth. Christ said, it could not be that a prophet should "perish out of Jerusalem" (Luke 13:33). But why could it not be that they should perish other where? Were there no enemies but in Jerusalem? Were there no good men but at Jerusalem? No, no; that was not the reason. The reason was, for that God had appointed that they should suffer there. So then, who, when, and where, is at the will of God, and they, accordingly, are ordered by that will.

Fourth, As God has appointed who, when, and where, so he has also appointed WHAT KIND of sufferings this or that saint shall undergo, at this place and at such a time. God said that he would show Paul beforehand how great things he should suffer for his sake (Acts 9:16). And it is said that Christ did signify to Peter beforehand "by what death he

should glorify God" (John 21:19). When Herod had beheaded John the Baptist, and when the Jews had crucified Christ, it is said that they had but fulfilled what was " written of them" (Mark 9:13; Acts 13:29). Our sufferings, as to the nature of them, are all writ down in God's book; and though the writing seem as unknown characters to us, yet God understands them very well. Some of them they shall kill and crucify, and some of them they shall scourge in their synagogue, "and persecute them from city to city" (Matt 23:34). Shall God, think you, say, some of them they shall serve thus, and some of them they shall do so to; and yet not allot which some to this, and which to that, and which to the other trial?

Doubtless our sufferings fall by the will of God unto us, as they fell of old upon the people of Jerusalem. It was appointed by God who of them should die of hunger, who with sword, who should go into captivity, and who should be eaten up of beasts (Jer 15:2,3). So is the case here, namely, as God has appointed who, when, where, and the like, so he has, also, what manner of sufferings this or that good man shall undergo for his name. Let it then be concluded, that hitherto it appears, that the sufferings of saints are ordered and disposed by the will of God. But,

Fifth, As all this is determined by the will of God, so it is also appointed FOR WHAT TRUTH this or that saint shall suffer this or that kind of affliction. Every saint has his course, his work, and his testimony, as is allotted him of God (Mark 13:34). John had a course, a testimony to fulfil for God (Acts 13:25), and so had holy Paul (2 Tim 4:6,7), and so has every saint: also, he that is to suffer has his truth appointed him to suffer for. Christ had a truth peculiar to himself to bear witness to in a way of suffering (Mark 14:61,62). John had a truth peculiar to himself to bear witness to in a way of suffering (Mark 6:17,18). Stephen had also a truth, divers from them both, to which he bare a holy testimony, and for which he bravely died (Acts 7:51-53).

If you read the book of Acts and Monuments, you may see a goodly variety as to this; and yet in all a curious harmony. Some are there said to suffer for the Godhead, some for the manhood, some for the ordinances of Christ, and some laid down their lives for the brethren. And thus far we see that he that suffers for righteousness' sake, suffers, in this sense, according to the will of God.

Sixth, As it is appointed who, when, where, what kind, and for what truth, by the will of God, this and that saint should suffer; so also it is appointed BY WHOSE HAND this or that man shall suffer for this or that truth. It was appointed that Moses and Israel should suffer by the hand of Pharaoh. And for this very purpose, said God, have I raised thee up, that is, to be a persecutor, and to reap the fruits thereof (Exo 9:16). It was also determined that Christ should suffer by the hand of Herod and Pontius Pilate; "For of a truth," said they, "against thy holy child Jesus—both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27).

These are great instances, from which we may gather how all these things are ordered from thence down hitherto. For if a sparrow falls not to the ground without God, she shall not be killed without God; not by he knows not who. And if a Christian man is better than many sparrows, it follows, that God concerns himself more with, for, and about him than with, for, or about many sparrows. It follows, therefore, in right reason, that as the person who is appointed to be the sufferer, so the persons who are appointed to be the rod and sword thereby to afflict withal. Thus far, therefore, the will of God is it that ordereth and disposeth of us and of our sufferings.

Seventh, As all these pass through the hand of God, and come not to us but by his will, so HOW as also LONG is really determined as any of them all. It is not in man, but God,

to set the time how long the rod of the wicked shall rest upon the lot of the righteous. Abraham must be informed of this. "Abraham," says God, "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Gen 15:13). So the thraldom of Israel in Babylon was not only in the general appointed, but the time prefixed, how long (Jer 25:11,12; 29:10). The time of the beast's reign and of the witnesses walking in sackcloth are punctually fixed, and that beyond which they cannot go (Rev 11, 12, 13).

I know these are generals, and respect the church in the bulk of it, and not particular persons. But, as was hinted afore, we must argue from the greater to the lesser, that is, from four hundred years to ten days, from ten days to three, and so from the church in general to each particular member, and to the time and nature of their sufferings (Rev 2:10; Hosea 6:2; Acts 23:11).

And thus, in a word or two, I have finished the first two parts of the text, and showed you what there is in Peter's counsel and advice; and showed you also, to whom his advice is given: in which last, as you see, I have showed you both what the will of God is, and what to suffer according to it. And particularly, I have, in a few words, handled this last, to show you that our sufferings are ordered and disposed by him, that you might always, when you come into trouble for his name, not stagger nor be at a loss, but be stayed, composed, and settled in your minds, and say, "The will of the Lord be done" (Acts 21:14). I will also say unto you this by the way, that the will of God doth greatly work, even to order and dispose of the spirits of Christians, in order to willingness, disposedness, readiness, and resignation of ourselves to the mind of God. For with respect to this were those words last recited spoken. Paul saw that he had a call to go up to Jerusalem, there to bear his testimony for Christ and his gospel; but those unto whom he made know his purpose entreated him, with much earnestness, not to go up thither, for that, as they believed, it would endanger his life. But he answereth, What, mean ye to weep, and to break my heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, says Luke, we ceased, saying, "The will of the Lord be done."

From what has been thus discoursed, many things will follow; as,

1. That the rod, as well as the child, is God's; persecutors, as well as the persecuted, are his, and he has his own designs upon both. He has raised them up, and he has ordered them for himself, and for that work that he has for them to do. Hence Habakkuk, speaking of the church's enemies, saith, "Thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction" (Hab 1:12). And, therefore, they are in other places called the rod of God's anger; his staff (Isa 10:5), his hand; his sword (Psa 17:13,14).

Indeed, to be thus disposed of, is a sad lot; the lot is not fallen to them in pleasant places, they have not the goodly heritage; but the judgments of God are a great deep. The thing formed may not say to him that formed it, Why hast thou made me thus? To be appointed, to be ordained, to be established to be a persecutor, and a troubler of God's church—O tremendous judgment! O amazing anger!

Three things the people of God should learn from hence.

(1.) Learn to pity and bewail the condition of the enemy; I know thou canst not alter the counsel of God; appointed they are, established they are for their work, and do it they must and shall. But yet it becomes them that see their state, and that their day is coming, to pity and bewail their condition, yea, and to pray for them too; for who knows whether it is determined that they should remain implacable to the end, as Herod; or whether they may through grace obtain repentance of their doings, with Saul. And I say

again, if thy prayer should have a casting hand in the conversion of any of them, it would be sweet to thy thoughts when the scene is over.

(2.) Never grudge them their present advantages. "Fret not thyself because of evil men, neither be thou envious at the workers of iniquity" (Prov 24:19). Fret not, though they spoil thy resting-place. It is God that has bidden them do it, to try thy faith and patience thereby. Wish them no ill with what they get of thine; it is their wages for their work, and it will appear to them ere long that they have earned it dearly. Their time is to rejoice but as in a moment, in what thus is gotten by them; and then they, not repenting, are to perish for ever, like their own dung (Job 20:5-7). Poor man, thou that hast thy time to be afflicted by them, that thy golden graces may shine the more, thou art in the fire, and they blow the bellows. But wouldest thou change places with them? Wouldest thou sit upon their place of ease? Dost thou desire to be with them (Prov 24:1)? O rest thyself contented; in thy patience possess thy soul, and pity and bewail them in the condition in which they are.

(3.) Bless God that thy lot did fall on the other side, namely, to be one that should know the truth, profess it, suffer for it, and have grace to bear thee up thereunder, to God's glory, and thy eternal comfort. This honour have not all his saints; all are not counted worthy thus to suffer shame for his name. Do this, I say, though they get all, and leave thee nothing but the shirt on thy back, the skin on thy bones, or an hole in the ground to be put in (Heb 11:23-26).

2. Labour to be patient under this mighty hand of God, and be not hasty to say, When will the rod be laid aside? mind thou thy duty, which is to let patience have its perfect work. And bear the indignation of the Lord, because thou hast sinned against him, until he please to awake, to arise, and to execute judgment for thee (Micah 7:9). But to pass this. Are things thus ordered? then this should teach us that there is a cause. The rod is not gathered without a cause; the rod is fore-determined, because the sin of God's people is foreseen, and ofttimes the nature of the sin, and the anger of the Father, is seen in the fashion of the rod. The rod of my anger, saith God. A bitter and hasty nation must be brought against Jerusalem; an enemy fierce and cruel must be brought against the land of Israel. Their sins called for such a rod, for their iniquities were grievous (Hab 1:6).

This should teach us with all earnestness to be sorry for our sins, and to do what we can to prevent these things, by falling upon our face in a way of prayer before God. If we would shorten such days, when they come upon us, let us be lovers of righteousness, and get more of the righteousness of faith, and of compliance with the whole will of God into our hearts. Then I say, the days shall be shortened, or we fare as well, because the more harmless and innocent we are, and suffer, the greater will our wages, our reward, and glory be, when pay-day shall come; and what if we wait a little for that?

These things are sent to better God's people, and to make them white, to refine them as silver, and to purge them as gold, and to cause that they that bear some fruit, may bring forth more: we are afflicted, that we may grow (John 15:2). It is also the will of God, that they that go to heaven should go thither hardly or with difficulty. The righteous shall scarcely be saved. That is, they shall, but yet with great difficulty, that it may be the sweeter. Now that which makes the way to heaven so strait, so narrow, so hard, is the rod, the sword, the persecutor, that lies in the way, that marks where our haunt is, that mars our path, digs a pit, and that sets a net, a snare for us in the way (1 Sam 23:22; Job 30:12-14; Psa 9:15; 31:4; 35:7; 119:110; 140:5; 142:3).

This, I say, is that which puts us to it, but it is to try, as I said, our graces, and to make

heaven the sweeter to us. To come frighted and hard pursued thither, will make the safety there the more with exceeding gladness to be embraced. And I say, get thy heart yet more possessed with the power of godliness; that the love of righteousness may be yet more with thee. For this blessedness, this happiness, he shall be sure of, that suffereth for righteousness' sake.

3. Since the rod is God's as well as the child, let us not look upon our troubles as if they came from, and were managed only by hell. It is true, a persecutor has a black mark upon him, but yet the Scriptures say that all the ways of the persecutor are God's (Dan 5:23). Wherefore as we should, so again we should not, be afraid of men: we should be afraid of them, because they will hurt us; but we should not be afraid of them, as if they were let loose to do to us, and with us, what they will. God's bridle is upon them, God's hook is in their nose: yea, and God has determined the bounds of their rage, and if he lets them drive his church into the sea of troubles, it shall be but up to the neck, and so far it may go, and not be drowned (2 Kings 19:28; Isa 37:29; 8:7,8). I say the Lord has hold of them, and orders them; nor do they at any time come out against his people but by his licence and commission how far to go, and where to stop. And now for two or three objections:—

1. Object. But may we not fly in a time of persecution? Your pressing upon us, that persecution is ordered and managed by God, makes us afraid to fly.

Answ. First, having regard to what was said afore about a call to suffer; thou mayest do in this even as it is in thy heart. If it is in thy heart to fly, fly: if it be in thy heart to stand, stand. Any thing but a denial of the truth. He that flies, has warrant to do so; he that stands, has warrant to do so. Yea, the same man may both fly and stand, as the call and working of God with his heart may be. Moses fled (Exo 2:15), Moses stood (Heb 11:27). David fled (1 Sam 19:12), David stood (24:8). Jeremiah fled (Jer 37:11,12), Jeremiah stood (38:17). Christ withdrew himself (Luke 9:10), Christ stood (John 18:1-8). Paul fled (2 Cor 11:33), Paul stood (Acts 20:22,23).

There are therefore few rules in this case. The man himself is best able to judge concerning his present strength, and what weight this or that argument has upon his heart to stand or fly. I should be loath to impose upon any man in these things; only, if thou fliest, take two or three cautions with thee:—

(1.) Do not fly out of a slavish fear, but rather because flying is an ordinance of God, opening a door for the escape of some, which door is opened by God's providence, and the escape countenanced by God's Word (Matt 10:23).

(2.) When thou art fled, do as much good as thou canst in all quarters where thou comest, for therefore the door was opened to thee, and thou bid to make thy escape (Acts 8:1-5).

(3.) Do not think thyself secure when thou art fled; it was providence that opened the door, and the Word that did bid thee escape: but whither, and wherefore, that thou knowest not yet. Uriah the prophet fled into Egypt, because there dwelt men that were to take him, that he might be brought again to Jerusalem to die there (Jer 26:21).

(4.) Shouldest thou fly from where thou art, and be taken in another place; the most that can be made of it—thy taking the opportunity to fly, as was propounded at first—can be but this, thou wast willing to commit thyself to God in the way of his providence, as other good men have done, and thy being now apprehended has made thy call clear to suffer here or there, the which before thou wert in the dark about.

(5.) If, therefore, when thou hast fled, thou art taken, be not offended at God or man: not at God, for thou art his servant, thy life and thy all are his; not at man, for he is but God's rod, and is ordained, in this, to do thee good. Hast thou escaped? Laugh. Art

thou taken? Laugh. I mean, be pleased which way soever things shall go, for that the scales are still in God's hand.
(6.) But fly not, in flying, from religion; fly not, in flying, for the sake of a trade; fly not, in flying, that thou mayest have ease for the flesh: this is wicked, and will yield neither peace nor profit to thy soul; neither now, nor at death, nor at the day of judgment.
2. Object. But if I fly, some will blame me: what must I do now?
Answ. And so many others if thou standest; fly not, therefore, as was said afore, out of a slavish fear; stand not, of a bravado. Do what thou dost in the fear of God, guiding thyself by his Word and providence; and as for this or that man's judgment, refer thy case to the judgment of God.
3. Object. But if I be taken and suffer, my cause is like to be clothed with scandals, slanders, reproaches, and all manner of false, and evil speakings; what must I do?
Answ. Saul charged David with rebellion (1 Sam 22:8,13). Amos was charged with conspiring against the king (Amos 7:10). Daniel was charged with despising the king; and so also were the three children (Dan 6:13; 3:12). Jesus Christ himself was accused of perverting the nation, of forbidding to give tribute to Caesar, and of saying that himself was Christ a king (Luke 23:2). These things therefore have been. But,
(1.) Canst thou, after a due examination of thyself, say that as to these things thou art innocent and clear? I say, will thy conscience justify thee here? Hast thou made it thy business to give unto God the things that are God's, and unto Caesar the things that are his, according as God has commanded? If so, matter not what men shall say, nor with what lies and reproaches they slander thee, but for these things count thyself happy. Blessed are ye, when men shall revile you—and shall say all manner of evil against you falsely (lying) for my sake (saith Christ). Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matt 5:11,12). Comfort thyself therefore in the innocency of thy soul, and say, I am counted a rebel, and yet am loyal; I am counted a deceiver, and yet am true (1 Sam 24:8-12, 2 Cor 6:8). Also refer thy cause to the day of judgment; for if thou canst rejoice at the thoughts that thou shalt be cleared of all slanders and evil speakings then, that will bear up thy heart as to what thou mayest suffer now. The answer of a good conscience will carry a man through hell to heaven. Count these slanders part of thy sufferings, and those for which God will give thee a reward, because thou art innocent, and for that they are laid upon thee for thy profession's sake. But if thou be guilty, look to thyself; I am no comforter of such.

[THIRD, THE GOOD EFFECT OF COMMITTING THE SOUL TO GOD'S KEEPING.]

I come now to speak to the third and last part of the text, namely, of the good effect that will certainly follow to those that, after a due manner, shall take the advice afore given. " Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."
Two things from the last clause of the text lie yet before us. And they are they by which will be shown what good effect will follow to those that suffer according to the will of God, and that commit their souls to his keeping. 1. Such will find him to themselves a Creator. 2. They will find him a faithful Creator. "Let them commit the keeping of their souls to him, as unto a faithful Creator."
In this phrase, a Faithful Creator, behold the wisdom of the Holy Ghost, how fitly and to the purpose he speaketh. King is a great title, and God is sometimes called a King; but he is not set forth by this title here, but by the title of a Creator; for it is not always in the power of a king to succour and relieve his subjects, that are suffering for his crown and dignity. Father is a sweet title—a title that carrieth in it an intimation of a great deal of

bowels and compassion, and God is often set forth also by this title in the holy Scriptures. But so he is not here, but rather as a Creator. For a father, a compassionate father, cannot always help, succour, or relieve his children, though he knows they are under affliction! Oh! but a Creator can. Wherefore, I say, he is set forth here under the title of Creator.

FIRST, A Creator! nothing can die under a Creator's hands. A Creator can sustain all. A Creator can, as a Creator, do what he pleases. "The Lord, the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa 40:28).

The cause of God, for which his people suffer, had been dead and buried a thousand years ago, had it not been in the hand of a Creator. The people that have stood by his cause had been out of both as to persons, name, and remembrance, had they not been in the hand of a Creator. Who could have hoped, when Israel was going in, even into the mouth of the Red Sea, that ever his cause, or that people, should have revived again. A huge host of the Egyptians were behind them, and nothing but death before and on every hand of them; but they lived, they flourished, they outlived their enemies, for they were in the hand of a Creator.

Who could have hoped that Israel should have returned again from the land, from the hand, and from under the tyranny of the king of Babylon? They could not deliver themselves from going thither, they could not preserve themselves from being diminished when they came there, their power was gone, they were in captivity, their distance from home was far, their enemies possessed their land, their city of defence was ruined, and their houses burned down to the ground; and yet they came home again: there is nothing impossible to a Creator.

Who could have thought that the three children could have lived in a fiery furnace? that Daniel could have been safe among the lions? that Jonah could have come home to his country, when he was in the whale's belly? or that our Lord should have risen again from the dead? But what is impossible to a Creator?

This, therefore, is a rare consideration for those to let their hearts be acquainted with that suffer according to the will of God, and that have committed the keeping of their souls to him in well-doing. They have a Creator to maintain and uphold their cause, a Creator to oppose its opposers. And hence it is said, all that burden themselves with Jerusalem "shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech 12:3).

SECOND, A Creator! A Creator can not only support a dying cause, but also fainting spirits. For as he fainteth not, nor is weary, so "he giveth power to the faint, and to them that have no might he increaseth strength" (Isa 40:29). He is the God of the spirits of all flesh, and has the life of the spirit of his people in his own hand. Spirits have their being from him; he is the Father of spirits. Spirits are made strong by him, nor can any crush that spirit that God the Creator will uphold.

Is it not a thing amazing to see one poor inconsiderable man, in a spirit of faith and patience, overcome all the threatenings, cruelties, afflictions, and sorrows, that a whole world can lay upon him? None can quail43 him, none can crush him, none can bend down his spirit. None can make him to forsake what he has received of God—a commandment to hold fast. His holy, harmless, and profitable notions, because they are spiced with grace, yield to him more comfort, joy, and peace, and do kindle in his soul so goodly a fire of love to, and zeal for God, that all the waters of the world shall never be able to quench.

Ay, say some, that is because his is headstrong, obstinate, and one that will hear no reason. No, say I, but it is because his spirit is in the hand, under the conduct and

preservation, of a Creator. A Creator can make spirits, uphold spirits, and make one spirit stronger to stand, than are all the spirits of the world to cast down. To stand, I say, in a way of patient enduring in well-doing, against all that hell can do to suppress.
THIRD, A Creator! A Creator can bring down the spirits that oppose, and make them weak and unstable as water. The Lord, the everlasting God, the Creator of the ends of the earth, fainteth not, nor is weary; there is no searching of his understanding. He gives power to the faint, and to those that have no might, he increaseth strength; now mark, even the young shall faint and be weary, and the young men shall utterly fall. A Creator can dash the spirits of the enemies with fear. God can put them in fear, and make them know that they are men and not God, and that their horses are flesh and not spirit. When the enemy came to take Jesus Christ, their spirits fainted, their hearts died in them; they went backwards, and fell to the ground. They had hard work to strengthen their spirits to a sufficiency of boldness and courage, though they brought halberts, and staves, and swords, and weapons with them, to take a naked44 man (John 18:3-7).
And although this is that which is not so visible to the world as some other things are, yet I believe that God treads down the spirits of men in a day when they afflict his people, oftener than we are aware of, or than they are willing to confess. How was the hostile spirit of Esau trod down of God, when he came out to meet his poor naked brother, with no less than four hundred armed men? He fainted before his brother, and instead of killing, kissed him (Gen 33:4). How was the bloody spirit of Saul trod down, when David met him at the mouth of the cave, and also at the hill Hachilah (1 Sam 24; 26)? God is a Creator, and as a Creator, is a spirit maker, a spirit reviver, a spirit destroyer; he can destroy body and soul in hell (Luke 12:5).
FOURTH, A Creator! As a Creator, he is over all arts, inventions, and crafts of men that are set on work to destroy God's people, whether they be soldiers, excellent orators, or any other whatsoever; we will single out one—the smith, that roaring fellow, who with his coals and his bellows makes a continual noise. "I have created the smith," said God, "that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy" (Isa 54:16). The smith, what is he? I answer, an idol maker, a promoter of false worship, and one that makes instruments of cruelty, therewith to help to suppress the true [worship] (Isa 41:7; 44:12; 46:6).
"I have created the smith," saith God, "that bloweth the coals in the fire." The idol inventor, the idol maker, the supporter of idol worship, he is my creature, saith God, to teach that he has power to reach him, and to command his sword to approach him at his pleasure, notwithstanding his roaring with his bellows, and his coals in the fire. So then, he cannot do what he will in the fire, nor with his idol when he has made it; the instrument, also that he makes for the defence of his idol, and for the suppressing of God's true worship, shall not do the thing for the which it is designed by him. And so the very next verse saith: "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa 54:17).
And the text saith moreover, I have created the waster to destroy. The waster, what is that? Why, the smith makes an idol, and God has made the rust; the smith makes a sword, and God has made the rust. The rust eats them up, the moth shall eat them up, the fire shall devour them. "The wicked," saith the Psalmist, "have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken" (Psa 37:14,15).

All this can God do, because he is a Creator, and none but God can do it. Wherefore by this peculiar title of Creator, the apostle prepareth support for suffering saints, and also shows what a good conclusion is like to be made with them that suffer for righteousness' sake, according to his will; and that commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

FIFTH, A Creator! A Creator can make such provision for a suffering people, in all respects, as shall answer all their wants. Have they lost their peace with the world? Have they no more peace with this world? Why, a Creator can make, create peace, can create peace, peace; peace with God, and peace with his conscience; and that is better than all the peace that can be found elsewhere in the world (Isa 57:19). Have they lost a good frame of heart? Do they want a right frame of spirit? Why, though this is to be had no where in the world, yet a Creator can help them to it (Psa 51:10). Have they lost their spiritual defence? Do they lie too open to their spiritual foes? Why, this a Creator can help. "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." (Isa 4:5)

This is the work of the Spirit; for though the Spirit itself be uncreated, yet all the holy works of it in the heart are verily works of creation. Our new man is a creation; our graces are a creation; our joys and comforts are a creation45 (2 Cor 5:17,18; Eph 4:24; Isa 65:17-19). Now a creation none can destroy but a Creator; wherefore here is comfort. But again, God hath created us in Christ Jesus; that is another thing. The sun is created in the heavens; the stars are created in the heavens; the moon is created in the heavens. Who can reach them, touch them, destroy them, but the Creator? Why, this is the case of the saint; because he has to do with a Creator, he is fastened to Christ; yea, is in him by an act of creation (Eph 2:10), so that unless Christ and the creation of the Holy Ghost can be destroyed, he is safe that is suffering according to the will of God, and that hath committed the keeping of his soul to him in well-doing, as unto a faithful Creator. And this I would have you consider moreover; the man that suffereth according to the will of God, committeth not such a soul to this Creator as dwells in carnal men—a naked soul, a graceless soul, a soul that has nothing in it but sin; but he commits a converted soul, a regenerate soul, a soul adorned, beautified, and sanctified, with the jewels, and bracelets, earrings, and perfumes of the blessed Spirit of grace. And I say again, this is the work of a Creator, and a Creator can maintain it in its gallantry,

FOOTNOTE? "Gallantry"; splendour of appearance, grandeur, nobleness.—Ed.

and he will do so, but he will put forth acts of creating power for it every day.

SIXTH, A Creator! He that can create can turn and alter any thing, to what himself would have it. He that made "the seven stars and Orion, and turneth the shadow of death into the morning" (Amos 5:8), he can "make the wilderness a pool of water, and the dry land springs of water" (Isa 41:18). Our most afflicted and desolate conditions, he can make as a little haven unto us; he can make us sing in the wilderness, and can give us our vineyards from thence (Hosea 2:14,15). He can make Paul sing in the stocks, and good Rowland Taylor dance as he goeth to the burning stake. Jails, and mocks, and scourgings, and flouts and imprisonments, and hunger, and nakedness, and peril, and sword, and dens, and caves, and rocks, and mountains, God can so sweeten with the honey of his Word, and make so famous for situation by the glory of his presence, and so rich and fruitful by the communications of the Holy Ghost, and so easy by the spreading of his feathers over us, that we shall not be able to say, that in all the world a more commodious place, or comfortable condition, can be found. Some

have know this, and have been rather ready to covet to be here, than to shun and fly from it, as a most unsavoury condition. 46

All these things, I say, God doth as a Creator. He hath created antipathies, and he can make antipathies close, and have favour one for another. The lion and the calf, the wolf and the lamb, the little boy and the cockatrice's den he can reconcile, and make to be at agreement. So, sufferings and the saint; the prison and the saint; losses, crosses, and afflictions, and the saint: he can make to lie down sweetly together.

SEVENTH, A Creator! A Creator can make up all that thou hast or shalt lose for the sake of thy profession by the hands of the children of men, be they friends, relations, a world, life, or what you can conceive of.

1. Hast thou lost thy friend for the sake of thy profession? Is the whole world set against thee for thy love to God, to Christ, his cause, and righteousness? Why, a Creator can make up all. Here, therefore, is the advantage that he hath that suffereth for righteousness' sake. Jonathan, the very son of bloody Saul, when David had lost the help of all his own relations, he must fall in with him, stick to him, and love him as he loved his own soul (1 Sam 18:1-3). Obadiah, Ahab's steward, when the saints were driven even under ground by the rage of Jezebel the queen, he is appointed of God to feed them in caves and holes of the earth (1 Kings 18:13). Yea, the very raven complied with the will of a Creator to bring the prophet bread and flesh in the morning, and bread and flesh at night (17:6). When Jeremiah the prophet was rejected of all, yea, the church that then was, could not help him; he was cast into the dungeon, and sunk to a great depth there in the mire. God the Creator, who ruleth the spirits of all men, stirred up the heart of Ebed-melech the Ethiopian both to petition for his liberty, and to put him out of the dungeon by the help of thirty men (Jer 38:7-13). These now, as Christ says, were both fathers, mothers, brothers, sisters, and as a loving wife or child (Matt 19:29).

2. Hast thou, for the sake of thy faith and profession thereof, lost thy part in the world? Why, a Creator can make thee houses as he did for the midwives of Egypt (Exo 1:20, 21), and can build thee a sure house as he did for David his servant, who ventured all for the love that they had to the fear of God and his way (2 Sam 7). David was thrust out of Saul's house, and driven from his own, and God opened the heart of Achisch the king of Gath to receive him, and to give him Ziklag. David, when under the tyranny of Saul, knew not what to do with his father and his mother, who were persecuted for his sake, but a Creator inclined the heart of the king of Moab to receive them to house and harbour (1 Sam 27:5; 22:3,4).

3. Is thy life at stake—is that like to go for thy profession, for thy harmless profession of the gospel? Why, God the Creator is Lord of life, and to God the Lord belong the issues from death. So then, he can, if he will, hold thy breath in thy nostrils, in spite of all the world; or if he shall suffer them to take away this for his glory, he can give thee another ten times as good for thy comfort. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25).

4. Is thy body to be disfigured, dismembered, starved, hanged, or burned for the faith and profession of the gospel? Why, a Creator can either prevent it, or, suffering it, can restore it the very same to thee again, with great and manifold advantage. He that made thee to be now what thou art, can make thee to be what thou never yet wast. It doth not yet appear what we shall be, further than only by general words (1 John 3:2; Phil 3:21).

EIGHTH, A Creator! Peter sets him before us here as a Creator, because he would have us live upon him as such; as well as upon his grace, love, and mercy. In Job's day

this was bewailed, that none or but a few said, "Where is God my maker, who giveth songs in the night?" (Job 35:10).

Creator, as was hinted before, is one of God's peculiar titles. It is not given to him above five or six times in all the Book of God; and usually, when given him, it is either to show his greatness, or else to convince us that of duty we ought to depend upon him; and not to faint, if he be on our side, for or under any adversity, according as we are bidden in the text: "Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful creator." Shall God display his glory before us under the character and title of a Creator, and shall we yet fear man? Shall he do this to us when we are under a suffering condition, and that on purpose that we might commit our souls to him in well-doing, and be quiet, and shall we take no notice of this? "Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?" &c. (Isa 51:12,13). Had God concealed himself, as to his being a Creator, yet since he presenteth himself unto us by his Word under so many excellent titles as are given to no other God besides, methinks it should make us bold in our God; but when, for our relief, he shall add to all other that he verily is a Creator, this should make us rest in hope indeed. Every nation will have confidence for their own gods, though but gods that are made with hands—though but the work of the smith and carpenter; and shall not we trust in the name of the Lord our God, who is not only a God, but a Creator and former of all things (Micah 4:5), consequently, the only living and true God, and one that alone can sustain us? We therefore are to be greatly blamed if we overlook the ground, such ground of support and comfort as presenteth itself unto us under the title of a Creator; but then most of all, if, when we have heard, believed, and known that our God is such, we shall yet be afraid of a man that shall die, and forget the Lord our maker. We, I say, have heard, seen, known, and believed, that our God is the Creator. The heavens declare his glory, and the firmament showeth his handy-work, and thus he has showed unto us "his eternal power and Godhead" (Rom 1:20).

Behold, then, thou fearful worm, Jacob, the heavens, the sun, the moon, the stars; behold the earth, the sea, the air, the fire, and vapours. Behold, all living things, from leviathan and behemoth to the least that creepeth in the earth and waters. Yea, behold thyself, thy soul, thy body, thy fashion, thy building, and consider; thy God hath made even all these things, and hath given to thee this being; yea, and all this also he made of that which doth not appear (Heb 11:1-3). This is that which thou art called to the consideration of by Peter, in the text; when he letteth fall from his apostolical meditation that thy God is the Creator, and commandeth that thou, in thy suffering for him according to his will, shouldest commit the keeping of thy soul to him as unto a faithful Creator.

He that has the art thus to do, and that can do it in his straits, shall never be trodden down. His God, his faith; his faith, his God, are able to make him stand. For such a man will thus conclude, that since the Creator of all is with him, what but creatures are there to be against him? So, then, what is the axe, that it should boast itself against him that heweth therewith? or the saw, that it should magnify itself against him that shaketh it? as if the rod should shake itself against him that lifteth it up; or as if the staff should lift up itself as if it were not wood (Isa 10:15). Read also Isaiah 40:12-31, and then speak, if God as Creator is not a sure confidence to all the ends of the earth that trust in, and wait upon him. As Creator, he hath formed and upholdeth all things; yea, his hands have formed the crooked serpent, wherefore he also is at his bay (Job 26:13). And thou

hast made the dragon in the sea; and therefore it follows that he can cut and wound him (Isa 51:9), and give him for meat to the fowls, and to the beasts inheriting the wilderness (Psa 74:13,14), if he will seek to swallow up and destroy the church and people of God (Eze 29:3,4).

NINTH, A Creator is God! the God unto whom they that suffer according to his will are to commit the keeping of their souls—the Creator. And doth he take charge of them as a Creator? Then this should teach us to be far off from being dismayed, as the heathens are, at his tokens; for our God, the Lord, is the true God, the living God, the King of eternity (Jer 10:1,2,10). We should tremblingly glory and rejoice when we see him in the world, though upon those that are the most terrible of his dispensations. God the Creator will sometimes mount himself and ride through the earth in such majesty and glory, that he will make all to stand in the tent doors to behold him. O how he rode in his chariots of salvation when he went to save his people out of the land of Egypt! How he shook the nations! Then "his glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." Then said the prophet, "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?" (Hab 3:3-8).

So David: "The earth shook and trembled," said he; "the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils" (Psa 18:7-15).

These are glorious things, though shaking dispensations. God is worthy to be seen in his dispensations as well as in his Word, though the nations tremble at his presence. " Oh that thou wouldest rend the heavens, that thou wouldest come down," saith the prophet, "that the mountains might flow down at thy presence!" (Isa 64:1). We know God, and he is our God, our own God; of whom or of what should we be afraid? (Psa 46). When God roars out of Zion, and utters his voice from Jerusalem, when the heavens and the earth do shake, the Lord shall be the hope of his people, and the strength of the children of Israel (Joel 3:16).

Every man stayeth up, or letteth his spirit fail, according to what he knoweth concerning the nature of a thing. He that knows the sea, knows the waves will toss themselves: he that knows a lion, will not much wonder to see his paw, or to hear the voice of his roaring. And shall we that know our God be stricken with a panic fear, when he cometh out of his holy place to punish the inhabitants of the earth for their iniquity? We should stand like those that are next to angels, and tell the blind world who it is that is thus mounted upon his steed, and that hath the clouds for the dust of his feet, and that thus

rideth upon the wings of the wind: we should say unto them, "This God is our God for ever and ever, and he shall be our guide even unto death."

Our God! the Creator! He can turn men to destruction, and say, Return, ye children of men. When our God shows himself, it is worth the while to see the sight, though it costs us all that we have to behold it. Some men will bless and admire every rascally juggler that can but make again that which they only seem to mar, or do something that seems to outgo reason; yea, though they make thunderings and noise in the place where they are, as though the devil himself were there. Shall saints, then, like slaves, be afraid of their God, the Creator; of their own God, when he rendeth the heavens, and comes down? When God comes into the world to do great things, he must come like himself—like him that is a Creator: wherefore the heavens and the earth must move at his presence, to signify that they acknowledge him as such, and pay him that homage that is due to him as their God and great Creator.

We that are Christians have been trained up by his Son in his school this many a day, and have been told what a God our Father is, what an arm he has, and with what a voice he can thunder; how he can deck himself with majesty and excellency, and array himself with beauty and glory; how he can cast abroad the rage of his wrath, and behold every one that is proud, and abase him (Job 40:9-11). Have we not talked of what he did at the Red Sea, and in the land of Ham many years ago, and have we forgot him now? Have we not vaunted and boasted of our God both in church, pulpit, and books; and spake to the praise of them that, instead of stones, attempted to drive antichrist out of the world with their lives and their blood; and are we afraid of our God? He was God, a Creator, then; and is he not God now? and will he not be as good to us as to them that have gone before us? or would we limit him to appear in such ways as only smile upon our flesh; and have him stay, and not show himself in his heart-shaking dispensations until we are dead and gone? What if we must go now to heaven, and what if he is thus come down to fetch us to himself? If we have been wise as serpents, and innocent as doves—if we can say, Neither against the law of the Jews, neither against the temple, nor against Caesar, have we offended anything at all, of what should we be afraid? Let heaven and earth come together, I dare say they will not hurt us. Our Lord Jesus, when dilating upon some of the great and necessary works of our Creator, puts check beforehand to all uncomely fears; to such fears as become not the faith and profession of a Christian. "Brother," saith he, "shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake." What follows? (verse 28), "Fear them not"; and again, in verse 31, "Fear ye not" (Matt 10:21,22).

So again (Matt 24): "Nation shall rise against nation—there shall be famines, pestilences, and earthquakes, &c. They shall deliver you up to be afflicted, and shall kill you.—Many shall be offended, and shall betray one another.—And many false prophets shall arise, and deceive many." And yet for all this we are bid not to be afraid, for all these things, with all other are ordered, limited, enlarged and straitened, bounded and butted by the will, and hand, and power of that God unto whom Peter bids us commit the keeping of our souls, as unto a faithful Creator (verse 7-11; Mark 13:5-9). To wait for God in the way of his judgments doth well become a Christian.

To believe he loves us when he shows himself terrible to us, is also very much becoming of us. Wherefore has he given us grace? Is it that we should live by sense? Wherefore has he sometimes visited us? Is it that our hearts might be estranged from him, and that we still should love the world? And I say again, wherefore has he so

plainly told us of his greatness, and of what he can do? Is it not that we might be still when the world is disturbed; and that we might hope for good things to come out of such providences that, to sense, look as if themselves would eat up and devour all? Let us wait upon God, walk with God, believe in God, and commit ourselves, our soul, our body, to God, to be kept. Yea, let us be content to be at the disposal of God, and rejoice to see him act according to all his wondrous works. For this is a posture highly becoming them that say of God he is their Father, and that have committed the keeping of their souls to him as unto a Creator. A comely thing it is for the soul that feareth God, to love and reverence him in all his appearances. We should be like the spaniel dog, even lie at the foot of our God, as he at the foot of his master; yea, and should be glad, could we but see his face, though he treads us down with his feet.

Ay, says one son, so I could, if I thought this high God would regard me, and take notice of my laying of my soul at his foot, while I suffer for his Word and truth in the world. Why, do but see now how the Holy Ghost, for our help, doth hedge up that way in at which unbelief would come, that there might, as to this, be no room left for doubting. For as he calleth the God unto whom we are bid to commit the keeping of our soul, a Creator, so he saith that he is A CREATOR THAT IS FAITHFUL. "Let them commit the keeping of their souls unto him in well-doing, as unto a faithful Creator"—a Creator that will concern himself with the soul committed to his trust, and that will be faithful to it, according to all that he has promised.

This, therefore, of God's faithfulness being added to his might and power, is in itself a ground of great support to those that have in a way of well-doing committed themselves, their souls, to him to keep. A Creator; what is it that a Creator cannot do? A faithful Creator; what is it that one that is faithful will not do, that is, when he is engaged? And now he is engaged, because thou hast committed thy soul to him to keep, and because he has bid thee do so. Let them commit the keeping of their soul to him, as unto a faithful Creator. I have sometimes seen an unfaithful man engaged, when a thing has been committed to him to keep. A man that is a thief, a cheater, a defrauder, will yet be faithful to him that will commit a charge to him to keep. And the reason is, because, though he can steal, cheat, defraud, without being taken notice of; yet he must be seen and known, if he be false in that which is committed to him to keep. I know the comparison is odious, yet such have been made by a holier mouth than mine, and as the case may be, they may be aptest of all to illustrate that which a man is about to explain. Hark what the unjust judge saith, says the Lord Jesus Christ (Luke 18).

To commit thy soul to God is to trust him with it; to commit thy soul to God is to engage him to look to it. And if he should not be faithful now, he will not be so in any case. For himself has bidden thee do it; he has also promised to keep it, as has been already showed in the former part of this discourse. Besides, he is here said to be faithful—to be a faithful Creator. He challenges this of faithfulness to himself alone: "Yea, let God be true, but every man a liar" (Rom 3:4). This, therefore, doth still help to encourage them that would be faithful to him, to commit the keeping of our soul to him. A faithful man will encourage one much; how much more should the faithfulness of God encourage us?

Here, therefore, we have a closing word indeed; a word to wrap up the text with that is as full of good as the sun is of light. What can be fitter spoken? What can be added? What now is wanting to the help of him that has committed his soul to God to keep it while he is suffering according to his will in the world? He is engaged, as I said, by that act; thou hast committed thy soul to him to keep; he is engaged by his own Word; he has bidden thee commit thy soul to him to keep. He is engaged by his declaring of

himself to be faithful; for that has encouraged thee to commit thy soul to him to keep. Besides, he has promised to do it; he has sworn to do it.

"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, (as thou must do,) he obtained the promise. For men verily swear by the great: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High-priest for ever after the order of Melchisedec" (Heb 6:13-20).

Thus you see what ground we have who suffer according to the will of God, and that have committed the keeping of our souls to him in well-doing, as unto a faithful Creator. Here, therefore, I might make a stop and conclude as to this advice; but now we are in, we will proceed a little further, and will fall upon three or four more particulars.

First, then, He will be faithful to us in this: He will keep us from those allurements of the world that a suffering saint is subject to. They that suffer have other kinds of temptations upon this account than other Christians have. The liberty of others, while they are in bonds, is a temptation to them. The peace of others, while they are in trouble, is a temptation to them. The enjoyments of others, while their houses are empty and their goods taken away, while their own water is sold unto them, and while they are buying their own wood, is a great temptation to them (Lam 5:4). And this temptation, were it not that we have to do with a God that is faithful, would assuredly be a great snare unto them. But "God is faithful, who will not suffer you to be tempted," as to this, "above that ye are able" (1 Cor 10:13).

Nay, a suffering man has not only these things lying before him as a temptation, but perhaps the wife of the bosom lies at him, saying, O do not cast thyself away; if thou takest this course, what shall I do? Thou has said thou lovest me; now make it manifest by granting this my small request. Do not still remain in thine integrity. Next to this come the children, all which are like to come to poverty, to beggary, to be undone for want of wherewithal to feed, and clothe, and provide for them for time to come. Now also come kindred, and relations, and acquaintance; some chide, some cry, some argue, some threaten, some promise, some flatter, and some do all, to befool him for so unadvised an act as to cast away himself, and to bring his wife and children to beggary for such a thing as religion. These are sore temptations.47

Next to those come the terrors of men, the gripes of the laws, the shadow of death, and no man can tell what. All which are sufficient to pull a man from the gates of life, were he there, if the faithful Creator stands not to him. "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."—"But God is faithful." It saith not, that thou art: but "God is faithful"—to his Son, to whom he has given thee; to his promise, the which he has given thee; to his cause, to which he has called thee; and to thy soul, the which thou hast committed to his trust, and the which he also has taken the charge of, as he is a faithful Creator.

"And will not suffer thee to be tempted." How, not tempted? No; not above what thou art able. He that tempts thee doth not at all consider thy strength, so as to stop when he sees thou art weak; he would have thee overthrown, for therefore it is that he

tempteth thee. But God will not suffer that, because he is faithful, and because thou hast committed the keeping of thy soul unto him in well-doing, as unto a faithful Creator. "Not tempted above that ye are able." He saith not, above that ye are well able. Indeed, thy strength shall be proportioned to the temptation, but thou mayest have none over and above to spare; thou shalt not have a bigger load than God will give thee shoulders to bear. Christ did bear his burden, but it made him cry out, and sweat as it were great drops of blood, to carry it. Bear thy burden thou shalt, and not be destroyed by it; but perhaps thou mayest sometimes roar under it by reason of the disquietness of thy heart. "But he will with the temptation make a way of escape." "With the temptation," not without it; thou must be tempted, and must escape too. "With the temptation." As sure as Satan is licensed, so sure he is limited; and when Satan has ended all the temptation, he shall depart from thee (Luke 4:13). "He will with the temptation"—by such a managing of it as shall beak its own neck. God can admit Satan to tempt, and make the Christian wise to manage the temptation for his own escape.

"Make a way." It may be thou seest no way of escape. It may be there is no way—no way in all the world, to escape. Well; but God can make a way. When Israel was hemmed in at the Red Sea, there was as then no way—no way in all the world, to escape. O! but God made a way, and a pathway too, and that through the mighty waters (Exo 15:8,16; Psa 106:9; 78:13). He will make a way with the temptation, or "will with the temptation make a way to escape, that ye may be able to bear it." These are the words of the Holy Ghost, who is God; and they are spoken, yea, committed to record for this very purpose, that those that are under affliction might commit the keeping of their soul to him in well-doing, as unto a faithful Creator. That is the first. Second, He will also be faithful to us as to this: He will give us a competent measure of wisdom, that in our suffering condition we may in all things be made able to manage our state with discretion. We are perhaps weak of natural abilities, parts of utterance, or the like; and our adversaries are learned, eloquent, and ripe of parts. Thou hast the disadvantage on thy side, and they have what the world can afford to encourage them; thou art weak of spirit, they are bold and strong. The great and the mighty are with thy enemies, but on thy side there is no comforter (Eccl 4:1).

Why now here is, as to this, and to what else can it be objected, the faithfulness of God engaged. First, in a general promise; I will not fail thee, nor forsake thee (Heb 13:5,6). Secondly, we have an invitation to come to this faithful God for wisdom to assist and help. For after he had said, "My brethren, count it all joy when ye fall into divers temptations—and let patience have her perfect work"; he adds, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:2-5). Here is more than an invitation, here is a promise—it shall be given him; and all to show us what a faithful Creator we have committed our souls unto. Doth any lack wisdom to know how to carry it in a time of trial: let them ask it of God—of the God that is wisdom itself; let him ask it of God, the liberal giver, who giveth to all men all that they have, and upbraideth not for their unworthiness. Nor doth the Holy Ghost stop here, but enlarges himself in a more particular way to those that suffer according to the text, saying, "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matt 10:19). I have often been amazed in my mind at this text, for how could Jesus Christ have said such a word if he had not been able to perform it? This text, therefore, declares him to be God. It is also a proof of faithfulness to those that suffer for him. For it is as if he should say, Try me and trust me; if I stand not by you in a day of distress, never believe me more;—you, suffering according to the will of God, and

committing your souls to him in well-doing; "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist," for so he has it in Luke 21:15. Here is no consideration of what capacity the people might be of, that were to be persecuted; but what matters what they are? if fools, it is no matter; if wise, it helpeth nothing. A mouth and wisdom is to be given; that of itself shall do. And this is according to that other scripture mentioned afore, where it saith, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa 54:17). Although it may happen in this, as in the former temptation, the devil and his agents may give the saints, in their pleading for the truth, their bellies full both of cross answers, equivocations, sophistications, wrong glosses and erroneous interpretations; but truth shall prevail, shall turn the scale, and bear away the victory.

Third, He will also be faithful to us in this: we shall not want spiritual support to help us to bear up under our particular parts of suffering. I do not say that thou shalt be comforted all the while; but I say he will be to thee so faithful as to comfort thee under those thodes,48 gusts, blasts, or battering storms that beat against thy wall (Isa 32:2). Look then what present degrees or aggravating appearances are in thy afflictions; to such a degree shalt thou at times be supported. For as surely as ever the Spirit of God moved Samson at times in the camp of Dan, when he lay against the Philistines; so will the Spirit of God move in and upon thee to comfort and to strengthen thee, whilst thou sufferest for his name in the world. As our afflictions abound for Christ, so shall our consolations abound by him (2 Cor 1:5). I have observed that God lays this, that he useth to comfort his people in a time of sufferings, as an aggravation of sin upon them that did use to shuck49 and shrink under sufferings. "I," saith he, "even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die" (Isa 51:12)?

"God," says the wise man, "hath set the one over against the other," the day of adversity and the day of prosperity, "to the end that man should find nothing after him" to complain of (Eccl 7:14). For as certainly as there is a time to mourn, so certainly there is a time to rejoice: set, I say, for them that suffer for God's cause according to God's will (Eccl 3:4).

There are several degrees of suffering for righteousness; there is the scourge of the tongue, the ruin of an estate, the loss of liberty, a jail, a gibbet, a stake, a dagger. Now, answerable to these are the comforts of the Holy Ghost prepared, like to like, part proportioned to part, only the consolations are said to abound (2 Cor 1).

But the lighter the sufferings are, the more difficult it is to judge of the comforts of the Spirit of God, for it is common for a man to be comfortable under sufferings when he suffereth but little, and knows also that his enemy can touch his flesh, his estate, or the like, but little: I say, it is common for such a man to be comfortable in his sufferings, from the consideration that his enemies can touch him no further. And this may be the joy of the flesh—the result of reason, and may be very much, if not altogether, without a mixture of the joy of the Holy Ghost therewith. The more deep, therefore, and the more dreadful the sufferings are, the more clearly are seen the comforts of the Spirit, when a man has comfort where the flesh is dead, stirreth not, and can do nothing. When a man can be comfortable at the loss of all—when he is under the sentence of death, or at the place of execution—when a man's cause, a man's conscience, the promise, and the Holy Ghost, have all one comfortable voice, and do all, together with their trumpets, make one sound in the soul; then the comforts are good, of the right kinds, of God and his Spirit.

I told you before that there are several degrees of sufferings; wherefore it is not to be expected that he that suffers but little should partake of the comforts that are prepared for them that suffer much. He that has only the scourge of the tongue, knows not what are the comforts that are prepared for him that meets with the scourge of the whip. And how should a man know what manner of comforts the Holy Ghost doth use to give at the jail and the gibbet, when himself, for righteousness, never was there?

But whether this or the other Christian knows it, God has his consolations for his suffering people; and those, too, such as are proportioned to the nature or degree of their sufferings; the which shall assuredly be made appear to them that shall after a godly manner stick to his truth, and trust him with their souls. Joseph was cast into prison; but God was with him. John was banished into the isle called Patmos, for the Word of God; but what revelations of God had he there! even such as he was a stranger to all his life before: this, therefore, is to be well heeded. For it is a demonstration of the faithfulness of God to those that, suffering according to his will, do commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

Fourth, He will also be faithful to us in this: He will not let the sharpness, nor keenness, nor venom of the arrows of the enemies of his people, reach so far as to destroy both body and soul at once; but he will preserve them, when what can be done is done, to his eternal kingdom and glory, is a marvellous thing; but it must be so, because God has called them to it. Therefore, after Peter had told them that the devil their adversary sought to devour them, and had bidden them resist him, steadfast in the faith, he saith, " But the God of all grace, who hath called us unto his eternal [kingdom and] glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10). The truth is, persecution of the godly was, of God, never intended for their destruction, but for their glory, and to make them shine the more when they are beyond this valley of the shadow of death. Indeed, we ofttimes, when we are persecuted, do feel the terrors of our adversaries in our minds. But it is not because they can shoot them thither, nor because they of themselves have power to reach so far, but we, like fools, by our ignorance and unbelief, do admit them thither.

No suffering, nor inflicter of suffering, can reach the peace of the sufferer without his own consent. This is provision of God's making; yea, and if through our folly their terror is admitted to touch us, yet since we are not our own, but are bought with a price, we are not so at our own dispose, but that God will have the butting and bounding of their rage, as also a power to uphold and support our spirits. When I said my foot slipped, thy mercy, O Lord, help me up. And the reason why, by God's ordinance, the spirit is not to be touched in suffering, is, because that is it that is to sustain the infirmity of the sufferer; therefore God will have the spirit of his servants kept sound, and in good health (Prov 18:14; Isa 57:16). The room, therefore, and the ground that the enemy has to play upon, is the body and outward substance of the people of God, but the spirit is reserved, for the reason hinted before, and also that it might be capable of maintaining of communion with God. And how else could they obey that command that bids them rejoice in tribulation, and glorify God in the fires? as it is (Rom 12; Isa 24:15).

But, I say, if they have not power to touch, much less to destroy body and soul for ever. The body is God's, and he gives that to them to destroy; the spirit is God's, and he keeps that to himself, to show that he has both power to do with us what he pleases, and that he will recover our body also out of their hand; for if the spirit lives, so must the body, when men have done what they can therewith. This is the argument of our Lord Jesus Christ himself (Luke 20:37,38). Therefore the faithfulness of God not only is, but also will be seen, by them that dare trust him, till the next world, to his glory and their

eternal comfort.

We will now conclude with a short word by way of USE. You see how I have opened the text, and what hath naturally followed thereupon; from the whole of which may be gathered:—

Use First, That the people of God are a suffering people—a people subject to trouble for their faith and profession. The reason is, besides what hath been said already, because the power of truth is in their hearts, and shows itself in their lives—a thing which the devil and the world can by no means abide. He that is born after the flesh persecuteth him that is born after the Spirit (Gal 4:29). For they cannot agree in religion; the godly are so devout and the other are so profane, that they cannot do. Not but that God's people, as they are commanded, are willing to let them alone; but the other they cannot bear that they should serve God as they have said (Matt 15:14), and hence ariseth persecution. The world also would have the religion of the godly to be counted false—a thing that the others can by no means endure, but will stand by and maintain, yet in all peaceable manner, their own ways before them, whatever it costs.

The Christian and the carnal professor are like those two harlots that you read of in the book of Kings, who strove for the living child, whose it should be, whose contest could not be decided until it came to the sword of the king (1 Kings 3). O, but when the sword was drawn, under a show as if the living child must now be cut in two, then the true mother was known from the false; for her bowels yearned upon her son (verse 26,27). The world, what show soever they have for religion, and however they urge it, that the truth is with them, have no yearning of bowels for it. Let it be neither mine nor thine, said she, but divide it; but the woman whose the living child was, had not a heart to say so. Religion may lie and die in a ditch for all those that are given to their sins; nor doth their zeal appear, except when they are gripping of the godly for his faith towards God. Bowels, yearning of bowels over God's condemned religion, is only found in the souls of those who own God has made it.

Use Second, Is it so? Are God's people a suffering people? Then this should inform them that will be religious, to prepare themselves for what is like to attend them for their religion. To prepare, I say, not with carnal weapons, but with the graces of the Spirit of God; that will help them with meekness and patience to endure. Sit down then, I say, and count up the cost, before for religion thou engagest too far; lest thou take upon thee to meddle with that which thou wilt not know what to do with in the end (Prov 25:8; Luke 14:25-30).

Many there be that are faulty here; they have taken upon them to profess, not considering what they have taken in hand may cost them. Wherefore, when troubles come indeed, then they start and cry. This they like not, because they looked not for it; and if this be the way to heaven, let who will go on in it for them. Thus they take offence, and leave Christ's cause and people to shift for themselves in the world (Matt 13:20,21) .

Use Third, But let God's people think never the worse of religion, because of the coarse entertainment it meeteth with in the world. It is better to choose God and affliction than the world, and sin, and carnal peace. It is necessary that we should suffer, because that we have sinned. And if God will have us suffer a little while here for his Word, instead of suffering for our sins in hell, let us be content, and count it a mercy with thankfulness. "The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath" (Job 21:30). How kindly, therefore, doth God deal with us, when he chooses to afflict us but for a little, that with everlasting kindness he may have mercy upon us (Isa 54:7,8). And "it is better, if the will of God be so, that ye suffer for

well-doing than for evil-doing" (1 Peter 3:17).
Use Fourth, Look not, therefore, upon the sufferings of God's people for their religion, to be tokens of God's great anger. It is, to be sure, as our heavenly Father orders it, rather a token of his love; for suffering for the gospel, and for the sincere profession of it, is indeed a dignity put upon us—a dignity that all men are not counted worthy of. Count it, therefore, a favour that God has bestowed upon thee his truth, and graces to enable thee to profess it, though thou be made to suffer for it (Acts 5:41). Thou mightest have been a sufferer for thy sins in hell, but thou art not; but contrariwise art, perhaps, suffering for conscience to God; this is a dignity. For that thou dost thus by virtue of a heavenly gift, on the behalf of Christ, for the gospel's sake, and according to the will of God. This is a dignity that a persecutor shall not be counted worthy of, until he first convert to Christ (Phil 1:29).
Use Fifth, Take thy affliction with meekness and patience, though thou endurest grief wrongfully. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Peter 2:19). Lay thy hand, then, upon thy mouth, and speak not a word of ill against him that doth thee wrong; leave thy cause and thy enemy to God; yea, rather pray that his sin may not be laid to his charge; wherefore, as I said before, now show thyself a good man, by loving, pitying, praying for, and by doing good, as thou art commanded, to them that despitefully use thee (Matt 5:44). I know thy flesh will be apt to huff, and to be angry, and to wish, would thou mightest revenge thyself. But this is base, carnal, sensual, devilish; cast, therefore, such thoughts from thee, as thoughts that are not fit for a Christian's breast, and betake thee to those weapons that are not carnal. For the artillery of a Christian is the Word, faith, and prayer; and in our patience we must possess our souls (2 Cor 10:5; Luke 21:16-19).
Use Sixth, Be much in the consideration of the all-sufficiency of thy Father, whose cause thou hast espoused, whose Word thou hast chosen for thy heritage, and whose paths thou delightest to walk in. I say, be much in considering how all the world is sustained by him, and that all life and breath is in his hand, to continue or diminish as he pleases. Think with thyself also how able he is to rescue thee from all affliction, or to uphold thee in it with a quiet mind. Go to him continually, as to a fountain of life that is open for the supply of the needy. Remember also, if he comes not at thy call, and comforteth thee not so soon as thou desirest, it is not of want of love or compassion to thy soul, but to try thy graces, and to show to the fallen angels that thou wilt serve God for nought, rather than give out. Also, if it seemeth to thee, as if God took no care of thee to help thee, but that he hath rather turned thee over to the ungodly; count this also as a sign that he delights to see thee hold fast his name, though thou art laid under the greatest of disadvantages. "If the scourge slay suddenly, [that is more than it hath done to thee,] he will laugh at the trial of the innocent" (Job 9:23).
It is a great delight to our God to see his people hold fast their integrity, and not to deny his name, when under such cloudy dispensations and discouraging circumstances. And considerations that thy thus doing is pleasing in his sight through Christ, will be a support unto thee. God sees thee, though thou canst not now see him, and he observeth now thy way, though darkness is round about him; and when he hath tried thee, thou shalt come forth like gold.
Use Seventh, Take heed of setting of thyself a bound and period to thy sufferings, unless that period be the grave. Say not to thy afflicters, Hitherto, and no further, and here shall your proud waves be stayed. I say, take heed of doing thus, for fear God should let them go beyond thee. For a man is not prepared to suffer, further than he thinketh the enemy may be permitted to go. Hence Christ sets their bounds at the loss

of life, and no nearer. So then, so far as they go beyond thee, so far they will find thee unprovided, and so not fortified for a reception of their onset with that Christian gallantry which becomes thee. Observe Paul; he died daily, he was always delivered unto death, he despaired of life; and this is the way to be prepared for any calamity. When a man thinks he has only to prepare for an assault by footmen, how shall he contend with horses? Or if he looks no further than to horses, what will he do at the swellings of Jordan (Jer 12:5)? Wherefore, set thine enemies no bounds: say not, They shall not pursue me to the death; have the sentence of death in thyself. For though they may but tick and toy with thee at first, their sword may reach thy heart-blood at last. The cat at play with the mouse is sometimes a fit emblem of the way of the wicked with the children of God. Wherefore, as I said, be always dying; die daily: he that is not only ready to be bound, but to die, is fit to encounter any amazement.

Use Eighth, If thine enemies would, or do, put thee under a cloud, if they wrap thee up in a bear's skin, and then set the dogs upon thee, marvel not at the matter; this was Joseph's, David's, Christ's, Stephen's portion, only be thou innocent; say nothing, do nothing that should render thee faulty; yea, say and do always that that should render thee a good neighbour, a good Christian, and a faithful subject. This is the way to help thee to make with boldness thy appeals to God; this is the way to embolden thy face against the faces of thine enemies; this is the way to keep thy conscience quiet and peaceable within thee; and this is the way to provoke God to appear for thy rescue, or to revenge thy blood when thou art gone. And do this because it is thy duty—we must fear God and honour the king—and because this is the way to make the rock of thy enemies hard: few men have that boldness as to say, This I do against you, because you profess Christ. When they persecuted the Lord himself, they said to him, "For a good work we stone thee not" (John 10:33). Religion that is pure is a hot thing, and it usually burns the fingers of those that fight against it; wherefore it is not common for men to oppose religion under its own naked complexion: wherefore the Jews sought to fasten other matters upon Christ to kill him for them; though the great spite they had against him was for his doctrine and miracles. It was for envy to that that they set themselves against him, and that made them invent to charge him with rebellion and treason (Matt 27:18; Luke 23:2).

Use Ninth, Wherefore it becomes all godly men to study to be quiet, to mind their own business, and as much as in them lies, to be at peace with all men; to owe no man any thing but love. Pray, therefore, for all that are in authority; pray for the peace of the country in which thou dwellest; keep company with holy, and quiet, and peaceable men. Seek by all good ways the promotion of godliness, put up injuries, be good to the poor, do good against evil, be patient towards all men; for "these things are good and profitable unto men" (Titus 3:8).

Be not inclining to injure men behind their backs, speak evil of no man, reproach not the governor nor his actions, as he is set over thee; all his ways are God's, either for thy help or the trial of thy graces. Wherefore he needs thy prayers, not thy revilings; thy peaceable deportment, and not a troublesome life. I know that none of these things can save thee from being devoured by the mouth of the sons of Belial (1 Kings 21:12,13). Only, what I say is duty, is profitable, is commendable, is necessary; and that which will, when the devil has done his worst, render thee lovely to thy friends, terrible to thine enemies, serviceable in thy place as a Christian, and will crown the remembrance of thy name, to them that survive thee, with a blessing; "The memory of the just is blessed: but the name of the wicked shall rot" (Prov 10:7).

Use Tenth, I will conclude, then, with a word to those professors, if there be any such,

that are of an unquiet and troublesome spirit. Friends, I may say to you, as our Lord said once to his disciples, "Ye know not what manner of spirit ye are of." To wish the destruction of your enemies doth not become you. If ye be born to, and are called, that you may inherit a blessing, pray be free of your blessing: "Bless, and curse not." If you believe that the God whom you serve is supreme governor, and is also wise enough to manage affairs in the world for his church, pray keep fingers off, and refrain from doing evil. If the counsel of Gamaliel was good when given to the enemies of God's people, why not fit to be given to Christians themselves? Therefore refrain from these men, and let them alone. If the work that these men do is that which God will promote and set up for ever, then you cannot disannul it; if not, God has appointed the time of its fall.

A Christian! and of a troublesome spirit; for-shame, forbear; show, out of a good conversation, thy works, with meekness of wisdom; and here let me present thee with three or four things.

1. Consider, That though Cain was a very murderer, yet God forbade any man's meddling with him, under a penalty of revenging his so doing upon his own head sevenfold. "And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold" (Gen 4:15). But why not meddle with Cain, since he was a murderer? The reason is, because he persecuted his brother for righteousness' sake, and so espoused a quarrel against God; for he that persecutes another for righteousness' sake sets himself against God, fights against God, and seeks to overthrow him. Now, such an one the Christian must let alone and stand off from, that God may have his full blow at him in his time.50 Wherefore he saith to his saints, and to all that are forward to revenge themselves, Give place, stand back, let me come, leave such an one to be handled by me. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord" (Rom 12:19). Wherefore the Lord set a mark upon Cain, lest any finding him should slay him. You must not, indeed, you must not avenge yourselves of your enemies. Yea, though it was lawful once so to do, it is not lawful now. Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbour and hate thine enemy; but I say, said our Lord, Love them, bless them, do good to them, and pray for them that hate you (Matt 5:43,44).

2. Consider, Revenge is of the flesh,—I mean this our revenge of ourselves; and it proceeds from anger, wrath, impatience under the cross, unwillingness to suffer, from too much love to carnal ease, to estates, to enjoyments, to relations, and the like. It also flows from a fearful, cowardly spirit; there is nothing of greatness in it, except it be greatness of untowardness. I know there may, for all this, be pretences to justice, to righteousness, to the liberty of the gospel, the suppressing of wickedness, and the promoting of holiness; but these can be but pretences, or, at best, but the fruits of a preposterous zeal. For since, as has been often said in this treatise, the Lord hath forbidden us to do so, it cannot be imagined that he should yet animate any to such a thing by the Holy Ghost and the effects of the graces thereof. Let them, then, if any such be, that are thus minded, be counted the narrow-spirited, carnal, fleshly, angry, waspish-spirited professors—the professors that know more of the Jewish than of the Christian religion, and that love rather to countenance the motions, passions, and gross motions of and angry mind, that with meekness to comply with the will of a heavenly Father. Thou art bid to be like unto him, and also thou art showed wherein (Matt 5:45-48).

There is a man hates God, blasphemes his name, despises his being; yea, says there is no God. And yet the God that he carrieth it thus towards doth give him his breakfast,

dinner, and supper; clothes him well, and when night comes, has him to bed, gives him good rest, blesses his field, his corn, his cattle, his children, and raises him to high estate. 51 Yea, and this our God doth not only once or twice, but until these transgressors become old; his patience is thus extended, years after years, that we might learn of him to do well.

3. Consider, A professor! and unquiet and troublesome, discontented, and seeking to be revenged of thy persecutors; where is, or what kind of grace hast thou got? I dare say, they, even these in which thou thus actest, are none of the graces of the Spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; but wrath, strife, seditions, traitors, and inventors of evil things are reckoned with the worst of sins, and sinners, and are plainly called the works of the flesh (Rom 1:29-31; 2 Tim 3:3,4; Gal 5:19-21). But I say, where is thy love to thine enemy? where is thy joy under the cross? where is thy peace when thine anger has put thee upon being unquiet? Where is thy long-suffering? for, as thou actest, not ought but thy waspishness can be seen. Where, also, is thy sweet, meek, and gentle spirit? and is goodness seen in thy seeking the life or the damage of thy enemy? Away, away; thy graces, if thou hast any, are by these, thy passions, so jostled up into corners, and so pent for want of room and liberty to show themselves, that, by the Word of God, thou canst not be known to be of the right kind, what a noise soever thou makest.

A Christian, when he sees trouble coming upon him, should not fly in the face of the instrument that brings it, but in the face of the cause of its coming. Now the cause is thyself, thy base self, thy sinful self, and thy unworthy carriages towards God under all the mercy, patience, and long-suffering that God has bestowed upon thee, and exercised towards thee. Here thou mayest quarrel and be revenged, and spare not, so thou take vengeance in a right way, and then thou wilt do so when thou takest it by godly sorrow (2 Cor 7:10,11).

A Christian, then, should bewail his own doings, his own unworthy doings, by which he has provoked God to bring a cloud upon him, and to cover him with it in anger. A Christian should say, This is my wickedness, when a persecutor touches him; yea, he should say it, and then shut up his mouth, and bear the indignation of the Lord, because he has sinned against him. "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart" (Jer 4:18).

4. Consider, What conviction of thy goodness can the actions that flow from such a spirit give unto observers? None at all; yea, a spirit of unquietness under sufferings, and that seeketh to be revenged of those that do, for thy faith and the profession thereof, persecute thee, is so far off of giving conviction to beholders that thou art right, that it plainly tells them that thou art wrong. Even Julian the apostate, when he had cast away whatever he could of Christ, had this remaining with him—that a Christian ought to take with patience what affliction fell upon him for his Master's sake; and would hit them in the teeth with an unbecoming behavior, that complained or that sought redress of them that had abused them for their faith and godly profession. What will men say if you shrink and winch, and take your sufferings unquietly, but that if you yourselves were uppermost, you would persecute also? Much more have they ground to say so, when you will fight lying on your backs. Be quiet, then, and if thine enemy strike thee on one check, turn to him the other; and if he also revile and curse thee, down upon thy knees and pray for him. This is the way to convince thy observers that thou art a godly man. Father, forgive them, for they know not what they do, was one of those things that

convinced the centurion that Jesus was a righteous man; for he stood by the cross to watch and see how Jesus carried it in these his sufferings, as well as to see execution done (Matt 27:54; Luke 23:34-47).

5. Consider, A professor, unquiet and turbulent under sufferings, and seeking his own revenge, cannot be a victor over what he should, nor a keeper of God's commandments.

(1.) How can he be a victor over himself that is led up and down by the nose by his own passions? There is no man a Christian victor but he that conquers himself, but he that beats down and keeps under this body, his lusts, his passions, in the first place. Is he that is led away with divers lusts a victor? Is he that is a servant to corruption a victor? And if he that is captivated by his anger, wrath, passion, discontent, prejudice, &c., be not led away by them, I am under a mistake. So then, to quarrel with superiors, or with any that are troublesome to thee for thy faith and thy profession, bespeaks thee over-mastered and captive, rather than a master and a conqueror.

(2.) The same may be said upon the second head. He keepeth not the commandments of God; for those teach him other things, as I have also showed. The great gospel commands terminate in self-denial; but if self-revenge is self-denial, I am besides the Book. Christ, in the book of the Revelation, sets him that keeps the commandments of God a great way off from him that taketh and smiteth with the sword: "He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints" (Rev 13:10). That is, in that they forbear to do thus, and quietly suffer under those that thus take it and afflict the godly with it. Again, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus" (14:12). A patient continuing in well-doing; and if suffering for righteousness be well-doing, then a patient continuing in that, as in other things, is the way to keep God's commandments (Rom 2:7).

So that, I say, he keepeth not God's commandments that is angry with his enemies, and that seeks to be revenged of him that doth him ill. You know the subject I am upon. "The wrath of man worketh not the righteousness of God" (James 1:20). Wherefore, professors, beware, and take heed to your spirits, and see that you let not out yourselves under your sufferings in such extravagancies of spirit against your enemies as is no way seemly nor convenient.

6. Consider, Men that are unquiet and discontented, and that seek revenge upon them that persecute them for their profession, do, by so doing, also put themselves upon the brink of those ruins that others are further from. These men are like the fly that cannot let the candle alone until she hath burned herself in the flame. Magistrates and men in power have fortified themselves from being attacked with turbulent and unruly spirits by many and wholesome laws. And, indeed, should they not do so, one or other, perhaps, would be quickly tempted to seek to disturb them in the due exercise of their authority. Now the angry man, he is the fly that must be tripping and running himself upon the point of these laws; his angry spirit puts him upon quarrelling with his superiors, and his quarrelling brings him, by words spoke in heat, within the reach of the net, and that, with the help of a few more, brings his neck to the halter. Nor is this, whatever men think, but by the just judgment of God. "Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation" (Rom 13:2; Esth 2:21-23). Wherefore, let the angry man take heed; let the discontented man take heed. He that has a profession, and has not grace to know, in this matter, to manage it, is like to bring his profession to shame. Wherefore, I say, let such take heed; and the graces afore mentioned, and the due exercise of them, are

they and that which can keep us out of all such dangers.
7. Consider, And what comfort can such a man have who has, by his discontent and unruly carriages, brought himself, in this manner, to his end; he has brought himself to shame, his profession to shame, his friends to shame, and his name to contempt and scorn. Bad men rejoice at his fall; good men cannot own him, weak men stumble at him; besides, his cause will not bear him out; his heart will be clogged with guilt; innocency and boldness will take wings and fly from him. Though he talketh of religion upon the stage52 or ladder, that will blush to hear its name mentioned by them that suffer for evil-doing. Wherefore, my brethren, my friends, my enemies, and all men, what religion, profession, or opinion soever you hold, fear God, honour the king, and do that duty to both which is required of you by the Word and law of Christ, and then, to say no more, you shall not suffer by the power for evil-doing.

FOOTNOTES:

1 Not equipages to ride, but dainty formalities.—Ed.
2 "A good and harmless conscience"; not as the procuring cause of confidence in God's tender care of us, but as the strong evidence of our election and regeneration. —Ed.
3 "Bravery"; magnificence or excellence. "Like a stately ship, with all her bravery on, and tackle trim, sails filled," &c.—Samson Agonistes.—Ed.
4 "Bodily pains"; bodily industry or painstaking.—Ed.
5 "Winch"; to wince or kick with impatience. "Shuck"; to shrug up the shoulders, expressive of dislike or aversion.—Ed.
6 "Much"; in a great degree.
7 "Will they, nill they"; nillan, a Saxon word, meaning "not will" or contrary to the will—whether with or against their will. "Need hath no law; will I, or nill I, it must be done. "—Damon and Pathias, 1571.

"If now to man and wife to will and nill The self-same thing, a note of concord be, I know no couple better can agree."—Ben Johnson.—Ed.
8 How little do persecutors imagine that they are mere tools for the devil to work with, whether they are harassing Christians by taking their goods, or are hunting down their liberties or lives. All works together for good to the Christian, but for unutterable woe to the persecutor. God give them repentance.—Ed.
9 Wicked men sell themselves to do the devil's work. How degrading to the dignity of man! Enlisting under a foreign prince to destroy their own nation, and in so doing to destroy themselves. For an account of the atrocities and horrors of this war, read the history of the Waldenses.—Ed.
10 This frequently happened. In Bedford, Nic. Hawkins attended a meeting, and was fined two pounds; but when the harpies went to take away his goods, finding that "they had been removed beforehand, and his house visited with the small pox, the officers declined entering."—Persecution in Bedford, 1670, p. 6.—Ed.
11 "Dispose"; power, disposal. "All that is mine, I leave at thy dispose."—Shakespeare. —Ed.
12 In Ireland, whole provinces were desolated, both by Protestants and Papists, with a ferocity scarcely credible. In England, the state awfully tormented its pious Christian subjects, to whom their Lord's words must have been peculiarly consoling: "Fear not them which kill the body." Did they suffer? How holy were their enjoyments!—Ed.
13 An awful instance occurred soon after the publication of this "Advice." John Child, a Baptist minister, one of Bunyan's friends, to escape persecution, conformed, and became terrified with awful compunction of conscience. His cries were fearful: "I shall go to hell"; "I am broken in judgment"; "I am as it were in a flame." In a fit of desperation he destroyed himself on the 15th October, 1684.—Ed.
14 "What bottom"; what ground or foundation.—Ed.
15 This identical stone is said to be in the chair on which our monarchs are crowned in Westminster Abbey.—Ed.
16 In so unbounded, eternal and magnificent a mansion, well might he exclaim, "This is none other but the house of God, and this is the gate of heaven." Where God meets us with his special presence, we ought to meet him with the most humble reverence; remembering his justice and holiness, and our own meanness and vileness.—Ed.
17 The only way of driving sin out of the world is to make known the Saviour. Reader, can you solve Mr. Bunyan's riddle? When fierce persecution rages—when the saints are tormented with burning, hanging, and imprisonment—then, like Stephen, to fix our eyes upon Jesus, and the gates of heaven open to receive us, submitting with patience to the will of God. This is the way to drive out sin.—Ed.
18 How indescribably blessed is the Christian. It is true that he has to perform his pilgrimage through an enemy's country, beset with snares, pit-falls, and temptations; but in all his buffetings and storms of sorrow, his soul is safe; God is a wall of fire round about it, and the glory in the midst of it. He will guide us by his counsel, and then receive us to his glory.—Ed.
19 "Looser sort of Christians"; among Christians there are gradations of character. Some are fixed upon the Saviour, and can say, "For me to live is Christ." Such decision ensures safety and happiness; while the looser sort are subject to many sorrows and continual danger. May we press on towards the mark. "Lord, I believe, help thou my unbelief."—Ed.
20 This truth ought to be imprinted on every heart. As the absence of darkness is light, so liberty from the thraldom of sin, and from the slavery of Satan, essentially induces

holiness of life. Thus holiness and liberty are joined together.—Ed.
21 The whole of this beautiful passage is worthy our careful study and prayerful obedience. Are we ambitious to govern: be it our honour to rule our own spirits and tongues. Are we for war? let it be levied upon our unruly passions. This is laudable ambition. This is honourable war, producing the peace and happiness of man. This is real glory to God and man, the very opposite to those horrors of desolation which gives joy among the devils of hell—the burning cities, the garments rolled in blood, the shrieks of the wounded, and the sickening miseries of the widows and orphans of the slain.—Ed.
22 If this was our conduct, how soon should we get rid of our enemies: "for in so doing thou shalt heap coals of fire on his head." Who would risk such punishment a second time?—Ed.
23 This old proverb is a very striking illustration of the words of Paul: "Be not overcome of evil, but overcome evil with good."—Ed.
24 The saint must be "made meet for the inheritance." If he neglects the means given in the Word, his Father, in mercy, "will chasten him with the rod of men, and with the stripes of the children of men" (2 Sam 7:14).—Ed.
25 "But if you give sin entrance at the door, It's sting will in, and may come out not more." Bunyan's Caution.
26 An equally cruel scene took place in the presence of Stow, the historian, in the reign of Elizabeth. The bailiff of Romford coming to London, was asked by the curate of Aldgate the news: he replied, "Many men be up in Essex," [Qu. not in bed?]. For this he was hung the next morning in front of Mr. Stow's house. How grateful ought we to be that such sanguinary laws have fled, with the dark mists of error and cruelty, before the spreading light of the gospel.—Ed.
27 They shed their blood for Him who afterwards shed his blood for them. These were the infantry of the noble army of martyrs. If these infants were thus baptized with blood, though their own, into the church triumphant, it could be said that what they got in heaven abundantly compensated for what they lost on earth.—Henry.
28 Nearly all Protestants agree as to the salvation of infants dying in their infancy—Toplady and the Calvinists on the ground of their being in the covenant of grace; others because they had not personally transgressed; supposing that the sufferings and death of the body is the penalty of original sin. Holy Scripture appears to settle this question very satisfactorily, by requiring childlike docility as a preparation for the Spirit's working. The language of the Saviour is, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God" (Luke 18:16). "Such" as die in infancy—"such" adults as, with childlike simplicity, search the Scriptures, and fly for refuge to the Saviour. "It is NOT the will of your Father which is in heaven that one of these little ones should perish" (Matt 18:14). "It were better for him that a milstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones" (Luke 17:2).—Ed.
29 "To down with"; to receive, to swallow. "Probably it will hardly down with any body at first hearing."—Locke.—Ed.
30 "New-fashioned carriages"; not equipages to ride in, but dainty formalities. "Nor in my carriage a feigned niceness shown."—Dryden. "Trades in the carriage of a holy saint."—Shakespeare.—Ed.
31 Bunyan, when sent to prison, was thus threatened: "If you do not go to church, or transport yourself, you must stretch by the neck for it." This led to those painful reflections: "If I should make a scrabbling shift to clamber up the ladder, yet I should,

either with quaking or other symptoms of faintings, give occasion to the enemy to reproach the way of God and his people for their timorousness."—Grace Abounding, No. 334.—Ed.

32 This is a truly Bunyanish mode of expression—clear, comprehensive, quaint; but so striking as to make an indelible impression.—Ed.

33 A life of faith and holiness is the Christian's badge and livery. No particular costume, that may conceal a carnal heart—not a baptismal profession, that may be made by a hypocrite; but it is "the hidden man of the heart," evidenced by a "meek and quiet spirit—in all holy conversations and godliness." This is the Christian's badge and livery, by which he becomes "a living epistle, known and read of all men."—Ed.

34 These awful cruelties were practised upon Richard Atkins, in July, 1581. He went to Rome to reprove the people of idolatry. In St. Peter's Church, he knocked the chalice out of the priest's hand, and spilt the wine; he then endeavoured to seize the host, but was prevented. For these mad pranks he suffered savage torments.—Fox, edit. 1631, vol. 3, p. 1022.—Ed.

35 Every Christian must be decided in his own conscience as to the formalities of religion; but he who prefers talking of forms and ceremonies to communion in the substance, is in a melancholy state.—Ed.

36 What a severe reproach it is to human nature, to see a lovely child in rags and shoeless, running the streets, exposed to the pitiless weather, while a splendid equipage passes, in which a lady holds up her lapdog at the window to give it an airing!! Is not this a greater crime than sends many a poor wretch to the treadmill?—Ed.

37 Revenge naturally rises in the mind of man under a sense of injury. To return good for evil is one of the effects of the new birth. But while this is done, it is also our duty to petition kings and parliaments to remove evils.—Ed.

38 "Forth of doors"; out of doors, public.—Ed.

39 "Now it is Christmas"; instead of keeping one day in the year to commemorate the nativity of Christ in excessive feasting, every day must be kept holy, in the recollection both of the birth and death of the Saviour. All eyes are upon the young convert, watching for his halting; therefore, let every day be holy.—Ed.

40 A striking expression. If a man's righteousness be killed, it must be by his own will. He must be the butcher to kill himself.—Ed.

41 It is indeed sad to see professors, for the sake of paltry pelf, or to escape from persecution, denying the Lord Jesus. It subjects religion to scorn and contempt, and doubles the sorrows and sufferings of real Christians. Bunyan expresses himself here in a most admirable manner.—Ed.

42 Bunyan's familiarity with these illustrious men was obtained by reading Fox's Acts and Monuments, when in prison.—Ed.

43 "Quail"; to overpower. Well might the abettors of Antichrist wonder at the Christian's support under the most cruel tortures. While "looking unto Jesus" and the bright visions of eternal glory, like Stephen, he can pray of his enemies, and tranquilly fall asleep while undergoing the most frightful sufferings.—Ed.

44 "A naked man"; unarmed, or defenceless. "Had I but serv'd my God with half the zeal I serv'd my king, he would not in mine age Have left me naked to mine enemies." Shakespeare's Wolsey.—Ed.

45 How impossible is it for a natural man to understand this new creation—a new heart, a new birth. How different is regeneration to water-baptism. How awful the delusion to be mistaken in this, the foundation of all hope of a blessed immortality. "Create in me a clean heart, O God!" How consoling the fact: "Now a creation none can destroy but a

Creator!" and "changes not, therefore we are not consumed."—Ed.
46 "O happie he who doth possesse
Christ for his fellow-prisoner, who doth gladde
With heavenly sunbeames jails that are most sad."
Written on the prison walls of the Tower of London by William Prynne.—Ed.

47 "Sore temptations" poor Bunyan found them. When dragged from his home to prison, he speaks of his poor blind daughter in language of impassioned solicitude: " Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind shall blow upon thee! Oh! the hardships I thought my blind one might go under would break my heart to pieces."—"The parting with my wife and poor children hath oft been to me in this place as the pulling my flesh from my bones."—Grace Abounding, 327, 328.—Ed.
48 "Thodes"; whirlwinds. This word does not occur in any English dictionary or glossary. It gave me much trouble, and a walk of seven miles, to discover its meaning. It is the Saxon for noise, whirlwind, turbulence. This provincial word was probably derived from some Saxon tribe that settled in Bedfordshire.—Ed.
49 "To shuck"; to shake violently—from which is the noun, "a pea-shuck," the shell from which peas have been shaken.—Ed.
50 How correct, but how dismal a picture is here drawn of the persecutor! God has wise and holy ends in protecting and prolonging the lives even of very wicked men. " Slay them not, lest my people forget; scatter them by thy power." Compare Ecclessiastes 8:10. Pity the persecutor—pray for him; but if he repent not, stand off; " God will have his full blow at him in his time," and crush him down into misery and despair.—Ed.
51 Like a multitude of passages in Bunyan's writings, this passage is exceedingly striking. It illustrates our Lord's words in Matthew 5:44,45: "Love your enemies—that ye may be the children of your Father which is in heaven."—Ed.
52 "Stage"; upon which many a Nonconformist stood with his head in the pillory. " Ladder" to the gallows, upon which victims suffered death by hanging.—Ed.
***

AN EXHORTATION TO PEACE AND UNITY

[ADVERTISEMENT BY THE EDITOR]

This treatise was first published in 1688, after Bunyan's death, at the end of the second edition of the Barren Fig Tree, with a black border round the title. It was continued in the third edition 1692, but was subsequently omitted, although the Barren Fig Tree was printed for the same publisher. It has been printed in every edition of Bunyan's Works. Respect for the judgment of others leads me to allow it a place in the first complete edition, although I have serious doubts whether it was written by him, for these reasons:—

1. It appears to have been totally unknown to his personal friends, Charles Doe and others, who very carefully gathered up, not only all his published works, but his manuscripts also. An interesting list of these was given in the 'Struggler,' 1691. Nor is it found in any publisher's list of Bunyan's Works.
2. The style is not that of Bunyan, nor is it even Bunyanish. It has none of those striking remarks that render all his treatises so deeply interesting.
3. The author introduces scraps of Latin references to 'Machiavel,' to the 'learned

Stillingfleet,' and to ancient heathen writers. The frequent recurrence of the words, 'as a certain learned man observes,' is very foreign to Bunyan's manner of confirming his sentiments. 'Thus saith the Lord,' is the seal of his testimony.

4. Misapplication of Scripture (Acts 9:31) as if the 'rest' was from internal dissensions, when in fact it was from external persecution.

5. The terms 'infallible,' 'excommunication,' and 'reason,' are used in a way not at all Bunyanish.

6. How would his spirit have been grieved at a sentence which occurs: 'Would a heathen god refuse to answer such prayers in which the supplicants were not agreed; and shall we think the true God will answer them?' Do stocks or stones answer prayers?

7. Bunyan's peculiar practice of admitting all the Lord's children to the Lord's table; all such as he hoped were spiritually baptized, without reference to water-baptism, is here directly opposed. The author refers to 1 Corinthians 12:13 on which text he says—'I need not go about to confute that notion that some of late have had of this text, viz., that the baptism here spoken of is the baptism of the Spirit, because you have not owned and declared that notion as your judgment, but on the contrary.' The fact is, that Bunyan is one of those here noticed as 'some of late,' and his church did hold that judgment. His comment on this text is, 'not of water, for by one SPIRIT are we all baptized into one body.'—Reason of my Practice. And in his 'Differences about Water-Baptism no Bar to Communion,' he thus argues upon that text, 'Here is a baptism mentioned by which they are initiated into one body; now that this is the baptism of water is utterly against the words of the text; for by one SPIRIT we are all baptized into one body.'—'It is the unity of the Spirit, not water, that is intended.' Bunyan was the great champion for the practice of receiving all to church-communion whom God had received in Christ, without respect to water-baptism; and had he changed his sentiments upon a subject which occasioned him so much hostility, even from his Baptist brethren, it would have been heralded forth as a triumph.

In 1684, four years prior to his death, he republished these sentiments in the first edition of 'A Holy Life the Beauty of Christianity'; his words are—'Men are wedded to their opinions more than the law of grace and love will permit. Here is a Presbyter, here an Independent, a Baptist, so joined each man to his own opinions, that they cannot have that communion one with another, as by the testament of the Lord Jesus they are commanded and enjoined.' Bunyan, there can be no doubt, lived and died in the conviction, that differences were permitted among Christians to stimulate them to search the Scriptures, and to exercise the grace of forbearance, as was the case in the primitive churches, in their disputes about meats and days, and even as to whether the Gentiles were to be visited with the gospel.

8. Bunyan is ever pressing the duty of private judgment in all the affairs of religion; not to be scared with the taunts of 'schism,' 'division-makers,' 'new separatists,' 'wiser than your teachers,' and similar arrows, drawn from Satan's quiver, which occur in this exhortation.

Judging from the style—the reference to the laying on of hands—the Latin quotations, and those from learned men, it appears somewhat like the pen of D'Anvers, who answered Bunyan upon the question—Whether water-baptism is a scriptural term of communion? It is, however, now faithfully reprinted, that our readers may form their own judgment.

Hackney, New-Year's Day, 1850 GEORGE OFFOR.

An Exhortationto Peace and Unity

'Endeavouring to keep the unity of the Spirit in the bond of peace.'—Ephesians 4:3

Beloved, religion is the great bond of human society, and it were well if itself were kept within the bond of unity; and that it may so be, let us, according to the text, use our utmost endeavours 'to keep the unity of the Spirit in the bond of peace.'

These words contain a counsel and a caution: the counsel is, 'That we endeavour the unity of the Spirit'; the caution is, 'That we do it in the bond of peace': as if he should say, I would have you live in unity; but yet I would have you to be careful that you do not purchase unity with the breach of charity. Let us, therefore, be cautioned that we do not so press after unity in practice and opinion, as to break the bond of peace and affection.

In the handling of these words, I shall observe this method:—First, I shall open the sense of the text. Second, I shall show wherein this unity and peace consists. Third, I shall show you the fruits and benefits of it, together with nine inconveniencies and mischiefs that attend those churches where unity and peace is wanting. Fourth, and lastly, I shall give you twelve directions and motives for the obtaining of it.

First, As touching the sense of the text; when we are counselled to keep the unity of the Spirit, we are not to understand the Spirit of God as personally so considered; because the Spirit of God, in that sense, is not capable of being divided; and so there would be no need for us to endeavour to keep the unity of it.

By the unity of the Spirit, then, we are to understand that unity of mind which the Spirit of God calls for, and requires Christians to endeavour after; hence it is that we are exhorted by 'one spirit, with one mind striving together for the faith of the gospel' (Phil 1:27).

But farther, the apostle in these words alludes to the state and composition of a natural body; and doth thereby inform us that the mystical body of Christ holds an analogy with the natural body of a man. As,

1. In the natural body there must be a spirit to animate it; for 'the body without the spirit is dead' (James 2:26). So it is in the mystical body of Christ; the apostle no sooner tells us of that one body, but he minds us of that 'one spirit' (Eph 4:4).

2. The body hath 'joints and bands' to unite all the parts; so hath the mystical body of Christ (Col 2:19). This is that bond of peace mentioned in the text, as also in Ephesians 4:16, where 'the whole body' is said to be 'fitly joined together, and compacted by that which every joint supplieth.'

3. The natural body receives counsel and nourishment from the head; so doth the mystical body of Christ. He is their counsellor, and him they must hear; he is their head, and him they must hold: hence it is that the apostle complaineth (Col 2:19), of some that did 'not hold the head, from which all the body by joints and bands hath nourishment.'

4. The natural body cannot well subsist, if either the spirit be wounded or the joints broken or dislocated; the body cannot bear a wounded or broken spirit; 'A broken spirit drieth the bones' (Prov 17:22), and 'a wounded spirit who can bear?' (Prov 18:14). And on the other hand, how often has the disjointing of the body, and the breakings thereof, occasioned the expiration of the spirit? In like manner it fares with the mystical body of Christ: how do divided spirits break the bonds of peace, which are the joints of this body! And how doth the breakings of the body and church of Christ wound the spirit of Christians, and oftentimes occasion the spirit and life of Christianity to languish, if not to expire! How needful is it, then, that we endeavour 'the unity of the spirit in the bond of peace?'

Second, I now come to show you wherein this unity and peace consists, and this I shall

demonstrate in five particulars.

1. This unity and peace may consist in the ignorance of many truths, and in the holding of some errors; or else this duty of peace and unity could not be practicable by any on this side perfection. But we must now endeavour the unity of the Spirit, 'till we all come in the unity of the faith, and of the knowledge of the Son of God' (Eph 4:13). Because now, as the apostle saith, 'we know in part, and we prophesy in part,' and 'now we see through a glass, darkly' (1 Cor 13:12). And as this is true in general, so we may find it true if we descend to particular instances: the disciples seemed to be ignorant of that great truth which they had often, and in much plainness, been taught by their Master once and again, viz., that his kingdom was not of this world, and that in the world they should suffer and be persecuted, yet in Acts 1:6 we read, that they asked of him if he would 'at this time restore again the kingdom to Israel?' thereby discovering that Christ's kingdom, as they thought, should consist in his temporal jurisdiction over Israel, which they expected should now commence and take place amongst them. Again, our Lord tells them that he had many things to say, and these were many important truths which they could not now bear (John 16:12). And that these were important truths appears by the 10th and 11th verses, where he is discoursing of righteousness and judgment; and then adds, that he had yet many things to say which they could not bear; and thereupon promises the Comforter to lead them into ALL TRUTH; which implies that they were yet ignorant of many truths, and consequently held divers errors; and yet for all this he prays for, and presses them to their great duty of peace and unity (John 14:27; 17:21). To this may be added that of Hebrews 5:11, where the author saith, He had many things to say of the priestly office of Christ, which, by reason of their dulness, they were not capable to receive; as also that in Acts 10, where Peter seems to be ignorant of that truth, viz., that the gospel was to be preached to all nations; and contrary hereunto, he erred in thinking it unlawful to preach amongst the Gentiles. I shall add two texts more; one is Acts 19:2, where we read, That those disciples which had been discipled and baptized by John, were yet ignorant of the Holy Ghost, and knew not, as the text tells us, 'whether there be any Holy Ghost,' or no; though John did teach constantly, that he that should come after him, should baptize with the Holy Ghost and fire. From hence we may easily and plainly infer, that Christians may be ignorant of many truths, by reason of weak and dull capacities, and other such like impediments, even while those truths are with much plainness delivered to them. Again, we read (Heb 5:13) of some that were 'unskillful in the word of righteousness,' who nevertheless are called babes in Christ, and with whom unity and peace is to be inviolably kept and maintained.

2. As this unity and peace may consist in the ignorance of many truths, and in the holding some errors, so it must consist with, and it cannot consist without, the believing and practising those things which are necessary to salvation and church communion; and they are, (1.) Believing that Christ the Son of God died for the sins of men. (2.) That whoever believeth ought to be baptized. (3.) The third thing essential to this communion is a holy and a blameless conversation.

(1.) That believing that the Son of God died for the sins of men is necessary to salvation, I prove by these texts, which tell us that he that doth not believe shall be damned (Mark 16:16; John 3:18; 2 Thess 2:12; Rom 10:10).

That it is also necessary to church-communion, appears from Matthew 16:16-18. Peter having confessed that Christ was the Son of the living God, Christ thereupon assures Peter, that upon this rock, viz., this profession of faith, or this Christ which Peter had confessed, he would build his church, and the gates of hell should not prevail against it.

And (1 Cor 3:11), the apostle having told the Corinthians they were God's building, presently adds, that they could not be built upon any foundation but upon that which was laid, which was Jesus Christ. All which proves, that Christian society is founded upon the profession of Christ; and not only Scripture, but the laws of right reason, dictate this, that some rules and orders must be observed for the founding all society, which must be consented to by all that will be of it. Hence it comes to pass, that to own Christ as the Lord and head of Christians, is essential to the founding Christian society.

(2.) The Scriptures have declared that this faith gives the professors of it a right to baptism, as in the case of the eunuch (Acts 8), when he demanded why he might not be baptized? Philip answereth, that if he believed with all his heart, he might; the eunuch thereupon confessing Christ, was baptized.

Now, that baptism is essential to church-communion, I prove from 1 Corinthians 12, where we shall find the apostle labouring to prevent an evil use that might be made of spiritual gifts, as thereby to be puffed up; and to think that such as wanted them, were not of the body, or to be esteemed members; he thereupon resolves, that whoever did confess Christ, and own him for his head, did it by the Spirit (v 3), though they might not have such a visible manifestation of it as others had; and therefore they ought to be owned as members, as appears (v 23). And not only because they have called him Lord by the Spirit, but because they have, by the guidance and direction of the same Spirit, been baptized (v 13): 'For by one Spirit we are all baptized into one body,' &c. I need not go about to confute that notion that some of late have had of this text, viz., that the baptism here spoken of is the baptism of the Spirit, because you have not owned and declared that notion as your judgment; but on the contrary, all of you that I have ever conversed with, have declared it to be understood of baptism with water, by the direction of the Spirit. If so, then it follows, that men and women are declared members of Christ's body by baptism, and cannot be by Scripture reputed and esteemed so without it; which farther appears from Romans 6:5, where men, by baptism, are said to be planted into 'the likeness of his death.' And (Col 2:12), we are said to be 'buried with him by baptism.' All which, together with the consent of all Christians, (some few in these late times excepted,) do prove that baptism is necessary to the initiating persons into the church of Christ.

(3.) Holiness of life is essential to church-communion, because it seems to be the reason why Christ founded a church in the world, viz., that men might thereby be watched over and kept from falling; and that if any be overtaken with a fault, he that is spiritual might restore him.

That by this means men and women might be preserved, without blame, to the coming of Christ; and 'the grace of God teacheth us to deny ungodliness and worldly lusts, and to live soberly and uprightly in this present evil world' (Titus 2:11,12). 'And let every one that nameth the name of Christ depart from iniquity' (2 Tim 2:19). And James tells us, speaking of the Christian religion, that 'pure religion, and undefiled, before God—is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world' (James 1:27). From all which, together with many more texts that might be produced, it appears that an unholy and profane life is inconsistent with Christian religion and society, and that holiness is essential to salvation and church-communion; so that these three things—faith, baptism, and a holy life, as I said before, all churches must agree and unite in, as those things which, when wanting, will destroy their being.

And let not any think, that when I say believing the Son of God died for the sins of men is essential to salvation and church-communion, that I hereby would exclude all other articles of the Christian creed as not necessary, as the belief of the resurrection of the

dead and eternal judgment, &c.; which, for want of time, I omit to speak particularly to, and the rather because I understand this great article, of believing the Son of God died for the sins of men, is comprehensive of all others, and is that from whence all other articles may easily be inferred.

And here I would not be mistaken, as though I held there were nothing else for Christians to practise, when I say this is all that is requisite to church-communion; for I very well know that Christ requires many other things of us after we are members of his body, which, if we knowingly or maliciously refuse, may be the cause, not only of excommunication, but damnation. But yet these are such things as relate to the wellbeing, and not to the being, of churches; as laying on of hands, in the primitive times, upon believers, by which they did receive the gifts of the Spirit—this, I say, was for the increase and edifying of the body, and not that thereby they might become of the body of Christ, for that they were before. And do not think that I believe laying on of hands was no apostolical institution, because I say men are not thereby made members of Christ's body, or because I say that it is not essential to church-communion. Why should I be thought to be against a fire in the chimney, because I say it must not be in the thatch of the house? Consider, then, how pernicious a thing it is to make every doctrine, though true, the bound of communion; this is that which destroys unity; and, by this rule, all men must be perfect before they can be in peace. For do we not see daily, that as soon as men come to a clearer understanding of the mind of God, to say the best of what they hold, that presently all men are excommunicable, if not damnable, that do not agree with them. Do not some believe and see that to be pride and covetousness, which others do not, because, it may be, they have more narrowly and diligently searched into their duty of these things than others have? What then? must all men that have not so large acquaintance of their duty herein be excommunicated? Indeed, it were to be wished that more moderation in apparel and secular concernments were found among churches; but God forbid, that if they should come short herein, that we should say, as one lately said, that he could not communicate with such a people, because they were proud and superfluous in their apparel.

Let me appeal to such, and demand of them, if there was not a time, since they believed and were baptized, wherein they did not believe laying on of hands a duty; and did they not then believe, and do they not still believe, they were members of the body of Christ? And was not there a time when you did not so well understand the nature and extent of pride and covetousness as now you do? And did you not then believe, and do you not still believe, that you were true members of Christ, though less perfect? Why, then, should you not judge of those that differ from you herein, as you judged of yourselves when you were as they now are? How needful, then, is it for Christians to distinguish, if ever they would be at peace and unity, between those truths which are essential to church-communion, and those that are not!

3. Unity and peace consists in our making one shoulder to practise and put in execution the things we do know. 'Nevertheless, whereto we have—attained, let us walk by the same rule, and mind the same thing' (Phil 3:16). How sad is it to see our zeal consume us, and our precious time, in things doubtful and disputable, while we are not concerned nor affected with the practice of those indisputable things we all agree in! We all know charity to be the great command, and yet how few agree to practise it! We all know they that labour in the Word and doctrine are worthy of double honour; and that God hath ordained, that they which preach the gospel should live of the gospel; these duties, however others have cavilled at them, I know you agree in them, and are

persuaded of your duty herein; but where is your zeal to practise? O how well would it be with churches if they were but half as zealous for the great, and plain, and indisputable things, and the more chargeable and costly things of religion, as they are for things doubtful or less necessary, or for things that are no charge to them, and cost them nothing but the breath of contention, though that may be too great a price for the small things they purchase with it.

But further: Do we not all agree, that men that preach the gospel should do it like workmen that need not be ashamed? and yet how little is this considered by many preachers, who never consider, before they speak, of what they say, or whereof they affirm! How few give themselves to study that they may be approved! How few meditate, and give themselves to these things, that their profiting may appear to all! For the Lord's sake, let us unite to practise those things we know; and if we would have more talents, let us all agree to improve those we have.

See the spirit that was among the primitive professors, that knowing and believing how much it concerned them, in the propagating of Christianity, to show forth love to one another, that so all might know them to be Christ's disciples, rather than there should be any complainings among them, they sold all they had. Oh how zealous were these to practise, and, with one shoulder, to do that that was upon their hearts for God! I might further add, how often have we agreed in our judgment? and hath it not been upon our hearts, that this and the other thing is good to be done to enlighten the dark world, and to repair the breaches of churches, and to raise up those churches that now lie agasping, and among whom the soul of religion is expiring? But what do we more than talk of them? Do not most decline these things when they either call for their purses or their persons to help in this and such like works as these? Let us then, in what we know, unite, that we may put it in practice, remembering that, if we know these things, we shall be happy if we do them.

4. This unity and peace consists in our joining and agreeing to pray for, and to press after, those truths we do not know. The disciples in the primitive times were conscious of their imperfections, and, therefore, they, with one accord, continued in prayer and supplications. If we were more in the sense of our own ignorances and imperfections, we should carry it better towards those that differ from us; then we should abound more in the spirit of meekness and forbearance, that thereby we might bring others, or be brought by others, to the knowledge of the truth; this would make us go to God, and say with Elihu, That which we know not, teach thou us (Job 34:32). Brethren, did we but all agree that we were erring in many things, we should soon agree to go to God, and pray for more wisdom and revelation of his mind and will concerning us.

But here is our misery, that we no sooner receive any thing for truth, but we presently ascend the chair of infallibility with it, as though in this we could not err; hence it is we are impatient of contradiction, and become uncharitable to those that are not of the same mind; but now a consciousness that we may mistake, or that if my brother err in one thing I may err in another—this will unite us in affection, and engage us to press after perfection, according to that of the apostle, 'Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus,' 'and if in any thing ye be otherwise minded, God shall reveal even this unto you' (Phil 3:13-15). O then, that we could but unite and agree to go to God for one another, in confidence that he will teach us; and that if any one of us want wisdom, as who of us does not, we might agree to ask of God, who giveth to all men liberally, and upbraideth no man. Let us, like those people spoken of

in Isaiah 2, say one to another, Come, let us go to the Lord, for 'he will teach us of his ways, and we will walk in his paths.'

5. This unity and peace mainly consists in unity of love and affection; this is the great and indispensable duty of all Christians; by this they are declared Christ's disciples; and hence it is that love is called the great commandment, the old commandment, and the new commandment—that which was commanded in the beginning, and will remain to the end; yea, and after the end. 'Charity never faileth: but—whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away' (1 Cor 13:8). 'And now abideth faith, hope, charity—but the greatest of these is charity' (v 13). 'Above all these things put on charity, which is the bond of perfectness' (Col 3:14). Because charity is 'the end of the commandment' (1 Tim 1:5). Charity is therefore called the royal law; and though it had a superintendency over other laws, and, doubtless, is a law to which other laws must give place when they come in competition with it. 'Above all things, [therefore,] have fervent charity among yourselves, for charity shall cover the multitude of sins' (1 Peter 4:8). Let us, therefore, live in unity and peace, and the God of love and peace will be with us.

That you may so do, let me remember you, in the words of a learned man, that the unity of the church is a unity of love and affection, and not a bare uniformity of practice and opinion.

Third, Having shown you wherein this unity consists, I now come to the third general thing propounded, and that is, to show you the fruits and benefits of unity and peace; together with the mischiefs and inconveniences that attend those churches where unity and peace are wanting.

1. Unity and peace is a duty well-pleasing to God, who is styled the author of peace, and not of confusion, in all the churches. God's Spirit rejoiceth in the unity of our spirits; but, on the other hand, where strife and divisions are, there the Spirit of God is grieved. Hence is it that the apostle no sooner calls upon the Ephesians not to grieve the Spirit of God, but he presently subjoins us a remedy against that evil: that they put away bitterness and evil speaking, 'and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you' (Eph 4:32).

2. As unity and peace is pleasing to God, and rejoiceth his Spirit, so it rejoiceth the hearts and spirits of God's people—unity and peace brings heaven down upon earth among us. Hence it is that the apostle tells us (Rom 14:17) that 'the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' Where unity and peace is, there is heaven upon earth; by this we taste the first fruits of that blessed estate we shall one day live in the fruition of, when we shall come 'to the general assembly and church of the first-born,' whose names are written in heaven, 'and to God, the judge of all, and to the spirits of just men made perfect' (Heb 12:23). This outward peace of the church, as a learned man observes, distils into peace of conscience, and turns writings and readings of controversy into treatises of mortification and devotion.

And the psalmist tells us, that it is not only good, but pleasant 'for brethren to dwell together in unity' (Psa 133), but where unity and peace is wanting, there are storms and troubles; 'where envy and strife is, there is confusion and every evil work' (James 3:16). It is the outward peace of the church that increaseth our inward joy, and the peace of God's house gives us occasion to eat our meat with gladness in our houses (Acts 2:46).

3. The unity and peace of the church makes communion of saints desirable. What is it that embitters church-communion, and makes it burdensome, but divisions? Have you not heard many complain that they are weary of church-communion, because of church

contention? but now, where unity and peace is, there Christians long for communion. David saith that he was glad when they said unto him, 'Let us go into the house of the Lord' (Psa 122:1). Why was this, but because, as the third verse tells us, Jerusalem was a city compact together, where the tribes went up, the tribes of the Lord, to give thanks to his name. And David, speaking of the man that was once his friend, doth thereby let us know the benefit of peace and unity (Psa 55:14): 'We,' saith he, 'took sweet counsel together, and walked unto the house of God in company.' Where unity is strongest, communion is sweetest and most desirable. You see, then, that peace and union fill the people of God with desires after communion; but, on the other hand, hear how David complains (Psa 120:5), 'Woe is me that I sojourn in Meshech, that I dwell in the tents of Kedar!' The psalmist here is thought to allude to a sort of men that dwelt in the deserts of Arabia, that got their livings by contention; and, therefore, he adds (v 6), that his soul had long dwelt with them that hated peace: this was that which made him long for the courts of God, and esteem one day in his house better than a thousand. This made his soul even faint for the house of God, because of the peace of it; 'Blessed are they,' saith he, 'that dwell in thy house: they will be still praising thee' (Psa 84:4). There is a certain note of concord, as appears (Acts 2) where we read of primitive Christians, meeting with one accord, praising God.

4. Where unity and peace is, there many mischiefs and inconveniences are prevented which attend those people where peace and unity are wanting; and of those many that might be mentioned, I shall briefly insist upon these nine:—

(1.) Where unity and peace are wanting, there is much precious time spent to no purpose. How many days are spent, and how many fruitless journeys made to no profit, where the people are not in peace! How often have many redeemed time, even in seed-time and harvest, when they could scarce afford it to go to church, and by reason of their divisions, come home worse than they went, repenting they have spent so much precious time to so little benefit! How sad is it to see men spend their precious time, in which they should work out their salvation, by labouring, as in the fire, to prove an uncertain and doubtful proposition, and to trifle away their time, in which they should make their calling and election sure, to make sure of an opinion which, when they have done all, they are not infallibly sure whether it be true or no; because all things necessary to salvation and church-communion are plainly laid down in Scripture, in which we may be infallibly sure of the truth of them; but for other things that we have no plain texts for, but the truth of them depends upon our interpretations, here we must be cautioned that we do not spend much time in imposing those upon others, or venting those among others, unless we can assume infallibility—otherwise, we spend time upon uncertainty; and whoever casts their eyes abroad, and doth open their ears to intelligence, shall both see, and, to their sorrow, hear that many churches spend most of their time in jangling and contending about those things which are neither essential to salvation or church-communion, and that which is worse, about such doubtful questions which they are never able to give an infallible solution of; but now, where unity and peace is, there our time is spent in praising God, and in those great questions—what we should do to be saved? and how we may be more holy and more humble towards God, and more charitable and more serviceable to one another?

(2.) Where unity and peace is wanting, there is evil surmising and evil speaking, to the damage and disgrace, if not to the ruining of one another (Gal 5:14,15): 'The whole law is fulfilled in one word, Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, take heed that ye be not consumed one of another.' No sooner the bond of charity is broken, which is as a wall about Christians, but soon they begin to

make havoc and spoil of one another; then there is raising evil reports, and taking up evil reports against each other. Hence it is that whispering and backbiting proceeds, and going from house to house to blazon the faults and infirmities of others: hence it is that we watch for the haltings of one another, and do inwardly rejoice at the miscarriages of others, saying in our hearts, Ah, ah, so we would have it; but now, where unity and peace is, there is charity; and where charity is, there we are willing to hide the faults, and cover the nakedness of our brethren. 'Charity thinketh no evil' (1 Cor 13:5), and, therefore, it cannot surmise, neither will it speak evil.

(3.) Where unity and peace is wanting, there can be no great matters enterprised; we cannot do much for God nor much for one another. When the devil would hinder the bringing to pass of good in nations and churches, he divides their councils; and, as one well observes, he divides their heads, that he may divide their hands; when Jacob had prophesied of the cruelty of Simeon and Levi, who were brethren, he threatens them with the consequent of it (Gen 49:7): 'I will divide them in Jacob, and scatter them in Israel.' The devil is not to learn that maxim he hath taught the Machiavellians of the world, divide et impera—divide and rule; it is a united force that is formidable: hence the spouse, in the Canticles, is said to be 'but one,' 'and the only one of her mother' (Cant 6:9). Hereupon it is said of her (v 10) that she is 'terrible as an army with banners.' What can a divided army do, or a disordered army, that have lost their banners, or, for fear or shame, thrown them away? In like manner, what can Christians do for Christ, and the enlarging his dominions in the world, in bringing men from darkness to light, while themselves are divided and disordered? Peace is, to Christians, as great rivers are to some cities, which, besides other benefits and commodities, are natural fortifications, by reason whereof those places are made impregnable; but when, by the subtilty of an adversary or the folly of the citizens, these waters come to be divided into little petty rivulets, how soon are they assailed and taken! Thus it fares with churches; when once the devil, or their own folly divides them, they will be so far from resisting of him, that they will be soon subjected by him.

Peace is to churches as walls to cities; nay, unity hath defended cities that had no walls. It was once demanded of Agesilaus why Lacedemon had no walls; he answers, pointing back to the city, that the concord of the citizens was the strength of the city. In like manner, Christians are strong when united; then they are more capable to resist temptation, and to succour such as are tempted. When unity and peace is among the churches, then are they like a walled town; and when peace is the church's walls, salvation will be her bulwarks.

Plutarch tells us of one Silurus that had eighty sons, whom he calls to him as he lay upon his death-bed, and gave them a sheaf of arrows; thereby to signify, that if they lived in unity they might do much; but, if they divided, they would come to nothing. If Christians were all of one piece—if they were all but one lump, or but one sheaf or bundle, how great are the things they might do for Christ and his people in the world, whereas, otherwise, they can do little but dishonour him, and offend his.

It is reported of the leviathan, that his strength is in his scales (Job 41:15-17): 'His scales are his pride, shut up together, as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered.' If the church of God were united like the scales of leviathan, it would not be every brain-sick notion, nor angry speculation, that would cause their separation.

Solomon saith, Two are better than one, because if one fail, the other may raise him; then surely twenty are better than two, and an hundred are better than twenty, for the

same reason—because they are more capable to help one another. If ever Christians would do any thing to raise up the fallen tabernacles of Jacob, and to strengthen the weak, and comfort the feeble, and to fetch back those that have gone astray, it must be by unity.

We read of the men of Babel (Gen 11:6), 'The Lord said, Behold the people is one—And now nothing will be restrained from them which they have imagined to do.' We learn, by reason, what great things may be done in worldly achievements where unity is. And shall not reason, assisted with the motives of religion, teach us that unity among Christians may enable them to enterprise greater things for Christ? Would not this make Satan fall from heaven like lightning? For as unity built literal Babel, it is unity that must pull down mystical Babel. And, on the other hand, where divisions are, there is confusion; by this means, a Babel hath been built in every age. It hath been observed by a learned man, and I wish I could not say truly observed, that there is most of Babel and confusion among those that cry out most against it.

Would we have a hand to destroy Babylon, let us have a heart to unite one among another.

Our English histories tell us, that after Austin the monk had been some time in England, that he heard of some of the remains of the British Christians, which he convened to a place, which Cambden, in his Britannia, calls Austin's Oak. Here they met to consult about matters of religion; but such was their division, by reason of Austin's imposing spirit, that our stories tell us that synod was only famous for this, that they only met, and did nothing. This is the mischief of divisions, they hinder the doing of much good; and if Christians that are divided be ever famous for any thing, it will be that they have often met together, and talked of this and the other thing, but they did nothing.

(4.) Where unity and peace is wanting, there the weak are wounded, and the wicked are hardened. Unity may well be compared to precious oil (Psa 133:2). It is the nature of oil to heal that which is wounded, and to soften that which is hard. Those men that have hardened themselves against God and his people, when they shall behold unity and peace among them, will say, God is in them indeed; and, on the other hand, are they not ready to say, when they see you divided, that the devil is in you, that you cannot agree?

(5.) Divisions, and want of peace, keep those out of the church that would come in; and cause many to go out that are in.

'The divisions of Christians (as a learned man observes) are a scandal to the Jews, an opprobrium to the Gentiles, and an inlet to atheism and infidelity.' Insomuch that our controversies about religion, especially as they have been of late managed, have made religion itself become a controversy. O, then, how good and pleasant a thing is it for brethren to dwell together in unity! The peace and unity that was among the primitive Christians drew others to them. What hinders the conversion of the Jews, but the divisions of Christians? Must I be a Christian, says the Jew? What Christian must I be; of what sect must I be of? The Jews, as one observes, glossing upon that text in Isaiah 11:6, where it is prophesied, that the lion and the lamb shall lie down together, and that there shall be none left to hurt nor destroy in all God's holy mountain; they interpreting these sayings to signify the concord and peace that shall be among the people that shall own the Messiah, do from hence conclude that the Messiah is not yet come, because of the contentions and divisions that are among those that profess him; and the apostle saith (1 Cor 14:23), that if an unbeliever should see their disorders, he would say they were mad; but where unity and peace is, there the churches are multiplied. We read (Acts 9;31) that when the churches had rest, they multiplied; and

(Acts 2:46,47) when the church was serving God 'with one accord,' the Lord added to them 'daily such as should be saved.'

It is unity brings men into the church, and divisions keep them out. It is reported of an Indian, passing by the house of a Christian, and hearing them contending, being desired to turn in, he refused, saying Habamach dwells there—meaning that the devil dwelt there; but where unity and peace is, there God is; and he that dwells in love, dwells in God. The apostle tells the Corinthians, that if they walked orderly, even the unbeliever would hereby be enforced to come and worship, and say, God was in them indeed; and we read (Zech 8:23) of a time when ten men shall take hold of a Jew, and say, 'We will go with you; for we have heard that God is with you.'

And hence it is that Christ prays (John 17:21) that his disciples might be one, as the Father and he were one, that the world might believe the Father sent him. As if he should say, you may preach me as long as you will, and to little purpose, if you are not at peace and unity among yourselves. Such was the unity of Christians in former days, that the intelligent heathen would say of them, that though they had many bodies, yet they had but one soul. And we read the same of them (Acts 4:32) that 'the multitude of them that believed were of one heart and of one soul.'

And as the learned Stillingfleet observes, in his Irenicum,—'The unity and peace that was then among Christians, made religion amiable in the judgment of impartial heathens. Christians were then known by the benignity and sweetness of their dispositions, by the candour and ingenuity of their spirits, by their mutual love, forbearance, and condescension to one another: but either this is not the practice of Christianity,' viz., a duty that Christians are now bound to observe, 'or else it is not calculated for our meridian, where the spirits of men are of too high an elevation for it; for if pride and uncharitableness, if divisions and strifes, if wrath and envy, if animosities and contentions, were but the marks of true Christians, Diogenes need never light his lamp at noon to find out such among us; but if a spirit of meekness, gentleness, and condescension; if a stooping to the weaknesses and infirmities of one another; if pursuit after peace, when it flies from us, be the indispensable duties and characteristical notes of Christians, it may possibly prove a difficult inquest to find out such among the crowds of those that shelter themselves under that glorious name.'

It is the unity and peace of churches that brings others to them, and makes Christianity amiable. What is prophesied of the church of the Jews, may in this case be applied to the Gentile church (Isa 66:12) that when once God extends peace to her like a river, the Gentiles shall come in like a flowing stream; then, and not till then, the glory of the Lord shall arise upon his churches, and his glory shall be seen among them; then shall their hearts fear and be enlarged, because the abundance of the nations shall be converted to them.

(6.) As want of unity and peace keeps those out of the church that would come in, so it hinders the growth of those that are in. Jars and divisions, wranglings and prejudices, eat out the growth, if not the life, of religion. These are those waters of Marah that embitter our spirits, and quench the Spirit of God. Unity and peace is said to be like the dew of Hermon, and as a dew that descended upon Zion, where the Lord commanded his blessing (Psa 133:3).

Divisions run religion into briers and thorns, contentions and parties. Divisions are to churches like wars in countries. Where war is, the ground lieth waste and untilled; none takes care of it. It is love that edifieth, but division pulleth down. Divisions are, as the northeast wind to the fruits, which causeth them to dwindle away to nothing; but when the storms are over, every thing begins to grow. When men are divided, they seldom

speak the truth in love; and then, no marvel they grow not up to him in all things, which is the head.

It is a sad presage of an approaching famine, as one well observes, not of bread nor water, but of hearing the Word of God; when the thin ears of corn devour the plump full ones; when the lean kine devour the fat ones; when our controversies about doubtful things, and things of less moment, eat up our zeal for the more indisputable and practical things in religion; which may give us cause to fear that this will be the character by which our age will be known to posterity, that it was the age that talked of religion most and loved it least.

Look upon those churches where peace is, and there you shall find prosperity. When the churches had rest, they were not only multiplied, but, walking in the fear of the Lord, and the comforts of the Holy Ghost, they were edified; it is when the whole body is knit together, as with joints and bands, that they increase with the increase of God.

We are at a stand sometimes why there is so little growth among churches; why men have been so long in learning, and are yet so far from attaining the knowledge of the truth. Some have given one reason, and some another; some say pride is the cause, and others say covetousness is the cause; I wish I could say these were no causes. But I observe that when God entered his controversy with his people of old, he mainly insisted upon some one sin, as idolatry, and shedding innocent blood, &c., as comprehensive of the rest; not but that they were guilty of other sins, but those that were the most capital are particularly insisted on; in like manner, whoever would but take a review of churches that live in contentions and divisions, may easily find that breach of unity and charity is their capital sin, and the occasion of all other sins. No marvel, then, that the Scripture saith the whole law is fulfilled in love; and if so, then, where love is wanting, it must needs follow the whole law is broken. It is where love grows cold that sin abounds; and therefore the want of unity and peace is the cause of that leanness and barrenness that is among us: it is true in spirituals as well as temporals, that peace brings plenty.

(7.) Where unity and peace is wanting, our prayers are hindered. The promise is, that what we shall agree to ask shall be given us of our heavenly Father. No marvel we pray and pray, and yet are not answered; it is because we are not agreed what to have.

It is reported that the people in Lacedemonia, coming to make supplications to their idol-god, some of them asked for rain, and others of them asked for fair weather; the oracle returns them this answer, That they should go first and agree among themselves. Would a heathen god refuse to answer such prayers in which the supplicants were not agreed; and shall we think the true God will answer them?

We see, then, that divisions hinder our prayers, and lay a prohibition on our sacrifice. 'If thou bring thy gift to the altar,' saith Christ, 'and there remeberest that thy brother hath ought against thee; leave there thy gift—and go—and first be reconciled to thy brother, and then come and offer it' (Matt 5:24). So that want of unity and charity hinders even our particular prayers and devotions.

This hindered the prayers and fastings of the people of old from finding acceptance (Isa 58:3); the people ask the reason wherefore they fasted, and God did not see, nor take notice of them. He gives this reason, because they fasted for strife and debate, and hid their face from their own flesh. Again (Isa 59), the Lord saith, His hand was not shortened, that he could not save; nor his ear heavy, that he could not hear: but their sins had separated between their God and them. And among those many sins they stood chargeable with, this was none of the least, viz., that the way of peace they had not known. You see where peace was wanting, prayers were hindered, both under the

Old and New Testament.
The sacrifice of the people in Isaiah 65, that said, Stand farther off, I am holier than thou, was as smoke in the nostrils of the Lord. On the other hand, we read how acceptable those prayers were that were made 'with one accord' (Acts 4:24, compared with verse 31). They prayed with one accord, and they were all of one heart and of one soul. And see the benefit of it; 'they were all filled with the Holy Ghost, and they spake the Word with boldness': which was the very thing they prayed for, as appears (v 29). And the apostle exhorts the husband to dwell with his wife, that their prayers might not be hindered (1 Peter 3:7). We see, then, want of unity and peace, either in families or churches, is a hindrance of prayers.
(8.) It is a dishonour and disparagement to Christ that his family should be divided. When an army falls into mutiny and division, it reflects disparagement on him that hath the conduct of it. In like manner, the divisions of families are a dishonour to the heads and those that govern them. And if so, then how greatly do we dishonour our Lord and Governor, who gave his body to be broken, to keep his church from breaking, who prayed for their peace and unity, and left peace at his departing from them for a legacy, even a peace which the world could not bestow upon them.
(9.) Where there is peace and unity, there is a sympathy with each other; that which is the want of one will be the want of all,—Who is afflicted, saith the apostle, and I burn not?[1] we should then remember them that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also of the body (Heb 13:3). But where the body is broken, or men are not reckoned or esteemed of the body, no marvel we are so little affected with such as are afflicted. Where divisions are, that which is the joy of the one is the grief of another; but where unity, and peace, and charity abounds, there we shall find Christians in mourning with them that mourn, and rejoicing with them that rejoice; then they will not envy the prosperity of others, nor secretly rejoice at the miseries or miscarriages of any.
Fourth, Last of all, I now come to give you twelve directions and motives for the obtaining peace and unity.
If ever we would live in peace and unity, we must pray for it. We are required to seek peace: of whom, then, can we seek it with expectation to find it, but of him who is a God of peace, and hath promised to bless his people with peace? It is God that hath promised to give his people one heart, and one way; yet for all these things he will be sought unto. O then let us seek peace, and pray for peace, because God shall prosper them that love it.
The peace of churches is that which the apostle prays for in all his epistles; in which his desire is, that grace and peace may be multiplied and increased among them.
1. They that would endeavour the peace of the churches, must be careful who they commit the care and oversight of the churches to; as, first, over and besides those qualifications that should be in all Christians, they that rule the church of God should be men of counsel and understanding; where there is an ignorant ministry, there is commonly an ignorant people,—according as it was of old, Like priest, like people. How sad is it to see the church of God committed to the care of such that pretend to be teachers of others, that understand not what they say, or whereof they affirm. No marvel the peace of churches is broken, when their watchmen want skill to preserve their unity, which of all other things is as the church's walls; when they are divided, no wonder they crumble to atoms, if there is no skilful physician to heal them. It is sad when there is no balm in Gilead, and when there is no physician there. Hence it is, that the wounds of churches become incurable, like the wounds of God's people of old;

either not healed at all, or else slightly healed, and to no purpose. May it not be said of many churches at this day, as God said of the church of Israel, that he sought for a man among them that should stand in the gap, and make up the breach, but he found none?

Remember what was said of old (Mal 2:7), The priest's lips should preserve knowledge; and the people 'should seek the law at his mouth.' But when this is wanting, the people will be stumbling and departing from God and one another; therefore God complains (Hosea 4:6) that his people were 'destroyed for want of knowledge'; that is, for want of knowing guides; for if the light that is in them that teach be darkness, how great is that darkness; and if the blind lead the blind, no marvel both fall into the ditch.

How many are there that take upon them to teach others, that had need be taught in the beginning of religion; that instead of multiplying knowledge, multiply words without knowledge; and instead of making known God's counsel, darken counsel by words without knowledge? The apostle speaks of some that did more than darken counsel, for they wrested the counsel of God (2 Peter 3:16). In Paul's epistles, saith he, are 'some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction.' Some things in the Scripture are hard to be known, and they are made harder by such unlearned teachers as utter their own notions by words without knowledge.

None are more bold and adventurous to take upon them to expound the dark mysteries and sayings of the prophets and revelations, and the 9th of the Romans,—which, I believe, contains some of those many things which, in Paul's epistles, Peter saith were 'hard to be understood.' I say, none are more forward to dig in these mines than those that can hardly give a sound reason for the first principles of religion; and such as are ignorant of many more weighty things that are easily to be seen in the face and superficies of the Scripture; nothing will serve these but swimming in the deeps, when they have not yet learned to wade through the shallows of the Scriptures. Like the Gnostics of old, who thought they knew all things, though they knew nothing as they ought to know. And as those Gnostics did of old, so do such teachers of late break the unity and peace of churches. How needful, then, is it, that if we desire the peace of churches, that we choose out men of knowledge, who may be able to keep them from being shattered and scattered with every wind of doctrine; and who may be able to convince and stop the mouths of gainsayers!

2. You must not only choose men of counsel; but if you would design the unity and peace of the churches, you must choose men of courage to govern them; for as there must be wisdom to bear with some, so there must be courage to correct others; as some must be instructed meekly, so others must be rebuked sharply, that they may be sound in the faith; there must be wisdom to rebuke some with long-suffering, and there must be courage to suppress and stop the mouths of others. The apostle tells Titus of some 'whose mouths must be stopped,' or else they would 'subvert whole houses' (Titus 1:11). Where this courage hath been wanting, not only whole houses, but whole churches have been subverted. And Paul tells the Galatians, that when he saw some endeavour to bring the churches into bondage, that he did not give place to them, 'no, not for an hour,' &c. (Gal 2:5). If this course had been taken by the rulers of churches, their peace had not been so often invaded by unruly and vain talkers.

In choosing men to rule, if you would endeavour to keep the unity of the spirit and the bond of peace thereby, be careful you choose men of peaceable dispositions. That which hath much annoyed the peace of churches, hath been the froward and perverse spirits of the rulers thereof. Solomon therefore adviseth, that 'with a furious man we

should not go, lest we learn his ways, and get a snare to our souls' (Prov 22:24,25). And with the froward we learn frowardness. How do some men's words eat like a canker; who instead of lifting up their voices like a trumpet, to sound a parley for peace, have rather sounded an alarm to war and contention. If ever we would live in peace, let us reverence the feet of them that bring the glad tidings of it.

O how have some men made it their business to preach contentions, and upon their entertainment of every novel opinion, to preach separation! How hath God's Word been stretched and torn, to furnish these men with arguments to tear churches! Have not our ears heard those texts that saith, 'Come out from among them, and be separate,' &c.; and, 'Withdraw from every brother that walks disorderly?' I say, have we not heard these texts, that were written to prevent disorder, brought to countenance the greatest disorder that ever was in the church of God, even schism and division? whereas one of these exhortations was written to the church of Corinth, to separate themselves from the idol's temple, and the idol's table, in which many of them lived in the participation of, notwithstanding their profession of the true God, as appears 2 Corinthians 6:16, 17, compared with 1 Corinthians 8:7, and 1 Corinthians 10:14, 20, 22 recites: and not for some few or more members, who shall make themselves both judges and parties, to make separation, when and as often was they please, from the whole congregation and church of God where they stood related; for by the same rule, and upon the same ground, may others start some new question among these new separatists, and become their own judges of the communicableness of them, and thereupon make another separation from these, till at last two be not left to walk together. And for that other text mentioned (2 Thess 3:6) where Paul exhorts the church of Thessalonica to withdraw themselves from every brother that walks disorderly, I cannot but wonder that any should bring this to justify their separation, or withdrawing from the communion of a true, though a disorderly, church. For,

(1.) Consider that this was not writ for a few members to withdraw from the church, but for the church to withdraw from disorderly members.

(2.) Consider that if any offended members, upon pretence of error, either in doctrine or practice, should by this text become judges, as well as parties, of the grounds and lawfulness of their separation, then it will follow, that half a score notorious heretics, or scandalous livers, when they have walked so as they foresee the church are ready to deal with them, and withdraw from them, shall anticipate the church, and pretend somewhat against them, of which themselves must be judges, and so withdraw from the church, pretending either heresy or disorder; and so condemn the church, to prevent the disgrace of being condemned by the church. How needful, then, is it that men of peaceable dispositions, and not of froward and factious and dividing spirits, be chosen to rule the church of God, for fear lest the whole church be leavened and soured by them.

4. As there must be care used in choosing men to rule the church of God, so there must be a consideration had that there are many things darkly laid down in Scripture; this will temper our spirits, and make us live in peace and unity the more firmly in things in which we agree; this will help us to bear one another's burden, and so fulfil the law of Christ, inasmuch as all things necessary to salvation and church-communion are plainly laid down in Scripture. And where things are more darkly laid down, we should consider that God intended hereby to stir up our diligence, that thereby we might increase our knowledge, and not our divisions; for it may be said of all discoveries of truth we have made in the Scriptures, as it is said of the globe of the earth, that though men have made great searches, and thereupon great discoveries, yet there is still a

terra incognita—an unknown land; so there is in the Scriptures; for after men have travelled over them, one age after another, yet still there is, as it were, a terra incognita, an unknown tract to put us upon farther search and inquiry, and to keep us from censuring and falling out with those who have not yet made the same discoveries; that so we may say with the Psalmist, when we reflect upon our short apprehensions of the mind of God, that we have seen an end of all perfections, but God's commands are exceeding broad; and as one observes, speaking of the Scriptures, that there is a path in them leading to the mind of God, which lieth a great distance from the thoughts and apprehensions of men. And on the other hand, in many other places, God sits, as it were, on the superficies and the face of the letter, where he that runs may discern him speaking plainly, and no parable at all. How should the consideration of this induce us to a peaceable deportment towards those that differ.

5. If we would endeavour peace and unity, we must consider how God hath tempered the body, that so the comely parts should not separate from the uncomely, as having no need of them (1 Cor 12:22-25). There is in Christ's body and house some members and vessels less honourable (2 Tim 2:20); and therefore we should not, as some now-a-days do, pour the more abundant disgrace, instead of putting the more abundant honour, upon them. Did we but consider this, we should be covering the weakness and hiding the miscarriages of one another, because we are all members one of another, and the most useless member in his place is useful.

6. If we would live in peace, let us remember our relations to God—as children to a father, and to each other as brethren. Will not the thoughts that we have one Father quiet us, and the thoughts that we are brethren unite us? It was this that made Abraham propose terms of peace to Lot (Gen 13): 'Let there be no strife,' saith he, 'between us, for we are brethren.' And we read of Moses, in Acts 7:26, using this argument to reconcile those that strove together, and to set them at one again: 'Sirs,' saith he, 'ye are brethren; why do ye wrong one to another?' A deep sense of this relation, that we are brethren, would keep us from dividing.

7. If we would preserve peace, let us mind the gifts, and graces, and virtues that are in each other; let these be more in our eye than their failings and imperfections. When the apostle exhorted the Philippians to peace, as a means hereunto, that so the peace of God might rule in their hearts, he tells them (4:8), that if there were any virtue, or any praise, they should think of these things. While we are always talking and blazoning the faults of one another, and spreading their infirmities, no marvel we are so little in peace and charity; for as charity covereth a multitude of sins, so malice covereth a multitude of virtues, and makes us deal by one another as the heathen persecutors dealt with Christians, viz., put them in bears' skins, that they might the more readily become a prey to those dogs that were designed to devour them.

8. If we would keep unity and peace, let us lay aside provoking and dividing language, and forgive those that use them. Remember that old saying, Evil words corrupt good manners. When men think to carry all afore them, with speaking uncharitably and disgracefully of their brethren or their opinions, may not such be answered as Job answered his unfriendly visitants (Job 6:25), 'How forcible are right words! But what doth your arguing reprove?' How healing are words fitly spoken! A word in season, how good is it! If we would seek peace, let us clothe all our treaties for peace with acceptable words; and where one word may better accommodate than another, let that be used to express persons or things by, and let us not, as some do, call the different practices of our brethren will-worship, and their different opinions doctrines of devils, and the doctrine of Balaam, who taught fornication, &c., unless we can plainly, and in

expressness of terms, prove it so; such language as this hath strangely divided our spirits, and hardened our hearts one towards another.

9. If we would live in peace, let us make the best constructions of one another's words and actions. Charity judgeth the best, and it thinks no evil; if words and actions may be construed to a good sense, let us never put a bad construction upon them. How much hath the peace of Christians been broken by an uncharitable interpretation of words and actions? As some lay to the charge of others that which they never said, so, by straining men's words, others lay to their charge that they never thought.

10. Be willing to hear and learn, and obey those that God by his providence hath set over you; this is a great means to preserve the unity and peace of churches. But when men, yea, and sometimes women, shall usurp authority, and think themselves wiser than their teachers, no wonder if these people run into contentions and parties, when any shall say they are not free to hear those whom the church thinks fit to speak to them. This is the first step to schism, and is usually attended, if not timely prevented, with a sinful separation.

11. If you would keep the unity of the spirit in the bond of peace, be mindful that the God whom you serve is a God of peace, and your Saviour is a Prince of peace, and that his ways are ways of pleasantness, and all his paths are peace; and that Christ was sent into the world to give light to them that sit in darkness and in the shadow of death, and to guide our feet in the way of peace.

12. Consider the oneness of spirit that is among the enemies of religion; though they differ about other things, yet to persecute religion, and extirpate religion out of the earth, here they will agree: the devils in the air, and the devils in the earth, all the devils in hell, and in the world, make one at this turn. Shall the devil's kingdom be united, and shall Christ's be divided? Shall the devils make one shoulder to drive on the design of damning men, and shall not Christians unite to carry on the great design of saving of them? Shall the Papists agree and unite to carry on their interest, notwithstanding the multitudes of orders, degrees, and differences, that are among them, and shall not those that call themselves reformed churches unite to carry on the common interest of Christ in the world, notwithstanding some petty and disputable differences that are among them? Quarrels about religion, as one observes, were sins not named among the Gentiles. What a shame is it, then, for Christians to abound in them, especially considering the nature of the Christian religion, and what large provisions the author of it hath made to keep the professors of it in peace; insomuch, as one well observes, it is next to a miracle that ever any, especially the professors of it, should fall out about it.

13. Consider and remember that the Judge stands at the door; let this moderate our spirits, that the Lord is at hand. What a sad account will they have to make when he comes, that shall be found to smite their fellow-servants, and to make the way to his kingdom more narrow than ever he made it? Let me close all in the words of that great apostle (2 Cor 13:11): 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.'

POSTSCRIPT.

Reader, I thought good to advertise thee that I have delivered this to thy hand in the same order and method in which it was preached, and almost in the same words, without any diminishings or considerable enlargings, unless it be in the thirteen last particulars, upon some of which I have made some enlargements, which I could not then do for want of time; but the substance of every one of them was then laid down in the same particular order as here thou hast them: and now I have done, I make no other account, to use the words of a moderate man upon the like occasion, but it will

fall out with me, as doth commonly with him that parts a fray, both parties may perhaps drive at me for wishing them no worse than peace. My ambition of the public tranquility of the church of God, I hope, will carry me through these hazards. Let both beat me, so their quarrels may cease; I shall rejoice in those blows and scars I shall take for the church's safety.

FOOTNOTE:

[1] 'Who is weak, and I am not weak? Who is offended, and I burn not?'—Ed.

***

MR. BUNYAN'S LAST SERMON:

Preached August 19TH, 1688

[ADVERTISEMENT BY THE EDITOR]

This sermon, although very short, is peculiarly interesting: how it was preserved we are not told; but it bears strong marks of having been published from notes taken by one of the hearers. There is no proof that any memorandum or notes of this sermon was found in the autograph of the preacher.

In the list of Bunyan's works published by Chas. Doe, at the end of the 'Heavenly Footman,' March 1690, it stands No. 44. He professes to give the title-page, word for word, as it was first printed, It is, 'Mr. John Bunyan's last sermon, at London, preached at Mr. Gamman's meeting-house, near Whitechapel, August 19th, 1688, upon John 1:13: showing a resemblance between a natural and a spiritual birth; and how every man and woman may try themselves, and know whether they are born again or not.' Published 1689, in about one sheet in 12mo. From this it appears to have been preached only two days before his fatal illness, and twelve days before his decease, which took place August 31st, 1688. The disease which terminated his invaluable life, was brought on by a journey to Reading on horseback, undertaken with the benevolent design of reconciling an offended father to his son. Having accomplished his object, he rode to London; on his way home, through a heavy rain, the effects of which appeared soon after this, his last sermon was preached. He bore, with most exemplary patience and resignation, the fever which invaded his body; and, at a distance from his wife and family, in the house of his friend Mr. Strudwick, at Snow Hill, his pilgrimage was ended, and he fell asleep in perfect peace, to awake amidst the harmonies and glory of the celestial city.

GEO. OFFOR.

Mr. Bunyan's Last Sermon

'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'—John 1:13

The words have a dependance on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: 'He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh—but of God.'

In the words before, you have two things. First, Some of his own rejecting him, when he offered himself to them. Second, Others of his own receiving him, and making him welcome; those that reject him, he also passes by; but those that receive him, he gives them power to become the sons of God.

Now, lest any one should look upon it as good luck or fortune, says he, they 'were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' They that did not receive him, they were only born of flesh and blood; but those that receive him, they have God to their Father; they receive the doctrine of Christ with a vehement desire.

[TO EXPLAIN THE TEXT.]

FIRST, I will show you what he means by blood. They that believe are born to it, as an heir is to an inheritance—they are born of God, not of flesh, nor of the will of man, but of God; not of blood, that is, not by generation, not born to the kingdom of heaven by the flesh, not because I am the son of a godly man or woman—that is meant by blood (Acts 17:26); He 'hath made of one blood all nations.' But when he says here, 'not of blood,' he rejects all carnal privileges they did boast of: they boasted they were Abraham's seed; no, no says he, it is not of blood; think not to say you have Abraham to your father; you must be born of God, if you go to the kingdom of heaven.

SECOND, 'Nor of the will of the flesh.' What must we understand by that?

It is taken for those vehement inclinations that are in man, to all manner of looseness, fulfilling the desires of the flesh: that must not be understood here; men are not made the children of God by fulfilling their lustful desires. It must be understood here in the best sense: there is not only in carnal men a will to be vile, but there is in them a will to be saved also; a will to go to heaven also. But this it will not do; it will not privilege a man in the things of the kingdom of God: natural desires after the things of another world, they are not an argument to prove a man shall go to heaven whenever he dies. I am not a free-willer, I do abhor it; yet there is not the wickedest man but he desires, some time or other, to be saved; he will read some time or other, or, it may be, pray, but this will not do: 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' There is willing and running, and yet to no purpose (Rom 9:16). Israel, which followed after the law of righteousness, have not obtained it (v 30). Here, I do not understand, as if the apostle had denied a virtuous course of life to be the way to heaven; but that a man without grace, though he have natural gifts, yet he shall not obtain privilege to go to heaven, and be the son of God. Though a man without grace may have a will to be saved, yet he cannot have that will God's way. Nature, it cannot know any thing but the things of nature—the things of God knows no man but by the Spirit of God; unless the Spirit of God be in you, it will leave you on this side the gates of heaven. 'Not of blood, nor of the will of the flesh, nor of the will of man, but of God.' It may be, some may have a will, a desire that Ishmael may be saved; know this, it will not save thy child. If it was our will, I would have you all go to heaven. How many are there in the world that pray for their children, and cry for them, and are ready to die [for them]? and this will not do. God's will is the rule of all; it is only through Jesus Christ: 'which were born, not of flesh, nor of the will of man, but of God.'

Now I come to the doctrine.

Men that believe in Jesus Christ, to the effectual receiving of Jesus Christ, they are born to it. He does not say they shall be born to it, but they are born to it—born of God unto God and the things of God, before he receives God to eternal salvation. 'Except a man be born again, he cannot see the kingdom of God.' Now, unless he be born of God, he cannot see it: suppose the kingdom of God be what it will, he cannot see it before he be begotten of God. Suppose it be the gospel, he cannot see it before he be brought into a state of regeneration. Believing is the consequence of the new birth; 'not of blood, nor of the will of man, but of God.'

First, I will give you a clear description of it under one similitude or two. A child, before it be born into the world, is in the dark dungeon of its mother's womb: so a child of God, before he be born again, is in the dark dungeon of sin, sees nothing of the kingdom of God; therefore it is called a new birth: the same soul has love one way in its carnal condition, another way when it is born again.

Second, As it is compared to a birth, resembling a child in his mother's womb, so it is

compared to a man being raised out of the grave; and to be born again, is to be raised out of the grave of sin; 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' To be raised from the grave of sin is to be begotten and born (Rev 1:5); there is a famous instance of Christ; He is 'the first begotten of the dead'; he is the first-born from the dead, unto which our regeneration alludeth; that is, if you be born again by seeking those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth; which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world, into the kingdom of his dear Son, and made us live a new life—this is to be born again: and he that is delivered from the mother's womb, it is the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

(1.) First of all, A child, you know, is incident to cry as soon as it comes into the world; for if there be no noise, they say it is dead. You that are born of God, and Christians, if you be not criers, there is no spiritual life in you—if you be born of God, you are crying ones; as soon as he has raised you out of the dark dungeon of sin, you cannot but cry to God, What must I do to be saved? As soon as ever God had touched the jailer, he cries out, 'Men and brethren, what must I do to be saved?' Oh! how many prayerless professors is there in London that never pray! Coffee-houses will not let you pray, trades will not let you pray, looking-glasses will not let you pray; but if you was born of God, you would.

(2.) It is not only natural for a child to cry, but it must crave the breast; it cannot live without the breast—therefore Peter makes it the true trial of a new-born babe: the new-born babe desires the sincere milk of the Word, that he may grow thereby: if you be born of God, make it manifest by desiring the breast of God. Do you long for the milk of the promises? A man lives one way when he is in the world, another way when he is brought unto Jesus Christ (Isa 66). They shall suck and be satisfied; if you be born again, there is no satisfaction till you get the milk of God's Word into your souls (Isa 66:11). To 'suck and be satisfied with the breasts of her consolation.' Oh! what is a promise to a carnal man? A whore-house, it may be, is more sweet to him; but if you be born again, you cannot live without the milk of God's Word. What is a woman's breast to a horse? But what is it to a child? there is its comfort night and day, there is its succour night and day. O how loath are they it should be taken from them: minding heavenly things, says a carnal man, is but vanity; but to a child of God, there is his comfort.

(3.) A child that is newly born, if it have not other comforts to keep it warm than it had in its mother's womb, it dies; it must have something got for its succour: so Christ had swaddling clothes prepared for him; so those that are born again, they must have some promise of Christ to keep them alive; those that are in a carnal state, they warm themselves with other things; but those that are born again, they cannot live without some promise of Christ to keep them alive; as he did to the poor infant in Ezekiel 16:8: I covered thee with embroidered gold: and when women are with child, what fine things will they prepare for their child! Oh, but what fine things has Christ prepared to wrap all in that are born again! Oh what wrappings of gold has Christ prepared for all that are born again! Women will dress their children, that every one may see them how fine they are; so he in Ezekiel 16:11: 'I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck; and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.' And, says he in verse 13, 'Thou didst prosper into a kingdom.' This is to set out nothing in the world but the righteousness of Christ and the graces of the Spirit, without which a new-born babe

cannot live, unless they have the golden righteousness of Christ.
(4.) A child, when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children, they shall be kept on his knee (Isa 66:11): 'They shall suck and be satisfied with the breasts of her consolations'; verse 13: 'As one whom his mother comforteth, so will I comfort you.' There is a similitude in these things that nobody knows of, but those that are born again.
(5.) There is usually some similitude betwixt the father and the child. It may be the child looks like its father; so those that are born again, they have a new similitude—they have the image of Jesus Christ (Gal 4). Every one that is born of God has something of the features of heaven upon him. Men love those children that are likest them most usually; so does God his children, therefore they are called the children of God; but others do not look like him, therefore they are called Sodomites. Christ describes children of the devil by their features—the children of the devil, his works they will do; all works of unrighteousness, they are the devil's works: if you are earthly, you have borne the image of the earthly; if heavenly, you have borne the image of the heavenly.
(6.) When a man has a child, he trains him up to his own liking—they have learned the custom of their father's house; so are those that are born of God—they have learned the custom of the true church of God; there they learn to cry 'My Father' and 'My God'; they are brought up in God's house, they learn the method and form of God's house, for regulating their lives in this world.
(7.) Children, it is natural for them to depend upon their father for what they want; if they want a pair of shoes, they go and tell him; if they want bread, they go and tell him; so should the children of God do. Do you want spiritual bread? go tell God of it. Do you want strength of grace? ask it of God. Do you want strength against Satan's temptations? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father—go, pour out your complaints to God; this is natural to children; if any wrong them, they go and tell their father; so do those that are born of God, when they meet with temptations, go and tell God of them.

[THE APPLICATION.]

The first use is this, To make a strict inquiry whether you be born of God or not; examine by those things I laid down before, of a child of nature and a child of grace. Are you brought out of the dark dungeon of this world into Christ? Have you learned to cry, 'My Father?' (Jer 3:4). 'And I said, Thou shalt call me, My Father.' All God's children are criers—cannot you be quiet without you have a bellyful of the milk of God's Word? cannot you be satisfied without you have peace with God? Pray you, consider it, and be serious with yourselves; if you have not these marks, you will fall short of the kingdom of God—you shall never have an interest there; 'there' is no intruding. They will say, 'Lord, Lord, open to us; and he will say, I know you not.' No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but [we do] not [give them] our lands. O do not flatter yourselves with a portion among the sons, unless you live like sons. When we see a king's son play with a beggar, this is unbecoming; so if you be the king's children, live like the king's children; if you be risen with Christ, set your affections on things above, and not on things below; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet with in the world. If you are the children of God, live together lovingly; if the world quarrel with you, it is no matter; but it is sad if you quarrel together; if this be amongst you, it is a sign of ill-breeding; it is not according to the rules you have in the Word of God. Dost thou see a soul that has the image of God in him? Love him, love him; say, This man and I must

go to heaven one day; serve one another, do good for one another; and if any wrong you, pray to God to right you, and love the brotherhood.
Lastly, If you be the children of God, learn that lesson—Gird up the loins of your mind, as obedient children, not fashioning yourselves according to your former conversation; but be ye holy in all manner of conversation. Consider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face, with comfort, another day.
** End of Volume 2 **

THE WORKS OF JOHN BUNYAN

WITH AN

INTRODUCTION TO EACH TREATISE, NOTES,

AND A

SKETCH OF HIS LIFE, TIMES, AND CONTEMPORARIES.

VOLUME THIRD.

ALLEGORICAL, FIGURATIVE, AND SYMBOLICAL.

EDITED BY

GEORGE OFFOR, ESQ.

THE PILGRIM'S PROGRESS;

IN THE

SIMILITUDE OF A DREAM.

PART I.

As I walked through the wilderness of this world, I lighted on a certain place, where was a den;[1] and I laid me down in that place to sleep: and as I slept, I dreamed a dream. I dreamed, and, behold, "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back," (Isa. 64:6; Luke 14:33; Psa. 38:4; Hab. 2:2; Acts 16:31). I looked, and saw him open the book,[2] and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts 2:37).[3]

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: "O my dear wife," said he, "and you, the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from Heaven; in which fearful overthrow, both myself, with thee, my wife, and you, my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered." At this, his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head;[4] therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them, worse and worse; he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him. Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber to pray for, and pity them, and

also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.[5]

Now I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?" (Acts 16:30, 31).

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go.[6] I looked then, and saw a man named Evangelist coming to him, who asked, "Where fore dost thou cry?"

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment, (Heb. 9:27); and I find that I am not willing (Job 16:21, 22) to do the first, nor able (Eze. 22:14) to do the second.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave; and I shall fall into Tophet (Isa. 30:33). And, Sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, "Fly from the wrath to come" (Matt. 3:7).

The man therefore, read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket gate? (Matt. 7:13). The man said, No. Then said the other, Do you see yonder shining light? (Psa. 119:105; 2 Peter 1:19). He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.[7] So I saw in my dream that the man began to run. Now, he had not ran far from his own door, but his wife and children perceiving it, began to cry after him to return (Luke 14:26); but the man put his fingers in his ears, and ran on, crying, Life! life! Eternal life! So he looked not behind him (Gen. 19:17), but fled towards the middle of the plain.[8]

The neighbours also came out to see him run, and as he ran, some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force (Jer. 20:10). The name of the one was Obstinate, and the name of the other Pliable.[9] Now by this time, the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the City of Destruction, the place also where I was born; I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

What, said Obstinate, and leave our friends and our comforts behind us?[10]

Yes, said Christian, for that was his name, because that all "which you shall forsake" (2 Cor. 4:18), is not worthy to be compared with a little of that which I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself, for there, where I go, is enough and to spare (Luke 15:17). Come away, and prove my words.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an "inheritance incorruptible, undefiled, and that fadeth not away" (1 Peter 1:4), and it is laid up in Heaven (Heb. 11:16), and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

OBST. Tush, said Obstinate, away with your book; will you go back with us, or no?
CHR. No, not I, saith the other; because I have laid my hand to the plough (Luke 9:62).
OBST. Come, then, neighbour Pliable, let us turn again, and go home without him; there is a company of these crazed-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason (Prov. 26:16).
PLI. Then said Pliable, Do not revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.
OBST. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.
CHR. Nay, but do thou come with thy neighbour Pliable: there are such things to be had which I spoke of, and many more glories besides; if you believe not me, read here in this book, and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it (Heb. 13:20, 21; 9:17-21).
PLI. Well, neighbour Obstinate, saith Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place?
CHR. I am directed by a man whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.
PLI. Come then, good neighbour, let us be going. Then they went both together.
OBST. And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellows.
Now I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.
CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself but felt what I have felt, of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.
PLI. Come, neighbour Christian, since there is none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.
CHR. I can better conceive of them with my mind, than speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book.
PLI. And do you think that the words of your book are certainly true?
CHR. Yes, verily, for it was made by Him that cannot lie (Titus 1:2).
PLI. Well said. What things are they?
CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom forever (Isa. 45:17; John 10:27-29).
PLI. Well said. And what else?
CHR. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of Heaven! (2 Tim. 4:8; Rev. 3:4; Matt. 13:43).
PLI. This is very pleasant. And what else?
CHR. There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes (Isa. 25:8; Rev. 7:17, 17; 21:4).
PLI. And what company shall we have there?
CHR. There we shall be with seraphims, and Cherubims, creatures that will dazzle your eyes to look on them. There, also, you shall meet with thousands and ten thousands that have gone before us to that Place; none of them are hurtful, but loving and holy, everyone walking in the sight of God, and standing in His presence with acceptance forever; in a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men, that by the

world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the Place; all well, and clothed with immortality as with a garment[11] (Isa. 6:2; 1 Thess. 4:16, 17; Rev. 7:17; 4:4; 14:1-5; John 12:25; 2 Cor. 5:2-5).

PLI. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

CHR. The Lord, the Governor of the country, hath recorded, that in this book, the substance of which is, if we be truly willing to have it, He will bestow it upon us freely (Isa. 55:1, 2, 12; John 7:37; 6:37; Psa. 21:6; 22:17).

PLI. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace.[12]

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that, just as they had ended this talk, they drew near to a very miry slough that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond.[13] Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

PLI. Then said Pliable, Ah! neighbour Christian, where are you now?

CHR. Truly, said Christian, I do not know.

PLI. At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more. Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the wicket-gate; the which he did, but could not get out, because of the burden that was upon his back.[14] But I beheld in my dream, that a man came to him, whose name was Help, and asked him what he did there?

CHR. Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

HELP. But why did not you look for the steps?

CHR. Fear followed me so hard, that I fled the next way, and fell in.[15]

HELP. Then said he, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way (Psa. 40:2).

Then I stepped to him that plucked him out, and said, Sir, wherefore (since over this place is the way from the City of Destruction, to yonder gate) is it that this plat is not mended, that poor travelers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin, doth continually run, and therefore it is called the Slough of Despond: for still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad (Isa. 35:3, 4); his labourers, also, have, by the directions of his Majesty's surveyors, been, for above these 1,600 years, employed about this patch of ground, if, perhaps, it might have been

mended; yea, and to my knowledge, said he, here have been swallowed up at least 20, 000 cart-loads; yea, millions of wholesome instructions, that have, at all seasons, been brought from all places of the King's dominions, and they that can tell, say, they are the best materials to make good ground of the place, if so be it might have been mended; but it is the Slough of Despond still; and so will be when they have done what they can. [16]

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step besides, and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good, when they are once got in at the gate[17] (1 Sam. 12:23).

Now I saw in my dream, that, by this time, Pliable was got home to his house again; so that his neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with Christian; others, again, did mock at his cowardliness, saying, "Surely, since you began to venture, I would not have been so base to have given out for a few difficulties." So Pliable sat sneaking among them. But, at last, he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now as Christian was walking solitarily by himself,[18] he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly-wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling[19] of him, for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but, also, it began to be the town-talk in some other places. Master Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

WORLD. How now, good fellow, whither away after this burdened manner?

CHR. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly; methinks I am as if I had none (1 Cor. 7:29).

WORLD. Wilt thou hearken unto me if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

WORLD. I would advise thee, then, that thou with all speed get thyself rid of thy burden: for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid you go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

WORLD. I beshrew him for his counsel! there is not a more dangerous and trouble

some way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

CHR. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine, I perceive, has done thee, but they run them upon desperate ventures, to obtain they know not what.

CHR. I know what I would obtain; it is ease for my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content. [20]

CHR. Pray, Sir, open this secret to me.

WORLD. Why, in yonder village-the village is named Morality-there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a great deal of good this way; aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens.[21] To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, be hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true, which this gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.

CHR. Sir, which is my way to this honest man's house?

WORLD. Do you see yonder hill?

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way, to go to Mr. Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside, did hang so much over, that Christian was afraid to venture

further, lest the hill should fall on his head; wherefore there he stood still, and wotted[22] not what to do. Also his burden now seemed heavier to him, than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned (Exo. 19:16, 18). Here, therefore, he sweat and did quake for fear (Heb. 12:21). And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

EVAN. What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

CHR. Yes, dear Sir, said Christian.

EVAN. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

CHR. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman,[23] and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going? And I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family? And I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him,[24] and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

EVAN. Then, said Evangelist, stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven" (Heb. 12:25). He said, moreover, "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him" (Heb. 10:38). He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition!

Then Christian fell down at his foot as dead, crying, "Woe is me, for I am undone!" At

the sight of which, Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men" (Matt. 12:31; Mark 3:28); "Be not faithless, but believing" (John 20:27). Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.[25]

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee.-The man that met thee is one Worldly-wiseman, and rightly is he so called; partly, because he savoureth only the doctrine of this world (1 John 4:5), (therefore he always goes to the town of Morality to church); and partly because he loveth that doctrine best, for it saveth him best from the cross (Gal. 6:12). And because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this man's counsel, that thou must utterly abhor.

1. His turning thee out of the way. 2. His labouring to render the cross odious to thee. And, 3. His setting thy feet in that way that leadeth unto the administration of death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God for the sake of the counsel of a Worldly-wiseman. The Lord says, "Strive to enter in at the strait gate" (Luke 13:24), the gate to which I send thee; for "strait is the gate which leadeth unto life, and few there be that find it" (Matt. 7:14). From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it "before the treasures in Egypt" (Heb. 11:25, 26). Besides, the King of glory hath told thee, that he that "will save his life shall lose it" (Mark 8:35; John 12:25; Matt. 10:39). And, "He that comes after Him, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14:26). I say, therefore, for man to labour to persuade thee, that that shall be thy death, without which, THE TRUTH hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is the son of the bond woman which now is, and is in bondage with her children (Gal. 4:21-27); and is, in a mystery, this mount Sinai, which thou hast feared will fall on thy head. Now, if she, with her children, are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Mr. Worldly-wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said: and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse; for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them[26]" (Gal. 3:10).

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly-wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist, in words and sense as follows:-

CHR. Sir, what think you? Is there hope? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

EVAN. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when His wrath is kindled but a little" (Psa. 2:12). Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left, to follow Mr. Worldly-wiseman's counsel. So, in process of time, Christian got up to the gate. Now, over the gate there was written, "Knock, and it shall be opened unto you" (Matt. 7:8).

He knocked, therefore, more than once or twice, saying—"May I now enter here? Will He within Open to sorry me, though I have been An undeserving rebel? Then shall I Not fail to sing His lasting praise on high."

At last there came a grave person to the gate, named Good-will, who asked who was there? and whence he came? and what he would have?[27]

CHR. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in!

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.[28]

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him. A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence, both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.[29]

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither?

CHR. Evangelist bid me come hither, and knock (as I did); and he said that you, Sir, would tell me what I must do.

GOOD-WILL. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefits of my hazards.

GOOD-WILL. But how is it that you came alone? CHR. Because none of my neighbours saw their danger, as I saw mine.

GOOD-WILL. Did any of them know of your coming?

CHR. Yes; my wife and children saw me at the first, and called after me to turn again; also, some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

GOOD-WILL. But did none of them follow you, to persuade you to go back?
CHR. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.
GOOD-WILL. But why did he not come through?
CHR. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly fell. And then was my neighbour, Pliable, discouraged, and would not adventure further. Wherefore getting out again on that side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine-he after Obstinate, and I to this gate.
GOOD-WILL. Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?
CHR. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no betterment[30] betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments[31] of one Mr. Worldly-wiseman.
GOOD-WILL. Oh! did he light upon you? What! he would have had you a sought for ease at the hands of Mr. Legality. They are, both of them, a very cheat. But did you take his counsel?
CHR. Yes, as far as I durst; I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore, there I was forced to stop.
GOOD-WILL. That mountain has been the death of many, and will be the death of many more; it is well you escaped being by it dashed in pieces.
CHR. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death, by that mountain, than thus to stand talking with my Lord; but, O! what a favour is this to me, that yet I am admitted entrance here!
GOOD-WILL. We make no objections against any, notwithstanding all that they have done before they come hither. They are "in no wise cast out" (John 6:37); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go; it was cast up by the patriarchs, prophets, Christ, and His Apostles; and it is as straight as a rule can make it. This is the way thou must go.[32]
CHR. But, said Christian, are there no turnings nor windings, by which a stranger may lose his way?
GOOD-WILL. Yes, there are many ways butt down upon this, and they are crooked and wide. But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow (Matt. 7:14).
Then I saw in my dream, that Christian asked him further if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.
He told him, as to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.
Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the Interpreter; at whose door he should knock, and he would show him

excellent things. Then Christian took his leave of his friend, and he again bid him God-speed.

Then he went on till he came at the house of the Interpreter,[33] where he knocked over and over; at last one came to the door, and asked who was there.

CHR. Sir, here is a traveler, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the master of the house. So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

CHR. Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me in my journey.[34]

INTER. Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So He commanded His man to light the candle,[35] and bid Christian follow Him: so He had him into a private room, and bid His man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it. It had eyes lifted up to Heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over its head.[36]

CHR. Then said Christian, What meaneth this?

INTER. The man whose picture this is, is one of a thousand; he can beget children (1 Cor. 4:15), travail in birth with children (Gal. 4;19), and nurse them himself when they are born. And whereas thou seest him with his eves lift up to Heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then He took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after He had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; the which, when she had done, it was swept and cleansed with pleasure.

CHR. Then said Christian, What means this?

INTER. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel; the dust is his original sin and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that so soon as the first began to sweep, the dust did so fly about that the room by him could not be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid

it, for it doth not give power to subdue[37] (Rom. 7:6; 1 Cor. 15:56; Rom. 5:20). Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit (John 15:3; Eph. 5:26; Acts 15:9; Rom. 16:25, 26; John 15:13).

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the elder was Passion, and the name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

CHR. Then said Christian to the Interpreter, Expound this matter more fully to me.

INTER. So He said, These two lads are figures: Passion, of the men of this world; and Patience, of the men of that which is to come; for, as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the Divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.[38]

CHR. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. First, Because he stays for the best things. Second, And also because he will have the glory of his, when the other has nothing but rags.

INTER. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing; for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives, "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented" (Luke 16:25).

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say the truth: "For the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). But though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second. Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall,

and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.
Then said Christian, What means this?
The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil; but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where be saw a man with a vessel of oil in his hand, of the which He did also continually cast, but secretly, into the fire.[39]
Then said Christian, What means this?
The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still (2 Cor. 12:9). And in that thou sawest that the man stood behind the wall to maintain the fire, that is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.
I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also, upon the top thereof, certain persons walking, who were clothed all in gold.
Then said Christian, May we go in thither?
Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein; he saw also, that in the doorway stood many men in armour to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, Sir":[40] the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force: but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all (Acts 14:22), and pressed forward into the palace, at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—"Come in, come in; Eternal glory thou shalt win."
So he went in, and was clothed with such garments as they. Then Christian smiled and said, I think verily I know the meaning of this.[41]
Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So He took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.
Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.
Then Said Christian to the man, What art thou? The man answered,
I am what I was not once.

CHR. What wast thou once?
MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes,

and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither (Luke 8:13).
CHR. Well, but what art thou now?
MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. O now I cannot!
CHR. But how camest thou in this condition?
MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God; I have grieved the Spirit, and He is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and He has left me; I have so hardened my heart, that I cannot repent.
Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter. Nay, said Christian, pray Sir, do you.
INTER. Then said the Interpreter, Is there no hope, but you must be kept in the iron cage of despair?
MAN. No, none at all.
INTER. Why, the Son of the Blessed is very pitiful.
MAN. I have crucified Him to myself afresh (Heb. 4:6); I have despised His person (Luke 19:14); I have despised His righteousness; I have "counted His blood an unholy thing"; I have "done despite to the Spirit of grace" (Heb. 10:28, 29). Therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.[42]
INTER. For what did you bring yourself into this condition?
MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.
INTER. But canst thou not now repent and turn?
MAN. God hath denied me repentance. His Word gives me no encouragement to believe; yea, Himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!
INTER. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.[43]
CHR. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery![44] Sir, is it not time for me to go on my way now?[45]
INTER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.
So He took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up in my dream, and saw the clouds rack[46] at an unusual rate, upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of Heaven; they were all in flaming fire: also the heavens were in a burning flame. I heard then a voice saying, "Arise, ye dead, and come to judgment"; and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the

mountains (1 Cor. 15:52; 1 Thess. 4:16; Jude 14; John 5:28, 29; 2 Thess. 1:7, 8; Rev. 20:11-14; Isa. 26:21; Micah 7:16, 17; Psa. 95:1-3; Dan. 7:10). Then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar (Mal. 3:2, 3; Dan. 7:9, 10). I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake" (Matt. 3:12; 13:30; Mal. 4:1). And with that, the bottomless pit opened, just whereabouts I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, " Gather My wheat into the garner" (Luke 3:17). And with that I saw many catched up and carried away into the clouds, but I was left behind (1 Thess. 4:16, 17). I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: my sins also came into my mind; and my conscience did accuse me on every side (Rom. 2:14, 15). Upon this I awaked from my sleep.

CHR. But what was it that made you so afraid of this sight?

MAN. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frighted me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.[47]

Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear.[48]

INTER. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way, saying—"Here I have seen things rare and profitable; Things pleasant, dreadful, things to make me stable In what I have begun to take in hand; Then let me think on them, and understand Wherefore they showed me were, and let me be Thankful, O good Interpreter, to thee."

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation (Isa. 26:1). Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.[49]

He ran thus till be came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said, with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden. He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his checks (Zech. 12:10).[50] Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted him with " Peace be to thee." So the first said to him, "Thy sins be forgiven thee" (Mark 2:15): the second stripped him of his rags, and clothed him "with change of raiment" (Zech. 3:4); the third also set a mark in his forehead, and gave him a roll with a seal upon it, which

he bade him look on as he ran, and that he should give it in at the Celestial Gate (Eph. 1:13).[51] So they went their way. Then Christian gave three leaps for joy, and went on singing—Thus far I did come laden with my sin; Nor could aught ease the grief that I was in Till I came hither: What a place is this! Must here be the beginning of my bliss? Must here the burden fall from off my back Must here the strings that bound it to me crack? Blest cross! blest sepulchre! blest rather be The man that there was put to shame for me![52]

I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you-a gulf that hath no bottom (Prov. 23:34). Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that "goeth about like a roaring lion" comes by, you will certainly become a prey to his teeth (1 Peter 5:8). With that they looked upon him, and began to reply in this sort: Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, " Every fat[53] must stand upon its own bottom; what is the answer else that I should give thee?" And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counseling of them, and proffering to help them off with their irons.[54] And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

CHR. Gentlemen, whence came you, and whither go you?

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Sion.

CHR. Why came you not in at the gate, which standeth at the beginning of the way? Know you not that it is written, that he that cometh not in by the door, "but climbeth up some other way, the same is a thief and a robber?" (John 10:1).

FORM. and HYP. They said, That to go to the gate for entrance was, by all their countrymen, counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate His revealed will?

FORM. and HYP. They told him, that, as for that, he needed not to trouble his head thereabout; for what they did, they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

CHR. But, said Christian, will your practice stand a trial at law?

FORM. and HYP. They told him, That custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge; and beside, said they, if we get into the way, what's matter which way we get in? if we are in, we are in; thou art but in the way, who, as we perceive, came in at the gate; and we, are also in the way, that came tumbling over the wall; wherein, now, is thy condition better than ours?

CHR. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore, I doubt you will not

be found true men at the end of the way. You come in by yourselves, without His direction; and shall go out by yourselves, without His mercy.[55]

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow[56] given thee by some of thy neighbours, to hide the shame of thy nakedness.

CHR. By laws and ordinances you will not be saved, since you came not in by the door (Gal. 1:16). And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of His kindness to me; for I had nothing but rags before. And, besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have His coat on my back-a coat that He gave me in the day that He stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it; all which things, I doubt, you want, and want them because you came not in at the gate.

To these things they gave him no answer; only they looked upon each other, and laughed.[57] Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly and sometimes comfortably; [58] also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld, then, that they all went on till they came to the foot of the Hill Difficulty; at the bottom of which was a spring. There were also in the same place two other ways besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof, to refresh himself (Isa. 49:10), and then began to go up the hill, saying-

"The hill, though high, I covet to ascend, The difficulty will not me offend; For I perceive the way to life lies here. Come, pluck up heart, let's neither faint nor fear; Better, though difficult, the right way to go, Than wrong, though easy, where the end is Woe."

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again, with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood, and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.[59]

I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now, about the midway to the top of the hill was a pleasant arbour, made by the Lord of the hill for the refreshing of weary travelers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his

roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep,[60] which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand.[61] Now, as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6). And with that Christian suddenly started up, and sped him on his way, and went apace, till be came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust; to whom Christian said, Sirs, what's the matter? You run the wrong way. Timorous answered, that they were going to the City of Zion, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.[62]

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would presently pull us in pieces.

CHR. Then said Christian, You make me afraid, but whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward.[63] So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he heard from the men, be felt in his bosom for his roll, that he might read therein, and be comforted; but he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do.[64] At last, he bethought himself, that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus, till he came again within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind (Rev. 2:5; 1 Thess. 5:7, 8). Thus, therefore, he now went on bewailing his sinful sleep, saying, "O wretched man that I am!" that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims![65]

How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept!

Now by this time be was come to the arbour again, where for a while he sat down and

wept; but at last, as Christian would have it, looking sorrowfully down under the settle, there he espied his roll; the which he, with trembling and haste, catched up, and put it into his bosom. But who can tell how joyful this man was when he had gotten his roll again! for this roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But O how nimbly now did he go up the rest of the hill! Yet, before be got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself. O thou sinful sleep! how, for thy sake am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures, because of my sinful sleep (1 Thess. 5:6, 7). Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful; and it stood just by the highway side.[66]

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, be entered into a very narrow passage, which was about a furlong off of the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way.[67] Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains). Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? (Mark 13:34-37). Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate, where the porter was. Then said Christian to the porter, Sir, what house is this? and may I lodge here tonight? The porter answered, This house was built by the Lord of the hill, and He built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going.

CHR. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here tonight.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem (Gen. 9:27).

POR. But how doth it happen that you come so late? The sun is set.

CHR. I had been here sooner, but that, "wretched man that I am!" I slept in the arbour that stands on the hill side; nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk,

bring you in to the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house, a grave and beautiful damsel, named Discretion, and asked why she was called.
The porter answered, This man is in a journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here tonight; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.
Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And last she asked his name; so he said, It is Christian, and I have so much the more a desire to lodge here tonight, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause, she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, "Come in, thou blessed of the Lord"; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in.[68] Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity to discourse with him; and thus they began:
PIETY. Come, good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.
CHR. With a very good will, and I am glad that you are so well disposed.
PIETY. What moved you at first to betake yourself to a pilgrim's life?
CHR. I was driven out of my native country, by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that country place where I was.
PIETY. But how did it happen that you came out of your country this way?
CHR. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.
PIETY. But did you not come by the house of the Interpreter?
CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, how Christ, in despite of Satan, maintains His work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.
PIETY. Why, did you hear him tell his dream?
CHR. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I am glad I heard it.
PIETY. Was that all that you saw at the house of the Interpreter?
CHR. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was

bid to come in, and win eternal glory. Methought those things did ravish my heart! I would have staid at that good man's house a twelvemonth, but that I knew I had further to go.

PIETY. And what saw you else in the way?

CHR. Saw! why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the tree; and the very sight of Him made my burden fall off my back (for I groaned under a very heavy burden), but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up, for then I could not forbear looking, three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll. (And with that he plucked it out of his bosom).

PIETY. But you saw more than this, did you not?

CHR. The things that I have told you were the best, yet some other matters I saw, as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost, even as I myself did tell them; but they would not believe. But above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly if it had not been for the good man, the porter that stands at the gate, I do not know but that after all I might have gone back again; but now, I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

PRUD. Do you not think sometimes of the country from whence you came?

CHR. Yes, but with much shame and detestation: "truly if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly" (Heb. 11:15, 16).

PRUD. Do you not yet bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me (Rom. 7).

PRUD. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

CHR. Yes, but that is but seldom; but they are to me golden hours, in which such things happen to me.[69]

PRUD. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

CHR. Yes; when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.[70]

PRUD. And what is it that makes you so desirous to go to Mount Zion?

CHR. Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me; there,

they say, there is no death; and there I shall dwell with such company as I like best (Isa. 25:8; Rev. 21:4). For, to tell you truth, I love Him, because I was by Him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, "Holy, holy, holy."
Then said Charity to Christian, Have you a family? Are you a married man?
CHR. I have a wife and four small children.[71]
CHAR. And why did you not bring them along with you?
CHR. Then Christian wept, and said, O how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.
CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.
CHR. So I did; and told them also what God had shown to me of the destruction of our city; "but I seemed to them as one that mocked," and they believed me not (Gen. 19:14).
CHAR. And did you pray to God that He would bless your counsel to them?
CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.
CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.
CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.
CHAR. But what could they say for themselves, why they came not?
CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.
CHAR. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?[72]
CHR. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know also, that a man by his conversation may soon overthrow, what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage.[73] Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.
CHAR. Indeed Cain hated his brother, "because his own works were evil, and his brother's righteous" (1 John 3:12); and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and "thou hast delivered thy soul from their blood" (Ezek. 3:19).
Now I saw in my dream, that thus they sat talking together until supper was ready.[74] So when they had made ready, they sat down to meat. Now the table was furnished " with fat things, and with wine that was well refined": and all their talk at the table was about the Lord of the hill; as, namely, about what He had done, and wherefore He did what He did, and why He had builded that house. And by what they said, I perceived that He had been a great warrior, and had fought with and slain "him that had the power of death," but not without great danger to Himself, which made me love Him the more[75] (Heb. 2:14, 15).
For, as they said, and as I believe (said Christian), He did it with the loss of much blood;

but that which put glory of grace into all He did, was, that He did it out of pure love to His country. And besides, there were some of them of the household that said they had been and spoke with Him since He did die on the cross; and they have attested that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, He had stripped Himself of His glory, that He might do this for the poor; and that they heard Him say and affirm, "that He would not dwell in the mountain of Zion alone." They said, moreover, that He had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill (1 Sam. 2:8; Psa. 113:7).

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest: the Pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace;[76] where he slept till break of day, and then he awoke and sang[77]-

Where am I now? Is this the love and care Of Jesus for the men that pilgrims are? Thus to provide! that I should be forgiven! And dwell already the next door to Heaven!

So, in the morning, they all got up; and after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first, they had him into the study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him first the pedigree of the Lord of the hill, that He was the Son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that He had done, and the names of many hundreds that He had taken into His service; and how He had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of His servants had done: as, how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens" (Heb. 11:33, 34).

They then read again in another part of the records of the house, where it was showed how willing their Lord was to receive into His favour any, even any, though they in time past had offered great affronts to His person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the armoury, where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, all-prayer, and shoes that would not wear out.[78] And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the Heaven for multitude.[79]

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gibeon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew 600 men. They showed him, also, the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the Man of Sin, in the day that he

shall rise up to the prey. They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.[80]
Then I saw in my dream, that, on the morrow, he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains,[81] which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south; so he did; and, behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold (Isa. 33:16, 17).
Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.
Now, he bethought himself of setting forward, and they were willing he should, But first, said they, let us go again into the armoury. So they did; and when they came there, they harnessed him from head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. He being, therefore, thus accoutred, walketh out with his friends to the gate, and there he asked the porter if he saw any pilgrims pass by. Then the porter answered, Yes.
CHR. Pray, did you know him? said he.
POR. I asked his name, and he told me it was Faithful.
CHR. O, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?
POR. He is got by this time below the hill.
CHR. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.
Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then, said Christian, as it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is, for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.[82] Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.
But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back; and, therefore, thought that to turn the back to him might give him the greater advantage, with ease to pierce him with his darts.[83] Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.
So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales, like a fish (and they are his pride), he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion.[84] When he was come up to Christian, he beheld him with a disdainful

countenance, and thus began to question with him.
APOL. Whence come you? and whither are you bound?
CHR. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.
APOL. By this I perceive thou art one of my subjects, for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.
CHR. I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on, "for the wages of sin is death" (Rom. 6:23); therefore, when I was come to years, I did as other considerate persons do, look out, if, perhaps, I might mend myself.
APOL. There is no prince that will thus lightly lose his subjects,[85] neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.
CHR. But I have let myself to another, even to the King of princes; and how can I, with fairness, go back with thee?
APOL. Thou hast done in this according to the proverb, "Changed a bad for a worse"; but it is ordinary for those that have professed themselves His servants, after a while to give Him the slip, and return again to me. Do thou so too, and all shall be well.
CHR. I have given Him my faith, and sworn my allegiance to Him; how, then, can I go back from this, and not be hanged as a traitor?
APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.
CHR. What I promised thee was in my nonage;[86] and, besides, I count the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee; and besides, O thou destroying Apollyon! to speak truth, I like His service, His wages, His servants, His government, His company, and country, better than thine; and, therefore, leave off to persuade me further; I am His servant, and I will follow Him.
APOL. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, His servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! and, besides, thou countest His service better than mine, whereas He never came yet from the place where He is to deliver any that served Him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from Him and His, though taken by them; and so I will deliver thee.
CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to Him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in His and the glory of the angels.
APOL. Thou hast already been unfaithful in thy service to Him; and how dost thou think to receive wages of Him?
CHR. Wherein, O Apollyon! have I been unfaithful to Him?
APOL. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond; thou didst attempt wrong ways to be rid of thy burden, whereas against thou shouldest have stayed till thy Prince had taken it off; thou didst sinfully sleep, and lose

thy choice thing; thou wast, also, almost persuaded to go back, at the sight of the lions; and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.[87]

CHR. All this is true, and much more which thou has left out; but the Prince, whom I serve and honour, is merciful, and ready to forgive; but, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.[88]

APOL. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate His person, His laws, and people; I am come out on purpose to withstand thee.

CHR. Apollyon, beware what you do; for I am in the king's highway, the way of holiness; therefore take heed to yourself.

APOL. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter: prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul.

And with that he threw a flaming dart at his breast;[89] but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw; for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that, Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now.[90] And with that he had almost pressed him to death; so that Christian began to despair of life: but as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and caught it, saying, " Rejoice not against me, O mine enemy: when I fall, I shall arise" (Micah. 7:8); and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors, through Him that loved us" (Rom. 8:37). And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season[91] saw him no more[92] (James 4:7).

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring Apollyon made all the time of the fight-he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile, and look upward; but it was the most dreadful sight that ever I saw.[93]

So when the battle was over, Christian said, "I will here give thanks to Him that delivered me out of the mouth of the lion, to Him that did help me against Apollyon." And so he did, saying-

Great Beelzebub, the captain of this fiend, Design'd my ruin; therefore to this end He sent him harness'd out; and he with rage, That hellish was, did fiercely me engage. But blessed Michael helped me, and I, By dint of sword, did quickly make him fly. Therefore to him let me give lasting praise, And thank and bless his holy name always.

Then there came to him a hand, with some of the leaves of the tree of life, the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately.[94] He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley, was another, The Valley of the Shadow of Death. and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man" (but a Christian) "passed through, and where no man dwelt" (Jer. 2:6).

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.[95]

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men, children of them that brought up an evil report of the good land (Num. 13), making haste to go back; to whom Christian spake as follows-

CHR. Whither are you going?

MEN. They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

CHR. Why? what's the matter? said Christian.

MEN. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

CHR. But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death; but that, by good hap, we looked before us, and saw the danger before we came to it (Psa. 44:19; 107:10).

CHR. But what have you seen? said Christian.

MEN. Seen! Why, the valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hangs the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order (Job 3:5; 10:26).

CHR. Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven[96] (Jer. 2:6).

MEN. Be it thy way; we will not choose it for ours. So they parted, and Christian went on his way, but still with his sword drawn in his hand; for fear lest he should be assaulted.

I saw then in my dream so far as this valley reached, there was on the right hand a very deep ditch: that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished[97] (Psa. 69:14, 15). Again, behold, on the left hand, there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not HE that is able plucked him out.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he

was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the dangers mentioned above, the pathway was here so dark, that ofttimes, when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called All-prayer (Eph. 4:18). So he cried in my hearing, "O Lord, I beseech Thee, deliver my soul!" (Psa. 116:4). Thus he went on a great while, yet still the flames would be reaching towards him.[98] Also be heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together. And, coming to a place, where be thought he heard a company of fiends coming forward to meet him, he stopped and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley; he remembered also how be had already vanquished many a danger, and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God"; so they gave back, and came no further.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stept up softly to him, and, whisperingly, suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before; even to think that he should now blaspheme Him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.[99]

When Christian had traveled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me" (Psa. 23:4).[100]

Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God, were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it (Job. 9:11).

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself to be alone. And by and by the day broke; then said Christian, He hath turned "the shadow of death into the morning" (Amos 5:8).[101]

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also

how narrow the way was which led betwixt them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off (for after break of day, they came not nigh); yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death" (Job 12:22).

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous:[102] for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it now been dark, as it were when he came the first part of the way, had he had a thousand souls, they had in reason been cast away;[103] but, as I said, just now the sun was rising. Then said he, "His candle shineth upon my head, and by His light I walk through darkness" (Job 29:3).

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, POPE and PAGAN, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, &c., lay there, were cruelly put to death.[104] But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that PAGAN has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.[105]

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, "You will never mend, till more of you be burned." But he held his peace, and set a good face on it, and so went by and catched no hurt.[106] Then sang Christian,

O world of wonders! (I can say no less) That I should be preserv'd in that distress That I have met with here! O blessed be That hand that from it hath deliver'd me! Dangers in darkness, devils, hell, and sin, Did compass me, while I this vale was in: Yea, snares and pits, and traps, and nets, did lie My path about, that worthless, silly I Might have been catch'd, entangled, and cast down; But since I live, let JESUS wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose, that pilgrims might see before them. Up there, therefore, Christian went; and looking forward, he saw Faithful before him, upon his journey. Then said Christian aloud, "Ho! ho! Soho! stay, and I will be your companion."[107] At that, Faithful looked behind him; to whom Christian cried again, "Stay, stay, till I come up to you." But Faithful answered, "No, I am upon my life, and the avenger of blood is behind me."

At this, Christian was somewhat moved, and putting to all his strength, he quickly takes got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother;[108] but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until

Faithful came up to help him.
Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.
CHR. My honoured and well-beloved brother, Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.
FAITH. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me, wherefore I was forced to come thus much of the way alone.
CHR. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage
FAITH. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would, in short time, with fire from Heaven, be burned down to the ground.
CHR. What! did your neighbours talk so?
FAITH. Yes, it was for a while in everybody's mouth.
CHR. What! and did no more of them but you come out to escape the danger?
FAITH. Though there were, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate journey (for so they called this your pilgrimage), but I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.
CHR. Did you hear no talk of neighbour Pliable?
FAITH. Yes, Christian, I heard that he followed you till he came at the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.
CHR. And what said the neighbours to him?
FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him; and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.[109]
CHR. But why should they be so set against him, since they also despise the way that he forsook?
FAITH. O! they say, Hang him, he is a turn-coat; he was not true to his profession. I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way (Jer. 29:18, 19).
CHR. Had you no talk with him before you came out?
FAITH. I met him once in the streets, but be leered away on the other side, as one ashamed of what he had done; so I spake not to him.
CHR. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city; For it is happened to him according to the true proverb, " The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire" (2 Peter 2:22).
FAITH. These are my fears of him too; but who can hinder that which will be?
CHR. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.
FAITH. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life (Gen. 39:11-13). But what did she do to you?
FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.
CHR. Nay, she did not promise you the content of a good conscience.
FAITH. You know what I mean; all carnal and fleshly content.
CHR. Thank God you have escaped her; "the abhorred of the Lord shall fall into her ditch" (Pro. 22:14).
FAITH. Nay, I know not whether I did wholly escape her or no.
CHR. Why, I trow[110] you did not consent to her desires?
FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold on hell" (Prov. 5:5). So I shut mine eyes, because I would not be bewitched with her looks (Job 31:1). Then she railed on me, and I went my way.[111]
CHR. Did you meet with no other assault as you came?
FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name was Adam the First, and that he dwelt in the town of Deceit (Eph. 4:22). I asked him then, what was his work, and what the wages that he would give. He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties in the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters; the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, and that I should marry them all[112] if I would (1 John 2:16). Then I asked how long time he would have me live with him? And he told me, As long as he lived himself.
CHR. Well, and what conclusion came the old man and you to, at last?
FAITH. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, "Put off the old man with his deeds."
CHR. And how then?
FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave.[113] So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched man!" (Rom. 7:24). So I went on my way up the hill.

Now when I had got about half way up, I looked behind, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.
CHR. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom
FAITH. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead.[114] But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I know not how to show mercy; and with that knocked me down again.[115] He had doubtless made an end of me, but that One came by, and bid him forbear.
CHR. Who was that that bid him forbear.
FAITH. I did not know Him at first, but as He went by, I perceived the holes in His hands, and in His side; then I concluded that He was our Lord. So I went up the hill.
CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law.
FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I stayed there.
CHR. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?
FAITH. Yes, and the lions too, before I came at it; but for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.
CHR. He told me indeed, that he saw you go by, but I wish you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility?
FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.
CHR. Well, and how did you answer him?
FAITH. I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh, yet since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage.
I told him, moreover, that as to this valley he had quite misrepresented the thing; "for before honour is humility; and a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.
CHR. Met you with nothing else in that valley?
FAITH. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said nay, after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.[116]
CHR. Why, what did he say to you?
FAITH. What! why, he objected against religion itself; he said it was a pitiful, low,

sneaking business for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty, that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion (1 Cor. 1:26; 3:18; Phil. 3:7, 8); nor any of them neither (John 7:48), before they were persuaded to be fools, and to be of a voluntary fondness, to venture the loss of all, for nobody knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims, of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity. And is not this, said he, a shame?[117]

CHR. And what did you say to him?

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But, at last, I began to consider, that "that which is highly esteemed among men, is had in abomination with God" (Luke 16:15). And I thought again, this Shame tells me what men are; but it tells me nothing what God, or the Word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing, then, that God prefers His religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of Heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates Him; Shame, depart, thou art an enemy to my salvation. Shall I entertain thee against my sovereign Lord? How then shall I look Him in the face at His coming? Should I now be ashamed of His ways and servants, how can I expect the blessing? (Mark 8:38). But, indeed, this Shame was a bold villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory; and so at last I got past this importunate one. And when I had shaken him off, then I began to sing-

The trials that those men do meet withal, That are obedient to the heavenly call, Are manifold, and suited to the flesh, And come, and come, and come again afresh; That now, or sometime else, we by them may Be taken, overcome, and cast away. O let the pilgrims, let the pilgrims, then, Be vigilant, and quit themselves like men.

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good; but if he were not himself audacious, he would never attempt to do as he does. But let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon, "but shame shall be the promotion of fools" (Prov. 3:35).

FAITH. I think we must cry to Him for help against Shame, who would have us to be

valiant for the truth upon the earth.
CHR. You say true; but did you meet nobody else in that valley?
FAITH. No, not I, for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.[118]
CHR. It was well for you. I am sure it fared far otherwise with me; I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and He heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it.[119] I thought I should have been killed there, over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.
Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative,[120] walking at a distance besides them; for in this place, there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.
FAITH. Friend, whither away? Are you going to the heavenly country?
TALK. I am going to the same place.
FAITH. That is well; then I hope we may have your good company.
TALK. With a very good will, will I be your companion.
FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.
TALK. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.
FAITH. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of Heaven?
TALK. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?
FAITH. That is true; but to be profited by such things in our talk should be that which we design.
TALK. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus, in general, but more particularly, by this, a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.[121]

FAITH. All this is true, and glad am I to hear these things from you.
TALK. Alas! the want of this is the cause why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of Heaven.
FAITH. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.
TALK. All this I know very well. For a man can receive nothing, except it be given him from Heaven; all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.
FAITH. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?
TALK. What you will. I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.
FAITH. Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him (but softly), What a brave companion have we got! Surely this man will make a very excellent pilgrim.
CHR. At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with that tongue of his, 20 of them that know him not.
FAITH. Do you know him, then?
CHR. Know him! Yes, better than he knows himself.
FAITH. Pray, what is he?
CHR. His name is Talkative; he dwelleth in our town; I wonder that you should be a stranger to him, only I consider that our town is large.
FAITH. Whose son is he? And whereabout does he dwell?
CHR. He is the son of one Say-well; he dwelt in Prating Row; and he is known of all that are acquainted with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a sorry fellow.[122]
FAITH. Well, he seems to be a very pretty man.
CHR. That is, to them who have not thorough acquaintance with him; for he is best abroad; near home, he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but, very near, more unpleasing.
FAITH. But I am ready to think you do but jest, because you smiled.
CHR. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any falsely! I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation; all he hath, lieth in his tongue, and his religion is to make a noise therewith. FAITH. Say you so! then am I in this man greatly deceived.[123]
CHR. Deceived! you may be sure of it; remember the proverb, "They say, and do not" (Matt. 23:3). But the "kingdom of God is not in word, but in power" (1 Cor. 4:20). He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion, as the white of an egg is of savour. There is there, neither prayer, nor sign of repentance

for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him (Rom. 2:24, 25). Thus say the common people that know him, A saint abroad, and a devil at home. His poor family finds it so, he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, it is better to deal with a Turk than with him; for fairer dealing they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender conscience), he calls them fools, and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.[124]

FAITH. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as, at the first, you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander-a lot that often falls from bad men's mouths upon good men's names and professions; but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother, nor friend; the very naming of him among them makes them blush, if they know him.

FAITH. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27; see ver. 22-26). This Talkative is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom men shall be judged according to their fruits (Matt. 13:25). It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith, but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean (Lev. 11; Deut. 14). He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because be parteth not the hoof. And this truly resembleth Talkative, he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.[125]

CHR. You have spoken, for aught I know, the true Gospel sense of those texts. And I will add another thing: Paul calleth some men, yea, and those great talkers too, "

sounding brass, and tinkling cymbals," that is, as he expounds them in another place, " things without life, giving sound" (1 Cor. 13:1-3; 14:7). Things without life, that is, without the true faith and grace of the Gospel; and consequently, things that shall never be placed in the kingdom of Heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.
FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?
CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.
FAITH. What would you have me to do?
CHR. Why, go to him, and enter into some serious discourse about the power of religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation?[126]
FAITH. Then Faithful stepped forward again, and said to Talkative,
Come, what cheer? How is it now?

TALK. Thank you, well. I thought we should have had a great deal of talk by this time.
FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?
TALK. I perceive then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief, thus: First, Where the grace of work of God is in the heart, it causeth there a great outcry against sin. Secondly-
FAITH. Nay, hold, let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.
TALK. Why, what difference is there between crying out against, and abhorring of sin?
FAITH. O! a great deal. A man may cry out against sin of policy, but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him (Gen. 39:15). Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.[127]
TALK. You lie at the catch, I perceive.[128]
FAITH. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?
TALK. Great knowledge of Gospel mysteries.
FAITH. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the soul (1 Cor. 13). Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes; He addeth, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "He that knoweth his master's will, and doeth it not." A man may know like an angel, and yet be no Christian, therefore your sign of it is not true. Indeed, to know is a thing that pleaseth talkers and boasters; but to do is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There is, therefore, knowledge and knowledge.

Knowledge that resteth in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart" (Psa. 119:34).

TALK. You lie at the catch again; this is not for edification.[129]

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it thus: It gives him conviction of sin, especially of the defilement of his nature and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ) (John 16:8; Rom. 7:24; John 16:9; Mark 16:16). This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in Him the Saviour of the world, and the absolute necessity of closing with Him for life, at the which he findeth hungerings and thirstings after Him; to which hungerings, &c., the promise is made (Psa. 38:18; Jer. 31:19; Gal. 2:16; Acts 4:12; Matt. 5:6; Rev. 21:60). Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know Him more, and also to serve Him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter; therefore, in him that hath this work, there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace.

To others, it is thus discovered:

1. By an experimental confession of his faith in Christ (Rom. 10:10; Phil. 1:27; Matt. 5:19).
2. By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world; which, in the general, teacheth him, inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection, in faith and love, to the power of the Word (John 14:15; Psa. 1:23; Job 42:5, 6; Ezek. 20:43). And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

TALK. Nay, my part is not now to object, but to hear; let me, therefore, have your second question.

FAITH. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and, also, nothing but what your conscience can justify you in; "for, not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say, I am thus, and thus, when my conversation, and all my neighbours, tell me I lie, is great wickedness.[130]

TALK. Then Talkative at first began to blush; but, recovering himself, thus he replied:

You come now to experience, to conscience, and God; and to appeal to Him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser, and, though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?[131]

FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say, you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, &c., will stand together. The proverb is true of you which is said of a whore, to wit, that she is a shame to all women; so are you a shame to all professors.[132]

TALK. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.[133]

CHR. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree; he had rather leave your company than reform his life. But he is gone, as I said; let him go, the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company; besides, the apostle says, " From such withdraw thyself."

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

CHR. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say,

How Talkative at first lifts up his plumes! How bravely doth he speak! How he presumes To drive down all before him! But so soon As Faithful talks of heart-work, like the moon That's past the full, into the wane he goes. And so will all, but he that HEART-WORK knows.

Thus they went on talking of what they had seen by the way, and so made that way easy which would, otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, Who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Aye, and my good friend too, said Faithful, for it was he that set me the way to the gate. Now was Evangelist come up unto them, and thus saluted them:

EVAN. Peace be with you, dearly beloved; and peace be to your helpers. CHR.

Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.
FAITH. And a thousand times welcome, said good Faithful. Thy company,
O sweet Evangelist, how desirable it is to us poor pilgrims![134]

EVAN. Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?
Then Christian and Faithful told him of all things that had happened to them in the way; and how and with what difficulty, they had arrived to that place.[135]
EVAN. Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.
I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped; and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out; "for in due season ye shall reap, if ye faint not" (John 4:36; Gal. 6:9). The crown is before you, and it is an incorruptible one; "so run, that you may obtain" it (1 Cor. 9:24-27). Some there be that set out for this crown, and, after they have gone far for it, another comes in, and takes it from them; hold fast, therefore, that you have, let no man take your crown (Rev. 3:11).[136]
You are not yet out of the gun-shot of the devil; you have not resisted unto blood, striving against sin; let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and, above all, look well to your own hearts, and to the lusts thereof, "for they are deceitful above all things, and desperately wicked"; set your faces like a flint; you have all power in Heaven and earth on your side.
CHR. Then Christian thanked him for his exhortation; but told him, withal, that they would have him speak further to them for their help the rest of the way, and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:
EVAN. My sons, you have heard in the words of the truth of the Gospel that you must, through many tribulations, enter into the kingdom of Heaven. And again, that in every city bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.[137]
Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a

fair kept, called Vanity Fair: it is kept all the year long; it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity" (Eccl. 1; 2:11, 17; 11:8; Isa. 40:17).

This fair is no new-erected business, but a thing of ancient standing; I will show you the original of it.

Almost 5,000 years agone, there were pilgrims walking to the Celestial City as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long: therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.[138] And, moreover, at this fair there is at all times, to be seen juggling, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.[139]

And as in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz. countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.[140]

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the City, and yet not go through this town, must needs "go out of the world" (1 Cor. 5:10). The Prince of princes Himself, when here, went through this town to His own country, and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited Him to buy of his vanities; yea, would have made Him lord of the fair, would He but have done him reverence as He went through the town (Matt. 4:8; Luke 4:5-7). Yea, because He was such a person of honour, Beelzebub had Him from street to street, and showed Him all the kingdoms of the world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of his vanities; but He had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair. Now these Pilgrims, as I said, must needs go through this fair.[141] Well, so they did; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub about them; and that for several reasons; for-

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, some they were bedlams, and some they are outlandish men[142] (1 Cor. 2:7, 8).

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that, from one end of the fair to

the other, they seemed barbarians each to the other.
Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity,"[143] and look upwards, signifying that their trade and traffic was in Heaven (Psa. 119:37; Phil. 3:19, 20).
One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye buy? But they, looking gravely upon him, answered, "We buy the truth" (Psa. 23:23). [144] At that there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub, and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them, that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem (Heb. 9:13-16); and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was, for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise, blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes.[145] The other replied, that for aught they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, the men behaving themselves all the while very wisely and soberly before them, they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them.[146] But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side, though but few in comparison of the rest, several of the men in the fair. This put the other party yet into greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the

men of the fair.
Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.
Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings, by what he told them would happen to them.[147] They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.[148]
Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The Judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form, the contents whereof were this-
"That they were enemies to, and disturbers of their trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince."[149]
Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since be is Beelzebub, the enemy of our Lord, I defy him and all his angels.
Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.
Then stood forth Envy, and said to this effect, My Lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is-
JUDGE. Hold. Give him his oath. (So they sware him). Then he said-
ENVY. My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions,[150] which he in the general calls principles of faith and holiness. And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity, were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.
JUDGE. Then did the Judge say to him, Hast thou any more to say?
ENVY. My Lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid stand by.
Then they called Superstition, and bid him look upon the prisoner. They also asked, what he could say for their lord the king against him. Then they sware him; so he began.

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from

some discourse that, the other day, I had with him in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God. Which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, that we do still worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.[151]

Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king, against the prisoner at the bar.

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.[152]

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah! Sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

FAITH. 1. I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this, That what rule, or laws, or custom, or people, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a Divine faith; but there can be no Divine faith without a Divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell, than in this town and country: and so, the Lord have mercy upon me![153]

Then the Judge called to the jury (who all this while stood by, to hear and observe); [154] Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town. You have also heard what these worthy gentlemen have witnessed against him. Also you have heard his reply and confession. It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river (Exo. 1). There was also an Act made in the days of Nebuchadnezzar the Great, another of his servants, that whosoever would not fall down and worship his golden image, should be thrown into a fiery furnace (Dan. 3). There was also an Act made in the days of Darius, that whoso, for some time, called

upon any God but him, should be cast into the lions' den (Dan. 6). Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

Then went the jury out, whose names were, Mr. Blind-man, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first, among themselves, Mr. Blind-man, the foreman, said, I see clearly that this man is a heretic.[155] Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore, let us forthwith bring him in guilty of death.[156] And so they did; therefore he was presently condemned, to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.[157]

They, therefore, brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end.[158]

Now I saw that there stood behind the multitude, a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.[159] But as for Christian, he had some respite, and was remanded back to prison. So he there remained for a space; but He that overrules all things, having the power of their rage in His own hand, so wrought it about, that Christian for that time escaped them, and went his way;[160] and as he went, he sang, saying-

Well, Faithful, thou hast faithfully profest Unto thy Lord; with whom thou shalt be blest, When faithless ones, with all their vain delights, Are crying out under their hellish plights, Sing, Faithful, sing, and let thy name survive; For, though they kill'd thee, thou art yet alive.

Now I saw in my dream, that Christian went not forth alone, for there was one whose name was Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour, in their sufferings at the Fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus, one died to bear testimony to the truth, and another rises out of his ashes, to be a companion with Christian in his pilgrimage.[161] This Hopeful also told Christian, that there were many more of the men in the Fair, that would take their time and follow after.

So I saw that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What countryman, Sir? and how far go you this way? He told them, that he came from the town of Fair-

speech, and he was going to the Celestial City, but told them not his name.
From Fair-speech! said Christian. Is there any good that lives there? (Prov. 26:25).
BY-ENDS. Yes, said By-ends, I hope.
CHR. Pray, Sir, What may I call you? Said Christian.
BY-ENDS. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.
CHR. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a wealthy place.
BY-ENDS. Yes, I will assure you that it is; and I have very many rich kindred there.
CHR. Pray, who are your kindred there? if a man may be so bold.
BY-ENDS. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech (from whose ancestors that town first took its name), also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother, by father's side; and to tell you the truth, I am become a gentleman of good quality, yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.
CHR. Are you a married man?
BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points; first, we never strive against wind and tide; secondly, we are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.[162]
Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends of Fair-speech; and if it be he, we have as very a knave in our company, as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth;[163] and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. By-ends, of Fair-speech?
BY-ENDS. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me; and I must be content to bear it as a reproach, as other good men have borne theirs before me.
CHR. But did you never give an occasion to men to call you by this name?
BY-ENDS. Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.
CHR. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.
BY-ENDS. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.
CHR. If you will go with us, you must go against wind and tide;[164] the which, I perceive, is against your opinion; you must also own religion in his rags, as well as

when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.
BY-ENDS. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.
CHR. Not a step further, unless you will do in what I propound, as we.
Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.[165]
Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low conge; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all;[166] men that Mr. By-ends had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.
Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? (for Christian and Hopeful were yet within view). BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.
MONEY-LOVE. Alas! Why did they not stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are all going on a pilgrimage.
BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much their own notions,[167] and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.
SAVE-ALL. That is had, but we read of some that are righteous overmuch;[168] and such men's rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?[169]
BY-ENDS. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them; but I am for religion in what, and so far as the times, and my safety, will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause.[170]
MR. HOLD-THE-WORLD. Aye, and hold you there still, good Mr. By-ends; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that He would have us keep them for His sake? Abraham and Solomon grew rich in religion. And Job says, that a good man

shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.
MR. SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words about it.[171]
MR. MONEY-LOVE. No, there needs no more words about this matter indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.[172]
MR. BY-ENDS. My brethren, we are, as you see, going all on pilgrimage; and for our better diversion from things that are bad, give me leave to propound unto you this question: Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?
MR. MONEY-LOVE. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first to speak to your question as it concerns a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preaching more frequently, and zealously, and, because the temper of the people requires it, by altering of some of his principles; for my part, I see no reason but a man may do this (provided he has a call), aye, and more a great deal besides, and yet be an honest man. For why-
1. His desire of a greater benefice is lawful (this cannot be contradicted), since it is set before him by Providence; so then, he may get it, if he can, making no question for conscience sake.
2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.
3. Now, as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth-(l). That he is of a self-denying temper. (2). Of a sweet and winning deportment. And so (3). More fit for the ministerial function.
4. I conclude then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.[173]
And now to the second part of the question, which concerns the tradesman you mentioned. Suppose such an one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more, and far better customers to his shop; for my part, I see no reason but that this may be lawfully done. For why-
1. To become religious is a virtue, by what means soever a man becomes so.
2. Nor is it unlawful to get a rich wife, or more custom to my shop.
3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good; therefore, to become religious to get all these, is a good and profitable design.[174]
This answer, thus made by this Mr. Money-love to Mr. By-end's question, was highly applauded by them all; wherefore they concluded, upon the whole, that it was most

wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

CHR. then said Christian, Even a babe in religion may answer 10,000 such questions. For if it be unlawful to follow Christ for loaves (as it is in the sixth of John), how much more abominable is it to make of him and religion a stalking-horse, to get and enjoy the world![175] Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.[176]

1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no ways for them to come at them, but by becoming circumcised; they say to their companions, if every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours? Their daughter and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story (Gen. 34:20-23).

2. The hypocritical Pharisees were also of this religion; long prayers were their pretence; but to get widows' houses was their intent; and greater damnation was from God their judgment (Luke 20:46, 47).

3. Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according (Acts 8:19-20).

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.[177] Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them.

Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?[178]

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain, was a little Hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone

that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentleman-like) to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.[179]

CHR. What thing so deserving as to turn us out of the way to see it?

DEMAS. Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.

HOPE. Then said Hopeful, Let us go see.[180]

CHR. Not I, said Christian, I have heard of this place before now; and how many have there been slain; and besides that, treasure is a snare to those that seek it; for it hindereth them in their pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage? (Hosea 14:8).

DEMAS. Not very dangerous, except to those that are careless (but withal, he blushed as he spake).

CHR. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DEMAS. Then Demas called again, saying, But will you not come over and see?

CHR. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges (2 Tim. 4:10); and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before Him. Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

CHR. Then said Christian, What is thy name? Is it not the same by the which I have called thee?

DEMAS. Yes, my name is Demas; I am the son of Abraham.

CHR. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in their steps (2 Kings 5:20; Matt. 26:14, 15; 27:1-5). It is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do Him word of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they, at the first beck, went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way.[181] Then sang Christian-

By-ends and silver Demas both agree; One calls, the other runs, that he may be A sharer in his lucre; so these do Take up in this world, and no further go.

Now I saw that, just on the other side of this plain, the Pilgrims came to a place where stood an old monument, hard by the highway strange side; at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar; here therefore

they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof, a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety[182] (Gen. 19:260); which sudden and amazing sight gave them occasion of this discourse.

CHR. Ah, my brother! this is a seasonable sight; it came opportunely to us after the invitation which Demas gave us to come over to view the Hill Lucre; and had we gone over, as he desired us, and as thou wast inclining to do, my brother, we had, for aught I know, been made ourselves like this woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back; and I had a desire to go see. Let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another, as we see she is turned into a pillar of salt.

HOPE. True, and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution; so Korah, Dathan, and Abiram, with the 250 men that perished in their sin, did also become a sign or example to others to beware (Num. 26:9, 10). But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her, after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will out purses under the gallows. [183] It is said of the men of Sodom, that they were sinners exceedingly, because they were sinners before the Lord, that is, in His eyesight, and notwithstanding the kindnesses that He had showed them (Gen. 13:13), for the land of Sodom was now like the garden of Eden heretofore (Gen. 13:10). This, therefore, provoked Him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before Him, and always to remember Lot's wife.[184]

I saw, then, that they went on their way to a pleasant river; which David the king called " the river of God," but John "the river of the water of life"[185] (Psa. 65:9; Rev. 22; Ezek. 47). Now their way lay just upon the bank of the river; here, therefore, Christian and his

companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits:[186] besides, on the banks of this river, on either side, were green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep (Psa. 23:2; Isa. 14:30). Thus they did several days and nights.[187] Then they sang-

Behold ye how these crystal streams do glide, To comfort pilgrims by the highway side; The meadows green, besides their fragrant smell, Yield dainties for them: and he that can tell What pleasant fruit, yea, leaves, these trees do yield, Will soon sell all, that he may buy this field.

So when they were disposed to go on (for they were not, as yet, at their journey's end), they ate and drank, and departed.[188]

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; "so the souls of the pilgrims were much discouraged because of the way" (Num. 21:4). Wherefore, still as they went on, they wished for better way.[189] Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it.[190] Then he went to the stile to see, and behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

HOPE. But how if this path should lead us out of the way?[191]

CHR. That is not like, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did (and his name was Vain-confidence); so they called after him, and asked him whither that way led. He said, to the Celestial Gate.[192] Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

He, therefore, that went before[193] (Vain-confidence by name), not seeing the way before him, fell into a deep pit (Isa. 9:16), which was on purpose there made, by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.[194]

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer; only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten[195] in a very dreadful manner; and the water rose amain.[196]

Then Hopeful groaned in himself, saying, O that I had kept on my way!

CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.[197]
CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.[198]
HOPE. Be comforted, my brother, for I forgive thee; and believe too that this shall be for our good.
CHR. I am glad I have with me a merciful brother; but we must not stand thus: let us try to go back again.
HOPE. But, good brother, let me go before.
CHR. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.
HOPE. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Set thine heart toward the highway, even the way which thou wentest; turn again" (Jer. 31:21). But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out). Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or 10 times.[199]
Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there until the day-break; but, being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair;[200] and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they.[201] They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men (Psa. 88:18). Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow,[202] because it was through his unadvised counsel that they were brought into this distress.[203]
Now, Giant Despair had a wife, and her name was Diffidence.[204] So, when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him, that when he arose in the morning he should beat them without any mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery,

and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she, talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison, for why, said he, should you choose life, seeing it is attended with so much bitterness?[205] But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in sunshiny weather, fell into fits),[206] and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:

CHR. Brother, said Christian, what shall we do? The life that we now live is miserable. For my part, I know not whether is best, to live thus, or to die out of hand. "My soul chooseth strangling rather than life," and the grave is more easy for me than this dungeon (Job 7:15). Shall we be ruled by the Giant?[207]

HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide; but yet, let us consider, the Lord of the country to which we are going hath said, Thou shalt do no murder: no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For "no murderer hath eternal life," &c.[208] And let us consider, again, that all the law is not in the hand of Giant Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows, but that God that made the world may cause that Giant Despair may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be patient, and endure a while. The time may come that may give us a happy release; but let us not be our own murderers. With these words, Hopeful at present did moderate the mind of his brother; so they continued together (in the dark) that day, in their sad and doleful condition.[209]

Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive; and truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly,[210] and I think that Christian fell into a swoon;[211] but, coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or no. Now Christian again seemed to be for doing it,[212] but Hopeful made his second reply as followeth-

HOPE. My brother, said he, rememberest thou not how valiant thou hast been

heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone through! And art thou now nothing but fear! Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also, this Giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth; and with thee I mourn without the light. But let us exercise a little more patience; remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can. [213]

Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy rogues, they choose rather to bear all hardship, than to make away themselves. Then said she, Take them into the castle-yard tomorrow, and show them the bones and skulls of those that thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.[214]

So when the morning was come, the Giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so, within 10 days, I will do you. Go, get you down to your den again; and with that, he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before.[215] Now, when night was come, and when Mrs. Diffidence and her husband, the Giant, were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, I fear, Said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will, therefore, search them in the morning. Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.[216]

Now, a little before it was day, good Christian, as one half-amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That is good news, good brother; pluck it out of thy bosom, and try.[217]

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and, with his key, opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went damnable hard,[218] yet the key did open it. Then they thrust open the gate to make their escape with speed, but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them.[219] Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.[220]

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after, from falling into the hands of Giant Despair.[221] So they consented to erect there a pillar, and to engrave

upon the side thereof this sentence-"Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy His holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger. This done, they sang as follows-

Out of the way we went, and then we found What 'twas to tread upon forbidden ground; And let them that come after have a care, Lest heedlessness makes them, as we, to fare. Lest they for trespassing his prisoners are, Whose castle's Doubting, and whose name's Despair.

They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards.[222] Now there were on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway side. The Pilgrims therefore went to them, and leaning upon their staves (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? And whose be the sheep that feed upon them?

SHEP. These mountains are Immanuel's Land, and they are within sight of His city; and the sheep also are His, and He laid down His life for them (John 10:11).

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither? SHEP. Too far for any but those that shall get thither indeed.

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; but the transgressors shall fall therein[223] (Hosea 14:9).

CHR. Is there, in this place, any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge not to be "forgetful to entertain strangers" (Heb. 13:2); therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them, to which they made answer as in other places; as, Whence came you? And, How got you into the way? And, By what means have you so persevered therein? For but few of them that begin to come hither, do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.[224]

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their tents, and made them partake of that which was ready at present.[225] They said, moreover, We would that ye should stay here a while, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They then told them that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains: so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill Error, which was very steep on the furthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered,

Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body? (2 Tim. 2:17, 18). They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.[226]

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off;[227] which, when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them.[228] Then said Christian, What means this?

The Shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these, pointing to them among the tombs, came once on pilgrimage as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle: where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead" (Prov. 21:16).[229] Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.[230]

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill, and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a byway to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the Gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.[231] Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their day, since they notwithstanding were thus miserably cast away?

SHEP. Some further, and some not so far, as these mountains.[232]

Then said the Pilgrims one to another, We had need to cry to the
Strong for strength.

SHEP. Aye, and you will have need to use it, when you have it, too.

By this time the Pilgrims had a desire to go forward, and the Shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show to the Pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass.[233] The Pilgrims then loving accepted the motion; so they had them to the top of a high hill, called Clear, and gave them their glass to look.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had showed them, made their hands shake; by means of which impediment, they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.[234] Then they went away, and sang this song-
Thus, by the Shepherds, secrets are reveal'd, Which from all other men are kept conceal'd Come to the Shepherds, then, if you would see Things deep, things hid, and that mysterious be.[235]
When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Enchanted Ground. And the fourth bid them God speed. So I awoke from my dream.[236]
And I slept, and dreamed again, and saw the same two Pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit;[237] from which country there comes into the way in which the Pilgrims walked, a little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.
IGNOR. Sir, I was born in the country that lieth off there, a little on the left hand, and I am going to the Celestial City.
CHR. But how do you think to get in at the gate? for you may find some difficulty there.
IGNOR. As other good people do, said he.
CHR. But what have you to show at that gate, that may cause that the gate should be opened to you?
IGNOR. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.[238]
CHR. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.
IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into the way.
When Christian saw that the man was "wise in his own conceit," he said to Hopeful, whisperingly, "There is more hope of a fool than of him" (Prov. 26:12). And said, moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to everyone that he is a fool" (Eccl. 10:3). What, shall we talk further with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful-
Let Ignorance a little while now muse On what is said, and let him not refuse Good counsel to embrace, lest he remain Still ignorant of what's the chiefest gain. God saith, those that no understanding have, Although He made them, them He will not save.
HOPE. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.[239]
So they both went on, and Ignorance he came after. Now when they had passed him a

little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying of him back to the door that they saw on the side of the hill[240] (Matt. 12:45; Prov. 5:22). Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang his head like a thief that is found.[241] But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, "Wanton professor, and damnable apostate."[242] Then said Christian to his fellow, Now I call to remembrance, that which was told me of a thing that happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage, there comes down from Broad-way Gate, a lane called Dead Man's Lane;[243] so called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down there, and slept. Now there happened, at that time, to come down the lane from Broad-way Gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers), and they espying Little-faith, where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this, Little-faith looked as white as a cloud, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse. But he making no haste to do it (for he was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves! Thieves! With that, Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where be lay bleeding as one that would bleed to death. [244] All this while the thieves stood by. But, at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the city of good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a while, Little-faith came to himself, and getting up, made shift to scrabble on his way.[245] This was the story.

HOPE. But did they take from him all that ever he had?

CHR. No; the place where his jewels were they never ransacked, so those he kept still. But, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending-money. That which they got not (as I said) were jewels,[246] also he had a little odd money left, but scarce enough to bring him to his journey's end (1 Peter 4:18); nay, if I were not misinformed, he was forced to beg as be went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.[247]

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

CHR. It is a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything; so it was more by good Providence than by his endeavour, that they missed of that good thing.[248]

HOPE. But it must needs be a comfort to him, that they got not this jewel from him.[249]

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his

mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all (1 Peter 1:9).
HOPE. Alas! poor man. This could not but be a great grief to him.
CHR. Grief! aye, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life.[250]
HOPE. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels,[251] that he might have wherewith to relieve himself in his journey.
CHR. Thou talkest like one upon whose head is the shell to this very day; for what should he pawn them, or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of 10,000 thieves.
HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, and that birthright was his greatest jewel; and if he, why might not Little-faith do so too? (Heb. 12:16).
CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so; Esau's belly was his god, but Little-faith's belly was not so; Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts; "Behold I am at the point to die (said he), and what profit shall this birthright do me?" (Gen. 25:32). But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; therefore no marvel if, where the flesh only bears sway (as it will in that man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such, as it is with the ass, who in her occasions cannot be turned away (Jer. 2:24). When their minds are set upon their lusts, they will have them whatever they cost. But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual, and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.
HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.[252]
CHR. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads; but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.
HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a

company of cowards;[253] would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? He might, methinks, Have stood one brush with them, and have yielded when there had been no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Littlefaith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But, consider again, they are but journeymen thieves, they serve under the king of the bottomless pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion (Psa. 7:2; 1 Peter 5:8). I myself have been engaged as this Little-faith was, and I found it a terrible thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Aye, and yet, though I was so harnessed, I found it hard work to quit myself like a man. No man can tell what in that combat attends us, but he that hath been in the battle himself.[254]

HOPE. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.[255]

CHR. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel; for he is the King's Champion. But, I trow,[256] you will put some difference betwixt Little-faith and the King's Champion. All the King's subjects are not His champions, nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? Or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little. This man was one of the weak, and therefore he went to the wall.

HOPE. I would it had been Great-grace for their sakes.

CHR. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is excellent good at his weapons, and has, and can, so long as be keeps them at sword's point, do well enough with them; yet, if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life."[257] How did these sturdy rogues and their fellows make David groan, mourn, and roar? Yea, Heman and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle. He is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon: he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear" (Job. 12:26-29). What can a man do in this case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him, he

might do notable things; "for his neck is clothed with thunder, he will not be afraid of the grasshopper; the glory of his nostrils is terrible; he paweth in the valley, and rejoiceth in his strength, he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting" (Job 34:19-25).

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been toiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried.[258] Witness Peter, of whom I made mention before. He would swagger, aye, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled, and run down by these villains, as he?[259]

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do:

1. To go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore, he that had skill hath said, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).
2. It is good, also, that we desire of the King a convoy,[260] yea, that he will go with us Himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God (Exo. 33:15). O my brother, if He will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? (Psa. 3:5-8; 27:1-3). But, without Him, the proud helpers "fall under the slain" (Isa. 10:4).

I, for my part, have been in the fray before now; and though, through the goodness of Him that is best, I am, as you see, alive; yet I cannot boast of my manhood: Glad shall I be, if I meet with no more such brunts; though, I fear, we are not got beyond all danger.[261] However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian-

Poor Little-faith! Hast been among the thieves? Wast robb'd? Remember this, whoso believes, And gets more faith, shall then a victor be Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore, here they stood still to consider. And as they were thinking about the way, behold a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there.[262] They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little time, their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they

were. Wherefore, there they lay crying some time, for they could not get themselves out. [263]

CHR. Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet" (Prov. 29:5).

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer" (Psa. 16:4). Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light (Prov. 29:5; Dan. 11:32; 2 Cor. 11:13, 14). So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds, upon the Delectable Mountains. He asked them then, if they had not of those Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer. They answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he[264] (Rom. 16:18). Then I saw in my dream, that he commanded them to lie down; which, when they did, he chastised them sore, to teach them the good way wherein they should walk, (Deut. 25:2); and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent" (Rev. 3:19; 2 Chron. 6:26, 27). This done, he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing-

Come hither, you that walk along the way; See how the pilgrims fare that go astray!
They catched are in an entangling net, 'Cause they good counsel lightly did forget: 'Tis true, they rescued were, but yet you see, They're scourg'd to boot. Let this your caution be.

Now, after a while, they perceived, afar off, one coming softly and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back toward Zion, and he is coming to meet us.

HOPE. I see him, let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither they were going.

CHR. We are going to the Mount Zion.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

CHR. Why, man, do you think we shall not be received?

ATHEIST. Received! There is no such place as you dream of in all this world.[265]

CHR. But there is in the world to come.
ATHEIST. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this 20 years; but find no more of it than I did the first day I set out (Jer. 22:12; Eccl. 10:15).
CHR. We have both heard and believe that there is such a place to be found.
ATHEIST. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which, I now see, is not.[266]
CHR. Then said Christian to Hopeful his fellow, Is it true which this man hath said?
HOPE. Take heed, he is one of the flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion? Did we not see, from the Delectable Mountains, the gate of the city?[267] Also, are we not now to walk by faith? Let us go on, said Hopeful, lest the man with the whip overtake us again[268] (2 Cor. 5:7).
You should have taught me that lesson, which I will round[269] you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:17). I say, my brother, cease to hear him, and let us "believe to the saving of the soul" (Heb. 10:39).
CHR. My brother, I did not put the question to thee, for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of the truth, "and no lie is of the truth" (1 John 2:21).
HOPE. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.
I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take one nap.[270]
CHR. By no means, said the other; lest, sleeping, we never awake more.
HOPE. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.[271]
CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground?[272] He meant by that, that we should beware of sleeping; "Therefore let us not sleep, as do others, but let us watch and be sober"[273] (1 Thess. 5:6).
HOPE. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour. (Eccl. 4:9). CHR. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.
HOPE. With all my heart, said the other.
CHR. Where shall we begin?
HOPE. Where God began with us. But do you begin, if you please.
CHR. I will sing you first this song-
When saints do sleepy grow, let them come hither, And hear how these two pilgrims talk together: Yea, let them learn of them, in any wise, Thus to keep ope their drowsy slumb'ring eyes. Saints' fellowship, if it be manag'd well, Keeps them awake, and that in spite of hell.

CHR. Then Christian began, and said, I will ask you a question.
How came you to think at first of so doing as you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul?
CHR. Yes, that is my meaning.
HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them still, drowned me in perdition and destruction.
CHR. What things were they?
HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that "the end of these things is death" (Rev. 6:21-23). And that for these things' sake, "cometh the wrath of God upon the children of disobedience" (Eph. 5:6).
CHR. And did you presently fall under the power of this conviction?
HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.
CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?
HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.[274]
CHR. Then, as it seems, sometimes you got rid of your trouble?
HOPE. Yes, verily, but it would come into my mind again, and then
I should be as bad, nay, worse than I was before.

CHR. Why, what was it that brought your sins to mind again?
HOPE. Many things; as,
1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others;
8. But especially, when I thought of myself, that I must quickly come to judgment.
CHR. And could you at any time, with ease, get off the guilt of sin,[275] when, by any of these ways, it came upon you?
HOPE. No, not I, for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.
CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

CHR. And did you endeavour to mend? HOPE. Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.
CHR. And did you think yourself well then?
HOPE. Yes, for a while; but, at the last, my trouble came tumbling upon me again, and that over the neck of all my reformations.
CHR. How came that about, since you were now reformed?
HOPE. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags" (Isa. 64:6). "By the works of the law shall no flesh be justified" (Gal. 2:16). "When ye shall have done all those things, say, We are unprofitable" (Luke 17:10); with many more such like. From whence I began to reason with myself thus: If ALL my righteousnesses are filthy rags; if, by the deeds of the law, NO man can be justified; and if, when we have done ALL, we are yet unprofitable, then it is but a folly to think of Heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if this old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.
CHR. Well, and how did you apply this to yourself?
HOPE. Why, I thought thus with myself: I have, by my sins, run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of, by my former transgressions?
CHR. A very good application; but, pray, go on.
HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell,[276] though my former life had been faultless.[277]
CHR. And what did you do then?
HOPE. Do! I could not tell what to do, until I brake my mind to Faithful, for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.
CHR. And did you think he spake true?
HOPE. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.
CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that He never committed sin?
HOPE. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.
CHR. And did you ask him what man this was, and how you must be justified by Him?
HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by Him, even by trusting to what He hath done by Himself in the days of His flesh, and suffered when He did hang on the

tree. I asked him further, how that man's righteousness could be of that efficacy to justify another before God? And he told me He was the mighty God, and did what He did, and died the death also, not for Himself, but for me; to whom His doings, and the worthiness of them, should be imputed, if I believed on Him (Heb. 10; Rom. 4; Col. 1; 1 Peter 1).
CHR. And what did you do then?
HOPE. I made my objections against my believing, for that I thought He was not willing to save me.

CHR. And what said Faithful to you then?
HOPE. He bid me go to Him and see. Then I said it was presumption; but he said, No, for I was invited to come (Matt. 11:28). Then he gave me a book of Jesus, His inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than Heaven and earth (Matt. 24:35). Then I asked him, What I must do when I came; and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me (Psa. 95:6; Dan. 6:10; Jer. 29:12, 13). Then I asked him further, how I must make my supplication to Him? And he said, Go, and thou shalt find Him upon a mercy-seat, where He sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect, God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see, that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away.[278] Lord, I have heard that Thou art a merciful God, and hast ordained that Thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed), Lord, take therefore this opportunity, and magnify Thy grace in the salvation of my soul, through Thy Son Jesus Christ. Amen. (Exo. 25:22; Lev. 16:2; Num. 7:89; Heb. 4:16).
CHR. And did you do as you were bidden?
HOPE. Yes; over, and over, and over.
CHR. And did the Father reveal His Son to you?
HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.
CHR. What did you do then?
HOPE. What! why I could not tell what to do.
CHR. Had you not thoughts of leaving off praying?
HOPE. Yes, a hundred times twice told.
CHR. And what was the reason you did not?
HOPE. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. And withal, this came into my mind, "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3). So I continued praying until the Father showed me His Son.[279]
CHR. And how was He revealed unto you?
HOPE. I did not see Him with my bodily eyes, but with the eyes of my understanding (Eph. 1:18, 19); and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be

saved" (Acts 16:31).
But I replied, Lord, I am a great, a very great sinner. And He answered, "My grace is sufficient for thee"[280] (2 Cor. 12:9). Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst"; that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ (John 6:35). Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am, be indeed accepted of Thee, and be saved by Thee? And I heard him say, "And him that cometh to Me, I will in no wise cast out" (John 6:37). Then I said, But how, Lord, must I consider of Thee in my coming to Thee, that my faith may be placed aright upon Thee? Then He said, "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). "He is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "He died for our sins, and rose again for our justification" (Rom. 4:25). "He loved us, and washed us from our sins in His own blood" (Rev. 1:5). "He is mediator betwixt God and us" (1 Tim. 2:5). "He ever liveth to make intercession for us" (Heb. 7:25). From all which I gathered, that I must look for righteousness in His person, and for satisfaction for my sins by His blood; that what He did in obedience to His Father's law, and in submitting to the penalty thereof, was not for Himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.[281]
CHR. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.[282]
HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though He be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.[283]
I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.
CHR. Aye, aye, I see him; he careth not for our company.
HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.
CHR. That is true; but I warrant you he thinketh otherwise.
HOPE. That I think he doth; but, however, let us tarry for him.
So they did.

Then Christian said to him, Come away, man, why do you stay so behind?
IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.[284]
Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?
IGNOR. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I walk (Prov. 28:26).

CHR. What good motions? pray, tell us.
IGNOR. Why, I think of God and Heaven.
CHR. So do the devils and damned souls.
IGNOR. But I think of them, and desire them.[285]
CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing" (Prov. 13:4).
IGNOR. But I think of them, and leave all for them.
CHR. That I doubt; for leaving all is a hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?
IGNOR. My heart tells me so.
CHR. The wise man says, "He that trusts his own heart is a fool"[286] (Prov. 28:26).

IGNOR. This is spoken of an evil heart, but mine is a good one.
CHR. But how dost thou prove that?
IGNOR. It comforts me in hopes of Heaven.
CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.
IGNOR. But my heart and life agree together, and therefore my hope is well grounded.
CHR. Who told thee that thy heart and life agree together?
IGNOR. My heart tells me so.
CHR. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness in this matter, other testimony is of no value.
IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?
CHR. Yea, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.
IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?
CHR. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other thing.
IGNOR. What be good thoughts respecting ourselves?
CHR. Such as agree with the Word of God.
IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself-the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good" (Rom. 3). It saith also, that "every imagination of the heart of man is only evil, and that continually" (Gen. 6:5). And again, "The imagination of man's heart is evil from his youth" (Gen. 8:21). Now then, when we think thus of ourselves, having sense thereof then are our thoughts good ones, because according to the Word of God.
IGNOR. I will never believe that my heart is thus bad.
CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the

judgment which the Word giveth of both, then are both good, because agreeing thereto.
IGNOR. Make out your meaning.
CHR. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse (Psa. 125; Prov. 2:15). It saith they are naturally out of the good way, that they have not known it (Rom. 3). Now, when a man thus thinketh of his ways; I say, when he doth sensibly, and with heart humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.[287]
IGNOR. What are good thoughts concerning God?
CHR. Even as I have said concerning ourselves, when our thoughts of God do agree with what the Word saith of Him; and that is, when we think of His being and attributes as the Word hath taught, of which I cannot now discourse at large; but to speak of Him with reference to us: Then we have right thoughts of God, when we think that He knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think He knows our inmost thoughts, and that our heart, with all its depths, is always open unto His eyes; also, when we think that all our righteousness stinks in His nostrils, and that, therefore, He cannot abide to see us stand before Him in any confidence, even in all our best performances.
IGNOR. Do you think that I am such a fool as to think God can see no further than I? or, that I would come to God in the best of my performances?
CHR. Why, how dost thou think in this matter?
IGNOR. Why, to be short, I think I must believe in Christ for justification.
CHR. How! think thou must believe in Christ, when thou seest not thy need of Him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God.[288] How, then, dost thou say, I believe in Christ?
IGNOR. I believe well enough for all that.
CHR. How dost thou believe?
IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through His gracious acceptance of my obedience to His law. Or thus, Christ makes my duties, that are religious, acceptable to His Father, by virtue of His merits; and so shall I be justified.[289]
CHR. Let me give an answer to this confession of thy faith.
1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.
2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.[290]
3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.[291]
4. Therefore, this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty; for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness, which righteousness of His is not an act of grace, by which He maketh, for justification, thy obedience accepted with God; but His personal obedience to the law, in doing and suffering for us what that required at our hands; this righteousness, I say, true faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.[292]
IGNOR. What! would you have us trust to what Christ, in His own person, has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we

list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?
CHR. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love His name, His Word, ways, and people, and not as thou ignorantly imaginest.
HOPE. Ask him if ever he had Christ revealed to him from Heaven.[293]
IGNOR. What! you are a man for revelations! I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.
HOPE. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that He cannot by any man be savingly known, unless God the Father reveals Him to them.[294]
IGNOR. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.
CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father (Matt. 11:27); yea, and faith too, by which the soul layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of His mighty power; the working of which faith, I perceive, poor Ignorance, thou art ignorant of (1 Cor. 12:3; Eph 1:18, 19). Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by His righteousness, which is the righteousness of God, for He Himself is God, thou shalt be delivered from condemnation.[295]
IGNOR. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while behind.[296]
Then they said-
Well, Ignorance, wilt thou yet foolish be, To slight good counsel, ten times given thee? And if thou yet refuse it, thou shalt know, Ere long, the evil of thy doing so. Remember, man, in time, stoop, do not fear; Good counsel taken well, saves: therefore hear. But if thou yet shalt slight it, thou wilt be The loser (Ignorance) I'll warrant thee.
Then Christian addressed thus himself to his fellow-
CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.
So I saw in my dream that they went on apace before, and Ignorance he came bobbling after. Then said Christian to his companion, It pities me much for this poor man, it will certainly go ill with him at last.
HOPE. Alas! there are abundance in our town in his condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?
CHR. Indeed the Word saith, "He hath blinded their eyes, lest they should see," &c. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?
HOPE. Nay, do you answer that question yourself, for you are the elder man.
CHR. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe, as you say, that fear tends much to men's good, and to make them right, at their beginning to go on pilgrimage.
CHR. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the beginning of wisdom"[297] (Prov. 1:7; 9:10; Psa. 111:10; Job. 28:28).
HOPE. How will you describe right fear?
CHR. True or right fear is discovered by three things-
1. By its rise; it is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his Word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything, that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.[298]
HOPE. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?
CHR. Why, art thou weary of this discourse?
HOPE. No, verily, but that I would know where we are.
CHR. We have not now above two miles further to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.
HOPE. How do they seek to stifle them?
CHR. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and, thinking so, they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear; and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,[299] and therefore they resist them with all their might.
HOPE. I know something of this myself; for, before I knew myself, it was so with me.[300]
CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.
HOPE. With all my heart, but you shall still begin.
CHR. Well then, did you not know, about 10 years ago, one Temporary in your parts, who was a forward man in religion then?[301]
HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback.
CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.
HOPE. I am of your mind, for, my house not being above three miles from him, he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, Lord, Lord.
CHR. He told me once that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.
HOPE. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable, but do you begin.
HOPE. Well then, there are in my judgment four reasons for it-
1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth, wherefore they naturally turn to their own course again, even as we see the dog that is sick of what he has eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desire being not at all alienate from his vomit, he turns him about and licks up all, and so it is true which is written, "The dog is turned to his own vomit again" (2 Peter 2:22).[302] Thus I say, being hot for Heaven, by virtue only of the sense and fear of the torments of hell, as their sense of hell, and the fears of damnation, chills and cools, so their desires for Heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and happiness die, and they return to their course again.[303]
2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears that they have of men, for "the fear of man bringeth a snare" (Prov. 29:25). So then, though they seem to be hot for Heaven, so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts; namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or, at least, of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.
3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and wrath to come, they return again to their former course.
4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.
CHR. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge, he quakes and trembles, and seems to repent most heartily, but the bottom of all is the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still, whereas, if his mind were changed, he would be otherwise.
HOPE. Now, I have showed you the reasons of their going back, do you show me the manner thereof.[304]
CHR. So I will, willingly.
1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.
2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.
3. Then they shun the company of lively and warm Christians.
4. After that, they grow cold to public duty, as hearing, reading, godly conference, and the like.
5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that they may have a seeming colour to throw religion (for the sake of some

infirmity they have espied in them) behind their backs.
6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.
7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.
8. After this, they begin to play with little sins openly.
9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.[305]

Now I saw in my dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season (Isa. 62:4). Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land (Song. 2:10-12). In this country the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could they from this place so much as see Doubting Castle.[306] Here they were within sight of the city they were going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of Heaven. In this land also the contract between the bride and the bridegroom was renewed; yea, here, "As the bridegroom rejoiceth over the bride, so did their God rejoice over them" (Isa. 62:5). Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage (v. 8). Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, His reward is with Him!" (v. 11). Here all the inhabitants of the country called them, "The holy people, The redeemed of the Lord, Sought out," &c. (v. 12).

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease.[307] Wherefore, here they lay by it a while, crying out, because of their pangs, "If ye find my Beloved, tell Him that I am sick of love[308]" (Song. 5:8).

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold, the gardener stood in the way, to whom the Pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for His own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties (Deut. 23:24). He also showed them there the King's walks, and the arbours, where He delighted to be; and here they tarried and slept.[309]

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to

speak.[310]
So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for "the city was pure gold)," (Rev. 21:18), was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose (2 Cor. 3:18). So I saw, that as they went on, there met them two men, in raiment that shone like gold; also their faces shone as the light.[311]
These men asked the Pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.[312]
Christian then, and his companion, asked the men to go along with them; so they told them they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together, until they came in sight of the gate.
Now, I further saw, that betwixt them and the gate was a river, but there was no bridge to go over; the river was very deep. At the sight, therefore, of this river, the Pilgrims were much stunned: but the men that went with them said, You must go through, or you cannot come at the gate.[313]
The Pilgrims then began to inquire if there was no other way to the gate; to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall, until the last trumpet shall sound (1 Cor. 15:51, 52). The Pilgrims then, especially Christian, began to despond in their minds, and looked this way and that, but no way could be found by them, by which they might escape the river.[314] Then they asked the men if the waters were all of a depth. They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.
They then addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head, all his waves go over me! Selah.[315]
Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then, said Christian, Ah! my friend, "the sorrows of death have compassed me about"; I shall not see the land that flows with milk and honey; and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.[316] Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere awhile, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I knew you.[317] And so have you, said he to Christian. Ah, brother! said he, surely if I were right He would now arise to help me; but for my sins He hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death;

but their strength is firm. They are not in trouble as other men, neither are they plagued like other men" (Psa. 73:4, 5). These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of His goodness, and live upon Him in your distresses.[318]

Then I saw in my dream, that Christian was as in a muse a while. To whom also Hopeful added this word, Be of good cheer, Jesus Christ maketh thee whole;[319] and with that Christian brake out with a loud voice, O! I see Him again, and He tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2). Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow. Thus they got over.[320] Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them; wherefore, being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.[321] Now you must note that the city stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also, they had left their mortal garments behind them in the river, for though they went in with them, they came out without them. They, therefore, went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds.[322] They, therefore, went up through the regions of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.[323]

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is the "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect" (Heb. 12:22-24). You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity (Rev. 2:7; 3:4; 22:5). There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away." You are now going to Abraham, to Isaac, and Jacob, and to the prophets-men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness[324] (Isa. 57:1, 2; 65:17). The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way (Gal. 6:7). In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One, for "there you shall see Him as He is" (1 John 3:2). There also you shall serve Him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put into an equipage fit to ride out with the King of glory. When He shall come with sound of trumpet in the clouds, as upon the

wings of the wind, you shall come with Him; and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were His and your enemies (1 Thess. 4:13-17; Jude 14; Dan. 7:9, 10; 1 Cor. 6:2, 3). Also when He shall again return to the city, you shall go too, with sound of trumpet, and be ever with Him.

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said, by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for His holy name; and He hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, " Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). There came out also at this time to meet them, several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with 10,000 welcomes from the world; and this they did with shouting, and sound of trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven itself was come down to meet them.[325] Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother, how welcome they were into their company, and with what gladness they came to meet them; and now were these two men, as it were, in Heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that forever and ever. O by what tongue or pen can their glorious joy be expressed![326] And thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, " Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Then I saw in my dream, that the Shining Men bid them call at the gate; the which, when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c., to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate,[327] which they had received in the beginning; those, therefore, were carried into the King, who, when He had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "That the righteous nation," said He, "which keepeth the truth, may enter in"[328] (Isa. 26:2).

Now I saw in my dream that these two men went in at the gate; and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them-the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in

the city rang again for joy, and that it was said unto them, "ENTER YE INTO THE JOY OF YOUR LORD."[329] I also heard the men themselves, that they sang with a loud voice, saying, "BLESSING, AND HONOUR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOREVER AND EVER" (Rev. 5:13).

Now just as the gates were opened to let in the men, I looked in after them, and, behold, the City shone like the sun; the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord" (Rev. 4:8). And after that, they shut up the gates; which, when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side; but he soon got over, and that without half that difficulty which the other two men met with.[330] For it happened that there was then in that place, one Vain-hope,[331] a ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and He has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but He would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of Heaven, as well as from the City of Destruction![332] So I awoke, and behold it was a dream.

THE CONCLUSION.

Now, READER, I have told my dream to thee; See if thou canst interpret it to me, Or to thyself, or neighbour; but take heed Of misinterpreting; for that, instead Of doing good, will but thyself abuse: By misinterpreting, evil ensues.

Take heed also, that thou be not extreme, In playing with the outside of my dream: Nor let my figure or similitude Put thee into a laughter or a feud. Leave this for boys and fools; but as for thee, Do thou the substance of my matter see.

Put by the curtains, look within my veil, Turn up my metaphors, and do not fail; There, if thou seekest them, such things to find, As will be helpful to an honest mind.

What of my dross thou findest there, be bold To throw away, but yet preserve the gold; What if my gold be wrapped up in ore?—None throws away the apple for the core. But if thou shalt cast all away as vain, I know not but 'twill make me dream again.

THE END OF THE FIRST PART.

FOOTNOTES:

[1] The jail. Mr. Bunyan wrote this precious book in Bedford jail, where he was imprisoned 12 years for preaching the Gospel. His bonds were those of the Gospel; and, like Peter, he could sleep soundly in prison. Blessed be God for even the toleration and religious privileges we now enjoy in consequence of it. Our author, thus prevented from preaching, turned his thoughts to writing; and, during his confinement,

composed "The Pilgrim's Progress," and many other useful works. Thus the Lord causes "the wrath of man to praise Him." The servants of Christ, when restrained by wicked laws from publishing the word of life from the pulpit, have become more abundantly useful by their writings-(G. Burder).
[2] You will observe what honour, from his Pilgrim's first setting out, Bunyan puts upon the Word of God. He would give to no inferior instrumentality, not even to one of God's providences, the business of awakening his Pilgrim to a sense of his danger; but he places him before us reading his book, awakened by the Word. And he makes the first efficacious motive in the mind of this Pilgrim a salutary fear of the terrors of that Word, a sense of the wrath to come, beneath the burden of sin upon his soul-(Cheever, Lect. 6). The alarms of such an awakened soul are very different from the terrors of superstitious ignorance, which, arising from fright or danger, are easily quitted, with the silly mummeries of priestcraft-(Andronicus).
[3] "What shall I do?" This is his first exclamation. He has not as yet advanced so far as to say, What shall I do to be saved?-(Cheever, Lect. 6).
[4] Sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times, I thought it would have taken away my senses-(Bunyan's Law and Grace). [5] See the picture of a true penitent; a deep sense of danger, and solemn concern for his immortal soul, and for his wife and children; clothed with rags; his face turned from his house; studying the Bible with intense interest; a great burden on his back; praying; "the remembrance of his sins is grievous, and the burden of them is intolerable." Reader, have you felt this?-(Dr. Dodd).
[6] Reader! be persuaded to pause a moment, and ask yourself the question-What is my case? Did I ever feel a deep concern about my soul? Did I ever see my danger as a sinner? Did I ever exclaim, in the agony of my spirit, "What must I do to be saved?" Be assured that real godliness begins in feeling the burden of sin-(G. Border).
[7] The advice is to fly at once to Christ, and that he will then be told what to do. He is not told to get rid of his burden first, by reforming his life, and then to apply for further instruction to the Saviour-(J. B.).
[8] When a sinner begins to fly from destruction, carnal relations will strive to prevent him; but the sinner who is in earnest for salvation will be deaf to invitations to go back. The more he is solicited by them, the faster he will fly from them-(Mason).
[9] The names of these two neighbours are admirably characteristic, not confined to any age or place, but always accompany the young convert to godliness, as the shadow does the substance. Christian is firm, decided, bold, and sanguine. Obstinate is profane, scornful, self-sufficient, and contemns God's Word. Pliable is yielding, and easily induced to engage in things of which he understands neither the nature nor the consequences-(Thomas Scott).
[10] Objection. If I would run as you would have me, then I must run from all my friends, for none of them are running that way. Answ. And if thou dost, thou wilt run into the bosom of Christ, and of God. And what harm will that do thee? Objec. But if I ran this way, I must run from all my sins. Answ. That's true indeed; yet if thou dost not, thou wilt run into hell-fire. Objec. But I shall be mocked of all my neighbours. Answ. But if thou lose the benefit of Heaven, God will mock at thy calamity. Objec. But, surely, I may begin this, time enough a year or two hence. Answ. Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year or two months longer? Art thou a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death?-(Bunyan's Preface to the Heavenly Footman).
[11] It is interesting to compare this account of Heaven with that which Bunyan gave in

the Preface to his "Sighs from Hell," published 20 years before-"O sinner, sinner, there are better things than hell to be had, and at a cheaper rate by the thousandth part than that. O there is no comparison; there is Heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels"-(ED). [12] Here you have another volume of meaning in a single touch of the pencil. Pliable is one of those who is willing, or think they are willing, to have Heaven, but without any sense of sin, or of the labour and self-denial necessary to enter Heaven. But now his heart is momentarily fired with Christian's ravishing descriptions, and as he seems to have nothing to trouble his conscience, and no difficulties to overcome, the pace of an honest, thorough inquirer, the movement of a soul sensible of its distresses and its sins, and desiring comfort only in the way of healing and of holiness, seems much too slow for him. He is for entering Heaven at once, going much faster than poor Christian can keep up with him. Then, said Christian, I cannot go so fast as I would, by reason of this burden that is on my back—(Cheever). [13] Satan casts the professor into the mire, to the reproach of religion, the shame of their brethren, the derision of the world, and the dishonour of God. He holds our hands while the world buffets us. He puts bears' skins upon us, and then sets the dogs at us. He bedaubeth us with his own foam, and then tempts us to believe that that bedaubing comes from ourselves-(Good News to the Vilest of Men, vol. 1, P. 69). [14] Guilt is not so much a wind and a tempest, as a load and burden. The devil, and sin, and the curse of the law, and death, are gotten upon the shoulders of this poor man, and are treading of him down, that he may sink into, and be swallowed up of, his miry place (Job 41:30)-(Bunyan's Saints' Know ledge of Christ's Love, vol. 2, p. 6).

[15] In this Slough of Despond there were good and firm steps, sound promises to stand upon, a causeway, indeed, better than adamant, clear across the treacherous quagmires; but mark you, fear followed Christian so hard, that he fled the nearest way, and fell in, not stopping to look for the steps, or not thinking of them. Now this is often just the operation of fear; it sets the threatenings against the promises, when it ought simply to direct the soul from the threatenings to the promises. It is the object of the threatenings to make the promises shine, and to make the soul lay hold upon them, and that is the purpose and the tendency of a salutary fear of the Divine wrath on account of sin, to make the believer flee directly to the promises, and advance on them to Christ-(Cheever). [16] Signifying that there is nothing but despondency and despair in the fallen nature of sinful man: the best that we can do, leaves us in the Slough of Despond, as to any hope in ourselves-(Mason).

[17] That is, the Lord Jesus Christ. We never find good ground, nor safe sounding, nor comfortable walking, till we enter into possession of Christ by faith, and till our feet are set upon Christ, who is the Rock of ages-(Mason).

[18] And now you may think, perhaps, that Christian having got out of the Slough of Despond, and fairly on his way, it is all well with him; but not so, for now he comes into a peril that is far greater than the last-a peril through which we suppose that every soul that ever goes on pilgrimage passes, and a peril in which multitudes that get safely across the Slough of Despond, perish forever-(Cheever).

[19] "Some inkling"; some intimation, hint, or slight knowledge: obsolete-(ED).

[20] There is great beauty in this dialogue, arising from the exact regard to character preserved throughout. Indeed, this forms one of our author's peculiar excellencies; as it is a very difficult attainment, and always manifests a superiority of genius-(Scott).

[21] Mr. Worldly-wiseman prefers morality to Christ the strait gate. This is the exact reasoning of the flesh. Carnal reason ever opposes spiritual truth. The notion of

justification by our own obedience to God's Law ever works in us, contrary to the way of justification by the obedience of Christ. Self-righteousness is as contrary to the faith of Christ as indulging the lusts of the flesh. The former is the white devil of pride, the latter the black devil of rebellion and disobedience. See the awful consequences of listening to the reasonings of the flesh-(Mason).
[22] And "wotted": and knew. From the Saxon witen, to know; see Imperial Dictionary-(ED).
[23]Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongue; whereby they infect many souls with pernicious errors and pestilent heresies, turning them from Christ and the hope of full justification and eternal life through Him ONLY, to look to, and rely upon, their own works, in whole, or in part, for salvation-(Mason).
[24] As the belief of the truth lies at the fountain of the hope of eternal life, and is the cause of anyone becoming a pilgrim; so the belief of a lie is the cause of anyone's turning out of the way which leads to glory-(Mason). [25] See the glory of Gospel grace to sinners. See the amazing love of Christ in dying for sinners. O remember the price, which obtained the pardon of our sins, at nothing less than His most precious blood! Believe His wonderful love. Rejoice in His glorious salvation. Live in the love of Him, in the hatred of your sins, and in humbleness of mind before Him-(Mason).
[26] Legality is as great an enemy to the cross of Christ as licentiousness; for it keeps the soul from coming to, believing in, and trusting wholly in the blood of Christ for pardon, and the righteousness of Christ for justification! so that it keeps the soul in bondage, and swells the mind with pride, while licentiousness brings a scandal on the cross—(Mason). [27] The straitness of this gate is not to be understood carnally, but mystically. This gate is wide enough for all the truly sincere lovers of Jesus Christ, but so strait that it will keep all others out. The gate of Eden was wide enough for Adam and his wife to go out at, yet it was too strait for them to go in at. Why? They had sinned; and the cherubim and the flaming sword made it too strait for them. The gates of the temple were six cubits wide, yet they were so strait that none who were unclean might enter them-(Bunyan's Strait Gate, vol. 1, p. 367).
[28] Here behold the love of Jesus, in freely and heartily receiving every poor sinner who comes unto Him; no matter how vile they have been, nor what sins they have committed, He loves them freely and receives them graciously; for He has nothing but GOOD-WILL to them. Hence, the heavenly host sang at his birth, "Good-will towards men" (Luke 2:14)-(Mason).
[29] As sinners become more decided in applying to Christ, and assiduous in the means of grace, Satan, if permitted, will be more vehement in his endeavours to discourage them, that, if possible, he may induce them to desist, and so come short of the prize-(Scott). A whole Heaven and eternal life is wrapped up in this little word-" Strive to enter in"; this calls for the mind and heart. Many professors make their striving to stand rather in an outcry of words, than in a hearty labour against the lusts and love of the world. But this kind of striving is but a beating the air, and will come to nothing at last-(Bunyan's Strait Gate, vol. 1, p. 866). Coming souls will have opposition from Satan. He casts his fiery darts at them; wanderings in prayer, enticements to old sins, and even blasphemous thoughts, assail the trembling penitent, when striving to enter into the strait gate, to drive him from "the way and the life"-(ED).
[30] "No betterment" is an admirable expression of the Christian's humility-he set out in company, but reached the gate alone; still it is not unto me, but unto Thy name be all the glory-(ED).

[31] "Carnal arguments" is altered to "carnal agreement," in several of Mr. Bunyan's editions: see third to the ninth-(ED).
[32] Christian, when admitted at the strait gate, is directed in the narrow way; not in the broad fashionable religion. In the broad road, every man may choose a path suited to his inclinations, shift about to avoid difficulties, or accommodate himself to circumstances; and he may be sure of company agreeable to his taste. But Christians must follow one another in the narrow way on the same track, facing enemies, and bearing hardships, without attempting to evade them; nor is any indulgence given to different tastes, habits, or propensities-(Scott).
[33] With gnat propriety Bunyan places the house of the Interpreter beyond the strait gate; for the knowledge of Divine things, that precedes conversion to God by faith in Christ, is very scanty, compared with the diligent Christian's subsequent attainments-(Scott).
[34] It would be difficult to find 12 consecutive pages in the English language, that contain such volumes of meaning, in such beautiful and instructive lessons, with such heavenly imagery, in so pure and sweet a style, and with so thrilling an appeal to the best affections of the heart, as these pages descriptive of Christian's sojourning in the house of the Interpreter. This good man of the house, the Interpreter, we are, without doubt, to take as the representative of the Holy Spirit, with His enlightening and sanctifying influences on the heart-(Cheever). The order in which these heavenly lessons are taught, is worthy of our admiration-(ED).
[35] As in creation, so in conversion, God's command is, "Let there be light"; it comes by the Word; no Bible, no light. God divided the light from the darkness; a blessed mystery to prove the Christian indeed-light in his mind at variance with his native darkness-(Bunyan, on Genesis).
[36] The FIRST object presented by the Holy Spirit to the mind of a young believer, is the choice of his minister; not to be submissive to human orders, but to choose for himself. The leading features are, that he be grave, devotional, a lover of his Bible, one who rejects error and preaches the truth; uninfluenced by paltry pelf or worldly honours; pleading patiently to win souls; seeking only his Master's approbation; souls, and not money, for his hire; an immortal crown for his reward. With the laws of men and friendship to mislead us, how essential is the guidance of the Holy Spirit in this important choice!-(ED). And whose portrait is Bunyan describing here? We think he had only Mr. Gifford in his eye as a faithful minister of Christ; but Bunyan too had been the pleader with men, and over his own head the crown of gold was shining, and while he wrote these words, you may be sure that his spirit thrilled within him as he said, And I too am a minister of Jesus Christ-(Cheever).
[37]Christian well knew this in his own deep experience; for the burden of sin was on him still, and sorely did he feel it while the Interpreter was making this explanation; and had it not been for his remembrance of the warning of the man at the gate, he would certainly have besought the Interpreter to take off his burden. The law could not take it off; he had tried that; and grace had not yet removed it; so he was forced to be quiet, and to wait patiently. But when the damsel came and sprinkled the floor, and laid the dust, and then the parlour was swept so easily, there were the sweet influences of the Gospel imaged; there was Divine grace distilling as the dew; there was the gentle voice of Christ hushing the storm; there were the corruptions of the heart, which the law had but roused into action, yielding under the power of Christ; and there was the soul made clean, and fit for the King of glory to inhabit. Indeed, this was a most instructive emblem. O that my heart might be thus cleansed, thought Christian, and then I verily believe I

could bear my burden with great ease to the end of my pilgrimage; but I have had enough of that fierce sweeper, the Law. The Lord deliver me from his besom!-(Cheever)
.
[38] This was a vivid and striking emblem, and one which, in its general meaning, a child could understand. Passion stands for the men of this world, Patience of that which is to come; Passion for those who will have all their good things now, Patience for those who are willing, with self-denial, to wait for something better; Passion for those who are absorbed in temporal trifles, Patience for those whose hearts are fixed upon eternal realities; Passion the things which are seen, and the impatient eagerness with which they are followed, Patience the things which are unseen, and the faith, humility, and deadness to the world exercised in order to enjoy them. It is a good commentary upon Psalm 73-(Cheever).
[39] This instructive vision springs from the author's painful, but blessed experience. The flame of love in a Christian's heart is like the fire of despair in Satan's spirit-unquenchable. Before Bunyan had been behind the wall, the tempter suggested to him-"You are very hot for mercy, but I will cool you, though I be seven years in chilling your heart, I can do it at last; I will have you cold before long"-(Grace Abounding, No. 110). He is the father of lies. Thus he said to Christian in the fight, "Here will I spill thy soul"; instead of which, Apollyon was put to flight. We cannot fail with such a prop, That bears the earth's huge pillars up. Satan's water can never be so powerful to quench, as Christ's oil and grace are to keep the fire burning. Sinner, believe this, and love, praise, and rejoice in thy Lord. He loves with an everlasting love; He saves with an everlasting salvation; without His perpetual aid, we should perish; Christ is the Alpha and Omega of our safety; but how mysterious is the Saint's perseverance until we have seen the secret supply!-(ED).
[40] For a man to fight his way through infernal enemies, is in every age a fearful battle; but in addition to this, to enter his name as a nonconformist in Bunyan's time, demanded intrepidity of no ordinary degree; their enemies were the throne, the laws, and the bishops, armed with malignity against these followers of Jesus Christ. But there were noble spirits, "of very stout countenance," that by the sword of the Spirit cut their way through all opposition. Bunyan was one of these worthies-(Ivimey). [41] Verily thou didst, noble Christian! And who is there that does not know the meaning of it, and what heart so cold as not to be ravished by it! Yea, we should think that this passage alone might set any man out on this pilgrimage, might bring many a careless traveler up to the gate of this glorious palace to say, Set down my name, Sir! How full of instruction is this passage! It set Christian's own heart on fire to run forward on his journey, although the battle was before him-(Cheever).
[42] All these deeply interesting pictures are intended for every age and every clime. This iron cage of despair has ever shut up its victims. Many have supposed that it had a special reference to one John Child, who, under the fear of persecution, abandoned his profession, and, in frightful desperation, miserably perished by his own hand. See Introduction, page 73; see also the sickness and death of Mr. Badman's brother-(ED).
[43] Bunyan intended not to represent this man as actually beyond the reach of mercy, but to show the dreadful consequences of departing from God, and of being abandoned of Him to the misery of unbelief and despair-(Cheever).
[44] "An everlasting caution"-"God help me to watch." The battle with Apollyon, the dread valley, the trying scene at Vanity Fair, the exhilarating victory over By-ends and Demas, dissipated the painful scene of the iron cage; and want of prayerful caution led Christian into the dominion of Despair, and he became for a season the victim shut up

in this frightful cage. Reader, may we be ever found "looking unto Jesus," then shall we be kept from Doubting Castle and the iron cage-(ED).
[45] "In the midst of these heavenly instructions, why in such haste to go?" Alas! the burden of sin upon his back pressed him on to seek deliverance-(ED).
[46] "Rack." Driven violently by the wind-(ED).
[47] We go about the world in the day time, and are absorbed in earthly schemes; the world is as bright as a rainbow, and it bears for us no marks or predictions of the judgment, or of our sins; and conscience is retired, as it were, within a far inner circle of the soul. But when it comes night, and the pall of sleep is drawn over the senses, then conscience comes out solemnly, and walks about in the silent chambers of the soul, and makes her survey and her comments, and sometimes sits down and sternly reads the record of a life that the waking man would never look into, and the catalogue of crimes that are gathering for the judgment. Imagination walks tremblingly behind her, and they pass through the open gate of the Scriptures into the eternal world-for thither all things in man's being naturally and irresistibly tend-and there, imagination draws the judgment, the soul is presented at the bar of God, and the eye of the Judge is on it, and a hand of fire writes, "Thou art weighed in the balances, and found wanting!" Our dreams sometimes reveal our character, our sins, our destinies, more clearly than our waking thoughts; for by day the energies of our being are turned into artificial channels, by night our thoughts follow the bent that is most natural to them; and as man is both an immortal and a sinful being, the consequences both of his immortality and his sinfulness will sometimes be made to stand out in overpowering light, when the busy pursuits of day are not able to turn the soul from wandering towards eternity-(Cheever). Bunyan profited much by dreams and visions. "Even in my childhood the Lord did scare and affright me with fearful dreams, and did terrify me with dreadful visions." That is a striking vision of church fellowship in the Grace Abounding, (Nos. 53-56); and an awful dream is narrated in the Greatness of the Soul-"Once I dreamed that I saw two persons, whom I knew, in hell; and methought I saw a continual dropping from Heaven, as of great drops of fire lighting upon them, to their sore distress" (vol. 1, p. 148)-(ED).
[48] Our safety consists in a due proportion of hope and fear. When devoid of hope, we resemble a ship without an anchor; when unrestrained by fear, we are like the same vessel under full sail without ballast. True comfort is the effect of watchfulness, diligence, and circumspection. What lessons could possibly have been selected of greater importance or more suited to establish the new convert, than these are which our author has most ingeniously and agreeably inculcated, under the emblem of the Interpreter's curiosities?-(Scott).
[49] This is an important lesson, that a person may be in Christ and yet have a deep sense of the burden of sin upon the soul-(Cheever). So also Bunyan-"Every height is a difficulty to him that is loaden; with a burden, how shall we attain the Heaven of heavens?"-(Knowledge of Christ's Love).
[50] This efficacious sight of the cross is thus narrated in Grace Abounding, (No. 115)-" Traveling in the country, and musing on the wickedness and blasphemy of my heart, that scripture came in my mind-"Having made peace through the blood of His cross" (Col. 1:20). I saw that day again and again, that God and my soul were friends by His blood; yea, that the justice of God and my soul could embrace and kiss each other. This was a good day to me; I hope I shall not forget it." He was glad and lightsome, and had a merry heart; he was before inspired with hope, but now he is a happy believer-(ED).
[51] None but those who have felt such bliss, can imagine the joy with which this

heavenly visitation fills the soul. The Father receives the poor penitent with, "Thy sins be forgiven thee." The Son clothes him with a spotless righteousness. "The prodigal when he returned to his father was clothed with rags; but the best robe is brought out, also the gold ring and the shoes; yea, they are put upon him to his rejoicing" (Come and Welcome, vol. 1, p. 265). The Holy Spirit gives him a certificate; thus described by Bunyan in the House of God—"But bring with thee a certificate, To show thou seest thyself most desolate; Writ by the Master, with repentance seal'd; To show also, that here thou would'st be healed By those fair leaves of that most blessed tree By which alone poor sinners healed be: And that thou dost abhor thee for thy ways, And would'st in holiness spend all thy days; And here be entertained; or thou wilt find To entertain thee here are none inclined!" (Vol. 2, p. 680). Such a certificate, written upon the heart by the Holy Spirit, may be lost for a season, as in the arbour on the hill, but cannot be stolen even by Faith-heart, Mistrust, and Guilt. For the mark in his forehead, see 2 Corinthians 3:2, 3; "not with ink, but with the spirit of the living God, known and read of all men"-(ED).

[52] He that has come to Christ, has cast his burden upon Him. By faith he hath seen himself released thereof; but he that is but coming, hath it yet, as to sense and feeling, upon his own shoulders-(Come and Welcome, vol. 1, p. 264).

[53] "Fat"; a vessel in which things are put to be soaked, or to ferment; a vat-(ED).

[54] No sooner has Christian "received Christ" than he at once preaches to the sleeping sinners the great salvation. He stays not for human calls or ordination, but attempts to awaken them to a sense of their danger, and presently exhorts with authority the formalist and hypocrite. So it was in the personal experience of Bunyan; after which, when his brethren discovered his talent, they invited him to preach openly and constantly. Dare anyone find fault with that conduct, which proved so extensively useful?-(ED).

[55] The formalist has only the shell of religion; he is hot for forms because it is all that he has to contend for. The hypocrite is for God and Baal too; he can throw stones with both hands. He carries fire in one hand, and water in the other-(Strait Gate, vol. 1, p. 389). These men range from sect to sect, like wandering stars, to whom is reserved the blackness of darkness forever. They are barren trees; and the axe, whetted by sin and the law, will make deep gashes. Death sends Guilt, his first-born, to bring them to the King of terrors-(Barren Fig-tree).

[56] "We trow"; we believe or imagine: from the Saxon. See Imperial Dictionary-(ED).

[57] These men occupied the seat of the scorner; they had always been well dressed. His coat might do for such a ragamuffin as he had been, but they needed no garment but their own righteousness-the forms of their church. The mark, or certificate of the new birth, was an object of scorn to them. Probably they pitied him as a harmless mystic, weak in mind and illiterate. Alas! how soon was their laughter turned into mourning. Fear and calamity overwhelmed them. They trusted in themselves, and there was none to deliver-(ED).

[58] The Christian can hold no communion with a mere formal professor. The Christian loves to be speaking of the Lord's grace and goodness, of his conflicts and consolations, of the Lord's dealings with his soul, and of the blessed confidence which he is enabled to place in Him-(J. B.).

[59] Such is the fate of those who keep their sins with their profession, and will not encounter difficulty in cutting them off. "Not all their pretences of seeking after and praying to God will keep them from falling and splitting themselves in sunder"-(A Holy Life the Beauty of Christianity). There are heights that build themselves up in us, and

exalt themselves to keep the knowledge of God from our hearts. They oppose and contradict our spiritual understanding of God and His Christ. These are the dark mountains at which we should certainly stumble and fall, but for one who can leap and skip over them to our aid-(Saints' Knowledge of Christ's Love, vol. 2, p. 8).
[60] Pleased with the gifts of grace, rather than with the gracious giver, pride secretly creeps in; and we fall first into a sinful self-complacence, and then into indolence and security. This is intended by his falling fast asleep-(Dr. Dodd).
[61] Sinful sloth deprives the Christian of his comforts. What he intended only for a moment's nap, like a man asleep during sermon-time in church, became a deep sleep, and his roll fell out of his hand; and yet he ran well while there was nothing special to alarm him. Religious privileges should refresh and not puff up-(Cheever).
[62] But why go back again? That is the next way to hell. Never go over hedge and ditch to hell. They that miss life perish, because they will not let go their sins, or have no saving faith-(Bunyan's Strait Gate, vol. 1, p. 388).
[63] To go forward is attended with the fear of death, but eternal life is beyond. I must venture. My hill was further: so I slung away, Yet heard a cry Just as I went, "None goes that way And lives." If that be all, said I, After so foul a journey, death is fair And but a chair.—(G. Herbert's Temple-The Pilgrimage)
[64] He is perplexed for his roll; this is right. If we suffer spiritual loss, and are easy and unconcerned about it, it is a sad sign that we indulge carnal security and vain confidences-(Mason).
[65] The backslider is attended with fears and doubts such a he felt not before, built on the vileness of his backsliding; more dreadful scriptures look him in the face, with their dreadful physiognomy. His new sins all turn talking devils, threatening devils, roaring devils, within him. Besides, he doubts the truth of his first conversion, and thus adds lead to his heels in returning to God by Christ. He can tell strange stories, and yet such as are very true. No man can tell what is to be seen and felt in the whale's belly but Jonah-(Bunyan's Christ a Complete Saviour, vol. 1, p. 224).
[66] "Beautiful for situation, the joy of the whole earth, is Mount Zion; God is known in her palaces for a refuge." Those who enter must joyfully submit to the laws and ordinances of this house-(Andronicus).
[67] The two lions, civil despotism and ecclesiastical tyranny, terrified many young converts, when desirous of joining a Christian church, here represented by the Beautiful Palace. In the reign of the Tudors they committed sad havoc. In Bunyan's time, they were chained, so that few suffered martyrdom, although many were ruined, imprisoned, and perished in dungeons. When Faithful passed they were asleep. It was a short cessation from persecution. In the Second Part, Great-heart slew Giant Bloody-man, who backed the lions; probably referring to the wretched death of that monster, Judge Jefferies. And in the experience of Mr. Fearing, it is clear that the Hill Difficulty and the lions were intended to represent temporal and bodily troubles, and not spiritual difficulties-"When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as these; his fear was about his acceptance at last"-(ED).
[68] Christian, after feeling the burden of sin, entering by Christ the gate, taught by the Holy Spirit lessons of high concern in the Bible or House of the Interpreter; after losing his burden by faith in his crucified Saviour, his sins pardoned, clothed with his Lord's righteousness, marked by a godly profession, he becomes fit for church-fellowship; is invited by Bishop Gifford, the porter; and, with the consent of the inmates, he enters the house called Beautiful. Mark, reader, not as essential to salvation; it is by the side of

the road, not across it; all that was essential had taken place before. Faithful did not enter. Here is no compulsion either to enter or pay: that would have converted it into the house of arrogance or persecution. It is upon the Hill Difficulty, requiring personal, willing efforts to scramble up; and holy zeal and courage to bear the taunts of the world and the growling frowns of the lions. Here he has new lessons to learn of Discretion, Piety, Prudence, and Charity, to bear with his fellow-members, and they with him; and here he is armed for his journey. Many are the blessed enjoyments of church-fellowship. "Esther was had to the house of the women to be purified, and so came to the king. God also hath appointed that those who come into His royal presence should first go to the house of the women, the church." (See Bunyan's Greatness of the Soul, vol. 1, p. 145). Every soul must be fitted for the royal presence, usually in church fellowship: but these lovely maidens sometimes wait on and instruct those who never enter the house Beautiful; who belong to the church universal, but not to any local body of Christians. John directs his Revelations to the seven churches in Asia; Paul, his epistles to the churches in Galatia, or to the church at Corinth-all distinct bodies of Christians; James to the 12 tribes; and Peter to the strangers, and "to them that have obtained like precious faith," of all churches-(ED).

[69] The true Christian's inmost feelings will best explain these answers, which no exposition can elucidate to those who are unacquainted with the conflict to which they refer, the golden hours, fleeting and precious, are earnests of the everlasting holy felicity of Heaven-(Scott). [70] The only true mode of vanquishing carnal thoughts is looking at Christ crucified, or dwelling upon His dying love, the robe of righteousness which clothes his naked soul, his roll or evidence of his interest, and the glory and happiness of Heaven! Happy souls who THUS oppose their corruptions!-(Dr. Dodd).

[71]This was the fact as it regards Bunyan when he was writing the "Pilgrim." He had a wife, two sons, and two daughters. This conversation was first published in the second edition, 1678; and if he referred to his own family, it was to his second wife, a most worthy and heroic woman; but she and some of his children were fellow-pilgrims with him. His eldest son was a preacher 11 years before the Second Part of the "Pilgrim" was published-(ED).

[72] O soul! consider this deeply. It is the life of a Christian that carries more conviction and persuasion than his words-(Mason).

[73] Those that religiously name the name of Christ, and do not depart from iniquity, cause the perishing of many. A professor that hath not forsaken his iniquity is like one that comes out of a pest-house to his home, with all his plague-sores running. He hath the breath of a dragon, and poisons the air round about him. This is the man that slays his children, his kinsmen, his friends, and himself. O! the millstone that God will shortly hang about your necks, when you must be drowned in the sea and deluge of God's wrath-(Bunyan's Holy Life, vol. 2, p. 530).

[74] How beautiful must that church be where Watchful is the porter; where Discretion admits the members; where Prudence takes the oversight; where Piety conducts the worship; and where Charity endears the members one to another! They partake of the Lord's Supper, a feast of fat things, with wine well refined-(J.B.).

[75] Ah! theirs was converse such as it behooves Man to maintain, and such as God approves—Christ and His character their only scope, Their subject, and their object, and their hope. O days of Heaven, and nights of equal praise! Serene and peaceful as those heavenly days When souls drawn upwards in communion sweet, Enjoy the stillness of some close retreat, Discourse, as if releas'd and safe at home, Of dangers past, and wonders yet to come-(Cowper).
[76] When Christiana and her party arrived at this house Beautiful, she requested that they might repose in the same chamber, called Peace, which was granted. The author, in his marginal note, explains the nature of this resting-place by the words, "Christ's bosom is for all pilgrims"-(ED).
[77] How suddenly that straight and glittering shaft Shot 'thwart the earth! In crown of living fire Up comes the day! As if they, conscious, quaff'd The sunny flood, hill, forest, city, spire, Laugh in the wakening light. Go, vain Desire! The dusky lights have gone; go thou thy way! And pining Discontent, like them expire! Be called my chamber Peace, when ends the day, And let me, with the dawn, like Pilgrim, sing and pray. Great is the Lord our God, And let His praise be great: He makes His churches His abode, His most delightful seat-(Dr. Watts).
[78] Should you see a man that did not go from door to door, but he must be clad in a coat of mail, and have a helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait on him, would you not say, Surely this man has store of enemies at hand? If Solomon used to have about his bed no less than threescore of the most valiant of Israel, holding swords, and being expert in war, what guard and safeguard doth God's people need, who are, night and day, roared on by the unmerciful fallen angels? Why, they lie in wait for poor Israel in every hole, and he is forever in danger of being either stabbed or destroyed-(Bunyan's Israel's Hope, vol. 1, p. 602).
[79] Christ himself is the Christian's armoury. When he puts on Christ, he is then completely armed from head to foot. Are his loins girt about with truth? Christ is the truth. Has he on the breastplate of righteousness? Christ is our righteousness. Are his feet shod with the Gospel of peace? Christ is our peace. Does he take the shield of faith, and helmet of salvation? Christ is that shield, and all our salvation. Does he take the sword of the Spirit, which is the Word of God? Christ is the Word of God. Thus he puts on the Lord Jesus Christ; by his Spirit fights the fight of faith; and, in spite of men, of devils, and of his own evil heart, lays hold of eternal life. Thus Christ is all in all-(J. B.)
.
[80] The church in the wilderness, even her porch, is full of pillars-apostles, prophets, and martyrs of Jesus. There are hung up also the shields that the old warriors used, and on the walls are painted the brave achievements they have done. There, also, are such encouragements that one would think that none who came thither would ever attempt to go back. Yet some forsake the place-(Bunyan's House of Lebanon).
[81] The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations, attainable in this life, with which believers are sometimes favoured. This is the pre-eminent advantage of Christian communion, and can only be enjoyed at some special seasons, when the Sun of Righteousness shines upon the soul-(Scott).
[82] Thus it is, after a pilgrim has been favoured with any special and peculiar blessings, there is danger of his being puffed up by them, and exalted on account of them; so was even holy Paul; therefore, the messenger of Satan was permitted to buffet him (2 Cor. 3:7)-(Mason). We are not told here what these slips were; but when Christian narrates the battle to Hopeful, he lets us into the secret-"These three villains," Faint-

heart, Mistrust, and Guilt, "set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny, but that, as God would have it, I was clothed with armour of proof." In the Second Part, Great-heart attributed the sore combat with Apollyon to have arisen from " the fruit of those slips that he got in going down the hill." Great enjoyments need the most prayerful watchfulness in going down from them, lest those three villains cause us to slip. Christian's heavenly enjoyment in the communion of saints was followed by his humbling adventures in the valley-a needful proof of Divine love to his soul. "Whom the Lord loveth He chasteneth"-(ED). "A broken heart, O God, Thou wilt not despise." Has He given it to thee, my reader? Then He has given thee a cabinet to hold His grace in. True, it is painful now, it is sorrowful, it bleeds, it sighs, it sobs, well, very well; all this is because He has a mind that thou mayest rejoice in Heaven-(Bunyan's Acceptable Sacrifice).

[83] "No armour for his back"; to desist is inevitable ruin. He sees no safety except in facing his enemy. Fear itself creates additional courage, and induces him to stand his ground-(Drayton).

[84] The description of Apollyon is terrible. This dreadful imagery is collected from various parts of Scripture, where the attributes of the most terrible animals are given him; the attributes of leviathan, the dragon, the lion, and the bear; to denote his strength, his pride, his rage, his courage, and his cruelty-(Andronicus).

[85] In our days, when emigration is so encouraged by the state, it may be difficult for some youthful readers to understand this argument of Apollyon's. In Bunyan's time, every subject was deemed to be Crown property, and no one dared depart the realm without a license. Thus, when Cromwell and his heroes had hired ships, and were ready to start for America, Charles II providentially detained them, to work out the great Revolution-(ED).

[86] Promises or vows, whether made by us or by others on our behalf, before we possessed powers of reason or reflection, cannot be binding. The confirmation or rejection of all vows made by or for us in our nonage, should, on arriving at years of discretion, be our deliberate choice, for we must recollect that no personal dedication can be acceptable to God unless it is the result of solemn inquiry-(ED).

[87] Mark the subtlety of this gradation in temptation. The profits of the world and pleasures of sin are held out as allurements. The apostasy of others suggested. The difficulties, dangers, and sufferings of the Lord's people, are contrasted with the prosperity of sinners. The recollections of our sins and backslidings, under a profession of religion. The supposition that all our profession is founded in pride and vain-glory. All backed by our own consciences; as if Apollyon straddled quite across the way, and stopped us from going on-(Andronicus).

[88] This dialogue is given, in different words, in the Jerusalem Sinner Saved, Volume 1, pages 79, 80. Satan is loath to part with a great sinner. What, my true servant, quoth he, my old servant, wilt thou forsake me now? Having so often sold thyself to me to work wickedness, wilt thou forsake me now? Thou horrible wretch, dost not know that thou hast sinned thyself beyond the reach of grace, and dost thou think to find mercy now? Art not thou a murderer, a thief, a harlot, a witch, a sinner of the greatest size, and dost thou look for mercy now? Dost thou think that Christ will foul His fingers with thee? It is enough to make angels blush, saith Satan, to see so vile a one knock at Heaven's gates for mercy, and wilt thou be so abominably bold to do it? Thus Satan dealt with me, says the great sinner, when at first I came to Jesus Christ. And what did you reply? saith the tempted. Why, I granted the whole charge to be true, says the

other. And what, did you despair, or how? No, saith he, I said, I am Magdalene, I am Zaccheus, I am the thief, I am the harlot, I am the publican, I am the prodigal, and one of Christ's murderers-yea, worse than any of these; and yet God was so far off from rejecting of me, as I found afterwards, that there was music and dancing in His house for me, and for joy that I was come home unto Him. When Satan charged Luther with a long list of crimes, he replied, This is all true; but write another line at the bottom, "The blood of Jesus Christ His Son cleanseth us from all sin"-(ED).

[89] The devil is that great and dogged leviathan, that "spreadeth sharp pointed things upon the mire" (Job 40:30). For be the spreading nature of our corruptions never so broad, he will find sharp pointed things enough to stick in the mire of them for our affliction; they are called fiery darts, and he has abundance of them with which he can and will sorely prick and wound our spirits-(Bunyan on Christ's Love, vol. 2, p. 65).

[90] When infidel thoughts prevail, so that doubts of the truth of Scripture take hold of the mind, the sword of the Spirit flies out of the hand. Unarmed before a ferocious enemy, it was an awful moment; but God revives his faith in the Divine Word, he recovers his sword, and gives his enemy a deadly plunge-I shall rise-(Drayton).

[91] "For a season," is only found in the first edition. These words may have been omitted, in Bunyan's subsequent editions, by a typographical error, or have been struck out by him. My impression is, that they were left out by the printer in error; because, in the Second Part, when the pilgrims pass the spot and talk of the battle, we are told that "when Apollyon was beat, he made his retreat to the next valley." And there poor Christian was awfully beset with him again-(ED).

[92] You will find, from the perusal of Bunyan's own spiritual life, that he has here brought together, in the assault of Apollyon upon Christian, many of the most grievous temptations with which his own soul was beset, as also, in Christian's answers against them, the very method of defence which he himself was taught by Divine grace in the midst of the conflict. It is here condensed into a narrow and vivid scene, but it extended over years of Bunyan's life; and the wisdom that is in it, and the points of experience illustrated, were the fruit of many months of painfulness, danger, and desperate struggle with the adversary, which he had to go through-(Cheever).

[93] The literal history of this terrific conflict may be found in Bunyan's experience recorded in Grace Abounding, (Nos. 131-173), when he recovered his sword, and put his enemy to flight. He describes his agonies in the combat as if he were being racked upon the wheel, and states that it lasted for about a year. Floods of blasphemies were poured in upon him, but he was saved from utter despair, because they were loathsome to him. Dr. Cheever eloquently says, "What made the fight a thousand times worse for poor Christian was, that many of these hellish darts were tipped, by Apollyon's malignant ingenuity, with sentences from Scripture"; so that Christian thought the Bible was against him. One of these fiery darts penetrated his soul with the awful words, "no place for repentance"; and another with, "hath never forgiveness." The recovery of his sword was by a heavenly suggestion that He BEGIN did not "refuse him that speaketh"; new vigour was communicated. "When I fall, I SHALL arise," was a home-thrust at Satan; who left him, richly to enjoy the consolations of the Gospel after this dreadful battle-(ED).

[94] By "leaves" here (Rev. 22: 2), we are to understand the blessed and precious promises, consolations, and encouragements, that, by virtue of Christ, we find everywhere growing on the new covenant, which will be handed freely to the wounded conscience that is tossed on the reckless waves of doubt and unbelief. Christ's leaves are better than Adam's aprons. He sent His Word, and healed them-(Bunyan's Holy

City).
[95] However terrible these conflicts are, they are what every Christian pilgrim has to encounter that is determined to win Heaven. Sin and death, reprobates and demons, are against him. The Almighty, all good angels and men, are for him. Eternal life is the reward. Be not discouraged, young Christian! "If God be for us, who can be against us?" We shall come off more than conquerors, through him that hath loved us. Equal to our day so shall be our strength. The enemies had a special check from our Lord, while Mr. Fearing passed through. "Though death and hell obstruct the way The meanest saint shall win the day"-(ED).
[96] "Desired Heaven," in some of Bunyan's editions-(ED).
[97] The ditch on the right hand is error in principle, into which the blind, as to spiritual truth, fall. The ditch on the left hand means outward sin and wickedness, which many fall into. Both are alike dangerous to pilgrims: but the Lord "will keep the feet of his saints" (1 Sam. 2:9)-(Mason). Dr. Dodd considers that by the deep ditch is intended " presumptuous hopes," and the no less dangerous quag to be "despairing fears"-(ED).
[98] The sight of an immortal soul in peril of its eternal interests, beset with enemies, engaged in a desperate conflict, with hell opening her mouth before, and fiends and temptations pressing after, is a sublime and awful spectacle. Man cannot aid him; all his help is in God only-(Cheever).
[99] And as for the secrets of Satan, such as are suggestions to question the being of God, the truth of His Word, and to be annoyed with devilish blasphemies, none are more acquainted with these than the biggest sinners at their conversion; wherefore thus also they are prepared to be helps in the church to relieve and comfort others-(Jerusalem Sinner Saved, vol. 1, p. 80). See also a very interesting debate upon this subject in Come and Welcome to Jesus Christ, volume 1, page 250. O, no one knows the terrors of these days but myself-(Grace Abounding, Nos. 100-102). Satan and his angels trouble his head with their stinking breath. How many strange, hideous, and amazing blasphemies have some, that are coming to Christ, had injected upon their spirits against Him-(Christ a Complete Saviour, vol. 1, p. 209). He brought me up also out of a horrible pit; a pit of noise of devils, and of my heart answering them with distrust and fear-(Saint's Knowledge of Christ's Love).
[100] The experience of other saints is very encouraging; for the soul finds that others have gone before him in dreadful, dark, and dreary paths-(Mason).
[101] To walk in darkness, and not be distressed for it, argues stupidity of the soul. To have the light of God's countenance shine upon us, and not to rejoice and be thankful for it, is impossible-(Mason).
[102] I would not be too confident, but I apprehend that by this second part of the valley we are taught that believers are not most in danger when under the deepest distress; that the snares and devices of the enemy are so many and various, through the several stages of our pilgrimage, as to baffle all description; and that all the emblems of these valleys could not represent the thousandth part of them. Were it not that the Lord guides His people by the light of His Word and Spirit, they never could possibly escape them-(Scott).
[103] The wicked spirits have made and laid for us snares, pits, holes, and what not, if peradventure by something we may be destroyed. Yea, and we should most certainly be so, were it not for the Rock that is higher than they-(Bunyan's Saints' Knowledge of Christ's Love, vol. 2, p. 8).
[104] Alas, my dear country! I would to God it could not be said to thee, since the departure of paganism and popery, "The blood of the poor innocents is found in thy

skirts, not by a secret search, but upon thy kings, princes, priests, and prophets" (Jer. 2:34, 26). Let us draw a veil over the infamy of PROTESTANT PERSECUTION, and bless Jehovah, who has broken the arrow and the bow-(Andronicus). It may be questioned whether popery may not yet so far recover its vigour as to make one more alarming struggle against vital Christianity, before that Man of Sin be finally destroyed. Our author, however, has described no other persecution than what Protestants, in his time, carried on against one another with very great alacrity-(Scott).

[105] The quaint and pithy point of this passage stamps it as one of Bunyan's most felicitous descriptions. We who live in a later age may, indeed, suspect that he has somewhat antedated the death of Pagan, and the impotence of Pope; but his picture of their cave and its memorials, his delineation of the survivor of this fearful pair, rank among those master-touches which have won such lasting honour for his genius-(Bernard Barton).

[106] Christian having passed the gloomy whirlwind of temptation to despair, now walks in the light of the Sun of Righteousness, through the second part of the valley. There he encounters the persecution of the state church. Act after act of Parliament had been passed-full of atrocious penalties, imprisonments, transportation, and hanging-to deter poor pilgrims from the way to Zion. "The way was full of snares, traps, gins, nets, pitfalls, and deep holes." Had the darkness of mental anguish been added to these dangers, he must have perished. The butcheries of Jefferies strewed the way with blood, bones, ashes, and mangled bodies of pilgrims. Pope reared his ugly head, and growled out, "More of you must be burned." The desolating tyranny of the church was curbed by the King's turning papist, which paved the way for the glorious Revolution of 1688. It appears from the Grace Abounding, that to the time of Bunyan's imprisonment for preaching the Gospel, he was involved frequently in deeply-distressing spiritual darkness; but, from his entering the prison, be walked in the light of God's countenance to his dying day-(ED).

[107] We are now to be introduced to a new pilgrim, and Christian is no more to go on his way alone. The sweet Christian communion depicted in this book forms one of the most delightful features in it, and Faithful and Hopeful are both of them portraits that stand out in as firm relief as that of Christian himself. Faithful is the Martyr Pilgrim, who goes in a chariot of fire to Heaven, and leaves Christian alone; Hopeful springs, as it were, out of Faithful's ashes, and supplies his place all along the remainder of the pilgrimage. The communion between these loving Christians, their sympathy and share in each other's distresses, their mutual counsels and encouragements, temptations and dangers, experience and discipline, their united joys and sorrows, and their very passing of the river of death together, form the sweetest of all examples of the true fellowship of saints, united to the same Saviour, made to drink into the same Spirit, baptized with the same sufferings, partakers of the same consolations, crowned with the same crown of life, entering together upon glory everlasting-(Cheever). The author has displayed great skill in introducing a companion to his Pilgrim in this place. Thus far the personal adventures of Christian had been of the most extraordinary kind, and sufficient of themselves to exercise the reader's sympathies for him; but these feelings would have languished from weariness, however intensely the sequel might have been wrought, had attention been claimed for a solitary wanderer to the end of the journey. Here then the history, which had probably reached its climax in the preceding scenes, revives, by taking a new form, and exciting a fresh interest, rather doubled than divided, though two have thenceforward to share it instead of one. Besides, the individual experience of one man, however varied, would not have been sufficient to exemplify all

the most useful lessons of the Gospel, unless the trials of many persons, of different age, sex, and disposition, were interwoven. The instance at hand will illustrate this point-(Montgomery).
[108] Ah, what a smile was that! How much sin was there in it, instead of humble spiritual gratitude, and joy. Now see how he that exalteth himself shall be abased, and how surely, along with spiritual pride, comes carelessness, false security, and a grievous fall-(Cheever). The very person's hand we need to help us, whom we thought we had exceeded-(Mason). When a consciousness of superiority to other Christians leads to vain glory, a fall will be the consequence; but while it excites compassion, it also cements Christian friendship-(Ivimey).
[109] Mr. Anything became a brisk man in the broil; but both sides were against him, because he was true to none. He had, for his malapertness, one of his legs broken, and he that did it wished it had been his neck-(Holy War).
[110] "I trow," I believe or imagine (Imp. Dict.)-(ED).
[111] If the experience of Christian is an exhibition of Bunyan's own feelings, the temptations of Madam Wanton are very properly laid in the way of Faithful, and not of Christian. She would have had no chance with the man who admired the wisdom of God in making him shy of women, who rarely carried it pleasantly towards a woman, and who abhorred the common salutation of women-(Grace Abounding, No. 316)-ED.
[112] "All" is omitted from every edition by Bunyan, except the first; probably a typographical error.
[113] An awful slavery! "None that go unto her return again, neither take they hold of the paths of life" (Prov. 2:19)—(ED).
[114] That sinner who never had a threatening fiery visit from Moses, is yet asleep in his sins, under the curse and wrath of the law of God-(C.C.V.G.).
[115] As the law giveth no strength, nor life to keep it, so it accepteth none of them that are under it. Sin and Die, is forever its language. There is no middle way in the law. It hath not ears to hear, nor heart to pity, its penitent ones—(Bunyan on Justification, vol. 1, p. 316).
[116] The delineation of this character is a masterly grouping together of the arguments used by men of this world against religion, in ridicule and contempt of it. Faithful's account of him, and of his arguments, is a piece of vigorous satire, full of truth and life-(Cheever).
[117] Nothing can be a stronger proof that we have lost the image of God, than shame concerning the things of God. This shame, joined to the fear of man, is a very powerful enemy to God's truths, Christ's glory, and our soul's comfort. Better at once get out of our pain, by declaring boldly for Christ and His cause, than stand shivering on the brink of profession, ever dreading the loss of our good name and reputation: for Christ says (awful words): "Whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father" (Mark 8:38). It is one thing to be attacked by shame, and another to be conquered by it-(Mason).
[118] Christian in a great measure escaped the peculiar temptations that assaulted Faithful, yet he sympathized with him; nor did the latter deem the gloomy experiences of his brother visionary or imaginative, though he had been exempted from them. One man, from a complication of causes, is exposed to temptations of which another is ignorant; and in this case he needs much sympathy, which he seldom meets with; while they, who are severe on him are liable to be baffled in another way, which, for want of coincidence in habit, temperature, and situation, he is equally prone to disregard. Thus

Christians are often led reciprocally to censure, suspect, or dislike each other, on those very grounds which would render them useful and encouraging counselors and companions!-(Scott).
[119] Bunyan, in his Pilgrim's Progress, places the Valley of the Shadow of Death, not where we should expect it, at the end of Christian's pilgrimage, but about the middle of it. Those who have studied the history of Bunyan and his times will hardly wonder at this. It was then safer to commit felony than to become a Dissenter. Indeed, a felon was far surer of a fair trial than any Dissenting minister, after the restoration of Charles II. This Bunyan found. Simply and solely for preaching, he was condemned by Keeling to imprisonment. That was to be followed by banishment if he did not conform, and, in the event of his return from banishment without license from the King, the judge added, "You must stretch by the neck for it; I tell you plainly." Christian endured, in the first portion of this dismal valley, great darkness and distress of mind about his soul's safety for eternity; and, in the latter part of the valley, the dread of an ignominious, and cruel, and sudden execution in the midst of his days-a fear more appalling than the prospect of a natural death. This he was enabled to bear, because he then enjoyed the light, the presence, and the approbation of his God-(ED).
[120] The character now introduced under a most expressive name, is an admirable portrait, drawn by a masterly hand, from some striking original, but exactly resembling numbers in every age and place, where the truths of the Gospel are generally known. Such men are more conspicuous than humble believers, but their profession will not endure a strict investigation-(Scott). Reader, be careful not to judge harshly, or despise a real believer, who is blessed with fluency of utterance on Divine subjects-(ED).
[121] As an outward profession, without a holy life, is no evidence of religion, neither are excellent gifts any proof that the persons who possess them are partakers of grace: so it is an awful fact, that some have edified the church by their gifts, who have themselves been destitute of the spirit of life-(Ivimey). I concluded, a little grace, a little love, a little of the true fear of God, is better than all gifts-(Grace Abounding).
[122] The Pharisee goes on boldly, fears nothing, but trusteth in himself that his state is good; he hath his mouth full of many fine things, whereby he strokes himself over the head, and calls himself one of God's white boys, that, like the Prodigal's brother, never transgressed-(Pharisee and Publican, vol. 2, p. 215).
[123] Talkative seems to have been introduced on purpose that the author might have a fair opportunity of stating his sentiments concerning the practical nature of evangelical religion, to which numbers in his day were too inattentive; so that this admired allegory has fully established the important distinction between a dead and a living faith, on which the whole controversy depends-(Scott). "Though I speak with the tongues of men and of angels, and have not charity, I am as sounding brass or a tinkling cymbal" (1 Cor. 13:1). Just thus it is with him who has gifts, but wants grace. Shall I be proud, because I am sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life, more of God in it than these?-(Grace Abounding, No. 297-300). Some professors are pretty busy and ripe, able to hold you in a very large discourse of the glorious Gospel; but, if you ask them concerning heart work, and its sweet influences and virtues on their souls and consciences, they may answer, I find by preaching that I am turned from my sins in a good measure, and have learned [in tongue] to plead for the Gospel. This is not far enough to prove them under the covenant of grace-(Law and Grace, vol. 1, p. 515).
[124] Read this, and tremble, ye whose profession lies only on your tongue, but who never knew the love and grace of Christ in your souls. O how do you trifle with the

grace of God, with precious Christ, and with the holy Word of truth! O what an awful account have you to give hereafter to a holy, heart-searching God! Ye true pilgrims of Jesus, read this, and give glory to your Lord, for saving you from resting in barren notions, and taking up with talking of truths; and that he has given you to know the truth in its power, to embrace it in your heart, and to live and walk under its constraining, sanctifying influences. Who made you to differ?-(Mason).

[125] This spiritual application of the law of Moses is found in the narrative of Bunyan's experience in the Grace Abounding, (No. 71): "I was also made, about this time, to see something concerning the beasts that Moses counted clean and unclean. I thought those beasts were types of men: the clean, types of them that were the people of God; but the unclean, types of such as were the children of the wicked one. Now, I read, that the clean beasts chewed the cud; that is, thought I, they show us we must feed upon the Word of God; they also parted the hoof, I thought that signified we must part, if we would be saved with the ways of ungodly men."

[126] True faith will ever show itself by its fruits; real conversion, by the life and conversation. Be not deceived; God is not to be mocked with the tongue, if the heart is not right towards Him in love and obedience-(Mason).

[127] This distinction between speaking against sin, and feeling a hatred to it, is so vastly important, that it forms the only infallible test to distinguish between those who are "quickened" by the Spirit of God, and those who "have a name to live and are dead." It is a very awful statement, but, it is to be feared, strictly correct, that ministers may declaim against sin in the pulpit, who yet indulge it in the parlour. There may be much head knowledge, where there is no heart religion-(Ivimey).

[128] Christian faithfulness detects mere talkatives, and they complain, "in so saying thou condemnest us also"; they will bear no longer, but seek refuge under more comfortable preachers, or in more candid company, and represent those faithful monitors as censorious, peevish, and melancholy men-lying at the catch-(Scott).

[129] In the Jerusalem Sinner Saved, Bunyan explains his meaning of "lying at the catch" in these solemn words, referring to those who abide in sin, and yet expect to be saved by grace: "Of this sort are they that build up Zion with blood, and Jerusalem with iniquity; that judge for reward, and teach for hire, and divine for money, and lean upon the Lord (Micah 3:10, 11). This is doing things with a high hand against the Lord our God, and a taking Him, as it were, at the catch! This is, as we say among men, to seek to put a trick upon God, as if He had not sufficiently fortified his proposals of grace by his Holy Word, against all such kind of fools as these"-(Vol. 1, p. 93).

[130] Blessed faithful dealing! O that it were more practised in the world, and in the church! How then would vain talkers be detected in the one, and driven out of the other-(Mason).

[131] Heart searching, soul examining, and close questioning of the conduct of life, will not do with talkative professors. Ring a peal on the doctrines of grace, and many will chime in with you; but speak closely how grace operates upon the heart, and influences the life to follow Christ in self-denying obedience, they cannot bear it; they are offended with you, and will turn away from you, and call you legal-(Mason).

[132] I observe that, as there are trees wholly noble, so there are also their semblance; not right, but ignoble. There is the grape, and the wild grape; the rose, and the canker rose; the apple and the crab. Now, fruit from these wild trees, however it may please children to play with, yet the prudent count it of no value. There are also in the world a generation of professors that bring forth nothing but wild olive berries; saints only before men, devils and vipers at home; saints in word, but sinners in heart and life. Well,

saith God, this profession is but a cloak: I will loose the reins of this man, and give him up to his own vile affections. "I will answer him by Myself" (Ezek. 14:7). Thou art too hard for the church: she knows not how to deal with thee. Well, I will deal with that man Myself-(Bunyan's Barren Fig-tree).

[133] Where the heart is rotten, it will ward off conviction, turn from a faithful reprover, condemn him, and justify itself. Faithful dealing will not do for unfaithful souls. Mind not that, but be faithful to the truth-(Mason).

[134] How they rejoiced again to meet Evangelist, and listen to his encouraging and animating exhortations; of which, as they were now near the great town of Vanity Fair, they would stand in special need. Indeed, it was to forewarn them of what they were to meet with there, and to exhort them, amidst all persecutions, to quit themselves like men, that Evangelist now came to them. His voice, so solemn and deep, yet so inspiring and animating, sounded like the tones of a trumpet on the eve of battle-(Cheever).

[135] The pilgrims are now about to enter upon a new era-to leave their privacy in the wilderness, and commence a more public scene-perhaps alluding to Bunyan's being publicly set apart to the work of the ministry. It was in the discharge of these public duties that he was visited with such severe persecution. This interview with Evangelist reminds one of the setting apart of Dissenting ministers. It is usual, on these occasions, for the Christians entering on such important duties, to give a short account of what " had happened in the way," and their reasons for hoping that they were called by God to the work. They receive the advice of their ministering elder, and the pastor prays for their peace and prosperity. Evangelist's address would make a good outline of an ordination sermon. Bunyan's account of his being thus set apart in 1656 (with seven other members of the same church) is narrated in Grace Abounding, Nos. 266-270. The second address of Evangelist peculiarly relates to the miseries endured by Nonconformist ministers in the reign of Charles II-(ED).

[136] Shall the world venture their soul's ruin for a poor corruptible crown; and shall not we venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal life for communion with base, drunken, covetous wretches; and shall we not labour as hard, run as fast, nay, a hundred times more diligently, for such glorious and eternal friends as God to love, Christ to redeem, the Holy Spirit to comfort, and saints and angels in Heaven for company? Shall it be said at the last day, that the wicked made more haste to hell than you to Heaven? O let it not be so, but run with all might and main! They that will have Heaven must run for it, because the devil will follow them. There is never a poor soul that is gone to it, but he is after that soul. And I assure them the devil is nimble; he is light of foot, and can run apace. He hath overtaken many, tripped up their heels, and given them an everlasting fall—(Heavenly Footman).

[137] Bunyan illustrates the care of Christ for his afflicted ones with striking simplicity. "I love to play the child with children. I have met with a child that had a sore finger, so that it was useless. Then have I said, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this he started, and felt indignation against me. Now, if a child has such tenderness for a useless member, how much more tender is the Son of God to his afflicted members?"-(Saint's Privilege, vol. 1, p. 674). The text here quoted forms the foundation of Bunyan's admirable Advice to Sufferers, in which he delightfully dwells upon the topics which Evangelist addresses to the Pilgrims, when on the verge of bitter persecution-(ED).

[138] Vanity Fair is the City of Destruction in its gala dress, in its most seductive and sensual allurements. It is this world in miniature, with its various temptations. Hitherto

we have observed the pilgrims by themselves, in loneliness, in obscurity, in the hidden life and experience of the people of God. The allegory thus far has been that of the soul, amidst its spiritual enemies, toiling towards Heaven; now there comes a scene more open, tangible, external; the allurements of the world are to be presented, with the manner in which the true pilgrim conducts himself amidst them. It was necessary that Bunyan should show his pilgrimage in its external as well as its secret spiritual conflicts; it was necessary that he should draw the contrast between the pursuits and deportment of the children of this world and the children of light; that he should show how a true pilgrim appears, and is likely to be regarded, who, amidst the world's vanities, lives above the world, is dead to it, and walks through it as a stranger and a pilgrim towards Heaven-(Cheever).

[139] A just description of this wicked world. How many, though they profess to be pilgrims, have never yet set one foot out of this fair; but live in it all the year round! They "walk according to the course of this world" (Eph. 2:2); for "the god of this world hath blinded their minds" (1 Cor. 4:4). But all those for whose sins Jesus hath died "He delivers from this present evil world" (Gal. 1:4). You cannot be a pilgrim, if you are not delivered from this world and its vanities; for if you love the world, if it has your supreme affections, the love of God is not in you, (1 John 2:15); you have not one grain of precious faith in precious Jesus-(Mason).

[140] Mr. James, who, in 1815, published the "Pilgrim" in verse, conjectures that Bunyan's description of the Fair arose from his having been at Sturbridge Fair, near Cambridge. It was thus described in 1786-"The shops or booths are built in rows like streets, having each its name; as Garlick Row, Bookseller's Row, Cook Row, &c. Here are all sorts of traders, who sell by wholesale or retail; as goldsmith's toymen, braziers, turners, milliners, haberdashers, hatters, mercers, drapers, pewterers, china warehouses, and in a word, most trades that can be found in London. Here are also taverns, coffee-houses, and eating-houses, in great plenty. The chief diversions are puppets, rope-dancing, and music booths. To this Fair, people from Bedfordshire and the adjoining counties still resort. Similar kinds of fairs are now kept at Frankfort and Leipzig. These mercantile fairs were very injurious to morals; but not to the extent of debauchery and villany, which reign in our present annual fairs, near the metropolis and large cities." See an account of this fair in Hone's Year Book, page 1538-(ED). Our author evidently designed to exhibit in his allegory the grand outlines of the difficulties, temptations, and sufferings, to which believers are exposed in this evil world; which, in a work of this nature, must be related as if they came upon them one after another in regular succession; though in actual experience several may meet together, many may molest the same person again and again, and some harass him in every stage of his journey. We should, therefore, singly consider the instruction conveyed by every allegorical incident, without measuring our experience, or calculating our progress, by comparing them with circumstances which might be reversed or altered with almost endless variety. In general, Vanity Fair represents the wretched state of things in those populous places especially, where true religion is neglected and persecuted; and, indeed, "in the whole world lying in wickedness," as distinguished from the church of " redeemed sinners"-(Scott).

[141] Christ will not allow his followers to bury their talent in the earth, or to put their light under a bushel; they are not to go out of the world, or to retire into cloisters, monasteries, or deserts; but they MUST all go through this fair. Thus our Lord endured all the temptations and sufferings of this evil world, without being impeded or entangled by them, or stepping in the least aside to avoid them; and he was exposed to greater

enmity and contempt than any of His followers-(Scott).
[142] The world will seek to keep you out of Heaven with mocks, flouts, taunts, threatenings, jails, gibbets, halters, burnings, and deaths. There ever was enmity between the seed of the serpent and the seed of the woman, and no endeavours can reconcile them. The world says, They will never come over to us; and we again say, By God's grace we will not go over to them.
[143] Holy Hunt of Hitchin, as he was called, a friend of Bunyan's, passing the market-place where mountebanks were performing, one cried after him, "Look there, Mr. Hunt!" Turning his head another way, he replied, "Turn away mine eyes from beholding vanity" -(Ivimey).
[144] An odd reply. What do they mean? That they are neither afraid nor ashamed to own what was the one subject of their souls' pursuit-the truth. Understand hereby, that the whole world, which lieth in wickedness, is deceived by a lie, and is under the delusion of the father of lies. In opposition to this, all believers in Christ are said to be of the truth (1 John 3:19). They know and believe that capital truth with which God spake from Heaven, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). This truth-that Jesus is the Son of God, and our only Saviour-lies at the foundation of all their hope; and to get more and more acquainted with Him, is the grand object of their pursuits. For this the world hates them; and Satan, who is an enemy to this truth, stirs up the world against them. "For," says our Lord, "they are not of the world, even as I am not of the world" (John 17:16)-(Mason).
[145] In 1670, the town porters of Bedford being commanded to assist in a brutal attack upon the Nonconformists, ran away, saying, "They would be hanged, drawn, and quartered, before they would assist in that work"; for which cause the justices committed two of them (which they could take) to the jail. The shops were shut up, so that it seemed like a place visited with the pest, where usually is written upon the door, " Lord, have mercy upon us!"-(Narrative of Proceedings against Nonconformists, p. 5. 4to, 1670).
[146] This is a true representation of what took place in England in Bunyan's time. It was a disgrace to our nation, that Englishmen, urged on by a fanatic church, treated two young and interesting women with a barbarity that would make savages (so called) blush. It was at Carlisle that two female pilgrims, Dorothy Waugh and Ann Robinson, were dragged through the streets, with each an iron instrument of torture, called a bridle, upon their heads; and were treated with gross indecency-(ED).
[147] The great object of the Gospel is to fit man for his active duties in this world, and prepare him for heavenly enjoyments in the world to come. Not like those lazy creeping things that shut themselves up in nunneries or monasteries to avoid the temptations and troubles, the resistance or hearing of which glorifies God. Christians are to be as lights-not hid under a bushel but seen of all men. The prayer of their Lord was and is, not that they should be taken out of the world, but kept from its evil contaminations-(ED) .
[148] In Bunyan's account of his imprisonment, he closes it with these words-"Thus have I, in short, declared the manner and occasion of my being in prison; where I lie waiting the good will of God to do with me as He pleaseth; knowing that not one hair of my head can fall to the ground without the will of my Father which is in Heaven. Let the rage and malice of men be ever so great, they can do no more, nor go any further, than God permits them. When they have done their worst, 'we know that all things work together for good to them that love God'" (Rom. 8:28).
[149] The description of the process against the pilgrims, is framed in such a manner

as emphatically to expose the secret reasons which influence men thus to persecute their innocent neighbours. The very names employed declare the several corrupt principles of the heart from whence this atrocious conduct results-(Scott).
[150] This is one of Satan's lies, much used by his emissaries, to the present day. A Christian fears God, and honours the king; he renders unto civil government that which belongs to civil and temporal things, but he dares not render unto Caesar the things that belong to God; and for thus righteously doing he is called disloyal-(ED).
[151] Superstition, or false devotion, is a most bitter enemy to Christ's truth and his followers. This fellow's evidence is very true; for as the lawyer said of Christ's doctrine, " Master, thus saying, thou reproachest us also" (Luke 11:45). So false worshippers, who rest in forms, and rites, and shadows, are stung to the quick at those who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh; such a conduct pours the utmost contempt upon all the will-worship, and doctrines, and superstition of carnal men-(Mason). With such, traditions, human inventions, forms, and externals, appear venerable and sacred; and they are mistaken with pertinaceous ignorance for the substance of religion. What is pompous and burdensome appears to such men meritorious; and the excitement of mere natural passions, as at a tragedy, is falsely deemed a needful help to true devotion. Their zeal hardens their hearts, and causes bitter rage, enmity, and calumny, against the pious Christians-(Scott).
[152] As soon as the poor sinner says, "O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name" (Isa. 26:13) , your officious Pickthanks are always ready to bear testimony against him; and a blessed testimony this is; it is well worth living to gain, and dying in the cause of. If we are real disciples of Christ, we shall, as He did, testify of the world that the works thereof are evil, and the world will hate us for His sake (John 7:7)-(Mason). Pickthank has no real principle, but puts on zeal for any party that will promote his interests; he inwardly despises both the superstitious and the spiritual worshipper-(Scott).
[153] This is the Christian's plea and glory. While he knows "the tender mercies of the wicked are cruel" (Prov. 12:10), yet he also knows that the "merciful kindness of the Lord is great, and the truth of the Lord endureth forever" (Psa. 118:2)-(Mason).
[154] A more just and keen satirical description of such legal iniquities can scarcely be imagined, than that contained in this passage. The statutes and precedents adduced, with a humourous reference to the style in which charges are commonly given to juries, show what patterns persecutors choose to copy, and whose kingdom they labour to uphold. Nor can any impartial man deny that the inference is fair, which our author meant the reader to deduce, namely, that nominal Protestants, enacting laws requiring conformity to their own creeds and forms, and inflicting punishments on such as peaceably dissent from them, are actually involved in the guilt of these heathen persecutors—(Scott).
[155] These words, and this trial, were quoted (January 25, 1848) by the Attorney-General, at Westminster Hall, in answer to the manner in which Dr. Hampden was then charged with heresy by the Puseyites-(ED).
[156] If the Lord were to leave us in the hands of men, we should still find that their tender mercies are cruel. Such a jury as tried Faithful might be found in every county of Britain-(Burder). To this may be added, that the witnesses are still living-(ED).
[157] Nothing can be more masterly than the satire contained in this trial. The judge, the witnesses, and the jury, are portraits sketched to the life, and finished, every one of them, in quick, concise, and graphic touches; the ready testimony of Envy is especially characteristic. Rather than anything should be wanting that might be necessary to

despatch the prisoner, he would enlarge his testimony against him to any requisite degree. The language and deportment of the judge are a copy to the life of some of the infamous judges under King Charles, especially Jefferies. You may find, in the trial of the noble patriot Algernon Sidney, the abusive language of the judge against Faithful almost word for word. The charge to the jury, with the Acts and laws on which the condemnation of the prisoner was founded, wax full of ingenuity and meaning-(Cheever).

[158] Bunyan gives a good portrait of Faithful in his Howe of Lebanon, referring to the character of Pomporius Algerius, mentioned in Fox's Book of Martyrs. "Was not this man, think you, a giant? did he not behave himself valiantly? was not his mind elevated a thousand degrees beyond sense, carnal reason, fleshly love, and the desires of embracing temporal things? This man had got that by the end that pleased Him; neither could all the flatteries, promises, threats, reproaches, make him once listen to, or inquire after, what the world, or the glory of it could afford. His mind was captivated with delights invisible. He coveted to show his love to his Lord, by laying down his life for His sake. He longed to be where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor troubles. He was a man of a thousand!" Speaking of the pillars in that house at Lebanon, he says, "These men had the faces of lions, they have triumphed in the flames."

[159] This is a most exquisitely beautiful sketch; it is drawn to the life from many an era of pilgrimage in this world; there are in it the materials of glory, that constituted spirits of such noble greatness as are catalogued in the eleventh of Hebrews-traits of cruel mockings and scourgings, bonds and imprisonments-(Cheever).

[160] Political interests engage ungodly princes to promote toleration, and chain up the demon of persecution. The cruelties they exercise disgust the people, and they are disheartened by the ill success of their efforts to extirpate the hated sect-(Scott).

[161] I have often recorded it with thankfulness, that though in the dreary day of my pilgrimage, the Lord hath taken away a dear and faithful Christian friend, yet he has always raised up another. A very great blessing this, for which Christians can never be thankful enough-(Mason).

[162] Is not this too much the case with professors of this day? The Spirit of truth says, " All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). But how many act as if they had found the art of making the Spirit of truth a liar! for they can so trim and shape their conduct, as they vainly think to follow Christ, and yet to keep in with the world, which is at enmity against Him-a most fatal and soul-deceiving error-(Mason).

[163] What is this something that By-ends knew more than all the world? How to unite Heaven and hell-how to serve God and Mammon-how to be a Christian and a hypocrite at the same time. O the depth of the depravity of the human heart; alas! how many similar characters now exist, with two tongues in one mouth, looking one way and rowing another-(ED).

[164] Fear not, therefore, in her for to abide, She keeps her ground, come weather, wind, or tide.—(Bunyan's House of God, vol. 2, p. 579). If we will follow Christ, He tells us that we must take up our cross. The wind sets always on my face; and the foaming rage of the sea of this world, and the proud and lofty waves thereof do continually beat upon the sides of the bark, or ship, that myself, my cause, and my followers are in-(Bunyan's Greatness of the Soul, vol. 1, p. 107).

[165] Mind how warily these pilgrims acted to this deceitful professor. They did not too rashly take up an ill opinion against him; but when they had full proof of what he was,

they did not hesitate one moment, but dealt faithfully with him, and conscientiously withdrew from him-(Mason). In a letter written in 1661, from Exeter jail, by Mr. Abraham Chear, a Baptist minister of Plymouth, who suffered greatly for nonconformity, and at length died in a state of banishment, there is this remark, "We have many brought in here daily, who go out again almost as soon, for a week in a prison tries a professor more than a month in a church"-(Ivimey).

[166] It might have been supposed that the persons here introduced were settled inhabitants of the town of Vanity, or the City of Destruction; but, indeed, they professed themselves pilgrims, and desired, during the "sunshine," to associate with pilgrims, provided they would allow them to hold the world, love money, and save all, whatever became of faith and holiness, of honesty, piety, truth, and charity?-(Scott).

[167] Pretended friends come with such expostulations as these: Why, dear Sir, will you give such offence? How much would it be for your comfort and interest in the world if you would but be a little more complying, and give way in some particular points and phrases. O what a syren's song! May the Lord enable every faithful servant to reply, " Get thee behind me, Satan"-(J. B.).

[168] These words of Solomon are thus wickedly misapplied by many to the present day. Ecclesiastes 7:16, 17 probably refers to the administration of justice which should be tempered with mercy, but not with laxity; or it may refer to the foolish opinions expressed upon the characters of Pharisee and publican, exalting the one or decrying the other overmuch. It cannot be meant to censure the utmost efforts after true righteousness, nor to sanction the slightest degree of wickedness-(ED).

[169]Woe unto them who wander from the way. Art bound for hell, against all wind and weather? Or art thou one agoing backward thither? Or dost thou wink, because thou would'st not see? Or dost thou sideling go, and would'st not be Suspected Yet these prophets can thee tell, Which way thou art agoing down to hell.—(Acts 7:20-22. Bunyan's House of God, vol. 2, p. 582).

[170] Notwithstanding By-ends could be reserved with faithful pilgrims, yet he can speak out boldly to those of his own spirit sad character. O the treacherous deceivings of the desperate wickedness of the human heart! Who can know it? No one but the heart-searching God-(Mason).

[171] Some men's hearts are narrow upwards, and wide downwards: narrow as for God, but wide for the world. They gape for the one, but shut themselves up against the other. The heart of a wicked man is widest downward; but it is not so with the righteous man. His desires, like the temple Ezekiel saw in the vision, are still widest upwards, and spread towards Heaven. A full purse, with a lean soul, is a great curse. Many, while lean in their estates, had fat souls; but the fattening of their estates has made their souls as lean as a rake as to good-(Bunyan's Righteous Man's Desires, vol. 1, p. 745).

[172] This dialogue is not in the least more absurd and selfish than the discourse of many who now attend on the preaching of the Gospel. If worldly lucre be the honey, they imitate the bee, and only attend to religion when they can gain by it; they determine to keep what they have at any rate, and to get more, if it can be done without open scandal-(Scott).

[173] There is a fund of satirical humour in the supposed case here very gravely stated; and if the author, in his accurate observations on mankind, selected his example from among the mercenaries that are the scandal of the Established Church, her most faithful friends will not greatly resent this conduct of a dissenter-(Scott). Dr. Paley would have done well to have read this chapter in Bunyan before composing some of the chapters in his Moral Philosophy, and his Sermon on the Utility of Distinctions in the

Ministry-(Cheever).
[174] Here is worldly wisdom, infernal logic, and the sophistry of Satan. We hear this language daily, from money-loving professors, who are destitute of the power of faith. But in opposition to all this, the Holy Ghost testifies, "The love of money is the root of all evil" (1 Tim. 6:10), and a covetous man is an idolater (Col. 3:5). Hear this, and tremble, ye avaricious professors. Remember, ye followers of the Lamb, ye are called to "let your conversation be without covetousness" (Heb, 13:5); your Lord testifies, "Ye cannot serve God and Mammon" (Luke 16:13)—(Mason).
[175] How doth this commend itself to those who make merchandise of souls. What swarms of such locusts are there in this day!-(J.B.).
[176] If thou art one who tradeth in both ways: God's now, the devil's then; or if delays Thou mak'st of coming to thy God for life; Or if thy light and lusts are at a strife About who should be master of thy soul, And lovest one, the other dost control; These prophets tell thee can which way thou bendest, On which thou frown'st, to which a hand thou lendest.—(Titus 1:16. See vol. 2, p. 582).
[177] Bunyan, in his Holy Life the Beauty of Christianity, thus addresses such characters: "This is the man that hath the breath of a dragon; he poisons the air round about him. This is the man that slays his children, his kinsmen, his friend, and himself-he that offends God's little ones. O the millstone that God will shortly hang about your neck, when the time is come that you must be drowned in the sea and deluge of God's wrath!"-(See vol. 2, p. 539). The answer of Christian, though somewhat rough, is so conclusive as to fortify every honest mind against all the arguments which the whole tribe of time-serving professors ever did, or ever can adduce, in support of their ingenious schemes and insidious efforts to reconcile religion with covetousness and the love of the world, or to render it subservient to their secular interests-(Scott).
[178] Here see the blessedness of being mighty in the Scripture, and the need of that exhortation, "Let the Word of Christ dwell in you richly" (Col. 3:16). For the Word of God is quick and powerful, and sharper than a two-edged sword; it pierces through all the subtle devices of Satan, and the cunning craftiness of carnal professors; and divideth asunder the carnal reasonings of the flesh, and the spiritual wisdom which cometh from above.
Teach me, my God and King,
In all things THEE to see,
And what I do in any thing
To do it as for THEE—(Mason).

[179] The Hill Lucre stands somewhat out of the way, but temptingly near. They that will profit by the mine must turn aside for it (Prov. 28:20, 22). Sir J. Mandeville, in his Travels, says, that in the Vale Perilous is plenty of gold and silver, and many Christian men go in for the treasure, but few come out again, for this are strangled of the devil. But good Christian men, that are stable in the faith, enter without peril-(ED).
[180] Eve expected some sweet and pleasant sight, that would tickle and delight her deluded fancy; but, behold sin, and the wrath of God, appear to the shaking of her heart; and thus, even to this day, doth the devil delude the world. His temptations are gilded with sweet and fine pretences, that men shall be wiser, richer, more in favour, live merrier, fare better, or something; and by such like things the fools are easily allured. But when their eyes are opened, instead of seeing what the devil falsely told them, they see themselves involved in wrath-(Bunyan on Genesis, vol. 2. p. 431).
[181] Here you see the end of double-minded men, who vainly attempt to temper the

love of money with the love of Christ. They go on with their art for a season, but the end makes it manifest what they were. Take David's advice, "Fret not thyself because of evil-doers" (Psa. 37:1) "Be not thou afraid when one is made rich, when the glory of his house is increased" (Psa. 49:16). But go thou into the sanctuary of thy God, read His Word, and understand the end of these men-(Mason). Often, as the motley reflexes of my experience move in long processions of manifold groups before me, the distinguished and world-honoured company of Christian mammonists appear to the eye of my imagination as a drove of camels heavily laden, yet all at full speed; and each in the confident expectation of passing through the eye of the needle, without stop or halt, both beasts and baggage-(Coleridge).
[182] I have sometimes wondered at Lot. His wife looked behind her, and died immediately; but he would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her. His heart was set upon his journey; and well it might. There were the mountains before him, and the fire and brimstone behind him. His life lay at stake; and had he looked behind him he had lost it. Do thou so run, and "remember Lot's wife"-(Bunyan's Heavenly Footman).

[183] In former times, the purse was carried hanging to a girdle round the waist, and great dexterity was requisite to cut and carry it away without the knowledge of the owner. Public executions for theft had so little effect in repressing crime, that thefts were committed in sight of, or even under the gallows-(ED).
[184] Alas! poor pilgrims, like Peter, you soon forgot the judgment, although your sight of Lot's wife had so affected your spirits. How soon yon went into By-path Meadow! " wherefore, let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12)-(ED).
[185] By this river, which is called "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1), we may understand clear and comfortable views of God's everlasting love and electing grace. They could see in it God's glory shining in the face of Jesus Christ, and view their own faces in it, to their inexpressible joy. This is the river "the streams whereof make glad the city of God" (Psa. 46:4). The stream which flow from this river of electing love, are vocation to Christ, justification by Christ, sanctification in Christ, perseverance through Christ, glorification with Christ, and all joy and peace in believing on Christ. All this these pilgrims now enjoyed, and all this every fellow-citizen of the saints is called to enjoy in his pilgrimage to Zion. God hath chosen us in Christ, and blessed us with all spiritual blessings in Him. O how happy, peaceful, and joyful are pilgrims, when the Spirit takes of the things of Christ, shows them to us, and blesses us with a sense of interest in all the love of God, and finished salvation of Jesus!-(Mason).
[186] Blessed state indeed, but of short duration! Too often these desirable consolations of the Spirit render the Christian careless and unwatchful-(Burder).
[187] A scene to soothe and calm a mind fretted and harassed with the cares and turmoils of this every-day world; a sunny vista into the future, welcome in a weary hour to the worn spirit, which longs, as for the wings of the dove, that it may flee away, and be at rest; a glimpse of Sabbath quietness on earth, given as a pledge and foretaste of the more glorious and eternal Sabbath of Heaven-(Bernard Barton).
[188] Now had I an evidence, as I thought, of my salvation from Heaven, with many golden seals thereon, all hanging in my sight. Now could I remember the manifestations of grace with comfort; and longed that the last day were come, that I might forever be inflamed with the sight, and joy, and communion with Him, whose soul was made an offering for my sins. Before this I lay trembling at the mouth of hell; now I

had got so far therefrom that I could scarce discern it. O, thought I, that I were fourscore years old, that I might die quickly, and my soul be gone to rest—(Grace Abounding, No. 128).

[189] They should have said, It is true this way is not so pleasant as the meadow, but it is the Lord's way, and the best, doubtless, for us to travel in. A man speedily enters into temptation when he becomes discontented with God's allotments; then Satan presents allurements, and from wishing for a better way, the soul goes into a worse. The discontented wish is father to a sinful will; I wish for a better is followed by, I will have a better, and so the soul goes astray-(Cheever).

[190] The transition into the by-path is easy, for it lies close to the right way; only you must get over a stile, that is, you must quit Christ's imputed righteousness, and trust in your own inherent righteousness; and then you are in By-path Meadow directly-(Mason) .

[191] The best caution I can give to others, or take myself, is, not to be guided in matters of faith by men, but to make the Scriptures our only rule-to look to God for the teaching of His blessed Spirit, that He may keep our feet from the ways of death-(J.B.).

[192] "There is a way that seems right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Vain confidence is this very way. O how easy do professors get into it! yea, real pilgrims are prone also to take up with it, owing to that legality, pride, and self-righteousness, which work in their fallen mature. See the end of it, and tremble; for it leads to darkness, and ends in death. Lord, humble our proud hearts, and empty us of self-righteousness, pride, and vain confidence-(Mason).

[193] So, sometimes, real pilgrims take counsel and example of strangers, of worldly men, and of presumptuous careless persons. Vain confidence is a sad guide anywhere, but especially when one has wandered out of the way—(Cheever).

[194] If thou be prying into God's secret decrees, or entertain questions about nice curiosities, thou mayest stumble and fall to thine eternal ruin. Take heed of that lofty spirit, that, devil-like, cannot be content with its own station—(Heavenly Footman).

[195] The thunder and lightning plainly show that this by-path leads to Sinai, not to Zion. One step over the stile, by giving way to a self-righteous spirit, and you enter the territories of despair-(J. B.).

[196] How varied is the experience of a Christian! he had just before overcome Demas, and conquered By-ends and his companions; is warned by Lot's wife, and now elated with the strength of his principles; boldness takes the place of caution; he ventures upon an easier path, and is involved in misery-(ED).

[197] When Bunyan pleaded, so energetically, for the communion of saints, irrespective of water-baptism, one of his arguments was, "The strongest may sometimes be out of the way." "Receive ye one another as Christ also received us"-(Vol. 2, p. 610).

[198] Here see, that as Christians are made helpful, so also, through prevailing corruptions, they are liable to prove hurtful to each other. But observe how grace works: it humbles, it makes the soul confess and be sorry for its misfortunes. Here is no reviling one another; but a tender sympathy and feeling concern for each other. O the mighty power of that grace and truth which came by Jesus Christ! How does it cement souls in the fellowship of love!—(Mason).

[199] How easy it is to trace the path that led the pilgrims astray! To avoid the roughness of the way, they entered the by-path, that by measures of carnal policy they might avoid afflictions. Guided by Vain-confidence, they were led from the road, and when this Vain-confidence was destroyed, they were involved in distress and danger-(Ivimey).

[200] The personification of Despair is one of the most instructive and beautiful portions of Bunyan's allegory. It appeals either to every man's experience, or to every man's sense of what may come upon him, on account of sin. It is at once, in some respects, the very gloomiest and very brightest part of the "Pilgrim's Progress"; for it shows at once to what a depth of misery sin may plunge the Christian, and also to what a depth the mercy of God in Christ may reach. The colouring of the picture is extremely vivid, the remembrance of it can never pass from the mind; and, as in a gallery of beautiful paintings, there may often be one that so strongly reminds you of your own experience, or that in itself is so remarkably beautiful as to keep you dwelling upon it with unabated interest; so it is with this delineation of Giant Despair, among the many admirable sketches of Bunyan's piety and genius. It is so full of deep life and meaning that you cannot exhaust it, and it is of such exquisite propriety and beauty that you are never tired with examining it-(Cheever).

[201] Sooner or later Doubting Castle will be the prison, and Giant Despair the keeper of all those who turn aside from Christ and His righteousness, to trust in any wise in themselves, and to their righteousness. "Our God is a jealous God," ever jealous of His own glory, and of the honour of His beloved Son-(Mason). So under the old cut, illustrating the Pilgrims in Doubting Castle, are these lines—"The pilgrims now, to gratify the flesh, Will seek its ease; but O! how they afresh Do thereby plunge themselves new griefs into! Who seek to please the flesh, themselves undo."

[202] Blessed sorrow! how many are there who never tasted the bread of Heaven, nor the water of life from the wells of salvation; who are strangers to the communion of saints, but do not feel themselves to be "in evil case," nor have wept under a sense of their wretched state-(ED).

[203] What! such highly-favoured Christians in Doubting Castle? After having traveled so far in the way of salvation, seen so many glorious things in the way, experienced so much of the grace and love of their Lord, and having so often proved His faithfulness? Is not this strange? No; it is common-the strongest Christians are liable to err and get out of the way, and then to be beset with very great and distressing doubts-(Mason). Despair, like a tremendous giant, will at last seize on the souls of all unbelievers; and when Christians conclude, from some misconduct, that they belong to that company, they are exposed to be taken captive by him. They do not, indeed, fall and perish with Vain-confidence; but for a season they find it impossible to rise superior to prevailing gloomy doubts bordering on despair, or to obtain the least comfortable hope of deliverance, or encouragement to use the proper means of seeking it-(Scott).

[204] The wife of Despair is Diffidence, or a distrust of God's faithfulness, and a want of confidence in His mercy. When a Christian follows such counsels, gloom and horror of mind will be produced, and life become a burden—(Ivimey).

[205] Bunyan, in one of his delightful treatises of comfort against despair, introduces the following striking colloquy-"Says Satan, Dost thou not know that thou art one of the vilest in all the pack of professors? Yes, says the soul, I do. Says Satan, Dost thou not know that thou hast horribly sinned? Yes, says the soul, I do. Well, saith Satan, now will I come upon thee with my appeals. Art thou not a graceless wretch? Yes. Hast thou an heart to be sorry for this wickedness? No, not as I should. And albeit, saith Satan, thou prayest sometimes, yet is not thy heart possessed with a belief that God will not regard thee? Yes, says the sinner. Why, then, despair, and go hang thyself, saith the devil. And now we are at the end of the thing designed and driven at by Satan. But what shall I now do, saith the sinner? I answer, take up the words of the text against him, "That ye may be able to comprehend the breadth, and length, and depth, and

height; and to know the love of Christ, which passeth knowledge-(Saints' Knowledge of Christ's Love, vol. 2, p. 37).
[206] Giant Despair, it seems, has fits in sunshiny weather; that is, a gleam of hope, from Christ the Sun of righteousness, sometimes darted into their minds-(Burder).
[207] Satan and his angels will not be wanting to help forward the calamity of the man, who, in coming to Christ, is beat out of breath, out of heart, out of courage, by wind that blows him backward. They will not be wanting to throw up his heels in their dirty places, nor to trouble his head with the fumes of their foul breath. And now it is hard coming to God; Satan has the art of making the most of every sin; he can make every hair on the head as big as a cedar. But, soul, Christ can save unto the uttermost! come, man, come. He can do exceeding abundantly above all we can ask or think!-(Bunyan's Complete Saviour, vol. 1, p. 209). Poor Christian! What! tempted to destroy thyself? Lord, what is man! But see, despairing souls, mark the truth of that word, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13)-(Mason).
[208] Bunyan had an acute sense of the exceeding sinfulness of sin, and no saint had suffered more severely from despair. One of his great objects, in most of his works, is to arm poor pilgrims against desponding fears. Thus, in his first treatise on Gospel Truths-"He (the devil) will be sure to present to thy conscience the most sad sentences of the Scripture; yea, and set them home with such cunning arguments, that if it be possible he will make thee despair, and make away thyself as did Judas"-(Vol. 2, p.132) . Sin, when seen in its colours, and when appearing in its monstrous shape and hue, frighteth all mortals out of their wits, away from God, and, if He stops them not, also out of the world. This is manifest by Cain, Judas, Saul, and others. They fly from before God, one to one fruit of despair, and one to another-(Pharisee and Publican, vol. 2, p. 260).
[209] An admirable chain of reasoning, pointing out the evils of despair, is to be found in the Jerusalem Sinner Saved (vol. 1, pp. 91, 92), under the head Fifthly. "It will make a man his own tormentor, and flounce and fling like a wild bull in a net (Isa. 51:20). Despair! it drives a man to the study of his own ruin, and brings him at last to be his own executioner" (2 Sam. 17:3-5)-(ED).
[210] Alas, how chang'd! Expressive of his mind, His eyes are sunk, arms folded, head reclin'd; Those awful syllables, hell, death, and sin, Though whisper'd, plainly tell what works within.—(Cowper's Hope).
"A wounded spirit who can bear?"
[211] To bring the state of Christian's mind before us, read the lamentations of the Psalmist, when he was a prisoner in Doubting Castle, under Giant Despair, in Psalm 88; and Bunyan's experience, as narrated in No. 163 of Grace Abounding. Despair swallowed him up, and that passage fell like a hot thunderbolt upon his conscience, " He was rejected, for he found no place for repentance"-(Ivimey).
[212] Dr. Donne, the celebrated Dean of St. Paul's, had recently published a thesis, to prove that suicide, under some circumstances, was justifiable. Hopeful answers all his arguments, and proves it to be the foulest of murders. Bunyan, in his treatise on Justification, volume 1, page 314, thus notices the jailer's intent to commit suicide, when the doors of the prison in which Paul was confined were thrown open-"Even now, while the earthquake shook the prison, he had murder in his heart-murder, I say, and that of a high nature, even to have killed his own body and soul at once"-(ED).
[213] Here is the blessing of a hopeful companion; here is excellent counsel. Let vain

professors say what they may against looking back to past experiences, it is most certainly good and right so to do; not to encourage present sloth and presumption, but to excite fresh confidence of hope in the Lord. We have David's example, and Paul's word to encourage us to this, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine" (1 Sam. 17:37); and says Paul, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor. 1:9)-(Mason).
[214] It is a curious picture which Bunyan has drawn of the intercourse between the giant and his wife Diffidence. They form a very loving couple in their way; and the giant takes no new step in the treatment of the pilgrims without consulting Mrs. Diffidence over night, so that the curtain lectures to which we listen are very curious. But Mrs. Diffidence ought rather to have been called Dame Desperation, or Desperate Resolution; for she seems, if anything, the more stubborn genius of the two-(Cheever). By these conversations between Diffidence and Despair, after they had retired to bed, Bunyan perhaps designed to intimate that, as melancholy persons seldom get rest at night, the gloominess of the season contributes to the distress of their minds. So Asaph complains: "My sore ran in the night, and ceased not: my soul refused to be comforted" (Psa. 67:2)-(Ivimey).
[215] How would the awful lesson of the man in the iron cage, at the Interpreter's house, now recur to poor Christian's mind: "I cannot get out, O now I cannot! I left off to watch, and am shut up in this iron cage, nor can all the men in the world let me out." Christian's answer to the despairing pilgrim now soon broke upon his memory: "The Son of the Blessed is very pitiful"-(ED).
[216] What! Pray in the custody of Giant Despair, in the midst of Doubting Castle, and when their own folly brought them there too? Yes; mind this, ye pilgrims, ye are exhorted, "I will that men pray everywhere, without doubting" (1 Tim. 2:8). We can be in no place but God can hear, nor in any circumstance but God is able to deliver us from. And be assured, that when the spirit of prayer comes, deliverance is nigh at hand-(Mason). Perhaps the author selected Saturday at midnight for the precise time when the prisoners began to pray, in order to intimate that the preparation for the Lord's day, which serious persons are reminded to make for its sacred services, are often the happy means of recovering those that have fallen into sin and despondency-(Scott).
[217] All at once, by a new revelation, which none but the Saviour could make, Christian finds the promises. Christ had been watching over his erring disciples-He kept back the hand of Despair from destroying them-He binds up the broken heart, and healeth all their wounds-(Cheever). As a key enters all the intricate wards of a lock, and throws back its bolts, so the precious promises of God in his Word, if turned by the strong hand of faith, will open all the doors which unbelief and despair have shut upon us-(Burder).
[218] Bunyan was a plain-spoken man, and feared not to offend delicate ears when truth required honest dealing. In his treatise on the Law and Grace, he says: "And therefore, my brethren, seeing God, our Father, hath sent us, damnable traitors, a pardon from Heaven, even all the promises of the Gospel, and hath also sealed to the certainty of it with the heart-blood of His dear Son, let us not be daunted"-(Vol. 1, p. 562).
[219] Precious promise! The promises of God in Christ are the life of faith, and the quickeners of prayer. O how oft do we neglect God's great and precious promises in Christ Jesus, while doubts and despair keep us prisoners! So it was with these pilgrims; they were kept under hard bondage of soul for four days. Hence see what it is to grieve

the Spirit of God: for He only is the Comforter: and if He withdraws His influences, who or what can comfort us? Though precious promises are revealed in the Word, yet we can get no comfort from them but by the grace of the Spirit-(Mason).
[220] It was Sabbath morning. The sun was breaking over the hills, and fell upon their pale, haggard countenances, it was to them a new creation; they breathed the fresh, reviving air, and brushed, with hasty steps, the dew from the untrodden grass, and fled the nearest way to the stile, over which they had wandered. They had learned a lesson by suffering, which nothing else could have taught them, and which would remain with them to the day of their death—(Cheever). The experience of these "three or four" dreadful days is specially recorded in Grace Abounding, (Nos. 261-263). The key which opened the doors in Doubting Castle was these words, applied with power to his soul, " I must go to Jesus," in connection with Hebrews 12:22-24. Of the first night of his deliverance he says, "I could scarcely lie in my bed for joy and peace, and triumph through Christ"-(ED).
[221] They fell to devising what soldiers, and how many, Diabolus should go against Mansoul with, to take it; and after some debate, it was concluded that none were more fit for that expedition than an army of terrible DOUBTERS. They therefore concluded to send against Mansoul an army of sturdy doubters. Diabolus was to beat up his drum for 20 or 30,000 men in the Land of Doubting, which land lieth upon the confines of a place called Hell-gate Hill. Captain Rage was over the election doubters; his were the red colours; his standard-bearer was Mr. Destructive; and the great red dragon he had for his scutcheon. Captain Fury was over the vocation doubters; his standard-bearer was darkness; his colours were pale; and his scutcheon the fiery flying serpent. Captain Damnation was over the grace doubters; his were the red colours; Mr. No-life bore them; his scutcheon was the Black Den, &c.-(Holy War).
[222] When offending Christians are brought to deep repentance, renewed exercises of lively faith, and willing obedience in those self-denying duties which they had declined, the Lord "restores to them the joy of His salvation," and their former comforts become more abundant and permanent. The Delectable Mountains seem intended to represent those calm seasons of peace and comfort-(Scott).
[223] O how many professors grow weary of the way, fall short, and fail of coming to the end! Though the way be too far, too strait, and too narrow for many who set out, and never hold out to the end; yet all who are begotten by the Word of grace, and born of the Spirit of truth, shall persevere to the end, being kept by the mighty power of God, through faith, unto eternal salvation (1 Peter 1:5)-(Mason).
[224] There is in this laconic description of the homely dreamer a richness of beauty which no efforts of the artist can adequately portray; and in the concise dialogue of the speakers, a simple sublimity of eloquence which any commentary could only weaken. While our feelings are excited by this description, we cannot but remember that "eye hath not seen nor ear heard, neither have entered into the heart of man: the things which God hath prepared for them that love Him"-(Bernard Barton).
[225] Precious names! What is a pilgrim without knowledge? What is head-knowledge without heart-experience? And watchfulness and sincerity ought to attend us every step. When these graces are in us and abound, they make delectable mountains indeed-(Mason).
[226] Fine-spun speculations and curious reasonings lead men from simple truth and implicit faith into many dangerous and destructive errors-(Mason).
[227] It is well for us to be much on this mount. We have constant need of caution. Take heed and beware, says our Lord. Paul takes the Corinthians up to this Mount

Caution, and shows them what awful things have happened to professors of old; and he leaves this solemn word for us, "Wherefore, let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12)-(Mason).
[228] O the unthought-of imaginations, frights, fears, and terrors, that are effected by a thorough application of guilt, yielding to desperation! This is the man that hath his dwelling among the tombs with the dead, that is always crying out, and cutting himself with stones (Mark 5:3). But all in vain; desperation will not comfort him, the old covenant will not save him-(Grace Abounding, No. 185).
[229] Some retain the name of Christ, and the notion of Him as a Saviour; but cast Him off in the very things wherein the essential parts of His sacrifice, merits, and priesthood consist. In this lies the mystery of their iniquity. They dare not altogether deny that Christ doth save His people, as a Priest; but then their art is to confound His offices, until they jostle out of doors the merit of His blood and the perfection of His justifying righteousness. Such draw away the people from the cross (put out their eyes), and lead them among the infidels-(Bunyan's Israel's Hope, vol. 1, p. 615).
[230] Probably to guard pilgrims against the Popish doctrine of auricular confession-(ED).
[231] Those seem to shun the common broad road; but having only the mark of religion, while their hearts are not right with God, are as effectually ruined as the most profligate and open offenders-(Burder).
[232] Thus we read of some who were once enlightened, and had tasted of the heavenly gift, and were made partakers of the world to come (Heb. 6:6). It is hard to say how far or how long a person may carry on a profession, and yet fall away, and come short of the kingdom at last. This should excite to diligence, humility, and circumspection, ever looking to Jesus to keep us from falling-(Mason).
[233] It reflects the highest credit on the diffidence of Bunyan's genius-a genius as rich in its inventions, and as aspiring in its imaginative flights, as ever poet could possess or lay claim to-that, after such an exordium, he should have made no effort minutely to describe what was in its own splendour of glory indescribable. How beautifully, without exciting any disappointment in a reader of taste, feeling, and judgment, does he, by a few artless words, render most impressive and sublime, what more elaborate description could only have made confused and unsatisfactory. Nothing can be more admirable than this brief and indistinct report of the perspective glass, it cannot offend the most fastidious taste, yet leaves scope for the exercise of the most ardent and aspiring imagination-(Bernard Barton). [234] Such mountains round about this house do stand. As one from thence may see the Holy Land.—(Bunyan's House of God, vol. 2, p. 579).
[235] After going through the conflict with Apollyon, the Valley of the Shadow of Death, the scenes in Vanity Fair, and the dread experience of the pilgrims in Giant Despair's Castle, it is well to note what a gallery of solemn REALITIES is here, what a system of Divine truth, commending itself to all men's consciences. It is not so much the richness of imagination, nor the tenderness of feeling here exhibited, nor the sweetness and beauty of the imagery, with which this book is filled, as it is the presence of these REALITIES that constitutes the secret of its unbounded power over the soul. Walk up and down in this rich and solemn gallery. How simple are its ornaments! How grave, yet beautiful, its architecture! Amidst all this deep, serene beauty to the imagination, by how much deeper a tone do these pictures speak to the inner spiritual being of the soul! When you have admired the visible beauty of the paintings, turn again to seek their meaning in that light from eternity by which the artist painted them, and by which

he would have all men examine their lessons, and receive and feel the full power of their colouring. In this light, the walls of this gallery seem moving with celestial figures speaking to the soul. They are acting the drama of a life which, by most men, is only dreamed of; but the drama is the reality, and it is the spectators only who are walking in a vain show-(Cheever).

[236] This is the first break in the dream, and, doubtless, had an important meaning. Perhaps the pilgrimage may be divided into four parts: 1. The convert flying from the wrath to come; instructed at the Interpreter's house; relieved of his burden at the cross; ascends the Hill Difficulty; overcomes his timidity; and, 2. Enters a church at the House Beautiful; and, as a private member, continues his journey, until, 3. He meets Evangelist, near Vanity Fair, and is found fit to become an itinerant preacher; in which calling he suffers persecution, and obtains that fitness which enables him, 4. On the Delectable Mountains, to enter upon the responsible duties of a ministering elder or pastor of a church, and is ordained by Knowledge, Experience, Watchful, and Sincere. Is this commencement of his public labours the important point when the author "awoke from his dream"?-(ED).

[237] This country we are all born in; all are ignoramuses by nature. Some live long in the country of Conceit, and many end their days in it. Are you come out of it? So was Ignorance; but he breathed his native air. So long as a sinner thinks he can do anything towards making himself righteous before God, his name is Ignorance; he is full of self-conceit, and destitute of the faith of Christ-(Mason).

[238] Now, is it not very common to hear professors talk at this rate? Yes, and many who make a very high profession too; their hopes are plainly grounded upon what they are in themselves, and how they differ from their former selves and other sinners, instead of what Christ is to us and what we are in Christ. But the profession of such is begun with an ignorant, whole, self-righteous heart; it is continued in pride, self-seeking, and self-exalting, and ends in awful disappointment. For such are called by our Lord thieves and robbers; they rob Him of the glory of His grace and the gift of His imputed righteousness-(Mason).

[239] It is best not to converse much at once with persons of this character, but, after a few warnings, to leave them to their reflections; for their self-conceit is often cherished by altercations, in which they deem themselves very expert, however disgusting their discourse may prove to others-(Scott).

[240] An awful scene was beheld by the pilgrims. A professor, named Turn-away, bound with seven cords, was led by devils to the by-way to hell. Let everyone inquire, Who is this wanton professor?-He who discovers a trifling, worldly, wanton spirit, dreads not the appearance of evil, complies with the fashions of the carnal world, and associates with the enemies of our Lord; and, in time, becomes a damnable apostate. Lord, keep us from such a beginning and such an end!-(Burder).

[241] The "very dark lane" in which "Turn-away" was met by the pilgrims, represents the total darkness of the minds of such wicked professors; for "if the light that is in them be darkness, how great is that darkness!" When their characters are made manifest, they are ashamed to look their former pious friends in the face. "The wicked shall be holden with the cords of his sins" (Prov. 5:22)-(Ivimey).

[242] O beware of a light trifling spirit and a wanton behaviour. It is often the forerunner of apostasy from God. It makes one tremble to hear those who profess to follow Christ in the regeneration, crying, What harm is there in this game and the other diversion? The warmth of love is gone, and they are become cold, dead, and carnal. O how many instances of these abound!-(Mason).

[243] In times of persecution, loose professors are driven down Dead Man's Lane to Broad-way Gate; thus Satan murders the souls of men, by threatening to kill their bodies. Believers that are weak in faith are betrayed into sinful compliances; they sleep when they ought to watch, they conceal or deny their profession, and thus contract guilt; Faint-heart assaults them, Mistrust plunders them, and Guilt beats them down-(Scott).
[244] The fly in the spider's net is the emblem of the soul in such a condition. If the soul struggleth, Satan laboureth to hold it down. If it make a noise, he bites it with blasphemous mouth; insomuch that it must needs die at last in the net, if the Lord Jesus help not. Believing is sure sweating work. Only strong faith can make Satan flee. O the toil of a gracious heart in this combat, if faith be weak! The man can get no higher than his knees, till an arm from Heaven help him up-(Bunyan's Holy City).
[245] When Bunyan was imprisoned, his sentence was-To be transported, if he did not conform in three months; and then, if found as a Nonconformist, in this country, he should be hung. Determined at all hazards not to be a traitor to his God, he anticipated being hung; and was anxious, in such a cause, to meet death with firmness. When his fears prevailed, he dreaded lest he should make but a scrabbling shift to clamber up the ladder-(See Grace Abounding, No. 334).
[246] Where there is a faint heart in God's cause, and mistrust of God's truths, there will be guilt in the conscience, and but little faith. These rogues will prevail over, and rob such souls of the comforts of God's love and of Christ's salvation. By his jewels, we may understand those radical graces of the Spirit-faith, hope, and love. By his spending-money, the sealing and earnest of the Spirit in his heart (2 Cor. 1:22). Of this Divine assurance, and the sense of the peace and joy in the Holy Ghost, he was robbed; so that, though he still went on in the ways of the Lord, yet he dragged on but heavily and uncomfortably-(Mason).
[247] Bunyan throws great light upon this subject in his Christ a Complete Saviour, (vol. 1, p. 215)-"We are saved by Christ; brought to glory by Christ; and all our works are no otherwise made acceptable to God, but by the person and excellencies of Christ. Therefore, whatever the jewels are, and the bracelets and the pearls that thou shalt be adorned with, as a reward of service done to God in this world, for them thou must thank Christ, and, before all, confess that He was the meritorious cause thereof."
[248] What was this good thing? His precious faith, whose author, finisher, and object is precious Jesus. And where he gives this precious gift of faith, though it be but little, even as a grain of mustard-seed, not all the powers of earth and hell can rob the heart of it. Christ prayed for His disciple that his faith should not fail, or be totally lost; therefore, though Peter lost his comforts for a season, yet not his faith totally, not his soul eternally; for, says Jesus, of all his dear flock, yea, of those of little faith too, None shall pluck them out of My hand. There is one blessed security, not in ourselves, but in our Lord-(Mason).
[249] Hope, love, humility, meekness, patience, longsuffering, compassion, and mercy, are gracious dispositions wrought in the heart by the Holy Ghost. These are the believer's jewels; and it is his duty to keep them clean, that their beauty and lustre may be apparent-(Andronicus).
[250] Little-faith cannot come all the way without crying. So long as its holy boldness lasts, so long it can come with peace, but it will go the rest of the way with crying-(Bunyan's Come and Welcome, vol. 1, p. 288).
[251] Bunyan shows the difference between "his spending-money," or that treasure which the Christian carries in his earthen vessel, and his jewels, in Grace Abounding (No. 232)-"It was glorious to me to see His [Christ's] exaltation. Now I could look from

myself to Him, and should reckon that all those graces of God that now were green in me, were yet but like those cracked groats and fourpence-halfpennies, (Irish sixpences, which, in the dearth of silver coin in England, were made current at fourpence-halfpenny-ED), that rich men carry in their purses, when their GOLD is in their trunks at home. Oh! I saw that my gold was in my trunk at home, in Christ my Lord and Saviour. Now, Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption."

[252] Hopeful was not the first pilgrim who has been "almost made angry" while holding a friendly debate upon that highly-important subject, the doctrine of the saints' final perseverance. Pilgrims ought to debate upon those subjects without being angry-(ED).

[253] Hopeful here expresses himself as if he had read Bunyan on Christ's Love-"But to fear man is to forget God. He taketh part with them that fear HIM; so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). Would it not be amazing to see a man encompassed with chariots, and horses, and weapons of defence, yet afraid of being sparrow-blasted, or overrun by a grasshopper?" -(Vol. 2, p. 13).

[254] Who can stand in the evil day of temptation, when beset with Faint-heart, Mistrust, and Guilt, backed by the power of their master, Satan? No one, unless armed with the whole armour of God; and even then, the power of such infernal foes makes it a hard fight to the Christian. But this is our glory, the Lord shall fight for us, and we shall hold our peace. We shall be silent as to ascribing any glory to ourselves, knowing our very enemies are part of ourselves, and that we are more than conquerors over all these (only) through HIM who loved us (Rom. 8:37)-(Mason).

[255] "One Great-grace"; a believer, or minister, who having honourably stood his ground, endeavours to restore the fallen. The remembrance of such, helps to drive away despondency, and inspires the trembling penitent with hope of mercy-(Scott).

[256] "I trow"; I imagine or believe: nearly obsolete-(ED).

[257] Now here you see what is meant by Great-grace, who is so often mentioned in this book, and by whom so many valiant things were done. We read, "With great power the apostles gave witness of the resurrection of Jesus." Why was it? Because "great grace was upon them all" (Acts 4:33). So you see all is of grace, from first to last, in salvation. If we do great things for Christ, yet, not unto us, but unto the great grace of our Lord, be all the glory-(Mason).

[258] If we saw our own weakness, we should never court dangers, nor run in the way of temptation; yet, if our temptations be ever so sharp and strong, and our dangers ever so great, if the Lord is our strength, we need not fear-(J. B.).

[259] From this sweet and edifying conversation, learn not to think more highly of yourself than you ought to think; but to think soberly, according to the measure of faith which God hath dealt to you (Rom. 12:3). Now, it is of the very essence of faith to lead us out of all self-confidence and vain vaunting. For we know not how soon Faint-heart, Mistrust, and Guilt may spring up in us, and rob us of our comforts, and spoil our joys-(Mason).

[260] Instead of saying, "Though all men deny thee, yet will not I," it behooves us to use all means of grace diligently, and to be instant in prayer, that the Lord Himself may protect us by His power, and animate us by His presence, and then only shall we be enabled to overcome both the fear of man and the temptations of the devil-(Scott).

[261] But how contrary to this is the walk and conduct of some who profess to be pilgrims, and yet can willfully and deliberately go upon the devil's ground, and indulge themselves in carnal pleasures and sinful diversions! Such evidently declare in plain

language, that they desire not the presence of God, but that He should depart from them; but a day will come which will bring on terrible reflections of mind for such things-(Mason).
[262] Mr. Ivimey's opinion is, that this "way which put itself into their way," and the flatterer, relates to Antinomianism. Of this I can form no accurate judgment, never having met with an Antinomian, or one who professed to be against the law of God. I have met with those who consider that believers are bound to prefer the law of God as revealed by Jesus Christ, in Matthew 22:37-40, to be their rule of life, instead of limiting themselves to the law of God as given by Moses, in Exodus 20; but it has been for this reason, that the law proclaimed by Christ unites in it the law given by Moses, and ALL the law and the prophets. This law, as given by Christ, is in a few words of beautiful simplicity, which can neither be misunderstood nor be forgotten. Mason says, "It is plain the author means the way of self-righteousness," into which the flatterer enticed the pilgrims, out of the Scripture highway to Heaven, in the righteousness of Christ. When ministers differ, private Christians must think for themselves. My judgment goes with Mr. Mason-(ED). This way, which seemed as straight as the right way, and in entering on which there was no stile to be passed, must denote some very plausible and gradual deviation from the simplicity of the Gospel, in doctrine or practice. If, in such a case, instead of a personal prayerful searching the Scripture, we rely upon the opinion of our friends, and listen to the flatterer, we shall certainly be misled-(Scott).
[263] Luther was wont to caution against the white devil as much as the black one; for Satan transforms himself into an angel of light, and his ministers as ministers of righteousness (2 Cor. 11:14, 15). And how do they deceive souls? By flattery. Leading poor sinners into a fine notion of some righteous character they have in themselves, what great advances they have made, and what high attainments they have arrived to, even to be perfect in themselves, to be free from sin, and full of nothing but love. These are black men clothed in white-(Mason).
[264] By this shining one understand the loving Lord the Holy Ghost, the leader and guide of Christ's people. When they err and stray from Jesus the way, and are drawn from Him as the truth, the Spirit comes with His rod of convic-tion and chastisement, to whip souls for their self-righteous pride and folly, back to Christ, to trust wholly in Him, to rely only on Him, and to walk in sweet fellowship with Him. So he acted by the Galatian church, which was flattered into a notion of self-righteousness, and self-justification. So David, when he found himself nearly lost, cries out, "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake" (Psa. 23:3)-(Mason). The devil, in his attempts after our destruction, maketh use of the most suitable means. The serpent, Adam knew, was subtle, therefore Satan useth him, thereby to catch this goodly creature, man. Hereby the devil least appeared [this fine-spoken man], and least appearing, the temptation soonest took the tinder-(Bunyan on Genesis, vol. 2, p. 428).
[265] The backsliding of a Christian comes through the overmuch persuading of Satan and lust; that the man was mistaken, and that there was no such horror in the things from which he fled; nor so much good in the things to which he hosted. Turn again, fool, says the devil. I wonder what frenzy it was that drove thee to thy heels, and that made thee leave so much good behind thee as other men find in the lusts of the flesh and the good of the world. As for the law, and death, and the day of judgment, they are but mere scarecrows, set up by politic heads, to keep the ignorant in subjection. Well, he goes back, fool as he is, conscience sleeps, and flesh is sweet; but, behold, he again sees his own nakedness-he sees the law whetting his axe-the world is a bubble. He

also smells the brimstone which begins to burn within him. Oh! saith he, I am deluded! " Have mercy upon me, O God!"-(Christ a Complete Saviour, vol. 1, p. 223).
[266] A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell; yet again, at times, his soul is even drowned with terrors. If one knew the wicked, when they are under warm convic-tions, then the bed shakes on which they be; then the proud tongue doth falter in their mouth, and their knees knock one against another. Then their conscience stares, and roars, and tears, and arraigns them. O! none can imagine what fearful plights a wicked man is in at times!-(Bunyan's Desires of the Righteous, vol. 1, p. 746).
[267] On the Delectable Mountains, the pilgrims had a sight of the Celestial City. No matter if it were but a glimpse; still they saw it, they really saw it, and the remembrance of that sight never left them. There it was in glory! Their hands trembled, their eyes were dim with tears, but still that vision was not to be mistaken. There, through the rifted clouds, for a moment, the gates of pearl were shining, the jasper walls, the endless domes, the jeweled battlements! The splendour of the city seemed to pour, like a river of light, down upon the spot where they were standing—(Cheever).
[268] See how we are surrounded with different enemies! No sooner have they escaped the self-righteous flatterer, but they meet with the openly profane and licentious mocker-aye, and he set out, and went far too; yea, further than they. But, behold, he has turned his back upon all; and though he had been 20 years a seeker, yet now he proves, that he has neither faith nor hope, but ridicules all as delusion. Awful to think of! O what a special mercy to be kept believing and persevering, and not regarding the ridicule of apostates!-(Mason).
[269] "To round"; to be open, sincere, candid. "Maister Bland answered flatly and roundly"-(Fox's Book of Martyrs).
[270] Upon the declaration for liberty of conscience, the church for a season was free from persecution. It was like enchanted ground; and some, who had been watchful in the storm, became careless and sleepy in this short deceitful calm-(ED).
[271] Ah, these short naps for pilgrims! The sleep of death, in the enchanted air of this world, usually begins with one of these short naps-(Cheever).
[272] The Enchanted Ground may represent worldly prosperity; agreeable dispensations succeeding long-continued difficulties. This powerfully tends to produce a lethargic frame of mind; the man attends to religious duties more from habit, than from delight in the service of God. No situation requires so much watchfulness. Other experiences resemble storms, which keep a man awake; this is a treacherous calm, which lulls him to sleep-(Scott).
[273] O Christian, beware of sleeping on this enchanted ground! When all things go easy, smooth, and well, we are prone to grow drowsy in soul. How many are the calls in the Word against spiritual slumber! and yet how many professors, through the enchanting air of this world, are fallen into the deep sleep of formality! Be warned by them to cry to thy Lord to keep thee awake to righteousness, and vigorous in the ways of thy Lord-(Mason).
[274] Here you see, as our Lord says, "It is the Spirit who quickeneth, the flesh profiteth nothing" (John 6:63). Our carnal nature is so far from profiting in the work of conversion to Christ, that it is at enmity against Him, and opposes the Spirit's work in showing us our want of Him, and bringing us to Him. Man's nature and God's grace are two direct opposites. Nature opposes, but grace subdues nature, and brings it to submission and subjection. Are we truly convinced of sin, and converted to Christ? This is a certain and sure evidence of it-we shall say from our hearts, Not unto us, nor unto any yieldings

and compliances of our nature, free-will, and power, but unto Thy name, O Lord, be all the glory. For it is by Thy free, sovereign, efficacious grace, we are what we are. Hence, see the ignorance, folly, and pride of those who exalt free-will, and nature's power, &c. Verily they do not know themselves, even as they are known-(Mason).
[275] Not the evil of sin in the sight of God, but the remorse and fear of wrath, with which the convinced sinner is oppressed, and from which he, at times, seeks relief by means which exceedingly increase his actual guilt. Nothing but a free pardon, by faith in the atoning sacrifice of Christ, can take away guilt; but the uneasiness of a man's conscience may be for a time removed by various expedients-(Scott).
[276] In modern editions, this has been altered to "sin enough in one day." But in any period of time, selecting that duty in the discharge of which we have felt the most pure, there has been a mixture of sin. "For there is not a day, nor a duty; not a day that thou livest, nor a duty that thou dost, but will need that mercy should come after to take away thy iniquity"-(Bunyan's Saints' Privilege, vol. 1, p. 679). These are solemn and humbling reflections-(ED).
[277] Thus, you see, in conversion, the Lord does not act upon us as though we were mere machines. No, we have understanding; He enlightens it. Then we come to a sound mind; we think right, and reason justly. We have wills; what the understanding judges best, the will approves, and then the affections follow after; and thus we choose Christ for our Saviour, and glory only in His righteousness and salvation. When the heavenly light of truth makes manifest what we are, and the danger we are in, then we rationally flee from the wrath to come, to Christ the refuge set before us-(Mason).
[278] Pray mind this. The grand object of a sensible sinner is righteousness. He has it not in himself; this he knows. Where is it to be found? In Christ only. This is a revealed truth; and without faith in this, every sinner must be lost. Consider, it is at the peril of your soul that you reject the righteousness of Christ; and do not believe that God imputeth it without works for the justification of the ungodly. O ye stout-hearted, self-righteous sinners, ye who are far from righteousness, know this and tremble!-(Mason).
[279] The true nature of faith is to believe and rest upon the Word of truth, and wait for the promised comfort. That faith which is the gift of God leads the soul to wait upon and cry to God, and not to rest till it has some blessed testimony from God of interest in the love and favour of God in Christ Jesus. But O how many professors rest short of this!-(Mason).
[280] As I thought my case most sad and fearful, these words did with great power suddenly break in upon me, "My grace is sufficient for thee," three times together. O! methought every word was a mighty word for me; as My, and grace, and sufficient, and for thee; they were then, and sometimes are still, far bigger than others be-(Grace Abounding, No. 206).
[281] The Lord's dealings with his children are various, but all lead to the same end; some are shaken with terror, while others are more gently drawn, as with cords of love. In these things believers should not make their experiences standards one for another; still there is a similarity in their being brought to the same point of rejecting both sinful and righteous self, and believing on the Lord Jesus Christ as their complete salvation-(Andronicus).
[282] Christ did not appear to Hopeful's senses, but to his understanding; and the words spoken are no other than texts of Scripture taken in their genuine meaning-not informing him, as by a new revelation, that his sins were pardoned, but encouraging him to apply for this mercy, and all other blessings of salvation-(Scott).
[283] Since the dear hour that brought me to Thy foot, And cut up all my follies by the

root, I never trusted in an arm but Thine, Nor hoped, but in Thy righteousness Divine. My prayers and alms, imperfect and defiled, Were but the feeble efforts of a child. Howe'er perform'd, it was their brightest part That they proceeded from a grateful heart. Cleans'd in Thine own all-purifying blood, Forgive their evil, and accept their good. I cast them at Thy feet—my only plea Is what it was, DEPENDENCE UPON THEE!—(Cowper).

[284] Not governed by the Word of God, but by his own will, his grounds of confidence for salvation unfitted him for Christian fellowship, unless he happened to fall in with a man who had imbibed his own notions-(ED).

[285] The desire of Heaven-when its nature is not understood, the proper means of obtaining it are neglected, other objects are preferred to it-is no proof that a man will be saved. The expression, "The desire of grace is grace," is very fallacious. But to hunger and thirst for God, and His righteousness, His favour, image, and service, as the supreme good, so that no other object can satisfy the heart, is grace indeed, and shall be completed in glory-(Scott).

[286] Real Christians are often put to a stand, while they find and feel the workings of all corruptions and sins in their nature; and when they hear others talk so highly of themselves, how full their hearts are of love to God, and of good motions, without any complainings of their hearts. But all this is from the ignorance of their own hearts; and pride and self-righteousness harden them against feeling its desperate wickedness-(Mason).

[287] I saw that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ, the same yesterday, and today, and forever (Heb. 13:8)-(Grace Abounding, No. 229).

[288] Here we see how naturally the notion of man's righteousness blinds his eyes to, and keeps his heart from believing, that Christ's personal righteousness alone justifies a sinner in the sight of God; and yet such talk bravely of believing, but their faith is only fancy. They do not believe unto righteousness; but imagine they have now, or shall get, a righteousness of their own, some how or other. Awful delusion!-(Mason).

[289] Here is the very essence of that delusion which works by a lie, and so much prevails, and keeps up an unscriptural hope in the hearts of so many professors. Do, reader, study this point well; for here seems to be a show of scriptural truth, while the rankest poison lies concealed in it. For it is utterly subversive of, and contrary to, the faith and hope of the Gospel-(Mason).

[290] The way of being justified by faith for which Ignorance pleads may well be called " fanatical," as well as "false"; for it is nowhere laid down in Scripture; and it not only changes the way of acceptance, but it takes away the rule and standard of righteousness, and substitutes a vague notion, called sincerity, in its place, which never was, nor can be, defined with precision-(Scott).

[291] Justification before God comes, not by imitating Christ as exemplary in morals, but through faith in His precious blood. To feed on Jesus is by respecting Him as made of God a curse for our sin. I have been pleased with observing, that none of the signs and wonders in Egypt could deliver the children of Israel thence, until the lamb was slain—(Bunyan on Justification, vol. 2, p. 330).

[292] Under these four heads, we have a most excellent detection of a presumptive and most dangerous error which now greatly prevails, as well as a scriptural view of the nature of true faith, and the object it flies on wholly and solely for justification before God, and acceptance with God. Reader, for thy soul's sake, look to thy foundation. See

that thou build upon nothing in self, but all upon that sure foundation which God hath laid, even his beloved Son, and his perfect righteousness-(Mason).
[293] This, by all natural men, is deemed the very height of enthusiasm; but a spiritual man knows its blessedness, and rejoices in its comfort. It is a close question. What may we understand by it? Doubtless, what Paul means when he says, "It pleased God to reveal His Son in me," (Gal. 1:15, 16): that is, he had such an internal, spiritual, experimental sight, and knowledge of Christ, and of salvation by Him, that his heart embraced Him, his soul cleaved to Him, his spirit rejoiced in Him; his whole man was swallowed up with the love of Him, so that he cried out in the joy of his soul, This is my Beloved and my Friend-my Saviour, my God, and my Salvation. He is the chief of ten thousand, and altogether lovely. We know nothing of Christ savingly, comfortably, and experimentally, till He is pleased thus to reveal Himself to us (Matt. 11:27). This spiritual revelation of Christ to the heart is a blessing and comfort agreeable to, and consequent upon, believing on Christ, as revealed outwardly in the Word. Therefore, every believer should wait, and look, and long, and pray for it. Beware you do not despise it; if you do, you will betray your ignorance of spiritual things, as Ignorance did-(Mason).
[294] Many of these revelations appear in the Grace Abounding, as "that scripture fastened on my heart" (No. 201); "that sentence darted in upon me" (No. 204); "these words did with great power break in upon me" (No. 206); "suddenly this sentence fell upon my soul" (No. 229); and many others-(ED).
[295] That sinner is not thoroughly awakened, who does not see his need of Christ's righteousness to be imputed to him. Nor is he quickened, who has not fled to Christ as " the end of the law for righteousness to every one that believeth" (Rom. 10:4)-(Mason).
[296] Ignorant professors cannot keep pace with spiritual pilgrims, nor can they relish the doctrine of making Christ all in all, in the matter of justification and salvation, and making the sinner nothing at all, as having no hand in the work, nor getting any glory to himself by what he is able to do of himself. Free grace and free will; Christ's imputed righteousness, and the notion of man's personal righteousness, cannot accord-(Mason).
[297] Take heed of hardening thy heart at any time, against convictions or judgments. I bid you before to beware of a hard heart; now I bid you beware of hardening your soft heart. The fear of the Lord is the pulse of the soul. Pulses that beat best are the best signs of life; but the worst show that life is present. Intermitting pulses are dangerous. David and Peter had an intermitting pulse, in reference to this fear-(Bunyan on the Fear of God, vol. 1, pp. 487, 489). [298] Mark well Christian's definition of "fear." It is one of those precious passages in which our author gives us the subject matter of a whole treatise in a few short and plain sentences. Treasure it up in your heart, and often ponder it there. It will prove, through the blessing of the Spirit, a special means of enlivening, when spiritual langour, in consequence of worldly ease, is creeping upon your soul-(Andronicus).
[299] "Pitiful old self-holiness." Mind this phrase. Far was it from the heart of good Mr. Bunyan to decry personal holiness. It is nothing but self-holiness, or the holiness of the old man of sin; for true holiness springs from the belief of the truth, and love to the truth. All besides this only tends to self-confidence, and self-applause-(Mason).
[300] It is good to call to mind one's own ignorance, when in our natural estate, to excite humility of heart, and thankfulness to God, who made us to differ, and to excite pity towards those who are walking in nature's pride, self-righteousness, and self-confidence-(Mason).
[301] "Temporary"; one who is doctrinally acquainted with the Gospel, but a stranger to

its sanctifying power. The reasons and manner of such men's declensions and apostasy are very justly and emphatically stated-(Scott).
[302] In Hoffman's poetical version of the "Pilgrim," this sentence is, "And nature will return, like Pope, to pork"; alluding to one of the Popes, who used daily to have a dish of pork; but, being sick, his physicians forbade it, when the Pope, in a rage, cried out, " Give me my pork, in spite of God"-(ED).
[303] A true description of the state of some professors. Here see the reason why so many saints, as they are called, fall away. From hence, some take occasion to deny the scriptural, soul-comforting doctrine, of the certain perseverance of God's saints unto eternal glory. So they display the pride of their own hearts, their ignorance of God's Word, while they make God's promises of no effect, and the Gospel of his grace, only much ado about nothing-(Mason).
[304] Three young fellows, Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention, proffered their services to Shaddai. The captains told them not to be rash; but, at their entreaty, they were listed into Boanerges' company, and away they went to the war. Being in the rear, they were taken prisoners. Then Diabolus asked them if they were willing to serve against Shaddai. They told him, that as they did not so much live by religion as by the fates of fortune, they would serve him. So he made two of them sergeants; but he made Mr. Man's-invention his ancient-bearer [standard-bearer]-(Bunyan's Holy War).
[305] See how gradually, step by step, apostates go back. It begins in the unbelief of the heart, and ends in open sins in the life. Why is the love of this world so forbidden? Why is covetousness called idolatry? Because, whatever draws away the heart from God, and prevents enjoying close fellowship with him, naturally tends to apostasy from him. Look well to your hearts and affections. "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). If you neglect to watch, you will be sure to smart under the sense of sin on earth, or its curse in hell. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16)-(Mason).
[306] O what a blessed state! what a glorious frame of soul is this! Job speaks of it as the candle of the Lord shining upon his head (29:3). The church, in a rapture, cries out, " Sing, O heavens; and be joyful, O earth; break forth into singing, O mountains: for the Lord hath comforted His people" (Isa. 49:13). Paul calls this, "The fullness of the blessing of the Gospel of Christ" (Rom. 15:29). O rest not short of enjoying the full blaze of Gospel peace and spiritual joy-(Mason). During the last days of that eminent man of God, Dr. Payson, he once said, "When I formerly read Bunyan's description of the Land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions." The best possible commentary on the glowing descriptions in Bunyan is to be found in that very remarkable letter dictated by Dr. Payson to his sister, a few weeks before his death-" Were I to adopt the figurative language of Bunyan, I might date this letter from the Land Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories have been upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the River of Death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole

hemisphere, pouring forth a flood of glory, in which I seem to float, like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm"-(Cheever). [307] In the immediate view of heavenly felicity, Paul "desired to depart hence, and be with Christ, as far better" than life. David "fainted for God's salvation." In the lively exercise of holy affections, the believer grows weary of this sinful world, longs to have his faith changed for sight, his hope swallowed up in enjoyment, and his love perfected—(Scott).

[308] No other language than that of Bunyan himself, perused in the pages of his own sweet book, could be successful in portraying this beauty and glory; for now he seems to feel that all the dangers of the pilgrimage are almost over, and he gives up himself without restraint so entirely to the sea of bliss that surrounds him, and to the gales of Heaven that are wafting him on, and to the sounds of melody that float in the whole air around him, that nothing in the English language can be compared with this whole closing part of the "Pilgrim's Progress," for its entrancing splendour, yet serene and simple loveliness. The colouring is that of Heaven in the soul; and Bunyan has poured his own Heaven-entranced soul into it. With all its depth and power, there is nothing exaggerated, and it is made up of the simplest and most scriptural materials and images. We seem to stand in a flood of light, poured on as from the open gates of paradise. It falls on every leaf and shrub by the way-side; it is reflected from the crystal streams that, between grassy banks, wind amidst groves of fruit-trees into vineyards and flower-gardens. These fields of Beulah are just below the gate of Heaven; and with the light of Heaven there come floating down the melodies of Heaven, so that here there is almost an open revelation of the things which God hath prepared for them that love Him—(Cheever).

[309] This is the place, this is the state, Of all that fear the Lord; Which men nor angels may relate With tongue, or pen, or word. No night is here for to eclipse Its spangling rays so bright; Nor doubt, nor fear, to shut the lips Of those within this light.

The strings of music here are timed For heavenly harmony, And every spirit here perfumed With perfect sanctity. Here run the crystal streams of life, Quite thorow all our veins; And here by love we do unite With glory's golden chains.—(Bunyan's One Thing Needful).

[310] Mr. Flavel, being on a journey, set himself to improve the time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joys, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that for hours he knew not where he was. At last, perceiving himself faint, he alighted from his horse and sat down at a spring, where he refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirit reviving, he finished his journey in the same delightful frame; and all that night passed without a wink of sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world-(Pneumatologia, 4to, 2d edit. p. 210).

[311] Who are these ministering spirits, that the author calls "men"? Are they the glorified inhabitants of the Celestial City? Moses and Elias appeared at the transfiguration; so the spirit who spake with John (Rev. 20:10), was his fellow-servant. Are these "spirits of just men made perfect"-the angel-ministering spirits which are sent forth to minister for them who shall be heirs of salvation? (Heb. 1:14; 12:22, 23)-(ED).

[312] What are these two difficulties? Are they not death without, and unbelief within? It is through the latter that the former is all-distressing to us. O for a strong, world-conquering, sin-subduing, death-overcoming faith, in life and death! Jesus, Master,

speak the word, unbelief shall flee, our faith shall not fail, and our hope shall be steady-(Mason).
[313] Well, now the pilgrims must meet with, and encounter, their last enemy, death. When he stares them in the face, their fears arise. Through the river they must go. What have they to look at? What they are in themselves, or what they have done and been? No. Only the same Jesus who conquered death for us, and can overcome the fear of death in us-(Mason).
[314] But tim'rous mortals start and shrink To cross this narrow sea; They linger, shivering on the brink, And fear to launch away-(Watts). Evodias could not join in the petition of the Liturgy-"From sudden death, good Lord, deliver us." He had his wish; and expired suddenly on a Lord's-day morning, while thousands were assembling to hear him preach-(Andronicus).
[315] Bunyan died in perfect peace, though it is probable that he expected darkness in the trying hour. Thus he says, in his treatise on Paul's Departure, "Aye, this will make thee cry, though thou be as good as David. Wherefore learn by his sorrows to serve thy generation, by the will of God, before falling asleep. God can pardon thy sins, and yet make them a bitter thing and a burden at death. It is easy to HIM to pardon, and yet break all thy bones; or show Himself in such dreadful majesty, that Heaven and earth shall tremble at His presence. Let the thoughts of this prevail with thee to manage thy time and work in wisdom, while thou art well" (Vol. 1, p. 730)-(ED).
[316] Satan is suffered to be very busy with God's people in their last moments, but he too, like death, is a conquered enemy by our Jesus; therefore, amidst all his attacks, they are safe. He cannot destroy them whom Jesus hath redeemed, for He is faithful to them, and almighty to save-(Mason).
[317] Hopeful, agreeably to his name, was not only preserved from terror, but enabled to encourage his trembling companion telling him the welcome news that "he felt the bottom, and it was good." Blessed experience! If Christ is our foundation, we have nothing to fear, even in the swellings of Jordan, for death itself cannot separate us from the love of Christ-(Burder).
[318] When you visit a sick or death bed, be sure that you take God's Word with you, in your heart and in your mouth. It is from that only that you may expect a blessing upon, and to the soul of, the sick or the dying; for it is by the Word of God faith came at the first; it is by that, faith is strengthened at the last; and Jesus is the sum and substance of the Scriptures-(Mason).
[319] Jesus Christ, He is indeed the Alpha and Omega, the first and the last, the beginning of our hope, and the end of our confidence. We begin and end the Christian pilgrimage with Him; and all our temptations and trials speak loudly, and fully confirm to us that truth of our Lord, "Without Me ye can do nothing" (John 15:5)-(Mason).
[320] The temporary distresses of dying believers often arise from bodily disease, which interrupt the free exercise of their intellectual powers. Of this Satan will be sure to take advantage, as far as he is permitted, and will suggest gloomy imaginations, not only to distress them, but to dishearten others by their example. Generally they who, for a time, have been most distressed, have at length died most triumphantly-(Scott).
[321] I cannot trust myself to read the account of Christian going up to the Celestial Gate, after his passage though the River of Death-(Arnold).
[322] Bunyan, in his Saint's Knowledge of Christ's Love, describes the feelings of the pilgrim, while clothed with mortality, looking up to the heights of Heaven. Christ could mount up-Elijah had a chariot of fire-Enoch was taken by God. But I, poor I, how shall I get thither? How often are considering thoughts wanting in professors! The question is

happily solved in Christian and Hopeful's experience; they left all their mortal garments and burdens behind them in the river, and their free spirits for the first time felt the sweets of liberty in their perfection-(ED).
[323] I know that all who go to paradise, are conducted thither by these holy ones; but yet, for all that, such as die under the cloud, for unchristian walking with God, may meet with darkness on that day, and go heavily hence. But as for those who have been faithful to their God, they shall see before them, or from earth see glory-(Bunyan's Paul's Departure, vol. 1, p. 741).
[324] Ah, Christian! None can conceive or describe what it is to live in a state separate from a body of sin and death. Surely in some happy, highly-favoured moments, we have had a glimpse, a foretaste of this, and could realize it by faith. O for more and more of this, till we possess and enjoy it in all its fullness! If Jesus be so sweet to faith below, who can tell what He is in full fruition above? This we must die to know-(Mason).
[325] Bunyan has, with great beauty and probability, brought in the ministry of angels, and regions of the air, to be passed through in their company, rising, and still rising, higher and higher, before they come to that mighty mount on which He has placed the gates of the Celestial City. The angels receive His pilgrims as they come up from the River of Death, and form for them a bright, glittering, seraphic, loving convoy, whose conversation prepares them gradually for that exceeding and eternal weight of glory which is to be theirs as they enter in at the gate. Bunyan has thus, in this blissful passage from the river to the gate, done what no other devout writer, or dreamer, or speculator, that we are aware of, has ever done; he has filled what perhaps in most minds is a mere blank, a vacancy, or at most a bewilderment and mist of glory, with definite and beatific images, with natural thoughts, and with the sympathizing communion of gentle spirits, who form, as it were, an outer porch and perspective of glory, through which the soul passes into uncreated light. Bunyan has thrown a bridge, as it were, for the imagination, over the deep, sudden, open space of an untried spiritual existence; where it finds, ready to receive the soul that leaves the body, ministering spirits, sent forth to minister unto them who are to be heirs of salvation-(Cheever).
[326] Glory beyond all glory ever seen By waking sense, or by the dreaming soul! The appearance, instantaneously disclosed, Was of a mighty City-boldly say A wilderness of building, sinking far, And self-withdrawn into a wondrous depth, Far sinking into splendour without end! Fabric it seemed of diamond and of gold, With alabaster domes and silver spires, And blazing terrace upon terrace, high Uplifted: here, serene pavilions bright, In avenues disposed; there, towers begirt With battlements, that on their restless fronts Bore stars-illumination of all gems!—(Wordsworth).
[327]A certificate, To show thou seest thyself most desolate; Writ by the Master, with repentance seal'd. To show also that here [by Christ] thou would'st be healed. And that thou dost abhor thee for thy ways, And would'st in holiness spend all thy days. —(Bunyan's House of God, vol. 2, p. 580).
[328] Blessed indeed is that man who, while encumbered with a sinful body, can truly say, "I live, yet not I, but Christ liveth in me." In Him all the commandments are obeyed-all my sins washed away by His blood-and my soul clothed with righteousness and immortality. Blessed are the dead who die in the Lord: they enter the Celestial City. This is the righteous nation, which keepeth the truth. O my reader, would you be one of the glorified inhabitants of that city whose builder and maker is God? Then must you live the life of faith; so run that ye may obtain; ever be found looking unto Jesus-(ED). " Prepare me, Lord, for Thy right hand, Then come the joyful day; Come death, and

some celestial hand, And fetch my soul away."
[329] O what acclamations of joy will there be, when all the children of God meet together, without the fear of being disturbed by Antichrist! How will the heavens echo of joy, when the Bride, the Lamb's wife, shall come to dwell with her Husband! If you would be better satisfied what the beatific vision means, my request is, that you would live holily, and thus go and see. Christ is the desire of all nations, the joy of angels, the delight of the Father. What solace, then, must that soul be filled with, which hath the possession of Christ to all eternity?-(Bunyan's Dying Sayings, vol.1, pp. 64, 65).
[330] When a formal visit from a minister, a few general questions, and a prayer, with or without the sacrament, calm the mind of a dying person, whose life has been unsuitable to the Christian profession; no doubt, could we penetrate the veil, we should see him wafted across the river in the boat of Vain-hope, and meeting with the awful doom that is here described. From such fatal delusions, good Lord, deliver us!-(Scott).
[331] Vain-hope ever dwells in the bosom of fools, and is ever ready to assist Ignorance. He wanted him at the last, and he found him. He had been his companion through life, and will not forsake him in the hour of death. You see Ignorance had no pangs in his death, no fears, doubts, and sorrows, no terror from the enemy, but all was serene and happy. Vain-hope was his ferryman; and he, as the good folks say, died like a lamb. Ah, but did such lambs see what was to follow, when Vain-hope had wafted them over the river, they would roar like lions!-(Mason).
[332] This is a most awful conclusion. Consider it deeply. Weigh it attentively, so as to get good satisfaction from the Word to these important questions-Am I in Christ, the way, the only way, to the kingdom, or not? Do I see that all other ways, whether of sin or self-righteousness, lead to hell? Does Christ dwell in my heart by faith? Am I a new creature in Him? Do I renounce my own righteousness, as well as abhor my sins? Do I look alone to Christ for righteousness, and depend only on Him for holiness? Is He the only hope of my soul, and the only confidence of my heart? And do I desire to be found in Him; knowing by the Word, and feeling by the teaching of His Spirit, that I am totally lost in myself? Thus, is Christ formed in me, the only hope of glory? Do I study to please Him, as well as hope to enjoy Him? Is fellowship with God the Father, and His Son, Jesus Christ, so prized by me, as to seek it, and to esteem it above all things? If so, though I may find all things in nature, in the world, and from Satan, continually opposing this, yet I am in Christ the way, and He is in me the truth and the life-(Mason).
How far may such an one go? This important question is very solemnly argued in Bunyan's Law and Grace. He may be received into church-fellowship-and, like the foolish virgins, be clear from outward pollution-have gone forth from the rudiments and traditions of men-and had their lamps, but still lost their precious souls. They may bear office in the church, as Judas carried the bag, and as Demas! They may become preachers and ministers of the Gospel, with rare gifts, and a fluent tongue, like an angel, to speak of the hidden mysteries; but may die under the curse. They may have the gifts of the Spirit and prophecy, and be but a Balaam. They may stand thus until Christ come and reveal them. They may, with confidence, say, Lord, Lord, have we not eaten and drank in Thy presence, and taught in Thy name, and in Thy name have cast out devils? and yet, poor creatures, be shut out!-(ED).
***

THE PILGRIM'S PROGRESS
FROM
THIS WORLD TO THAT WHICH IS TO COME.
THE SECOND PART.

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE AND CHILDREN, THEIR DANGEROUS JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY.

By JOHN BUNYAN.

'I have used similitudes.'—Hosea 12:10.

London: Printed for Nathaniel Ponder, at the Peacock in the Poultry, near the Church, 1684.

THE AUTHOR'S WAY OF SENDING FORTH HIS SECOND PART OF THE PILGRIM.

Go now, my little book, to every place,
Where my first Pilgrim has but shown his face,
Call at their door. If any say, Who's there?
Then answer thou, CHRISTIANA is here.
If they bid thee come in, then enter thou,
With all thy boys; and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they know them by their looks, or name.
But if they should not, ask them yet again
If formerly they did not entertain
One CHRISTIAN, a Pilgrim? If they say
They did; and were delighted in his way:
Then let them know, that those related were
Unto him; yea, his wife and children are.

Tell them, that they have left their house and home,
Are turned Pilgrims, seek a world to come;
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on serpents, fought with devils,
Have also overcome a many evils.
Yea, tell them also of the next, who have
Of love to pilgrimage, been stout and brave
Defenders of that way, and how they still
Refuse this world, to do their Father's will.

Go, tell them also of those dainty things,
That pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under His care:
What goodly mansions for them He provides,
Tho' they meet with rough winds, and swelling tides,
How brave a calm they will enjoy at last,
Who to their Lord, and by His ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee, and thy fellows, with such cheer and fare,
As show will they of Pilgrims lovers are.

OBJECTION 1.

But how, if they will not believe of me
That I am truly thine; cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who?

ANSWER.
'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set;[1]
Yea others, half my name and title too
Have stitched to their book, to make them do;
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way
Before them all, is, to say out thy say,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,
Thinking that you, like gipsies, go about

In naughty wise, the country to defile,
Or that you seek good people to beguile
With things unwarrantable; send for me,
And I will testify you PILGRIMS be.
Yea, I will testify that only you
My Pilgrims are; and that alone will do.

OBJECTION 2
But yet, perhaps, I may inquire for him,
Of those that wish him damned, life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more?[2]

ANSWER.
Fright not thyself, my book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted, or turn'd out of door
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than gold.

Highlanders and wild Irish can agree

My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new cloth'd, and deck'd with gems
That it may show its features and its limbs,
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.[3]

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear;
City and country will him entertain
With, Welcome Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk: yea, with delight,
Say, My lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim show.
Their cabinets, their bosoms, and their hearts,
My Pilgrim has, 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yields them profit double to their pains
Of reading; yea, I think, I may be bold
To say, some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him well, will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.

Yea, some who did not love him at the first,
But called him fool and noddy, say they must,
Now they have seen and heard him, him commend
And to those whom they love, they do him send.[4]

Wherefore, my Second Part, thou need'st not be
Afraid to show thy head; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,

For young, for old, for stagg'ring, and for stable.

OBJECTION 3.
But some there he that say, He laughs too loud
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.
One may, I think, say, Both his laughs and cries,
May well be guess'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache.
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, A cloud is in his head,
That doth but show how wisdom's covered
With its own mantles, and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure
To study what those sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster in the heart and head,
Than things from similes not borrowed.
Wherefore, my book, let no discouragement
Hinder thy travels. Behold, thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd
Thou, my brave second Pilgrim, hast reveal'd;
What CHRISTIAN left lock'd up, and went his way,
Sweet CHRISTIANA opens with her key.[5]

OBJECTION 4.
But some love not the method of your first;
Romance they count it, throw't away as dust,
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.
My CHRISTIANA, if with such thou meet,
By all means, in all loving-wise, them greet;
Render them not reviling for revile;

But if they frown, I prithee on them smile;
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.

Some love no cheese, some love no fish, and some
Love not their friends, nor their own house or home;
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo, or an owl;
Leave such, my CHRISTIANA, to their choice,
And seek those who to find thee will rejoice;
By no means strive, but in humble-wise,
Present thee to them in thy Pilgrim's guise.

Go, then, my little book, and show to all
That entertain, and bid thee welcome shall,
What thou shalt keep close, shut up from the rest,
And wish what thou shalt show them may be blest
To them for good, may make them choose to be
Pilgrims better by far than thee or me.

Go, then, I say, tell all men who thou art;
Say, I am CHRISTIANA, and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrims lot.

Go also, tell them who and what they be,
That now do go on pilgrimage with thee;
Say, Here's my neighbour, Mercy, she is one
That has long time with me a Pilgrim gone.
Come, see her in her virgin race, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to His rod;
'Tis like those days wherein the young ones cried,
Hosanna! to whom old ones did deride.

Next, tell them of old Honest, who you found
With his white hairs, treading the Pilgrim's ground.
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his cross.
Perhaps with some gray head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.

He was a good man, though much down in spirit,
He is a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
Who, not before, but still behind would go.
Show them also, how he had like been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace,
One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault;
Tell them how Master Feeble-mind and he
Did love, and in opinions much agree.
And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth.
Tell everyone his spirit was so stout,
No man could ever make him face about;
And how Great-heart and he could not forbear,
But put down Doubting Castle, slay Despair.

Overlook not Master Despondency,
Nor Much-afraid, his daughter, though they lie
Under such mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims was their friend.
When thou hast told the world of all these things,
Then turn about, my book, and touch these strings,
Which, if but touch'd, will such music make,
They'll make a cripple dance, a giant quake.

These riddles that lie couch'd within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this little book a blessing be
To those who love this little book and me;
And may its buyer have no cause to say,
His money is but lost or thrown away;
Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's fancy suit;
And may it persuade some that go astray,
To turn their feet and heart to the right way,
Is the hearty prayer of

The Author,
JOHN BUNYAN.

THE PILGRIM'S PROGRESS;
IN THE SIMILITUDE OF A DREAM.
THE SECOND PART.
COURTEOUS COMPANIONS,

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage, insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction. Wherefore, as I then showed you, he left them and departed.[6]

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them.[7] But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.[8]

And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travelers usually do, I was as if we fell into discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town, and, therefore, know that this report you give of it is true.

SAG. Too true; I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man; and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, whose name was Christian, that went on pilgrimage up towards the higher regions?

SAG. Hear of him! Aye, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had in his journey; besides, I must tell you, all our country rings of him. There are but few houses that have heard of him and his doings but have sought after and got the records of his pilgrimage; yea, I think I may say that that his hazardous journey, has got a many well-wishers to his ways; for though, when he was here, he was fool in every man's mouth, yet, now he is gone, he is highly commended of all. For, it is said, he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.[9]

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith. [But, pray, what talk have the people about him?][10]

SAG. Talk! the people talk strangely about him; some say that he now walks in white

(Rev. 3:4; 6:11); that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court (Zech. 3:7); and that he every day eateth (Luke 14:15), and drinketh, and walketh, and talketh with Him; and receiveth of the smiles and favours of Him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim (Jude 14, 15). For, they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that He will look upon all as if done unto Himself; [11] and no marvel, for it was for the love that he had to his Prince that he ventured as he did[12] (Luke 10:16).

I dare say, quoth I, I am glad on it; I am glad for the poor man's sake, for that he now has rest from his labour (Rev. 14:13); and for that he now reapeth the benefit of his tears with joy (Psa. 126:5, 6); and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.[13]

SAG. Who! Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him. [14]

Better and better, quoth I. But what! wife and children, and all? SAG. It is true; I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man, it seems, may report it for a truth? SAG. You need not fear to affirm it; I mean that they are all gone on pilgrimage, both the good woman and her four boys. And being (we are, as I perceive) going some considerable way together, I will give you an account of the whole of the matter.

This Christiana (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this, came into her mind, by swarms, all her unkind, unnatural, and ungodly carriages to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband,

and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not anything that Christian either said to her or did before her all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder. Specially that bitter outcry of his, 'What shall I do to be saved?' did ring in her ears most dolefully.[15]

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone; he would have had us with him, but I would not go myself. I also have hindered you of life.[16] With that the boys fell all into tears, and cried out to go after their father. O! said Christiana, that it had been but our lot to go with him, then had it fared well with us, beyond what it is like to do now; for though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not out of my mind but that they sprang from another cause, to wit, for that the Light of light was given him (James 1:23-25); by the help of which, as I perceive, he has escaped the snares of death.[17] Then they all wept again, and cried out, O woe worth the day![18]

The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which were recorded the sum of her ways (Luke 18:13); and the times, as she thought, looked very black upon her. Then she cried out aloud in her sleep, 'Lord, have mercy upon me a sinner!'[19] and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bedside, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help it but she will become a pilgrim.

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss, among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about His head. She saw also as if he bowed his head, with his face to the paved work that was under the Prince's feet, saying, I heartily thank my Lord and King, for bringing of me into this place. Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said, but Christian and his companions.[20]

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door, to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen, and opened the door, and saluted her with 'Peace be to this house.' The which, when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled, also her heart began to wax warm with desires to know whence he came, and what was his errand to her. So he said unto her, My name is Secret;[21] I dwell with those that are high. It is talked of, where I dwell, as if thou hadst a desire to go thither; also, there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these thy babes in their ignorance.

Christiana, the Merciful One has sent me to tell thee, that He is a God ready to forgive, and that He taketh delight to multiply to pardon offences. He also would have thee know, that He inviteth thee to come into His presence, to His table, and that He will feed thee with the fat of His house, and with the heritage of Jacob thy father.

There is Christian thy husband (that was), with legions more, his companions, ever beholding that face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.
Christiana at this was greatly abashed in herself, and bowing her head to the ground, this Visitor proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King. So she took it and opened it, but it smelt after the manner of the best perfume (Song. 1:3); also it was written in letters of gold. The contents of the letter was, That the King would have her do as did Christian her husband; for that was the way to come to His city, and to dwell in His presence with joy forever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship this King?
Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee to do as did Christian thy husband. Go to the wicket-gate yonder, over the plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until you have got it by rote of heart,[22] for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage (Psa. 119:54); also this thou must deliver in at the further gate.[23] Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He, moreover, proceeded and said, So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul, about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriages, also, to your father in his distress, is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.[24]
The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but for the encouragement that this stranger has given me this morning. Come, my children, let us pack up and begone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.
Then did her children burst out into tears for joy, that the heart of their mother was so inclined.[25] So their visitor bade them farewell; and they began to prepare to set out for their journey.
But while they were thus about to be gone, two of the women, that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. [26] Yet they came in; but, behold, they found the good woman a-preparing to be gone from her house.
So they began and said, Neighbour, pray what is your meaning by this?
Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the Hill Difficulty, and would have had him go back for fear of the lions).
Tim. For what journey, I pray you?
CHRIST. Even to go after my good husband. And with that she fell a-weeping.
Tim. I hope not so, good neighbour; pray, for your poor children's sakes, do not so

unwomanly cast away yourself.
CHRIST. Nay, my children shall go with me, not one of them is willing to stay behind. [27]
Tim. I wonder, in my very heart, what, or who has brought you into this mind.
CHRIST. Oh! neighbour, knew you but as much as I do, I doubt not but that you would go with me.
Tim. Prithee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go, nobody knows where?
CHRIST. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most, is my churlish carriages to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a-dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with Him at His table; he is become a companion of immortals (1 Cor. 5:1-5), and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me to be but as a dunghill. The Prince of the place has also sent for me, with promise of entertainment if I shall come to Him; His messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter,[28] and read it, and said to them, What now will ye say to this?
Tim. O the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee; for if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself; yet, for the sake of the fruit of thy body, keep thou at home.[29]
But Christiana said unto her, Tempt me not, my neighbour. I have now a price put into my hand to get gain, and I should he a fool of the greatest size, if I should have no heart to strike in with the opportunity.[30] And for that you tell me of all these troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they show I am in the right. 'The bitter must come before the sweet,' and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me farther.[31]
Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour, and that for a twofold reason. First, her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her and help her. Secondly, her bowels yearned over her own soul, for what Christiana had said had taken some hold upon her mind.[32] Wherefore she said within herself again, I will yet have more talk with this Christiana, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

MERCY. Neighbour, I did, indeed, come with you to see Christiana this morning; and since she is, as you see, a-taking of her last farewell of her country, I think to walk, this sun-shine morning, a little way with her, to help her on the way. But she told her not of the second reason, but kept that to herself.
TIM. Well, I see you have a mind to go a-fooling too, but take heed in time, and be wise. While we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey.[33] But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.[34]
TIM. Neighbours, having had little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom. And she answered, If you come in God's name, come in. So in I went, thinking all was well. But when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.
Then said Mrs. Know-nothing, what! do you think she will go?
TIM. Aye, go she will, whatever come on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her to put her forward on her journey. For she told me in so many words, 'The bitter goes before the sweet.' Yea, and forasmuch as it so doth, it makes the sweet the sweeter.
MRS. BAT'S-EYES. O, this blind and foolish woman! said she; will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.
MRS. INCONSIDERATE also replied, saying, Away with such fantastical fools from the town! A good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide; wherefore, for my part, I shall never be sorry for her departure. Let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.[35]
Then Mrs. Light-mind added as followeth—Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others. So there we had music, and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirably well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.
By this time, Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me, to accompany me a little in my way.
MERCY. Then said young Mercy (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town any more.
CHRIST. Well, Mercy, said Christiana, cast in thy lot with me; I well know what will be the end of our pilgrimage. My husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my

invitation.[36] The King who hath sent for me and my children is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant; yet we will have all things in common betwixt thee and me; only, go along with me.[37]

MERCY. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious.[38]

CHRIST. Well, loving Mercy, I will tell thee what thou shalt do. Go with me to the wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy kindness which thou showest to me and my children, in thy accompanying us in our way, as thou dost.

MERCY. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of Heaven shall have His heart upon me.[39]

Christiana then was glad at her heart, not only that she had a companion, but also that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my Sister so?

MERCY. Alas! said she, who can but lament, that shall but rightly consider, what a state and condition my poor relations[40] are in that yet remain in our sinful town? and that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

CHRIST. Bowels becometh pilgrims; and thou dost for thy friends as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him; but his Lord and ours did gather up after his tears and put them into His bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, these tears of thine will not be lost; for the truth hath said, that 'They that sow in tears shall reap in joy' in singing. And 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him' (Psa. 126:5, 6).

Then said Mercy—

Let the Most Blessed be my guide,
If't be His blessed will;
Unto His gate, into His fold,
Up to His holy hill.
And let Him never suffer me
To swerve or turn aside
From His free grace, and holy ways,
Whate'er shall me betide.

And let Him gather them of mine,
That I have left behind;
Lord, make them pray they may be Thine,
With all their heart and mind.[41]

Now my old friend proceeded, and said: But when Christiana came up to the Slough of Despond, she began to be at a stand; for, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that notwithstanding the command of the King to make this place for pilgrims good, yet it

was rather worse than formerly. So I asked if that were true. Yes, said the old gentleman, too true; for that many there be that pretend to be the King's labourers, and that say they are for mending the King's highway, that bring dirt and dung instead of stones, and so mar instead of mending.[42] Here Christiana, therefore, with her boys, did make a stand; but, said Mercy, Come, let us venture, only let us be wary. Then they looked well to the steps, and made a shift to get staggeringly over.[43] Yet, Christiana had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, 'Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord' (Luke 1:45).

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the wicket-gate as you, I think no Slough of Despond would discourage me. Well, said the other, you know your sore,[44] and I know mine; and, good friend, we shall all have enough evil before we come at our journey's end.

For can it be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are; but that we shall meet with what fears and scares, with what troubles and afflictions they can possibly assault us with, that hate us?

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which, when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said to Him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to Him that did open, for the rest. So Christiana began to knock; and, as her poor husband did, she knocked, and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too, and this made the women and children afraid: nor durst they, for a while, to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they durst not, for fear the Keeper of that gate should espy them as they so went, and should be offended with them; at last they thought of knocking again, and knocked more vehemently than they did at the first. Then said the Keeper of the gate, Who is there? So the dog left off to bark, and He opened unto them.[45] Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at His princely gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please You, graciously admitted by this gate into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.[46]

With that the Keeper of the gate did marvel, saying, What! is she become now a pilgrim that, but a while ago, abhorred that life Then she bowed her head, and said, Yes, and so are these my sweet babes also.

Then He took her by the hand, and let her in, and said also, 'Suffer the little children to come unto Me'; and with that He shut up the gate. This done, He called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet for joy. So he obeyed, and sounded, and filled the air with his melodious notes (Luke 15:7).

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

CHRIST. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, for each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the Keeper of the gate, Who is there? and said Christiana, It is my friend.

So He opened the gate and looked out, but Mercy was fallen down without, in a swoon, for she fainted, and was afraid that no gate would he opened to her.

Then He took her by the hand, and said, Damsel, I bid thee arise. O Sir, said she, I am faint; there is scarce life left in me. But He answered, That one once said, 'When my soul fainted within me, I remembered the Lord; and my prayer came in unto Thee, into Thine holy temple' (Jonah 2:7). Fear not, but stand upon thy feet, and tell Me wherefore thou art come.[47]

MERCY. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.[48]

KEEP. Did she desire thee to come with her to this place?

MERCY. Yes; and, as my Lord sees, I am come. And, if there is any grace or forgiveness of sins to spare, I beseech that I, thy poor handmaid, may be partaker thereof.

Then He took her again by the hand, and led her gently in, and said, I pray for all them that believe on Me, by what means soever they come unto Me. Then said He to those that stood by, Fetch something, and give it Mercy to smell on, thereby to stay her fainting. So they fetched her a bundle of myrrh; and a while after, she was revived.[49]

And now was Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by Him. Then said they yet further unto Him, We are sorry for our sins, and beg of our Lord His pardon, and further information what we must do. I grant pardon, said He, by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from My lips with a kiss, (Song. 1:2); and the other as it shall be revealed.[50] (John 20:20).

Now, I saw in my dream, that He spake many good words unto them, whereby they were greatly gladded. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, That that sight they would have again, as they went along in the way, to their comfort.

So He left them a while in a summer parlour below, where they entered into talk by themselves; and thus Christiana began: O Lord! how glad am I that we are got in hither.

MERCY. So you well may; but I of all have cause to leap for joy.

CHRIST. I thought one time, as I stood at the gate (because I had knocked, and none did answer), that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.[51]

MERCY. But my worse fear was after I saw that you was taken into His favour, and that I was left behind. Now, thought I, it is fulfilled which is written, 'Two women shall he grinding together, the one shall be taken and the other left'[52] (Matt. 24:41). I had much ado to forbear crying out, Undone! undone![53]

And afraid I was to knock any more; but when I looked up to what was written over the

gate, I took courage.[54] I also thought that I must either knock again, or die; so I knocked, but I cannot tell how, for my spirit now struggled betwixt life and death.
CHRIST. Can you not tell how you knocked? I am sure your knocks were so earnest that the very sound of them made me start; I thought I never heard such knocking in all my life; I thought you would have come in by violent hands, or have taken the kingdom by storm (Matt. 11:12).
MERCY. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, that would not have knocked with all their might? But, pray, what said my Lord to my rudeness? Was He not angry with me?
CHRIST. When He heard your lumbering noise, He gave a wonderful innocent smile; I believe what you did pleased Him well enough, for He showed no sign to the contrary. But I marvel in my heart, why He keeps such a dog; had I known that before,[55] I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.[56]
MERCY. I will ask, if you please, next time He comes down, why He keeps such a filthy cur in His yard; I hope He will not take it amiss,
Aye, do, said the children, and persuade Him to hang him; for we are afraid he will bite us when we go hence.
So at last He came down to them again, and Mercy fell to the ground on her face before Him, and worshipped, and said, Let my Lord accept of the sacrifice of praise which I now offer unto Him with the calves of my lips.
So He said unto her, 'Peace be to thee, stand up.' But she continued upon her face, and said, 'Righteous art Thou, O Lord, when I plead with Thee: yet let me talk with Thee of Thy judgments' (Jer. 12:1). Wherefore dost Thou keep so cruel a dog in Thy yard, at the sight of which, such women and children as we, are ready to fly from Thy gate for fear?
He answered and said, That dog has another owner, he also is kept close in another man's ground, only My pilgrims hear his barking; he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him of any goodwill to Me or Mine, but with intent to keep the pilgrims from coming to Me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give My pilgrims timely help, so they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog.
The beggars that go from door to door will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting, too, of a dog; and shall a dog—a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims—keep any from coming to Me? I deliver them from the lions, their darling from the power of the dog.[57]
MERCY. Then said Mercy, I confess my ignorance; I spake what I understood not; I acknowledge that Thou dost all things well.
CHRIST. Then Christiana began to talk of their journey, and to inquire after the way. So He fed them, and washed their feet, and set them in the way of His steps, according as He had dealt with her husband before. So I saw in my dream, that they walked on in their way, and had the weather very comfortable to them.

Then Christiana began to sing, saying—

Blessed be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereto moved me.
'Tis true, 'twas long ere I began
To seek to live forever:
But now I run fast as I can;
'Tis better late then never.

Our tears to joy, our fears to faith,
Are turned, as we see,
That our beginning, as one saith,
Shows what our end will be.

Now there was, on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up, and oft eat of them to their hurt. So Christiana's boys, as boys are apt to do, being pleased with the trees, and with the fruit that did hang thereon, did plash[58] them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.[59]

Well, said she, my sons, you transgress, for that fruit is none of ours; but she did not know that they did belong to the enemy; I will warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that let them into the way, they espied two very ill-favoured ones coming down apace to meet them.[60] With that, Christiana and Mercy, her friend, covered themselves with their veils, and so kept on their journey; the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, Stand back, or go peaceably by, as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them. At that Christiana, waxing very wroth, spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and begone; for we have no money to lose, being pilgrims, as you see, and such, too, as live upon the charity of our friends.

ILL-FAVOURED. Then said one of the two of the men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request, which we shall ask, we will make women of you forever.

CHRIST. Now Christiana, imagining what they should mean, made answer again, We will neither bear, nor regard, nor yield to what you shall ask. We are in haste, cannot stay; our business is a business of life and death. So, again, she and her companions made a fresh essay to go past them; but they letted them in their way.

ILL-FAV. And they said, We intend no hurt to your lives; it is another thing we would have.

CHRIST. Ah, quoth Christiana, you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot, than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they

both shrieked out, and cried, Murder! murder! and so put themselves under those laws that are provided for the protection of women (Deut. 22:23-27). But the men still made their approach upon them, with design to prevail against them. They, therefore, cried out again.[61]

Now, they being, as I said, not far from the gate in at which they came, their voice was heard from where they were, thither; wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing that you do? Would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the wall, into the garden of the man to whom the great dog belonged; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well; only we have been somewhat affrighted; we thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

RELIEVER. So after a few more words, this Reliever said as followeth: I marveled much when you were entertained at the gate above, being, [as] ye knew, that ye were but weak women, that you petitioned not the Lord there for a conductor; then might you have avoided these troubles and dangers, for He would have granted you one.[62]

CHRIST. Alas! said Christiana, we were so with our present blessing, that dangers to come were forgotten by us; besides, who could have thought, that so near the King's palace, there should have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder He sent not one along with us![63]

REL. It is not always necessary to grant things not asked for, lest, by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so, consequently, will be thereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

CHRIST. Shall we go back again to my Lord, and confess our folly, and ask one?

REL. Your confession of your folly I will present Him with. To go back again you need not; for in all places where you shall come, you will find no want at all; for in every of my Lord's lodgings, which He has prepared for the reception of His pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, 'He will be inquired of by them, to do it for them' (Ezek. 36:37). And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the Pilgrims went on their way.

MERCY. Then said Mercy, What a sudden blank is here! I made account we had now been past all danger, and that we should never see sorrow more.[64]

CHRIST. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this dancer before I came out of the doors, and yet did not provide for it where provision might have been had. I am therefore much to be blamed.[65]

MERCY. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

CHRIST. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this; for, methought I saw two men, as like these as ever the world

they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words. They said (it was when I was in my troubles), What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

MERCY. Well, said Mercy, as by this neglect we have an occasion ministered unto us, to behold our own imperfections; so our Lord has taken occasion thereby, to make manifest the riches of His grace; for He, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of His mere good pleasure.[66]

Thus, now when they had talked away a little more time, they drew nigh to a house which stood in the way, which house was built for the relief of pilgrims; as you will find more fully related in the First Part of these Records of the Pilgrim's Progress. So they drew on towards the house (the House of the Interpreter), and when they came to the door, they heard a great talk in the house. They then gave ear, and heard, as they thought, Christiana mentioned by name. For you must know that there went along, even before her, a talk of her and her children's going on pilgrimage. And this thing was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was sometime ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who, they little thought, stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, named Innocent, and opened the door and looked, and behold two women were there.

DAMSEL. Then said the damsel to them, With whom would you speak in this place?

CHRIST. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath tonight to go any further.

DAMSEL. Pray, what may I call your name, that I may tell it to my Lord within?

CHRIST. My name is Christiana; I was the wife of that pilgrim, that some years ago did travel this way, and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

INNOCENT. Then ran Innocent in (for that was her name) and said to those within, Can you think who is at the door? There is Christiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their Master. So He came to the door, and looking upon her, He said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

CHRIST. I am that woman that was so hard-hearted, as to slight my husband's troubles, and that left him to go on in his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this.

INTER. Then is fulfilled that which also is written of the man that said to his son, 'Go, work today in my vineyard. He answered and said, I will not: but afterward he repented and went' (Matt. 21:29).

CHRIST. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of Him in peace, without spot, and blameless!

INTER. But why standest thou thus at the door? Come in, thou daughter of Abraham. We were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in. So He had them all into the house.[67]

So, when they were within, they were bidden sit down and rest them; the which when they had done, those that attended upon the Pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys. They stroked them over the faces with the hand, in token of their kind reception of them. They also carried it lovingly to Mercy, and bid them all welcome into their Master's house.[68]

After a while, because supper was not ready, the Interpreter took them into his significant rooms, and showed them what Christian, Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all, together with the rest of those things that were then so profitable to Christian.

This done, and after these things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over His head with a celestial crown in His hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.[69]

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world, is it not, good Sir?

INTER. Thou hast said the right, said He, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above with the celestial crown in His hand, it is to show that Heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas, it was also showed thee, that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.[70]

CHRIST. Then said Christiana, O deliver me from this muck-rake![71]

INTER. That prayer, Said the Interpreter, has lain by till it is almost rusty. 'Give me not riches,' is scarce the prayer of one of ten thousand (Prov. 30:8). Straws, and sticks, and dust, with most, are the great things now looked after.[72] With that Mercy and Christiana wept, and said, It is, alas! too true.[73]

When the Interpreter had shown them this, He has them into the very best room in the house; a very brave room it was. So He bid them look round about, and see if they could find anything profitable there. Then they looked round and round; for there was nothing there to be seen but a very great spider on the wall: and that they overlooked.

MERCY. Then said Mercy, Sir, I see nothing; but Christiana held her peace.

INTER. But, said the Interpreter, look again, and she therefore looked again, and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said He, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension; and she said, Yea, Lord, there is here more than one. Yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly upon her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces, for they all began now to understand the riddle.[74]

Then said the Interpreter again, 'The spider taketh hold with their hands (as you see), and is in kings' palaces' (Prov. 30:28). And wherefore is this recorded, but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the King's house above![75]

CHRIST. I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine room soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank, she lift up her head, and her eyes towards Heaven. See, said He, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said He, observe and look; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And 4. She had an outcry (Matt. 23:37).

Now, said He, compare this hen to your King, and these chickens to His obedient ones.[76] For, answerable to her, Himself has His methods, which He walketh in towards His people; by His common call, He gives nothing; by His special call, He always has something to give; He has also a brooding voice, for them that are under His wing; and He has an outcry, to give the alarm when He seeth the enemy come.[77] I chose, My darlings, to lead you into the room where such things are, because you are women, and they are easy for you.[78]

CHRIST. And Sir, said Christiana, pray let us see some more. So He had them into the slaughter-house, where was a butcher killing of a sheep; and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she taketh her death, and without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you His sheep.

After this He led them into His garden, where was great variety of flowers; and he said, Do you see all these? So Christiana Said, Yes. Then said He again, Behold the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than some; also where the gardener hath set them, there they stand, and quarrel not with one another.[79]

Again, He had them into His field, which He had sowed with wheat and corn; but when they beheld, the tops of all were cut off, only the straw remained; He said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then Said the Interpreter again, Fruit, you see, is that thing you look for,[80] and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not yourselves.[81]

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth; so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a little pretty bird as the robin-

redbreast is, he being also a bird above many, that loveth to maintain a kind of socialbleness with man; I had thought they had lived upon crumbs of bread, or upon other such harmless matter; I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight, they are, as this robin, pretty of note, colour, and carriage. They seem also to have a very great love for professors that are sincere; and above all other, to desire to sociate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but, when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.[82] So, when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

Then the Interpreter began, and said, The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that that in God's sight is of great price. It is easier watching a night or two, than to sit up a whole year together. So it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God. One leak will sink a ship; and one sin will destroy a sinner. He that forgets his friend, is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley. If a man would live well, let him fetch his last day to him, and make it always his company keeper.

Whispering, and change of thoughts, prove that sin is in the world. If the world, which God sets light by, is counted a thing of that worth with men; what is Heaven, which God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of.[83]

When the Interpreter had done, He takes them out into His garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said He, whose outside is fair, and whose inside is rotten, it is to which many may be compared, that are in the garden of God; who with their mouths speak high in behalf of God, but indeed will do nothing for Him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder box.[84] Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with Him, with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,

And he that doth me feed;
How can I then want anything
Whereof I stand in need?

When the song and music was ended,[85] the Interpreter asked Christiana what it was that at first did move her to betake herself to a Pilgrim's life. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to Him. The dream and the letter together so wrought upon my mind, that they forced me to this way.
INTER. But met you with no opposition before you set out of doors?
CHRIST. Yes, a neighbour of mine, one Mrs. Timorous (she was akin to him that would have persuaded my husband to go back, for fear of the lions). She all to befooled me for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me to it; the hardship and troubles that my husband met with in the way, but all this I got over pretty well.[86] But a dream that I had of two ill-looked ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of everyone that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, though I would not have everybody know it, that between this and the gate by which we got into the way, we were both so sorely assaulted that we were made to cry out, Murder! and the two them made this assault upon us were like the two that I saw in my dream.
Then said the Interpreter, thy beginning is good, thy latter end shall greatly increase. So He addressed Himself to Mercy, and said unto her, And what moved thee to come hither, sweet heart?
Then Mercy blushed and trembled, and for a while continued silent.
INTER. Then, said He, be not afraid, only believe, and speak thy mind.
MERCY. So she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.[87]
INTER. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?
MERCY. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her; so we knocked at the door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to Him for bringing him thither, &c. Now, methought, while she was telling these things unto us, my heart burned within me; and I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana. So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not for that I was unwilling

to come away, but for that so many of my relations were left behind. And I am come, with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.[88]

INTER. Thy setting out is good, for thou hast given credit to the truth.[89] Thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out, and go with a people that she knew not heretofore. 'The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust' (Ruth 2:12).

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and praising God, who had had such favour for her.

In the morning they rose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile, for, said He, you must orderly go from hence. Then, said He to the damsel that first opened unto them, Take them and have them into the garden to the bath, and there wash them, and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and had them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her Master would have the women to do that called at His house, as they were going on pilgrimage. They then went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened and strengthened in their joints.[90] So when they came in, they looked fairer a deal than when they went out to the washing.[91]

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, Fair as the moon. Then he called for the seal, wherewith they used to be sealed that were washed in His bath. So the seal was brought, and He set His mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out from the land of Egypt, and the mark was set between their eyes.[92] This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like them of angels[93] (Exo. 13:8-10).

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry and fetch out garments for these people; so she went and fetched out white raiment, and laid down before Him; so He commanded them to put it on. 'It was fine linen, white and clean.' When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one on herself, which they could see in each other. Now, therefore, they began to esteem each other better than themselves. 'For you are fairer than I am,' said one; and 'you are more comely than I am,' said another.[94] The children also stood amazed to see into what fashion they were brought.[95]

The Interpreter then called for a man-servant of His, one Great-heart, and bid him take sword, and helmet, and shield; and take these My daughters, said He, and conduct them to the house called Beautiful, at which place they will rest next.[96] So he took his weapons and went before them; and the Interpreter said, God speed. Those also that belonged to the family, sent them away with many a good wish. So they went on their way and sang—

This place has been our second stage;

Here we have heard and seen
Those good things that, from age to age,
To others hid have been.

The dunghill-racer, spider, hen,
The chicken, too, to me
Hath taught a lesson; let me then
Conformed to it be.

The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree doth yield
Me argument of weight;

To move me for to watch and pray,
To strive to be sincere;
To take my cross up day by day,
And serve the Lord with fear.

Now I saw in my dream, that they went on, and Great-heart went before them: so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause; and here also they blessed God. Now, said Christiana, it comes to my mind, what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.
GREAT-HEART. Pardon by the deed done, is pardon obtained by someone, for another that hath need thereof: not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more [at] large, the pardon that you and Mercy, and these boys have attained, was obtained by another, to wit, by Him that let you in at the gate; and He hath obtained it in this double way. He has performed righteousness to cover you, and spilt blood to wash you in.[97]

CHRIST. But if He parts with His righteousness to us, what will He have for Himself?

GREAT-HEART. He has more righteousness than you have need of, or than He needeth Himself.

CHRIST. Pray make that appear.

GREAT-HEART. With all my heart; but first I must premise, that He of whom we are now about to speak is one that has not His fellow. He has two natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has, as these two natures are joined in one: and this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called, the righteousness that is essential to His being prepared of God to the capacity of the mediatory office, which He was to be intrusted with. If He parts with His first righteousness, He parts with His Godhead; if He parts with His second righteousness, He parts with the purity of His manhood; if He parts with this third, He parts with that perfection that capacitates Him to the office of mediation. He has, therefore, another righteousness, which standeth in performance, or obedience, to a revealed will; and that is it that He puts upon sinners, and that by which their sins are covered. Wherefore He saith, 'As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous'[98] (Rom. 5:19).

CHRIST. But are the other righteousnesses of no use to us?

GREAT-HEART. Yes; for though they are essential to His natures and office and so cannot be communicated unto another, yet it is by virtue of them, that the righteousness that justifies, is, for that purpose, efficacious. The righteousness of His Godhead gives virtue to His obedience; the righteousness of His manhood giveth capability to His obedience to justify; and the righteousness that standeth in the union of these two natures to His office, giveth authority to that righteousness to do the work for which it is ordained.

So then, here is a righteousness that Christ, as God, has no need of, for He is God without it; here is a righteousness that Christ, as man, has no need of to make Him so, for He is perfect man without it; again, here is a righteousness that Christ, as God-man, has no need of, for He is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of, with reference to Himself, and therefore He can spare it; a justifying righteousness, that He for Himself wanteth not, and therefore He giveth it away; hence it is called 'the gift of righteousness' (Rom. 5:17). This righteousness, since Christ Jesus the Lord has made Himself under the law, must be given away; for the law doth not only bind him that is under it 'to do justly,' but to use charity. Wherefore he must, he ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord, indeed, hath two coats, one for Himself, and one to spare; wherefore He freely bestows one upon those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is He that has worked, and has

given away what he wrought for, to the next poor beggar He meets.[99]
But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law; now, from this curse we must be justified by way of redemption, a price being paid for the harms we have done (Rom. 4:24); and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions (Gal. 3:13). Thus has He ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness. For the sake of which, God passeth by you, and will not hurt you, when He comes to judge the world.
CHRIST. This is brave. Now, I see there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?[100]
GREAT-HEART. Yes, it was the belief of this, that cut those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the Cross.
CHRIST. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, though I have felt but little as yet, that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.[101]
GREAT-HEART. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes not only by promise, but thus, but be affected with the way and means of his redemption, and so, with the Man that hath wrought it for him?
CHRIST. True; methinks it makes my heart bleed to think that He should bleed for me. O Thou loving One! O Thou blessed One! Thou deservest to have me; Thou hast bought me; Thou deservest to have me all; Thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also; nay, I wish now with all my heart, that here was Madam Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and to refuse to become good pilgrims.[102]
GREAT-HEART. You speak now in the warmth of your affections. Will it, think you, be always thus with you? Besides, this is not communicated to everyone that did see your Jesus bleed. There were that stood by, and that saw the blood run from His heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at Him; and, instead of becoming His disciples, did harden their hearts against Him. So that all that you have, my daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have, therefore, by a special grace.[103]
Now, I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption,[104] lay and slept in, when Christian went by on pilgrimage; and, behold, they were hanged up in irons a little way off on the other side.

[105]
MERCY. Then said Mercy to him that was their guide and conductor,
What are those three men? and for what are they hanged there?

GREAT-HEART. These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whosoever they could they hindered. They were for sloth and folly themselves, and whoever they could persuade with, they made so too; and, withal, taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.[106]
MERCY. But could they persuade any to be of their opinion?
GREAT-HEART. Yes; they turned several out of the way. There was Slow-pace that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that He was a taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretend it was. They also began to vilify His servants, and to count the very best of them meddlesome, troublesome, busybodies. Further, they could call the bread of God husks; the comforts of His children, fancies; the travel and labour of pilgrims, things to no purpose.[107]
CHRIST. Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some plate of iron or brass, and left here, even where they did their mischiefs, for a caution to other bad men?
GREAT-HEART. So it is, as you well may perceive, if you will go a little to the wall.
MERCY. No, no; let them hang, and their names rot, and their crimes live forever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying—
Now then, you three, hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on, till they came at the foot of the Hill Difficulty,[108] where, again, their good friend, Mr. Great-heart, took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst (Ezek. 34:18). Thereat Mercy said, And why so envious, trow? But, said their guide, it will do, if taken up, and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear.[109] Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.[110] Next, he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said

he, these are dangerous paths. Two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are that will choose to adventure here, rather than take the pains to go up this hill.[111]

CHRIST. 'The way of transgressors is hard' (Prov. 13:15). It is a wonder that they can get into those ways without danger of breaking their necks.

GREAT-HEART. They will venture. Yea, if at any time any of the King's servants do happen to see them, and do call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger, then they will railingly return them answer, and say, 'As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth,' &c. (Jer. 44:16, 17). Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain; but also by being hedged up, yet they will choose to go there.[112]

CHRIST. They are idle; they love not to take pains; uphill way is unpleasant to them. So it is fulfilled unto them as it is written, 'The way of the slothful man is as an hedge of thorns' (Prov. 15:19). Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant; and said, I dare say, this is a breathing hill. No marvel if they that love their ease more than their souls, choose to themselves a smoother way.[113] Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour[114] (Matt. 11:28). And how good is the Prince of pilgrims, to provide such resting-places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart? but I thank you for lending me a hand at my need.[115] And I remember now what my mother hath told me, namely, that the way to Heaven is as up a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.[116]

Then said Mercy, But the proverb is, To go down the hill is easy. But James said (for that was his name), The day is coming, when, in my opinion, going down hill will be the hardest of all. 'Tis a good boy, said his Master, thou hast given her a right answer. Then Mercy smiled; but the little boy did blush.[117]

CHRIST. Come, said Christiana, will you eat a bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put in my hand, just when I came out of His doors. He gave me also a piece of a honeycomb, and a little bottle of spirits. I thought He gave you something, said Mercy, because He called you aside. Yes; so He did, said the other. But, said Christiana, it shall still be, as I said it should, when at first we came from home, thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And, said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return. Much good may what you have do to

you. At home I eat the same every day. Now, when they had eaten and drank, and had chatted a little longer, their guide said to them. The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little boys went before. But Christiana forgot to take her bottle of spirits with her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness. Some sleep when they should keep awake; and some forget when they should remember; and this is the very cause why, often at the resting-places, some pilgrims, in some things, come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, ofttimes their rejoicing ends in tears, and their sunshine in a cloud.[118] Witness the story of Christian at this place.[119]
When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place, rendered. The verses were these—

Let him who sees this stage take heed
 Unto his heart and tongue;
 Lest if he do not, here he speed,
 As some have long agone.

The words underneath the verses were, 'This stage, was built to punish such upon, who through Timorousness or Mistrust, shall be afraid to go further on pilgrimage; also, on this stage, both Mistrust and Timorous were burned through the tongue with a hot iron, for endeavouring to hinder Christian in his journey.'[120] Then said Mercy, This is much like to the saying of the Beloved, 'What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper' (Psa. 120:3-4).
So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, So he was not afraid of a lion; but yet when they were come up to the place where the lions were, the boys that went before were glad when to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before, when no danger doth approach, and love to come behind so soon as the lions appear?
Now, as they went up, Mr. Great-heart drew his sword, with intent to make a way for the Pilgrims, in spite of the lions. Then there appeared one, that it seems, had taken upon him to back the lions; and he said to the Pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim, or Bloody-man, because of his slaying of Pilgrims, and he was of the race of the giants.[121]
GREAT-HEART. Then said the Pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions.[122]
GRIM. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.[123]
Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.
CHRIST. Then said Christiana, Though the highways have been unoccupied heretofore,

and though the travelers have been made in time past to walk through by-paths, it must not be so now I am risen. Now 'I am risen a mother in Israel' (Judg. 5:6, 7).
GRIM. Then he swore by the lions, but it should; and therefore bid them turn aside, for they should not have passage there.
GREAT-HEART. But their guide made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to a retreat.[124]
GRIM. Then said he that attempted to back the lions, Will you slay me upon mine own ground?
GREAT-HEART. It is the King's highway that we are in, and in His way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frighted the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing.[125] Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the Pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by them; the boys also looked as if they would die, but they all got by without further hurt.[126] Now then they were within sight of the Porter's Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down (for the guide had oft before that, come thither, as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-heart, what is your business here so late tonight? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge; I had been here some time ago, had I not been opposed by the giant that did use to back the lions; but I, after a long and tedious combat with him, have cut him off, and have brought the Pilgrims hither in safety.[127]
PORTER. Will you not go in, and stay till morning?
GREAT-HEART. No, I will return to my Lord tonight.
CHRIST. Oh, Sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counseling of us, that I shall never forget your favour towards us.
MERCY. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?
JAMES. Then said James, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.[128]
GREAT-HEART. I am at my Lord's commandment; if He shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for, when He bid me come thus far with you, then you should have begged me of Him to have gone quite through with you, and He would have granted your request. However, at present, I must withdraw; and so, good Christiana, Mercy, and my brave children, Adieu.
Then the Porter, Mr. Watchful, asked Christiana of her country, and of her kindred; and she said, I came from the City of Destruction; I am a widow woman, and my husband is

dead; his name was Christian, the Pilgrim. How! said the Porter, was he your husband? Yes, said she, and these are his children; and this, pointing to Mercy, is one of my townswomen. Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the Porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But O what noise for gladness was there within, when the damsel did but drop that word out of her mouth! So they came with haste to the Porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman; come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now when they were gone in, they were had into a very large room, where they were bidden to sit down; so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God; welcome to us your friends.[129]

Now, because it was somewhat late, and because the Pilgrims were weary with their journey, and also made faint with the sight of the fight, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat; for they had prepared for them a lamb, with the accustomed sauce belonging thereto[130] (Exo. 12:21, 28; John 1:29); for the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber[131] that was my husband's when he was here; so they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

CHRIST. Little did I think once, that when my husband went on pilgrimage, I should ever have followed.

MERCY. And you as little thought of lying in his bed, and in his chamber to rest, as you do now.

CHRIST. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

MERCY. Hark! Don't you hear a noise?

CHRIST. Yes; it is, as I believe, a noise of music, for joy that we are here.[132]

MERCY. Wonderful! music in the house, music in the heart, and music also in Heaven, for joy that we are here![133] Thus they talked a while, and then betook themselves to sleep. So, in the morning, when they were awake, Christiana said to Mercy:

CHRIST. What was the matter that you did laugh in your sleep tonight? I suppose you were in a dream.

MERCY. So I was, and a sweet dream it was; but are you sure I laughed?

CHRIST. Yes; you laughed heartily; but, prithee, Mercy, tell me thy dream.

MERCY. I was a-dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but methought many were gathered about me, to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint,

he said 'Peace be to thee.' He also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head (Ezek. 16:8-12). Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and He said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream.[134] But did I laugh?
CHRIST. Laugh! aye, and well you might, to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last. 'God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed'[135] (Job 28:14, 15). We need not, when a-bed, lie awake to talk with God. He can visit us while we sleep, and cause us then to hear His voice. Our heart ofttimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.[136]
MERCY. Well, I am glad of my dream; for I hope, ere long, to see it fulfilled, to the making me laugh again.[137]
CHRIST. I think it is now high time to rise, and to know what we must do.
MERCY. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids. Methinks Prudence, Piety, and Charity have very comely and sober countenances.[138]
CHRIST. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it were comfortable, or not.
MERCY. Very good, said Mercy; it was one of the best night's lodging that ever I had in my life.
Then said Prudence and Piety, If you will be persuaded to stay here awhile, you shall have what the house will afford.
CHAR. Aye, and that with a very good will, said Charity. So they consented and staid there about a month, or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them. So she gave her free consent.[139] Then she began at the youngest, whose name was James.
PRUDENCE. And she said, Come, James, canst thou tell me who made thee?
JAMES. God the Father, God the Son, and God the Holy Ghost.
PRUD. Good boy. And canst thou tell me who saves thee?
JAMES. God the Father, God the Son, and God the Holy Ghost.
PRUD. Good boy still. But how doth God the Father save thee?
JAMES. By his grace.
PRUD. How doth God the Son save thee?
JAMES. By His righteousness, death, and blood, and life.
PRUD. And how doth God the Holy Ghost save thee?
JAMES. By His illumination, by His renovation, and by His preservation.[140]
Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.
PRUD. Then she said, Come, Joseph (for his name was Joseph), will you let me catechise you?

JOSEPH. With all my heart.
PRUD. What is man?
JOSEPH. A reasonable creature, so made by God, as my brother said.
PRUD. What is supposed by this word 'saved'?
JOSEPH. That man, by sin, has brought himself into a state of captivity and misery.
PRUD. What is supposed by his being saved by the Trinity?
JOSEPH. That sin is so great and mighty a tyrant, that none can pull us out of its clutches, but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.
PRUD. What is God's design in saving, of poor men?
JOSEPH. The glorifying of His name, of His grace, and justice, &c., and the everlasting happiness of His creature.
PRUD. Who are they that must be saved?
JOSEPH. Those that accept of His salvation.[141]
PRUD. Good boy, Joseph; thy mother has taught thee well, and thou hast hearkened to what she hath said unto thee. Then said Prudence to Samuel, who was the eldest but one,
PRUD. Come, Samuel, are you willing that I should catechise you also?
SAMUEL. Yes, forsooth, if you please.
PRUD. What is Heaven?
SAM. A place and state most blessed, because God dwelleth there.
PRUD. What is hell?
SAM. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.
PRUD. Why wouldest thou go to Heaven?
SAM. That I may see God, and serve Him without weariness; that I may see Christ, and love Him everlastingly; that I may have that fullness of the Holy Spirit in me that I can by no means here enjoy.
PRUD. A very good boy also, and one that has learned well. Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?
MATTHEW. With a very good will.
PRUD. I ask, then, if there were ever anything that had a being antecedent to, or before God?
MATT. No; for God is eternal; nor is there anything excepting
Himself, that had a being until the beginning of the first day.
'For in six days the Lord made Heaven and earth, the sea, and all
that in them is.'

PRUD. What do you think of the Bible?
MATT. It is the holy Word of God.
PRUD. Is there nothing written therein but what you understand?
MATT. Yes. A great deal.
PRUD. What do you do when you meet with such places therein that you do not understand?
MATT. I think God is wiser than I. I pray also that He will please to let me know all therein that He knows will be for my good.[142]
PRUD. How believe you, as touching the resurrection of the dead?
MATT. I believe they shall rise, the same that was buried; the same in nature, though

not in corruption. And I believe this upon a double account: First, because God has promised it secondly, because He is able to perform it.[143]
Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others; for, for your sakes do they speak good things. Observe, also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that Book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying. Now, by that these Pilgrims had been at this place a week, Mercy had a visitor that pretended some goodwill unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was, to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need.[144] And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.[145]
Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she.[146] So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which was good. Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.[147]
Prudence then replied that there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the poor, would quickly cool his courage. So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, said she, 'that I may he rich in good works, laying up in store a good foundation against the time to come, that I may lay hold on eternal life' (1 Tim. 6:17-19). Why, prithee, what dost thou with them? said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again; and when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.[148] When he had left her, Prudence said, Did I not tell thee, that Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee; for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.
MERCY. I might have had husbands afore now, though I spake not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.
PRUD. Mercy in our days is little set by, any further than as to its name; the practice, which is set forth by thy conditions, there are but few that can abide.
MERCY. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband. For I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, that was married to one of these churls; but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then

turned her out of his doors.[149]
PRUD. And yet he was a professor, I warrant you.
MERCY. Yes, such a one as he was, and of such as he, the world is now full; but I am for none of them all.
Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together.[150] There dwelt also not far from thence, one Mr. Skill, an ancient and well approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet, said Christiana, nothing but that which is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you, he must he purged, or else he will die.
SAM. Then said Samuel, Mother, mother, what was that which my brother did gather up and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did plash and did eat.
CHRIST. True, my child, said Christiana, he did take thereof, and did eat; naughty boy as he was, I did chide him, and yet he would eat thereof.[151]
SKILL. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it; many have died thereof.
CHRIST. Then Christiana began to cry; and she said, O naughty boy! and O careless mother! What shall I do for my son![152]
SKILL. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.
CHRIST. Pray, Sir, try the utmost of your skill with him, whatever it costs.
SKILL. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; it was said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. (Heb. 10:1-4). When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made excarne et sanguine Christi [153] (John 6:54-57; Heb. 9:14). (You know physicians give strange medicines to their patients). And it was made up into pills, with a promise or two, and a proportionable quantity of salt (Mark 9:49). Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes, as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy (Zech. 12:10). I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, Sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep, and rest quietly; it put him into a fine heat and breathing sweat, and did quite rid him of his gripes.[154] So in little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.[155]

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to, and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case and provided (Heb. 13:11-16).
CHRIST. But, Sir, said she, what is this pill good for else?
SKILL. It is an universal pill; it is good against all the diseases that Pilgrims are incident to; and when it is well prepared, it will keep good, time out of mind.
CHRIST. Pray, Sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.[156]
SKILL. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live forever (John 6:50). But, good Christiana, thou must give these pills no other way but as I have prescribed; for, if you do, they will do no good.[157] So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he eat any more green plums, and kissed them, and went his way.
It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.
MATT. Then Matthew, who had been sick, asked her, Why, for the most part, physic should he bitter to our palates.
PRUD. To show how unwelcome the Word of God, and the effects thereof, are to a carnal heart.
MATT. Why does physic, if it does good, purge, and cause that we vomit?
PRUD. To show that the Word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.[158]
MATT. What should we learn by seeing the flame of our fire go upwards? and by seeing the beams and sweet influences of the sun strike downwards?
PRUD. By the going up of the fire we are taught to ascend to Heaven, by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reacheth down with His grace and love to us below.
MATT. Where have the clouds their water?
PRUD. Out of the sea.
MATT. What may we learn from that?
PRUD. That ministers should fetch their doctrine from God.
MATT. Why do they empty themselves upon the earth?
PRUD. To show that ministers should give out what they know of God to the world.
MATT. Why is the rainbow caused by the sun?
PRUD. To show that the covenant of God's grace is confirmed to us in Christ.
MATT. Why do the springs come from the sea to us, through the earth?
PRUD. To show that the grace of God comes to us through the body of Christ.
MATT. Why do some of the springs rise out of the tops of high hills?
PRUD. To show that the spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.
MATT. Why doth the fire fasten upon the candlewick?
PRUD. To show, that unless grace doth kindle upon the heart there will be no true light of life in us.
MATT. Why is the wick and tallow, and all, spent to maintain the light of the candle?
PRUD. To show that body and soul, and all, should be at the service of, and spend

themselves to maintain, in good condition, that grace of God that is in us.
MATT. Why doth the pelican pierce her own breast with her bill?
PRUD. To nourish her young ones with her blood, and thereby to show that Christ the blessed so loveth His young, His people, as to save them from death by His blood.
MATT. What may one learn by hearing the cock crow?
PRUD. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.[159]
Now, about this time their month was out; wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition,[160] and prayed Mr. Watchful, the Porter, to send it by some fit man, to her good friend Mr. Interpreter; who, when it was come, and He had seen the contents of the petition, said to the messenger, Go tell them that I will send him.
When the family where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said to Christiana, And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve did eat of, and that she also did give to her husband, and that for the eating, of which they both were turned out of Paradise; and asked her what she thought that was? Then Christiana said, It is food or poison, I know not which.[161] So they opened the matter to her, and she held up her hands and wondered[162] (Gen. 3:6; Rom. 7:24).
Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked, and looked, to see the angels go up; and so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray, bid them stay here a little longer, for this is a curious sight.[163] So they turned again, and stood feeding their eyes with this so pleasant a prospect (Gen. 28:12; John 1:51). After this, they had them into a place where did hang up a golden anchor, so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast, in case you should meet with turbulent weather; so they were glad thereof[164] (Heb. 6:19).
Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day (Gen. 22:9). When they had seen it, they held up their hands and blessed themselves, and said, O what a man for love to his Master, and for denial to himself, was Abraham! After they had showed them all these things, Prudence took them into the dining-room, where stood a pair of excellent virginals;[165] so she played upon them, and turned what she had showed them into this excellent song, saying—

Eve's apple we have showed you,
Of that be you aware;
You have seen Jacob's ladder, too,
Upon which angels are.
An anchor you received have;

But let not these suffice,
Until, with Abr'am, you have gave
Your best a sacrifice.

Now, about this time, one knocked at the door; so the Porter opened, and behold Mr. Great-heart was there; but when he was come in, what joy was there! For it came now fresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.
Then said Mr. Great-heart to Christiana, and to Mercy, My Lord hath sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; He has also sent the boys some figs and raisins, to refresh you in your way.[166]
Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the Porter if any of late went by? He said, No; only one some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go; but, he said, the thieves are taken, and will shortly he tried for their lives.[167] Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.
Then said Christiana to the Porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also for that you have been so loving and kind to my children; I know not how to gratify your kindness. Wherefore, pray, as a token of my respects to you, accept of this small mite; so she put a gold angel in his hand, and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment.[168] Let Mercy live, and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the Porter, and departed.
Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off, on the right hand, a most curious melodious note, with words much like these—
Through all my life Thy favour is
So frankly show'd to me,
That in Thy house for evermore
My dwelling-place shall be.

And, listening still, she thought she heard another answer it, saying—
For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence what it was that made those curious notes? They are, said she, our country birds; they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm, and then you may hear them all day long[169] (Song 2:11, 12). I often, said she, go out to hear them; we also ofttimes keep them tame in our house. They are very fine company for us when we are

melancholy; also they make the woods, and groves, and solitary places, places desirous to be in.[170]

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.[171]

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley,[172] Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had; I know you cannot but have heard thereof, But be of good courage, as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the conduct of their guide, he went forward, and they went after.

GREAT-HEART. Then said Mr. Great-heart, We need not to be so afraid of this Valley, for here is nothing to hurt us, unless we procure it to ourselves. It is true, Christian did here meet with Apollyon, with whom he also had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there, must look for combats here. And hence it is, that this Valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of an opinion, that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there.

This Valley of Humiliation is of itself as fruitful a place, as any the crow flies over; Christian was and I am persuaded, if we could hit upon it, we might find somewhere hereabouts, something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, 'Let Christian's slips, before he came hither, and the battles that he met with in this place, be a warning to those that come after.' Lo, said their guide, did not I tell you, that there was something hereabouts, that would give intimation of the reason why Christian was so hard beset in this place? Then, turning himself to Christiana, he said, No disparagement to Christian, more than to many others, whose hap and lot his was; for it is easier going up, than down this hill, and that can he said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy; let Him grant that dwelleth above, that we fare no worse, when we come to be tried, than he.

But we will come again to this Valley of Humiliation. It is the best and most useful brave piece of ground in all those parts. It is fat ground, and, as you see, consisteth much in meadows; and if a man were to come here in the summer-time, as we do now, if he knew not anything before, thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold how green this Valley is, also how beautified with lilies[173] (Song. 2:1). I have also known many labouring men that have got good estates in this Valley of Humiliation 'for God resisteth the proud, but gives grace unto the humble,' (James 4:6; 1 Peter 5:5), for indeed it is a very fruitful soil, and doth bring forth by handfuls.[174] Some also have wished, that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.[175]

Now, as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said—

He that is down needs fear no fall;
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.(Phil. 4:12, 13)
I am content with what I have,
Little be it, or much;
And, Lord, contentment still I crave,
Because Thou savest such.
Fullness to such a burden is,
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.[176](Heb. 13:5)

Then said the guide, Do you hear him? I will dare to say, that this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet;[177] but we will proceed in our discourse.

In this Valley our Lord formerly had His country house; He loved much to be here; He loved also to walk these meadows, for He found the air was pleasant.[178] Besides, here a man shall be free from the noise, and from the hurryings of this life. All states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a Valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life[179] (Hosea 12:4, 5).

Did I say, our Lord had here in former days his country-house, and that He loved here to walk? I will add, in this place, and to the people that live, and trace these grounds, He has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on in their pilgrimage (Matt. 11:29).

SAMUEL.[180] Now, as they went on, Samuel said to Mr. Great-heart;

Sir, I perceive that in this Valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this Valley is large.

GREAT-HEART. Your father had that battle with Apollyon, at a place yonder, before us, in a narrow passage, just beyond Forgetful Green.[181] And indeed, that place is the most dangerous place in all these parts. For if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.[182] This is the place also, where others have been hard put to it; but more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

MERCY. Then said Mercy, I think I am as well in this Valley, as I have been anywhere

else in all our journey; the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels; methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him; here one may think, and break at heart, and melt in one's spirit, until one's eyes become like 'the fish-pools of Heshbon' (Song. 7:4). They that go rightly through this Valley of Baca, make it a well, the rain that God sends down from Heaven upon them that are here, also filleth the pools (Psa. 84:6, 7). This Valley is that from whence also the King will give to His their vineyards (Hosea 2:15); and they that go through it, shall sing, as Christian did, for all he met with Apollyon.

GREAT-HEART. It is true, said their guide, I have gone through this Valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. 'To this man will I look (saith the King), even to him that is poor and of a contrite spirit, and trembleth at My Word'[183] (Isa. 66:2).

Now they were come to the place where the afore-mentioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place, on this ground Christian stood, and up there came Apollyon against him. And look, did not I tell you? here is some of your husband's blood upon these stones to this day; behold, also, how here and there are yet to be seen upon the place, some of the shivers of Apollyon's broken darts; see also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout, as could, had he been there, even Hercules himself.[184] When Apollyon was beat, he made his retreat to the next Valley, that is called, the Valley of the Shadow of Death, unto which we shall come anon.[185]

Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages. So, because it stood just on the wayside before them, they stepped to it, and read the writing, which word for word was this—

Hard by, here was a battle fought,
Most strange, and yet most true;[186]
Christian and Apollyon sought
Each other to subdue.
The man so bravely play'd the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death; and this Valley was longer than the other; a place, also, most strangely haunted with evil things, as many are able to testify;[187] but these women and children went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

When they were entered upon this Valley, they thought that they heard a groaning, as of dead men, a very great groaning. They thought, also, they did hear words of lamentation spoken, as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of a

hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.[188]
Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the Valley, and then Christiana said, Methinks I see something yonder upon the road before us, a thing of such a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. It is like I cannot tell what, said she. And now it was but a little way off; then said she, It is nigh.
Well, well, said Mr. Great-heart, Let them that are most afraid, keep close to me. So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, 'Resist the devil, and he will flee from you' (James 4:7).
They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made all the Valley echo, and their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put the Pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no further[189] (1 Peter 5:8, 9).
Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and, before they could be prepared to go over that, a great mist and darkness fell upon them, so that they could not see. Then said the Pilgrims, Alas! now what shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they staid there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire, also, and the smoke of the pit, was much easier to be discerned.[190] Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now. Poor man, he went here all alone in the night; he had night almost quite through the way; also, these fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in it themselves. 'The heart knows its own bitterness; and a stranger intermeddleth not with its joy.' To be here is a fearful thing.
GREAT-HEART. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us forever. But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God[191] (Isa. 1:10). For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke not only these, but all the Satans in hell.
So they cried and prayed, and God sent light and deliverance, for there was now no let in their way; no not there, where but now they were stopped with a pit. Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome

smells, to the great annoyance of them.[192] Then said Mercy to Christiana, There is not such pleasant being here, as at the gate, or at the Interpreter's, or at the house where we lay last.

O but, said one of the boys, it is not so bad to go through here, as it is to abide here always; and for aught I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.[193]

Well said, Samuel, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, We shall he out by and by.[194]

So on they went, and Joseph said, Cannot we see to the end of this Valley as yet? Then said the guide, Look to your feet, for you shall presently be among the snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless, that was agoing this way; he has lain there a great while.[195] There was one Take-heed with him, when he was taken and slain; but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide.[196] Poor Christian! it was a wonder that he here escaped; but he was beloved of his God: also, he had a good heart of his own,[197] or else he could never have done it. Now they drew towards the end of the way; and just there where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things? quoth the giant; you know what things; but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. Now the women and children stood trembling, and knew not what to do. Quoth the giant, You rob the country, and rob it with the worst of thefts.[198] These are but generals, said Mr. Great-heart; come to particulars, man. Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of Heaven; my business is to persuade sinners to repentance; I am commanded to do my endeavour to turn men, women, and children, 'from darkness to light, and from the power of Satan unto God': and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr. Great-heart went to meet him; and as he went, he drew his sword, but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried out; so Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr. Great-heart betook him to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.[199] When they had rested them, and taken breath, they both fell to it again,[200] and Mr. Great-heart with a full blow, fetched the giant down to the ground. Nay, hold, and let me recover, quoth he; so Mr. Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all-to-breaking Mr. Great-heart's skull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God, for the deliverance He had wrought.[201] When this was done, they among them erected a pillar, and fastened the giant's head thereon, and wrote underneath in letters, that passengers might read—

He that did wear this head, was one
 That pilgrims did misuse;
 He stopp'd their way, he spared none,
 But did them all abuse;
 Until that I, Great-heart, arose,
 The pilgrim's guide to be;
 Until that I did him oppose,
 That was their enemy.

Now I saw, that they went to the ascent that was a little way off, cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother); wherefore here they sat down, and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy.[202] As they sat thus, and did eat, Christiana asked the guide if he had caught no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last[203] (2 Cor. 4).

CHRIST. But were you not afraid, good Sir, when you saw him come out with his club?[204]

GREAT-HEART. It is my duty, said he, to distrust my own ability, that I may have reliance on Him that is stronger than all.

CHRIST. But what did you think when he fetched you down to the ground at the first blow?

GREAT-HEART. Why, I thought, quoth he, that so my Master Himself was served, and yet He it was that conquered at the last.

MATT. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this enemy; for my part, I see no reason, why we should distrust our God any more, since He has now, and in such a place as this, given us such testimony of His love as this.

Then they got up and went forward. Now a little before them stood an oak; and under it, when they came to it, they found an old pilgrim fast asleep; they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him, and the old gentleman, as he lift up his eyes, cried out, What's the matter? Who are you? and what is your business here?[205]

GREAT-HEART. Come, man, be not so hot, here is none but friends; yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart; I am the guide of these Pilgrims, which are going to the Celestial Country.

HONEST. Then said Mr. Honest, I cry you mercy; I feared that you had been of the company of those that sometime ago did rob Little-faith of his money; but now I look

better about me, I perceive you are honester people.
GREAT-HEART. Why, what would, or could you have done, to have helped yourself, if we indeed had been of that company. HON. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on it; for a Christian can never be overcome, unless he should yield of himself. [206]
GREAT-HEART. Well said, father Honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.
HON. And by this, also, I know that thou knowest what true pilgrimage is; for all others do think that we are the soonest overcome of any.
GREAT-HEART. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from.
HON. My name I cannot; but I came from the town of Stupidity; it lieth about four degrees beyond the City of Destruction.
GREAT-HEART. Oh! are you that countryman, then? I deem I have half a guess of you; your name is Old Honesty, is it not? So the old gentleman blushed, and said, Not Honesty, in the abstract,[207] but Honest is my name; and I wish that my nature shall agree to what I am called.
HON. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?
GREAT-HEART. I had heard of you before, by my Master; for He knows all things that are done on the earth; but I have often wondered that any should come from your place, for your town is worse than is the City of Destruction itself.
HON. Yes, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it hath been with me.[208]
GREAT-HEART. I believe it, father Honest, I believe it; for I know the thing is true.
Then the old gentleman saluted all the Pilgrims with a holy kiss of charity; and asked them of their names, and how they had fared since they set out on their pilgrimage.[209]
CHRIST. Then said Christiana, My name, I suppose you have heard of; good Christian was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying:
HON. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings over all these parts of the world: his faith, his courage, his enduring, and his sincerity under all, has made his name famous. Then he turned him to the boys, and asked them of their names, which they told him. And then said he unto them: Matthew, be thou like Matthew the publican, not in vice, but in virtue (Matt. 10:3). Samuel, said he, be thou like Samuel the Prophet, a man of faith and prayer (Psa. 99:6). Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flees from temptation (Gen. 39). And James, be thou like James the Just, and like James the brother of our Lord (Acts 1:13, 14). Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name; by Mercy shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the Fountain of Mercy in the face with comfort. All this while the guide, Mr. Great-heart, was very much pleased, and smiled upon his companion.
Now, as they walked along together, the guide asked the old gentleman, if he did not

know one Mr. Fearing, that came on pilgrimage out of his parts?
HON. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.[210]
GREAT-HEART. I perceive you knew him; for you have given a very right character of him.
HON. Knew him! I was a great companion of his; I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.
GREAT-HEART. I was his guide from my Master's house to the gates of the Celestial City.
HON. Then you knew him to be a troublesome one.
GREAT-HEART. I did so, but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.
HON. Well then, pray let us hear a little of him, and how he managed himself under your conduct.
GREAT-HEART. Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for about a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither.[211] The Celestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshine morning, I do not know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind; a slough that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way; and there also he stood a good while, before he would adventure to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand, shaking and shrinking. I dare say, it would have pitied one's heart to have seen him; nor would he go back again. At last, he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then One opened to him, but he shrank back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee; up, for I have set open the door to thee. Come in, for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house. But as he behaved himself at the gate, so he did His behaviour at my Master the Interpreter's door. He lay thereabout in the cold a good while, before he would adventure to call; yet he would not go back, and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master, to receive him and grant him the comfort of His house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved. Yea, so great was his dejection, that though he saw several others, for knocking, get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out

to him, and asked what he was; but, poor man! the water stood in his eyes; so I perceived what he wanted. I went, therefore, in and told it in the house, and we showed the thing to our Lord. So He sent me out again, to entreat him to come in; but, I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, He carried it wonderfully lovingly to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should he granted. So, when he had been there a good while, he seemed to get some heart, and to be a little more comfortable; for my Master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore He carried it so towards him, as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as He did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There, I confess, he desired to stay a little to look, and he seemed, for a while after, to be a little cheery. When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions; for you must know that his trouble was not about such things as those; his fear was about his acceptance at last.[212]

I got him in at the House Beautiful, I think, before he was willing. Also, when he was in, I brought him acquainted with the damsels that were of the place; but he was ashamed to make himself much for company. He desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold to ask.

When we went also from the House Beautiful, he went down the hill, into the Valley of Humiliation, he went down as well as ever I saw man in my life; for he cared not how mean he was, so he might he happy at last. Yea, I think, there was a kind of a sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than when he was in that valley.[213]

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley (Lam. 3:27-29). He would now be up every morning by break of day, tracing and walking to and fro in this valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear. Oh! the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on it. He made such a noise, and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us.[214]

But this I took very great notice of, that this valley was as quiet while he went through it, as ever I knew it before or since. I suppose these enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing was passed over it.

It would he too tedious to tell you of all. We will, therefore, only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all at the men at the fair. I feared there we should both have been knocked on the head, so hot was he against their fooleries.[215] Upon the Enchanted Ground, he was also very

wakeful. But when he was come at the river, where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned forever, and so never see that Face with comfort that he had come so many miles to behold.
And here, also, I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life. So he went over at last, not much above wet-shod.[216] When he was going up to the gate, I began to take his leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.
HON. Then, it seems, he was well at last.
GREAT-HEART. Yes, yes; I never had doubt about him; he was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others (Psa. 88). He was, above many, tender of sin. He was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend (Rom. 14:21; 1 Cor. 8:13).
HON. But what should be the reason that such a good man should be all his days so much in the dark?[217]
GREAT-HEART. There are two sorts of reasons for it: One is, the wise God will have it so; some must pipe, and some must weep (Matt. 11:16-18). Now Mr. Fearing was one that played upon this bass; he and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though, indeed, some say the bass is the ground of music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for Himself. Only here was the imperfection of Mr. Fearing, he could play upon no other music but this, till towards his latter end.[218]
I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of the Revelations, the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne (Rev. 8:2; 14:2, 3).
HON. He was a very zealous man, as one may see by what relation you have given of him; difficulties, lions, or Vanity Fair, he feared not at all. It was only sin, death, and hell that was to him a terror, because he had some doubts about his interest in that celestial country.[219]
GREAT-HEART. You say right. Those were the things that were his troublers, and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, 'he could have bit a firebrand, had it stood in his way'; but the things with which he was oppressed, no man ever yet could shake off with ease.
CHRIST. Then said Christiana, This relation of Mr. Fearing has done me good. I thought nobody had been like me; but I see there was some semblance betwixt this good man and I; only we differed in two things: His troubles were so great, they break out; but mine I kept within. His, also, lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder.
MERCY. If I might also speak my heart, I must say, that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been of the loss of other things. O, thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it!

MATT. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation; but if it were so with such a good man as he, why may it not also go well with me?
JAMES. No fears, no grace, said James. Though there is not always grace where thereis the fear of hell, yet, to be sure, there is no grace where there is no fear of God. [220]
GREAT-HEART. Well said, James, thou hast hit the mark; for the fear of God is the beginning of wisdom; and, to be sure, they that lack the beginning, have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell.

Well, Master Fearing, thou didst fear
Thy God, and wast afraid
Of doing anything, while here,
That would have thee betray'd.
And didst thou fear the lake and pit?
Would others did so too!
For, as for them that want thy wit,
They do themselves undo.[221]

Now I saw, that they still went on in their talk; for after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.
GREAT-HEART. Had you ever any talk with him about it?
HON. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do, and nothing else could he be got to.
GREAT-HEART. Pray, what principles did he hold? for I suppose you can tell.
HON. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.
GREAT-HEART. How! if he had said, It is possible for the heart to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive.[222] But this, I perceive, is not the thing; but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.
HON. Aye, aye, so I mean; and so he believed and practised.
GREAT-HEART. But what ground had he for his so saying?
HON. Why, he said he had the Scripture for his warrant.
GREAT-HEART. Prithee, Mr. Honest, present us with a few particulars.
HON. So I will. He said, To have to do with other men's wives, had been practised by David, God's beloved; and therefore he could do it. He said, To have more women than one, was a thing that Solomon practised; and therefore he could do it. He said, That Sarah and the godly midwives of Egypt lied, and so did saved Rahab; and therefore he could do it. He said, That the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, That Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.[223]
GREAT-HEART. Highly base! indeed. And you are sure he was of this opinion?
HON. I have heard him plead for it, bring Scripture for it, bring argument for it, &c.

GREAT-HEART. An opinion that is not fit to be with any allowance in the world.
HON. You must understand me rightly. He did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.
GREAT-HEART. But what more false than such a conclusion? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or if, because a child by the blast of the wind, or for that it stumbled at a stone, fell down, and defiled itself in mire, therefore he might willfully lie down and wallow like a boar therein. Who could have thought that anyone could so far have been blinded by the power of lust? But what is written must be true: They 'stumble at the Word, being disobedient; whereunto also they were appointed' (1 Peter 2:8).
His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God's people, is no sign of one that is possessed with their virtues (Hosea 4:8). Nor can I believe, that one that is of this opinion, can at present have faith or love in him. But I know you have made strong objections against him; prithee, what can he say for himself?[224]
HON. Why, he says, To do this by way of opinion, seems abundance more honest, than to do it, and yet hold contrary to it in opinion.
GREAT-HEART. A very wicked answer; for though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet, to sin, and plead a toleration so to do, is worse. The one stumbles beholders accidentally, the other pleads them into the snare.
HON. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.
GREAT-HEART. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise, shall come out of them all.
CHRIST. There are strange opinions in the world; I know one that said, It was time enough to repent when they come to die.[225]
GREAT-HEART. Such are not over wise. That man would have been loath, might he have had a week to run twenty miles in for his life, to have deferred that journey to the last hour of that week.
HON. You say right; and yet the generality of them, that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveler in this road many a day; and I have taken notice of many things.[226]
I have seen some that have set out as if they would drive all the world afore them, who yet have, in few days, died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing, at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.
I have seen some who have run hastily forward, that again have, after a little time, run as fast just back again.
I have seen some who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it. I have heard some, when they first set out for Paradise, say positively there is such a place; who when they have been almost there, have come back again, and said there is none.
I have heard some vaunt what they would do, in case they should he opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.[227]

Now, as they were thus in their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.[228]

GREAT-HEART. Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them; so they went on their way. Now, they looked at every turning, when they should have met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the Pilgrims.

Christiana then wished for an inn for herself and her children, because they were weary. [229] Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells (Rom. 16:23). So they all concluded to turn in thither, and the rather, because the old gentleman gave him so good a report. So when they came to the door, they went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

GAIUS. Yes, gentlemen, if ye be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys, the more glad, for that the Inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

GREAT-HEART. Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far today, and are weary.

GAIUS. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have, you shall be welcome to, if that will content.[230]

GREAT-HEART. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse. So they all said, Content.

GAIUS. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel.

GREAT-HEART. The woman is the wife of one Christian, a Pilgrim of former times; and these are his four children. The maid is one of her acquaintance; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

GAIUS. Then said Gaius, Is this Christian's wife? and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch (Acts 11:26). Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the Pilgrims, His ways, and them that loved Him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones (Acts 7:59, 60). James, another of this generation, was slain with the edge of the sword (Acts 12:2). To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the

lions;[231] Romanus, whose flesh was cut by pieces from his bones, and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he who they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all of that family that have suffered injuries and death, for the love of a pilgrim's life. Nor can I but be glad, to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.
GREAT-HEART. Indeed, Sir, they are likely lads; they seem to choose heartily their father's ways.
GAIUS. That is it that I said; wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; wherefore, let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father and the house of his progenitors may never be forgotten in the world.[232]
HON. It is pity this family should fall and be extinct.
GAIUS. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it.
And, Christiana, said this Innkeeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee; if she will, let her be given to Matthew, thy eldest son; it is the way to preserve you a posterity in the earth. So this match was concluded, and in process of time they were married; but more of that hereafter.
Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, (Gen. 3), so also did life and health: 'God sent forth His Son made of a woman' (Gal. 4:4). Yea, to show how much those that came after, did abhor the act of the mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world.
I will say again, that when the Saviour was come, women rejoiced in Him before either man or angel (Luke 2). I read not, that ever any man did give unto Christ so much as one groat; but the women followed Him, and ministered to Him of their substance (Luke 8:2, 3). It was a woman that washed His feet with tears, and a woman that anointed His body to the burial (Luke 7:37, 50; John 11:2; 12:3). They were women that wept, when He was going to the Cross, and women that followed Him from the Cross, and that sat by His sepulchre, when he was buried (Luke 23:27; Matt. 27:55, 56, 61). They were women that were first with Him at His resurrection-morn; and women that brought tidings first to His disciples, that He was risen from the dead (Luke 24:22, 23). Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.
Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, the trenchers, and to set the salt and bread in order.
Then said Matthew, The sight of this cloth, and of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.
GAIUS. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to sit at the supper of the great King in His kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to His house.
So supper came up;[233] and first, a heave-shoulder, and a wave-breast (Lev. 7:32-34;

10:14, 15), were set on the table before them, to show that they must begin their meal with prayer and praise to God (Psa. 25:1; Heb. 13:15). The heave-shoulder, David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all eat heartily well thereof.

The next they brought up, was a bottle of wine, red as blood (Deut. 32:14). So Gaius said to them, Drink freely; this is the juice of the true vine, that makes glad the heart of God and man (Judg. 9:13; John 15:1). So they drank and were merry.

The next was a dish of milk well crumbed; but Gaius said, Let the boys have that, that they may grow thereby (1 Peter 2:1, 2). Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this; for this is good to cheer up, and strengthen your judgments and understandings. This was our Lord's dish when He was a child: 'Butter and honey shall He eat, that He may know to refuse the evil, and choose the good' (Isa. 7:15).

Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since they were such, by, and with which, the serpent beguiled our first mother?

Then said Gaius-

Apples were they with which we were beguil'd
Yet sin, not apples, hath our souls defil'd.
Apples forbid, if eat, corrupt the blood;
To eat such, when commanded, does us good.
Drink of His flagons, then, thou church, His dove,
And eat His apples, who are sick of love.

Then said Matthew, I made the scruple, because I awhile since was sick with eating of fruit.

GAIUS. Forbidden fruit will make you sick but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts (Song. 6:11). Then said some at the table, Nuts spoil tender teeth, especially the teeth of children; which when Gaius heard, he said—

Hard texts are nuts (I will not call them cheaters),
Whose shells do keep their kernels from the eaters.
Ope then the shells, and you shall have the meat;
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:[234]

A man there was though some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say; so he sat still awhile, and then thus replied—

He that bestows his goods upon the poor,
Shall have as much again, and ten times more.

Then said Joseph, I dare say, Sir, I did not think you could have found it out.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like

experience; I have learned of my Lord to be kind; and have found by experience, that I have gained thereby. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty' (Prov. 11:24). 'There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches'[235] (Prov. 13:7). Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house, let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.[236]

The which Gaius the host overhearing, said, With a very good will, my child.

So they staid there more than a month, and Mercy was given to
Matthew to wife.

While they staid here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon the Pilgrims.[237] But to return again to our story. After supper the lads desired a bed; for that they were weary with travelling: then Gaius called to show them their chamber; but said Mercy, I will have them to bed. So she had them to bed, and they slept well; but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, Sir, you begin to be drowsy; come, rub up; now here is a riddle for you. Then said Mr. Honest, Let us hear it. Then said Mr. Great-heart,

He that will kill, must first be overcome,
Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one, hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say. No, said Gaius, it was put to you, and it is expected that you should answer it. Then said the old gentleman,

He first by grace must conquer'd be,
That sin would mortify;
And who, that lives, would convince me,
Unto himself must die.[238]

It is right, said Gaius; good doctrine and experience teaches this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin; besides if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity?

Secondly, nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace that is a slave to his own corruptions.

And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were decayed with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike

HON. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as, to be sure, old age does not.[239] Besides, I have observed that old men have blessed themselves with this mistake,

namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young [man] to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now, when the family was up, Christiana bid her son James that he should read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, why it was said that the Saviour is said to come 'out of a dry ground'; and also, that 'He had no form or comeliness in him?'

GREAT-HEART. Then said Mr. Great-heart, To the first, I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second, I say, The words are spoken in the person of the unbelievers, who, because they want that eye that can see into our Prince's heart, therefore they judge of Him by the meanness of His outside. Just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it again away, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good.[240] About a mile from hence, there is one Slay-good, a giant that does much annoy the King's highway in these parts; and I know whereabout his haunt is. He is master of a number of thieves; it would be well if we could clear these parts of him. So they consented, and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.[241] When they came to the place where he was, they found him with one Feeble-mind in his hands, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose, after that, to pick his bones, for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GREAT-HEART. We want thee; for we are come to revenge the quarrel of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore, come out of thy cave. So he armed himself and came out; and to a battle they went, and fought for above an hour, and then stood still to take wind.

SLAY. Then said the giant, Why are you here on my ground?

GREAT-HEART. To revenge the blood of pilgrims, as I also told thee before. So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and, in the greatness of his mind, he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind, the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and then set it up, as they had done others before, for a terror to those that shall attempt to do as he hereafter.[242]

Then they asked Mr. Feeble-mind how he fell into his hands?

FEEBLE-MIND. Then said the poor man, I am a sickly man, as you see; and, because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have traveled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the

pilgrim's way.[243] When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected He against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the Hill Difficulty was judged too hard for me, I was carried up that by one of His servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that comfort should be given to the feeble-minded, and so went on their own pace (1 Thess. 5:14). When I was come up to Assault Lane, then this giant met with me, and bid me prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial. So he came up and took me. I conceited he should not kill me. Also, when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life; for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.[244]

HON. Then said old Mr. Honest, Have you not, some time ago, been acquainted with one Mr. Fearing, a pilgrim.

FEEBLE. Acquainted with him! Yes; he came from the town of Stupidity, which lieth four degrees to the northward of the City of Destruction, and as many off of where I was born; yet we were well acquainted, for, indeed, he was my uncle, my father's brother. He and I have been much of a temper. He was a little shorter than I, but yet we were much of a complexion.

HON. I perceive you know him; and I am apt to believe also, that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

FEEBLE. Most have said so that have known us both; and besides, what I have read in him, I have, for the most part, found in myself.

GAIUS. Come, Sir, said good Gaius, be of good cheer, you are welcome to me, and to my house, and what thou hast a mind to, call for freely; and what thou wouldest have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-mind, This is unexpected favour, and as the sun shining out of a very dark cloud. Did Giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pockets, I should go to Gaius, mine host? Yet so it is.[245]

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and told that, about a mile and a half off, there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was with a thunder-bolt.[246]

FEEBLE. Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He also was with me when Slay-good, the giant, took me; but he was nimble of his heels, and escaped. But, it seems, he escaped to die, and I was took to live.[247]

What, one would think, doth seek to slay outright,
Ofttimes delivers from the saddest plight.

That very providence, whose face is death,
Doth ofttimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd gives death to him, and life to me.

Now, about this time, Matthew and Mercy were married. Also Gaius gave his daughter Phoebe to James, Matthew's brother, to wife; after which time they yet staid above ten days at Gaius' house, spending their time, and the seasons, like as pilgrims used to do. [248]

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore, Mr. Great-heart called for a reckoning; but Gaius told him, that at his house it was not the custom for pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him (Luke 10:34, 35). Then said Mr. Great-heart to him,

GREAT-HEART. 'Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers; which have borne witness of thy charity before the church; whom if thou (yet) bring forward on their journey after a godly sort, thou shalt do well' (3 John 5, 6). Then Gaius took his leave of them all, and of his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger; the which when Mr. Great-heart espied, he said, Come, Mr. Feeble-Mind, pray do you go along with us, I will be your conductor, and you shall fare as the rest.

FEEBLE. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have liberty to do. I do not yet know all the truth; I am a very ignorant Christian man; sometimes, if I hear some rejoice in the Lord, it troubles me, because I can not do so too. It is with me, as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised ('He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease' Job 12:5), so that I know not what to do.[249]

GREAT-HEART. But, brother, said. Mr. Great-heart, I have it in commission to 'comfort the feeble-minded,' and to 'support the weak' (1 Thess. 5:14). You must needs go along with us; we will wait for you; we will lend you our help (Rom. 14:1); we will deny ourselves of some things, both opinionative and practical, for your sake (1 Cor. 8), we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind[250] (1 Cor. 9:22).

Now all this while they were at Gaius' door; and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches [promises] in his hand (Psa. 38:17); and he also was going on pilgrimage.

FEEBLE. Then said Mr. Feeble-mind to him, Man, How camest thou hither? I was but just now complaining, that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thee and I may be some help.

READY-TO-HALT. I shall be glad of thy company, said the other; and good Mr. Feeble-

mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.[251]
FEEBLE. Nay, said he, though I thank thee for thy goodwill, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.[252]
READY. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.
Thus therefore they went on; Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt, came behind with his crutches.[253] Then said Mr. Honest,
HON. Pray, Sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.
GREAT-HEART. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation; and also what hard work he had, to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it with Madam Wanton, with Adam the first, with one Discontent, and Shame, four as deceitful villains as a man can meet with upon the road.
HON. Yes, I have heard of all this; but indeed, good Faithful was hardest put to it with Shame; he was an unwearied one.
GREAT-HEART. Aye; for, as the Pilgrim well said, he of all men had the wrong name.
HON. But pray, Sir, where was it that Christian and Faithful met
Talkative? That same was also a notable one.

GREAT-HEART. He was a confident fool, yet many follow his ways.
HON. He had like to have beguiled Faithful.
GREAT-HEART. Aye, but Christian put him into a way quickly to find him out. Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and prophesied to them of what should befall them at Vanity Fair.
GREAT-HEART. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.
HON. Say you so? I dare say it was a hard chapter that then he did read unto them.[254]
GREAT-HEART. It was so; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men; they had set their faces like flint. Don't you remember how undaunted they were when they stood before the judge?
HON. Well, Faithful bravely suffered.
GREAT-HEART. So he did, and as brave things came on it; for Hopeful and some others, as the story relates it, were converted by his death.
HON. Well, but pray go on; for you are well acquainted with things.
GREAT-HEART. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.
HON. By-ends! What was he?
GREAT-HEART. A very arch fellow; a downright hypocrite. One that would be religious which way ever the world went; but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But, so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now, by this time, they were come within sight of the town of Vanity, where Vanity Fair is kept. So, when they saw that they were so near the town, they consulted with one another, how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town; now I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge (Acts 21:16). If you think good, said he, we will turn in there.[255]

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now, you must think, it was even-tide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason their host, How far have ye come today? So they said, From the house of Gaius our friend. I promise you, said he, you have gone a good stitch, you may well be a weary; sit down. So they sat down.

GREAT-HEART. Then said their guide, Come, what cheer, Sirs? I dare say you are welcome to my friend.

MNASON. I also, said Mr. Mnason, do bid you welcome, and, whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want, a while since, was harbour and good company, and now I hope we have both.

MNASON. For harbour, you see what it is; but for good company, that will appear in the trial.

GREAT-HEART. Well, said Mr. Great-heart, will you have the Pilgrims up into their lodging?

MNASON. I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now, when they were set in their places, and were a little cheery after their journey, Mr. Honest asked his landlord, if there were any store of good people in the town?

MNASON. We have a few, for indeed they are but a few, when compared with them on the other side.

HON. But how shall we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and the stars to them that are sailing upon the seas.[256]

Then Mr. Mnason stamped with his foot, and his daughter Grace came up; so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saint, Mr. Dare-not-lie, and Mr. Penitent; that I have a friend or two at my house that have a mind this evening to see them.

So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are Pilgrims; they come from afar, and are going to mount Zion. But who, quoth he, do you think this is? pointing with his finger to Christiana; it is Christiana, the wife of Christian, that famous Pilgrim, who, with Faithful his brother, were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. Then they asked her of her welfare, and if these young men were her husband's sons? And when she had told them they were, they said, The King

whom you love and serve, make you as your father, and bring you where he is in peace!
HON. Then Mr. Honest (when they were all sat down) asked Mr. Contrite, and the rest, in what posture their town was at present?

CONTRITE. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in any good order, when we are in a cumbered condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an item, to caution him to take heed, every moment of the day.
HON. But how are your neighbours for quietness?
CONTRITE. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable.[257]
Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?
HON. It happens to us as it happeneth to wayfaring men; sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty; the wind is not always on our backs, nor is everyone a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind, we know not; but for the most part, we find it true, that has been talked of, of old, A good man must suffer trouble.
CONTRITE. You talk of rubs; what rubs have you met withal?
HON. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that.
GREAT-HEART. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, that they feared would a took away their lives. We were beset with Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the house of 'Gaius, mine host, and of the whole church' (Rom. 16:23), we were minded upon a time to take our weapons with us, and so go see if we could light upon any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, because he dwelt thereabout; so we looked, and looked, till at last we discerned the mouth of his cave; then we were glad, and plucked up our spirits. So we approached up to his den, and lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.
FEEBLE-MIND. Then said Mr. Feeble-mind, I found this true, to my cost, and comfort; to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends with their weapons, approach so near for my deliverance.
HOLY-MAN. Then said Mr. Holy-man, There are two things that they have need to be

possessed with, that go on pilgrimage; courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a Pilgrim stink.

LOVE-SAINT. Then said Mr. Love-saint, I hope this caution is not needful amongst you. But truly, there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

DARE-NOT-LIE. Then said Mr. Dare-not-lie, It is true, they neither have the pilgrim's need, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goes inward, another outward, and their hosen out behind; there a rag, and there a rent, to the disparagement of their Lord.

PENITENT. These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their pilgrim's progress, as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time, until supper was set upon the table; unto which they went and refreshed their weary bodies; so they went to rest. Now they stayed in this fair a great while, at the house of this Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here, was long (for it was not now as in former times). Wherefore the Pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession.[258] And, to say the truth for Grace, Phoebe, and Martha, they were all of a very good nature, and did much good in their place. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps.[259] Now, no man in the town durst so much as face this monster; but all men fled when they heard of the noise of his coming.

The monster was like unto no one beast upon the earth; its body was like a dragon, and it had seven heads and ten horns (Rev. 17:3). It made great havoc of children, and yet it was governed by a woman.[260] This monster propounded conditions to men, and such men as loved their lives more than their souls, accepted of those conditions. So they came under.[261]

Now this Mr. Great-heart, together with these that came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town; also these seasons did these valiant worthies watch him in, and did still continually assault him; insomuch, that in process of time he became not only wounded, but lame; also he has not made that havoc of the townsmen's children, as formerly he has done. And it is verily believed by some, that this beast will die of his wounds.[262]

This, therefore, made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them.[263] Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand more than a beast; these had no reverence for these men, nor took they notice of their valour or adventures.[264]

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart, therein to commit each other to the protection of their Prince. There were again, that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary (Acts 28:10).

Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted. They, therefore, that were of the Pilgrims' company went on, and Mr. Great-heart went before them. Now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell; they quickly came to the place where Faithful was put to death; there therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a manly suffering as his was.[265]

They went on, therefore, after this, a good way further, talking of Christian and Faithful; and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the Hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the Hill Lucre, to wit, to the pillar of salt that stood also within view of Sodom and its stinking lake; they marveled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look, has an attracting virtue upon the foolish eye.

I saw now that they went on, till they came at the river that was on this side of the Delectable Mountains. To the river where the fine trees grow on both sides; and whose leaves, if taken inwardly, are good against surfeits, where the meadows are green all the year long, and where they might lie down safely (Psa. 23).

By this river side, in the meadow, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage (Heb. 5:2). Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with His arm, and carry them in His bosom, and that could gently lead those that were with young (Isa. 40:11). Now to the care of THIS MAN, Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come.[266] This Man, if any of them go astray, or be lost, He will bring them again; He will also bind up that which was broken, and will strengthen them that are sick (Ezek. 34:11-16). Here they will never want meat, and drink, and clothing; here they will be kept from thieves and robbers; for

this Man will die before one of those committed to His trust shall be lost (Jer. 23:4). Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit; fruit not like that that Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is.[267]

So they were content to commit their little ones to Him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was as an hospital for young children and orphans.

Now they went on; and when they were come to By-path Meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting Castle; they sat down and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the Giant, demolish his castle, and, if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said the contrary. One questioned if it were lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith; and, I pray, with whom should I fight this good fight, if not with Giant Despair? I will, therefore, attempt the taking away of his life, and the demolishing of Doubting Castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph; for they were young men and strong (1 John 3:13, 14). So they left the women in the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place though Giant Despair dwelt so near, they keeping in the road, a little child might lead them (Isa. 11:6). So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for Giant Despair. When they came at the Castle-gate, they knocked for entrance with an unusual noise. At that the old Giant comes to the gate, and Diffidence, his wife, follows. Then said he, Who, and what is he that is so hardy, as after this manner to molest the Giant Despair?

Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance. Prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.

Now Giant Despair, because he was a giant, thought no man could overcome him; and, again, thought he, since heretofore I have made a conquest of angels, shall Great-heart make me afraid! So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before. Also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.[268]

Then they fell to demolishing Doubting Castle, that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that; and in it of

pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you a-wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting Castle, to that tyrant Giant Despair. They, therefore, I say, took with them the head of the Giant, for his body they had buried under a heap of stones, and down to the road and to their companions they came, and showed them what they had done. Now when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. [269] Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so, since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but, I promise you, he footed it well. Also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and, in little time, the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.[270]

Though Doubting Castle be demolish'd,
 And the Giant Despair hath lost his head,
 Sin can rebuild the Castle, make't remain,
 And make Despair the Giant live again.

Then he writ under it, upon a marble stone these verses following:

This the head of him, whose name only
 In former times did pilgrims terrify.
 His Castle's down; and Diffidence, his wife,
 Brave Master Great-heart has bereft of life.
 Despondency, his daughter Much-afraid,
 Great-heart for them also the man has play'd;
 Who hereof doubts, if he'll but cast his eye
 Up hither, may his scruples satisfy.
 This head also, when doubting cripples dance,
 Doth show from fears they have deliverance.

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant Despair, they went forward; and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains. Now the Shepherds, seeing, so great a train follow Mr. Great-heart, for with him they were well acquainted, they said unto him, Good Sir, you have got a goodly company

here. Pray, where did you find all these?
Then Mr. Great-heart replied:
First, here is Christiana and her train,
Her sons, and her sons' wives, who like the wain,[271]
Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here;
Next, here's old Honest come on pilgrimage,
Ready-to-halt, too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind;
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Then said the Shepherds, This is a comfortable company. You are welcome to us, for we have [comfort] for the feeble as for the strong. Our Prince has an eye to what is done to the least of these; therefore infirmity must not be a block to our entertainment (Matt. 25:40). So they had them to the palace door, and then said unto them, Come in, Mr. Feeble-mind; Come in, Mr. Ready-to-halt; come in, Mr. Despondency, and Mrs. Much-afraid, his daughter.[272] These, Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's Shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should[273] (Ezek. 34:21). So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker sort, What is it that you would have? for, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.
So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which, when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear, and because it was the custom of the Shepherds to show to the Pilgrims, before their departure, some rarities;[274] therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the fields, and showed them first what they had showed to Christian before. Then they had them to some new places. The first was to Mount Marvel, where looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the Shepherds what that should mean? So they told them, that that man was a son of one Great-grace, of whom you read in the First Part of the Records of the Pilgrim's Progress. And he is set there to teach pilgrims how to believe down, or to tumble out of their way, what difficulties they shall meet with, by faith[275] (Mark 11:23, 24). Then said Mr. Great-heart, I know him. He is a man above many.
Then they had them to another place, called Mount Innocent; and there they saw a man clothed all in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in little time fall off again, and his garments would look as clear as if no dirt had been cast thereat.[276] Then said the Pilgrims, What means this? The Shepherds answered, This man is

named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him, are such as hate his well-doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that liveth truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the Prophet did not cause that she had ever the less in her barrel.

They had them also to a place where they saw one Fool, and one Want-wit, washing of an Ethiopian, with intention to make him white; but the more they washed him the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile person. All means used to get such a one a good name shall, in conclusion, tend but to make him more abominable. Thus it was with the Pharisees, and so shall it be with all hypocrites.[277]

Then said Mercy, the wife of Matthew, to Christiana, her mother, Mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door. It was in the side of a hill, and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, Cursed be my father, for holding of my feet back from the way of peace and life; and another said, O that I had been torn in pieces, before I had, to save my life, lost my soul! and another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear. So she looked white, and came trembling away, saying, Blessed be he and she that are delivered from this place.[278]

Now when the Shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed; for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind: if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it. Now the glass was one of a thousand. It would present a man, one way, with his own features exactly (James 1:23); and, turn it but another way, and it would show one the very face and similitude of the Prince of Pilgrims Himself (1 Cor. 13:12). Yea, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon His head, by looking in that glass; they have therein also seen the holes in His hands, in His feet, and His side (2 Cor. 3:18). Yea, such an excellency is there in that glass, that it will show Him, to one where they have a mind to see Him; whether living or dead; whether in earth or Heaven; whether in a state of humiliation, or in His exaltation; whether coming to suffer, or coming to reign.[279]

Christiana, therefore, went to the Shepherds apart[280]—now the names of the

Shepherds are Knowledge, Experience, Watchful, and Sincere—and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks she shall miscarry, if she shall by you be denied.

EXPERIENCE. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and, with a joyful consent, it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart, to the slaying of Giant Despair, and the demolishing of Doubting Castle.

About Christiana's neck, the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put earrings in their ears, and jewels on their foreheads. [281]

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably; to wit, even then when the danger was nigh the approaching.

What cautions Christian and his companion had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

Behold, how fitly are the stages set
For their relief that pilgrims are become!
And how they us receive without one let,
That makes the other life our mark and home!

What novelties they have to us they give,
That we, though Pilgrims, joyful lives may live;
They do upon us, too, such things bestow,
That show we Pilgrims are, where'er we go.

When they were gone from the Shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man; he would hearken to no counsel, but once falling, persuasion could not stop him.

When he came to the place where the Cross and the Sepulchre were, he did meet with one that did bid him look there, but he gnashed with his teeth, and stamped, and said, he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand (Heb. 10:26-29).

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-

truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three men did beset me, and propounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place.[282] To the first, I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot with thieves (Prov. 1:10-14). Then they demanded what I would say to the second. So I told them that the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them, My life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore, at your peril be it, if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone. I suppose they might, as the saying is, heard your horse dash, and so they betook them to flight.

GREAT-HEART. But here was great odds, three against one.

VALIANT. It is true; but little or more are nothing to him that has the truth on his side. 'Though an host should encamp against me,' said one, 'my heart shall not fear; though war should rise against me, in this will I be confident' (Psa. 27:3). Besides, saith he, I have read in some records, that one man has fought an army. And how many did Samson slay with the jaw-bone of an ass?[283] (Judg. 15:15, 16).

GREAT-HEART. Then said the guide, Why did you not cry out, that some might have come in for your succour?

VALIANT. So I did, to my King, who, I knew, could hear, and afford invisible help, and that was sufficient for me.

GREAT-HEART. Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself. Let me see thy sword. So he showed it him. When he had taken it in his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade (Isa. 2:3) .

VALIANT. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edges will never blunt. It will cut flesh and bones, and soul and spirit, and all (Eph. 6:12-17; Heb. 4:12).

GREAT-HEART. But you fought a great while; I wonder you was not weary.

VALIANT. I fought till my sword did cleave to my hand; and when they were joined together, as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage[284] (2 Sam. 23:10).

GREAT-HEART. Thou hast done well. Thou hast 'resisted unto blood, striving against sin.' Thou shalt abide by us, come in and go out with us, for we are thy companions. Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went on together. Now, as they went on, because Mr. Great-heart was delighted in him, for he loved one greatly that he found to be a man of his hands, and because there were with his company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was?[285]

VALIANT. I am of Dark-land; for there I was born, and there my father and mother are still.

GREAT-HEART. Dark-land, said the guide; doth not that lie up on the same coast with

the City of Destruction?
VALIANT. Yes, it doth. Now, that which caused me to come on pilgrimage was this; we had one Mr. Tell-true came into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey, and how he got through to whither he intended. It was also told, what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet, by a company of Shining Ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with, with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me! So I got from them, and am come thus far on my way.
GREAT-HEART. You came in at the gate, did you not?
VALIANT. Yes, yes; for the same man also told us that all would be nothing, if we did not begin to enter this way at the gate.[286]
GREAT-HEART. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.
VALIANT. Why, is this Christian's wife?
GREAT-HEART. Yes, that it is; and these are also her four sons.
VALIANT. What! and going on pilgrimage too?
GREAT-HEART. Yes, verily; they are following after.
VALIANT. It glads me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the City!
GREAT-HEART. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.
VALIANT. But, now you are upon that, pray let me hear your opinion about it. Some make a question, Whether we shall know one another when we are there.
GREAT-HEART. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do these, why not know others, and rejoice in their welfare also?[287]
Again, since relations are our second self, though that state will be dissolved there; yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?
VALIANT. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?[288]
GREAT-HEART, Yes. Was your father and mother willing that you should become a pilgrim?
VALIANT. O no! They used all means imaginable to persuade me to stay at home.
GREAT-HEART, What could they say against it?
VALIANT. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.[289]
GREAT-HEART. And what did they say else?
VALIANT. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.
GREAT-HEART. Did they show wherein this way is so dangerous?
VALIANT. Yes; and that in many particulars.
GREAT-HEART. Name some of them.

VALIANT. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub Castle, to shoot them that should knock at the wicket-gate for entrance. They told me also of the wood, and dark mountains; of the Hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said, moreover, that there was a foul fiend haunted the Valley of Humiliation, and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are; where the light is darkness; where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin that the Pilgrims met with there. Further they said I must go over the Enchanted Ground: which was dangerous. And that, after all this, I should find a river, over which I should find no bridge, and that that river did be betwixt me and the Celestial Country.
GREAT-HEART. And was this all?
VALIANT. No. They also told me that this way was full of deceivers,[290] and of persons that laid in wait there to turn good men out of the path.
GREAT-HEART. But how did they make that out?
VALIANT. They told me that Mr. Worldly-wiseman did there lie in wait to deceive. They also said, that there was Formality and Hypocrisy continually on the road. They said also that By-ends, Talkative, or Demas would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he always was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.
GREAT-HEART. I promise you this was enough to discourage; but did they make an end here?
VALIANT. No; stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so; as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more, who, they said, had some of them, gone far to see if they could find; but not one of them found so much advantage by going as amounted to the weight of a feather.[291]
GREAT-HEART. Said they anything more to discourage you?
VALIANT. Yes. They told me of one Mr. Fearing who was a pilgrim; and how he found this way so solitary, that he never had comfortable hour therein. Also that Mr. Despondency had like to have been starved therein; yea, and also, which I had almost forgot, that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went foot further, however it was smothered up.[292]
GREAT-HEART. And did none of these things discourage you?
VALIANT. No; they seemed but as so many nothings to me.
GREAT-HEART. How came that about?
VALIANT. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.
GREAT-HEART. Then this was your victory, even your faith.
VALIANT. It was so. I believed, by the grace of God, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.[293]
Who would true valour see,

Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent,
His first avow'd intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound.
His strength the more is;
No lion can him fright,
He'll with a giant fight;
But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll fear not what men say;
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchanted Ground,[294] where the air naturally tended to make one drowsy; and that place was all grown over with briars and thorns, excepting here and there, where was an Enchanted Arbour, upon which if a man sits, or in which, if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world.[295] Over this forest, therefore, they went, both one and the other, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth, he came behind, being there a guard, for fear, lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could; Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.[296]

Now they had not gone far, but a great mist and darkness fell upon them all, so that they could scarce, for a great while, see the one the other; wherefore they were forced, for some time, to feel for one another by words; for they walked not by sight.

But anyone must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart, were but tender. Yet so it was, that through the encouraging words of he that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way also was here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn, or victualling house, therein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing. While one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in

the mire. While one cries out, I am down; and another, Ho! where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.
Then they came at an arbour, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above the head, beautified with greens, furnished with benches and settles.[297] It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.
I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way.[298] Now, though when it was light, their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand; but he had in his pocket a map of all ways leading to, or from the Celestial City; wherefore he struck a light, for he never goes also without his tinder-box, and takes a view of his book or map, which bids him be careful, in that place, to turn to the right-hand way. And had he not here been careful to look in his map, they had all, in probability, been smothered in the mud; for, just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the Pilgrims in.[299]
Then thought I with myself, who that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.[300]
They went on, then, in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were Heedless and Too-bold.[301] These two went thus far on pilgrimage; but here, being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that themselves did not sit down nor embrace the offered benefit of that arbour.
So they went in, and spake to the men, and called each by his name,[302] for the guide, it seems, did know them; but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.
Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, 'When shall I awake? I will seek it yet again' (Prov. 23:34, 35). You know, when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before, betwixt their going on pilgrimage, and sitting down here.[303] This, then, is the mischief of it, when heedless ones go on

pilgrimage, it is twenty to one but they are served thus; for this Enchanted Ground is one of the last refuges that the enemy to pilgrims has. Wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the Land Beulah, and so near the end of their race.[304] Wherefore, let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.[305]

Then the Pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light, of a lantern. [306] So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great (2 Peter 1:19).

But the children began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose, that drove away the fog; so the air became more clear.

Yet they were not off, by much, of the Enchanted Ground, only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that, a little before them, was a solemn noise of one that was much concerned. So they went on and looked before them; and behold, they saw, as they thought, a man upon his knees, with hands and eyes lift up, and speaking, as they thought, earnestly to One that was above.[307] They drew nigh, but could not tell what he said. So they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho! friend, let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Prithee, who is it? It is one, said he, who comes from whereabouts I dwelt. His name is Stand-fast; he is certainly a right good pilgrim.

So they came up one to another; and presently Stand-fast said to old Honest, Ho, father Honest, are you there? Aye, said he, that I am, as sure as you are there. Right glad am I, said Mr. Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr. Stand-fast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Stand-fast. Think! said old Honest, what should I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss [said Stand-fast], how happy am I; but if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your soul; for, saith he, 'Blessed is the man that feareth always.'

VALIANT. Well, but brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercies laid obligations upon thee, or how?

STAND-FAST. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous road the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped, and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper. The death which such die is not grievous to them; for he that goeth away in a sleep, begins that journey with

desire and pleasure; yea, such acquiesce in the will of that disease.
HON. Then Mr. Honest, interrupting of him, said, Did you see the two men asleep in the arbour?
STAND-FAST. Aye, aye, I saw Heedless and Too-bold there; and, for aught I know, there they will lie till they rot (Prov. 10:7). But let me go on in my tale. As I was thus musing, as I said, there was one, in very pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now, the truth is, I was both a-weary and sleepy; I am also as poor as an owlet,[308] and that, perhaps, the witch knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble.[309] This set me further from her; but she still followed me with enticements. Then I betook me as you saw, to my knees; and with hands lift up, and cries, I prayed to Him that had said He would help.[310] So, just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.[311]
HON. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.
STAND-FAST. Perhaps you have done both.
HON. Madam Bubble! is she not a tall, comely dame, something of a swarthy complexion?
STAND-FAST. Right, you hit it, she is just such a one.
HON. Doth she not speak very smoothly, and give you a smile at the end of a sentence?
STAND-FAST. You fall right upon it again, for these are her very actions.
HON. Doth she not wear a great purse by her side; and is not her hand often in it, fingering her money, as if that was her heart's delight?
STAND-FAST. It is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.
HON. Then he that drew her picture was a good limner, and he that wrote of her said true.[312]
GREAT-HEART. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God (James 4:4; 1 John 2:15). This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossipper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places, that she is a goddess, and therefore some do worship her. She has her times and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some

persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

STAND-FAST. O, said Stand-fast, what a mercy is it that I did resist! for whither might she have drawn me!

GREAT-HEART. Whither! nay, none but God knows whither. But, in general, to be sure, she would have drawn thee into 'many foolish and hurtful lusts, which drown men in destruction and perdition'—(1 Tim. 6:9).

It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrims' life; none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the heart.

Wherefore, good Master Stand-fast, be as your name is, and 'when you have done all, Stand.'[313]

At this discourse there was, among the Pilgrims, a mixture of joy and trembling; but at length they brake out, and sang—

What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin
No living mortal knows.
Some of the ditch shy are, yet can
Lie tumbling in the mire;
Some, though they shun the frying-pan,
Do leap into the fire.

After this, I beheld until they were come unto the Land of Beulah, where the sun shineth night and day.[314] Here, because they were weary, they betook themselves a while to rest; and, because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial country, therefore they were licensed to make bold with any of His things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep; and yet they received as much refreshing, as if they had slept their sleep ever so soundly. Here also all the noise of them that walked in the streets, was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates today. They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow. Then the Pilgrims got up, and walked to and fro; but how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweeter when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much

discoursed how the river to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens, and gather nosegays for the Pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard, and saffron, calamus, and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the Pilgrims' chambers were perfumed, while they staid here; and with these were their bodies anointed, to prepare them to go over the river when the time appointed was come.

Now, while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the Pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter; the contents whereof were, 'Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldest stand in His presence, in clothes of immortality, within these ten days.'

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.[315]

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, thus and thus it must be; and we that survive will accompany you to the river side.

Then she called for her children, and gave them her blessing, and told them, that she yet read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and her daughters to be ready against the messenger should come for them. When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself truehearted; 'be faithful unto death, ' and my King will give you 'a crown of life.' I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Stand-fast a ring. Then she called for old Mr. Honest, and said of him, 'Behold an Israelite indeed, in whom is no guile.' Then said he, I wish you a fair day, when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for, however the weather is in my journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, Thy travel hither has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come. After him came in Mr. Despondency, and his daughter Much-afraid, to whom she said, You ought with thankfulness, forever to remember your deliverance from the hands of Giant Despair, and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; 'be sober and hope to the end.'

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, that thou mightest live in the light of the living forever, and see thy King with comfort; only I advise thee to repent thee of thine aptness to fear and doubt of His goodness, before He sends for thee; lest thou shouldest, when He comes, be forced to stand before Him, for that fault, with blushing. Now the day drew on, that Christiana must be gone. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her to the river side. The last words that she was heard to say here, were, I come, Lord, to be with Thee, and bless Thee. [316]

So her children and friends returned to their place, for that those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all the ceremonies of joy that her husband Christian had done before her. At her departure her children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.[317]

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said to him, I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee, that He expects thee at His table to sup with Him, in His kingdom, the next day after Easter; wherefore prepare thyself for this journey.[318]

Then he also gave him a token that he was a true messenger, saying, I have broken thy golden bowl, and loosed thy silver cord (Eccl. 12:6).

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will; and because he had nothing to bequeath to them that should survive him, but his crutches, and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have done. Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came at the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say was, Welcome life![319] So he went his way.

After this, Mr. Feeble-mind had tidings brought him, that the post sounded his horn at his chamber door. Then he came in, and told him, saying, I am come to tell thee, that thy Master hath need of thee; and that, in very little time, thou must behold His face in brightness. And take this as a token of the truth of my message, 'Those that look out of the windows shall be darkened'[320] (Eccl. 12:3).

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will As for my feeble mind, that I will leave behind me, for that I have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest pilgrim; wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience. So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man, these are to summon thee to be ready with thy King by the next Lord's Day, to shout for joy for thy

deliverance from all thy doubtings.
And, said the messenger, that my message is true, take this for a proof; so he gave him the grasshopper to be a burden unto him (Eccl. 12:5). Now, Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her, father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure, forever; for I know that after my death they will offer themselves to others.[321] For, to be plain with you, they are ghosts the which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut ye the doors upon them.[322]
When the time was come for them to depart, they went to the brink of the river. The last words of Mr. Despondency were, Farewell night, welcome day. His daughter went through the river singing, but none could understand what she said.[323]
Then it came to pass, a while after, that there was a post in the town that inquired for Mr. Honest. So he came to his house where he was, and delivered to his hand these lines: Thou art commanded to be ready against this day sevennight, to present thyself before thy Lord, at His Father's house. And for a token that my message is true, 'All thy daughters of music shall he brought low' (Eccl. 12:4). Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest in his lifetime had spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns. So he left the world.
After this, it was noised abroad, that Mr. Valiant-for-truth was taken with a summons, by the same post as the other; and had this for a token that the summons was true, 'That his pitcher was broken at the fountain' (Eccl. 12:6). When he understood it, he called for his friends, and told them of it. Then, said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought His battles, who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the river-side, into which as he went, he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side.[324]
Then there came forth a summons for Mr. Stand-fast—this Mr. Stand-fast was he that the rest of the Pilgrims found upon his knees in the Enchanted Ground—for the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from Him any longer. At this Mr. Stand-fast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message, for here is a token of the truth thereof: 'Thy wheel is broken at the cistern' (Eccl. 12:6). Then he called unto him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage; yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small

children; let me entreat you, at your return (for I know that you will go, and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims), that you send to my family, and let them be acquainted with all that hath, or shall happen unto me. Tell them, moreover, of my happy arrival to this place, and of the present [and] late blessed condition that I am in. Tell them also of Christian, and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have a little or nothing to send to my family, except it be prayers and tears for them; of which it will suffice if thou acquaint them, if peradventure they may prevail.

When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Stand-fast, when he was about half-way in, stood a while and talked to his companions that had waited upon him thither; and he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me. Now, methinks, I stand easy, my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan (Josh. 3:17). The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

I see myself now at the end of my journey, my toilsome days are ended. I am going now to see that Head that was crowned with thorns, and that Face that was spit upon for me.[325]

I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself.

I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot too.

His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and His countenance I have more desired than they that have most desired the light of the sun. His Word I did use to gather for my food, and for antidotes against my faintings. 'He has held me, and hath kept me from mine iniquities; yea, my steps hath He strengthened in His way.'[326]

Now, while he was thus in discourse, his countenance changed, his strong man bowed under him; and after he had said, Take me, for I come unto Thee, he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful gate of the city.[327]

As for Christian's children, the four boys that Christiana brought with her, with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the CHURCH in that place where they were, for a time.[328]

Shall it be my lot to go that way again, I may give those that desire it an account of

what I here am silent about.[329] Meantime, I bid my reader ADIEU.

FOOTNOTES:

[1] In 1683, the year before Bunyan published his Second Part, a little volume was printed under the same title, by some anonymous author; for a description of it, see the Introduction (p. 57)—(ED).

[2] While the carnal heart is in a state of such bitter enmity against the Gospel, it requires wisdom to introduce the subject of religion; still we have a duty to perform, even if the truth should prove a savour of death unto death. We must live the Gospel in the sight of such, and not be daunted from inviting them to become pilgrims to the Celestial City—(ED).

[3] I went over the Tract House in New York, and was delighted to see there six steam-presses. During the last year, they printed 17,000 copies of Bunyan's 'Pilgrim's Progress'—(American Scenes, by Eben. Davies, London, 1849, p. 299).

[4] This poem was written within six years of the first publication of the First Part. In that short period it had become so wonderfully popular as to have been extensively circulated in the languages which the author names, and to have had a large circulation in America. After another four years, namely in 1688, upwards of 100,00 copies had been issued in English; and to the present time it has been steadily increasing in popularity, so that, after 170 years have elapsed, it is more popular than ever. This is a fact without parallel in the annals of literature—(ED).

[5] After the author had heard the criticisms of friends and foes upon the First Part, he adopts this second narrative to be a key explaining many things which appeared dark in Christian's journey—(ED).

[6] This address prepares the reader for a greater variety of experience and adventures than he meets with in the First Part; all of which are different: and the behaviour of the several pilgrims, under their various calamities, are beautifully described. Their conflicts and their consolations being manifold, convince us that the exercises of every experienced soul are for the most part dissimilar, notwithstanding, if they proceed from the operation of the Spirit, they have the same happy tendency—(Mason). The Second Part is peculiarly adapted to direct and encourage female Christians and young persons; and it is hoped will be a blessing to such—(Burder). Perhaps the Second Part of this pilgrimage comes nearer to the ordinary experience of the great multitude of Christians than the First Part; and this may have been Bunyan's intention. The First Part shows, as in Christian, Faithful, and Hopeful, the great examples and strong lights of this pilgrimage; it is as if Paul and Luther were passing over the scene. The Second Part shows a variety of pilgrims, whose stature and experience are more on a level with our own. The First Part is more severe, sublime, inspiring; the Second Part is more soothing and comforting. The First Part has deep and awful shadows mingled with its light, terribly instructive, and like warnings from hell and the grave. The Second Part is more continually and uninterruptedly cheerful, full of good nature and pleasantry, and showing the pilgrimage in lights and shades that are common to weaker Christians—(Cheever).

[7] The First Part had been published six years, during which time Mr. Bunyan had been so fully occupied by his pastoral labours and frequent preaching in different parts of England, that he had not been able to accomplish his design of publishing A FEMALE PILGRIM'S PROGRESS. He was without exception the most popular preacher of his day—(Ivimey).

[8] The First Part was written in Bedford jail; this is 'about a mile off the place,' at the village of Elstow, where Mr. Bunyan resided, and where his house is still standing—a very humble cottage, and an object of curiosity, as is also the very ancient church and

tower. The tower answers to the description of the 'steeple-house' in which Mr. Bunyan was engaged in ringing the bells. 'The main beam that lay overthwart the steeple from side to side,' and under which he stood lest 'one of the bells should fall and kill him,' presents exactly that appearance—-(Ivimey).

[9] This is quite natural, and very common. The men of this world will canonize those for saints, when dead, whom they stigmatized with the vilest names when living. Besides many others I could mention, this I have peculiarly remarked in respect to that man of God, that faithful minister of Christ, the late Rev. Mr. Whitefield. Scarce anyone went through more public reproach than he did; yet how often have I been amazed to hear persons who held him, his character and conduct, in the vilest contempt when living, who, now he is dead, speak in the most respectful manner of him! O let us leave our characters to Him who died for our sins, and to whom we can commit our souls—(Mason). 'The memory of the just is blessed.' All men's minds water at a pilgrim's gains, while they are resolved never to run a pilgrim's hazards. O let me die his death! all nature cries: Then live his life—all nature falters there.

[10] These words were introduced after the author's decease. Not being able to discover by what authority they were added, I have put them within brackets—(ED).

[11] What a thunderbolt is this! Reader, have you ever spoken harshly to, or persecuted, a child of God—a poor penitent sinner? Hear the Word of the Judge of all the earth—'Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me.'—(ED). Read this and tremble, ye who speak evil of those things which ye know not—(J. B.).

[12] Mark this well. No matter what profession we make, if the love of Christ be not its foundation, all is nothing without this love. It is this love in the heart that, like oil in the lamp, keeps the profession of Christ burning bright. The more this love is felt, the more ardent the fire of zeal burns, and the more steadily we shall follow on to know the Lord; and never leave off nor give over, till we see and enjoy the Lord in His kingdom—(Mason).

[13] It is not improbable that Mr. Bunyan had an eye to his own wife and four children, and that these were the leading characters in this religious drama; and also that the history of Christians of his acquaintance furnished the other personages—(Ivimey). The Editor differs in this opinion, believing that all the experience narrated in the 'Pilgrim's Progress' is drawn from the Sacred Scriptures, and which fits it for every age of the church, to the final consummation of all things. Others have agreed with Mr. Ivimey. Reader, you must form your own opinion—(ED).

[14] Though moral suasion, and all the affectionate arguments from a tender husband, or an affectionate parent, may prove ineffectual for the present; yet, when the Lord works by His mighty power, then only they prove effectual to saving purposes. Then let us not neglect our duty, but be earnest in it, and leave the event to sovereign grace—(Mason).

[15] Those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to feel it in the bitterness of their spirit, and groan in the sorrow of their soul, if ever the Lord grants them repentance unto life—(Mason).

[16]Happy is that death which brings the believer to Heaven, and the surviving relatives to Christ; which opens the gate of glory to one, and the door of conversion to the other—(Barder).

[17]Is it any marvel, that a quickened enlightened sinner should be judged by those around him, who are yet dead in their sins, to Be full of whims and melancholy? No! it is very natural for them to think us fools and mad; but we know that they really are

so—(Mason).
[18] One of God's ends in instituting marriage is, that, under a figure, Christ and His church should be set forth. There is a sweet scent wrapped up in that relation. Be such a husband to thy believing wife, that she may say, God hath given to me a husband that preacheth Christ's carriage to the church every day.—If thy wife be unbelieving, thou hast a duty to perform under a double obligation; for she is liable every moment to eternal ruin. O how little sense of the worth of souls is there in the hearts of some husbands! This is manifest by their unchristian carriage to and before their wives. —Wives also should be discreet, chaste, keepers at home, good, obedient to their own husbands. Why? Because, otherwise, the Word of God will he blasphemed (Titus 2:5). Take heed of an idling, talking, wrangling tongue. It is odious in maids or wives to be like parrots, not bridling the tongue. It is unseemly to see a woman, as much as once in her lifetime, to offer to over-top her husband. I do not intend that women should he slaves by this subjection: 'Let every man love his wife as himself and the wife see that she reverence her husband' (Eph. 5:33). Abigail would not speak a word to her churlish husband until he was in a sober temper, and his wine gone out of him—(Bunyan's Christian Behaviour, vol. 2, pp. 558-561).
[19] This is the first cry of an awakened sinner—mercy for the lost and miserable; and no sooner are the sinner's eyes opened to see his ruined, desperate state, and to cry for mercy, but the god of this world, who hitherto had blinded the eyes, and kept the heart securely by presumption, now opposes the sinner's progress to a Throne of Grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus, the strong man, armed with almighty power and everlasting love, will conquer and cast him out. That is the sinner's mercy, or none could ever be saved—(Mason).
[20] The mind, during sleep, is often occupied with those subjects that have most deeply engaged the waking thoughts; and it sometimes pleases God to make use of ideas thus suggested, to influence the conduct by exciting fears or hopes. But if we attempt to draw conclusions on doctrines, or to discover hidden things by them, it becomes a dangerous species of enthusiasm—(Scott). There is no just reason to doubt that God still employs dreams for the conversion of sinners. 'In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction' (Job 33:15, 16)—(Ivimey). Dreams are sometimes of use to warn and encourage a Christian, and seem to be really 'from God'; but great caution is necessary, lest they mislead us, as they do weak and enthusiastic persons. They must never Be depended on as the ground of hope, or the test of our state; nothing must be put in the place of the Word of God—(Burder).
[21] 'The fear of the Lord is the beginning of wisdom' (Psa. 111:10); and 'the secret of the Lord is with them that fear Him' (Psa. 25:14). The Spirit, the Comforter, never convinces the soul of sin, but He also revives and comforts the heart with glad tidings of free and full pardon of sin, through the blood of the Lamb—(Mason). Probably the name of this visitor was derived from what was said by the heavenly visitor to Manoah (Judg. 13:18)—(Ivimey). The silent influences of the Holy Spirit are here personified. The intimations of Secret represent the teachings of the Holy Spirit, by which the sinner understands the real meaning of the Sacred Scriptures as to the way of salvation—(Scott, abridged).
[22] 'Rote of heart'; 'rote' is to commit to memory, so as to be able to repeat fluently, as a wheel runs round, but without attaching any idea or sense to the words; 'rote of heart' is to do this with a full understanding of the meaning—(ED).

[23] As the Spirit testifies of Christ, so He leads the soul to Christ, that He may be the sinner's only hope, righteousness, and strength.
Thus He glorifies Christ—(Mason).
But bring thou with thee a certificate,
To show thou seest thyself most desolate;
Writ by the Master, with repentance seal'd.
—(House of God, vol. 2, p. 580).

[24] Blessed penitence! Christian's children, when he set out in his pilgrimage, had been liable to Mr. Bunyan's severe remarks in his valuable book on Christian Behaviour—'I observe a vile spirit amongst some children, who overlook, or have slighting or scornful thoughts of their parents. Such an one hath got just the heart of a dog or a beast, that will bite those that begot them. But my father is poor, and I am rich, and it will he a hindrance to me to respect him. I tell thee, thou arguest like an atheist and a beast, and standest full flat against the Son of God (Mark 7:9-13). Must a little of the glory of the butterfly make thee not honour thy father and mother? Little dost thou know how many prayers, sighs, and tears have been wrung from their hearts on thine account.'—(Vol. 2, pp. 562, 563)—(ED).
[25] The awakening of a sinner may be effected by very different means. Lydia's heart was opened through attending to Paul's ministry; the jailer's, through the alarm produced in his mind by the fear of disgrace and punishment. Christian was brought to a sense of his lost condition by reading the Scriptures; Christiana, by reflecting, after the death of her husband, upon her unkind treatment of him on account of his religion, the thought of which 'rent the caul of her heart in sunder'; and the four boys, by the conversation of their mother with them about their departed father, and about her having neglected their souls. Religion is a personal concern, and begins with repentance and sorrow for sin. Children are not saved by the faith of their parents, but must be individually brought to feel their own sinfulness, and to confess their own guilt and danger; nor will a mother's prayers save her children, unless they heartily unite with her in them—(Ivimey).
[26] Reader, stop and examine. Did ever any of your carnal acquaintance take knowledge of a difference of your language and conduct? [Does it stun them?] Or do they still like and approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? If the heart be ever so little acquainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it—(Mason).
[27] 'Is willing to stay behind.' Mr. Bunyan has strongly intimated, in this account, that children, very young persons, may be the subjects of renewing grace, and may experience the power of the Gospel upon their hearts, producing that faith that is of the operation of God, and works meet for repentance. This fact is abundantly confirmed by many living instances of very young persons knowing the grace of God in truth, and adorning the doctrine of God our Saviour—(Ivimey).
[28] This was a love-letter, full of the love of Jesus, and the precious invitations of His loving heart to sinners to come unto Him as recorded in his blessed Word. Happy sinners, whose eyes are opened to read it! But this the world calls madness—(Mason).
[29] The observations of the unconverted, when they perceive the conscience of a poor sinner alarmed for fear of the wrath to come, are admirably put in Bunyan's Come and Welcome, (vol. 1, p. 278): 'They attribute the change to melancholy—to sitting alone—to overmuch reading—to going to too many sermons—to too much studying and musing on what they hear. They conclude that it is for want of merry company—for

want of physic; and they advise them to leave off reading, going to sermons, the company of sober people, and to be merry, to go a-gossiping. But, poor ignorant sinner, let me deal with thee. It seems that thou hast turned counsellor for Satan. Thou judgest foolishly. Thou art like Elymas the sorcerer, that sought to turn the deputy from the faith, to pervert the right ways of the Lord. Take heed, lest some heavy judgment overtake thee.' Pilgrim, beware of the solemn warnings of God in Deuteronomy 13:6, and Hebrews 10:38—(ED).

[30] Bunyan probably alludes to Proverbs 17:16: 'Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?'—(Ivimey).

[31] It is well to be bold in the name of the Lord, and blunt with those who seek to turn us away from following on to know the Lord; for nothing less than life and salvation, or death and damnation, will be the issue of it—(Mason).

[32] The very things which excite the rage and scorn of some persons, penetrate the hearts of others. Thus the Lord waked one to differ from another, by preparing the heart to receive the good seed of Divine truth. Yet everyone willingly chooses the way he takes, without constraint or hindrance, except his own prevailing dispositions—(Scott).

[33] Here we see our Lord's Word verified, 'The one shall be taken, and the other left' (Matt. 24:41). Mercy is called, and Timorous left. All, to appearance, seems chance and accident; but sovereign grace overrules all things. 'All things are of God, who hath reconciled us to Himself by Jesus Christ' (2 Cor. 5:18)—(Mason).

[34] This tale, by the names, arguments, and discourse introduced into it, shows what kind of persons despise and revile all those that fear God, and seek the salvation of their souls. Profligates, who never studied religion, pass sentence upon the most difficult controversies without hesitation. Such persons call for our compassion and prayers even more than our detestation—(Scott).

[35] O how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule His beloved, chosen, and called people! But as it was in the beginning, he who was born after the flesh persecuted Him who was born after the Spirit, so it is now, and will be as long as the seed of the woman and the seed of the serpent are upon the earth—(Mason). Such characters are portrayed by the apostle, in his solemn riddle (1 Tim. 5:6)—(Ivimey).

[36] The singular dispensations of Providence, and the strong impressions made by the Word of God upon some minds, seem to amount to a special invitation; while others are gradually and gently brought to embrace the Gospel, and these are sometimes discouraged lest they have never been truly awakened. They should recollect that the Lord delighteth in mercy; that Christ will in no wise cast out any that come to Him; and that they who trust in the mercy of God, solely through the redemption of His Son, shall assuredly be saved—(Scott).

[37] Such is the true spirit of real pilgrims, that do not love to eat their precious morsel alone. They wish others to know Christ, and to become followers of Him with themselves—(Mason).

[38] Though Christiana clearly knew her calling of God, yet Mercy did not; therefore she is in doubt about it. Just so it is with many at their first setting out. Hence they are ready to say—and I have met with many who have said—that they could even wish to have had the most violent convictions of sin, and to have been, as it were, shook over the mouth of hell, that they might have a greater certainty of their being called of God. But this is speaking unadvisedly. Better to take the apostle's advice—'Give all diligence to make your calling sure.'—(Mason).

[39] Here is a precious discovery of a heart divinely instructed. Mind, here is no looking

to anything Mercy was in herself, nor to anything she could do for herself, for hope. But all is resolved into this—even THE LOVE OF THE HEART OF THE KING OF HEAVEN. Reader, can you be content with this? Can you cast all, and rest all, upon the love of Christ? Then bless His loving name for giving you a pilgrim's heart—(Mason). Mercy clearly discovered a work of grace on her heart. She was anxious about her acceptance at last; she began to pray; she threw herself on the mere mercy of Christ's heart; and proved 'the bowels of a pilgrim,' by lamenting the sad condition of her carnal relations—(Burder).

[40] This truth is exemplified in the Holy War—'Now Mr. Desires, when he saw that he must go on this errand, besought that Mr. Wet-eyes should go with him to petition the Prince. This Mr. Wet-eyes was a poor man, a man of a broken spirit, yet one that could speak well to a petition. Then Mr. Wet-eyes fell on his face to the ground, and said, O my Lord, I see dirt in my own tears, and filthiness at the bottom of my prayers; but, I pray Thee, mercifully pass by the sin of Mansoul.'—(ED).

[41] Perhaps the most delightful portion of the Second Dream of Bunyan is its sweet representation of the female character. There never were two more attractive beings drawn than Christiana and Mercy; as different from each other as Christian and Hopeful, and yet equally pleasing in their natural traits of character, and under the influence of Divine grace, each of them reflecting the light of Heaven in an original and lovely variety. His own conception of what constitutes a bright example of beauty and consistency of character in a Christian woman, Bunyan has here given us, as well as in his First Dream, the model of steadfast excellence in a Christian man. The delineation, in both Christiana and Mercy, is eminently beautiful. We have, in these characters, his own ideal of the domestic virtues, and his own conception of a well-ordered Christian family's domestic happiness. Wherever he may have formed his notions of female loveliness and excellence, he has, in the combination of them in the Second Part of the 'Pilgrim's Progress,' presented two characters of such winning modesty and grace, such confiding truth and frankness, such simplicity and artlessness, such cheerfulness and pleasantness, such native good sense and Christian discretion, such sincerity, gentleness, and tenderness, that nothing could be more delightful. The matronly virtues of Christiana, and the maidenly qualities of Mercy, are alike pleasing and appropriate. There is a mixture of timidity and frankness in Mercy, which is as sweet in itself as it is artlessly and unconsciously drawn; and in Christiana we discover the very characteristics that can make the most lovely feminine counterpart, suitable to the stern and lofty qualities of her husband—(Cheever).

[42] Instead of being what they profess, the King's labourers, Paul calls them soul-troublers (Gal. 5:10). For instead of preaching a free, full, and finished salvation, bestowed as a free gift, by rich grace, upon poor sinners who can do nothing to entitle themselves to it; behold, these wretched daubers set forth salvation to sale upon certain terms and conditions which sinners are to perform and fulfil. Thus they distress the upright and sincere, and deceive the self-righteous and unwary, into pride and delusion. Thus they mar, instead of mend, the way; and bring dirt and dung, instead of stones, to make the way sound and safe for pilgrims—(Mason).

[43] 'Looked well to the steps'; that is, 'the promises,' as Bunyan explains in the margin of Part First. 'Struggling to be rid of our burden, it only sinks us deeper in the mire, if we do not rest by faith upon the promises, and so come indeed to Christ. Precious promises they are, and so free and full of forgiveness and eternal life, that certainly the moment a dying soul feels its guilt and misery, that soul may lay hold upon them, and find Christ in them; and were it not for unbelief, there need be no Slough of Despond

for the soul to struggle, and plunge, in its mire of depravity.'—(Cheever)—(ED).
[44] All the varieties in the experience of those who are walking in the same path can never he enumerated; some of their sores are not only unreasonable but unaccountable, through the weakness of the human mind, the abiding effects of peculiar impressions, the remains of unbelief, and the artifices of Satan—(Scott).
[45] No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark at him, and by all means try to terrify and discourage him. Do you find this? What is our remedy? 'Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you' (James 4:7, 8)—(Mason). When the fear of God possesses the heart, such disturbances cannot long prevent earnest cries for mercy, but will eventually render them more fervent and importunate than ever—(Scott).
[46] Think much of them that have gone before; how safe they are in the bosom of Jesus. Would they be here again for a thousand worlds? Sometimes when my base heart hath been inclining to this world, and to loiter in my journey towards Heaven, the very consideration of the glorious saints and angels—what they enjoy, what low thoughts they have of the things of this world, how they would befool me if they did but know that my heart was drawing back—this hath made me rush forward, and disdain those beggarly things; and say to my soul, Come, soul, let us not be weary; let us see what Heaven is; let us venture all for it. Reader, what sayest thou to this? Art thou resolved to follow me? Nay, resolve to get before me if thou canst—(Heavenly Footman).
[47] Being made to understand what great sinners the Lord hath had mercy upon, and how large His promises were still to sinners, this made me, through the assistance of the Holy Spirit, to cleave to Him, to hang upon Him, and yet to cry, though as yet there were no answer. The Lord help all His poor, tempted, afflicted people to do the like—(Bunyan).
[48] Mercy's case is not singular. Many have set out just as she did, and have been discouraged by the same reason as she was. She, as many have been, was encouraged to set out in the ways of the Lord by her neighbour and friend. Hence she, as many others also have thought, there was no cause to conclude that she was effectually called by the Lord, but it was only the effect of moral persuasion, and therefore doubted and fainted, lest she should not meet with acceptance. But her very doubts, fears, and distress, proved the earnestness of her heart, and the desire of her soul, after the Saviour; and also that His attracting love and gracious power had a hand in the work. Well therefore might Bunyan call upon his readers to mark her gracious reception by Christ. Mark this, ye poor, doubting, fearing, trembling souls, who are halting every step, and fearing you have not set out aright, hear what Christ's angel said, and be not discouraged: 'Fear not ye, for I know that ye seek Jesus!'—(Matt. 28:5) —(Mason).
[49] The prisoners taken in the Holy War were affected like Mercy. 'Why did you not cry to Me before, said the Prince, yet I will answer you so as will be for My glory. At this Mr. Wet-eyes gave a great sigh, and death seemed to sit on their eye-brows; they covered their faces, and threw themselves down before Him. Then the Prince bid them stand upon their feet, and said, I have power to forgive, and I do forgive. Moreover, He stripped the prisoners of their mourning-weeds, and gave them beauty for ashes.'—(ED) .
[50] Pardon by word seems to denote the general discovery of free salvation by Jesus Christ to all that believe, which is sealed by transient comforts and lively affections. Pardon by deed may relate to the manner in which the blessing was purchased by the

Saviour; and when this is clearly understood, the believer attains to stable peace and hope—(Scott).
[51] The devil often barks most at us, and brings his heaviest accusations against us, when mercy, peace, comfort, and salvation are nearest to us.
'Press on, nor fear to win the day,
Though earth and hell obstruct the way'—(Mason).

[52] Many hellish darts are tipped by Apollyon's malignant ingenuity with sentences of Scripture, made to flame just like the fiery darts of the wicked one; so that the Scriptures appear to stand against the trembling Christian—(ED).
[53] Here is genuine humility; no replying against God—no calling in question His sovereign right to receive or to reject. No; all that this poor humble heart thought was, now is fulfilled what is written, 'One shall be taken and the other left.' If so, what had she to say? No impeachment of the Lord's dealings, but only, I am undone. But yet, on seeing what was written over the gate, 'Knock, and it shall be opened,' from that, and not from any sight of worthiness in herself, but lost as she felt herself, she was encouraged to knock again, or to cry and pray more vehemently than ever. Here is a blessed example of deep humility, and of holy boldness, excited by the Divine Word. Go thou, ruined sinner, and do likewise—(Mason).
[54] The express words of such invitations, exhortations, and promises, WRITTEN in the Bible, are more efficacious to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly he substituted in their place—(Scott).
[55] When a mariner enters upon a voyage, or a soldier on a campaign, they know not what hardships they may encounter, nor whether their lives may be sacrificed without attaining their object; but whatever hardships the Christian has to encounter, he will come off more than conqueror—he will reach the desired haven in safety—through Him that loved us. Fear not—'Though death and hell obstruct the way, The meanest saint shall win the day.'—(ED).
[56] Strive to enter in; a whole Heaven and eternal life is wrapped up in this little word IN. Strive; this calls for the mind and heart. Many professors make their striving to stand rather in an outcry of words, than in a hearty labour against the lusts and love of the world, and their own corruptions. But this kind of striving is but a beating the air, and will come to nothing at last—(Bunyan's Strait Gate, vol. 1, p. 869).
[57] Thus the dog of hell may be of service, not only in keeping the sheep close together, but in making them keep close to their Shepherd—(J. B.).
[58] 'Plash' was, in later editions, altered to 'Pluck.' To plash, is to cut hedges or trees. The boys did plash, or had a cut at the trees, to knock the fruit off—(ED).
[59] What is this garden but the world? What is the fruit they here found? 'The lust of the flesh, the lust of the eye, and the pride of life' (1 John 2:16). Of this the boys ate. The mother chides them for taking that which did not belong to them, but she did not know that it grew in the devil's garden. Mark the consequence of their eating this fruit hereafter—(Mason). The terrifying suggestions of Satan [the dog's barking] give believers much present uneasiness, yet they often do them great good, and seldom eventually hurt them; but the allurements of those worldly objects which he throws in their way are far more dangerous and pernicious. Many of these are very attractive to young persons; but all parents who love the souls of their children should employ all their influence and authority to restrain them from those vain pleasures which 'war against the soul,' and are most dangerous when least suspected. This fruit may be

found in the pilgrim's path, but it grows in Beelzebub's garden, and should be shunned as poison. Many diversions and pursuits, both in high and low life, are of this nature, though often pleaded for as innocent, by some persons who ought to know better—(Scott).
[60] What are these ill-favoured ones? Such as you will be sure to meet with in your pilgrimage; some vile lusts, or cursed corruptions, which are suited to your carnal nature. These will attack you, and strive to prevail against you. Mind how these pilgrims acted, and follow their example. If one was to fix names to these ill-favoured ones, they might he called Unbelief and Licentiousness, which aim to rob Christ's virgins of their chastity to Him—(Mason).
[61] Here we see that the most violent temptation to the greatest evil is not sin, if resisted and not complied with. Our Lord Himself was tempted in all things like as we are, yet without sin. Therefore, ye followers of Him, do not be dejected and cut down, though you should be exercised with temptations to the blackest crimes, and the most heinous sins. You cannot be assaulted with worse than your Lord was. He was tempted, but He resisted Satan, and overcame all, in our nature. Cry to Him; He is the Reliever who will come in the hour of distress—(Mason).
[62] 'Ye have not, because ye ask not.' (James 4:2).
[63] It is well to be taken with present blessings, to be joyful in them, and thankful for them; but it is wrong to forget our dangers, and grow secure—(Mason).
[64] When the soul is happy in the love of God, it is ready to conclude that dangers are past, that doubts and fears are entirely removed; but as long as we are in this world, we shall find the expediency of our Lord's exhortation—'Watch and pray.'—(J. B.). [65] Here is a display of a truly Christian spirit, in that open and ingenuous confession of her fault, taking all the blame upon herself, and excusing Mercy. This is not natural to us, but the grace of Christ humbles the heart, and silences the tongue to self-justifying pleas. O for more of this precious grace!—(Mason).
[66] Mark those phrases—'the riches of His grace,' and 'His mere good pleasure.' You cannot entertain too exalted ideas of these, nor speak too highly of them. Pilgrims should be known by their language as well as their walk. Those who talk highly of their own perfection, speak little, if at all, of the riches of God's grace, and the good pleasure of His will. Beware of the infection of pride and self-righteous leaven—(Mason).
[67] The Holy Spirit, the Interpreter, who was promised by the Lord Jesus to be sent in His name, guides believers into all truth. 'And they shall be all taught of God' (John 6:45). Humble confession, and serious consecration of heart, are sacrifices acceptable, well-pleasing to God; and such simple-hearted pilgrims are received by the church with a hearty welcome. 'The Spirit and the bride say, Come; and let him that heareth say, Come' (Rev. 22:17)—(ED).
[68] Here is joy indeed, which strangers to the love of Christ intermeddle not with. Surely, this is the joy of Heaven; and if thou hast this joy, thou hast the love that reigns in Heaven. Glory to Jesus, I think I can truly say, I have this blessed evidence in my heart, that I know somewhat of this joy arising from seeing poor lost sinners converted to Jesus, so as to love Him and follow Him. O for a spread and increase of this spirit among Christians of all denominations!—(Mason).
[69]The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that we are astonished at the striking additions here adduced. The first emblem is very plain; and so apposite, that it is wonderful any person should read it without lifting up a prayer to the Lord, and saying, 'O deliver me from this muck-rake!'—(Scott, altered by ED). Awful thought! Straws, and sticks, and

dust, Preferred to Christ and salvation! 'If angels weep, it is at such a sight!'—(Burder).
[70] Our Lord said, 'Where your treasure is, there will your heart be also.' To be carnally-minded is death, but to be spiritually-minded is life and peace. If our treasure is in Heaven, we need not envy those griping muck-worms who are cursed in their basket and in their store—(J. B.).
[71]—The vulture of insatiate minds
Still wants, and wanting seeks, and seeking finds
New fuel to increase her rav'nous fire.
The grave is sooner cloy'd than men's desire.
—(Quarles' Emblems).

[72] A full purse and a lean soul, is a sign of a great curse. O it is a sad grant, when the desire is only to make the belly big, the estate big, the name big; when even by this bigness the soul pines, is made to dwindle, to grow lean, and to look like an anatomy! Like a man in a dropsy, they desire this world, as he doth drink, till they desire themselves quite down to hell—(Bunyan's Desire of the Righteous, vol. 1, p. 767).
[73] Reader, didst thou never shed a tear for thy base and disingenuous conduct towards thy Lord, in preferring the sticks and straws of this world to the unsearchable riches of Christ, and the salvation of thy immortal soul? O this is natural to us all! and though made wise unto salvation, yet this folly cleaves to our old nature still. Let the thought humble us, and make us weep before the Lord—(Mason).
[74] They knew the venom of sin which was in their fallen nature. This made them cover their faces with shame, and sink into deep humility of heart. Every true interpreter of God's Word—yea, the blessed Interpreter of God's heart, Jesus—will look pleasantly upon such who confess the truth; while He beholds the proud, self-righteous sinner afar off—(Mason).
[75] Faith apprehends, and then the soul dwells in the best room indeed, even in the very heart of God in Christ. The Lord increase our faith in this precious truth, that we may the more love and glorify the God of grace and truth! O let not our venom of sin deject us, while there is the blood of Christ to cleanse us! O for a stronger love to Christ, and greater hatred of sin! Both spring from believing—(Mason). The emblem of the spider is illustrated in Bunyan's invaluable treatise on the Resurrection and Eternal Judgment—'The spider will be a witness against man, for she layeth hold with her hands, and is in kings' palaces. It is man only that will not lay hold on the kingdom of Heaven, as the spider doth bid him (Prov. 30:28).'—(Vol. 2, p. 111)—(ED).
—Call me not ugly thing;
God' wisdom hath unto the pismire given,
And spiders may teach men the way to Heaven.
(Bunyan's Emblems).

[76] It is very humbling to human pride to be compared to chickens, as dependants on the fostering care of the hen, or as children relying upon a parent. In Bunyan's Last Sermon, are some striking allusions to the Christian's dependence upon his heavenly Father—'It is natural for a child, if he wants shoes, to tell his father; if he wants bread, they go and tell him. So should the children of God do for spiritual bread—strength of grace—to resist Satan. When the devil tempts you, run home and tell your heavenly Father—pour out your complaints to God; this is natural to children. If any wrong them, they tell their father; so do those that are born of God, when they meet with temptations, they go and tell God of them—(Vol. 2, p. 757)—(ED).

[77] Common call, the invitations; brooding voice, the promises; outcry, the warnings of the Gospel—(Ivimey).
[78] Observations and experience justify this excellent simile. God's common call is to all His creatures who live within the sound of His Gospel. His special call is when He bestows the grace, peace, and pardon of the Gospel of Christ upon His people. The brooding note is when He gathers them under His wings, warms their hearts with the comforts of His love, nourishes their souls with close fellowship with Himself, and refreshes their spirits with the overflowings of joy in the Holy Ghost. 'In the shadow of Thy wings will I rejoice,' says David (Psa. 63:7). 'I sat down under His shadow with great delight, and His fruit was sweet to my taste' (Song. 2:3). O for more of these precious brooding notes, to be gathered under the wing of Immanuel! But be our frames and experiences what they may, still we are ever in danger; for our enemies surround us on every side, and our worst are within us. Therefore our Lord has an outcry; He gives the alarm, calls us, and warns us of danger. Why? That we should flee. O pilgrims, when dangers are near, run unto Him! For 'the name of the Lord is a strong tower; the righteous runneth into it, and is safe' (Prov. 18:10)—(Mason).
[79] The church is a garden enclosed, Christ is the Gardener, His people are called God's husbandry. The difference in the plants and flowers shows the different effects of grace upon the heart—(J. B.). When Christians stand everyone in his place, and do their own work, then they are like the flowers in the garden, that stand and grow where the Gardener hath planted them; and then they shall both honour the garden in which they are planted, and the Gardener that hath so disposed of them. From the hyssop in the wall, to the cedar in Lebanon, their fruit is their glory. Christians are like the several flowers in a garden, that have upon each of them the dew of Heaven; which, being shaken with the wind, they let fall their dew at each others' roots, whereby they are jointly nourished, and become nourishers of one another. For Christians to commune savourly of God's matters one with another, it is as if they opened to each others' nostrils boxes of perfume. Saith Paul to the church at Rome, 'I long to see you, that I may impart unto you some spiritual gift, to the end ye may he established; that is, that I may be comforted together with you, by the mutual faith both of you and me' (Rom. 1:11, 12)—(Bunyan's Christian Behaviour, vol. 2, pp. 550, 570). I have observed, that as there are herbs and flowers in our gardens, so there are their counterfeits in the field; only they are distinguished from the other by the name of wild ones. There is faith and wild faith; and wild faith is presumption. I call it wild faith, because God never placed it in His garden—His church; it is only to be found in the field—the world—(Bunyan's Good News, vol. 1, p. 93). We ought not to be contented with a situation among the noxious weeds of the desert; but if we be planted among the ornamental and fragrant flowers of the Lord's garden, we are honoured indeed. We should watch against envy and ambition, contempt of our brethren and contention. We ought to be satisfied in our places, doing 'nothing through strife or vain glory, or with murmurings and disputings'; but endeavour, in the meekness of wisdom, to diffuse a heavenly fragrance around us, and to adorn the doctrine of God our Saviour in all things—(Scott).
[80] The husbandman is not repaid by the straw or chaff. So the sufferings of Christ, the preaching, promises, and ordinances of the Gospel, were not intended to bring men to profess certain doctrines, or observe certain forms; but to render men fruitful in good works, by the influences of the Spirit of Christ. All profession will terminate in everlasting misery, which is not productive of this good fruit. 'True religion and undefiled' consists not in forms, creeds, and ceremonies, but is 'to visit and comfort the widows and the fatherless'—(Scott).

[81] This is a necessary caution. Paul says, 'Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.' James has laid down an excellent rule of conduct—O that it were more attended to!—'So speak ye, and so do, as they that shall he judged by the law of liberty.' How inconsistent for a pardoned malefactor to insult even those who are under condemnation! If any man seemeth to be religious, and bridleth not his tongue from commending himself and condemning others, this man's religion is vain. He that judgeth his brother speaketh evil of the law, and judgeth the law—(J. B.).

[82] A very striking emblem this, and most pertinently applied; and if your soul is sincere, it will cause a holy fear, create a godly jealousy, put you upon self-examining, and make you sigh out in some such words as David, 'Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting' (Psa. 139:23, 24). O what will it avail in a dying hour, or in the judgment day, that we have worn the mark of profession, and seemed to man, what we were not in heart and reality of life before God! From all self-deceiving, good Lord, deliver us! for we are naturally prone to it—(Mason).

[83] This observation is grounded on the good old distinction, that the merit of Christ's obedience unto death is sufficient all who by faith apply for an interest in it. Nothing but pride, the carnal mind, and enmity to God and religion, influence men to neglect so great salvation; and when the regenerating power of the Holy Spirit accompanies the Word, sinners are made willing to accept the proffered mercy, and encouraged by the invitations which before they sinfully slighted—(Scott).

[84] That is my very character, says many a doubting, broken hearted sinner. Well, thank God, says many a self-confident, whole-hearted Pharisee, it is far from being mine. We can only say this, he that knows most of his own superlatively deceitful and desperately wicked heart, suspects himself most, and exercises most godly jealousy over himself; while persons, who see least of themselves, are most self-confident and daring. Even Judas could as boldly ask, 'Master, is it I' who shall betray Thee? as any of the rest of His disciples—(Mason).

[85] Mr. Ivimey supposes this to be intended by Mr. Bunyan to show his approbation of the practice of singing in public worship. It was then a custom which had been recently introduced, and was a subject of strong controversy. Soon after Bunyan's death, Benjamin Keach vindicated the practice, by proving that singing is an ordinance of Jesus Christ, in answer to Marlowe's Discourse against Singing. It must not be forgotten, that our pilgrim forefathers generally met in secret, and that singing would have exposed them to imminent peril of their lives. Now we have no such fear; we can unite heart and voice in the language of Dr. Watts—

'Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing.'

That is, when singing men or women do not prevent the godly from uniting in this delightful part of Divine worship by introducing new tunes, to sing to the praise and glory of themselves. Let such as are guilty of this solemnly ask the question, Was the late Mr. Huntingdon right in estimating their piety at less than twopence per dozen?—(ED).

[86] Ah, Mrs. Timorous, how many professed pilgrims hast thou befooled and turned back! How often does she attack and affright many real pilgrims! I am sure she has

often made my poor heart ache with her ghastly looks and terrifying speeches. O may we ever say to her, in our Lord's words, 'Get thee behind me, Satan; thou savourest not the things that be of God, but those that be of men' (Matt. 16:23)—(Mason).
[87] A very simple and artless confession. The Lord works very differently upon His elect; but always to the same end, namely, to make us prize Christ, His salvation and His ways, and to abhor ourselves, the paths of sin, and to cast off all self-righteous hopes. If this is effected in thy heart, reader, it is no matter whether thou canst tell of visions and dreams, or talk high of experiences. Where the soul is rooted and grounded in the knowledge of Christ, and love to His ways, though there may be many fears, yet this is an indubitable proof of a real and sincere pilgrim—(Mason).
[88] They who are acquainted with the manner in which persons are received into Congregational churches, by relating a verbal account of their experience, will recognize in this narrative a resemblance to that practice. Christiana, a grave matron, appears to have felt no difficulty in complying with the requisition; but Mercy, young and inexperienced, blushed and trembled, and for awhile continued silent. Their profession being approved, the readiness of the church to receive them is expressed by the warmest wishes for their spiritual prosperity—(Ivimey).
[89] 'Thou hast given credit to the truth'; what is this but faith—the faith of the operation of God? But some may ask, What! is justifying, saving faith, nothing more than a belief of the truth? If so, the very devils believe; yea, more, they tremble also. True; but mind how Mercy's faith wrought by her works. She fled for refuge to the hope set before her in the Gospel. She fled from sin, from the City of Destruction, to Christ for salvation. Though she had not the joy of faith, yet she followed on to know the Lord, walking in His ways, and hoping for comfort from the Lord in His due time. O! if thou hast a grain of this precious faith in thy heart, bless Jesus for it, and go on thy way rejoicing—(Mason).
[90] Mr. Ivimey considers that this bath in the garden refers to the baptism of the pilgrims by immersion, after having related their experience, as a publicly putting on of Christ. 'And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord' (Acts 22:16). Innocent says that 'her Master would have them do'; and they went out into the garden to the bath, and were much enlivened by it. Bunyan left it to the convert to act for himself as to water-baptism; all that he required, as a prerequisite to church-communion, was the new birth, or the baptism of the Holy Spirit. He calls this the 'bath of sanctification'; no Christian considers water-baptism a source of sanctification; it is only the outward sign. It must be left to the reader's candid judgment to decide whether baptism, upon a profession of faith, is here intended by that that the Master would have them do—(ED).
[91] There is no travelling on pilgrimage without gathering soil. There are no pilgrims but daily need to have recourse to this bath of sanctification—the blood of Jesus, which cleanses from all sin (1 John 1:7). Christ is the fountain opened for sin and for uncleanness (Zech. 13:1). Christ is the soul's only bath. As all baths are for the purification of the body, such is this bath to our soul. But unless a bath be used, this cannot be effected; so, unless we have recourse to Christ, we cannot enjoy the purification of the soul; but the Holy Ghost, the Sanctifier, convinces us of sin, shows us our fresh-contracted spots and defilements, and leads us to the blood of the Lamb. O how does this enliven and strengthen our souls, by filling our conscience with joy and peace in believing!—(Mason).
[92] Baptism and the Lord's Supper I receive and own as signs of the covenant of grace; the former as a sign of our engrafting into Christ, and the latter to show forth His death,

as an emblem or type of the benefits purchased thereby to His church and people—(Philip Henry, altered by ED).
[93] This means the sealing of the Spirit, whereby they were sealed unto the day of redemption (Eph. 4:30). O this is blessed sealing! None know the comfort and joy of it but those who have experienced it. It confirms our faith, establishes our hope, and inflames our affections to God the Father for His everlasting love, to God the Son for His everlasting atonement and righteousness, and to God the Spirit for His enlightening mercy, regenerating grace, quickening, sanctifying, testifying, and assuring influences, whereby we know that we are the children of God; for 'the Spirit itself beareth witness with our spirits, that we are the children of God' (Rom. 8:16). All the comfort of our souls lies in keeping this seal clear in our view. Therefore grieve not the Holy Spirit—(Mason).
[94] They who have put on this raiment are clothed with humility; they readily perceive the excellence of other believers, but can only discern their own in the glass of God's Word. At the same time, they become very observant of their own defects, and severe in condemning them, but proportionally candid to their brethren; and thus they learn the hard lesson of esteeming others better than themselves—(Scott).
[95] This is always the case when souls are clothed in the robe of Christ's righteousness. They are little, low, and mean in their own eyes, and they esteem each other better than themselves; whereas they who at all look to, or depend upon, their own righteousness for their clothing and justification before God, always look down with an air of supercilious contempt upon others who they think are not so righteous as themselves. Lord, hide self-righteous pride from my heart, and sink me into the depth of humility, that I may ever glory in Thee, in whom I am perfectly righteous!—(Mason). See also Romans 6:1-5, and Galatians 3:27—(Ivimey).
[96] The conductor, named Great-heart, is a Gospel minister under the direction of the Holy Spirit; courageous, armed with the sword of the Spirit, enjoying the hope of salvation, and defended by the shield of faith—(Barder).
[97] This is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilled blood to wash us? Have we the faith of this? O how ought we to love Him, rejoice in Him, and study to glorify Him in every step of our pilgrimage!—(Mason).
[98] Here Bunyan gives a very clear and distinct account of that righteousness of Christ, as Mediator, which He wrought out by His perfect obedience to the law of God for all His seed. And by this righteousness, and no other, are they fully justified from all condemnation in the sight of God. Reader, study this point deeply, so as to be established in it. It is the essence of the Gospel, enters into the life and joy of faith, brings relief to the conscience, and influence to the love of the Lord our Righteousness; and so brings forth the fruits of righteousness which are by Him to the praise and glory of God, and administers Divine consolation in the hour of death—(Mason).
[99] Is there righteousness in Christ? That is mine, the believer may say. Did He bleed for sins? It was for mine. Hath He overcome the law, the devil, and hell? The victory is mine. And I do count this a most glorious life?—Sometimes (I bless the Lord) my soul hath this life not only imputed to me, but the glory of it upon my spirit. Upon a time, when I was under many condemnings of heart, and fearing I should miss glory, methought I felt such a secret motion as this—Thy righteousness is in Heaven. The splendour and shining of the Spirit of grace upon my soul, gave me to see clearly that my righteousness, by which I should be justified, was the Son of God Himself representing me before the mercy-seat in His own Person; so that I saw clearly, that

day and night, wherever I was, and whatever I was doing, there was my righteousness, just before the eyes of the Divine glory, and continually at the right hand of God. At another time, whilst musing, being afraid to die, these words came upon my soul, 'Being justified freely by His grace, through the redemption which is in Christ.' This stayed my heart. And thus is the sinner made alive from the dead, by being justified through the righteousness of Christ, which is unto all and upon all them that believe—(Bunyan's Law and Grace).

[100] Sometimes I have been so loaden with my sins, that I could not tell where to rest, nor what to do; yea, at such times, I thought it would have taken away my senses; yet, at that time, God through grace hath all on a sudden so effectually applied the blood that was spilt at Mount Calvary out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that I have been in a strait to think that I should love and honour Him no more. Sometimes my sins have appeared as big as all the sins of all the men in the nation—(reader, these things be not fancies, for I have smarted for this experience); but yet the least stream of the heart-blood Jesus hath vanished all away, and I have been delivered up into sweet and heavenly peace and joy in the Holy Ghost—(Bunyan's Law and Grace, vol. 1, p. 549).

[101] While the soul lives upon the sweet impressions which are made by the application of the promises, it may be said to live upon frames and feelings; for as its comforts abate, so will its confidence. The heart can never be established in grace, till the understanding is enlightened to discern what it is to have pardon by the deed done—(J. B.).

[102] O brave Christiana! See what it is to have one's heart inflamed with a sense of the love of Christ. Christiana thinks everyone would naturally be affected as she was, if they were present; but she forgets that which she sees and feels is of special, peculiar, distinguishing grace—(Mason). Shall I have my sins and lose my soul? Would not Heaven be better to me than my sins?—the company of God, Christ, saints, and angels, than the company of Cain, Judas, Balaam, with the devils, in the furnace of fire? Canst thou now that readest, or hearest these lines, turn thy back, and go on in thy sins?—(Bunyan's Law and Grace, vol. 1, p. 575). Reader, thus would Christiana plead with ungodly relatives and friends; and if thou art in such a case, wilt thou not listen to such a plea?—(ED).

[103] Mind how tenderly Great-heart deals with warm-hearted Christiana. He does not attempt to throw cold water upon the fire of her affections, but gently insinuates, 1. The peculiar frame of the mind she speaks from; 2. Suggests that she must not always expect to be in such raptures; and, 3. Reminds her that her indulgences were of a peculiar nature, not common to all, but bestowed upon the faithful in Christ only; and that, therefore, amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace—(Mason).

[104] Simple, contented in gross ignorance; Sloth, an indolence which smothers all conviction; Presumption, carnal security, which hardens against reproof—(Andronicus). These are the great opposers of vital religion. The end of these things is death—(Barder).

[105] It was a custom, to a late period, to hang up murderers in irons, until the body dropped to pieces; that such terrible examples might deter others from the like crimes; hence, under the old wood-cut illustrating this passage, is written—

'Behold here how the slothful are a sign,
Hung up, because holy ways they did decline.'

—(ED).

[106] God, as it were, gibbets some professors, and causes their names and characters to be publicly exhibited, as a terror to others, and as a warning to His own people—(Mason). The dreadful falls and awful deaths of some professors are to put others upon their guard against superficial, slothful, and presumptuous hopes. The real occasion of turning aside lies in the concealed lusts of the heart—(Scott).
[107] Let us consider the characters of these three professors: 1. Here is a Simple, a foolish credulous professor, ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it; hence liable to be carried away by every wind of doctrine. 2. Sloth, a quiet, easy professor, who never disturbs anyone by his diligence in the Word of God, nor his zeal for the truths and glory of God. 3. Presumption, one who expects salvation in the end, without the means prescribed by God for attaining it. O beware of these three sorts of professors, for they turn many aside!—(Mason).
[108] What is meant by the Hill Difficulty? Christiana has set out from Destruction, been received and encouraged at the wicket-gate, and directed on her journey. The path is comparatively easy, until she is about to put on a public profession, by joining a church. This is situated upon the summit of this hill of difficult ascent. Is it intended to represent that prayerful, watchful, personal investigation into Divine truth, which ought to precede church-fellowship? Nothing is more difficult to flesh and blood than to be compelled, upon pain of endless ruin, to think for ourselves on matters of religion. The formalist and hypocrite follow the persuasions of man, and take an easier path, and are lost. The fear of man causes some to abandon the ascent. Dr. Cheever has, in his Hill Difficulty, very happily described the energy that is needful to enable the pilgrim to make the ascent. He forcibly proves the utter impossibility of making the ascent by ceremonial observances, or while encumbered with worldly cares or pride in trinkets of gold and costly array. He reminds us of the solemn advice of Peter, 'be ye built up a spiritual house, a holy priesthood to offer up spiritual sacrifice acceptable to God by Jesus Christ.' Every weight must be set aside, and salvation must be worked out with fear and trembling—(ED).
[109] The river of life is pure and clear as crystal. Is the doctrine offered to thee so? Or is it muddy, and mixed with the doctrines of men? Look, man, and see, if the foot of the worshippers of Baal be not there, and the water fouled thereby. What water is fouled is not the water of life, or at least not in its clearness. Wherefore, if thou findest it not right, go up higher towards the spring-head, for nearer the spring the more pure and clear is the water—(Bunyan's Water of Life).
[110] This represents to us that some preachers, as the Prophet says, foul the water with their feet (Ezek. 24:18); that is, though they preach somewhat about Christ, and salvation by Him, yet they so clog, mire, and pollute the stream of free grace, with pre-requisites, terms, and conditions, that the poor thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom. Yea, we ought to beware of drinking such filthy dregs; for they will certainly swell us up with the company of pride of our free will, human merit, and self-righteousness, which oppose the glory of Jesus, and comfort of our souls—(Mason).
[111] Although the cautious of Holy Writ are plain as posts and chains, and the warnings as a ditch, and the solemn threatenings of the New Testament against pharisaic formalism and hypocrisy are like a hedge, to prevent pilgrims wandering into paths that end in eternal misery, yet there are many who break through all these

merciful restraints, and rush upon destruction—(ED).
[112] Examine, which do you like better, self-soothing or soul-searching doctrine? Formalists and hypocrites love the former, and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the utmost; and, therefore, with David will cry, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting' (Psa. 129:23, 24)—(Mason).
[113] Heart-work is hard work; it is hard work to be stripped; it is hard work to deny self, take up your cross, and follow Jesus. It is hard work to fight the fight of faith; it is hard work against hope to believe in hope. A formalist and hypocrite will go, in outward things, as far as the real Christian; but touch him on the inward work, and he will start aside—(J. B.).
[114] He who is a stranger to the hard work of self-denial, and how difficult it is to the flesh, knows not what this Hill Difficulty means; for the nearer to the arbour of Jesus' rest, the more difficulties in the way, but the sweeter it is when attained—(Mason).
[115] Regard not in thy pilgrimage how difficult the passage is, but whither it tends; not how delicate the journey is, but where it ends. If it be easy, suspect it; if hard, endure it. He that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journey's end—(Quarles' Enchiridion).
[116] There were stairs in the temple, and but one pair, and these winding. He that went up must turn with the stairs. This is a type of a twofold repentance; that by which we turn from nature to grace, and that by which we turn from the imperfections of a state of grace to glory. But this turning and turning still, displeases some much. They say it makes them giddy; but I say, Nothing like this to make a man steady. A straight stair is like the ladder that leads to the gallows. They are turning stairs that lead to the heavenly mansion. Stay not at their foot; but go up them, and up them, and up them, till you come to Heaven—(Bunyan's Solomon's Temple).
[117] When we are praised, a conscious blush should pervade us, well knowing how much we have to be ashamed of. But some have got such vain confidence in their own righteousness, merits, and perfection, that they have hereby got what the Scriptures call a whore's forehead, and refuse to be ashamed (Jer. 3:3). O cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner!—(Mason).
[118] Eve looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, which Satan perceiving, now added to his former forged doubt a plain and flat denial—'Ye shall not surely die.' When people dally with the devil, and sit too near their outward advantages, they fall into temptation—(Bunyan on Genesis, vol. 2, p. 429)
.
[119] Reader, mind this well, remember it often, and it will do thee good. I am a witness against myself, of how much I have lost by indulging the flesh, and how much I have suffered by forgetfulness. But O what a gracious Lord do we serve! this is no excuse for our folly, but an aggravation of our faults; and ought to sink us lower in shame, and to excite us to greater care, diligence, and watchfulness; else we shall surely smart for our folly, if not in hell, yet in our consciences—(Mason).
[120] This may refer to the awful end of one of Bunyan's early friends, who became a notorious apostate—one John Child, whose sufferings were published with those of Spira. Child was so afraid of persecution, as to give up his profession; and then, overwhelmed by despair, he committed suicide. Or to such an one as the professor, in

the Marian days, who recanted to save burning, but who was burnt to death by his house catching fire—(Ivimey).
[121] It is not very easy to determine the precise idea of the author in each of the giants who assault the Pilgrims, and are slain by the conductor and his assistants. Some have supposed that unbelief is here meant, but Grim or Bloody-man seem not to be opposite names for this inward foe; nor can it be conceived, that unbelief should more violently assault those who are under the care of a valiant conductor, than it had done the solitary pilgrims. I apprehend, therefore, that this giant was intended for the emblem of certain active men who busied themselves in framing and executing persecuting statutes, which was done at the time when this was written, more violently than it had been before. Thus the temptation to fear man, which at all times assaults the believer when required to make an open profession of his faith, was exceedingly increased; and as heavy fines and severe penalties, in accession to reproach and contempt, deterred men from joining themselves in communion with dissenting churches, that way was almost unoccupied, and the travelers went through bypaths, according to the author's sentiments on the subject. But the preaching of the Gospel, by which the ministers of Christ wielded the sword of the Spirit, overcame this enemy; for the example and exhortations of such courageous combatants animated even weak believers to overcome their fears, and to act according to their consciences, leaving the event to God. This seems to have been the author's meaning; and perhaps he also intended to encourage his brethren boldly to persevere in resisting such persecuting statutes, confidently expecting that they should prevail for the repeal of them; by which, as by the death of the giant, the pilgrims might be freed from additional terror, in acting consistently with their avowed principles—(Scott).
[122] This reminds us of the words of Mr. Godly-fear to Diabolus, when Captain Credence sent a petition to Immanuel for mercy—'We are resolved to resist thee as long as a captain, a man, a sling, or a stone shall be found in Mansoul to throw at thee. Then said the Lord Mayor to Diabolus, O thou devouring tyrant, be it known to thee, we shall hearken to none of thy words!'—(Bunyan's Holy War). Happy are the Godly-fears and Great-hearts who use such decided language to the enemy of souls—(ED).
[123] Sincere and earnest Christiana, at this time, had a proverbial expression—'It is better that the body should die to this world by the lions without, than that body and soul should die eternally by our lusts within.'—(ED).
[124] O pilgrims, when dangers beset you, and fears arise in you, hear what the Lord speaks to you; and in the belief of his truth, quit yourselves manfully: 'Fight the good fight of faith,' ever remembering that 'you are more than conquerors through Christ who hath loved you!' Faith will exalt the love and power of Christ above the fear of every enemy—(Mason).
[125] O pilgrim, it is sweet to reflect that every lion-like foe is under the control of thy God, and cannot come one link of the chain nearer to thee than thy Lord will permit! Therefore, when fears and terrors beset thee, think of thy Lord's love to thee, His power engages to preserve thee, and His promises to comfort thee. For 'the Lord is nigh unto all them that call upon Him' (Psa. 145:18)—(Mason).
[126] From the deeply interesting narrative of the experience of Mr. Fearing, it is plain that the lions and their backer, Giant Grim or Bloody-man, relates entirely to temporal troubles; most likely to those infamous penal statutes under which Dissenters so severely suffered. The uniting in church-fellowship was not only attended with the ordinary difficulties, but with danger from the lions—church and state; especially when backed by ferocious judges, such as Jefferies and others. Spiritual enemies—sin,

death, and hell—were the only terrors under which Mr. Fearing suffered; temporal persecutions—'difficulties, lions, or Vanity Fair—he feared not at all.' The battle probably refers to the flimsy sophistry used in defence of persecution, as opposed to the Word of God, the sword of the Spirit, by which our Puritan heroes destroyed these anti-Christian arguments—(ED). Now that the lions are removed, may we not fear that hypocrites will thrust themselves into our churches? It is easy, cheap, and almost fashionable, to be religious: this should promote solemn investigation—(Andronicus).
[127] How mindful is our Lord of us! How gracious is He to us! What blessed provision doth He make for us! If pilgrims are attacked by Giant Grim, and terrified with the sight of lions, they may be sure that it is only a prelude to some sweet enjoyment of their Lord's love, and that they are near to some asylum, some sanctuary of rest, peace, and comfort. Some bitter generally precedes the sweet, and makes the sweet the sweeter—(Mason).
[128] O it is hard work to part with Great-heart! How many blessings do we lose for want of asking! Great-heart is at the command of our Lord. O for more power to cry incessantly to the Lord for the presence of Great-heart, that we may go on more cheerfully and more joyfully in the ways of the Lord!—(Mason).
[129] Here is a blessed mark of being vessels of the grace of God, when we delight in the sight of, salute, and welcome others in the way to Zion, and mutually have our hearts and affections drawn out to each other in love. O how sweet is the fellowship of pilgrims below! What must it be above? Infinitely above conception—(Mason).
[130] Reader, can you feed upon Christ by faith? Is the Lamb the nourishment of thy soul, and the portion of thy heart? Canst thou say, from blessed experience, 'His flesh is meat indeed, and His blood is drink indeed?' Is it thy delight to think of Him, hear of Him, speak of Him, abide in Him, and live upon Him? O bless Him and praise Him for His distinguishing mercy, this spiritual appetite! It is peculiar to His beloved ones only—(Mason).
[131] Pray mind the above note, 'Christ's bosom is for all pilgrims.' [This is the room in which they all lay, and its name is Peace—ED]. It is there the weary find rest, and the burdened soul ease. O for more reclinings of soul upon the precious bosom of our Lord! We can be truly happy nowhere else—(Mason).
[132] Immanuel also made a feast for them. He feasted them with food that grew not in the fields of Mansoul, nor in the whole kingdom of the Universe. It came from the Father's court. There was music also all the while at the table, and man did eat angels' food. I must not forget to tell you, that the musicians were the masters of the songs sung at the court of Shaddai—(Bunyan's Holy War).
[133] O what precious harmony is this! How joyful to be the subjects of it, and to join in it! The free, sovereign grace of God is the delightful theme, and glory to God in the highest the universal chorus. It is the wonder and joy of sinners on earth, and of angels in Heaven—(Mason).
[134] Our author intimates that God sometimes communicates spiritual knowledge and heavenly joy by 'dreams and visions of the night.' The Holy One 'worketh all things after the counsel of His own will,' and employs what means He pleases to bring into captivity every thought to the obedience of Christ. The effect produced by dreams must be brought to this test. It is a good maxim, that what leads to God, must have come from God—(Ivimey).
[135] If Mercy were sweetly surprised with this dream, we are sure that nothing but the surprise of mercy can overcome the hardened sinner's heart, who, expecting the stroke of justice, instead of the executioner with a death-warrant, finds a messenger of peace,

with a pardon free and full, revealing the grace, mercy, and love of God, through the redemption which there is in the love of God—(J. B.).
[136] O how blessed are they who are watching and waiting continually to hear the small, still voice of the Spirit, speaking rest and peace to their souls by the blood of the Lamb! O how condescending is our Lord, thus to visit us, and converse with us in the way to his kingdom!—(Mason). And how blessed is church fellowship when the members are governed by these heavenly principles, watchfulness, humility of mind, prudence, piety, and charity—(ED).
[137] The assurance that the dream should he accomplished, is grounded on the effects produced upon Mercy's heart; there is no danger of delusion, when so scriptural an encouragement is inferred even from a dream—(Scott).
[138] Can we wonder that the pilgrims longed to spend some time with such lovely companions? Reader, how is your inclination? Add to these 'Simplicity, Innocence, and Godly-sincerity; without which three graces thou wilt be a hypocrite, let thy notions, thy knowledge, thy profession, and commendations from others, be what they will.'—(Holy Life, vol. 2, p. 539). Christian, in choosing thy companions, specially cleave to these six virgins, for they not only have very comely and sober countenances, but Christ dwells with them—(ED).
[139] When Christiana was admitted into the church, care was taken to inquire into the religious knowledge of her children. This is an important branch of ministerial and parental duty. The answers given by the children do their mother honour, and prove that she had not laboured in vain. Let every pious parent imitate her example, and hope for her success—(Burder).
[140] This is a very sensible mode of catechising the boys according to their ages and acquirements, with questions, exciting their attention to subjects of the gravest importance. Compare this with the custom of asking a child its name, and requiring it to narrate circumstances which took place in the time of unconscious babyhood; instead of impressing upon it the existence of God and the solemn realities of eternity. The Assembly's, Dr. Watts', and especially Bunyan's catechisms, are admirably adapted to assist a parent in these important and responsible exercises—(ED).
[141] The young pupil is not here taught to answer, 'all the elect,' but practically 'those that accept of His salvation.' This is perfectly consistent with the other, while it instructs and encourages the learner without perplexing him. It is absurd to teach the hardest lessons to the youngest scholars in the school of Christ—(Scott).
[142] Though this is answered with the simplicity of a child; yet it is, and ever will be, the language of every father in Christ. Happy those whose spirits are cast into this humble, evangelical mold! O that this Spirit may accompany us in all our researches, in all our ways, and through all our days!—(Mason). Our inability to discover the meaning of these passages should teach us humility, and submission to the decisions of our infallible Instructor—(Scott).
[143] Here is the foundation of faith, and the triumph of hope, God's faithfulness to His promise, and His power to perform. Having these to look to, what should stagger our faith, or deject our hope? We may, we ought to smile at all carnal objections, and trample upon all corrupt reasonings—(Mason).
[144] This is an important lesson to young females, how they may profitably employ their time, adorn the Gospel, and be useful. It is much better to imitate Dorcas, in making garments for the poor, than to waste time and money in frivolous amusements, or needless decorations; or in more elegant and fashionable accomplishments—(Scott).
[145] The character of Mr. Brisk is portrayed to the life in Bunyan's Emblems—

'Candles that do blink within the socket,
And saints whose eyes are always in their pocket,
Are much alike: such candles make us fumble;
And at such saints, good men and bad do stumble.'

[146] The character of Mercy is lovely throughout the pilgrimage; but in the important choice of a partner for life, she manifests great prudence and shrewdness; she asks the advice of those who knew Mr. Brisk, and whose names proved how capable they were to give it. And she acted upon their knowledge of his character. And when she discovered the utter selfishness of his disposition, she thankfully bid him, Good bye, sweet heart; and parts for life—(ED).
[147] Most blessed resolution! Ah, pilgrims, if ye were more wary, lest, by your choice and conduct, ye brought clogs to your souls, how many troubles would ye escape, and how much more happy would you be in your pilgrimage! It is for want of this wisdom and conduct, that many bring evil upon themselves—(Mason).
[148] How easily are the best of characters traduced, and false constructions put upon the best of actions! Reader, is this your lot also? Mind your duty. Look to your Lord. Persevere in His works and ways; and leave your character with Him, to whom you can trust your soul. 'For if God be for us, who shall be against us? what shall harm us, if we be followers of that which is good?'—(Mason).
[149] Crying at the cross, and turning a wife out of doors, refers to a vulgar error, which had its influence to a late period in Bedfordshire. It was a speedy mode of divorce, similar to that practised in London, by leading a wife by a halter to Smithfield, and selling her. The crying at the market cross that a man would not be answerable for the debts that might be incurred by his wife, was the mode of advertising, which was supposed to absolve a husband from maintaining his wife; a notion now fully exploded—(ED).
[150] See the effects of sin. It will pinch and gripe the conscience, and make the heart of a gracious soul sick—(Mason). Matthew, in being admitted a member of the church, represented by the house Beautiful and its happy family, had to relate his experience, and this brought to his recollection plashing the trees, and eating the enemy's fruit, of which his brother also reminds them—(ED).
[151] How often do we suffer by neglecting the cautions of a pious parent or friend. 'In time of temptation it is our duty to keep close to the Word, then we have Satan at the end of the staff. When Eve was tempted, she went to the outside of her liberty, and sat herself on the brink of danger, when she said, we may eat of all but one.'—(Bunyan on Genesis, vol. 2, p. 429). Christiana had chided the boys: 'You transgress, for that fruit is none of ours.' Still the boys went on, and now Matthew feels the bitterness of repentance—(ED).
[152] Although the mother did warn and chide her son, yet she did not use her authority to prevent his taking the fruit which belonged to another. She takes the fault home, falls under the sense of it, and is grieved for it. A tender conscience is a blessed sign of a gracious heart. Ye parents, who know the love of Christ, watch over your children; see to it, lest you smart for your sins, in not warning and preventing them, that 'the fear of the Lord is to depart from all evil'; yea, to abstain from the very appearance of it—(Mason, altered by ED).
[153] Mr. Bunyan's great modesty and humility are truly admirable; he quotes Latin, but is careful to tell us, 'The Latin I borrow' [in his notes]. The English is, 'Of the flesh and of the blood of Christ.' This is the only portion for sin-sick souls. Feeding upon Christ's

flesh and blood by faith, keeps us from sinning, and when sick of sin, these, and nothing but these, can heal and restore us. Yet there is in our nature an unaccountable reluctance to receive these, through the unbelief which works in us. So Matthew found it—(Mason).
[154] See the blessed effects of receiving Christ, when under the sense of sin, and distressed for sin. O what a precious Saviour is Jesus! What efficacy is there in His flesh and blood, to purge the conscience from guilt! Lord, what a mercy is it, that though we sin, yet Thou art abundant to pardon, yea, multipliest Thy pardons; yea, and also giveth poor, pained, broken-hearted sinners to know and feel Thy pardoning love!—(Mason).
[155] How correctly are the effects of an indulgence in sinful lusts described. Sin and sorrow are inseparable. The burdened conscience of a backslider can be relieved in no other way, than that in which it was first 'purged from dead works,' by exercising faith in the atoning blood of the Lord Jesus as the only sacrifice for sin, 'If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness' (Gal. 6:1) . 'Flee youthful lusts,' and be upon your guard against the fruit of Beelzebub's orchard—(Ivimey).
[156] The relation of Matthew's sickness, and the method of his cure, may be justly esteemed among the finest passages of this work. He ate the fruit of Beelzebub's orchard, sin, the disease of the soul, threatening eternal death. It is an unspeakable mercy to be exceedingly pained with it. Such need the physician, and the remedy is at hand.

Nothing but Thy blood, O Jesus!
Can relieve us from our smart;
Nothing else from guilt release us
Nothing else can melt the heart—(Hart).
It is the universal medicine; blessed are those that will never take
any other physic—(Burder).

[157] This advice should be carefully noted. Numbers abuse the doctrine of free salvation by the merits and redemption of Christ, and presume on forgiveness, when they are destitute of genuine repentance, and give no evidence of sanctification. But this most efficacious medicine in that case will do no good; or rather, the perverse abuse of it will increase their guilt, and tend to harden their hearts in sin—(Scott).
[158] Bunyan's bill of his Master's water of life—'As men, in their bills, do give an account of the persons cured, and the diseases removed, so could I give you account of numberless numbers that have not only been made to live, but to live forever, by drinking this pure water of life. No disease comes amiss to it. It cures blindness, deafness, dumbness, deadness. This right holy water (all other is counterfeit) will drive away evil spirits. It will make you have a white soul, and that is better than a white skin. '—(Bunyan's Water of Life). Whoever offers to purify the heart, and heal a wounded conscience, by any other means, is a deceiver and a soul-destroyer—(ED).
[159] This conversation is adapted for the meditation of a restored backslider. Evangelical truth prescribes the most powerful antidotes to presumption and despair—'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous' (1 John 2:1) —(Ivimey).
[160] Having experienced the great advantage of a pious minister or elder, they were naturally desirous of having such comfort through their pilgrimage. The petition may

refer to the custom, among dissenting churches, of letters of dismission given to members when they move to a distant locality—(ED).
[161] How much is contained in that answer of Christiana as to the origin of evil—'It is food or poison, I know not which!' To believers, it will be their elevation to a degree of bliss that they would never have otherwise enjoyed; to the faithless, it will be poison of the deadliest kind. Here is no attempt to explain the origin of evil in our world; a subject far beyond all our powers of investigation—(ED).
[162] It is not enough that the Holy Spirit convince us of sin at our first setting out on pilgrimage, and makes us sensible of our want of Christ; but He also keeps up a sight and sense of the evil of sin in its original nature, as well as actual transgressions. This often makes us wonder at sin, at ourselves, and at the love of Christ in becoming a sacrifice for our sins. And this also humbles us, makes us hate sin the more; and makes Christ, His atonement, and righteousness, more and more precious in our eyes, and inestimable in our hearts—(Mason).
[163] The ministration of angels is an animating theme to believers, and is well adapted to promote their confidence in the care and protection of God. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. 1:14)—(Ivimey).
[164] This is the anchor of hope. This keeps the soul safe, and steady to Jesus, who is the alone object of our hopes. Hope springs from faith. It is an expectation of the fulfillment of those things that are promised in the Word of truth, by the God of all grace. Faith receives them, trusts in them, relies upon them; and hope waits for the full accomplishment and enjoyment of them—(Mason).
[165] Bunyan loved harmony—he had a soul for music. But whether he intended by this to sanction the introduction of instrumental music into public worship, is not clear. 'The late Abraham Booth and Andrew Fuller were extremely averse to it; others are as desirous of it. Music has a great effect on the nervous system, and of all instruments the organ is the most impressive. The Christian's inquiry is, whether sensations so produced assist the soul in holding communion with the Father of spirits, or whether, under our spiritual dispensation, the Holy Ghost makes use of such means to promote intercourse between our spirits and the unseen hierarchies of Heaven—(ED).
[166] O how reviving and refreshing are those love-tokens from our Lord! Great-heart never comes empty-handed. He always inspires with courage and confidence. Let us look more into, and heartily believe the Word of truth and grace; and cry more to our precious Immanuel, and we shall have more of Great-heart's company. It is but sad travelling without him—(Mason).
[167] What this great robbery was, whether spiritual or temporal, is left to the reader to imagine. The sufferings of the Dissenters were awfully severe at this time. Had it been a year later, we might have guessed it to have referred to the sufferings of that pious, excellent woman, Elizabeth Gaunt, who was burnt, October 23, 1685. She was a Baptist, and cruelly martyred. Penn, the Quaker, saw her die. 'She laid the straw about her for burning her speedily, and behaved herself in such a manner that all the spectators melted in tears.'—(ED).
[168] Mr. Ivimey is of opinion that by this Bunyan sanctioned a hireling ministry, but it appears more to refer to the common custom of rewarding servants to whom you have given trouble. He adduces Luke 10:7; 1 Timothy 5:18; and 1 Corinthians 9:11-14. It is a subject of considerable difficulty; but how is it that no minister ever thinks of referring to the plainest passage upon this subject in the New Testament? It is Acts 20:17-38, especially verses 33-35. The angel was a gold coin, in value half a sovereign—(ED).

[169] Such mountains round about this house do stand
As one from thence may see the Holy Land (Psa. 125:2).
Her fields are fertile, do abound with corn;
The lilies fair her valleys do adorn (Song. 2:1).
The birds that do come hither every spring,
For birds, they are the very best that sing (Song. 2:11, 12).
Her friends, her neighbours too, do call her blest (Psa. 48:2);
Angels do here go by, turn in, and rest (Heb. 13:2).
The road to paradise lies by her gate (Gen. 28:17),
Here pilgrims do themselves accommodate
With bed and board; and do such stories tell,
As do for truth and profit all excel.
Nor doth the porter here say any nay,
That hither would turn in, that here would stay.
This house is rent free; here the man may dwell
That loves his landlord, rules his passions well.
—(Bunyan's House of God, vol. 2 p. 579).

[170] It is sweet melody when we can sing with grace in the heart. The joy arising from God's free grace and pardoning love, is greater than the joy of harvest, or of one who rejoices when he divides the spoil—(J. B.). Those joyful notes spring from a sense of nearness to the Lord, and a firm confidence in His Divine truth and everlasting mercy. O when the Sun of Righteousness shines warmly on the soul, it makes the pilgrims sing most sweetly! These songs approach very nearly to the heavenly music in the realm of glory—(Mason).
[171] Forgetfulness makes things nothings. It makes us as if things had never been; and so takes away from the soul one great means of stay, support, and encouragement. When David was dejected, the remembrance of the hill Hermon was his stay. When he was to go out against Goliath, the remembrance of the lion and the bear was his support. The recovery of a backslider usually begins at the remembrance of former things—(Bunyan's Holy Life, vol. 2, p. 507).
[172] After being thus highly favoured with sensible comforts, in the views of faith, the comforts of hope, and the joy of love, the next step these pilgrims are to take is down the Hill Difficulty, into the Valley of Humiliation. What doth this place signify? A deep and abiding sight and sense of our ruined state, lost condition, and desperate circumstances, as fallen sinners. This is absolutely necessary, lest we should think more highly of ourselves than we ought to think. For the Lord oft favours us with manifestations of His love, and the comforts of His Spirit; but, through the corruption of our nature, we are prone to be exalted in ourselves, and, as it were, intoxicated by them. Hence we are exhorted 'to think soberly' (Rom. 12:3). This the Valley of Humiliation causes us to do—(Mason).
[173] Thus beautifully does our author describe the grace of humility. O that every reader may know its excellence by happy experience!—(Burder).
[174] These are the rare times; above all, when I can go to God as the Publican, sensible of His glorius majesty, sensible of my misery, and bear up and affectionately cry, 'God be merciful to me a sinner.' For my part, I find it one of the hardest things I can put my soul upon, when warmly sesnsible that I am a sinner, to come to God for a share in mercy and grace; I cannot but with a thousand tears say, 'God be merciful to me a sinner.'—(Bunyan's Pharisee and Publican, vol. 2, p. 261).

[175] Though this Valley of Humiliation, or a clear sight and abiding sense of the sinfulness of our nature, and the wickedness of our hearts, may be very terrifying to pilgrims, after they have been favoured with peace and joy, and comforted by the views of faith and hope, yet it is a very safe place; and though, at first entering into it, and seeing more of themselves than was ever before showed them, they may fear and tremble, yet, after some continuing here, they are more reconciled and contented; for here they find the visits of their Lord, and in the depths of their humility, they behold the heights of His love and the depths of His mercy, and cry out in joy, Where sin aboundeth, grace superabounds. Though sin abounds in me, the grace of Jesus superabounds towards me. Though I am emptied of all, yet I have an inexhaustible fullness in Jesus, to supply me with all I want and all I hope—(Mason).
[176] The humble man is contented; if his estate be low, his heart is lower still. He that is little in his own eyes, will not be much troubled at being little in the eyes of others—(Watson). Those circumstances that will not disturb a humble man's sleep, will break a proud man's heart—(Matthew Henry). They that get slips in going down the hill, or would hide his descent by deception, or repine at it, must look for combats when in the valley—(Ivimey).
[177] Perhaps the shepherd's boy may refer to the obscure but quiet station of some pastors over small congregations, who live almost unknown to their brethren, but are, in a measure, useful and very comfortable—(Scott).
[178] Our Lord chose retirement, poverty, and an obscure station; remote from bustle, and favourable to devotion; so that His appearance in a public character, and in crowded scenes, for the good of mankind and the glory of the Father, was a part of His self-denial, in which 'He pleased not Himself.' Some are banished into this valley, but the poor in spirit love to walk in it; and though some believers here struggle with distressing temptations, others, in passing through it, enjoy much communion with God—(Scott).
[179] Ever remember the words of our Lord, 'It is enough for the disciple that he be as his master.' If your Lord made it his chief delight to be in this Valley of Humiliation, learn from His example to prize this valley. Though you may meet with an Apollyon or a destroyer here, yet you are safe in the arms and under the power of your all-conquering Lord: 'For though the Lord is high, yet hath He respect unto the lowly.' Therefore you may add with David, 'Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me' (Psa. 138:7). Such are the confidence, the reasoning, and the pleading of humble souls in the power of faith, which leads them quite out of themselves to their Lord—(Mason).
[180] In the first edition this name is printed 'Simon'; it was corrected to Samuel in Bunyan's later editions—(ED).
[181] It is marvellous to see how some men are led captive by forgetfulness. Those that sometime thought no pains too much, no way too far, no hazards too great to run for eternal life, become as if they had never thought of such things. Should one say to some—Art not thou that man I saw crying out under a sermon, 'What shall I do to be saved?' that I heard speak well of the holy Word of God? how askew they will look upon one. Or if they acknowledge that such things were with them once, they do it more like dejected ghosts than as men—(Bunyan's Holy Life, vol. 2, p. 507).
[182] O pilgrims, attend to this! Pride and ingratitude go hand in hand. Study, ever study the favours of your Lord; how freely they are bestowed upon you, and how utterly unworthy you are of the least of them. Beware of Forgetful Green. Many, after going

some way on pilgrimage, get into this Green, and continue here; and talk of their own faithfulness to grace received, the merit of their works, and a second justification by their works, &c. Hence it is plain that they are fallen asleep on this Forgetful Green, and talk incoherently, as men do in their sleep; for they forget that they are still sinners—poor, needy, wretched sinners; and that they want the blood of Christ to cleanse them, the righteousness of Christ to justify them, and the Spirit of Christ to keep them humble, and to enable them to live by faith upon the fullness of Christ to sanctify them, as much as they did when they first set out as pilgrims. O it is a most blessed thing to be kept mindful of what we are, and of the Lord's free grace and unmerited goodness to us!—(Mason).

[183] 'Trembles at God's Word,' so as not to dare pick and choose which doctrines he will receive, and which reject. Would you act thus by God's holy commandments? Would you choose one and reject another? Are they not all of equal authority? And are not all His holy doctrines also stamped with the same Divine sanction? Where there is true faith in them, it will make a man tremble to act thus by God's Word!—(Mason).

[184] We ought to study the records of the temptations, conflicts, faith, patience, and victories of believers; mark their wounds, by what misconduct they were occasioned, that we may watch and pray lest we fall in like manner. Learn how they repelled the assaults of the tempter, that we may learn to resist him steadfast in the faith. Their triumphs should animate us to keep on the whole armour of God, that we may be able to withstand in the evil day—(Scott).

[185] If Satan be driven back from one attack, prepare for another. Bless God for your armour. Never put it off—(Mason).

[186] If this monument refers to the experience of Bunyan, as exhibited in his Grace Abounding to the Chief of Sinners, it is well called, 'Most strange, and yet most true. '—(ED).

[187] This valley represents the inward distress, conflict, and alarm, arising from darkness and insensibility of mind. It varies according to the constitution, animal spirits, health, education, and strength of mind of different persons—(Scott).

[188] None know the distress, anguish, and fear that haunt pilgrims in this valley, but those who have been in it. The hissings, revilings, and injections of that old serpent, with all his infernal malice, seem to be let loose upon pilgrims in this valley. Asaph seems to be walking in this valley when he says, 'As for me, my feet were almost gone, my steps had well nigh slipped' (Psa. 73:2)—(Mason).

[189] Satan is often must dreadful at a distance, and, courageously resisted, will not advance nearer. This advice is ever needful, 'Be sober; be vigilant.' These pilgrims kept up their watch. Satan did come upon them unawares; still they heard his approach; they were prepared for his attack; lo, Satan drew back—(Mason).

[190] Miserable, uncomfortable walking, with a pit before us, mid darkness around, yea, within us, and hell seeming to move from beneath to meet us who have been left to the darkness of our nature, the terrors of a fiery law, the sense of guilt, and the fear of hell! O what an unspeakable mercy, in such a distressing season, to have an Almighty Saviour to look to and call upon for safety and salvation! 'For He will hear our cry and save us' (Psa. 145:19)—(Mason).

[191] This text has been a sheet anchor to my soul under darkness and distress. I doubt not but it has been so to many others. O there is an amazing depth of grace and a wonderful height of mercy in it. Bless God for it. Study it deeply—(Mason).

[192]What must the pure and holy Jesus have suffered when He tasted death in all its bitterness? His soul was in an agony. Hell was let loose upon Him. This is your hour,

said He, and the power of darkness, when He cried out, 'My God, My God, why hast Thou forsaken Me?' It seemed as if the pains of hell had got hold of Him. O what justice and judgment! what love and mercy! what power and might were here displayed! And all this for us, and for our salvation. What shall we render to the Lord for all His benefits?—(J. B.).
[193] Precious thought; under the worst and most distressing circumstances think of this. Their continuance is short. The appointment, love. Their end shall be crowned with glory. Our dark and distressing nights make us prize our light and joyful days the more—(Mason).
[194] The tremendous horrors of the Valley of the Shadow of Death, figuratively represents the gloomy frame of mind in which fears rise high, and temptations greatly abound, more especially when they are augmented by bodily disease. Few Christians are wholly exempted from such distressing seasons, but all are not distressed alike—(Burder). Bunyan's experience, recorded in his Grace Abounding, shows that he was, when under conviction, very familiar with these horrors—(ED).
[195] Heedless professors, be warned. The doctrines of grace were never intended to lull any asleep in carnal security. If they do so by you, it is a sure sign that what should have been for your health proves an occasion of your falling—(Mason). O the miserable end of them that obey not the Gospel—punished with everlasting destruction from the presence of the Lord, and the glory of His power—(J. B.).
[196] Prayer prevailed, and they were delivered.

By glimm'ring hopes, and gloomy fears,
We trace the sacred road;
Through dismal deeps, and dang'rous snares,
We make our way to God—(Burder).

[197] By a good heart is here meant, that Christian was endued with boldness and courage from above; as the Psalmist says, 'Wait on the Lord, be of good courage, and He shall strengthen thine heart.'—(J. B.).
[198] Satan's master argument is, Thou art a horrible sinner, a hypocrite, one that has a profane heart, and one that is an utter stranger to a work of grace. I say this is his Maul, his club, his master-piece. He doth with this as some do by their most enchanting songs, sings them everywhere. I believe there are but few saints in the world that have not had this temptation sounding in their ears. But were they but aware, Satan by all this does but drive them to the gap, out at which they should go, and so escape his roaring. Saith he, Thou art a great sinner, a horrible sinner, a profane-hearted wretch, one that cannot be matched for a vile one in the country. The tempted may say, Aye, Satan, so I am, a sinner of the biggest size, and, therefore, have most need of Jesus Christ; yea, because I am such a wretch Jesus calls me first. I am he, wherefore stand back, Satan, make a lane; my right is first to come to Jesus Christ. This, now, would be like for like; this would foil the devil: this would make him say, I must not deal with this man thus; for then I put a sword into his hand to cut off my head—(Good News for the Vilest of Men, vol. 1, p 96).
[199] The greatest heart cannot understand without prayer, nor conquer without the almighty power of God. The belief of this will excite prayer—(Mason).
[200] The severity of Job's sufferings probably suggested to the author, the idea of taking rest during the conflict. 'How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?' (Job 7:19). Here is no timidly mincing the matter with sophistry or infidelity; but a manful, prayerful, fighting it out—(ED).

[201] Mr. Ivimey considers, that in Giant Maul is characterised that erroneous but common notion, that the church of Christ consists exclusively of some one state religion, to dissent from which is to cause schism, and to rend the seamless coat of Christ. Maul dwelt in the place where Pagan and Pope had resided; the club being the temporal power to compel uniformity. If so, the declaration for liberty of conscience slew the giant, and the Act of toleration prevented his resurrection. Alas, how little do such Anti-Christians know of that spiritual kingdom which extends over all the temporal kingdoms of the earth, and which constitutes Christ the King of kings—(ED). Carnal reasoning upon the equity of the Divine proceedings have mauled many a Christian—robbed him of his comfort, and spoiled his simplicity. As soon as we turn aside to vain janglings and doubtful disputations, we get upon the devil's ground. As Great-heart was knocked down with this giant's club, so many a faithful minister has been confounded with the subtle arguments of a cunning disputer. The way to overcome this giant is to keep close to Scripture, and pray for the teaching of the Holy Spirit—(J.B.). Though Maul was baffled, disabled, and apparently slain; it will appear that he has left a posterity on earth to revile, injure, and oppose the spiritual worshippers of God in every generation—(Scott).

[202] Well may Giant Maul, with his sophistry, be called a dangerous enemy. Many of this tribe are mentioned in the Holy War, as Lord Cavil, the Lord Brisk, the Lord Pragmatic, the Lord Murmur, and one Clip-promise, a notorious villain. These lords felt the edge of Lord Will-be-will's sword, for which his Prince Immanuel honoured him. Clip-promise was set in the pillory, whipped, and hanged. One clipper-of-promise does great abuse to Mansoul in a little time. Bunyan's judgment was, that 'all those of his name and life should be served even as he!'—(ED).

[203] Light afflictions, but for a moment, and which work out for us an eternal weight of glory—'a little hurt on my flesh.' If this refers to Bunyan's twelve years' imprisonment under the maul of sophistry, how must his natural temper have been subdued by humility!—(ED).

[204] This club we may suppose to mean human power, under which many godly ministers, in the seventeenth century, suffered greatly. Blessed be God, we have nothing of this to fear in our day; therefore, the more shame for such professors who desert Christ when they have nothing to fear but the breath of reproach, a nickname, or a by-word of contempt—(Mason).

[205] The experienced Christian will be afraid of new acquaintance; in his most unwatchful seasons he is fully convinced that no enemy can hurt him, unless he is induced to yield to temptation, and commit sin—(Scott).

[206] The character of Honesty is beautifully drawn by a masterly hand. The aged pilgrim, worn out with fatigue, can say without fear, 'I laid me down and slept; I awaked; for the Lord sustained me.' He blushed when his name was mentioned, and proved to be a most valuable acquisition to the Pilgrim party—(ED).

[207] By honesty, in the abstract, he means to distinguish between his earnest desire to be honest, and a perfect character. Every Christian is the subject of honesty or justice, uprightness and sincerity; yet when we come to describe these virtues in the abstract, or what they really are in their strict purity and utmost perfection, where is the Christian but must wear the conscientious blush, as Honesty did, under a sense of his imperfections—(Mason).

[208] This is the confession of an honest heart. It is never afraid of ascribing too much to the sovereignty of grace; nor of giving all the glory to the Sun of Righteousness, for shining upon, and melting down its hard frozen soul—(Mason).

[209] If the kiss of charity be given, great care should be taken that it is a 'holy' kiss. 'Some have urged the holy kiss, but then I have asked why they made baulks; why they did salute the most handsome, and let the ill-favoured go. This has been unseemly in my sight.'—(Grace Abounding, No. 315). However such a custom may have been innocent in the oriental scenes of apostolic labours, it has been very properly discontinued in later ages, unless it be as in the case of old Honest, or the unexpected meeting of very old friends and relatives—(ED).
[210] The character and narrative of Fearing is drawn and arranged with great judgment, and in a very affecting manner. Little-faith, mentioned in the First Part, was faint-hearted and distrustful; and thus he contracted guilt, and lost his comfort; but Fearing dreaded sin and coming short of Heaven, more than all that flesh could do unto him. He was alarmed more at the fear of being overcome by temptation, than from a reluctance to undergo derision or persecution. The peculiarity of this description of Christians must be traced back to constitution, habit, first impressions, disproportionate and partial views of truth, and improper instructions; these, concurring with weakness of faith, and the common infirmities of human nature, give a cast to their experience and character, which renders them uncomfortable to themselves, and troublesome to others. Yet no competent judges doubt that they have the root of the matter in them; and none are more entitled to the patient, sympathizing, and tender attention of ministers and Christians—(Scott).
[211] We cannot but admire the variety of experiences introduced into the Pilgrim's Progress. Many have died remarkably happy in the Lord, who, till very near their last moments have been in bondage through the fear of death. We may be sure of this, that wherever the Lord has begun a work, He will carry it on to the great decisive day. The proof of this is 'he would not go back!' 'If ye continue in My Word, then are ye My disciples indeed.'—(J.B.).
[212] See all through this character, what a conflict there was between fear, and the influence of grace. Though it may not be the most comfortable, yet the end of Mr. Fearing was very joyful. O what a godly jealousy displayed itself all through his life! Better this, than strong, vain-glorious confidence. The Valley of Humiliation suits well with fearing hearts—(Mason).
[213] When persons are naturally fearful and low-spirited, it will be found, notwithstanding the courage and comfort they sometimes are favoured with, that the constitutional bias of their tempers and dispositions will discover itself, more or less, all through their pilgrimage. Thus there is a kind of sympathy between Fearing and the Valley of Humiliation, which seems congenial to him—(J.B.).
[214] O what a time of need is the day of death, when I am to pack up all, to be gone from hence; now a man grows near the borders of eternity; he sees into the skirts of the next world. Now death is death, and the grave the grave indeed. Has he laid up grace for this day, while cold death strokes his hand over his face, and over his heart, and is turning his blood into jelly; while strong death is loosing his silver cord, and breaking his golden bowl?—(Bunyan's Saints' Privilege, vol. 1, p. 678). Can a great-hearted saint wonder that Mr. Fearing was at his wit's end?—(ED).
[215] Here is a glorious display of a fearing heart. Full of courage against evil, and fired with zeal for God's glory—(Mason).
[216] O how gracious is our Lord! as thy day is, O Pilgrim, so shall thy strength be. Even the river of death, though there can be no bridge to go over, yet faith makes one; and the Lord of faith makes the waters low, to suit the state of His beloved ones—(Mason).

[217] We know the least appearance of a sin better by its native hue, than we know a grace of the Spirit. Sin is sooner felt in its bitterness upon a sanctified soul than is the grace of God. Sin is dreadful and murderous in the sight of a sanctified soul. Grace lies deep in the hidden part, but sin floats above in the flesh, and is easier seen. Grace as to quantity, seems less than sin. What is leaven, or a grain of mustard seed, to the bulky lump of a body of death? It is a rare thing for some Christians to see their graces, but a thing very common for such to see their sins, to the shaking of their souls—(Bunyan's Desire of the Righteous, vol. 1, p. 755).

[218] This is an every-day character in the church, delicately and accurately drawn, a man, as Mr. Ivimey says, that 'carried the Slough of Despond in his mind everywhere with him,' not from the difficulties of the way, nor the frowns of the world, but from doubts lest sin, death, and hell, should prevail over them. They walk safely, however sorrowfully; and seldom give the enemy an occasion to rejoice—(ED).

[219] Here is a very striking lesson for professors. Talk not of your great knowledge, rich experience, comfortable frames, and joyful feelings; all are vain and delusive, if the Gospel has not a holy influence upon your practice. On the other hand, be not dejected if you are not favoured with these; for if a holy fear of God, and a godly jealousy over yourselves, possess your heart, verily you are a partaker of the grace of Christ—(Mason).

[220] Hatred to sin can only arise from the love of God. In vain do men think of deterring others from sin, or driving them to duty by low terrors, or low requirements. The strong man armed will keep his palace, till a stronger than he cometh and taketh from him the armour wherein he trusted. But herein they err, not knowing the Scriptures, which set forth love as the constraining motive to true obedience—(J.B.).

[221] Christians who resemble Fearing, are greatly retarded in their progress by discouraging apprehensions; they are apt to spend too much time in unavailing complaints; yet they cannot think of giving up their feeble hopes, or of returning to their forsaken worldly pursuits and pleasures. They are indeed helped forward, through the mercy of God, in a very extraordinary manner; yet they still remain exposed to alarms and discouragements, in every stage of their pilgrimage. They are afraid even of relying on Christ for salvation, because they have not distinct views of His love, and the methods of His grace; and imagine some other qualification to be necessary besides the willingness to seek, knock, and ask for the promised blessings, with a real desire of obtaining them. They imagine, that there has been something in their past life, or that there is some peculiarity in their present habits, and way of applying to Christ, which may exclude them from the benefit: so that they pray with diffidence; and, being consciously unworthy, can hardly believe that the Lord will grant their requests. They are also prone to overlook the most decisive evidences of their reconciliation to God; and to persevere in arguing with perverse ingenuity against their own manifest happiness. The same mixture of humility and unbelief renders persons of this description backward in associating with their brethren, and in frequenting those companies in which they might obtain further instruction; for they are afraid of being considered as believers, or even serious inquirers; so that affectionate and earnest persuasion is requisite to prevail with them to join in those religious exercises, by which Christians especially receive the teaching of the Holy Spirit. Yet this arises not from disinclination, but diffidence; and though they are often peculiarly favoured with seasons of great comfort, to counterbalance their dejections, yet they never hear or read of those who 'have drawn back to perdition,' but they are terrified with the idea that they shall shortly resemble them; so that every warning given against hypocrisy or self-

deception seems to point them out by name, and every new discovery of any fault or mistake in their views, temper, or conduct, seems to decide their doom. At the same time, they are often remarkably melted into humble, admiring gratitude, by contemplating the love and sufferings of Christ, and seem to delight in hearing of that subject above all others. They do not peculiarly fear difficulties, self-denial, reproaches, or persecution, which deter numbers from making an open profession of religion; and yet they are more backward in this respect than others, because they deem themselves unworthy to be admitted to such privileges and into such society, or else are apprehensive of being finally separated from them or becoming a disgrace to religion—(Scott).

[222] This is a solid, scriptural definition; pray mind it. Here conditions may safely be admitted; and happy is the Christian who keeps closest to these conditions, in order to enjoy peace of conscience, and joy of heart in Christ—(Mason).

[223] That heart, which is under the teaching and influence of the grace of God, will detect such horrid notions, and cry out against them. God forbid that ever I should listen one moment to such diabolical sentiments! for they are hatched in hell, and propagated on earth, by the father of lies—(Mason).

[224] It is a horrible and blasphemous perversion of Scripture, to take encouragement in sin, from those sad examples of it in the saints, which are held up, in terrorem, as so many beacons by which we may avoid the same. To talk, and especially to act like Self-will affords the fullest proof that a man never came in at the gate. The Lord change every such perverse will, and preserve the church from principles and practices so diabolical—(Burder). What shall we say to these things? Lord, keep me!—(J.B.).

[225] It may be seriously inquired as to whether in all Satan's temptations, any one is so fatal to immortal souls as the idea of a death-bed repentance. Have not prayers against sudden death a tendency to interfere with or obstruct that daily walk with God, which alone can fit us to meet the king of terrors? When heart and strength fail; when the body is writhing in agony, or lying an insensible lump of mortality; is that the time to make peace with God? Such persons must he infatuated with strange notions of the Divine Being. No, my reader, life is the time to serve the Lord, the time to insure the great reward. Sudden death is a release from much pain and anxiety. It is the most merciful gate by which we can enter upon immortality—(ED).

[226] Pray attentively mind, and deeply consider the six following observations; they are just; they are daily confirmed to us in the different conduct of professors. Study, and pray to improve them to your soul's profit—(Mason).

[227] Adam hid himself because he was naked. But how could he be naked, when before he had made himself an apron? O! the approach of God consumed and burnt off his apron! His apron would not keep him from the eye of the incorruptible God. When God deals with such men for sin, assuredly they will find themselves naked—(Bunyan on Genesis, vol. 2, p. 432). If the wicked flee when no man pursueth, how can they stand when God lets loose death and eternity upon their guilty souls?—(ED).

[228] Thou art bound to Heaven, but the way thither is dangerous. It is beset everywhere with evil angels, who would rob thee of thy soul. If thou wouldest go on cheerfully in thy dangerous journey, commit thy treasure—thy soul, to God, to keep; and then thou mayest say with comfort, Well, that care is over; my soul is safe; the thieves, if they meet me, cannot come at that; God will keep it to my joy and comfort at the great day—(Bunyan's Advice to Sufferers, vol. 2, p. 701).

[229] The spiritual refreshment, arising from experimental conversation, seems to be especially intended; but the name of Gaius suggests also the importance of the

Apostle's exhortation, 'Use hospitality without grudging.' This ought to be obeyed even to strangers, if they are certified to us as brethren in Christ—(Scott). Every Christian's house should, so far as ability is given, be an inn for the refreshment of weary fellow-pilgrims—(ED).

[230] This character is drawn from that of the well-beloved Gaius, in the third epistle of John. Although, in comparison with the great bulk of Christians, there are but few such in the church; yet in all ages, and in most churches, some hospitable Gaius is to be found. May their numbers be greatly increased—(ED).

[231] Ignatius, a bishop or pastor of a church in Antioch, cruelly martyred for the truth in the second century; not Ignatius Loyola, the Jesuit. Mr. Bunyan obtained all this information from Foxe's Book of Martyrs, which was written before Satan had introduced the Jesuits into the world—(ED).

[232] 'Marriage is honourable in all' (Heb. 13:4). Notwithstanding all the cares of a family, while the married have many troubles, the single have few, if any, real enjoyments of life. The will of our heavenly Father is here enforced upon the pilgrims by Gaius—only let pilgrims be united together, marry in the Lord, and we may expect his blessing to fit us to do His will. Vows of celibacy are from beneath, from the father of lies—contrary to the order of nature, and the expressed will of God. 'It is not good to be alone.'—(ED).

[233] The different parts of social worship and Christian fellowship are here allegorically described. The heave-shoulder and wave-breast typify the power and love of our great High Priest; that we should devote to Him our whole heart, with fervent prayer, and grateful praise. The wine represents the exhilarating effects of the shedding of Christ's blood, and its application to us by living faith. The milk is the simple instruction of the Scriptures. The butter and honey are animating views of God and heavenly joy. The apples are the promises and privileges of Christians (see Song. 2:3; Prov. 25:11). And the nuts those difficult doctrines, which amply repay us the trouble of penetrating their meaning. Christians so employed have far sweeter enjoyments than they ever had in the mirth, diversions, and pleasures of the world—(Scott).

[234] Bunyan takes advantage of the common past-time of solving riddles, to teach important truth in a way calculated to be impressed on the memory. Thus, in the treatise on the Covenants of the Law and Grace, the second Adam was before the first, and also the second covenant before the first. This is a riddle—(Vol. 2, p. 524)—(ED). Observe here, the feast of pilgrims was attended with mirth. Christians have the greatest reason to be merry; but then it ought to be spiritual mirth, which springs from spiritual views and spiritual conversation—(Mason).

[235] When Christian intercourse is conducted with gravity and cheerfulness united, it is both pleasant and instructive. Speech should be 'always with grace, seasoned with salt, that it may minister grace to the bearers,' and thus 'provoke one another unto love, and to good works'; thus are the young encouraged to follow that which is good—(Ivimey).

[236] Here is a genuine discovery of a gracious heart; when it is delighted with spiritual company and conversation, and longs for its continuance. Is it so with you?—(Mason).

[237] If our love to sinners be only shown by seeking their spiritual good, it will be considered as a bigoted desire to proselyte them to our sect; but uniform diligent endeavours to relieve their temporal wants are intelligible to every man, and bring a good report on the profession of the Gospel (Matt. 5:16)—(Scott).

[238] O, this dying to self, to self-righteous pride, vain confidence, self-love, and self-complacency, is hard work to the old man; yea, it is both impracticable and impossible to him. It is only grace that can conquer and subdue him; and where grace reigns, this

work is carried on day by day. And yet the old man of sin, and self-righteousness, still lives in us—(Mason).
[239] Old age affords advantage in overcoming some propensities, yet habits of indulgence often counterbalance the decays of nature; and avarice, suspicion, and peevishness, with other evils, gather strength as men advance in years. Some old men may imagine that they have renounced sin, because they are no longer capable of committing the crimes in which they once lived—(Scott).
[240] The refreshment of Divine consolations, and Christian fellowship, are intended to prepare us for vigorously maintaining the good fight of faith; not only against the enemies of our own souls, but also against the opposers of our most holy religion. We are soldiers, and should unite together under the Captain of Salvation, to contend for the faith once delivered to the saints, by every method authorized by the Word of God; nor must we shrink from danger and contumely in so good a cause—(Scott).
[241] It may he asked, how for it is right to expose ourselves to danger and difficulties, since it is rashness, not courage, to expose ourselves to unnecessary danger, or to give unnecessary offence. I would answer, It can never be improper to expose error, or oppose a prevailing vice, by which God's children are in danger of being beguiled—(J.B.).
[242] Giant Slay-good represents a wicked, cruel man—a mere cannibal, invested with judicial authority—a selfish, malignant persecutor, who intimidated feeble-minded professors by fines and imprisonments, to the hazard of their souls. By the thieves, of whom he was master, were perhaps intended the common informers, who got their living by giving evidence against Nonconformists; some cruel magistrates pursued them to death. The attack was by scriptural and rational arguments, which led to a great alteration in these accursed laws—(Ivimey and Scott).
[243] All pilgrims are not alike vigorous, strong, and lively; some are weak, creep and crawl on, in the ways of the Lord. No matter, if there be but a pilgrim's heart, all shall be well at last; for Omnipotence itself is for us, and then we may boldly ask, 'Who shall be against us?'—(Mason). Constitutional timidity and lowness of spirits, arising from a feeble frame, give a peculiar cast to the views and nature of religious profession, which unfits for hard and perilous service. The difference between Feeble-mind and Fearing seems to be this—the former was more afraid of opposition, and the latter more doubtful about the event, which perhaps may intimate, that Slay-good rather represents persecutors than deceivers—(Scott).
[244] What a sweet simple relation is here! Doth it not suit many a feeble mind? Poor soul, weak as he was, yet his Lord provided against his danger. He sent some strong ones to his deliverance, and to slay his enemy. Mind his belief, even in his utmost extremity. Learn somewhat from this Feeble-mind—(Mason).
[245] O how sweet to reflect, that the most gigantic enemies shall be conquered, and their most malicious designs be overruled for our good; yea, what they intend for our ruin shall be made to work for our health and prosperity—(Mason).
[246] 'Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it' (Matt. 16:25)—(ED). Here is a contrast between a feeble believer and a specious hypocrite; the latter eludes persecutions by time-serving, yet perishes in his sins; the former suffers and trembles, yet hopes to be delivered and comforted. The frequency with which this is introduced, and the variety of characters by which it is illustrated, show us how important the author deemed such warnings—(Scott).
[247] Events, which at first appear big with misery and misfortune, have been found afterwards to have been as so many dark passages, to lead into brighter and more

glorious displays of the Divine power, wisdom, and goodness—(J.B.).
[248] 'Marriage is honourable in all'; nor will Christian females find such a state any hindrance to their abounding in works of charity and mercy. By fulfilling the duties of the married life, they will cause the ways of God to be well spoken of. The desire of Paul was, 'That the younger women marry, be sober, love their husbands, love their children, be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed' (Titus 2:4, 5)—(Ivimey).
[249] What an open, ingenuous confession is here! though feeble in mind, he was strong in wisdom and sound judgment—(Mason). Woe be to those who offend one of these little ones; no less dear to God than the most eminent and distinguished saints—(J.B.).
[250] O that this were more practised among Christians of different standings, degrees, and judgments! If they who are strong were thus to bear with the weak, as they ought, how much more love, peace, and unanimity would prevail!—(Mason).
[251] Excellent! See the nature of Christian love; even to be ready to spare to a brother, what we ourselves have occasion for. Love looketh not at the things of our own, but to provide for the wants of others—(Mason).
[252] The character of Feeble-mind seems to coincide, in some things, with that of Fearing, and in others with the description of Little-faith. Constitutional timidity and lowness of spirits, arising from a feeble frame, and frequent sickness, while they are frequently the means of exciting men to religion, give also a peculiar cast to their views and the nature of their profession—tend to hold them under perpetual discouragements, and unfit them for hard and perilous services. This seems implied in the name given to the native place of Feeble-mind; yet this is often connected with evident sincerity, and remarkable perseverance in the ways of God—(Scott).
[253] Here, very ingeniously, an associate is found for poor Feeble-mind; in one equally weak, lame, and limping in his religious sentiments, who, instead of forming his own sentiments from the Word of Truth, leant upon the sentiments and opinions of others. The hesitation of Feeble-mind to accept one of his crutches, is humourously conceived. He would, weak as he was, think for himself; though he had no objection to quote the opinion of another Christian against an adversary—(Ivimey). 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' How great a comfort to find a fellow-pilgrim whose experience agrees with our own, and with whom we can take sweet counsel! Still all our dependence must be on Ready-to-halt's crutches—'the promises.'—(ED).
[254] The near prospect of persecution is formidable even to true believers, notwithstanding all the encouragements of God's Word. It is useful to realize such scenes, that we may pray, without ceasing, for wisdom, fortitude, patience, meekness, faith, and love sufficient for us, should matters come to the worst—(Scott).
[255] How happy to find a family, in Vanity Fair, whose master will receive and entertain pilgrims. Blessed be God for the present revival of religion in our day, and for the many houses that are open to friends of the Lamb—(Mason).
[256] The inquiry of disciples, after suitable company, discovers that they, with David, love the Lord's saints; and in the excellent of the earth is all their delight (Psa. 16:3). A genuine discovery this of a gracious heart—(Mason).
[257] Great, indeed, was the change in the town of Vanity, when Christiana and her party of pilgrims arrived, compared with the but recent period when Faithful was martyred. The declaration of liberty of conscience had rendered the profession of vital godliness more public, still there was persecution enough to make it comparatively pure.

Dr. Cheever has indulged in a delightful reverie, in his lecture on Vanity Fair, by supposing, at some length, how our glorious dreamer would now describe the face of society in our present Vanity Fair. After describing the consequences that had arisen from religion having become FASHIONABLE, he hints at the retrograde movement towards Popery, known under the name of Puseyism. 'It happened, in process of time, that a part of the pilgrims who remained in Vanity Fair, began to visit the cave of Giant Pope, and it became a sort of fashionable pilgrimage to that cave. They brushed up the giant, and gave him medicines to alleviate the hurts from those bruises which he had received in his youth; and, to make the place pleasanter, they carefully cleared away the remains of the bones and skulls of burned pilgrims, and planted a large enclosure with flowers and evergreens.' 'The cage in which the Pilgrims were once confined was now never used; some said it was consecrated for church purposes, and put under the cathedral, in a deep cell, from which it might again be brought forth if occasion required it.' The Doctor's description of the present state of Vanity Fair is very deeply interesting and amusing—(ED). When religion is counted honourable, we shall not want professors; but trying times are sifting times. As the chaff flies before the wind, so will the formal professors before a storm of persecution—(J.B.). [258] Kindness to the poor increases and builds up the church. It conquers the prejudices of the worldly, secures their confidence, and brings them under the preaching of the Gospel. They rationally conclude that they cannot be bad people who do so much good—(Ivimey).

[259] This monster is Antichrist. The devil is the head; the synagogue of Satan is the body; the wicked spirit of iniquity is the soul. The devil made use of the church [the clergy] to midwife this monster into the world. He had plums in his dragon's mouth, and so came in by flatteries. He metamorphosed himself into a beast, a man, or woman; and the inhabitants of the world loved the woman dearly, became her sons, and took up helmet and shield to defend her. She arrayed herself in flesh-taking ornaments—gold, and precious stones, like an harlot. She made the kings drunken, and they gave her the blood of saints and martyrs until she was drunken, and did revel and roar. But when her cup is drunk out, God will call her to such a reckoning, that all her clothes, pearls, and jewels shall not be able to pay the shot. This beast is compared to the wild boar that comes out of the wood to devour the church of God (Psa. 80:13). The temporal sword will kill its body, but spirit can only be slain by spirit; the Lord the Spirit will slay its soul—(Bunyan on Antichrist, vol. 2, p. 47). Is not Antichrist composed of all the State religions in the world?—(ED).

[260] For this woman's name and costume see Revelation 17:1-4. She has just sent one of her illegitimate sons to England, under the impudent assumption of Archbishop of Westminster—(ED).

[261] And that you may be convinced of the truth of this, look back and compare Antichrist four hundred years ago, with Antichrist as he now is, and you shall see what work the Lord Jesus has begun to make with him; kingdoms and countries He hath taken from her. True, the fogs of Antichrist, and the smoke that came with him out of the bottomless pit, has eclipsed the glorious light of the Gospel; but you know, in eclipses, when they are recovering, all the creatures upon the face of the earth cannot put a stop to that course, until the sun or the moon have recovered their glory. And thus it shall be now, the Lord is returning to visit this people with His primitive lustre; he will not go back until the light of the sun shall be sevenfold—(Bunyan's Antichrist and his ruin, vol. 2, p. 48).

[262] When nations have restored to the people the property of which they have been plundered, under the pretence of assisting to obtain the pardon of sin and the favour of

God, the monster will soon die; when neither rule, nor honour, nor pelf is to be gained by hypocrisy—(ED).
[263] This may refer to that noble band of eminent men who, in 1675, preached the morning exercises against Popery; among others were Owen, Manton, Baxter, Doolittle, Jenkyn, Poole, and many others. They were then, and ever will be, of great fame—(ED).
[264] The plans of Charles II and James II, to re-establish Popery in England, were defeated by the union of the eminent Nonconformists with some decided enemies to Rome in the Established Church; this brought them into esteem and respect. Mr. Scott's note on this passage is—'The disinterested, and bold decided conduct of many dissenters, on this occasion, procured considerable favour both to them and their brethren, with the best friends of the nation; but the prejudices of others prevented them from reaping all the advantage from it that they ought to have done.'—(ED).
[265] David Hume, in his History of England, admitted the invaluable services of the Puritans, 'By whom the precious spark of liberty was kindled and preserved, and to whom the English owe all the blessings of their excellent constitution.'—(ED).
[266] This is a most encouraging view of the tender care of the Saviour, to the children of believers committed to His care, by godly parents. Not by any ceremonial observance, but by constant fervent supplications to the Throne of Grace on their behalf, and by a consistent pious example to train them up in the way in which they should go, that when they are old they should not depart from the new and living way—(ED).
[267] Here we frequently find our author speaking of our God and Saviour as Man; he excels in this. It is to be wished that authors and preachers wrote and spake of the manhood of Jesus, who was a perfect Man, like unto us in all things except sin. The view and consideration of this is sweet to faith, and endears our Saviour to our hearts—(Mason).
[268] What cannot Great-heart do? what feats not perform? what victories not gain? Who can stand before Great-heart? Diffidence shall fall, and Giant Despair be slain by the power of Great-heart, with 'the sword of the Spirit, which is the Word of God' (Eph. 6:17); even Despondency, though almost starved, shall be delivered, and his daughter Much-afraid shall be rescued. O for more of Great-heart's company!—(Mason). The struggle with Despair may be dangerous, and painful, and long-continued, but it shall he finally successful. 'I am persuaded,' saith the Apostle, 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Paul demolished the castle, and slew the giant; but,
'Sin can rebuild the castle, make't remain,
And make Despair the Giant live again.'—ED.

[269] How well does Mr. Bunyan describe the experience of the Much-afraids, Ready-to-halts, and the Feeble-minds, in the Come and Welcome. 'Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring, as he sits on his back. Thy flesh is like this dull jade; it will not gallop after Christ, it will be backward, though thy soul and Heaven lie at stake. But be of good comfort, Christ judgeth according to the sincerity of the heart. '—(Vol. 1, p. 252).

[270] This is the work and aim of every faithful minister of Christ, to destroy Giant Despair, and demolish Doubting Castle, in the hearts of God's children. A more awful character is not in the world, than the man who assumes the ministerial name and character, without understanding the nature of that ministry of reconciliation which is committed to everyone who is really called and sent of God—(J.B.).
[271]'The wain,' seven bright stars in the constellation of Ursa Major, called by country people, the plough, or the wain, or Charles I's chariot—(ED).
[272]Those ministers who exercise the greatest affection towards weak and upright Christians, are most according to the description of pastors, after God's own heart, given in the Scriptures of truth—(Ivimey).
[273] Bunyan was peculiarly tender with the weak; they are to be received, but not to doubtful disputations. Thus, with regard to the great cause of separation among Christians, he says, 'If water-baptism' (whether by sprinkling of infants, or immersing of adults) 'trouble their peace, wound the consciences of the godly, and dismember their fellowships, it is although an ordinance, for the present to be prudently shunned, for the edification of the church.' 'Love is more discovered when we receive, for the sake of Christ, than when we refuse his children for want of water.'—(Bunyan on Baptism, vol. 2, p. 608). When will such peaceful sentiments spread over the church?—(ED).
[274] There are things taught by the Gospel, here called 'rarities,' which, though high and mysterious, will yet, when clearly stated, prove the means of exciting Christians to live by faith, and to cultivate whatsoever things are lovely and of good report—(Ivimey).
[275] Strong faith, in the words of Christ, will 'believe down' mountains of afflictions, or tumble them out of the Christian's way. Though it will not perform miracles, it will remove difficulties resembling mountains—(Ivimey).
[276] The history of Joseph, with that of Mr. Bunyan, and of thousands besides, proves, that charges against a godly, innocent man, arising from the prejudice, ill-will, and malice of his enemies, shall eventually turn out to his honour, and to their confusion. 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against yon FALSELY, for My sake' (Matt. 5:11)—(ED).
[277] This represents the folly of those who go about to reform the manners, without aiming at the conversion of the heart. Nature, in its highest state of cultivation and improvement, is nature still. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit—(J.B.).
[278] O, damned souls will have thoughts that will clash with glory, clash with justice, clash with law, clash with itself, clash with hell, and with the everlastingness of misery; but the point, the edge, and the poison of all these thoughts will still be galling, and dropping their stings into the sore, grieved, wounded, fretted place, which is the conscience, though not the conscience only; for I may say of the souls in hell, that they, all over, are but one wound, one sore—(Bunyan's Greatness of the Soul, vol. 1, p. 119). Well might Mercy say, 'Blessed are they that are delivered from this place!'—(ED).
[279] O what a blessed thing it is to long for the Word of God so as not to be satisfied without it, and to prize it above and beyond all other things! Love to the Word excites the soul to say with David, 'I have longed for Thy salvation, O Lord' (Psa. 119:174). This is a special mark of a gracious soul—(Mason). Every true believer longs to be more completely acquainted with the Scriptures from day to day, and to look into them continually—(Scott). Abraham Cheer, who perished in prison for nonconformity in Bunyan's time, published a little volume of Poems, in which he compares the Bible to a looking-glass, in these very appropriate lines—'If morn by morn you in this glass will dress you, I have some hopes that God by it may bless you.'—(P. 37)—(ED).

[280] This doubtless is meant to intimate, that in times of great anxiety, and in prospect of seasons of difficulty, Christians desire above all things the special supports and consolations of the Word of God—(Ivimey).
[281] By this jewelry is probably intimated, that they gave them written testimonials of possessing the ornament of a meek and quiet spirit, that they might he recognized as Christian women by other churches—(Ivimey).
[282] From the names given to these opposers, they appear to represent certain wild enthusiasts who intrude themselves in the way of professors, to perplex their minds, and persuade them that, unless they adopt their reveries or superstitions, they cannot be saved. An ungovernable imagination, a mind incapable of sober reflection, and a dogmatizing spirit, characterize these enemies of the truth; they assault religious persons with specious reasonings, caviling objections, confident assertions, bitter reproaches, proud boastings, sarcastic censures, and rash judgments. They endeavour to draw them to their party, or drive them from attending to religion at all. But the Word of God, used with fervent, persevering prayer, will silence such dangerous assailants, and confirm others also—(Scott).
[283] Truth will make a man valiant; and valour for truth will make a pilgrim fight with wild-headed, inconsiderate, and pragmatic opposers. The blood he loses in such a battle is his honour, the scars he gets are his glory—(Mason). He does not attempt to hide himself, or run from his and his Lord's enemies. O that pilgrims, especially those that are young were better trained to this battle! In Bunyan's time, there were comparatively few of these cavilers; now their name is Legion—(ED).
[284] In this battle, this striving for the truth, three considerations strike the mind—(1). Reliance upon Divine aid, without which we can do nothing. (2). A right Jerusalem weapon, forged in the fire of love, well tempered with Bible truths. Such a sword will make even the angel of the bottomless pit flee, its edge will never blunt, and it will cut through everything opposed to it. (3). Decision of character, perseverance to the utmost; no trimming or meanly compounding for truth, but a determination, in the Lord's strength, to come off more than conquerors. It is blessed fighting when hand and heart are engaged, and the sword grows united to both—(ED).
[285] The church of Christ has produced heroes of the first class in point of courage, which they have displayed in circumstances of great danger. Luther and Knox, and Latimer and Bunyan, were men of this stamp, each of whom might, with great propriety, have been named Valiant-for-the-truth—(Ivimey).
[286] The reason why so many professors set out, and go on for a season, but fall away at last, is, because they do not enter into the pilgrim's path by Christ, who is the gate. They do not see themselves quite lost, ruined, hopeless, and wretched; their hearts are not broken for sin; therefore they do not begin by receiving Christ as the only Saviour of such miserable sinners. But they set out in nature's strength; and not receiving nor living upon Christ, they fall away. This is the reason of this inquiry, Did you come in at the gate? A question we ought to put to ourselves, and be satisfied about—(Mason).
[287] Among many puzzling questions which agitate the Christian's mind, this is very generally a subject of inquiry. At the mount of transfiguration, the Apostles knew the glorified spirits of Moses and Elias. The rich man and Lazarus and Abraham knew each other. The most solemn inquiry is, to reconcile with the bliss of Heaven the discovery that some dear relative has been shut out. Shall we forget them? or will all our exquisite happiness centre in the glory of God? Bunyan has no doubt upon personal identity in Heaven—

'Our friends that lived godly here
Shall there be found again;
The wife, the child, and father dear,
With others of our train.
Those God did use us to convert
We there with joy shall meet.
And jointly shall, with all our heart,
In life each other greet.'
—(One Thing Needful, ver. 69, 71)—(ED).

[288] A sound Christian is not afraid to be examined, and sifted to the bottom, for he can give reason of the hope that is in him. He knows why and wherefore he commenced his pilgrimage—(Mason).
[289] This is a reproach cast upon religion in every age. Pharaoh said to Moses and the Israelites, 'Ye are idle, ye are idle.' Men by nature imagine, that time spent in reading the Bible and in prayer is wasted. It behooves all believers to avoid every appearance of evil; and, by exemplary diligence, frugality, and good management, to put to silence the ignorance of foolish men—(Scott).
[290] Worldly people, in opposing the Gospel, descant upon the hypocrisy of religious persons; they pick up every vague report that they hear to their disadvantage, and narrowly watch for the halting of such as they are acquainted with; and then they form general conclusions from a few distorted and uncertain stories. Thus they endeavour to prove that there is no reality in religion. This is a frivolous sophistry, often employed after all other arguments have been silenced—(Scott).
[291] If Judas the traitor, or Francis Spira the backslider, were alive, to whisper these men in the ear a little, and to tell them what it hath cost their souls for turning back, it would surely stick by them as long as they have a day to live in the world. Agrippa gave a fair step on a sudden; he stepped almost into the bosom of Christ in less than half an hour. 'Almost thou persuadest me to be a Christian.' It was but almost, and so he had as good been not at all. He stepped fair, but stepped short. He was hot whilst he ran, but he was quickly out of breath. O this but ALMOST! I tell you, it lost his soul. What a doom they will have, who were almost at Heaven's gate, but ran back again!—(Bunyan's Heavenly Footman).
[292] How natural is it for carnal men to give an evil report of the ways of the Lord; and to discourage those who are just setting out, by telling of the dangers and difficulties they shall meet with! But here is not one word of the pleasures, comforts, and joys, that are experienced in the ways of the Lord. No, they feel them not, they believe not one word about them; therefore they cannot speak of them—(Mason).
[293] Here we see that valiant soldiers of Christ ascribe all to faith. They set out with faith, and they hold on and hold out by believing. Thus they give all the glory to Christ, who is the object, author, and finisher of faith—(Mason).
[294] Various are the enemies we meet with in our Christian warfare. The world, with its enchantments, has a tendency to stupefy, and bring on a fatal lethargy. How many professors receive principles, by which they harden themselves in carnal pursuits and sensual gratifications; and others, still preserving a religious name and character, are as dead in their souls, as devoted to the world as these, though contending for legal principles, and high in their religious pretensions!—(J.B.).
[295] It behooves all who love their souls to shun that hurry of business, and multiplicity of affairs and projects, into which many are betrayed by degrees, in order to supply

increasing expenses, that might be avoided by strict frugality; for they load the soul with thick clay, are a heavy weight to the most upright, render a man's way doubtful and joyless, and drown many in perdition—(Scott).
[296] Old pilgrims, ye who have set out well, and gone on well for a long season, consider ye are yet in the world, which is enchanted ground. Know your danger of seeking rest here, or of sleeping in any of its enchanting arbours. Though the flesh may be weary, the spirit faint, and the arbours inviting, yet beware. Press on. Look to the Strong for strength; and to the Beloved for rest in His way—(Mason).
[297] Mark how the ready hands of death prepare;
His bow is bent, and he hath notch'd his dart;
He aims, he levels at thy slumb'ring heart.
The wound is posting; O be wise, beware!
What, has the voice of danger lost the art
To raise the spirit of neglected care?
Well, sleep thy fill, and take thy soft reposes;
But know, withal, sweet tastes have sour closes;
And he repents in thorns that sleeps in beds of roses.
—(Quarles' Emblems, 1—7).

[298] This inculcates the duty of constant attention to the precepts and counsels of Scripture, as well as reliance on its promises; and a habitual application to the Lord by prayer, to teach us the true meaning of His Word, that we may learn the way of peace and safety in the most difficult and doubtful cases—(Scott).
[299] The Word of God is compared to a map and a lantern; to these we shall do well to take heed, as to light shining in a dark place. Let this be the pilgrim's guide, when the light of spiritual joy or sensible comfort is withdrawn—(Burder).
[300]—To follow Christ.
HE is to them instead of eyes,
HE must before them go in any wise;
And He must lead them by the water side,
This is the work of Him our faithful guide.
Since snares, and traps, and gins are for us set,
Since here's a hole, and there is spread a net,
O let nobody at my muse deride,
No man can travel here without a guide.
—(Bunyan's House of God, vol. 2, p. 582.)

[301] Ignorance and pride may long maintain a form of godliness, though it be a weariness to them; but after a time they will be gradually drawn back into the world, retaining nothing of their religion except certain distorted doctrinal notions—(Scott).
[302] It is the duty, and will be the practice of pilgrims, to strive to be instrumental to the good of others. But, at the same time, it behooves them to take heed to themselves, and watch, lest they catch harm from them and their conduct—(Mason).
[303] What a sound sleep of infatuation hath this enchanting world cast many a professor into! They are proof against all warnings, and dead as to any means of arousing them. When this sleep of death seizes the soul, it destroys faith, infatuates reason, and causes men to talk incoherently. They have lost the language of pilgrims. Their state is awful; beware of it; pray against it. For 'if any man love the world, the love of the Father is not in him' (1 John 2:15)—(Mason).

[304] This view of the Enchanted Ground seems to vary from that which has been considered in the First Part. The circumstances of believers who are deeply engaged in business, and constrained to spend much of their time among worldly people, may here be particularly intended. This may sometimes be unavoidable; but it is enchanted ground. Many professors, fascinated by the advantages and connections thus presented to them, fall asleep, and wake no more; and others are entangled by those thorns and briers which 'choke the Word, and render it unfruitful.' The more soothing the scene the greater the danger, and the more urgent need is there for watchfulness and circumspection—(Scott).

[305] This is a solemn period in the Christian's pilgrimage. In the Heavenly Footman, Bunyan has given some admirable general directions—'Because I would have you think of them, take all in short in this little bit of paper—1. Get into the way. 2. Then study on it. 3. Then strip and lay aside everything that would hinder. 4. Beware of by-paths. 5. Do not gaze and stare much about thee; but be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the Cross. And, 9. Cry hard to God for an enlightened heart and a willing mind, and God give thee a prosperous journey. Yet, before I do quite take my leave of thee, a few motives. It may be they will be as good as a pair of spurs, to prick on thy lumpish heart in this rich voyage. If thou winnest, then Heaven, God, Christ, glory eternal is thine. If thou lose, thou procurest eternal death.'—(ED).

[306] The Word of God is the only light to direct our steps. He who neglects this is a fool. He who sets up and looks for any other light to direct him is mad, and knows not what he does. As folly and madness beset him, danger and distress will come upon him. Trembling souls will attend closely to God's Word—(Mason).

[307] He who fears always, will pray evermore. The fear of the heart will bring pilgrims on their knees. He who fears to be or go wrong, will pray to be set right. The Lord will direct the heart, and order the goings of all who cry to Him. Fear and prayer go hand in hand. Joy shall attend them—(Mason).

[308] No more money than an owl loves light. 'The antiquarian, who delights to solace himself in the benighted days of monkish owl-light, sometimes passes for a divine.'—(Warburton)—(ED).

[309] My soul, what's lighter than a feather? Wind.
Than wind? The fire. And what than fire? The mind.
What's lighter than the mind? A thought. Than thought?
This bubble world. What than this bubble? Naught.
—(Quarles).

[310]—Prayer's arrow drawn
Down to the head by nervous penitence,
Or meek humility's compliant strings,
Wings to the destin'd mark its certain way,
And ne'er was shot in vain!
—(Dodd's Epiphany, p. 32, 4to).

[311] O pilgrims, beware of this Madam Bubble! Know and consider well, that ye have a nature exactly suited to accept of her offers, and to fall in love with her promises. The riches, honours, and pleasures of this world, what mortal can withstand? or who can forego them? No one but he who sees more charms in Jesus, more glory in His Cross,

and more comfort in the enjoyment of His love and presence; and therefore, is continually looking and crying to Him, 'Turn away mine eyes from beholding vanity.'—(Mason). Many, indeed, are her fair promises and golden dreams. Many hath she brought to the halter, and ten thousand times more to Hell. O for precious faith, to overcome the world; and to pass through it, in pursuit of a nobler portion, as strangers and pilgrims!—(Burder).

[312] Is she not rightly named Bubble? Art thou convinced that she is nothing more? Why then dost thou not break loose from her hold? I ask, Why has the world such hold of thee? Why dost thou listen to her enchantments? For shame! Stir up thy strength, call forth thy powers! What! be convinced that the world is a bubble, and be led captive by her. Shake her off, you ought, you should, it is your duty. Let Mr. Stand-fast answer these questions. His earnest and solemn prayers plainly prove the sense he had of his own weakness and inability to extricate himself from her enchantments. Though some may appear to despise the dominion of sin, I am convinced that it must be a Divine power to deliver me from it—(J.B.).

[313] It was amidst this Enchanted Ground that good Mr. Stand-fast, whom the Pilgrims there found upon his knees, was so hard beset and enticed by Madam Bubble; and indeed it is by her sorceries that the ground itself is enchanted. Madam Bubble is the world, with its allurements and vanities; and whosoever, as Mr. Great-heart said, do lay their eyes upon her beauty are counted the enemies of God; for God hath said that the friendship of the world is enmity against God; and he hath said furthermore, 'Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him.' So Mr. Stand-fast did well to betake him to his knees, praying to Him that could help him. So if all pilgrims, when worldly proposals and enticements allure them, and they feel the love of the world tempting them, and gaining on them, would thus go to more earnest prayer, and be made more vigilant against temptations, Madam Bubble would not gain so many victories—(Cheever).

[314] The ensuing description represents the happy state of those that live in places favoured with many lively Christians, united in heart and judgment; and where instances of triumphant deathbed scenes are often witnessed. Aged believers, in such circumstances, have been remarkably delivered from fears and temptations, and animated by the hopes and earnests of Heaven; so that, while death seemed bitter to nature, it became pleasant to the soul to think of the joy and glory that would immediately follow it—(Scott).

O scenes surpassing fable, and yet true!
Scenes of accomplished bliss, which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Bright as a sun the sacred City shines;
All kingdoms and all princes of the earth
Flock to that light, the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kellar there;
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves pay tribute there.
Praise is in all her gates; upon her walls,
And in her streets, and in her spacious courts,
Is heard Salvation!

[315] These messengers are the diseases or decays by which the Lord takes down the earthly tabernacle, when He sees good to receive the souls of His people into His immediate presence. In plain language, it was reported that Christiana was sick and near death, and she herself became sensible of her situation. 'The arrow sharpened by love' implies, that the time, manner, and circumstances of the believer's death, are appointed by Him 'who loved us, and gave Himself for us.' He, as it were, says to the dying saint, 'It is I, be not afraid.'—(Scott).
[316] This is the faith and patience of this dying Christian heroine, who began her pilgrimage with trembling steps, maintained her journey with holy zeal, and thus finished her course with joy—(Ivimey).
[317] O how blessed is the death of the righteous, who die in the Lord! Even a wicked Balaam could wish for this. But it will be granted to none but those who have lived in the Lord; whose souls have been quickened by His Spirit to come unto Jesus, believe in Him, and glory of Him as their righteousness and salvation—(Mason).
[318] Evident decays of natural powers as effectually convince the observing person, as if a messenger had been sent to inform him. But men in general cling to life, willfully overlook such tokens, and try to keep up to the last the vain hope of recovering; those around them, by a cruel compassion, soothe them in the delusion; so that numbers die of chronic diseases as suddenly as if they had been shot through the heart. Perhaps the author had some reference to those inexplicable presages of death which some persons evidently experience—(Scott).
[319] See the joyful end of one ready to halt at every step. Take courage hence, ye lame, halting pilgrims—(Mason).
[320] The tokens are taken from that well-known portion of Scripture, Ecclesiastes 12:1-7; in which the dealings of the Lord are represented as uniformly gentle to the feeble, trembling, humble believer; and the circumstances of their deaths comparatively encouraging and easy—(Scott).
[321] In the Holy War, the doubters having been dispersed, three or four thrust themselves into Mansoul. Now, to whose house should these Diabolic doubters go, but to that of Old Evil-questioning. So he made them welcome. Well, said he, be of what shire yon will, you have the very length of my foot, are one with my heart. So they thanked him. I, said one, am an election-doubter; I, said another, am a vocation-doubter; then said the third, I am a salvation-doubter; and the fourth said, I am a grace-doubter. I am persuaded you are down boys, and are one with my heart, said the old gentleman—(ED).
[322] Pilgrims, mind this. It is as much your duty to strive, in the strength of the Lord, against unreasonable doubts and slavish fears, as against sin; nay, are they not, in their own nature, the worst of sins, as they spring from infidelity, and dishonour God's precious truth, glorious grace, and everlasting salvation? Never, never, then, cherish or give way to them, but resist, and shut the door of your hearts against them—(Mason).
[323] How various is the experience of Christians in the hour of death. Christian and Hopeful inquired 'if the waters were all of a depth.' The answer was, 'You shall find it deeper or shallower, as you believe in the King of the place.' 'What ailed thee, O Jordan, that thou wast driven back?' The answer is, 'At the presence of the Lord: at the presence of the God of Jacob.' In proportion as a Christian can say, 'for me to live is Christ,' in that proportion may he hope to find the water shallow, and feel support to his feet in the trying passage—(ED).
[324] In the truth of Jesus is victory. He who is valiant for it shall share most of its

comforts in life, and in death. O Lord, increase our faith in the never-failing Word of truth and grace, for Thy glory and our soul's triumph!—(Mason).
[325] Such is the joy and blessedness of faith! How does it bring near and realize the sight of Christ in glory! Do we indeed see Christ by the eye of faith? Is He the one, the chief object of our soul? Verily, then we shall count our days on earth toilsome ones, and long for the full fruition of Him in glory. O it will be our great glory to see that dear Man, whose blessed head was crowned with thorns, and whose lovely face was spit upon, for us. O that we may be living every day upon Him and to Him, till we see Him as He is!—(Mason).
[326] This speech has been justly admired as one of the most striking passages in the whole work; but it is so plain that it only requires an attentive reader. It may, however, be worthy of our observation, that, in all the instances before us, the pilgrims are represented as resting their only dependence, at the closing scene, on the mercy of God, through the righteousness and atonement of His Son; and yet recollecting their conscious integrity, boldness in professing and contending for the truth, love to the cause, example, and words of Christ, obedience to His precepts, delight in His ways, preservation from their own iniquities, and consistent behaviour, as evidences that their faith was living, and their hope warranted; and in this way the retrospect conduced to their encouragement. Moreover, they all concur in declaring that, while they left their infirmities behind them, they should take their graces along with them, and that their works would follow them.'—(Scott).
[327] O who is able to conceive the inexpressible, inconceivable joys of Heaven! How will the heavens echo with joy, when the bride, the Lamb's wife, shall come to dwell with her husband forever! Christ, the desire of nations, the joy of angels, the delight of the Father; what solace then must the soul be filled with, that hath the possession of Him to all eternity! O what acclamations of joy will there be, when all the children of God shall meet together, without fear of being disturbed by the anti-Christian and Cainish brood! If you would be better satisfied what the beatific vision means, my request is, that you would live holily, and go and see—(Bunyan's Dying Sayings, vol. 1, p. 65).
[328] It was not without design that our excellent author tells us, that the four boys, with their wives and children, were suffered to continue in life for a time, for the increase of the church in the place where they dwelt. He doubtless intended to write a Third Part of his 'Pilgrims Progress,' founded upon this circumstance, with a design, probably to show the influence of real religion and evangelical sentiments on persons in business and in domestic life—(Ivimey).
[329] The view of the peaceful and joyful death of the pilgrims, cannot but affect every reader; and many, perhaps, may be ready to say, 'Let me die the death of the righteous, and let my last end be like his'; but, except they make it their principal concern to live the life of the righteous, such a wish will be frustrated. If any man, therefore, doubt whether this allegory do indeed describe the rise and progress of religion in the soul—the beginning, continuance, and termination of the godly man's course to Heaven, let him diligently search the Scriptures, and fervently pray to God, from whom alone 'cometh every good and perfect gift,' to enable him to determine this question. But let such as own themselves to be satisfied that it does, beware lest they rest in the pleasure of reading an ingenious work on the subject, or in the ability of developing many of the author's emblems. Let them beware lest they be fascinated, as it were, into a persuasion that they actually accompany the pilgrims in the life of faith and walking with God, in the same measure as they keep pace with the author in discovering and

approving the grand outlines of His plan. And let everyone carefully examine his state, sentiments, experience, motives, tempers, affections, and conduct, by the various characters, incidents, and observations, that pass under his review—assured that this is a matter of the greatest consequence. We ought not, indeed, to call any man master, or subscribe absolutely to all his sentiments; yet the diligent practical student of Scripture can scarcely doubt that the warnings, counsels, and instructions of this singular work agree with that sacred touchstone, or that characters and actions will at last be approved or condemned by the Judge of the world, in a great degree according to the sentence passed on them in this wise and faithful book. The Lord grant that both the writer and readers of these observations 'may find mercy in that day,' and be addressed in these gracious words, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'—(Scott).

***

THE HOLY WAR,

MADE BY SHADDAI UPON DIABOLUS, FOR THE REGAINING OF THE METROPOLIS OF THE WORLD;

OR, THE LOSING AND TAKING AGAIN OF THE TOWN OF MANSOUL.

THE AUTHOR OF 'THE PILGRIM'S PROGRESS.'

'I have used similitudes.'—Hosea 12:10.

London: Printed for Dorman Newman, at the King's Arms in the Poultry; and Benjamin Alsop, at the Angel and Bible in the Poultry, 1682.

ADVERTISEMENT BY THE EDITOR.

Bunyan's account of the Holy War is indeed an extraordinary book, manifesting a degree of genius, research, and spiritual knowledge, exceeding even that displayed in the 'Pilgrim's Progress.' To use the words of Mr. J. Montgomery, 'It is a work of that master intelligence, which was privileged to arouse kindred spirits from torpor and inactivity, to zeal, diligence, and success.'

It was first published in 1682, in a small octavo volume, and, like the first edition of the Pilgrim, it was printed in a very superior manner to all the subsequent editions, to a recent period. The portrait of the author, by White, which faced the title-page, is without doubt the best likeness that has ever appeared of our great allegorist.[1] In addition to this is a whole length figure of the author, with a representation of Heart-castle on his left breast; the town of Mansoul, behind, being partly seen through him; Emmanuel and his army on the heart side, and Diabolus with his dragons on his right. From the publication of this popular book in 1682, it has been constantly kept in print, so that it is impossible to calculate the numbers that have been circulated. As time rolls on, the 'Holy War,' allegorized by John Bunyan, becomes more and more popular; nor can there be a doubt, but that so long as the internal conflict and spiritual warfare between the renewed soul and its deadly enemies are maintained, this book will become increasingly popular.

The 'Holy War,' although so very extraordinary an allegory, has not been translated into so many languages, nor has it been so much read in English, as the 'Pilgrim's Progress.' This would naturally arise from the Pilgrimage being a more simple narrative. It is a journey full of the most striking scenery and incidents, which is read with the deepest interest by all classes, from the children in a work-house to the profoundest Christian philosopher. The facts which are intended to be impressed upon the mind by the force of the allegory, are seen and appreciated by the Christian without requiring much investigation; while the 'Holy War' is carried on under an allegorical representation by no means so transparent. Man's soul is figured under the simile of a town, which having

surrendered to an insidious and mortal enemy, is besieged by its lawful Sovereign with all the 'pomp and circumstances' of war; the arch-enemy is driven out, the town retaken, new-modelled, and garrisoned by Emmanuel.

To the Christian, whose aim and end is peace, war presents a most forbidding aspect. He loves not to see the garments rolled in blood, nor to hear the dying groans of the wounded, nor the heart-rending cries of the bereaved, especially those of the widow and the orphan. Spoliation and robbery are not the pastimes of the child of God, nor is cruelty the element of his happiness or peace. To read of such scenes, produces painfully interesting sensations; but even these are not so strong or intense as those delightful feelings which pervade the mind while watching the poor pilgrim in his struggles to get through the Slough of Despond, his terror under the flames of Mount Sinai, his passing unhurt the darts from Beelzebub's castle, and his finding refuge at the Wicket Gate. It is true, that the most delicate Christian must become a stern warrior—the most sensitive ear must be alarmed with the sound of Diabolus' drum, and at times feel those inward groanings which cannot be uttered—pass through 'the fiery trial,' and 'endure hardness, as a good soldier of Jesus Christ'; while at other periods of his experience, flushed with victory, he will cry out, 'Who shall separate us from the love of Christ?' We must fight the good fight of faith, or we can never lay hold on eternal life. We must be engaged in this holy war, and FIGHT or PERISH. There is no neutrality, no excuse that can be awaiting at the day of judgment. The servant of Christ is therefore found trusting in the Captain of salvation, furnished with the whole armour of God, with which his soul is clothed by the Holy Spirit—having the shield of faith, the helmet, the breastplate, the two-edged sword. It was being thus mysteriously, invulnerably armed, that gave the delicate, learned, pious Lady Anne Askew strength to triumph over her agonies, when the Papists disjointed every bone and sinew of her body on the rack. Her spiritual armour enabled her with patience to bless God at the stake, when, for refusing to worship Antichrist, she was burned in Smithfield, and her soul ascended to heaven in a flaming fiery chariot. It is the same spiritual armour, the same Captain to guide, the same Spirit to sanctify, the same Father to bless us, by which alone we can become more than conquerors over our vigilant and powerful enemies. The Holy War is in this volume presented to us by an old, experienced, faithful warrior; it is an allegorical narrative, written by a master hand, guided by deeply penetrating, searching powers of mind. It is his own severe brunts with the great enemy, who is aided by his army of pomps, vanities, lusts, and allurements, many lurking within, disguised to appear like angels, while under their masquerade dress they are very devils. It is written by one who possessed almost boundless resources of imagination. It is more profound, more deeply spiritual than the pilgrimage from Destruction to the Celestial City; and to understand its hidden meaning, requires the close and mature application of the renewed mind. There are, alas! comparatively few that are blessed with spiritual discernment; and even of these, there are but few inclined to mental investigation and research. These are reasons why it has not been so popular a book as the 'Pilgrim's Progress.' To aid those whose time for reading is limited, notes are given, by which obsolete words and customs are explained, and the reader assisted to appreciate the beauties, and to understand the meaning of this allegory. It is earnestly hoped that many will richly enjoy the comforts, instructions, consolations, and strength which the author ardently wished to convey to Zion's warriors, by the study of this important subject.

I have already, in my long Introduction to the 'Pilgrim's Progress,' noticed the peculiar genius and originality which are conspicuous in all Bunyan's works, and which most

resplendently appear in his allegorical writings. That genius became hallowed and sanctified by prison discipline, by an intense study of the Sacred Scriptures, and by his controversies with great men of various sects and parties. In the 'Holy War' Bunyan's peculiar genius shines forth in its most beauteous lustre; the whole is new, genuine, flowing forth from his own deep and rich experience. It is, in fact, the same narrative that he had published under the title of 'Grace Abounding to the Chief of Sinners, or a brief and faithful relation of the exceeding mercy of God, in Christ, to his poor servant John Bunyan.' This simple, heart-affecting narrative, is here related under the allegorical representation of the 'Holy War.' In this, all the circumstances of his conviction of sin, and his conversion to God, are narrated with startling interest from the first alarm—his being roused from a state of death-like lethargy, his opposition to the grace of God, his refusals of the invitations of Emmanuel, and his being at length conquered to become a monument of divine mercy—a temple of the Holy Ghost. Then came his declension by carnal security, and his misery in that state, until he was finally reconquered; and his heart is permanently occupied by Emmanuel. The 'Grace Abounding,' aided by the marginal notes of the author to the 'Holy War,' forms a very valuable key to the mysteries of this allegory; without their aid some passages would be found deeply mysterious, and hard to be understood. Nor can this be considered extraordinary, when it is recollected that the whole of the allegory is a revelation of scenes, feelings, hopes, fears, and enjoyments, which are unknown, unfelt, and invisible to all except to those whose minds are enlightened by Divine truth; and even of these, very few have had the deep and trying experience with which the author was exercised.

That the 'Holy War' allegorically represents Bunyan's personal feelings, is clearly declared by him in the poetical Introduction or Address to the Reader, prefixed to the book. He adverts to books of fiction, and solemnly declares—

'I have somewhat else to do,
Than with vain stories thus to trouble you,
For my part, I (myself) was in the town,
Both when 'twas set up, and when pulling down;
I saw Diabolus in his possession,—
Yea, I was there when she own'd him for Lord.'

A remarkable verse describes his state before conversion—

'When Mansoul trampled upon things divine,
And wallowed in filth as doth a swine;
When she betook herself unto her arms,
Fought her Emmanuel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.'

Some editor, imagining that Bunyan could never have so rejoiced, forgetting his own words in the fourth section of his 'Grace Abounding'—'It was my delight to be taken captive by the devil, at his will'—altered these words to—

'Then I was there, and grieved for to see
Diabolus and Mansoul so agree.'

This alteration, which perverts the author's meaning, appears in a London edition, 1752, and has been copied into many modern editions, even into those by Mason and

Burder.[2]
The author having in the above lines described his unconverted state, goes on to delineate his convictions in these words:—

'What is here in view,
Of mine own knowledge, I dare say is true.
I saw the Prince's armed men come down,
I saw the captains, heard the trumpets sound;
Yea, how they set themselves in battle-ray,
I shall remember to my dying day.'

The whole of this address is descriptive of what the author saw, felt, or heard—

'What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eyes;
I heard the groans, and saw the joy of many,
Tell you of all, I neither will, nor can I;
But by what here I say, you well may see
That Mansoul's matchless wars no fables be.'

The narrative of this eventful war is authenticated by his personal feelings while under the chastising, correcting, hand of his heavenly Father; in his new birth and subsequent experience; in bringing his soul from darkness to marvellous light, and from the wretched bondage of sin to the glorious liberty of the gospel. This address is closed with a very important notice, which all our readers should keep constantly in mind—it is to attend to the author's key to the allegory, and that is his marginal notes—

'Nor do thou go to work without my key,
(In mysteries men soon do lose their way),
And also turn it right, if thou would'st know
My riddle, and would'st with my heifer plough,
It lies there in the window, fare thee well,
My next may be to ring thy passing-bell.'

The last line strongly reminds us of the author's difficulty to quit the gin and beer-drinking practice of bell-ringing, to which in his youth he was so much addicted. It is recorded in his 'Grace Abounding,' Nos. 33 and 34.[3]
The form and order of the narrative is exceedingly beautiful, and deeply interesting to those who have been engaged in a similar warfare. Passing over the short and vivid narration of the fall of man, our personal feelings are excited by witnessing the methods of grace, adapted by a covenant-keeping God and Father, to rescue his people from their natural state of Diabolonian slavery. Many of the incidents will bring, to the enlightened reader's recollection, the solemn and powerful impressions under which he struggled, when opposing the invitations of Emmanuel. His holy joy, when a sense of pardoning love and mercy came over his soul; and his anxieties, when in conflict with doubts, and fears, and bloodmen.
Our young readers must be cautioned not to give way to doubts and fears for their soul's safety, because they have never passed through the same feelings which fitted Bunyan for a sphere of extraordinary usefulness. God brings his lambs and sheep into the fold by such means as are agreeable to his infinite wisdom and grace. Some surrender at the first summons; others hold out during a long and distressing siege. 'God's ways are not our ways.' All our anxious inquiries should be, Is Emmanuel in

Heart-castle? is he 'formed in me the hope of glory?' do I live and believe in him who has immutably decreed that 'whosoever'—be he rich or poor, learned or unlearned—if he 'liveth and believeth in me, shall never die?' It matters not, as to my salvation, whether the siege was long or short. The vital question is, Has my heart been conquered; do I love Emmanuel? If I do, it is because he first loved me, and he changeth not. In proportion to the trouble that I gave to my Conqueror, so should be my zealous, holy, happy obedience to his commands. Much is expected from those to whom much as been forgiven. The Conqueror, by his victory, fits us for those peculiar duties to which he intends to devote us in extending his kingdom. In the history of this war, the reader's attention will be naturally arrested by the fact that Mansoul, having voluntarily surrendered to the dominion of Satan, made no effort to relieve herself. No spiritual feelings lurked in the walls to disturb the reign of Diabolus; not even a prayer or a sigh breaks forth from her heart for deliverance; she felt not her degradation nor her danger; she was dead while she yet lived—dead in sin; and from this state would have sunk, as thousands have, from spiritual and temporal death into eternal and irretrievable ruin. The first conception of a scheme for her deliverance from such awful danger, arises in the celestial court of her Creator; grace lays the foundation, and raises the top-stone. All the redeemed of God will unite in one song, 'Not unto us, O Lord; not unto us, but unto thy name give glory.' A covenant is made, ordered in all things and sure, to save Mansoul; and from this emanates the vast, the costly design of her deliverance. To effect this great object, the Mosaic dispensation—the Law, with all its terrors, is sent, in fearful array, to conquer or destroy. This is allegorically represented under the similitude of an army of forty thousand warriors, 'stout, rough-hewn men, fit to break the ice, and make their way by dint of sword.' They are under the command of four captains, each with his ensign—Boanerges and Thunder, Conviction and Sorrow, Judgment and Terror, Execution and Justice. To resist this force, Diabolus arms the town, hardens the conscience, and darkens the understanding. He places at Eargate a guard of DEAF MEN, under old Mr. Prejudice, and plants over that important gate two great guns, Highmind and Heady. He arms Mansoul with the whole armour of Satan, which is very graphically described. Summons after summons is unheeded. The death of friends, sickness, and troubles, pass by apparently without any good result. They 'will not hearken to the voice of charmers, charming never so wisely.' At length, the town is assaulted, conscience becomes alarmed, but the will remains stubborn. The beleaguering of the town—planting the ensigns—throwing up batteries—the slings casting, with irresistible force, portions of the Word into the mind—the battering-rams beating upon the gates, especially Eargate—exciting alarm under the fear of the just and awful punishment due to sin—all are described with an extraordinary knowledge of military terms and tactics. The episode of the three volunteers who enlisted under Shaddai, into Captain Boanerges' company—Tradition, Human-wisdom, and Man's-invention—are inimitably beautiful. When they were aught in the rear, and taken prisoners—'as they did not live so much by religion as by the fates of fortune'—they offer their services to Diabolus, and are joined to Captain Anything's company. After a few sharp assaults, convictions of sin alarm the conscience, and six of Diabolus' new Aldermen are slain with one shot. Their names are well worthy an attentive consideration, showing what open vices are abandoned upon the soul being first terrified with the fear of retribution—Swearing, Whoring, Fury, Stand-to-lies, Drunkenness, and Cheating.

Alarms are continued by day and night, until it is said to Mansoul, 'Upon all her pleasant things there was a blast, and burning instead of beauty; with shows of the shadow of

death.' Thus was it with David—'My soul is cast down within me: deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me' (Psa 42:6,7).

All the assaults of Moses and the Law are ineffectual; the gates remain closed against her King and God. The thunders of Sinai and the voice of the prophets may alarm, but cannot conquer Mansoul. The thundering, terrifying captains appeal to the celestial court, and Emmanuel—God with us—condescends to fight the battle, and secure the victory. The angelic hosts desire to look into these things—they are the peers of the heavenly realm—the news 'flew like lightning round about the court'—and the greatest peers did covet to have commissions under Emmanuel. The captains that accompany him in this grand expedition are Faith, Hope, Charity, Innocence, and Patience. Mansoul is to be won by persuasion to receive her Saviour. The cost of the enterprise is vast indeed; the army is numerous as our thoughts, and who can number 'the multitude of his thoughts?' The battering rams and slings, we are told by the margin, mean the books of Sacred Scripture, sent to us by the influence of the Holy Ghost. Emmanuel is irresistible—Mansoul is taken—Diabolus is dragged out, stripped of his armour, and sent to the parched places in a salt land, 'seeking rest, but finding none.' The heart at first trembles lest punishment should be justly poured out upon her for treason, but it becomes the throne of its lawful King; and instead of God's anger, his pardon and blessings are proclaimed, and Mansoul is filled with joy, happiness, and glory.

Reader, can you call to mind the peace and holy enjoyment which took possession of your soul, when—having passed through the fears and hopes, the terrors and alarms, of the new birth—you sat down, for the first time, at the table of the Lord, to celebrate the wonders of his grace? Then you rejoiced in hope full of immortality; then you could exclaim, 'O tidings! glad tidings! good tidings of good, and of great joy to my soul!' 'Then they leaped and skipped upon the walls for joy, and shouted, Let Emmanuel live for ever!' And then you fondly thought that happiness was secure for the rest of your pilgrimage, until your glorified spirit should enter into the celestial city.

Alas! your enemies were not dead. They insidiously seized an unguarded moment. Remiss in watchfulness, and formal in prayer, Carnal-security invade the mind. Your ardent love is cooled—intercourse with heaven is slight—and by slow degrees, and almost unperceived, Emmanuel leaves Heart-castle; and the prince of the power of the air promotes the treason, and foments rebellion, by the introduction of loose thoughts, under the name of harmless mirth. The news soon reach Diabolus, and an infernal conference, or dialogue of devils, is revealed by our author; who had watched the course and causes of spiritual declension, and was not 'ignorant of Satan's devices.' The malignant craft and subtilty displayed in Satan's counsel, are described in a manner far beyond an ordinary imagination. They display the almost unbounded resources of genius and invention so richly possessed by the prince of allegorists, John Bunyan. It reminds us of the dialogue between Lucifer and Beelzebub, in that rare work by Barnardine Ochine, a reformer, published in 1549, called, A Tragedy or Dialogue of the unjust usurped Primacy of the Bishop of Rome.[4] In this is represented, in very popular language, the designs of Lucifer to ruin Christianity by the establishment of Popery. Lucifer thus addresses his diabolical conclave—'I have devised to make a certain new kingdom, replenished with idolatry, superstition, ignorance, error, falsehoods, deceit, compulsion, extortion, treason, contention, discord, tyranny, and cruelty; with spoiling, murder, ambition, filthiness, injuries, factions, sects, wickedness, and mischief; in the which kingdom all kinds of abomination shall be committed. And

notwithstanding that it shall be heaped up with all kinds of wickedness, yet shall the [professed] Christian men think it to be a spiritual kingdom, most holy and most godly. The supreme head of this kingdom shall be a man which is not only sinful, and an abominable robber and thief, but he shall be sin and abomination itself; and yet, for all that, shall be thought of Christian men a God in earth, and his members, being most wicked, shall be called of men most holy. God sent his Son into the world, who, for the salvation of mankind, hath humbled himself even to the death of the cross. I will send my son into the world, who, for the destruction and condemnation of mankind, shall so advance himself that he shall take upon him to be made equal with God.' 'I will, by craft and diligence, shadow and cover superstition and idolatry with a fair face, and beauty of holy ceremonies, that men shall be made so drunken and so amazed with this outward pomp and show, that they shall not be able to discern truth from falsehood, when they be drowned in the flood of idolatry and superstition.' 'I will cause them to be most cruel tyrants and butchers of Christ and his members, under a pretence of zeal to the house of God. They shall hide their uncleanness and filthy behaviour with an exceeding wide cloak of hypocrisy, and with glorious shining titles.' Thus this intrepid reformer opened up the origin, the development, the desolations, of Popery; and, with a similar knowledge of Satan's devices, the Nonconformist Bunyan shows the means by which Diabolus urges the young Christian into a backsliding state. 'Let our Diabolonian friends in Mansoul draw it into sin, for there is nothing like sin to devour Mansoul; while we will send against it an army of twenty or thirty thousand sturdy terrible doubters. Sin renders Mansoul sick and faint, while doubts are by it made fierce and strong.' At length Diabolus and his army of doubts march from Hellgate Hill to Mansoul: the order in which they are placed, and the names of the officers, are very instructive, as well as curious. Election-doubteres, under Captain Rage—Vocation-doubters, commanded by Captain Fury—Grace-doubters, led by Captain Damnation—Faith-doubters, under Captain led by Captain Brimstone—Resurrection-doubters, by Captain Torment—Salvation-doubters, under Captain Noease—Glory-doubters, commanded by Captain Sepulchre—Felicity-doubters, led by Captain Pasthope. Incredulity was Lord-general, and Diabolus was King and Commander-in-chief. The roaring of the drum—their alarming outcries, Hell-fire! Hell-fire!—their furious assaults—the multitude of doubts—and the perplexity of poor distracted Mansoul, are admirably and truly narrated. The town makes a sortie in the night, but Diabolus and his legions, experienced in night work, drive them back, and severely wound Captains Faith, Hope, and Experience. Again the gates are assaulted, and Diabolus and his doubters gain an entrance, by the senses, into the town, but cannot force the heart; and Mansoul is reduced to the greatest straits and sadness. In this extremity, prayers are incessantly offered up to Emmanuel; but, for a long time, they can obtain no satisfactory answers. Both parties are on the alert; but Diabolus finds it impossible, either by treachery or by storming with his legion of doubts, to gain possession of Heart-castle. Being worsted in a general engagement, the doubters are slain, and are buried with their armour; yea, all that did but smell of a Diabolonian Doubter. The arch-fiend now enters upon a new mode of assault—he sends for a reinforcement, to try the effect of persecution; and obtains an army of fifteen thousand Bloodmen, from the province of Loathgood. To these were added ten thousand new Doubters, under their commander old Incredulity. These Bloodmen were 'rugged villains, and had done feats heretofore'; 'they were mastiffs, and would fasten upon father, mother, brother, yea, upon the Prince of princes. Among their officers is Captain Pope, whose colours were the stake, the flame, and the good man in it.' To these I would humbly suggest the propriety of adding one

more—it is Captain State-religion, upon whose standard should be represented the Nonconformist John Bunyan in a damp, dreary dungeon, writing his 'Pilgrim's Progress, ' with his poor blind child at his feet. O persecutor, whether you burn or imprison a Nonconformist, or harass him in Ecclesiastical courts, or seize his goods to support forms or ceremonies which he believes to be Antichristian, your commander is old Incredulity—your king is Diabolus! The Bloodmen send a summons to Mansoul 'as hot as a red hot iron,' threatening fire and sword, and utter destruction; but the God who visited our pious author in prison, and cherished and comforted him in his twelve years' sufferings under persecution, came to the relief of Mansoul. The Diabolonian army is routed—the Doubters are slain, excepting a few who escaped—the Bloodmen or persecutors were not to be slain, but to be taken alive. The prisoners are brought to trial, with all the forms and solemnities of law; and the narrative concludes with a most admirable charge from Emmanuel to keep Mansoul in a state of the most prayerful vigilance. Enemies still lurk within, to keep her humble; that she may feel her dependence upon God, and be found much in communion with him. 'Believe that my love,' says Emmanuel, 'is constant to thee. Watch, hold fast, till I come.'

In the whole detail of this war, very singular skill is manifested. A keen observer of all that passed before him, aided by a most retentive memory, and a fertile imagination, enabled our pilgrim forefather to gain much knowledge in a short time. He had been engaged, as a private soldier, in the Civil war; and was at the siege of Leicester, when it was taken by Prince Rupert. This gave him a knowledge of the meaning of trumpet or bugle sounds; so that, when the trumpeters made their best music, in the expectation of Emmanuel's speedy assistance to help Mansoul, Diabolus exclaims, 'What do these madmen mean? they neither sound to boot and saddle, nor horse and away, nor a charge.'

Bunyan had been released from his tedious and cruel imprisonment for conscience sake about ten years, when he published the 'Holy War.' In this interval of time, although labouring incessantly to win souls to Christ, being a very popular preacher, yet he must have found time to gratify his incessant thirst for knowledge; gaining that he might communicate, and in imparting it, receiving into his own mind a rich increase. This would doubtless lead him to read the best of our Puritan and Nonconformists' works, so that we find him using the Latin words primum mobile, carefully noting in the margin that he meant 'the soul'; and from hence he must have scraped acquaintance with Python, Cerberus, and the furies of mythology, whom he uses in this war, describing accurately their names and qualities.

At first sight, it may seem strange that the armies, both within and without the city, should be so numerous, as it is but one man who is the object of attack and defence—one human body, containing one immortal Mansoul; but if the reader reflects that every soldier represents a thought, who can number them? At one time, by the sin-sickness, eleven thousand—men, women, and children—died in Mansoul! this is interpreted by Bunyan to mean, that the men represented 'good thoughts'—the women, 'good conceptions'—and the children, 'good desires.' The town is assaulted by thirty or forty thousand doubts, very curiously and methodically arranged.

The value of the marginal notes is very great, throwing immediate light upon many difficult passages. Every reader should make free use of the key which lieth in the window [the margin]. The value of this key is seen by a few quotations. Thus, when Diabolus beat a charge against the town, my Lord Reason was wounded in the head—the brave Lord Mayor, Mr. Understanding, in the eye—and 'many also of the inferior sort were not only wounded, but slain outright.' The margin explains this as

meaning 'Hopeful thoughts.' When the enemy broke into the town at Feelgate, during a night of terror, and got possession, it is described as being accompanied by all the horrors of war—by atrocities probably even greater than those perpetrated by Rupert's cavaliers at Leicester. 'Young children were dashed in pieces, yea, those unborn were destroyed.' 'The women were beastlike abused.' This is interpreted by two marginal notes—'Good and tender thoughts,' 'Holy conceptions of good.'

The storming of Leicester took place in the night, and furnished Bunyan, who was an eyewitness, with a correct notion of raising the standard, beleaguering the city, and forcing the gates, and a lively view of the desolations he describes. Awful as is his account of the sacking of Mansoul, with its murders and desolations, yet it may prove to be a good description of the conduct of Prince Rupert and his cavaliers at the storming of Leicester. Strike out the name of Diabolus, and insert Rupert, and put Leicester instead of Mansoul, and the account of the brutal conduct of the Royal army will be found accurately described. Lord Clarendon, who wrote to gain the smiles of royalty, plainly tells us that, when Prince Rupert and the King took Leicester, 'The conquerors pursued their advantage with the usual license of rapine and plunder, and miserably sacked the whole town, without any distinction of persons and places. Churches and hospitals, as well as other houses, were made a prey to the enraged and greedy soldier, to the exceeding regret of the King.' Clarendon goes on to account for the exceeding regret of Charles: it was because many of his faithful friends had suffered, in the confusion of this murderous scene of rapine and plunder.

In the 'Holy War,' Bunyan has not been, nor can he ever be, charged with copying from any author who preceded him. Erasmus, Gouge, and many other of our Reformers, Puritans, and Nonconformists, commented upon the Christian's armour and weapons. Benjamin Keach, about the time that the 'Holy War' appeared, published his War with the Devil, or, the Young Man's Conflict with the Powers of Darkness. It is a series of admirable poetical dialogues on the corruption and vanity of youth, the horrible nature of sin, and deplorable condition of fallen man; with the rule of conscience and of true conversion. It has nothing allegorical in it, but is replete with practical warnings and exhortations. No one had ever attempted, under the form of an allegory, to describe the internal conflict between the powers of darkness and of the mind in the renewed man; the introduction of evil thoughts and suggestions, their unnatural union with the affections, and the offspring of such union, under the name of Diabolonians, who, when Mansoul is watchful unto prayer, lurk in the walls; but when in a backsliding state, are tolerated and encouraged openly to walk the streets. Some have supposed that there is a slight similarity between the description, given by John Chrysostom of the battle between the hosts of hell and mankind, and John Bunyan's 'Holy War.' It is not at all probable that Bunyan was acquainted with Chrysostom on the Priesthood, which was then locked up in the Greek language, but has been since translated into English. Nor can we find any similarity between the work of the pious apostolically descended tinker, and the learned Greek father. Chrysostom's picture of the battle is contained in a letter to Basil, urging him to become a minister of the gospel. It is in words to this effect:—'Pent up in this body, like a dungeon, we cannot discern the invisible powers. Could you behold the black army of the devil and his mad conflict, you would witness a great and arduous battle, in which there is no brass or steel,[5] no horses or wheeled chariots, no fire and arrows, but other instruments much more formidable. No breastplates, or shields, or swords, or darts. The very sight of this accursed host is alone sufficient to paralyze a soul which is not imbued with courage furnished by God, and with even greater foresight than valour. Could you calmly survey all this array and

war, you would see, not torrents of blood or dead bodies, but fallen souls! You would see wounds so grievous, that human war, with all its horrors, is mere child's play or idle pastime, in comparison to the sight of so many souls struck down every day by Satan.' Thus this learned Greek father very eloquently represents the great battle of Satan and his hosts, against all mankind. But for a description of the internal conflict, Diabolus and his army of Doubters and Bloodmen arrayed against the powers of Mansoul, Bunyan stands alone and most beautifully resplendent.

In this war there is no combination of souls to resist Satan, nor can any human powers in any way assist us in the trying battle. Here, O my reader, you and I must stand alone far from the aid of our fellow-men. We must call upon all the resources of our minds, and while there is unity within, no resisting or treason—while the Holy Spirit strengthens and inclines the will, the understanding, the conscience, the affections, and all our powers are united to resist Satan, God fights for us, and the heart is safe under the gracious smiles of our Emmanuel. May we never forget that our spiritual life is totally dependent upon him, in whom, as to the body, we live, and move, and have our being. But when doubts enfeeble us, and Bloodmen harass us, there is no help from man. No pope, cardinal, archbishop, minister, or any human power can aid us; ALL our hope is in God alone; every effort for deliverance must be by fervent prayer and supplication, from the heart and conscience, directly to God. Our petitions must be framed by the Holy Ghost, and presented unto Shaddai, not by priest or prelate, but by our Emmanuel, Jesus Christ, the only intercessor and mediator.

The attentive reader of Bunyan's works will notice the difference between the trial of Faithful in the 'Pilgrim's Progress,' and that of the prisoners brought to the bar as traitors in the 'Holy War.' The judge and jury are particularly overbearing to Faithful, much more so than to the Diabolonians. Still there is one very strong feature in which they all agree. The prisoners are all brought to their trial, not that their guilt or innocence might be proved, but in order to their condemnation and execution. All are brought up in chains, a custom which then was very prevalent, if not universal, but which is now only read of as a cruel practice of a bygone age.

There are a few riddles or questions arising out of this narrative, the solving of which may afford instructive amusement to the reader. What is meant by the drum of Diabolus, which so terrified Mansoul? Refer to Galatians 3:10; Hebrews 6:4-8; 1 John 5:16; Hebrews 12:29. Why were the troops numbered at forty thousand, that came up to alarm and convince Mansoul of sin, or righteousness, and of judgment, while Emmanuel's army is not numbered? See Joshua 4:13; Hebrews 12:22. When the Doubters are slain or driven from Mansoul, after her conversion, they go straggling up and down the country enslaving the barbarous people (the margin informs us that the unbeliever never fights the Doubters). Why do they go by fives, nines, and seventeens? Do these odd numbers refer to the nine companies of Doubters, and eight of Bloodmen, who were under the command of five fallen angels—Diabolus, Beelzebub, Lucifer, Legion, and Apollyon? Fearful odds against a poor fallen sinner, five evil spirits, or nine classes of doubts, or these nine doubts united to eight kinds of Bloodmen or persecutors.

In a work so highly allegorical, and founded upon a plain narrative of facts in the experience of the author, the editor deemed it needful to add numerous notes. These contain all that appeared to be explanatory or illustrative in other commentaries, with many that are original; obsolete terms and customs are explain; references are given to about fifty passages in the 'Grace Abounding,' that the reader's attention may be constantly directed to the solemn truths which are displayed under this delightful

allegory. The editor has the consolation of hoping that the result of great labour can do no injury. Those whose deep experience in the spiritual warfare enables them to understand and enjoy the allegory, can pass them by; while many of the poor but immortal souls engaged in this warfare, who are not deeply experienced, may receive aid and encouragement to persevere, until they shall exclaim, The battle is fought, the victory is won, eternal praises to the great and gracious Emmanuel.

Reader, I must not detain you much longer from the pleasure of entering upon a narrative so deeply interesting to all who possess the understanding heart—an allegory, believed by very many to be the most beautiful and extraordinary that mere human genius ever composed in any language. O consider the worth of an immortal soul! God sent his servants, Moses and the prophets, with their slings and battering-rams, their great and precious promises to the early prophets, who have faithfully handed them down to us; and then came Emmanuel and his heavenly army, and all this to conquer Mansoul! Without the shedding of blood, there is no remission of sin. The blood of bulls and of goats cannot wash out our stains. We must be found in Christ as part of his mystical body, and thus in perfection obey the Divine law, and then, through the sin-atoning offering of Emmanuel, God's equal, eternal Son, a fountain is opened for sin and uncleanness, in which our souls, being purified, shall be clothed with the garment of salvation. Who can calculate the worth of his immortal soul, that God himself should pay so costly a price for its redemption! May the desire of every reader be, O that my soul may be engaged in this holy war, my ears be alarmed by the infernal drum of Diabolus, that my Heart-castle may receive the King of salvation, and Christ be found there the hope of glory. Then may we feel the stern necessity of incessant watchfulness and prayer against carnal security, or any other cause of backsliding, with its consequent miseries.

Well may the world wonder, how a poor travelling tinker could gain the extraordinary knowledge, which enabled him to become the greatest allegorical writer that the world ever saw. The reason is obvious, he lived and moved and had his being in the atmosphere of God's revealed will. It was this that enabled him to take the wings of the morning, and fly not only to the uttermost parts of the visible but of the invisible world; to enjoy scenes of light and glory, such as Gabriel contemplated when he came from heaven to Nazareth, and revealed to Mary her high destiny—that her Son should be the promised Saviour, who should bear the government of the universe upon his shoulders—whose name was Wonderful—Counsellor—the Mighty God—the everlasting Father—the Prince of Peace—Emmanuel, God with us.

Bunyan's industry and application must have been intense, he could not by possibility for a single moment say, 'soul take thine ease,' inglorious, destructive ease. His hands had to labour for his bread, and to provide for a most exemplary wife and four children, one of them blind. There was no hour of his life when he could have said to his soul, Let all thy noble powers be absorbed in eating, drinking, being merry—mere animal gratifications. The Holy War, the solemn results depending upon it, salvation or eternal ruin, the strong desire to glorify Emmanuel, the necessity to labour for his household—that blessed industry left him no opportunity for weaving a web of unmeaning casuistic subtilties, in which to entangle and engulph his soul, like a Puseyite or a German Rationalist. The thunders and lightnings of Sinai had burnt up all this wood, hay, and stubble, and with child-like simplicity he depended upon the Holy Spirit, while drawing all his consolations and all his spiritual supplies from the sacred Scriptures.

Bunyan's narrative of the Holy War, from its commencement in the fall of man to that

splendid address of Emmanuel with which it concludes, has been the study of the Editor for more than forty years, and he hopes that no future year of the residue of his life will be spent without reading this solemn, soul-stirring, delightful narrative.

GEO. OFFOR. Hackney, April 1851

TO THE READER.

'Tis strange to me, that they that love to tell
Things done of old, yea, and that do excel
Their equals in historiology,
Speak not of Mansoul's wars, but let them lie
Dead, like old fables, or such worthless things,
That to the reader no advantage brings:
When men, let them make what they will their own,
Till they know this, are to themselves unknown.
Of stories I well know there's divers sorts,
Some foreign, some domestic; and reports
Are thereof made, as fancy leads the writers;
By books a man may guess at the inditers.
Some will again of that which never was,
Nor will be, feign, and that without a cause,
Such matter, raise such mountains, tell such things
Of men, of laws, of countries, and of kings:
And in their story seem to be so sage,
And with such gravity clothe ev'ry page,
That though their frontispiece say all is vain,
Yet to their way disciples they obtain[6]
But, readers, I have somewhat else to do,
Than with vain stories thus to trouble you;
What here I say, some men do know so well,
They can with tears and joy the story tell.
The town of Mansoul is well known to many,
Nor are her troubles doubted of by any
That are acquainted with those histories
That Mansoul, and her wars, anatomize.
Then lend thine ear to what I do relate
Touching the town of Mansoul and her state,
How she was lost, took captive, made a slave;
And how against him set, that should her save.
Yea, how by hostile ways, she did oppose
Her Lord, and with his enemy did close.
For they are true; he that will them deny
Must needs the best of records vilify.
For my part, I (myself) was in the town,
Both when 'twas set up, and when pulling down,
I saw Diabolus in his possession,
And Mansoul also under his oppression.
Yea, I was there when she own'd him for Lord,
And to him did submit with one accord.
When Mansoul trampled upon things Divine,
And wallowed in filth as doth a swine;
When she betook herself unto her arms,
Fought her Emmanuel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.[7]

Let no men, then, count me a fable-maker,
Nor make my name or credit a partaker
Of their derision; what is here in view,
Of mine own knowledge, I dare say is true.
I saw the prince's armed men come down,
By troops, by thousands, to besiege the town.
I saw the captains, heard the trumpets sound,
And how his forces cover'd all the ground.
Yea, how they set themselves in battle-ray,
I shall remember to my dying day.
I saw the colours waving in the wind,
And they within to mischief how combin'd,
To ruin Mansoul, and to make away
Her primum mobile[8] without delay.
I saw the mounts cast up against the town,
And how the slings were placed to beat it down.
I heard the stones fly whizzing by mine ears,
What longer kept in mind than got in fears,
I heard them fall, and saw what work they made,
And how old Mors did cover with his shade
The face of Mansoul; and I heard her cry,
Woe worth the day, in dying I shall die!
I saw the battering rams, and how they play'd,[9]
To beat ope Ear-gate, and I was afraid
Not only Ear-gate, but the very town,
Would by those battering rams be beaten down.
I saw the fights, and heard the captains shout,
And each in battle saw who faced about;
I saw who wounded were, and who were slain;
And who, when dead, would come to life again.
I heard the cries of those that wounded were,
While others fought like men bereft of fear,
And while the cry, Kill, kill, was in mine ears,
The gutters ran, not so with blood as tears.
Indeed, the captains did not always fight,
But then they would molest us day and night;
Their cry, Up, fall on, let us take the town,
Kept us from sleeping, or from lying down.
I was there when the gates were broken ope,
And saw how Mansoul then was stript of hope.[10]
I saw the captains march into the town,
How there they fought, and did their foes cut down.
I heard the prince bid Boanerges go
Up to the castle, and there seize his foe,
And saw him and his fellows bring him down
In chains of great contempt quite through the town.
I saw Emmanuel when he possest
His town of Mansoul, and how greatly blest
A town, his gallant town of Mansoul was,

When she received his pardon, lived his laws!
When the Diabolonians were caught,
When tried, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.
I also saw Mansoul clad all in white,
And heard her prince call her his heart's delight.
I saw him put upon her chains of gold,
And rings, and bracelets, goodly to behold.
What shall I say?—I heard the people's cries,
And saw the prince wipe tears from Mansoul's eyes.
I heard the groans, and saw the joy of many:
Tell you of all, I neither will, nor can I.
But by what here I say, you well may see
That Mansoul's matchless wars no fables be.
Mansoul! the desire of both princes was,
One keep his gain would, t'other gain his loss;
Diabolus would cry, The town is mine;
Emmanuel would plead a right Divine
Unto his Mansoul; then to blows they go,
And Mansoul cries, These wars will me undo.
Mansoul! her wars seem'd endless in her eyes,
She's lost by one, becomes another's prize.
And he again that lost her last would swear,
Have her I will, or her in pieces tear.
Mansoul, it was the very seat of war,
Wherefore her troubles greater were by far,
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd,
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.
She saw the swords of fighting men made red,
And heard the cries of those with them wounded;
Must not her frights then be much more by far,
Than theirs that to such doings strangers are?
Or theirs that hear the beating of a drum,
But not made fly for fear from house and home?
Mansoul not only heard the trumpet sound,
But saw her gallants gasping on the ground;
Wherefore, we must not think that she could rest
With them, whose greatest earnest is but jest:
Or where the blust'ring threat'ning of great wars
Do end in parleys, or in wording jars.
Mansoul, her mighty wars, they did portend
Her weal or woe, and that world without end;
Wherefore she must be more concerned than they
Whose fears begin and end the self-same day:
Or where none other harm doth come to him
That is engaged, but loss of life or limb,[11]

As all must needs confess that now do dwell
In Universe, and can this story tell.
Count me not then with them that to amaze
The people, set them on the stars to gaze,
Insinuating with much confidence,
That each of them is now the residence[12]
Of some brave creatures; yea, a world they will
Have in each star, though it be past their skill
To make it manifest to any man,
That reason hath, or tell his fingers can.[13]
But I have too long held thee in the porch,
And kept thee from the sunshine with a torch.
Well, now go forward, step within the door,
And there behold five hundred times much more
Of all sorts of such inward rarities
As please the mind will, and will feed the eyes
With those, which if a Christian, thou wilt see
Not small, but things of greatest moment be.
Nor do thou go to work without my key
(In mysteries men soon do lose their way),
And also turn it right if thou wouldst know
My riddle, and wouldst with my heifer plough.
It lies there in the window,[14] fare thee well,
My next may be to ring thy passing-bell.

JO. BUNYAN

A RELATION OF THE HOLY WAR

[CHAPTER I.]

[CONTENTS:—The original beauty and splendour of the town of Mansoul, while under the dominion of Shaddai—Its noble castle described—Its five gates—The perfection of its inhabitants—The origin of Diabolus—His pride and fall—Revenge meditated—A council of war held to deliberate on the best means of seducing the town of Mansoul—Diabolus marches to the town, and sits down before Eye-gate—His oration—Captain Resistance slain—My Lord Innocence killed—The town taken.]

In my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe; a very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well-watered, and richly adorned with hills and valleys, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet air. The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as, it is said, do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did; and that so long, even till I learned much of their mother-tongue, together with the customs and manners of them among whom I was. And to speak truth, I was much delighted to see and hear many things which I saw and heard among them. Yea, I had (to be sure) even lived and died a native among them, so was I taken with them and their doings, had not my Master sent for me home to his house, there to do business for him, and to over-see

business done.[15]

Now there is in this gallant country of Universe a fair and delicate town, a corporation called Mansoul. A town for its building so curious, for its situation so commodious, for its privileges so advantageous—I mean with reference to its original—that I may say of it, as was said before of the continent in which it is placed, There is not its equal under the whole heaven.[16]

As to the situation of this town, it lieth just between the two worlds; and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai; and he built it for his own delight.[17] He made it the mirror and glory of all that he made, even the top-piece, beyond anything else that he did in that country (Gen 1:26). Yea, so goodly a town was Mansoul when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all were commanded to acknowledge Mansoul for their metropolitan, all was enjoined to do homage to it. Aye, the town itself had positive commission and power from her King to demand service of all, and also to subdue any that anyways denied to do it.

There was reared up in the midst of this town a most famous and stately palace. For strength, it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious as to contain all the world (Eccl 3:11). This place the King Shaddai intended but for himself alone, and not another with him;[18] partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, but committed the keeping of it only to the men of the town.

The wall of the town was well built, yea, so fast and firm was it knit and compact together, that, had it not been for the townsmen themselves, they could not have been shaken or broken for ever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down, nor hurt, by the most mighty adverse potentate, unless the townsmen gave consent thereto.

This famous town of Mansoul had five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced but by the will and leave of those within. The names of the gates were these, Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate.[19]

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet give farther demonstration to all of the glory and strength of the place. It had always a sufficiency of provision within its walls; it had the best, most wholesome, and excellent law that then was extant in the world. There was not a rascal, rogue, or traitorous person then within its walls. They were all true men, and fast joined together; and this, you know, is a great matter. And to all these, it had always—so long as it had the goodness to keep true to Shaddai the king—his countenance, his protection, and it was his delight, etc.

Well, upon a time, there was one Diabolus,[20] a mighty giant, made an assault upon this famous town of Mansoul, to take it, and make it his own habitation. This giant was king of the blacks or negroes,[21] and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As

to his original, he was at first one of the servants of King Shaddai, made, and taken, and put by him into most high and mighty place; yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it (Isa 14:12). It brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and degree, what doth he but begins to think with himself how he might be set up as Lord over all, and have the sole power under Shaddai! Now that did the King reserve for his Son, yea, and had already bestowed it upon him. Wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason, as I said, was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted.

[22] Now the King and his Son being ALL and always EYE, could not but discern all passages in his dominions; and he having always love for his Son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore, what does he, but takes them in the very nick; and, first trip that they made towards their design, convicts them of the treason, horrid rebellion, and conspiracy that they had devised, and now attempted to put into practice; and casts them altogether out of all place of trust, benefit, honour, and preferment. This done, he banishes them the court; turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgment that he had appointed, and that for ever (2 Peter 2:4; Jude 6).

And yet, now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts, and cast down to the horrible pits, you may be sure they would now add to their former pride what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, if perhaps they might find something that was the King's, to revenge (by spoiling of that themselves) on him (1 Peter 5:8); at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul; and considering that that town was one of the chief works and delights of King Shaddai, what do they but, after counsel taken, make an assault upon that! I say they knew that Mansoul belonged unto Shaddai; for they were there when he built it, and beautified it for himself.[23] So when they had found the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of. First. Whether they had best all of them, to show themselves in this design to the town of Mansoul. Second. Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise. Third. Whether they had best to show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit. Fourth. Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one or more of the principal townsmen, to shoot them; if thereby they shall judge their cause and design will the better be promoted.

First. It was answered to the first of these proposals in the negative, to wit, that it would not be best that all should show themselves before the town, because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not so likely to do it. And to enforce this advice to take place, it was added further, that if Mansoul was frighted, or did take the alarm, it is impossible, said Diabolus—for he spake now—that we should take the town; for that none can enter into it without its own consent.[24] Let therefore but few or but one assault Mansoul, and in mine opinion, said Diabolus, let me be he. Wherefore to this they all agreed, and then to the second proposal they came, namely,

Second. Whether they had best go and sit down before Mansoul in their now ragged and beggarly guise. To which it was answered also in the negative, By no means; and that because though the town of Mansoul had been made to know and to have to do, before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and rascal condition as they. And this was the advice of that fierce Alecto.[25] Then said Apollyon, the advice is pertinent, for even one of us appearing to them as we are now, must needs both beget and multiply such thoughts in them as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard. And if so, said he, then, as my Lord Alecto said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub, the advice that already is given is safe; for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are. And it is best, in mine opinion, to come upon them in such a guise as is common to, and most familiar among them.[26] To this, when they had consented, the next thing to be considered was, in what shape, hue, or guise, Diabolus had best to show himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary; at last Lucifer answered, that in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over. For, quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and, to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest (Gen 3:1; Rev 20:1,2). This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon, for that he was in those days as familiar with the town of Mansoul as now is the bird with the boy. For nothing that was in its primitive state was at all amazing to them.[27] Then they proceeded to the third thing, which was,

Third. Whether they had best to show their intentions or the design of his coming to Mansoul, or no. This also was answered in the negative, because of the weight that was in the former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable, to say nothing of their castle, nor can they by any means be won but by their own consent. Besides, said Legion,[28] (for he gave answer to this), a discovery of our intentions may make them send to their King for aid, and if that be done, I know quickly what time of day it will be with us. Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them that they shall never find. This is the way to win Mansoul, and to make them, of themselves, to open their gates to us; yea, and to desire us too, to come in to them.

And the reason why I think that this project will do is, because the people of Mansoul now are every one simple and innocent; all honest and true; nor do they as yet know

what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us, especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this; this went as current down as doth the water down a steep descent; wherefore they go to consider of the last proposal, which was,

Fourth. Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen, if they judge that their cause may be promoted thereby.

This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance. And a great man in Mansoul this Captain Resistance was; and a man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides.[29] Now who should be the actor to do the murder, that was the next, and they appointed one Tisiphone, a fury of the lake, to do it.

They thus having ended their council of war, rose up, and essayed to do as they had determined. They marched towards Mansoul, but all in a manner invisible, save one, only one; nor did he approach the town in his own likeness, but under the shape and in the body of the dragon.[30]

So they drew up, and sat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perspection. So, as I said, he came up with his train to the gate, and laid his ambuscado for Captain Resistance within bow-shot of the town. This done, the giant ascended up close to the gate, and called to the town of Mansoul for audience. Nor took he any with him, but one All-pause,[31] who was his orator in all difficult matters. Now, as I said, he being come up to the gate, as the manner of those times was, sounded his trumpet for audience. At which the chief of the town of Mansoul, such as my Lord Innocent, my Lord Will-be-will,[32] my Lord Mayor, Mr. Recorder,[33] and Captain Resistance came down to the wall to see who was there, and what was the matter. And my Lord Will-be-will, when he had looked over and saw who stood at the gate, demanded what he was, wherefore he was come, and why he roused the town of Mansoul with so unusual a sound.

Diab. Diabolus then, as if he had been a lamb, began his oration, and said; Gentlemen of the famous town of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage, and what service I can; wherefore, that I may be faithful to myself, and to you, I have somewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And, first, I will assure you, it is not myself, but you; not mine, but your advantage that I seek, by what I now do, as will full well be made manifest by that I have opened my mind unto you. For, gentlemen, I am, to tell you the truth, come to show you how you may obtain great and ample deliverance from a bondage that, unawares to yourselves, you are captivated and enslaved under. At this the town of Mansoul began to prick up its ears, and what is it, pray, what is it, thought they; and he said, I have somewhat to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent, but yet all that he hath said to you is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the

greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is? 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable. Unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other, by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of, if you are forbidden any, is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called the tree of knowledge of good and evil; and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, you are not a free people! You are kept both in bondage and slavery, and that by a grievous threat; no reason being annexed but, so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour; for then your eyes will be opened, and you shall be as gods. Now, since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapped up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them; and so to be at liberty, to be better than to be shut up in a dark and stinking cave.

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone shot at Captain Resistance, where he stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down dead quite over the wall.[34] Now, when Captain Resistance was dead, and he was the only man of war in the town, poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it. [35] Then stood forth that He,[36] Mr. Ill-pause, that Diabolus brought with him, who was his orator,[37] and he addressed himself to speak to the town of Mansoul: the tenour of whose speech here follows.

ILL-PAUSE. Gentlemen, quoth he, it is my master's happiness that he has this day a quiet and teachable auditory,[38] and it is hoped by us that we shall prevail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that.[39] Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries with it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under, and by the leave of my Lord [and with that he made Diabolus a very low conge]. Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more; and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the towns-folk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised, they took and did eat thereof. Now this I should have told you before, that even then,

when this Ill-pause was making of his speech to the townsmen, my Lord Innocency—whether by a shot from the camp of the giant, or from some sinking qualm that suddenly took him, or whether by the stinking breath of that treacherous villain old Ill-pause, for so I am most apt to think—sunk down in the place where he stood, nor could he be brought to life again.[40] Thus these two brave men died; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein; nor did there now remain any more a noble spirit in Mansoul, they all fell down, and yielded obedience to Diabolus, and became his slaves and vassals, as you shall hear.[41]

Now these being dead, what do the rest of the towns-folk, but as men that had found a fool's paradise, they presently, as afore was hinted, fall to prove the truth of the giant's words; and first they did as Ill-pause had taught them, they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with solemn threatening to the breach thereof.[42]

[CHAPTER II.]

[CONTENTS:—Diabolus takes possession of the castle—The Lord Mayor, Mr. Understanding, is deposed, and a wall built before his house, to darken it—Mr. Conscience, the Recorder, is put out of office, and becomes very obnoxious both to Diabolus and to the inhabitants—My Lord Will-be-will, heartily espousing the cause of Diabolus, is made the principal governor of the town—The image of Shaddai defaced, and that of Diabolus set up in its stead—Mr. Lustings is made Lord Mayor, and Mr. Forget-good, Recorder—New alderman appointed—Three forts built to defend the town against Shaddai.]

Diabolus having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could, and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, Alas, my poor Mansoul! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty, but alas! alas! poor Mansoul, thou wantest now one to defend thee, for assure thyself that when Shaddai shall hear what is done, he will come; for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do—wilt thou after enlargement suffer thy privileges to be invaded and taken away? or what wilt resolve with thyself? Then they all with one consent said to this bramble, Do thou reign over us. So he accepted the motion, and became the king of the town of Mansoul. This being done, the next thing was to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes—it was that which Shaddai built in Mansoul for his own delight and pleasure—this now was become a den and hold for the giant Diabolus.[43]

Now having got possession of this stately palace or castle, what doth he but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new-modelling the town; and so he does, setting up one, and putting down another at pleasure.[44] Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.

As for my Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul in admitting of the giant into the town, yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it not only by taking from him his office and power, but by building of a high and strong tower, just between the sun's reflections, and the windows of my Lord's palace (2 Cor 10:4,5); by which means his house and all, and the whole of his habitation, was made as dark as darkness itself. And thus being alienated from the light, he became as one that was born blind (Eph 4:18,19). To this his house my Lord was confined as to a prison; nor might he be upon his parole go farther than within his own bounds. And now had he had a heart to do for Mansoul, what could he do for it or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus—and so long it was under him as it was obedient to him; which was even until by a war it was rescued out of his hands—so long my Lord Mayor was rather an impediment in, than advantage to, the famous town of Mansoul.

As for Mr. Recorder, before the town was taken he was a man well read in the laws of his King, and also a man of courage and faithfulness, to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment. Now this man, Diabolus could by no means abide, because, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, stratagems, and devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the giant's laws and service; but all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth;[45] yea, and would also at certain times when his fits were upon him—for you must know that sometimes he had terrible fits—[he would] make the whole town of Mansoul shake with his voice: and, therefore, the now king of Mansoul could not abide him.[46]

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do but studies all that he could to debauch the old gentleman; and by debauchery to stupefy his mind, and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design; he debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, and so by consequence defiled, but was almost, at last, I say, past all conscience of sin. And this was the furthest Diabolus could go. Wherefore he bethinks him of another project; and that was to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded: and for this he urged his fits, and said, If he be himself, why doth he not do thus always? but, quoth he, as all mad folks have their fits, and in them their raving language, so hath this old and doating gentleman. Thus, by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say.[47] For besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed; and, indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also, now he never spake freely for King Shaddai, but always by force and constraint; besides, he would at one time be hot against that at which at another he would hold his peace, so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes

as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes, when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer that what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged that might tend to make them secure, he said, and said it often, O Mansoul! consider that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself, when, liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul was the voice of God in him to them. But he goes on and says, You see that he values not the loss, nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving of themselves to me. He knows that though ye were his, now you are lawfully mine; so, leaving us one to another, he now hath shaken his hands of us.[48]

Moreover, O Mansoul! quoth he, consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world: besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgment of mine to frighten you; I call none of you to account for your doings, except the madman (you know who I mean). I have granted you to live, each man, like a prince, in his own, even with as little control from me as I myself have from you.

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder, that was, did at times molest them; yea, and with such cursed orations as these would set the whole town in a rage and fury against the old gentleman; yea, the rascal crew at some times would be for destroying of him. They have often wished, in my hearing, that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them,—for all he was now so debauched—did terrify and afflict them sore.[49] But all wishes were vain; for I do not know how, unless by the power of Shaddai, and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard to a stronghold of the town. Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such floods, as would drown all round about him.

But to leave Mr. Recorder, and to come to my Lord Will-be-will, another of the gentry of the famous town of Mansoul. This Will-be-will was as high-born as any man in Mansoul, and was as much, if not more, a freeholder than many of them were: besides, if I remember my tale aright, he had some privileges peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage; nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what—but sure it was through pride of something—he scorns now to be a slave in Mansoul; and therefore resolves to bear office under Diabolus, that he might, such an one as he was, be a petty ruler and governor in Mansoul.[50] And, headstrong man that he was, thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel at wholesome, and that

was for the opening of the gate, and for letting him into the town: wherefore Diabolus had a kindness for him and therefore he designed for him a place; and perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and to do in matters of the highest concern.[51]

So he sent for him, and talked with him of that secret matter that lay in his breast, but there needed not much persuasion in the case; for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant therefore perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul; yea, there was a clause in his commission that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Will-be-will in all the town of Mansoul; nor could anything now be done, but at his will and pleasure, throughout the town of Mansoul. He had also one Mr. Mind[52] for his clerk, a man to speak on, every way like his master; for he and his Lord were in principle one, and in practice not far asunder (Rom 8:7). And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind.

But it will not out of my thoughts, what a desperate one this Will-be-will was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege Lord. This done, in the next place he took an oath, and swore fidelity to his great master Diabolus, and then, being stated and settled in his places, offices, advancements, and preferments, oh! you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul!

First, he maligned Mr. Recorder to death; he would neither endure to see him, nor to hear the words of his mouth; he would shut his eyes when he saw him, and stop his ears when he heard him speak: also, he could not endure that so much as a fragment of the law of Shaddai should be anywhere seen in the town. For example, his clerk, Mr. Mind, had some old, rent, and torn parchments of the law of good Shaddai in his house, [53] but when Will-be-will saw them, he cast them behind his back (Neh 9:26). True, Mr. Recorder had some of the laws in his study, but my Lord could by no means come at them: he also thought, and said, that the windows of my old Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now, nothing at all pleased Will-be-will but what pleased Diabolus his Lord. There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the King Diabolus. He would range and rove throughout all the streets of Mansoul to cry up his illustrious Lord, and would make himself even as an abject, among the base and rascal crew, to cry up his valiant prince. And I say, when and wheresoever he found these vassals, he would even make himself as one of them. In all ill courses he would act without bidding, and do mischief without commandment.

The Lord Will-be-will also had a deputy under him, and his name was Mr. Affection; one that was also greatly debauched in his principles, and answerable thereto in his life (Rom 1:25). He was wholly given to the flesh, and therefore they called him Vile-affection. Now there was he, and one Carnal-lust, the daughter of Mr. Mind (like to like, quoth the devil to the collier) that fell in love, and made a match, and were married; and, as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof; these three were black boys. And besides these they had three daughters, as Scorn-truth, and Slightgod, and the name of the youngest was Revenge; these were all married in the town and also begot and yielded many bad brats, too many to be here inserted.[54] But to pass by this.

When the giant had thus engarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good; he betakes himself to defacing. Now there was in the market-place in Mansoul, and also upon the gates of the castle, an image of the blessed King Shaddai; this image was so exactly engraven, and it was engraven in gold, that it did the most resemble Shaddai himself of anything that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. No-truth. Now you must know, that as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of Shaddai was defaced. He likewise gave order that the same Mr. No-truth should set up in its stead the horrid and formidable image of Diabolus; to the great contempt of the former King, and debasing of his town of Mansoul.

Moreover, Diabolus made havoc of all remains of the laws and statutes of Shaddai that could be found in the town of Mansoul; to wit, such as contained either the doctrines of morals, with all civil and natural documents. Also relative severities he sought to extinguish.[55] To be short, there was nothing of the remains of good in Mansoul which he and Will-be-will sought not to destroy; for their design was to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr. No-truth.[56]

When he had destroyed what law and good orders he could, then, further to effect his design—namely, to alienate Mansoul from Shaddai, her king—he commands, and they set up his own vain edicts, statutes, and commandments, in all places of resort or concourse in Mansoul; to wit, such as gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of Shaddai, but of the world (1 John 2:16). He encouraged, countenanced, and promoted lasciviousness, and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul; he promised them peace, content, joy, and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.[57]

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

But now, he having disabled the Lord Mayor and Mr. Recorder from bearing of office in Mansoul, and seeing that the town, before he came to it, was the most ancient of corporations in the world; and fearing, if he did not maintain greatness, that they at any time should object that he had done them an injury, therefore, I say, that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things, he did choose for them a Lord Mayor and a Recorder himself; and such as contented them at the heart, and such also as pleased him wondrous well. The name of the Mayor that was of Diabolus' making was the Lord Lustings; a man that had neither eyes nor ears; all that he did, whether as a man or as an officer, he did it naturally, as doth the beast.[58] And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruins, was, that he never could savour good, but evil.

The Recorder was one whose name was Forget-good; and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, example and smiles upon evil, did much more grammar,[59] and settle the common people in hurtful ways. For who doth not perceive, but when those that sit aloft are vile, and corrupt themselves, they corrupt the whole region and country where they are?[60]

Besides these, Diabolus made several burgesses and aldermen in Mansoul; such as out of whom the town, when it needed, might choose them officers, governors, and magistrates. And these are the names of the chief of them, Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism—thirteen in all. Mr. Incredulity is the eldest, and Mr. Atheism the youngest, of the company.[61]

There was also an election of common councilmen, and others; as bailiffs, sergeants, constables, and others; but all of them like to those afore-named, being either fathers, brothers, cousins, or nephews to them; whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strongholds in the town. And he built three that seemed to be impregnable. The first he called the Hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient King. The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that as much might be light might be darkened there. The second was built hard by the old castle, to the end that that might be made more blind, if possible. And the third stood in the market-place.[62]

He that Diabolus made governor over the first of these, was one Spite-god, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight-hold, was one Love-no-light, he was also of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Love-flesh; he was also a very lewd fellow, but not of that country where the other are bound.[63] This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had engarrisoned himself therein; he had put down the old officers, and had set up new ones; he had defaced the image of Shaddai, and had set up his own; he had spoiled the old law-books, and had promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built him new holds, and had manned them for himself.[64] And all this he did to make himself secure, in case the good Shaddai, or his Son, should come to make an incursion upon him.

[CHAPTER III.]

[CONTENTS:—Information of the revolution carried to the court of King Shaddai—His great resentment of the rebellion—His gracious intention of restoring Mansoul—Some intimations of this published—Care of Diabolus to suppress them—His artifices to secure the town, and prevent its return to Shaddai.]

Now you may well think, that long before this time word, by some or other, could not but be carried to the good King Shaddai, how his Mansoul in the continent of Universe was lost; and that the runagate giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried and brought to the King thereof, and that to a very circumstance.[65]

At first, how Diabolus came upon Mansoul—they being a simple people, and innocent,

with craft, subtlety, lies, and guile. Item, That he had treacherously slain the right noble and valiant captain, their Captain Resistance, as he stood upon the gate, with the rest of the townsmen. Item, How my brave Lord Innocent fell down dead—with grief, some say, or with being poisoned with the stinking breath of one Ill-pause, as say others—at the hearing of his just Lord and rightful prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet Ill-pause was. The messenger further told, that after this Ill-pause had made a short oration to the townsmen, in behalf of Diabolus, his master, the simple town believing that what was said was true, with one consent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew into a possession of the famous town of Mansoul. He further showed how Diabolus had served the Lord Mayor and Mr. Recorder, to wit, that he had put them from all place of power and trust. Item, He showed also that my Lord Will-be-will was turned a very rebel and renegade, and that so was one Mr. Mind, his clerk; and that they two did range and revel it all the town over, and teach the wicked ones their ways. He said, moreover, that this Will-be-will was put into great trust; and, particularly, that Diabolus had put into Will-be-will's hand all the strong places in Mansoul; and that Mr. Affection was made my Lord Will-be-will's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Will-be-will, has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.[66]

'Also,' said the messenger, 'besides all this, the new king, or rather rebellious tyrant, over the once famous, but now perishing, town of Mansoul, has set up a Lord Mayor and a Recorder of his own. For Mayor, he has set up one Mr. Lustings, and for Recorder, Mr. Forget-good; two of the vilest of all the town of Mansoul.' This faithful messenger also proceeded, and told what a sort of new burgesses Diabolus had made, also that he had builed several strong forts, towers, and strongholds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms, the better to capacitate them on his behalf to make resistance against Shaddai their king, should he come to reduce them to their former obedience.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that famous Mansoul was now taken; only the King, and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not everybody thereof. Yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at a rate of the highest degree, bewail the losing of Mansoul. The King said plainly, 'That it grieved him at his heart,' and you may be sure that his Son was not a whit behind him (Gen 6:5,6). Thus gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul. Well, when the King and his Son were retired into the privy-chamber, there they again consulted about what they had designed before, to wit, that as Mansoul should in time be suffered to be lost, so as certainly it should be recovered again; recovered I say, in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore after this consult, the Son of Shaddai, a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity. This Son of Shaddai, I say, having stricken hands[67] with his Father, and promised that he would be his servant to recover his Mansoul again, stood by his

resolution, nor would he repent of the same(Isa 49:5; 1 Tim 1:15; Heb 13:14). The purport of which agreement was this: to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.[68] Moreover, Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself, to be his habitation.

This now being resolved upon, order was given to the Lord Chief Secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe. A short breviate[69] of the contents thereof you may, if you please, take here as follows:

'Let all men know who are concerned, That the Son of Shaddai, the great King, is engaged, by covenant to his Father, to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his matchless love, into a far better, and more happy condition than it was in before it was taken by Diabolus.'[70]

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus, for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes, that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring out throughout the King's palace; all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do anything, either for the King or kingdom, but they would mix with the doing thereof a noise of the love of the King and his Son, that they had for the town of Mansoul.

Nor could these lords, high captains, and princes be content to keep this news at court, yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him; well, but after a few casts in his mind, he concluded upon these four things.

First. That this news, this good tidings, if possible, should be kept from the ears of the town of Mansoul.[71] For, said he, if they shall once come to the knowledge that Shaddai, their former King, and Emmanuel, his Son, are contriving of good for the town of Mansoul; what can be expected by me, but that Mansoul will make a revolt from under my hand and government, and return again to him.

Now, to accomplish this his design, he renews his flattery with my Lord Will-be-will, and also gives him strict charge and command, that he should keep watch by day and by night at all the gates of the town, especially Ear-gate and Eye-gate. For I hear of a design, quoth he, a design to make us all traitors, and that Mansoul must be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into Mansoul, lest the people be dejected thereat; I think, my Lord, it can be no welcome news to you, I am sure it is none to me. And I think that at this time it should be all our wisdom and care to nip the head of all such rumours as shall tend to trouble our people. Wherefore, I desire, my Lord, that you will in this matter do as I say, let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come, that you perceive do from far come hither

to trade; nor let them by any means be admitted into Mansoul, unless you shall plainly perceive that they are favourers of our excellent government. I command, moreover, said Diabolus, that there be spies continually walking up and down the town of Mansoul, and let them have power to suppress, and destroy, any that they shall perceive to be plotting against us, or that shall prate of what by Shaddai and Emmanuel is intended. This, therefore, was accordingly done; my Lord Will-be-will hearkened to his Lord and master, went willingly after the commandment, and, with all the diligence he could, kept any that would from going out abroad, or that sought to bring this tidings to Mansoul, from coming into the town.

Secondly. This done, in the next place, Diabolus, that he might make Mansoul as sure as he could, frames and imposes a new oath and horrible covenant upon the townsfolk: to wit, 'That they should never desert him, nor his government, nor yet betray him, nor seek to alter his laws; but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance to any that do, or hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul.' Thinking belike that Shaddai had not power to absolve them from this covenant with death, and agreement with hell (Isa 28:15). Nor did the silly Mansoul stick or boggle at all at this most monstrous engagement, but, as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended King, swearing that they would never be changelings, nor forsake their old Lord for a new.[72]

Thus did Diabolus tie poor Mansoul fast; but jealousy, that never thinks itself strong enough, put him, in the next place, upon another exploit, which was yet more, if possible, to debauch this town of Mansoul. Wherefore he caused, by the hand of one Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing,[73] and to be set upon the castle gates; whereby he granted and gave license to all his true and trusty sons in Mansoul, to do whatsoever their lustful appetites prompted them to do, and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.

Now this he did for these reasons:

1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tiding come that their redemption was designed, to believe, hope, or consent to the truth thereof. For reason says, the bigger the sinner, the less grounds of hopes of mercy.[74]

2. The second reason was, If perhaps, Emmanuel, the Son of Shaddai their king, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them, of pursuing that covenant of their redemption; for he knew that Shaddai was holy, and that his Son Emmanuel was holy; yea, he knew it by woeful experience; for, for his iniquity and sin was Diabolus cast from the highest orbs. Wherefore what more rational than for him to conclude, that thus for sin it might fare with Mansoul. But fearing also lest this knot should break, he bethinks himself of another, to wit:

3. To endeavour to possess all hearts in the town of Mansoul that Shaddai was raising of an army, to come to overthrow and utterly to destroy this town of Mansoul, and this he did to forestal any tidings that might come to their ears of their deliverance; for, thought he, if I first bruit[75] this, the tidings that shall come after, will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them; wherefore, he summons the whole town into the market-place, and there, with deceitful tongue, thus

he addresses himself unto them:—

'Gentlemen, and my very good friends, You are all, as you know, my legal subjects, and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty, and great privileges you have enjoyed under my government, I hope to your honour, and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is abroad, of trouble to the town of Mansoul, sorry I am thereof for your sakes. For I received but now by the post from my Lord Lucifer—and he useth to have good intelligence—that your old King Shaddai is raising of an army to come against you, to destroy you root and branch:[76] and this, O Mansoul, is now the cause that at this time I have called you together; namely, to advise what in this juncture is best to be done; for my part, I am but one, and can with ease shift for myself, did I list to seek my own ease, and to leave my Mansoul in all the danger. But my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befall me.[77] What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me?' Then as one man, with one mouth, they cried out together, 'Let him die the death that will not.'

Then said Diabolus again, 'It is in vain for us to hope for quarter, for this King knows not how to show it: true, perhaps, he at his first sitting down before us will talk of, and pretend to, mercy, that thereby, with the more ease, and less trouble, he may again make himself the master of Mansoul. Whatever therefore he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve, to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger.[78] But shall we be flattered out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served.

'But suppose he should, if he get us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you that are the chief of the town; especially of you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no, you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you, if you are for me, and it is better to die valiantly, than to live like pitiful slaves.[79] But I say, the life of a slave will be counted a life too good for Mansoul now; blood, blood, nothing but blood is in every blast of Shaddai's trumpet against poor Mansoul now.[80] Pray, be concerned, I hear he is coming up; and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you. Come therefore to my castle, and welcome, and harness yourselves for the war. There is helmet, breastplate, sword, and shield, and what not, that will make you fight like men.

1. 'My helmet, otherwise called an head-piece, is hope of doing well at last, what lives soever you live. This is that which they had, who said, that they should have peace though they walked in the wickedness of their heart, "to add drunkenness to thirst" (Deut 29:19). A piece of approved armour this is, and whoever has it and can hold it, so

long no arrow, dart, sword, or shield can hurt him; this therefore, keep on, and thou wilt keep off many a blow, my Mansoul.[81]

2. 'My breastplate is a breastplate of iron; I had it forged in mine own country, and all my soldiers are armed therewith; in plain language it is a hard heart, a heart as hard as iron, and as much past feeling as a stone; the which if you get, and keep, neither mercy shall win you, nor judgment fright you (Rev 9:9). This, therefore, is a piece of armour most necessary for all to put on that hate Shaddai, and that would fight against him under my banner.

3. 'My sword is a tongue that is set on fire of hell (Psa 57:4), and that can bend itself to speak evil of Shaddai, his Son, his ways, and people (Psa 64:3). Use this; it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy (James 3:3-5).

4. 'My, shield is unbelief, or calling into question the truth of the Word, or all the sayings that speak of the judgment that Shaddai has appointed for wicked men. Use this shield (Job 15:26). Many attempts he has made upon it, and sometimes, it is true, it has been bruised (Psa 76:3). But they that have writ of the wars of Emmanuel against my servants, have testified that he could do no mighty work there because of their unbelief (Mark 6:5,6). Now, to handle this weapon of mine aright, it is not to believe things because they are true, of what sort or by whomsoever asserted. If he speak of judgment, care not for it; if he speak of mercy, care not for it; if he promise, if he swear that he would do to Mansoul, if it turn, no hurt but good, regard not what is said; question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise loves me not, nor do I count him but an enemy to me.[82]

5. 'Another part or piece,' said Diabolus, 'of mine excellent armour is a dumb and prayerless spirit—a spirit that scorns to cry for mercy; wherefore be you, my Mansoul, sure that you make use of this.[83] What! cry for quarter, never do that if you would be mine; I know you are stout men, and am sure that I have clad you with that which is armour of proof; wherefore, to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a maul, fire-brands, arrows and death, all good hand-weapons, and such as will do execution.'[84]

After he had thus furnished his men with armour and arms, he addressed himself to them in such like words as these:—'Remember,' quoth he, 'that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cause; I say, remember this, and show yourselves stout and valiant men of Mansoul. Remember also the kindness that I have always showed to you, and that without your petitions: I have granted to you external things, wherefore the privileges, grants, immunities, profits and honours wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it as when another shall seek to take my dominion over you, into their own hands? One word more, and I have done, Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains, and what brave days shall we have then?'[85]

Diabolus having thus armed, and forearmed his servants and vassals in Mansoul, against their good and lawful King Shaddai; in the next place, he doubleth his guards at the gates of the town, and he takes himself to the castle, which was his stronghold. His vassals also, to show their wills, and supposed, but ignoble, gallantry, exercise themselves in their arms every day, and teach one another feats of war; they also

defied their enemies, and sang up the praises of their tyrant; they threatened also what men they would be, if ever things should rise so high as a war between Shaddai and their king.[86]

[CHAPTER IV.]

[CONTENTS:—Shaddai sends an army of forty thousand to reduce Mansoul, under the direction of four captains, Boanerges, Conviction, Judgment, and Execution, who address the inhabitants with great energy, but to little purpose—Diabolus, Incredulity, Ill-pause, and others, interfere to prevent submission—Prejudice defends Ear-gate with a guard of sixty deaf men.]

Now all this time, the good King, the King Shaddai was preparing to send an army to recover the town of Mansoul again, from under the tyranny of their pretended king Diabolus. But he thought good, at first, not to send them by the hand and conduct of brave Emmanuel his Son, but under the hand of some of his servants, to see first, by them, the temper of Mansoul; and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own choosing.

They came up to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these are their names, and their signs. The name of the first was Boanerges; the name of the second was Captain Conviction; the name of the third was Captain Judgment; and the name of the fourth was Captain Execution. These were the captains that Shaddai sent to regain Mansoul.[87]

These four captains, as was said, the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars he did use to send these four captains in the van, for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of sword, and their men were like themselves (Psa 60:4).[88]

To each of these captains the King gave a banner that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul.

First to Captain Boanerges, for he was the chief; to him, I say, was given ten thousand men. His ensign was Mr. Thunder; he bare the black colours, and his scutcheon was three burning thunderbolts (Mark 3:17). The second captain was Captain Conviction; to him was also given ten thousand men. His ensign's name was Mr. Sorrow; he did bear the pale colours, and his scutcheon was the book of the law wide open, from whence issued a flame of fire (Deut 33:2). The third captain was Captain Judgment; to him was given ten thousand men. His ensign's name was Mr. Terror; he bare the red colours, and his scutcheon was a burning fiery furnace (Matt 13:40,41). The fourth captain was Captain Execution; to him was given ten thousand men. His ensign was Mr. Justice; he also bare the red colours, and his scutcheon was a fruitless tree, with an axe lying at the root thereof (Matt 3:10).

These four captains, as I said, had every one of them under his command ten thousand men; all of good fidelity to the King, and stout at their military actions.[89]

Well, the captains, and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness[90] as became their degree, and that service that now they were going about for their King.[91]

Now, when the King had mustered his forces—for it is he that mustereth the host to the battle—he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the

substance of them, the same in form; though as to name, title, place, and degree of the captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their commission.

A commission from the great Shaddai, King of Mansoul, to his trusty and noble Captain Boanerges,[92] for his making war upon the town of Mansoul.

'O thou Boanerges, one of my stout and thundering captains, over one ten thousand of my valiant and faithful servants; go thou in my name, with this thy force, to the miserable town of Mansoul; and when thou comest thither, offer them first conditions of peace (Matt 10:11; Luke 10:5), and command them, that casting off the yoke and tyranny of the wicked Diabolus, they return to me, their rightful Prince and Lord; command them, also, that they cleanse themselves from all that is his in the town of Mansoul, and look to thyself that thou hast good satisfaction touching the truth of their obedience. Thus when thou hast commanded them, if they in truth submit thereto, then do thou, to the uttermost of thy power, what in thee lies, to set up for me a garrison in the famous town of Mansoul; nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy friend or brother—for all such I love, and they shall be dear unto me—and tell them that I will take a time to come unto them, and to let them know that I am merciful (1 Thess 2:7-10).

'But if they shall—notwithstanding thy summons, and the production of thy authority—resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.'

Thus you see the sum of their commissions, for, as I said before, for the substance of them they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King, the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So, after a new entertainment from Shaddai, with flying colours, they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van; Captain Conviction and Captain Judgment made up the main body, and Captain Execution brought up the rear (Eph 2:13,17). They then having a great way to go, for the town of Mansoul was far off from the court of Shaddai, they marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost in all the way they went.[93]

Having travelled thus for many days,[94] at last they came within sight of Mansoul; the which, when they saw, the captains could for their hearts do no less than for a while bewail the condition of the town, for they quickly saw how that it was prostrate to the will of Diabolus, and to his ways and designs. Well, to be short, the captains came up before the town, march up to Ear-gate, sit down there, for that was the place of hearing. So, when they had pitched their tents and entrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first, beholding so gallant a company, so bravely accoutred, and so excellently disciplined, having on their glittering armour, and displaying of their flying colours, could not but come out of their houses and gaze. But the cunning fox, Diabolus, fearing that the people, after this sight, should on a sudden summons, open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town, who, when he had them there, made this lying and deceivable speech unto them:—

'Gentlemen,' quoth he, 'although you are my trusty and well-beloved friends, yet I cannot but a little chide you for your late uncircumspect action, in going out to gaze on that great and mighty force that but yesterday sat down before, and have now entrenched themselves, in order to the maintaining of a siege against, the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you with cap-a-pie[95] for your body, besides great fortifications for your mind. Wherefore, then, did you not rather, even at the first appearance of them, cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to have received them with the highest acts of defiance, then had you showed yourselves men to my liking; whereas, by what you have done, you have made me half-afraid; I say half-afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents to gaze on your mortal foes? Fie, fie, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they shall conquer this corporation there are valiant men in the town of Mansoul.

'I will leave off now to chide,[96] and will not further rebuke you; but I charge you that henceforwards you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as for myself, so for your safety and honour also. Farewell.'

Now were the townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through the streets of the town of Mansoul, crying out, 'Help, help! the men that turn the world upside down are come hither also;' nor could any of them be quiet after, but still, as men bereft of wit, they cried out, 'The destroyers of our peace and people are come.' This went down with Diabolus. 'Aye!' quoth he to himself, 'this I like well, now it is as I would have it; now you show your obedience to your prince, hold you but here, and then let them take the town if they can.'

Well, before the King's forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that he, in his Master's name, was to them commanded to deliver. So the trumpeter, whose name was Take-heed-what-you-hear, went up, as he was commanded, to Ear-gate, and there sounded his trumpet for a hearing; but there was none that appeared that gave answer or regard; for so had Diabolus commanded. So the trumpeter returned to his captain, and told him what he had done, and also how he had sped. Whereat the captain was grieved, but bid the trumpeter go to his tent.

Again Captain Boanerges sendeth his trumpeter to Ear-gate, to sound, as before, for a hearing. But they again kept close, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their king.[97]

Then the captains, and other field-officers, called a council of war,[98] to consider what further was to be done for the gaining of the town of Mansoul, and, after some close and thorough debate upon the contents of their commissions, they concluded yet to

give to the town, by the hand of the fore-named trumpeter, another summons to hear; but if that shall be refused, said they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so, that they would endeavour, by what means they could, to compel them by force to the obedience of their King (Luke 14:23).
So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and, in the name of the great King Shaddai, to give it a very loud summons, to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went and did as he was commanded. He went up to Ear-gate and sounded his trumpet, and gave a third summons to Mansoul; he said, moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force (Isa 58:1).
Then stood up my Lord Will-be-will, who was the governor of the town; this Will-be-will was that apostate of whom mention was made before, and the keeper of the gates of Mansoul. He, therefore, with big and ruffling words, demanded of the trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of Mansoul?
The trumpeter answered, 'I am servant to the most noble captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom both thyself, with the whole town of Mansoul, have rebelled, and lift up the heel; and my master, the captain, hath a special message to this town, and to thee as a member thereof; the which, if you of Mansoul shall peaceably hear, so;[99] and if not, you must take what follows.'
Then said the Lord Will-be-will, 'I will carry thy words to my Lord, and will know what he will say.'[100] But the trumpeter soon replied, saying. 'Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made, nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.'
Then said the Lord Will-be-will, 'I will do your errand to the town.' The trumpeter then replied, 'Sir, do not deceive us, lest in so doing, you deceive yourselves much more.' He added, moreover, 'For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. And of the truth of what I now say, this shall be a sign unto you: you shall see the black flag, with its hot-burning thunder-bolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King.'
So the said Lord Will-be-will returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, 'When I had sounded my trumpet,[101] and had called aloud to the town for a hearing, my Lord Will-be-will, the governor of the town, and he that hath charge of the gates, came up, when he heard me sound, and looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I brought it. Then, said he, I will tell it to the governor and to Mansoul; and then I returned to my Lords.'
Then said the brave Boanerges, 'Let us yet for a while lie still in our trenches, and see what these rebels will do.' Now when the time drew nigh that audience by Mansoul must be given to the brave Boanerges and his companions, it was commanded that all the men of war, throughout the whole camp of Shaddai, should as one man stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it

forthwith to mercy, but if not, to force a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in a readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other but that it must be in order to storming the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war, if they did storm, else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again, to summons Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could (Zech 7:11). Now when they were come up to the top of the wall, Captain Boanerges desired to see the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, 'This is not he, where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul? for to him I would deliver my message?'

Then said the giant—for Diabolus was also come down—to the captain, 'Mr. Captain, you have by your boldness given to Mansoul, at least, four summonses to subject herself to your King, by whose authority I know not, nor will I dispute that now; I ask, therefore, what is the reason of all this ado, or what would you be at, if you knew yourselves?'

Then Captain Boanerges, whose was the black colours, and whose escutcheon was the three burning thunder-bolts, taking no notice of the giant or of his speech, thus addressed himself to the town of Mansoul: 'Be it known unto you, O unhappy and rebellious Mansoul, that the most gracious King, the great King Shaddai, my Master, hath sent me unto you with commission,' aand so he showed to the town his broad seal, 'to reduce you to his obedience. And he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friends, or brother; but he also hath bid, that if after summons to submit, you still stand out and rebel, we should endeavour to take you by force.'

Then stood forth Captain Conviction and said—his was the pale colours, and for an escutcheon, he had the book of the law wide open [from whence issued a flame of fire]—'Hear, O Mansoul! Thou, O Mansoul, wast once famous for innocency, but now thou art degenerated into lies and deceit (Rom 3:3,10-23, 16:17,18). Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of, conditions of peace and mercy when offered; especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces, for so is Shaddai our King; nor, when he is angry, can anything stand before him (Psa 1:21,22). If you say you have not sinned, nor acted rebellion against our King, the whole of your doings, since the day that you cast off his service—and there was the beginning of your sin—will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king? What means else your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms against, and the shutting of your gates upon us, the faithful servants of your King? Be ruled then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly (Luke 12:58,59). Ah, Mansoul, suffer not thyself to be kept from mercy, and to be run

into a thousand miseries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service; [102] but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

'Again, I say to thee, O Mansoul, consider if it be not amazing grace that Shaddai should so humble himself as he doth. Now he, by us reasons with you, in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you, that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live' (2 Cor 5:18-21).

Then stood forth Captain Judgment, whose was the red colours, and for an escutcheon he had the burning fiery furnace, and he said, 'O ye, the inhabitants of the town of Mansoul, that have lived so long in rebellion and acts of treason against the King Shaddai; know that we come not to-day to this place, in this manner, with our message of our own minds, or to revenge our own quarrel; it is the King, my Master, that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains, they smoke. Nor will the gate of the King's clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not (Mal 4:1; 2 Peter 2:3).

'O Mansoul! is it little in thine eyes that our King doth offer thee mercy, and that, after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say:—To thee it is opened no more for ever (Job 36:14). If thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him. Yea, "because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee" (v 18). Will he esteem thy riches? No; not gold, nor all the forces of strength. "He hath prepared his throne for judgment" (Psa 9:7). For "he will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (Isa 66:15). Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee.'

Now, while the Captain Judgment was making this oration to the town of Mansoul, it was observed by some that Diabolus trembled.[103] But he proceeded in his parable, and said, 'O thou woful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? "Can thine heart endure, or can thine hands be strong, in the days that he shall deal" in judgment " with thee?" (Eze 22:14). I say, canst thou endure to be forced to drink, as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider.'

Then stood forth the fourth captain, the noble Captain Execution, and said: 'O town of Mansoul! once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus: hearken also to me, and to the words that I shall speak to thee in the name of the great Shaddai. Behold "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire" (Matt 3:7-10).

'Thou, O town of Mansoul! hath hitherto been this fruitless tree; thou bearest nought but thorns and briars. Thy evil fruit fore-bespeaks thee not to be a good tree. Thy "grapes

are grapes of gall, thy clusters are bitter" (Deut 32:32). Thou hast rebelled against thy King, and lo! we, the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? Our axe must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do? wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my axe at as well as to thy roots, nor will anything but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul, if mercy preventeth not, but to be hewn down, and cast into the fire and burned?

'O Mansoul! patience and forbearance do not act for ever; a year or two, or three, they may; but if thou provoke by a three years' rebellion—and thou hast already done more than this—then what follows but, cut it down? Nay, "After that thou shalt cut it down" (Luke 13:9). And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find that in the words of our King, when they are by sinners made little or light of, there is not only threatening, but burning coals of fire. Thou hast been a cumber-ground[104] long already, and wilt thou continue so still? Thy sin has brought this army to thy walls, and shall it bring it in judgment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates; speak out, Mansoul, wilt thou do so still, or wilt thou accept of conditions of peace?'[105]

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captains then told them, 'that if they would throw out to them one Ill-pause, that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over the wall of Mansoul, then they would give them none; for,' said they, 'we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.'

Then Diabolus, who was there present, being loth to lose his Ill-pause, because he was his orator, (and yet be sure he had, could the captains have laid their fingers on him,) was resolved at this instant to give them answer by himself; but then, changing his mind, he commanded the then Lord Mayor, the Lord Incredulity, to do it, saying, 'My Lord, do you give these runagates an answer; and speak out, that Mansoul may hear, and understand you.'

So Incredulity, at Diabolus' command, began and said: 'Gentlemen, you have here, as we do behold, to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it: but from whence you come we will not know, and what you are we will not believe. Indeed, you tell us in your terrible speech that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant. You have also, by the authority aforesaid, summoned this town to desert her Lord; and for protection, to yield up herself to the great Shaddai, your King; flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences. Further, you have also, to the terror of the town of Mansoul, threatened, with great and sore destructions, to punish this corporation, if she consents not to do as your wills would have her.

'Now, captains, from whencesoever you come, and though your designs be never so

right, yet know ye, that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you: his power, his greatness, his vengeance, we fear not; nor will we yield at all to your summons.

'As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. And, in short, for I will not be tedious,' I tell you that we take you to be some vagabond runagate crew, that, having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see if, through the flatteries you are skilled to make on the one side, and threats wherewith you think to fright on the other, to make some silly town, city, or country, to desert their place and leave it to you; but Mansoul is none of them. To conclude, we dread you not, we fear you not, nor will we obey your summons: our gates we will shut upon you, our place we will keep you out of; nor will we long thus suffer you to sit down before us. Our people must live in quiet; your appearance doth disturb them (Luke 11:21); wherefore arise with bag and baggage, and begone, or we will let fly from the walls against you.'[106]

This oration, made by old Incredulity, was seconded by desperate Will-be-will, in words to this effect: 'Gentlemen, we have heard your demands, and the noise of your threats, and have heard the sound of your summons, but we fear not your force; we regard not your threats, but will still abide as you found us. And we command you, that in three days' time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus, when asleep in his town of Mansoul.'

The Recorder, whose name was Forget-good, he also added as followeth: 'Gentlemen, my Lords, as you see, have, with mild and gentle words, answered your rough and angry speeches; they have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore, take their kindness, and begone. We might have come out with force upon you, and have caused you to feel the dint of our swords; but as we love ease and quiet ourselves, so we love not to hurt or molest others.'[107]

Then did the town of Mansoul shout for joy; as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells, and made merry, and danced upon the walls. Diabolus also returned to the castle, and the Lord Mayor and Recorder to their place; but the Lord Will-be-will took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate especially might the better be looked to—for that was the gate in at which the King's forces sought most to enter—the Lord Will-be-will made one old Mr. Prejudice, an angry and ill-conditioned fellow, captain of the ward at that gate, and put under his power sixty men, called Deafmen;[108] men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.[109]

[CHAPTER V.]

[CONTENTS:—The captains resolve to give them battle—The town resolutely resists, and the captains retire to winter quarters—Tradition, Human-wisdom, and Man's invention enlist under Boanerges, but are taken prisoners, and carried to Diabolus; they are admitted soldiers for him, under Captain Anything—Hostilities are renewed, and the town much molested—A famine and mutiny in Mansoul—The town sounds a parley—Propositions made and rejected—Understanding and Conscience quarrel with Incredulity—A skirmish ensues, and mischief is done on both sides.]

Now, when the captains saw the answer of the great ones, and that they could not get a hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the

power of the arm. And first, they made their force more formidable against Ear-gate; for they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places; after which they gave out the word, which was, 'YE MUST BE BORN AGAIN.'[110] Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called Highmind, and the other Heady. Unto these two guns they trusted much; they were cast in the castle by Diabolus' founder, whose name was Mr. Puff-up; and mischievous pieces they were.[111] But so vigilant and watchful, when the captains saw them, were they, that though sometimes their shot would go by their ears with a whiz, yet they did them no harm. By these two guns the towns-folk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

They from the camp also did as stoutly, and with as much of that as may in truth be called valour, let fly as fast at the town and at Ear-gate: for they saw that unless they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams; with their slings, therefore, they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.

The camp and the town had several skirmishes, and brisk encounters, while the captains, with their engines, made many brave attempts to break open, or beat down, the tower that was over Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the Lord Will-be-will, and the conduct of old Incredulity, the Mayor, and Mr. Forget-good, the Recorder, that the charge and expense of that summer's wars, on the King's side, seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was, they made a fair retreat, and entrenched themselves in their winter quarters. Now in this war, you must needs think there was much loss on both sides, of which be pleased to accept of this brief account following:—[112]

The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill, to appearance. Their names were Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains, and proffered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before, and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be listed under their excellencies. Then Captain Boanerges, for that they were men of courage, listed them into his company, and so away they went to the war.

Now when the war was begun, in one of the briskest skirmishes, so it was, that a company of the Lord Will-be-will's men sallied out at the sally-port, or postern of the town, and fell in upon the rear of Captain Boanerges' men, where these three fellows happened to be, so they took them prisoners, and away they carried them into the town; where they had not lain long in durance, but it began to be noised about the streets of the town what three notable prisoners the Lord Will-be-will's men had taken, and

brought in prisoners out of the camp of Shaddai. At length tidings thereof were carried to Diabolus to the castle, to wit, what my Lord Will-be-will's men had done, and whom they had taken prisoners.

Then Diabolus called for Will-be-will, to know the certainty of this matter. So he asked him, and he told him; then did the giant send for the prisoners, who, when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai; and they told him. Then he sent them to ward again. Not many days after, he sent for them to him again, and then asked them if they would be willing to serve him against their former captains. They then told him that they did not so much live by religion, as by the fates of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him. Now while things were thus in hand, there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand to receive them into his company; the contents of which letter were thus:—

'Anything, my darling, the three men that are the bearers of this letter have a desire to serve me in the war, nor know I better to whose conduct to commit them than to thine; receive them, therefore, in my name, as need shall require, make use of them against Shaddai and his men. Farewell.' So they came, and he received them; and he made of two of them serjeants, but he made Mr. Man's-invention his armour-bearer. But thus much for this, and now to return to the camp.[113]

They of the camp did also some execution upon the town, for they did beat down the roof of the Lord Mayor's house, and so laid him more open than he was before. They had almost, with a sling, slain my Lord Will-be-will outright; but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only shot they cut off six of them; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.[114]

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt.[115] I told you before, that the King's noble captains had drawn off to their winter quarters, and had there entrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that, I may say, they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past. For they had from the camp of Shaddai such frequent, warm, and terrifying alarms; yea, alarms upon alarms, first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights[116] were at longest, the weather coldest, and so consequently the season most unseasonable; that that winter was to the town of Mansoul a winter by itself.

Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they, that, I dare say, Diabolus their king had, in these days, his rest much broken.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some

would say, 'There is no living thus'; others would then reply, 'This will be over shortly.' Then would a third stand up and answer, 'Let us turn to the King Shaddai, and so put an end to these troubles.' And a fourth would come in with a fear, saying, 'I doubt he will not receive us.'[117] The old gentleman too, the Recorder, that was so before Diabolus took Mansoul, he also began to talk aloud; and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains. Also, things began to grow scarce in Mansoul; now the things that her soul lusted after were departing from her. Upon all her pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul.[118] And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world![119]

The captains also, in the deep of this winter, did send, by the mouth of Boanerges' trumpeter, a summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, and thrice; not knowing but that at some times there might be in Mansoul some willingness to surrender up themselves unto them, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Will-be-will. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind, therefore, they still lay distressed under these perplexing fears.[120]

I told you but now that they of the King's army had this winter sent three times to Mansoul, to submit herself.

First. The first time the trumpeter went, he went with words of peace, telling of them, 'That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul; and were troubled to see them so much to stand in the way of their own deliverance.' He said, moreover, 'That the captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellions and most notorious treasons should, by their merciful King, be forgiven them, yea, and forgotten too.' And having bid them 'beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers,' he returned again into the camp.

Second. The second time the trumpeter went, he did treat them a little more roughly. For after sound of trumpet, he told them, 'That their continuing in their rebellion did but chafe and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town walls.'

Third. He went again the third time, and dealt with them yet more roughly; telling of them, 'That now, since they had been so horribly profane, he did not know—not certainly know—whether the captains were inclining to mercy or judgment; only,' said he, 'they commanded me to give you a summons to open the gates unto them.' So he returned, and went into the camp.

These three summons, and especially the two last, did so distress the town, that they presently called a consultation; the result of which was this, that my Lord Will-be-will should go up to Ear-gate, and there, with sound of trumpet, call to the captains of the camp for a parley. Well, the Lord Will-be-will sounded upon the wall, so the captains came up in their harness,[121] with their ten thousands at their feet. The townsmen then told the captains that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms,

articles, and propositions as, with and by the order of their prince, they to them were appointed to propound—to wit, they would agree upon these grounds to be one people with them.

1. 'If that those of their own company, as the now Lord Mayor and their Mr. Forget-good, with their brave Lord Will-be-will, might, under Shaddai, be still the governors of the town, castle, and gates of Mansoul. 2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul. 3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges—to wit, such as have formerly been granted them; and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is, and long has been, their only Lord, and great defender. 4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent.

'These be our propositions or conditions of peace; and upon these terms,' said they, 'we will submit to your King.'[122]

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again, by their noble captain, the Captain Boanerges, this speech following:—

'O ye inhabitants of the town of Mansoul, when I heard your trumpet sound for a parley with us, I can truly say I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad. But when, by your silly provisoes and foolish cavils, you laid the stumbling-block of your iniquity before your own faces, then my gladness turned into sorrows, and my hopeful beginnings of your return into languishing, fainting fears.

'I count that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do, therefore, jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities (2 Tim 2:19).[123]

'But, O Mansoul! If you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with, and for you, as shall seem good in his eyes—and I dare say they shall be such as you shall find to be most profitable to you—then we will receive you, and be at peace with you. But if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do.'

Then cried out old Incredulity, the Lord Mayor, and said, 'And who, being out of the hands of their enemies, as ye see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects if but the breadth of an hair they chance to step out of the way; and of others, that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom, to take good heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore to give up yourselves to an unlimited power, is the greatest folly in the world. For now you indeed may repent; but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive; or whether he will not cut off every one of us, and send out of his own country, another new people, and cause them to inhabit

this town?'[124]
This speech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord. Wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the castle, and to his King.
Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him with 'Welcome, my Lord, how went matters betwixt you to-day?' So the Lord Incredulity, with a low conge,[125] told him the whole of the matter, saying, Thus and thus said the captains of Shaddai, and thus and thus said I. The which when it was told to Diabolus, he was very glad to hear it, and said, 'My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay bands upon them that they may not resist thee, nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters.'
Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.
But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his Lord with what had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old Recorder, Mr. Conscience, getting intelligence of what had passed at Ear-gate, for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains. But, I say, they got intelligence what had passed there, and were much concerned therewith, wherefore, they, getting some of the town together, began to possess them with the reasonableness of the noble captains' demands, and with the bad consequences that would follow upon the speech of old Incredulity, the Lord Mayor—to wit, how little reverence he showed therein, either to the captains, or to their King; also, how he implicitly charged them with unfaithfulness, and treachery: for what less, quoth they, could be made of his words, when he said he would not yield to their proposition, and added, moreover, a supposition that he would destroy us when before he had sent us word that he would show us mercy.[126] The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, 'O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King.'[127] When the Lord Mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the show of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to house. However, they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong, so they failed of that. So he taking some courage addressed himself, out at a window, to the people in this manner:—
'Gentlemen, what is the reason that there is here such an uproar to-day?'
UND. Then answered my Lord Understanding: 'It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in

three things you are faulty:—First, In that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace, to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only king in name. Thirdly, For that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavoury, and unseasonable, and ungodly speech.'

INCRED. When old Incredulity had heard this speech, he cried out, 'Treason, treason: To your arms, to your arms, O ye, the trusty friends of Diabolus in Mansoul.'[128]

UND. 'Sir, you may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is, deserves a better treatment at your hands.'

INCRED. Then said old Incredulity, 'This is but little better. But, Sir,' quoth he, 'what I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us.'

CONS. Then replied the old Recorder, whose name was Mr. Conscience, and said, 'Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced, then, of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet and the alarm of war had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it.'

INCRED. Then said old Incredulity: 'Sir, If I live I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you.'

UND. 'Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell but that when you have brought us into greater straits, when you also shall see that yourselves can be safe by no other means than by flight, you may leave us and shift for yourselves, or set us on fire, and go away in the smoke, or by the light of our burning, and so leave us in our ruins.'

INCRED. 'Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject,[129] and know ye, when my Lord the king shall hear of this day's work, he will give you but little thanks for your labour.'

Now while these gentlemen were thus in their chiding words, down come, from the walls and gates of the town, the Lord Will-be-will, Mr. Prejudice, old Ill-pause, and several of the new-made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak. 'My Lord,' quoth he, 'here are a couple of peevish gentlemen, that have, as a fruit of their bad dispositions, and, as I fear, through the advice of one Mr. Discontent, tumultuously gathered this company against me this day; and also attempted to run the town into acts of rebellion against our prince.'

Then stood up all the Diabolonians that were present, and affirmed these things to be true.

Now when they that took part with my Lord Understanding, and with Mr. Conscience, perceived that they were like to come to the worst, for that force and power was on the

other side, they came in for their help and relief. So a great company was on both sides. [130] Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, they as fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickerment went awhile, at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman, Mr. Conscience, was knocked down twice by one of the Diabolonians, whose name was Mr. Benumbing. And my Lord Understanding had like to have been slain with an harquebus, but that he that shot wanted to take his aim aright. Nor did the other side wholly escape, for there was one Mr. Rashhead, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Will-be-will's servant; and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt. For though a while since he was made captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet; and I will assure you he had by some of the Lord Understanding's party his crown soundly cracked to boot. Mr. Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had for his malapertness one of his legs broken, and he that did it wished it had been his neck. Much harm more was done on both sides, but this must not be forgotten, it was now a wonder to see my Lord Will-be-will so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him. [131]

[CHAPTER VI.]

[CONTENTS:—Lord Understanding and Mr. Conscience imprisoned as authors of the disturbance—A conference of the besieging officers, who agree to petition Shaddai for further assistance—The petition approved at court—Emmanuel, the King's son, is appointed to conquer the town—Marches with a great army and surrounds Mansoul, which is strongly fortified against him.]

Now when the uproar was over, Diabolus sends for my Lord Understanding, and Mr. Conscience, and claps them both up in prison, as the ring-leaders and managers of this most heavy riotous rout in Mansoul. So now the town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose, for that war was in all their gates.[132] But let us return again to our story. The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do. Now some said, Let us go up presently and fall upon the town, but the greatest part thought rather better it would be to give them another summons to yield; and the reason why they thought this to be best was, because, that so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.[133]

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore, coming up to the wall of the town, he steereth his course to Ear-gate, and there sounded, as he was commanded.

They, then, that were within came out to see what was the matter, and the trumpeter made them this speech following:—

'O hard-hearted, and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and ye fools delight in your scorning? As yet despise you the offers of peace, and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you when Shaddai shall have conquered you, that the remembrance of these your carriages towards him, will yield you peace and comfort; or that, by ruffling language, you can make him afraid as a grasshopper? Doth he entreat you, for fear of you? Do you think that you are stronger than he? Look to the heavens, and behold, and consider the stars, how high are they? Can you stop the sun from running his course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that he is proud, and abase him, and bind their faces in secret?[134] Yet these are some of the works of our King, in whose name, this day, we come up unto you, that you may be brought under his authority. In his name, therefore, I summon you again, to yield up yourselves to his captains.'

At this summons the Mansoulians seemed to be at a stand, and knew not what answer to make; wherefore Diabolus forthwith appeared, and took upon him to do it himself, and thus he begins, but turns his speech to them of Mansoul:—

'Gentlemen,' quoth he, 'and my faithful subjects, if it is true that this summoner hath said concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak. Yea, how can you now, though he is at a distance, endure to think of such a mighty one? And if not to think of him, while at a distance, how can you endure to be in his presence? I, your prince, am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you. Farther, if all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.[135] Consider, my Mansoul. Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him.'

Upon this speech, the town of Mansoul did again harden their hearts yet more against the captains of Shaddai. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair.[136] Wherefore, after a short consultation, they, of the Diabolonian party they were, sent back this word by the trumpeter, 'That, for their parts, they were resolved to stick to their king; but never to yield to Shaddai.' So it was but in vain to give them any further summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart. They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent to, to be reconciled to Shaddai, the further off they were. 'As they called them, so they went from them': yea, 'though they called them to the Most High' (Hosea 11:2,7).

So they ceased that way to deal with them any more, and inclined to think of another way. The captains, therefore, did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus. And one said after this manner, and another after that.

Then stood up the right noble, the Captain Conviction, and said, 'My brethren, mine opinion is this:—

'First. That we continually play our slings into the town, and keep it in a continual alarm, molesting of them day and night; by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestation.[137]

'Second. This done, I advise that, in the next place, we, with one consent, draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more force and power; and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul.'[138]

To this speech of the noble Captain Conviction, they, as one man, consented; and agreed that a petition should forthwith be drawn up, and sent by a fit man, away to Shaddai with speed. The contents of the petition were thus:—

'Most gracious and glorious King, the Lord of the best world, and the builder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it. But they, great King, set light by our counsel, and would none of our reproof (Matt 22:5; Prov 1:25-30; Zech 10:11,12). They were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could; but we pursued them, with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town. Diabolus, Incredulity, and Will-be-will are the great doers against us; now we are in our winter quarters, but so as that we do yet with an high hand molest and distress the town. Once, as we think, had we had but one substantial friend in the town, such as would but have seconded the sound of our summons as they ought, the people might have yielded themselves. But there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.[139] Now, King of kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear. We do not thus speak because we are willing to relinquish the wars—for we are for laying of our bones against the place—but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that after their conquest, we may be at liberty to be sent about other thy gracious designs. Amen.'

The petition thus drawn up was sent away with haste to the King, by the hand of that good man, Mr. Love-to-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but to the King's Son. So he took it and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had with obeisance delivered it, he put on authority, and spake to it himself.[140]

Now the King, at the sight of the petition, was glad; but how much more think you, when it was seconded by his Son? It pleased him also to hear that his servants that

camped against Mansoul were so hearty in the work, and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul. Wherefore the King called to him Emmanuel his Son, who said, Here am I, my Father. Then said the King, Thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper, and prevail, and conquer the town of Mansoul. Then said the King's Son, Thy law is within my heart. I delight to do thy will (Heb 10). This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me for the miserable town of Mansoul; but now it is rejoiced, but now it is glad. And with that he leaped over the mountains for joy, saying, I have not, in my heart, thought anything too dear for Mansoul; the day of vengeance is in mine heart for thee, my Mansoul; and glad am I that thou, my Father, hast made me the Captain of their salvation (Heb 2:10). And I will now begin to plague all those that have been a plague to my town of Mansoul, and will deliver it from their hand.

When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with this design of the Prince. Yea, so affected were they with this work, and with the justness of the war, that the highest Lord and greatest peer of the kingdom did covet to have commissions under Emmanuel, to go to help to recover again to Shaddai the miserable town of Mansoul.[141]

Then was it concluded that some should go and carry tidings to the camp that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But oh, how ready were the high ones at court to run like lackeys to carry these tidings to the camp that was at Mansoul! Now when the captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shaddai, his Father, they also, to show how they were pleased at the thoughts of his coming, gave a shout that made the earth rend at the sound thereof. Yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.

For you must know, that though the town of Mansoul itself was not much, if at all, concerned with the project—for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts—yet Diabolus their governor was; for he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at court against him, and that Emmanuel would shortly certainly come with a power to invade him. Nor was there any man at court, nor peer of the kingdom, that Diabolus so feared as he feared this Prince. For if you remember, I showed you before that Diabolus had felt the weight of his hand already. So that, since it was he that was to come, this made him the more afraid. Well, you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him the Captain of the forces. The time, therefore, of his setting forth being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains and their forces.[142]

The first was that famous captain, the noble Captain Credence. His were the red colours, and Mr. Promise bore them, and for a scutcheon he had the holy lamb and golden shield. And he had ten thousand men at his feet (John 1:29; Eph 6:16).

The second was that famous captain, the Captain Good-hope. His were the blue colours, his standard-bearer was Mr. Expectation, and for a scutcheon he had the three golden anchors.[143] And he had ten thousand men at his feet (Heb 6:19).
The third captain was that valiant captain, the Captain Charity. His standard-bearer was Mr. Pitiful, his were the green colours, and for his scutcheon he had three naked orphans embraced in the bosom. And he had ten thousand men at his feet (1 Cor 13).
The fourth was that gallant commander, the Captain Innocent. His standard-bearer was Mr. Harmless, his were the white colours, and for his scutcheon he had the three golden doves (Heb 10:16).
The fifth was the truly loyal and well-beloved captain, the Captain Patience. His standard-bearer was Mr. Suffer-long, his were the black colours, and for a scutcheon he had three arrows through the golden heart (Heb 6:12).
These were Emmanuel's captains, these their standard-bearers, their colours, and their scutcheons,[144] and these the men under their command. So, as was said, the brave Prince took his march to go to the town of Mansoul. Captain Credence led the van, and Captain Patience brought up the rear. So the other three, with their men, made up the main body; the Prince himself riding in his chariot at the head of them.[145]
But when they set out for their march, oh how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. The captains' armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades,[146] for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul.[147]
Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, forty-four battering-rams, and twelve slings,[148] to whirl stones withal. Every one of these was made of pure gold; and these they carried with them in the heart and body of their army, all along as they went to Mansoul.
So they marched till they came within less than a league of the town. And there they lay till the first four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came. But when the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Mansoul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only; but they environed it round on every side, and beset it behind and before; so that now, let Mansoul look which way it will, it saw force and power lie in siege against it. Besides, there were mounts cast up against it. The Mount Gracious was on the one side, and Mount Justice was on the other; further, there were several small banks and advance-ground—as Plain-truth Hill, and No-sin Banks—where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were planted as many; and the rest were conveniently placed in several parts round about the town. Five of the best battering-rams—that is, of the biggest of them—were placed upon Mount Hearken; a mount cast up hard by Ear-gate, with intent to break that open.[149]
Now, when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armour and the waving of their colours, they were forced to shift and shift, and again to shift their thoughts, but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before they thought

themselves sufficiently guarded, yet now they began to think that no man knew what would be their hap or lot.

When the good Prince Emmanuel had thus beleaguered Mansoul; in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the white flag, with the three golden doves on it, was hanged out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince. Then he commanded, and they set the red flag upon that mount called Mount Justice. It was the red flag of Captain Judgment, whose scutcheon was the burning fiery furnace, and this also stood waving before them in the wind for several days together. But look how they carried it under the white flag when that was hanged out, so did they also when the red one was, and yet he took no advantage of them.

Then he commanded again that his servants would hang out the black flag of defiance against them, whose scutcheon was the three burning thunder-bolts. But as unconcerned was Mansoul at this as at those that went before. But when the Prince saw that neither mercy, nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, 'Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or, if they know the manner of the war of their own, yet not the rites and ceremonies of the wars in which we are concerned, when I make wars upon mine enemy Diabolus.'

Therefore, he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag, and also to know of them which of the things they would choose, whether grace and mercy, or judgment and the execution of judgment. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could; their guards, also, were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could to encourage the town to make resistance.

The townsmen also made answer to the Prince's messenger, in substance, according to that which follows:—

'Great Sir, as to what by your messenger you have signified to us, whether we will accept of your mercy or fall by your justice, we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us.'

When the good Prince Emmanuel heard this answer, and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And, indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him, moreover, that the Prince that lay in the leaguer[150] without the wall, waited upon them for an answer, he refused, and huffed as well as he could, but in heart he was afraid. Then, said he, I will go down to the gates myself, and give him

such an answer as I think fit. So he went down to Mouth-gate, and there addressed himself to speak to Emmanuel, but in such language as the town understood not, the contents whereof were as follows:—

'O thou great Emmanuel, Lord of all the world, I know thee that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by twofold right. 1. It is mine by right of conquest, I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me, they have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

Moreover, this town of Mansoul hath disavowed thee; yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back, and have accepted, and set up in their room, my law, my name, mine image, and all that ever is mine. Ask else thy captains, and they will tell thee that Mansoul hath, in answer to all their summons, shown love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine. Now thou art the Just One and the Holy, and shouldest do no iniquity; depart then, I pray thee, therefore, from me, and leave me to my just inheritance, peaceably.'

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language—else he could not tempt them all as he does—yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul, poor hearts, understood him not, nor did they see how he crouched and cringed, while he stood before Emmanuel their Prince. Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus entreating that he might yet have his residence there, and that Emmanuel would not take it from him by force, the inhabitants boasted even of his valour, saying, 'Who is able to make war with him?'

Well, when this pretended king had made an end of what he would say, Emmanuel, the golden Prince, stood up and spake, the contents of whose words follow:—

'Thou deceiving one,' said he, 'I have in my Father's name, in mine own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right, a lawful right, to the deplorable town of Mansoul, when it is most apparent to all my Father's court, that the entrance which thou hast obtained in at the gates of Mansoul was through thy lies and falsehood. Thou beliedst my Father, thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege-Lord, but that also was by the exercise of deceit and guile. Now, if lying wiliness, sinful craft, and all manner of horrible hypocrisy, will go in my Father's court for equity and right, in which court thou must be tried, then will I confess unto thee that thou hast made a lawful conquest. But alas, what thief, what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him, to Mansoul, the greatest deluder in the world? And what sayest thou to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul by promising to them happiness in their transgressions against my

Father's law, when thou knewest, and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself—O thou master of enmity, of despite—defaced my Father's image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul. Thou hast, moreover—as if all these were but little things with thee—not only deluded and undone this place, but, by thy lies and fradulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father's captains, and made them to fight against those that were sent of him to deliver them from their bondage! All these things and very many more thou hast done against thy light, and in contempt of my Father and of his law; yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

'As for myself, O Diabolus, I am come against thee by lawful power, and to take, by strength of hand, this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records, and I will plead my title to it, to the confusion of thy face.

'First. For the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul therefore is my Father's, and that by the best of titles; and he that gainsays the truth of this must lie against his soul.

'Second. O thou master of the lie, this town of Mansoul is mine.

'1. For that I am my Father's heir, his firstborn, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand (Heb 1:2; John 16:15).

'2. But further, as I have a right and title to Mansoul, by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me (John 17); nor have I at any time offended my Father, that he should take it from me and give it to thee. Nor have I been forced by playing the bankrupt to sell, or set to sale to thee, my beloved town of Mansoul (Isa 1:1). Mansoul is my desire, my delight, and the joy of my heart. But,

'3. Mansoul is mine by right of purchase. I have bought it, O Diabolus, I have bought it to myself. Now, since it was my Father's and mine, as I was his heir; and since also I have made it mine by virtue of a great purchase, it followeth that, by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant, and traitor, in thy holding possession thereof. Now, the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, that in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word (Matt 5:18). Wherefore, when Mansoul had sinned indeed by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

'4. Nor did I do this to the halves; my Father's law and justice that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that

Mansoul should be delivered.
'5. Nor am I come out this day against thee but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul.
'Wherefore, be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.
'And now,' said the golden-headed Prince, 'I have a word to the town of Mansoul'; but so soon as mention was made that he had a word to speak to the besotted town of Mansoul, the gates were double-guarded, and all men commanded not to give him audience, so he proceeded, and said, 'O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him an hearing, but hast stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it: I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? shall I destroy thee? What shall I do unto thee? shall I fall upon thee and grind thee to powder, or make thee a monument of the richest grace? What shall I do unto thee? Hearken, therefore, thou town of Mansoul, hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so; shut me not out of thy gates (Cant 5:2).
'O Mansoul, neither is my commission, nor inclination, at all to do thee hurt; why fliest thou so fast from thy friend, and stickest so close to thine enemy? Indeed, I would have thee, because it becomes thee, to be sorry for thy sin; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience (Luke 9:56; John 12:47).
'My commission, indeed, is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide,[151] his armour I must take from him, his hold I must cast him out of, and must make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.
'I could, would I now put forth my might, cause that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit; and I will make him bare and naked in the eyes of all observers. All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand.'[152]
This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricaded it up, they kept it locked and bolted; they set a guard thereat, and commanded that no Mansoulonian should go out to him, nor that any from the camp should be admitted into the town; all this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.[153]

[CHAPTER VII.]

[CONTENTS:—Emmanuel prepares to make war upon Mansoul—Diabolus sends Mr.

Loth-to-stoop with proposals for peace—These proposals being dishonourable to Emmanuel, are all rejected—Again Diabolus proposes to patch up a peace by reformation, offering to become Emmanuel's deputy in that business—This proposal also rejected—New preparations made for battle—Diabolus, expecting to be obliged to abandon the town, does much mischief—Ear-gate, violently assaulted by the battering-rams, at length gives way, and is broken to pieces—Emmanuel's forces enter the town, and take possession of the Recorder's house—Several mischievous Diabolonians are killed.]

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and place them at Eye-gate and Ear-gate, in order to his taking the town.

When Emmanuel had put all things in readiness to give Diabolus battle, he sent again to know of the town of Mansoul if in peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity. Then they together, with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he will accept thereof, so they agreed; and then the next was who should be sent on this errand. Now there was in the town of Mansoul an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus; him therefore they sent, and put into his mouth what he should say.[154] So he went, and came to the camp to Emmanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, 'Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your Lordship that he is very willing, rather than to go to war, to deliver up into your hands one-half of the town of Mansoul (Titus 1:16). I am therefore to know if your Mightiness will accept of this proposition.'[155]

Then said Emmanuel, 'The whole is mine by gift and purchase, wherefore I will never lose one-half.'

Then said Mr. Loth-to-stoop, 'Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part' (Luke 13:25).

Then Emmanuel answered, 'The whole is mine really; not in name and word only: wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul.'

Then Mr. Loth-to-stoop said again, 'Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest' (Acts 5:1-5).

Then said the golden Prince, 'All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore, grant him, no, not the least corner of Mansoul to dwell in, I will have all to myself.'

Then Loth-to-stoop said again, 'But, sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance' sake, be entertained as a way-faring man for two days, or ten days or a month, or so; may not this small matter be granted?'

Then said Emmanuel, 'No: he came as a way-faring man to David, nor did he stay long with him, and yet it had like to have cost David his soul (2 Sam 12:1-5). I will not consent that he ever should have any harbour more there.'

Then said Mr. Loth-to-stoop, 'Sir, you seem to be very hard. Suppose my master should yield to all that your lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, sir?'

Then said Emmanuel, 'No: that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives' (Rom 6:13; Gal 5:24; Col 3:5).

Then said Mr. Loth-to-stoop again, 'But, sir, may not my master, and great Lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul' (John 10:8).

Emmanuel answered, 'No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father.'

Mr. Loth-to-stoop yet added further; saying, 'But, great sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good-nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their King, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together.'

Then said Emmanuel, 'No; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him' (Rom 6:12-13).

'Well sir,' said Mr. Loth-to-stoop, 'I have one thing more to propound, and then I am got to the end of my commission. Suppose that when my master is gone from Mansoul, any that shall yet live in the town should have such business of high concerns to do, that if they be neglected the party shall be undone; and suppose, sir, that nobody can help in that case so well as my master and Lord; may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?'[156] (2 Kings 1:3,6,7).

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it, for he said, 'There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be salved[157] by my Father; besides, it will be a great disparagement to my Father's wisdom and skill to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in everything, by prayer and supplication, to let their requests be made known to my Father (1 Sam 28:15; 2 Kings 1:2-3). Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch, and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.'[158]

When Mr. Loth-to-stoop had heard this answer, he took his leave of Emmanuel and departed, saying, that he would do word to his master concerning this whole affair. So he departed and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emmanuel would not admit, no, not by any means, that he, when he was once gone out, should for ever have anything more to do, either in, or with any that are of,

the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavour to keep Emmanuel out of Mansoul, and sent old Ill-pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who, when they gave audience, he said, 'I have in commandment from my high Lord to bid you tell it to your Prince Emmanuel, that Mansoul and their King are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force.' So some went and told to Emmanuel what old Ill-pause, a Diabolonian in Mansoul, had said. Then said the Prince, 'I must try the power of my sword, for I will not, for all the rebellions and repulses that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy' (Eph 6:17). And with that he gave out a commandment that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution, should forthwith march up to Ear-gate with trumpets sounding, colours flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them. Emmanuel, moreover, gave order that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his Captains, and their men, should place themselves for the best of their advantage against the enemy, round about the town, and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time 'EMMANUEL.' Then was an alarm sounded, and the battering-rams were played, and the slings did whirl stones into the town amain, and thus the battle began. Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to Emmanuel. Thus was the good Prince engaged and entertained by Diabolus and Mansoul for several days together. And a sight worth seeing it was, to behold how the captains of Shaddai behaved themselves in this war.

And first for Captain Boanerges, not to under-value the rest, he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction going up very near to the gate, was with great force driven back, and received three wounds in the mouth. And those that rode Reformades, they went about to encourage the captains.

For the valour of the two captains made mention of before, the Prince sent for them to his pavilion, and commanded that a while they should rest themselves, and that with somewhat they should be refreshed. Care also was taken for Captain Conviction, that he should be healed of his wounds. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage. Nor did Captain Good-hope nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate, that they had almost broken it quite open.[159] These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.[160]

In this engagement several of the officers of Diabolus were slain, and some of the townsmen wounded. For the officers, there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Ear-gate, nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain; this Secure used to say that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel's army (2 Sam 5:6). This Captain Secure did Captain

Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth. Besides these, there was one Captain Bragman, a very desperate fellow, and he was captain over a band of those that threw fire-brands, arrows, and death; he also received, by the hand of Captain Good-hope at Eye-gate, a mortal wound in the breast.

There was, moreover, one Mr. Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion, he received a wound in the eye by the hand of one of Boanerges' soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

But I never saw Will-be-will so daunted in all my life: he was not able to do as he was wont; and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp, as he afterwards walked on the wall. [161]

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed and wounded, and slain; for when they saw that the posts of Ear-gate did shake, and Eye-gate was well-nigh broken quite open; and also that their captains were slain, this took away the hearts of many of the Diabolonians; they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.[162]

Of the townsmen, there was one Love-no-good, he was a townsman, but a Diabolonian, he also received his mortal wound in Mansoul, but he died not very soon. Mr. Ill-pause also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head, some say that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that mischief to Mansoul as he had done in times past. Also old Prejudice and Mr. Anything fled.[163]

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Gracious, in sight of the town of Mansoul; to show that yet Emmanuel had grace for the wretched town of Mansoul.

When Diabolus saw the white flag hanging out again, and knowing that it was not for him, but Mansoul, he cast in his mind to play another prank, to wit, to see if Emmanuel would raise his siege and begone, upon promise of a reformation.[164] So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emmanuel, who presently came down to the gate, and Diabolus saith unto him:

'Forasmuch as thou makest it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee that we are ready to accept thereof upon terms which thou mayest admit.

'I know that thou art given to devotion, and that holiness pleaseth thee; yea, that thy great end in making a war upon Mansoul is that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.

'[Thus] I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly—1. I will persuade Mansoul to receive thee for their Lord, and I know that they will do it the sooner when they shall understand that I am thy deputy. 2. I will show them wherein they have erred, and that transgression stands in the way to life. 3. I will show them the holy law unto which they must conform, even that which they have broken. 4. I will press upon them the necessity of a reformation according to thy law. 5. And, moreover, that none of these things may fail, I myself, at

my own proper cost and charge, will set up and maintain a sufficient ministry, besides lectures, in Mansoul.[165] 6. Thou shalt receive, as a token of our subjection to thee continually, year by year, what thou shalt think fit to lay and levy upon us, in token of our subjection to thee.'[166]

Then said Emmanuel to him, 'O full of deceit, how movable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof? Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou showedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldest, to deceive, be now as a minister of righteousness (2 Cor 11:14).

'But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He that can of list and will propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before. But this is by the by. Thou talkest now of a reformation in Mansoul, and that thou thyself, if I will please, will be at the head of that reformation, all the while knowing that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul than just nothing at all; for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom. To say nothing of what a reformation is like to be set up in Mansoul, when the devil is become corrector of vice. Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit; and is, as it was the first, so is it the last card that thou hast to play. Many there be that do soon discern thee when thou showest them thy cloven foot; but in thy white, thy light, and in thy transformation thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.

'Besides, I am not come to put Mansoul upon works to live thereby—should I do so, I should be like unto thee—but I am come that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

'Thou talkest of subjecting of this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skilfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself, I will dispossess and cast thee out: I will set up mine own standard in the midst of them: I will also govern them by new laws, new officers, new motives, and new ways. Yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe.'[167]

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded and utterly put to a nonplus—; but having in himself the fountain of iniquity, rage and malice against both Shaddai and his Son, and the beloved town of Mansoul, what doth he but strengthen himself what he could, to give fresh battle to the noble Prince Emmanuel? So then, now we must have another fight before the town of Mansoul is taken. Come up then, to the mountains you that love to see military actions, and behold by both sides how the fatal blow is given: while one seeks to hold, and the

other seeks to make himself master of the famous town of Mansoul.
Diabolus, therefore, having withdrawn himself from the wall to his force that was in the heart of the town of Mansoul, Emmanuel also returned to the camp; and both of them, after their divers ways, put themselves into a posture fit to bid battle one to another. Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could, if indeed, he could do any, to the army of the Prince, and to the famous town of Mansoul; for, alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof; as now is enough in view. Wherefore he commands his officers that they should then, when they see that they could hold the town no longer, do it what harm and mischief they could; rending and tearing of men, women, and children (Mark 9:26-27). For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emmanuel.[168]
Emmanuel again, knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to show themselves men of war against Diabolus and all Diabolonians; but favourable, merciful, and meek to all the old inhabitants of Mansoul. Bend, therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.
So the day being come, the command was given, and the Prince's men did bravely stand to their arms; and did, as before, bend their main force against Ear-gate, and Eye-gate. The word then, 'Mansoul is won,' so they made their assault upon the town. Diabolus also, as fast as he could with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.
But after three or four notable charges by the Prince, and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, were broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up and did set his throne in it; also he set his standard thereby, upon a mount, that before by his men was cast up to place the mighty slings thereon.[169] The mount was called Mount Hear-well; there, therefore, the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was straight, even to the house of Mr. Recorder that so was before Diabolus took the town, and hard by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains, therefore, did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment should forthwith march up the town to the old gentleman's gate. Then did the captains in the most warlike manner enter into the town of Mansoul, and marching in with flying colours, they came up to the Recorder's house, and that was almost as strong as was the castle. Battering-rams they took also with them, to plant against the castle-gates. When they were come to the house of Mr. Conscience, they knocked and demanded entrance. Now, the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house to tremble and totter. Then came Mr.

Recorder down to the gate, and, as he could, with quivering lips, he asked who was there. Boanerges answered, We are the captains and commanders of the great Shaddai, and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another shake; this made the old gentleman tremble the more, yet durst he not but open the gate. Then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for Emmanuel, not only because it was near to the castle, and strong, but also because it was large, and fronted the castle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emmanuel; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was also presently noised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of the war; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends, and you know as a snow-ball loses nothing by rolling, so in little time the whole town was possessed that they must expect nothing from the Prince but destruction; and the ground of the business was this. The Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder, so many came to see; but when they with their own eyes did behold the captains in the palace, and their battering-rams ever playing at the castle gates to beat them down, they were riveted in their fears, and it made them as in amaze. And, as I said, the man of the house would increase all this, for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul.[170]

'For,' quoth the old gentleman, 'you are all of you sensible that we all have been traitors to that once despised, but now famously victorious and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates; moreover, Diabolus flees before him, and he hath, as you behold, made of my house a garrison against the castle, where he is. I, for my part, have transgressed greatly, and he that is clean it is well for him. But, I say, I have transgressed greatly in keeping silence when I should have spoken, and in perverting of justice when I should have executed the same. True, I have suffered something at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul? Oh, I tremble to think what will be the end of this so dreadful and so ireful a beginning!'

Now, while these brave captains were thus busy in the house of the old Recorder, Captain Execution was as busy in other parts of the town, in securing the back streets, and the walls. He also hunted the Lord Will-be-will sorely; he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also, this mighty warrior did cut three of the Lord Will-be-will's officers down to the ground; one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-be-will keeper of Ear-gate, and fell by the hand of Captain Execution. There was also one Mr. Backward-to-all-but-naught, and he also was one of Lord Will-be-will's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate, he also was cut down to the ground by the hands of Captain Execution. Besides these two there was another, a third, and his name was Captain Treacherous, a vile man this was, but one that Will-be-

will did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.[171]
He also made a very great slaughter among my Lord Will-be-will's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians; there was not a man, a native of Mansoul, hurt.[172]
Other feats of war were also likewise performed by other of the captains, as at Eye-gate,[173] where Captain Good-hope and Captain Charity had a charge, was great execution done; for the Captain Good-hope, with his own hands, slew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with mauls; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.
There was also at that gate Mr. Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle: the same was he that was orator to Diabolus; he did much mischief in the town of Mansoul, and fell by the hand of Captain Good-hope.
What shall I say, the Diabolonians in these days lay dead in every corner, though too many yet were alive in Mansoul.[174]

[CHAPTER VIII.]

[CONTENTS:—The principal inhabitants hold a conference, and agree to petition the Prince for their lives—The castle gates broken open—Emmanuel marches into Mansoul—Diabolus is made prisoner, and bound in chains—The inhabitants, greatly distressed, petition again and again—At length a free pardon is obtained, and universal joy succeeds.]
Now the old Recorder, and my Lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand and fall with the famous town of Mansoul, came together upon a day, and after consultation had, did jointly agree to draw up a petition, and send it to Emmanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emmanuel, the contents whereof were this, That they, the old inhabitants of the now deplorable town of Mansoul, confessed their sin, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives.[175]
Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder's house were playing with the battering-rams at the gates of the castle, to beat them down. So after some time, labour, and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters; and so a way made to go up to the hold in which Diabolus had hid himself.[176] Then was tidings sent down to Ear-gate, for Emmanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But oh! how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free.[177]
Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for that expedition, and marched up the street of Mansoul to the old Recorder's house.
Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the townsfolk came out at every

door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul, as in such cases all are apt to do, they interpreted the carriages of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way. For, thought they, if Emmanuel loved us, he would show it to us by word or carriage; but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, then Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his Father's law, and that against him they had been in with Diabolus his enemy. They also knew that the Prince Emmanuel knew all this; for they were convinced that he was as an Angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand. And this I took special notice of, that the inhabitants, notwithstanding all this, could not; no, they could not, when they see him march through the town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over, that he would become their Prince and Captain, and would become their protection. They would also one to another talk of the comeliness of his person, and how much for glory and valour he outstripped the great ones of the world. But, poor hearts, as to themselves their thoughts would chance, and go upon all manner of extremes; yea, through the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind[178] (Isa 18:13, 23:18).

Now when he was come to the castle gates, he commanded Diabolus to appear, and to surrender himself into his hands. But oh! how loath was the beast to appear! How he stuck at it! How he shrunk! aye, how he cringed! Yet out he came to the Prince. Then Emmanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgment that he had appointed for him. But Diabolus stood up to entreat for himself, that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him and bound him in chains, he led him into the marketplace, and there, before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy; and all the while that the giant was stripping, the trumpets of the golden Prince did sound amain; the captains also shouted, and the soldiers did sing for joy. Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he flattered them.

Thus having made Diabolus naked in the eyes of Mansoul, and before the commanders of the Prince, in the next place he commands that Diabolus should be bound with chains to his chariot wheels. Then leaving some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle-gates, that resistance might be made on his behalf, if any that heretofore followed Diabolus should make an attempt to possess it, he did ride in triumph over him quite through the town of Mansoul, and so out at, and before the gate called Eye-gate, to the plain where his camp did lie (Eph 4).

But you cannot think unless you had been there, as I was, what a shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince,

and tied to his chariot wheels! And they said, He hath led captivity captive; he hath spoiled principalities and powers; Diabolus is subjected to the power of his sword, and made the object of all derision![179]

Those also that rode Reformades, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory (Luke 15:7-10).[180]

The townsmen also, so many of them as saw this sight, were as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent methods; and I cannot tell how, but things in the management of them seemed to cast a smile towards the town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emmanuel's order.[181]

So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emmanuel, and out of the midst of his camp to inherit the parched places in a salt land, seeking rest but finding none (Matt 12:43).

Now Captain Boanerges and Captain Conviction were both of them men of very great majesty, their faces were like the faces of lions (1 Chron 12:8), and their words like the roaring of the sea; (Isa 5:29-30) and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore, the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and to behold the actions of these noble captains. But the captains carried it with that terror and dread in all that they did, and you may be sure that they had private instructions so to do, that they kept the town under continual heart-aching, and caused, in their apprehension, the well-being of Mansoul for the future, to hang in doubt before them, so that, for some considerable time, they neither knew what rest, or ease, or peace, or hope meant.[182]

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient, he sent special orders to Captain Boanerges to summons Mansoul, the whole of the townsmen, into the castle-yard, and then and there, before their faces, to take my Lord Understanding, Mr. Conscience, and that notable one, the Lord Will-be-will, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts. Yea, they were afraid that Emmanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deserved it. Also to die by the sword in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a prince, that, too, troubled them sore. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide, and for that they believed that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul.[183] Wherefore what do they, but together with the men in prison, draw up a petition to the Prince, and sent it to Emmanuel by the hand of Mr. Would-live. So he went and came to the Prince's quarters, and presented the

petition; the sum of which was this:—
'Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul, We, the miserable inhabitants of that most woful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table.[184] Amen.'
So the petitioner went as was said with his petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul, but yet considering that now they must either petition, or die—for now they could not do anything else—therefore they consulted again, and sent another petition, and this petition was much after the form and method of the former.
But when the petition was drawn up, by whom should they send it was the next question; for they would not send this by him by whom they sent the first, for they thought that the Prince had taken some offence at the manner of his deportment before him; so they attempted to make Captain Conviction their messenger with it, but he said that he neither durst, nor would petition Emmanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.[185]
Well, they made, through fear, their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake. Now he dwelt in a very mean cottage in Mansoul, and he came at his neighbour's request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.
Then said Mr. Desires-awake, why should not I do the best I can to save so famous a town as Mansoul from deserved destruction? They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he comes to the Prince's pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emmanuel, and the Prince came out to the man. When Mr. Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out, oh that Mansoul might live before thee! and with that he presented the petition. The which when the Prince had read, he turned away for a while and wept, but, refraining himself, he turned again to the man, who all this while lay crying at his feet as at the first, and said to him, Go thy way to thy place, and I will consider of thy requests.
Now you may think that they of Mansoul that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a long look, and that too with strange workings of heart, to see what would become of their petition. At last, they saw their messenger coming back; so when he was come, they asked him how he fared, what Emmanuel said, and what was become of the petition. But he told them that he would be silent till he came to the prison to my Lord Mayor, my Lord Will-be-will, and Mr. Recorder. So he went forwards towards the prison-house, where the men of Mansoul lay bound. But oh! what a multitude flocked after to hear what the messenger said. So when he was come and had shown himself at the grate of the prison, my Lord Mayor himself looked as white as a clout, the Recorder also did quake;

but they asked and said, Come, good sir, what did the great Prince say to you? Then said Mr. Desires-awake, when I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition, for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs. Now as he received the petition, I cried, oh that Mansoul might live before thee! So, when for a while he had looked thereon, he turned him about, and said to his servant, Go thy way to thy place again, and I will consider of thy requests. The messenger added, moreover, and said, The Prince to whom you sent me is such a one for beauty and glory, that whoso sees him must both love and fear him; I, for my part, can do no less; but I know not what will be the end of these things.[186] At this answer they were all at a stand; both they in prison, and they that followed the messenger thither to hear the news; nor knew they what or what manner of interpretation to put upon what the Prince had said. Now, when the prison was cleared of the throng, the prisoners among themselves began to comment upon Emmanuel's words. My Lord Mayor said that the answer did not look with a rugged face; but Will-be-will said that it betokened evil; and the Recorder, that it was a messenger of death. Now, they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them catched hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoners' judgment thereon; so none had the right understanding of things; but you cannot imagine what work these people made, and what a confusion there was in Mansoul now.[187]

For presently they that had heard what was said, flew about the town; one crying one thing, and another the quite contrary, and both were sure enough they told the truth, for they did hear, they said, with their ears what was said, and therefore could not be deceived. One would say, We must all be killed; another would say, We must all be saved; and a third would say that the Prince would not be concerned with Mansoul; and a fourth that the prisoners must be suddenly put to death. And as I said, every one stood to it that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation, nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end, that the Prince did intend to put Mansoul to the sword. And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.[188]

But, so far as I could gather, by the best information that I could get, all this hubbub came through the words that the Recorder said, when he told them that in his judgment the Prince's answer was a messenger of death. It was this that fired the town, and that began the fright in Mansoul, for Mansoul, in former times, did use to count that Mr. Recorder was a seer, and that his sentence was equal to the best of oracles, and thus was Mansoul a terror to itself.

And now did they begin to feel what was the effects of stubborn rebellion, and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear, that now had swallowed them up, and who more involved in the one, but they who were most in the other; to wit, the chief of the town of Mansoul.

To be brief, when the fame[189] of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third petition, the contents whereof were this:—

'Prince Emmanuel the Great, Lord of all worlds, and Master of mercy, We, thy poor,

wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain, whatever thou dost, or however thou carriest it towards us. But oh! let mercy reign; and let it be extended to us! Oh let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen.'

This petition, when drawn up, was designed to be sent to the Prince as the first, but who should carry it, that was the question. Some said, Let him do it that went with the first; but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Good-deed; a man that bare only the name, but had nothing of the nature of the thing. Now some were for sending of him, but the Recorder was by no means for that, for, said he, we now stand in need of, and are pleading for mercy, wherefore to send our petition by a man of this name will seem to cross the petition itself. Should we make Mr. Good-deed our messenger when our petition cries for mercy?

'Besides,' quoth the old gentleman, 'should the Prince now, as he receives the petition, ask him and say, What is thy name? as nobody knows but he will, and he should say, Old Good-deed, what, think you, would Emmanuel say but this, Aye! is old Good-deed yet alive in Mansoul? then let old Good-deed save you from your distresses? And if he says so, I am sure we are lost; nor can a thousand of old Good-deeds save Mansoul. '[190]

After the Recorder had given in his reasons why old Good-deed should not go with this petition to Emmanuel, the rest of the prisoners and chief of Mansoul opposed it also, and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in anywise he would take heed that in no word or carriage he gave offence to the Prince, for by doing so, for ought we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. Wet-eyes might go with him. Now this Mr. Wet-eyes was a near neighbour of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they address themselves to their business. Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing together.[191] Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emmanuel so often; and they said that they came not hither to-day for that they delighted in being troublesome, or for that they delighted to hear themselves talk, but for that necessity caused them to come to his Majesty: they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel, his Son. They also thought that some misbehaviour of Mr. Desires-awake the last time, might give distaste to his Highness, and so cause that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground as at the

first, at the feet of the mighty Prince, saying, Oh that Mansoul might live before thee! and so he delivered his petition. The Prince then having read the petition, turned aside awhile, as before, and, coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul; for that he, above all the multitude in Mansoul, should be sent to him upon such an errand. Then said the man to the Prince, 'Oh let not my Lord be angry; and why inquirest thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen chose to send me on this errand to my Lord, is best known to themselves, but it could not be for that they thought that I had favour with my Lord. For my part, I am out of charity with myself; who then should be in love with me? Yet live I would, and so would I that my townsmen should, and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are.'

Then said the Prince, 'And what is he that is become thy companion in this so weighty a matter?' So Mr. Desires told Emmanuel that he was a poor neighbour of his, and one of his most intimate associates, and his name, said he, may it please your most excellent Majesty, is Wet-eyes, of the town of Mansoul. I know that there are many of that name that are naught, but I hope it will be no offence to my Lord that I have brought my poor neighbour with me.

Then Mr. Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to his Lord:—

'O my Lord,' quoth he, 'what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, that this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from the cradle, but whether because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears, and filthiness in the bottom of my prayers.[192] But I pray thee'—and all this while the gentleman wept—'that thou wouldest not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer.'[193]

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose:—

'The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their King, and did choose to themselves for their captain a liar, a murderer, and a runagate slave. For this Diabolus, and your pretended prince, though once so highly accounted of by you, made rebellion against my Father and me, even in our palace and highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those who were his companions, he offered himself to you, and you have received him.

'Now this is, and for a long time hath been an high affront to my Father, wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I with my men are come to subdue you. But as you

treated the servants, so you treated their Lord. You stood up in hostile manner against me, you shut up your gates against me, you turned the deaf ear to me, and resisted as long as you could; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me?[194] But now I have taken the town, you cry. But why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour, but why did you not help me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

'Go, bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow, and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves that you keep all quiet in Mansoul until you hear further from me.' And with that he turned himself from them, and went into his royal pavilion again.[195]

So the petitioners having received this answer from the Prince, returned as at the first to go to their companions again. But they had not gone far, but thoughts began to work in their minds that no mercy as yet was intended by the Prince to Mansoul; so they went to the place where the prisoners lay bound; but these workings of mind about what would become of Mansoul, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message. But they came at length to the gates of the town—now the townsmen with earnestness were waiting for their return—where many met them, to know what answer was made to the petition. Then they cried out to those that were sent, What news from the Prince? and what hath Emmanuel said? But they said that they must, as before, go up to the prison, and there deliver their message. So away they went to the prison, with a multitude at their heels. Now, when they were come to the grates of the prison, they told the first part of Emmanuel's speech to the prisoners; to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him, but had despised him and his men. This made the prisoners look pale; but the messengers proceeded, and said, He, the Prince, said, moreover, that yet he would consider your petition, and give such answer thereto as would stand with his glory. And as these words were spoken, Mr. Wet-eyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what to say. Fear also possessed them in a marvelous manner; and death seemed to sit upon some of their eyebrows.[196] Now, there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old Inquisitive. This man asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, Verily, no. Then said Inquisitive, I thought so, indeed. Pray, what was it more that he said unto you? Then they paused awhile; but at last they brought out all, saying, The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow; and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him. They said also that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But O how this return, and specially this last clause of it, that the prisoners must go out to the Prince into the camp, brake all their loins in pieces! Wherefore, with one voice, they set up a cry that reached up to the heavens.[197] This done, each of the three prepared himself to die; and the Recorder [conscience] said unto them, This was the

thing that I feared; for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other but that, in their time and order, they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads.[198] The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if, perhaps, the Prince, with the sight thereof, might be moved with compassion. But O how the busy-bodies [vain thoughts] that were in the town of Mansoul did now concern themselves! They did run here and there through the streets of the town by companies, crying out as they ran in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down. Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst; so, I say, the prisoners went in the midst, and the guard went with flying colours behind and before, but the prisoners went with drooping spirits.

Or, more particularly, thus:

The prisoners went down all in mourning; they put ropes upon themselves; they went on smiting themselves on the breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Mansoul! Their chains still mixing their dolorous notes with the cries of the prisoners, made noise more lamentable.[199]

So, when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told his Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who when they came, did tremble before him, also they covered their faces with shame. Now as they drew near to the place where he sat, they threw themselves down before him. Then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet. Then they stood trembling before him, and he said, Are you the men that heretofore were the servants of Shaddai? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one Diabolus? And they said, We did more than suffer it, Lord; for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand for these and other your high and mighty sins? And they said, Both death and the deep,[200] Lord; for we have deserved no less. He asked again if they had aught to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are those ropes on your heads? The prisoners answered, These ropes [sins] are to bind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further

asked, if all the men in the town of Mansoul were in this confession as they? And they answered, All the natives [powers of the soul], Lord; but for the Diabolonians [corruptions and lusts] that came into our town when the tyrant got possession of us, we can say nothing for them.[201]

Then the Prince commanded that a herald should be called, and that he should, in the midst, and throughout the camp of Emmanuel, proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had, in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him, and say, Amen. So this was done as he had commanded. And presently the music that was in the upper region sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy was everywhere, only it was wanting as yet in the hearts of the men of Mansoul.[202]

Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with seven seals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr. Recorder, to proclaim, and cause it to be proclaimed to-morrow by that the sun is up, throughout the whole town of Mansoul.

Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness' (Isa 61:3)

Then he gave to each of the three, jewels of gold, and precious stones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it.[203] Yea, my Lord Will-be-will swooned outright; but the Prince stepped to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss, and embrace, and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps[204] were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and wetted them with tears; also they cried out with a mighty strong voice, saying, 'Blessed be the glory of the Lord from this place' (Eze 3:12). So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of.[205] The Prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noble men of Mansoul with flying colours into the town. He gave also unto Captain Credence a charge, that about that time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should with flying colours march in at Eye-gate with his ten thousands at his feet, and that he should so go until he came by the high street of the town, up to the castle gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgment and Captain Execution to

leave the stronghold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.[206]

[CHAPTER IX]

[CONTENTS:—The liberated prisoners return to Mansoul, where they are received with great joy—The inhabitants request Emmanuel to take up his residence among them—He consents—Makes a triumphal entry amid the shouts of the people—The town is new modeled, and the image of Shaddai erected.]

Well, I told you before how the prisoners were entertained by the noble Prince Emmanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think that those of the town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point; the wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been disquieted with a shaking hand. But at last, as they with many a long look looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, Who should they be too, who should they be? At last they discerned that they were the prisoners; but can you imagine how their hearts were surprised with wonder, especially when they perceived also in what equipage and with what honour they were sent home? They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them; they went also to the camp looking for death, but they came back thence with assurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So, so soon as they were come to Eye-gate, the poor and tottering town of Mansoul adventured to give a shout, and they gave such a shout as made the captains in the Prince's army leap at the sound thereof.

Alas for them, poor hearts! who could blame them, since their dead friends were come to life again? for it was to them as life from the dead, to see the ancients of the town of Mansoul shine in such splendour. They looked for nothing but the axe and the block; but behold, joy and gladness, comfort and consolation, and such melodious notes attending of them that was sufficient to make a sick man well. So when they came up, they saluted each other with Welcome! welcome! and blessed be he that has spared you (Isa 33:24). They added also, We see it is well with you, but how must it go with the town of Mansoul? and, Will it go well with the town of Mansoul? said they. Then answered them the Recorder and my Lord Mayor, Oh tidings! glad tidings! good tidings of good and of great joy to poor Mansoul! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town, So they told them all passages that had happened to them at the camp, and everything that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel. Then they told them what they had received at his hands for the whole town of Mansoul; and the Recorder delivered it in these words—PARDON, PARDON, PARDON for Mansoul; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration this hint of things did

make in the countenance of the town of Mansoul! No man of Mansoul could sleep that night for joy;[207] in every house there was joy and music, singing and making merry, telling and hearing of Mansoul's happiness, was then all that Mansoul had to do; and this was the burden of all their song—Oh, more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought, that saw our prisoners go down in irons, that they would have returned in chains of gold! yea, they that judged themselves as they went to be judged of their judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor. But is this the common custom of princes? do they use to show such kind of favours to traitors? No! this is only peculiar to Shaddai, and unto Emmanuel. his Son.[208]

Now morning drew on apace, wherefore the Lord Mayor, the Lord Will-be-will, and Mr. Recorder came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them; and when they came, they came in that attire and in that glory that the Prince had put them into the day before, and the street was lightened with their glory. So the Mayor, Recorder, and my Lord Will-be-will drew down to Mouth-gate, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither therefore they came in their robes, and their tabret went before them. Now the eagerness of the people to know the full of the matter was great.

Then the Recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with loud voice the pardon. But when he came to these words, 'The Lord, the Lord God, merciful and gracious, pardoning iniquity, transgression, and sin'(Exo 34:6); and to these, 'all manner of sin and blasphemy shall be forgiven,' &c. (Mark 3:28); they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave show.[209]

When the Recorder had made an end of reading the pardon, the townsmen ran up upon the walls of the town, and leaped and skipped thereon for joy; and bowed themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever! Then order was given to the young men in Mansoul, that they should ring the bells for joy. So the bells did ring, and the people sing, and the music go in every house in Mansoul.[210]

When the Prince had sent home the three prisoners of Mansoul with joy, and pipe, and tabor; he commanded his captains, with all the field-officers and soldiers throughout his army, to be ready in that morning that the Recorder should read the pardon in Mansoul, to do his further pleasure. So the morning, as I have showed, being come, just as the Recorder had made an end of reading the pardon, Emmanuel commanded that all the trumpets in the camp should sound, that the colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice.[211] He commanded also that all the captains should show themselves in all their harness, and that the soldiers should shout for joy. Nor was Captain Credence, though in the castle, silent in such a day, but he, from the top of the hold, showed himself with sound of trumpet to Mansoul, and to the Prince's camp.

Thus have I showed you the manner and way that Emmanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these, the outward ceremonies of his joy, he again commanded that his captains and soldiers should show unto Mansoul some feats of war. So they presently addressed themselves to this work. But oh, with what agility,

nimbleness, dexterity, and bravery did these military men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they counter-marched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.[212]

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp to thank him, and praise him for his abundant favour, and to beg that it would please his grace to come unto Mansoul with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him. Then said he, All peace be to you. So the town came nigh, and touched with the hand the top of his golden scepter, and they said, Oh that the Prince Emmanuel, with his captains and men of war, would dwell in Mansoul for ever; and that his battering-rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul. 'For,' said they, 'we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emmanuel, and thou shalt be King and Captain in Mansoul for ever. Yea govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.'

They added, moreover, and prayed his Majesty to consider thereof; 'for,' said they, 'if now, after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die.[213] Yea,' said they, 'our blessed Emmanuel, if thou shouldest depart from us now thou hast done so much good for us, and showed so much mercy unto us; what will follow but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first. Wherefore, we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore, let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.'[214]

Then said the Prince, 'If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours, yea, will you help me in such undertakings?'

They answered, 'We know not what we shall do; we did not think once that we should have been such traitors to Shaddai as we have proved to be; what then shall we say to our Lord? Let him put no trust in his saints, let the Prince dwell in our castle, and make of our town a garrison, let him set his noble captains, and his warlike soldiers over us. Yea, let him conquer us with his love, and overcome us with his grace, and then surely shall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we shall comply with this, our Lord, and with his ways, and fall in with his word against the mighty.

'One word more, and thy servants have done, and in this will trouble our Lord no more. We know not the depth of the wisdom of thee our Prince. Who could have thought that had been ruled by his reason, that so much sweet as we do now enjoy should have come out of those bitter trials wherewith we were tried at the first? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, and do as it pleaseth thee. Or, Lord, come to our Mansoul, do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.'[215]

Then said the Prince to the town of Mansoul again, 'Go, return to your houses in peace, I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country or kingdom under heaven.'

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emmanuel had promised to Mansoul. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men in Mansoul.

Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands, and other fine works, to betoken how joyful they were, and should be to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul would afford, that they might play before him to the palace, his habitation.

So, at the time appointed, he makes his approach to Mansoul, and the gates were set open for him, there also the ancients and elders of Mansoul met him, to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle gates. And this was the manner of his going up thither. He was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him. [216] And now were the walls of the famous town of Mansoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his royal army. Also the casements, windows, balconies, and tops of the houses were all now filled with persons of all sorts to behold how their town was to be filled with good. [217] Now when he was come so far into the town as to the Recorder's house, he commanded that one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, for the preparation of that was left to that captain, and word was brought that it was (Acts 15:9).[218] Then was Captain Credence commanded also to come forth with his power to meet the Prince, the which was, as he had commanded, done, and he conducted him into the castle (Eph 3:17). This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul. Now the next care of the townsfolk was how the captains and soldiers of the Prince's army should be quartered among them, and the care was not how they should shut their hands of them, but how they should fill their houses with them; for every man in Mansoul now had that esteem of Emmanuel and his men, that nothing grieved them more than because they

were not enlarged enough, every one of them to receive the whole army of the Prince, yea, they counted it their glory to be waiting upon them, and would in those days run at their bidding like lackeys. At last they came to this result:—1. That Captain Innocency should quarter at Mr. Reason's. 2. That Captain Patience should quarter at Mr. Mind's. This Mr. Mind was formerly the Lord Will-be-will's clerk, in time of the late rebellion. 3. It was ordered that Captain Charity should quarter at Mr. Affection's house. 4. That Captain Good-hope should quarter at my Lord Mayor's. Now for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that, if need be, the alarm should be given to Mansoul; it was, I say, desired by him that Captain Boanerges and Captain Conviction should take up their quarters with him, even they and all their men. 5. As for Captain Judgment and Captain Execution, my Lord Will-be-will took them, and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before, under the tyrant Diabolus for the hurt and damage thereof (Rom 6:19; Eph 3:17). 6. And throughout the rest of the town were quartered Emmanuel's forces, but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers were lodged in the town of Mansoul.[219] Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emmanuel; his person, his actions, his words, and behaviour, were so pleasing, so taking, so desirable to them. Wherefore, they prayed him, that though the castle of Mansoul was his place of residence, and they desired that he might dwell there for ever, yet that he would often visit the streets, houses, and people of Mansoul. For, said they, Dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.[220] Besides this, they craved that they might have, without difficulty or interruption, continual access unto him, so for that very purpose he commanded that the gates should stand open, that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince. When he spake they all stopped their mouths and gave audience; and when he walked, it was their delight to imitate him in his goings. Now upon a time Emmanuel made a feast for the town of Mansoul, and upon the feasting-day the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food, food that grew not in the fields of Mansoul, nor in all the whole Kingdom of Universe. It was food that came from his Father's court, and so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, What is it? (Exo 16:15) [221] For they wist not what to call it. They drank also of the water that was made wine; and were very merry with him. There was music also all the while at the table, and man did eat angels' food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court, yea, they had now thereof to the full (Psa 78:24,25). [222] I must not forget to tell you that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.[223] Now after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai; the like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Emmanuel his Son, and upon his wars and doings with Mansoul. Emmanuel also expounded unto them some of those riddles himself, but oh how they were lightened! They saw what they never saw, they could not have thought that such rarities could have been couched in so few and such ordinary

words. I told you before whom these riddles did concern; and as they were opened, the people did evidently see it was so. Yea, they did gather that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other that Mansoul could not forbear but say, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red Cow, this is the Door, and this is the way; with a great many other things more.[224] And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh they were transported with joy, they were drowned with wonderment, while they saw and understood, and considered what their Emmanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep. Now it was in the heart of the Prince Emmanuel to new model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad; such love had he for the famous town of Mansoul. Wherefore he first of all commanded that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emmanuel since he came thither.[225] There was also an instrument invented by Emmanuel, that was to throw stones from the castle of Mansoul, out at Mouth-gate; an instrument that could not be resisted, nor that would miss of execution; wherefore for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in case of war.[226] This done, Emmanuel called the Lord Will-be-will to him, and gave him in commandment to take care of the gates, the wall, and towers in Mansoul. Also the Prince gave him the militia into his hand; and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tranquillity of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law. Then he called unto him the Lord Understanding, who was the old Lord Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again, and it became his place for his lifetime. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defence. He bid him also that he should read in the Revelation of Mysteries[227] all the days of his life, that he might know how to perform his office aright. He also made Mr. Knowledge the Recorder; not of contempt to old Mr. Conscience, who had been Recorder before; but for that it was in his princely mind to confer upon Mr. Conscience another employ; of which he told the old gentleman he should know more hereafter. Then he commanded that the image of Diabolus should be taken down from the place where it was set up, and that they should destroy it utterly, beating of it into powder, and casting it unto the wind, without the town-wall; and that the image of Shaddai his Father should be set up again, with his own, upon the castle gates, and that it should be more fairly drawn than ever; forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore (Rev 22:4). He would also that his

name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul.[228]

***

THE HEAVENLY FOOTMAN; OR, A DESCRIPTION OF THE MAN THAT GETS TO HEAVEN: TOGETHER WITH THE WAY HE RUNS IN, THE MARKS HE GOES BY; ALSO, SOME DIRECTIONS HOW TO RUN SO AS TO OBTAIN.

'And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.'—Genesis 19:17.

London: Printed for John Marshall, at the Bible in Gracechurch Street, 1698.

ADVERTISEMENT BY THE EDITOR.

About forty years ago a gentleman, in whose company I had commenced my pilgrimage, and who had joined me in communion with a Baptist church, about four years previously, came to my house one Monday morning, greatly delighted with the sermon which our pastor had preached on the previous day, while I was engaged in superintending the Sunday school. It had caused a very remarkable sensation, which, if properly followed up, bid fair to occasion an extraordinary revival of religion in the neighbourhood. He, with the deacons, had begged of our minister to fill up his outline, and prepare the sermon for publication, to which he had consented. He wished to ascertain from me, as a publisher, the expense of printing five thousand copies, being sure that the sale of it would be unprecedented, not only throughout the kingdom, but as far as the English language was spoken. In about a week, the copy fairly written was left with me. The text was Hebrews 12:1, 'Let us run with patience the race that is set before us.' After the introduction that all men desire heaven, but all do not run for it—the word run was explained as a flying, pressing, persevering. Then seven reasons, and nine directions, were followed by nine motives and nine uses. This, and the striking ideas and language of the sermon, brought Bunyan to my recollection, and, on comparison, it proved to be the Heavenly Footman, with very slight alterations. Having then very recently purchased a neat edition of the book, at a very low price, my inquiry was, whether they would not prefer having the book in its genuine state, especially as it was ready for delivery. I need not add, that all thoughts of circulating the sermon was at once abandoned. In conversation with my excellent pastor, who afterwards for many years bore the honour of a D.D., he acknowledge his obligation to me for detecting the plagiarism before the sermon was published, and explained to me that, when very young, he had read Bunyan's Heavenly Footman with intense interest, and made a full analysis of it, in the shape of notes, which, having committed to memory, he preached to a very delighted and deeply impressed congregation; that after a lapse of many years, looking over the outlines of his early sermons, he was struck with it, and believing it to be his own composition, had again used it with such extraordinary success, as led his deacons and members to request him to print it. Doubtless Bunyan being dead has often similarly spoken—may his voice never be lost in silence or be forgotten.

The title of 'Heavenly Footman' was probably suggested by the words of the prophet Jeremiah, 'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And in the land of peace thou trustedst, then how wilt thou do in the swelling of Jordan?' (12:5), and 'Let us run with patience the race that is set before us' (Heb 12:1). The word footman does not refer to that class of servants

who are badged and dressed in livery to gratify the pride of their masters, nor to that description of foot-soldiers or infantry, whose business is designated by the blood-stained colour of their clothes. But it refers to those who are travelling on foot to a distant country, engaged on a pilgrimage from earth to heaven. It is worthy of remark, that the whole of the children of God, of every age and clime, class and kindred, the richest and the poorest, all are upon terms of perfect equality in running the race set before them. No wealth, nor grade, can procure a horse to carry them, or a carriage to ride in; all must run on foot. The only carriage for the foot-sore, weary pilgrim is the bosom of Christ; he carries the lambs in his bosom, and there is room enough for all; the poorest labourer and the noblest aristocrat meet there upon a level with each other; there is no first class for the rich, and parliamentary train for the poor. It is all first class. In the varied adventures of Christian and his associates, and of Christiana, her children, and her lovely friend Mercy, they never ride. The little one is led by the hand up the steep and rough hill Difficulty, but his own feet carry him throughout the wearisome road. The only carriage was the fiery chariot which carried the soul of the martyred Faithful to the Celestial City; there is no riding to heaven while in the body. Wealth may procure many pleasures to clog the soul in its journey. It may purchase indulgencies; it may incline some disciples to look at sinful imperfections through the wrong end of the telescope; it may purchase prayers—but devotional exercises, bought by gold, will freeze the soul. It is the poor disciple that receives the faithful admonitions of his equally poor fellow-saints. The rich have more ceremony, while the labourer enjoys more richly, more free from restraint, the warm outpourings of a devotional spirit. Still there is nothing to prevent the greatest nobleman or monarch from running to heaven in company with the disciples of our lowly Master. If he refuses this road and this company, he must pursue his downward course to destruction.

The order in which the allegorical works of Bunyan were written, very naturally suggest itself from his own narratives, and from the dates of their publication. It was thus, while suffering his tedious and dangerous imprisonment for Christ's sake, he was led to write an account of the dealings of God with his soul, which work he published in 1666, under the title of Grace Abounding to the Chief of Sinners. While engaged in writing this remarkable narrative, the almost unbounded allegorical powers of his mind were brought into exercise—

'And thus it was: I writing of the way
And race of saints, in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory.'

Having finished his Grace Abounding, he allowed his fertile imagination its full scope, and again wrote the result of his experience in the form of an allegorical narrative, called the Pilgrim's Progress from this World to that which is to Come. At first the thoughts pressed upon him as fast as he could write them, yet he says—

'I did not think
To show to all the world my pen and ink
In such a mode.'

And it was several years before he ventured to publish his beautiful allegory. He was released from prison in 1672, having been chosen in the previous year to be the pastor, or ministering elder of the church at Bedford. His time was then much occupied in re-organizing the church, after years of tempest and fiery persecution. At length, having

overcome his own and his friends' reluctance to publish so solemn a work on the conversion of a sinner and his way to heaven, in the form of an allegory, the Pilgrim's Progress was printed in 1678. The wonderful popularity of this book, and the great good it produced, led him again to turn his Grace Abounding into a different form of narrative, in the more profound allegory of the Holy War; this was published in 1682, and in two years afterwards he completed the Pilgrim by a delightful second part. His long incarceration, followed by sudden and great activity, probably brought down his robust constitution; and as the end of his course drew nigh, he was doubly diligent, for in 1688, before his death-day, which was in August, he published six important treatises, and had prepared fourteen or fifteen others for the press. Among these were his final and almost dying instructions to the pilgrim, under the title of The Heavenly Footman, the man whom he describes in the poetical apology to the Pilgrim's Progress, as he that

'Runs and runs,
Till he unto the gate of glory comes.'

This treatise sheds a lustre over the latter days of our immortal allegorist. It is evidently the production of a mind expanded and chastened with the rich experience of sanctified age. In it we are reminded of those important directions to heavenly footmen, contained in his most admired books. Is there a Slough of Despond to be passed, and a hill Difficulty to be overcome? Here the footman is reminded of 'many a dirty step, many a high hill, a long and tedious journey through a vast howling wilderness'; but he is encouraged, 'the land of promise is at the end of the way.' Must the man that would win eternal glory draw his sword, put on his helmet, and fight his way into the temple—the heavenly footman must press, crowd, and thrust through all that stand between heaven and his soul. Did Ignorance, who perished from the way, say to the pilgrims, 'You go so fast, I must stay awhile behind?' He who runs to heaven is told that the heavy-heeled, lazy, wanton, and foolish professor will not attain the prize. The wicket-gate, at the head of the way, is all-important; none can get to heaven unless they enter by Christ, the door and way, so the footman is reminded that it matters not how fast he runs, he can never attain the prize, if he is in the wrong road. Did the pilgrims so severely suffer from entering upon Byepath-meadow, and even after that bitter experience were they again misled into a bye path, by a black man clothed in white raiment? Our footman is warned—Beware then of bye and crooked paths that lead to death and damnation; the way to heaven is one, still there are many well-beaten bye paths that butt or shoot down upon it, and which lead to destruction. To prevent vain and foolish company from calling you out of the path, or from loitering in it, say, I am in haste, I am running for a prize; if I win I am made, I win ALL; if I lose I lose all, and am undone. So it was with Faithful when even Christian, who saw him before, cried Ho ho, so ho. Faithful answered, 'No, I am upon my life, the avenger of blood is behind me.' In the same way the pilgrims refused the invitations of Demas with his silver mine. No, says the heavenly footman, I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation. Did the poor pilgrims go grunting, puffing, and sighing, one tumbleth over a bush, another sticks fast in the dirt, one cries out, I am down, and another, Ho! where are you? Pilgrim's Progress. So the footman is told that he will 'meet with cross, pain, and wearisomeness to the flesh, with briars and quagmires, and other encumbrances,' through all which he must persevere. Did Formalist and Hypocrite turn off into bye ways at the foot of the hill Difficulty, and miserably perish? Did Mistrust and Timorous run back for fear of the persecuting lions, Church and State?

So the man that runs for heaven is cautioned—'Some when they come at the cross can go no further, but back again to their sins they go, stumble and break their necks, or turn aside to the left or to the right, and perish.' Be not ready to halt, nor run hobbling and halting, but, like my Lord Will-be-will in the Holy War, when fighting against Diabolus, get thy will tipt with heavenly grace, and go full speed for heaven. These quotations tend to prove that this invaluable treatise is a summary of the guide books which Bunyan had before written. It was doubtless one of the last productions of his prolific pen.

Two passages in the Heavenly Footman appear to favour the idea, that a period in life is, in some cases, fixed, beyond which there is no repentance; thus in a solemn warning against procrastination he says, 'Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some before their life is ended'; and 'sometimes sinners have not heaven gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy that all the men in the world, nor all the angels in heaven, can open them. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut.' It becomes an interesting inquiry as to who Bunyan means by the 'some' of whom he says, 'that the day of grace is past before their life is ended.' This cannot refer to those who, neglecting the Saviour, are in a perishing condition. No minister felt a more ardent desire to rouse them to a sense of their danger and to guard them against despair than John Bunyan. In his Jerusalem Sinner Saved he thus argues 'Why despair? thou art yet in the land of the living.' 'It is a sin to begin to despair before one sets his foot over the threshold of hell gates.' 'What, despair of bread in a land that is full of corn? Despair of mercy when our God is full of mercy, thou scrupulous fool; despair when we have a redeeming Christ alive. Let them despair that dwell where there is no God, and that are confined to those chambers of death which can be reached by no redemption.' In Bunyan's Come and Welcome, he proves that it would be 'high blasphemy and damnable wickedness' to imagine that Christ would cast out any that come to God by him. He cannot mean the backslider, for Bunyan was such. David also, to an awful extent, and Peter to the denial of his Lord. No, he may mean those who, while neglecting the Saviour, are overtaken by madness, or more probably to such as Judas, Spira, and others who sell their Master, or renounce him. If a man abandons the Saviour, there is no other name under heaven whereby he can be saved; 'there remaineth no more sacrifice for sin'; he is a despiser of God's way of salvation, and tramples under foot the Son of God. While such a career continues, fiery indignation must be his wretched destiny. They who contemn the heavenly gift—the Holy Ghost—the word of God—the powers of the world to come—if they persevere unto death in such sentiments, the day of grace is past. There have been some who, like Esau, having sold their birthright, sought repentance even with tears, but found it not—they sought it not in God's appointed way. All hope depends upon such sinners coming unto Christ, humbled and broken-hearted. He is willing, He is able to save even then to the uttermost, but they will not. He has promised, and will perform his word, 'him that cometh to me I will in nowise cast out.' The volume of inspiration is crowned at its close with the same cheering encouragement, 'And the Spirit and the bride say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely.' I cannot imagine that any man would have sung with greater pleasure than Bunyan that hymn of Dr. Watts'—

'Life is the time to serve the Lord,
 The time to insure the great reward;
 And while the lamp holds out to burn,

The vilest sinner may return.'

They only who reject the counsel and mercy of God, shut heaven's gates against their own souls, and rush upon Jehovah's buckler like Judas, or Spira, or like one of Bunyan's early friends, John Childs, who apostatized for fear of persecution, and perished by his own hand. To such only the day of grace is past; they have set themselves in the scorner's seat, from which they will be hurled into unutterable wretchedness.

Bunyan well knew that idleness engenders poverty and crime, and is the parent of every evil; and he exhorts his runner to the greatest diligence, not to 'fool away his soul' in slothfulness, which induces carelessness, until the sinner is remediless. Our first care is to get into the right way, and then so to run that 'the devil, who is light of foot,' may not overtake and trip us up. Running to heaven does not prevent the true, the real enjoyment of earthly blessings, but sanctifies and heightens them. The great impetus in our course is love to the prize—to Christ, to heaven; 'having our affections set upon things above.' Looking unto Jesus. His righteousness imputed unto us by the shedding of his blood, marks all the road, and while we keep that in sight we cannot err. In all earthly things we anticipate too much—but in the glories of heaven, our anticipations are feeble indeed, compared with eternal realities. Could the saints in glory impart to us a sense of their indescribable happiness, with what activity and perseverance we should run. The case of Lot, when flying from destruction, is put by Bunyan with peculiar force—he dared not to look back even to see what had become of his wife, lest death should overtake his own soul. O, my reader, may we be stimulated so to run as to obtain that crown of glory which is imperishable, immortal, and eternal.

Charles Doe, one of Bunyan's personal friends, having purchased the copyright of this work, kept it for some years, in hope of publishing it with other treatises, as a second folio volume, to complete his works; but failing in this object, he printed it separately in 1698, and appended an interesting list of Bunyan's works, with thirty cogent reasons why these invaluable labours should be preserved and handed down, to bless succeeding ages.

An earnest desire to preserve, in their perfect integrity, all the treatises as they were originally published, will induce me, at the end of the works, to reprint those interesting additions.

GEO. OFFOR.

AN EPISTLE TO ALL THE SLOTHFUL AND CARELESS PEOPLE.

Friends,

Solomon saith, that 'The desire of the slothful killeth him'; and if so, what will slothfulness itself do to those that entertain it? (Prov 21:25). The proverb is, 'He that sleepeth in harvest is a son that causeth shame' (Prov 10:5). And this I dare be bold to say, no greater shame can befall a man, than to see that he hath fooled away his soul, and sinned away eternal life. And I am sure this is the next way to do it; namely, to be slothful; slothful, I say, in the work of salvation. The vineyard of the slothful man, in reference to the things of this life, is not fuller of briars, nettles, and stinking weeds, than he that is slothful for heaven, hath his heart full of heart-choaking and soul-damning sin.

Slothfulness hath these two evils: First, To neglect the time in which it should be getting of heaven; and by that means doth, in the Second place, bring in untimely repentance. I will warrant you, that he who shall lose his soul in this world through slothfulness, will have no cause to be glad thereat when he comes to hell.

Slothfulness is usually accompanied with carelessness, and carelessness is for the most part begotten by senselessness; and senselessness doth again put fresh strength into slothfulness, and by this means the soul is left remediless.
Slothfulness shutteth out Christ; slothfulness shameth the soul
(Cant 5:2-4; Prov 13:4).

Slothfulness, it is condemned even by the feeblest of all the creatures. 'Go to the ant, thou sluggard, consider her ways and be wise (Prov 6:6). The sluggard will not plow by reason of the cold' (20:4); that is, he will not break up the fallow ground of his heart, because there must be some pains taken by him that will do it; 'therefore shall he beg in harvest,' that is, when the saints of God shall have their glorious heaven and happiness given to them; but the sluggard shall 'have nothing,' that is, be never the better for his crying for mercy, according to that in Matthew 25:10-12.
If you would know a sluggard in the things of heaven, compare him with one that is slothful in the things of this world. As, 1. He that is slothful is loth to set about the work he should follow: so is he that is slothful for heaven. 2. He that is slothful is one that is willing to make delays: so is he that is slothful for heaven. 3. He that is a sluggard, any small matter that cometh in between, he will make it a sufficient excuse to keep him off from plying his work: so it is also with him that is slothful for heaven. 4. He that is slothful doth his work by the halves; and so it is with him that is slothful for heaven. He may almost, but he shall never altogether obtain perfection of deliverance from hell; he may almost, but he shall never, without he mend, be altogether a saint. 5. They that are slothful, do usually lose the season in which things are to be done: and thus it is also with them that are slothful for heaven, they miss the season of grace. And therefore, 6. They that are slothful have seldom or never good fruit: so also it will be with the soul-sluggard. 7. They that are slothful they are chid for the same: so also will Christ deal with those that are not active for him. Thou wicked or slothful servant, out of thine own mouth will I judge thee; thou saidst I was thus, and thus, wherefore then gavest not thou my money to the bank? &c. (Luke 19:22). Take the unprofitable servant, and cast him into utter darkness, where shall be weeping and gnashing of teeth (Matt 25:26-30).
WHAT SHALL I SAY? Time runs; and will you be slothful? Much of your lives are past; and will you be slothful? Your souls are worth a thousand worlds; and will you be slothful? The day of death and judgment is at the door; and will you be slothful? The curse of God hangs over your heads; and will you be slothful? Besides, the devils are earnest, laborious, and seek by all means every day, by every sin, to keep you out of heaven, and hinder you of salvation; and will you be slothful? Also your neighbours are diligent for things that will perish; and will you be slothful for things that will endure for ever? Would you be willing to be damned for slothfulness? Would you be willing the angels of God should neglect to fetch your souls away to heaven when you lie a-dying, and the devils stand by ready to scramble for them?[1] Was Christ slothful in the work of your redemption? Are his ministers slothful in tendering this unto you? And, lastly, If all this will not move, I tell you God will not be slothful or negligent to damn you—whose damnation now of a long time slumbereth not—nor the devils will not neglect to fetch thee, nor hell neglect to shut its mouth upon thee.
Sluggard, art thou asleep still? art thou resolved to sleep the sleep of death? Wilt neither tidings from heaven or hell awake thee? Wilt thou say still, 'Yet a little sleep, a little slumber,' and 'a little folding of the hands to sleep?' (Prov 6:10). Wilt thou yet turn thyself in thy sloth, as the door is turned upon the hinges? O that I was one that was skilful in lamentation, and had but a yearning heart towards thee, how would I pity thee!

How would I bemoan thee! O that I could with Jeremiah let my eyes run down with rivers of water for thee! Poor soul, lost soul, dying soul, what a hard heart have I that I cannot mourn for thee! If thou shouldst lose but a limb, a child, or a friend, it would not be so much, but poor man it is THY SOUL; if it was to lie in hell but for a day, but for a year, nay, ten thousand years, it would (in comparison) be nothing. But O it is for ever! O this cutting EVER! What a soul-amazing word will that be, which saith, 'Depart from me, ye cursed, into EVERLASTING fire'! &c.[2]

Object. But if I should set in, and run as you would have me, then I must run from all my friends; for none of them are running that way.

Answ. And if thou dost, thou wilt run into the bosom of Christ and of God, and then what harm will that do thee?

Object. But if I run this way, then I must run from all my sins.

Answ. That is true indeed; yet if thou dost not, thou wilt run into hell-fire.

Object. But if I run this way, then I shall be hated, and lose the love of my friends and relations, and of those that I expect benefit from, or have reliance on, and I shall be mocked of all my neighbours.

Answ. And if thou dost not, thou art sure to lose the love and favour of God and Christ, the benefit of heaven and glory, and be mocked of God for thy folly, 'I also will laugh at your calamity; I will mock when your fear cometh'; and if thou wouldst not be hated and mocked, then take heed thou by thy folly dost not procure the displeasure and mockings of the great God; for his mocks and hatred will be terrible, because they will fall upon thee in terrible times, even when tribulation and anguish taketh hold on thee; which will be when death and judgment comes, when all the men in the earth, and all the angels in heaven, cannot help thee (Prov 1:26-28).

Object. But surely I may begin this time enough, a year or two hence, may I not?

Answ. 1. Hast thou any lease of thy life? Did ever God tell thee thou shalt live half a year, or two months longer? nay, it may be thou mayst not live so long. And therefore, 2. Wilt thou be so sottish and unwise, as to venture thy soul upon a little uncertain time? 3. Dost thou know whether the day of grace will last a week longer or no? For the day of grace is past with some before their life is ended: and if it should be so with thee, wouldst thou not say, O that I had begun to run before the day of grace had been past, and the gates of heaven shut against me. But, 4. If thou shouldst see any of thy neighbours neglect the making sure of either house or land to themselves, if they had it proffered to them, saying, Time enough hereafter, when the time is uncertain; and besides, they do not know whether ever it will be proffered to them again, or no: I say, Wouldst thou not then call them fools? And if so, then dost thou think that thou art a wise man to let thy immortal soul hang over hell by a thread of uncertain time, which may soon be cut asunder by death?

But to speak plainly, all these are the words of a slothful spirit. Arise man, be slothful no longer; set foot, and heart, and all into the way of God, and run, the crown is at the end of the race; there also standeth the loving fore-runner, even Jesus, who hath prepared heavenly provision to make thy soul welcome, and he will give it thee with a willinger heart than ever thou canst desire it of him. O therefore do not delay the time any longer, but put into practice the words of the men of Dan to their brethren, after they had seen the goodness of the land of Canaan: 'Arise,' say they, &c., 'for we have seen the land, and behold it is very good; and are ye still,' or do you forbear running? 'Be not slothful to go, and to enter to possess the land' (Judg 18:9). Farewell.

I wish our souls may meet with comfort at the journey's end.

JOHN BUNYAN

THE HEAVENLY FOOTMAN

'So run, that ye may obtain.'—1 Corinthians 9:24.

Heaven and happiness is that which every one desireth, insomuch that wicked Balaam could say, 'Let me die the death of the righteous, and let my last end be like his' (Num 23:10). Yet for all this, there are but very few that do obtain that ever-to-be-desired glory, insomuch that many eminent professors drop short of a welcome from God into his pleasant place.

The apostle, therefore, because he did desire the salvation of the souls of the Corinthians, to whom he writes this epistle, layeth them down in these words, such counsel, which if taken, would be for their help and advantage. First, Not to be wicked, and sit still, and wish for heaven; but TO RUN for it. Second, Not to content themselves with every kind of running; but, saith he, 'So RUN, that ye may obtain.' As if he should say, Some, because they would not lose their souls, they begin to run betimes (Eccl 12:1), they run apace, they run with patience (Heb 12:1), they run the right way (Matt 14:26). Do you so run? Some run from both father and mother, friends and companions, and thus, that they may have the crown. Do you so run? Some run through temptations, afflictions, good report, evil report, that they may win the pearl (1 Cor 4:13; 2 Cor 6). Do you so run? 'So run that ye may obtain.'

These words, they are taken from men's running for a wager: a very apt similitude to set before the eyes of the saints of the Lord. 'Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.' That is, do not only run, but be sure you win as well as run. 'So run, that ye may obtain.'

I shall not need to make any great ado in opening the words at this time, but shall rather lay down one doctrine that I do find in them; and in prosecuting that, I shall show you, in some measure, the scope of the words.

[I. THE DOCTRINE OF THE TEXT.]

The doctrine is this: THEY THAT WILL HAVE HEAVEN, MUST RUN FOR IT; I say, they that will have heaven, they must run for it. I beseech you to heed it well. 'Know ye not that they which run in a race run all, but one receiveth the prize? So run ye.' The prize is heaven, and if you will have it, you must run for it. You have another scripture for this in the 12th of the Hebrews, the 1st, 2d, and 3rd verses: 'Wherefore seeing we also,' saith the apostle, 'are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' And LET US RUN, saith he. Again, saith Paul, 'I therefore so run, not as uncertainly, so fight I,' &c.

[II. THE WORD RUN OPENED.]

But before I go any further, observe,

First—FLYING—That this running is not an ordinary, or any sort of running, but it is to be understood of the swiftest sort of running; and therefore in the 6th of the Hebrews it is called 'a fleeing'; that 'we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us.' Mark, 'who have fled.' It is taken from that 20th of Joshua, concerning the man that was to flee to the city of refuge, when the avenger of blood was hard at his heels, to take vengeance on him for the offence he had committed; therefore it is a RUNNING or FLYING for one's life. A running with all might and main, as we use to say. So run!

Second—PRESSING—this running in another place is called a pressing. 'I press toward the mark' (Phil 3:14); which signifieth, that they that will have heaven, they must not stick at any difficulties they meet with; but press, crowd, and thrust through all that may stand between heaven and their souls. So run!

Third—CONTINUING—this running is called in another place, 'a continuing in the way of life. If ye continue in the faith grounded, and settled, and be not moved away from the hope of the gospel' of Christ (Col 1:23). Not to run a little now and then, by fits and starts, or half-way, or almost thither; but to run for my life, to run through all difficulties, and to continue therein to the end of the race, which must be to the end of my life. 'So run, that ye may obtain.'

[III. SEVERAL REASONS FOR CLEARING THIS DOCTRINE.]

And the reasons for this point are these,

First. Because all or every one that runneth doth not obtain the prize; there be many that do run, yea, and run far too, who yet miss of the crown that standeth at the end of the race. You know that all that run in a race do not obtain the victory; they all run, but one wins. And so it is here; it is not every one that runneth, nor every one that seeketh, nor every one that striveth for the mastery, that hath it (Luke 13). Though a man do strive for the mastery, saith Paul, 'yet he is not crowned, except he strive lawfully'; that is, unless he so run, and so strive, as to have God's approbation (2 Tim 2:5). What, do you think that every heavy-heeled professor will have heaven? What, every lazy one; every wanton and foolish professor, that will be stopped by anything, kept back by anything, that scarce runneth so fast heaven-ward as a snail creepeth on the ground? Nay, there are some professors do not go on so fast in the way of God as a snail doth go on the wall; and yet these think, that heaven and happiness is for them. But stay, there are many more that run than there be that obtain; therefore he that will have heaven must RUN for it.

Second, Because you know that though a man do run, yet if he do not overcome, or win, as well as run, what will he be the better for his running? He will get nothing. You know the man that runneth, he doth do it that he may win the prize; but if he doth not obtain, he doth lose his labour, spend his pains and time, and that to no purpose; I say, he getteth nothing. And ah! how many such runners will there be found at the day of judgment! Even multitudes, multitudes that have run, yea, run so far as to come to heaven gates, and not able to get any further, but there stand knocking, when it is too late, crying, Lord, Lord, when they have nothing but rebukes for their pains. Depart from me, you come not here, you come too late, you run too lazily; the door is shut.[3] 'When once the master of the house is risen up,' saith Christ, 'and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, I will say, I know ye not, Depart,' &c. (Luke 13:25). O sad will the estate of those be that run and miss; therefore, if you will have heaven, you must run for it; and 'so run that ye may obtain.'

Third, Because the way is long (I speak metaphorically), and there is many a dirty step, many a high hill, much work to do, a wicked heart, world, and devil, to overcome; I say, there are many steps to be taken by those that intend to be saved, by running or walking, in the steps of that faith of our father Abraham. Out of Egypt thou must go through the Red Sea; thou must run a long and tedious journey, through the vast howling wilderness, before thou come to the land of promise.

Fourth, They that will go to heaven they must run for it; because, as the way is long, so the time in which they are to get to the end of it is very uncertain; the time present is the only time; thou hast no more time allotted thee than that thou now enjoyest. 'Boast not thyself of tomorrow, for thou knowest not what a day may bring forth' (Prov 27:1). Do not say, I have time enough to get to heaven seven years hence; for I tell thee, the bell may toll for thee before seven days more be ended;[4] and when death comes, away thou must go, whether thou art provided or not; and therefore look to it; make no delays;

it is not good dallying with things of so great concernment as the salvation or damnation of thy soul. You know he that hath a great way to go in a little time, and less by half than he thinks of, he had need RUN for it.

Fifth, They that will have heaven they must run for it; because the devil, the law, sin, death, and hell, follow them. There is never a poor soul that is going to heaven, but the devil, the law, sin, death, and hell, make after that soul. 'Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Peter 5:8). And I will assure you, the devil is nimble, he can run apace, he is light of foot, he hath overtaken many, he hath turned up their heels, and hath given them an everlasting fall. Also the law, that can shoot a great way, have a care thou keep out of the reach of those great guns, the ten commandments. Hell also hath a wide mouth; it can stretch itself further than you are aware of. And as the angel said to Lot, Take heed, 'look not behind thee, neither tarry thou in all the plain,' that is, any where between this and heaven, 'lest thou be consumed' (Gen 19:17).[5] So say I to thee, Take heed, tarry not, lest either the devil, hell, death, or the fearful curses of the law of God, do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again. If this were well considered, then thou, as well as I, wouldst say, They that will have heaven must run for it.

Sixth, They that will go to heaven must run for it; because perchance the gates of heaven may be shut shortly. Sometimes sinners have not heaven-gates open to them so long as they suppose; and if they be once shut against a man, they are so heavy, that all the men in the world, nor all the angels in heaven, are not able to open them. I shut, 'and no man openeth,' saith Christ. And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the gate of mercy be quite shut; or to run so lazily, that they be shut before thou get within them.[6] What, to be shut out! what, out of heaven! Sinner, rather than lose it, run for it; yea, and 'so run that thou mayst obtain.'

Seventh, Lastly, Because if thou lose, thou losest all, thou losest soul, God, Christ, heaven, ease, peace, &c. Besides, thou layest thyself open to all the shame, contempt, and reproach, that either God, Christ, saints, the world, sin, the devil, and all, can lay upon thee. As Christ saith of the foolish builder, so will I say of thee, if thou be such a one who runs and missest; I say, even all that go by will begin to mock at thee, saying, This man began to run well, but was not able to finish (Luke 14:28-30). But more of this anon.

Quest. But how should a poor soul do to run? For this very thing is that which afflicteth me sore, as you say, to think that I may run, and yet fall short. Methinks to fall short at last, O, it fears me greatly. Pray tell me, therefore, how I should run.

Answ. That thou mightest indeed be satisfied in this particular, consider these following things.

[IV. NINE DIRECTIONS HOW TO RUN]

The First Direction. If thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither. For it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London that was to run to York for a wager; now, though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never the nearer the prize, but rather the further off. Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto.[7] I have observed,

that little time which I have been a professor, that there is a great running to and fro, some this way, and some that way, yet it is to be feared most of them are out of the way, and then, though they run as swift as the eagle can fly, they are benefitted nothing at all.

Here is one runs a-quaking, another a-ranting; one again runs after the Baptism, and another after the Independency. Here is one for free-will, and another for Presbytery; and yet possibly most of all these sects run quite the wrong way, and yet every one is for his life, his soul, either for heaven or hell.[8]

If thou now say, Which is the way? I tell thee it is CHRIST, THE SON OF MARY, THE SON OF GOD, Jesus saith, 'I am the way, and the truth, and the life; no man cometh unto the Father but by me' (John 14:6). So then thy business is, if thou wouldst have salvation, to see if Christ be thine, with all his benefits; whether he hath covered thee with his righteousness, whether he hath showed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him. That is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul. And for the Lord's sake take heed, and do not deceive thyself, and think thou art in the way upon too slight grounds; for if thou miss of the way, thou wilt miss of the prize; and if thou miss of that, I am sure thou wilt lose thy soul, even that soul which is worth more than the whole world.

But I have treated more largely on this in my book of the two covenants, and therefore shall pass it now; only I beseech thee to have a care of thy soul, and that thou mayest so do, take this counsel: Mistrust thy own strength, and throw it away; down on thy knees in prayer to the Lord for the spirit of truth; search his word for direction; fly seducers' company; keep company with the soundest Christians, that have most experience of Christ; and be sure thou have a care of Quakers, Ranters, Freewillers; also do not have too much company with some Anabaptists, though I go under that name myself. I tell thee this is such a serious matter, and I fear thou wilt so little regard it, that the thoughts of the worth of the thing, and of thy too light regarding of it, doth even make my heart ache whilst I am writing to thee. The Lord teach thee the way by his Spirit, and then I am sure thou wilt know it. SO RUN.

Only by the way, let me bid thee have a care of two things, and so I shall pass to the next thing.

I. Have a care of relying on the outward obedience to any of God's commands, or thinking thyself ever the better in the sight of God for that. 2. Take heed of fetching peace for thy soul from any inherent righteousness; but if thou canst believe that as thou art a sinner, so thou art justified freely by the love of God, through the redemption that is in Christ; and that God for Christ's sake hath forgiven thee, not because he saw any thing done, or to be done, in or by thee, to move him thereunto to do it; for that is the right way; the Lord put thee into it, and keep thee in it.

The Second Direction. As thou shouldst get into the way so thou shouldst also be much in studying and musing on the way. You know men that would be expert in any thing, they are usually much in studying of that thing, and so likewise is it with those that quickly grow expert in any way. This therefore thou shouldst do; let thy study be much exercised about Christ, which is the way; what he is, what he hath done, and why he is what he is, and why he hath done what is done; as, why 'He took upon him the form of a servant,' why he 'was made in the likeness of men' (Phil 2:7). Why he cried; why he died; why he bear the sin of the world; why he was made sin, and why he was made

righteousness; why he is in heaven in the nature of man, and what he doth there? (2 Cor 5:21). Be much in musing and considering of these things; be thinking also enough of those places which thou must not come near, but leave some on this hand, and some on that hand; as it is with those that travel into other countries, they must leave such a gate on this hand, and such a bush on that hand, and go by such a place, where standeth such a thing. Thus, therefore, thou must do: Avoid such things which are expressly forbidden in the Word of God. 'Withdraw thy foot far from her, and come not nigh the door of her house, for her steps take hold on hell, going down to the chambers of death' (Prov 5, 7). And so of every thing that is not in the way, have a care of it, that thou go not by it; come not near it, have nothing to do with it. SO RUN.

The Third Direction. Not only thus, but, in the next place, thou must strip thyself of those things that may hang upon thee to the hindering of thee in the way to the kingdom of heaven, as covetousness, pride, lust, or whatever else thy heart may be inclining unto, which may hinder thee in this heavenly race. Men that run for a wager, if they intend to win as well as run, they do not use to encumber themselves, or carry those things about them that may be a hindrance to them in their running. 'Every man that striveth for the mastery is temperate in all things' (1 Cor 9:25), that is, he layeth aside every thing that would be any ways a disadvantage to him; as saith the apostle, 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us' (Heb 12:1). It is but a vain thing to talk of going to heaven, if thou let thy heart be encumbered with those things that would hinder. Would you not say that such a man would be in danger of losing, though he run, if he fill his pockets with stones, hang heavy garments on his shoulders, and great lumpish shoes on his feet?[9] So it is here; thou talkest of going to heaven, and yet fillest thy pocket with stones, i.e., fillest thy heart with this world, lettest that hang on thy shoulders, with its profits and pleasures. Alas, alas, thou art widely mistaken! If thou intendest to win, thou must strip, thou must lay aside every weight, thou must be temperate in all things. Thou must SO RUN.

The Fourth Direction. Beware of by-paths; take heed thou dost not turn into those lanes which lead out of the way. There are crooked paths, paths in which men go astray, paths that lead to death and damnation, but take heed of all those (Isa 59:8). Some of them are dangerous because of practice (Prov 7:25); some because of opinion, but mind them not; mind the path before thee, look right before thee, turn neither to the right hand nor to the left, but let thine eyes look right on, even right before thee (Prov 3:17). 'Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left. Remove thy foot far from evil' (Prov 4:26,27). This counsel being not so seriously taken as given, is the reason of that starting from opinion to opinion, reeling this way and that way, out of this lane into that lane, and so missing the way to the kingdom. Though the way to heaven be but one, yet there are many crooked lanes and by-paths shoot down upon it, as I may say. And again, notwithstanding the kingdom of heaven be the biggest city, yet usually those by-paths are most beaten, most travellers go those ways; and therefore the way to heaven is hard to be found, and as hard to be kept in, by reason of these. Yet, nevertheless, it is in this case as it was with the harlot of Jericho; she had one scarlet thread tied in her window, by which her house was known (John 2:18). So it is here, the scarlet streams of Christ's blood run throughout the way to the kingdom of heaven;[10] therefore mind that, see if thou do find the besprinkling of the blood of Christ in the way, and if thou do, be of good cheer, thou art in the right way; but have a care thou beguile not thyself with a fancy, for then thou mayst light into any lane or way; but that thou mayst not be mistaken,

consider, though it seem never so pleasant, yet if thou do not find that in the very middle of the road there is writing with the heart-blood of Christ, that he came into the world to save sinners, and that we are justified, though we are ungodly; shun that way; for this it is which the apostle meaneth when he saith, We have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh' (Heb 10:19,20). How easy a matter is it in this our day, for the devil to be too cunning for poor souls, by calling his by-paths the way to the kingdom! If such an opinion or fancy be but cried up by one or more, this inscription being set upon it by the devil, 'This is the way of God,' how speedily, greedily, and by heaps, do poor simple souls throw away themselves upon it; especially if it be daubed over with a few external acts of morality, if so good.[11] But this is because men do not know painted by-paths from the plain way to the kingdom of heaven. They have not yet learned the true Christ, and what his righteousness is, neither have they a sense of their own insufficiency; but are bold, proud, presumptuous, self-conceited. And therefore.

The Fifth Direction. Do not thou be too much in looking too high in thy journey heavenwards. You know men that run in a race do not use to stare and gaze this way and that, neither do they use to cast up their eyes too high, lest happily,[12] through their too too much gazing with their eyes after other things, they in the meantime stumble and catch a fall. The very same case is this; if thou gaze and stare after every opinion and way that comes into the world; also if thou be prying overmuch into God's secret decrees, or let thy heart too much entertain questions about some nice foolish curiosities, thou mayst stumble and fall, as many hundreds in England have done, both in Ranting and Quakery, to their own eternal overthrow; without the marvellous operation of God's grace be suddenly stretched forth to bring them back again. Take heed therefore, follow not that proud and lofty spirit, that, devil-like, cannot be content with his own station. David was of an excellent spirit where he saith, 'Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child' (Psa 131:1,2). Do thou SO RUN.

The Sixth Direction. Take heed that you have not an ear open to every one that calleth after you as you are in your journey. Men that run, you know, if any do call after them, saying, I would speak with you, or go not too fast, and you shall have my company with you, if they run for some great matter, they use to say, Alas, I cannot stay, I am in haste, pray talk not to me now; neither can I stay for you, I am running for a wager: if I win I am made, if I lose I am undone, and therefore hinder me not. Thus wise are men when they run for corruptible things, and thus should thou do, and thou hast more cause to do so than they, forasmuch as they run but for things that last not, but thou for an incorruptible glory. I give thee notice of this betimes, knowing that thou shalt have enough call after thee, even the devil, sin, this world, vain company, pleasures, profits, esteem among men, ease, pomp, pride, together with an innumerable company of such companions; one crying, Stay for me; the other saying, Do not leave me behind; a third saying, And take me along with you. What, will you go, saith the devil, without your sins, pleasures, and profits? Are you so hasty? Can you not stay and take these along with you? Will you leave your friends and companions behind you? Can you not do as your neighbours do, carry the world, sin, lust, pleasure, profit, esteem among men, along with you? Have a care thou do not let thine ear now be open to the tempting, enticing, alluring, and soul-entangling flatteries of such sink-souls[13] as these are. 'My son,'

saith Solomon, 'if sinners entice thee, consent thou not' (Prov 1:10).
You know what it cost the young man which Solomon speaks of in the 7th of the Proverbs, that was enticed by a harlot, 'With her much fair speech she' won him, and 'caused him to yield, with the flattering of her lips she forced him,' till he went after her 'as an ox to the slaughter, or as a fool to the correction of the stocks'; even so far, 'till the dart struck through his liver, and knew not that it was for his life. Hearken unto me now therefore,' saith he, 'O ye children, and attend to the words of my mouth, let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded, yea, many strong men have been slain by her,' that is, kept out of heaven by her, 'her house is the way to hell, going down to the chambers of death.' Soul, take this counsel and say, Satan, sin, lust, pleasure, profit, pride, friends, companions, and everything else, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation: if I win, I win all, and if I lose, I lose all; let me alone, for I will not hear. SO RUN.
The Seventh Direction. In the next place, be not daunted though thou meetest with never so many discouragements in thy journey thither. That man that is resolved for heaven, if Satan cannot win him by flatteries, he will endeavour to weaken him by discouragements; saying, thou art a sinner, thou hast broke God's law, thou art not elected, thou comest too late, the day of grace is past, God doth not care for thee, thy heart is naught, thou art lazy, with a hundred other discouraging suggestions. And thus it was with David, where he said, 'I had fainted, unless I had believed to see the goodness of the Lord in the land of the living' (Psa 27:13,14). As if he should say, the devil did so rage and my heart was so base, that had I judged according to my own sense and feeling, I had been absolutely distracted; but I trusted to Christ in the promise, and looked that God would be as good as his promise, in having mercy upon me, an unworthy sinner; and this is that which encouraged me, and kept me from fainting. And thus must thou do when Satan, or the law, or thy own conscience, do go about to dishearten thee, either by the greatness of thy sins, the wickedness of thy heart, the tediousness of the way, the loss of outward enjoyments, the hatred that thou wilt procure from the world, or the like; then thou must encourage thyself with the freeness of the promises, the tender-heartedness of Christ, the merits of his blood, the freeness of his invitations to come in, the greatness of the sin of others that have been pardoned, and that the same God, through the same Christ, holdeth forth the same grace free as ever. If these be not thy meditations, thou wilt draw very heavily in the way to heaven, if thou do not give up all for lost, and so knock off from following any farther; therefore, I say, take heart in thy journey, and say to them that seek thy destruction, 'Rejoice not against me, O mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me' (Micah 7:8). SO RUN.
The Eighth Direction. Take heed of being offended at the cross that thou must go by, before thou come to heaven. You must understand, as I have already touched, that there is no man that goeth to heaven but he must go by the cross. The cross is the standing way-mark by which all they that go to glory must pass by. 'We must through much tribulation enter into the kingdom of God' (Acts 14:22). 'Yea, and all that will live godly in Christ Jesus shall suffer persecution' (2 Tim 3:12). If thou art in the way to the kingdom, my life for thine thou wilt come at the cross shortly—the Lord grant thou dost not shrink at it, so as to turn thee back again. 'If any man will come after me,' saith Christ, 'let him deny himself, and take up his cross daily, and follow me' (Luke 9:23). The cross it stands, and hath stood, from the beginning, as a way-mark to the kingdom

of heaven.[14] You know if one ask you the way to such and such a place, you, for the better direction, do not only say, this is the way, but then also say, you must go by such a gate, by such a style, such a bush, tree, bridge, or such like. Why, so it is here; art thou inquiring the way to heaven? Why, I tell thee, Christ is the way; into him thou must get, into his righteousness, to be justified; and if thou art in him, thou wilt presently see the cross, thou must go close by it, thou must touch it, nay, thou must take it up, or else thou wilt quickly go out of the way that leads to heaven, and turn up some of those crooked lanes that lead down to the chambers of death.

How thou mayest know the cross by these six things. 1. It is known in the doctrine of justification. 2. In the doctrine of mortification. 3. In the doctrine of perseverance. 4. In self-denial. 5. Patience. 6. Communion with poor saints.

1. In the doctrine of justification; there is a great deal of the cross in that: a man is forced to suffer the destruction of his own righteousness for the righteousness of another. This is no easy matter for a man to do; I assure to you it stretcheth every vein in his heart before he will be brought to yield to it. What, for a man to deny, reject, abhor, and throw away all his prayers, tears, alms, keeping of sabbaths, hearing, reading, with the rest, in the point of justification, and to count them accursed;[15] and to be willing, in the very midst of the sense of his sins, to throw himself wholly upon the righteousness and obedience of another man, abhorring his own, counting it as deadly sin, as the open breach of the law; I say, to do this in deed and in truth, is the biggest piece of the cross; and therefore Paul calleth this very thing a suffering; where he saith, 'And I have SUFFERED the loss of all things,' which principally was his righteousness, 'that I might win Christ, and be found in him, not having,' but rejecting, 'mine own righteousness' (Phil 3:8,9). That is the first.

2. In the doctrine of mortification is also much of the cross. Is it nothing for a man to lay hands on his vile opinions, on his vile sins, of his bosom sins, of his beloved, pleasant, darling sins, that stick as close to him, as the flesh sticketh to the bones? What, to lose all these brave things that my eyes behold, for that which I never saw with my eyes? What, to lose my pride, my covetousness, my vain company, sports, and pleasures, and the rest? I tell you this is no easy matter; if it were, what need all those prayers, sighs, watchings? What need we be so backward to it? Nay, do you not see, that some men, before they will set about this work, they will even venture the loss of their souls, heaven, God, Christ, and all? What means else all those delays and put-offs, saying, Stay a little longer, I am loth to leave my sins while I am so young, and in health? Again, what is the reason else, that others do it so by the halves, coldly and seldom, notwithstanding they are convinced over and over; nay, and also promise to amend, and yet all's in vain? I will assure you, to cut off right hands, and to pluck out right eyes, is no pleasure to the flesh.

3. The doctrine of perseverance is also cross to the flesh; which is not only to begin, but for to hold out, not only to bid fair, and to say, Would I had heaven, but so to know Christ, to put on Christ, and walk with Christ as to come to heaven. Indeed, it is no great matter to begin to look for heaven, to begin to seek the Lord, to begin to shun sin. O but it is a very great matter to continue with God's approbation! 'My servant Caleb,' saith God, is a man of 'another spirit, he hath followed me,' followed me always, he hath continually followed me, 'fully, he shall possess the land' (Num 14:24). Almost all the many thousands of the children of Israel in their generation, fell short of perseverance when they walked from Egypt towards the land of Canaan. Indeed they went to the work at first pretty willingly, but they were very short-winded, they were quickly out of breath, and in their hearts they turned back again into Egypt.

It is an easy matter for a man to run hard for a spurt, for a furlong, for a mile or two; O, but to hold out for a hundred, for a thousand, for ten thousand miles: that man that doth this, he must look to meet with cross, pain, and wearisomeness to the flesh, especially if as he goeth he meeteth with briars and quagmires, and other incumbrances, that make his journey so much the more painfuller.

Nay, do you not see with your eyes daily, that perseverance is a very great part of the cross? why else do men so soon grow weary? I could point out a many, that after they have followed the ways of God about a twelvemonth, others it may be two, three, or four, some more, and some less years, they have been beat out of wind, have taken up their lodging and rest before they have got half-way to heaven, some in this, and some in that sin; and have secretly, nay, sometimes openly said, that the way is too strait, the race too long, the religion too holy, and cannot hold out, I can go no farther.

4, 5, 6. And so likewise of the other three, to wit, patience, self-denial, communion, and communication with and to the poor saints. How hard are these things? It is an easy matter to deny another man, but it is not so easy a matter to deny one's self; to deny myself out of love to God, to his gospel, to his saints, of this advantage, and of that gain; nay, of that which otherwise I might lawfully do, were it not for offending them. That scripture is but seldom read, and seldomer put in practice, which saith, 'I will eat no flesh while the world standeth, if it make my brother to offend' (1 Cor 8:13). Again, 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves' (Rom 15:1). But how froward, how hasty, how peevish, and self-resolved are the generality of professors at this day! Also, how little considering the poor, unless it be to say, Be thou warmed and filled! But to give is a seldom work; also especially to give to any poor (Gal 6:10). I tell you all things are cross to flesh and blood; and that man that hath but a watchful eye over the flesh, and also some considerable measure of strength against it, he shall find his heart in these things like unto a starting horse, that is rid without a curbing bridle, ready to start at everything that is offensive to him; yea, and ready to run away too, do what the rider can.

It is the cross which keepeth those that are kept from heaven. I am persuaded, were it not for the cross, where we have one professor, we should have twenty; but this cross, that is it which spoileth all.

Some men, as I said before, when they come at the cross they can go no farther, but back again to their sins they must go. Others they stumble at it, and break their necks; others again, when they see the cross is approaching, they turn aside to the left hand, or to the right hand, and so think to get to heaven another way; but they will be deceived. 'Yea, and all that will live godly in Christ Jesus SHALL,' mark, shall be sure to 'suffer persecution' (2 Tim 3:12). There are but few when they come at the cross, cry, 'Welcome cross,' as some of the martyrs did to the stake they were burned at.

Therefore, if thou meet with the cross in thy journey, in what manner soever it be, be not daunted, and say, Alas, what shall I do now! But rather take courage, knowing, that by the cross is the way to the kingdom. Can a man believe in Christ and not be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? Can darkness agree with light? or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read, that 'the dragon persecuteth the woman?' (Rev 12). And that Christ saith, 'In the world ye shall have tribulation' (John 16:33).

The Ninth Direction. Beg of God that he would do these two things for thee: First, Enlighten thine understanding. And, Second, Inflame thy will. If these two be but

effectually done, there is no fear but thou wilt go safe to heaven.

[First, Enlighten thine understanding.] One of the great reasons why men and women do so little regard the other world, it is because they see so little of it.[16] And the reason why they see so little of it is because they have their understandings darkened. And therefore, saith Paul, do not you believers 'walk as do other Gentiles, even in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance,' or foolishness 'that is in them, because of the blindness of their heart' (Eph 4:17,18). Walk not as those, run not with them: alas, poor souls, they have their understandings darkened, their hearts blinded, and that is the reason they have such undervaluing thoughts of the Lord Jesus Christ, and the salvation of their souls. For when men do come to see the things of another world, what a God, what a Christ, what a heaven, and what an eternal glory there is to be enjoyed; also when they see that it is possible for them to have a share in it, I tell you it will make them run through thick and thin to enjoy it. Moses, having a sight of this, because his understanding was enlightened, he feared not the wrath of the king, but chose 'rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' He refused to be called the son of the king's daughter; accounting it wonderful riches to be counted worthy of so much as to suffer for Christ, with the poor despised saints; and that was because he saw him who was invisible, and 'had respect unto the recompence of the reward' (Heb 11:24-27). And this is that which the apostle usually prayeth for in his epistles for the saints, namely, 'That they might know what is the hope of God's calling, and the riches of the glory of his inheritance in the saints' (Eph 1:18). And that they might 'be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge' (Eph 3:18, 19). Pray therefore that God would enlighten thy understanding: that will be very great help unto thee. It will make thee endure many a hard brunt for Christ; as Paul saith, 'After ye were illuminated, ye endured a great fight of afflictions. You took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance' (Heb 10:32-34). If there be never such a rare jewel lie just in a man's way, yet if he sees it not, he will rather trample upon it than stoop for it, and it is because he sees it not. Why, so it is here, though heaven be worth never so much, and thou hast never so much need of it, yet if thou see it not, that is, have not thy understanding opened or enlightened to see it, thou wilt not regard at all: therefore cry to the Lord for enlightening grace, and say, Lord, open my blind eyes: Lord, take the vail off my dark heart, show me the things of the other world, and let me see the sweetness, glory, and excellency of them for Christ his sake. This is the first.

[Second, Inflame thy will.] Cry to God that he would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing about his end. When Paul's will was set resolvedly to go up to Jerusalem, though it was signified to him before what he should there suffer, he was not daunted at all; nay, saith he, 'I am ready,' or willing, 'not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus' (Acts 21:13). His will was inflamed with love to Christ; and therefore all the persuasions that could be used wrought nothing at all. Your self-willed people nobody knows what to do with them; we used to say, He will have his own will, do all what you can. Indeed to have such a will for heaven, is an admirable advantage to a man that undertaketh the race thither; a man that is resolved, and hath his will fixed, saith he, I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; 'though he slay me yet

will I trust in him' (Job 13:15). 'I will not let thee go except thou bless me' (Gen 32:26). I WILL, I WILL, I WILL, O this blessed inflamed will for heaven! What is like it? If a man be willing, then any argument shall be matter of encouragement; but if unwilling, then any argument shall give discouragement; this is seen both in saints and sinners; in them that are the children of God, and also those that are the children of the devil. As,
1. The saints of old, they being willing and resolved for heaven, what could stop them? Could fire or faggot, sword or halter, stinking dungeons, whips, bears, bulls, lions, cruel rackings, stoning, starving, nakedness, &c. (Heb 11). 'Nay, in all these things they were more than conquerors, through him that loved them' (Rom 8:37); who had also made them 'willing in the day of his power.'
2. See again, on the other side, the children of the devil, because they are not willing [to run to heaven], how many shifts and starting-holes they will have. I have married a wife, I have a farm, I shall offend my landlord, I shall offend my master, I shall lose my trading, I shall lose my pride, my pleasures, I shall be mocked and scoffed, therefore I dare not come. I, saith another, will stay till I am older, till my children are out of sight, till I am got a little aforehand in the world, till I have done this and that, and the other business; but alas, the thing is, they are not willing; for were they but soundly willing, these, and a thousand such as these, would hold them no faster than the cords held Samson when he broke them like burned flax (Judg 15:14). I tell you the will is all: that is one of the chief things which turns the wheel either backwards or forwards; and God knoweth that full well, and so likewise doth the devil; and therefore they both endeavour very much to strengthen the will of their servants. God, he is for making of his a willing people to serve him; and the devil, he doth what he can to possess the will and affection of those that are his, with love to sin; and therefore when Christ comes close to the matter, indeed, saith he, 'Ye will not come to me' (John 5:40). 'How often would I have gathered you as a hen doth her chickens, and ye would not' (Luke 13:34). The devil had possessed their wills, and so long he was sure enough of them. O therefore cry hard to God to inflame thy will for heaven and Christ: thy will, I say, if that be rightly set for heaven, thou wilt not be beat off with discouragements; and this was the reason that, when Jacob wrestled with the angel, though he lost a limb, as it were, and the hollow of his thigh was put out of joint, as he wrestled with him, yet, saith he, 'I will not,' mark, 'I WILL NOT let thee go except thou bless me' (Gen 32:24-26). Get thy will tipt with the heavenly grace, and resolution against all discouragements, and then thou goest full speed for heaven; but if thou falter in thy will, and be not found there, thou wilt run hobbling and halting all the way thou runnest, and also to be sure thou wilt fall short at the last. The Lord give thee a will and courage!
Thus have I done with directing thee how to run to the kingdom; be sure thou keep in memory what I have said unto thee, lest thou lose thy way. But because I would have thee think of them, take all in short in this little bit of paper.
1. Get into the way. 2. Then study on it. 3. Then strip, and lay aside everything that would hinder. 4. Beware of bye-paths. 5. Do not gaze and stare too much about thee, and be sure to ponder the path of thy feet. 6. Do not stop for any that call after thee, whether it be the world, the flesh, or the devil; for all these will hinder thy journey, if possible. 7. Be not daunted with any discouragements thou meetest with as thou goest. 8. Take heed of stumbling at the cross. 9. Cry hard to God for an enlightened heart, and a willing mind, and God give thee a prosperous journey. Yet before I do quite take my leave of thee, let me give thee a few motives along with thee. It may be they will be as good as a pair of spurs to prick on thy lumpish heart in this rich voyage.[17]

[V. NINE MOTIVES TO URGE US ON IN THE WAY.]

The First Motive. Consider there is no way but this, thou must either win or lose. If thou winnest, then heaven, God, Christ, glory, ease, peace, life, yea, life eternal, is thine; thou must be made equal to the angels in heaven; thou shalt sorrow no more, sigh no more, feel no more pain; thou shalt be out of the reach of sin, hell, death, the devil, the grave, and whatever else may endeavour thy hurt. But contrariwise, and if thou lose, then thy loss is heaven, glory, God, Christ, ease, peace, and whatever else which tendeth to make eternity comfortable to the saints; besides, thou procurest eternal death, sorrow, pain, blackness, and darkness, fellowship with devils, together with the everlasting damnation of thy own soul.

The Second Motive. Consider that this devil, this hell, death and damnation, followeth after thee as hard as they can drive, and have their commission so to do by the law, against which thou hast sinned; and therefore for the Lord's sake make haste.

The Third Motive. If they seize upon thee before thou get to the city of Refuge, they will put an everlasting stop to thy journey. This also cries, Run for it.

The Fourth Motive. Know also, that now heaven gates, the heart of Christ, with his arms, are wide open to receive thee. O methinks that this consideration, that the devil followeth after to destroy, and that Christ standeth open-armed to receive, should make thee reach out and fly with all haste and speed! And therefore,

The Fifth Motive. Keep thine eye upon the prize; be sure that thy eyes be continually upon the profit thou art like to get. The reason why men are so apt to faint in their race for heaven, it lieth chiefly in either of these two things:

1. They do not seriously consider the worth of the prize; or else if they do, they are afraid it is too good for them; but most lose heaven for want of considering the price and the worth of it. And therefore, that thou mayst not do the like, keep thine eye much upon the excellency, the sweetness, the beauty, the comfort, the peace, that is to be had there by those that win the prize. This was that which made the apostle run through anything; good report, evil report, persecution, affliction, hunger, nakedness, peril by sea, and peril by land, bonds and imprisonments. Also it made others endure to be stoned, sawn asunder, to have their eyes bored out with augurs, their bodies broiled on gridirons, their tongues cut out of their mouths, boiled in cauldrons, thrown to the wild beasts, burned at the stakes, whipped at posts, and a thousand other fearful torments, 'while they looked not at the things which are seen,' as the things of this world, 'but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal' (2 Cor 4:18). O this word 'eternal,' that was it that made them, that when they might have had deliverance, they would not accept of it; for they knew in the world to come they should have a better resurrection (Heb 11:35).

2. And do not let the thoughts of the rareness of the place make thee say in thy heart, This is too good for me; for I tell thee, heaven is prepared for whosoever will accept of it, and they shall be entertained with hearty good welcome. Consider, therefore, that as bad as thou have got thither; thither went scrubbed,[18] beggarly Lazarus, &c. Nay, it is prepared for the poor: 'Hearken, my beloved brethren,' saith James, take notice of it, 'Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?' (James 2:5). Therefore take heart and RUN, man. And,

The Sixth Motive. Think much of them that are gone before. First, How really they got into the kingdom. Secondly, How safe they are in the arms of Jesus; would they be here again for a thousand worlds? Or if they were, would they be afraid that God would not make them welcome? Thirdly, What would they judge of thee if they knew thy heart began to fail thee in thy journey, or thy sins began to allure thee, and to persuade thee

to stop thy race? would they not call thee a thousand fools? and say, O, that he did but see what we see, feel what we feel, and taste of the dainties that we taste of! O, if he were here one quarter of an hour, to behold, to see, to feel, to taste and enjoy but the thousandth part of what we enjoy, what would he do? What would he suffer? What would he leave undone? Would he favour sin? Would he love this world below? Would he be afraid of friends, or shrink at the most fearful threatenings that the greatest tyrants could invent to give him? Nay, those who have had but a sight of these things by faith, when they have been as far off from them as heaven from earth, yet they have been able to say with a comfortable and merry heart, as the bird that sings in the spring, that this and more shall not keep them from running to heaven. Sometimes, when my base heart hath been inclining to this world, and to loiter in my journey towards heaven, the very consideration of the glorious saints and angels in heaven, what they enjoy, and what low thoughts they have of the things of this world together, how they would befool me if they did but know that my heart was drawing back; [this] hath caused me to rush forward, to disdain these poor, low, empty, beggarly things, and to say to my soul, Come, soul, let us not be weary; let us see what this heaven is; let us even venture all for it, and try if that will quit the cost. Surely Abraham, David, Paul, and the rest of the saints of God, were as wise as any are now, and yet they lost all for this glorious kingdom. O! therefore, throw away stinking lusts, follow after righteousness, love the Lord Jesus, devote thyself unto his fear, I'll warrant thee he will give thee a goodly recompense. Reader, what sayst thou to this? Art [thou] resolved to follow me? Nay, resolve if thou canst to get before me. 'So run, that ye may obtain.'

The Seventh Motive. To encourage thee a little farther, set to the work, and when thou hast run thyself down weary, then the Lord Jesus will take thee up, and carry thee. Is not this enough to make any poor soul begin his race? Thou, perhaps, criest, O but I am feeble, I am lame, &c.: well, but Christ hath a bosom; consider, therefore, when thou hast run thyself down weary, he will put thee in his bosom: 'He shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young' (Isa 40:11). This is the way that fathers take to encourage their children, saying: Run, sweet babe, while thou art weary, and then I will take thee up and carry thee. 'He will gather his lambs with his arm, and carry them in his bosom.' When they are weary they shall ride.[19] The Eighth Motive. Or else he will convey new strength from heaven into thy soul, which will be as well—'The youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint' (Isa 40:30,31). What shall I say besides what hath already been said? Thou shalt have good and easy lodging, good and wholesome diet, the bosom of Christ to lie in, the joys of heaven to feed on. Shall I speak of the satiety and of the duration of all these? Verily to describe them to the height it is a work too hard for me to do.[20]

The Ninth Motive. Again methinks the very industry of the devil, and the industry of his servants, &c., should make you that have a desire to heaven and happiness to run apace. Why, the devil, he will lose no time, spare no pains, also neither will his servants, both to seek the destruction of themselves and others: and shall not we be as industrious for our own salvation? Shall the world venture the damnation of their souls for a poor corruptible crown; and shall not we venture the loss of a few trifles for an eternal crown? Shall they venture the loss of eternal friends, as God to love, Christ to redeem, the Holy Spirit to comfort, heaven for habitation, saints and angels for company, and all this to get and hold communion with sin, and this world, and a few

base, drunken, swearing, lying, covetous wretches, like themselves? And shall not we labour as hard, run as fast, seek as diligently, nay, a hundred times more diligently, for the company of these glorious eternal friends, though with the loss of such as these, nay, with the loss of ten thousand times better than these poor, low, base, contemptible things? Shall it be said at the last day, that wicked men made more haste to hell than you did make to heaven?[21] That they spent more hours, days, and that early and late, for hell, than you spent for that which is ten thousand thousand of thousands times better? O let it not be so, but run with all might and main.

Thus you see I have here spoken something, though but little. Now I shall come to make some use and application of what hath been said, and so conclude.

[VI. NINE USES OF THIS SUBJECT.]

The first use. You see here, that he that will go to heaven, he must run for it; yea, and not only run, but so run, that is, as I have said, to run earnestly, to run continually, to strip off every thing that would hinder in his race with the rest. Well then, do you so run? And now let us examine a little.

1. Art thou got into the right way? Art thou in Christ's righteousness? Do not say yes in thy heart, when in truth there is no such matter. It is a dangerous thing, you know, for a man to think he is in the right way, when he is in the wrong. It is the next way for him to lose his way, and not only so, but if he run for heaven, as thou sayst thou dost, even to lose that too. O this is the misery of most men, to persuade themselves that they run right, when they never had one foot in the way! The Lord give thee understanding here, or else thou art undone for ever. Prithee, soul, search when was it thou turned out of thy sins and righteousness into the righteousness of Jesus Christ. I say, dost thou see thyself in him? and is he more precious to thee than the whole world? Is thy mind always musing on him? Dost thou love to be talking of him—and also to be walking with him? Dost thou count his company more precious than the whole world? Dost thou count all things but poor, lifeless, empty, vain things, without communion with him? Doth his company sweeten all things—and his absence embitter all things? Soul, I beseech thee, be serious, and lay it to heart, and do not take things of such weighty concernment as the salvation or damnation of thy soul, without good ground.

2. Art thou unladen of the things of this world, as pride, pleasures, profits, lusts, vanities? What! dost thou think to run fast enough with the world, thy sins and lusts in thy heart? I tell thee, soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, they find work enough to run; so to run as to hold out. To run through all that opposition, all these jostles, all these rubs, over all these stumbling-blocks, over all the snares from all these entanglements, that the devil, sin, the world, and their own hearts, lay before them; I tell thee, if thou art agoing heavenward, thou wilt find it no small or easy matter. Art thou therefore discharged and unladen of these things? Never talk of going to heaven if thou art not. It is to be feared thou wilt be found among the many that 'will seek to enter in, and shall not be able' (Luke 13:24).

The second use. If so, then, in the next place, what will become of them that are grown weary before they are got half way thither? Why, man, it is he that holdeth out to the end that must be saved; it is he that overcometh that shall inherit all things; it is not every one that begins. Agrippa gave a fair step for a sudden, he steps almost into the bosom of Christ in less than half an hour. Thou, saith he to Paul, hast 'almost persuaded me to be a Christian' (Acts 26:26). Ah! but it was but almost; and so he had as good have been never a whit; he stept fair indeed, but yet he stept short; he was hot while he was at it, but he was quickly out of wind. O this but almost! I tell you, this but almost, it lost his soul. Methinks I have seen sometimes how these poor wretches that

get but almost to heaven, how fearfully their almost, and their but almost, will torment them in hell; when they shall cry out in the bitterness of their souls, saying, I was almost a Christian. I was almost got into the kingdom, almost out of the hands of the devil, almost out of my sins, almost from under the curse of God; almost, and that was all; almost, but not altogether. O that I should be almost at heaven, and should not go quite through! Friend, it is a sad thing to sit down before we are in heaven, and to grow weary before we come to the place of rest; and if it should be thy case, I am sure thou dost not so run as to obtain. But again,

The third use. In the next place, What then will become of them that some time since were running post-haste to heaven, insomuch that they seemed to outstrip many, but now are running as fast back again? Do you think those will ever come thither? What, to run back again, back again to sin, to the world, to the devil, back again to the lusts of the flesh? O! 'It had been better for them not to have known the way of righteousness, than after they have known it, to turn,' to turn back again, 'from the holy commandment' (2 Peter 2:22). Those men shall not only be damned for sin, but for professing to all the world that sin is better than Christ; for the man that runs back again, he doth as good as say, 'I have tried Christ, and I have tried sin, and I do not find so much profit in Christ as in sin.'[22] I say, this man declareth this, even by his running back again. O sad! what a doom they will have, who were almost at heaven-gates, and then run back again. 'If any draw back,' saith Christ [by his apostle], 'my soul shall have no pleasure in him' (Heb 10:38). Again, 'No man having put his hand to the plough,' that is, set forward, in the ways of God, 'and looking back,' turning back again, 'is fit for the kingdom of God' (Luke 9:62). And if not fit for the kingdom of heaven, then for certain he must needs be fit for the fire of hell. And therefore, saith the apostle, those that 'bring forth' these apostatizing fruits, as 'briars and thorns, are rejected, and nigh unto cursing, whose end is to be burned' (Heb 6:8). O there is never another Christ to save them by bleeding and dying for them! And if they shall not escape that neglect, then how shall they escape that reject and turn their back upon 'so great a salvation?' (Heb 2:3). And if the righteous, that is, they that run for it, will find work enough to get to heaven, 'then where will the ungodly' backsliding 'sinner appear?' or if Judas the traitor, or Francis Spira the backslider, were but now alive in the world to whisper these men in the ear a little, and tell them what it hath cost their souls for backsliding, surely it would stick by them and make them afraid of running back again, so long as they had one day to live in this world.

The fourth use. So again, fourthly, how unlike to these men's passions[23] will those be that have all this while sat still, and have not so much as set one foot forward to the kingdom of heaven. Surely he that backslideth, and he that sitteth still in sin, they are both of one mind; the one he will not stir, because he loveth his sins, and the things of this world; the other he runs back again, because he loveth his sins, and the things of this world: is it not one and the same thing? They are all one here, and shall not one and the same hell hold them hereafter! He is an ungodly one that never looked after Christ, and he is an ungodly one that did once look after him and then ran quite back again; and therefore that word must certainly drop out of the mouth of Christ against them both, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt 25:41).

The fifth use. Again, here you may see, in the next place, that is, they that will have heaven must run for it; then this calls aloud to those who began but a while since to run, I say, for them to mend their pace if they intend to win; you know that they which come hindmost, had need run fastest. Friend, I tell thee, there be those that have run ten

years to thy one, nay, twenty to thy five, and yet if thou talk with them, sometimes they will say they doubt they shall come late enough. How then will it be with thee? Look to it therefore that thou delay no time, not an hour's time, but speedily part with all, with everything that is an hindrance to thee in thy journey, and run; yea, and so run that thou mayest obtain.

The sixth use. Again, sixthly, You that are old professors, take you heed that the young striplings of Jesus, that began to strip but the other day, do not outrun you, so as to have that scripture fulfilled on you, 'The first shall be last, and the last first'; which will be a shame to you, and a credit for them. What, for a young soldier to be more courageous than he that hath been used to wars! To you that are hindmost, I say, strive to outrun them that are before you; and you that are foremost, I say, hold your ground, and keep before them in faith and love, if possible; for indeed that is the right running, for one to strive to outrun another; even for the hindmost to endeavour to overtake the foremost, and he that is before should be sure to lay out himself to keep his ground, even to the very utmost. But then,

The seventh use. Again, How basely do they behave themselves, how unlike are they to win, that think it enough to keep company with the hindmost? There are some men that profess themselves such as run for heaven as well as any; yet if there be but any lazy, slothful, cold, half-hearted professors in the country, they will be sure to take example by them; they think if they can but keep pace with them they shall do fair; but these do not consider that the hindmost lose the prize. You may know it, if you will, that it cost the foolish virgins dear for their coming too late—'They that were ready went in with him, and the door was shut. Afterward,' mark, 'afterward came the other,' the foolish, 'virgins, saying, Lord, Lord, open to us; but he answered, and said,' Depart, 'I know you not' (Matt 25:10-12). Depart, lazy professors, cold professors, slothful professors. O! methinks the Word of God is so plain for the overthrow of you lazy professors, that it is to be wondered men do take no more notice of it. How was Lot's wife served for running lazily, and for giving but one look behind her, after the things she left in Sodom? How was Esau served for staying too long before he came for the blessing? And how were they served that are mentioned in the 13th of Luke, 'for staying till the door was shut?' Also the foolish virgins; a heavy after-groan will they give that have thus staid too long. It turned Lot's wife into a pillar of salt (Gen 19:26). It made Esau weep with an exceeding loud and bitter cry (Heb 12:17). It made Judas hang himself: yea, and it will make thee curse the day in which thou wast born, if thou miss of the kingdom, as thou wilt certainly do, if this be thy course. But,

The eighth use. Again, How, and if thou by thy lazy running shouldst not only destroy thyself, but also thereby be the cause of the damnation of some others, for thou being a professor thou must think that others will take notice of thee; and because thou art but a poor, cold, lazy runner, and one that seeks to drive the world and pleasure along with thee: why, thereby others will think of doing so too. Nay, say they, why may not we as well as he? He is a professor, and yet he seeks for pleasures, riches, profits; he loveth vain company, and he is proud, and he is so and so, and professeth that he is going for heaven; yea, and he saith also he doth not fear but he shall have entertainment; let us therefore keep pace with him, we shall fare no worse than he. O how fearful a thing will it be, if that thou shalt be instrumental of the ruin of others by thy halting in the way of righteousness! Look to it, thou wilt have strength little enough to appear before God, to give an account of the loss of thy own soul; thou needest not have to give an account for others; why, thou didst stop them from entering in. How wilt thou answer that saying, You would not enter in yourselves, and them that would you hinder; for that saying will

be eminently fulfilled on them that through their own idleness do keep themselves out of heaven, and by giving of others the same example, hinder them also.

The ninth use. Therefore, now to speak a word to both of you, and so I shall conclude.

1. I beseech you, in the name of our Lord Jesus Christ, that none of you do run so lazily in the way to heaven as to hinder either yourselves or others. I know that even he which runs laziest, if he should see a man running for a temporal life, if he should so much neglect his own well-being in this world as to venture, when he is a-running for his life, to pick up here and there a lock of wool that hangeth by the way-side, or to step now and then aside out of the way for to gather up a straw or two, or any rotten stick, I say, if he should do this when he is a-running for his life, thou wouldst condemn him; and dost thou not condemn thyself that dost the very same in effect, nay worse, that loiterest in thy race, notwithstanding thy soul, heaven, glory, and all is at stake. Have a care, have a care, poor wretched sinner, have a care.

2. If yet there shall be any that, notwithstanding this advice, will still be flaggering and loitering in the way to the kingdom of glory, be thou so wise as not to take example by them. Learn of no man further than he followeth Christ. But look unto Jesus, who is not only 'the author and finisher of faith,' but who did, 'for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God' (Heb 12:2). I say, look to no man to learn of him no further than he followeth Christ. 'Be ye followers of me,' saith Paul, 'even as I also am of Christ' (1 Cor 11:1). Though he was an eminent man, yet his exhortation was, that none should follow him any further than he followed Christ.

VII. PROVOCATION. [TO RUN WITH THE FOREMOST.]

Now that you may be provoked to run with the foremost, take notice of this. When Lot and his wife were running from cursed Sodom to the mountains, to save their lives, it is said that his wife looked back from behind him, and she became a pillar of salt; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause Lot to look behind him. I have sometimes wondered at Lot in this particular; his wife looked behind her, and died immediately, but let what would become of her, Lot would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her; his heart was indeed upon his journey, and well it might: there was the mountain before him, and the fire and brimstone behind him; his life lay at stake and he had lost it if he had but looked behind him. Do thou so run: and in thy race remember Lot's wife, and remember her doom; and remember for what that doom did overtake her; and remember that God made her an example for all lazy runners, to the end of the world: and take heed thou fall not after the same example. But, if this will not provoke thee, consider thus,

1. Thy soul is thy own soul, that is either to be saved or lost; thou shalt not lose my soul by thy laziness. It is thy own soul, thy own ease, thy own peace, thy own advantage, or disadvantage. If it were my soul that thou art desired to be good unto, methinks reason should move thee somewhat to pity it. But alas, it is thy own, thy own soul. 'What shall it profit a man if he shall gain the whole world, and lose his own soul?' (Mark 8:36). God's people wish well to the souls of others, and wilt not thou wish well to thy own? And if this will not provoke thee, then think again,

2. If thou lose thy soul, it is thou also that must bear the blame. It made Cain stark mad to consider that he had not looked to his brother Abel's soul. How much more will it perplex thee to think, that thou hadst not a care of thy own? And if this will not provoke thee to bestir thyself, think again,

3. That if thou wilt not run, the people of God are resolved to deal with thee even as Lot

dealt with his wife, that is, leave thee behind them. It may be thou hast a father, mother, brother, &c., going post-haste to heaven, wouldst thou be willing to be left behind them? Surely no. Again,

4. Will it not be a dishonour to thee to see the very boys and girls in the country to have more wit than thyself? It may be the servants of some men, as the horsekeeper, ploughman, scullion, &c., are more looking after heaven than their masters. I am apt to think sometimes, that more servants than masters, that more tenants than landlords, will inherit the kingdom of heaven. But is not this a shame for them that are such? I am persuaded you scorn, that your servants should say that they are wiser than you in the things of this world; and yet I am bold to say, that many of them are wiser than you in the things of the world to come, which are of great concernment.

VIII. A SHORT EXPOSTULATION.

Well then, sinner, what sayest thou? Where is thy heart? Wilt thou run? Art thou resolved to strip? Or art thou not? Think quickly, man, it is no dallying in this matter. Confer not with flesh and blood; look up to heaven, and see how thou likest it; also to hell—of which thou mayst understand something by my book, called, A few Sighs from Hell; or the Groans of a damned Soul; which I wish thee to read seriously over—and accordingly devote thyself. If thou dost not know the way, inquire at the Word of God. If thou wantest company, cry for God's Spirit. If thou wantest encouragement, entertain the promises. But be sure thou begin by times; get into the way; run apace and hold out to the end; and the Lord give thee a prosperous journey. Farewell.

FOOTNOTES:

[1] It was the commonly received opinion that, at the moment of death, the angels and devils strove to carry away the soul. If the dying man had received the consecrated wafer, the devils were scared at it, and lost their victim. Hence the prayer—'From lightning, battle, murder, and sudden death, good Lord, deliver us'; a curious contrast to, 'Thy will be done'! Were they sinners above all men upon whom the tower in Siloam fell and slew them? (Luke 13:4). O that men would rely upon the righteousness of Christ stimulating them to run for glory, as heavenly footmen, and not upon the nostrums of Antichrist!—Ed.

[2] In a very beautifully ornamented Liturgy of the Church of England, prior to the Reformation, after the Salisbury use, printed in 1526 (in the Editor's library), is this direction—'These iii. prayers be wrytten in the chapel of the holy crosse in Rome, who that deuoutly say them they shall obteyne ten hundred thousand years of pardon for deadly sins graunted of oure holy father Jhon xxii pope of Rome.' The three prayers only occupy twenty-six short lines, and may be gravely repeated in two minutes. Such was and IS Popery!! But at the end of all this promised pardon for a million of years—what then? Will eternal torments commence?—Ed.

[3] How awfully is this pictured to the soul in that solemn account of the day of death and judgment in Matthew 25; and how strikingly applied in the Pilgrim's Progress in the character of Ignorance.—Ed.

[4] 'When the bell begins to toll, Lord have mercy on the soul.'

The Papists imagine that there is an extraordinary power in the bell hallowed by baptism to drive away the spirits of darkness, so that the departing soul may take its journey without molestation!! It was also intended to rouse the faithful to pray for the dead person's soul. This, and other superstitious practices, were suspended during the Protectorate in some parishes, if not generally, but were revived at the Restoration, because the omission injured the revenues of the church.—See Brand's Popular Antiquities.—Ed.

[5] This quotation, probably made from memory, is a mixture of the Genevan and the present version.—Ed.
[6] Francis Spira, in 1548, being a lawyer in great repute in Italy, professed gospel principles, but afterwards relapsed into Popery, and became a victim of black despair. The man in the iron cage, at the Interpreter's house, probably referred to Spira. The narrative of his fearful state is preceded by a poem:—

'Here see a soul that's all despair, a man
All hell, a spirit all wounds. Who can
A wounded spirit bear?
Reader, wouldst see what you may never feel,
Despair, racks, torments, whips of burning steel?
Behold this man, this furnace, in whose heart
Sin hath created hell. O! in each part
What flames appear?
His thoughts all stings; words, swords;
Brimstone his breath;
His eyes, flames; wishes, curses; life, a death,
A thousand deaths live in him, he not dead—
A breathing corpse in living scalding lead.'—Ed.

[7] How plain and important is this direction. Saul the persecutor ran fast, but the faster he ran in his murderous zeal the further he ran from the prize. Let every staunch sectarian examine prayerfully his way, especially if the sect he belongs to is patronized by princes, popes, or potentates, and endowed with worldly honours. He may be running from and not to heaven.—Ed.
[8] He that trusts in the sect to which he belongs is assuredly in the wrong way, whether it be the Church of Rome or England, Quaking, Ranting, Baptists, or Independents. Trust in Christ must be all in all. First be IN Christ, then run for heaven, looking unto Christ. Keep fellowship with those who are the purest, and run fastest in the ordinances of the gospel which are revealed in the Word. Follow no human authority nor craft, seek the influence of the Holy Spirit for yourself, that you may be led into all truth, then you will so run as to obtain.—Ed.
[9] How plain is this direction, and how does it commend itself to our common-sense; lumpish shoes, and pockets filled with stones, how absurd for a man who is running a race!! Stop, my dear reader, have you cast away all useless encumbrances, and all easily besetting sins? Is your heart full of mammon, or pride, or debauchery? if so, you have no particle of strength to run for heaven, but are running upon swift perdition.—Ed.
[10] This is one of those beautiful ideas which so abound in all Bunyan's works. Our way to the kingdom is consecrated by the cross of Christ, and may be known throughout by the sprinkling of his blood, his groans, his agonies. All the doctrines that put us in the way are sanctified by the atonement; all the spurs to a diligent running in that way are powerful as motives, by our being bought with that precious price, the death of Emmanuel. O! my soul, be thou found looking unto Jesus, he is THE WAY, the only way to heaven.—Ed.
[11] Strange infatuation, desperate pride, that man should reject the humbling simplicity of Divine truth, and run so anxiously, greedily, and in hosts, in the road to ruin, because priestcraft calls it 'the way of God'; preferring the miserable sophistry of Satan and his emissaries to the plain directions of Holy Writ. O! reader, put not your trust in man, but, while God is ready to direct you, rely solely on his Holy Word.—Ed.

[12] 'Happily,' or haply, were formerly used to express the same meaning.—Ed.
[13] 'Sink-souls' is one of Bunyan's strong Saxonisms, full of meaning, 'Sink' is that in which filth or foulness is deposited.
'She poured forth out of her hellish sink,
Her fruitful cursed spawn.'—Spencer.—Ed.

[14] This is one of Bunyan's most deeply expressive directions to the heaven-ward pilgrim; may it sink into our hearts. Christ is the way, the cross is the standing way-mark throughout the road, never out of sight. In embracing the humbling doctrines of grace, in sorrow for sin, in crucifying self, in bearing each other's burdens, in passing through the river that will absorb our mortality—from the new birth to our inheritance—the cross is the way-mark.—Ed.
[15] Our holiest, happiest duties, IF they interfere with a simple and exclusive reliance upon Christ for justification, must be accursed in our esteem; while, if they are fulfilled in a proper spirit of love to him, they become our most blessed privileges. Reader, be jealous of your motives.—Ed.
[16] This is very solemn warning. But is it asked how are we to see that that is invisible, or to imagine bliss that is past our understanding? The reply is, treasure up in your heart those glimpses of glory contained in the Word. Be daily in communion with the world of spirits, and it may be your lot, with Paul, to have so soul-ravishing a sense of eternal realities, as scarcely to know whether you are in the body or not.—Ed.
[17] How characteristic of Bunyan is this sentence, 'the rich voyage.' God environing us about with his presence in time, and eternal felicity in the desired haven: 'the lumpish heart' at times apparently indifferent to the glorious harvest: 'a pair of spurs' to prick us on in the course. The word voyage (from via, a way) was in Bunyan's time equally used for a journey by sea or land, it is now limited to travelling by sea.—Ed.
[18] 'Scrubbed'; worthless, vile, insignificant in the sight of man, who judges from the outward, temporal condition; but, in the case of Lazarus, precious in the sight of God. —Ed.
[19] What an inexhaustible source of comfort is contained in this passage. Blessed carriage, in which the poorest, weakest of Christ's flock shall ride. Millions of gold could not purchase the privilege thus to ride in ease and safety, supported and guarded by Omnipotence, and guided by Omniscience.—Ed.
[20] Summed up by the Psalmist, 'Happy is that people that is in such a case. Happy is that people whose God is the Lord' (Psa 144:15).—Ed.
[21] How severe and cutting, but how just, is this reflection upon many, that wicked men, for the gratification of destructive propensities, should evince greater zeal and perseverance to light up the fire of hell in their consciences, than some professing Christians do in following after peace and holiness, 'Go to the ant, thou sluggard, consider her ways and be wise.'—Ed.
[22] How awful a warning is this to the backslider. A wicked professor is a practical atheist and a contemptible hypocrite. But the backslider is worse, he proclaims, in his downward course, the awful blasphemy that 'sin is better than Christ'; 'hell is preferable to heaven.' O! that some poor bewildered backslider may, by a Divine blessing upon the voice of Bunyan, be arrested in his mad career.—Ed.
[23] 'Passions'; the old English term for sufferings. It is used in Acts 1 emphatically, to express the last sufferings of the Saviour; as also in what is called 'passion week.'—Ed.
***

THE HOLY CITY; OR, THE NEW JERUSALEM:

WHEREIN ITS GOODLY LIGHT, WALLS, GATES, ANGELS, AND THE MANNER OF THEIR STANDING, ARE EXPOUNDED: ALSO HER LENGTH AND BREADTH, TOGETHER WITH THE GOLDEN MEASURING-REED EXPLAINED: AND THE GLORY OF ALL UNFOLDED.
AS ALSO THE NUMEROUSNESS OF ITS INHABITANTS; AND WHAT THE TREE AND WATER OF LIFE ARE, BY WHICH THEY ARE SUSTAINED.

'Glorious things are spoken of thee, O city of God.'-Psalm 87:3
'And the name of the city from that day shall be, THE LORD IS THERE.'-Ezekiel 48:35

London: Printed in the year 1665

ADVERTISEMENT BY THE EDITOR

Reader, it will require the utmost effort of your powers of faith in perfectly well authenticated history to believe an almost incredible fact, but which certainly took place in England, under the reformed church in 1665. It is, however, true, that a number of eminently pious, loyal, sober, industrious citizens were immured, by the forms of law, within the walls of a small prison on Bedford Bridge, over the river Ouse, for refusing to attend the parish church or join in the service prescribed by Acts of Parliament, according to the Book of Common Prayer. The Ruler of the universe deigned to approve their conduct, and to visit these prisoners with his peculiar approbation. He made their prison a Bethel, the house of God, and the very gate of heaven-thus richly blessing their souls for refusing to render unto man the things that are God's.

On the Lord's day they were in the habit of uniting in Divine worship. Their prison chamber had received no prelatic consecration, but God was in their midst to bless them. It happened one morning that it came to the turn of a poor itinerant tinker, of extraordinary ability, to address his fellow-prisoners-he had neither written nor even prepared a sermon, and felt, for a time, at a loss for a text or subject. At length, while turning over the sacred pages, his eye was directed to the description of the Holy City-New Jerusalem, which in the latter day will gloriously descend from heaven. His soul was enlarged and enlightened with the dazzling splendour of that sacred city-his heart, which had felt 'empty, spiritless, and barren,' was baptized into his subject-'with a few groans, he carried his meditations to the Lord Jesus for a blessing, which he did forthwith grant according to his grace, and then the preacher did set before his brethren the spiritual meat, and they did all eat and were well refreshed. While distributing the truth, it did so increase in his hand, that of the fragments he gathered up a basket full, and furnished this heavenly treatise.' Such, in substance, is the author's interesting account of the circumstances under which he wrote this book. He adds, with humility, that the men of this world would laugh, in conceit, that one so low, contemptible, and inconsiderable should busy himself with so hard and knotty a subject, but humbly hopes, that though but a babe in Christ, these truths were revealed to him. To the real followers of the lowly Jesus, the poor carpenter's son, 'who had not where to lay his head'-of whom the Jews said, 'How knoweth this man letters, having never learned?' (John 7:15)-despised by princes, prelates, scribes, and Pharisees-to such, the poverty, the occupation, and the want of book-learning of our author needs no apology. It is all-sufficient to know that he was mighty in the Scriptures, and deeply taught of the Holy Spirit. These are the only sources of information relative to the New Jerusalem; and in this treatise the author has richly developed the treasures of the Bible in reference to this solemn subject. To the same prison discipline to which we are indebted for the Pilgrim's Progress, we owe this, and other of the labours of that eminent servant of Christ, John Bunyan. Little did the poor tyrants who sent him to jail think that, in such a

place, he would have this blessed vision of the heavenly city, or that his severe sufferings would materially aid in destroying their wicked craft.

The subject is one of pure revelation. The philosopher-the theologian-the philologist-the historian, and the antiquarian, are utterly unable to grapple with that which is here so admirably handled by a poor unlettered prisoner for Christ, who, from the inexhaustible storehouse of God's Word, brings forth things new and old to comfort the pilgrim, whether in a prison or a palace, and to enliven his prospects on his way to this celestial city. The New Jerusalem is a sublime object, and we are bound humbly to adore that majestic mercy which has condescended to give us such a glimpse of the glory which, in its unbounded extent, passeth all the powers of our earth-bound souls to conceive. It is a city whose builder and maker is God-perfect as his infinite wisdom-strong as his omnipotence-eternal as his existence. Who by searching can find out the perfections of the Almighty-they can only be traced by his revealed will, and with our poor powers, even then but faintly. No man ever possessed a more intimate knowledge of the Bible, nor greater aptitude in quoting it than Bunyan: he must have meditated in it day and night; and in this treatise his biblical treasures are wisely used. He begins with the foundation of the walls, and shows that they are based upon the truths taught to the twelve tribes, and by the twelve apostles of the Lamb. All these truths are perfectly handed down to us in holy Writ, alike immutable and unalterable. Cursed are they that add to that book, either by tradition or by the imposition of creeds, rites, and ceremonies, and not less cursed are they that take from it. These solid foundations support walls and gates through which nothing can enter that defileth. It is a pattern to the church on earth, into which none should be admitted but saints, known from their conversation as living epistles. 'Not common stuff, not raked out of the dunghills and muck heaps of this world, and from among the toys of antichrist, but spiritual, heavenly and glorious precious stones.' This city has but one street, showing the perfect unity among all its inhabitants, and it is only under the personal reign of Christ that uniformity can exist. The divisions among Christians arise, as Bunyan justly concludes, from 'antichristian rubbish, darkness, and trumpery.' The cause of all the confusion is the lust of man for domination over conscience, the government of which is the sole prerogative of God, and this is strengthened by the hope of passing through time in idleness, luxury, and honour, under the false pretence of apostolic descent transmitted through ceremonies worse than childish. In our Lord's days there was union among his disciples, as there must be under his personal reign in the New Jerusalem. But in the times of the apostles the disciples were divided-one was of Paul-another of Apollos, and others of Cephas. The Holy Ghost issued laws to regulate the church in their disputes-not an act of uniformity, but an injunction to the exercise of mutual forbearance, 'Who art thou that judges another man's servant.' 'Let every man be fully persuaded in his own mind' (Rom 14:4,5).

After viewing the spiritual unity of the inhabitants of this wonderful city, we are introduced to its temple. How vast the edifice, to contain the millions on millions of worshippers-every inhabitant being present in the general assembly and church of the first-born! Utterly beneath our notice are the most magnificent temples raised by human ingenuity and vanity, when compared with that of the Holy City. Its foundation, the immutability of God-its extent, his divine immensity-its walls, the omnipotence of Jehovah-its treasury, the unsearchable riches of Christ-its worshippers, the countless myriads of the nations of those that are saved-its duration, ETERNITY. It is the inheritance of the Son of God, Jehovah Jesus, and is worthy of HIS inconceivable majesty. In all the multitude not one hypocrite will be found-not one sleeping

worshipper-no wandering thought-no fear of sin or of Satan and his persecuting agents-death itself will be dead and swallowed up in life and immortality-all are pure-clothed in white robes-the palm of victory in their hands-singing the glorious anthems of heaven. O my soul! who are they that are thus unspeakably blessed? Shall I be a citizen of that city? God has told us who they are-not those who have been cherished by the state-clothed with honour, who have eaten the bread of idleness. No. 'These are they which came out of great tribulation' (Rev 7:14). From all kindreds, nations, sects, and parties-they who obeyed God and not man in all matters of faith and holiness-those who submitted to the Saviour, and have washed their robes and made them white in the blood of the Lamb. How vile is that sectarian spirit which in cold blood consigns all but its own sect to eternal misery. How strange the calculation of that Jewish Rabbi,[1] who, dooming to miserable and eternal slavery all but his own little party, gives to every Jew two thousand eight hundred souls to be tormented and tyrannically used as slaves. The bitter sectarian who thus judges that all not of his own party shall be destroyed, will do well to listen to the voice of truth, 'With what judgment ye judge ye shall be judged.' All these absurd and wicked feelings are fast wearing away before the advancing spirit of Christianity. When the leaven of Divine truth shall have spread over the whole earth, antichrist will finally fall-then shall this New Jerusalem descend from heaven, and become the glory of the earth. How distant soever that period may seem, it is irresistibly hastening on. Since Bunyan's days, persecution has hid its ugly head-North America, which was then a land of darkness, is now widely covered with gospel blessings-slavery is coming to an end-India, the islands of the Pacific, and the vast territories of Australia, are yielding their increase. A few more centuries of progression, increasing in its ratio as time draws to a close, will hasten on the coming of our Lord. The growth in grace of every Christian goes on thus gradually. Bunyan draws a beautiful picture of this from Ezekiel 47:3-12. It is so slow as scarcely to be perceptible, and one proof of its growth in our hearts is a doubt as to whether we are progressing at all. The more the light of heaven breaks in upon us, the more clearly it displays our sinful follies. According to the prophet, the waters rise higher and higher, but so slowly as to elude observation, until we find that they have risen from the ancles to the knees, and at length they rise and leave no standing for the feet-the earth recedes with time, and the soul enters upon the ocean of eternal grace and glory. The time is coming when we shall no longer worship in temples made with hands, neither in the mountains of Samaria, nor in the temples of Jerusalem, or Rome, or London. 'The cloud-capt towers-the gorgeous palaces-the solemn temples-yea, the great globe itself, shall dissolve, and, like the baseless fabric of a vision, leave not a wreck behind.' Or in language far more solemn and striking, because they are the unerring words of truth, 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.' Then shall the Holy City-the New Jerusalem-descend from heaven, and all the ransomed of the Lord shall find in it a glorious and everlasting habitation.

Bunyan published this Book in a very small 8vo of 294 pages. It was never reprinted separately from his other works, and even in them it suffered from serious omissions and errors. It is now accurately printed from his original edition. The copy in Dr. Williams' Library, Redcross Street, is remarkably fine and clean, a present, most probably, in the first instance, from the author, having an inscription on the fly leaf, apparently in Bunyan's autograph, 'This for my good and dearly beloved frend mistris Backcraft.' It has a false title, bearing the imprint of 'London, Printed for Francis Smith, at the Elephant and Castle without Temple Barr, 1669.' The editor's copy, soiled and

tattered, cost him twenty shillings, a striking proof of its rarity. This has the original title, with the real date, 1665, but without a printer's or publisher's name-from which it may be inferred that no one dared to patronize the labours of the poor prisoner-a circumstance tending to make the book more prized by the lovers of Christian liberty. The four dedications are singular, and truly Bunyanish.

GEO OFFOR.

THE EPISTLE TO FOUR SORTS OF READERS

I. TO THE GODLY READER.

Friend,-Though the men of this world, at the sight of this book, will not only deride, but laugh in conceit, to consider that one so low, contemptible, and inconsiderable as I, should busy myself in such sort, as to meddle with the exposition of so hard and knotty a Scripture as here they find the subject matter of this little book; yet do thou remember that 'God hath chosen the foolish things of the world to confound the wise, and things which are not, to bring to nought things that are' (1 Cor 1:27,28). Consider also, that even of old it hath been his pleasure to 'hide these things from the wise and prudent, and to reveal them unto babes' (Matt 11:25, 21:15,16). I tell you that the operation of the Word and Spirit of God, without depending upon that idol,[2] so much adored, is sufficient of itself to search out 'all things, even the deep things of God' (1 Cor 2:10).

The occasion of my first meddling with this matter was as followeth:-Upon a certain first-day, I being together with my brethren in our prison chamber, they expected that, according to our custom, something should be spoken out of the Word for our mutual edification; but at that time I felt myself, it being my turn to speak, so empty, spiritless, and barren, that I thought I should not have been able to speak among them so much as five words of truth with life and evidence; but at last it so fell out that providentially I cast mine eye upon the eleventh verse of the one and twentieth chapter of this prophecy; upon which, when I had considered a while, methought I perceived something of that jasper in whose light you there find this holy city is said to come or descend; wherefore having got in my eye some dim glimmerings thereof, and finding also in my heart a desire to see farther thereinto, I with a few groans did carry my meditations to the Lord Jesus for a blessing, which he did forthwith grant according to his grace; and helping me to set before my brethren, we did all eat, and were well refreshed; and behold also, that while I was in the distributing of it, it so increased in my hand, that of the fragments that we left, after we had well dined, I gathered up this basketful. Methought the more I cast mine eye upon the whole discourse, the more I saw lie in it. Wherefore setting myself to a more narrow search, through frequent prayer to God, what first with doing, and then with undoing, and after that with doing again, I thus did finish it.

But yet, notwithstanding all my labour and travel in this matter, I do not, neither can I expect that every godly heart should in every thing see the truth and excellency of what is here discoursed; neither would I have them imagine that I have so thoroughly viewed this holy city, but that much more than I do here crush out is yet left in the cluster. Alas! I shall only say thus, I have crushed out a little juice to sweeten their lips withal, not doubting but in a little time more large measures of the excellency of this city, and of its sweetness and glory, will by others be opened and unfolded; yea, if not by the servants of the Lord Jesus, yet by the Lord himself, who will have this city builded and set in its own place.

But, I say, for this discourse, if any of the saints that read herein think they find nought at all but words, as many times it falleth out even in their reading the Scriptures of God themselves, I beg, I say, of such, that they read charitably, judge modestly, and also

that they would take heed of concluding that because they for the present see nothing in this or that passage, that therefore there is nothing in it: possibly from that which thou mayest cast away as an empty bone, others may pick both good and wholesome bits, yea, and also out of that suck much nourishing marrow. You find by experience, that that very bit that will not down with one, may yet not only down, but be healthful and nourishing to another. Babes are more for milk than strong meat, though meat will well digest with those that are of riper years. Wherefore that which thy weakness will not suffer thee to feed on, leave; and go to the milk and nourishment that in other places thou shalt find.

II. TO THE LEARNED READER.

My second word is to my wise and learned reader.

Sir,-I suppose, in your reading of this discourse, you will be apt to blame me for two things: First, Because I have not so beautified my matter with acuteness of language as you could wish or desire. Secondly, Because also I have not given you, either in the line or in the margent, a cloud of sentences from the learned fathers, that have, according to their wisdom, possibly, handled these matters long before me.

To the first I say, the matter indeed is excellent and high; but for my part I am weak and low; it also deserveth a more full and profound discourse than my small pats will help me to make upon the matter. But yet seeing the Lord looketh not at the outward appearance, but on the heart, neither regardeth high-swelling words of vanity, but pure and naked truth; and seeing also that a widow's mite being all, even heart as well as substance, is counted more, and better, than to cast in little out of much, and that little too perhaps the worst, I hope my little, being all, my farthing, seeing I have no more, may be accepted and counted for a great deal in the Lord's treasury. Besides, Sir, words easy to be understood do often hit the mark, when high and learned ones do only pierce the air. He also that speaks to the weakest, may make the learned understand him; when he that striveth to be high, is not only for the most part understood but of a sort, but also many times is neither understood by them nor by himself.

Secondly, The reason why you find me empty of the language of the learned, I mean their sentences and words which others use, is because I have them not, nor have not read them: had it not been for the Bible, I had not only not thus done it, but not at all.

Lastly. I do find in most such a spirit of whoredom and idolatry concerning the learning of this world, and wisdom of the flesh, and God's glory so much stained and diminished thereby; that had I all their aid and assistance at command, I durst not make use of ought thereof, and that for fear lest that grace, and these gifts that the Lord hath given me, should be attributed to their wits, rather than the light of the Word and Spirit of God: Wherefore 'I will not take' of them 'from a thread even to a shoe-latchet,—lest they should say, We have made Abram rich' (Gen 14:23).

Sir, What you find suiting with the Scriptures take, though it should not suit with authors; but that which you find against the Scriptures, slight, though it should be confirmed by multitudes of them. Yea, further, where you find the Scriptures and your authors jump, [3] yet believe it for the sake of Scripture's authority. I honour the godly as Christians, but I prefer the Bible before them; and having that still with me, I count myself far better furnished than if I had without it all the libraries of the two universities. Besides, I am for drinking water out of my own cistern;[4] what God makes mine by the evidence of his Word and Spirit, that I dare make bold with. Wherefore seeing, though I am without their learned lines, yet well furnished with the words of God, I mean the Bible, I have contented myself with what I there have found, and having set it before your eyes,

I pray read and take, Sir, what you like best;
And that which you like not, leave for the rest.

III. TO THE CAPTIOUS READER.

My third word is to the captious and wrangling reader.

Friend,-However thou camest by this book, I will assure thee thou wast least in my thoughts when I writ it; I tell thee, I intended this book as little for thee as the goldsmith intendeth his jewels and rings for the snout of a sow. Wherefore put on reason, and lay aside thy frenzy; be sober, or lay by the book (Matt 7:6).

IV. TO THE MOTHER OF HARLOTS, &c.

My fourth word is to the lady of kingdoms, the well-favoured harlot, the mistress of witchcrafts, and the abominations of the earth.

Mistress,-I suppose I have nothing here that will either please your wanton eye or go down with your voluptuous palate. Here is bread indeed, as also milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or undershore thy shaking, tottering, staggering kingdom of Rome; but rather a certain presage of thy sudden and fearful final downfall, and of the exaltation of that holy matron, whose chastity thou dost abhor, because by it she reproveth and condemneth thy lewd and stubborn life. Wherefore, lady, smell thou mayest of this, but taste thou wilt not: I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup and enchanted with thy fornications, will, at the sight of so homely and plain a dish as this, cry, Foh! snuff, put the branch to the nose,[5] and say, Contemptible! (Mal 1:12,13; Eze 8:17). 'But wisdom is justified of all her children' (Matt 11:19). 'The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; Jerusalem hath shaken her head at thee' (Isa 37:22), yea, her God hath smitten his hands at thy dishonest gain and freaks (Eze 22:7-11, &c.). 'Rejoice ye with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory' (Isa 66:10,11).

JOHN BUNYAN

FOOTNOTES:

1. Solomon Jarchi. See Allen's Modern Judaism, p. 275.
2. By 'idol' is here meant human wisdom and school learning, which the men of this world adore, and laugh in conceit at the attempt of one who did not possess it to expound the mysteries of the Revelations-forgetting that they can only be spiritually discerned.-Ed.
3. Where the Bible and uninspired authors agree, believe the truth simply for the Bible's sake. How properly jealous was Bunyan as to the supremacy of God's authority.-Ed.
4. See Isaiah 36:16. The fountain of living waters, and not the broken cisterns alluded to in Jeremiah 2:13.-Ed.
5. Commentators differ as to the meaning of 'put the branch to the nose,' Ezekiel 8:17, but all agree it was some well known mode of expressing contempt for God and his worship.-Ed.

THE HOLY CITY; OR, THE NEW JERUSALEM

By John Bunyan

Revelation 21:10-27; 22:1-4 "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal: And had a wall great and high, and

had twelve gates, and at the gates twelve angels and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls, every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all day by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads."

In my dealing with this mystery, I shall not meddle where I see nothing, neither shall I hide from you that which at present I conceive to be wrapt up therein; only you must not from me look for much enlargement, though I shall endeavour to speak as much in few words, as my understanding and capacity will enable me, through the help of Christ.

In this description of this holy city, you have these five general heads:

FIRST, The vision of this city in general. SECOND, A discovery of its defence, entrances, and fashion, in particular. THIRD, A relation of the glory of each. FOURTH, A discovery of its inhabitants, their quality and numerousness. FIFTH, A relation of its maintenance, by which it continueth in life, ease, peace, tranquility, and sweetness for ever. To all which I shall speak something in their proper places, and shall open them before you.

But before I begin with any of them, I must speak a word or two concerning John's qualification, whereby he was enabled to behold and take a view of this city; which qualification he relateth in these words following:

Verse 10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

The angel being to show this holy man this great and glorious vision, he first, by qualifying of him, puts him into a suitable capacity to behold and take the view thereof;

'He carried me away in the spirit.' When he saith, He carried me away in the Spirit, he means he was taken up into the Spirit, his soul was greatly spiritualized. Whence take notice, that an ordinary frame of spirit is not able to comprehend, nor yet to apprehend extraordinary things. Much of the Spirit discerneth much of God's matters; but little of the Spirit discerneth but little of them: 'I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able' (1 Cor 3:2).
'And he carried me away in the spirit,' &c. Thus it was with the saints of old, when God had either special work for them to do, or great things for them to see. Ezekiel, when he had the vision of this city in the old law, in the captivity at Babylon, he must be first forefitted with a competent measure of the Spirit (Eze 40:2). John also, when he had the whole matter of this prophecy revealed unto him, he must be in the Spirit; 'I was (saith he) in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet' talking with me, &c (Rev 1:10,11). Whence note again, that when God calls a man to this or that work for him, he first fits him with a suitable spirit. Ezekiel saith, when God bid him stand upon his feet, that the Spirit entered into him, and set him upon his feet (Eze 2:1,2).
'And he carried me away,' &c. Mark, And he carried me [away] &c. As a man must have much of the Spirit that sees much of God, and his goodly matters; so he must be also carried away with it; he must by it be taken off from things carnal and earthly, and taken up into the glory of things that are spiritual and heavenly. The Spirit loveth to do what it doth in private; that man to whom God intendeth to reveal great things, he takes him aside from the lumber and cumber of this world, and carrieth him away in the solace and contemplation of the things of another world; 'And when they were alone, he expounded all things to his disciples' (Mark 4:34). Mark, and when they were ALONE; according to that of the prophet, 'Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts' (Isa 28:9). Whence observe also, he is the man that is like to know most of God, that is oftenest in private with him (Luke 2:25-38). He that obeyeth when God saith, Come up hither, he shall see the bride, the Lamb's wife. For 'through desire a man having separated himself, seeketh and intermeddleth with all wisdom' (Pro 18:1).
'And he carried me away in the spirit to a great and high mountain.' Thus having showed his frame, and inward disposition of spirit, he now comes to tell us also of the place or stage on which he was set; to the end that now being fitted by illumination, he might not be hindered of his vision by ought that might intercept. He carried me away in the Spirit to a great and high mountain. Thus did God of old also; for when he showed to Moses the patterns of the heavenly things, he must ascend to the Mount Sinai (Exo 19:3). He must into the mount also, when he hath the view of the Holy Land, and of that goodly mountain Lebanon (Deu 32:49). Whence we may learn that the things of God are far from man, as he is natural; and also that there are very great things between us and the sight of them: none can see them but such as are carried away in the Spirit and set on high.
'…To a great and high mountain.' This mountain therefore signifieth the Lord Christ, on which the soul must be placed, as on a mighty hill, whereby he may be able his eyes being anointed with spiritual eye salve, to see over the tops of those mighty corruptions, temptations, and spiritual enemies, that like high and mighty towers are built by the wicked one, to keep the view of God's things from the sight of our souls (2 Cor 10:5,6). Wherefore Christ is called the Mountain of the Lord's house, or that on which the house of God is placed; he is also called the Rock of ages, and the Rock that is higher than

we. 'The hill of God is' an high hill, as Bashan; 'an high hill, as the hill of Bashan' (Psa 68:15). This is the hill from whence the prophet Ezekiel had the vision of this city (Eze 40:2); 'And upon this rock [saith Christ] I will build my church, and the gates of hell shall not prevail against it' (Matt 16:18).

[FIRST. The Vision of the Holy City in General.]

'And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem.' Having thus told us how, and with what he was qualified, he next makes relation of what he saw, which was that great city, the holy Jerusalem. Jerusalem, in the language of the Scripture, is to be acknowledged for the church and spouse of the Lord Jesus; and is to be considered either generally or more particularly. Now as she is to be taken generally, so she is to be understood as being 'the whole family in heaven and earth,' (Eph 3:15); and as she is thus looked upon, so she is not considered with respect to this or that state and condition of the church here in the world, but simply as she is the church: therefore it is said, when at any time any are converted from Satan to God, that they 'are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven; to God the judge of all, and to the spirits of just men made perfect; and to Jesus,—and to the blood of sprinkling' (Heb 12:22,24).

But again, as Jerusalem is thus generally to be understood, so also she is to be considered more particularly: 1. Either as she relates to her first and purest state; or, 2. As she relates to her declined and captivated state; or, 3. With reference to her being recovered again from her apostatized and captivated condition. Thus it was with Jerusalem in the letter; which threefold state of this city shall be most exactly answered by our gospel Jerusalem, by our New Testament church. Her first state was in the days of Christ and his apostles, and answereth to Jerusalem in the days of Solomon; her second state is in the days of antichrist, and answereth to the carrying away of the Jews from their city into Babylon; and her third state is this in the text, and answereth to their return from captivity, and rebuilding their city and walls again: all which will be fully manifest in this discourse following.

[This city is the gospel church returning out of antichristian captivity.]

Besides, that this holy city that here you read of is the church, the gospel church, returning out of her long and antichristian captivity; consider,

First, She is here called a city, the very name that our primitive church went under (Eph 2:19); which name she loseth all the while of her apostatizing and captivity under antichrist; for observe, I say, all the while she is under the scourge of the dragon, beast, and the woman in scarlet, &c. (Rev 13), she goeth under the name of a woman, a woman in travail, a woman flying before the dragon, a woman flying into the wilderness, there to continue in an afflicted and tempted condition, and to be glad of wilderness nourishment, until the time of her enemies were come to an end (Rev 12).

Now the reason why she lost the title of city at her going into captivity is, because then she lost her situation and strength; she followed others than Christ, wherefore he suffered her enemies to scale her walls, to break down her battlements; he suffered, as you see here, the great red dragon, and beast with seven heads and ten horns, to get into her vineyard, who made most fearful work both with her and all her friends; her gates also were now either broken down or shut up, so that none could, according to her laws and statutes, enter into her; her charter also, even the Bible itself, was most grossly abused and corrupted, yea, sometimes burned and destroyed almost utterly; wherefore the Spirit of God doth take away from her the title of city, and leaveth her to

be termed a wandering woman, as aforesaid. 'The court which is without the temple [saith the angel] leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months' (Rev 11:2). 'The holy city shall they tread under foot'; that is, all the city constitutions, her forts and strength, her laws and privileges for a long time, shall be laid aside and slighted, shall become a hissing, a taunt, and a byword among the nations. And truly thus it was in the letter, in the destruction of Jerusalem by the king of Babylon and his wicked instruments, by whose hands the city was broken up, the walls pulled down, the gates burned, the houses rifled, the virgins ravished, and the children laid dead in the top of every street (2 Chron 36:17-21; Jer 52; Lam 1; 2; 3; 4). Now was Zion become a ploughed field, and Jerusalem turned to heaps; a place of briars and thorns, and of wasteness and desolation (Micah 3:12; Isa 7:23,24).

Second, The phrase also that is joined with this of city doth much concern the point; she is here called 'the new and holy city,' which words are explained by these, 'prepared as a bride and adorned for her husband.' The meaning is, that she is now got into her form, fashion, order, and privileges again; she is now ready, adorned, prepared, and put into her primitive state; mark, though she was in her state of affliction called a woman, yet she was not then either called a city or a woman adorned; but rather a woman robbed and spoiled, rent and torn among the briars and thorns of the wilderness (Isa 5:6; 42:22; 32:13,14). Wherefore this city is nothing else but the church returned out of captivity from under the reign of antichrist, as is yet farther manifest, because,

Third. We find no city to answer that which was built after the Jews' return from captivity but this; for this, and only this, is the city that you find in this prophecy that is nominated as the antitype of that second of the Jews; wherefore John hath no relation of her while towards the doom of antichrist, and no description of her in particular until antichrist is utterly overthrown; as all may see that wisely read (Rev 17-20).

[Why the church is called a city.]

'And showed me that great city.' The Holy Ghost is pleased at this time to give the church the name of a city, rather than any other name, rather than the name of spouse, woman, temple, and the like-though he giveth us her under the name of a woman also, to help us to understand what he means; but, I say, the name of a city is now the name in special, under which the church must go, and that for special reasons.

First. To show us how great and numerous a people will then be in the church; the church may be a woman, a temple, a spouse, when she is but few, a handful, but two or three; but to be a city, and that in her glory, it bespeaks great store of members, inhabitants, and citizens; especially when she goeth under the name of a great city, as here she does. He 'showed me that great city.'

Second. She goeth rather under the name of a city, than temple or spouse, to show us also how plentifully the nations and kingdoms of men shall at that day traffic with her, and in her, for her goodly merchandize of grace and life; to show us, I say, what wonderful custom the church of God at this day shall have among all sorts of people, for her heavenly treasures. It is said of Tyrus and Babylon, that their merchandize went unto all the world, and men from all quarters under heaven came to trade and to deal with them for their wares (Eze 27; Rev 18:2,3). Why thus it will be in the latter day with the church of God; the nations shall come from far, from Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off. They shall come, saith God, out of all nations upon horses and mules, and upon swift beasts, to my holy mountain Jerusalem. 'And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all

flesh come to worship before me, saith the Lord' (Isa 66:19-23). Alas, the church at that day when she is a woman only, or a temple either, may be without that beauty, treasure, amiableness, and affecting glory that she will be endowed with when she is a prosperous city. His marvellous kindness is seen 'in a strong city' (Psa 31:21). In cities, you know, are the treasures, beauty, and glory of kingdoms; and it is thither men go that are desirous to solace themselves therewith. 'Out of Zion, the perfection of beauty, God hath shined' (Psa 50:2).

Third. It is called a city, rather than a woman or temple, to show us how strongly and securely it will keep its inhabitants at that day. 'In that day shall this song be sung,—We have a strong city, salvation will God appoint for walls and bulwarks' (Isa 26:1). And verily if the cities of the Gentiles, and the strength of their bars, and gates, and walls did so shake the hearts, yea, the very faith of the children of God themselves, how secure and safe will the inhabitants of this city be, even the inhabitants of that city which God himself will build,' &c. (Deu 9:1,2; Num 13:28).

Fourth. But lastly, and more especially, the church is called here a city, chiefly to show us that now she shall be undermost no longer. Babylon reigned, and so shall Jerusalem at that day. 'And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem' (Micah 4:8). Now shall she, when she is built and complete, have a complete conquest and victory over all her enemies; she shall reign over them; the law shall go forth of her that rules them, and the governors of all the world at that day shall be Jerusalem men. 'And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem which is in Sepharad shall possess the cities of the south. And saviours shall come up on mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's' (Obad 20,21).[1] 'For the law shall go forth of Zion, and the word of the Lord from Jerusalem. —And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more' (Micah 4:1-3). There brake he 'the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever' (Psa 48:1-8). For observe it, Christ hath not only obtained the kingdom of heaven for those that are his, when this world is ended, but hath also, as a reward for his sufferings, the whole world given into his hand; wherefore, as all the kings, and princes, and powers of this world have had their time to reign, and have glory in this world in the face of all, so Christ will have his time at this day, to show who is 'the only Potentate—and Lord of lords' (1 Tim 6:15). At which day he will not only set up his kingdom in the midst of their kingdoms, as he doth now, but will set it up even upon the top of their kingdoms; at which day there will not be a nation in the world but must bend to Jerusalem or perish (Isa 60:12). For 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him' (Dan 7:27). 'And his dominion shall be from sea to sea, and from the river to the ends of the earth' (Zech 9:10). O holiness, how shall it shine in kings and nations, when God doth this!

[This city descends out of heaven from God.]

'He showed me that great city, the holy Jerusalem, descending out of heaven from God. ' In these words we are to inquire into three things. First. What he here should mean by heaven. Second. What it is for this city to descend out of it. Third. And why she is said

to descend out of it from God.
First. For the word heaven, in Scripture it is variously to be understood, but generally either materially or metaphorically; now not materially here, but metaphorically; and so is generally, if not always, taken in this book.
Now that it is not to be taken for the material heavens where Christ in person is, consider, that the descending of this city is not the coming of glorified saints with their Lord; because that even after the descending, yea and building of this city, there shall be sinners converted to God; but at the coming of the Lord Jesus from heaven with his saints, the door shall be shut; that is, the door of grace, against all unbelievers (Luke 13:25; Matt 25:10).
Therefore heaven here is to be taken metaphorically, for the church; which, as I said before, is frequently so taken in this prophecy, as also in many others of the holy scriptures (Rev 11:15; 12:1-3,7,8,10,13; 13:6; 19:1,14; Jer 51:48; Matt 25:1, &c.). And observe it, though the church of Christ under the tyranny of antichrist, loseth the title of a standing city, yet in the worst of times she loseth not the title of heaven. She is heaven when the great red dragon is in her, and heaven when the third part of her stars are cast unto the earth; she is heaven also when the beast doth open his throat against her, to blaspheme her God, his tabernacle, and those that dwell in her.
Second. Now, then, to show you what we are to understand by this, that she is said to descend out of heaven; for indeed to speak properly, Jerusalem is always in the Scriptures set in the highest ground, and men are said to descend, when they go down from her, but to ascend, or go up when they are going thitherwards (Eze 3:1; Neh 12:1; Matt 20:17,18; Luke 19:28; 10:30). But yet though this be true, there must also be something significant in this word descending; wherefore when he saith, he saw this city to descend out of heaven, he would have us understand,
1. That though the church under antichrist be never so low, yet out of her loins shall they come that yet shall be a reigning city (Heb 7:6,13,14). Generation is a descending from the loins of our friends; he therefore speaks of the generation of the church. Wherefore the meaning is, That out of the church that is now in captivity, there shall come a complete city, so exact in all things, according to the laws and liberties, privileges and riches of a city, that she shall lie level with the great charter of heaven. Thus it was in the type, the city after the captivity was builded, even by those that once were in captivity, especially by their seed and offspring (Isa 45); and thus it shall be in our New Testament New Jerusalem; 'They that shall be of thee,' saith the prophet, that is, of the church of affliction, they 'shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in' (Isa 58:12); and again, they that sometimes had ashes for gladness, and the spirit of heaviness instead of the garment of praise, 'they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; for your shame ye shall have double, and for confusion they shall rejoice in their portion,' &c. (Isa 61:3,4,7). Thus therefore by descending we may understand that the church's generation shall be this holy city, and shall build up themselves the tower of the flock (Micah 4:8).
2. When he saith, This holy city descended out of heaven, he would have us understand also what a blessing and happiness this city at her rebuilding will be to the whole world. Never were kind and seasonable showers more profitable to the tender new-mown grass than will this city at this day be, to the inhabitants of the world; they will come as a blessing from heaven upon them. As the prophet saith, 'The remnant of Jacob shall be in the midst of many people, as a dew from the Lord; as the showers

upon the grass, that tarrieth not for man, nor waiteth for the sons of men' (Micah 5:7). O the grace, the light and glory that will strike with spangling beams from this city, as from a sun, into the farthest parts of the world! 'Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all: I will bring forth a seed out of Jacob, and out of Judah an inheritor of my' holy 'mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon [where the sweet roses grew, (Cant 2:1)], shall be a fold for flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me' (Isa 65:8-10). 'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land' (Isa 19:24). 'And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong' (Zech 8:13). 'As the dew of Hermon that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore' (Psa 133:3).

Third. And now for the third particular, namely, What it is to descend out of heaven from God.

1. To descend out of heaven, that is, out of the church in captivity, 'from God,' is this: The church is the place in which God doth beget all those that are the children of him; wherefore in that they are said to descend out of heaven 'from God,' it is as if he had said, the children of the church are heaven-born, begotten of God, and brought forth in the church of Christ. For 'Jerusalem which is above is the mother of us all' (Gal 4:26). 'The Lord shall count when he writeth up the people, that this man was born there' (Psa 87:5,6).

2. When he saith he saw this Jerusalem come out of heaven from God, he means that those of the church in captivity that shall build this city, they shall be a people peculiarly fitted and qualified for this work of God. It was not all the children of Israel that had their hand in building Jerusalem after the captivity of old; 'their nobles put not their necks to the work of the Lord' (Neh 3:5). Also there were many of Judah that were sworn to Tobiah, the arch-opposer of the building of the city, because of some kindred and relation that then was between them and him (Neh 6:17-19). And as it was then, so we do expect it will be now; some will be even at the beginning of this work, in Babylon, at that time also some will be cowardly and fearful, yea, and even men hired to hinder the work (Neh 6:10-12). Wherefore I say, those of the church that at that day builded the city, they were men of a particular and peculiar spirit, which also will so be at the building of New Jerusalem. They whose light breaks forth as the morning, they that are mighty for a spirit of prayer, they that take away the yoke, and speaking vanity, and that draw out their soul to the hungry; they that the Lord shall guide continually, that shall have fat bones, and that shall be as a watered garden, whose waters fail not, &c. (Isa 58:8-14). Of them shall they be that build the old wastes, and that raise up the foundations of many generations, &c. It was thus in all ages, in every work of God, some of his people, some of his saints in special in all ages, have been used to promote, and advance, and perfect the work of their generations.

3. This city descends or comes out of heaven from God, that is, by his special working and bringing to pass; it was God that gave them the pattern even when they were in Babylon; it was God that put it into their hearts while there, to pray for deliverance; it was God that put it into the hearts of the kings of the Medes and Persians to give them liberty to return and build; and it was God that quailed the hearts of those that by opposing did endeavour to hinder the bringing the work to perfection; yea, it was God

that did indeed bring the work to perfection; wherefore she may well be said to descend 'out of heaven from God': as he also saith himself by the prophet, I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them as at the first (Ezra 4:1-4; 7:27; Neh 2:8-18; 4:15; 6:15,16; Jer 33:7; 32:44; Eze 36:33-37; 37:11-15; Amos 9:11).

Lastly, When he saith he saw her descend from God out of heaven, he may refer to her glory, which at her declining departed from her, and ascended to God, as the sap returns into the root at the fall of the leaf; which glory doth again at her return descend, or come into the church, and branches of the same, as the sap doth arise at the spring of the year, for indeed the church's beauty is from heaven, and it either goeth up thither from her, or else comes from thence to her, according to the natures of both fall and spring (Cant 2).Thus you see what this heaven is, and what it is for this city to descend out of it; also what it is for this city to descend out of it from God.

[This city has the glory of God.]

Ver. 11. 'Having the glory of God.' These last words do put the whole matter out of doubt, and do most clearly show unto us that the descending of this city is the perfect return of the church out of captivity; the church, when she began at first to go into captivity, her glory began to depart from her; and now she is returning again, she receiveth therewith her former glory, 'having the glory of God.' Thus it was in the type, when Jerusalem went into captivity under the King of Babylon, which was a figure of the captivity of our New Testament church under Antichrist, it is said that then the glory of God departed from them, and went, by degrees, first out of the temple to the threshold of the house, and from thence with the cherubims of glory, for that time, quite away from the city (Eze 10:4-18; 11:22,23 &c.).

Again, As the glory of God departed from this city at her going into captivity, so when she returned again, she had also then returned to her the glory of God; whereupon this very prophet that saw the glory of God go from her at her going into captivity, did see it, the very same; and that according as it departed, so return at her deliverance. 'He brought me to the gate,' saith he-that is, when by a vision he saw all the frame and patterns of the city and temple, in the state in which it was to be after the captivity. 'He brought me to the gate—that looketh toward the east, and behold the glory of the God of Israel came from the way of the east'-the very same way that it went when it was departed from the city (Eze 11:23). 'His voice was like a noise of many waters, and the earth shined with is glory. It was according to the appearance of the vision which I saw, even according to the vision which I saw when I came to destroy the city, and the visions were like the vision that I saw by the river Chebar; and I fell upon my face, and the glory of the Lord came into the house by the way of the gate whose prospect is toward the east; so the Spirit took me up, and brought me into the inner court, and behold, the glory of the Lord filled the house' (Eze 43:1-5).

Thus you see it was in the destruction and restoration of the Jews' Jerusalem, by which God doth plainly show us how things will be in our gospel church; she was to decline and lose her glory, she was to be trampled-as she was a city-for a long time under the feet of the unconverted and wicked world. Again, she was after this to be builded, and to be put into her former glory; at which time she was to have her glory, her former glory, even the glory of God, returned to her again. 'He showed me,' saith John, 'that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.' As he saith by the prophet, 'I am returned to Jerusalem with mercies, my house shall be built in it' (Zech 1:16). And again, 'I am returned unto Zion, and will dwell in the midst of Jerusalem' (Zech 8:3).

'Having the glory of God.' There is the grace of God, and the glory of that grace; there is the power of God, and the glory of that power; and there is the majesty of God, and the glory of that majesty (Eph 1:6; 2 Thess 1:9; Isa 2:19).
It is true God doth not leave his people in some sense, even in the worst of times, and in their most forlorn condition (John 14:18), as he showeth by his being with them in their sad state in Egypt and Babylon, and other of their states of calamity (Dan 3:25). As he saith, 'Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come' (Eze 2:16). God is with his church, even in her greatest adversity, both to limit, bound, measure, and to point out to her quantity and quality, her beginning and duration of distress and temptation (Isa 27:7-9; Rev 2:10). But yet I say the glory of God, in the notion of Ezekiel and John, when they speak of the restoration of this city, that is not always upon his people, though always they are beloved and counted for his peculiar treasure. She may then have his grace, but not at the same time the glory of his grace; his power, but not the glory of his power; she may also have his majesty, but not the glory thereof; God may be with his church, even then when the glory is departed from Israel.
The difference that is between her having his grace, power, and majesty, and the glory of each, is manifest in these following particulars;-grace, power, and majesty, when they are in the church in their own proper acts, only as we are considered saints before God, so they're invisible, and that not only altogether to the world, but often to the very children of God themselves; but now when the glory of these do rest upon the church, according to Ezekiel and John; why then it will be visible and apparent to all beholders. 'When the Lord shall build up Zion, he shall APPEAR in his glory' (Psa 102:16), as he saith also in another place, 'The Lord shall arise upon thee, and his glory shall be seen upon thee' (Isa 60:1-2).
Now, then, to speak a word or two, in particular to the glory of God, that at this day will be found to settle upon this city.

First. Therefore, at her returning, she shall not only have his grace upon her, but the very glory of his grace shall be seen upon her; the glory of pardoning grace shall now shine in her own soul, and grace in the glory of it shall appear in all her doings. Now shall both our inward and outward man be most famously adorned and beautified with salvation; the golden pipes that are on the head of the golden candlestick, shall at this day convey, with all freeness, the golden oil thereout, into our golden hearts and lamps (Zech 4:2). Our wine shall be mixed with gall no longer, we shall now drink the pure blood of the grape; the glory of pardoning and forgiving mercy shall so show itself at this day in this city, and shall so visibly abide there in the eyes of all spectators, that all shall be enflamed with it. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name' (Isa 62:1,2). And again, 'The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God' (Isa 52:10; Psa 98:2). At that day, the prophet tells us, there shall be holiness upon the very horses' bridles, and that the pots in the Lord's house shall be like the bowls before the altar, and every pot in Jerusalem shall be holiness unto the Lord (Zech 14:20,21). The meaning of all these places is, that in the day that the Lord doth turn his church and people into the frame and fashion of a city, and when he shall build them up to

answer the first state of the church, there will such grace and plenty of mercy be extended unto her, begetting such faith and holiness and grace in her soul, and all her actions, that she shall convince all that are about her that she is the city, the beloved city, the city that the Lord hath chosen; for after that he had said before, he would return to Zion, and dwell in the midst of Jerusalem (Zech 8:3), he saith, moreover, that Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, the holy mountain. 'And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee' (Deu 28:10).

Second. As the glory of the grace of God will, at this day, be wonderfully manifest in and over his city; so also at that day will be seen the glory of his power. 'O my people,' saith God, 'that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rock, and shall lift up his staff against thee, after the manner of Egypt,' that is, shall persecute and afflict thee, as Pharaoh served thy friends of old; but be not afraid, 'For yet a very little while, and the indignation shall cease, and mine anger in their destruction: and the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt' (Isa 7; 10:24-26). The sum is, God will, at the day of his rebuilding the New Jerusalem, so visibly make bare his arm, and be so exalted before all by his power towards his people, that no people shall dare to oppose-or stand, if they do make the least attempt to hinder-the stability of this city. 'I will surely [gather, or] assemble, O Jacob, all of thee,' saith God: 'I will surely gather the remnant of Israel—as the sheep of Bozrah, as the flock in the midst of the fold; they shall make great noise by reason of the multitude of men. The breaker is come up before them, they have broken up [the antichristian siege that hath been laid against them], they have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them' (Micah 2:12,13). 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof' (Isa 31:4). 'The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies' (Isa 42:13). But 'not by might, nor yet by power,' that is, the power and arm of flesh, but by the power of the Word and Spirit of God, which will prevail, and must prevail, to quash and overturn all opposition (Zech 12:8; Zeph 3:8; Joel 3:16; Zech 4:6).

Third. [The glory of his majesty.] When God hath thus appeared in the glory of his grace, and the glory of his power, to deliver his chosen, then shall the implacable enemies of God shrink and creep into holes like the locusts and frogs of the hedges, at the appearance of the glory of the majesty of God. Now the high ones, lofty ones, haughty ones, and the proud, shall see so evidently the hand of the Lord towards his servants, and his indignation towards his enemies, that 'they shall go into the holes of the rocks, and into the caves of the earth,—and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth' (Isa 2:19,21).

Where the presence of the Lord doth so appear upon a people, that those that are spectators perceive and understand it, it must need work on those spectators one of these two things;-either first a trembling and astonishment, and quailing of heart, as it doth among the implacable enemies (Josh 2:8-13), or else a buckling and bending of heart, and submission to his people and ways (Josh 9:22-25). As saith the prophet, 'The sons also of them that afflicted thee shall come bending unto thee, and all they

that despised thee shall fall[2] down at the soles of thy feet; and they shall call thee The city of the Lord, the Zion of the Holy One of Israel' (Isa 60:14). As Moses said to the children of Israel, 'The Lord your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you' (Deu 11:25).

At this day the footsteps of the Lord will be so apparent and visible in all his actions and dispensations in and towards his people, this holy city, that all shall see, as I have said, how gracious, loving, kind, and good the Lord is now towards his own children; such glory, I say, will be over them, and upon them, that they all will shine before the world; and such tender bowels in God towards them, that no sooner can an adversary peep, or lift up his head against his servants, but his hand will be in the neck of them; so that in short time he will have brought his church into that safety, and her neighbours into that fear and submission, that they shall not again so much as dare to hold up a hand against her, no, not for a thousand years (Rev 20:3). 'Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded on her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; and I will also glorify them, and they shall not be small: Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them' (Jer 30:18-20).

[The light of this city.]

Having the glory of God. 'And her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' Having thus told us of her glory, even of 'the glory of God, ' how it at this day will rest upon this city, he now comes to touch a second thing, to wit, 'her light,' and that in which she descends, and by which, as with the light of the sun, she seeth before her, and behind her, and on every side. This therefore is another branch of her duty; she in her descending hath 'the glory of God,' and also 'the light of a stone most precious.'

Ezekiel tells us, that in the vision which he saw when he came to destroy the city-which vision was the very same that he saw again at the restoring of it-he saith, I say, that in this vision, among many other wonders, he saw a fire enfolding itself, and a brightness about it, and that 'the fire also was bright, and that out of it went forth lightning'; that 'the likeness of the firmament upon the—living creatures, was as the colour of the terrible crystal'; that the throne also, upon which was placed the likeness of a man, was like, or 'as the appearance of a sapphire-stone' (Eze 1:4,13,14,22,26). All which words, with the nature of their light and colour, the Holy Ghost doth in the vision of John comprise, and placeth within the colour of the jasper and the crystal-stone. And indeed, though the vision of John and Ezekiel, touching the end of the matter, be but one and the same, yet they do very much vary and differ in terms and manner of language; Ezekiel tells us that the man that he saw come to measure the city and temple, had in his hand 'a line of flax' (40:3), which line John calls a golden reed; Ezekiel tells us that the river came out of, or 'from under the threshold of the house' (47:1); but John saith it came out of the throne of God and of the Lamb. Ezekiel tells us that on either side of this river grew ALL trees for food (v 12); John calls these ALL trees but ONE tree, and tells us that it stood on both sides of this river. The like might also be showed you in many other particulars; as here you see they differ as touching the terms of the light and brightness that appears upon this city at her rebuilding, which the Holy Ghost represents to John under the light and glory of the jasper and crystal-stone; for indeed the end of Ezekiel's vision was to show us, that as when the glory of God departed from

the city, it signified that he would take away from them the light of his Word, and their clearness of worship, suffering them to mourn for the loss of the one, and to grope for the want of the other; so at his return again he would give them both their former light of truth, and also the clearness of spirit to understand it, which also John doth show us shall last for ever.

'…And her light was like unto a stone most precious…' This stone it is to represent unto us the Lord Jesus Christ, in whose light and clearness this city comes out of Babylon; for, as he saith, she hath the glory of God, that is, his visible hand of grace, power, and majesty, to bring her forth; so she comes in the light of this precious stone, which terms, I say, both the prophet Isaiah and the apostle Peter do apply to the Lord Jesus, and none else; the one calling him 'a precious corner-stone,' the other calling him the 'chief corner-stone, elect and precious' (Isa 28:16; 1 Peter 2:6). Now then when he saith this city hath the light of this stone to descend in, he means that she comes in the shining wisdom, knowledge, understanding, and influences of Christ, out of her afflicted and captivated state; and observe it, she is rather said to descend in the light of this stone, than in the light of God, though both be true, because it is the man Christ, the stone which the builders rejected, 'in whom are hid all the treasures of wisdom and knowledge,' of whose fulness we do all receive, and grace for grace; 'for it pleased the Father that in him should all fulness dwell' (Col 2:3; John 1:16; Col 1:19. See also Acts 2:33 and Eph 4:10-13).

This showeth us, then, these two things-

First. That the time of the return of the saints to build the ruinous city is near, yea, very near, when the light of the Lord Jesus begins to shine unto perfect day in her. God will not bring forth his people out of Babylon, especially those that are to be the chief in the building of this city, without their own judgments. 'They shall see eye to eye, when the Lord shall bring again Zion' (Isa 52:8). As he saith also in another place, 'The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and health the stroke of their wound' (Isa 30:26). 'And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly' (Isa 32:3,4). The Lord shall be now exalted, and be very high, for he will fill Zion with judgment and righteousness, and wisdom and knowledge shall be the stability of thy times (Isa 33:5,6). When Israel went out of Egypt, they wanted much of this, they went out blindfolded, as it were, they went they knew not whither; wherefore they went not in the glory of that which this city descendeth in; as Moses said, 'The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, unto this day' (Deu 29:4). But these shall see every step they take; they shall be like the beasts that had eyes both before and behind: they shall see how far they are come out of Antichrist, and shall see also how far yet they have to go, to the complete rebuilding and finishing of this city.

Second. This showeth us how sweet and pleasant the way of this church will be at this day before them. Light, knowledge, and judgment in God's matters doth not only give men to see and behold all the things with which they are concerned, but the things themselves being good, they do also by this means convey very great sweetness and pleasantness into the hearts of those that have the knowledge of them. Every step, I say, that now they take, it shall be as it were in honey and butter. 'The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy [see v 2] upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa

35:10). As he saith, 'Again I will build thee, and thou shalt be built; O virgin of Israel, thou shalt again be adorned with tabrets, and shall go forth in the dances of them that make merry.-For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither' (Jer 31:4,7,8).

By these words, the blind and the lame, the woman with child, and her that travaileth, he would have us understand thus much-

1. That the way of God shall, by the illuminating grace of Christ, be made so pleasant, so sweet, and so beautiful in the souls of all at that day, that even the blindest shall not stumble therein, neither shall the lame refuse it for fear of hurt; yea, the blind, the lame, the woman with child, and her that travaileth shall, though they be of all in most evil case to travel, and go the journey, yet, at this day, by reason of the glorious light and sweetness that now will possess them, even forget their impediments, and dance, as after musical tabrets.

2. This city, upon the time of her rebuilding, shall have her blind men see, her halt and lame made strong; she also that is with child, and her that travaileth, shall jointly see the city-work that at this day will be on foot, and put into form and order, yet before the end. 'Behold, at that time I will undo all that afflict thee,' saith the Lord to his people, 'and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord' (Zeph 3:19,20).

'And her light was like unto a stone most precious.' In that he saith her light is like unto 'A STONE MOST PRECIOUS,' he showeth us how welcome, and with what eagerness of spirit this light will at this day be embraced by the Lord's people. 'Truly the light is sweet,' saith Solomon, 'and a pleasant thing it is for the eyes to behold the sun' (Eccl 11:7). And if so, then how beautiful, desirable, and precious will that light be, that is not only heavenly, and from Christ, but that will be universal among all saints, to show them the same thing, and to direct them to and in the same work. The want of this hath, to this day, been one great reason of that crossness of judgment and persuasion that hath been found among the saints, and that hath caused that lingering and disputing about the glorious state of the church in the latter days; some being for its excellency to consist chiefly in outward glory; and others, swerving on the other side, conclude she shall not have any of this: some conceiving that this city will not be built until the Lord comes from heaven in person; others again concluding that when he comes, then there shall be no longer tarrying here, but that all shall forthwith, even all the godly, be taken up into heaven: with divers other opinions in these matters. And thus many 'run to and fro,' but yet, God be thanked, knowledge does increase, though the vision will be sealed, even to the time of the end (Dan 12:4). But now, I say, at the time of the end, the Spirit shall be poured down upon us from on high (Isa 32:15); now 'they also that erred in spirit shall come to understanding' (Isa 29;24); the city shall descend in the light of a stone most precious. The sun will be risen upon the earth, when Lot goeth from Sodom unto Zoar (Gen 19:23).

Now there shall be an oneness of judgment and understanding in the hearts of all saints; they shall be now no more two, but one in the Lord's hand (Eze 37:19-21). Alas!

the saints are yet but as an army routed, and are apt sometimes through fear, and sometimes through forgetfulness, to mistake the word of their captain-general, the Son of God, and are also too prone to shoot and kill even their very right-hand man; but at that day all such doing shall be laid aside, for the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea (Isa 11:9,13). Which knowledge shall then strike through the heart and liver of all swerving and unsound opinions in Christ's matters; for then shall every one of the Christians call upon the name of the Lord, and that with one pure lip or language, 'to serve him with one consent' (Zeph 3:9). It is darkness, and not light, that keepeth God's people from knowing one another, both in their faith and language; and it is darkness that makes them stand at so great a distance both in judgment and affections, as in these and other days they have done. But then, saith God, 'I will plant in the wilderness,' that is, in the church that is now bewildered, 'the cedar, the shittah tree, the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together; that they may see and know, and consider and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it' (Isa 41:19,20). And again, 'The glory of Lebanon shall come unto thee, the fir tree, and the pine tree, and the box together,' to beautify the house of my glory, and to 'make the place of my feet glorious' (Isa 60:13).

Never was fair weather after foul-nor warm weather after cold-nor a sweet and beautiful spring after a heavy, and nipping, and terrible winter, so comfortable, sweet, desirable, and welcome to the poor birds and beasts of the field, as this day will be to the church of God. Darkness! it was the plague of Egypt: it is an empty, forlorn, desolate, solitary, and discomforting state; wherefore light, even the illuminating grace of God, especially in the measure that it shall be communicated unto us at this day, it must needs be precious. In light there is warmth and pleasure; it is by the light of the sun that the whole universe appears unto us distinctly, and it is by the heat thereof that everything groweth and flourisheth; all which will now be gloriously and spiritually answered in this holy and new Jerusalem (2 Thess 2). O how clearly will all the spiders, and dragons, and owls, and foul spirits of Antichrist at that day be discovered by the light hereof! (Rev 18:1-4). Now also will all the pretty robins and little birds in the Lord's field most sweetly send forth their pleasant notes, and all the flowers and herbs of his garden spring. Then will it be said to the church by her Husband and Saviour, 'Rise up, my love, my fair one, and come away; for lo, the winter is past the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell' (Cant 2:10-13). You know how pleasant this is, even to be fulfilled in the letter of it, not only to birds and beasts, but men; especially it is pleasant to such men that have for several years been held in the chains of affliction. It must needs, therefore, be most pleasant and desirable to the afflicted church of Christ, who hath lain now in the dungeon of Antichrist for above a thousand years. But, Lord, how will this lady, when she gets her liberty, and when she is returned to her own city, how will she then take pleasure in the warm and spangling beams of thy shining grace! and solace herself with thee in the garden, among the nuts and the pomegranates, among the lilies and flowers, and all the chief spices (Cant 7:11-13).

'Even like a jasper stone, clear as crystal.' These words are the metaphor by which the Holy Ghost is pleased to illustrate the whole business. Indeed similitudes, if fitly spoke and applied, do much set off and out[3] any point that either in the doctrines of faith or manners, is handled in the churches. Wherefore, because he would illustrate, as well as affirm, the glory of this Jerusalem to the life, therefore he concludes his general

description of this city with these comparisons:-I saw, saith he, the holy city, the Lamb's wife; I saw her in her spangles, and in all her adorning, but verily she was most excellent. She was shining as the jasper, and as pure and clear as crystal. The jasper, it seems, is a very beautiful and costly stone, inasmuch as that, above all the precious stones, is made use of by the Holy Ghost to show us the glory and shining virtues of the Lord Jesus in this New Jerusalem; and yet, behold, the jasper is too short and slender to do the business, there must another stone be added, even like a jasper stone, clear as crystal. Yea, saith the Lord Jesus, her checks are like rows of jewels, and so are the joints of her thighs; even like the jewels that are 'the work of the hands of a cunning workman' (Cant 1:9,10; 7:1).

The crystal is a stone so clear and spotless, that even her greatest adversaries, in the midst of all their rage, are not able justly to charge her with the least mote or spot imaginable; wherefore when he saith, that this city in her descending is even like the jasper for light, and like the crystal for clearness; he would have us further learn, that at the day of the descending of this Jerusalem, she shall be every way so accomplished with innocency, sincerity, and clearness in all her actions, that none shall have from her, or her ways, any just occasion given unto them to slight, contemn, or oppose her. For, First, As she descends, she meddleth not with any man's matters but her own; she comes all along by the King's highway; that is, alone by the rules that her Lord hath prescribed for her in his testament. The governors of this world need not at all to fear a disturbance from her, or a diminishing of ought they have. She will not meddle with their fields nor vineyards, neither will she drink of the water of their wells: only let her go by the King's highway, and she will not turn to the right hand or to the left, until she hath passed all their borders (Num 20:18,19: 21:22). It is a false report then that the governors of the nations have received against the city, this New Jerusalem, if they believe, that according to the tale that is told them, she is and hath been of old a rebellious city, and destructive to kings, and a diminisher of their revenues. I say, these things are lying words, and forged even in the heart of 'Bishlam, Mithredath, Tabeel, and the rest of their companions' (Eze 4:7). For verily this city, in her descending, is clear from such things, even as clear as crystal. She is not for meddling with anything that is theirs, from a thread even to a shoe-latchet. Her glory is spiritual and heavenly, and she is satisfied with what is her own.[4] It is true, the kings and nations of this world shall one day bring their glory and honour to this city; but yet not by outward force or compulsion; none shall constrain them but the love of Christ and the beauty of this city. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising' (Isa 60:3). The light and beauty of this city, that only shall engage their hearts and overcome them. Indeed, if any shall, out of mistrust or enmity against this city and her prosperity, bend themselves to disappoint the designs of the eternal God concerning her building and glory, then they must take what followeth. Her God in the midst of her is mighty, he will rest in his love, and rejoice over her with singing, and will UNDO all that afflict her (Zeph 3:17-19). Wherefore, 'associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word and it shall not stand; for God is with us' (Isa 8:9,10).

What work did he make with Og the king of Bashan, and with Sihon, king of the Amorites, for refusing to let his people go peaceably by them, when they were going to their own inheritance (Num 21:22-35). God is harmless, gentle, and pitiful; but woe be to that people that shall oppose or gainsay him. He is gentle, yet a lion; he is loth to

hurt, yet he will not be crossed; 'Fury is not in me,' saith he; yet if you set the briars and thorns against him, He 'will go through them, and burn them together' (Isa 27:4).
Jerusalem also, this beloved city, it will be beautiful and profitable to them that love her; but a cup of trembling, and a burthensome stone to all that burden themselves with her; 'all that burthen themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against her' (Zech 12:2,3).
Again, she will be clear as crystal in the observation of all her turns and stops, in her journeying from Egypt to Canaan, from Babylon to this Jerusalem state. She will, I say, observe both time and order, and will go only as her God doth go before her; now one step in this truth, and then another in that, according to the dispensation of God, and the light of day she lives in. As the cloud goes, so will she; and when the cloud stays, so will she (Rev 14:4; Exo 40:36-38). She comes in perfect rank and file, 'terrible as an army with banners' (Cant 6:10). No Balaam can enchant her; she comes 'out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all spices[5] of the merchants' (Cant 3:6). Still 'leaning upon her beloved' (Cant 8:5). The return of Zion from under the tyranny of her afflictors, and her recovery to her primitive purity, is no headstrong brain-sick rashness of her own, but the gracious and merciful hand and goodness of God unto her, therefrom to give her deliverance. 'For thus saith the Lord, That after seventy years be accomplished at Babylon [that is, the time of the reign of Antichrist, and his tyranny over his church] I will visit you, and perform my good word toward you, in causing you to return to this place' (Jer 29:10). 'Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for [spiritual] wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all' (Isa 57:11; Jer 31:12).
[SECOND. A Discovery of its Defence, Entrances, and Fashion in Particular.]

Verse 12. 'And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.' These words do give us to understand, that this holy city is now built, and in all her parts complete, they give us also to understand the manner of her strength, &c.
'And had a wall.' Having thus, I say, given us a description of this city in general, he now descends to her strength and frame in particular: her frame and strength, I say, as she is a city compact together: as also of her splendour and beauty.
And observe it, that of all the particulars that you read of, touching the fence, fashion, or frame of this city, and of all her glory, the firs thing that he presenteth to our view is her safety and security; she 'had a wall.' A wall, you know, is for the safety, security, defence, and preservation of a place, city, or town; therefore it is much to the purpose that in the first place after this general description, he should fall upon a discovery of her security and fortification; for what of all this glory and goodness, if there be no way to defend and preserve it in its high and glorious state? If a man had in his possession even mountains of pearl and golden mines, yet if he had not wherewith to secure and preserve them to himself, from those that with all their might endeavour to get them from him, he might not only quickly lose his treasure, and become a beggar, but also through the very fear of losing them, even lose the comfort of them, while yet in his possession. To speak nothing of the angels that fell, and of the glory that they then did lose. I may instance to you the state of Adam in his excellency; Adam, you know, was

once so rich and wealthy, that he had the garden of Eden, the paradise of pleasure, yea, and also the whole world to boot, for his inheritance; but mark, in all his glory, he was without a wall; wherefore presently, even at the very first assault of the adversary, he was not only worsted as touching his person and standing, but even stripped of all his treasure, his paradise taken from him, and he in a manner left so poor, that forthwith he was glad of an apron of fig-leaves to cover his nakedness, and to hide his shame form the face of the sun (Gen 3:7). Wherefore, I say, John speaks to the purpose in saying she had a wall; a wall for defence and safety, for security and preservation. Now then she shall lie no longer like blasted bones in an open field or valley; that was her portion in the days of her affliction (Eze 37:1,2).

[The wall of the city.]

'And had a wall.' It is said of old Jerusalem, that she had a wall and a wall, two walls for her defence and safety (Jer 39:4; Jer 52:7); which two, in my judgment, did hold forth these two things. The one, their eternal preservation and security from the wrath of God, through the benefits of Christ; and the other, that special protection and safeguard that the church hath always had from and by the special providence of her God in the midst of her enemies, Wherefore one of these is called by the proper name of salvation, which salvation I take in special to signify our fortification and safety from the wrath of God, and the curse and power of the law and sin (Isa 26:1; Acts 4:12). The other is called, A wall of fire round about her; and alludeth to the vision that the prophet's servant was made to see for his comfort, when he was put in fear, by reason of the great company of the enemies that were bending their force against the life of his master (Eze 2:5; 2 Kings 6:17).

But now in those days, though there were for the defence of the city those two walls, yet they stood a little distance each from other, and had a ditch between them, which was to signify that though then they had the wall of salvation about them, with reference to their eternal state, yet the wall of God's providence and special protection was not yet so nearly joined thereto but that they might, for their foolishness, have that broken down, and they suffered to fall into the ditch that was between them both (Isa 22:10-12). And so he saith by the prophet, 'I will tell you what I will do to my vineyard [that is, to this city for the wickedness thereof], I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down' (Isa 5:5-7). Which hedge and wall could not be that of eternal salvation, for that stood sure, though they should be scattered among the nations 'as wheat is sifted in a sieve' (Amos 9:9). It must therefore be the wall of her special preservation in her outward peace and happiness, which wall was often in those days broken down, and they made havoc of, of all that dwelt about them.

But now touching the safety of New Jerusalem, the city of which I here discourse, she is seen in the vision by John to have but one only wall; to signify that at this day the wall of her eternal salvation, and of God's special providence to protect and defend her, in her present visible and gospel glory, shall be so effectually joined together, that now they shall be no more two, that is, at a distance, with a ditch between, but one sound and enclosing wall; to show us that now the state of this Jerusalem, even touching her outward glory, peace, and tranquility, will be so stable, invincible, and lasting, that unless that part of the wall which is eternal salvation, can be broken down, the glory of this city shall never be vailed more. Wherefore the prophet, when he speaks with reference to the happy state and condition of this city, he saith, 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise' (Isa 60:18); as he saith also in another place,

'Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken' (Isa 33:20). The walls are now conjoined, both joined into one; the Father hath delivered up the great red dragon into the hand of Christ, who hath shut him up and sealed him down, even down for a thousand years (Rev 20:1-3). Wherefore from the Lord shall there be 'upon every dwelling-place of Mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defence' (Isa 4:5). And 'in that day shall this song be sung: We have a strong city, salvation will God appoint for walls and bulwarks' (Isa 26:1,2). The same in effect hath our prophet John, saying 'I saw the holy city, the New Jerusalem,' descending out of heaven from God, 'prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying,—The tabernacle of God is with men, and he will dwell with them:—and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away' (Rev 21:1-4).

'And had a wall great and high.' These words, great and high, are added for illustration, to set out the matter to the height; and indeed the glory of a wall lieth in this, that it is great and high; the walls of the Canaanites were terrible upon this account, and did even sink the hearts of those that beheld them (Deu 1:28). Wherefore this city shall be most certainly in safety, she hath a wall about her, a great wall: a wall about her, an high wall. It is great for compass, it incloseth every saint; it is great for thickness, it is compacted of all the grace and goodness of God, both spiritual and temporal; and for height, if you count from the utmost side to the utmost, then it is higher than heaven, who can storm it? (Heb 7:26) and for depth, it is lower than hell, who can undermine it? (Job 11:8).

Great mercies, high mercies, great preservation, and a high arm to defend, shall continually at this day encamp this city: God himself will be a continual life-guard to this city; 'I will encamp,' saith he, 'about mine house, because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes' (Zech 9:8).

[The gates of the city.]

'And had twelve gates.' Having thus showed us her wall, he now comes to her gates; it had gates, it had twelve gates. By gates in this place we are to understand the way of entrance; gates, you know, are for coming in, and for going out (Jer 17:19,20); and do in this place signify two things. First, An entrance into communion with the God and Saviour of this city. Secondly, Entrance into communion with the inhabitants and privileges of this city; in both which the gates do signify Christ: for as no man can come to the knowledge and enjoyment of the God, and glorious Saviour, but by and through the Lord Christ; so no man can come into true and spiritual communion with these inhabitants, but by him also: 'I am the way,' saith he, 'and the truth, and the life; no man cometh unto the Father but by me': and again, 'I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture' (John 10:1-9; 14:6).

'And had twelve gates.' In that he saith twelve gates, he alludeth to the city of Jerusalem that was of old, which had just so many (Neh 3: 12:37-29); and are on purpose put into the number of twelve, to answer to the whole number of the elect of God, which are comprehended within the number of the twelve tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the seed of Abraham after the flesh, though to godly, because they are the children of the flesh of Abraham; so all the godly Gentiles are the children of Abraham after the spirit, though not by that means made the children of the flesh of Abraham. They both meet then in the spirit and faith of the gospel, as God saith to the Jews, 'when a stranger shall sojourn with thee, and will keep the passover to the Lord,' that is, become godly, and receive the faith of Christ, let all his males be circumcised, and then let them come near, and keep it, &c. (Exo 12:48). For they that are of faith, are the children of faithful Abraham, who is called the very father of us all (Gal 3:7; Rom 4:16). Thus you see all the godly come under the title of the children of Abraham, and of the Jews; and so under the denomination also of being persons belonging to the tribes, the twelve tribes, who answer to those twelve gates. Wherefore the Psalmist minding this, speaking indefinitely of all the godly, under the name of the tribes of Israel; saying, 'Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord' (Psa 122:2-4).

But again, though I am certain that all the Gentiles that are at any time converted, are reckoned within the compass of some of the tribes of Israel, to which the gates of this

city may truly be said to answer; yet the gates are here in a special manner called by the name of twelve, to answer to the happy return and restoration of those poor distressed creatures the twelve tribes of the Jews that are scattered abroad, and that are, and for a long time have been to our astonishment and their shame, as vagabonds and stragglers among the nations (Hosea 9:17), there to continue 'many days, without a king, and without a prince, and without a sacrifice, and without an ephod' (Hosea 3:4). That is, without the true God, the true Saviour, and the true word and ordinances; after which, saith the same prophet, they shall even in the latter days, that is, when this city is builded, return and seek the Lord their God, and David their king, and shall then 'fear the Lord and his goodness' (Hosea 3:5). This the apostle also affirmeth, when he telleth the believing Gentiles that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: which Israel in this place cannot by any means be taken for the Gentiles that are converted, for this Israel must be rejected until the bulk of the elect Gentiles be converted; besides he calleth this Israel by the name of Israel, even while unconverted; but the converted Gentiles still Gentiles, even when converted: he calls this Israel the natural branches, but the Gentiles wild branches; and tells us further, that when they are converted, they shall be grafted into their own olive tree; but when the Gentiles are converted, they must be cut off of their own stock and tree: read Romans 11 throughout. Wherefore, I say, the gates are called twelve, to answer these poor creatures, who at this day shall be awakened, and enlightened, and converted to the faith of Jesus. These gates in another place are called a way, and these Jews, the kings of the east; and it is there said also, that at present this way doth want preparing; which is as much as to say this city wants setting up, and the gates want setting in their proper places. Wherefore, saith John, the sixth angel poured out his vial upon the great river Euphrates, that is, destroyed the strength and force of the Roman antichrist-for the river Euphrates was the fence of literal Babylon, the type of our spiritual one-which force and fence, when it is destroyed or dried up, then the way of the kings of the east will be prepared, or made ready for their journey to this Jerusalem (Rev 16:12). Of this the prophets are full, crying, 'Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people' (Isa 57:14). And again, 'Go through, go through the gates, prepare ye the way of the people; cast up, cast up the high way; gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out; A city not forsaken' (Isa 62:10-12). All which doth most especially relate to the conversion of the Jews in the latter day, who in great abundance shall, when all things are made ready, come flocking in to the Son of God, and find favour, as in the days of old.

[The angels at the gates, what they are.]

'And at the gates twelve angels.' By angels in this place, we are to understand the messengers and ministers of the Lord Jesus, by whom the mystery of eternal life and felicity is held forth and discovered before the sons of men; and thus this word angel is frequently taken in this prophecy (Rev 1:20; 2:1,8,12,18; 3:1,7; 14:6).

'And at the gates twelve angels'-

In these words, then, there are two things to be considered. First. Why they should be called twelve. And, Second. Why they are said to stand at the twelve gates of this new and holy city.

First. They are called twelve, to signify two things. 1. The truth of their doctrine. And, 2.

The sufficiency of their doctrine and ministry for the converting of the twelve tribes to the faith of Christ, and privileges of this city.

1. For the truth of their doctrine: for by twelve here he would have us to understand that he hath his eye upon the twelve apostles, or upon the doctrine of the twelve, the apostolical doctrine. As if he should say, This city, the New Jerusalem, shall be every way accomplished with beauty and glory; she shall have a wall for her security, and twelve gates to answer the twelve tribes; yea, and also at these gates the twelve apostles, in their own pure, primitive, and unspotted doctrine. The Romish beasts have corrupted this doctrine by treading it down with their feet, and have muddied this water with their own dirt and filthiness (Eze 34:17,18).[6] But at this day, this shall be recovered from under the feet of these beasts, and cleansed also from their dirt, and be again in the same glory, splendour, and purity, as in the primitive times. It is said that when Israel was passed out of Egypt, beyond the sea, they presently came to Elim, where were twelve wells of water, &c., and that they encamped by the waters (Exo 15:27). Which twelve wells did figure forth the doctrine of the twelve apostles, out of which the church, at her return from captivity, shall draw and drink, as out of the wells of salvation. Now shall the wells of our father Abraham, which the Philistines have for a great while stopped; now, I say, shall they again be opened by our Isaac, his son; and shall be also called after their own names (Gen 26:18). This is generally held forth by the prophets, that yet again the church shall be fed upon the mountains of Israel, and that they 'shall lie down in a good fold, and a fat pasture'; yea, 'I will feed my flock, and I will cause them to lie down, saith the Lord God' (Eze 34:14,15).

2. As by these twelve we are to understand the truth and purity of the doctrine of the twelve, so again, by this word twelve, we are to understand the sufficiency of that doctrine and ministry to bring in the twelve tribes to the privileges of this city. Mark, for the twelve tribes there are twelve gates, for every tribe a gate; and at the twelve gates, twelve angels, at every gate an angel. 'O Judah,' saith God, 'he hath set an harvest for thee, when I returned the captivity of thy people' (Hosea 6:11). And so for the rest of the tribes; before Ephraim and Benjamin, and Manasseh, he will stir up his strength to save them (Psa 80:2). 'I will hiss for them,' saith God, 'and gather them, for I have redeemed them; and they shall increase as they have increased: and I will sow them among the people, and they shall remember me in far countries, and they shall live with their children, and return again; I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them' (Zech 10:8-10).

[Second.] But to come to the second question, that is, Why these twelve angels are said to stand at the gate? which may be for divers reasons.

1. To show us that the doctrine of the twelve is the doctrine that letteth in at these gates, and that also that shutteth out. 'Whosesoever sins ye remit, they are remitted,' saith Christ, 'and whosesoever sins yet retain, they are retained' (John 20:23; Matt 18:18). And hence it is that the true ministers, in their right administration, are called porters; because as porters stand at the gate, and there open to, or shut upon, those that make an attempt to enter in (Mark 13:34); so the ministers of Christ, by the doctrine of the twelve, do both open to and shut the gates against the person that will be attempting to enter in at the gates of this city (2 Chron 23:19).

2. But again, they are said to stand at the gates for the encouraging and persuading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the sight and sense of their own wretchedness. Alas! were it not for some to stand at the gates of this city for instruction, and the encouragement of those

that will at that day in earnest be looking after life, they might labour as in other things for very, very vanity; and might also be so grievously beat out of heart and spirit, that they might die in despair. But now to prevent this for those that are in the way to Zion with watery eyes, and wetted cheeks, here stand the angels, continually sounding with their golden gospel-trumpets, 'Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good, and his mercy is everlasting, and his truth endureth' for ever, even 'to all generations' (Psa 100:4,5). As he saith again, 'And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem' (Isa 27:13).

[The names written on the gates.]

'And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.' Thus it was in the vision of the prophet, when he was taking a view of the pattern of this city: 'And the gates of the city,' saith the angel to him, 'shall be after the names of the tribes of Israel' (Eze 48:31). Which saying John doth here expound, saying, the names of the twelve tribes of the children of Israel were writ or set upon them.

This being thus, it cleareth to you what I said but now, to wit, that the gates are called twelve, to answer the twelve tribes, for their names are written thereon. This must therefore, without all doubt, be a very great encouragement to this despised people; I say great encouragement, that notwithstanding all their rebellion, blasphemy, and contempt of the glorious gospel, their names should be yet found recorded and engraved upon the very gates of New Jerusalem. Thus then shall the Jews be comforted in the latter days; and truly they will have but need hereof; for doubtless, at their return, when they are thoroughly sensible of the murder they have committed, not only upon the bodies of the prophets and apostles, but of the Son of God himself, I say this must needs, together with the remembrance of the rest of their villainous actions, exceedingly afflict and distress their bleeding souls. For 'the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward' (Jer 50:4,5). Mark, 'going and weeping'; there will not be a step that these poor people will take in the day of their returning, but will be watered with the tears of repentance and contrition, under the consideration of the wickedness that, in the days of their rebellion, they have committed against the Lord of glory. As he saith also by another prophet, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon, and the land shall mourn' (Zech 12:10-12).

Wherefore, I say, they both have and also will have need of twelve gates, and on them the names of their twelve tribes, with an angel at each, to encourage them to enter this holy and goodly city; and to tell them that yet he counts them his friends in whose house he received the wounds in his hands (Zech 13:6).

But again, As by the names of the twelve tribes written on the gates, we may see what encouragement the Jews will have, at their return, to enter in at them; so we may also understand that by the names of the twelve tribes here written, God would have us to perceive how all must be qualified that from among the Gentiles at this day do enter in

at these gates; namely, those, and those only, that be cut out of their own wild olive tree, and transplanted among the children of Israel, into their good olive tree. Such as are Jews inwardly, the Israel of God, according to the new creature, they shall enter, for the holy Gentiles also, by virtue of their conversion, are styled the children of Abraham, Jews, the chosen generation, the peculiar people, the holy nation; and so are spiritually, though not naturally by carnal generation, of the twelve tribes whose names are written upon the gates of the city (Gal 3:7; Rom 2:28; 1 Peter 2:9,10). 'And it shall come to pass,' saith the prophet, 'that in what tribe the stranger,' that is, the Gentile 'sojourneth, there shall ye give him his inheritance, saith the Lord God' (Eze 47:23). Thus the Jews and Gentiles shall meet together in the spirit of the gospel, and so both become a righteous nation; to both which the gates of this city shall stand continually open; at which also they may with boldness demand, by the faith of the Lord Jesus, their entrance, both for communion with the God, grace, and privileges of this city, according to that which is written, 'Open ye the gates, that the righteous nation which keepeth the truth may enter in' (Isa 26:2). Thus much of the number of the gates, and now to proceed to the order of them.

[The order of the gates.]

Ver. 13. 'On the east three gates, on the north three gates, on the south three gates, and on the west three gates.' I shall not speak anything to the manner of his repeating of the quarters towards which the gates do look; why he should begin at the east, then to the north, afterwards crossing to the south, and last to the west; though I do verily think that the Holy Ghost hath something to show us, wherefore he doth thus set them forth. And possibly he may set them thus, and the west last, not only because the west part of the world is that which always closeth the day, but to signify that the west, when Jerusalem is rebuilded, will be the last part of the world that will be converted, or the gate that will be last, because longest, occupied with the travels of the passengers and wayfaring men in their journey to this Jerusalem. But I pass that.

From the order of their standing, I shall inquire into two things. First. Why the gates should look in this manner every way, both east, west, north, and south? Second. Why there should be three, just three, on every side of this city? 'On the east three, on the north three, on the south three, and on the west three.'

First. For the first, the gates by looking every way, into all quarters, may signify to us thus much, that God hath a people in every corner of the world. And also, that grace is to be carried out of these gates by the angels in their ministry into every place, to gather them home to him. As it is said of the living creatures, 'Whither the head looked they followed it, they turned not as they went' (Eze 10:11); so whithersoever the gates look, thither the ministers go, and carry the Word, to gather together the elect. He 'sent them two and two before his face, into every city and place whither he himself would come' (Luke 10:1; Matt 28:19; John 11:52).

Again, the gates, by their thus looking every way, do signify to us, that from what quarter or part of the world soever men come for life, for those men there are the gates of life, even right before their doors. Come they from the east, why thither look the gates; and so if they come from north, or west, or south. No man needs at all to go about to come at life, and peace, and rest. Let him come directly from sin to grace, from Satan to Jesus Christ, and from this world to New Jerusalem. The twelve brazen oxen that Solomon made to bear the molten sea (1 Kings 7:23-25), they stood just as these gates stand, and signify, as I said before, that the doctrine of the twelve apostles should be carried into all the world, to convert-as in the primitive times, so now at the building of New Jerusalem-and to bring in God's sheep to the fold of his church. Now, I

say, as the Word is carried every way, so the gates, the open gates, look also into all corners after them, to signify that loving reception that shall be given to every soul that from any corner of the whole world shall unfeignedly close in with grace, through the Lord Jesus Christ. Thus, therefore, men 'shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God' (Luke 13:29; Psa 107:1-3).

[Second.] 'On the east three gates, on the north three gates, on the south three gates, and on the west three gates.' Having thus showed you in a word, why they stand thus looking into every corner or quarter of the world, I now come to show you why there must be just three looking in this manner every way.

1. Then, there may be three looking every way, to signify that it is both by the consent of the three persons in the Trinity, that the gospel should thus every way go forth to call men, and also to show you that both the Father, Son, and Spirit, are willing to receive and embrace the sinner, from whatsoever part or corner of the earth he cometh hither for life and safety. Come they from whence they will, the Father is willing to give them the Son, and so is the Son to give them himself, and so is the Spirit to give them its help against whatever may labour to hinder them while they are here (John 3:16; Rev 21:6; 22:17).

2. In that three of the gates look every way, it may be also to show us that there is none can enter into this city, but by the three offices of the Lord Jesus. Christ by his priestly office must wash away their sins; and by his prophetical office he must illuminate, teach, guide, and refresh them; and by his kingly office, rule over them and govern them with his Word (Heb 7:5; John 13:8; Acts 3:22-24; Isa 40:10,11; 9:6,7; Psa 76:1-3; 110:3).

3. Or, by three gates, may be signified the three states of the saints in this life; an entrance into childhood, an entrance into a manly state, and an entrance into the state of a father of the church (1 John 2:12-14). Or, lastly, the three gates may signify the three-fold state we pass through from nature to glory; the state of grace in this life, the state of felicity in paradise, and our state in glory after the resurrection: or thus, the state of grace that possesseth body and soul in this life, the state of glory that possesseth the soul at death, and the state of glory that both body and soul shall be possessed with at the coming of the Lord and Saviour. This was figured forth by the order of the stairs in the temple at Jerusalem, which was first, second, and third, by which men ascended from the lowest to the uppermost room in the house of God; as he tells us, 'They went up with winding stairs' from the first into the second story, and from thence by them into the third (1 Kings 6:8). Thus much for the wall and gates of New Jerusalem.

[The foundations of the wall.]

Ver. 14. 'And the wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb.' In these words we have two things considerable:-First. That the city-wall hath twelve foundations. Second. That in these twelve are the names of the twelve apostles of the Lamb.

First. It hath twelve foundations. This argueth invincible strength and support. That wall that hath but one foundation, how strongly doth it stand, if it be but safely laid upon a rock, even so strongly that neither wind nor weather, in their greatest vehemency, are able to shake or stir it to make it fall. But I say, how much more when a city hath foundations, twelve foundations, and those also laid by God himself; as it is said concerning the worthies of old, they 'looked for a city which hath foundations, whose builder and maker is God' (Heb 11:10).

'And the wall of the city had twelve foundations, and in them the names of the twelve

apostles of the Lamb.' The wall, you know, I told you, is the wall of salvation, or the safety of the church by Jesus Christ, to which is adjoined, as the effect of that, the special providence and protection of God. Now this wall, saith the Holy Ghost, hath twelve foundations, to wit, to bear it up for the continuation of the safety and security of those that are the inhabitants of this city; a foundation is that which beareth up all, and that upon which the stress of all must lie and abide. Now, to speak properly, the foundation of our happiness is but one, and that one none but the Lord Jesus; 'For other foundation can no man lay, than that is laid, which is Jesus Christ' (1 Cor 3:11). So then, when he saith the wall of the city had twelve foundations, and that in them also are written the names of the twelve apostles of the Lamb, he doth not mean that this wall had twelve Christs for its support, but that the doctrine of the twelve apostles is that doctrine upon which both Christ, and grace, and all happiness standeth firm and sure for ever. And to signify also, that neither Christ nor any of his benefits can be profitable unto thee, unless thou receive him alone upon the terms that they do hold him forth and offer him to sinners in their word and doctrine. If 'we, or an angel from heaven, preach any other gospel unto you,' saith Paul, 'than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed' (Gal 1:8,9).

[Second.] 'And in them the names of the twelve apostles of the Lamb.' 'And in them their names.' This makes it manifest that by the foundations of this wall, we are to understand the doctrine of the twelve apostles of the Lord Christ, for their names are to it, or found engraved in the foundations. Thus it was with the doctrine which was the foundation of the Jewish church; the first pattern being delivered by the man Moses, his name was always so entailed to that doctrine, that at last it became common, and that by Divine allowance, to call that doctrine by the name of Moses himself. 'There is one that accuseth you,' saith Christ, 'even Moses in whom ye trust' (John 5:45). And again, 'For Moses of old hath in every city them that preach him' (Acts 15:21). The same liberty of speech doth the Holy Ghost here use in speaking of the foundations of this wall, which is the doctrine of the twelve. And in that he calleth the doctrine by the name of foundations, and leaveth it only with telling us the names of the twelve apostles are engraven in it; he expects that men should be wise that read him, and that they should be skillful in the word of righteousness, if they come up clearly to the understanding of him.

'And in them the names of the twelve apostles of the Lamb.'

Thus you see that the twelve apostles, above all the servants of Christ, are here owned to be the foundations of this wall; and good reason, for they, above all other, are most clear and full in the doctrine of grace, and all doctrines pertaining to life and holiness. 'In other ages,' saith Paul, it 'was not made known unto the sons of men, as it is now revealed to the holy apostles and prophets by the Spirit' (Eph 3:5). Moses was not fit for this, for his was a more dark and veiled administration; while Moses is read, the veil is over the heart, said Paul (2 Cor 3:13-15). Neither was any of the prophets fit for this, for they were all inferior to Moses, and were, as it were, his scholars (Num 12:6,7). Nay, John the Baptists is here shut out;-for the 'least in the kingdom of heaven is greater than he' (Matt 11:11).

The apostles, above all other, were the men that were with the Lord Jesus all the time, from the baptism of John, even until the time he was taken up into heaven; they saw him, heard him, and discoursed with him, and were beholders of all the wondrous works that he did; they did eat and drink with him after his passion, and saw, after he

was risen, the print of the nails, and the spear with which he was pierced, when he died for our sins (Luke 24:39,40). And because they had seen, felt, and at such a rate experienced all things from the very first, both touching his doctrine, miracles, and life, therefore he said unto them in chief, Ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the utmost parts of the earth (Acts 1:8,21; 13:31; 10:39; 51:32; 1 John 1:1-3).

Further, The apostles were in that marvellous manner endued with the Holy Ghost, that they out-stript all the prophets that ever went before them; neither can I believe that in the best of times there should be any beyond them; yet if it should so fall out that a dispensation should come in which they should have, as to the pouring forth of the Spirit, their equals, yet it could not follow, that therefore the gospel should be offered in other terms than they at first have offered it, especially besides what hath been said of them, if you consider to them it was said, 'Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven' (Matt 18:18). They, as to their doctrine, were infallible, it was impossible they should err; he that despised their doctrine, despised God himself. Besides, they have given in commandment that all should write after their copy, and that we should judge both men and angels that did, or would do otherwise (1 Thess 3:8; Gal 1:8).

Timothy must have his rule from Paul, and so must holy Titus. All which, if we consider it, the Holy Ghost speaks to the purpose, in saying that in the twelve foundations are found the names of the twelve apostles of the Lamb. They are called the chief, and such as have laid the foundation, and others build thereon, and that as no men have laid the foundation but they, so none can lay even that foundation otherwise than they afore have laid it (1 Cor 12:28; Eph 4:11,12; 1 Cor 3:6-11; Heb 6:1-3).[7]

[Consideration from these words.] 'And in them the names of the twelve apostles of the Lamb.' These words, then, teach us two things worthy of our Christian consideration.

First. That God hath given to every man a certain and visible mark to aim at for his salvation, or to build his soul upon, namely, the doctrine of the twelve apostles of the Lamb. For in that he saith their names are in the foundations, it is better for us, all things considered, than if he had said in them was the name of God himself; that is, it is more easy to see this way, through the mist of our carnality, what the mystery of his will should be, which is, that we receive Christ according to their doctrine, words, writings, epistles, letters, &c., their names, I say, being there, God counts it as the broad seal of heaven, which giveth authority to all that doctrine whereunto by themselves they are prefixed and subscribed; not where they are writ by others, but by themselves. I say, as the token of every epistle, and of their doctrine for truth, the which Paul insinuates, when he saith that his hand is the token of every epistle (2 Thess 3:17; Gal 6:11). As he saith again, Am I not an apostle? (1 Cor 9:1). And again, Behold, I Paul, have written unto you; I Paul (Gal 5:2), I, an apostle, I, a wise master-builder, I, who am in my doctrine one of the foundations of the wall of salvation, I have written unto you (1 Cor 11:5). And, as I said before, there is reason it should be thus: for as he who was the foundation of the Jewish church, even Moses, received the pattern of all his order from the mouth of the angel in Mount Sinai, so the twelve received their doctrine of faith and manners, the doctrine of the New Testament, from the mouth of the Son of God himself, as from the mouth of the angel of the everlasting covenant, on the mountain of Zion (Acts 7:38; 1:3; Matt 28:19).

Second. In that he saith the names of the twelve are in the foundations, this shows us the reason of the continual standing of this Jerusalem; it is built upon the doctrine of the twelve apostles of the Lamb, and standeth there. For, observe, so long as he sees this

holy city, he sees her standing upon these foundations; but he saw the city till she was taken up, therefore she continued as being settled for ever upon them. Indeed, the primitive city, or first churches, was built upon these foundations, and had also, so long as they there continued, sufficient supportation and upholding by that means (Eph 2:20-22). But then, as I have showed you, the wall of her salvation, and the wall of God's special protection, stood at a distance each from other, and were not so conjoined as now they will be. Wherefore they then, to answer the type, did fall into the ditch that was between, and through their foolishness provoked God to remove the wall of his outward protection and safeguard from them, whereupon the wild beast, Antichrist, got into his vineyard, making havoc of all their dainties. But mark, this city is not so, the walls are now conjoined, and for ever fastened upon the foundations,[8] therefore it abides for ever, and ascends higher and higher; yet not from the foundations, but by them into heaven: 'Behold,' saith God, 'I have graven thee upon the palms of my hands, thy walls are continually before me' (Isa 49:16).

[How we are to understand the word TWELVE.]

'And in them the names of the twelve apostles of the Lamb.' This word twelve must be warily understood, or else the weak will be ready to stumble and take offence; wherefore, to prevent this, consider,

First. The twelve must be them twelve that were with the Lord Jesus from the baptism of John until the day in which our Lord was taken up (Acts 1:22).

Second. These twelve are not neither to be considered simply as twelve Christians, or twelve disciples; but as their witness of the Lord Jesus-they being with him from first to last-were a twelve-fold witness of him in all his things; a twelve-fold seeing with their eyes, a twelve-fold hearing with their ears, a twelve-fold handling also with their hands, and feeling of the Son of God. As one of them said, 'That which was from the beginning, which we have heard, which we have seen with our eyes,—and our hands have handled of the word of life:—that which we have seen and heard, declare we unto you, that ye also may have fellowship with us,' &c. (1 John 1:1,3). Now this being thus, it followeth that the doctrine of the other apostles, as of Paul and Barnabas, was still but the doctrine of the twelve; their doctrine, I say, and no other. Wherefore, as Ephraim and Manasseh were dissolved into the twelve tribes, so these two, with all other the apostles of Christ, are dissolved into the number of the twelve, because their doctrine is only the doctrine of the twelve; for they centre in their doctrine; their length, and breadth, and depth, and height being the doctrine of the twelve. So, then, the names of the twelve being found in the foundations of this wall, it argueth that that doctrine is only true that is the doctrine of the twelve eye-witnesses of the Lord Jesus. And again, that at the day of Antichrist's fall, this doctrine shall be in its former purity, and bear the sway, and for ever hold up the wall of safety for the inhabitants of New Jerusalem. And indeed this doctrine, that the doctrine of the twelve is that upon which eternal safety is built and stands, is so true, that it must not be varied from upon pain of eternal damnation. Here centered Luke the Evangelist, here centered Jude, here centered the author to the Hebrews, yea, here centered Paul himself, with all the Old and New Testament. The doctrine of the twelve must be the opener, expounder, and limiter of all doctrines; there also must all men centre, and ground, and stay. A man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the start of him; for they both had the Spirit as he, and more than he. Besides, they together with this, did feel, see, handle, and receive conviction, even by their very carnal senses, which others did not; besides, their names also are found in the foundations of this saving wall, as being there engraved by God himself; which putteth all out of doubt, and giveth us infallible

ground that their doctrine is only true, and all men's false that do not keep within the bounds and limits of that (Luke 1:2; Jude 3,17; Heb 2:3,4; 1 Cor 15:1-9; 9:1; Gal 1:1,2; Eph 3:5; 1 Cor 4:9).

To conclude, here are yet two things worthy of noting-

The first consideration is, that by the names of the twelve apostles being in the foundations of this wall, and the names of the twelve tribes being upon the gates of this city, it giveth us to consider, that at the time of the building of this city the Jews and Gentiles shall be united together, and become one body; which very consideration must needs be to the Jews a great encouragement to have in mind at their conversion (Rom 11: 1 Peter 1:1). For it plainly signifieth that our New Testament preachers shall carry in their mouths salvation to the Jews, by which means they shall be again reconciled and made one with the Lord Jesus (James 1:1; Acts 13:16,26; Rom 1:16; 2:10).

The second consideration is, that at the day of New Jerusalem, there shall be no doctrine accepted, nor no preachers regarded, but the doctrine, and the preaching of the doctrine of the twelve; for in that he saith that in them are found the names of the twelve apostles of the Lamb, he doth implicitly exclude all other, of whatever tribe they pretend themselves. It shall not be then as now, a Popish doctrine, a Quaker's doctrine, a prelatical doctrine, and the Presbyter, Independent, and Anabaptist,[9] thus distinguished, and thus confounding and destroying. But the doctrine shall be one, and that one the doctrine where you find the names of the twelve apostles of the Lamb. 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, knowing nothing' (1 Tim 6:3,4).

Thus you see the doctrine of the twelve is that which letteth souls into this city; and that the same doctrine is the doctrine that keepeth up the wall of their salvation about them, when they are entered in within the gates.

[The measuring line, or golden reed: what it is.]

Ver. 15. 'And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.'

Now, having passed the relation of the wall, gates, and foundations, he comes to the measuring line, to see how all things lie and agree with that. Under the law, I find that all things pertaining to the worship of God were to be by number, rule, and measure, even to the very tacks and loops of the curtains of the tabernacle. Now the rule or lien by which all things were then squared, it was the laws, statutes, and ordinances which were given to Moses by the Lord in the Mount Sinai, for thither he went to receive his orders; and according to the pattern there showed him, so he committed all things by writing to them that were to be employed in the workmanship of the holy things pertaining to the rise and completing of the tabernacle, and all its instruments (Exo 20:21; 24:1; 25:40; Deu 30:10; 31:20-26).

Now, when this rule was thus received, then whosoever observed not to do it, he was to fall under the penalty that by the same law also was prescribed against the offenders and transgressors (Num 15:30,31). I find also, that when the temple was built in the days of Solomon, all things were then done according to the writing that David made, when the hand of God was upon him, when he made him understand all the work of this pattern (2 Chron 3; 4; 1 Chron 29:3-7; 28:19).

Thus again, when Josiah went about to bring to pass the reformation of the church of the Jews, and their instruments of worship, after their revolting, he goeth to the law of God, and by that understanding what was out of order, and how to put all things into

order, he so did reduce them to their former manner. The same way also went Ezra and Nehemiah at the rebuilding of the temple and city after the captivity (2 Kings 22:8-13; Ezra 7:14; 8:34). From all which I conclude, that the reed, the golden reed, that here you read of, it is nothing else but the pure and unspotted Word of God; by which both the city, gates, and wall of this Jerusalem are regulated. Which word, by the holy prophet, is also compared to gold, and is said to be above 'much fine gold' (Psa 12:6; 19:10).

I find in the vision of the prophet Ezekiel, that the angel that there is said to measure the city, which was a type of our Jerusalem, he appeared with a line of flax in his hand, to measure the pattern withal (Eze 40:3); which very phrase doth show us that this was but the type, and an Old Testament business; but John hath his in a New Testament style, and that in the most excellent manner of language, to signify that his city, or the city that he hath the vision of, is to be the end of all types and shadows, and the very perfection of them all. Wherefore he tells us also, that the line or reed by which this city is builded and squared, it is not now a line of flax, but a reed of gold, a golden reed; to signify not a word of the law and letter that had to do with shadows, but the New Testament, and ministration of the Spirit, which hath to do with substance, and the heavenly things themselves (Heb 9:23).

[The city measured.]

'A golden reed to measure the city,' &c. I told you at the first that this city was the church of God that should be in the latter days; but yet not the church disorderly and confusedly scattered here and there, without all visible order and discipline, but the church brought into exact form and order, lying every way level and square with the rule and golden reed of the New Testament of Christ; wherefore he calleth it a city, a city under rule. Thus it was in the type; for when Solomon's temple was to be builded, and the city in after times, it was not enough that they had stones and timber, but every one of them must be such stones, and such timber, and must also come under the rule and square of the workman; and so being fitted by hewers, saws, axes, and squares, they were fitly put into the building (1 Kings 5:17,18; 7:9-12; 1 Chron 22:2). By this, then, we may see with what a holy, exact line, rule, and order, this church and city, at this day, will be compact and built; the members must be all such as shall be made fit for the city of God by the hewing words of the prophets (Hosea 6:5). They must join in Christian communion also according to the golden reed of the New Testament, and ministration of the Spirit. Indeed, all the time of the reign of Antichrist, the church, as she was a holy temple in the Lord, so she was measured with reference to the truth of her grace, and invisible condition (Rev 11:1,2); but as she is to be a city, so she then is to be trodden down, and to lie without all form and order; but when Antichrist is dead, she shall again come into mind, be considered, reared, built by measure, and inhabited. And observe it, as the rule of the carpenter is of use in building, from the first appearance of the laying of a stone in order, even till it be in every point and part complete, so the golden reed with which the angel is here said to measure the city, &c., is to be of use from the first foundation even to the laying of the last stone thereof; as was also fore-showed by the man that is said to measure the pattern of this, in Ezekiel (Eze 30-48).

'And he measured the city.' That is, he measured the church in her constitution and fellowship. Now when God is said to measure, he is said to measure sometimes in judgment, and sometimes in mercy; sometimes to throw down, and sometimes to build up and establish. Sometimes, I say, he is said to measure in judgment, with intention to throw down and destroy. Thus he measured the city before she went into captivity, and

the ten tribes before they were carried away beyond Babylon, because they lay cross to his word, and had perverted that which was right, &c. (Isa 28:17,18; Amos 7:7-9). But when he is said to measure the city in this place, it is that she might be built and set up. Wherefore, as I said, the line or golden reed that is now stretched forth to measure this city, it is to the end that all things may be in right form and order, 'fitly joined' and knit 'together,—by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body, unto the edifying of itself in love' (Eph 4:16; Col 2:19).

Again, By measuring the city, he would have us to understand that all her limits and bounds were now apparent, that all things, even the church and all the world, were made to see their own compass. For as God in the days when temple worship only was on foot, would not lose a form or ordinance of all the forms and ordinances of his temple; so when city-work comes up, he will not lose an inch of the limits, and bounds, and compass of his city, she shall be full as large, and of as great a compass every way, as is determined of her; as he saith by the prophet, 'All the land, saith he, shall be turned as a plain (this is that which a little before is called the new heaven and a new earth); that is, there shall be a smooth face upon the whole earth, all snugs, and hubs, [10] and hills, and holes, shall now be taken away, even 'from Geba to Rimmon, south of Jerusalem: and it [the city] shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiel, unto the king's wine presses' (Zech 14:10). The four places here mentioned in this verse, they do seem to be the four corners of the city of old; at which places the city bounds were set; and in which very circle the prophet tells us, but with gospel language, she shall be settled again.

[The gates measured.]

'And he measured the city,' and the gates thereof. This was figured forth by the vision in Ezekiel, for in it he saw the angel go from gate to gate, and saw him take the exact and distinct measure of every one thereof; nay, not only of them in a general way, but of the thresholds, the porch, the posts, and the faces of their entrances; he measured also every little chamber that was above upon the gates, with all the spaces that were between (Eze 40).

Now by gates, I told you, we are to understand the Son of God, as he is the way to the Father, and to the privileges of this city. Wherefore when he saith he measured the gates, it is as if he had said, he measured the entrance, strength, and goodly countenance of him, with the mansions of glory that are to be enjoyed by every one that entereth in hereby; for the porch, posts, face, entrance, and chambers of the gate in Ezekiel, they signify the entrance, strength, shining countenance, and resting places that every one shall find in the Lord Jesus that entereth in by him; and to measure all these, it is in substance but this, to set them forth, and out, in their full force, glory, largeness, beauty, and profitableness, in the view of all; for I told you at the first, the golden reed is the Word of God. Now the city and the gates thereof, are said to be measured by this golden reed: which, I say, can be nothing else but an opening of all the excellencies of Christ, as he is the gate of the sheep, even by the full sway, power, majesty, and clearness of the Word. The Lord help us! Christ, as he is the door to God, and to all gospel-privileges, is now strangely handled, and so hath been of a long time among the sons of men; some of them making him the very in-let to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours, the saints of the Most High, and Christ the door and gate through whom they have right to enter; and to whom belong the delicates of the precious things of God, even those

which he hath most choicely laid up and reserveth for none but those that unfeignedly turn from iniquity, and walk with him in the newness of the Spirit. Others again do shut up the gates against the godly, labouring with might and main to hinder those that labour to enter, that fain would do it unfeignedly (Matt 23:14; 2 Chron 29:7).[11] Others again do labour all that in them lies to deface the gates, to take away their beauty: like him that took the gold from off the doors and gates of the temple (2 Kings 18:16). Rendering Christ a low and carnal business, &c. But at the measuring-day, at the day when the golden reed shall be the alone rule: then you shall see this city, and her gates discovered in their own glory, holiness, and beauty. For though in our affliction under antichrist, our temple and instruments of worship, with the city, wall, gates, and the like, have been much defaced, even our doctrine of faith and worship, and have been much trod and trampled under the foot of the uncircumcised, yet all shall be recovered and brought into order again by the golden reed of the word of God. Which thing was figured forth to us by the good man Ezra the scribe, who at the restoring of Jerusalem took review of all the things pertaining to the city, both touching its branches and deformity, and also how to set all things in order, and that by the law of God which was in his hand, even according to the writing thereof (Ezra 7:14; 8:34; Neh 8:9). And whosoever doth but read the history of Ezra and Nehemiah throughout, they shall find that by the Word of God they brought all things to pass; all the ordinances of the house and city of God into their right and holy order. And indeed the measuring of the city and of the gates thereof, which is Christ the way, it can be nothing else but a bringing of them by the right understanding and opening of the Word into their proper places and excellencies, both for comers in, and goers out, according to the commandment (Eze 40:4; 43:7-12). For, to speak properly, Christ in his love, grace, merits, and largeness of heart, to let souls into communion with God and all happiness, is in all these things unsearchable, and passing knowledge, being filled with these things beyond thought, and without measure (Eph 3:8,18,19; Col 1:9; John 3:34).

[The wall measured.]

And he measured the city, the gates thereof, and the wall thereof. In that he saith, he measured the wall also, it is to show us that all things now are according to the rule of the Word: the inhabitants are according to the Word, the entrance is according to the Word, yea, and so is the safety of it also, even a fence to fence them from their enemies; even a fence on every side, that they may be at ease and rest, and be no more a tossing to and fro. 'O thou afflicted, tossed with tempest,' saith he, 'and not comforted, [I will do many good things for thee]—In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee' (Isa 44:11-14).

Touching the wall, what it is, I have spoken already; therefore here I speak only to the measure of it, which measure is only the fulfilling all those promises and engagements of God that are made to New Jerusalem, for her safety and continual defence; and that not only in her own eyes, but in the eyes of all her beholders. Then shall that saying be with gladness in the mouths of all the inhabitants of this Jerusalem, 'We were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem' (Ezra 9:9). Which wall, I say, shall be so conspicuous to all the adversaries of this holy and beloved city, that the greatest of them shall not once dare to peep or mutter[12] against her any more. 'God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together, they saw it, and so they marvelled; they were

troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail' (Psa 48:1-6). As it is said of the building of the wall after the captivity: when the enemies and all the heathen saw it was finished, 'they were much cast down in their own eyes' (Neh 6:15,16).

The regulating of this city by this golden reed, and the measuring the gates and wall by this word, when finished, will then cause all that have skill in singing the Lord's songs, and of lifting up the praises of God in this city, to gather themselves together to sing, and to praise, and to say, Bless ye the name of the Lord, for his mercies endure for ever: for then will they purify the people, this city, with the gates and wall thereof (Neh 12:27-47).

Wherefore in the mean time, between this and the building of this city, let Jerusalem come into your mind, and walk about her, 'go round about her,' inquire by the Word what God hath said of her state, strength, safety, ease, peace, and blessed tranquillity in the latter days, 'tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following' (Psa 48:12,13).

[The form and measure of the city.]

Ver. 16. 'And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs, the length, and the breadth, and height of it are equal.'

'And the city lieth four square.' These words do open unto you the matter yet more, to wit, that now both the city, gates, and wall were exactly in their visibility according to the Word, lying even every way with that golden reed: for by four square you are to understand perfection, or an answering the figures that of old did figure to us the completeness and perfection of the New Testament order.

For if you search the Scriptures, you will find that especially the great and principal instruments of God's worship in and under the law, their perfection was what here you read to be the perfection of this city, even a four square. As for instance, The breastplate of judgment, on which were engraved the names of the children of Israel, its exact point of perfection was to be a right four square. The ten bases also, that were to be for bearers to the lavers in the temple, they were to be four square: the altar of burnt-offerings likewise, with the altar of incense, their perfect pattern was that they should be four square. The inward court, and outward court, with the posts of the temple, and tables on which they were to slay the sacrifices, they were all four square. Yea, the city in the type, in the vision of Ezekiel, was seen to be of the same frame and fashion every way, having just twelve gates, and on each of the four sides three gates. Wherefore, when he saith the city lieth four square, it is as if he had said she lieth even with the pattern or golden reed of the Word; even, I say, both in her members, doctrine, worship, and manners: for the things afore hinted unto you do hold forth all these particulars (Exo 28:15,16; 39:8,9; 27:1; 38:1; 37:1; 1 Kings 7:27,28; Eze 43:1318; 40; 41:21; 48:30-34).

'And the length is as large as the breadth.' This explaineth the matter yet more fully and distinctly; for as to the things that I made mention of before, though they were to be made four square, and that their perfection lay exactly in that form, yet these squares did not lie in their height and depth, but in their length and breadth, just as you read here of the square of this city. As to instance: The altars, though they were five cubits long, and five cubits broad, yet but three high (Exo 27:1; 33:1; 1 Kings 7). So the bases, they were a cubit and an half broad, and a cubit and an half long, yet but half a cubit high; the tables also on which they slew the sacrifices, they were a cubit and a half long, and a cubit and a half broad, yet but one cubit high (Eze 40:42). Which things being

thus, you see the reason of his saying 'the length is as large as the breadth.'
Now by length and breadth here, we may yet observe another mystery held forth unto us; for by the breadth is held forth the perfection of the rule, or law to which all Christians ought to yield their hearty obedience: his commandment is exceeding broad (Psa 119:96). The breadth of which is signified, I say, by the breadth of those things that before you see to be the instruments of the worship of God. Now, as by breadth we are to understand the perfect latitude and compass of the commandment; so by length we are to understand the answerableness of the obedience of the inhabitants of this city; for indeed the perfection of Christian obedience lieth in an answerableness to the will of God; as it is said of the father and mother of John the Baptist, they walked in all the commandments of the Lord blameless (Luke 1:6). And of Anna, that she continued without ceasing in the service of God in the temple day and night (Luke 2:37). This is to be as long in our obedience, as the law is broad in commanding. The law commands right obedience, and the Christian giveth it; the law commands continual obedience, and the Christian giveth it; the law commands universal obedience, and the Christian giveth it. He giveth it all these sorts of obedience, 1. By the person of Christ, for he is his righteousness (1 Cor 1:30). He giveth it all these, 2. With the consent of the mind (Rom 7:16). And 3. He giveth it all these obediences in the love of the Spirit, which the apostle calleth the fulfilling of the law, that is, an answering the breadth of its command by the length of obedience (Rom 13:10). Wherefore when he saith the length is as large as the breadth, he would have us understand how perfect in holiness these blessed souls will be at this day; and indeed, this is it that is by God expected to be in this city at this day. As the angel with his measuring-line said to Zechariah, I am going 'to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof' (Zech 2:2). To see whether their doctrine be pure, and whether their obedience be answerable.
'And he measured the city with the reed, twelve thousand furlongs.' These latter words do refer us to a distinct measure from that which went before; the former measure pointing at the breadth of her commandment and the length of her obedience, but this at the glory and fulness of her mansions and portions; for after he had said the city lieth four square, and that the length is as large as the breadth, which is the full and complete effect of that first measure, he comes over again with another measuring, saying, 'And he measured the city,—twelve thousand furlongs'; as who should say, he measured the city, gates and wall first, and found them all exact, and according to the golden reed; and after he had so done, he measured the city with the reed twelve thousand furlongs.
'He measured the city with the reed'; that is, he measured out to the city, he measured for the city, for its lot and portion, twelve thousand furlongs. Which very thing you find in the vision of the prophet Ezekiel; for after ha had measured the city, the vessels, with the instruments of worship, I say, when he had done this, he comes again with an afterwards, to measure the city, her portions and mansions (Eze 47:1, &c.). Wherefore I say, these words do refer to her portion that she is to enjoy of her God, as the former referreth to her duty and obedience.
Now that which maketh me conclude that this latter measure is a measure distinct from the former, and that it relateth neither to the exactness of rule, nor the completeness of obedience, but only to the largeness of the portions that God will allot for thy sons and daughters, thou city of God; it is,
First, Because this is the biggest measure. For I find, by considering the Scripture, that as the persons and things pertaining to the worship of God were to go according to the

rule of this golden reed, so also the portions that pertained to the persons worshipping were to go by rule and measure also, as here he saith he measured also the city, or to it, with the reed, twelve thousand furlongs. And hence it is that our grace is called the measure of grace, and that our glory is called a weight of glory (Rom 12:3; Eph 4:7; 2 Cor 4:17).

Now I say, I find that our portions do go always under the biggest measure; the spoons, cups, flagons, snuffers, basons, candlesticks, and pans, which were the instruments of worship, were not so large as the chambers in the temple, and the compass of the holy land, which were the mansions and [the] portions of the church. See Joshua 15-16; John 14:1-3.

Secondly, I take the twelve thousand furlongs to signify portions, rather than worship or worshippers; because, as to the nature of it, it most exactly agrees with the portions that are measured out to this city by the angel before Ezekiel, which is a measuring forth so much land for the portion of the prince, so much for the portion of the priest, and so much for the portion of the twelve tribes. Yea, the very phrase, twelve thousand furlongs, also implieth such a compass of ground, by which we find the holy land hath been measured (Eze 45-47; Luke 24:13; John 6:18).

Lastly, I take it to be this also; because I find not in all this description of this holy city that any place doth give us that ground to speak to her measure of portion as this; and it would seem strange to me that the description of this city given by Ezekiel should be more complete than this that is given by our prophet John; for Ezekiel doth most amply set forth her portions, even distinctly, for prince, priest, and the tribes in particular. This therefore is to be understood of the portions of the city which John did see were measured out unto her immediately after he saw the breadth of her rule and the length of her obedience. Only consider that Ezekiel measureth by reeds, not counting by furlongs; but John, though he measureth by reeds, yet counteth by furlongs.

But now, though the Holy Ghost is thus pleased to speak of the portions of the saints in the New Jerusalem, as if he intended chiefly that their portion should consist in outward happiness, and in the enjoyment of such and such a portion or compass of ground: yet consider that these are but metaphorical and borrowed expressions, spoken to our capacities, under which is indeed included the nature of our blessed and spiritual food and nourishment. You know it is usual for the Holy Ghost in Scripture to call the saints sheep, lambs, heifers, cows, rams, doves, swallows, pelicans, and the like; and also to call their food, their spiritual and heavenly food, grass, provender, wheat, wine, oil, grapes, apples, figs, nuts, and the like also; all which are but shadowish and figurative expressions, even as this of the measure of the twelve thousand furlongs (John 10:15, 16; Amos 4:3; Jer 31:18; Cant 2:5; Eze 34:14; Zech 10:1; Isa 30:24; Micah 4:4). And observe it, that which John saith here is twelve thousand furlongs, Ezekiel tells us it lieth on this side and on that side of the bank of the river of the water of life (Eze 47:8,9). Now I think there is none so much void of understanding as to think this water of life is anything else but the precious grace of God, in and through the Lord Jesus. Wherefore the ground or measure for portions, it is nothing else but our spiritual and heavenly food, even spiritual grace, and gifts, and comforts, that the holy ones of this city shall most plentifully partake of and enjoy. And so indeed the prophet also saith, speaking of the portions of the holy land for this city. 'The increase thereof,' saith he, 'shall be for food unto them that serve the city, and they that serve the city shall serve it out of all the twelve tribes of Israel' (Eze 48:18,19). Out of the twelve tribes, that is, out of the twelve thousand furlongs, which is the portion of the tribes. This is according to the saying of the prophet David, 'He maketh me to lie down in green pastures, he leadeth me beside

the still waters' (Psa 23:2). And again, 'For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters' (Rev 7:17). 'For your shame, ye shall have double; and for confusion, they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them' (Isa 61:7).

Thus you see the measure of the city, gates, and wall, and the effect of that; and thus you see also the measure of the portion for the city, with what it is: wherefore it remaineth that we see what is to be the effect of that also.

'And he measured the city with a reed, twelve thousand furlongs, the length and the breadth and the height of it are equal.' Before he told us that the length was as large as the breadth, which I then told you did signify the nature of her rule and the measure of her obedience. But now he adds and saith, that both in length and breadth and in height she is equal. Wherefore in that he adds at last a squareness of height to her squareness of length and breadth; and also in that he adds it not before he had told us of the measure of her portions, he would have us to understand that as the rule in which this city shall walk shall be complete, and as her obedience to that rule shall be complete, so her enjoyment of God and his grace at that day shall be proportionable also. She is square in her rule, square in her obedience, and square in her enjoyment of God and his goodness: the length and the breadth and the height of it are equal. Indeed the Scripture saith, that in keeping his commandments there is great reward (Psa 19:11). And again, 'This man shall be blessed in his deed' (James 1:25). This showeth unto us then what glorious days these will be to the house and city of God, even days in which saints shall see the mind of God clearly, have hearts to do it completely, and have continually the answerable enjoyment of God and spiritual happiness. Now will his paths drop fatness with a witness! (Psa 65:11). And now will he meet 'him that rejoiceth and worketh righteousness, those that remember thee in thy ways' (Isa 64:5). And the length and the breadth and the height of it are equal. Wherefore the prophet in the vision of the measures of the portions doth observe that there was a squareness in them, as well as in their ordinances and obedience: and hence it is that he tells us that every little chamber was one reed broad and one reed long (Eze 40:7). And again, the oblation, that is, the portion for the tribes, shall be five and twenty thousand (Eze 48:20). By five and twenty thousand ye shall offer the holy oblation FOUR SQUARE, with the portion of the city.

Again, In that he saith the length and the breadth, and the height of it are equal, he showeth us how fit this city at this day will be even for the kingdom of heaven and glory. For observe, that as the rule, obedience, and comforts of God, do make this city a square city, both in height, and length, and breadth; so the holiest of all, which was a type of heaven (Heb 9:24), was of the same fashion also. It was twenty cubits high, and twenty cubits long, and twenty cubits broad: the length, and the breadth, and the height of it were equal (1 Kings 6:20; 2 Chron 3:8: Eze 41:4).

Wherefore, as now the will of God will be done, according to the petition, 'on earth as it is in heaven' (Matt 6:10); so will this city be at this day fit to enter into the holiest place; even as fit as one four square is to shut into another. Here is a four square city for a four square heaven; and the length and the breadth of it are equal. Wherefore it is upon this account that this city, at her appearing, is said to be adorned and prepared as a bride is for her husband, which we all know is the most perfect and completest attire that is possible to be got. And therefore it is, again, that at the coming of the Lord those that go in with him to the marriage are said to be ready beforehand (Rev 21:2; Matt 25:10).

Ver. 17. 'And he measured the wall thereof, an hundred and forty and four cubits.' This measure of the wall that here he maketh mention of is also distinct from the former measure, where he is said to measure the city, gates, and wall; and it refers to such a wall, or to such a part of the wall in such a place. For I find that though the wall of this city in general is that which shall encompass the New Jerusalem round, yet this wall is in some place, and for some reason, of another manner and measure than the wall is in general, as it compasseth round the city, which part of the wall is called the broad wall, the wall upon which even half of the people might walk complete at once (Neh 3:8; 12:38).

But to trace out the business in the type, and so to come to its answer in the antitype; I find that a little distance from Jerusalem there was a place called Tophet, which place was counted profane, unholy, or defiled (2 Kings 23:10). I find also that this unclean, unholy place, was a figure of hell itself (Isa 30:33). Now mark, I find by the Scripture that against this Tophet, this unholy and profane place, was the broad wall of the city for the defence of the sanctuary erected, and reared up. He measured, saith the prophet, by the four sides, and it had a wall round about, five hundred reeds long, and five hundred reeds broad, 'TO MAKE A SEPARATION BETWEEN THE SANCTUARY AND THE PROFANE PLACES' (Eze 42:20). Which wall could not be that wall which compasseth the city, because it was but five hundred reeds long: for take the measure of this wall in its largest measure, and it is, if you count a reed for that which we count a pole, but twelve furlongs, which compass will scarce go round many market towns; especially if, together with this, you consider the breadth of the wall, whose breadth is as large as its length; wherefore now there is not room enough for a city so big as a cottage to stand in the midst thereof. I speak this, to show you that the wall in this place is not the wall that goeth round about the city, but the wall that is placed just between the sanctuary and Tophet, or hell itself. Now though Ezekiel and John do differ touching their count about the thickness of this wall, it is not so much to signify the walls are not one and the same, as to show us that the one, to wit, Ezekiel's wall, was to encompass a worldly sanctuary, but John's to encompass a spiritual and heavenly; wherefore Ezekiel's must be of so many reeds long to go round about the material sanctuary, as a type; but John comes more to the spirit of the matter, and showeth us what the sanctuary, wall, and the like should mean; for by sanctuary we are to understand, even in the Old Testament, a place of safety and security, which was a type of Christ (Eze 11:16; Heb 6:18). Now in that Tophet did stand against the sanctuary in the letter, it signifies that hell itself is bent against all those that take shelter in Christ; but to no purpose, for in the very face of Tophet, even between it and our place of sanctuary, is fixed an invincible and impregnable mighty wall, to keep in safety those that have fled to Christ for shelter. Now I say, in that John tells us this wall is an hundred and forty-four cubits, and waives the manner of the measure of Ezekiel, it is to show us that this wall is for the safety of the hundred and forty-four thousand that have taken sanctuary in Christ, that is, all the holy and truly gracious souls that are with him on the Mount Zion, having his Father's name written in their foreheads (Rev 7; 14:1-3). Both numbers, I say, being twelve times twelve, implying a sufficient safety for all that are sincerely and truly gracious.

And now to bring down the matter to our New Jerusalem state: for though it be true in all ages, that there is between those that have taken sanctuary in Christ, and the bottomless pit, an invincible and mighty wall of grace and heavenly power, and of the merits of Christ, to save to the uttermost all and every one that are thus fled to him for safety (Heb 7:25,26), yet there is something in it more than this, for those that come

into the days and state of the New Jerusalem. For, I say, this wall being it that makes a separation between the sanctuary and the profane place in general, and yet being spoken of as a thing extraordinary, and accompanying the state of this new city only, it implieth that at this day the saints shall have that shelter by this wall from all the force of hell, and the damned spirits that now from Tophet afflict them, that they never had before. And therefore you find at the beginning of the thousand years, which, as I conceive, is the time of the building of this city, a mighty angel is said to come down from heaven to lay hold of the dragon, that old serpent, called the devil and Satan, and to bind him a thousand years; which done, he casts him into the bottomless pit, and there shuts him up, to the end he should deceive the nations no more (Rev 20:1-3). The effect of which will be not only a delivering of the saints from outward persecution, but also from being any more assailed with either wicked and erroneous doctrine, or fierce and fiery darts from the prince of darkness, which now many of them are so much annoyed and afflicted with; now the church will be free from those hellish suggestions to blaspheme, to despair, and the like, that her members do yet most dreadfully and sadly meet with. For observe, this old tempter is said to be tied up, or to be cast into the bottomless pit, first as he is a dragon, under which name he goeth in this book, in his persecuting the church (Rev 12). Secondly, he is said to be shut up, as he goeth under the name of a serpent, under which name he went when he fomented his devilish and damning seducing doctrine to our first parents; the which the Spirit expressly seems to relate unto, and therefore calls him that old serpent; that old serpent that deceived us at the first (Gen 3:1-5). Thirdly, he is said to be shut up also, as he goeth under the name of the devil, and Satan, under which name he goeth commonly in the New Testament, when he provoketh and stirreth up our lusts, and when he labours to drive us into all manner of unbelief, distrust, despair, and so consequently into murmurings and blasphemy against God (Matt 4:1,5,8; Luke 4:2-6; Acts 5:1-3; Eph 6:11; 2 Cor 2:7,11). Wherefore, I say, that at the day that this wall is set up in all its glory, and when it performs every part and piece of its office to the full, then shall Satan be bruised under our feet indeed, and then shall Jerusalem be called the joyous city, and her people a joy; for her former sorrows shall be past and forgot (Rom 16:20: Rev 21:4).

If thou still objectest: But I have yet an evil heart, and therefore if I be not rid of that at that day, should I live till then, why though there should be no devil to afflict me, I shall feel and meet with sorrow and trouble enough. I answer thee: First, I dare not say that at this day thou shalt be in every sense without thy evil heart in the midst of all this glory, tempted soul. Yet I say thus much to thee-

First. Where there is no devil to tempt, though the saints will yet be imperfect, and come short of a glorified state, yet they, by his absence, will be delivered from many dreadful, vexing, and burning, and hellish darts, that will otherwise confound and afflict the soul like arrows whose heads are poisoned. Christians have a great deal of ease, when God doth, even at this day, withhold the devil for a season, though yet they have their own lusts, over they have when the devil and their own lusts are suffered to meet and work together. Yea, the Lord Jesus himself, who had no sin, yet in the temptation was fearfully handled and afflicted with the devil, though all the while, I say, he kept him at staves end,[13] and did not suffer him in the least to annoy his person; and therefore it is said that when he was in the wilderness, in the conflict, the angels came to minister to him (Mark 1:12,13; Col 2:14,15). At the time of his agony also-in which agony, doubtless, Satan had a great hand to afflict him-you see his complaint, how that he was sore amazed, and exceeding sorrowful, even unto death, being so laden with

heaviness and sorrow that he was scarce able to stand or wag under the burden of it (Luke 23:44; Mark 14:33,34). Satan, even from himself, besides the workings of our own lust, doth do us wonderful injury, and hits our souls with many a fiery dart that we think comes either from ourselves, or from heaven, and God himself; but not by this wall, this broad wall, this sorrow will be cut off.

Secondly. Again, when Satan is thus tied up, we shall, together with this mercy, receive such a plentiful pouring forth of the Holy Ghost, that though there will remain in us still remainders of our corruptions, yet, by the plentiful indwelling of the Holy Ghost, and the joy and peace and heavenly sweetness thereof, these things shall lie like lean, withered, blasted things. The reason of that power and that strength, that our lusts have to this day in our hearts, it is because they are so lean, and thin, and weak in the things of God. Strong grace makes corruptions weak, and strikes them thorough, laying them at the point of death, always gasping for life. Thus it was with Moses, he had such grace in his soul, and such communion with God, that though he had yet a body of sin within him, it was a rare thing for him to see his wretchedness (Num 11:14,15); that is, to see it pert, lively, and powerful in him. Indeed God saith, that upon the land of his people shall come up briars and thorns; 'yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field,' &c. (Isa 32:13-15). And then 'the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them' (Zech 12:8). 'The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity' (Isa 33:24).

'And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.' 'According to the measure of a man.' The man Christ Jesus. For the measure of this city, or the golden reed with which this city is thus measured, it is his, his word and law of the New Testament. All judgment is committed into the hand of the Son; and God 'hath given him authority to execute judgment also, because he is the Son of man' (John 5:27; 12:48).

'According to the measure of a man, that is, of the angel.' This angel is one of the seven that had the seven last plagues to execute upon the man of sin (Rev 21:9), and yet he saith the measure is according to the measure of a man; the meaning is that the city, the New Jerusalem, is to be built according to the word of Christ; but yet by his word as it is in the hand of his angels, that is, his messengers and servants; of which servants, the chief will be those that are his instruments to pour forth the seven vials full of the seven last plagues upon the Antichristian harlot. For they, with their plagues, will both destroy what standeth in implacable opposition, and will subject the rest, and bring them into a correspondency with the word and will of God, as I have showed. Whence note, that they of his servants that God shall use to pour forth his last and most dreadful plagues upon the whore, they are they that God will use to show us the pattern of this holy city. Or thus, they that can tell how to plague the whore, they can tell how to measure this city. 'The righteous men, they shall judge them,' that is, the Antichristian harlot, with her wicked and adulterous daughters, 'after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands' (Eze 23:45).

Thus much touching the frame of this city, its walls, gates, and foundations, with the measure of each. And now it remains that I speak of the glory of them.

[THIRD. A RELATION OF THE GLORY OF THE CITY, ITS WALLS, GATES, AND

FOUNDATIONS.]

Ver. 18. 'And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.'

[The glory of the walls.]

In these words you have a discovery of the glory, both of the wall and city itself; and that, as you see, under the notion of two choice metaphors. The wall is jasper, the chief of stones; and the city is gold, the chief of metals. 'And the building of the wall of it was of jasper, and the city was pure gold.'

This jasper is that stone, in the light of which this city is said to descend, as in the light of a stone most precious. Now, as there he saith she descended in the light of this stone, so here he saith this stone is the wall thereof. 'And the building of the wall of it was of jasper.'

This therefore confirmeth unto you what I said of the wall before, to wit, that it was the salvation of God through Christ; wherefore, learn this by the way, that this city shall not be at this day in her own keeping, but in the keeping of Jesus Christ. He with his benefits doth compass her round, and by him alone she lieth down in safety. Wherefore it is from this consideration that God doth say by the mouth of the prophet, I will give them within my house, and within my walls, 'a place and a name better than that of sons and of daughters; I will give them an everlasting name that shall not be cut off' (Isa 56:5).

'And the building of the wall,' &c. By this word building, we are to understand both the materials of the wall, the manner of their placing, and the instruments that God will use for the setting up thereof. Now, to speak properly, this wall being the Lord Jesus Christ himself in his precious merits, benefits, and offices, the builder hereof must needs be God himself, for he it is that hath made this Christ for us a safeguard and defence, by making of him our wisdom, righteousness, sanctification, and redemption, by which he doth encompass us round on every side, and that at every moment to deliver us from the power and destruction both of sin, death, the devil, and hell (1 Cor 1:30; Heb 11:10; 3:4).

But again, the building here spoken of is a building of this wall after the destruction of Antichrist, and so long after Christ was sent, and made these things in his own person, to his beloved and blessed church. Wherefore the building of this wall that is here spoken of, it must be understood of the recovering again the purity of those doctrines, in which the Lord Jesus, with all his benefits, is found and made ours, for our everlasting defence and safety. For we find that the king of Babylon, who was a type of our Antichrist, when he came up against Jerusalem, the type of our primitive church, he brake down their city, destroyed their walls, rifled their houses, and killed their children; whose steps, I say, our Antichrist follows to a hair, in treading down the primitive church, corrupting her doctrines-which are her safeguard and wall-also robbing and spoiling the houses of God, and killing his children with a thousand calamities; turning all the heavenly frame and order of church government into a heap of rubbish, and a confused dunghill (Psa 74:4-7).

Wherefore the building again of this wall is to be understood of the recovering, and settling, and fastening the doctrines of Christ, as afore, in which doctrines he in all his benefits is wrapped and held fast for ever. I say, a recovering of them, and setting him up again in his primitive and pure glory, of being our priest, prophet, and king in his church, and a giving unto these offices their own proper length, breadth, height, and depth, letting them rule in all their force, glory, and majesty, and authority, for then will be golden days, and not till then; then, I say, when the several offices of the Lord Jesus

do rule in their own nature and largeness of authority, both in the church and in the world (Zech 9:7,8; 14:9; Rev 11:15).

Alas! this wall is yet unbuilt, the offices of the Lord Jesus do not yet shine in that purity, nor so stand in their proper places as they shall do at the coming in of New Jerusalem. The wall lies yet but as a heap of rubbish; the offices of the Lord Christ are to this day by many preachers confounded, and removed to and fro, even like loose and rolling stones. These offices, also, are by others attributed to Antichrist, and his children of iniquity; but at this day the nations shall know themselves to be but men, and the doctrines of Christ shall be set again in their own places (Eze 28:2,3; 2 Thess 2:4). Now shall every going into this city, and every going out thereof, stand where it ought; and now shall every tower and fortress on this wall be placed as in the days of old; which towers and fortresses are the glorious names and attributes of the Father and Christ; for the name of the Lord is a strong tower, the righteous flee into it, and are safe. And again, thou hast been a shelter to me, and a strong tower from the enemy. Wherefore now, I say, shall the name of God, as Lord of all, and Father of his church, with the names of the Son, as Head, Saviour, and King of kings, be as the bulwarks to this city (Cant 1:10), to which shall be added all the promises, consolations, encouragements, &c., in the blessed book of God, out of which this city continually shall suck the milk and nourishment of the unsearchable grace of God to them (1 Peter 2:1,2). To all which shall be added many new pieces of timber in the wall, for so it was in the type at the rebuilding of the city (Neh 2:8). By which new pieces I gather, that the special providence of God, and his protection, shall be at this day so fastened in this wall for the complete delivering of this city, both from hell and earth, that she shall stand in full force, safety, and peace, even till the heavens and the earth shall be no more. Now, when this wall is thus set up, even every truth and office of Christ in its own true natural force, about this city, and when God, in his special and most endeared affections, shall engage himself, even everlastingly, to keep this city safe from all storms and tempests, and trouble, and sorrow, then shall these citizens, as a sign of their conquest both of hell and the world, even set up their banners on the several towers of this wall, and the standards that belong to the tribes thereof; then, I say, 'we will rejoice in thy salvation,' O Lord, 'and in the name of our God will we set up our banners' (Psa 20:5). And then shall the inhabitants of the world both wondering and tremblingly say, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' (Cant 6:10). O the names of God, of Christ, of his offices, and the power of his grace and promises! How will they shine? In what glory will they appear? They will be even as a wall of fire round about Jerusalem; and will not be, as now, in the mind and thought of the people as the white of an egg in the mouth, without taste; but shall be, and appear in their own brightness, sweetness, and grace. 'For how great is his goodness, and how great is his beauty? corn shall make the young men cheerful, and new wine the maids' (Zech 9:10). 'In that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength, and my song, he also is become my salvation' (Isa 12:1,2).

For the workman, I am sure, God is the principal, as I said before; but yet he will do it by instruments, through the guidance of his Spirit. The building of the wall of old was of God; but so as that he did it by the hand of Nehemiah and his companions. I do observe, in the completing of the city of Jerusalem of old, that there was first altar-work, then temple-work, and after that the building of the wall and completing the city. Altar-

work, I say, was the first which was reared, and on which there were offered, according to the law and holy custom, the sacrifices and offerings both morning and evening, as every day required. 'But the foundation of the temple of the Lord was not yet laid' (Ezra 3:1-6). These altar-men were those also that afterward built the temple; but yet by them was first of all repaired the altar, to signify that the first work that will be on foot at the beginning of the return of the Christians from out of Antichristian Babylon, it will be to find out altar-work, that is, the priestly office of Christ, and to offer by him the prayers and supplications of the church continually (Acts 19:9). Wherefore these altar-men, or these men in their altar-work, did figure out for us our famous and holy worthies, that before us have risen up in their place, and shook off those relics of Antichrist that entrenched upon the priestly office of our Lord and Saviour, even worthy Wickliff, Huss, Luther, Melancthon, Calvin, and the blessed martyrs in Queen Mary's days, &c., with the rest of their companions. These, in their days, were stout and valiant champions for God according to their light, and did upon the altar of God, which is Christ our Lord, offer up many strong cries, with groans and tears, as every day required, for the complete recovering of the church of God; the benefit of whose offering we have felt and enjoyed to this day; but by this the foundation of the temple was not yet laid (Ezra 3:6).

Now after these arise another people, not another with respect to Christianity, but with respect to further light.[14] These men, though they keep the continual offerings upon the altar, as the other did, yet they are men also that are for temple-work; wherefore these begin to search out the foundations of the temple of God, that they may rear up the house, as well as build up the altar. These be they that are for having the church a select company of visible believers, walking in the faith and holiness of the gospel, which believers are for separating from the unconverted and open profane, and for building up one another an holy temple in the Lord, through the Spirit (1 Cor 12:13). I say, a temple, or house, or church, separate and distinct from that confused heap of rubbish and carnal gospellers that everywhere, like locusts and maggots, crawl up and down the nations (Rom 1:7; 2 Cor 6:14-16; Acts 2:40; Eph 2:21,22; 1 Cor 5:11-13). These were figured forth by Zerubbabel, Joshua, and all the people of the land that are for working and labouring in this service of temple-work (Haggai 1:12; 2:1-5).

Again, As there is thus altar-work and temple-work to be done by the saints when they are coming out of spiritual Sodom and Egypt; so, at the end of these, there will be city-work on foot also. Which city-work will chiefly consist in setting up the wall and gates for defence, and of building themselves houses or mansions of rest and refreshment after all their hard usage under the tyranny of the man of sin, that son of perdition (Isa 65:19-21). Which city-work will be then completed, when the church of Christ hath obtained a complete conquest and victory over the world, and hath got her enemies and them that hate her, to lie at her feet, and to lick the dust of the soles thereof (Isa 60:14). For, as I have told you already, temple-work, yea, when that is complete in the work, yet there may be great havoc made of the church of Christ (Rev 11:1-3). At which time also, city-work may be trampled under the feet of the wicked and uncircumcised Gentiles; but when the city is built, then Zion is become a stronghold, and about all her glory shall be a defence (Isa 4:5). Then she either draweth and allureth her adversaries to entreat her kindly, and to count it their honour to be under her protection, as did the Gibeonites; or else she breaks, and bruises, and subjects them to her by her power and authority (Josh 9). 'The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour' (Psa 45:12). 'In the last days,' saith the prophet, 'it shall come to pass, that the mountain of the house of the Lord shall be

established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say,—Let us go up unto the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks'; that force and power that they used formerly to destroy the church of God, now they shall use it to do her service, even to break up the clods of the hearts of sinners, and to prune and dress the house of God, and vineyard of Jesus Christ; 'nation shall not lift up a sword against nation, neither shall they learn war any more'; for the word of the kingdom of peace shall bear sway. 'And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem' (Micah 4:1-3,8). This is city-work, and as to the glory, peace, and deliverance of the church, it is the chiefest of all other, because it is not only most excellent for concourse and multitude, but, I say, for preservation and safety; and that not only to keep the worshippers, if they keep their order, but to keep the order and worshippers both in order and continual safety, that they may be for ever in the purest order. But now, though at the completing of this wall, and the building its towers, when they are finished there will be great peace; yet all the time that these things are doing, before they be done, let the workmen look for opposition, taunts, underminers, and a thousand tricks for the hindrance of it (Neh 4:1-11; 6:1-14). For the streets of the city shall be built, and the wall, 'even in troublous times' (Dan 9:25).

'And the building of the wall of it was of jasper.' Of jasper only; for as by building is showed unto us the manner of the work, so by jasper is showed unto us the matter itself; the matter therefore must be, JASPER, Christ only, his Word, offices, and glorious brightness only; for indeed, whatever the special grace, protection, and providence of God will at this day be over this city, yet it shall be every whit of it according to Christ; that is, both of him, for him, and by him, as the fruits and effects of his suffering, bloodshed, and merits. 'Therefore,' saith God, 'will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors' (Isa 53:12). O holiness, how will it shine both in kings and nations, when God doth this!

[The glory of the city.]

'And the city was pure gold.' Having thus given us a discovery of the glory of the wall, he now comes to show us the glory of the city that is within the wall. The city, saith he, is gold, it is pure gold. This was figured out by the golden candlesticks belonging to the tabernacle and temple among the Jews, which candlesticks did then present unto us the worth and use of the church of Christ (Exo 25:31-36). 'The seven candlesticks are the seven churches,' saith the Lord Christ himself (Rev 1:20). Now the city here spoken of is the church in her highest and greatest glory. Its state was also figured out by the temple itself, whose beams, posts, walls, doors, and the like, were most famously covered over with gold (2 Chron 3:5-7). It was also, though but leanly, represented to us by the golden state of old Jerusalem in the days of Solomon the king, in which state gold was so plentiful in the midst thereof, that silver was nothing counted of among the citizens there in those days, but was as common as the stones in the street of the city (2 Chron 9:13-22,27).

'And the city was pure gold.' I find by the search of the Scriptures, that there are divers sorts of gold in the world; there is the gold of the land of Havilah (Gen 2:11); the gold of

Parvaim (2 Chron 3:6); the gold of Ophir (Job 22:24); the gold of Sheba (Psa 72:15); and the gold of Uphaz (Jer 10:9). Now seeing he saith the city is gold, yet not distinguishing what gold, or which, we may suppose in this place he means gold of all these sorts; and indeed it is most agreeable to this text thus to judges. For the church at this day shall be made up of the twelve tribes that are scattered abroad, and of the Gentile nations both far and near; who, as they now lie, are, for ought I can learn, at as great a distance, and as remote from one another, not only in knowledge and affections, but touching the places of their abode, as are the golden mines out of which the gold that I spake of before is digged and fetched. Thus shall gold, the golden saints of God, at this day be gathered out of the several golden mines of the world, and be brought to King Solomon, the Son of David, our Lord Jesus, to Jerusalem, with which he will build him a golden shining city, the joy of all the world.

'And the city was pure gold.' Gold is the choice and chief of all metals, both for worth, colour, and virtue; wherefore, when he saith, 'The city is gold,' you may conceive how rich and shining, and virtuous[15] this city will be; the riches of the whole world will be here, the beauty of the whole world will be here, and the virtue of the whole world will be here; I mean spiritual riches, beauty, and health. Wherefore the rest of the world at this day will be but as a crushed bunch of herbs in which is no virtue; or like a furnace full of dross, out of which the gold is taken; or like an old, crazy, and ruinous house, from which is departed all health and happiness; and indeed much like to this is that saying of the prophet, to wit, that at this day the whole circumference of the world that is without the walls and privileges of this city, it shall be but like an old ruinous house, in which dwells nothing but cormorants, bitterns, owls, ravens, dragons, satyrs, the screech-owl, the great owl, the vulture, and the like most doleful birds. All their princes shall be nothing, saith the prophet, and when they call their nobles to the kingdom, none shall be there. In their very palaces shall be thorns, and nettles, and brambles; for all among them that are princes and nobles indeed, will have packed up, and be gone for Jerusalem (Isa 34:10-17). So that the world, I say, will be left empty, void, and stripped both of treasure, beauty, and health, at the day of Jerusalem's building again. But O how melancholy a forlorn, beautiless world will this be at this day! It will be only the place of 'dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie' (Rev 22:15). It will now be the very emblem of hell, as the church at this day will be the emblem of heaven. Wherefore, as the church, as I showed you before, will be most fit for her putting on of immortality and incorruption, so the world will at this day be most fit to be swallowed up of the lake and bottomless gulf. All things that are good and worth anything shall at this day be found only in the city of God. The gold will be in Jerusalem (Zech 14:14; Rev 18).

Again, In that this city is here called by the name of gold it is to show us how great pains, and travel, and charge the Lord Christ hath been at to get so great a treasure together. Gold is fetched from a far country, and that with great pains, charge, and difficulty (2 Chron 9:10). The gold wherewith King Solomon made his drinking vessels, it cost a three years' journey to obtain it. So the saints also, those golden vessels wherewith is made this golden city, they cost Christ a three days' travel in the heart of the earth, even sweatingly under the wrath of God, to obtain them, and thus to build this city with them (Luke 22:44; Mark 12:40).

Further, In that he saith this city is gold, he would have us to consider what the state of the church was before she came into this happy condition, to wit, an afflicted, tempted, and tried condition. Gold, as it comes from the mine, it cometh commixed with its dust and ore; wherefore the goldsmith hath a burning furnace wherein he having put it, doth

with the fire purge and take away the dross and dust from among the metal itself; into which furnace he puts it once, twice, thrice, and again to the end it may at length be thoroughly cleansed and purified from its dross. Now all this befalleth the people of God; they are thrown into the burning fiery furnace of affliction and temptation, and there they are tried, purged, and purified (Isa 31:9). As the Lord also saith by the prophet, 'I will try them as gold is tried, and will refine them as silver is refined' (Zech 13:9). Yea, 'I will melt them and try them, for how shall I do for the daughter of my people' (Jer 9:7). Lastly, When he saith this city is gold, he also thereby insinuates how invincible and unconquerable a spirit the people of God are possessed with. Gold is a metal so invincible and unconquerable, that no fire can consume it; it may burn it indeed, and melt it; the dross indeed doth consume and give way to the power of the fire, but the gold remains, and holds its ground; yea, it gets ground even of the furnace and fire itself; for the more it is burned and melted, the more it recovers its colour, and the more it shakes off its dross and dishonour. Just thus it is with the people of God, and hath been so even from the beginning: the more they oppressed them, the more they grew (Exo 1:12). The truth of which will be proved with a witness, when God comes to set up this city Jerusalem: his church hath been now for many hundred years in the king of Babylon's furnace; all which time she hath most gloriously endured and withstood the heat; and at last when the fire hath done its worst against her, behold there comes out a city of gold. A type of which was the state of the three children, who though they were cast into the fire bound and in disgrace; yet came out in the liberty and grace of the Son of God (Dan 3:23-26). Wherefore let her be bold to say, even before she comes out of the fire, When I am tried, 'I shall come forth as gold' (Job 23:10).

'And the city was PURE gold.' These words, PURE GOLD, clear up what I said already. Pure gold, or gold upon which the fire hath done its work. The church in the fire of persecution is like Esther in the perfuming chamber, but making fit for the presence of the king; which fire, when it hath done its work, then she comes into his presence in clothing all of gold (Esth 2:10). 'The king's daughter is all glorious within, her clothing is of wrought gold.' And again, 'At thy right hand did stand the queen in gold of Ophir' (Psa 45:9,13). Wherefore he means by pure gold, gold out of the fire, gold on which the fire of persecution and temptation hath done its full and complete work.

'And the city was pure gold, like unto clear glass.' By glass, in this place, we are to understand the Word of God, as both James and Paul do testify (James 1:22-25; 2 Cor 3:18; 1 Cor 13:12). By clear glass then, we are to understand the Word in its own nature and purity, without the corruptions and traditions of men. Wherefore, when he saith this golden city was like unto clear glass, it is as if he had said she is even with the Word and law of her goldsmith, in all her matters. The Word is a golden reed, this city a golden city; and that, a golden city, taken out of the furnace of affliction, and therefore like to the golden reed. 'And the city was pure gold, like unto clear glass.'

[The glory of the foundations.]

Ver. 19, 20. 'And the foundations of the wall were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.'

Thus having showed us the glory of the wall, and of the city, he now comes to show us the glory of the foundations. The foundations you know, I told you before, they are the twelve apostles in their doctrine, or the primitive doctrine of the twelve apostles of the Lamb.

Now the great business in this place will be to show you the garnishing of these foundations, and also the mystery and order of the lying of the foundations, for their glory lieth in both.

As for the garnishing of these foundations, it is, and will be at the day of New Jerusalem, two-fold, and the first is with beautiful gifts and grace. Thus were the apostles of old adorned, and thus shall their doctrine again be garnished. I know that the doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the first churches quite down, that is, according to the measure of light they appeared in, and according to the dispensations of God in the times of antichrist. But yet the glory that this doctrine had in these latter days, I mean since the apostacy, it was nothing in comparison of the glory and splendour that will be in them in the day when this city is built and complete. Wherefore you find, that though all along in antichrist's reign, the gospel of grace hath shone, and given light to the saints and people of God in all their travels and afflictions; yet the shining of it at that day was much opposed and eclipsed by the smoke of the bottomless pit: as he saith, 'There arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit' (Rev 9:2). In which days, I say, abundance of the light, heat, and operation of the gospel was diminished and taken off, so that but little of the power or glory of it hath been either felt or seen from that time to this very day. This is that God spake of by the prophet Amos, saying, 'I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.' All which he explaineth in the next words, for 'Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it' (Amos 8:9-12). In those days Eli's sons were become varlets (1 Sam 2:12-15). Indeed there was here and there a little child, like Samuel in his minority, that now and then would speak most goodly things. But 'the word of the Lord was precious in those days, there was no open vision' (1 Sam 3:1). This is that which David in the Spirit of prophecy complaineth of, saying, 'They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course' (Psa 82:5). Thus in the days of the eclipsing of the glory of these foundations. But now, behold, they recover their light, and put on, as of old, their former glory, and are again garnished as in the former days. Now will all the doctrines of the gospel spangle and sparkle; out of every text will the ministers of God make to issue exceedingly most precious and heavenly fire; for these stones are indeed the stones of fire (Eze 28:16). And in them is contained that which would set the whole world on a flame with love and delight in the things of God and another world, had but men the spirit of wisdom, and the authority of God in their ministry, as the apostles and the primitive Christians had. Well this doctrine of the twelve shall be again adorned with gifts and graces as in the days of old: by which it shall also be made to shine, and to cast forth its golden rays before the nations to their salvation. Behold, saith God, I will lay thy stones with fair colours, that is, thy apostolical doctrines shall again be garnished as at the first (Isa 54:11). Truth shall appear in its old and mature colours, and as such shall be embraced, and lived and delighted in, both by Jews and Gentiles, as I have showed.

But secondly, The twelve foundations that here you read of, they are the same with

those twelve stones that long before were set in the breastplate of judgment, in which were engraven the names of the twelve tribes of the children of Israel, the names of which tribes did comprehend the whole body of the house of their fathers (Exo 28:16-21,29; 39:14). Now then, seeing these twelve are the same with those on the breastplate of judgment; and seeing also, that those on the breastplate did comprehend the whole of the twelve tribes, I conclude that for these foundations to be garnished with all manner of precious stones, it is as much as to say, they shall be garnished with abundance of converts; multitudes, and that of all sorts, both of Jews and Gentiles, Moors, Tartars, Turks, and those in the utmost parts of the world, shall now be entangled with the light and truth, with the glory and goodness of the doctrine of the twelve. And I the rather take it thus, 1. Because, as the foundations themselves are said to be precious stones; so also the saints in general, they go under the same names too. As Jeremiah saith, the precious stones of the sanctuary are the precious sons of Zion (Lam 4:1-3). As Peter also saith, in alluding to the precious stones of the temple; the saints are lively, or living precious stones, built up a spiritual house, &c. (1 Peter 2:5). And the foundations of the wall were garnished with all manner of precious stones (1 Chron 29:2). That is, the doctrine of the twelve was garnished with all manner of precious souls; that is, converted by it, by which they become a glory and a garnishing to it. 2. I take it to be the conversion of the precious ones of God; because that thus to understand it, is most like the phrase of the apostle Paul himself, saying, 'What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy' (1 Thess 2:19,20). Mark, in the text he saith, The foundations were garnished with all manner of precious stones, and here those precious stones, Paul accounts to be those that are converted by the Word: for what is our hope, or joy, or crown? are not even ye that have been converted by us? Ye are our joy, ye are our crown, ye are our glory; it is with you that we shall be crowned, adorned, and garnished in the presence of our Lord Jesus. Mark, John saith, They are garnished, Paul saith, they are crowned; John saith, they are garnished with precious stones, and Paul saith, they are crowned with the conversion of sinners. Thus therefore as God will lay these stones with fair colours, so also he will lay these foundations with sapphires (Isa 54:11). That is, as he will beautify the doctrine of the twelve with its former glory, sweetness, and authority; so he will crown and garnish it with the conversion of many sinners. The elect are the jewels of God, and this is the day of his binding them up, even then when the antichrist falls, and the gospel breaks out in its primitive glory (Mal 3:16-18).

'And the foundations of the wall were garnished with all manner of precious stones.' In these words, there are yet two things considerable.

First Consideration. That all who go to the adorning of these foundations, they must be precious stones, not a common stone shall here be owned. And indeed what should pebbles do among the pearls and the diamonds of New Jerusalem; or the stones of blackness and emptiness, among the saints of light (Job 28:3). I tell you, that those which God doth reckon the adorning-stones, they are all and every one, precious stone; they must be all lively, glistering, and curious stones, though stones of divers colours (1 Peter 2:5; 1 Chron 29:2). Antichrist counts anything sufficient enough to garnish his apostles with, even the empty stones of confusion, the sinners that have no more grace in their souls then there is sap in a post that hath been this twenty years without either sap or water (Isa 34:11). But God will not count such for the beauty of his word, nor for the garnishing and beautifying of the doctrine of the twelve, they are garnished with PRECIOUS STONES.

Second Consideration. As he saith the foundations are garnished with precious stones only, so he saith it is with ALL MANNER of precious stones: by which he would have us understand that all saints have not the same degree either of precious grace or gifts and virtue in them. There are some that excel and differ from the rest, even as one star differeth from another in glory (1 Cor 14:12). Some saints, as they have both more grace and also gifts than others; so too they are more laborious and painful in the work of God than their fellows, and therefore he saith, ALL MANNER of precious stones (Pro 31:29; 1 Cor 15:10,41).

[The Foundations, what they are, with their order of placing.]

Ver. 20. 'The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite'; &c. Thus having showed you the garnishing and beautifying of the twelve foundations, he now comes to discover the foundations themselves, with reference to their order of placing and lying.

[The First Foundation.] Touching which order, he saith the first and bottom foundation is a jasper.

I have hitherto said that this jasper in both the two afore-mentioned places, both as to the light of this city, and also of the wall, it was Jesus Christ: Christ illuminating, and Christ defending. But here the jasper is said to be one of the twelve foundations, even one of those foundations in which are writ the names of the twelve apostles of the Lamb, which one would think did put this jasper now into another state, even to be a representation of one of the twelve apostles, and not of the Lord and Saviour Jesus Christ himself. To which I shall yet say, that the jasper here in the order of the foundations, is to be understood of Christ, as well as in the other two places in this discourse; I say it is yet to be understood of representing the Lord Jesus, though it also doth bear the name of one of the twelve apostles of the Lamb. And in this very thing there is an infolding mystery wrapped up and inclosed. For,

First. In that the name of an apostle is writ in this stone, and yet that this jasper should represent Christ, it showeth unto us the agreement that is between the doctrine of the apostles and Christ himself, to wit, that they are one and the very same; and hence it is that the apostle saith, 'We preach Christ crucified' (1 Cor 1:23,24). Christ in all his benefits is the very marrow, life, and sum of all their teaching. 'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor 3:11). Wherefore the doctrine of the apostles being Christ itself, no marvel though the name of an apostle be writ upon this jasper; and again, no marvel though this jasper go yet under that name that represents him.

Second. In that it is said the names of the twelve are in these twelve foundations, and yet that the first of them should be the jasper, Christ; it argueth also, that whosoever receiveth the doctrine of the twelve, they must needs with that receive the Lord Christ himself. Receive the doctrine of the gospel, as it is held forth by the twelve in the word, and thou canst not miss of the Lord Jesus Christ himself; he will be found in the bottom of their doctrine. Ye 'are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone' (Eph 1:19,20).

Third. In that he saith in these twelve stones are the names of the twelve apostles, and yet that the first should be the jasper, Christ; it argueth also that wherever the doctrine of the twelve is preached, there is therewith the presence of Christ: the presence of his Spirit to teach and enlighten the ignorant and blind hearts of the unconverted; the presence also of his power to overcome them, and to make them fall under the glory and truth of his heavenly word. 'Lo,' saith he, 'I am with you alway, even unto the end of

the world.' 'And they went forth and preached everywhere the Lord working with them, and confirming the word with signs following' (Matt 28:20; Mark 16:20).
Fourth. In that he saith the names of the twelve are in the foundations, and yet that Christ should be one of the twelve himself; it showeth to us the union that is between Christ and his holy people. Mark in the twelve foundations are placed all, even all manner of precious stones. Again, in the twelve is placed the jasper, Christ; by which we may see the nearness that is between Christ and his whole body. 'I in them, and thou in me,' saith Christ, 'that they may be made perfect in one' (John 17:23). Christ and his saints make but one temple, one man; being but one flesh, one nature, &c. (1 Cor 12:12).
Fifth. In that this jasper is said to be one of the foundations, and that too the first and undermost; he showeth farther, that Christ is the foundation of them before God, that are the foundation of him before men. The twelve do bear up Christ before the world, as the twelve brazen oxen did hold up the molten sea in the temple (1 Kings 7:25). And Christ doth bear up the twelve before his Father, as the high priests did carry the twelve stones on their breastplate of judgment, when they went to make an atonement for the sins of the people, into the holiest (Exo 28:29).
Sixth. It showed us further, that though the apostles shall be adorned with the conversion of those that they shall win to the Lord Christ; yet they will never be able to stand under that glory and honour unless they are supported and upheld by Christ, as their foundation. Sirs, as Christ is the strength of his people in their work for him in this world, so he must be their strength by which they must stand under the reward they shall have for their labour when this world is ended. And hence it is, that the prophet saith, 'They shall hang upon him all the glory of his Father's house, the offspring and the issue; all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons' (Is 22:24), and again, 'He shall build the temple of the Lord, and he shall bear the glory' (Zech 6:13). He shall bear the glory of our salvation from sin, preservation in the midst of all temptations, and of our going to glory; also he shall bear the glory of our labour in the gospel, of our gifts and abilities, of making our labour and work effectual to the saving of sinners, 'that in all things he might have the pre-eminence' (Col 1:18).
Seventh. In that the foundations are twelve, and Christ the undermost of them; it signifieth, that all that are converted by the twelve, as they shall be for the garnishing of the twelve, so also both the twelve, with all that they are garnished with, shall be for garnishing of Christ. We shall stick like perarls in the crowns of the twelve apostles, and they again with all their glory shall stick in the crown of Christ. And hence it is that you find the four and twenty elders, which four and twenty do, as I conceive, hold for the twelve, both in the first and second Jerusalem. I say, hence it is that you find them take their crowns from off their heads, and cat them down before the throne of God and of the Lamb, crying, 'Blessing, and honour, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever' (Rev 4:9-11; 5:11-14).
Eighth. One thing more of this goodly jasper, and then to the rest; which thing is this, that jasper that here you find to be the first in the twelve foundations, even that jasper you find to be the last of all among the stones in the breastplate of judgment (Exo 28:20). From whence you may note, 1. That Christ, as he is to be the author, or first of our faith, so also he is to be the finisher, or last of our faith (Heb 12:2). 2. That as he is to be the captain and leader of his people, so he is to be the rereward and bringer up of his people (Heb 2:10; Isa 52:12). He is to go before them to lead them the way; and to come behind them to bring them all up (Isa 58:8; Exo 14:19). 3. Again, forasmuch as

he is said to be last before he is first; that is, last in Exodus, and after that, first in the Revelation, it may be to show us, that Christ was first to be least, lowest, and last, and then to be greatest, highest, and first. He first humbled himself to the death, even to the shameful death of the cross; and then was by God his Father exalted and placed above every name; as he also himself doth witness, saying, 'Ought not Christ to have suffered these things, and to enter into his glory?' (Luke 24:26; Phil 2:6-11).

[The other foundations.] 'The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz,' &c. Touching the jasper you see what I have said. Now all I have to say to the rest of them, it is in general these three things.

First, In that the foundations are all and every one of them precious stones, it signifieth that all the doctrines of the New Jerusalem will be only the precious doctrine of the twelve apostles, not common stuff, not raked out of the dunghills and muck-heaps of this world, and from among the toys of antichrist, but spiritual, heavenly, and glorious. He that hath his word shall then speak it faithfully, for 'what is the chaff to the wheat? saith the Lord' (Jer 23:28,32).

Second, In that they are called after the names of precious stones, it signifieth also that at that day none shall be used or put into the ministry but these that have received spiritual and heavenly gifts from above. It is not every babbling fellow, not those that look for their abilities from the rudiments of the world, that then shall be of any value or account. He must be a costly stone, a stone about which the Lord Jesus hath bestowed the cost of his heavenly abilities, even he whom the Lord Jesus shall appear unto for that very purpose, to make him a minister. HE shall be a minister, and none else at that day. The other shall be ashamed every one of his vision; yea, and shall in those days be so contemptible, that their father and their mother shall reprove them, and count them liars; yea, and shall be ready to run them through while they are prophesying in their rough garments to deceive (Zech 13:3-5).

Third, In that these precious stones are not all of one and the same nature, but every one of them several, and diverse one from another; it argueth that the gifts of the apostles, and so of the ministers of the New Jerusalem, shall be differing one from another in glory and operation; yet mark, as in these stones, so in every one of them shall be perfect glory, according to the nature of God's working by his Spirit; as the nature of the jasper is perfect in his kind, and the nature of the sapphire is perfect in his. These stones, some of them are of greater light and clearness than others; and so some of the apostles are chiefest (2 Cor 11:5). Some of these stones, again, they are of a more fiery and burning colour than others, they being bright also, but of a more mild brightness. Therefore some of the ministry are called the sons of thunder, when others are styled by the name of the sons of consolation (Mark 3:17; Acts 4:36). The gifts are differing, being diverse, their administrations are differing, and the operations of them also are differing, though all those things are from that one and the self-same Spirit, working in every one severally as he pleases (Rom 12:6; 1 Cor 12:4-6). All these things will spangle in the New Jerusalem, and carry their full breadth and sway as in the days of old.

To conclude this, in that he here saith, that the foundations of the wall are these twelve stones, he doth it to show that now also the former ministration that was in the apostles' days will be the same and in full force again. For their gifts of knowledge, judgment, and authority, they are such as have to this day lain buried, as it were with the apostles themselves. But now they shall show themselves again, even these foundation-stones,

stones that are great stones, stones of ten cubits, and stones of eight cubits (1 Kings 7:10). Thus much of the glory of the foundations.

[The glory of the gates.]

Ver. 21. 'And the twelve gates were twelve pearls, every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.' Having thus showed us the glory of this city, wall, and foundations, he now comes to show us the glory of the gates and of the street of the city.

'And the twelve gates are twelve pearls.' The gates, I told you before, they signify Christ, both as he is the way to communion with the God of this city, and with the inhabitants thereof, that so they may have a share in the privileges of the same. I told you also then, that though he tells us exactly of the measure both of city and wall, yet he tells us nothing of the measure of these twelve gates and goings in thereat, and the reason is, because Christ, as he is the way to grace, he is beyond all measure both as to fulness and freeness (Eph 3:8). And now again he puts us to the same plunge with the unsearchable riches of the Lord Christ; for who can count the worth of pearl as big as the gates of a city? As, indeed, when Christ himself doth speak of the parable of the pearl in the field, he only telleth us that there is such a one, but never valueth the worth thereof, only he saith, a pearl of great price, and so leaveth it (Matt 13:35,36). Now, when he saith that the gates are pearls, he thereby insinuates several things. As,

First. To show us how rich a treasure Christ Jesus our Lord is, and will be to all those that by him shall enter in through the gates into this city, 'riches and honour are with me, ' saith he, even 'durable riches and righteousness. My fruit [or the fruit of entering in by me] is better than gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance, and I will fill their treasures' (Pro 8:18-21; Eph 3:8).

Christ is rich indeed, both in his blood, resurrection, intercession, and all his offices, together with his relations and all his benefits; all which he bestoweth upon every one that receiveth him, and maketh them unspeakably wealthy.

Second. The pearl, as it is rich, and so worth much, so again it is beautiful and amiable, even to take the eyes of all beholders. It hath, I say, a very sweet and sparkling light and glory in it, enough to take the eye and affect the heart of all those that look upon it. And thus is Christ to all that come to him, and by him to the Father, &c. 'My beloved,' saith she, 'is white and ruddy, the chiefest among ten thousand.' 'His mouth is most sweet, yea, he is altogether lovely' (Cant 5:10,16).

The mother of harlots had some knowledge of the beauty and glory of this stone, and knew that it had a very taking and drawing glory in it, and therefore she gets it for some time to adorn herself withal; she was decked with gold and precious stones and pearls (Eze 16:17), and was therefore called 'the well-favoured harlot' (Nahum 3:4; Rev 18:4). By which means she hath drawn into her lewdness the kings and kingdom of the world; who have in such sort been entangled with her beauty, and with her fornication, that they have been adulterated from God and their own salvation. For indeed she used this pearl but for to get them to drink of her fornication, that they might drink and spew, and fall and never rise more. But now when he saith, the gates are pearl, it is as if he had said, this woman is stript of her beauty and delicate ornaments; the pearl is taken from her, and is set in its right place, even to be for the gates of Jerusalem (Rev 18:12,22,23) . Wherefore it is to be expected, that many should be taken with the way of entrance into this beloved city in the day that she shall be set up and appear in her heavenly beauty (Pro 8:35; 3:35). The glory of that city must needs be great whose wall is jasper and gates are pearl (1 Cor 2:9; John 17:24).

'And the twelve gates were twelve pearls.' Not pearls and other precious stones commixed, but pearl only. To signify that Christ only can let in souls into this city, that they may partake of the goodness and privileges thereof. It is not he and saints together, neither is it all the saints and angels in heaven without him, he alone 'hath the key of David, and that openeth, and no man shutteth; and that shutteth, and no man openeth' (Rev 3:7; 22:12).

Secondly, As he saith, the several gates are each of them pearls, so he saith that every several gate was of one pearl, of one entire pearl. By which he would have us to understand also, that as none can enter in but by Christ, so none can enter in but by whole Christ. Christ must be helpful to thee every way, or he will be helpful to thee no way; thou must enter in by every whit of Christ, or thou shalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for king and prophet; nay, thou shalt not have him in any one, if thou dost not take him in every one of these. Wherefore the prophet saith, 'He shall build the temple of the Lord [that is, by his prophetical office]—and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both' (Zech 6:13).

[The glory of the street.]

'And the street of the city was pure gold, as it were transparent glass.' In these words there are four things to be enquired into. First. What this street is? Second. Why he saith not streets, but street, as of one? Third. Why this street is called by the term of pure gold? Fourth. And why it should look like transparent glass. For the

First, A street ordinarily is the place of common concourse, and the place of continual open salutation, and taking acquaintance one of another; and as touching this street, we are also to understand it of the open and common place or way of God's worship, in which saints salute each other and acquaint themselves together; also here the world are converted, saints built up and edified, &c. 'Wisdom crieth without; she uttereth her voice in the streets,' saith Solomon; 'she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words' (Pro 1:20,21). That is, in the public and righteous ordinances of the Lord Jesus, which he hat ordained in his church, for men to travel and trade in,[16] for the good and wholesome merchandize of heaven, as the men of this world do for the things thereof in the streets and open places of their cities and places of privilege (Pro 8:1-3; 9:1-3).

Thus it was in the figure when the city Jerusalem was built after the captivity, as ours shall be at and after the overthrow and downfall of antichrist, for then it is said that the people, to hear the law, were gathered together in the street, even in the water street; there they heard the sense given, and there they were convinced of their wickedness; also thee they received the knowledge of God's goodness to them, and there they received power to eat the fat and drink the sweet, to eat and drink and be merry, and to cast away sadness and fear (Neh 8). This, by way of allegory, is called the way for the wayfaring men, even the way of holiness, over which the unclean shall not in anywise pass. The way in which they learn to know God and themselves, and the way of newness of life, in which every one walks that entereth in by the gates of New Jerusalem. And it is most suitable to the matter that went before to understand the street to be the way of God, the way of holiness and newness of life; because as it is natural for the stranger, so soon as ever he is entered the gates of a city, to have his feet in the streets of the city, so it is natural for the sinner, so soon as ever he is entered into the church by Christ, to have his feet treading in the way and paths of holiness. Wherefore it is usual in the Holy Scripture to call the transformation of the sinner from Satan to God a holy way, and also to admonish him that is so transformed

to walk in that way, saying, Walk in the faith, love, spirit, and newness of life, and walk in the truth, ways, statutes, and judgments of God (Psa 86:11; 143:8; Eze 11:20; 37:24; Gal 5:25; Rom 4:12).

He that entereth not by these gates into the city, he cannot walk in newness of life; but he that entered in by them, he cannot but walk in newness of life. The next thing then that a man passeth into when he is entered into the New Jerusalem, is to walk in the STREET thereof, the way of holiness, even the way in which men learn to fear God, and to believe in and love the Lord Jesus, &c. (Eph 5:1,2; 2 John 4; Rom 6:4).

Second. Now this street or way of holiness, it is on purpose called not many, but one, to show us the perfection of light, grace, faith, and spiritual comfort, that the inhabitants of this city shall then enjoy. Daniel also calleth it one street, to signify the same thing (Dan 9:25). Wherefore from hence I gather, that then all saints shall walk-as before I have made appear-even in one street, in one way, and in one light. It is antichrist that hath brought in all those crossings, bye-lanes, and odd nooks, that to this day many an honest heart doth greatly lose itself in; but at this day they shall be otherwise minded, that is, made all to savour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reason it should be thus, for the street itself is but one. There is but ONE God, ONE Lord Jesus, ONE Spirit, ONE faith, ONE baptism, even as we are also called in ONE hope of our calling (Eph 4:5,6; Acts 2:27, 32,33; Phil 1:27; Rom 15:6). Now, therefore, when saints have the rubbish of antichristian darkness and trumpery removed, then they shall have, as they also had of old, but one heart, one soul, one judgment, one mind, and shall with one heart and mouth glorify God. The which also shall be prayed for of all the saints, even of all that have received the pure language before these things come to pass. They shall 'call upon the name of the Lord' with One lip, 'to serve him with One consent' (Zeph 3:9). O! the heavenly spiritual harmony that will be in the city of God in those days, when the trumpeters and singers shall be as one, to make one sound, then the house shall be filled with a cloud' (2 Chron 5:13).[17]

Third. When he saith that the street of the city was pure gold, he alludes to the floor in Solomon's temple, which was overlaid with gold (1 Kings 6:30). He alludes to Solomon's chariot also, whose bottom was paved with love, and overlaid with gold (Can 3:10). By the floor of the temple, we are to understand the way of holiness; and by the chariot of Solomon, the triumphant glory of that way. Again, in that he saith this street is gold, he would have us to understand the worth and treasure that is laid up in the ways of God, and of a truly gracious heart. First for the worth and treasure that is laid up in the ways of God. They beget light (Psa 119:130), they change the heart, they lead from death, the devil, and hell, to life, God, and the kingdom of heaven (Psa 119:9; Pro 2). In them God walks, and those that walk there also are sure to meet with him (Isa 64:5). O this way, it is the way which 'no fowl knoweth, and which the vulture's eye hath not seen'; 'It cannot be gotten for gold, neither shall silver be weighed for the price thereof. —The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls; for the price of wisdom is above rubies' (Job 28:7,15-18,28). All the ways of God they are pleasantness, and all his paths are peace, and ought to be preferred before our necessary food (Pro 3:17).

Again, as the ways of God are thus rich, and so far above the gold and rubies of the world, so also is that sanctified and gracious heart, without which no man can walk in this golden street. It is not every clown with his clumping dirty shoes that is admitted into kings' privy-chambers and private palaces; neither doth, or will God, at the day of

New Jerusalem, suffer any to trace about this golden street, but such as have golden feet, and that beautified with goodly shoes. For as for this street, all that walk in it, they must be golden men, with golden hearts, and with graces that are 'much more precious than of gold that perisheth' (Cant 7:1; 1 Peter 1:7; Rev 3:18).

Further, in that he saith this street is gold, 'pure gold,' he giveth us to understand also what great delight and pleasure the Lord's people will take in his ways and ordinances in that day. There will not then be that backwardness to do good, and to receive God, as there is in these more dry and empty days of the gospel. As gold is pleasing to the covetous man and worldling, so shall the ways of God be to the saints and godly at that day. Now we have strong corruptions and weak grace, but then we shall have strong grace and weak withered corruptions. You that are spiritual, you know what an high and goodly lifting up of heart one small gale of the good Spirit of God will make in your souls, how it will make your lusts to languish, and your souls to love, and take pleasure in the Lord that saves you. You know, I say, what a flame of love, and bowels, and compassion, and self-denial, and endeared affection to God and all saints, it will beget in the soul. O! it is good to be here, saith the gracious heart. Well, and so thou shalt be always, if thou live to see New Jerusalem settled in her own place (Isa 65:17-25).

Fourth. 'And the street of the city was pure gold, as it were transparent glass.' Mark, a street of gold like glass, a street of gold, as it were transparent glass. By glass here, as also in verse 18, we are to understand the Word (James 1:23-25). Wherefore, when he saith the street, the golden street, was like unto glass, he means, that the walking and carriage of the saints at this day shall be like unto, or according to, the Word, the life of the saints answering the life of the Word and rule of the Lord Christ.

Again, in that he doth add to glass the word transparent, he would have us to understand thereby these two things.

1. That the walking and ways of holiness of saints shall be more in the power and spirit of the Word, than all along in the reign of Antichrist they have been. For transparent glass, it is the most clear and excellent glass, and goeth as far beyond other sorts of glass, as he that walks in the spirit and power of the commandment goes beyond him that only walks in the letter and outward word thereof. Alas, the churches of Christ, at their firs assembling, will be like the coming together of Ezekiel's bones, clothed much with flesh and sinews, but greatly void of spirit and life (Eze 37:7,8). Wherefore the spirit, power, holiness, and majesty that now will appear in the church, it will greatly transcend and go beyond the spirit, power, and holiness that hath accompanied her in former days. Then shall the sun be ashamed, and the moon confounded, when the Lord shall reign in Mount Zion, &c. (Isa 24:23). Then shall the sun be ashamed, that is, then shall that little light and understanding of the Word, that hath been in the church in the days when a third part of the glory of the gospel was hid by the smoke of the pit, be, as it were, laid aside and be useless (Rev 8:12; 9:2). Every saint shall be under the light of a sun that shines seven-fold brighter, even as the light of seven days. We see it is so in some measure at this day; what light, and with what clearness do the saints in this day see the things pertaining to the kingdom of God, beyond what the holy and goodly martyrs and saints did in the days that were before us; Huss, Bilney, Ridley, Hooper, Cranmer, with their brethren, if they were now in the world, would cry out and say, Our light and knowledge of the word of the Testament of Christ was much inferior to the light that at this day is broken forth, and that will yet daily, in despite of men and devils, display its rays and beams amongst the sons of men![18] When the children of Israel were to depart the land of Egypt, the Lord made known himself to them otherwise than ever he made known himself either to Abraham, Isaac, or Jacob, their fathers (Exo

6:3). The book also, at the recovering the church from under Antichrist, is to be unlocked and unsealed gradually, first one seal and afterwards another, and last of all the seventh, before which time the book will never quite be opened (Rev 5; 6). According to that of the angel, 'Go thy way, Daniel; for the words are closed up, and sealed till the time of the end' (Dan 12:9). In which time (which is the time of New Jerusalem) they shall be opened, and men shall consider it perfectly (Jer 30:24; 23:20). Wherefore,

2. It must needs be that the church return to her old and primitive love. For what is the cause of the want of love to Christ and one another now, but our want of light in the things, mysteries, and privileges of the glorious gospel of the Son of God? Wherefore this being come, then love will reign, and have her perfect work among the godly. Love is the very quintessence of all the graces of the gospel, and is as transparent to them; 'the greatest of these is charity' (1 Cor 13:13). It is the 'fulfilling of the law,' 'the bond of perfectness,' and the most 'excellent way' (1 Cor 12:31; Rom 13:10; 1 Cor 16:14; Col 3:14). Wherefore the Holy Ghost doth mean, by this word transparent glass, that the height of light, and the height of love, will be found in this city; all their things shall be done without confused smoke and darkness, and also without spiritual pride and desire of vain-glory: then shall they indeed do all their things in charity, and in the feeling bowels and fellowship of the gospel. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years' (Mal 3:4).

Alas! though now through grace the saints of God have attained to more light and knowledge in the mysteries of the kingdom of God than heretofore they had, yet their light is far inferior to that which will be when this city is built. Our spiritual union and fellowship in the very bowels of the grace and gospel of the Lord Jesus Christ also is yet greatly defective. It is said that 'no man was able to enter into the temple' of God, 'till the seven plagues of the seven angels were fulfilled' (Rev 15:8). But when the seven last plagues are spent, and when all the adversaries of the church, which caused terror in the land of the living, shall be laid with the uncircumcised in the pit, then look for golden days, and not till then (Eze 32:18). Then shall this golden street be finished; that is, then shall the light, faith, love, and holiness of the gospel be walked in and embraced in a transparent and transcending way. 'He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit' (Isa 27:6).

[The city has no temple.]

Ver. 22. 'And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.' These words do, in my present light, point at the end of the days of this Jerusalem here in this world: and in so doing they signify to us, that when she is built, she shall stand and continue in this her glorious state afore-mentioned even until that glory be swallowed up of that which doth excel. That they do point at the end of her day in this world, I do gather from these particulars:-

First. Because they are the last words of the description of her glory,-that is, these and the words ensuing, which is but one and the same continued speech; and it is easy to conclude that John, in this description of this city, doth, from first to last, even from the first appearing of her as she cometh out of Babylon till she be perfect in glory, give us the relation of it. First, I say, showing us her descending, then her building, and afterward the glory of that building; at the end of which also he showeth to us with what glory he will crown this glory, even by swallowing of her up with a far more exceeding and eternal weight of glory.

Second. Because in these words he doth absolutely cut off all and every whit of her

outward and external glory; that is, as to outward ordinances and temple-worship, which yet was to be most famous for a long time in this new and goodly city; which he verifies in the eleventh chapter of this prophecy, which chapter is a summary collecting of the church in her fall and rise under Antichrist, which church there in her rise is this city here in her glory in this world. He tells us there, I say, that when the kingdoms of this world were become the kingdoms of the Lord, and of his Christ, that 'then the temple of God was opened in heaven'; that is, temple-worship under the gospel recovered into its former and primitive state and purity, in which it was before the coming in of the man of sin (Rev 11:15-19, compared with 15:8). Which temple he here utterly shutteth out, saying, 'I saw no temple therein'; in the room of which he setteth the presence of the Lord Jesus, and God his Father, making them to stand and be in the room of temple and gospel-worship, in that manner as it is used while we here live in the flesh. 'For the Lord God Almighty and the Lamb are the temple of it.' It is true, the Lord God Almighty and the Lamb are the temple of this church in her lowest condition, therefore much more when she is brought into the condition that she is in at her rebuilding; but yet, neither in her low estate, nor yet in her highest, is it proper to say, that so long as she is in this world, God will be a temple to her, in opposition to her temple and gospel-worship, in outward and New Testament administrations. Wherefore when he saith He 'saw no temple therein,' and that from this reason, because 'the Lord God Almighty and the Lamb are the temple of it'; he must needs aim at a state to which the church cannot attain until her Lord comes. For then will that which is perfect be come, and that which is in part be done away (1 Cor 13:10).

Now that the temple in this place excluded, can signify nothing else but the outward orderly way of God's worship, which the saints ought with conscience, in faith, to be found in till their Lord comes, consider that our New Testament doth use the word 'temple' three several ways: 1. For the outward order and worship or discipline of the Gospel (Rev 11:1-3). 2. For the body of Christ, which is his church, &c. 3. And lastly, For the Lord God Almighty and the Lamb, which here are said to be the temple of this city.

Now then, when he saith he saw 'No temple therein,' he cannot exclude the Lord God Almighty and the Lamb, for they are here said to be 'the temple of it.' Neither can he shut out the church, which is the body of Christ, for that is the city itself; yea, and the church shall be God's temple, and God and Christ the temple of the church for ever and ever He must therefore by this word 'no temple,' exclude only the outward way of gospel-worship, in which the saints in the times of the New Testament both meet and edify each other, and also meet their God, and are blessed and refreshed by him. Again, that this outward gospel-worship should be laid aside while the church is in this world, before her Lord doth come to be enjoyed by her, as touching his personal presence; it looks too like ranting opinions, and contradiction to Scripture, for me to believe (1 Cor 11:26). For when he comes, but not till then, shall these things be laid aside.

Besides, that which yet confirms me more fully in this opinion, is because herein this New Jerusalem doth most exactly answer the city and temple, which was built after the captivity; which city and temple being once built, it stood till Christ our Lord did visit them in his own personal coming the first time; as the prophets also said it should. 'The Lord, whom ye seek,' saith one, 'shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts' (Mal 3:1). And again, 'I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts.' Wherefore 'the glory

of this latter house shall be greater than [that] of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts' (Hagg 2:7,9).
Now observe, that from the time of the building of the second temple to the coming of Christ, the worship of the temple order was to be by all most devoutly and continually observed. But when the Lord Jesus was come, and had established his own more honourable and New Testament dispensation, then all the former temple-worship fell to the ground, and became, with all the instruments of worship that there unto belonged, null and void. Yea, and it was a derogation to his gospel to offer to uphold that former way of worship, after he had by his own personal presence and Spirit brought in that other dispensation. All which, I say, will be answered by our second and New Testament New Jerusalem. For as the Old Jerusalem was built after the Jews were come out of literal Babylon, so is our New Jerusalem built after our coming out of the antichristian oppression of spiritual Babylon. Again, as that city did after she was built continue and retain her temple-worship, until the personal appearing of Christ the first time, so New Jerusalem shall retain and hold her outward New Testament worship till HE comes in person the second time. After all which, as the second temple was swallowed up of a more heavenly and spiritual dispensation by the personal presence of Christ, so shall also the New Jerusalem temple-worship be swallowed up by the glory of the appearing of the person of Christ the second time; as Paul saith, for he speaks in the person of Christ, 'Till I come, give attendance to reading, to exhortation, to doctrine,' &c. (1 Tim 4:13).
Thus then, when this holy city doth once again appear upon the stage, and in her own situation, and when she hath been showed in the attire of a queen before the face of all nations, and their kings; and when she hath by the glory of the light of her New Testament temple, gathered, as with a net, the number of God's elect; then she is taken into her husband's privy chamber, where she and he alone shall be in that blessed fellowship and communion that shall not again be once eclipsed, or in the least interrupted to eternity.
Thus have I showed you my present light into this portion of the Holy Scripture. If any can give me further, I hope I shall not refuse it. But as yet, methinks this should be the genuine sense of this place, and is the very track of John himself. For after he had seen the wall for present safety, the foundations for continuation, the gates for entrance, and the like, then he comes to tell us of the glory of all, and of the street itself at last; which indeed is the last and end of all the order of God, and to continue till an end be put to it by mortality's being swallowed up of life. As is yet more fully showed you in the next verse of this description.
[The city needs not the light of sun or moon.]
Ver. 23. 'And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.'
'And the city had no need of the sun.' That is, after temple-worship is over: this verse is added therefore for further clearing up and illustrating of that which he said before. There he tells us this city had 'no temple,' and here he tells us she needed neither the light of the sun or moon. There he said, 'The Lord God Almighty and the Lamb are the temple of it'; and here he saith, they are the light thereof. The substance of which, in the language of the Holy Ghost, is this: the reason why temple-worship is now gone and over, it is because there is now no need in this city of the light of the sun and the moon; and the reason why she hath now no need of them, is because the Lord God Almighty and the Lamb are to it instead of both temple and light. 'For the Lord God Almighty and the Lamb are the temple of it.' 'For the glory of God did lighten it, and the

Lamb is the light thereof.' Whereby we may note, that though the light in which she descended, being the purity of temple-worship, was glorious, yet this city shall, when she is once built, so advance from glory to glory, that at the last she shall be more happy without the help of that light, without which she had been for ever unbuilt, than she was by it in the midst of the fulness of it.

'And the city had no need of the sun,' &c. The word sun is in Scripture taken divers ways; sometimes for the true and natural sun in the firmament; sometimes again for persecution, and the rage of the enemy, &c. (Josh 10:12; Matt 13:6). But I take 'sun' here not to be any of these, but for the good and pure word of the gospel of Christ, unfolded, opened, and explained by the servants of Christ; which sun is the same that before you find to be darkened by the Antichristian fog and mist, which was darkened, I say, even to a third part of it (Rev 8:12; 9:2). This sun, or word of the gospel, Paul saith it is shadowed forth even by that which shineth in the firmament of heaven, because as that by its light and shining, giveth to those that have eyes, to see the glory and excellency of this world, so by the shining and light of the gospel is given 'the light of the knowledge of the glory of God in the face of Jesus Christ,' and a view of the excellency of the things of the world to come (2 Cor 4:3-6). Now, I say, though while the church is in this world, and on this side the state of glory, she cannot live and flourish without the shining of this sun, but would be lifeless and lightless, and without all heat and comfort-for it is the entrance of the law that giveth light here, and that lighteneth the eyes, 'making wise the simple' (Psa 19:7,8; 119:130)-yet at the day of the coming of her Lord in person she shall see far more clearly without the thus shining of the sun than ever she did or could see with and by it. 'And the city had no need of the sun.' For when by the light of it the whole body of the elect have found out the way to this city, and when they have also by this light accomplished and fulfilled all their work; yea, when the Lord himself is come, and doth immediately communicate far more glorious light to this city without it than ever he did by it; what need is there then of the light of this sun? for that is to be of use but for the time present, even until the whole of the body of the Lord Jesus is come to the perfect measure, even 'to the measure of the stature of the fulness of Christ' (Eph 4:10-12). So then, when the body of Christ is in every sense completed in this life by the light of the sunshine of his holy gospel, what need of this sun? And hence it is that the word of the gospel is called 'the word of reconciliation,' 'the word of faith,' and 'the words of this life' (2 Cor 5:19; Rom 10:8; Acts 5:20). Wherefore, I say, it ceaseth when there is no more to be reconciled, and when faith in all is perfected, and when this life is put an end unto by the coming in of another. For 'when that which is perfect is come, then that which is in part shall be done away' (1 Cor 13:8-10).

The ministers of the gospel are of use so long as there is either elect to be converted, or any converted soul to be perfected by that measure of perfection that God hath appointed on this side glory; but when this work is done, their ministry ceaseth. Wherefore, though like the widow's sons, they are busy to borrow vessels for the oil so long as it is running, and emptying itself out of the great and principal barrel; yet when it ceaseth, as it will do, when there are no more vessels to be found, then let them sit down as they, and receive of the fruits of their labour, for the reward of their work is then only to be enjoyed by them (2 Kings 4:1-6).

'And the city had no need of the sun, neither of the moon to shine in it.' This word moon also, as well as that of the sun, is to be taken divers ways in the Scriptures of truth; sometimes for the natural one, sometimes for the world and persecutors, &c. (Josh 10:13; Rev 12:1; Psa 121:6). But moon here is to be taken for the church of God, with

reference to her life, conversation, duties, and exemplary behaviour, in which she is conversant on this side glory; according to that of the Song, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' (Cant 6:10). When he saith, then, that at this day there shall be here no need of the shining light of the moon, he means that this city at this day, in the state she is in when she hath the person of the Lamb in her, then she shall have no need of the growth of Christianity, for they shall be all perfect; nor no need of mortification, for there shall be no sin. They shall not need now, as in time past, to exhort and encourage one another to stick fast to the promise, for they shall be swallowed up of life and open vision (2 Cor 5:4). Here shall be no need either of prayer, of repentance, of faith, or of good works, as afore. 'And the city had no need of the sun, neither of the moon to shine in it.'

Now, I say, the Holy Ghost is pleased to bring in here the shining virtues of the church under the notion of a shining moon, because, as the church herself is compared to the moon, so her virtues are as naturally compared to a shining light; as Christ saith, 'Let our light so shine' (Matt 5:16); and again, 'Let your loins be girded about, and your lights burning' (Luke 12:35; Phil 2:15). For, indeed, while we are here, that church and congregation of the Lord doth most shine, and most send forth the golden rays and pleasant beams of Christianity, that is most in the exercise of the afore-mentioned virtues. Take away the moon, and the night is doubtful; or though the moon be in the firmament, if she hath lost her light, the night is not thereby made more comfortable. And thus, I say, it is first with the world, where here there is no church to shine, or where there is a church that doth not so shine that others may see and be lighted. For while the day of time doth last, even the world itself hath need of the shining of the church; but at this day this time will be no longer, because the day of eternity will break, and by that means cause the world that now is, even the world of the ungodly, to cease to have a being here any longer. Therefore now no need of the moon, or of the light thereof, to shine before that which is not.[19]

Second. Again, as the church is in her light before men as the moon is in her light in the night to the world, so, as I said before, this city which is called also heaven, she, even she, shall have no need of these things, for she shall be taken up in open vision, and shall be completely delivered from all imperfection; she shall not need now the light of her children to provoke her and to stir her up to this or the other act of holiness; all shall be done, all shall be complete, the Lord himself is come. Indeed, while Christ is absent as touching his person, and while the work of God is not yet completely done in the church, there will be need both of the light of sun and moon, but when the work is done, and he come, then these things will be out of use. Thus 'the path of the just is as the shining light, that shineth more and more unto the perfect day' (Pro 4:18).

'For the glory of God did lighten it, and the Lamb is the light thereof.' This is rendered as the reason why at this day both the light of the sun and moon are needless; it is because 'the glory of God did lighten it,' and because 'the Lamb is the light thereof.' Now the glory of God must be understood in this place, not of that glory that doth attend the church in this world, for that glory doth attend the church upon the account of her purity of worship, of temple-worship, and doth either abide on her, or withdraw itself, according to her exact observing the rule, or declining from it, as I have showed you in the beginning of this discourse (see the exposition of the 11th verse). But the glory that here you read of, it is a glory that supplieth this city without those ordinances; yea, therefore, those ordinances, as the temple and the light of the sun and moon, do cease because of the glory of this glory that now is come into this city. 'The city had no need

of the sun, neither of the moon to shine in it,' mark, 'for the glory of God did lighten it, and the Lamb is the light thereof.'

Wherefore, I say, this glory that now he speaks of, it is the glory that shall possess this city at the end of her glory in this world; wherefore, as saith the Holy Ghost by Isaiah the prophet, from this day forward, 'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory' (Isa 60:19).

'For the glory of God did lighten it,' &c. Thus it was at the finishing of the tabernacle in the wilderness, and of the temple at Jerusalem; both which were figures, in their finishing, of the finishing of the state of the church in this world; and it is said of them, that in the day when they in all things were accomplished, according to the fashion that was revealed before concerning their order and accomplishment, that then the glory of God so appeared upon them, that neither Moses nor Aaron was able to enter in, or to stand therein, because of the cloud, and of the glory of the Lord that at that time filled the house (Exo 40:33,34; 1 Kings 8:10,11). Thus you see this city descends in one measure of glory, and is consummate in another measure of glory. The glory of the Lord was upon the mount Sinai while the pattern of the tabernacle was giving, but it rested on the tabernacle when the work thereof was finished; to signify, I say, that the glory of God will rest in his ordinances, and in his church by them, so long as ordinances are in use; but when they are needless, then it will rest in the church without them, and that more gloriously than ever it therein did rest by them.

'For the glory of God did lighten it, and the Lamb is the light thereof.' Mark, though now there shall be no need of temple, sun, or moon, yet Christ the Lamb, or the Man who was offered in sacrifice for our redemption, shall be of use and benefit; 'for the glory of God did lighten it, and the Lamb is the light thereof.' Wherefore, all that we who are the saved shall enjoy of glory and sweetness in another world, though we shall not enjoy it from God through Christ, by and in the ordinances, yet we shall enjoy it through Christ the Lamb without them; 'for the Lamb is the light of it.' by this word Lamb, he would have us understand that when we are in glory, the blood, death, and bloody conquest that the man Christ did get over our infernal enemies, will be of eternal use to us; because that benefit of Christ shall not only for ever be the foundation of our eternal felicity, but the burden of our song of glory in all our raptures among the angels (Rev 5:9). It will be the blood, the blood, the redeeming blood of the Lamb. 'Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the LAMB for ever and ever' (Rev 5:13). It is he in whom will be found the seven eyes, the seven spirits of God, in whose light we shall see the heights and depths of those springs and everlasting foundations and depths of glory for ever; and, indeed, the conceit of the contrary is foolish (Zech 3:9; Rev 5:6). Is not Christ the head, and we the members? and do not the members receive their whole light, guidance, and wisdom from it? Is not he also the price, the ground, and bottom of our happiness, both in this world and that which is to come? And is it possible it should be forgotten, or that, by it, our joy, light, and heaven should not be made the sweeter to all eternity? Our soul is now bound up in him, as in a bundle of life (1 Sam 25:29). And when we come thither, he is still the Christ, our life; and it is by our being where he is that we shall behold his glory and our glory, because he is glorified (Col 3:3,4; John 17:24). 'For the glory of God did lighten it, and the Lamb is the light thereof.' As he said, 'Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you' (John 16:22).

Thus much of this city, her descending, her fashion, her glory, and of her wading

through glory, from glory to glory.

[FOURTH. THE INHABITANTS OF THE CITY, THEIR QUALITY, AND NUMEROUSNESS.]

Ver. 24. 'And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.' After this long and pleasant description of this holy and new Jerusalem, the Holy Ghost now falleth upon a relation of the people that shall be the inhabitants of this city, and of their numerousness and quality.

'And the nations,' &c. The nations of the world, both of the Jews and Gentiles. Every one knoweth what the nations are, wherefore I need not stay upon the explication of that, for it doth in general include the multitude of the sinners of the world (Eph 2:1-3; 1 Cor 6:9-11; Titus 3:3). Therefore, when he saith, the nations shall walk in the light of this city, it is as if he had said, that at this day, when she is here in her tranquility, the sinners and disobedient among the sons of men shall by multitudes and whole kingdoms come in and close with the church and house of God. These spiders shall take hold with their hands, and be in kings' palaces (Pro 30:28).

'And the nations,' &c. For this word, 'the nations,' is a great word, and it comprehendeth much; mark, it doth not say a nation, or some nations, neither doth it say few or small nations, but indefinitely, the nations, many nations, strong nations, all nations, the nations in general; only he ties them up with this limit, the nations of them that are saved (Isa 52:15; 60:22; 2:2). Which yet is not so much spoken to clip off the multitude that we suppose may then be converted, as to show us their qualifications and happiness; as he saith by the prophet in another place, Thy children shall be all holy, or righteous, 'and great shall be the peace of thy children' (Isa 54:13; 60:21). 'And the nations of them which are saved shall walk in the light of it.' Surely the Holy Ghost would never have spoken at such a rate as this, if he had not intended to show us that at the day of the setting up of this Jerusalem, a great harvest of sinners shall be gathered by the grace of the gospel. But the truth is, the Scriptures go with open arms towards the latter end of the world, even as if they would grasp and compass about almost all people then upon the face of the whole earth with the grace and mercy of God. 'The earth,' saith God, 'shall be full of the knowledge' of the glory 'of the Lord, as the waters cover the sea' (Isa 11:9; Hab 2:14). As he saith, also, for the comfort of the church in another place, 'Behold, I have grave thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been?' (Isa 49:16-21). Thus the multitudes of the nations shall at this day be converted to the Lord, and be made the inhabitants of this Jerusalem; as he saith again, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ' (Rev 11:15). And again, 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an

everlasting kingdom, and all dominions shall serve and obey him' (Dan 7:27).
And observe it, these promises are to be fulfilled in the last days, at the time of the pouring forth of the last vial, which is the time of the sounding of the last of the seven trumpets; for then this city shall be built, and Lucifer fallen from heaven; then the prisoners shall be set at liberty, and the people be gathered together, 'and the kingdoms to serve the Lord' (Isa 2:1,2; 14:4-6; Psa 102:20-22; Rev 11:15-17). 'Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people' (Deu 32:43). Alas! it is now towards the end of the world, and therefore now all is going, if the Lord steps not in with the riches of his grace. Wherefore now at last, before all be turned into fire and ashes, behold the Lord casts the net among the multitude of fish, and the abundance of the sea shall, without fail, be converted to Jerusalem (Isa 60:5). Though Satan and Antichrist have had their day in the world, and by their outrage have made fearful havoc of the souls of sinners from time to time, yet now at length God will strike in for a share with them, and his Son 'shall divide the spoil with the strong' (Isa 53:12). Wherefore he now sets up this city, puts the glory of heaven upon her, provides a new heaven and a new earth for her situation (Isa 66:22); drives profaneness into the holes and dens of the earth; giveth righteousness authority to reign in the world (2 Peter 3:13); and takes off the veil from all faces, that none may hereafter be for ever beguiled by blindness and ignorance (Isa 25:7). Now shall they make merry with the things of God; now shall all eat the fat and drink the sweet (1 Kings 4:20; Neh 8:10,12). For 'in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined' (Isa 25:6).
'And the nations of them which are saved shall walk in the light of it.' They 'shall walk in the light of it.' That is, in the light that is in it while it is in its purity in this world, and in the glory of it when it is in its perfection and immortality in another. Whence note by the way, that in the midst of all this glory, or while the glorious light of the gospel shall thus shine in the world, yet even then there will be some also that will not see and rejoice in the glory hereof. But as for those, whoever they are, they are excluded from a share in the blessed and goodly privileges of this city. 'The nations of them which are SAVED shall walk in the light of it.'
'And the kings of the earth do bring their glory and honour into it.' By these words are great things held forth. He told us before that the nations of them that are saved shall walk in the light of it; and here he tells us that even their kings also, the kings of the earth, do bring their honour and glory to it. The people of the nations they are but like to single pence and halfpence, but their kings like gold angels and twenty-shilling pieces. [20] Wherefore, when he saith that the kings of the earth do bring their glory and honour unto it, it argueth that the gospel and the grace of God, when it is displayed in its own nature, and seen in its own complexion, even then they that have most of the honour and glory of the world will yet stoop their top-gallant[21] unto it. 'Because of thy temple which is at Jerusalem, shall kings bring presents unto thee' (Psa 68:29; Isa 49:22,23). 'The kings of Tarshish, and of the isles, shall bring presents' to thee: 'the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him' (Psa 72:10,11). The kings shall see and arise, and 'princes also shall worship because of the Lord,' &c. (Isa 49:7). The kings shall come to thy light, and princes to the brightness of thy rising (Isa 60:1-5). 'The Gentiles shall see thy righteousness, and all kings thy glory' (Isa 62:2). Yea, 'that which had not been told them shall they see, and that which they have not heard shall they consider' (Isa 52:15).

'All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord' (Psa 138:4,5). Thus, we see, that though in the first day of the gospel, the poor, the halt, the lame, and the blind are chief in the embracing of the tenders of grace, yet in the latter day thereof God will take hold of kings.

'And the kings of the earth do bring their glory and honour into it.' INTO IT; that is, to Jerusalem. Wherefore this city must be built before they all of them will fall in love with her. Indeed, I do conceive that some of them will lay their hand to help forward the work of this city, as did Hiram with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the city, in the letter, in the days of old (2 Chron 2:11-15; Ezra 1:1-4; 6:1-3; 7:21). But yet, I say, the great conquest of the kings will be by the beauty and glory of this city, when she is built. 'thou shalt arise,' O Lord, 'and have mercy upon Zion; for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all kings thy glory' (Psa 102:13-15). And, indeed, before this city is set up, and established in her own place, most of the kings and great ones of the earth will be found employed and taken up in another work, than to fall in love with Mount Zion, and with the hill thereof. They will be found in love with mistress Babylon, the mother of harlots, the mistress of witchcrafts, and abominations of the earth (Rev 17:2,12-14; 18:3,9). They will, I say, be committing fornication with her, and will be as the horns upon the heads of the beast, to defend the riding lady from the gunshot that the saints continually will be making at her by the force of the Word and Spirit of God. They will be shaking the sharp end of their weapons against the Son of God, continually labouring to keep him out of his throne, and from having that rule in the church, and in the world, as becomes him who is the head of the body, and over all principality and power. 'These shall make war with the Lamb' (Rev 17:14). But, I say, it shall so come about at the last, by the illuminating grace of God, and by the faithful and patient enduring of the saints, together with the glory that everywhere shall now be abiding on the church and congregation of Jesus, that they shall begin to receive a man's heart, and shall consider things that have not been told them; wherefore at last they shall withdraw themselves from the love of this mistress, and shall leave her to scrape for herself in the world, and shall come with repentance and rejoicing to Zion; nay, not only so, but to avenge the quarrel of God, and the vengeance of his temple; and to recompense her also for the delusions and enchantments wherewith she hath entangled them. 'These shall hate her, and they shall make her desolate and naked, and shall eat her flesh, and burn her with fire' (Rev 17:16).

Now, madam, what sayest thou? The kings must come to Jerusalem, Jezebel. Thy chamber companions will shortly, notwithstanding thy painted face, cast thee down headlong out at the windows. Yea, they shall tread thee in pieces by the feet of their prancing horses, and with the wheels of their jumping chariots (2 Kings 9:30-33). They shall shut up all bowels of compassion towards thee, and shall roar upon thee like the sea, and upon thy fat ones like the waves thereof (Jer 50:41,42). Yea, when they begin, they will also make an end, and will leave thee so harbourless and comfortless, that now there will be found for thee no gladness at all, no, not so much as one piper to play thee one jig. The delicates that thy soul lusted after, thou shalt find them no more at all (Rev 18:12-22). 'Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the

desert shall lie there, and their houses shall be full of doleful creatures. And owls shall dwell there, and satyrs [that is, the hobgoblins, or devils] shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged' (Isa 13:19-23). Thus wilt thou come down wonderfully. For 'in thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. In thee are men that carry tales to shed blood: and in thee they eat upon the mountains, in the midst of thee they commit lewdness' (Eze 22:6-10). God hath smitten his hands at thy dishonest gain, and all the blood which hath been in the midst of thee; God will be avenged of thee, but will not meet thee as a man (Isa 47:1-3). You 'have cast lots for my people,' saith God: you 'have given a boy for a harlot, and sold a girl for wine, that they might drink.' You have made havoc of my young converts to satisfy your lusts; therefore, 'What have ye to do with me, O Tyre and Sidon, and all the coast of Palestine? Will ye render me a recompence? And if ye recompence me swiftly and speedily, will I return you recompence upon your own head' (Joel 3:1-4). I will throw it as dirt in your face again. And never talk of what thou wast once, for though thou wast full of wisdom, and perfect in beauty, though thou hast been in Eden, the garden of God, yea, though every precious stone for some time was thy covering, and thou the very anointed cherub that covereth, walking upon the mountain of God, and in the midst of the stones of fire, yet because-by reason of the multitude of thy merchandize-thou hast sinned, and art filled with violence. 'Therefore God will cast thee, as profane, out of the mountain of God, and will destroy thee, O covering cherub, from the midst of the stones of fire'; yea, he will cast thee to the ground, and lay thee before kings, that they may behold thee. And 'all they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more' (Eze 28:12-19). 'And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold; though thou rentest thy face with painting, in vain shalt thou make thyself fair, thy lovers will despise thee, they will seek thy life' (Jer 4:30).

'And the kings of the earth do bring their glory and their honour into it.' Mark, they do not only forsake the crimson harlot, neither do they content themselves with eating her flesh and burning her with fire, but they come over, they come over to Jerusalem; they are conquered by the grace of Christ and wisdom of the Son of God. They shall make war with the Lamb, but the Lamb shall overcome them, for he is King of kings and Lord of lords, and those that are with him are called, and chosen, and faithful. Now they shall all give way to the government of the King of kings, the governor of the Jews (Ezra 6:7), and shall with gladness delight to see him rule his spouse with his own law, rules, and testament; they shall play the pranks of Jeroboam no longer, in making calves to keep the people from going up to Jerusalem to worship. Now they shall count him also king of nations, as well as king of saints; and he shall wear the crowns, and they shall seek to him (Rev 19:12,15; Jer 10:7; Isa 52:15; 2 Chron 9:23).

[The city secure, the gates always open.]

Ver. 25. 'And the gates of it shall not be shut at all by day for there shall be no night there.'

This is the effect of what you read before, namely, of the coming in of the kings and great ones of the earth to this Jerusalem. For when the whore is made desolate and naked, and burned with fire, and when the kings also that loved her, and that maintained her, are come in, and have closed with the glory and beauty of this city, then what need is there to shut the gates? Alas, all the injuries that the kings and great

ones of the earth have done to the church and spouse of Christ in these days of the New Testament, it hath been through the instigation and witchcraft of this mistress of iniquity. 'The horseman lifteth up both the bright sword and the glittering spear' (Nahum 3:3,4), against the saints of God, by reason of the multitudes of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, who selleth nations through her whoredoms, and families through her witchcrafts. Wherefore I say, this gentlewoman being laid in her grave, and all her fat ones gone down to the sides of the pit, these kings will change their mind, and fall in love with the true and chaste matron, and with Christ her Lord. Now when this is thus, this city must needs be safely inhabited as towns without walls, and as a place near to which there is neither thief nor ravenous beast (Isa 2:4; Jer 33:16; Zech 2:4; 14:11).

Persecutors, while they remain in their spirit of outrage against the church and people of God, they are frequently in the Scripture compared to the venomous dragons, fierce lions, and ravenous wolves (Jer 51:34,37). All which at this day shall be driven out of the world, that is, so out, as never to molest the church again, or to cause a gate of this city to be shut, through fear, against them; as he saith by the prophet, 'In the habitation of dragons where each lay, shall be grass, with reeds and rushes' (Isa 35:7). In the habitation of dragons, that is, even in the places of persecutors, where each lay, shall be food for the flock of Christ. The dragon is a venomous beast, and poisoneth all where he lieth! He beats the earth bare, and venoms it, that it will bear no grass, as do the persecutors where they inhabit and lie. But behold, the days do come in which these dragons shall be removed, and the ground where they lay be made fruitful and flourish, so that even there shall be places for the flocks to lie down in. 'In the habitation of dragons, where each lay, shall be grass, with reeds and rushes. No lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed of the Lord shall walk there, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away' (Isa 35:7-10). According to that of Moses, the Lord 'will give peace in the land, and ye shall lie down, and none shall make you afraid.' For 'he will rid evil beasts out of the land,' and the sword shall not go through it more (Lev 26:6). 'And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting-places' (Isa 32:18).

'And the gates of it shall not be shut at all by day, for there shall be no night there.' This word DAY we may understand two ways; either for the day of bringing in to fill this city, or for the day of her perfection and fulness. Now if you take it with reference to the day in which her converts are coming in, as indeed it ought, why then, the gates shall not be shut at all. 'Thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought' (Isa 60:11).

But again, this day of grace, and of conversion of sinners, it must be looked upon either as the church is in captivity and persecution, or as she is out. Now, as she is in captivity, so her longest day is usually accompanied with a black and doubtful night of temptation and affliction. Wherefore this day here being spoken of, it is the day of grace that she shall have even when she is absolutely delivered from the rage of the beast, false prophet, and whore. Wherefore he is not content to say, the gates shall not be shut at all by day, but adds withal, 'for there shall be no night there'; as who should say, I know that commonly in the day of the church's affliction she is accompanied with nights as well as days, but it shall not be so here; 'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and

the days of thy mourning shall be ended' (Isa 60:20).
Wherefore John, considering this, doth quite exclude the night, saying, 'There shall be no night there.' Indeed after this New Jerusalem hath had her golden day in this world, I say, just towards the ending thereof, she will yet once again be beset with raging Gog and Magog, which enemies will, after the long safety and tranquility of this city, through the instigation of the devil come upon the breadth of the earth, and encamp about this holy city (Eze 28; 29). But behold in the midst of this intention to swallow her up, the Lord rains fire and brimstone from heaven and destroys them all; so that God, I say, though he may bring one only evening upon this holy city after her long peace and rest among the sons of men, yet he shall not bring one night upon her, nor cause a gate thereof to be shut for ever. The sun shall now stand still in the midst of heaven, and this night shall be thus prevented by this marvellous judgment of God (Josh 10). As another prophet saith, 'At evening time it shall be light' (Zech 14:7). That is, though her enemies will at last still make, through their enmity, one only attempt to swallow up all in everlasting oblivion, yet they themselves shall fall down dead upon the mountains of Israel, and be a prey to this Jerusalem. Thus there will be only day accompanying the inhabitants of this city, 'For there shall be no night there.'
[The glory and honour of the nations brought into it.]
Ver. 26. 'And they shall bring the glory and honour of the nations into it.' This, as I said before, is to show us how heartily, and how unfeignedly, both the nations and their kings shall now come over to New Jerusalem. They come hand in hand, not the people without their prince, nor the prince without his people, though it will, and must be so, in the times of persecution; but now, together 'they shall bring the glory and honour of the nations to it.'
Again, I told you before that the Jews shall at this day be converted to the Christian faith, and shall have a great name and much of heaven upon them in this city. For, indeed, they are the first-born, the natural branches, and the like. Now when he saith, they shall bring the glory and honour of the nations to it, I cannot think that by this should we understand only, or yet principally, the outward pomp and treasure of the world, but that rather by honour and glory we are here to understand the heavenly treasure and glory that the saints shall continually pour forth into one another's bosoms in this city. In this city, I say, for at this day, as I have formerly showed you, there will be found no treasure any where but at Jerusalem; every saint shall be here, every grace shall be here, the precious stones of the sanctuary, the precious sons of Zion shall not then, as now, lie scattered, some in the world, and some in mistress Babylon's lap; neither shall any thing pertaining to the church's privileges be found in her at all for ever. There shall be heard no more at all in her any harpers, trumpeters, pipers, or any other heavenly music in her; neither shall there be any more the sound of a millstone to grind us bread, nor the light of a candle to guide us in the house, nor yet the voice of the bridegroom, Christ, nor of the bride his wife, to tempt or allure any that are seeking the way of life, to stay with her (Rev 18:22,23). All these things shall be brought to Jerusalem (2 Chron 36:7). Christians, you must understand that there is a time when all the treasures of the church are to be found in Babylon, as in the days of old; but at this day, when this city is built, not any of them shall be found there, but all shall be brought and delivered up to Jerusalem again, as was also foreshown in the type; and all places shall be void of the treasure of heaven, but Jerusalem (Ezra 6:1-6; 7:13-16).
Wherefore by the glory and honour of the nations in this place, I understand that all the treasures of the church, and all the graces that at this day lie scattered here and there, some in one place and some in another, they shall be found no where at that day but in

this city, in the church that walks according to rule. Now the reasons why I take this honour and glory to be meant of these things are-

First. Because thus it was in the time of the building of Jerusalem after the captivity, the treasure of the Jews, which was become the treasures of the provinces of Babylon, was again restored and brought to Jerusalem, as you may see by the scriptures now cited.

Second. Because I find indeed, that the milk and honey of the land of Canaan-which are, in our gospel language, the gifts, graces, and treasures of the church-it is called, 'The glory of all lands' (Eze 20:6). Now, I say, seeing the milk and honey, which are the comforts of the church and her treasure, is called 'The glory of all lands,' I take glory and honour in this place to signify the same thing also (Cant 4:11).

Third. Because also I find, by comparing the prophets, that the Christian's glory and honour lieth mostly, even principally, in heavenly and spiritual things; as in faith, love, experience of God, of grace, of Christ, and spiritual life. I read that, at the building of this city, the Jews and Gentiles shall meet together, and that at that day they shall mutually be partakers of each other's glory. The Gentiles 'shall milk out, and be delighted in the abundance of the glory' of the Jews: and the glory of the Gentiles shall be again extended unto the Jews like a mighty flowing stream (Isa 66:10-13). But I say that this glory and honour should consist in outward things, or that the glory that is merely carnal should be principally here intended, I confess it grates too near the ground for me to believe or rejoice in it. Alas, I find that those souls that have not now the tenth part of the spirit and life of heavenly things that shall then be poured forth; I say, I find that these are trampling on the world, and disdain the thoughts of being taken with its glory. Wherefore much less will it be esteemed in that day, when the glory and goodness of God shall in that manner break forth. Again, can it be imagined that the chief of the glory that the Gentiles should bring to the Jews after a sixteen hundred years warming in the bosom of Christ; I say, is it imaginable that the great crop of all they have reaped should consist in a little outward trumpery? Or if it should, would it be a suitable medicine in the least to present to the eyes of a broken and wounded people, as the Jews will be at that day? Or if they glory that the Gentiles at that day shall suck from the Jews were such as this, would it at all be as life from the dead to them in a gospel sense. The church of the Gentiles shall be a wall to the Jews at their return; but such a wall as will chiefly consist in spiritual and heavenly safeguard, and in outward, because of that (Rom 11:13-15). I am a wall, saith she, and my breasts are towers, on which the Jews will build upon her a palace of silver (Cant 8:8-10). But must this wall, I say, consist chiefly in outward glory, in the glory of earthly things? or must this silver palace be of that nature either? No verily, but when God hath built the city Jerusalem, and put his church into such a state, that upon all her glory shall be a defence of heaven, then shall the Jews, by their coming into this city, build, by their experience, a palace for spiritual and heavenly pleasure, to solace and comfort their brethren withal. In a word, then, by glory and honour in this place, we are chiefly to understand the spiritual and heavenly things of this city, which, in the times of the reign of Antichrist, have lain, some among the potsherds of the earth, some again under the stairs, some under this abuse, and some under that (Psa 61:3; Cant 2:14). All which shall be brought by the souls that shall be converted, forthwith to this city, the church, where will be the treasury of God, into which every one at that day shall throw in of their abundance; but as for the glory of the world, the saints shall be above it, it shall be with them as silver and wood was in the days of Solomon, even as little worth as the stones in the street in their account (Isa 27:13; 1 Kings 10:21).

[None but visible saints shall enter.]

Ver. 27. 'And there shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.'

I am not yet convinced that the highest church-state that ever was, or ever will be in this world, could possibly be so, all of them, the elect of God, but that there would get in among them some that had not saving grace; the same also I believe touching the state of this Jerusalem. But yet this I do believe again, that the right and gospel-pattern is, that none be admitted into church communion but such who are visible saints by calling (1 Cor 1:1; 2 Cor 1:1; Eph 1:12; Phil 1:1). The substance of which these words import, 'There shall not enter into it any thing that DEFILETH, or that worketh abomination, or that maketh a lie.' Which words do principally strike at a people that appear to be loose, wicked, or ungodly; of which sort indeed, not one shall here at any time, no, not in any wise, be admitted entrance. For now shall all the forms, and all the ordinances, and all the forms of the goings out of the church of God, and the comings into it, be so exactly opened to these people, and they so punctual and distinct in the observation of them, that it will not be possible that a Canaanite should be here for ever again found any more (Eze 43:10,11; 44:6,8). 'This is the law of the house upon the top of the mountain-the whole limit thereof shall be most holy. Behold, this is the law of the house' (Eze 43:12; Joel 3:17; Zech 14:21).

And as there shall at this day be none admitted here, but such as are in truth visible saints, so none must here continue, but they that continue such. If any of those stones that are put in for building into the house of God, shall afterwards have the plague found on them, then the priest shall command that such stones be taken away and cast into the unclean place that is without the city (Lev 14:40). And observe it, that congregation on earth that admits only of such persons as are visible saints by calling and profession-though possibly some of them, as in the case of Judas and Demas, may be known to God to be non-elect-yet that church is holy round about the limits thereof (Num 19:22; Eph 5:11; Heb 12:15; 2 Thess 3:6,14; 1 Cor 5:6,11-13). Provided, also, that if at any time after that the plague appears, they ordinarily proceed to deal with them, as here things will be done to a tittle and a hair's breadth. Now the reason why the church may be said to have some within her that are non-elect, and yet be counted holy still, it is because the church is to judge of persons by their words and lives; they know not the heart absolutely, and therefore if in word and life a man be as he ought, he is to be accounted a visible saint, and orderly ought to be received of the church as such. So that I say, as I said before, these words of barring out sinners out of the church, they are not to be understood as if they intended that those should be debarred visible communion that in word and life appeared visible saints, that are so judged by the rules of Christ's testament; but that such should be from it shut out that appeared visible sinners. Those that are defilers, workers of abomination, and makers of lies, none of these shall enter.

But 'they which are written in the Lamb's book of life.' These words explain the matter: those, and those only, shall enter here, that are found written in the Lamb's book of life. Now, by book of life we are to understand two things in the Scriptures of truth. First, either the book of God's eternal grace and mercy through Christ, in which all the elect are recorded for ever. Or, Secondly, that book of life in which the Lord Jesus hath all recorded that are visible saints by calling; for, for both these there is a book of life. For the first of these, I judge these Scriptures do suit (Luke 10:20; 2 Tim 2:19; Phil 4:3). And for the second, these with that in the text (Exo 32:32,33; Rev 22:19).

Now the book of life in this place must not be so strictly taken as if it included those only that were elect of God to eternal life, but must be understood of that book wherein are recorded the rules and bounds of visible church-communion; and so all those that, through the gifts and operations of special or common grace, do fall within the compass of those rules and bounds. Thus it was in the type at the return out of captivity, none were to be admitted entrance into the church but those that could show their privileges by genealogy and the records of the church; and to others it was said that they had neither portion, nor lot, nor memorial, in Jerusalem (Ezra 2:62,63; Neh 7:64,65; 2:20). Now that by book of life in this place we are to understand that book that hath in it the bounds and liberties of this city, and so every one that falleth within the compass of these bounds and privileges visibly; consider,

First. They that are visible matter for visible church-communion, they shall be found within this city, and yet there shall not enter any, but those that are written in the Lamb's book of life.

Second. Now visible church-communion doth not absolutely call for only invisible saints, neither can it; for if the church were to join with none but those whom they knew to be the very elect of God-as all invisible saints are-then she must join with none at all; for it is not possible that any church should be so infallible to judge in that manner of the elect, as to discern them always, and altogether, from the non-elect, which cannot be an invisible saint.

Third. By book of life therefore, in this place, we are to understand, I say, that book that hath written in it every visible saint, whether they be elect or not; and so such a book that is capable of receiving in a man at one time, and of blotting of him out again, as occasion doth require, at another. Which thing is only applicable to that book which binds and looses on the account of a man's being a visible saint or a visible apostate. Which thing is only applicable to the visible rules of receiving or shutting out of visible church-communion; which rules being the rules of Christ's New Testament, it is proper to call it the book of life; and is about the matter of going in or going out of this very city so called. 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book' (Rev 22:18,19). O how happy is he who is not only a visible, but also an invisible saint! (Rev 3:5). He, he shall not be blotted out the book of God's eternal grace and mercy, when others are liable to loose a share, not only in heaven, but to be for ever blotted out of the book that approveth of visible believers also.

Fourth. But again, to explain the matter yet more: in the visible church there are not only sons, but servants-that is, not only those that are truly elect, but such as have received a gift for the perfecting of the church under Christ, in his service here in this world (Eze 46:16,17). Now, I say, the servant for the time present hath his place in the church as well as the son, though not the place of a son, but of a servant, even a place of service, as of preaching, prophesying, administering the ordinances that are given to the church, and the like (1 Cor 12:7; Eph 4:11,12). All which a man that hath not grace may do, and that by the appointment of Christ; thus was Judas, Demas, Hymeneus, Phyletus, and others, who sometimes were the servants of Christ in the church, and did minister for him to them; yet themselves, notwithstanding, such as were all that time strangers and aliens to the life and power and saving operations of the justifying and preserving grace of the gospel (1 Cor 13:1-4; Matt 25:14-18). As he saith also by the prophet Isaiah, 'strangers shall stand and feed your flocks, and the sons of aliens shall be your ploughmen, and your vine-dressers' (Isa 61:5). For verily Christ will give to

those that have not his saving grace, yet great knowledge and understanding in the mysteries of the kingdom of God, and will also make them for profit and advantage in his church, to feed their flocks, to plough up the fallow ground of their hearts, and to dress their tender vines. Yet, I say, they themselves shall not be everlastingly saved, for they want his saving grace. As Christ saith, 'The servant abideth not in the house for ever, but the son abideth for ever' (John 8:35). As he saith again in another prophet, 'If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons, it shall be their possession by inheritance; but if he give a gift of inheritance to one of his servants, then it shall be his to the year of liberty, after it shall return to the prince; but his inheritance shall be his sons for them' (Eze 46:16,17). Some indeed have grace as well as gifts; now they that are such the profit of their gifts shall be rewarded by virtue of their grace; but as for them that have only a gift, when the work of a gift is done, then they cease to be any longer of use in the church, and therefore are forthwith shut out of the same, but the son abideth for ever. Thus you see that as visible church-communion doth not absolutely call for the elect only, but admits, and that by the book of rules, all that are visible and open saints by calling, so also the Lord Jesus himself doth, and will use some in his church as his officers and servants, that yet in a strict sense are neither his sons nor members, who yet are within the bounds of that book of life that here he speaks of, as is evident, because with Christ's allowance they are admitted into communion with his church, and by him also furnished with gifts and abilities to profit and edify withal. Now observe, such a one is admitted, though but a servant, yet not by the church, because but such a one. The church receiveth no man upon the account of gifts alone, but upon the account of the appearance of grace, as of gospel-repentance, of the confession of faith, and of a conversation suitable to the same; all which a man that is not elect may have the notion of, yea, the power, though not the saving power (Heb 6:4,5).

Fifth. Further, this which I have said about the visible church-communion, and so consequently about the book of life, it must needs be a gospel-truth: yea, a thing for truth in this New Jerusalem: because, besides what hath been said, there will be found in this city, even at the coming of the Lord Jesus, which coming of his will not be for some time after the building and setting of it up, I say, there will be then found among them foolish virgins, and such who have not the saving grace of God in their souls. But yet, 1. These very souls shall be counted by the church, yea, by Christ himself, for virgins; that is, such as had not defiled their profession. 2. And will be such virgins as have, and hold every one her lamp, even as the wise themselves. 3. Such virgins as were, every one of them gone forth from the pollutions of this evil world. 4. And so such as continued visible saints, even till the bridegroom came (Matt 25:1-10). For then, it is said in the margin, they cried, Our lamps are going out. These, I say, be those gifted people that will have place in the church, and so place in the book of life here mentioned, which yet will, though they continue hid from the church, be discovered in the day of the Lord to be such as had only a gift, but not grace, and shall for their secret sins be cut off and cast away, notwithstanding they were visible saints all their days.

To conclude then: If the Scripture saith, that none that defileth, or that worketh abomination, or maketh a lie, shall enter into his holy city which yet is but the church on earth, with what face can defilers think and say they shall possess a part among the church which is in heaven? Again, If many that have received gifts from God, and that may be serviceable in his house, shall yet be put out of doors at the coming of the Lord, what will they do that have been and yet continue both giftless and graceless, as visibly as the light that shineth? And that instead of being the ploughmen and vine-dressers of

the church, prove thieves, robbers, persecutors, and the like! Yea, if many that are within the bounds of that book of life that hath the records and rules of a rightly constituted visible church may yet perish, what will become of them that never were so much as written therein? Must they not perish rather? 'And whosoever was not found written in the book of life, was cast into the lake of fire' (Rev 20:15).

Rev. 22:1.-'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'

[FIFTH. THE PROVISION AND MAINTENANCE OF THE CITY, BY WHICH IT CONTINUETH IN LIFE, EASE, PEACE, TRANQUILITY, AND SWEETNESS FOR EVER.]

Having thus showed us this city, her fashion, glory, inhabitants, and the like, he now comes to show us her provision and maintenance, wherewith she is kept in safety, life, peace, and comfort, &c.

[Its drink the river of life.]

'And he showed me a pure river of water of life.' This water of life is nothing else but the manifold grace of God in Christ let forth to the inhabitants of this Jerusalem, wherewith she is watered and replenished, as the earth with rain from heaven, for the good of those that drink thereof. For both the word water and that of life, they are but metaphorical sayings, under which is held forth some better and more excellent thing. And indeed it is frequent with God in Scripture to speak of his grace and mercy under the notion of waters, of a fountain, a sea, and the like (Zech 13:1; Micah 7:18,19).

[It is called water.] Now it is called water, First, Because no soul can be cleansed, or effectually washed from its guilt and filth, but by the grace of God (Eph 1:7). 'I washed thee with water, yea, I thoroughly washed away thy blood from thee,' 'and thou becamest mine' (Eze 16:8,9). Second, It is called water, because it also quencheth the spiritual thirst of them that by faith do drink thereof (Isa 41:18). I will give, saith Christ, to him that is a-thirst, of the fountain of the water of life freely (Rev 22:17). And again, 'He that drinketh of the water that I shall give him, shall never thirst' (John 4:14).

[Water of LIFE.] Further, As it is called water, so it is called 'the water OF LIFE,' and that upon a diverse account. First, Because it is that which recovereth the soul that drinketh thereof from the death of sin and the curse of God, to a principle of life and heavenly blessing. 'And it shall come to pass that every thing that liveth, which moveth whithersoever the rivers shall come, shall live' (Eze 47:9). Second, It is called 'the water of life,' because that from it comes all those heavenly and spiritual quickenings and revivings, that (like aqua vitae [water of life]) do fetch again, and cheer up the soul that was sinking and giving up the ghost in this world. 'There is a river, the streams whereof shall make glad the city of God' (Psa 46:4). Third, It is called 'the water of life,' because it healeth the soul of all its spiritual infirmities and diseases, wherewith by reason of the remainders of sin, the creature is most sadly annoyed and infected. 'And there shall be a very great multitude of fish,' of men he means (Matt 4:19), 'because the waters shall come thither; for they,' these fish, 'shall be healed, and every thing shall live whiter the river cometh' (Eze 47:9). Fourth, and lastly, It is called 'the water of life,' because that whosoever doth effectually drink thereof, shall die no more, but the water that Christ shall give him shall be in him a well of water, springing up in him to eternal life; wherefore he calleth it in another place, 'the living water,' because the quality and nature of it is to beget, to increase, to maintain, and preserve life (John 4:10-14).

[Water of lifer clear and PURE AS CRYSTAL.] 'And he showed me a pure river of water of life, clear as crystal,' &c. Mark, it is water, water of life, pure water of life, and clear as crystal. These words, 'pure' and 'clear,' and that as 'crystal,' they are added upon a

double account. First, To show you that it is grace alone that saveth the sinner; and, Second, To show you that at this day the doctrine of this grace will be by itself alone without the commixture of that dirt and trash that for a long time, even to this day, hath been thrown into it.

First, It showeth us that it is grace alone that saveth the sinner, pure grace, grace that admits of nothing of ours to be in the least a helper in the matter of our happiness; we are 'justified freely by his grace, through the redemption that is in Christ Jesus.' As he saith by the prophet, 'I will pour CLEAN water upon you, and ye shall be clean, and from all your idols will I cleanse you' (Eze 36:25).[22] 'Not for your sakes do I this, saith the Lord. Be ye ashamed and confounded for all your own evil ways, O house of Israel' (vv 32,33). It is clean water, indeed-it is clear in the nature of it, clear in the gift of it, and clear in the working of it. It washeth freely, thoroughly, and perfectly. 'From all your idols will I cleanse you' (v 25; 16:9; Rev 21:8).

Second, This word pure, and clear as crystal, it also showeth us that at the day of New Jerusalem, the doctrine of grace shall be cleansed from all those dirty and muddy inventions that sin, Satan, and the wisdom of this world hath thrown into this river, and into its goodly crystal streams; I say at this day they shall not come near it, neither shall the rubbish they have already cast into it any more be there for ever. 'I will destroy all the beasts thereof [the beastly men he means] from beside the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause the rivers to run like oil, saith the Lord God' (Eze 32:13,14).

'And he SHEWED me a pure river of water of life, clear as crystal,' &c. In that he saith he saw this river, he giveth us in a mystery also to understand how openly and plainly this river shall in all its crystal streams and currents be apprehended and seen by the children of this city; for in this vision he doth as it were represent in his person the children of New Jerusalem; as God said to Ezekiel in another case, 'Thou shalt be a sign,' 'and they shall do as thou hast done' (24:22,27). So here, I saw, saith John, a pure river of water of life. I am in this a sign to the house of the Israel of God, and to the inhabitants of this city; they shall do as I have done, and shall also see as I have seen. As saith the church and people of this city, 'As we have heard, so have we seen, in the city of the Lord of hosts' (Psa 48:8). And hence it is called an open fountain, because it shall be no more shut up or kept close for ever (Zech 13:1,2).

[Whither this water goes and its extension.]

'And he showed me a pure river of water of life, clear as crystal, PROCEEDING out of the throne of God.' This word, proceeding, hath also in it two things: First, An implicit declaration whither it goes; and, Second, A discovery of its gradual extension to those to whom it goes.

First. Touching to whom, or whither it goes, it is let out both to the Jews and Gentiles indifferently; and so it never yet was since the foundations of the Jewish church; for in the time of the Old Testament it did run to the Jews in special, and in the time of the New Testament, hitherto, unto us the Gentiles in special. O! but now it shall in this manner be extended to sinners no longer; not now to the Jews without the Gentiles, nor again to them without the Jews, but equally and alike to both, and on them both it shall work alike effectually. 'It shall be in that day,' saith the prophet, 'that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea' (Zech 14:8). By 'living waters' here, you are to understand the same with this in the text; by 'the former sea,' the people of the Jews, for they were God's former people; and by 'hinder sea,' the people of the Gentiles, for they are the younger son.

And because the whole world consisteth of these two people, therefore Ezekiel in his vision puts them both together, calling them the fish of one great sea, to which this water of life shall run, and upon whose fish it shall have a like operation, even to heal them, and make them live, without respect either to this or that party. 'It shall come to pass that the fishers,' that is, the gospel ministers, 'shall stand upon it,' the rivers, 'from En-gedi even to En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many' (Eze 47:10). As another prophet saith, 'The abundance of the sea shall be converted to thee' (Isa 60:5). Thus much touching whither this water goes.

[Second.] And now to come to the manner of the extension of it, in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. First, it comes or goes so far, and then further, and afterwards further than that, till at last it ascends to the height and uppermost degree that is allotted for its perfection. All which the Holy Ghost would have us gather out of this word, 'it proceedeth,' or that John saw this holy water 'proceeding.' The which the prophet Ezekiel in a mystery unfoldeth to us, saying, the first time he passed over this water it was up but to his ankles; the second time he passed through, it proceeded to his knees; the third time, to his loins; and last of all, became a river to swim in (Eze 47:1-3).

1. It is but up to the ankles, that is, but shallow; and signifies that, first, the soul is but a little child in God's things, such as the apostle calls babes, children, 'little children' (1 John 2:12).
2. Then from the ankles it proceeds to the knees, that is, somewhat higher than the ankles; and signifieth that the Christian groweth from a child to a young and strong man, one that is now gotten deeper into the things of God, and that is able to tug with and overcome the wicked ones (1 John 2:13).
3. After this it proceeds higher, even up to the loins; this signifies that as grace makes men children of God, and his young men, so also it maketh them fathers and ancients in his church; it makes them grave, knowing, solid guides, and unfolders of the mysteries of the kingdom; these are such as are instructed into the kingdom of God, and that can bring out of their treasury things new and old.
4. It yet proceeds higher, even to be above the head, a river to swim in, and that such a river as can by no means be passed over. This signifieth our launching into eternity; our being beyond all heights, depths, lengths, and breadths in the open vision and enjoyments of grace. 'For there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby' (Isa 33:21). Thus we begin children, and wade up to the ankles in the things of God; and being once in, it riseth and proceeds to come up to our knees, then to our loins, and last of all to be a river to swim in; a river so wide, so deep, and every way so large, that it can in no wise be passed over.[23]

[Whence and from whom this water comes.]

'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.' Having thus spoken to the water what it is, as also to whom it extends itself, and how it proceeds, he now comes to show us from whence and from whom it doth come. It proceeds, saith he, 'from the throne of God and of the Lamb.' Out of the throne of God; this throne of God, it is, in another place, called the mercy-seat, and throne of grace, from which, as always, so now in a special manner he will issue forth of himself in the glory of the gospel of the grace of the Lord and Saviour Jesus Christ to the inhabitants of this city (Exo 25:22; Heb 4:16). When he saith, therefore, that it doth proceed out of the throne of God, it is as if he had said, I saw that

from the yearning bowels of the great God did flow continually the living streams of the everlasting fountains of grace, and that not only to, but in the midst of this city, wherewith her inhabitants are continually watered, and their pastures kept always green and flourishing. 'Ho, every one that thirsteth, come ye to the waters' (Isa 55:1). 'Proceeding out of the throne of God and of the Lamb.' In that this water of life is said to proceed not only out of the throne of God, but also of the Lamb, it signifieth and holdeth forth unto us two special things:

First. That the throne of God is also made the throne of the Lord Jesus Christ, upon which he, as a reward of his sufferings and victory over sin, Satan, and all evils, is set down, and upon which he sits and rules as Lord and Chief of all worlds. He is set down on the right hand of power, on the right hand of the Majesty on high; as he saith, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne' (Rev 3:21). This being thus, it signifieth that this city shall have her enjoyments of life, peace, and joy in the Holy Ghost, by virtue of the kingship of the Lord Jesus Christ, as well as by the virtue of his priestly and prophetical office. The church doth in our days know a little what joy, peace, and life is to be enjoyed from Christ, even through that dark and glimmering sight that she hath of the offices of Christ in a mist; but she feels not yet what joy she shall have, and what peace she shall enjoy when her Lord, in all his offices, is manifest before her, and when he in the glory of them doth reign in the midst of this Jerusalem. There are none of the offices of the Lord Jesus yet upon the throne in his church on earth, though they be all upon the throne in heaven. O! but the day is coming that they shall be all upon the throne in the church on earth; when they shall, each of them in its full length, breadth, height, and depth, bear sway among his people, and before all men. 'Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously' (Isa 24:23).

'O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence!' (Isa 64:1). O that the day were come that the smoke should go forth of the temple of God, that men might enter into it, and there meet with God upon the throne, and with Jesus in him upon the throne in all his offices! It will be thus, thou Zion, shortly, 'and great shall be the peace of thy children' (Isa 54:13).

[Second.] The second thing observable is, that as all grace comes from out of the throne of God, so it also proceeds or comes out of the throne of the Lamb; that is, no grace comes to any but through the victory and conquest of the Lord Christ. We are 'justified freely by his grace, through the redemption that is in Christ Jesus' (Rom 3:24). And again, 'We have redemption through his blood,' even 'the forgiveness of' our 'sins, according to the riches of his grace' (Eph 1:7). By which we may gather that when these things come to be in their own purity among us-that is, when grace runs clear without the dirt and mud of the traditions of men commixed therewith-then will all that hold up false and erroneous opinions be washed away. For this river will not only wash away the sins and filthiness of those that are truly gracious; but it will also destroy the heretic and erroneous person;[24] it will be to them at that day as the Red Sea was to the Egyptians of old; which sea, though it was a wall on this hand and on that to the children of Israel, yet it destroyed the Egyptians that assayed to go through it as Israel did (Heb 11:29). The reason also why we are at this day in such confusion in matters of religion, it is for want of the clear and pure streams of this river of water of life; all which will be mended when there is but one river to water this city, and that too the pure river of the water of life, in all its streams as clear as crystal; then shall all drink in all things

into one Spirit, and be watered with the same dews of heaven.
Thus much of the water of life that belongeth to this Jerusalem.
[Its food the tree of life.]
Ver. 2. And 'in the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' This tree of life is the Lord Jesus Christ; and that he is here called a tree, rather than by other of his names, it is to show us how fruitful and exceeding advantageous he in all his benefits will be to the inhabitants of this city. This is that tree under whose branches the fowls of heaven shall now most safely lodge, and find relief from the hot and fainting beams of the persecuting sun of this world, as the Word doth there inform us (Matt 13:31,32).
[The situation of this tree in the midst of the city.] Now before I come to speak to this tree, touching the manner of its fruit, and its often bearing, with the efficaciousness of its leaves, which here he saith doth heal the nations; I will take notice of one or two general things that lie before me, from the standing of the tree in the midst of the street of this city.
First then, In that he saith this city hath a tree of life in it, he alludes to the garden of Eden, the pleasant paradise that God began the world withal; whereby he signifieth that as the world began with a paradise, so also it shall end with a paradise, when sin and Satan have done their worst. This New Jerusalem shall be the wind up of the world, and in it shall stand the tree of life, as well as there stood one in the goodly garden, which was the beginning thereof. In which paradise there shall be not tree of knowledge, or the law of works, to bear sway, and to cause that the sons of God shall be thrust out thence for their eating of its forbidden fruits; no, the tree of life alone shall here bear sway and rule, whose fruit is only healthful, and the leaves thereof for medicine.
[1.] Now this tree of life being in the midst of this city, it signifieth that the inhabitants of it shall be sweetly shadowed, refreshed, and defended with its coolness, and also sweetly nourished and comforted with its dainties. And hence it is that the Scriptures do hold him forth in his benefits to his church under these very notions. 'As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste' (Cant 2:3). Indeed the shadow of this tree of life, as always it is refreshing to the tempted and weary, so now it will be far more. 'They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon' (Hab 14:7). Mark, (1.) His shadow will make us return, that is, to our first love; to the days of our youth, to our young, fresh, tender, and flourishing faith, love, and self-denial, that we received in the days of our espousals. (2.) As it will make us return to these, so it will make us revive in these; they shall return and revive, they shall revive as the corn; as the corn doth when, in the heat of summer, after long scorching, it is covered with cool clouds, and watered with the bottles of heaven. (3.) As it shall make them return and revive, so it shall make them grow; they shall grow as the vine, that is, speedily, fruitfully, and spreadingly. (4.) This is not all, but the smell of saints in those days shall be excellent: 'They shall revive as the corn,' they shall 'grow as the vine,' and shall send forth their scent 'as the wine of Lebanon.' This tree is a perfuming tree, and makes them also that abide under the shadow thereof to smell as sweet-smelling myrrh; it makes them smell as the wine of thy grace, O Lord, and as the fragrant ointments of heaven. When the spouse did but touch where her Lord had touched afore her, it made her 'hands drop with myrrh, and her fingers with sweet-smelling myrrh' (Cant 5:5). O

they will be green, savoury, reviving, flourishing, growing Christians, that shall walk the street of New Jerusalem! 'I am,' saith he, 'like a green fir tree. From me is thy fruit found' (Hosea 14:8).

[2.] But again, As he shall be thus profitable to his people for shadow and reviving, so he will be in the midst of the street of it for food, for refreshing and replenishing that way. 'I sat down under his shadow with great delight,' said she, 'and his fruit was sweet to my taste.' Ezekiel tells us that this tree is all trees; and on the bank of the river, on this side, and on that, were all trees for meat (Eze 47:12). Indeed Christ is all trees; yea, there is more to be found in him for the food of the soul, than there can be on all trees for the food of the body. He is a fir-tree for tallness, greenness and strength; he is an olive for fatness, a vine for sweetness and goodness, for therewith is refreshed the heart both of God and man (Hosea 14:8; Rom 11:17; John 15:1,2). What shall I say, He is the almond-tree, the fig-tree, the apple-tree, all trees; The tree of life also in the midst of the paradise of God (Cant 2:13).

To conclude.-Seeing Christ is said to be in the midst of the street of this city, it showeth unto us with what, at all occasions, the actions of the saints of this city shall be seasoned. The street, you know I told you, is the way of holiness in this city, the place of spiritual recreation and solace. Now in the very midst of this street there stands this tree, which being thus, it showeth us how wonderfully Christ, as a tree of life, will be in all the words and deeds of the inhabitants of this Jerusalem; they will walk in Christ, they will talk in Christ, they will do all they do in Christ, or rather Christ will be found in all their ways; even as the tree of life is found in the midst of the street of this city: 'they shall walk up and down in his name, saith the Lord' (Zech 10:12).

Again, In that this tree is said to stand in the midst of the street, it showeth unto us how common and free his benefits will now be also. The plumbs, and figs, and grapes, and apples of this tree, will be open to every passenger: not a boy nor a girl, that now shall play in thy street, O Jerusalem, but shall eat of the fruits of the tree that stands in the mist of thee, as of common things (Jer 31:4,5).

[Second.] 'And in the midst of the street of it, and ON EITHER SIDE of the river was there the tree of life.' As this tree doth stand in the midst of the street of this city, so it also standeth on each side of the river of the water of life, of which you have heard before. Now when he saith, the tree is on either side of the river; whence by the way note yet again, that both the water of life, and also the tree of life, they are both to be enjoyed by the inhabitants of this city in the way of holiness; the tree is in the midst of the street, and the river runs through or between the very tables of the heart of this tree of life; on either side of the river was there the tree of life.

Again, In that it is said that this tree of life is on either side of the river; it argueth that they who come at any time at this river for water to quench their thirst, and to make them live, they must come to it by the tree of life, which is Christ. In more easy terms, read it thus: There is none can partake of the grace of God but by the man Christ Jesus, which is this tree of life (Col 2:3,9). For this tree, this Christ, doth stand on either side of the river, to signify that all grace to us comes through his bloody wounds, death and victory (John 1:16). 'I am the way,' saith Christ, 'and the truth, and the life; no man cometh to the Father but by me' (John 14:6).

'And on either side of the river was there the tree of life.' Mark, but one tree, and yet such a tree whose body reached as far as the river reached: indeed Ezekiel saith this tree is all trees for meat, yet not to show that there are more trees of life than one, but to show that all that can be thought of that is good for soul-nourishment, is to be found in this one, that is, in Christ Jesus. And it is further evident that though he saith all trees, as if he meant many, yet he spake but metaphorically, to show thereby the fulness of Christ; because John doth understand him so, calling it one tree, to wit, 'the tree of life.' But mark again, so far as the river goes, so far the tree goes, so that where you cannot find the tree of life, be sure there is none of the water of life. No Christ, no grace. 'He that hath the Son hath life, but he that hath not the Son of God, shall not see life, but the wrath of God abideth on him' (John 3:36; 1 John 5:12). For 'on either side of the river was there the tree of life.'

[The fruits of this tree.] 'Which bare twelve manner of FRUITS.' This word fruits, it may be taken two ways-either as it relates to God, or as it relates to man, for, as I said before, the fruit of this tree refreshes the heart both of God and man (John 9:9,14).

[1.] Now if it be taken with reference to God, then it signifieth the complete satisfaction that by the worthiness of the fruits of the passion of Christ is given to God for the salvation of the church; this city of God (Dan 9:24,26). He suffered to finish transgression, to make an end of sin, and to bring in everlasting righteousness; by this, I say, is the heart of God refreshed, and in this doth it rest (Matt 3:17).

[2.] If fruit here be taken with reference to men, then it signifieth the happiness and glory that those for whom he died and rose again should receive by this means. His fruit, I have showed you, is sweet to the taste of his church, which fruit is the effect of his undertaking for sinners and the comfortable savour of it in the soul.

[The variety of the fruits.] 'Which bare twelve manner of fruits.'

In that he saith the fruits are twelve, he herein alludeth,

1. To the twelve tribes of the Israel of God; for which twelve tribes here will be found a suitable measure of food, healing food: 'I will multiply the fruit of the tree,' saith God, and also 'the increase of the field, that ye shall receive no more reproach of famine among the heathen' (Eze 36:30).

Again, These that John calleth 'twelve manner of fruits,' the prophet Ezekiel calleth 'all manner of fruit for meat.' For indeed, as I showed before, there is that to be found in Christ, both for fulness and variety, that is not to be found in heaven and earth beside. Here is fruit for body, fruit for soul, fruit for babes, fruit for strong men, fruit for fathers, yea, for glorified saints and angels. Fruits, variety of fruits, even twelve manner of fruits.

2. By twelve manner of fruits, he doth also allude to the apostles, who are called twelve, and are those who have made provision for the house of God, according to the twelve-fold manner of the dispensation of God unto them, and of the twelve-fold manner of operation of that holy Spirit which wrought in every one of them severally as he pleased. Which twelve were before figured unto us by the twelve offices of king Solomon, the

type of Christ, which twelve were to make provision for the house of the king, according to the season of the year, and each man his month in the year (1 Kings 4:7). Which very thing the Holy Ghost also doth here cast his eye upon, and that makes him bring in the words of 'every month,' saying, it yields its fruit 'every month.' For indeed, whatever you read of concerning this city, in this description of John, you find something or other in the writings of the prophets that giveth ground for such expressions. Wherefore seeing the officers of Solomon were twelve, and the apostles of Christ twelve also; and seeing the officers of Solomon made provision for his house, each man his month in a year, and the fruits of this tree of life are called twelve manner of fruits, I do take the twelve manner of fruits here to be signified by the provision of Solomon's officers, according to the twelve seasons of the year, and they a type of the twelve-fold doctrine of the twelve apostles of the Lord Christ, for it is their doctrine that is the bread of the church, yea, the milk for the babe, and the strong meat for men (1 Thess 2:7; 1 Cor 3:2; Heb 5:11-14).

[The abundance of the fruits.] 'And yielded her fruit every month.' As this confirmeth what I have said before, so it further showeth us these three things. First, That the effectual fruits of Christ for the saving of the world, they are to be had especially at certain seasons. It 'yielded her fruit every month.' Second, It showeth also that at the building of this Jerusalem, these seasons will be very thick and quick; she yielded her fruit 'every month.' Third, It showeth us also the abundance of provision that this holy city shall then enjoy from the tree of life, even all manner of fruit every month.

First, For the first, that the gospel hath and will be especially effectual at certain seasons for the saving of the sons of men; it is showed us by the descending of the angels into the pool of Bethesda to trouble the water, which as it was at certain seasons, so he that in those seasons first stepped in, he only was made whole of whatsoever disease he had (John 5:4). It is showed us also in that parable of the Lord's hiring men to work in his vineyard; which time of hiring, though it lasteth in general from the first hour to the eleventh, yet so as that there were vacant seasons between hiring-times and hiring-times, quite through the whole day; he went out at the first, third, sixth, ninth and eleventh hour, and not at every hour, to hire labourers (Matt 20:1-6). For as God hath appointed out beforehand the number of his elect, so also he hath determined in his good pleasure the day of their bringing in, and will then have them as certainly as the wild ass is found in her month (Gal 1:15,16; Hosea 6:11; Jer 2:24). Of which times and season, because men are ignorant, therefore they should with all faithfulness wait upon God in all the seasons of his grace for their souls, even as he did for his body; who because he would be there at all seasons, brought thither his bed and couch to rest there (John 5:8).

Second, As by the fruit of this tree being yielded at certain seasons, we may gather that there are certain seasons in which the word in an especial manner shall be blessed and made successful to the salvation of many souls. So again, in that he saith this fruit is yielded every month, it signifieth that in the days of the building of the city, the New Jerusalem, these seasons will be very thick and quick. 'Lift up thine eyes,' saith God to this city, 'all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters' from the ends of the earth. 'All the flocks of Kedar shall be gathered together unto thee' so that thou wonderingly shalt say, 'Who are these that fly as a cloud, and as the doves to their windows!' (Isa 60:4,7,8). For 'I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far; and lo these from the north, and from the west, and those from the land of Sinim' (Isa 49:11,12).

Third, In that she is said to yield not only fruit, but all manner of fruit; and that not only one manner of fruit now, and another then, but all manner of fruit, and that every month; it argueth also that at this day Jerusalem shall have abundance of heavenly and spiritual provision, and of variety of dainties for her solace and refreshment; always new, I say, and immediately from the tree. The fruits of the vine shall at that day be upon the mountains of Samaria, and shall be eaten 'as common things,' saith the prophet (Jer 31:5). 'Fear not, O land, be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring; for the tree beareth her fruit; the fig-tree and the vine do yield their strength. Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former' and the latter 'rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month; and the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm and the caterpillar, and the palmer-worm' hath eaten. 'And ye shall eat in plenty, and be satisfied, and praise the name of the Lord' (Joel 2:21-25). And then shall every one not only sit under his own vine, and under his own fig-tree, but from thence they shall call each to other, to give to each other their dainties, and none shall make them afraid (Zech 3:10).

[The virtue of the leaves.] 'And the leaves of the tree were for the healing of the nations.' By leaves here, we may understand the blessed and precious promises, consolations, and encouragements, that by virtue of Christ's undertaking for us, we have everywhere growing upon the new covenant; which promises and encouragements they are and will be most freely handed to the wounded conscience that will be tossed upon the restless waves of doubt and unbelief, as was the olive leaf by the dove brought home to Noah, when he was tossed upon the waves of that outrageous flood that then did drown the world (Gen 8).

But again, by this word, the leaves, you may conceive that still he hath his eye to the paradise in which at first God placed Adam and his companion, for it was to leaves they fled for covering after they had transgressed against their Maker (Gen 3:7). Now then, in his saying the leaves are for healing; it is as if he had said, the paradise that will be towards the latter end of the world will far outstrip the paradise that first was planted in the beginning thereof; for as the tree of life, which is the Christ and Saviour, shall stand where did the tree of the knowledge of good and evil, which is the old covenant and law of works: so the leaves of this tree shall be for healing, and for covering the nakedness of poor transgressors, though the leaves that Adam found in the first paradise, do what he could, did leave him naked.

Christ's leaves are better than Adam's aprons. Ezekiel saith that these leaves are for medicine (47:12), that is, they are for healing, saith John; the which may most fitly be applied to the blessed promise of grace. For as a leaf for medicine, when applied to a sore in the body, doth supple, mollify, and heal the wound; so the word of promise, when rightly applied to the soul, it doth supple, mollify, and heal the wounded conscience. 'He sent his word and healed them, and delivered them from their destructions. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!' (Psa 107:20,21).

'And the leaves,' &c. There is yet another mystery lieth in these words.

He doth not say, and the fruits thereof are for the healing of the nations, but the leaves, by which he would have us to understand that all the benefits and privileges that we do receive from Christ, they are as inferior to the glory we shall have from him when we come to heaven, as inferior, I say, as the leaves are to the fruit. Again, the comfort and

sweetness that at any time we receive from the Lord, it is not before but after a promise is suitably applied, even as the fruit of the tree with which the body is comforted is not before but after the leaves have put forth themselves. Wherefore Christ might well say to Nathaniel, and that after he had received some refreshments from a leaf, 'Thou shalt see greater things than these' (John 1:50); and Paul, that yet 'a far more exceeding and eternal weight of glory' is laid up for all believers (2 Cor 4:17). For indeed, indeed, the glory that God hath prepared for us against the day of God, it doth and will more outstrip the most high enjoyment of the highest saint in New Jerusalem, notwithstanding their enjoyment will be so eminent, than doth the sweetest fruit outstrip the leaf that hangeth on that tree. 'And the leaves of the tree were for the healing of the nations.' If the leaves be so good, O Lord, let us enjoy the fruit; and not a little, or earnest, but the whole harvest thereof in thy kingdom. Thus much touching this water and tree of life.

[The ease, peace, and tranquility of the city.]

Ver. 3. 'And there shall be no more curse: but the throne of God—shall be in it; and his servants shall serve him.' This is the conclusion of the whole discourse, and it showeth unto us the blessed effect of the blessed recovering of this city to her first and primitive state. These words, therefore, they are only applicable to this state of the church. For there hath no state of the church been yet in the world but that state hath been liable to a curse; but this state, to wit, the state she will be in at her building again, will be a state without parallel, a state properly her own.

'And there shall be no more curse.' By curse in this place we are chiefly to understand, not the taking away of the curse, the eternal curse which separates between God and the soul for ever-for so the curse in this sense hath always been taken away by virtue of the terms, the general terms of the new covenant, and that in common for every saint in all ages (Gal 3:13)-but by curse here we are to understand that, or those curses that do, and have frequently befallen the church for her sin and apostasy; as namely, the giving up his people to their own darkness and ignorance; his suffering them to swerve from his true worship and ordinances: his giving them up into the hand of those that hate them, to become among them a hissing, a taunt, a reproach, and a by-word, as it is at this day (Zeph 1:12-17; Psa 43:28; Jer 29:18; 44:8,12). His taking away from them the means, to wit, the outward word of the gospel, and suffering them to be even at the point to famish for the want thereof (Amos 8:9-13). These and other things are the curses that he here saith shall be no more among his people; for indeed they shall not, because the gospel-pattern shall never be removed more, nor their light to see, nor their love to practise, never be diminished more. Their defence, also, 'shall be the munition of rocks; bread shall be given them, and their waters shall be sure' (Isa 33:16). As here, you find the tree and river of the water of life are fixed now in the midst of this city. Wherefore now the church, as I have all along showed you, shall have her sun at the height, her light as the light of seven days, and shall go no more down for ever. Also she shall never be pulled down. She shall be a tabernacle that shall never be pulled down, neither shall one of the cords thereof be loosed, or one of her stakes again removed (Isa 33:20).

'There shall be no more curse: but the throne of God shall be in it.' Indeed, here lieth the reason of all blessedness to any people, even the presence of God. Now the presence of God is with his people, either at times or seasons, or all together. He will not be to this city a God of times and seasons, even like a way-faring man that tarries but for a night, as he used to be to his people of old, but here he will abide, rest, and dwell (Zeph 3:17; Jer 14:8,9; Zech 2:10,11). I will dwell in the midst of Jerusalem, and

my house shall be built in it, saith the Lord. And, again, 'I will dwell in the midst of Jerusalem for ever' (Eze 43:9). Wherefore John considering this, he saith, there shall be here no more any curse, but the throne of God. God will now, when he returneth to Jerusalem, bring his seat with him to signify his sitting down in the midst of his people, to be their company-keeper for ever.

[Import of the word THRONE.] 'But the throne of God—shall be in it.' By this word 'throne,' we are to understand yet further these particular things-

First. How blessed a state this city will be in at all times for the answer of prayer! The throne of God will be in the midst of them; the throne of grace, the mercy-seat, they will be open now to all the inhabitants of this city; yea, the fame thereof shall so spread that it shall be rumoured among all the nations that in Jerusalem God will be found speedily; that in Jerusalem the God of heaven and eternal mercy is found at all times by them that seek his face. 'Mine house,' said he, 'shall be called a house of prayer for all people' (Isa 56:7). Yea, many people, and strong nations, shall at that day come to seek the Lord at Jerusalem, and to pray before the Lord. And at that day the very fasts of the house of God 'shall be to the house of Judah joy and gladness, and cheerful feasts; therefore, love the truth and peace' (Zech 8:19-22).

Second. The throne of God being now established in this city, what a government, what rule, what a life of holiness and godliness, what dread and majesty will now be in the hearts of all the sons of this city! How to a hair's-breadth will he command and guide them with his eye at all times, when they should either turn to the right hand or to the left. What wisdom, I say, what holiness, what grace and life will be found in all their words and actions? (Isa 48:17). The throne of God is among them, from which there will come continual influence, light, and splendour, into all their hearts. 'Hear ye the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him and keep him, as a shepherd doth his sheep. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all' (Jer 31:10-12).

Third. The throne of God being in this city, there is also thereby discovered what sway and commanding an authority this city will have at this day, as I have already showed you, over all the earth (Isa 2:9,10). 'The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel' (Joel 3:16). This was figured forth by the throne of Solomon, in the days when that city was in its prosperity; which throne, to show the majesty and commanding awe that then that city had over all, both far and near, it had, for the bearers of the steps, twelve lions, six on this side, and six on that side of the throne (1 Kings 10:18-20). This city shall then be the head and chief, but the tail and reproach no more. 'Glorious things are spoken of thee, O city of God' (Psa 87:3).

'And his servants shall serve him.' That is, HIM ONLY. Indeed his servants serve him always, but yet withal they do too too often serve with the wills and lusts of men, even in their service and worshipping God; that is, they serve him in much affliction, temptation, fear, and persecution; but then they shall serve him without any of these. Yea, 'they shall take them captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day [O city] that the Lord shall give thee rest from thy sorrow,—and from the hard bondage wherein thou wast made to

serve' (Isa 14:2,3), and thou shalt serve the Lord thy God 'without fear, in holiness and righteousness before him all the days of thy life' (Luke 1:74,75).
'And they shall see his face.' This also argueth a very great dispensation of grace and mercy to this Jerusalem. When God did deliver up his people into the hand of the king of Babylon, he said it should be done in fury and in anger, and that for their wickedness he would hide his face from his city (Deu 31:17; Jer 33:5). Wherefore, by the sight of his face here, we are to understand that glorious visible appearance of God that then will be for this city and people in the face of all the world (1 Peter 3:12). For by the face of God we are to understand the discovery of his severity, providences, and wonderful outgoings among the sons of men (Job 6:8-13). As also the glorious breaking forth of grace, mercy, and forgiveness through Christ Jesus, all which the people of God shall then most marvellously see and behold (Heb 1:1-3; 2 Cor 4:6).
First. They shall see his severity and judgments upon the whore.
Second. They shall see how God, by his strange judgments and works of wonder, hath brought this about. 'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest' (Rev 15:4). 'They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Israel' (Judg 5:11).
Third. And as for his mercy, they shall see that their horn is exalted, and that they are near to him. 'Praise ye the Lord' (Psa 148:14).
'And his name shall be in their foreheads.' And 'his name.' That is, his fear and image, it shall appear in all their doings. Sometimes he saith he will write his fear and law in their hearts and minds. Which fear and law is all one with that which in this place he calleth his name in their foreheads. The forehead of a man is the place above all parts of the body that is most naked and plain to be beheld of all that pass by; wherefore, when he saith their Father's name shall be in their foreheads, it is as if he had said, the profession of my people shall now be open, and the beauty of it apparent to all beholders; 'I will make' them, saith God, 'a name and a praise among all people of the earth, when I turn back your captivity before your eyes' (Zeph 3:20). Every face shall then shine with oil, as well as every heart be replenished with milk and wine. This was held forth by the memorial that the Israelites were to wear, at God's command, between their eyes; which memorial was the doctrine of unleavened bread and of the paschal lamb, the doctrine of faith and holiness (Exo 13:6-9; 1 Cor 5:8). Wherefore, by name here, he means the faith and holiness of the gospel, which in those days shall walk openly with honour, with reverence, and esteem before all men. At this day the world will, as I have said, be so far off from opposing and persecuting, that they shall wonder, and tremble, and fear before this people; yea, be taken, affected, and pleased with the welfare of this beloved. 'The mountains and the hills shall break forth before her into singing, and all the trees of the field shall clap their hands' (Isa 55:12). 'All nations shall call them blessed, for they shall be a delightsome land, saith the Lord of hosts' (Mal 3:12). The waters of Noah shall now be no more, the tumultuous multitudes shall now be gone, and there will be no more sea (Isa 54:9; Psa 65:7; 89:9; Rev 21:1,2). Now therefore the doves may be gathering their olive-branches, and also find rest for the soles of their feet, while the ark shall rest upon the mountains of Ararat (Gen 8:4,5).
'The wolf also shall [now] dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together, and a little child shall lead them. —The lion shall eat straw like the ox. And the suckling shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor

destroy in all my holy mountain, saith the Lord' (Isa 11:6-9; 56:2-5).
Blessed is he whose lot it will be to see this holy city descending and lighting upon the place that shall be prepared for her situation and rest! Then will be a golden world; wickedness shall then be ashamed, especially that which persecutes the church. Holiness, goodness, and truth, shall then, with great boldness, countenance, and reverence, walk upon the face of all the earth. 'From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts' (Mal 1:11). It will be then always summer, always sunshine, always pleasant, green, fruitful, and beautiful to the sons of God. 'And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.—And Judah shall dwell for ever, and Jerusalem from generation to generation' (Joel 3:18,20). 'And the name of the city from that day shall be, The Lord is there' (Eze 48:35). O blessedness! 'And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things that must shortly be done' (Rev 22:6).
I conclude therefore with that earnest groan of Moses, the man of God, 'O satisfy us early with thy mercy, that we may rejoice and be glad all our days.—Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it' (Psa 90:14-17). Amen.

FOOTNOTES:

1. The note upon this passage in the Genevan or Puritan version, with which Bunyan was familiar, is, 'God will raise up in his church such as shall rule and govern for the defence of the same, and instruction of his enemies, under Messiah, whom the prophet calleth here the Lord and Head of this kingdom.'-Ed.
2. From the Genevan or Puritan version.
3. 'Set out' render prominent, plain, or conspicuous.-Ed.
4. In Bunyan's days, a few fanatics from among the Fifth Monarchy men conceived that the millennium had arrived, and that it was their duty to take possession of the kingdom for Jesus. They were mad enough, like the late Mr. Courtnay, to imagine that their bodies were invulnerable, and they marched out to seize London. A few of the trained bands soon encountered them, some were shot and the rest were punished, and this absurd attempt was at an end in a few hours. This gave the enemies of true religion a pretext, which they eagerly seized, of charging these absurd notions upon all who feared God, and a severe persecution followed. To deprecate and counteract these reports, Bunyan is very explicit in noting the difference between a spiritual and a temporal kingdom.-Ed.
5. 'Spices' is from the Genevan version; our authorized text has 'powders.'-Ed.
6. Referring to the attempts made in Bunyan's days to introduce Popery. It is admirably shown in the Pilgrim's Progress, p. 193-'This is the spring that Christian drank of; then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst.'-Ed.
7. All authority in the church is strictly limited to the written Word. Throw away then to the owls and the bats all tradition, and the power of the church to decree rites and ceremonies. It is treason against God to suppose that he omitted anything from his

Bible that his church ought to do, or commanded that which may be neglected, although human laws may authorize such deviation.-Ed.
8. The walls do not go from or leave the foundations, but, resting upon them, they gradually ascend to perfection.-Ed.
9. Anabaptist was the name given to those who submitted to be baptized upon a profession of faith, because, having been christened when infants, it was called re-baptizing.-Ed.
10. 'Hub'; an obstruction, a thick square sod, the mark or stop at the game of quoits.-Ed.
11. These observations apply to such churches as admit to the Lord's table unconverted persons, because they have passed through certain outward ceremonies; and to those who refused to admit the most godly sayings, because they had not submitted to an outward ceremony.-Ed.
12. See Isaiah 8:19. 'To peep and mutter,' as pretended sorcerers or magicians attempting their incantations against the truth.-Ed.
13. This is an allusion to the ancient English pastime of combat, called quarterstaff.-Ed.
14. Bunyan most accurately traces the pedigree of God's fearers, who, at the expense of life, maintained the spirituality of divine worship. He commences with our early Reformers, Wickliff and Huss, to the later ones who suffered under Mary; continues the line of descent through the Puritans to Bunyan's brethren, the Nonconformists. All these were bitterly persecuted by the two lions-Church and Sate. The carnal gospellers, that confused heap of rubbish that crawled up and down the nation like locusts and maggots, refers to the members of a hierarchy which were ready to go from Popery to Protestantism, and back again to Popery, or to any other system, at the bidding of an Act of Parliament.-Ed.
15. 'Virtue'; strength, efficacy, power.-Ed.
16. 'To travel and trade,' means to pursue or labour in an habitual course, exercise, or custom, as, 'Thy sin's not accidental but a trade.'-Shakespeare. Or, trade wind.-Ed.
17. The perfect unity of the Christian world is not likely to take place before the glorious meeting in the holy city, under the personal reign of Christ. The divisions among Christians arise, as Bunyan justly says, from antichristian rubbish, darkness, and trumpery; the great evil arising from difference of opinion, is that lust of domination over the faith of others which naturally leads to bitterness and persecution. In the earliest days one was of Paul, another of Apollos, and another of Cephas. The exercise of Christian forbearance was not an act of uniformity, but a declaration of the Holy Ghost. 'Who art thou that judgest another man's servant?' 'Let every man be fully persuaded in his own mind' (Rom 14:4,5).-Ed.
18. As the leaven goes on imperceptibly until the whole is leavened, so the kingdom of our Lord must increase. How extraordinary has been the progress of Divine truth since Bunyan's days! and who can predict what it will be in another century?-Ed.
19. There being no night there but perpetual day.-Ed.
20. A 'gold angel' was an early English coin, valued at one-third of a pound, afterwards increased to ten shillings. The 'twenty-shilling piece' was the old sovereign. The comparison between them and the silver pence and halfpennies was made by Bunyan in respect to their rarity and not their purity.-Ed.
21. 'To stoop or lower the top-gallant' is a mode of salutation and respect shown by ships at sea to each other.-Ed.
22. This quotation is taken from that excellent translation of the Bible made by the reformers at Geneva, and which was much used in Bunyan's time. He preferred the word pour to that of sprinkle, used in the present version.-Ed.

23. How beautifully is the Christian's growth in grace here pictured by Bunyan from Ezekiel 47:3-12. So imperceptibly by Divine power, without the aid of man, that the partaker often doubts his own growth. The water rises higher and higher, until at length there is no standing for his feet-the earth and time recedes, and he is plunged into the ocean of eternal grace and glory.-Ed.
24. 'To the one, the savour of death unto death; and to the other, the savour of life unto life' (2 Cor 2:16).-Ed.
***
Solomon's Temple Spiritualized
or,
Gospel Light Fetched out of the Temple at Jerusalem, to Let us
More Easily into the Glory of New Testament Truths.

'Thou son of man, shew the house to the house of Isreal;—shew them the form of the house, and the fashion thereof, and the goings out hereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof.'—Ezekiel 43:10, 11
London: Printed for, and sold by George Larkin, at the Two Swans without Bishopgate, 1688.

[ADVERTISEMENT BY THE EDITOR]

Of all the wonders of the world, the temple of Solomon was beyond comparison the greatest and the most magnificent. It was a type of that temple not made with hands, eternal in the heavens, of that city whose builder and maker is God, and which, at the consummation of all things, shall descend from heaven with gates of pearl and street of pure gold as shining glass, and into which none but the ransomed of the Lord shall enter. Jesus, the Lamb of God, shall be its light and glory and temple; within its walls the Israel of God, with the honour of the Gentiles, shall be brought in a state of infinite purity. No unclean thing will be able to exist in that dazzling and refulgent brightness which will arise from the perfection of holiness in the immediate presence of Jehovah; and of this, as well as of the whole Christian dispensation, the temple of Solomon was a type or figure. It would have been impossible for the united ingenuity of all mankind, or the utmost stretch of human pride, to have devised such a building, or to have conceived the possibility of its erection. The plan, the elevation, the whole arrangement of this gorgeous temple, proceeded from the Divine Architect. He who created the wondrous universe of nature condescended to furnish the plan, the detail, the ornaments, and even the fashion of the utensils of this stately building. 'David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had BY THE SPIRIT, of the courts of the house of the LORD, and of all the chamber round about, of the treasuries of the house of God, and of the treasuries of the dedicated things' (1 Chron 28:11,12). 'Now, behold I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; brass, and iron without weight, timber and stone also, and all manner of cunning workmen' (1 Chron 22). And lest his heart should fail before a work so vast, 'David said to Solomon, Be strong and of good courage, and do it; fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord' (28:20). Thus furnished with wisdom from above, with materials and with cunning workmen, and, above all, with the approbation

and protection of his God, Solomon commenced, and eventually finished, this amazing structure, and fitted it to receive the sacred implements, all of which, to the minutest particular, had been made by Moses, 'after their pattern, which was shewed him in the mount' (Exo 25:40).

Every part of the building, including the foundation, its altar, its courts, the holy of holies, all the utensils, and the ark, were types of that more glorious system which, in the fulness of time, appeared as the antitype, and perfected the Divine revelation. The temple becomes therefore an object of our special attention as a light to guide us while searching into gospel truths.

Under the peculiar aid of Divine guidance and protection, this sumptuous structure was finished, and most deeply impressive were the ceremonies on the day of its consecration. Solomon had made to himself an everlasting name, and it would be natural to expect that in such a scene of splendid triumph he would have felt exalted to the proudest height that human nature was capable of attaining. But Solomon had not only heard of God by the hearing of the ear, but by internal communion had seen and conversed with him. He could say with Job, when he had been restored from the deepest abasement to an elevated position, 'Mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes.' Thus, in Solomon's beautiful prayer on the dedication of this gorgeous temple, he humbly inquires, 'Will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have built?' (2 Chron 6:18). Thus was completed the most perfect, splendid, and magnificent building that was ever erected by human hands. Still it was only a type of that infinitely more glorious antitype, the Christian dispensation. 'Most stately and magnificent is the fabric of God's house, yielding admirable delight to such whom free grace has vouchsafed to give spiritual eyes to discern it; far surpassing the splendour of its ancient type, the temple of Solomon, which was once the wonder of the world.'[1] 'A greater than Solomon is here.' 'The BRANCH he shall build the temple of the Lord'—the more glorious, spiritual, eternal temple (Zech 6:12).

In a few hundred years after the temple of Solomon was finished, this sumptuous structure was doomed to destruction, like all the fading handiwork of man. Sin enervated the nation which should have protected it; while the immensity of its riches excited the cupidity of a neighbouring royal robber. It was plundered, and then set on fire; the truth of the declaration made by Job upon the perishable works of man was eminently displayed—'For man to labour he is born, and the sons of the burning coal they mount up fluttering.'[2] In a few days the labour of years, aided by unbounded wealth and resources, was reduced to a heap of ashes. And now, after a lapse of about twenty-five centuries, accompanied by John Bunyan, 'a cunning workman,' as our guide, we are enabled to contemplate the account given us of this amazing edifice recorded in the volume of truth, and to compare that utmost perfection of human art, aided from heaven, with the infinitely superior temple in which every Christian is called to worship—to enter by the blood of the everlasting covenant into the holiest of all, the way consecrated by the cross and sufferings of Christ—without the intervention of priests or lordly prelate—without expensive victims to offer as a type of expiation—without limit of time, or space, or place, the poorest and most abject, with the wealthiest—the humbled beggar and the humbled monarch have equal access to the mercy seat, sacrificing those sinful propensities which are the cause of misery, and pleading the Saviour's merits before the eternal Jehovah. Christ has consecrated the way, and we enter into the holiest of all not only without fear, but with solemn joy. The

cost of Solomon's temple has been estimated at eight hundred thousand millions of money: if this is true, still how infinitely inferior is that vast sum to the inconceivable cost of the eternal temple, with its myriads of worshippers, for which the Son of God paid the ransom, when he made the atonement for transgression, and built that imperishable temple which neither human nor satanic malevolence can ever destroy, and in which every spiritual worshipper will be crowned with an everlasting weight of glory.

While we cannot doubt but that the temple and its services contained many types highly illustrative of the Christian dispensation, incautious attempts to find them may lead to fanciful interpretations which tend to cloud, rather than to elucidate gospel truths. Bunyan very properly warns his readers against giving the reins to their imaginations and indulging in speculations like those fathers, who in every nail, pin, stone, stair, knife, pot, and in almost every feather of a sacrificed bird could discern strange, distinct, and peculiar mysteries.[3] The same remark applies to the Jewish rabbis, who in their Talmud are full of mysterious shadows. From these rabbinical flints some have thought to extract choice mystical oil to supple the wheels of their fancy—to use a homely expression. Such Jewish rabbis and Christian fathers limped and danced upon one learned leg, to the amazement of all beholders, but not to their edification; their lucubrations may amuse those who have patience to read them, but they afford no instruction. Even the learned Samuel Lee, whose work on the temple abounds with valuable information, has strongly tinctured it with pedantry. It is seldom that a more curious jumble is found than in the following paragraph:—'The waxen comb of the ancient figures and typical eels is fully matted and rolled up in shining tapers, to illuminate temple students in finding out the honey that couches in the carcass of the slain Lion of the tribe of Judah.' There is no fear of Bunyan's indulging his readers with the vagaries of the Jewish rabbis or Christian fathers—his converse was limited to the prophets and apostles. His object is to make us familiar with those types exhibited in the temple and alluded to by the inspired writers of the New Testament; to use a Puritan expression, he would enable us to plough with our spiritual Samson's heifer to expound the riddle, and thus discover the dark patterns of heavenly things (Heb 9:23, 24). Among the many striking objects to which Bunyan directs our wondering eyes, a few should excite our deeper attention while we accompany him in viewing this marvellous temple.

1. All the materials that were used required preparation. The stones must be quarried, squared, and fitted for the building with many a hard knock and cutting of the chisel. So must you and I, my readers, pass through the new birth, and be prepared by the Holy Spirit to fit us for the spiritual building composed of living stones; and if not made meet for that building, we shall be eventually found lifting up our eyes in torment.

2. Very solemn is the consideration insisted on by our author—that all sons are servants to assist in building this spiritual edifice, but all servants are not sons to inherit a place in it; an awful thought, that there have been and now are servants employed in the conversion of sinners, and in building up the saints, who never did nor never will worship in that temple. Let us examine ourselves before we enter that dreary abode, to which we are hastening; 'for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest' (Eccl 9:10).

3. Are we zealously affected to forward the work, be careful then as to the materials we use, 'living stones' not wood, hay, or stubble. May all our persuasions be constantly used to bring poor thoughtless sinners to repentance but introduce them not as members of that house until you have a scriptural hope that they have passed from death unto life—that they are believers in Jesus, and have brought forth fruit meet for

repentance.
4. All the foundation, the superstructure, the furniture, must be according to the written word of the prophets and apostles, Jesus Christ being the chief corner stone. Reject all the inventions of man and all human authority in the worship of God.
5. The temple was so built that the worshippers looked to the west toward the holy of holies. All the superstitions and idolatrous notions of man lead him to turn to the east, to worship the rising sun. 'The heathen made the chief gates of their temples towards the west, that these stupid worshippers, drawing nigh to their blind, deaf, and dumb deities, might have their idols rising upon them out of the east.'[4] The temple as a type, and Christianity as the antitype run counter to such idolatrous absurdities and folly.
6. Christian, be content with whatever may be your lot, however humble your place in the church and world. Soon will it be changed for the better. In this world we are working men, and must be content to be clad and fed as such, that we may be fitted for our solemn and joyful change. Soon we shall put on our church-going holiday suit and partake all the dainties of the heavenly feast, the glories of the New Jerusalem. Reader, these are samples of the prominent truths which will occupy your attention, while accompanying Bunyan in your interesting visit to Solomon's temple. May you richly enjoy your survey of that astonishing building, under so trusty and experienced a guide.

GEO. OFFOR.

[TO THE CHRISTIAN READER]

COURTEOUS CHRISTIAN READER,

I have, as thou by this little book mayest see, adventured, at this time, to do my endeavour to show thee something of the gospel-glory of Solomon's temple: that is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to us their children. The which, that I might do the more distinctly, I have handled particulars one by one, to the number of threescore and ten; namely, all that of them I could call to mind; because, as I believe, there was not one of them but had its signification, and so something profitable for us to know.

For, though we are not now to worship God in these methods, or by such ordinances, as once the old church did: yet to know their methods, and to understand the nature and signification of their ordinances, when compared with the gospel, may, even now, when themselves, as to what they once enjoined on others, are dead, may minister light to us. And hence the New Testament ministers, as the apostles, made much use of Old Testament language, and ceremonial institutions, as to their signification, to help the faith of the godly in their preaching of the gospel of Christ.

I may say that God did in a manner tie up the church of the Jews to types, figures, and similitudes; I mean, to be butted and bounded[1] by them in all external parts of worship. Yea, not only the Levitical law and temple, but, as it seems to me, the whole land of Canaan, the place of their lot to dwell in, was to them as ceremonial, or a figure. Their land was a type of heaven, their passage over Jordan into it a similitude of our going to heaven by death (Heb 3:5-10). The fruit of their land was said to be uncircumcised (Lev 19:23). As being at their first entrance thither unclean (Exo 12:15). In which their land was also a figure of another thing, even as heaven was a type of sin and grace (Lev 6:17, 23:17).[2] Again, the very land itself was said to keep Sabbath, and so to rest a holy rest, even then when she lay desolate, and not possess of those to whom she was given for them to dwell in (Lev 26:34,35).

Yea, many of the features of the then church of God were set forth, as in figures and shadows, so by places and things, in that land. 1. In general, she is said to be beautiful as Tirzah, and to be comely as Jerusalem (Can 6:4). 2. In particular, her neck is

compared to the tower of David, builded for an armoury (Cant 4:4). Her eyes to the fish-pools of Heshbon, by the gate of Bethrabbim. Her nose is compared to the tower of Lebanon, which looketh towards Damascus (Cant 7:4). Yea, the hair of her head is compared to a flock of goats, which come up from mount Gilead; and the smell of her garments to the smell of Lebanon (Cant 4:1,11).

Nor was this land altogether void of shadows, even of her Lord and Saviour. Hence he says of himself, 'I AM the rose of Sharon, and the lily of the valleys' (Cant 2:1). Also, she, his beloved, saith of him, 'His countenance is as Lebanon, excellent as the cedars' (Cant 5:15). What shall I say? The two cities Sion and Jerusalem, were such as sometimes set forth the two churches, the true and the false, and their seed Isaac and Ishmael (Gal 4).

I might also here show you, that even the gifts and graces of the true church were set forth by the spices, nuts, grapes, and pomegranates, that the land of Canaan brought forth; yea, that hell itself was set forth by the valley of the sons of Hinnom and Tophet, places in this country. Indeed, the whole, in a manner, was a typical and a figurative thing.

But I have, in the ensuing discourse, confined myself to the temple, that immediate place of God's worship; of whose utensils, in particular, as I have said, I have spoken, though to each with what brevity I could, for that none of them are without a spiritual, and so a profitable signification to us. And here we may behold much of the richness of the wisdom and grace of God; namely, that he, even in the very place of worship of old, should ordain visible forms and representations for the worshippers to learn to worship him by; yea, the temple itself was, as to this, to them a good instruction.

But in my thus saying, I give no encouragement to any now, to fetch out of their own fancies figures or similitudes to worship God by. What God provided to be an help to the weakness of his people of old was one thing, and what they invented without his commandment was another. For though they had his blessing when they worshipped him with such types, shadows, and figures, which he had enjoined on them for that purpose, yet he sorely punished and plagued them when they would add to these inventions of their own (Exo 32:35; 2 Kings 17:16-18; Acts 7:38-43). Yea, he, in the very act of instituting their way of worshipping him, forbade their giving, in any thing, way to their own humours or fancies, and bound them strictly to the orders of heaven. 'Look,' said God to Moses, their first great legislator, 'that thou make all things according to the pattern showed to thee in the mount' (Exo 25:40; Heb 8:5). Nor doth our apostle but take the same measures, when he saith, 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord' (1 Cor 14:37).

When Solomon also, was to build this temple for the worship of God, though he was wiser than all men, yet God neither trusted to his wisdom nor memory, nor to any immediate dictates from heaven to him, as to how he would have him build it. No; he was to receive the whole platform thereof in writing, by the inspiration of God. Nor would God give this platform of the temple, and of its utensils, immediately to this wise man, lest perhaps by others his wisdom should be idolized, or that some should object, that the whole fashion thereof proceeded of his fancy, only he made pretensions of Divine revelation, as a cover for his doings

Therefore, I say, not to him, but to his father David, was the whole pattern of it given from heaven, and so by David to Solomon his son, in writing. 'Then David,' says the text, 'gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours

thereof, and of the place of the mercy-seat, and the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord' (1 Chron 28:11-13).

Yea, moreover, he had from heaven, or by Divine revelation, what the candlesticks must be made of, and also how much was to go to each; the same order and commandment he also gave for the making of the tables, flesh-hooks, cups, basins, altar of incense, with the pattern for the chariot of the cherubims, &c. (vv 14-19). 'All this, said David, the Lord made me understand in writing by his hand upon me, even all the work of this pattern' (v 19). So, I say, he gave David the pattern of the temple, so David gave Solomon the pattern of the temple; and according to that pattern did Solomon build the temple, and no otherwise.

True, all these were but figures, patterns, and shadows of things in the heavens, and not the very image of the things; but, as was said afore, if God was so circumspect and exact in these, as not to leave any thing to the dictates of the godly and wisest of men, what! can we suppose he will now admit of the wit and contrivance of men in those things that are, in comparison to them, the heavenly things themselves? (Heb 8:5, 9:8-10,23, 10:1).

It is also to be concluded, that since those shadows of things in the heavens are already committed by God to sacred story; and since that sacred story is said to be able to make the man of God perfect in all things—2 Timothy 3:15-17—it is duty to us to leave off to lean to common understandings, and to inquire and search out by that very holy writ, and nought else, by what and how we should worship God. David was for inquiring in his temple (Psa 27:4).

And, although the old church-way of worship is laid aside as to us in New Testament times, yet since those very ordinances were figures of things and methods of worship now; we may, yea, we ought to search out the spiritual meaning of them, because they serve to confirm and illustrate matters to our understandings. Yea, they show us the more exactly how the New and Old Testament, as to the spiritualness of the worship, was as one and the same; only the old was clouded with shadows, but ours is with more open face.

Features to the life, as we say, set out by a picture, do excellently show the skill of the artist. The Old Testament had the shadow, nor have we but the very image; both then are but emblems of what is yet behind. We may find our gospel clouded in their ceremonies, and our spiritual worship set out somewhat by their carnal ordinances.

Now, because, as I said, there lies, as wrapt up in a mantle, much of the glory of our gospel matters in this temple which Solomon builded; therefore I have made, as well as I could, by comparing spiritual things with spiritual, this book upon this subject.

I dare not presume to say that I know I have hit right in every thing; but this I can say, I have endeavoured so to do. True, I have not for these things fished in other men's waters; my Bible and Concordance are my only library in my writings. Wherefore, courteous reader, if thou findest any thing, either in word or matter, that thou shalt judge doth vary from God's truth, let it be counted no man's else but mine. Pray God, also, to pardon my fault. Do thou, also, lovingly pass it by, and receive what thou findest will do thee good.

Thy servant in the gospel,

JOHN BUNYAN.

Solomon's Temple Spiritualized

'Thou son of man, shew the house to the house of Isreal;—shew them the form of the house, and the fashion thereof, and the goings out hereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof.'—Ezekiel 43:10, 11

I. Where the Temple was built.

The temple was built at Jerusalem, on Mount Moriah, in the threshing-floor of Arnon the Jebusite; whereabout Abraham offered up Isaac; there where David met the angel of the Lord, when he came with his drawn sword in his hand, to cut off the people at Jerusalem, for the sin which David committed in his disorderly numbering the people (Gen 22:3-5; 1 Chron 21:15, 21:12; 2 Chron 3:1).

There Abraham received his Isaac from the dead; there the Lord was entreated by David to take away the plague, and to return to Israel again in mercy; from whence, also, David gathered that there God's temple must be built. This, saith he, is the house of the Lord God, and this is the altar of the burnt-offering for Israel (1 Chron 21:28, 22:1, 3:1).

This Mount Moriah, therefore, was a type of the Son of God, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail.

II. Who built the Temple.

The temple was builded by Solomon, a man peaceable and quiet; and that in name, by nature, and in governing. For so God had before told David, namely, that such a one the builder of the temple should be. 'Behold,' saith he, 'a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name, and he shall be my son, and I will be his father' (1 Chron 22:9,10; Psa 72:1-4).

As, therefore, Mount Moriah was a type of Christ, as the foundation, so Solomon was a type of him, as the builder of his church. The mount was signal,[1] for that thereon the Lord God, before Abraham and David, did display his mercy. And as Solomon built this temple, so Christ doth build his house; yea, he shall build the everlasting temple, 'and he shall bear the glory' (Zech 6:12,13; Heb 3:3,4). And in that Solomon was called peaceable, it was to show with what peaceable doctrine and ways Christ's house and church should be built (Isa 9:6; Micah 4:2-4).

III. How the Temple was built.

The temple was built, not merely by the dictates of Solomon, though he was wiser than Ethen, and Heman, and Chalcol, and Darda, and all men (1 Kings 4:31). But it was built by rules prescribed by, or in a written word, and as so delivered to him by his father David.

For when David gave to Solomon his son a charge to build the temple of God, with that charge he gave him also the pattern of all in writing; even a pattern of the porch, house, chambers, treasuries, parlours, &c., and of the place for the mercy-seat; which pattern David had of God; nor would God trust his memory with it. 'The Lord made me,' said he, 'understand in writing, by his hand upon me, even all the works of their pattern.' Thus, therefore, David gave to Solomon his son the pattern of all; and thus Solomon his son built the house of God (1 Chron 28:9-20).

And answerable to this, Christ Jesus, the builder of his own house, WHOSE HOSE ARE WE, doth build his holy habitation for him to dwell in; even according to the commandment of God the Father. For, saith he, 'I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should speak.' And hence it

is said, God gave him the revelation; and again, that he took the book out of the hand of him that sat on the throne; and so acted, as to the building up of his church (John 12:49,50; Rev 1:1, 5:5).

IV. Of what the Temple was built.

The materials with which the temple was built, were such as were in their own nature common to that which was left behind; things that naturally were not fit, without art, to be laid on so holy a house. And this shows that those of whom Christ Jesus designs to build his church, are by nature no better than others. But as the trees and stones of which the temple was built, were first hewed and squared before they were fit to be laid in that house, so sinners, of which the church is to be built, must first be fitted by the word and doctrine, and then fitly laid in their place in the church.

For though, as to nature, there is no difference betwixt those made use of to build God's house with, yet by grace they differ from others; even as those trees and stones that are hewed and squared for building, by art are made to differ from those which abide in the wood or pit.

The Lord Jesus, therefore, while he seeketh materials wherewith to build his house, he findeth them the clay of the same lump that he rejecteth and leaves behind. 'Are we better than they? No, in no wise' (Rom 3:9). Nay, I think, if any be best, it is they which are left behind. 'He came not to call the righteous, but sinners to repentance' (Mark 2:17). And, indeed, in this he doth show both the greatness of his grace and workmanship; his grace in taking such; and his workmanship in that he makes them meet for his holy habitation.[2] This the current of Scripture maketh manifest; wherefore it is needless now to cite particulars: only we must remember, that none are laid in this building as they come out of the wood or pit, but as they first pass under the hand and rule of this great builder of the temple of God.

V. Who was to fell those trees, and to dig those stones, with which Solomon built the Temple.

As the trees were to be felled, and stones to be digged, so there was for that matter select workmen appointed.

These were not of the sons of Jacob nor of the house of Israel; they were the servants of Hiram, king of Tyre, and the Gibeonites, namely, their children that made a league with Joshua, in the day that God gave the land of Canaan to his people (Josh 9:22-27; 1 Kings 5:1; 1 Chron 28, 29).

And these were types of our gospel ministers, who are the men appointed by Jesus Christ to make sinners, by their preaching, meet for the house of God. Wherefore, as he was famous of old who was strong to lift up his axe upon the thick boughs to square wood for the building of the temple; so a minister of the gospel now is also famous, if much used by Christ for the converting of sinners to himself, that he may build him a temple with them (Psa 7:4-6; Rom 16).

But why, may some say, do you make so homely a comparison? I answer, because I believe it is true; for it is grace, not gifts, that makes us sons, and the beloved of God. Gifts make a minister; and as a minister, one is but a servant to hew wood and draw water for the house of my God. Yea, Paul, though a son, yet counted himself not a son but a servant, purely as he was a minister. A servant of God, a servant of Christ, a servant of the church, and your servants for Jesus' sake (Titus 1:1; Rom 1:1; Col 4:5). A man then is a son, as he is begotten and born of God to himself, and a servant as he is gifted for work in the house of his Father; and though it is truth the servant may be a son, yet he is not a son because he is a servant. Nor doth it follow, that because all

sons may be servants, that therefore all servants are sons; no, all the servants of God are not sons; and therefore when time shall come, he that is only a servant here, shall certainly be put out of the house, even out of that house himself did help to build. 'The servant abideth not in the house for ever,' the servant, that is, he that is only so (Eze 46:16,17; John 8:35).

So then, as a son, thou art an Israelite; as a servant, a Gibeonite. The consideration of this made Paul start; he knew that gifts made him not a son (1 Cor 12:28-31, 13:1,2). The sum then is, a man many be a servant and a son; a servant as he is employed by Christ in his house for the good of others; and a son, as he is a partaker of the grace of adoption. But all servants are not sons; and let this be for a caution, and a call to ministers, to do all acts of service for God, and in his house with reverence and godly fear; and with all humility let us desire to be partakers ourselves of that grace we preach to others (1 Cor 9:25).

This is a great saying, and written perhaps to keep ministers humble: 'And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughman, and your vine-dressers' (Isa 61:5). To be a ploughman here is to be a preacher; and to be a vine-dresser here is to be a preacher (Luke 9:59-62; 1 Cor 9:7,27; Matt 20:1-4,8, 21:28). And if he does this work willingly, he has a reward; if not, a dispensation of the gospel was committed to him, and that is all (1 Cor 9:17).

VI. In what condition the timber and stones were, when brought to be laid in the building of the temple.

The timber and stones with which the temple was built, were squared and hewed at the wood or pit; and so there made every way fit for that work, even before they were brought to the place where the house should be set up: 'So that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building' (1 Kings 6:7).

And this shows, as was said before, that the materials of which the house was built were, before the hand of the workman touched them, as unfit to be laid in the building as were those that were left behind; consequently that themselves, none otherwise but by the art of others, were made fit to be laid in this building.

To this our New Testament temple answers. For those of the sons of Adam who are counted worthy to be laid in this building, are not by nature, but by grace, made meet for it; not by their own wisdom, but by the Word of God. Hence he saith, 'I have hewed them by the prophets.' And again, ministers are called God's builders and labourers, even as to this work (Hosea 6:5; 1 Cor 3:10; 2 Cor 6:1; Col 1:28).

No man will lay trees, as they come from the wood, for beams and rafters in his house; nor stones, as digged in the walls. No; the stones must be hewed and squared, and the trees sawn and made fit, and so be laid in the house. Yea, they must be so sawn, and so squared, that in coupling they may be joined exactly; else the building will not be good, nor the workman have credit of his doings.

Hence our gospel-church, of which the temple was a type, is said to be fitly framed, and that there is a fit supply of every joint for the securing of the whole (1 Peter 2:5; Eph 2:20,21, 4:16; Col 2:19). As they therefore build like children, that build with wood as it comes from the wood or forest, and with stones as they come from the pit, even so do they who pretend to build God a house of unconverted sinners, unhewed, unsquared, unpolished. Wherefore God's workmen, according to God's advice, prepare their work without, and make it fit for themselves in the field, and afterwards build the house (Prov 24:27).

Let ministers therefore look to this, and take heed, lest instead of making their notions

stoop to the Word, they make the Scriptures stoop to their notions.

VII. Of the foundation of the Temple.

The foundation of the temple is that upon which it stood; and it was twofold: First, the hill Moriah, and then those great stones upon which it was erected. This hill Moriah, as was said afore, did more properly typify Christ. Hence Moriah is called 'The Mountain of the house,' it being the rock on which it was built. Those great stones, called foundation-stones, were types of the prophets and apostles (Matt 16:18; Eph 2:20,21; Heb 11:10). Wherefore these stones were stones of the biggest size, stones of eight cubits, and stones of ten cubits (1 Kings 7:10).

Now, as the temple had this double foundation, so we must consider it respectively and distinctly; for Christ is the foundation one way, the prophets and apostles a foundation another. Christ is the foundation personally and meritoriously; but the prophets and apostles, by doctrine, ministerially. The church then, which is God's New Testament temple, as it is said to be built on Christ the foundation; so none other is the foundation but he (1 Cor 3:11,12). But as it is said to be built upon the apostles, so it is said to have twelve foundations, and must have none but they (Rev 21:14).

What is it then? Why, we must be builded upon Christ, as he is our priest, sacrifice, prophet, king, and advocate; and upon the other, as they are infallible instructors and preachers of him; not that any may be an apostle that so shall esteem of himself, nor that any other doctrine be administered but what is the doctrine of the twelve; for they are set forth as the chief and last. These are also they, as Moses, which are to look over all the building, and to see that all in this house be done according to the pattern showed to them in the mount (Exo 39:43; John 20:21-23; 1 Cor 3:9, 4:9).

Let us then keep these distinctions clear, and not put an apostle in the room of Christ, nor Christ in the place of one of those apostles. Let none but Christ be the high-priest and sacrifice for your souls to God; and none but that doctrine which is apostolical, be to you as the mouth of Christ for instruction to prepare you, and to prepare materials for this temple of God, and to build them upon this foundation.

VIII. Of the richness of the stones which were laid for the foundations of the Temple.

These foundation stones, as they were great, so they were costly stones; though, as I said, of themselves, of no more worth than they of their nature that were left behind. Their costliness therefore, lay in those additions which they received from the king's charge.

First, In that labour which was bestowed upon them in sawing, squaring, and carving. For the servants, as they were cunning at this work, so they bestowed much of their art and labour upon them, by which they put them into excellent form, and added to their bigness, glory, and beauty, fit for stones upon which so goodly a fabric was to be built.

Secondly, These stones, as they were thus wrought within and without, so, as it seems to me, they were inlaid with other stones more precious than themselves. Inlaid, I say, with stones of divers colours. According as it is written, I 'will lay thy foundations with sapphires' (Isa 54:11). Not that the foundations were sapphires, but they were laid, inlaid with them; or, as he saith in another place, 'They were adorned with goodly stones and gifts' (Luke 21:5).

This is still more amplified, where it is written of the New Jerusalem, which is still the New Testament church on earth, and so the same in substance with what is now. 'The foundations of the wall of the city,' saith he, 'were garnished with all manner of precious stones' (Rev 21:19). True, these there are called 'The foundations of the wall of the city, ' but it has respect to the matter in hand; for that which is before called a temple, for its comparative smallness, is here called a city, for or because of its great increase: and

both the foundations of the wall of the city, as well as of the temple, are 'the twelve apostles of the Lamb' (Rev 21:14).

For these carvings and inlayings, with all other beautifications, were types of the extraordinary gifts and graces of the apostles. Hence the apostle calls such gifts signs of apostleship (Rom 15:19; 2 Cor 12:12; Heb 2:4). For as the foundation stones of the temple were thus garnished, so were the apostles beautified with a call, gifts, and graces peculiar to themselves. Hence he says, 'First apostles'; for that they were first and chief in the church of Christ (1 Cor 12:28).

Nor were these stones only laid for a foundation for the temple; the great court, the inner court, as also the porch of the temple, had round about them three rows of these stones for their foundation (1 Kings 7:12). Signifying, as it seems to me, that the more outward and external part, as well as that more internal worship to be performed to God, should be grounded upon apostolical doctrine and appointments (1 Cor 3:10-12; 2 Thess 2:15, 3:6; Heb 6:1-4).

IX. Which way the face or front of the Temple stood.

1. The temple was built with its face or front towards the east, and that, perhaps, because the glory of the God of Israel was to come from the way of the east into it (Eze 43:1-4, 47:1). Wherefore, in that its front stood toward the east, it may be to show that the true gospel church would have its eye to, and expectation from, the Lord. We look, said Paul, but whither? We have 'our conversation,' said he, 'in heaven,' from whence our expectation is (2 Cor 4:18; Phil 3:20; Psa 62:5).

2. It was set also with its face towards the east, to keep the people of God from committing of idolatry; to wit, from worshipping the host of heaven, and the sun whose rising is from the east. For since the face of the temple stood toward the east, and since the worshippers were to worship at, or with their faces towards the temple, it follows that both in their going to, and worshipping God towards that place, their faces must be from, and their backs towards the sun.[3] The thus building of the temple, therefore, was a snare to idolaters, and a proof of the zeal of those that were the true worshippers; as also to this day the true gospel-instituted worship of Jesus Christ is. Hence he is said, to idolaters, to be a snare and trap, but to the godly a glory (Isa 8:14, 60:19).

3. Do but see how God catched the idolatrous Jews, by this means, in their naughtiness: 'And he brought me,' saith the prophet, 'into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces towards the east' (Eze 8:16). It was therefore, as I said, set with its face towards the east, to prevent false worship, and detect idolaters.

4. From the east also came the most blasting winds, winds that are destructive to man and beasts, to fruit and trees, and ships at sea (Exo 10:13; Job 27:21; Eze 17:10, 19:12; Psa 48:7; Eze 27:26). I say, the east wind, or that which comes from thence, is the most hurtful; yet you see, the temple hath set her face against it, to show that the true church cannot be blasted or made turn back by any affliction. It is not east winds, nor none of their blastings, that can make the temple turn about. Hence he saith that Jacob's face shall not wax pale. And again, 'I have made thy face strong against their faces,' and that 'the gates of hell shall not prevail against it' (Isa 29:22; Eze 3:8; Matt 16:18).

5. It might be also built with its face towards the east, to show that the true church looketh, as afore I hinted, for her Lord and King from heaven; knowing, that at his coming he will bring healing in his wings; for from the east he will appear when he

comes the second time without sin unto salvation, of which the sun gives us a memento in his rising there every morning. 'For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be' (Matt 24:27; Mal 4:2; Heb 9:28; Col 3:4; 2 Peter 3:11-14).

6. Christ, as the north pole, draws those touched with the load-stone of his word, with the face of their souls towards him, to look for, and hasten to his coming. And this also is signified by the temple standing with its face towards the east.

X. Of the courts of the Temple.

I perceive that there were two courts belonging to the temple. The first was called the outward court (Eze 40:7, 46:21).

1. This was that into which the people of necessity first entered, when they went to worship in the temple; consequently that was it, in and by which the people did first show their desires to be the worshippers of God. And this answers to those badges and signs of love to religion, that people have in face, or outward appearance (Matt 23:27; 2 Cor 10:7).

2. In this, though there may sometimes be truth, yet oftener lies and dissimulation: wherefore commonly an outward appearance is set in opposition to faith and truth, as the outward is in opposition to the inner court, and outward to the inner man; and that is, when it is by itself, for then it profits nothing (Rom 2:28; 1 Cor 13:1-3; 2 Cor 5:12).

3. Hence, though the outward court was something to the Jews, because by outward bodies they were distinguished from the Gentiles; yet to us it is little, for now 'he is not a Jew who is one only outwardly.' Therefore all the time of the Beast's reign, this court is given to be trodden under foot; for, as I said, outward show will avail nothing, when the Beast comes to turn and toss up professors with his horns (Rev 11:10-12).

4. But as there was an outward, so there was an inner court, a court that stood nearer the temple; and so to the true practical part of worship, than that outward court did (Eze 10:3, 46:1; 1 Kings 6:36).

5. This inner court is that which is called 'the court of the priests,' because it was it in which they boiled the trespass-offerings, and in which they prepared the sin-offering for the people (2 Chron 4:9; Eze 46:20).

6. This court, therefore, was the place of practice and of preparation to appear before God, which is the first true token of a sincere and honest mind. Wherefore here, and not in the outward court, stood the great brazen altar, which was a type of Christ, by whom alone the true worshippers make their approach with acceptance unto God. Also here stood the great brazen scaffold, on which the king kneeled when he prayed for the people, a type of Christ's prayers for his when he was in the world (2 Chron 6:13; John 17).

7. Wherefore this court was a type of practical worship, and so of our praying, hearing, and eating, before God. There belonged to this court several gates, an east, a south, and a north gate; and when the people of the land went into this court to worship, they were not to go out at that gate by which they came in, but out of the gate over against it, to show that true Christians should persevere right on, and not turn back, whatever they meet with in the way. 'He that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth in by the way of the south gate, shall not return by the way of the gate whereby he came in, but shall go forth over against it' (Eze 46:9).

8. These courts were places of great delight to the Jews, as both feigned and sincere profession is to those that practice therein. Wherefore, when the Jews did enter into these, they did use to do it with praise and pipe, as do both hypocrites and sincere one.

So then, when a man shall tread in both these courts, and shall turn what he seems to be, into what he should be in reality; then, and not till then, he treads them as he should; for then he makes the outward court, and his treading there but a passage to that which is more inward and sincere. But he that stays in the outward one is but such an one as pleases not God, for that he wants the practice of what he professes with his mouth.

XI. Of the great brazen altar that stood in the inner court of the Temple.

1. In the inner court stood the great brazen altar which Solomon made. This is evident; for that when he kneeled upon the scaffold there to pray, he kneeled before this altar. See Exodus 40:6, 29; 2 Chronicles 6:13; 2 Kings 16:14; Joel 2:17.

2. This altar seems to be placed about the middle of this court over against the porch of the house; and between it and the temple was the place where Zechariah was slain. This altar was called 'the altar of burnt-offering,' and therefore it was a type of Christ in his divinity. For Christ's body was our true burnt-offering, of which the bodies of the sacrificed beasts were a type; now that altar upon which his body was offered was his Divinity or Godhead; for that, and that only, could bear up that offering in the whole of its suffering; and that therefore, and that only, was to receive the fat, the glory. Hence it is said he, 'through the eternal Spirit, offered himself without spot to God' (Heb 9:14).

3. For Christ is priest, and sacrifice, and altar, and all. And as a priest he offered, as a sacrifice he suffered, and as God he supported his humanity, in that suffering of all the pains it underwent (Gal 1:4, 2:20; 1 Peter 3:18; Heb 9:14).

4. It was then Christ's Godhead, not the tree, that was the altar of burnt-offering, or that by which Christ offered himself an offering and a sacrifice to God for a sweet-smelling savour.

5. That it was not the tree, is evident, for that could not sanctify the gift, to wit, his body; but Christ affirmeth, 'that the altar sanctifieth the gift.' And by so saying, he affirmeth that the altar on which he offered his offering was greater than the offering itself (Matt 23:19). Now the body of Christ was the gift; for so he saith, I give my flesh for the life of the world (John 6).

But now, what thing is that which is greater than his body, save the altar, his Divinity on which it was offered? The tree then was not the altar which sanctified this gift, to make it of virtue enough to make reconciliation for iniquity (John 6:51, 17:19; Heb 9:14; Col 1:19-21). Now, since this altar of burnt-offering was thus placed in the inner court, it teaches us several things:

First, That those that come only into the outward court, or that rest in a bare appearance of Christianity, do not, by so doing, come to Jesus Christ; for this altar stands not there. Hence John takes notice only of the temple and this altar, and them that worship therein, and leaves out the outward court, and so them that come no farther (Rev 11:1,2).

Second. This teaches us also that we are to enter into that temple of God by blood. The altar, this altar of burnt-offering, stood as men went into the temple; they must go by it; yea, there they must leave their offering, and so go in and worship, even as a token that they came thither by sacrifice and by blood.

Third. Upon this altar Solomon, at the dedication of the temple, offered thousands, both of oxen and of sheep, to signify, surely, the abundant worth and richness that would be in the blood of Christ to save when it should be shed for us. For his blood is spoken of with an 'how much more.' 'For if the blood of bulls and of goats, and the ashes of an

heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God!' (Heb 9:13,14, 11:12; 2 Chron 7:5-8).

Let us then not dare to stop or stay in the outward court, for there is not this altar. Nor let us dare, when we come into this court, to be careless whether we look to this altar or no. For it is by blood we must enter; 'for without shedding of blood is no remission.' Let us always then, when we come hither, wash our hands in innocency, and so compass this holy altar: for that by Christ, who is the altar indeed, we are reconciled to God. This is looking to Jesus; this is coming to God by him, of whom this altar and the sacrifice thereon was a type.

XII. Of the pillars that were before the porch of the Temple.

There were divers pillars belonging to the temple; but in this place we are confined to speak of only two; namely, those which stood before the temple.

These pillars stood before the porch or entrance into the temple, looking towards the altar, the court, and them that were the worshippers there; also they were a grace and beauty to the front of the house.

1. These pillars stood, one on the right hand and the other on the left, at the door of the porch of the temple, and they had names given them, you may be sure, to signify something. The name of that on the right hand was called Jachin, [God] shall establish; and the name of that on the left hand was Boaz, in it is strength (1 Kings 7:21; 2 Chron 3:17).

2. These two pillars were types of Christ's apostles; of the apostles of circumcision, and of the uncircumcision. Therefore the apostle Paul also calleth them pillars (Gal 2), and saith that that pillar on the right hand was a type of himself and his companions, who were to go to the uncircumcised, and teach the Gentiles the way of life. When James, Cephas, and John, saith he, 'who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision' (Gal 2:9). So then, these two pillars were types of these two order of the apostles in this their divers service for God.[4]

3. And that Paul and Barnabas were signified by those on the right hand, to wit, to be the apostles of the Gentiles, he showeth again, where he saith, I am 'the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost' (Rom 11:13, 15:16).

4. And since the name of this pillar was Jachin, shall attend it; so also, that God would bless his word preached by them to the Gentiles, to the conversion of numbers of them, maugre the opposition of the enemy.

5. This is further implied, for that they were made of brass; as he saith of the prophet, I have made thee a fenced brazen wall, an iron pillar; and their fighting against thee shall nothing at all prevail (Jer 15:20). Wherefore Paul says of himself, 'I am set for the defence of the gospel,' 'that the truth thereof might continue with you' (Phil 1:17; Gal 2:5).

XIII. Of the height of these pillars that thus stood before the porch of the door of the Temple.

The pillars were eighteen cubits high apiece, and that is as high, yea, as high again as the highest giant that ever we read of in the Word; for the highest of which we read was but six cubits and a span. True, the bedstead of Og was nine cubits long, but I trow the giant himself was shorter (Deut 3:11; 2 Chron 3:15).[5] But put the longest to the

longest, and set the one upon the shoulders of the other, and yet each pillar was higher than they.

We have now, as I know of, but few that remain of the remnant of the giants; and though they boast as if they were higher than Aga, yet these pillars are higher than they. These pillars are the highest; you may equal them; and an inch above is worth an ell below. The height therefore of these pillars is, to show us what high dignity God did put upon those of his saints whom he did call to be apostles of the Lamb: for their office and call thereto is the highest in the church of God. These men, I say, were made thus high by their being cast in such a mould. Of that which added yet further to their height we will speak anon: we only speak now of the high call by which they, and only they, were made capable of apostolic authority. The apostles were sent immediately,[6] their call was extraordinary, their office was universal; they had alike power in all churches, and their doctrine was infallible (Acts 26:16; 1 Cor 9:1; Gal 1:1; 1 John 1:1; 3 John 2:23) .

And what can our pretended giants do or say in comparison of these? The truth is, all other men to these are dwarfs, are low, dark, weak, and beneath, not only as to call and office, but also as to gifts and grace. This sentence, 'Paul, an apostle of Jesus Christ,' drowneth all! What now are all other titles of grandeur and greatness, when compared with this one sentence?

True, the men were but mean in themselves; for what is Paul or what Apollos, or what was James or John? Yet by their call to that office they were made highest of all in the church. Christ did raise them eighteen cubits high; not in conceit; for so there are many higher than they, but in office, and calling, and Divine authority.

And observe it, these stand at the door, at the entering into the temple of God, at which they enter that go in thither to worship God, to shew that all right worship, and that which will be acceptable to God, is by, or according to, their doctrine.

XIV. Of the chapiters (capitals) of the pillars of the Temple.

There were also two chapiters made for the pillars of the temple; for each, one; and they were five cubits high apiece. These were for the adorning of the pillars, and therefore were types and shadows of that abundance of grace which God did put upon the apostles after the resurrection of our Lord. Wherefore, as he saith here, the chapiters were upon the pillars; so it saith that great grace was upon all the apostles (Acts 4:33).

These chapiters had belonging to them a bowl made pummil-fashion,[7] and it was placed upon the head of them, perhaps to signify their aptness to receive, and largeness to contain of the dew of heaven; that shadow of the doctrine of the gospel; which doctrine the apostles, as the chief, were to receive and hold forth to the world for their conversion. Hence, as the bowls were capable to receive the dew of heaven, these are said to receive 'grace and apostleship for obedience to the faith among all nations, for his name' (Rom 1:5; 1 Kings 7:16,42; 2 Chron 4:13; Deut 32:10; Rom 15:29) .

There was also upon these chapiters a net-work, or nets like unto chequer-work, which still added to their lustre. These nets were they which shewed for what intent the apostolical office was ordained; namely, that by their preaching they might bring many souls to God. And hence Christ calls them fishermen, saying, 'Ye shall catch men' (Matt 4:19; Mark 1:17; Luke 5:10; 2 Cor 12:16). The world is compared to a sea, men to fishes, and the gospel to a net (Eze 47:10-12; Matt 13:47-50). As therefore men catch fish with a net, so the apostles caught men by their word, which word, as I told you, to me is signified by this net-work upon the top of these pillars. See therefore the mystery

of God in these things.

XV. Of the pomegranates adjoined to these nets on the chapiters.

There were also joined to these nets upon the top of the pillars pomegranates in abundance; four hundred for the net-work. Pomegranates, you know, are beautiful to look on, pleasant to the palate, comfortable to the stomach, and cheering by their juice (1 Kings 7:42; Cant 4:3, 8:2, 4:13, 6:11, 7:12). There were to be two rows of thess pomegranates for one net-work, and so two rows of them for the other.

And this was to show that the net of the gospel is not an empty thing; but is sufficiently baited with such varieties as are apt to allure the world to be catched by them. The law is but a sound of words, but the gospel is not so; that is, baited with pomegranates; with variety of excellent things. Hence it is called 'the gospel of the kingdom,' and 'the gospel of the grace of God,' because it is, as it were, baited with grace and glory, that sinners may be allured, and may be taken with it to their eternal salvation (Matt 24:14; Acts 20:24).

Grace and glory, grace and glory! these are the pomegranates with which the word of the gospel is baited, that sinners may be taken and saved thereby. The argument of old was 'milk and honey'; that was, I say, the alluring bait, with which Moses drew six hundred thousand out of Egypt, into the wilderness of old (Exo 3:8). But behold we have pomegranates, two rows of pomegranates; grace and a kingdom, as the bait of the holy gospel; no wonder, then, if, when men of skill did cast this net into the sea, such numbers of fish have been catched, even by one sermon (Acts 2). They baited their nets with taking things, things taking to the eye and taste.

Nets are truly instruments of death, but the net of the gospel doth catch to draw from death; wherefore this net is contrary; life and immortality is brought to light through this. No marvel, then, if men are so glad, and that for gladness they leap like fishes in a net, when they see themselves catched in this drag of the holy gospel of the Son of God. They are catched from death and hell, catched to live with God in glory!

XVI. Of the chains that were upon these pillars that stood before the Temple.

As there were nets to catch, and pomegranates to bait, so there were chains belonging to these chapiters on these pillars. 'And he made chains, as in the oracle, and put them upon the head of the [pillars],' or chapiters (2 Chron 3:16).

But what were these chains a type of? I answer, they were, perhaps, a type of those bonds which attend the gospel, by which souls taken are tied fast to the horns of the altar. Gospel grace, and gospel obligations, are ties and binding things; they can hold those that are entangled by the word. 'Love is strong as death'; bands of love, and the cords of a man, and chains take hold on them that are taken by the gospel (Hosea 11; Cant 8:6).

But this strength to bind lieth not in outward force, but in a sweet constraint, by virtue of the displays of undeserved love. 'The love of Christ constraineth us' (2 Cor 5:14). Wherefore as you find the nets, so the chains had pomegranates on them. 'And' he 'made an hundred pomegranates, and put them upon the chains' (2 Chron 3:16). The chains then had baits, as well as the nets, to show that the bands of the gospel are unresistible goodnesses; such with which men love to be bound, and such as they pray they may be held fast by. He binds his foal to the vine; his saint unto this Saviour (Gen 49:11).

By these chains there is therefore showed what strength there is in gospel-charms, if once the adder doth but hear them. Never man yet was able to resist them that well did know the meaning of them. They are mighty to make poor men obedient, and that in word and deed. These chains were such as were in the oracle, to show that gospel

bonds are strong as the joys of heaven, and as the glories there; can make them chains as in the oracle, as in the most holy place. It is heaven that binds sinners on earth to the faith and hope of the gospel of Christ.

XVII. Of the lily work which was upon the chapiters, that were upon these pillars of the Temple.

These pillars were also adorned with lily work, as well as with pomegranates and chains. 'The chapiters that were upon the top of the pillars were of lily work'; 'so was the work of the pillars finished' (1 Kings 7:19-22).

This lily work is here put in on purpose, even to show us how far off those that were to be the true apostles of the Lamb should be from seeking carnal things, or of making their prevailing[8] a stalking-horse to worldly greatness, and that preferment. There was lily work upon them; that is, they lived upon the bounty and care of God, and were content with that glory which he had put upon them. 'The lilies,' saith Christ, 'they toil not, neither do they spin, and yet—Solomon in all his glory was not arrayed like one of these' (Matt 6:28,29; Luke 12:27-29). Thus, therefore, these pillars show, that as the apostles should be fitted and qualified for their work, they should be also freed from cares and worldly cumber; they should be content with God's providing for them, even as the goodly lilies are. And as thus prepared, they were set in the front of the house, for all ministers to see and learn, and take example of them how to behave themselves as to this world in the performing of their office.

And that which gives us further light in this is, that this lily work is said, by divine institution, to be placed 'over against the belly,' the belly of the pillars, a type of ours (1 Kings 7:20). The belly is a craving thing; and these things, saith the text, were placed over against the belly, to teach that they should not humour, but put check unto the havings and cravings of the belly; or to show that they need not do it, for that he that calls to his work will himself provide for the belly. It is said of the church, that 'her belly is like a heap of wheat set about with lilies' (Cant 7:2). To show that she should without covetousness have sufficient, if she would cast all her care upon God, her great provider. This the apostles did, and this is their glory to this day.

'So was the work of the pillars finished.' To live lily lives, it seems, is the glory of an apostle, and the completing of their office and service for God. But this directly opposite to the belly, over against the belly, and this makes it the harder work. But yet, so living is the way to make all that is done sweet-scented, to those that be under this care. Covetousness makes a minister smell frowish,[9] and look more like a greedy dog, than an apostle of Jesus Christ. Judas had none of this lily work; so his name stinks to this day. 'He that grows like the lily shall cast forth his scent like Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon' (Hosea 14:6). Thus lived Christ, first; and thus the apostles, next; nor can any other as to this, live like, or be compared to them. They coveted no man's silver or gold, or apparel. They lived like lilies in the world, and did send forth their scent as Lebanon. Thus you see of whom these pillars were a shadow, and what their height, their chapiters, their bowls, their nets, their chains, their pomegranates, and their lily work did signify, and how all was most sweetly answered in the antitype. These were men of the first rate; the apostles, I mean, were such.

XVIII. Of the fashion of the Temple.

Of the length and breadth of the temple I shall say nothing; but as to the height thereof, there methinks I see something. The temple was higher than the pillars, and so is the church than her officers; I say, consider them singly as officers, though inferior as to gifts and office; for, as I said before of ministers in general, so now I say the same of

the apostles, though as to office they were the highest, yet the temple is above them. Gifts and office make no men sons of God; as so, they are but servants, though these were servants of the highest form. It is the church, as such, that is the lady, a queen, the bride, the Lamb's wife; and prophets, apostles, and ministers, &c., are but servants, stewards, labourers for her good (Psa 45:9; Rev 19:7; 1 Cor 3:5, 4:1,2). As therefore the lady is above the servant, the queen above the steward, or the wife above all her husband's officers, so is the church, as such, above these officers. The temple was higher than the pillars.

Again, as the temple was highest, so it enlarged itself upward; for as it ascended in height, so it still was wider and wider; even from the lowest chambers to the top. The first chambers were but five cubits broad, the middle ones were six, but the highest were seven cubits (1 Kings 6:5,6). The temple therefore was round about above some cubits wider than it was below; for 'there was an enlarging and winding about still upward to the side chambers, for the winding about—went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chambers to the highest, by the midst' (Eze 41:7).

And this was to show us that God's true gospel temple, which is his church, should have its enlargedness of heart still upward, or most for spiritual and eternal things: wherefore he saith, 'Thy heart shall fear and be enlarged,' that is, be most affected with things above, 'where Christ sitteth on the right hand of God' (Isa 60:5; Col 3:1). Indeed it is the nature of grace to enlarge itself still upward, and to make the heart widest for the things that are above. The temple therefore was narrowest downwards, to show that a little of earth, or this world, should serve the church of God. And having food and raiment, let us be therewith content.

But now, upwards, and as to heavenly things, we are commanded to be covetous, as to them, and after them to enlarge ourselves, both by the fashion of the temple, as by express words (1 Kings 4:29; Isa 60:5; Phil 3:14; 1 Cor 12:31; 1 Tim 6:8; Psa 119:32). Since, then, the temple was widest upward, let us imitate it, and have our conversation in heaven. Let our eyes, our ears, our hands, and hearts, our prayers, and groans, be most for things above. Let us open our mouths, as the ground that is chapt doth for the latter rain, for the things that are eternal (Job 29:23; Psa 81:10).

Observe again, that the lowest parts of the temple were the narrowest part of the temple; so those in the church who are nearest, or most concerned with earth, are the most narrow-spirited as to the things of God. But now let even such a one be taken up higher, to above, to the uppermost parts of the temple, and there he will be enlarged, and have his heart stretched out. For the temple, you see, was widest upwards; the higher, the more it is enlarged. Paul being once caught up into paradise, could not but be there enlarged (2 Cor 12).

One may say of the fashion of the temple, as some say of a lively picture, it speaks. I say, its form and fashion speaks; it says to all saints, to all the churches of Christ, open your hearts for heaven, be ye enlarged upwards!

I read not in Scripture of any house, but this that was thus enlarged upwards; nor is there anywhere, save only in the church of God, that which doth answer this similitude. All other are widest downward, and have the largest heart for earthly things. The church only is widest upward, and has its greatest enlargements towards heaven.

XIX. Of the outward glory of the Temple.

I do also think that as to this, there was a great expression in it; I mean, a voice of God, a voice that teacheth the New Testament church to carry even conviction in her outward usages that, I say, might give conviction to the world. And besides this of its

enlarging upwards, there was such an outward beauty and glory put upon it, as was alluring to beholders. The stones were curiously carved, and excellently joined together; its outward show was white and glittering, to the dazzling of the eyes of the beholders; yea, the disciples themselves were taken with it, it was so admirable to behold. Hence it is said, they came to Christ to show him the building of the temple.'Master,' said they, 'see what manner of stones, and what buildings are here' (Matt 24:1; Mark 13:1; Luke 21:5). And hence it is said, that kings, and the mighty of the earth, were taken with the glory of it. 'Because of thy temple at Jerusalem, shall kings bring presents unto thee'; as it is (Psa 68:29,31).

Kings, Gentile kings, they shall be so taken with the sight of the outward glory of it; for they were not suffered to go into it; no uncircumcised were admitted in thither. It was therefore the outward glory of it with which the beholders were thus taken.

Her enlarging upward, as that was to show us what the inward affections of Christian should be, so her curious outward adorning and beauty was a figure of the beauteous and holy conversation of the godly (Col 3:1-3). And it is brave, when the world are made to say of the lives and conversations of saints, as they were made to say of the stones and outward building of the temple, Behold, what Christians, and what goodly conversations are here! I say it is brave when our light so shines before men, that they seeing our good works shall be forced to glorify our Father which is in heaven (Matt 5:16).

Hence this is called our adorning wherewith we adorn the gospel, and that by which we beautify it (Titus 2:10). This, I say, is taking to beholders, as was this goodly outside of the temple. And without this, what is to be seen in the church of God? Her inside cannot be seen by the world, but her outside may. Now, her outside is very homely, and without all beauty, save that of the holy life; this only is her visible goodliness. This puts to silence the ignorance of foolish men. This allureth others to fall in love with their own salvation, and makes them fall in with Christ against the devil and his kingdom.

XX. Of the porch of the Temple.

We come next to the porch of the temple that is commonly called Solomon's. 1. This porch was in the front of the house, and so became the common way into the temple (1 Kings 6:3; 2 Chron 3:4). 2. This porch therefore was the place of reception in common for all, whether Jews or religious proselytes, who came to Jerusalem to worship (Acts 3:11, 5:12). 3. This porch had a door or gate belonging to it, but such as was seldom shut, except in declining times, or when men put themselves into a rage against those better than themselves (2 Chron 29:7; Acts 21:28-30). 4. this gate of this porch was called Beautiful, even the Beautiful gate of the temple, and was that at which the lame man lay, to beg for an alms of them that went in thither to worship (Acts 3:1,2,10).

Now then, since this porch was the common place of reception for all worshippers, and the place also where they laid the beggars, it looks as if it were to be a type of the church's bosom for charity. Here the proselytes were entertained, here the beggars were relieved, and received alms. These gates were seldom shut; and the houses of Christian compassion should be always open. This therefore beautified this gate, as charity beautifies any of the churches. Largeness of heart, and tender compassion at the church-door, is excellent; it is the bond of perfectness (1 Cor 12:31, 13:1-4; Heb 13:1-3; John 5:6,7; Col 3:14).

The church-porch to this day is a coming in for beggars, and perhaps this practice at first was borrowed from the beggars lying at the temple-gate. This porch was large, and so should the charity of the churches be. It was for length the breadth of the temple, and of the same size with 'the Holiest of all' (1 Kings 6:3; 2 Chron 3:4). The first might

be to teach us in charity we should not be niggardly, but, according to the breadth of our ability, we should extend it to all the house; and that in our so doing, the very emblem of heaven is upon us, of which the holiest was a figure. 'As we have therefore opportunity, let us do good unto all,' &c. (Gal 6:10).

It is a fine ornament to a true church to have a large church-porch, or a wide bosom, for reception of all that come thither to worship.[10] This was commanded to the Jews, and their glory shone when they did accordingly: 'And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God' (Eze 47:23).

This porch was, as I said, not only for length the breadth of the temple, and so the length and breadth of the holiest; but it was, if I mistake not, for height far higher than them both: for the holy place was but thirty cubits high, and the most holy but twenty; but the porch was in height an hundred and twenty cubits. This beautiful porch, therefore, was four times as high as was the [oracle in] temple itself (1 Kings 6:2,20; 2 Chron 3:4).

One excellent ornament, therefore, of this temple was, for that it had a porch so high, that is, so famous for height; hence he says, 'This house that is so high,' that is so famous for height. So high as to be seen afar off. Charity, if it be rich, runs up from the church like a steeple, and will be seen afar off; I say, if it be rich, large, and abounds. Christ's charity was blazed abroad; it was so high no man could hide it: and the charity of the churches will be seen from church to church, yea, and will be spoken of to their commendations in every place, if it be warm, fervent, and high (Mark 7:36-44; 2 Cor 8:24, 9:2,13,14).

XXI. Of the ornaments of the porch of the Temple.

There were three things belonging to the porch, besides its height, that were ornaments unto it. 1. It was overlaid within with gold. 2. It had the pillars adjoined unto it. 3. It was the inlet into the temple.

First. It was overlaid with gold. Gold ofttimes was a type of grace, and particularly of the grace of love. That in Solomon's chariot called gold is yet again mentioned by the name love (Cant 3:9,10). As it is in the church, the grace of love is as gold. It is the greatest, the richest of graces, and that which abides for ever. Hence they that show much love to saints are said to be rich (1 Tim 6:17-19). And hence charity is called a treasure, a treasure in the heavens (Luke 12:33,34). Love is a golden grace; let then the churches, as the porch of the temple was, be inlaid with love, as gold.

Second. It had the pillars adjoined to it, the which, besides their stateliness, seem to be there typically to example. For there was seen, by the space of four cubits, their lily-work in the porch (1 Kings 7:19). Of their lily-work I spake before. Now that they were so placed that they might be seen in the porch of the house, it seems to be for example, to teach the church, that she should live without worldly care, as did the apostles, the first planters of the church. And let ministers do this; they are now the pillars of the churches, and they stand before the porch of the house; let them also show their lily-work to the house, that the church may learn of them to be without carefulness as to worldly things, and also to be rich in love and charity towards the brethren. A covetous minister is a base thing, a pillar more symbolizing Lot's wife than an holy apostle of Jesus Christ; let them, since they stand at the door, and since the eyes of all in the porch are upon them, be patterns and examples of good works (1 Tim 6:10-12; Titus 2:7).

Third. Another ornament unto this porch was, that it was an inlet into the temple. Charity is it which receiveth orphans, that receiveth the poor and afflicted into the

church. Worldly love, or that which is carnal, shuts up bowels, yea, and the church-doors too, against the poor of the flock; wherefore look that this kind of love be never countenanced by you. Crave that rather which is a fruit of the Spirit. O churches, let your ministers be beautified with your love, that they may beautify you with their love; and also be an ornament unto you, and to that Gospel they minister to you, for Jesus Christ's sake.

XXII. Of the ascent by which they went up into the porch of the Temple.

1. This porch also had certain steps, by which they went up into the house of the Lord. I know not directly the number of them; though Ezekiel speaks something about it (Eze 40:38,39). Hence, when men went to worship in the temple, they were said to go UP into the house of the Lord (Isa 38:22).

These steps, which were the ascent to the temple, were so curiously set, and also so finely wrought, that they were amazing to behold. Wherefore, when the queen of Sheba, who came to prove Solomon's wisdom, saw 'the house which he had built,—and his ascent by which he went up into the house of the Lord, she had no more spirit in her.' She was by that sight quite drowned, and overcome (1 Kings 10:4,5).

2. These steps, whether cedar, gold, or stone, yet that which added to their adornment was the wonderment of a queen. And whatever they were made of, to be sure they were a shadow of those steps which we should take to and in the house of God. Steps of God (Psa 85:13). Steps ordered by him (Psa 37:23). Steps ordered in his word (Psa 119:133). Steps of faith (Rom 4:12) Steps of the Spirit (2 Cor 12:18) Steps of truth (3 John 4). Steps washed with butter (Job 29:6). Steps taken before, or in the presence of, God. Steps butted and bounded by a divine rule. These are steps indeed.

3. There are therefore no such steps as these to be found any where in the world. A step to honour, a step to riches, a step to worldly glory, these are everywhere; but what are these to the steps by which men do ascend or go up to the house of the Lord!

He then that entereth into the house of the Lord is an ascending man; as it is said of Moses, he went up into the mount of God. It is ascending to go into the house of God. The world believe not this; they think it is going downward to go up to the house of God; but they are in a horrible mistake.

The steps then by which men went up into the temple are, and ought to be, opposed to those which men take to their lusts and empty glories. Hence such steps are said not only to decline from God, but to take hold of the path to death and hell (Psa 44:18; Prov 2:18, 5:5, 7:25-27).

The steps, then, by which men went up to the house of the Lord, were significative of those steps which men take when they go to God, to heaven, and glory: for these steps were the way to God, to God in his holy temple.

But how few are there that, as the queen of the south, are taken with these goodly steps! Do not most rather seek to push away our feet from taking hold of the path of life, or else lay snares for us in the way? But all these notwithstanding, the Lord guide us in the way of his steps: they are goodly steps, they are the best.

XXIII. Of the gate of the porch of the Temple.

1. The porch, at which was an ascent to the temple, had a gate belonging to it. This gate, according to the prophet Ezekiel, was six cubits wide. The leaves of this gate were double, one folding this way, the other folding that (Eze 40:48).

Now here some may object, and say, Since the way to God by these door were so wide, why doth Christ say the way and gate is narrow?
Answ. The straitness, the narrowness, must not be understood of the gate simply, but because of that cumber that some men carry with them, that pretend to be going to heaven. Six cubits! What is sixteen cubits to him who would enter in here with all the world on his back? The young man in the gospel, who made such a noise for heaven, might have gone in easy enough; for in six cubits breadth there is room: but, poor man, he was not for going in thither, unless he might carry in his houses upon his shoulder too, and now the gate was strait (Mark 10:17-27). Wherefore he that will enter in at the gate of heaven, of which this gate into the temple was a type, must go in by himself, and not with his bundles of trash on his back;[11] and if he will go in thus, he need not fear there is room. 'The righteous nation that keepeth the truth, they shall enter in' (Isa 26:2).
2. They that enter in at the gate of the inner court must be clothed in fine linen: how then shall they go into the temple that carry the clogs of the dirt of this world at their heels? 'Thus saith the Lord God; No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary' (Eze 44:9).
3. The wideness therefore of this gate is for this cause here made mention of, to wit, to encourage them that would gladly enter thereat, according to the mind of God, and not to flatter them that are not for leaving of all for God.
4. Wherefore let such as would go in remember that here is room, even a gate to enter in at six cubits wide. We have been all this while but on the outside of the temple, even in the courts of the house of the Lord, to see the beauty and glory that is there. The beauty hereof made men cry out, and say, 'How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the courts of the Lord'; and to say, 'a day in thy courts is better than a thousand' (Psa 84:1,2,&c.).
XXIV. Of the pinnacles of the Temple.
1. There were also several pinnacles belonging to the temple. These pinnacles stood on the top aloft in the air, and were sharp, and so difficult to stand upon: what men say of their number and length I wave, and come directly to their signification.
2. I therefore take those pinnacles to be types of those lofty airy notions with which some men delight themselves, while they hover, like birds, above the solid and godly truths of Christ. Satan attempted to entertain Christ Jesus with this type, and antitype, at once, when he set him on one of the pinnacles of the temple, and offered to thrust him upon a false confidence in God, by a false and unsound interpretation of a text (Matt 4:5,6; Luke 4:9-11).
3. You have some men cannot be content to worship IN the temple, but must be aloft; no place will serve them but pinnacles, pinnacles; that they may be speaking in and to the air, that they may be promoting their heady notions, instead of solid truth; not considering that now they are where the devil would have them be; they strut upon their points, their pinnacles; but let them look to it, there is difficulty standing upon pinnacles; their neck, their soul, is in danger. We read, God is in his temple, not upon these pinnacles (Psa 11:4; Hab 2:20).
4. It is true, Christ was once upon one of these; but the devil set him there, with intent to have dashed him in pieces by a fall; and yet even then told him, if he would venture to tumble down, he should be kept from dashing his foot against a stone. To be there, therefore, was one of Christ's temptations; consequently one of Satan's stratagems; nor went he thither of his own accord, for he knew that there was danger; he loved not to clamber pinnacles.

5. This should teach Christians to be low and little in their own eyes, and to forbear to intrude into airy and vain speculations, and to take heed of being puffed up with a foul and empty mind.[12]

XXV. Of the porters of the Temple.

1. There were porters belonging to the temple. In David's time their number was four thousand men (1 Chron 23:5).

2. The porters were of the Levites, and their work was to watch at every gate of the house of the Lord; at the gate of the outer court, at the gates of the inner court, and at the door of the temple of the Lord (2 Chron 35:15).

3. The work of the porters, or rather the reason of their watching, was to look that none not duly qualified entered into the house of the Lord. 'He set,' saith the text, 'the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in' (2 Chron 23:19).

4. The excellency of the porters lay in these three things, their watchfulness, diligence, and valour, to make resistance to those that, as unfit, would attempt to enter those courts and the house of God (1 Chron 26:6; Mark 13:34).

5. These porters were types of our gospel ministers, as they are set to be watchmen in and over the church, and the holy things of God. Therefore as Christ gives to every man in the church his work, so he commands 'the porter to watch' (Isa 21:11; Eze 3:17, 33:7; Acts 20:27-31; 2 Tim 4:5; Rev 2:2,3).

6. Sometimes every awakened Christian is said to be a porter, and such at Christ's first knock open unto him immediately (Luke 12:35-40).

7. The heart of a Christian is also sometimes called the porter; for that when the true shepherd comes to it, to him this porter openeth also (John 10:3).

8. This last has the body for his watch-house; the eyes and ears for his port-holes; the tongue therewith to cry, Who comes there? as also to call for aid, when anything unclean shall attempt with force and violence to enter in, to defile the house.

XXVI. Of the charge of the porters of the Temple more particularly.

1. The charge of the porters was, to keep their watch, in four square, even round about the temple of God. Thus it was ordained by David, before him by Moses, and after him by Solomon his son (1 Chron 9:24; Num 3; 2 Chron 23:19, 35:15).

2. The porters had some of them the charge of the treasure-chambers; some of them had the charge of the ministering vessels, even to bring them in and out by tale; also the opening and shutting of the gates of the house of the Lord was a part of their calling and office.

3. I told you, the porters were types of our gospel ministers, as they are watchmen in and over the house of God; and therefore in that they were thus to watch round about the temple, what is it but to show how diligent Satan is, to see if he may get in somewhere, by some means, to defile the church of God; he goes round and round and round us, to see if he can find a hog-hole for that purpose.

4. This also showeth that the church of itself, without its watchmen, is a weak, feeble, and very helpless thing. What can the lady or mistress do to defend herself against thieves and sturdy villains, if there be none but she at home? It is said, when the shepherd is smitten, the sheep shall be scattered. What could the temple do without its watchmen?

5. Again, in that the porters had charge of the treasure-chambers as it is (1 Chron 9:26), it is to intimate, that the treasures of the gospel are with the ministers of our God, and that the church, next to Christ, should seek them at their mouth. 'We have this treasure in earthen vessels,' saith Paul, and they are 'stewards of the' manifold 'mysteries of

God' (1 Cor 4:1; 2 Cor 4:7; 1 Peter 4:10; Eph 4:11-13).
6. These are God's true scribes, and bring out of their treasury things new and old; or, as he saith in another place, 'At our gates,' that is, where our porters watch, 'are all manner of pleasant fruits, which I have laid up for thee, O my beloved' (Cant 7:13; Matt 13:52).
7. Further, some of them had charge of the ministering vessels, and they were to bring them in and out by tale (1 Chron 9:28). (1.) If by ministering vessels you understand gospel ordinances, then you see who has the charge of them, to wit, the watchmen and ministers of the word (Luke 1:12; 2 Thess 2:15; 2 Tim 2:2). (2.) If by ministering vessels you mean the members of the church, for they are also ministering vessels, then you see who has the care of them, to wit, the pastors, the gospel ministers. Therefore 'obey them that have the rule over you—for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you' (Heb 13:17).
8. The opening of the gates did also belong to the porters, to show that the power of the keys, to wit, of opening and shutting, of letting in and keeping out of the church, doth ministerially belong to these watchmen (Matt 16:19; Heb 12:15).
9. The conclusion is, then let the churches love their pastors, hear their pastors, be ruled by their pastors, and suffer themselves to be watched over, and to be exhorted, counselled, and if need be, reproved, and rebuked by their pastors.[13] And let the ministers not sleep, but be watchful, and look to the ordinances, to the souls of the saints, and the gates of the churches. Watchman, watchman, watch!
XXVII. Of the doors of the Temple.
Now we are come to the gate of the temple; namely, to that which let out of the porch into the holy place.
1. These doors or gates were folding, and they opened by degrees. First, a quarter, and then a half, after that three quarters, and last of all the whole. These doors also hanged upon hinges of gold, and upon posts made of the goodly olive tree (1 Kings 6:33,34; Eze 41:23,24).
2. These doors did represent Christ, as he is the way to the Father, as also did the door of the tabernacle, at which the people were wont to stand when they went to inquire of God. Wherefore, Christ saith, 'I am the door,' alluding to this, 'by me if any man enter he shall be saved, and shall go in and out, and find pasture' (Exo 33:9,10, 38:8, 40:12; Lev 1:3,4, 8:3,4,33, 15:14; Num 6:13,18, 10:3, 25:6, 27:2; 1 Sam 2:22; John 10:9). (1.) 'I am the door.' The door into the court, the door into the porch, the door into the temple, the door into the holiest, the door to the Father. But now we are at the door of the temple. (2.) And observe it, this door by Solomon was not measured as the door of the porch was: for though the door into the court, and the door into the porch were measured, to show that the right to ordinances and the inlet into the church is to be according to a prescript rule, yet this door was not measured; to show that Christ, as he is the inlet to saving grace, is beyond all measure, and unsearchable. Hence his grace is called 'unsearchable riches,' and that above all we can ask or think, for that it passeth knowledge (Eph 3:8,19,20).
3. It is, therefore, convenient that we put a note upon this, that we may distinguish rule and duty from grace and pardoning mercy; for as I said, though Christ, as the door to outward privileges, is set forth by rule and measure; yet, as he is the door to grace and favour, never creature, as yet, did see the length and breadth of him (Eph 3:17,19).[14]
4. Therefore, I say, this gate was not measured; for what should a rule do here, where things are beyond all measure?

5. This gate being also to open by degrees, is of signification to us; for it will be opening first by one fold, then by another, and yet will never be set wide, wide open, until the day of judgment. For then, and not till then, will the whole of the matter be open. 'For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know even as also I am known' (1 Cor 13:12).

XXVIII. Of the leaves of this gate of the Temple.

The leaves of this gate or door, as I told you before, were folding, and so, as was hinted, has something of signification in them. For by this means a man, especially a young disciple, may easily be mistaken; thinking that the whole passage, when yet but a part was open; whereas, three parts might be yet kept undiscovered to him. For these doors, as I said before, were never yet set wide open; I mean, in the antitype; never man yet saw all the riches and fulness which is in Christ. So that I say, a new comer, if he judged by present sight, especially if he saw but little, might easily be mistaken; wherefore such, for the most part, are most horribly afraid that they shall never get in thereat. How sayest thou, young comer, is not this the case with thy soul? So it seems to thee that thou art too big, being so great, so tun-bellied a sinner. But, O thou sinner, fear not, the doors are folding-doors, and may be opened wider, and wider again after that; wherefore, when thou comest to this gate, and imaginest there is not space enough for thee to enter, knock, and it shall be wider opened unto thee, and thou shalt be received (Luke 11:9; John 6:37). So, then, whoever thou art that art come to the door, of which the temple door was a type, trust not to thy first conceptions of things, but believe there is grace abundant. Thou knowest not yet what Christ can do, the doors are folding-doors. He can 'do exceeding abundantly above all that we can ask or think' (Eph 3:20).

The hinges on which these doors do hang were, as I told you, gold; to signify that they both turned upon motives and motions of love, and also that the openings thereof were rich. Golden hinges the gate to God doth turn upon,

The posts on which these doors did hang were of the olive tree, that fat and oily tree, to show that they do never open with lothness or sluggishness, as doors do whose hinges want oil. They are always oily, and so open easily and quickly to those who knock at them. Hence you read, that he that dwells in this house gives freely, loves freely, and doth us good with all his heart. 'Yea,' saith he, 'I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul' (Jer 3:12,14,22, 32:41; Rev 21:6, 22:17). Wherefore, the oil of grace, signified by this oily tree, or these olive-posts, on which these doors do hang, do cause that they open glibly or frankly to the soul.

XXIX. What the doors of the Temple were made of.

1. The doors of the temple were made of fir; that is so sweet scented, and pleasant to the smell (1 Kings 6:34).

2. Mankind is also often compared to the fir tree. As Isaiah 41:19, 55:13, 60:13-17, 14:8.

3. Now, since the doors of the temple were made of the same, doth it not show that the way into God's house, and into his favour, is by the same nature which they are of that thither enter, even through the veil, his flesh? (Heb 10:20). For this door, I mean the antitype, doth even say of himself, 'I Am like a green fir tree, from me is thy fruit found' (Hosea 14:8).

4. This fir tree is Christ; Christ as man, and so as the way to the Father. The doors of the temple are also, as you see here, made of the fir tree; even of that tree which was a type of the humanity of Jesus Christ. Consider Hebrews 2:14.

5. The fir tree is also the house of the stork, that unclean bird, even as Christ is a

harbour and shelter for sinners. As for the stork, saith the text, the fir tree is her house; and Christ saith to the sinners that see their want of shelter, 'Come unto me, and I will give you rest.' He is a refuge for the oppressed, a refuge in time of trouble (Deut 14:18; Lev 11:19; Psa 104:17, 84:2,3; Matt 11:27,28; Heb 6:17-20). He is, as the doors of fir of the temple, the inlet to God's house, to God's presence, and to a partaking of his glory. Thus God did of old, by similitudes, teach his people his way.

XXX. How the doors of the Temple were adorned.

And Solomon carved upon the doors 'cherubims, and palm trees, and open flowers, and covered them with gold' (1 Kings 6:35; Eze 41:25).

First. He carved cherubims thereon. These cherubims were figures or types of angels, and forasmuch as they were carved here upon the door, it was to show,

1. What delight the angels take in waiting upon the Lord, and in going at his bidding, at his beck. They are always waiting like servants at the door of their Lord's house.
2. It may be also to show how much pleased they are to be where they may see sinners come to God. For 'there is joy in the presence of the angels of God over one sinner that repenteth,' and comes to God by Christ for mercy (Luke 15:10).
3. They may be also placed here to behold with what reverence or irreverence those that come hither to worship do behave themselves. Hence Solomon cautions those that come to God's house to worship, that they take heed to their feet, because of the angels. Paul also says, Women must take heed that they behave themselves in the church as they should, and that because of the angels (Eccl 5:1,2,6; 1 Cor 11:5,6,10).
4. They may also be carved upon the temple doors, to show us how ready they are, so soon as any poor creature comes to Christ for life to take the care and charge of its conduct through this miserable world. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb 1:14).
5. They may also be carved here, to show that they are ready, at Christ's command, to take vengeance for him upon those that despise his people and hate his person. Hence he bids the world take heed what they do to his 'little ones,' for 'their angels do always behold the face of their Father which is in heaven,' and are ready at the door to run at his bidding (Matt 18:10).
6. Or lastly, they may be carved upon these doors, to show that Christ Jesus is the very supporter and upholder of angels, as well as the Saviour of sinful man. For as he is before all things, so by him all things consist; angels stand by Christ, men are saved by Christ, and therefore the very cherubims themselves were carved upon these doors, to show they are upheld and subsist by him (1 Cor 8:6; Col 1:17; Heb 1:3).

Second. Again, as the cherubims are carved here, so there were palm trees carved here also. The palm tree is upright, it twisteth not itself awry (Jer 10:5).

1. Apply this to Christ, and then it shows us the uprightness of his heart, word, and ways with sinners. 'Good and upright is the Lord, therefore will he teach sinners in the way'; in at the door to life (Psa 25:8, 92:15).
2. The palm or palm tree is also a token of victory; and as placed here, it betokeneth the conquest that Christ, the door, should get over sin, death, the devil, and hell for us (Rom 7:24, 8:37; 1 Cor 15:54-57; Rev 7:9-11).
3. If we apply the palm tree to the church, as we may, for she also is compared thereto (Cant 7:8-10), then the palm tree may be carved here to show, that none but such as are upright of heart and life shall dwell in the presence of God. 'The hypocrite,' says Job, 'shall not come before him.' 'The upright,' says David, 'shall not dwell in thy presence' (Job 13:16; Psa 140:13). They are they that are clothed in white robes, which signifies uprightness of life, that stand before the Lamb with 'palms in their hands' (Rev

7:9).
Third. There were also carved upon these doors open flowers; and that to teach us that here is the sweet scent and fragrant smell; and that the coming soul will find it so in Christ, this door. 'I AM,' saith he, 'the rose of Sharon, and the lily of the valleys.' And again, 'His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh' (Cant 2:1, 5:13). Open flowers. Open flowers are the sweetest, because full grown, and because, as such, they yield their fragrancy most freely. Wherefore, when he saith upon the doors are open flowers, he setteth Christ Jesus forth in his good savours, as high as by such a similitudes he could; and that both in name and office. For open flowers lay, by their thus opening themselves before us, all their beauty also most plainly before our faces. There are varieties of beauty in open flowers, the which they also commend to all observers. Now, upon these doors, you see, are open flowers, flowers ripe, and spread before us, to show that his name and offices are savoury to them that by him do enter his house to God his Father (Cant 1:1-4).
'All these were overlaid with fine gold.' Gold is the most rich of all metals; and here it is said the doors, the cherubims, the palm trees, and open flowers, were overlaid therewith. And this shows, that as these things are rich in themselves, even so they should be to us. We have a golden door to go to God by, and golden angels to conduct us through the world: we have golden palm trees as tokens of our victory, and golden flowers to smell on all the way to heaven.
XXXI. Of the wall of the Temple.
The wall of the temple was 'ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains' (2 Chron 3:5-7).
The walls were as the body of the house, unto which Christ alluded when he said, 'Destroy this temple, and in three days I will raise it up' (John 2:19). Hence to be, and worship in the temple, was a type of being in Christ, and worshipping God by him. For Christ, as was said, is the great temple of God, in the which all the elect meet, and in whom they do service to and for his Father.
Hence again the true worshippers are said to be in him, to speak in him, to walk in him, to obey in him (2 Cor 2:14, 12:19; Col 2:6). For, as of old, all true worship was to be found at the temple, so now it is only found with Christ, and with them that are in him. The promise of old was made to them that worshipped within these walls. 'Unto them,' saith he, 'will I give in my house, and within my walls,' to them that worship there in truth, 'a place, and a name, better than of sons and of daughters' (Isa 56:5).
But now, in New Testament times, 'all the promises of God in him are yea, and in him, amen unto the glory of God by us' (2 Cor 1:20). This is yet further hinted to us in that it is said these wall s are ceiled with fir;[15] which, as was showed before, was a figure of the humanity of Jesus Christ.
A wall is for defence, and so is the humanity of Jesus Christ. It is, was, and will be, our defence for ever. For it was that which underwent and overcame the curse of the law, and that in which our everlasting righteousness is found. Had he not in that interposed, we had perished for ever. Hence we are said to be reconciled to God in the body of his flesh through death (Col 1:19,20; Rom 5:8-10).
Now, this wall was overlaid with fine gold. Gold here is a figure of the righteousness of Christ, by which we are justified in the sight of God. Therefore you read, that his church, as justified, is said to stand at his right hand in cloth of gold. 'Upon thy right hand did stand the queen in gold of Ophir.' And again, 'Her clothing is of wrought gold' (Psa 45:9, 13). This the wall was overlaid with; this the body of Christ was filled with. Men, while in

the temple, were clothed with gold, even with the gold of the temple; and men in Christ are clothed with righteousness, the righteousness of Christ. Wherefore this consideration doth yet more illustrate the matter. In that the palm trees were set on this wall, it may be to show that the elect are fixed in Jesus, and so shall abide for ever.
Chains were also carved on these walls, yea, and they were golden chains; there were chains on the pillars, and now also we find chains upon the walls. 1. Chains were used to hold one captive, and such Paul did wear at Rome, but he called them 'his bands in Christ.' 2. Chains sometimes signify great afflictions, which God lays on us for our sins (Psa 107:9-11; Lam 1:14, 3:7). 3. Chains also may be more mystically understood, as of those obligations which the love of God lays upon us, to do and suffer for him (Acts 20:22). 4. Chains do sometimes signify beauty and comely ornaments. 'Thy neck,' saith Christ to his spouse, 'is comely with chains of gold.' And again, 'I put bracelets upon thy hands, and a chain on thy neck' (Cant 1:10; Eze 16:8-11; Prov 1:9). 5. Chains also do sometimes denote greatness and honour, such as Daniel had when the king made him the third ruler in the kingdom (Dan 5:7,16,29).
Now all these are temple-chains, and are put upon us for good; some to prevent our ruin, some to dispose our minds the better, and some to dignify and to make us noble. Temple-chains are brave chains. None but temple-worshippers must wear temple-chains.
XXXII. Of the garnishing of the Temple with precious stones.
'And he garnished the house with precious stones for beauty' (2 Chron 3:6,7). 1. This is another ornament to the temple of the Lord; wherefore, as he saith, it was garnished with them; he saith it was garnished with them for beauty. The line[16] saith, garnished; the margin saith, covered. 2. Wherefore, I think, they were fixed as stars, or as the stars in the firmament, so they were set in the ceiling of the house, as in the heaven of the holy temple. 3. And thus fixed, they do the more aptly tell us of what they were a figure; namely, of the ministerial gifts and officers in the church. For ministers, as to their gifts and office, are called stars of God, and are said to be in the hand of Christ (Rev 1:20). 4. Wherefore, as the stars glitter and twinkle in the firmament of heaven, so do true ministers in the firmament of his church (1 Chron 29:2; John 5:35; Dan 12:3). 5. So that it is said again these gifts come down from above, as signifying they distil their dew from above. And hence, again, the ministers are said to be set over us in the Lord, as placed in the firmament of his heaven to give a light upon his earth. 'There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel' (Prov 20:15). Verily, it is enough to make a man in this house look always upward; since the ceiling above head doth thus glitter with precious stones. Precious stones, all manner of precious stones, stones of all colours. For there are divers gifts, differences of administrations, and diversities of operations, 'but it is the same God which worketh all in all' (1 Cor 12:4-6). Thus had the ceiling of this house a pearl here, and there a diamond; here a jasper, and there a sapphire; here a sardius, and there a jacinth; here a sardonyx, and there an amethyst. 'For to one is given by the Spirit the word of wisdom, to another the word of knowledge'; to one the gift of healing, to another faith; to this man to work miracles, to that a spirit of prophecy; to another the discerning of spirits, to another divers kinds of tongues (1 Cor 12:8-11).
He also overlaid the house, beams, posts, walls, doors, &c., and all with gold. O what a beautiful house the temple was; how full of glory was it! And yet all was but a shadow, a shadow of things to come, and which was to be answered in the church of the living God, the pillar and ground of truth, by better things than these.
XXXIII. Of the windows of the Temple.

'And for the house, he made windows of narrow lights' (1 Kings 6:4). There were windows of this house, windows for the chambers and windows round about (Eze 40:16,22-25,29,33,36). These windows were of several sizes, but all narrow, narrow without, but wide within; they also were finely wrought, and beautified with goodly stones (Isa 54:12).

1. Windows, as they are to a house an ornament, so also to it they are a benefit. 'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun' (Eccl 11:7). The window is that which Christ looks forth at, the window is that which the sun looks in at (Cant 2:9).

2. By the light which shines in at the window we also see to make and keep the house clean, and also to do what business is necessary there to be done. 'In thy light shall we see light'; light to do our duty, and that both to God and man.

3. These windows therefore were figures of the written word, by and through which Christ shows himself to his, and by which we also apprehend him. And hence the Word of God is compared to a glass through which the light doth come, and by which we see not only the beams of the sun, but our own smutches also (2 Chron 30:18; James 1:23-25).

4. The lights indeed were narrow, wherefore we see also through their antitype but darkly and imperfectly. 'Now we see through a glass darkly,' or, as in a riddle, now we know but in part (1 Cor 13:12).

5. Their windows and their light are but of little service to those that are without; the world sees but little of the beauty of the church by the light of the written Word, though the church, by that light, can see the dismal state of the world, and also how to avoid it.

XXXIV. Of the chambers of the Temple.

In the temple Solomon made chambers (1 Kings 6:5).

1. The chambers were of several sizes; some little, some large; some higher, some lower; some more inward, and some outward.

2. These chambers were for several services; some were for rests, some to hide in, some to lay up treasure in, and some for solace and delight (2 Chron 3:9; Eze 40:7, 41:5,9-11; 2 Chron 31:11,12). They were for resting-places. Here the priests and porters were wont to lodge. They were for hiding-places. Here Jehoshabeath hid Joash from Athaliah the term of six years (2 Kings 11:3). They were also to lay the temple treasure, or dedicated things in, that they might be safely kept there for the worshippers (Ezra 8:29). And some of them were for solace and delight; and, I must add, some for durable habitation. Wherefore in some of them some dwelt always, yea, their names dwelt there when they were dead.

(1.) Those of them which were for rest, were types of that rest which by faith we have in the Son of God, and of that eternal rest which we shall have in heaven by him (Matt 11:28; Heb 4:3). (2.) Those chambers which were for hiding and security, were types of that safety which we have in Christ from the rage of the world (Isa 26:20). (3.) Those chambers which were for the reception of the treasures and dedicated things were types of Christ, as he is the common store-house of believers. 'For it pleased the Father, that in him should all fulness dwell'; 'and of his fulness we all receive, and grace for grace' (John 1:16; Col 1:19). (4.) Those chambers that were for solace and delight, were types of those retirements and secret meetings of Christ with the soul, where he gives it his embraces, and delights her with his bosom and ravishing delights. 'He brought me,' said she, 'into his chambers,' 'into the chamber of her that conceived me,' and there he gave her his love (Cant 1:4, 3:4).

The chambers which were for durable dwelling-places were types of those eternal

dwelling-places which are in the heavens, prepared of Christ and the Father, for them that shall be saved (John 14:1-4; 2 Cor 5:1-4). This it is to 'dwell on high,' and to be safe from fear of evil! Here therefore you see are chambers for rest, chambers for safety, chambers for treasure, chambers for solace, and chambers for durable habitations. O the rest and peace that the chambers of God's high house will yield to its inhabitants in another world! Here they will 'rest from their labours,' 'rest in their beds,' rest with God, rest from sin, temptation, and all sorrow (Rev 14:13; Isa 57:1,2; 2 Thess 1:7). God therefore then shall wipe all tears from our eyes, even when he comes out of his chamber as a bridegroom, to fetch his bride, his wife unto him thither, to the end they may have eternal solace together. O these are far better than the chambers of the south!

XXXV. Of the stairs by which they went up into the chambers of the Temple.

There were stairs by which men went up into these chambers of the temple, and they were but one pair, and they went from below to the first, and so to the middle, and thence to the highest chambers in the temple (1 Kings 6:8; Eze 41:7).

1. These stairs were winding; so that they turned about, that did go up them. So then, he that assayed to go into these chambers, must turn with the stairs, or he could not go up, no, not into the lowest chambers.

2. These stairs therefore were a type of a two-fold repentance. That by which we turn from nature to grace, and that by which we turn from the imperfections which attend a state of grace to glory. Hence true repentance, or the right going up these turning stairs, is called repentance to salvation; for true repentance stoppeth not at the reception of grace; for that is but a going up these stairs to the middle chambers (2 Cor 7:10). Thus, therefore, the soul, at its going up these stairs, turns and turns, till it enters the doors of the highest chambers. It groans, though in a state of grace, because that is not the state of glory. I count then, that from the first to the middle chambers may be a type of turning from nature to grace. But from the middle to the highest, these stairs may signify a turning still from the imperfections and temptations that attend a state of grace, to that of immortality and glory (2 Cor 5:1-9).

For as there are turning stairs, form the lowest to the middle chambers, so the stairs from thence still turn, and so will do, till you come to the highest chambers. I do not say that they that have received grace, do repent they received grace; but I say they that have received grace, are yet sorry that grace is not consummate in glory; and hence they are for going up thither still, by these turning stairs; yea, they cannot rest below, as they would, till they ascend to the highest chambers. 'O wretched man that I am!' And 'in this we groan earnestly,' is the language of gracious souls (Rom 7:24; 2 Cor 5:1-3). True, every one doth not do thus that comes into the temple of God; many rest below stairs, they like not to go turning upward. Nor do I believe that all that bid fair for ascending to the middle chambers, get up to the highest stories, to his stories in the heavens. Many in churches, who seem to be turned from nature to grace, have not the grace to go up, turning still; but rest in that show of things, and so die below a share in the highest chambers.

All these things are true in the antitype, and, as I think, prefigured by these turning stairs to the chambers of the temple. But this turning, and turning still, displeases some much; they say it makes them giddy; but I say, there is no way like this, to make a man stand steady; stedfast in the faith, and with boldness in the day of judgment. For he has this seated in his heart; I went up by the turning stairs, till I came to the highest

chambers. A strait pair of stairs are like that ladder by which men ascend to the gallows; they are the turning ones that lead us to the heavenly mansion-houses. Look, therefore, you that come into the temple of God to worship, that you stay not at the foot of these turning stairs, but go up thence; yea, up them, and up them, and up them, till you come to the view of the heavens; yea, till you are possessed of the highest chambers! How many times has God, by the Scripture, called upon you to TURN, and told you, you must turn or die! and now here he has added to his call a figure, by placing a pair of turning stairs in his temple, to convict your very senses, that you must TURN, if you mean to go up into his holy chambers, and so into his eternal mansion-houses; and look that you turn to purpose; for every turning will not serve. Some turn, but not to the Most High; and so turn to no purpose.

XXXVI. Of the molten sea that was in the Temple.

There was also a molten sea in the temple; it was made of brass, and contained three thousand baths (2 Chron 4:2-10). [17] This sea was for the priests to wash in when they came into the temple to accomplish the service of God; to wash their hands and feet at, that they might not, when they came thither, die for their unpreparedness. The laver also which was in the wilderness was of the same use there (Exo 30).

1. It was, as may be supposed, called a sea, for that it was large to contain; and a sea of brass, for that it was made thereof. It is called in Revelation a sea of glass, alluding to that in the wilderness, which was made of the brazen looking-glasses of women that came to worship at the door of the tabernacle (Rev 4:6, 15:2; Exo 38:8).

2. It was also said to be molten, because it was made of that fashion, by fire; and its antitype therefore is said to be a sea of glass mingled with fire (Rev 15:2). (1.) This sea was a figure of the word of the gospel, in the cleansing virtue of it; which virtue then it has when mingled with the fire of the Holy Ghost. And to this Christ alludes, when he saith, 'Now ye are clean through the word which I have spoken unto you' (John 15:3). (2.) It was a figure of the word, without mixture of men's inventions; hence it is called 'pure water.' Having your 'bodies washed with pure water.' And again, He sanctifies and cleanseth his church 'with the washing of water by the word' (Eph 5:26; Titus 3:5). All these places are an allusion to the molten sea, at which of old they washed when they went into the temple to worship. Therefore, saith he, being washed, let us draw near to God (Heb 10:22).

3. This sea from brim to brim was complete ten cubits; perhaps to show that there is as much in the word of the gospel to save, as there is in the ten[18] words to condemn.

4. From under this sea round about appeared oxen, ten in a cubit did compass it round about (2 Chron 4:3). Understand by these oxen ministers, for to them they are compared in 1 Corinthians 9:8-10. And then we are taught whence true ministers come; to wit, from under the power of the gospel, for this sea breeds gospel ministers, as the waters breed fish.

5. It is also said in the text, that these oxen were cast when the sea was cast; insinuating that when God ordained a word of grace to save us, he also in his decree provided ministers to preach it to us to that end. Paul tells us, that he was made a minister of the gospel, 'according to God's eternal purpose which he purposed in Christ Jesus our Lord' (Eph 3:9-11; Col 1:25).

6. This sea is said to have a brim like the brim of a cup. To invite us as well to drink of its grace, as to wash in its water. For the word and Spirit when mixed, has not only a cleansing, but a saving quality in it (2 Chron 4:1-5; 1 Cor 15:1,2).

7. This brim was wrought with lilies, or was like a lily flower; to show how they should grow and flourish, and with what beautiful robes they should be adorned, who were

washed, and did drink of this holy water. Yea, that God would take care of them, as he also did of lilies, and would not fail to bestow upon them what was necessary for the body, as well as for the soul (Matt 6:28-34).

XXVII. Upon what the molten sea stood in the Temple.

1. This molten sea stood upon the backs of twelve brazen bulls or oxen (2 Chron 4:4).
2. These oxen, as they thus stood, looked three towards the north, three towards the west, three towards the east, and three towards the south.
3. These twelve oxen were types of the twelve apostles of the Lamb, who, as these beasts, stood looking into the four corners of the earth, and were bid to go preach the gospel in all the world.
4. They were compared to oxen, because they were clean; for the ox was a clean beast. Hence the apostles are called holy. They were compared to oxen, because the ox is strong; and they also were mighty in the word (Prov 14:4; 2 Cor 12:12).
5. The ox will not lose what he has got by drawing; he will not let the wheels go back; so the apostles were set to defend, and not let that doctrine go back, which they had preached to others; nor did they, they delivered it pure to us.
6. One of the cherubs of which you read in the vision had a face like an ox, to show that the apostles, these men of the first order, are most like the angels of God (Eze 1:10).
7. In that they stood with their faces every way, it was, as I said, to show how the apostles should carry the gospel into all the world (Matt 28:19,20; Mark 16:15-18).
8. And observe, just as these oxen were placed looking in the temple every way, even so stand open the gates of the New Jerusalem to receive those that by their doctrine should be brought into it. 'And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God' (Luke 13:29; Rev 21:13,14).
9. These oxen bear this molten sea upon their backs, to show that they should be the foundation workmen of the gospel, and that it ought not to be removed, as was the molten sea of old, from that basis to another.
10. It is also said concerning those oxen that thus did bear this molten sea, that all their hinder parts were inwards, that is, covered by that sea that was set upon their backs; their hinder parts, or, as the apostle has it, 'our uncomely parts' (1 Cor 13:23,24).
11. And, indeed, it becomes a gospel minister to have his uncomely parts covered with that grace which by the gospel he preached unto others. As Paul exhorts Timothy to take heed unto himself, and to his doctrine (1 Tim 4:6).
12. But alas! there are too, too many who, can they but have their hands covered with a few gospel notions, care not though their hinder parts are seen of all the world. But such are false ministers; the prophet calls them 'the tail.' 'The prophet that speaketh lies, either by word or with his feet, he is the tail' (Isa 9:15; Prov 6:12,13).
13. But what a shame is it to hide his head under this molten sea, while his hinder parts hang out. Such an one is none of Christ's oxen; for they, with honour to their Master, show their heads before all the world, for that their hinder parts are inward, covered.
14. Look to thy hinder parts, minister, lest, while thy mouth doth preach the gospel, thy nakedness and shame be seen of those which hear thee. For they that do not observe to learn this lesson themselves, will not teach others to believe the Word, nor to live a holy life; they will learn of them to show their shame, instead of learning to be holy.

XXXVIII. Of the lavers of the Temple.

Besides this molten sea, there were ten lavers in the temple; five of which were put on the right side, and five also on the left (2 Chron 4:6).

1. Of their fashion and their furniture, you may see (1 Kings 7:38). These lavers, as the

molten sea, were vessels which contained water; but they were not of the same use with it. True, they were both to wash in; the sea to wash the worshippers, but the lavers to wash the sacrifice. 'He made the ten lavers to wash in them such things as they offered for the burnt-offering, but the sea was for the priests to wash in' (2 Chron 4:6). 2. The burnt-offering was a type of the body of Christ, which he once offered for our sins; and the fire on which the sacrifice was burned, a type of the curse of the law which seized on Christ when he gave himself a ransom for us. For, therefore, that under the law was called the burnt-offering, because of the burning upon the altar (Lev 6:9).

But what, then, must we understand by these lavers, and by this sacrifice being washed in them, in order to its being burned upon the altar?

I answer, Verily, I think that the ten lavers were a figure of the ten commandments; in the purity and perfection of Christ's obedience to which he became capable of being made a burnt-offering, acceptable to God for the sins of the people. Christ was made under the law, and all his acts of obedience to God for us were legal, and his living thus a perfect legal life was his washing his offering in these ten lavers, in order to his presenting it upon the altar for our sins. The lavers went upon wheels, to signify walking feet; and Christ walked in the law, and so became a clean offering to God for us. The wheels were of the very same as were the lavers, to show that Christ's obedience to the law was of the same, as to length and breadth, with its commands and demands to their utmost tittle and extent. The inwards and legs of the burnt-offering were to be washed in these lavers (Lev 1:9,13; 2 Chron 4:6); to show that Christ should be pure and clean in heart and life.

We know that obedience, whether Christ's or ours, is called 'a walking in the way,' typified by the lavers walking upon their wheels. But I mean not by Christ, his washing of his offering, that he had any filthiness cleaving to his nature or obedience; yet this I say, that so far as our guilt laid upon him could impede, so far he wiped it off by washing in these lavers. For his offering was to be without blemish, and without spot to God. Hence it is said, he sanctified himself in order to his suffering. 'And being made perfect, he became the author of eternal salvation unto all them that obey him' (John 17:19; Heb 5:6-10).

For albeit he came holy into the world, yet that holiness was but preparatory to that by which he sanctified himself, in order to his suffering for sin. That, then, which was his immediate preparation for his suffering was his obedience to the law, his washing in these lavers. He, then, first yielded complete obedience to the law on our behalf, and then, as so qualified, offered his washed sacrifice for our sins without spot to God. Thus, therefore, he was our burnt-offering washed in the ten lavers, that he might, according to law, be accepted of the Lord.

And he set five of the lavers on the right side of the house, and five of them on the left. Thus were the ten divided, as the tables of the law, one showing our duty towards God, the other our duty towards our neighbour; in both which the burnt-offering was washed, that it might be clean in both respects. They might also be thus placed, the better to put the people in mind of the necessity of the sanction of Christ according to the law, in order to his offering of himself an offering to God for us.

XXXIX. Of the tables in the Temple.

'He made also ten tables, and placed them in the temple, five on the right hand,[19] and five on the left' (2 Chron 4:8).

Some, if not all of these tables, so far as I can see, were they on which the burnt-offering was to be cut in pieces, in order to its burning.

These tables were made of stone, of hewn stones, on which this work was done (Eze

40:40-43). Now, since the burnt-offering was a figure of the body of Christ, the tables on which this sacrifice was slain must needs, I think, be a type of the heart, the stony heart, of the Jews. For had they not had hearts hard as an adamant, they could not have done that thing.

Upon these tables, therefore, was the death of Christ contrived, and this horrid murder acted; even upon these tables of stone. In that they are called tables of hewn stone, it may be to show that all this cruelty was acted under smooth pretences, for hewn stones are smooth. The tables were finely wrought with tools, even as the heart of the Jews were with hypocrisy. But alas, they were stone still; that is, hard and cruel; else they could not have been an anvil for Satan to forge such horrid barbarism upon. The tables were in number the same with the lavers, and were set by them to show what are the fruits of being devoted to the law, as the Jews were, in opposition to Christ and his holy gospel. There flows nothing but hardness and a stony heart from thence. This was showed in its first writing; it was writ on tables of stone, figures of the heart of man; and on the same tables, or hearts, was the death of Jesus Christ compassed.

One would think that the meekness, gentleness, or good deeds of Jesus Christ might have procured in them some relentings when they were about to take away his life; but alas, their hearts were tables of stone! What feeling or compassion can a stone be sensible of? Here were stony hearts, stony thoughts, stony counsels, stony contrivances, a stony law, and stony hands; and what could be expected hence but barbarous cruelty indeed? 'If I ask you,' said Christ, 'ye will not answer me, nor let me go' (Luke 22:68).

In that these stony tables were placed about the temple, it supposeth that they were temple-men, priests, scribes, rulers, lawyers, &c., that were to be the chief on whose hearts this murder was to be designed, and by them enacted to their own damnation without repentance.

XL. Of the instruments wherewith this sacrifice was slain, and of the four tables they were laid on in the Temple.

The instruments that were laid upon the tables in the temple were not instruments of music, but those with which the burnt-offering was slain. 'And the four tables were of hewn stone for the burnt-offering: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice' (Eze 40:42,43).

Here we are to take notice that the tables are the same, and some of them of which we spake before. That the instruments with which they slew the sacrifice were laid upon these tables. The instruments with which they slew the sacrifices, what were they but a bloody axe, bloody knives, bloody hooks, and bloody hands? For these we need no proof; matter of fact declares it. But what were those instruments a type of?

Answ. Doubtless they were a type of our sins. They were the bloody axe, the knife, and bloody hands that shed his precious blood. They were the meritorious ones, without which he could not have died. When I say ours, I mean the sins of the world. Though, then, the hearts of the Jews were the immediate contrivers, yet they were our sins that were the bloody tools or instruments which slew the Son of God. 'He was wounded for our transgressions, he died for our sins' (Isa 53; 1 Cor 15; Gal 1).

O the instruments of us churls, by which this poor man was taken from off the earth! (Isa 32:7; Prov 30:14). The whip, the buffetings, the crown of thorns, the nails, the cross, the spear, with the vinegar and gall, were all nothing in comparison of our sins. 'For the transgression of my people was he stricken' (Isa 53:8). Nor were the flouts, taunts, mocks, scorns, derisions, &c., with which they followed him from the garden to the cross, such cruel instruments as these. They were our sins then, our cursed sins,

by, with, and for the sake of which the Lord Jesus became a bloody sacrifice.
But why must the instruments be laid upon the tables?
1. Take the tables for the hearts of the murderers, and the instruments for their sins, and what place more fit for such instruments to be laid upon? It is God's command that these things should be laid to heart, and he complains of those that do not do it (Isa 42:25, 57:11).
2. Nor are men ever like to come to good, until these instruments with which the Son of God was slain indeed be laid to heart. And they were eminently laid to heart even by them soon after; the effect of which was the conversion of thousands of them (Acts 2:36,37).
3. Wherefore when it says these instruments must be laid upon the stony tables, he insinuates, that God would take a time to charge the murder of his Son home upon the consciences of them that did that murder, either to their conversion or condemnation. And is it not reason that they who did this horrid villany, should have their doings laid before their faces upon the tables of their heart? That they may look upon him whom they have pierced, and mourn (Zech 12:10; Rev 1:7).
4. But these instruments were laid but upon some of the tables, and not upon all the ten, to show that not all, but some of those, so horrid, should find mercy of the Lord.
5. But we must not confine these tables only to the hearts of the bloody Jews; they were our sins for the which he died. Wherefore these instruments should be laid upon our tables too, and the Lord lay them there for good, that we also may see our horrid doings, and come bending to him for forgiveness!
6. These instruments thus lying on the tables in the temple, became a continual motive to God's people to repentance; for so oft as they saw these bloody and cruel instruments, they were put in mind how their sins should be the cause of the death of Christ.
7. It would be well also, if these instruments were at all times laid upon our tables, for our more humbling for our sins in every thing we do, especially upon the Lord's table, when we come to eat and drink before him. I am sure the Lord Jesus doth more than intimate, that he expects that we should do so, where he saith, When ye eat that bread, and drink that cup, do this in remembrance of me. In remembrance that I died for your sins, and consequently that they were the meritorious cause of the shedding of my blood.
To conclude. Let all men remember, that these cruel instruments are laid upon the table of their hearts, whether they see them there or no. 'The sin of Judah is written with a pen of iron, and with the point of a diamond—upon the table of their heart' (Jer 17:1). A pen of iron will make letters upon a table made of stone, and the point of a diamond will make letters upon glass. Wherefore in this saying, God informs us that if we shall forbear to read these lines to our conversion, God will one day read them against us unto our condemnation.
XLI. Of the candlesticks of the Temple.
'And he made ten candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left' (2 Chron 4:7).
These candlesticks were made of gold, to show the worth and value of them. They were made after the form, or exact, according to rule, like those that were made in the tabernacle, or according to the pattern which David gave to Solomon to make them by. Observe, there was great exactness in these; and need there was of this hint, that men might see that every thing will not pass for a right ordered candlestick with God (Exo 25:31-40; 1 Chron 28:15).

These candlesticks are said sometimes to be ten, sometimes seven, and sometimes one; ten here; seven, Revelation 1:12, 13, and one in Zechariah 4.[20] Ten is a note of multitude, and seven a note of perfection, and one a note of unity. Now, as the precious stones with which the house was garnished were a type of ministerial gifts, so these candlesticks were a type of those that were to be the churches of the New Testament; wherefore he says, 'The candlesticks which thou sawest are the seven churches' (Rev 1:12-20).

1. The candlesticks were here in number ten, to show that Christ under the New Testament would have as many gospel-churches. 'And I, if I be lifted up from the earth,' saith he, 'will draw all men unto me'; that is, abundance. For the children of the desolate, that is, of the New Testament church, shall be many more than they of the Jews were (John 12:32; Gal 4:27).

2. In that the candlesticks were set by the lavers and stony tables, it might be to show us, that Christ's churches should be much in considering, that Christ, though he was righteous, yet died for our sins; though his life was according to the holy law, yet our stony hearts caused him to die. Yea, and that the candlesticks are placed there, it is to show us also, that we should be much in looking on the sins by which we caused him to die; for the candlesticks were set by those tables whereon they laid the instruments with which they slew the sacrifice.

3. These candlesticks being made according to form, seem not only to be exact as to fashion, but also as to work. For that in Exodus, with its furniture, was made precisely of one talent of gold, perhaps to show, that Christ's true spouse is not to be a grain more, nor a dram less, but just the number of God's elect. This is Christ's completeness, his fulness; one more, one less, would make his body a monster.

4. The candlestick was to hold the light, and to show it to all the house; and the church is to let her light so shine that they without may see the light (Matt 5:15,16; Luke 8:16, 11:33, 12:35).

5. To this end the candlesticks were supplied with oil-olive, a type of the supply that the church hath, that her light may shine, even of the spirit of grace.

XLII. Of the lamps belonging to the candlesticks of the Temple.

To these candlesticks belonged several lamps, with their flowers and their knops (Exo 25:33; 2 Chron 4:21).

1. These lamps were types of that profession that the members of the church do make of Christ, whether such members have saving grace or not (Matt 25:1-7).

2. These lamps were beautified with knops and flowers, to show how comely and beautiful that professor is, that adorns his profession with a suitable life and conversation.

3. We read that the candlestick in Zechariah had seven lamps belonging to it, and a bowl of golden oil[21] on the top; and that by golden pipes this golden oil emptied itself into the lamps, and all, doubtless, that the lamps might shine (Zech 4:2,12).

4. Christ, therefore, who is the high-priest, and to whom it belongs to dress the lamps, doth dress them accordingly. But now there are a lamp-carriers of two sorts; such as have only oil in their lamps, and such as have oil in their lamps and vessels too, and both these belong to the church, and in both these Christ will be glorified: and they should have their proper places at last. They that have the oil of grace in their hearts, as well as a profession of Christ in their hands, they shall go in with him to the wedding; but they who only make a profession, and have not oil in their vessels, will surely miscarry at last (Matt 25).

5. Wherefore, O thou professor! thou lamp-carrier! have a care and look to thyself;

content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of him—that is, grace—for the seasoning of thy heart, that thou mayest have wherewith, not only to bear thee up now, but at the day of the bridegroom's coming, when many a lamp will go out, and many a professor be left in the dark; for that will to such be a woeful day (Lev 24:2; Matt 25).

Some there are that are neither for lamps nor oil for themselves; neither are they pleased if they think they see it in others. But they that have lamps and they that have none, and they which would blow out other folk's light, must shortly appear to give an account of all their doings to God. And then they shall see what it is to have oil in their vessels and lamps: and what it is to be without in their vessels, though it is in their lamps; and what a dismal thing it is to be a malignant[22] to either; but at present let this suffice. XLIII. Of the shew-bread on the golden table in the Temple.

There was also shew-bread set upon a golden table in the temple (1 Kings 7:48). The shew-bread consisted of twelve cakes made of fine flour, two tenth deals[23] were to go to one cake, and they were to be set in order in two rows upon the pure table (Lev 24:5-9).

1. These twelve loaves to me do seem to be a type of the twelve tribes under the law, and of the children of God under the gospel, as they present themselves before God, in and by his ordinances through Christ. Hence the apostle says, 'For we being many are one bread,' &c. (1 Cor 10:17). For so were the twelve cakes, though twelve; and so are the gospel-saints, though many; for 'we, being many, are one body in Christ' (Rom 12:5) .

2. But they were a type of the true church, not of the false. For Ephraim, who was the head of the ten tribes in their apostacy, is rejected, as 'a cake not turned.' Indeed he is called a cake, as a false church may be called a church: but he is called 'a cake not turned,' as a false church is not prepared for God, nor fit to be set on the golden table before him (Hosea 7:8).

3. These cakes or shew-bread were to have frankincense strewed upon them, as they stood upon the golden table, which was a type of the sweet perfumes of the sanctifications of the Holy Ghost; to which I think Paul alludes, when he says, 'The offering up of the Gentiles might be acceptable' to God, 'being sanctified by the Holy Ghost' (Rom 15:16).

4. They were to be set upon the pure table, new and hot; to show that God delighted in the company of new and warm believers. 'I remember thee, the kindness of thy youth': 'when Israel was a child, then I loved him' (Jer 2:2; Hosea 11:1). Men at first conversion are like to a cake well baked, and new taken from the oven; they are warm, and cast forth a very fragrant scent, especially when, as warm, sweet incense is strewed upon them.

5. When the shew-bread was old and stale, it was to be taken away, and new and warm put in its place, to show that God has but little delight in the service of his own people when their duties grow stale and mouldy. Therefore he removed his old, stale, mouldy church of the Jews from before him, and set in their rooms upon the golden table the warm church of the Gentiles.

6. The shew-bread, by an often remove and renewing, was continually to all them before the Lord in his house, to show us, that always, as long as ordinances shall be of use, God will have a new, warm, and sanctified people to worship him.

7. Aaron and his sons were to eat the old shew-bread, to show that when saints have lived in the world as long as living is good for them, and when they can do no more

service for God in the world, they shall yet be accepted of Jesus Christ; and that it shall be as meat and drink to him to save them from all their unworthinesses.
8. The new shew-bread was to be set even on the Sabbath before the Lord, to show with what warmth of love and affections God's servants should approach his presence upon his holy day.
XLIV. Of the snuffers belonging to the candlesticks and lamps of the Temple.
As there were candlesticks and lamps, so there were snuffers also prepared for these in the temple of the Lord. 'and the snuffers were snuffers of gold' (1 Kings 7:50). 1. Snuffers. The use of snuffers is to trim the lamps and candles, that their lights may shine the brighter. 2. Snuffers, you know, are biting, pinching things; but use them well, and they will prove not only beneficial to those within the house, but profitable to the lights.
Snuffers, you may say, of what were they a type?
Answ. If our snuffs are our superfluities of naughtiness, our snuffers then are those righteous reproofs, rebukes, and admonitions, which Christ has ordained to be in his house for good; or, as the apostle hath it, for our edification; and perhaps Paul alludes to these when he bids Titus to rebuke the Cretians sharply, that they might be sound in the faith (Titus 1:12,13). As who should say, they must use the snuffers of the temple to trim their lights withal, if they burn not well. These snuffers therefore are of great use in the temple of God; only, as I said, they must be used wisely. It is not for every fool to handle snuffers at or about the candles, lest perhaps, instead of mending the light, they put the candle out. And therefore Paul bids them that are spiritual do it (Gal 6:1). My reason tells me, that if I use these snuffers as I should, I must not only endeavour to take the superfluous snuff away, but so to do it, that the light thereby may be mended; which then is done if, as the apostle saith, I use sharpness to edification, and not for destruction (1 Cor 5:4,5; 2 Cor 13:10).
Are not the seven churches in Asia called by name of candlesticks? And why candlesticks, if they were not to hold the candles? And candles must have snuffers therewith to trim the lights. And Christ, who is our true Aaron, in those rebukes which he gave those churches, alluding to these snuffers, did it that their lights might shine the brighter (Rev 2, 3). Wherefore, as he used them, he did it still with caution to their light, that it might not be impaired. For as he still thus trimmed these lamps, he yet encouraged what he saw would shine if helped. He only nipt the snuff away.
Thus, therefore, he came to them with these snuffers in his hand, and trimmed their lamps and candlesticks (Rev 2:4,20, 3:2,15). This should teach ministers, to whom it belongs under Christ to use the snuffers well. Strike at the snuff, not at the light, in all your rebukes and admonitions; snuff not your lamps of a private revenge, but of a design to nourish grace and gifts in churches. Thus our Lord himself says he did, in his using of these snuffers about these candlesticks. 'As many,' saith he, 'as I love, I rebuke and chasten; be zealous therefore, and repent' (Rev 3:19).
To conclude; Watchman, watch, and let not your snuffs be too long, nor pull them off with your fingers, or carnal reasonings, but with godly admonitions, &c. Use your snuffers graciously, curb vice, nourish virtue; so you will use them well, and so your light will shine to the glory of God.[24]
XLV. Of the snuff-dishes that were with the snuffers in the Temple.
As there were snuffers, so there were also snuff-dishes in the temple; 'and they were also made of gold' (Exo 25:38; 37:23; Num 4:9). The snuff-dishes were those in which the snuffs were put when snuffed off, and by which they were carried forth of the temple. They therefore, as the snuffers are, are of great use in the temple of God. 1. By

them the golden floor of the temple is kept from being daubed by the snuffs. 2. By them also the clean hands of those that worship there are kept from being defiled. 3. By them also the stinks of the snuffs are soonest suppressed in the temple; and consequently the tender noses of them that worship there preserved from being offended.

Snuffs, you know, are daubing things, stinking things, nauseous things; therefore we must take heed that they touch not this floor on which we walk, nor defile the hands which we lift up to God, when we come to worship him. But how must this be done, but as we take them off with the snuffers, and put them in these snuff-dishes? Some are for being at the snuffs with their fingers, and will also cast them at their feet, and daub the floor of God's holy house; but usually such do burn as well as defile themselves. But is it not a shame for a man to defile himself with that vice which he rebuketh in another? Let us then, while we are taking away the snuffs of others, hate even the garment spotted by the flesh, and labour to carry such stink with the snuff-dishes out of the temple of God.

Snuff-dishes, you may say, what are they?

I answer, If sins are the snuffs, and rebukes and admonitions the snuffers; then, methinks, repentance, or, in case that be wanting, the censures of the church, should be the snuff-dishes. Hence, repentance is called a church-cleansing grace, and the censures of the church a purging out of the old leaven, and making it a new lump (1 Cor 5:2; 2 Cor 7:11).

Ah! were these snuff-dishes more of use in the churches, we should not have this man's snuff defile that man's fingers as it doth. Nor would the temple of God be so besmeared with these snuffs, and be daubed as it is.

Ah! snuffs pulled off, lie still in the temple-floor, and there stink, and defile both feet and fingers, both the callings and conversations of temple-worshippers, to the disparaging of religion, and the making of religious worship but of low esteem with men; and all, I say, for want of the due use of these snuffers, and these snuff-dishes, there. Nay, are not whole churches now defiled with those very snuffs, that long since were plucked off, and all for want of the use of these snuff-dishes, according to the Lord's commandment. For you must know, that reproof and admonitions are but of small use, where repentance, or church-censures, are not thereto annexed. When ministers use the snuffers, the people should hold the snuff-dishes.

Round reproofs for sin, when they light upon penitent hearts, then brave work is in the church: then the snuff is not only pulled away, but carried out of the temple of God aright, &c. And now the worship and worshippers shine like gold. 'As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear' (Prov 25:12). Ministers, it appertains to you to use the snuffers, and to teach the people to hold the snuff-dishes right (Acts 20:20,21; 2 Tim 4:2). We must often be snuffed with these snuffers, or our light will burn but dimly, our candle will also waste. Pray, therefore, O men of God, look diligently to your people. Snuff them as you see there is need; but touch not their snuff with your white fingers; a little smutch on YOU will be seen a great way. Remember also that you leave them nowhere, but with these snuff-dishes, that the temple may be cleared of them. Do with the snuff as the neat housewife doth with the toad which she finds in her garden. She takes the fork, or a pair of tongs, and therewith doth throw it over the pales. Cast them away, I say, with fear, zeal, care, revenge, and with great indignation, and then your church, your conversation, your fingers, and all, will be kept white and clean (2 Cor 7:11).

XLVI. Of the golden tongs belonging to the Temple.

There were also tongs of gold used in the temple of old (1 Kings 7:49). 1. These tongs

were used about the altar, to order the fire there. 2. They were used too about the candlestick, and are therefore called HIS tongs. 3. Perhaps there were tongs for both these services; but of that the word is silent.

But what were they used about the candlestick to do?

Answ. To take holy fire from off the altar to light the lamps withal. For the fire of the temple was holy fire, such as at first was kindled from heaven, and when kindled, maintained by the priests, and of that the lamps were lighted (Lev 9:24; 2 Chron 7:1). Nor was there, upon pain of death, any other fire to be used there (Lev 10:1,2). These tongs, therefore, were used to take fire from off the altar to light the lamps and candlesticks withal. For to trim the lights, and to dress the lamps, was Aaron's work day by day. He shall light and order the lamps upon the pure candlestick before the Lord, and Aaron did so. He lighted the seven lamps thereof, as the Lord commanded Moses (Exo 10:24,25; Lev 24:2,3; Num 8:3). What is a lamp or candlestick to us, if there be not light thereon; and how lighted without fire, and how shall we take up coals to light the lamps withal, if we have not tongs prepared for that purpose? With these tongs fire also was taken from off the altar, and put into the censers to burn sweet incense with, before the Lord. The tongs then were of great use in the temple of the Lord.

But what were the tongs a type of?

The altar was a type of Christ; the fire of the Holy Ghost; and these tongues were a type of that holy hand of God's grace, by which the coals, or several dispensations and gifts of the Holy Ghost, are taken and given to the church, and to her members, for her work and profit in this world.

Tongs, we know, are used instead of fingers; wherefore Aaron's golden tongs were a type of Christ's golden fingers (Can 5:14). Isaiah saith that one of the seraphims flew to him with 'a live coal in his hand, which he had taken with the tongs from off the altar.' Here the type and antitype, to wit, tongs and hand, are put together (Isa 6:6). But the prophet Ezekiel, treating of like matters, quite waives the type, the tongs, and speaketh only of this holy land; 'And he spake unto the man clothed with linen, and said, Go in between the wheels under the cherub'—where the mercy-seat stood, where God dwelt (Exo 25; Psa 80:1)—'and fill thy hand with coals of fire from between the cherubims' (Eze 10:2).

Thus you see our golden tongs are now turned into a golden hand; into the golden hand of the man clothed in linen, which is Jesus Christ, who at his ascension received of God the Father the Spirit in all fulness, to give, as his divine wisdom knew was best, the several coals or dispensations thereof unto his church, for his praise, and her edification (Matt 3:11; Acts 2). It is by this hand also that this holy fire is put into our censers. It is this hand also that takes this coal, therewith to touch the lips of ministers, that their words may warm like fire; and it is by this hand that the Spirit is given to the churches, as returns of their holy prayers (Luke 11:9-13; Rom 8:26; Rev 8:5).

It was convenient that the fire in the temple should be disposed of by golden tongs; but the Holy Ghost, by the golden hand of Christ's grace, for that can wittingly dispose of it, according as men and things are placed, and to do and be done in the churches; wherefore he adds, 'And one cherub stretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out' (Eze 10:7). By this hand, then, by this Man's hand, the coals of the altar are disposed of, both to the lamps, the candlesticks, the censers, and the lips of ministers, according to his own good pleasure. And of all this were the tongs in the temple a type.

XLVII. Of the altar of incense in the Temple.

The altar of incense was made first for the tabernacle, and that of shittim wood; but it was made for the temple of cedar, and it was to be set before the veil, that is, by the ark of the testimony, before the mercy-seat; that is, at the entering of the holiest, but not within. And the priest was to approach it every morning, which, as to the holiest, he might not do. Besides, when he went in to make an atonement, he was to take fire from off that altar to burn his incense within the holy place (Exo 30:1-10; Lev 16:18).

1. It was called the golden altar, because it was overlaid with pure gold. This altar was not for burnt-offering, as the brazen altar was; nor for the meat-offering, nor the drink-offering, but to burn incense thereon (Exo 30:7). Which sweet incense was a type of grace and prayer (Psa 112:2).

2. Incense, or that called incense here, was not a simple but a compound, made up of sweet spices called stacte, onycha, and galbanum; and these three, may answer to these three parts of this duty, to wit, prayer, supplication, and intercession (Exo 30:34-37, 37:29; 1 Tim 2:1).

3. This incense was to be burned upon the altar every morning; upon that altar which was called the altar of incense, which was before the veil; to show that it is our duty every morning to make our prayer to God by Jesus Christ before the veil; that is, before the door of heaven, and there to seek, knock, and ask for what we need, according to the word (Luke 11:9-13).

4. This incense was to be kindled every morning, to show how HE continueth interceding for us, and also that all true praise of men to God is by the work, the renewed work, of the Holy Ghost upon our hearts (Rom 8:26).

5. Incense, as you see, was made of sweet spices, such as were gummy, and so apt to burn with a smoke, to show, that not cold and flat, but hot and fervent, is the prayer that flows from the spirit of faith and grace (Zech 12:10; Jer 5:16).

6. The smoke of this incense was very sweet and savoury, like pleasant perfume, to show how delightful and acceptable the very sound and noise of right prayer is unto the nostrils of the living God, because it comes from a broken heart (Psa 51:17; Cant 2:14).

7. This incense was to be offered upon the golden altar, to show us that no prayer is accepted but what is directed to God in the name of his holy and blessed Son our Saviour (1 Peter 2:5; Heb 13:15).

8. They were commanded to burn incense every morning upon this altar, to show that God is never weary of the godly prayers of his people. It also showeth that we need every day to go to God for fresh supplies of grace to carry us through this evil world.

9. This altar, though it stood without the veil, to teach us to live by faith, and to make use of the name of Christ, as we find it recorded in the first temple, yet was placed so nigh unto the holiest, that the smell of the smoke might go in thither; to show that it is not distance of place that can keep the voice of true prayer from our God, the God of heaven; but that he will be taken with what we ask for according to his word. It stood, I say, nigh the veil, nigh the holiest; and he that burnt incense there, did make his approach to God. Hence the Psalmist, when he spake of praying, saith, 'It is good for me to draw near to God' (Psa 73:28; Heb 10:22).

10. This altar thus placed did front the ark within the veil; to put us in mind that the law is kept therein from hurting us; to let us know also that the mercy-seat is above, upon the ark, and that God doth sit thereon, with his pardon in his hand to save us. O! what speaking things are types, shadows, and parables, had we but eyes to see, had we but ears to hear! He that did approach the altar with incense of old aright—and then he did so when he approached it by Aaron, his high-priest—pleased God; how much more shall we have both person and prayers accepted, and a grant of what we need, if

indeed we come as we should to God by Jesus Christ. But take heed you approach not to a wrong altar; take heed also that you come not with strange fire; for they are dangerous things, and cause the worshippers to miss of what they would enjoy. But more of this in the next particular.

XLVIII. Of the golden censers belonging to the Temple.

There were also golden censers belonging to the temple, and they were either such as belonged to the sons of Levi in general, or that were for Aaron and his sons in special (Num 16:6,17,18). The censers of the Levites were a type of ours; but the censer of Aaron was a type of Christ's. The censers, as was hinted before, were for this use in the temple, namely, to hold the holy fire in, on which incense was to be burned before the Lord (Lev 10:1,2).

These censers then were types of hearts. Aaron's golden one was a type of Christ's golden heart, and the censers of the Levites were types of other worshippers' hearts. The fire also which was put therein was a type of that Spirit by which we pray, and the incense that burnt thereon, a type of our desires. Of Christ's censer we read, Revelation the eighth, which is always filled with much incense; that is, with continual intercessions, which he offereth to God for us; and from whence also there always goes a cloud of sweet savour, covering the mercy-seat (Lev 16:13; Heb 7:25; Rev 8:3,4) .

But to speak of the censers, and fire, and incense of the worshippers; for albeit they were all put under one rule, that is, to be according to law, yet oftentimes, as were the worshippers, such were the censers, fire, and incense. 1. Hence the two hundred and fifty censers with which Korah and his company offered, are called the censers of sinners; for they came with wicked hearts then to burn incense before the Lord (Num 16:17,37). 2. Again, as the censers of these men were called the censers of sinners, showing they came at that time to God with naughty hearts, so the fire that was in Nadab and Abihu's censers is called strange fire, which the Lord commanded them not (Lev 10:1). 3. This strange fire was a type of that strange spirit opposed to the Spirit of God, in and by which, notwithstanding, some adventure to perform worship to God. 4. Again, as these censers are called the censers of sinners, and this fire called strange fire, so the incense of such is also called strange, and is said to be an abomination unto God (Exo 30:9; Isa 1:13, 66:3).

Thus you see that both the censers, fire, and incense of some is rejected, even as the heart, spirit, and prayer of sinners are an abomination unto God (Hosea 7:14, 4:12, 5:4; Prov 28:9).

But there were besides these true censers, holy fire and sweet incense among the worshippers in the temple, and their service was accepted by Aaron their high-priest; for that was through the faith of Christ, and these were a type of our true gospel worshippers, who come with holy hearts, the holy spirit, and holy desires before their God, by their Redeemer. These are a perfume in his nose. 'The prayer of the upright is his delight' (Prov 15:8). Their prayers went up like 'incense, and the lifting up of their hands as the evening sacrifice' (Psa 141:2).

Let them then that pretend to worship before God in his holy temple look to it, that both their censers, fire, and incense, heart, spirit, and desires, be such as the word requires; lest, instead of receiving of gracious returns from the God of heaven, their censers be laid up against them; lest the fire of God devours them, and their incense become an abomination to him, as it happened to those made mention of before.

But it is said the censers of Korah and his company was hallowed.

Answ. So is God's worship, which is so his by his ordination, yet even that very worship

may be spoiled by man's transgression. Prayer is God's ordinance, but all prayer is not accepted of God. We must then distinguish between the thing commanded, and our using of that thing. The temple was God's house, but was abused by the irreverence of those that worshipped there, even to the demolishing of it.

A golden censer is a gracious heart, heavenly fire is the Holy Ghost, and sweet incense the effectual fervent prayer of faith. Have you these? These God expects, and these you must have if ever your persons or performances be of God accepted.

XLIX. Of the golden spoons of the Temple.

1. The golden spoons belonging to the temple were in number, according to Moses, twelve; answering to the twelve tribes (Num 7:86). But when the temple was built, I suppose they were more, because of the number of the basins.

2. The spoons, as I suppose, were for the worshippers in the temple to eat that broth withal, wherein the trespass-offerings were boiled: for which purpose there were several cauldrons hanged in the corners of that court called the priest's to boil them in (1 Sam 2:13,14; Eze 46:19,20).

3. Now, in that he saith here were spoons, what is it but that there are also babes in the temple of the Lord. There was broth for babes as well as meat for men, and spoons to eat the broth withal.

4. True, the gospel being more excellent than the law, doth change the term, and instead of broth, saith, There is milk for babes. But in that he saith milk, he insinuates there are spoons for children in the church.

5. 'I could not,' saith Paul to them at Corinth, 'speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able' (1 Cor 3:1,2).

6. See, here were need of spoons, milk is spoon meat; for here were those which could not feed themselves with milk, let them then that are men eat the strong meat. 'For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil' (Heb 5:13,14).

7. Spoons, you know, are to feed us with weak and thin food, even with that which best suiteth with weak stomachs, or with a babyish temper. Hence, as the strong man is opposed to the weak, so the milk is opposed to the strong meat.

8. So then, though the babe in Christ is weaker than the man in Christ, yet is he not by Christ left unprovided for; for here is milk for babes, and spoons to eat it with. All this is taught us by the spoons; for what need is there of spoons where there is nothing to eat but strong meat?

9. Babes, you know, have not only babyish stomachs, but also babyish tricks, and must be dealt withal as babes; their childish talk and frompered carriages must be borne withal.

10. Sometimes they cry for nothing, yea, and count them for their foes which rebuke their childish toys and ways. All which the church must bear, because they are God's babes; yea, they must feed them too: for if he has found them milk and spoons, it is that they may be fed therewith, and live: yea, grown ministers are God's nurses, wherefore they must have a lap to lay them in, and knees to dandle them upon, and spoons to feed them with.[25]

11. Nor are the babes but of use in the church of God; for he commands that they may be brought to cry with the congregation before the Lord for mercy for the land (Joel

2:16).
12. Incense, I told you, was a type of prayers, and the spoons, in the time of Moses, were presented at the temple full of it. Perhaps to show that God will, with the milk which he has provided for them, give it to them as a return of their crying to him, even as the nurse gives the child the teat and milk.
13. You know the milk is called for when the child is crying, as we say, to stop its mouth with it. O babes! did you but cry soundly, God would give you yet more milk.
14. But what were these golden spoons a type of? I answer, if the milk is the juice and consolations of the Word, then the spoons must be those soft sentences and golden conclusions with which the ministers feed their souls by it. 'I have fed you,' saith Paul, 'with the milk of the Word'; saith Peter, 'even as you have been able to bear it.' Compare these two or three texts—1 Peter 2:1-3; 1 Corinthians 3:2; 1 Thessalonians 2:7.
15. And this is the way to strengthen the weak hands, and to confirm the feeble knees. This is the way to make them grow to be men who now are but as infants of days. 'Thus a little one shall become a thousand, and a small one a strong nation.' Yea, thus in time you may make a little child to jostle it with a leopard; yea, to take a lion by the beard; yea, thus you may embolden him to put his hand to the hole of the asp, and to play before the den of the cockatrice (Isa 11:6-8, 60:22).
Who is most stout was once a babe; he that can now eat meat was sometimes glad of milk, and to be fed with the spoon. Babes in Christ, therefore, must not be despised nor overlooked; God has provided them milk and spoons to eat it with, that they may grow up to be men before him.

L. Of the bowls and basins belonging to the Temple.

As there were spoons, so there were bowls and basins belonging to the temple. Some of these were of gold, and some of silver; and when they were put together, their number was four hundred and forty. These you read of, Ezra 1:10. The bowls or basins were not to wash in, as was the sea and lavers of the temple; they were rather to hold the messes in, which the priests at their holy feasts did use to set before the people. This being so, they were types of that proportion of faith by which, or by the measure of which, every man received of the holy food for the nourishment of his soul. For, as a man, had he a thousand messes set before him, he eating for his health, cannot go beyond what his stomach will bear; so neither can the child of God, when he comes to worship in the temple of God, receive of the good things that are there, beyond the 'proportion of his faith' (Rom 12:6). Or, as it is in another place, according to 'the ability which God giveth' (1 Peter 4:11). And hence it is, at the self-same ordinance, some receive three times as much as others do; for that their bowl, I mean their faith, is able to receive it. Yea, Benjamin's mess was five times as big as was the mess of any of his brethren; and so it is with some saints while they eat with their brother Joseph in the house of the living God.
There are three go to the same ordinance, and are all of them believers; who, when they come home, and compare notes, do find their receivings are not of the same quantity. One says, I got but little; the other says, It was a pretty good ordinance to me; the third says, I was exceeding well there. Why, to be sure, he that had but little there, had there but little faith; for great faith in him would have received more. He had it then according to the largeness of his bowl, even according to his faith, 'as God hath dealt to every man the measure of faith' (Rom 12:3). Mark, faith is a certain measure, and that not only as to its degree, but for that it can receive, retain, or hold what is put into it. So then, here it is no matter how much milk or holy broth there is; but how big is thy

bowl, thy faith. Little bowls hold but little, nor canst thou receive but as thy faith will bear; I speak now of God's ordinary dealing with his people, for so he saith in his Word, 'According to your faith be it unto you' (Matt 9:29). If a man goeth to the ocean sea for water, let him carry but an egg-shell with him, and with that he shall not bring a gallon home. I know, indeed, that our little pots have a promise of being made like the bowls of the altar; but still our mess must be according to our measure, be that small, or be it great. The same prophet saith again, the saints shall be 'filled like bowls, and as the corners of the altar'; which, though it supposes an enlargement, yet it must be confined to that measure of faith which is provided for its reception (Zech 9:15, 14:20). And suppose these bowls should signify the promises, though the saints, not the promises, are compared to them, because they, not promises, are the subjects of faith; yet it is the promise by our measure of faith in that, that is nourishing to our souls.

When Ahasuerus made a feast to his subjects, they drank their wine in bowls. They did not drink it by the largeness of the vessel whence they drew it, but according to their health, and as their stomachs would so receive it (Esth 1:7,8). Thy faith, then, is one of the bowls or basins of the temple, by, or according to which, thou receivest thy mess, when thou sittest feasting at the table of God. And observe, all the bowls were not made of gold, as all faith is not of a saving sort. It is the golden faith that is right; the silver bowls were of an inferior sort (Rev 3:18).

Some, I say, have golden faith; all faith is not so. Wherefore look to it, soul, that thy bowl, thy faith, be golden faith, or of the best kind. Look, I say, after a good faith, and great, for a great faith receives a great mess. Of old, beggars did use to carry their bowls in their laps, when they went to a door for an alms.[26]

Consequently, if their bowls were but little, they ofttimes came off by the loss, though the charity of the giver was large. Yea, the greater the charity, the larger the loss, because the beggar's bowl was too little. Mark it well, it is ofttimes thus in the matters of our God. Art thou a beggar, a beggar at God's door, be sure thou gettest a great bowl; for as thy bowl is, so will be thy mess. 'According to your faith,' saith he, 'be it unto you' (Matt 9:29).

LI. Of the flagons and cups of the Temple.

The next thing to be considered is the flagons and cups of the temple; of these we read, 1 Chronicles 28:17; Jeremiah 52:19; Isaiah 22:24. These were of great use among the Jews, especially on their feasting days; as of their sabbaths, new-moons, and the like (Lev 23:13; Num 28:7; 1 Chron 16:3; Isa 25:6, 62:8,9).

For instance, the day that David danced before the ark, 'he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine' (2 Sam 6:19; 1 Chron 16:3). 'In this mountain,' that is, in the temple typically, saith the prophet, 'shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the less well refined' (Isa 25:6).

These are feasting times; the times in which our Lord used to have his spouse into his wine-cellar, and in which he used to display with delight his banner over her head in love (Cant 2:4,5). The church of Christ, alas! is of herself a very sickly puely thing; a woman; a weaker vessel; but how much more must she needs be so weak, when the custom of women is upon her, or when she is sick of love? Then she indeed has need of a draught, for she now sinks, and will not else be supported. 'Stay me with flagons,' saith she, 'and comfort me with apples, for I am sick of love' (Can 2:5).

These flagons, therefore, were types of those feastings, and of those large draughts of Divine love, that the Lord Jesus draweth for and giveth to his spouse in those days that

he feasteth with them. For then he saith, 'Drink, yea, drink abundantly, O beloved.' This he does to cheer her up under her hours of sadness and dejection; for now new 'corn shall make the young men cheerful, and new wine the maids' (Prov 31:6,7; Psa 116:13; Jer 16:7; Cant 5; Zech 9:17).

As there were flagons, so there were cups; and they are called cups of consolation, and cups of salvation, because, as I said, they were they by which God at his feastings with his people, or when he suppeth with them, giveth out the more large draughts of his love unto his saints, to revive the spirits of the humble, and to revive the hearts of the contrite ones. At these times God made David's cup run over. For we are now admitted, if our faith will bear it, to drink freely into this grace, and to be merry with him (Psa 23:5; Luke 15:22-24; Cant 5:1, 7:11,12; John 14:23; Rev 3:20). This is that to which the apostle alludeth, when he saith, 'Be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord' (Eph 5:18,19).

For the cups, as to their use in the general, understand them as of the bowls made mention of before. For assurances are the blooms and flowers of faith, not always on it, though usually on feasting days it is so. So the degree of the one is still according to the measure of the other (James 5; Rom 15:13).

LII. Of the chargers of the Temple.

In the tabernacle they had but twelve of them, and they were made of silver; but in the temple they had in all a thousand and thirty. The thirty were made of gold, the rest were made of silver (Ezra 1:9; Num 7:84). These chargers were not for uses common or profane, but, as I take it, they were those in which the passover, and other meat-offerings, were drest up, when the people came to eat before God in his holy temple. The meat, you know, I told you, was opposite to milk; and so are these chargers to the bowls, and cups, and flagons of the temple.

The meat was of two sorts, roast or boiled. Of that which was roasted was the passover, and of that which was boiled were the trespass-offerings. Wherefore, concerning the passover, he saith, 'Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof' (Exo 12:9). This roast meat was a type of the body of Christ as suffering for our sins, the which, when it was roast, was, and is as dressed up in chargers, and set before the congregations of the saints.

But what were the chargers a type of? I also ask, in what charger our gospel passover is now dressed up and set before the people? Is it not in the four evangelists, the prophets, and epistles of the apostles? They therefore are the chargers and the ordinance of the supper; in these also are the trespass-offerings, with what is fried in pans, mystically prepared for the children of the Highest.

And why might they not be a type of gospel sermons?

I answer, I think not so fitly; for, alas! the best of sermons in the world are but as thin slices cut out of those large dishes. Our ministers are the carvers, good doctrine is the meat, and the charger in which this meat is found are the holy canonical Scriptures, &c., though, as I said, most properly the New Testament of our Lord and Saviour Jesus Christ.

In these is Christ most truly, lively, and amply set before us as crucified, or roasted at the fire of God's law for our sins, that we might live by him through faith, feeding upon him (2 Cor 3:12; Gal 3:12; Acts 3:18-22, 13:2-5, 26:22; 1 Peter 1:10; Acts 7:52, 15:15, 28:23; Rom 16:26; Rev 10:7).

There is in these chargers not only meat, but sauce, if you like it, to eat the meat withal; for the passover there are bitter herbs, or sound repentance; and for other, as the

thank-offerings, their is holy cheerfulness and prayers to God for grace. All these are set forth before in the holy Scriptures, and presented to us thereby, as in the gold chargers of the temple. He that will scoff at this, let him scoff. The chargers were a type of something; and he that can show a fitter antitype than is here proposed to consideration, let him do it, and I will be thankful to him.

Christians, here is your meat before you, and get your carvers to slice it out for you, and this know, the deeper you dip it in the sauce, the better it will relish. But let not unbelief teach you such manners as to make you leave the best bits behind you. For your liberty is to eat freely of the best, of the fat, and of the sweet.

LIII. Of the goings out of the Temple.

As to the comings into the temple, of them we have spoken already; namely, of the outer and inner court, as also of the doors of the porch and temple. The coming in was but one strait course, and that a type of Jesus Christ; but the goings out were many (John 10:9, 14:6).

Now, as I said, it is insinuated that the goings out are many, answerable to the many ways which the children of men have invented to apostatize in from God. Christ is the way into; but sin the way out of the temple of God. True, I read not of a description of the goings out of this house, as I read of the comings in. Only when they had Athaliah out thence, she is said to go out by the way by which the horses come into the king's stables, and there she was slain, as it were upon the horse dung-hill (2 Kings 11:16; 2 Chron 23:15). When Uzziah also went out of this house for his transgression, he was cast out of all society, and made to dwell in a kind of a pest-house, even to the day of his death (2 Chron 26:21).

Thus, therefore, though these goings out are not particularly described, the judgments that followed them that have for their transgressions been thrust out thence, have been both remarkable and tremendous: for to die upon a dung-hill, or in a pest-house, and that for wicked actions, is a shameful, a disgraceful thing. And God will still be spreading dung upon the faces of such; no greatness shall prevent it (Mal 2:3). Yea, and will take them away with it. 'I will drive them out of my house,' says he, 'I will love them no more' (Hosea 9:15).

But what are we to understand in gospel days, by going out of the house of the Lord, for or by sin? I answer, if it be done voluntarily, then sin leads you out: if it be done by the holy compulsion of the church, then it is done by the judicial judgment of God; that is, they are cut off, and cast out from thence, as a just reward for their transgressions (Lev 20, 21:3; Eze 14:8; 1 Cor 5:13).[27]

Well, but whither do they go, that are thus gone out of the temple or church of God? I answer, not to the dunghill with Athaliah, nor to the pest-house with Uzziah, but to the devil, that is the first step, and so to hell, without repentance. But if their sin be not unpardonable, they may by repentance be recovered, and in mercy tread these courts again. Now the way to this recovery is to think seriously what they have done, or by what way they went out from the house of God. Hence the prophet is bid to show to the rebellious house, first the goings out of the house, and then the comings in. But, I say, first he bids show them the goings out thereof (Eze 43:10,11). And this is of absolute necessity for the recovering of the sinner. For until he that has sinned himself out of God's house shall see what danger he has incurred to himself by this his wicked going out, he will not unfeignedly desire to come in thither again.

There is another thing as to this point to be taken notice of. There is a way by which God also doth depart from this house, and that also is by sin, as the occasion. The sin of a man will thrust him out, and the sin of men will drive God out of his own house. Of

this you read, Ezekiel 11:22, 23. For this, he saith, 'I have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my soul into the hand of her enemies' (Jer 12:7). And this also is dreadful. The great sentence of Christ upon the Jews lay much in these words, 'Your house is left unto you desolate'; that is, God has left you to bare walls, and to lifeless traditions. Consider, therefore, of this going out also. Alas! a church, a true church, is but a poor thing if God leaves, if God forsakes it. By a true church I mean one that is congregated according to outward rule, that has sinned God away, as she had almost quite done that was of Laodicea (Rev 3).

He that sins himself out, can find no good in the world; and they that have sinned God out, can find no good in the church. A church that has sinned God away from it, is a sad lump indeed. You therefore that are in God's church, take heed of sinning yourselves out thence; also take heed, that while you keep in, you sin not God away, for thenceforth no good is there. 'Yea, woe to them when I depart from them!' saith God (Hosea 9:12).

LIV. Of the singers belonging to the Temple.

Having thus far passed through the temple, I now come to the singers there. The singers were many, but all of the church, either Jews or proselytes; nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The song of Moses, of Deborah, and of those that danced before David, with others that you read of, they were all performed, either by Jews by nature, or by such as were proselyted to their religion (Exo 15:1; Jude 5:1,2; 1 Sam 18:6). And such worship then was occasioned by God's great appearance for them, against the power of the Gentiles their enemies.

But we are confined to the songs of the temple, a more distinct type of ours in the church under the gospel. 1. The singers then were many, but the chief of them, in the days of David, were David himself, Asaph, Jeduthun, and Heman, and their sons. 2. In David's time the chief of these singers were two hundred fourscore and eight (1 Chron 25). These singers of old were to sing their songs over the burnt-offering, which were types of the sacrificed body of Christ; a memorial of which offering we have at the Lord's table, the consummation of which Christ and his disciples celebrated with a hymn (Matt 26:30). And as of old they were the church that did sing in the temple, according to institution, to God, so also they are by God's appointment to be sung in the church by the new. Hence,

1. They are said to be the redeemed that sin. 2. The songs that they sing are said to be the 'songs of their redemption' (Rev 5:9,10). 3. They were and are songs that no man can learn but they.

But let us run a little in the parallel.

1. They were of old appointed to sin, that were cunning and skilful in songs. And answerable to that it is said, That no man could learn our New Testament songs, but the hundred and forty and four thousand which were redeemed from the earth (1 Chron 15:22; Rev 14:3).

2. These songs were sung with harps, psalteries, cymbals, and trumpets; a type of our singing with spiritual joy, from grace in our hearts (1 Chron 25:6; 2 Chron 29:26-28; Col 3:16).

3. The singers of old were to be clothed in fine linen; which fine linen was a type of innocency, and an upright conversation. Hence the singers under the New Testament are said to be virgins, such in whose mouth was no guile, and that were without 'fault before the throne of God' (1 Chron 15:27; Rev 14:1-5. See also 7:9-16; Psa 33:1).

4. The songs sung in the temple were new, or such as were compiled after the manner of repeated mercies that the church of God had received, or were to receive. And answerable to this, is the church to sing now new songs, with new hearts, for new mercies (Psa 33:3, 40:3, 96, 144:9; Rev 14:3). New songs, I say, are grounded on new matter, new occasions, new mercies, new deliverances, new discoveries of God to the soul, or for new frames of heart; and are such as are most taking, most pleasing, and most refreshing to the soul.
5. These songs of old, to distinguish them from heathenish ones, were called God's songs, the Lord's songs: because taught by him, and learned of him, and enjoined to them, to be sung to his praise. Hence David said, God had put a new song in his mouth, 'even praise unto our God' (1 Chron 25:7; Psa 47:6,7, 137:4, 40:3).
6. These songs also were called 'the songs of Zion,' and 'the songs of the temple' (Psa 137:3; Amos 8:3). And they are so called as they were theirs to sing there; I say, of them of Zion, and the worshippers in the temple. I say, to sing in the church, by the church, to him who is the God of the church, for the mercies, benefits, and blessings which she has received from him. Sion-songs, temple-songs, must be sung by Sion's sons, and temple-worshippers.
The redeemed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness; and sorrow and sighing shall fly away. Therefore they shall come and sing in the height, or upon the mountain of Zion; and shall flow together thither, to the goodness of the Lord. 'Break forth into singing, ye mountains,' and let the inhabitants of the rock sing (Isa 44:23, 42:11, 51:11).
To sing to God, is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to his institution, acceptably. I pray God it be done by all those that now-a-days get into churches, in spirit and with understanding.[28]
LV. Of the union of the holy and most holy Temple.
That commonly called the temple of God at Jerusalem, considered as standing of two parts, was called the outward and inward temple, or, the holy and most holy place. They were built upon one and the same foundation; neither could one go into the holiest, but as through the holy place (1 Kings 3:1, 6:1; 2 Chron 5:1,13, 7:2).
The first house, namely, that which we have been speaking of, was a type of the church-militant, and the place most holy a type of the church-triumphant; I say, of the church-triumphant, as it now is.
So, then, the house standing of these two parts, was a shadow of the church both in heaven and earth. And for that they are joined together by one and the same foundation, it was to show, that they above, and we below, are yet one and the self-same house of God. Hence they, and we together, are called, 'The whole family in heaven and earth' (Eph 3:14,15).
And hence it is said again, that we who believe on earth 'are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel' (Heb 12:22-24).
The difference, then, betwixt us and them is, not that we are really two, but one body in Christ, in divers places. True, we are below stairs, and they above; they in their holiday, and we in our working-day clothes; they in harbour, but we in the storm; they at rest, and we in the wilderness; they singing, as crowned with joy; we crying, as crowned with

thorns. But, I say, we are all of one house, one family, and are all the children of one Father. This, therefore, we must not forget, lest we debar ourselves of much of that which otherwise, while here, we have a right unto. Let us, therefore, I say, remember, that the temple of God is but one, though divided, as one may say into kitchen and hall, above stairs and below; or holy and most holy place. For it stands upon the same foundation, and is called but one, the temple of God; which is built upon the Lord our Saviour.

I told you before, that none of old could go into the most holy, but by the holy place, even by the veil that made the partition between (Exo 26:33; Lev 16:2,12,15; Heb 9:7,8, 10:19). Wherefore, they are deceived that think to go into the holiest, which is heaven, when they die, who yet abandon and hate the holy place, while they live. Nay, Sirs, the way into the holiest is through the holy place; the way into heaven is through the church on earth; for that Christ is there by his word to be received by faith, before he can by us in person be received in the beatical vision. The church on earth is as the house of the women, spoken of in the book of Esther, where we must be dieted, perfumed, and made fit to go into the bridegroom's chamber, or as Paul says, 'made meet to be partakers of the inheritance of the saints in light' (Esth 2; Col 1:12).

LVI. Of the holiest or inner Temple.

The most holy place was, as I said, a figure of heaven itself, consequently a type of that where the most special presence of God is, and where his face is most clearly seen, and the gladness of his countenance most enjoyed (Heb 9:23,24; Exo 25:22; Num 7:89) .

The most holy place was dark, it had no windows in it, though there were such round the chambers; the more special presence of God, too, on Mount Sinai, was in the thick darkness there (1 Kings 8:12; 2 Chron 7:1; Exo 19:9, 20:21).

1. This holiest, therefore, being thus made, was to show that God, as in heaven, to us on earth is altogether invisible, and not to be reached otherwise than by faith. For, I say, in that this house had no windows, nothing therein could be seen by the highest light of this world. Things there were only seen by the light of the fire of the altar, which was a type of the shinings of the Holy Ghost (1 Cor 2). And hence it is said, notwithstanding this darkness, 'He dwelleth in the light, which no man can approach unto'; none but the high-priest, Christ (1 Tim 6:16; 1 Peter 3:21,22).

2. The holiest, therefore, was thus built, to show how different our state in heaven will be from this our state on earth. We walk here by one light, by the light of a written word; for that is now a light to our feet, and a lantern to our path. But that place, where there will be no written word, nor ordinances as here, will yet to us shine more light and clear, than if all the lights that are in the world were put together, to light one man. 'For God is light, and in him is no darkness at all' (1 John 1:5). And in his light, and in the light of the Lamb immediately, we shall live, and walk, and rejoice all the days of eternity.

3. This also was ordained thus, to show that we, while in the first temple, should live by faith, as to what there was, or as to what was done in the second. Hence it is said, as to that, 'we walk by faith, not by sight' (2 Cor 5:9). The things that are there we are told of, even of the ark of the testimony, and mercy-seat, and the cherubims of glory, and the presence of Christ, and of God: we are, I say, told of them by the word, and believe, and are taken therewith, and hope to go to them hereafter; but otherwise we see them not. Therefore we are said to 'look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal' (2 Cor 4:18).

4. The people of old were not to look into the holiest, lest they died, save only their high-

priest, he might go into it (Num 17:13). To show that we, while here, must have a care of vain speculations, for there is nothing to be seen, by us while here, in heaven, otherwise than by faith in God's eternal testament. True, we may now come to the holiest, even as nigh as the first temple will admit us to come; but it must be by blood and faith, not by vain imagination, sense, or carnal reason (Heb 10:19).
5. This holiest of all was four square every way, both as to height, length, and breadth. To be thus, is a note of perfection, as I have showed elsewhere; wherefore it was on purpose thus built, to show us that all fulness of blessedness is there, both as to the nature, degree, and duration. So 'when that which is perfect is come, then that which is in part shall be done away' (1 Cor 13:8-10; Heb 10:19-22).
LVII. Of the veil of the Temple.
The veil of the temple was a hanging made of 'blue and purple, and scarlet, and fine twined linen,' and there were cherubims wrought thereon (Exo 26:31).
1. This veil was one partition, betwixt the holy and most holy place; and I take it, it was to keep from the sight of the worshippers the things most holy, when the high-priest went in thither, to accomplish the service of God (Exo 26:33; 2 Chron 3:14; Heb 9:8).
2. The veil was a type of two things.
(1.) Of these visible heavens through which Christ passed when he went to make intercession for us. And as by the veil, the priest went out of the sight of the people, when he went into the holiest of all, so Jesus Christ when he ascended, was by the heavens, that great and stretched out curtain, received out of the sight of his people here. Also by the same curtain, since it is become as a tent for him to dwell in, he is still received, and still kept out of our sight; for now we see him not, nor shall, until these heavens be rolled together as a scroll, and pass away like a thing rolled together (Isa 40:22; Acts 1:9-11, 3:19-21; 1 Peter 1:8).
(2.) This is that veil through which the apostle saith, Jesus is, as a forerunner for us, entered into the presence of God. For by veil here also must be meant the heavens, or outspread firmament thereof; as both Mark and Peter say, He 'is gone into heaven, and is on the right hand of God' (Mark 16:19; 1 Peter 3:22).
3. The veil of the temple was made of blue, the very colour of the heaven. Of purple and crimson, and scarlet also, which are the colours of many of the clouds, because of the reflections of the sun. But again,
4. The veil was also a type of the body of Christ. For as the veil of the temple, when whole, kept the view of the things of the holiest from us, but when rent, gave place to man to look in unto them; even so the body of Christ, while whole, kept the things of the holiest from that view, we, since he was pierced, have of them. Hence we are said to enter into the holiest, by faith, through the veil, that is to say, his flesh (Heb 10:19-22). But yet, I say, all is by faith; and, indeed, the rending of the veil that day that Christ was crucified, did loudly preach this to us. For no sooner was the body of Christ pierced, but the veil of the temple rent in twain from the top to the bottom; and so a way was made for a clearer sight of what was there beyond it, both in the type and antitype (Matt 27:50-53; Heb 10:19,20).
Thus you see that the veil of the temple was a type of these visible heavens, and also of the body of Christ; of the first, because he passed through it unto the Father; of the second, because we by it have boldness to come to the Father.
I read also of two other veils, as of that spread over the face of Moses, to the end that the children of Israel should not stedfastly behold; and of the first veil of the tabernacle. But of these I shall not in this place speak.
Upon the veil of the temple there were also the figures of cherubims wrought, that is, of

angels; to show, that as the angels are with us here, and wait upon us all the days of our pilgrimage in this world; so when we die, they stand ready, even at the veil, at the door of these heavens, to come when bid, to fetch us, and carry us away into Abraham's bosom (Luke 16:22).

The veil, then, thus understood, teaches us first where Jesus is, namely, not here, but gone into heaven, from whence we should wait for him. It also teaches us, that if we would even now discern the glories that are in the holiest of all, we must look through Jesus to them, even through the veil, 'that is to say, his flesh.' Yea, it teaches us that we may, by faith through him, attain to a kind of a presence, at least of the beauty and sweetness of them.

LVIII. Of the doors of the inner Temple.

1. Besides the veil, there was a door to the inner temple, and that door was made of olive tree; 'and for the entering of the oracle, he made doors of olive tree. The two doors also of olive tree, and he carved upon them—cherubims, and palm trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees' (1 Kings 6:31).

2. These doors were a type of the gate of heaven, even of that which lets into the eternal mansion-house that is beyond that veil. I told you before that the veil was a type of the visible heavens, which God has spread out as a curtain, and through which Christ went when he ascended to the right hand of the Father.

3. Now, beyond this veil, as I said, I find a door, a gate opening with two leaves, as afore we found at the door of the outward temple. These are they which the Psalmist calls to, when he saith, 'Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in' (Psa 24:7,9).

4. The doors of the temple were made of fire, but these, as you see, were made of olive; to show us by that fat tree, that rich type, with what glory we shall be met, who shall be counted worthy to enter at these gates. The olive tree has its name from the oil and fatness of its nature, and the doors that let into the holiest were made of this olive tree (Rom 11:16-18).[29]

5. Cherubims were also carved upon these doors to show, that as the angels met us at the temple door, and as they wait upon us in the temple, and stand also ready at the veil, so even at the gate of the mansion-house, they will be also ready to give us a welcome thither, and to attend us into the presence chamber.

6. Palm trees also, as they were carved upon the temple doors, so we also find them here before the oracle, upon the doors that let in thither; to show, that as Christ gave us the victory at our first entering into faith, so he will finish that victory, by giving of us eternal salvation. Thus is he the author and finisher of our faith. For as sure as at first we received the palm branch by faith, so surely shall we wear it in our hands, as a token of his faithfulness in the heaven of heavens, for ever (Rev 7:9).

7. Open flowers are also carved here, to show that Christ, who is the door to glory, as well as the door to grace, will be precious to us at our entering in thither, as well as at the first step we took thitherward in a sinful and miserable world. Christ will never lose his sweet scent in the nostrils of his church. He is most sweet now, will be so at death, and sweetest of all, when by him we shall enter into that mansion-house prepared for us in heaven.

8. The palm trees and open flowers may also be a type of the precious ones of God, who shall be counted worthy of his kingdom; the one, of the uprightness of their hearts; the other, of the good favour of their lives. 'The upright shall dwell in thy presence; and to him that ordereth his conversation aright, I will show the salvation of God' (Psa

140:13).
9. Thus sweet on earth, sweet in heaven; and he that yields the fruit of the gospel here, shall find it for himself, and his eternal comfort, at the gates of glory.
10. All these were overlaid with gold, as you may say, and so they were at the door of the first house. True, but observe here we have an addition. Here is gold upon gold. Gold laid on them, and then gold spread upon that. He overlaid them with gold, and then spread gold upon them. The Lord gives grace and glory (Psa 84:11). Gold and gold. Gold spread upon gold. Grace is gold in the leaf, and glory is gold in plates. Grace is thin gold, glory is gold that is thick. Here is gold laid on, and gold spread upon that: and that both upon the palm trees and the cherubims. Gold upon the palm trees, that is, on the saints; gold upon the cherubims, that is, upon the angels. For I doubt not but that the angels themselves shall receive additional glory for the service which they have served Christ and his church on earth.
11. The angels are God's harvest men, and doubtless he will give them good wages, even glory upon their glory then (Matt 13:38,39, 24:31; John 4:36).
12. You know harvest men use to be paid well for gathering in the corn, and I doubt not but so shall these, when the great ingathering is over. But what an entrance into life is here? Here is gold upon gold at the door, at our first step into the kingdom.
LIX. Of the golden nails of the inner Temple.
I shall not concern myself with all the nails of the temple, as of those made of iron, &c. (1 Chron 22:3). But only with the golden ones, of which you read, where he saith, 'And the weight of the nails was fifty shekels of gold' (2 Chron 3:9). These nails, as I conceive, were all fastened to the place most holy, and of form most apt to that of which they were a figure.
1. Some of them represented Christ Jesus our Lord as fixed in his mediatory office in the heavens; wherefore in one place, when the Holy Ghost speaks of Christ, as he sprang from Judah to be a mediator, saith, 'Out of him came the corner,' the corner stone, 'out of him the nail' (Zech 10:4). Now, since he is compared to a nail, a golden nail, it is to show, that as a nail, by driving, is fixed in his place; so Christ, by God's oath, is made an everlasting priest (Heb 7:25). Therefore, as he saith again, the nail, the Aaronical priesthood, that was fastened in a sure place, should be removed, be cut down, and fall; so he who has the key of David, which is Christ (Rev 3:7), shall by God, as a nail, be fastened in a sure place, and abide; therefore he says again, 'And he shall be for a glorious throne,' or mercy-seat, 'to his Father's house.' And moreover, That 'they shall hang upon him,' as on a nail, 'all the glory of his Father's house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons' (Isa 22:20-25). According to that which is written, 'And they sang a new song' to the Lamb that was slain, 'saying, Thou art worthy,' &c. (Rev 5:9-12).
And therefore it is again that Christ, under the similitude of a nail, is accounted by saints indeed their great pledge or hope, as he is in heaven, of their certain coming thither. Hence they said of old, God has given us 'a nail in his holy place'; a nail, says the line, 'a pin, a constant and sure abode,' says the margin (Ezra 9:8). Now, this nail in his holy place, as was showed before, is Christ; Christ, as possessed of heaven, and as abiding, and ever living therein for us. Hence he is called, as there, our head, our life, and our salvation; and also we are said there to be set down together in him (Eph 1; Col 3:3; Eph 2:5,6).
2. Some of these nails were types of the holy words of God, which for ever are settled in heaven. Types, I say, of their 'yea and amen.' Hence Solomon, in another place, compares the words of the wise God, 'to goads and nails, fastened by the masters of

assemblies, which are given from one shepherd' (Eccl 12:11).
They are called goads, because, as such prick the oxen on in their drawing, so God's words prick Christians on in their holy duties. They are called nails, to show, that as nails, when fastened well in a sure place, are not easily removed; so God's words, by his will, stand firm for ever. The masters of the assemblies are first, the apostles. The one shepherd is Jesus Christ. Hence the gospel of Christ is said to be everlasting, to abide for ever, and to be more stedfast than heaven and earth (Isa 40:6-8; 1 Peter 1:24, 25; Heb 13:20; Rev 14:6; Matt 24:35). The Lord Jesus then, and his holy words, are the golden nails of the temple, and the fixing of thess nails in the temple, was to show that Christ is the same today, yesterday, and for ever; and that his words abide, and remain the same for ever and ever. He then that hath Christ, has a nail in the holiest; he that hath a promise of salvation hath also a nail in heaven, a golden nail in heaven!
LX. Of the floor and walls of the inner Temple.
1. The floor of the oracle was overlaid with cedar, and so also were the walls of this house. 'He built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. He even built for it within, for the oracle, for the most holy place' (1 Kings 6:16).
2. In that he doth tell us with what it was ceiled, and doth also thus repeat, saying, 'for the oracle, for it within, even for the most holy place,' it is because he would have it noted, that this only is the place that thus was done.
3. Twenty cubits, that was the length, and breadth, and height of the house; so that by his thus saying he teacheth that thus it was built round about.
4. The cedar is, if I mistake not, the highest of the trees (Eze 31:3-8). Now in that it is said the house, the oracle, was ceiled round about therewith, it may be to show, that in heaven, and no where else, is the height of all perfections. Perfection is in the church on earth, but not such as is in heaven.
(1.) There is a natural perfection, and so a penny is as natural silver as is a shilling. (2.) There is a comparative perfection, and so one thing may be perfect and imperfect at the same time; as a half-crown is more than a shilling, yet less than a crown. (3.) There is also that which we call the utmost perfection, and that is it which cannot be added to, or taken from him; and so God only is perfect. Now, heavenly glory is that which goes beyond all perfection on the earth, as the cedar goes beyond all trees for height. Hence God, when he speaks of his own excellency, sets it forth by its height. The high God, the most High, and the high and lofty One; and the Highest (Psa 92:9, 138:6; Gen 14:19-21; Dan 3:26, 5:18; Psa 18:13, 87:5; Luke 1:32, 6:35; Isa 57:15; Psa 9:2, 56:2, 92:1; Isa 14:14). These terms also are ascribed to this house, for that it was the place where utmost perfection dwelt.
I take, therefore, the cedar in this place to be a note of perfection, even the cedar with which this house was ceiled. For since it is the wisdom of God to speak to us ofttimes by trees, gold, silver, stones, beasts, fowls, fishes, spiders, ants, frogs, flies, lice, dust, &c., and here by wood; how should we by them understand his voice, if we count there is no meaning in them? 'And the cedar of the house within was carved with knops and open flowers; all was cedar; there was no stone seen' (1 Kings 6:18).
Knops and flowers were they with which the golden candlestick was adorned, as you read, Exodus 25:33, 35, 37:10, 21. The candlestick was a type of the church, and the knops and flowers a type of her ornaments. But what! must heaven be hanged round about with the ornaments of saints! with the fruits of their graces! Well, it is certain that something more than ordinary must be done with them, since they are admitted to follow them into the holy place (Rev 14:13); and since, it is said, they shall have a far

more exceeding and eternal weight of glory bestowed on them, for them in the heavens' (2 Cor 4:16,17).

'All was cedar; there was no stone seen.' Take stone in the type for that which was really so, and in the antitype for that which is so mystically, and then it may import to us, that in heaven, the antitype of this holiest, there shall never be anything of hardness of heart in them that possess it for ever. All imperfection ariseth from the badness of the heart, but there will be no bad hearts in glory. No shortness in knowledge, no crossness of disposition, no workings of lusts, or corruptions will be there; no, not throughout the whole heavens. Here, alas! they are seen, and that in the best of saints, because here our light is mixed with darkness; but there will be no night there, nor any stone seen.

'And the floor of the house was overlaid with gold' (1 Kings 6:30). This is like that of which we read of the New Jerusalem that is to come from God out of heaven; says the text, 'The street of the city was pure gold'; and like that of which you read in Exodus, 'They saw the God of Israel, and under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness' (Rev 21:21; Exo 24:10). All the visions were rich, but this the richest, that the floor of the house should be covered or overlaid with gold. The floor and street are walking-places, and how rich will our steps be then! Alas! here we sometimes fall into the mire, and then again stumble upon blocks and stones. Here we sometimes fall into holes, and have our heel oft catched in a snare; but there will be none of these. Gold! gold! all will be gold, and golden perfections, when we come into the holy place! Job at best took but his steps in butter, but we then shall take all our steps in the gold of the sanctuary.

LXI. Of the ark of the covenant which was placed in the inner Temple.

In the Word I read of three arks; to wit, Noah's ark, that in which Moses was hid, and the ark of the covenant of God (Gen 6:14; Exo 2:3,5). But it is the ark of the covenant of which I shall now speak. The ark was made 'of shittim-wood, two cubits and a half was the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.' It was overlaid 'with pure gold within and without,' and 'a crown of gold' was made for it 'round about' (Exo 25:10,11).

1. This ark was called 'the ark of the covenant,' as the first that you read of was called 'Noah's,' because as he in that was kept from being drowned, so the tables of the covenant were kept in this from breaking.
2. This ark, in this, was a type of Christ; for that in him only, and not in the hand of Moses, these tables were kept whole. Moses brake them, the ark keeps them.
3. Not only that wrote on two tables of stone, but that also called 'the ceremonial,' was put into the ark to be kept. The two tables were put into the midst of the ark, to answer to this—thy law is within my heart to do it. But the ceremonial was put into the side of the ark, to show that out of the side of Christ must come that which must answer that, for out thence came blood and water; blood, to answer the blood of the ceremonies; and water, to answer the purifyings and rinsings of that law. The ceremonies, therefore, were lodged in the side of the ark, to show that they should be answered out of the side of Jesus Christ (Exo 25:16,17; Deut 10:5; Psa 40:8; John 19:34; Heb 10:7).
4. The ark had the name of God put upon it; yea, it was called the strength of God, and his glory, though made of wood. And Christ is God both in name and nature, though made flesh; yea more, made to be sin for us (2 Sam 6:2; 1 Chron 13:6; 2 Chron 6:1; John 1:14; Rom 9:5; 2 Cor 5:21).

5. The ark was carried upon men's shoulders this way and that, to show how Christ should be carried and preached by his apostles and ministers into all parts of the world (Exo 25:14; 1 Chron 15:15; Matt 28:19,20; Luke 24:46,47).
6. The ark had those testimonies of God's presence accompanying it, as had no other ceremony of the law; and Christ had those signs and tokens of his presence with him, as never had man either in law or gospel. This is so apparent it needs no proof. And now for a few comparisons more.
(1.) It was at that that God answered the people, when they were wont to come to inquire of him; and in these last days God has spoken to us by his Son (1 Chron 13:3; 1 Sam 14:18; Heb 1:2; John 16:23,24).
(2.) At the presence of the ark the waters of Jordan stood still till Israel, the ransomed of the Lord, passed over from the wilderness to Canaan; and it is by the power and presence of Christ that we pass over death, Jordan's antitype, from the wilderness of this world to heaven (Josh 3:15-17; John 11:25; Rom 8:37-39; 1 Cor 15:54-57).
(3.) Before the ark the walls of Jericho fell down; and at the presence of Christ shall all high towers, and strongholds, and hiding places for sinners be razed, and dissolved at his coming (Josh 6:20; Isa 30:25, 2:10,16; 2 Peter 3:10; Rev 20:11-13).
(4.) Before the ark Dagon fell, that idol of the Philistines; and before Christ Jesus devils fell, those gods of all those idols. And he must reign till all his enemies be put under his feet, and until they be made his footstool (1 Sam 5:1-4; Mark 5:12; 1 Cor 15:25; Heb 10:13).
(5.) The Philistines were also plagued for meddling with the ark, while they abode uncircumcised; and the wicked will one day be most severely plagued for their meddling with Christ, with their uncircumcised hearts (1 Sam 5:6-13; Psa 50:6; Matt 24:51, 25:11,12; Luke 13:25-29).
(6.) God's blessing was upon those that entertained the ark as they should; and much more is, and will his blessing be upon those that so embrace and entertain his Christ, and profess his name sincerely (2 Sam 6:11; Acts 3:26; Gal 3:13,14; Matt 19:27-29; Luke 22:28,29).
(7.) When Uzzah put forth his hand to stay the ark, when the oxen shook it, as despairing of God's protecting of it without a human help, he died before the Lord; even so will all those do, without repentance, who use unlawful means to promote Christ's religion, and to support it in the world (1 Chron 13:9,10; Matt 26:52; Rev 13:10).
(8.) The ark, though thus dignified, was of itself but low—but a cubit and a half high; also Christ—though he was the glory of heaven and of God—yet made himself of no reputation, and was found in the likeness of a man (Exo 25:10-12; Phil 2:6-11).
(9.) The ark had a crown of gold round about upon it, to show how Christ is crowned by his saints by faith, and shall be crowned by them in glory, for all the good he hath done for them; as also how all crowns shall one day stoop to him, and be set upon his head. This is showed in the type (Zech 6:11,14). And in the antitype (Rev 4:10, 19:12).
(10.) The ark was overlaid with gold within and without, to show that Christ was perfect in inward grace and outward life, in spirit and in righteousness (John 1:14; 1 Peter 2:22).

(11.) The ark was placed under the mercy-seat, to show that Jesus Christ, as Redeemer, brings and bears, as it were, upon his shoulders, the mercy of God to us, even in the body of his flesh, through death (Exo 25:21; Eph 4:22; 5:1,2).
(12.) When the ark was removed far from the people, the godly went mourning after it; and when Christ is hid, or taken from us, then we mourn in those days (2 Sam 7:2; Mark 2:19,20; Luke 5:34,35; John 16:20-22).

(13.) All Israel had the ark again, after their mourning-time was over; and Christ, after his people have sorrowed for him a while, will see them again, 'and their hearts shall rejoice' (John 16:1-3,20-22).

By all these things, and many more that might be mentioned, it is most evident that the ark of the testimony was a type of Jesus Christ; and take notice a little of that which follows, namely, that the ark at last arrived to the place most holy (Heb 9:3,4). That is, after its wanderings; for the ark was first made to wander, like a non-inhabitant, from place to place; now hither, and then thither; now in the hands of enemies, and then abused by friends; yea, it was caused to rove from place to place, as that of which the world was weary. I need instance to you for proof hereof none other place than the fifth, sixth, and seventh chapters of the first Book of Samuel; and, answerable to this, was our dear Lord Jesus posted backwards and forwards, hither and thither, by the force of the rage of his enemies. He was hunted into Egypt so soon as he was born (Matt 2). Then he was driven to live in Galilee the space of many years. Also, when he showed himself to Israel, they drove him sometimes into the wilderness, sometimes into the desert, sometimes into the sea, and sometimes into the mountains, and still in every of these places he was either haunted or hunted by new enemies.

And at last of all, the Pharisees plot for his life; Judas sells him, the priests buy him, Peter denies him, his enemies mock, scourge, buffet, and much abuse him. In fine, they get him condemned, and crucified, and buried; but at last God commanded, and took him to his place, even within the veil, and sets him to bear up the mercy-seat, where he is to this very day, being our ark to save us, as Noah's did him, as Moses' did him; yea, better, as none but Christ doth save his own.

LXII. Of the placing of the ark in the holiest, or inner Temple.

1. The ark, as we have said, and as the text declares, when carried to its rest, was placed in the inner temple, or in the most holy place, 'even under the wings of the cherubims.' 'And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims' (Exo 26:33, 39:35; 1 Kings 8:3; 2 Chron 5:7).

2. Before this, as was said afore, the ark was carried from place to place, and caused to dwell in a tent under curtains, as all our fathers did; to show that Christ, as we, was made for a time to wander in the world, in order to his being possessed of glory (2 Sam 7:1,3,6; Heb 11:9; John 1:10, 16:28, 3:13).

3. But now, when the ark was brought into the holiest, it is said to be brought into its place. This world then was not Christ's place, he was not from beneath, he came from his Father's house; wherefore while here, he was not at his place, nor could until he ascended up where he was before (John 8:23, 16:28, 6:62, 3:13).

4. Christ's proper place, therefore, is the holiest. His proper place, as God, as Priest, as Prophet, as King, and as the Advocate of his people. Here, with us, he has no more to do, in person, as mediator. If he were on earth, he should not be a priest, &c. His place and work is now above with his Father, and before the angels (Acts 5:31; 1 Peter 3:22; Heb 4:14, 8:4; 9:24; 1 John 2:1,2; Rev 1:4,5).

5. It is said the ark was brought 'to the oracle of the house,' Solomon was not content to say it was brought into the holiest; but he saith, his place was the oracle, the holy oracle, that is, the place of hearing. For he, when he ascended, had somewhat to say to God on the behalf of his people. To the oracle, that is, to the place of revealing. For he also was there to receive, and from thence to reveal to his church on earth, something that could not be made manifest but from this holy oracle. There therefore he is with the two tables of testimony in his heart, as perfectly kept; he also is there with

the whole fulfulling of the ceremonial law in his side, showing and pleading the perfection of his righteousness, and the merit of his blood with his Father, and to receive and to do us good, who believe in him, how well pleased the Father is with what he has done in our behalf.

6. 'Into the most holy place.' By these words is showed, whither also the ark went, when it went to take up its rest. And in that this ark was a type of Christ in this, it is to show or further manifest, that what Christ doth now in heaven, he doth it before his Father's face. Yea, it intimates, that Christ even there makes his appeals to God, concerning the worth of what he did on earth; to God the Judge of all, I say, whether he ought not for his suffering-sake to have granted to him his whole desire, as Priest and Advocate for his people?

'Wilt thou,' said Festus to Paul, 'go up to Jerusalem, and there be judged of these things before me?' (Acts 25:9). Why, this our blessed Jesus was willing, when here, to go up to Jerusalem to be judged; and being misjudged of there, he made his appeal to God, and is now gone thither, even into the holy place, even to him that is Judge of all, for his verdict upon his doing; and whether the souls for whom he became undertaker, to bring them to glory, have not by him a right to the kingdom of heaven.

7. 'Under the wings of the cherubims.' This doth further confirm our words; for having appealed from earth to heaven, as the ark was set under the wings of the cherubims, so he, in his interceding with God and pleading his merits for us, doth it in the presence and hearing of all the angels in heaven.

And thus much of the ark of the covenant, and of its antitype. We come next to speak of the mercy-seat.

LXIII. Of the mercy-seat, and how it was placed in the holy Temple.

The mercy-seat was made in the wilderness, but brought up by Solomon, after the temple was built, with the rest of the holy things (2 Chron 5:2-10).

The mercy-seat, as I have showed of the ark, was but low. 'Two cubits and a half was the length, and a cubit and a half the breadth thereof'; but the height thereof 'was without measure.'

1. The length and breadth of the mercy-seat is the same with that of the ark: perhaps to show us, that the length and breadth of the mercy of God to his elect, is the same with the length and breadth of the merits of Christ (Exo 25:10,17). Therefore, we are said to be justified in him, blessed in him, even according to the purpose which God purposed in him.

2. But in that the mercy-seat is without measure, as to height, it is to show, that would God extend it, it is able to reach even them that fall from heaven, and to save all that ever lived on earth, even all that are now in hell. For there is not only breadth enough for them that shall be saved, but 'bread enough and to spare' (Luke 15:17). 'And thou shalt,' says God, 'put the mercy-seat above upon the ark.' Thus he said to Moses, and this was the place which David assigned for it (Exo 25:21; 1 Chron 28:11). Now, its being by God's ordinance placed thus, doth teach us many things.

(1.) That mercy's foundation to us is Christ. The mercy-seat was set upon the ark of the testimony, and there it rested to usward. Justice would not, could not have suffered us to have had any benefit by mercy, had it not found an ark, a Christ to rest upon. 'Deliver him,' saith God, 'from going down to the pit, I have found a ransom' (Job 33:24).

(2.) In that it was placed above, it doth show also that Christ was, of mercies, ordaining a fruit of mercy. Mercy is above, is the ordainer; God is love, and sent of love his Son to be the Saviour and propitiation for our sins (John 3:16; 1 John 4:10).

(3.) In that the mercy-seat and ark were thus joined together, it also shows, that without

Christ mercy doth not act. Hence, when the priest came of old to God for mercy, he did use to come into the holy place with blood; yea, and did use to sprinkle it upon the mercy-seat, and before it, seven times. Take away the ark, and the mercy-seat will fall, or come greatly down at least. So take away Christ, and the flood-gate of mercy is let down, and the current of mercy stopped. This is true, for so soon as Christ shall leave off to mediate, will come the eternal judgment.

(4.) Again, in that the mercy-seat was set above upon the ark, it teacheth us to know, that mercy can look down from heaven, though the law stand by and looks on; but then it must be in Christ, as kept there, and fulfilled by him for us. The law out of Christ is terrible as a lion; the law in him is meek as a lamb. The reason is, for that it finds in him enough to answer for all their faults, that come to God for mercy by him. 'Christ is the end of the law for righteousness'; and if that be true, the law for that can look no further upon whoever comes to God by him. The law did use to sentence terribly, until it was put into the ark to be kept.[30]

(5.) Let them then that come to God for mercy be sure to come to him by the ark, Christ. For grace, as it descends to us from above the mercy-seat, so that mercy-seat doth rest upon the ark. Wherefore, sinner, come thou for mercy that way: for there if thou meetest with the law, it can do thee no harm; nor can mercy, shouldst thou elsewhere meet it, do thee good. Come, therefore, and come boldly to the throne of grace, this mercy-seat, thus borne up by the ark, and 'obtain mercy, and find grace to help in time of need' (Heb 4:16).

Wherefore the thus placing of things in the holiest, is admirable to behold in the word of God. For that indeed is the glass by and through which we must behold this glory of the Lord. Here we see the reason of things; here we see how a just God can have to do, and that in a way of mercy, with one that has sinned against him. It is because the law has been kept by the Lord Jesus Christ; for as you see, the mercy-seat stands upon the ark of the covenant, and there God acts in a way of grace towards us (Exo 25:17-23).

LXIV. Of the living waters of the inner Temple.

Although in the holy relation of the building of the temple no mention is made of these waters, but only of the mount on which, and the materials with which the king did build it, yet it seems to me that in that mount, and there too where the temple was built, there was a spring of living water. This seems more than probable, by Ezekiel 47:1, where he saith, 'He brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house eastward, for the fore-front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.' So again, 'And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim' (Joel 3:18). Nor was the spring, wherever was the first appearance of thess holy waters, but in the sanctuary, which is the holiest of all (Eke 47:12), where the mercy-seat stood, which in Revelation is called 'The throne of God, and of the Lamb' (Rev 22:1,2).

This also is that which the prophet Zechariah means, when he says, 'Living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea,' &c. (Zech 14:8). They are said to go forth from Jerusalem, because they came down to the city from out of the sanctuary which stood in Jerusalem. This is that which in another place is called a river of water of life, because it comes forth from the throne, and because it was at the head of it, as I suppose, used in and about temple-worship. It was with this, I think, that the molten sea and the ten lavers were filled, and in which the priests washed their hands and feet when they went into the temple to do

service; and that also in which they washed the sacrifices before they offered them to God; yea, I presume, all the washings and rinsings about their worship was with this water.

This water is said in Ezekiel and Revelation to have the tree of life grow on the banks of it, and was a type of the word and Spirit of God, by which, both Christ himself sanctified himself, in order to his worship as high-priest (Eze 47; Rev 22). And also this water is that which heals all those that shall be saved; and by which, they being sanctified thereby also, do all their works of worship and service acceptably, through Jesus Christ our Lord. This water therefore is said to go forth into the sea, the world, and to heal its fish, the sinners therein; yea, this is that water of which Christ Jesus our Lord saith, Whosoever shall drink thereof shall live for ever (Eze 47:8-10; Zech 14:8; John 4:14).

LXV. Of the chains which were in the oracle or inner Temple.

As there were chains on the pillars that stood before the porch of the temple, and in the first house; so, like unto them, there were chains in the holiest, here called the oracle. These chains were not chains in show, or as carved on wood, &c., but chains indeed, and that of gold; and they were prepared to make a partition 'before the oracle' within (1 Kings 6:21; 2 Chron 3:16).

I told you before that the holiest was called the oracle, not because in a strict sense the whole of it was so, but because such answer of God was there, as was not in the outward temple, but I think that the ark and mercy-seat were indeed more especially that called the oracle; 'for there I will meet with thee,' saith God, and from above that 'I will commune with thee' (Exo 25:22). When David said, 'I lift up my hands toward thy holy oracle,' he meant not so much towards the holiest house, as toward the mercy-seat that was therein. Or, as he saith in the margin, 'Toward the oracle of thy sanctuary' (Psa 28:2).

When therefore he saith, 'before the oracle,' he means, these chains were put in the most holy place, before the ark and mercy-seat, to give to Aaron and his sons to understand that an additional glory was there. For the ark and mercy-seat were preferred before that holy house itself, even as Christ and the grace of God is preferred before the highest heavens. 'The Lord is high above all nations, and his glory above the heavens' (Psa 113:4).

So then, the partition that was made in this house by these chains, these golden chains, was not so much to divide the holy from the place most holy, as to show that there is in the holiest house that which is yet more worthy than it.

The holiest was a type of heaven, but the ark and mercy-seat were a type of Christ, and of the mercy of God to us by him; and I trow any man will conclude, if he knows what he says, that the God and Christ of heaven are more excellent than the house they dwell in. Hence David said again, 'Whom have I in heaven but thee?' For thou art more excellent than they (Psa 73:25). For though that which is called heaven would serve some; yea, though God himself was out of it, yet none but the God of heaven will satisfy a truly gracious man: it is God that the soul of this man thirsteth for; it is God that is his exceeding joy (Psa 52:2, 63:1, 143:6, 17:15, 43:4).

These chains then, as they made this partition in the most holy place, may teach us, that when we shall be glorified in heaven, we shall yet, even then, and there, know that there will continue an infinite disproportion between God and us. The golden chains that are there will then distinguish [or separate] the Creator from the creature. For we, even we which shall be saved, shall yet retain our own nature, and shall still continue finite beings; yea, and shall there also see a disproportion between our Lord, our head, and us; for though now we are, and also then shall be like him as to his manhood; yea,

and shall be like him also, as being glorified with his glory; yet he shall transcend and go beyond us, as to degree and splendour, as far as ever the highest king on earth did shine above the meanest subject that dwelt in his kingdom.

Chains have of old been made use of as notes of distinction, to show us who are bond men, and who free. Yea, they shall at the day of judgment be a note of distinction of bad and good; even as here they will distinguish the heavens from God, and the creature from the Creator (2 Peter 2:4; Jude 6; Matt 22:13).

True, they are chains of sin and wrath, but these chains of gold; yet these chains, even these also will keep creatures in their place, that the Creator may have his glory, and receive those acknowledgments there from them, which is due unto his Majesty (Rev 4, 5:11-14).

LXVI. Of the high-priest, and of his office in the inner Temple.

When things were thus ordained in the house 'most holy,' then went the high-priest in thither, according as he was appointed, to do his office, which was to burn incense in his golden censer, and to sprinkle with his finger the blood of his sacrifice, for the people, upon and above the mercy-seat (Exo 30:7-10; Lev 16:11-14).

Now for this special work of his, he had peculiar preparations. 1. He was to be washed in water. 2. Then he was to put on his holy garments. 3. After that he was to be anointed with holy oil. 4. Then an offering was to be offered for him, for the further fitting of him for his office. 5. The blood of this sacrifice must be put, some of it upon his right ear, some on the thumb of his right hand, and some on the great toe of his right foot. This done, some more of the blood, with the anointing oil, must be sprinkled upon him, and upon his garment; for after this manner must he be consecrated to his work as high-priest (Exo 29).

His being washed in water was to show the purity of Christ's humanity. His curious robes were a type of all the perfections of Christ's righteousness. The holy oil that was poured on his head was to show how Christ was anointed with the Holy Ghost unto his work, as priest. The sacrifice of his consecration was a type of that offering Christ offered in the garden when he mixed his sweat with his own blood, and tears, and cries, when he prayed to him that was able to save him; 'and was heard in that he feared'; for with his blood, as was Aaron with the blood of the bullock that was slain for him, was this blessed one besmeared from head to foot, when his sweat, as great drops or clodders of blood, fell down from head and face, and whole body, to the ground (Luke 22:44; Heb 10:20).

When Aaron was thus prepared, then he offered his offering for the people, and carried the blood within the veil (Lev 16). The which Christ Jesus also answered, when he offered his own body without the gate, and then carried his blood into the heavens, and sprinkled it before the mercy-seat (Heb 13:11,12, 9:11,12,24). For Aaron was a type of Christ; his offering, a type of Christ's offering his body; the blood of the sacrifice, a type of the blood of Christ; his garments, a type of Christ's righteousness; the mercy-seat, a type of the throne of grace; the incense, a type of Christ's praise; and the sprinkling of the blood of the sacrifice upon the mercy-seat, a type of Christ's pleading the virtue of his sufferings for us in the presence of God in heaven (Heb 9:10-28).

'Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus' (Heb 3:1). 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find

grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity' (Hosea 4:14-16, 5:1,2).
This then is our high priest; and this was made so 'not after the law of a carnal commandment, but after the power of an endless life.' For Aaron and his sons were made priests without an oath, 'but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec. By so much was Jesus made a surety of a better testament.'
'And they truly were many priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle,[31] which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount' (Heb 7:16-8:5).
'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.
'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation' (Heb 9:11-14,24-28).
LXVII. Of the high-priest's going into the Holiest alone.
As it was the privilege of the high-priest to go into the holiest alone, so there was something of mystery also, to which I shall speak a little: 'There shall,' says God, 'be no man in the tabernacle of the congregation, when he [Aaron] goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel' (Lev 167:17). The

reason is, for that Christ is mediator alone; he trod the winepress alone; and of the people there was none with him to help him there (Isa 63:3; 1 Tim 2:5).
Of the people there was none to help him to bear his cross, or in the management of the first part of his priestly office. Why then should there be any to share with him in his executing of the second part thereof? Besides, he that helps an intercessor must himself be innocent, or in favour, upon some grounds not depending on the worth of the intercession. But as to the intercession of Christ, who can come in to help upon the account of such innocency or worth? Not the highest angel; for there is none such but one, wherefore he must do that alone. Hence it is said, He went in alone, is there alone, and there intercedes alone. And this is manifest not only in the type Aaron, but in the antitype Christ Jesus (Heb 6:19,20, 9:7-11,21,23,24).
I do not say that there is no man in heaven but Jesus Christ; but I say, he is there to make intercession for us alone. Yea, the holy text says more. 'I go,' saith Christ, 'to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also' (John 14:1-3).
This text seems to insinuate that Christ is in the holiest or highest heavens alone; and that he there alone must be, until he has finished his work of intercession; for not till then he comes again to take us to himself. Let us grant Christ the pre-eminency in this, as also in all other things; for he is intercessor for his church, and makes it for them in the holiest alone. It is said he is the light that no man can approach unto.
LXVIII. Of the high-priest's going in thither but once a year.
As the high-priest went into the holiest when he went in thither alone; so to do that work, he went in thither but once a year. Thou shalt not come 'at all times,' said God to him, 'into the holy place, within the veil, before the mercy-seat, which is upon the ark, that thou die not' (Lev 16:2).
And as he was to go in thither but 'once a year,' so not then neither, unless clothed and adorned, with his Aaronical holy robes (Lev 16:32-34). Then he was to be clothed, as I hinted before, with the holy robes, the frontlet of gold upon his forehead, the names of the twelve tribes upon his breast, and the jingling bells upon the skirts of his garment? nor would all this do, unless he went in thither with blood (Exo 28; Lev 16).
Now, this once a year the apostle taketh special notice of, and makes great use of it. 'Once a year,' saith he, this high-priest went in thither: once a year, that is, to show, that Christ should once in the end of the world, go into heaven itself, to make intercession there for us. For by this word 'year,' he shows the term and time of the world is meant; and by 'once' in that year, he means once in the end of the world.
'Not,' saith he, 'that he should offer himself often: as the high-priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (Heb 9:25,26).
And having thus once offered his sacrifice without the veil, he is now gone into the holiest, to perfect his work of mediation for us. Not into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.
Now if our Lord Jesus is gone indeed, now to appear in the presence of God for us; and if this now be the once a year that the type speaks of; the once in the end of the world, as our apostle says; then it follows, that the people of God should all stand waiting for his benediction that to them he shall bring with him when he shall return from thence. Wherefore he adds, 'Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto

salvation' (v 28).
This, therefore, shows us the greatness of the work that Christ has to do at the right hand of God, for that he stays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but about this second part thereof, he has been above in heaven above sixteen hundred years, and yet has not done.
This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, being to say already, 'Where is the promise of his coming?' (2 Peter 3:4). But I say again, We must look and wait. If the people waited for Zacharias, and wondered that he staid so long, because he staid in the holy place somewhat longer than they expected, no marvel if the faith of the world about Christ's coming is fled and gone long ago, yea, and that the children also are put to it to wait, since a scripture 'little while' doth prove so long. For that which the apostle saith, 'yet a little while,' doth prove to some to be a very long little (John 16:16; Heb 10:37).
True, Zacharias had then to do with angels, and that made him stay so long. O but Jesus is with God, before him, in his presence, talking with him, swallowed up in him, and with his glory, and that is one cause he stays so long. He is there also pleading his blood for his tempted ones, and interceding for all his elect, and waits there till all his be fitted for, and ready to enter into glory. I say, he is there, and there must be till then; and this is another reason why he doth stay the time we count so long.
And, indeed, it is a wonder to me, that Jesus Christ our Lord should once think now he is there, of returning higher again, considering the ill treatment he met with here before. But what will not love do? Surely he would never touch the ground again, had he not a people here that cannot be made perfect but by his coming to them. He also is made judge of quick and dead, and will get him glory in the ruin of them that hath him.
His people are as himself to him. Can a loving husband abide to be always from a beloved spouse? Besides, as I said, he is to pay the wicked off, for all their wickedness, and that in that very plat where they have committed it. Wherefore the day appointed for this is set, and he will, and shall come quickly to do it. For however the time may seem long to us, yet, according to the reckoning of God, it is but a little while since he went into the holiest to intercede. 'A thousand years with the Lord is as one day'; and after this manner of counting, he has not been gone yet full two days into the holiest. 'The Lord is not slack concerning his promise, as some men count slackness'; 'he will come quickly, and will not tarry' (2 Peter 3; Heb 10:37).
LXIX. Of the cherubims, and of their being placed over the mercy-seat in the inner Temple.
There were also cherubims in the most holy place, which were set on high above the mercy-seat. See 1 Kings 6:23-28.
1. These are called by the apostles, 'the cherubims of glory shadowing the mercy-seat' (Heb 9:5).
2. These cherubims were figures of the angels of God, as in other places we have proved.
3. It is said these cherubims were made of image work, and that in such manner, as that they could, as some think, move their wings by art; wherefore it is said, 'they stretched forth their wings'; the wings of the 'cherubims spread themselves'; and that the 'cherubims spread forth their wings over the place of the ark,—and the staves thereof above' (1 Kings 6:27; 2 Chron 3:13, 5:8).
4. I read also of these cherubims, that they had chariots and wheels; by which is taught us how ready and willing the angels are to fetch us when commanded, unto the

paradise of God; for these chariots were types of the bosoms of the angels; and these wheels, of the quickness of their motion to come for us when sent. 'The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place' (1 Chron 28:18; Eze 10:9,15,16,18-20; 2 Kings 6:17; Psa 68:17; 2 Kings 2:11; Dan 9:2).

5. What difference, if any, there is between cherubims and seraphims, into that I shall not now inquire; though I believe that there are diverse orders and degrees of angels in the heavens, as there are degrees and diverse orders among men in the world. But that these cherubims were figures of the holy angels, their being thus placed in the holy oracle doth declare; for their dwelling-place is heaven, though they, for our sakes, are conversant in the world (Heb 1).

6. It is said that these cherubims, in this holy place, did stand upon their feet, to show, (1.) That the angels of heaven are not fallen from their station, as the other angels are. (2.) To show also that they are always ready, at God's bidding, to run with swiftness to do his pleasure. (3.) To show also that they shall continue in their station, being therein confirmed by Jesus Christ, 'by whom all things consist' (Col 1:17).

7. It is said 'their faces were inward,' looking one to another, yet withal somewhat ascending, to show that the angels both behold and wonder at the mysteries of grace, as it is displayed to usward from off the mercy-seat. The faces of the cherubims 'shall look one to another; towards the mercy-seat shall the faces of the cherubims be' (Exo 25:20; 2 Chron 3:13; 1 Peter 1:12; Eph 3:10).

(1.) 'Towards the mercy-seat.' They are desirous to see it, and how from hence, I say, mercy doth look towards us.

(2.) 'They look one towards another,' to show that they agree to rejoice in the salvation of our souls (Luke 15:10).

(3.) They are said to stand above the mercy-seat, perhaps to show that the angels have not need of those acts of mercy and forgiveness as we have, who stand below, and are sinners. They stand above it; they are holy. I do not say they have no need that the goodness of God should be extended to them, for it is by that they have been and are preserved; but they need not to be forgiven, for they have committed no iniquity.

(4.) They stand there also with wings stretched out, to show how ready, if need be, the angels are to come from heaven to preach this gospel to the world (Luke 2:9-14).

(5.) It is said in this, that thus standing, their wings did reach from wall to wall; from one side of this holy house to the other; to show that all the angels within the boundaries of the heavens, with one consent and one mind, are ready to come down to help and serve, and do for God's elect at his command.

It is said, also, that their wings are stretched on high, to show that they are only delighted in those duties which are enjoined them by the high and lofty One, and not inclined, no not to serve the saints in their sensual or fleshly designs. It may be also to show that they are willing to take their flight from one end of heaven to the other, to serve God and his church for good (Matt 13:41,49, 24:31, 25:31; 2 Thess 1:7,8).

LXX. Of the figures that were upon the walls of the inner Temple.

The wall of the inner temple, which was a type of heaven, was, as I have already told you, ceiled with cedar from the bottom to the top. Now by the vision of Ezekiel, it is said this wall was carved with cherubims and palm trees. 'So that a palm tree was between a cherub and a cherub, and every cherub had two faces; so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other. It was made through all the house round about; from the ground unto above the door were cherubims and palm trees made' (Eze 41:18-20).

1. As to these cherubims and palm trees, I have already told you what I think them to be figures of. The cherubims are figures of the holy angels, and the palm trees of upright ones; we therefore here are to discourse only of the placing of them in the heavens.
2. Now you see the palm trees in the holiest are placed between a cherub and a cherub, round about the house, which methinks should be to signify that the saints shall not there live by faith and hope, as here, but in the immediate enjoyment of God; for to be placed between the cherubims, is to be placed where God dwells; for Holy Writ says plainly, He dwells between the cherubims, even where here it is said these palm trees, or upright ones are placed (1 Sam 4:4; 2 Kings 19:15; 1 Chron 13:6; Psa 80:1; Isa 37:16). The church on earth is called God's house, and he will dwell in it for ever; and heaven itself is called God's house, and we shall dwell in it for ever, and that between the cherubims. This is more than grace, this is grace and glory, glory indeed.
3. To dwell between the cherubims may be also to show that there we shall be equal to the angels. Mark, here is a palm tree and a cherub, a palm tree and a cherub. Here we are a little lower, but there we shall not be a whit behind the very chief of them. A palm tree and a cherub, an upright one between the cherubs, will then be round about the house; we shall be placed in the same rank; 'neither can they die any more, for they are equal unto the angels' (Luke 20:36).
4. The palm trees thus placed, may be also to show us that the elect of God shall there take up the vacancies of the fallen angels; they for sin were cast down from the holy heavens, and we by grace shall be caught up thither, and be placed between a cherub and a cherub. When I say their places, I do not mean the fickleness of that state, that they for want of electing love did stand in while in glory; for the heavens, by the blood of Christ, is now to us become a purchased possession; wherefore, as we shall have their place in the heavenly kingdom, so, by virtue of redeeming blood, we shall there abide, and go no more out; for by that means that kingdom will stand to us unshaken (Heb 9:12, 12:22-24,28; Rev 3:12).
5. These palm trees, I say, seem to take their places who for sin were cast from thence. The elect therefore take that place in possession, but a better crown for ever. Thus 'Israel possessed that of the Canaanites'; and David, Saul's kingdom; and Matthias, the place, the apostleship of Judas (Acts 1:20-26).
6. Nor were the habitations which the fallen angels lost, excepting that which was excepted before, at all inferior to theirs that stood; for their captain and prince is called son of the morning, for he was the antitype there (Isa 14:12).
7. Thus, you see, they were placed from the ground up to above the door; that is, from the lowest to the highest angel there. For as there are great saints and small ones in the church on earth, so there are angels of divers degrees in heaven, some greater than some; but the smallest saint, when he gets to heaven, shall have an angel's dignity, an angel's place. From the ground you find a palm tree between a cherub and a cherub.
8. And every cherub had two faces—so here; but I read in Ezekiel 10:14, that they had four faces apiece. The first was the face of a cherubim; the second, the face of a man; the third, the face of a lion; and the fourth, the face of an eagle.
9. They had two faces apiece; not to show that they were of a double heart, for 'their appearances and themselves' were the same, and 'they went every one straight forward' (Eze 10:22). These two faces, then, were to show here the quickness of their apprehension, and their terribleness to execute the mind of God. The face of a man signifies them masters of reason; the face of a lion, the terribleness of their presence (1

Cor 13:12; Judg 13:6).
In another place I read of their wheels; yea, that themselves, 'their whole bodies, and their backs, and their hands, and their wings, and the wheels were full of eyes round about' (Eze 1:18, 10:12). And this is to show us how knowing and quick-sighted they are in all providences and dark dispensations, and how nimble in apprehending the mischievous designs of the enemies of God's church, and so how able they are to undermine them. And forasmuch also as they have the face of a lion, we by that are showed how full of power they are to kill and to destroy, when God says, Go forth and do so. Now, with these we must dwell and cohabit, a palm tree and a cherub; a palm tree and a cherub must be from the ground to above the door, round about the house—the heavens.
'So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side.' By these two faces may be also showed that we in the heavens shall have glory sufficient to familiarize us to the angels. Their lion-like looks, with which they used to fright the biggest saint on earth, as you have it, Genesis 32:30; Judges 13:15,22, shall then be accompanied with the familiar looks of a man. Then angels and men shall be fellows, and have to do with each as such.
Thus you see something of that little that I have found in the temple of God.

FOOTNOTES:

[Advertisement by Editor footnotes]
[1] Lee's Solomon's Temple portrayed by Scripture Light. Dedication.
[2] Job 5:7, literally translated from the Hebrew.
[3] Lee's Solomon's Temple, p. 173.
[4] Lee's Solomon's Temple, p. 232.
[To the courteous reader footnotes]
[1] Legal terms to define the boundaries of an estate, butted upon a common or high road or river, and bounded by the property of another person.—Ed.
[2] Heaven is a type of sin and grace. Had there been no sin, we should have been limited to an earthly paradise; but sin and the grace of a Saviour's purchase opens heaven to our wondering hearts.—Ed.
[Main Text FOOTNOTES]
[1] One of the types or signs.—Ed
[2] How universal is this feeling among Christians! 'Why was I made to hear thy voice,' while so many more amiable and less guilty 'make a wretched choice?' All are equally encouraged—'Whosoever will, let him take the water of life freely.'—Ed
[3] 'To oppose the customs of heathens, who made their chief gates towards the west, that these stupid worshippers, drawing nigh to their blind, deaf, and dumb deities, might have their idols, as it were, arising upon them out of the east.'—Lee's Solomon's Temple, p. 242.—Ed.
[4] 'There were two pillars, which some resemble to the two states of the church—Jewish and Christian; others understand magistracy and ministry.'—Lee's Temple, 1659, p. 281.—Ed.
[5] The height of these pillars was thirty-five cubits each, including the base and chapiter. The base, ornamented with lines or net-work, twelve cubits; the column eighteen cubits, and the chapiter five cubits, making the height thirty-five cubits; while the column or pillar, cast by itself, was only eighteen. This reconciles the apparent discrepancy between 1 Kings 7:15 and 2 Chronicles 3:15.—Ed.

[6] Immediately, or by Christ himself.—Ed.
[7] Pummil, or pommel, round like an apple.—Ed.
[8] In all the editions of this book published since the author's death, these words are altered to 'their preaching.'—Ed.
[9] Frowish, or frowzy, fetid, musty. Alas! how many ministers there are who are afflicted with this unsavoury smell.—Ed.
[10] This is a valuable lesson to the ministers and members of churches, to be ever ready to welcome the returning prodigal. The porch is never to be shut against the poor fugitive; and the only proper inquiry as to opening the door of the church, is, 'If thou believest with all thine heart, thou mayest freely enter.'—Ed.
[11] Wealth and honours, when sanctified, are valuable aids to Christian usefulness; but unutterable woes will fall upon him who attempts to enter heaven with temporal or ecclesiastical pomps vain-gloriously carried upon his shoulders.—Ed.
[12] Every Christian pilgrim, if he journeys aright, must be entirely guided by prayerful personal inquiries at the holy oracles as to his way to heaven. How do sin and Satan strive to mislead him in this essential duty.—Ed.
[13] The simple-minded nature of Bunyan here appears conspicuously. He measures others by his own bushel, as if every pastor had as single an eye to the welfare of their flocks as he had over the Church at Bedford. How tenderly ought the churches of Christ to cherish such pastors as Bunyan, while they prayerfully watch over their ministrations. —Ed.
[14] This is one of those beautiful gems which sparkle all through Bunyan's works, 'As the depth of the riches both of the wisdom and knowledge of God!'—Ed.
[15] Ceiled is now only used with reference to the top of a room—the ceiling. It is an old English word, and means overlaid or lined with wood, wainscot, or plank, either roof, sides, or floor.—Ed.
[16] The line means the text. The marginal reading agrees with the puritan version 'overlayed.' Tyndale renders it, 'And he paved the house with precious stones goodly.' Coverdale, 'And overlayed the house with precious stones to beautify it.'—Ed.
[17] A bath was a Hebrew measure containing about seven gallons and a half.—Ed.
[18] The moral law of ten commandments.—Ed.
[19] This is from the Genevan or puritan versions. Our translation has 'on the right side. '—Ed.
[20] The candlesticks mentioned in 2 Chronicles 4:7, Zechariah 4, and Revelation 1, appear to have been of one pattern. A stem, with a bowl bearing a centre and six branches—three on each side. Of these there were ten in the temple. The prophets Zechariah and John, in their holy visions, saw but one, with its seven lamps secretly supplied by living olive trees. These lights 'are the eyes of the Lord, which run to and fro through the whole earth'; the seven lamps 'are the seven churches.' What a source for reflection is here opened.—Ed.
[21] Oil called golden, from its representing that which is better than thousands of gold and silver. So pure that, in the golden bowl, it would look like liquid gold.—Ed.
[22] A malignant was a term of reproach given to those who, in the civil wars, opposed Divine truth, and promoted popery and arbitrary domination. Clarendon calls it 'a term imposed upon those that the puritans wished to render odious to the people.'—Ed.
[23] A tenth deal is the tenth part of a Hebrew measure, called the ephah, containing about a bushel.—Ed.
[24] Daniel Burgess published a curious sermon, in 1697, on the golden snuffers, showing that they are a type or emblem of spiritual snuffing or reproving; and of pure

gold, to show that reprovers should be holy and unblameable. His directions and cautions are valuable, but Bunyan says much more in his few lines than Burgess does in his eighty pages.—Ed.
[25] Great was the fatherly care felt by Bunyan for his own children, especially for his blind Mary; and judging by the lessons he draws from the temple spoons, those feelings extended to his church. It must be a severe trial to a minister's temper, when teased with babes in religion at three score and ten years of age, especially if they are old professors. Thus Bunyan, in addressing the readers of his emblems, says—
'We now have boys with beards, and girls that be
'Huge as old women wanting gravity.'—Ed.

[26] The degraded state of the poor, when the religious houses (so called) distributed food to all comers, was long felt after the suppression of those hot-beds of vice, from the encouragement they gave to idleness, pauperism, and the most vicious habits. Even in Bunyan's days the beggar, carrying a bowl to receive the fruit of their industrious neighbours' toil, was still remembered. At intervals, plague and famine swept away the helpless wretches, to the terror of all classes. How severely is this curse still felt in Ireland.—Ed.
[27] How careful ought churches to be in casting out an offending member, seeing that their sentence should be as 'the judicial judgment of God.' It is not revenge, hatred, malice, or the mere exercise of power, that is to lead to it; it is the good of the individual that is to be pursued and sought. While the church endeavours to remain pure, its aim and object should be mainly to correct and reform the offender, that his spirit may be saved. When discipline is undertaken from any other motive than this; and when it is pursued from private pique, or rivalship, or ambition, or the love of power, it is wrong. The salvation of the offender, and the glory of God, should prompt to all the measures which should be taken in the case. 'Restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted' (Gal 6:1).—Ed.
[28] In Bunyan's 'now-a-days,' it was much debated whether singing ought to be introduced in a mixed assembly. It was contended that a voice and talent for singing does not accompany the new birth; that it might tend to hypocrisy and vanity; and that it was not expressly commanded. The Quakers rejected it, but all other sects adopted that delightful part of public worship. See Keach's Breach Repaired.—Ed.
[29] The olive wood is used, with ivory and mother of pearl, in ornamenting the most sumptuous apartments in oriental palaces. It is exceedingly durable and elegant. 'The choosing olive out of every other kind of wood, for the adorning these sumptuous apartments, shows the elegance and grandeur of the taste in which Solomon's temple was built, where the doors of the oracle, and some other parts, were of olive wood. '—Harmer, Scheuzer, Lady M. W. Montague.—Ed.
[30] As the mercy-seat covered the law deposited in the ark, so Christ covers the transgressions of his people; while Christ sits upon the mercy-seat, the law cannot rise up in judgment against them.—Jennings.
[31] In Bunyan's edition this is called the 'new tabernacle,' a typographical error which is corrected by restoring the true reading.—Ed
***

A DISCOURSE
OF
THE HOUSE OF THE FOREST OF LEBANON.

ADVERTISEMENT BY THE EDITOR.

That part of Palestine in which the celebrated mountains of Lebanon are situated, is the border country adjoining Syria, having Sidon for its seaport, and Land, nearly adjoining the city of Damascus, on the north. This metropolitan city of Syria, and capital of the kingdom of Damascus, was strongly fortified; and during the border conflicts it served as a cover to the Assyrian army. Bunyan, with great reason, supposes that, to keep them in check, Solomon built a tower house and palace, well furnished with munitions of war, called the house in the forest of Lebanon.

As the magnificent temple at Jerusalem was the seat of public worship appointed by God, it was considered typical of the gospel dispensation, which was intended to supersede it. All its parts and utensils, sacrifices and services, have been described, in their typical meaning, in Solomon's Temple Spiritualized; but as the lovely system of the gospel had, with slow and irresistible steps, to conquer the prejudices, passions, and wickedness of mankind, those who bore the brunt of this battle were considered as the church militant in the wilderness: and Bunyan has, in this treatise, endeavoured to show that this palace and fortress was typical of the churches of Christ while in a state of holy warfare, defending their Divine dispensation, and extending the line of defence by progressive spiritual conquests. While the churches are surrounded by enemies, they have inexhaustible internal comfort, strength, and consolation. Like the house in the forest of Lebanon, they are also pleasantly, nay, beautifully situated. If Mount Zion was the joy of the whole earth, the mountains of Damascus were a picture of the earthly paradise. So beautiful is the scenery, and balmy the air, that one part is called Eden, or the garden of the Lord. It is described by Arabian poets as always bearing winter far above upon his head, spring on its shoulders, and autumn in his bosom, while perpetual summer lies sleeping at his feet. It was upon this beautiful spot, called by Isaiah 'the glory of Lebanon,' that Solomon built his house in the forest.

This is the plain matter of fact which Bunyan establishes from the sacred Scriptures, but he was, as to lettered lore, an unlearned man; at all events, no man could say of him that 'much learning has made thee mad.' Bunyan's is the plain common-sense scriptural account of this building; but he differs greatly from almost all our learned commentators—they imagining that this house was near the temple of Jerusalem. The Assembly of Divines, in their valuable annotations, suggest that it was so called 'because great store of trees, as in Lebanon, were planted about it; and gardens, orchards, and all manner of delightful things were added thereto': to aid this conjecture, they quote Ecclesiastes 2:4, 6. Poole says that it was 'a house so called, either, first, because it was built in the mountain and forest of Lebanon, for recreation in summer time; but generally held to have been near Jerusalem; or rather, secondly, from some resemblance it had with Lebanon for its pleasant shades and groves.' Diodati considers it the same with Solomon's palace, but called the house of Lebanon by reason of the groves planted about it; or of the great number of cedar columns brought from Lebanon, and used in its construction. Even Bunyan's favourite translation, made at Geneva by the Puritans, while it gives two wood-cuts of 'The King's house IN the wood of Lebanon, ' a marginal note is added—'For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to Mount Lebanon.' Calmet, in his very valuable translation, accompanied by the Vulgate Latin, gives the same idea: 'Il batit encore le palais appelle la maison du Leban, a cause de la quantite prodigeuse de cedres qui entraient dans la structure de cet edifice.' [Translation: 'Another thing he did was build the palace which was called the house of Lebanon because of the prodigious quantity of cedars used in its construction.'] Bishop Patrick places this house in or near to Jerusalem, 'In a cool, shady mountain, which made it resemble Mount Lebanon.' Dr.

Gill was of opinion that this house was near Jerusalem; because it was a magazine of arms, and a court of judicature, and had its name from being built of the cedars of Lebanon, and among groves of trees. Josephus, in his Antiquities of the Jews, book 8, chapter 6, section 5, states that when the Queen of Sheba came to Judea, she was amazed at the wisdom of Solomon, and surprised at the fineness and largeness of his royal palace; 'but she was beyond measure astonished at the house which was called the forest of Lebanon.' Matthew Henry follows the opinion of Bunyan; 'I rather incline to think it was a house built in the forest of Lebanon itself, whither, though far distant from Jerusalem, Solomon having so many chariots and horses, and those dispersed into chariot cities, which probably were his stages, he might frequently retire with ease.' Express notice is taken of Lebanon, as the place of a warlike building, in 2 Kings 19, and in Canticles 7:4.

The tower of Lebanon is described as looking towards Damascus. The ruins of this house and tower, in the forest of Lebanon, are probably those seen by Benjamin of Tudela, who describes the stones of which it was built as twenty palms long, and twelve wide. Gabriel Sionits describes the tower as an hundred cubits high, and fifty broad. Maundrel saw the ruins in the mountains of Lebanon at a distance. The objections made by our commentators to the plain testimony of the Scriptures are, that Solomon would not have built this beautiful house at so great a distance from the capital—that he would not have risked so much treasure nor the munitions of war in a forest—and that he would not, on the extreme border of the kingdom of Judea, have set up a throne, or seat of judgment. The answer to these objections appears to me to be conclusive. Lebanon possessed the most commanding sites for a border fortress, and therefore an admirable depot for arms, to enable the Jewish warriors to keep out their most vigilant and dangerous enemies, the Assyrians. The wealth that was deposited in this house was calculated to excite greater vigilance to protect so important a pass, while it would divert the attention of an enemy from the still more wealthy temple and fortress at Jerusalem. A throne of justice was well placed there, to save a long journey to the capital, for the trial of offenders, and the settlement of disputes on the borders of the empire. It appears to me that common sense and the soundest evidence supports the view which Bunyan took, which was far in advance of the age in which he lived.

The way in which this building, with the purposes for which it was intended, is spiritualized, is very ingenious, and admirably carried through in the following treatise. Whether it was intended by the Holy Ghost to be typical, must be left to the judgment of the impartial reader. That Lebanon is used figuratively by the inspired writers there can be no doubt. 'Lebanon is ashamed and hewn down,' must be intended as a type of the church, when under the malice of her enemies. So also when Babylon, a type of Antichrist, fell, 'the cedars of Lebanon rejoiced'; doubtless referring to the joy of God's saints when relieved from the oppressor. Whether the fine old trees, or the splendid house built as a defence to prevent the approach of enemies to the temple, is intended as a type of the Christian warfare, is left to the impartial consideration of the reader. There is very little reason to doubt but that we shall adopt Bunyan's view; if we consider the temple to be typical, we shall consider the house in the forest of Lebanon to be typical also.

It has been said, by an author of very great repute (Addison), that had Bunyan lived in the times of the Christian fathers, he would have been as great a father as the best of them. He stands unrivalled for most extraordinary mental powers for allegory and for spiritualizing, but to compare him with the best of the fathers is faint praise indeed. He

was as much their superior, as the blaze of the noon-day sun excels the glimmer of a rushlight.

In this treatise we find many very admirable illustrations of two important subjects. One is, that temporal governors have nothing to fear from the spread of vital godliness: the other is upon the nature of the strife and antipathy felt by the world against Christ and his spiritual seed. They are sweet-scented; the fragrant smell of their graces excites the enmity of Satan and his followers, who would burn these cedars, because they are pillars of, and angels for, the truth. 'Reason, history, and experience all confirm this truth; that a people, whose profession is directly in opposition to the devil, and antichrist, and to all debauchery, inhumanity, profaneness, superstition, and idolatry,' will be hated, persecuted, and, if possible destroyed by Satan and his adherents. The secret is, that the world cannot bear such 'living epistles, known and read of all men,' which reflect so severely by their conduct upon the vice and profligacy of the worldling. This was a stinging censure upon the profligate court of Charles II, and therefore the Nonconformists were hated and persecuted; while conformity to soul-benumbing rites and ceremonies was cherished and rewarded. To render persecution perfectly unjustifiable, Bunyan scripturally and plainly exhibits the harmlessness of the Christian character bearing with meekness the injuries heaped upon it; followers of him who, when reviled, reviled not again, but suffered patiently. It is a grievous mistake to suppose that vital godliness caused the great rebellion, and consequent beheading of King Charles I. It was frightful and most insupportable tyranny that drove a nation, headed by their parliament, to arms. The King levied severe taxes without the consent of the people's representatives; he perverted justice by the abominable decisions of the King's judges in the court of Star Chamber; and attempted to introduce Popery through the medium of the Queen and her licentious court, composed principally of the worst class of foreign Papists. And when Leighton, Prynne, Bastwick, and some of the most virtuous and enlightened citizens, justly but firmly remonstrated, they were seized and tortured in a way that the heart sickens with the narrative. It was an attempt to reduce the whole nation to the most abject slavery of both body and soul, that roused the spirit of the people to resistance. The solemn league and covenant was taken, Cromwell appeared, and the country was, by Divine aid, saved from utter desolation. It was not a war of religious sects; the Presbyterians, Independents, Baptists, and others, could never have coalesced; it was a war for liberty or despotism, and the principal of the warriors on both sides were attached to the religion that was by law established. It is true that many Episcopalians, in the reign of Charles II, charged the Puritans, not only as being the mainspring, but as possessing the overwhelming force in that awful struggle, forgetting that the Nonconformists were then but a handful of men, neither possessed of wealth nor influence. To attribute victory to so small a band, must refer it to the immediate interposition of the Most High, as in the case of Gideon in his victory over the Assyrians. But it was no sectarian fight, except those two great sects of freemen against despots. Bunyan fully proves that no state has anything to fear from religion: 'She moveth no sedition, she abideth in her place; let her temple-worshippers but alone, and she will be as if she were not in the world'; 'neither she nor her Jesus are for doing them any hurt.' 'God's armour is no burthen to the body, nor clog to the mind, and it being only spiritual, the slaughter must needs be spiritual also.' 'All her privileges are soul concerns, they make no infringement upon any man's liberties. Let but faith and holiness walk the streets without control, and you may be as happy as the world can make you.' 'Let not kings, and princes, and potentates be afraid; the saints that are such indeed, know their places, and are of a peaceable deportment; the earth

God hath given to the children of men, and his kingdom to the sons of God.' The Christian is a pilgrim bound to a far more glorious inheritance: with so bright and glorious a prospect, he may well apply the encouraging language of Bunyan to his own soul; 'I have a bad master, but I have only a year to serve under him, and that makes me serve him with patience. I have but a mile to go in this dirty way, and then I shall have my path pleasant and green, and this makes me tread the dirty way with patience.' This treatise is one of the ten 'excellent manuscripts' which Bunyan had prepared for the press, when his unexpected decease prevented his publishing them. It first appeared in the folio volume of his works, printed under the care of Charles Doe, in 1692. It has since been re-published in every edition of Bunyan's work, but with the omission of the Scripture references, and many errors. It is now accurately corrected by the first edition.

GEO. OFFOR.

THE HOUSE OF THE FOREST OF LEBANON.

CHAPTER I.

As Solomon built a house for Pharaoh's daughter, and that called the temple of the Lord; so he built a house in Lebanon, called 'the house of the forest of Lebanon' (1 Kings 7:2).

Some, I perceive, have thought that this house, called 'the house of the forest of Lebanon,' was none other than that called the temple at Jerusalem, and that that was called 'The house of the forest of Lebanon,' because built of the wood that grew there. But that Solomon built another than that, even one in Lebanon, called 'the house of the forest of Lebanon,' is evident, and that from these reasons:—

First, That in the forest of Lebanon is mentioned as another, besides that called the temple of the Lord; and that too when the temple and its finishing is spoken of; yea, it is mentioned with an 'also,' as an additional house, besides the temple of the Lord.

'In the fourth year,' saith the text, 'was the foundation of the house of the Lord laid in the month Zif;[1] and in the eleventh year in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it; so he was seven years in building it.' 'But Solomon was building his own house thirteen years, and he finished all his house. He built also the house of the forest of Lebanon,' &c. (1 Kings 6:37,38; 7:1,2).

Can there now be any thing more plain? Is not here the house of the forest of Lebanon mentioned as another besides the temple? he built the temple, he built his own house, he built also the house of the forest of Lebanon.

Second. It is evident by the difference of their measures and dimensions. The length of the temple was threescore cubits; but the length of the house of the forest of Lebanon was an hundred cubits; so that the house of the forest of Lebanon was forty cubits more than was that called Solomon's temple: The breadth of Solomon's temple was twenty cubits, but the breadth of the house of the forest of Lebanon was fifty cubits: And as there is odds between threescore and fivescore, so there is also between twenty and fifty.

As to their height, they were both alike; but equality in height can no more make them the same, than can a twenty years' age in two, make them one and the same person. Their porches also differed greatly; the porch of the temple was in length but twenty cubits, but the length of that of the house of the forest of Lebanon was fifty cubits. So that here also is thirty odds.[2] The porch of the temple was but ten cubits broad; but the porch of the house of the forest of Lebanon thirty cubits. Now, I say, who that considereth these disproportions, can conclude that the house of the forest of Lebanon

was none other than that called the temple of Jerusalem. For all this compare 1 Kings 6:2, 3 with 7:2, 6.

Third. If you add to these the different makes of the houses, it will sufficiently appear that they were not one. The house of the forest of Lebanon was built upon four rows of cedar pillars; but we read of no such pillars upon which the temple stood. The windows of the house of the forest of Lebanon stood in three rows, light against light; but we read of no such thing in the temple. The temple had two pillars before the door of its porch, but we read not of them before the door of the porch of the house of the forest of Lebanon. In the sixth and seventh chapters of the first book of Kings, these two houses, as to their make, are exactly set forth; so that he that listeth may search and see, if as to this I have not said the truth.

CHAPTER II.

OF WHAT THE HOUSE OF THE FOREST OF LEBANON WAS A TYPE.

That the house of the forest of Lebanon was a house significant, I think is clear; also, if it had not, we should not have had so particular an account thereof in the holy Word of God: I read but of four buildings wherein, in a particular manner, the houses or fabrics are, as to their manner of building, distinctly handled. The tabernacle is one, the temple another; the porch which he built for his throne, his throne for judgment; and this house of the forest of Lebanon is the fourth. Now the three first, to wit, the tabernacle, the temple, the porch and throne, wise men will say are typical; and therefore so is this.

[First.] I will therefore take it for granted that the house of the forest of Lebanon is a significative thing, yea, a figure of the church, as the temple at Jerusalem was, though not under the same consideration. The temple was a figure of the church under the gospel, as she relateth to worship; but the house of the forest of Lebanon was a figure of that church as she is assaulted for her worship, as she is persecuted for the same. Or take it more expressly thus: I take this house of the forest of Lebanon to be a type of the church in the wilderness, or as she is in her sackcloth state.

We read, before this house was built, that there was a church in the wilderness; and also, after this house was demolished, that there would be a church in the wilderness (Acts 7:38; Rev 12:14). But we now respect that wilderness state that the church of the New Testament is in, and conclude that this house of the forest of Lebanon was a type and figure of that; that is, of her wilderness state. And, methinks, the very place where this house was built does intimate such a thing; for this house was not built in a town, a city, &c., as was that called the temple of the Lord, but was built in a kind of a wood, a wilderness; it was built in the forest of Lebanon, unto which that saying seems directly to answer. 'And to the woman,' the church, 'were given two wings of a great eagle, that she might fly into the wilderness into her place' (Rev 12:14). A wilderness state is a desolate, a tempted, an afflicted, a persecuted state (Jer 2:6). All which is more than intimated by the witnesses wearing of, and prophesying in sackcloth, and also expressed of by that Revelation 12.

Answerable to this is that of the prophet concerning this house of the forest of Lebanon, where he says, 'Open thy doors, O Lebanon! that the fire may devour thy cedars.' And again, 'Howl, fir-tree; for the cedar is fallen' (Zech 11:1,2). What can be more express? The prophet here knocks at the very door of the house of the forest of Lebanon, and tells her that her cedars are designed for fire; unto which also most plainly answer the flames to which so many of the cedars of Lebanon,[3] God's saints, I mean, for many hundred years, have been delivered for their profession; and by which, as another prophet has it, for many days they have fallen (Dan 11:33). Also when the king of Assyria came up with his army against Jerusalem, this was his vaunting, 'I am

come—to the sides of Lebanon, and I will cut down the tall cedars thereof' (Isa 37:24). What was this king of Assyria but a type of the beast made mention of in the New Testament? Now, saith he, I will cut down the cedars of Lebanon; who are, in our gospel times, the tall ones of the church of God. And I say again, in that he particularly mentions Lebanon, he intends that house which Solomon built there, the which was built as a fortification to defend the religion of the temple, as the saints now in the wilderness of the people are set for the defence of the gospel. But more of this anon.
This house therefore was built to make assaults, and to be assaulted, as the church in the wilderness is; and hence the state of this house is compared to the condition of a woman in travail, struggling with her pains, as also we find the state of the church in the wilderness is—'O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!' (Jer 22:23). And again, 'Verily, verily, I say unto you, That ye shall weep and lament,' and have sorrow, as a woman in travail (John 16:20-22). Much answering her case who, in her travails, and while 'pained to be delivered,' was said even in this case to stand before the dragon, who with open mouth sought to destroy her fruit, so 'soon as it was born' (Rev 12:1-6).
Hence, again, when Christ calls his spouse out to suffer, he calls or draws her out of his house in Lebanon, to look 'from the lions' dens, from the mountains of the leopards,' to the things that are invisible; even as Paul said when he was in affliction, 'We look not at the things which are seen' (Cant 4:8; 2 Cor 4:18). He draws them out thence, I say, as sheep appointed for the slaughter; yea, he goeth before them, and they follow him thither.
Also, when the prophet foretells the affliction of the church, he expresses it by the fall of the cedars of Lebanon, saying, The Lord shall cut down the thickets of the forest with iron; a little afore called the axe and saw. And Lebanon shall fall by a mighty one (Isa 10:15,34). And again, 'The earth mourneth and languisheth: Lebanon is ashamed and hewn down' (Isa 33:9).
Do we think that the prophet prophesieth here against trees, against the natural cedars of Lebanon? No, no, it is a prophecy touching the afflicted state of the church in the wilderness, of which Lebanon, I mean this house of the forest of Lebanon, was a figure. When God also threateneth the enemies of his church in the wilderness with his judgments, for their cruel dealing with her in the day of her desertion, he calls those judgments the violence of Lebanon. That is, by way of comparison, such as the violence done to Lebanon was. 'The violence of Lebanon shall cover thee; and the spoil of beasts which made them [Lebanon] afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein' (Habb 2:17). This is like that, 'Reward her, even as she rewarded you, and double unto her double according to her works' (Rev 18:6). This the church doth by her prayers. 'The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say' (Jer 51:35). And then shall be fulfilled that which is written, Look what they did unto Lebanon shall be done unto them (Oba 15; Eze 35:14,15).
God has his time to return the evil that the enemies do to his church, and he will do it when his time is come upon their own head; and this return is called the covering of them with the violence of Lebanon, or that violence showed to her in the day of her distress. It is yet further evident that this house of the forest of Lebanon was a type of the church in the wilderness:—
1. For that she is called a tower, or place of fortification and defence; the same term

that is given to the church in a captivated state (Can 7:4; Micah 4:8-10). For as the church in the wilderness is compared to a woman in travail, to show her fruitfulness to God-ward in her most afflicted condition; so she is called a tower, to show her fortitude and courage, for God and his truth, against antichrist. I say therefore, unto both these is she compared in that scripture last cited, the which you may peruse if you please. A tower is a place of receipt for the afflicted, and so is the church under the rage of antichrist; yea, and though it is the only place designed by the enemy for ruin and destruction, yet it is the only place of safety in the world.[4]

2. This tower, this house of the forest of Lebanon, it seems to be so built as to confront Damascus, the chief city of the king of Assyria; and in so doing it was a most excellent type of the spirit and design of the church in the wilderness, who is raised up, and built to confront antichrist. Hence Christ calls some of the features of his church, and compares them to this. 'Thy neck,' says he 'is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus' (Cant 7:4).

Thy nose, that great ornament of thy lovely countenance, is as a tower looking that way; so set, as Christ says of his, as a flint. And this is a comely feature in the church, that her nose stands like a tower, or as he says in another place, like a fenced brazen wall against Damascus, the metropolitan of her enemy: 'for the head of Syria is Damascus' (Isa 7:8).

And as Christ thus compares his church, so she again returns, or compares the face of her Lord to the same, saying, 'His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars' (Can 5:15). Thus in Lebanon, in this brave house, is found the excellency of the church, and the beauty of Christ, for that they are both as a rock, with glory and majesty, bended against the enemies of the truth. 'The face of the Lord is against them that do evil.' Pillars his legs are here compared to, and pillars were they that upheld this house, this tower, which thus bravely was built with its face confronting the enemy's country.

Second. That this house of the forest of Lebanon was a type of the church in affliction, yet further appears, for that at the fall of Babylon her cedars are said to rejoice in special. 'The fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us' (Isa 14:8). This is at the destruction of Babylon, the type of that called antichrist.

But why should Lebanon, the cedars in Lebanon, in an especial manner here, be said to rejoice at his downfall: doubtless to show that as the enemy made his inroad upon Jerusalem; so in a particular manner Lebanon, and the house there, were made to smoke for it (Isa 37:24; Jer 22:23; Zech 11:1). This answereth to that, 'Rejoice over her thou heaven; and ye holy apostles and prophets, for God hath avenged you of her.' Hence again, when he speaks of giving glory to his afflicted church, for all the sorrow which she hath sustained in her bearing witness for the truth against antichrist, he calls it the glory of Lebanon. That is, as I take it, the glory that belongs to her, for the afflictions which she underwent for his name. 'The glory of Lebanon shall be given unto it' (Isa 35:2). And again, 'The glory of Lebanon shall come unto thee' (Isa 60:13). These are promises to the church for her suffering of affliction, and they are made unto her as she bears the name of Lebanon, who or which was her type in those havocs made in it, when the enemy, as I said, assaulted the church of old.

Thus by these few lines I have showed you that there was a similitude betwixt this house in the forest of Lebanon, and our gospel church in the wilderness. Nor need we stumble because this word house is not subjoined in every particular place, where this

sorrow or joy of Lebanon is made mention of; for it is an usual thing with the Holy Ghost, when he directs his speech to a man, to speak as if he spake to a tree; and when he directs his voice to a king, to speak as if he intended the kingdom; so when he speaks of the house, to speak as to the forest of Lebanon. Instances many might be given.

CHAPTER III.

OF THE LARGENESS OF THE HOUSE OF THE FOREST OF LEBANON.

The house of the forest of Lebanon was forty cubits longer than was the temple at Jerusalem, to show that the church in the wilderness would increase more, and be far larger than she that had peace and prosperity. And as it was forty cubits longer, so it was thirty cubits wider, still showing that every way she would abound. Hence they that came out of great tribulation, when compared with others, are said to be a numberless number, or a multitude which no man could number, of all nations, and kindreds, and people, and tongues. 'These,' saith one, 'are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God' (Rev 7:14,15).

The church, as it respected temple-worship, was confined to the land of Canaan; but our New Testament persecuted one is scattered among the nations, as a flock of sheep are scattered in a wood or wilderness. Hence they are said to be in 'the wilderness of the people,' fitly answering to this house of the forest of Lebanon (Eze 20:35-37).

But though the house exceeded in length and breadth the temple of Jerusalem, yet as to their height they were the same, to show that what acts that in the wilderness doth, above what they have been capable to do, that have not been in that condition; yet the nature of their grace is the same (Rom 15:27; 1 Peter 1:1).

But, I say, as for length and breadth, the church in the wilderness exceeds more than the house of the forest of Lebanon did that of the temple at Jerusalem, as it is written; 'More are the children of the desolate than the children of the married wife, saith the Lord.' And again: 'Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited' (Isa 54:1-3). This is spoken of the church in the wilderness, that was made up chiefly of the Gentiles, of which the house of the forest of Lebanon was a figure; and how she at last shall recover herself from the yoke and tyranny of antichrist. And then she shall shoulder it with her adversary, saying, 'Give place to me, that I may dwell' (Isa 49:20).

And I will add, it was not only thus magnificent for length and breadth, but for terror; it was compacted after the manner of a castle, or stronghold, as was said before. It was a tower built for an armoury, for Solomon put there his two hundred targets and three hundred shields of gold (2 Chron 9:15,16). This place therefore was a terror to the heathen, on that side of the church especially, because she stood with her nose so formidable against Damascus: no marvel therefore if the implacable cried out against them, Help, 'men of Israel, help!' And, 'Will ye rebel against the king?' (Acts 21:28; Neh 2:19).

For it is the terror, or majesty and fortitude, which God has put upon the church in the wilderness, that makes the Gentiles so bestir them to have her under foot. Besides, they misapprehend concerning her, as if she was for destroying kings, for subverting kingdoms, and for bringing all to desolation, and so they set themselves against her, 'crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus' (Acts 17:5-7). Indeed, the very name of Jesus is the very tower of the Christian church, and that by which she frights the world, but not designedly, but through their misunderstanding; for neither she, nor her Jesus, is for

doing them any hurt; however, this is that which renders her yet in their eye 'terrible as an army with banners' (Cant 6:10). How then could she escape persecution for a time, for it was the policy of Jeroboam (1 Kings 12:26-28). And it is yet the policy of the nations to secure themselves against this their imagined danger, and therefore to use all means, as Pharaoh did, to keep this people low enough, saying, 'Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also to our enemies, and fight against us, and so get them up out of the land' (Exo 1:10).

But could the house of Lebanon, though a fortified place, assault Damascus? Could it remove from the place on which God had set it? It only was a place of defence for Judah, or for the worship of the temple. And had the adversary let the temple-worship and worshippers alone, the shields and targets in the house of the forest of Lebanon had not been uncovered, had not been made bare against them. The same may now be said of the church in the wilderness, she moveth no sedition, she abideth in her place; let her temple-worshippers but alone, and she will be as if she were not in the world; but if you afflict her, 'Fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed' (Rev 11:5). And so die by the sword of the Spirit. But because the weapons of the church, though none of them are carnal, be so talked of in the world, the blind are yet more afraid of her than they in this manner are like to be hurt by her, and therefore they of old have peeled,[5] and polled, and endeavoured to spoil her all along, sending their servants, and saying to their bailiffs and sheriffs, 'Go—to a nation scattered and peeled, to a people terrible from their beginning,—a nation meted out and trodden down, whose land the rivers have spoiled!' (Isa 18:2). But this people shall prevail, though not by worldly force; her God will deliver her. And then, or at 'that time, shall the present be brought to the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion' (Isa 18:7).

Now thus did the house of the forest of Lebanon provoke; it was built defensively, it had a tower, it had armour; its tower confronted the enemy's land. No marvel then, if the king of Assyria so threatened to lay his army on the sides of Lebanon and to cut down the tall cedars thereof (Isa 37:24).

The largeness, therefore, and prowess of the church, by reason of her inherent fortitude and the valorous acts that she hath done by suffering, by prayer, by faith, and a constant enduring of hardship for the truth, doth force into the world a belief, through their own guilt and clamours of conscience against them for their debaucheries, that this house of the forest of Lebanon will destroy them all when she shall be delivered from her servitude. 'Come now, therefore,' saith Balak to Balaam, and 'curse me this people,' if peradventure I may overcome them: when he might have let them pass peaceably by, and they would not have lifted up a finger against him. Wherefore, from all these things it appears that the house of the forest of Lebanon was a type of the church in the wilderness.

CHAPTER IV.

OF THE MATERIALS OF WHICH THE HOUSE OF THE FOREST OF LEBANON WAS MADE.

The foundation of the house of the forest of Lebanon was of the same great stones which were laid in the foundation of the temple of the Lord (1 Kings 7:2-11). And this shows that the church in the wilderness has the same foundation and support as had the temple that was at Jerusalem, though in a state of sackcloth, tears, and affliction,

the lot of the church in the wilderness; for she, while there, is to howl (Zech 11:2). Now since the foundation is the same, what is it but to show also that she, though in an afflicted condition, shall certainly stand; 'The gates of hell shall not prevail against it' (Matt 16:18). Her confronting idolatrous nations is therefore a sign of her troubles, not any prediction of a fall. Her rock is steadfast, not like the rock of her adversaries, the enemy being judges (Deut 32:31).

But that which in special I take notice of is, that I find, in a manner, in this house of the forest of Lebanon, nothing but pillars, and beams, great timber, and thick beams, and of those was the house builded; pillars to hold up, and thick beams to couple together, and thus was the house finished. I read not here of any garnishing, either of the pillars, beams, doors, posts, walls, or any part of the house; all was plain, without garnish, fitly representing the state of the church in the wilderness, which was clothed with sackcloth, covered with ashes, wearing her mourning weeds, with her tears upon her cheeks, and a yoke or band about her neck (Isa 52:1,2, 61:3).

By this kind of description we may also note with what kind of members this house, this church is furnished. Here, as I said, that is, in the house of the forest of Lebanon, you find pillars, pillars, so in the church in the wilderness. O the mighty ones of which this church was compacted! they were all pillars, strong, bearing up the house against wind and weather; nothing but fire and sword could dissolve them. As therefore this house was made up of great timber, so this church in the wilderness was made up of giants in grace. These men had the faces of lions; no prince, no king, no threat, no terror, no torment, could make them yield; they loved not their lives unto the death. They have laughed their enemies in the face, they have triumphed in the flames.

They were pillars, they were pillars of cedar: the cedar is the highest tree in the world; [6] wherefore in that this house was made of cedar, it may be to denote that in the church in the wilderness, however contemned by men, was the highest perfection of goodness, as of faith, love, prayer, holy conversation, and affection for God and his truth. For indeed none ever showed the like, none ever showed higher cedars than those that were in Lebanon. None ever showed higher saints than were they in the church in the wilderness. Others talked, these have suffered; others have said, these have done; these have voluntarily taken their lives in their hands, for they loved them not to the death; and have fairly, and in cool blood, laid them down before the world, God, angels, and men, for the confirming of the truth which they have professed (Acts 15:26; Rev 12:11). These are pillars, these are strong ones indeed. It is meet, therefore, that the church in the wilderness, since she was to resemble the house of the forest of Lebanon, should be furnished with these mighty ones.

Cedars! the same that the holiest of all in the temple was covered within, and that house was a figure of heaven, to show that the church of God in the wilderness, how base and low soever in the judgment of the world, is yet the only heaven that God hath among the children of men. Here are many nations, many kingdoms, many countries, and many cities, but the church in the wilderness was but one, and she was the heaven that God has here; hence she is called, 'Thou heaven. Rejoice over her thou heaven' (Rev 18:20). And again, when the combustion for religion is in the church in the wilderness it is said to be in heaven—'And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought, and his angels' (Rev 12:7). The church therefore loseth not all her titles of honour, no, not when at the lowest, she is God's heaven still; though she may not be called now a crown of glory, yet she is still God's lily amongst thorns; though she may not be called the church of Jerusalem, yet she may the church in the wilderness; and though she may not be called Solomon's

temple, yet she may the house of the forest of Lebanon. Cedars! cedars are tall and sweet, and so are the members of the church in the wilderness. O their smell, their scent, it hath been 'as the wine of Lebanon' (Hosea 14:5-7). They that have gone before have left this smell still in the nostrils of their survivors, as that both fragrant and precious.

This house of the forest of Lebanon was builded 'upon four rows of cedar pillars' (1 Kings 7:2). These four rows were the bottom pillars, those upon which the whole weight of the house did bear. The Holy Ghost saith here four rows, but says not how many were in a row. But we will suppose them to allude to the twelve apostles, or to the apostles and prophets, upon whose foundation the church in the wilderness is said to be built (Eph 2:20). And if so, then it shows that as the house of the forest of Lebanon stood upon these four rows of pillars, as the names of the twelve tribes stood in four rows of precious stones upon Aaron's breastplate when he went into the holiest, so this house, or church in the wilderness, stands upon the doctrine of the apostles and prophets (Exo 28:17, 29:10). But because it only saith it stood upon four rows, not specifying any number, therefore as to this we may say nothing certain, yet I think such a conjecture hath some show of truth in it, however, I will leave it to wiser judgments.

'And it was covered with cedar above, upon the beams that lay on forty-five pillars, fifteen in a row' (1 Kings 7:3). These pillars, as the others, are such upon which the house did also bear; this is clear, because the beams that lay upon the four rows of pillars afore-mentioned lay also upon these forty-five.

It seems, therefore, that these four rows of pillars were they that were the more outside ones; that is, two rows on this side of the house and two rows also on that; and that those forty-five pillars, fifteen in a row, stood in three rows more inward, and so did bear up with the other the beams that were laid upon them, much like to those inner pillars that usually stand in our parish churches. If so, then the first four rows did seem to be a guard to these, for that, as they stood more to the outsides of the house, so more to the weather, and nearer to the first approach of the enemy.

And this may show that the apostles in their doctrine are not only a foundation to the forty-five pillars, but a protection and defence; I say a protection and defence to all the pillars that ever were besides in the church in the wilderness. And it is to be considered that the four rows are mentioned as placed first, and so were those upon which the thick beams that first were for coupling of the house were laid; the which most fitly teacheth that the office and graces of the apostles were first in the church in the wilderness, according to 1 Corinthians 12:18.

These forty-five pillars standing in the midst, by the others, may also be to show that in the time of the trouble of the church in her wilderness state, there will be those that will stand by and maintain her apostolical doctrine, though for so doing they bear the burthen of the whole. But I read of no chambers for ease or rest in this house, here is no room for chambering. They that were for being members in the church in the wilderness, must not look for rest until their Lord shall come (Rom 13:13,14; 2 Thess 1:5-9).

Here therefore was but hard lodging; the house of the forest of Lebanon was not made for tender skins and for those that cannot lie out of down beds, but for those that were war-like men, and that were willing to endure hardness for that religion that God had set up in his temple, and is fitly answered by that of the apostle: 'Thou, therefore,' my son, 'endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier' (2 Tim 2:3,4). Forty-five pillars! It was forty-five years that the

church was of old in a bewildered and warlike condition before she enjoyed her rest in Canaan (Josh 14:10). Now, as there were forty-five years of trouble, so here are forty-five pillars for support, perhaps to intimate that God will have in his church in the wilderness a sufficient succession of faithful men that, like pillars, shall bear up the truth above water all the time of Antichrist's reign and rage.

The thick beams that lay over-thwart to couple this house of the forest of Lebanon together, did bear upon these forty-five pillars, to show that, by the burden-bearers that have and shall be in the church of God in the wilderness, the unity of that house is through the Spirit maintained. And indeed, had it not been for these pillars, the sufferers, these burden-bearers in the church, our house in the forest of Lebanon, or, more properly, our church in the wilderness, had before this been but in a poor condition. Thus therefore this church, which in her time is the pillar and ground of truth in the world, has been made to stand and abide it. 'When the blast of the terrible ones has been as a storm against the wall' (Isa 25:4; 1 Tim 3:15). 'Many a time have they afflicted me from my youth, may Israel now say: many a time have they afflicted me from my youth: yet they have not prevailed against me' (Psa 129:1,2).

Thus you see how the house of the forest of Lebanon was a type of the church in the wilderness; and you see also by this the reason why the house of the forest of Lebanon had its inward glory lying more in great pillars and thick beams than in other ornaments. And indeed, here had need be pillars and pillars and beams and beams too, since it was designed for assaults to be made upon it, since it was set for a butt for the marksman, and to be an object for furious heathens to spend their rage against its walls.

The glory therefore of the temple lay in one thing, and the glory of this house lay in another: the glory of the temple lay in that she contained the true form and modes of worship, and the glory of the house of the forest of Lebanon lay in her many pillars and thick beams, by which she was made capable, through good management, to give check to those of Damascus when they should attempt to throw down that worship. And as I said before, these pillars were sweet-scented pillars, for that they were made of cedar; but what cared the enemy for that, they were offensive to him, for that they were placed as a fortification against him. Nor is it any allurement to Satan to favour the mighty ones in the church in the wilderness for the fragrant smell of their sweet graces, nay, both he and his angels are the more bent to oppose them because they are so sweet-scented. The cedars therefore got nothing because they were cedars at the hands of the barbarous Gentiles—for they would burn the cedars—as the angels or pillars get nothing of favour at the hands of Antichrist because they are pillars of and angels for the truth, yea, they so much the more by her are abhorred. Well, but they are pillars for all that, yea, pillars to the church in the wilderness, as the others were in the house of the forest of Lebanon, and pillars they will abide there, dead and alive, when the enemy has done what he can.

The pillars were set in three rows, for so are forty-five when they are set fifteen in a row. And they were set in three rows to bear. This manner also of their standing thus was also doubtless significant. But again, they, these pillars, may be set, or placed thus in three rows in the house of the forest of Lebanon, to show that the three offices of Christ are the great things that the church in the wilderness must bear up before the world. The three offices of Christ, they are his priestly, his prophetical, and his kingly offices. These are those in which God's glory and the church's salvation are most immediately concerned, and they that have been most opposed by the devil and his angels. All heresies, errors, and delusions with which Christ's church has been assaulted in all

ages, have bent themselves against some one or all of these (Rev 16:13,16). Christ is a priest to save, a prophet to teach, and a king to rule his church (Isa 33:22). But this Antichrist cannot bear, therefore he attempts to get up into the throne himself, and to act as if he were one above all that is called God, or that is worshipped (2 Thess 2:3,4; Rev 19:19-21). But behold! here are pillars in three rows, mighty pillars to bear up Christ in these his offices before the world and against all falsehood and deceit. Fifteen in a row, I can say no further than I can see; what the number of fifteen should signify I know not, God is wiser than man; but yet methinks their standing thus should signify a reserve; as suppose the first three that the enemy comes at should be destroyed by their hands, there are three times fourteen behind; suppose again that they should serve the next three so, yet there is a reserve behind. When that fine one, Jezebel, had done what she could against the afflicted church in her time, yet there was left a reserve, a reserve of seven thousand that were true worshippers of God (1 Kings 19:18; Rom 11:4).

Always when Antichrist made his inroads upon the church in the wilderness, to slay, to cut off, and to kill, yet some of the pillars stood, they were not all burnt in the fire, nor cut down. They said indeed, 'Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance' (Psa 83:4). But what then? there is a difference betwixt saying and doing; the bush was not therefore consumed because it was set on fire; the church shall not be consumed although she be afflicted (Exo 3:3). And this reason is, because God has still his fifteens; therefore if Abel falls by the hand of Cain, Seth is put in his place (Gen 4:25). If Moses is taken away, Joshua shall succeed him (Josh 1:2,3). And if the devil break the neck of Judas, Matthias is at hand to take his office (Acts 1:16-26). God has, I say, a succession of pillars in his house; he has to himself a reserve.

Yet again, methinks that there should be forty-five pillars, and besides them four rows of pillars, and all this to bear up an invisible burden, for we read of nothing upon the pillars but the heavens and roof. It should be to show that it is impossible that a carnal heart should conceive of the weight that truth lays upon the conscience of a believer. They see, nothing, alas, nothing at all, but a beam, a truth, and, say they, are you such fools to stand groaning to bear up that, or what is contained therein? They, I say, see not the weight, the glory, the weight of glory that is in a truth of God, and therefore they laugh at them that will count it worth the while to endure so much to support it from falling to the ground.[7] Great pillars and beams, great saints and great truths, are in the church of God in the wilderness; and the beams lie upon the pillars, or the truth upon the saints.

The tabernacle and ark formerly were to be borne upon men's shoulders, even as these great beams are borne up by these pillars. And as this tabernacle and ark were to be carried hither and thither, according to the appointment of God, so were these beams to be by these pillars borne up, that therewith the house might be girt together, kept uniform, and made to stand fast, notwithstanding the wind and storm.

CHAPTER V.

OF THE WINDOWS IN THE HOUSE OF THE FOREST OF LEBANON.

The house of the forest of Lebanon had many windows in it; 'And there were windows in three rows, and light was against light in three ranks' (1 Kings 7:4). Windows are to let the light in at, and the eye out at, to objects at a distance from the house, and from those that are therein.

The windows here are figures of the Word of God, by which light the light of life is let into the heart; through that, the glass of these windows, the beams of the Sun of

righteousness shine into the church. Hence the word is compared to glass, through which the glorious face of Christ is seen (2 Cor 3:18). This, therefore, this house of the forest of Lebanon had; it had windows, a figure of that Word of God, through, and by which, the church in the wilderness sees the mind of God, and so what while there she ought to believe, do, and leave undone in the world.

This house had plenty of windows—three rows of windows on both sides the house. In three rows; by these windows in three rows perhaps was prefigured how into the church in the wilderness was to shine the doctrine of the Trinity: yea, to signify that she was to be possessed with that in her most low state, and when under her greatest clouds. The doctrine of the Trinity! that is the substance, that is the ground and fundamental of all (1 John 2:22,23, 4:2-4; 2 John 9,10). For by this doctrine, and by this only, the man is made a Christian; and he that has not this doctrine, his profession is not worth a button. You must know that sometimes the church in the wilderness has but little light, but the diminution of her light is not then so much in or as to substantials, as it is as to circumstantial things; she has then the substantials with her, in her darkest day, even windows in three rows.

The doctrine of the Trinity! You may ask me what that is? I answer. It is that doctrine that showeth us the love of God the Father, in giving of his Son: the love of God the Son, in giving of himself; and the love of the Lord the Spirit, in his work of regenerating of us, that we may be made able to lay hold of the love of the Father by his Son, and so enjoy eternal life by grace. This doctrine was always let in at these windows into the church in the wilderness, for to make her sound in faith, and hearty in obedience; as also meek and patient in temptation and tribulation. And as to the substance of Christianity, this doctrine is sufficient for any people, because it teaches faith, and produceth a good moral life. These therefore, if these doctrines shine upon us, through these windows of heaven, so as that we see them, and receive them, they make us fit to glorify God here, and meet to be glorified of, and with him hereafter. These lights, therefore, cause that the inhabitants of this church in the wilderness see their way through the dark pitch night of this world. For as the house of the forest of Lebanon, this church of God in the wilderness had always her lights, or windows in these three rows, to guide, to solace, and comfort her.

This house therefore, is thus discriminated and distinguished from all other houses in the world; no house, that we read of in the Bible, was thus adorned with light, or had windows in three rows, but this; and answerable hereunto, no congregation or church, but the true church of God, has the true antitype thereof. Light! windows! A sufficiency of windows was of great use to a people that dwelt in a forest, or wood, as the inhabitants of the house of the forest of Lebanon did. But how solitary had this house been, had it had no light at all! To be in a wood, and that without windows, is one of the worst of conditions. This also is the relief that the church in the wilderness had; true, she was in a wood, but had light, called in another place God's rod, or his Word, which giveth instruction. 'Feed thy people with thy rod, the flock of thine heritage, which dwell solitary in the wood,' &c. (Micah 7:14).

To be, as was said, in a wood, and without light too, is a condition very desolate: the Egyptians found it so, for all they were in their houses (Exo 10:21,23). But how much more then is that people's case to be lamented that are under persecution, but have not light in three rows to guide them. But this is not the state of the church in the wilderness; she has her windows in three rows, to wit, the light of the face of the Father, the light of the face of the Son, and the light of the face of the Holy Ghost; all shining through the windows or glass of the Word, to her comfort and consolation, though now in the forest

of Lebanon.
'And light was against light in three ranks.' This is an additional account of the windows that were in the house of the forest of Lebanon. Before he said she had windows in three rows, but now he adds that there was light against light, light opposite to light, and that also in three ranks. In that he saith they were in ranks, he either means in order, or insinuates a military posture, for in both these ways is this word taken (Num 2:16,24; 1 Chron 12:33,38; Mark 6:40). Nor need any smile because I say the lights were set in a military posture; we read of potsherds striving with potsherds; and why may it not as well be said, 'light was against light' (Isa 45:9).
But we will pursue our design. Here is opposition insinuated; in the margin it is 'sight against sight'; wherefore the lights thus placed in the house of the forest of Lebanon give me another encouragement, to think that this house was a type of the church in the wilderness, and that she is the seat of spiritual war also (Rev 12:7). For as this house of the forest of Lebanon was that which was the object of the rage of the king of Assyria, because it stood in his way to hinder his ruining Jerusalem; so the spirit and faithfulness of the church of God in the wilderness stands in the way, and hinders Antichrist's bringing of the truth to the ground.
And as the enemy brake into Lebanon, and did set fire to her cedars, so the boar, the Antichrist, the dragon, and his angels, got into the church in the wilderness (Psa 80:13; 2 Thess 2:4; Rev 12:7). This being so, here must needs be war; and since the war is not carnal but spiritual, it must be made by way of controversy, contention, disputation, argument, reasonings, &c. which were the effect of opposite apprehensions, fitly set out in this house of the forest of Lebanon, for that there was 'light against light,' 'sight against sight,' in three ranks. Wherefore in that he saith 'light was against light in three ranks,' he suggesteth, to the life, how it would be in the church in the wilderness. And suppose they were the truly godly that made the first assault, can they be blamed? For who can endure a boar in a vineyard; a man of sin in a holy temple; or a dragon in heaven? What then if the church made the first assault? Who bid the boar come there? What had he to do in God's house? The church, as the house of the forest of Lebanon, would have been content with its own station; and bread and water will serve a man, that may with peace enjoy his delights in other things. But when privilege, property, life, delight, heaven, and salvation, comes to be intruded, no marvel if the woman, though but a woman, cries out, and set her light against them; had she seen the thief, and said nothing, she had been far worse.
I told you before that by the windows is meant the Word, which is compared to glass (1 Cor 13:12; 2 Cor 3:18; James 1:23-25). What, then, is the Word against the Word? No, verily, it is therefore not the Word, but opposite apprehensions thereabout, that the Holy Ghost now intends; for he saith not that window was against window, respecting the true sense of the Word, but light was against light, respecting the divers notions and apprehensions that men of opposite spirits would have about the Word. Nor are we to take this word light, especially in the antitype, in a proper but in a metaphorical sense, that is, with respect to the judgment of both parties. Here is the true church, and she has the true light; here also is the boar, the man of sin, and the dragon; and they see by their way, and yet, as I said, all by the self-same windows. They that are the church do, in God's light, see light; but they that are not, do in their own way see. And let a man, and a beast, look out at the same window, the same door, the same casement, yet the one will see like a man, and the other but like a beast. No marvel then, though they have the same windows, that 'light is against light,' and sight against sight in this house. For there are that known nothing but what they know naturally as brutes (Psa

92:6; Jer 10:8,14,21; Jude 10).
No marvel then if there is here a disagreement; the beast can but see as a beast, but the church is resolved not to be guided by the eye of a beast, though he pretends to have his light by that very window by which the church has hers. The beast is moon-eyed, and puts darkness for light, yea, and hates the light that is so indeed;[8] but the saints will not hear him, for they know the voice of their Lord (Isa 5:20; John 3:20). How then can it be but that light should be against light in this house, and that in a military posture? And how can it be but that here 'every battle of the warrior' should be 'with confused noise, and garments rolled in blood' (Isa 9:5).
And in that he saith, 'light was against light in three ranks,' it shows their preparations one against another; also that they on both sides are resolved to stand by their way. The church is confident, the man of sin is confident; they both have the same windows to see by, and so they manage their matters; yet not so simply by the windows, as by their divers judgments they make of that which shineth in at them. Each one therefore hath the true and false profession, will be confident of his own way; he that was right, knew he was right; and he that was wrong, thought he was right, and so the battle began. 'There is a way that seemeth right unto a man, but the end thereof are the ways of death' (Prov 14:12).
Nor is it in man to help it; there has been reasoning, there has been disputing, there has blood also been spilt on both sides, through the confidence that each had of the goodness of his own way; but no reconciliation is made, the enmity is set here of God; iron and clay cannot mix (Gen 3:15; Dan 2:42,43). God will have things go on thus in the world, till his words shall be fulfilled: 'The deceived, and the deceiver, are his' (Job 12:16). Things therefore must have their course in the church in the wilderness, till the mystery of God shall be fulfilled (Rev 17:17).
Hence it is said God will bring Gog against his people of Israel, 'as a cloud to cover the land' (Eze 38:16). But for what cause? Why, that he may contend a while with them, and then fall by their light to the ground. Therefore he says also, that he 'will give unto Gog a place there of graves in Israel, and it shall be called the valley of Hamon-gog' (Eze 39:11).
God will get himself great glory by permitting the boar, the man of sin, and the dragon, to revel it in the church of God; for they, by setting up and contending for their darkness and calling of it the light, and by setting of it against that light, which is light in very deed, do not only prove the power of truth where it is, but illustrate it so much the more. For as black sets off white, and darkness light, so error sets off truth. He that calls a man a horse, doth in conclusion but fix the belief of his humanity[9] so much the more in the apprehension of all rational creatures.
'Light against light in three ranks.' The three ranks on the church's side signify her light in the Trinity, as was said, and in the three offices of Christ; and the ranks against these three ranks be to signify the opposite apprehensions of the enemy. They differ also about the authority of the Word, and ordinances, about the offices, officers, and executions of office, in the church, &c. There is an opposition everywhere, even round about the house; there was 'light against light in three ranks.' This house of the forest of Lebanon was therefore a significative thing, wisely built and fit for the purpose for which it was designed, which was to show what afterward would be the state of the church in the wilderness. Nor could anything in the temple more aptly express itself in a typical way, as to any of the things concerning New Testament matters, than doth this house of the forest of Lebanon, as to the things designed to be signified thereby. It speaks, can we but hear: it points to things, as it were with a finger, have we but eyes to see.

It is not therefore to be wondered at that we hear both parties plead so much for their authority, crying out against each other, as those that destroy religion. So doth the church, so doth the man of sin. The living child is mine, saith one; nay, but the dead child is thine, and the living child is mine, says the other. And thus they spake before the king (1 Kings 3:16-22). Now this could not be, were there not different apprehensions here; light against light then is the cause of all this; and here is 'light against light in three ranks'; and so will be until the beast is dead.

The church will not give place, for she knows she has the truth; the dragon and his angels, they will not give place, but as beaten back by the power of the truth; for thus it is said of the dragon and his angels, they fought and prevailed not. Therefore there will, there must, there cannot but be a spiritual warfare here, and that until one of the two are destroyed, and their body given to the burning flame (Dan 7:11; Rev 19:20).

CHAPTER VI.

OF THE DOORS AND POSTS, AND THEIR SQUARE, WITH THE WINDOWS OF THE HOUSE OF THE FOREST OF LEBANON.

'And all the doors and posts were square, with the windows.' The doors, they were for entrance, the posts were the support of the doors, and the windows were, as was hinted before, for light. Now here they are said to be all square; square is a note of perfection; but this word square may be taken two ways. 1. Either as to the fashion of the things themselves; or, 2. With reference to the uniform order of the whole.

In the first sense was the altar of burnt-offering, the altar of incense, and the breastplate of judgment, square (Exo 27:1, 28:16; 30:2). And so also it is said of our New Testament New Jerusalem (Rev 21:16). But the square in the text is not thus to be understood, but if I mistake not, as is signified under the second head, that is for an uniform order. The whole fabric, as the doors, posts, and windows, presented themselves to beholders in an exact uniform order, and so right delectable to behold. Hence we may gather that this house of the forest of Lebanon was so exactly built, and consequently so complete to view, that it was alluring to the beholders; and that the more, for that so pretty a fabric should be found in a forest or wood. A lily among thorns, a pearl on a dunghill, and beauty under a veil, will make one turn aside to look on it. Answerable to this, the church, even in the wilderness, or under persecution, is compared not only to a woman, but to a comely and delicate woman. And who, that shall meet such a creature in a wood, unless he feared God, but would seek to ravish and defile her.

Therefore I say, that which is here said to be square, must be understood to be so, as to prospect and view, or right taking to the eye.

Thus therefore they are allured, and think to defile her in the bed of love; but coming to her, and finding of her chaste, and filled with nothing but armour, and men at arms, to maintain her chastity, nolens volens—their fleshly love is turned into cruel rage, and so they go to variance.

'I have likened,' says God, 'The daughter of Zion to a comely and delicate woman' (Jer 6:2). But where is she? O! she is in the field, in the forest among the shepherds. But what will they do with her? Why, because she complies not with their desires, they 'prepare war against her,' saying, 'Arise, let us go up at noon. Arise, and let us go by night, and let us destroy her palaces' (Jer 6:4,5). Wherefore the beauty of the house of the forest of Lebanon, as well as the fortitude thereof, was a temptation to the enemy to come to take it into their possession; especially since it stood, as it were, on the borders of Israel, and so faced the enemy's country.

Thus the church, though in her weeds of widowhood, is become the desire of the eyes

of the nations; for indeed her features are such, considering who is her head, where mostly to the eye beauty lies, that whoso sees but the utmost glimpse of her, is easily ravished with her beauties. See how the prophet words it—'Many nations are gathered together against thee, that say, Let her be defiled, and let our eye look upon Zion' (Micah 4:11).

The church, the very name of the church of God, is beautiful in the world; and, as among women, she that has beauty has her head desired, if it might be, to stand upon another woman's shoulders; so this, and that, and every nation that beholds the beauty of the church, would fain be called by that name. The church, one would think, was but in a homely dress when she was coming out of captivity; and yet then the people of the countries desired to be one with her. 'Let us [said they to Zerubbabel, and to the fathers of the church] build with you, for we seek your God as ye do' (Ezra 4:2).

The very name of the church, as I said, is striven for of the world, but that is the church which Christ has made so; her features also remain with herself, as this comely prospect of the house of the forest of Lebanon abode with it, whoever beheld or wished for it. The beauty therefore of this house, though it stood in the forest, was admirable; even as is the beauty of the church in the wilderness, though in a bewildered state. Hear the relation that the Holy Ghost gives of the intrinsic beauty of the church, when she was to go to be in a persecuted state; she was 'clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars' (Rev 12:1). And yet now the dragon stood by her (Rev 12:4). But I say, Here is a woman! let who will attempt it, show such another in the world, if he can.[10]

They therefore that have any regard to morality, civility, or to ceremonial comeliness, covet to be of the church of God, or to appropriate that glorious title to themselves. And here, indeed, Antichrist came in; she took this name to herself; and though she could not come at the sun, nor moon, nor stars, to adorn herself with them, yet she has found something that makes her comely in her followers' eyes. See how the Holy Ghost sets her forth. She 'was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand,' &c. (Rev 17:4). Hence she is called, 'The well-favoured harlot,' 'the lady of kingdoms,' &c. (Nahum 3:4; Isa 47:5,7).

But because the chaste matron, the spouse of Christ, would not allow this slut to run away with this name, therefore she gets upon the back of her beast, and by him pushes this woman into the dirt; but because her faith and love to her husband remains, she turns again, and pleads by her titles, her features, and ornaments, that she, and she only, is she whose square answereth to the square of her figure, and to the character which her Lord hath given of his own, and so the game began. For so soon as this mistress became a dame in the world, and found that she had her stout abettors, she attempts to turn all things topsy-turvy, and to set them and to make of them what she lists. And now she will have an altar like that which was Tiglath-pileser's. Now must the Lord's brazen altar be removed from its place, the borders of the basis must be cut off, and the laver removed from off them; the molten sea must also now be taken off the backs of the brazen oxen, where Solomon set it, and be set on a pavement of stone (2 Kings 16:10-17).

Solomon! alas, Solomon's nobody now; this woman is wiser in her own conceit than seven men that can render a reason. Now also the covert for the Sabbath must be turned to the use of the king of Assyria, &c. (2 Kings 16:18). Thus has the beauty of God's church betrayed her into the hands of her lovers, who loved her for themselves, for the devil, and for the making of her a seat, a throne for the man of sin. And poor

woman, all her struggling and striving, and crying out under the hands of these ravishers, has not, as yet, delivered her, though it has saved her life (Deut 22:25-27). But though thus it has been with Christ's true church, and will be as long as his enemy Antichrist reigns, yet the days will come when her God will give her her ornaments, and her bracelets, and her liberty, and her joy, that she had in the day of her espousals.

CHAPTER VII.

OF THE REPETITION OF LIGHT AGAINST LIGHT IN THE HOUSE OF THE FOREST OF LEBANON.

To be sure it was not superfluously done of the Holy Ghost to make repetition of these words, 'And light was against light in three ranks,' therefore something is intended in the adding of them again that was not intended by the first mentioning of them (1 Kings 7:4,5).

I have told you what I thought was intended by the first rehearsal of them, namely, to show how Antichrist got in with his sensuality, and opposed it to the true light of the Word of God, exalting himself above God, and also above all Divine revelation; this was his light against light. But, I say, why is it repeated? For he saith, 'Light was against light in three ranks' again. Truly, I think it is repeated to show the evil effects the first antichristian opposition would have in the church of God, towards the end of her wilderness state. For, 'light against light' now, for that it is here repeated, is to show us some new thing, or, as far as wood and windows can speak, to let us understand what would be the consequence of those antichristian figments[11] that were brought into the church at first by him.

For can it be imagined but that, since so much confusion was brought into the church, some of the truly godly themselves would be much damnified thereby? The apostle says, 'Evil communication corrupts good manners' (1 Cor 15:33). And that 'their word will eat as doth a canker' (1 Tim 2:17). Mischief therefore must needs follow this ugly deed of the man of sin. If a house be on fire, though it is not burnt down, the smell of the flame may long remain there; also we count it no wonder to see some of the effects upon the rafters, beams, and some of the principal posts thereof. The calf that was set up at Dan defiled that people until the captivity of the land (Judg 18:30).

And I say again, since light against light was so early in the church in the wilderness, and has also been there so long, and again, since many in this church were both born and bred there under these oppositions of light, it is easy to conclude that something of the enemy's darkness might be also called light by the sincere that followed after. For by antichristian darkness, though they might call it light, the true light was darkened, and so the eye made dim, even the eye of the truly godly. Also the Holy Ghost did much withdraw itself from the church, so the doctrines, traditions, and rudiments of the world took more hold there, and spread themselves more formidably over the face of that whole church. For after the first angel had sounded, and the star was fallen from heaven to the earth, and had received the key of the bottomless pit, and had opened the mouth thereof, the smoke came out amain. This angel was one of the first dads of antichristianism, and this smoke was that which they call light, but it was 'light against light.' 'And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit' (Rev 9:1,2).

The sun I take to be the gospel of God, and the air a type of the breathings of the Holy Ghost. The smoke I take to be the doctrines and traditions of Antichrist; that which was, as I said before, put for light against the true light of the Word. Now, since the sun and the air were darkened by this smoke, yea, and so darkened as that the sun, nor moon, nor stars, nor day, nor night, could shine for a third part of them; no marvel though the

true worshippers here were benighted, or, at least, had but little light to walk by; yea, I have known some that have been born and bred up in smokey holes, that have been made, both in smell and sight, to carry the tokens of their so being bred about them. And I say again, as to what is now under our consideration, no marvel if they that breathed in this church in the wilderness, after the smoke came out of this pit, sucked in the smoke with the air until it became natural to them. A house annoyed with smoke is a great offence to the eyes, whose light being thereby impaired, the judgment also, since that, as to visibles, is guided by the eye, must needs be in danger of being in part misled. And this being the effect of light against light at first, is the cause of what to this day we see in the church among the true brotherhood. For as a cause produceth an effect, so oftentimes an effect sets on foot another cause.

Now, therefore, we have light against light among the godly, as afore there was antichristian against the Christian light. Not that light against light is now godly in the all of it. It is antichristian that opposes the Christian light still. But, as before, the darkness that opposed the light was in the antichristians, now that darkness is got into the Christians, and has set them against one another. Light therefore against light now is in the Christians, truly prefigured by that which was in the house of the forest of Lebanon. Witness the jars, the oppositions, the contentions, emulations, strifes, debates, whisperings, tumults, and condemnations that, like cannon-shot, have so frequently on all sides been let fly against one another.

Shall I need to mention particularly contests many years past, and presented to us in print? Words and papers now in print, as also the many petty divisions and names amongst us, sufficiently make this manifest. Wherefore light against light in this last place, or where it is thus repeated, cannot, I think, be more fitly applied than to that now under our consideration; that is to say, than to the opposite persuasions, different apprehensions, and thwart conclusions, that are constantly drawn from the same texts to maintain a diverse practice. Though we are to acknowledge with thankfulness that this opposition lies not so much in fundamentals as in things of a lesser import.

The godly all hold the head, for there Antichrist could never divide them; their divisions therefore are, as I said, only about smaller things. I do not say that the antichristian darkness has done nothing in the church as to the hurting it in the great things of God. But, I say, it has not been able to do that which could sever their Head from them, otherwise there appears even too much of the effect of his doings there. For even, as to the offices of our Lord, some will have his authority more large, some more strait. Some confine his rules to themselves and to their more outward qualification, and some believe they are extended further. Some will have his power in his church purely spiritual, others again would have it mixed. Some count his Word perfect and sufficient to guide in all religious matters, others again hold that an addition of something human is necessary. Some are for confining of his benefits, in the saving effects of them, only to the elect, others are for a stretching of them further. I might here multiply things, but that light against light is now among the godly as light against light was in the house of the forest of Lebanon, is not at all to be questioned.

This therefore may stand for another argument to prove that the house of the forest of Lebanon was a type of the church in the wilderness. As to the number here, that is to say, in three ranks, it is also, as I think, to show that, though, as was said afore, this darkness could not sever the true church from her Head, yet it has eclipsed the glory of things. By two lights a man cannot see this or that thing so exactly as by one single light; no, they both make all confused though they make not all invisible (Matt 6:22,23). As, for instance, sun-light and moon-light together, fire-light and sun-light together,

candle-light and moon-light together, make things more obscure than to look on them by a single light. The Word reflecting upon the understanding, without the interposing of man's traditions, makes the mind of God to a man more clear than when attended with the other. How much more then when light shall be against light in three ranks? Christ in his offices, blessed be God, is to this day known in his church, notwithstanding there is yet with us light against light in three ranks. But in these things he is not so distinctly, fully, and completely known, as he was before the church went into the wilderness. No, that knowledge is lost to a 'third part' of it, as was also showed before (Rev 8:12). Things therefore will never be well in the church of God so long as there is thus light against light therein. When there is but one Lord among us and his name One, and when divisions, by the consent of the whole, are banished, I mean, not persecuted, but abandoned in all by a joint consent, and when every man shall submit his own single opinion to those truths, that by their being retained are for the health of all, then look for good days, and not until then. For this house of the forest of Lebanon, in which, as you see, there is 'light against light in three ranks,' was not built to prefigure the church in her primitive state, but to show us how we should be while standing before the face of the dragon, and while shifting for ourselves in the wilderness.

And although by her pillars, and beauty, and tower, aye, and by her facing the very metropolitan of her enemies, she showeth that the true grace of God is in her, and a strength and courage that is invincible, yet for that she has also affixed to her station 'Light against light in three ranks.' It is evident her eye is not so single, and consequently that her body is not so full of light, as she will be when her sackcloth is put off, and as when she has put on her beautiful garments. For then it is that her moon is to shine as the sun, and that the light of her sun is to be sevenfold, even as the light of seven days, then, I say, 'When the Lord bindeth up the breach of his people, and healeth the stroke of their wound' (Isa 30:26).

You know that a kingdom flourishes not so long as it is the seat of war, but when that is over peace and prosperity flourishes. This house, as has been hinted, was a type of the church in a wood, a forest, a wilderness.

CHAPTER VIII.

OF THE SHIELDS AND TARGETS THAT WERE IN THE HOUSE OF THE FOREST OF LEBANON.

As this house of the forest of Lebanon was that which, in the general, prefigured the state of the church in the wilderness, so it was accoutered with such military materials as suited her in such a condition, that is to say, with shields, and targets; consequently with other warlike things. 'And king Solomon made two hundred targets of beaten gold, six hundred shekels of gold went to one target, and he made three hundred shields of beaten gold; [three pound] or three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon' (1 Kings 10:16,17; 2 Chron 9:15,16) .

This supposes that the house of the forest of Lebanon would be attacked by the enemy. And good reason there was for such a supposition, since it was built for defence of that worship that was set up in the church. Hence it is said, when the enemy used to come with his chariots and horsemen against them, that they 'did look in that day to the armour of the house of the forest' (Isa 22:7,8). That was, to see how they were prepared at Lebanon, to make resistance against their foes, and to secure themselves and their religion from that destruction that by the enemy was designed should be made upon both. And thus again, or in this thing, the house of the forest of Lebanon shows that it was a figure of the church of the wilderness; for she also is furnished with such weapons as were counted by the wisdom of God necessary for the security of the

soul, and Christian religion, to wit, 'the weapons of our warfare,' 'the whole armour of God' (2 Cor 10:4).

For though this house of the forest of Lebanon was a place of defence, yet her armour is described and directed too, both as to matter and to measure. It was armour made of gold, such armour, and so much of it. And it was made by direction of Solomon, who was a type of Christ, by the power of whose grace and working our armour is also provided for us, as in the texts afore-mentioned may appear. By this description, therefore, of the armour of the house of the forest of Lebanon we are confined, that being a type to the armour of God, in the antitype thereto for the defence of the Christian religion. We then may make use of none but the armour of God for defence of our souls, and the worship of God; this alone is the golden armour provided by our Solomon, and put in the house of the forest of Lebanon, or rather in the church in the wilderness, for her to resist the enemy withal.

Two hundred targets. There is but little mention made of targets in the Bible, nor at all expressly how they were used, but once; and that was when Goliah came to defy Israel, he came, as with other warlike furniture, so 'with a target of brass between his shoulders' (1 Sam 17:6). A target, that is, saith the margin, a gorget. A gorget is a thing wore about the neck, and it serveth in that place instead of a shield. Wherefore in some of your old Bibles, that which in one place is called a target, in another is called a shield.

[12] A shield for that part. This piece of armour, I suppose, was worn in old time by them that used spears, and it was to guard the upper part of the back and shoulders from the arrows of their enemies, that were shot into the air, to the intent they might fall upon the upper part of the body.

The shields were for them which drew bows, and they were to catch or beat off those arrows that were levelled at them by the enemy before. 'Asa had' at one time 'an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin that bare shields, and drew bows, two hundred and fourscore thousand' (2 Chron 14:8).

I cannot tell what the target should signify here, unless it was to show that those in the type were more weak and faint-hearted than those in the antitype: for in that this gorget was prepared for some back part of the body, it supposed the wearers subject to run away, to flee. But in the description of the Christian armour, we have no provision for the back; so our men in the church in the wilderness are supposed to be more stout. Their face is made strong against the face of their enemies, and their foreheads strong against their foreheads (Eze 3:8,9). The shield was a type of the Christian faith, and so the apostle applies it. The which he also counteth a principal piece of our Christian armour when he saith, 'Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked' (Eph 6:16). These targets and shields were made of gold, to show the excellent worth of this armour of God; to wit, that it is not carnal but spiritual, not human but divine; nor common or mean, but of an infinite value. Wherefore James, alluding to this, saith, 'Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith,' (hath he not given them this golden shield) and made them 'heirs of the kingdom which he hath promised to them that love him?' (James 2:5).

Faith! Peter saith, faith, in the very trial of it, is much more precious than is gold that perisheth. If so, then what is that worth, or value, that is in the grace itself? (1 Peter 1:7). This also is that which Christ intends when he says, 'buy of me gold tried in the fire, that thou mayest be rich' (Rev 3:18).

And methinks the apostles and the Lord Jesus Christ do in all these places allude to

the shields, the shields of gold, that Solomon made, and put in the house of the forest of Lebanon; which house, as I have showed, was that which indeed prefigured the state of the church in the wilderness; and these shields a type of faith.

Obj. But here is mention made of nothing but shields and targets.

Answ. True, and that perhaps to show us that the war that the church makes with Antichrist is rather defensive than offensive. Shields and targets are weapons defensive, weapons provided for self-preservation, not to hurt others with. A Christian also, if he can but defend his soul in the sincere profession of the true religion, doth what by duty, as to this, he is bound. Wherefore though the New Testament admits him to put on the whole armour of God, yet the whole and every part thereof is spiritual, and only defensive. True, there is mention made of the sword, but that sword 'is the Word of God' (Eph 6:17). A weapon that hurteth none, none at all but the devil and sin, and those that love it. Indeed it was made for Christians to defend themselves, and their religion with, against hell and the angels of darkness. These two pieces of armour then that Solomon the king did put into the house of the forest of Lebanon, were types of the spiritual armour that the church in the wilderness should make use of. And as we read of no more that was put there, at least to be typical, so we read of, and must use no more than we are bid to put on by the apostle, for the defence of true religion.

Obj. But he that shall use none other than this, must look to come off a loser.

Answ. In the judgment of the world this is true; but not in the judgment of them that have skill, and a heart to use it. For this armour is not Saul's, which David refused, but God's, by which the lives of all those have been secured that put it on, and handled it well. You read of some of David's mighty men of valour, that their 'faces were like the faces of lions, and' that they 'were as swift' of foot 'as the roes upon the mountains' (1 Chron 12:8). Being expert in handling spear and shield.

Why, God's armour makes a man's face look thus, also it makes him that useth it more lively and active than before. God's armour is no burden to the body, nor clog to the mind, but rather a natural, instead of an artificial, fortification.

But this armour comes not to any but out of the king's hand; Solomon put these targets and shields into the house of the forest of Lebanon. So Christ distributeth his armour to his church. Hence it is said it is given to his to suffer for him. It is given to his by himself, and on his behalf (Phil 1:29).

That is, that they might with it fight those battles which he shall manage against Antichrist. Hence they are called the armies in heaven, and are said to follow their Lord 'upon white horses clothed in fine linen, white and clean.' But, as I said, still their war was but defensive. For a little further do but observe, and you shall find the beast fall upon him. 'And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army' (Rev 19:14,19). It is they that fall on, it is they that pick the quarrel, and give the onset.

Besides, the armour, as I said, is only spiritual; wherefore the slaughter must needs be spiritual also. Hence as here it is said the Lamb did slay his enemies, by the sword, spirit, or breath of his mouth; so his army also slays them by the fire that proceedeth out of his mouth (Rev 1:16, 19:21).

Here is therefore no man's person in danger by this war. And I say again, so far as any man's person is in danger, it is by wrong managing of this war. True, the persons of the Christians are in danger, but that is because of the bloody disposition of an antichristian enemy. But we speak now with reference to the Lamb and the army that follows him; and as to them, no man's person is in danger simply as such. Wherefore, it is not men but sin; not men, but the man of sin, that wicked one, that the Son of God makes war

against, in and by his church (2 Thess 2:8; Heb 12:4).
Let us therefore state the matter right; no man needs be afraid to let Jesus Christ be chief in the world, he envies nobody, he designs the hurt of none: his kingdom is not of this world, nor doth he covet temporal matters; let but his wife, his church alone, to enjoy her purchased privileges, and all shall be well. Which privileges of hers, since they are soul concerns, make no infringement upon any man's liberties. Let but faith and holiness walk the streets without control, and you may be as happy as the world can make you. I speak now to them that contend with him.
But if seasonable counsel will not go down, if hardness of heart and blindness of mind, and so perishing from the way, shall overtake you, it is but what you of old have been cautioned of. 'Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him' (Psa 2:10-12).
Now let this also that has been said upon this head, be another argument to prove that the house of the forest of Lebanon was a type of the church in the wilderness.

CHAPTER IX.

OF THE VESSELS WHICH SOLOMON PUT IN THE HOUSE OF THE FOREST OF LEBANON.

Solomon did also put vessels into the house of the forest of Lebanon. 'And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of' gold, 'pure gold, none were of silver; it was nothing accounted of in the days of Solomon' (1 Kings 10:21; 2 Chron 9:20).
Since it is not expressed what those vessels of pure gold were which Solomon put in the house of the forest of Lebanon, therefore, as to the affirmative, no man can be absolute; vessels of gold, vessels of pure gold, the Holy Ghost says they were, and so leaves it to the prudent to make their conjectures; and although I may not put myself among the number of those prudent ones, yet let me take leave to say what I think in the case.
First then, negatively, they were not vessels ordained for Divine worship, for as that was confined to the temple, so the vessels and materials and circumstances for worship were there. I say, the whole uniform worship of the Jews now was confined to the temple (1 Chron 2:4, 7:12,15,16). Wherefore the vessels here mentioned could not be such as was in order to set up worship here, for to Jerusalem they were to bring their sacrifices; true, they had synagogues where ordinary service was done, there the law was read, and there the priests taught the people how they should serve the Lord; but for that which stood in carnal ordinances, as sacrificings, washings, and using vessels for that purpose, that was performed at Jerusalem.
This house, therefore, to wit, the house of the forest of Lebanon, was not built to slay or to offer burnt-offerings or sacrifices in, but as that altar was which the two tribes and an half, built by Jordan, when they went each to their inheritance, namely, to be a witness of the people's resolutions to preserve true religion in the church, to themselves, and to their posterity (Josh 22:21-29). Since this house therefore was designed for defensive war, it was not requisite that the formalities of worship should be there.[13]
The church in the wilderness also, so far as she is concerned in contention, so far she is not taken up in the practical parts of religion (1 Thess 2:2); for religion is not to be practised in the church in the moments of contention. Let us practise then our religion in peace, and in all peaceable ways, and vindicate it by way of contention, that is, when asked or required by opposites to render a reason thereof (Phil 1:7,17; Acts 22:1). But my contention must be, not in pragmatic languages or in striving about words to no

profit, but by words of truth and soberness, with all meekness and fear (Acts 26:24,25; Titus 3:1,2; 1 Peter 3:15).

To practise and defend a practice you know are two things; I practise religion in my closet, in my family, in the congregation, but I defend this practice before the magistrate, the king, and the judge. Now the temple was prepared for the practice of religion, and the house of the forest of Lebanon for defence of the same (Rev 11:1). So far then as the church in the wilderness worships, so far she is compared to the temple, and so far as she defends that worship, so far she is called an army (Rev 19:14). An army terrible with banners (Cant 6:4). For God has given a banner to them that fear him, that it may be displayed because of the truth (Psa 60:4). Hence she says to God, 'We will rejoice in thy salvation, and in the name of our God, we will set up our banners' (Psa 20:5). But here is in all this no hurt to the world, the kingdom, the worship, the war is spiritual, even as the armour is.[14] I have spoken this to distinguish worship from contending for worship, and to make way for what is yet to be said.

If the vessels of the forest of Lebanon, or those put in that house, were not such as related to worship, to worship simply as such, then it should seem—

These vessels therefore were for some other use than for formal worship in the house of the forest of Lebanon. The best way then, that I know of, to find out what they were is first to consider to what they are joined in the mention of them. Now I find them joined in the mention of them with Solomon's drinking vessels, and since as they were made of fine or pure gold, I take them also to be vessels of the same kind, namely, vessels to drink in. Now if we join to this the state of the church in the wilderness, of which, as we have said, this house of the forest of Lebanon was a type, then we must understand that by these vessels were prefigured such draughts as the church has, when in a bewildered or persecuted state; and they are of two sorts, either, First, Such as are exceeding bitter; or, Second, Such as are exceeding sweet; for both these attend a state of war.

First. Such as are exceeding bitter. These are called cups of red wine, signifying blood; also, the cup of the Lord's fury, the cup of trembling, the cup of astonishment, &c. (Psa 75:8; Isa 51:17,22; Jer 25:15; Eze 23:33).

Nor is there anything more natural to the church, while in a wilderness condition, than such cups and draughts as these. Hence she, as there, is said to be clothed, as was said afore, in sackcloth, to mourn, to weep, to cry out, and to be in pain, as is a woman in travail. See the Lamentations and you will find all this verified. See also Revelation 11:3, 12:2.

And whoso considers what has already been said as to what the house of the forest of Lebanon met with, will find that what is here inferred is not foreign but natural. For, can it be imagined, that when the king of Assyria laid down his army by the sides of Lebanon, and when the fire was to devour her cedars, also when Lebanon was to be cut down and languish, that these vessels, these cups, were not then put into her hand. And I say again, since the church in the wilderness, Lebanon's antitype, has been so persecuted, so distressed, so oppressed, and made the seat of so much war, so much blood, of so many murders of her children within her, &c., can it be imagined that she drank of none of these cups? Yes, yes, she has drank the red wine at the Lord's hand, even the cup of blood, of fury, of trembling, and of astonishment; witness her own cries, sighs, tears, and tremblings, with the cries of widows, children, and orphans within her (Lam 1, 2, 4, 5).

But what do I cite particular texts, since reason, histories, experience, anything that is intelligible, will confirm this for a truth; namely, that a people whose profession is

directly in opposition to the devil and Antichrist, and to all debauchery, inhumanity, profaneness, superstition, and idolatry, when suffered to be invaded by the dragon, the beast, the false prophet, and whore, must needs taste of these cups, and drink thereof, to their astonishment.

But all these are of pure gold. They are of God's ordaining, appointing, filling, timing, and also sanctified by him for good to those of his that drink them. Hence Moses chose rather to drink a brimmer of these, 'than to enjoy the pleasures of sin for a season' (Heb 11:25). The sourness, bitterness, and wormwood of them, therefore, is only to the flesh that loveth neither God, nor Christ, nor grace (Psa 75:8; Phil 1:28).

The afflictions, therefore, that the church in the wilderness hath met with, these cups of gold, are of more worth than are all the treasures of Egypt; they are needful and profitable, and praiseworthy also, and tend to the augmenting of our glory when the next world is come (1 Thess 3:3; Rev 2:10; 1 Peter 1:6). Besides they are signs, tokens, and golden marks of love, and jewels that set off the beauty of the church in the sight of God the more (Gal 6:17; Rev 3:19; Heb 12:6). They are also a means by which men are proved sound, honest, faithful, and true lovers of God, as also such whose graces are not counterfeit, feigned, or unsound, but true, and such as will be found to praise, and honour, and glory, at the appearing of Jesus Christ (Isa 27:9; Heb 12:7-10; 1 Peter 2:19; 2 Cor 4:17,18; 2 Thess 1:5).

And this has been the cause that the men of our church in the wilderness have gloried in tribulation, taking pleasure in reproaches, in necessities, in persecutions, and in distresses for Christ's sake (Rom 5:3; 2 Cor 12:9,10). Yea, this is the reason why they have bidden one another rejoice when they fell into divers temptations, saying, Happy is the man that endureth temptations, and behold we count them happy that endure (James 1:2,12, 5:11). And again, 'if ye be reproached for the name of Christ, happy are ye' (1 Peter 4:14).

These therefore are vessels of pure gold, though they contain such bitter draughts, and though such as at which we make so many wry faces before we can get their liquor down.

Do you think that a Christian, having even this cup in his hand to drink it, would change it for a draught of that which is in the hand of the woman that sits on the back of the scarlet-coloured beast? (Rev 17:3,4). No, verily, for he knows that her sweet is poison, and that his bitter is to purge his soul, body, life, and religion, of death (2 Tim 2:11,12).

God sends his love tokens to his church two ways, sometimes by her friends, sometimes by her enemies. When they come by the hand of a friend, as by a minister, a brother, or by the Holy Ghost, then they come smoothly, sweetly, and are taken, and go down like honey. But when these love tokens come to them by the hand of an enemy, then they are handed to them roughly; Pharaoh handed love tokens to them roughly; the king of Babylon handed these love tokens to them roughly. They bring them of malice, God sends them of love; they bring them and give them to us, hoping they will be our death; they give us them therefore with many a foul curse, but God blesses them still. Did not Haman lead Mordecai in his state by the hand of anger?

Nor is this cup so bitter but that our Lord himself drank deep of it before it was handed to his church; he did as loving mothers do, drink thereof himself to show us it is not poison, also to encourage us to drink it for his sake and for our endless health (Matt 20:22, 26:39,42).

And, as I told you before, I think I do not vary from the sense of the text in calling them cups; because, though there they have no name, they are joined with king Solomon's drinking vessels, and because as so joined in the type, so they are also joined here;

therefore the cup here is called Christ's cup. 'Are ye able to drink of the cup that I shall drink of?' 'Ye shall drink indeed of my cup' (Matt 20:22,23). Here you see they are joined in a communion in this cup of affliction, as the cups in one and the same breath are joined with those king Solomon drank in, which he put in the house of the forest of Lebanon.

[Second. Such as are exceeding sweet.]

But these are not all the cups that belong to the house of the forest of Lebanon, or rather to the church in the wilderness; there is also a cup, out of which, at times, is drunk what is exceeding sweet. It is called the cup of consolation, the cup of salvation; a cup in the which God himself is (Psa 116:13; Jer 16:7). As he said, the Lord is the portion of my cup. Or rather, 'The Lord is the portion of mine inheritance, and my cup' (Psa 16:5). This cup, they that are in the church in the wilderness have usually for an after-draught to that bitter one that went before. Thus, as tender mothers give their children plumbs or sugar, to sweeten their palate after they have drank a bitter potion, so God gives his the cups of salvation and consolation, after they have suffered awhile. 'For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ' (2 Cor 1:5).

Hence the apostle assureth himself concerning the affliction of them at Corinth; yea, and also promiseth them, that as they were partakers of the sufferings, so should they be of the consolation (2 Cor 1:7). Some of these cups are filled until they run over, as David said his did, when the valley of the shadow of death was before him. 'Thou preparest a table before me,' said he, 'in the presence of mine enemies: thou anointest my head with oil; my cup runneth over' (Psa 23:5). This is that which the apostle calls exceeding; that is, that which is beyond measure. 'I am,' says he, 'filled with comfort, I am exceeding joyful in all our tribulation' (2 Cor 7:4).

Now he has one answering the other. Thou hast made summer and winter. Thou hast made the warm beams of thy sun answerable to the cold of the dark night. This may be also yet signified by the building of this house, this type of the church in the wilderness, in so pleasant a place as the forest of Lebanon was (Cant 4:8). Lebanon! Lebanon was one of the sweetest places in all the land of Canaan. Therefore we read of the fruit of Lebanon, of the streams from Lebanon; the scent, the smell, the glory of Lebanon; and also of the wine and flowers of Lebanon (Psa 72:16; Hosea 14:6,7; Isa 35:2, 9:13; Nahum 1:4).

Lebanon! That was one thing that wrought with Moses to desire that he might go over Jordan; namely, that he might see that goodly mountain, and Lebanon. The glory and excellent beauty of the church, Christ also setteth forth, by comparing of her to Lebanon. 'Thy lips, O my spouse,' says he, 'drop as the honey-comb: honey and milk are under thy tongue, and the smell of thy garment is like the smell of Lebanon' (Cant 4:11,15). This house, therefore, being placed here, might be to show how blessed a state God could make the state of his church by his blessed grace and presence, even while she is in a wilderness condition.

We will add to this, for further demonstration, that letter of that godly man, Pomponius Algerius, an Italian martyr; some of the words of which are these:—

'Let,' saith he, 'the miserable worldly man answer me; what remedy or safe refuge can there be unto him if he lack God, who is the life and medicine of all men: and how can he be said to fly from death, when he himself is already dead in sin. If Christ be the way, verity, and life, how can there be any life then without Christ?

'The sooly[15] heat of the prison to me is coldness; the cold winter to me is a fresh spring-time in the Lord. He that feareth not to be burned in the fire, how will he fear the

heat of weather? Or what careth he for the pinching frost, which burneth with the love of the Lord?

'The place is sharp and tedious to them that be guilty; but to the innocent and guiltless it is mellifluous. Here droppeth the delectable dew; here floweth the pleasant nectar; here runneth the sweet milk; here is plenty of all good things. And although the place itself be desert and barren, yet to me it seemeth a large walk, and a valley of pleasure; here to me is the better and more noble part of the world. Let the miserable worldling say, and confess, if there be any plot, pasture, or meadow, so delightful to the mind of man, as here. Here I see kings, princes, cities, and people; here I see wars, where some be overthrown, some be victors, some thrust down, some lifted up. Here is Mount Sion; here I am already in heaven itself. Here standeth first Christ Jesus in the front; about him stand the old fathers, prophets, and evangelists, apostles, and all the servants of God; of whom some do embrace and cherish me, some exhort me, some open the sacraments unto me, some comfort me, other some are singing about me: and how then shall I be thought to be alone, among so many, and such as these be, the beholding of whom to me is both solace and example. For here I see some crucified, some slain, some stoned, some cut asunder, and some quartered, some roasted, some broiled, some put in hot caldrons, some having their eyes bored through, some their tongues cut out, some their skin plucked over their heads, some their hands and feet chopped off, some put in kilns and furnaces, some cast down headlong, and given to the beasts and fowls of the air to feed upon. It would,' said he, 'ask a long time, if I should recite all.

'To be short, divers I see with divers and sundry torments excruciate; yet notwithstanding, all living and all safe. One plaster, one salve cureth all their wounds, which also giveth to me strength and life; so that I sustain all these transitory anguishes and small afflictions with a quiet mind, having a greater hope laid up in heaven. Neither do I fear mine adversaries which here persecute me and oppress me, for he that dwelleth in heaven shall laugh them to scorn, and the Lord shall deride them. I fear not thousands of people which compass me about. The Lord my God shall deliver me, my hope, my supporter, my comforter, who exalteth up my head. He shall smite all them that stand up against me without cause; and shall dash the teeth and jaws of sinners asunder, for he only is all blessedness and majesty.

'The rebukes for Christ's cause make us jocund; for so it is written: if ye be rebuked and scorned for the name of Christ, happy be you; for the glory and spirit of God resteth upon you (1 Peter 4). Be ye therefore certified (said he, by this his letter to his friends) that our rebukes, which are laid upon us, redound to the shame and harm of the rebukers. In this world there is no mansion firm to me; and therefore I will travel up to the New Jerusalem which is in heaven, and which offereth itself to me, without paying any fine or income. Behold I have entered already in my journey, where my house standeth for me prepared, and where I shall have riches, kinsfolks, delights, honours, never-failing.

'As for these earthly things here present, they are transitory shadows, vanishing vapours, and ruinous walls. Briefly all is but very vanity of vanities, whereas hope, and the substance of eternity to come, are wanting; which the merciful goodness of the Lord hath given, as companions to accompany me, and to comfort me; and now do the same begin to work, and to bring forth fruits in me. I have travelled hitherto, laboured and sweat early and late, watching day and night, and now my travails begin to come to effect. Days and hours have I bestowed upon my studies. Behold the true countenance of God is sealed upon me, the Lord hath given mirth in my heart: and therefore in the

same will I lay me down in peace and rest (Psa 4). And who then shall dare to blame this our age consumed; or say that our years be cut off? What man can now cavil that these our labours are lost, which have followed, and found out the Lord and maker of the world, and which have changed death with life? My portion is the Lord, saith my soul, and therefore, I will seek and wait for him.

'Now then, if to die in the Lord be not to die but live most joyfully, where is this wretched worldly rebel, which blameth us of folly, for giving away our lives to death? O how delectable is this death to me! to taste the Lord's cup, which is an assured pledge of true salvation; for so hath the Lord himself forewarned us, saying, the same that they have done to me, they will also do unto you. Wherefore let the doltish world, with his blind worldlings (who in the bright sunshine, yet go stumbling in darkness, being as blind as beetles), cease thus unwisely to carp against us for our rash suffering, as they count it. To whom, thus, we answer again, with the holy apostle, that neither tribulation, nor anguish, nor hunger, nor nakedness, nor jeopardy, nor persecution, nor sword, shall be able ever to separate us from the love of Christ; we are slain all the day long; we are made like sheep ordained to the shambles (Rom 8).

'Thus,' saith he, 'do we resemble Christ our Head, which said that the disciple cannot be above his master, nor the servant about his Lord. The same Lord hath also commanded that every one shall take up his cross and follow him (Luke 9). Rejoice, rejoice, my dear brethren and fellow-servants, and be of good comfort, when ye fail into sundry temptations; let your patience be perfect in all parts. For so it is foreshowed us before, and is written, that they which shall kill you shall think to do God good service. Therefore, afflictions and death be as tokens and sacraments of our election and life to come. Let us then be glad and sing unto the Lord, when as we, being clear from all just accusations, are persecuted and given to death; for better it is that we in doing well do suffer, if it so be the will of God, than doing evil (1 Peter 3). We have for our example Christ and the prophets which spake in the name of the Lord, whom the children of iniquity did quell[16] and murder. And now we bless and magnify them that then suffered. Let us be glad and joyous in our innocency and uprightness; the Lord shall reward them that persecute us; let us refer all revengement to him.

'I am accused of foolishness, for that I do not shrink from the true doctrine and knowledge of God, and do not rid myself out of these troubles, when with one word I may. O the blindness of man, which seeth not the sun shining, neither remembereth the Lord's words. Consider therefore what he saith, you are the light of the world. A city built on the hill cannot be hid; neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine, and give light to them in the house. And in another place he saith you shall be led before kings and rulers. Fear ye not them which kill the body, but him which killeth both body and soul. Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; and he that denieth me before men, him will I also deny before my heavenly Father.

'Wherefore, seeing the words of the Lord be so plain, how, or by what authority, will this wise counsellor then approve this his counsel which he doth give? God forbid that I should relinquish the commandments of God and follow the counsels of men. For it is written, Blessed is the man that hath not gone in the way of sinners, and hath not stood in the counsels of the ungodly, and hath not sit in the chair of pestilence (Psa 1).[17] God forbid that I should deny Christ where I ought to confess him; I will not set more by my life than by my soul, neither will I exchange the life to come for this world here present. O how foolishly speaketh he which argueth me of foolishness!'

And a little farther he saith, 'And now let this carnal politic counsellor, and disputer of

this world, tell wherein have they to blame me. If in mine examinations I have not answered so after their mind and affection as they required of me, seeing it is not ourselves that speak, but the Lord that speaketh in us, as he himself doth fore-witness, saying, When you shall be brought before rulers and magistrates, it is not you yourselves that speak, but the Spirit of my Father that shall be in you (Matt 10). Wherefore, if the Lord be true and faithful of his word, as it is most certain, then there is no blame in me; for he gave the words that I did speak, and who was I that could resist his will?

'If any man shall reprehend the things that I said, let him then quarrel with the Lord, whom it pleased to work so in me; and if the Lord be not to be blamed, neither am I herein to be accused, which did that I purposed not, and that I fore-thought not of. The things that there I did utter and express [he means when he was before the magistrates], if they were otherwise than well, let them show it, and then will I say that they were my words, and not the Lord's. But if they were good and approved, and such as cannot justly be accused, then must it needs be granted, spite of their teeth, that they proceeded of the Lord; and then who be they that shall accuse me—people of prudence? Or who shall condemn me—just judges? And though they so do, yet, nevertheless, the word shall not be frustrate, neither shall the gospel be foolish or therefore decay, but rather the kingdom of God shall the more prosper and flourish unto the Israelites, and shall pass the sooner unto the elect of Christ Jesus, and they which shall so do shall prove the grievous judgment of God. Neither shall they escape without punishment that be persecutors and murderers of the just.

'My well-beloved,' saith he, 'lift up your eyes and consider the counsels of God. He showed unto us a late an image of his plague, which was to our correction; and if we shall not receive him he will draw out his sword and strike with sword, pestilence, and famine, the nation that shall rise against Christ.'

This, as I said, is part of a letter writ by Pomponius Alerius, an Italian martyr, who, when he wrote it, was in prison, in, as he calls it, his delectable orchard, the prison of Leonine, 12 calend. August, anno 1555. As is to be seen in the second volume of the book of martyrs.[18]

This man was, when he wrote this letter, in the house of the forest of Lebanon, in the church in the wilderness, in the place and way of contending for the truth of God, and he drank of both these bitter cups of which I spake before, to wit, of that which was exceeding bitter, and of that which was exceeding sweet, and the reason why he complained not of the bitter was because the sweet had overcome it—as his afflictions abounded for Christ, so did his consolations by him. So, did I say? they abounded much more.

But was not this man, think you, a giant, a pillar in this house? Had he not also now hold of the shield of faith? Yea, was he not now in the combat? And did he not behave himself valiantly? Was not his mind elevated a thousand degrees beyond sense, carnal reasons, fleshly love, self-concerns, and the desires of embracing temporal things? This man had got that by the end that pleased him; neither could all the flatteries, promises, threats, or reproaches, make him one listen to or desire to inquire after what the world or the glory of it could afford. His mind was captivated with delights invisible; he coveted to show his love to his Lord by laying down his life for his sake; he longed to be there where there shall be no more pain, nor sorrow, nor sighing, nor tears, nor troubles; he was a man of a thousand (Eccl 7:28).

But to return again to our text. You know we are now upon the vessels of the house of the forest of Lebanon, which, I have told you, could not be vessels for worship, for that

worship that was ordained to be performed at the temple was also confined to that, and to the vessels that were there. Therefore they must be, in all probability, the vessels that I have mentioned, the which you see how we have expounded and applied. If I am out I know it not; if others can give me better light here about for it I will be thankful.
There was also added to this house of the forest of Lebanon, store-cities, chariot-cities, and cities of horsemen, unto which king Jotham added castles and towers (2 Chron 8:4-6, 27:3,4).
These might be to signify by what ways and means God would at times revenge the quarrel of his church, even in this world, upon them that, without cause, should, for their faith and worship, set themselves against them. For here is a face of threatening revenge, they were store-houses, chariot-cities, cities of horsemen, with castles and towers. And they stood on the same ground that this house was builded upon, even in the forest of Lebanon. We know that in Israel God stirred up kings who at times suppressed idolatry there, and plagued the persecutors too, as Jehu, Hezekiah, Josiah, &c. And he has promised that, even in gospel times, kings 'shall hate the whore, —make her desolate and naked, and shall eat her flesh and burn her with fire' (Rev 17:12,16).
Here now are the store-houses, chariot-cities, cities of horsemen, with towers and castles, for the help to the house of the forest of Lebanon, for the help of the church in the wilderness, or, as you have it in another place, as the serpent cast floods of water out of his mouth after the woman, 'that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth' (Rev 12:15,16). Thus the Medes and Persians helped to deliver the church from the clutches and strong hand of the king of Babylon.
This Lebanon, therefore, was a place considerable and a figure of great things; the countenance of the Lord Jesus is compared to it, and so is the face of his spouse, and also the smell of her garment (Cant 4:11, 5:15, 7:4).

CHAPTER X.

OF THE PORCH OF THE HOUSE OF THE FOREST OF LEBANON.

Solomon also made a porch to this house of the forest of Lebanon. He made several porches, as one for the temple, one for the house which he dwelt in, one for the throne of the kingdom, and this that was for the house of the forest of Lebanon, of all which this last is that mentioned.
'And he made a porch of pillars, the length thereof was fifty cubits, and the breadth thereof thirty cubits; and the porch was before them, and the other pillars, and the thick beam were before them' (1 Kings 7:6). This porch was famous both for length, and breadth, and strength, it was able to contain a thousand men. It was like that of the tower of David, otherwise called the stronghold, the castle of Zion, which is the city of David (2 Sam 5:7; 1 Chron 11:5; Micah 4:8).
This tower of David was built for an armoury, whereon there hanged a thousand bucklers, all shields of mighty men. It was fifty cubits long and thirty broad, a spacious place, a large receptable for any that liked to take shelter there. It was made of pillars, even as the house within was, or it stood upon pillars. The pillars, you know I told you before, were to show us what mighty men, or what men of mighty grace, God would have in his church in the wilderness furnished with. And it is worth your observing here also we have pillars, pillars. And he made the porch of pillars, that is, of pillars of cedar, as the rest of the pillars of the house were.
'And the porch was before them.' That is, as I take it, an entering porch, less than the

space within, so that the pillars, neither as to number nor bigness, could be seen without, until at least they that had a mind to see entered the mouth of the porch. And by this was fitly prefigured how unseen the strength of the church under persecution is of all that are without her. Alas! they think that she will be run down with a push, or, as they said, 'What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are bunt?' Alas! 'if a fox go up he shall even break down their stone wall' (Neh 4:2,3).

But do you think these men saw the strength of the Jews now? No, no, their pillars were within, and so were shadowed from their eyes. David himself could not tell what judgment to make of the way of the world against the people of God, until he went into the sanctuary of God (Psa 73:16,17).

How then can the world judge of the condition of the saints? Alas, had they known the church's strength, surely they would not, as they have, so furiously assaulted the same. But what have they got by all they have done, either against the head or body of the same? She yet has being in the world, and will have, shall have, though all the nations on earth should gather themselves together against it. Nor is it the cutting off of many that will make her cease to flourish. Alas, were she not sometimes pruned and trimmed her boughs would stand too thick. Those therefore that are taken away with God's pruning-hooks are removed, that the under branches may grow the better.[19] But, I say, to extinguish her it is in vain for any to hope for that. She stands upon pillars, on rocks, on the munition of rocks; stand therefore she must, whether the world believes it or no.

'And the other pillars—were before them,' or, as the margin has it, 'according to them.' The other pillars, that is, they more inward, those that were in the body of the house. Christ doth not, as the poor world doth, that is, set the best leg before; the pillars that were more inward in the house were as good as those in the front. It is true some are appointed to death to show to the world the strength of grace, not that he can help nobody to that strength but they. The most feeble of his flock, when Christ shall stand by and strengthen them, are able to do and bear what the strong have underwent. For so he saith.

And 'the other pillars and the thick beams were' according to them; nay, 'before them.' Indeed, they that are left seem weak and feeble if compared to them that have already been tried with fire and sword and all the tortures of men. But that grace by which they were helped that have done such mighty acts already, can help those who seem more weak yet to go beyond them. God strengtheneth 'the spoiled against the strong, so that the spoiled shall come against the fortress' (Amos 5:9). Or, as another scripture has it, 'The lame take the prey' (Isa 33:23). So that you see here is all substance. All here are pillars and thick beams, both in the house and in the porch.

The conclusion therefore is:—The true members of the church in the wilderness are strong, mighty, being made able by the grace of God for their standing, and being also coupled and compacted together with the biggest bands or thickest beams that the Holy Ghost puts forth to bind and hold this church together. And there is reason for it. The church is God's tower or battery by which he beateth down Antichrist, or if you will have it in the words of the prophet, 'Thou art my battle-axe and weapons of war; for with thee [saith God] will I break in pieces,' &c. (Jer 51:19,20). Wherefore, since the church is set for defence of religion, and to be as a battery to beat down Antichrist, it is requisite that she should be made up of pillars of strong and staunch materials.[20]

The largeness of the porch was commodious; it was the next shelter, or the place

whereunto they of the house of the forest of Lebanon, when pursued, might resort or retreat with the less difficulty. Thus the church in the wilderness has her porch, her place, her bosom, whereunto her discouraged may continually resort, and take up and be refreshed. As Abiathar thrust in to David and his men in the wilderness, in the day when Saul had slain his father, and of his brethren, even 'four-score and five persons that did wear a linen ephod' (1 Sam 22:17-23).

When the apostles were persecuted 'they went to their own company,' because the Lord was there (Acts 4:23). There we find the pillars, and have both solace and example. There, as Pomponius said of his person, stands Christ Jesus in the front as Captain of the Lord's host, and round about him the old fathers, prophets, apostles, and martyrs. This porch, therefore, I take to be a figure of those cordial and large affections which the church in the wilderness has to all, and for all them that love the truth, and that suffer and are afflicted for the sincere profession thereof.

This porch was bigger than that which belonged to the temple by much, to show that those that are made the objects of the enemies' rage most are usually most prepared with affection for them that are in the same condition. Fellow-feeling is a great matter. It is said of the poor afflicted people that were in Macedonia 'in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality;[21] for to their power,—yea, and beyond their power,' they showed their charity to the destroyed church of Jerusalem (2 Cor 8:1-4).

And a porch in a forest, or a bosom in a wilderness, is seasonable to them that in the wilderness are faint and weary. Nabal shut up his doors against David, and therefore he died like a beast. Poor David! thou wast bewildered, but this churl had no compassion for thee (1 Sam 25:5-13, 25-39). Blest Obadiah, thou hadst a bosom, and bread, and hiding-places for the church, when rent and torn by the fury of Jezebel, and thou hast for it thy reward in heaven (1 Kings 18:3,4; Matt 10:42). Ebedmelech, because he had compassion on Jeremiah when he was in the dungeon, God did not only give him his life for a prey, but promised him the effects of putting his trust in the Lord (Jer 38:7-11, 39:15-18).

And he made a porch of pillars. The porch is but the entrance of the house, whither many go that yet step not into the house, but make their retreat from thence; but it is because they are non-residents, they only come to see; or else, if they pretended more, it was not from the heart. 'They went out from us,' said John, 'but they were not of us; for if they had been of us they would, no doubt, have continued with us; but they went out that they might be made manifest that they were not all of us' (1 John 2:19).

And forasmuch as this porch was fifty cubits long, men may take many a step straight forward therein and be but in the porch yet.[22] Even as we have seen men go, as one would think, till they are out of view in the porch of this church in the wilderness, but presently you have them without the door again.

True, this porch was made of pillars, and so to every one, at first entrance, it showed the power of the place; the church in the wilderness also is so builded that men may see it is ordained for defence. Men also, at their first offer to step over the threshold there, with mouth profess that they will dwell as soldiers there. But words are but wind; when they see the storm a-coming they will take care to shift for themselves. This house, or church in the wilderness, must see to itself for all them.

As the house therefore is a figure of the church in the wilderness, so, so great a porch belonging to it may be also to show that numbers may there be entertained that, if need be, will quickly whip out again. Although therefore the porch was made of pillars, yet every one that walked there were not such. The pillars was to show them, not what

they were, but what they should be that entered into this house.
The church also in the wilderness, even in her porch or first entrance into it, is full of pillars, apostles, prophets, and martyrs of Jesus. There also hang up the shields that the old warriors have used, and are plastered upon the walls the brave achievements which they have done. There are also such encouragements there for those that stand, that one would think none that came thither with pretence to serve there would, for very shame, attempt to go back again; and yet, not to their credit be it spoken, they will forsake the place without blushing, yea, and plead for this their so doing. But I have done with the explicatory part, and conclude that from these ten particulars thus handled in this book, the house of the forest of Lebanon was a type, or figure, of the church in the wilderness.
Nor do I know, if this be denied, how so fitly to apply some of these texts which speak to the church, to support her under her troubles, of the comforts that afterwards she shall enjoy, since they are presented to her under such metaphors as clearly denote she was once in a wilderness, for instance,
1. 'Sing, O ye heavens; for the Lord hath done it [that is, redeemed his servant Jacob from his sins and from the hand of the enemy]: shout, ye lower parts of the earth [or church once trampled under feet]: break forth into singing, ye mountains, O forest, and every tree therein [here is comfort for the church under the name of a forest, that in which the house we have been speaking of was built]: for the Lord hath redeemed Jacob, and glorified himself in Israel' (Isa 44:23). To what, I say, can this text more fitly be applied, than to the church in the wilderness, put here under the name of a forest as well as under the title of heaven? Yea, methinks it is cried here to her, 'O forest,' on purpose to intimate to us that the house in the forest of Lebanon was the figure of the church in this condition.
2. Again, 'Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off' (Isa 29:17-20). Lebanon was a forest, but now she must be a fruitful field. What means he here by Lebanon but the church under persecution, and the fruitful field? Mistress Babylon shall become as a forest, that is, as the church under distress. But when shall this be? Why, when the terrible one is brought low and the scorner is consumed, &c.
What can be more plain than this to prove that Lebanon, even the house in the forest of Lebanon, for that is here intended, was a figure of the church in the wilderness, or in a tempted and persecuted state. For to be turned into a fruitful field signifies the recovering of the afflicted church into a state most quiet and fruitful; fruitful fields are quiet because they are fenced, and so shall the church be in that day.
3. 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose' (Isa 35:1).
What are we to understand by these words if they be not a prophecy of the flourishing state of Christ's kingdom, who, in the days of her persecution, is compared to a wilderness, to a desert, and to solitary places. And she 'shall be glad for them'; for what? for that she is rid of the dragons, wild beasts, satyrs, screech owls, great owl, and vulture, types of the beasts and unclean birds of Antichrist (Isa 34:13-15).
She shall be glad for them that they are taken away from her and placed far away, for then no lion shall be there nor any ravenous beast; yea, it is the habitation of dragons,

where each lay, shall be grass, with reeds and rushes, as it is, Isaiah 35. And now 'the lame man shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.' Read the whole chapter.

For that the desert and wilderness is thus mentioned, and that to express the state of the church in trouble by, it is clear that Lebanon is not excluded, nor the thing that is signified thereby, which, I say, is the church in her low estate, in her forest, or wilderness condition.

4. 'I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together' (Isa 41:19).

Can any think that trees are the things taken care of here? They are the men that Antichrist has murdered in his heat and rage against Christ, the which God will restore again to his church, when Antichrist is dead and buried in the sides of the pit's mouth. And that you may the better understand he meaneth so, he expresseth again the state of the church as like to a wilderness condition, and promiseth that in that very church, now so like a wilderness, to plant it again with Christians, flourishing with variety of gifts and graces, signified by the various nature and name of the trees spoken of here.

5. 'Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen' (Isa 43:19,20). Here God alludes to the condition of the children of Israel in the wilderness of old, and implies they shall be in a wilderness again; and as then he gave them water, and delivered them from serpents, cockatrices, vipers, dragons, so he will do now, now to his people, his chosen.

6. 'The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody' (Isa 51:3).

See here are Zion's waste places, Zion's wilderness, forest, or Lebanon. Next here is a promise that he will comfort her; and what doth this suppose but that she was in her wilderness state, uncomfortable at least as to her outward peace, her liberty, and gospel privileges and beauties? Then here is the comparison, by which he illustrates his promise as to what degree and pitch he will comfort her. 'He will make her wilderness like Eden, and her desert like the garden of the Lord.' The effects of all which will be she will have joy and gladness; she will be thankful, and be melodious in her voice, in her soul to the Lord. This, I say, will follow upon her deliverance from her desert, her wilderness, her desolate, and comfortless state: all which is more fully expressed by her repeated hallelujahs (Rev 19:1-6). Which hallelujahs there are the effect of her deliverance from the rage of the beast and great whore, of whose greatness and ruin you read in the two foregoing chapters. Now, I say, since the church was to be in a wilderness condition under the gospel; and since we have this house of the forest of Lebanon so particularly set forth in the Scriptures; and also since this house, its furniture, its troubles, and state, do so paint out this church in this wilderness state, I take it to be for that very thing designed, that is to say, to prefigure this church in this her so solitary and wilderness state.

[CONCLUSION.]

We will now therefore here make a brief conclusion of all.

First. This may inform us of the reason of the deplorable state of a professing people. It is allotted to them in this world to be so. The world, and men of the world, must have their tranquility here, and must be possest of all; this was foreshown in Esau, who had of his sons many that were dukes and kings before there was any king in Israel (Gen 36:31). God so disposing of things that all may give place when his Son shall come to reign in Mount Zion, and before his ancients gloriously, which coming of his will be at the resurrection, and end of this world, and then shall his saints reign with him; 'when Christ, who is our life, shall appear, then shall ye also appear with him in glory' (Col 3:4).

Let not therefore kings, and princes, and potentates be afraid; the saints that are such indeed, know their places, and are of a peaceable deportment; 'the earth God hath given to the children of men,' and his kingdom to the sons of God (Psa 115:16; Matt 25:34; Luke 12:32).

I know there are extravagant opinions in the world about the kingdom of Christ, as if it consisted in temporal glory in part, and as if he would take it to him by carnal weapons, and so maintain it in its greatness and grandeur; but I confess myself an alien to these notions, and believe and profess the quite contrary, and look for the coming of Christ to judgment personally, and betwixt this and that, for his coming in Spirit, and in the power of his word to destroy Antichrist, to inform kings, and so give quietness to his church on earth; which shall assuredly be accomplished,[23] when the reign of the beast, the whore, the false prophet, and of the man of sin is out (2 Thess 2:8; Isa 49:23, 52:15, 60:3,10,11,16, 62:2; Rev 21:24).

Second. Let this teach men not to think that the church is cursed of God, because she is put in a wilderness state. Alas, that is but to train her up in a way of solitariness, to make her Canaan the more welcome to her. Rest is sweet to the labouring man. Yea, this condition is the first step to heaven; yea, it is a preparation to that kingdom. God's ways are not as man's. 'I have chosen thee,' saith he, 'in the furnace of affliction.' When Israel came out of Egypt, they were led of God into the wilderness; but why? That he might have them to a land, that he had espied for them, that he might bring them to a city of habitation (Eze 20:6; Psa 107:1-7).

The world know not the way of the Lord, nor the judgment of our God. Do you think that saints that dwell in the world, and that have more of the mind of God than the world, would, could so rejoice in God, in the cross, in tribulations and distresses, were they not assured that through many tribulations is the very roadway to heaven (Acts 14:22). Let this then encourage the saints to hope, and to rejoice in hope of the glory of God, notwithstanding present tribulations. This is our seed-time, our winter; afflictions are to try us of what mettle we are made; yea, and to shake off worm-eaten fruit, and such as are rotten at core. Troubles for Christ's sake are but like the prick of an awl in the tip of the ear, in order to hang a jewel there.

Let this also put the saints upon patience: when we know that a trial will have an end, we are by that knowledge encouraged to exercise patience. I have a bad master, but I have but a year to serve under him, and that makes me serve him with patience; I have but a mile to go in this dirty way, and then I shall have my path pleasant and green, and this makes me tread the dirty way with patience. I am now in my rags, but by that a quarter of a year is come and gone, two hundred a year comes into my hand, wherefore I will wait, and exercise patience. Thus might I multiply comparisons. Be patient then, my brethren; but how long? to the coming of the Lord. But when will that be? the coming of the Lord draws nigh.

'Be patient,' my brethren, be long patient, even 'unto the coming of the Lord. Behold,

the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh' (James 5:7,8).

FOOTNOTES:

1. The second month in the Hebrew calendar began April 7.—Ed.
2. A common expression for difference.—'What's the odds between us?'—Ed.
3. The churches of Christ have suffered under bitter persecution, and been in a wilderness state, from the primitive times, through Popish days, and under the relentless cruelties suffered by the Covenanters and Nonconformists from the Church of England. As the gospel spreads, it humanizes and softens the hearts even of the rebellious. The dread fire no longer consumes the cedars of Lebanon. Still there remains the contemptuous sneer, the scorn, the malice of the soul, against Christ and his spiritual seed. Not many years since the two daughters of an evangelical clergyman, a D.D., came out, from strong and irresistible conviction, and united with one of the straitest sects of Dissenters—the Plymouth Brethren. The unhappy parent could not brook the insult to his order, and died insane.—Ed.
4. Bunyan not only experienced the richest enjoyments in jail, but it is very probable that his life was saved for a few years by his having lain in prison during the violent heat and storm of persecution which raged in the early part of the reign of Charles II. Thus God mysteriously restrains the wrath of man, and makes it to praise him. The damp unwholesome dungeon, intended for his destruction, crowned him with peculiar honour, because, as in his Patmos, he there wrote his immortal book.—Ed.
5. Pill, to rob; poll, to exact, to extort. 'The church is pilled and polled by its own flocks.'—South, Ser. 11. v. 5.—Ed.
6. Maundrel measured a cedar which was thirty-six feet six inches in girth, and one hundred and eleven feet in the spread of its boughs; the foliage is ever green, and it mounts up to an enormous height.—Ed.
7. It is one of the strongest proofs that the human mind is disordered by sin, that man is by nature senseless to the sublime truths of Christianity—the beam, the truth which saves the world from utter moral desolation. What wonders open before the eyes of the young convert, stretching far away into that heavenly and eternal felicity which had been shut out from his vision by the gloom of death! Life and immortality is brought to light. His life, and all other things, become but dross, that he may win Christ, and maintain his cause in the world.—Ed.
8. All men have the same Bible, but all have not sought for spiritual discernment. The Beast, whether of Rome, Greece, or England, that looks through the Word to find some plausible means of tyrannising over the soul, by preventing man from using his own eyes in seeking salvation, whether it be by church canons or acts of Parliament interfering with the exercise of private judgment, is an enemy to, and hater of, the true light.—Ed.
9. Humanity, in its usual acceptation, means the inferiority of man to the divine or angelic nature, but superiority to the mere animal or brute creation. 'The nature of man, wherein he is lesse than God Almighty, and excellynge not withstandyng al other creatures in erth, is called humanitie.'—Sir T. Eliot. Bunyan's illustration of the word is curious.—Ed.
10. A common mode of picturing the virgin Mary for the devotee of Popery to worship, is a whole length beautiful woman, with rays as of the sun shooting out all round her, standing upon the moon, and upon her head a splendid crown ornamented with twelve stars. Under such a disguise, who would expect to find 'the well-favoured harlot

establishing a throne for Satan?'—Ed.
11. Inventions, fictions, fables.—Ed.
12. The Hebrew words translated in the authorized version of the Bible, 'And a target' or gorget 'of brass,' are rendered, in all the earlier versions, 'And a shield of brass.' Perhaps a cuirass; it was evidently defensive brass armour, worn between the shoulders.—Ed.
13. No formal service such as that of the temple. While the churches are in the wilderness, suffering under the fangs of Antichrist, religious services must be adapted to their circumstances. At times fervent silent prayer, unheard on earth, but recorded in heaven; at other times in an upper chamber or a forest, afraid to sin, lest it should bring the enemy upon them. How ought we to bless God for giving us the full enjoyment of public worship, even while in the wilderness.—Ed.
14. One of the popular delusions of our day is, that all sects have been intolerant and persecutors when they had the opportunity. This is a gross falsehood. Who can charge the Waldenses, Albigenses, or Lollards with that spirit of Antichrist? Who dares charge the Quakers with a persecuting spirit? They had the full opportunity when governing Pennsylvania. Who can accuse the Baptists with injuring those who differed from them when Roger Williams and his Baptist brethren obtained the charter of Rhode Island, with full power to rule themselves by any form of government they preferred? His magna charta concludes with these words, 'And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah their God, for ever and ever.' And it has never been violated. Persecution has never sullied its annals. Freedom to worship God was the desire of its founder—for himself and of all; and he nobly endured till it was accomplished.—Ed.
15. This word was used by Fox in translating the letter of Algerius; I cannot find it in any dictionary. It probably refers to this poor prisoner for Christ being confined in a 'soler,' or room, close under the roof of his prison, in which an Italian sun must have rendered the heat intense. The word 'sooly' may be derived from the Anglo-Saxon 'swool,' sultry; the Dutch use swoel, zoel, and zoelheid, for heat and sultry heat.—Ed.
16. The obsolete verb, to kill.—Ed.
17. This is a curious mode of expressing the awful gradation of a sinner. 1. To go in the way of sinners. 2. To enter into their counsels. 3. To sit in the scorner's seat, here called 'the chair of pestilence.' This is from the vulgate Latin, which renders it pestilentiae.—Ed.
18. Pomponius Algerius, born in Capua, a young man of great learning, was student in the University of Padua, where he, not being able to conceal the verity of Christ's gospel which he learned by the heavenly teaching of God's grace, ceased not, both by doctrine and example of life, to inform as many as he could in the same doctrine, and to bring them to Christ; for which he was accused of heresy, and brought to Rome, where he was burned alive. He wrote this letter while in prison at Venice.—See Fox's Acts and Monuments, edit. 1631. vol. ii. p. 181.
Mr. Southey thought that this letter gave Bunyan some germ of his Pilgrim's Progress!! He takes it from the words, 'In this world there is no mansion firm for me, and therefore I will travel up to the New Jerusalem, which is in heaven.'—Life of Bunyan, p. xc.—Ed.
19. Thus the blood of the martyrs was the seedtime of the church, and it produced an abundant harvest. That God suffered the choicest of his saints to pass through such dreadful sufferings in their way to glory, is a proof that God's ways are not our ways, but they are infinite in wisdom and mercy.—Ed.
20. Consult Bunyan's admirable treatise, Of Antichrist and his Ruin.

21. How easily is this riddle resolved by those who visit the afflicted. The Christian poor beat the rich out and out in charity. The poor mother rises long before her usual time, and having fitted her own children for school, runs to her sick neighbour to do the same for her little ones, frequently sharing with them her own children's food; and then, like an angel of mercy, watches over and comforts her sick neighbour. Such is the unostentatious Christian charity found among the Christian poor. O that it may more and more abound.—Ed.
22. These home-thrusts at conscience, so constantly met with in Bunyan's works, should have the effect of exciting us to solemn self-examination. May we never be contented with the porch, but enter and enjoy the riches of Divine grace.—Ed.
23. The gradual spread of the gospel, like the leaven, must eventually leaven the whole. How astonishing has been its progress since Bunyan entered the celestial city. If his happy spirit hovers as a guardian angel about the saints at Bedford, how must he rejoice in the change. The iron hand of despotic oppression laid low; his old prison swept away; the meetings in dells, and woods, and barns, exchanged for large and commodious places of worship. How he must wonder at our want of gratitude, and love, and zeal, in return for such mercies.—Ed.
***

THE WATER OF LIFE;
OR,
A DISCOURSE SHOWING THE RICHNESS AND GLORY
OF THE
GRACE AND SPIRIT OF THE GOSPEL,
AS SET FORTH IN SCRIPTURE BY THIS TERM, THE WATER OF LIFE.
BY JOHN BUNYAN.

'And whosoever will, let him take the water of life freely.'—Revelation 22:17

London: Printed for Nathanael Ponder, at the Peacock in the Poultry, 1688.

ADVERTISEMENT BY THE EDITOR.

Often, and in every age, the children of God have dared to doubt the sufficiency of divine grace; whether it was vast enough to reach their condition—to cleanse them from the guilt of all their sins—and to fit their souls to dwell with infinite holiness in the mansions of the blessed. To solve these doubts—to answer these anxious inquiries, Bunyan wrote many of his works; for although he was a Boanerges, or son of thunder, to awaken the impenitent, he was eminently a Barnabas—a son of consolation—an evangelist to direct the trembling inquirer to Christ the way, the truth, and the life. He proclaims first, from his own experience, that there is 'Grace abounding to the Chief of Sinners'; then he proclaims 'Good News for the Vilest of Men, the Jerusalem Sinner is Saved'—'Christ is an Advocate'—'Christ is a complete Saviour.' Every one is invited with a 'Come and welcome to Jesus Christ.' There is 'Justification by his Righteousness'—'Salvation by his Grace.' 'He is a Throne of Grace' to which all are freely invited. Even 'The Broken Heart is an acceptable sacrifice.' There is 'The Holy City, New Jerusalem,' to receive such at the end of their pilgrimage, and directions amply given to the pilgrim to guide him in his progress to the celestial city; and he now introduces us to a majestic overflowing river, 'The Water of Life,' sufficient for the refreshment and solace of the myriads of God's saints who have lived from the creation, and will live until the final consummation of all things, when the prophet in holy vision saw 'a great multitude which no man could number, of all nations, and kindreds, and people, stand before the throne, and before the Lamb.' This work was the result of the author's mature experience, being published by him during the last year of his eventful

life. In it he refers to one of those ten excellent manuscripts left by him at his decease, prepared for the press, and afterwards published by Mr. Doe. It is called, The Saint's Privilege and Profit. The way in which he alludes to this, as if it had been printed, shows that he had fully determined to publish it shortly, and this, if it was needed, would confirm our confidence in those treatises. He thus refers to it: 'Because I have spoken of this thing, more particularly upon that text, 'Let us therefore come boldly unto the throne of grace,' I shall therefore here say no more.'

Two things are rather extraordinary with regard to this valuable treatise on the Water of Life. One is, that although inserted in every list of our author's works, both published by himself and by his friends after his decease, it escaped the researches of Doe, Wilson, Chandler, Whitfield, and others who collected and published Bunyan's works, excepting only the edition with Mason's notes, printed for A. Hogg about 1785. The other singular circumstance is, that although the separate treatises of Bunyan were all most wretchedly and inaccurately printed, the Water of Life has in this respect suffered more than any other of his works. A modern edition of this book, published at Derby by Thomas Richardson, is, without exception, the most erroneously printed of all books that have come under my notice. The Scriptures are misquoted—words are altered so as to pervert the sense—whole sentences and paragraphs, and even whole pages in three or four places, and, in one instance, four consecutive pages, are left out!!! I should be grieved if more penal enactments were added to our statutes, but surely there should be some punishment for such a crime as this. The other editions are more reputable, but very incorrect. One of them bears the imprint of 'London, for James Bunyan, 1760.' Another has 'London, sold by Baxter, Doolittle, & Burkit,' evidently fictitious names, adopted from those three great authors. The Pilgrim's Progress was twice published by D. Bunyan, in Fleet Street, 1763 and 1768; and the Heavenly Footman, 'London, sold by J. Bunyan, above the Monument.' All these are wretchedly printed, and with cuts that would disgrace an old Christmas carol. Thus the public have been imposed upon, and thus the revered name of Bunyan has been sacrificed to the cupidity of unprincipled men. Had his works been respectably printed they would have all been very popular and useful, and his memory have been still more venerated.

To attract his readers to come personally, and partake the blessings imparted by the water of life, Bunyan shows that, as a medicine, it alone is the specific to cure the sin-sick soul—all other applications must fail most fatally—'all other remedies come from and return to the Dead Sea'—while the water of life issues from, and leads the soul to, the throne of God. It cleanseth from the old leaven. The Divine Physician is ever ready to administer to the wearied soul. Be not misled by worldly-wisemen to take advice of the doctor's boy, but go direct to Jesus; he is ready—he is willing to cure and save to the uttermost. His medicine may be sharp, but merely so as to effect the cure 'where bad humours are tough and churlish.' 'It revives where life is, and gives life where it is not. Take man from this river, and nothing can make him live: let him have this water and nothing can make him die.' The river of water of life allegorically represents the Spirit and grace of God; thus the truth is mercifully set before us, for 'what is more free than water, and what more beneficial and more desirable than life?' Vast and majestic rivers convey but a faint idea of the immensity of Divine grace; in comparison with which 'the most mighty mountain dwindles into the least ant's egg or atom in the world.' A stream of grace issued from the same source during the patriarchal dispensation, and then mankind were directed to it by immediate revelation, or by the tradition of their fathers. It extended under the Jewish or Levitical law, in its course passing through the temple, issuing from under the threshold of God's house, revealed by types, and

shadows, and an earthly priesthood, and then 'grace ran but slowly because Jesus was not glorified.' Now it flows like a majestic river from the throne of God, open to all, without limit of family or nation, revealed to every creature by the volume of inspiration. This water admits no mixture—it is pure and perfect as its origin—free as the air we breathe to sustain life. 'There is no grudge, or a piece of an upbraiding speech heard therein.' Any attempt to mix with it human merits destroys all its efficacy. In it, and in it only, spiritual life, exciting to works of mercy, and giving sure hopes of immortal bliss, is to be found. God's children can no more live separated from this river than fish can live out of water. As a fish, by natural instinct, avoids foul and unwholesome water, so a Christian has spiritual powers to judge of the purity of doctrine. Like the manna from heaven, and our daily bread, it must be supplied day by day. No church cistern of works of supererogation can supply this pure water. All such pretended supplies are poisonous. It must come direct from heaven without human interference. Those only who spiritually thirst will seek it. Some prefer wine that perisheth in the using, while this water, once received, becomes a well-spring of living waters, springing up into everlasting life. How marvellous that river which swallows up all the impurities of the myriads of the redeemed, so that they are seen no more for ever. These are the truths pressed upon our attention in this treatise. Well may our venerated Bunyan say, while richly enjoying the blessings of this river of grace, just before he waded through the black river which absorbs our earthly bodies—'O grace! O happy church of God! all things that happen to thee are, for Christ's sake, turned into grace!' It is a river that so reflects the splendour of God, that the first sight of it was to Paul above the brightness of the sun; a light that did, by the glory of it, make dark to him all the things in the world. Reader, may your soul and mine be abundantly refreshed from this inexhaustible river, the streams whereof make glad the city of God.

GEO. OFFOR.

THE EPISTLE TO THE READER.

COURTEOUS READER,

I have now presented thee with something of a discourse of the water of life and its virtues; therefore, thou mayest, if thou wilt, call this book Bunyan's Bill of his Master's Water of Life. True, I have not set forth at large the excellent nature and quality thereof, nor can that so be done by the pen or tongue of men or angels. Yet this I have said, and so saying, said truly, that whosoever shall drink of this water shall find it in him a well of water; and not only so, but a well springing up in him to everlasting life, let his disease be what it will. And as men, in their bills for conviction to readers, do give an account to the country of the persons cured, and the diseases that have been removed by liquors and preparations, they have made for that end, so could I, were it not already (by Holy Writ) done by an infallible pen to my hand, give you accounts of numberless numbers that have not only been made to live, but to live for ever, by drinking of this water, this pure water of life. Many of them indeed are removed from hence, and live where they cannot be spoken with was yet; but abundance of them do still remain here, and have their abode yet with men.

Only, if thou wouldst drink it, drink it by itself, and that thou mayest not be deceived by that which is counterfeit, know it is as it comes from the hand of our Lord, without mixture, pure and clear as crystal. I know there are many mountebanks in the world, and every of them pretend they have this water to sell; but my advice is, that thou go directly to the throne thyself (Heb 4:16); or as thou art bidden come to the waters (Isa 55:1), and there thou shalt be sure to have that which is right and good, and that which will certainly make thee well, let thy disease, or trouble, or pain, or malady, be what it

will. For the price, care not for that, it is cheap enough, this is to be had without money or price. 'I will give,' saith God and the Lamb, 'unto him that is athirst, of the fountain of the water of life freely' (Rev 21:6). Hence he says again, 'Whosoever will, let him take the water of life freely' (Rev 22:17). So that thou hast no ground to keep back because of thy poverty; nay, for the poor it is prepared and set open, to the poor it is offered, the poor and needy may have it of free cost (Isa 41:17,18).[1]

But let it not be slighted because it is offered to thee upon terms so full, so free. For thou art sick, and sick unto death, if thou drinkest not of it, nor is there any other than this that can heal thee, and make thee well. Farewell. The Lord be thy physician! So prays thy friend,

JOHN BUNYAN.

THE WATER OF LIFE.

'AND HE SHOWED ME A PURE RIVER OF WATER OF LIFE, CLEAR AS CRYSTAL, PROCEEDING OUT OF THE THRONE OF GOD AND OF THE LAMB.' Revelation 22:1

These words are part of that description that one of the seven angels, which had the seven vials full of the seven last plagues, gave unto John of the New Jerusalem, or of the state of that gospel church, that shall be in the latter days (Rev 21:9). Wherefore he saith, 'And he showed me'; HE, the angel, showed me it.

In the text we have these things to consider of,

FIRST. The matter, the subject matter of the text, and that is the water of life. 'He showed me the water of life.' SECOND. We have also here the quantity of this water showed to him, and that is under the notion of a river: 'He showed me a river of water of life.' THIRD. He shows him also the head, or well-spring, from whence this river of water of life proceeds, and that is, 'the throne of God and of the Lamb.' 'He showed me a river of water of life, proceeding out of the throne of God, and of the Lamb.' FOURTH. We have also here the nature and quality of this water; it is pure, it is clear as crystal: 'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'

[THE WATER OF LIFE.]

[FIRST.] We will begin with the first of these, to wit, with the matter, the subject matter of the text, which is, THE WATER OF LIFE. These words, water of life, are metaphorical, or words by which a thing most excellent is presented to and amplified before our faces; and that thing is the Spirit of grace, the Spirit and grace of God. And the words, water of life, are words most apt to present it to us by; for what is more free than water, and what more beneficial and more desirable than life? Therefore I say it is compared to, or called, the water of life. He showed me the water of life.

That it is the Spirit of grace, or the Spirit and grace of God, that is here intended: consider, FIRST, the Spirit of grace is in other places compared to water: and, SECOND, it is also called the Spirit of life. Just as here it is presented unto us, 'He showed me the water of life.'

FIRST. The spirit of grace is compared to water. 'Whosoever,' saith the Lamb, 'drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life' (John 4:14). What can here by water be intended, but the Spirit of grace that this poor harlot, the woman of Samaria, wanted, although she was ignorant of her want, as also of the excellency thereof? Which water also is here said to be such as will spring up, in them that have it, as a well into everlasting life.

Again, 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.' But of what? Why of his rivers of living

waters. But what are they? Why he answers, 'This spake he of the Spirit, which they that believe on him should receive' (John 7:37-39).
Yes, the prophets and servants of God in the Old Testament, did take this water of life for the Spirit of grace that should in the latter days be poured out into the church. Hence, Isaiah calls water God's Spirit and blessing, and Zechariah, the Spirit of grace. 'I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring' (Isa 44:3). And Zechariah saith, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication,—and they shall mourn,' &c. (Zech 12:10). Behold, in all these places the Spirit of grace is intended, and for our better understanding it is compared to water, to a well of water, to springs of water, and to floods of water.
SECOND. It is also called the Spirit of life, [either] more closely, [or] more openly. More closely, where it is called 'living water,' 'that living water,' and 'water springing up into everlasting life' (John 4:10,11,14, 7:38).
Then more openly or expressly it is called 'the Spirit of life.' 'And after three days and an half, the Spirit of life from God entered into them, and they stood upon their feet' (Rev 11:11).
From hence, therefore, I conclude, that by these terms, water of life, is meant the Spirit of grace, or the Spirit and grace of the gospel. And the terms are such as are most apt to set forth the Spirit and grace of the gospel by: for,
[First. The term WATER.]
1. By this term, WATER, an opposition to sin is presented unto us. Sin is compared to water, to deadly waters, and man is said to drink it, as one that drinketh waters. 'How much more abominable and filthy is man, which drinketh iniquity like water?' (Job 15:16) . So, then, that grace and the Spirit of grace is compared to water, it is to show what an antidote grace is against sin; it is, as I may call it, counter poison to it. It is that ONLY thing by the virtue of which sin can be forgiven, vanquished, and overcome.
2. By this term WATER, you have an opposition also to the curse, that is due to sin, presented unto you. The curse, is compared to water; the remedy is compared to water. Let the curse come into the bowels of the damned, saith the psalmist, like water (Psa 109:18). The grace of God also, as you see, is compared to water. The curse is burning; water is cooling: the curse doth burn with hell-fire; cooling is by the grace of the holy gospel: but they that overstand the day of grace, shall not obtain to cool their tongues so much of this water as will hang on the tip of one's finger (Luke 16:24,25).[2]
3. Water is also of a spreading nature, and so is sin; wherefore sin may for this also be compared to water. It overspreads the whole man, and infects every member; it covereth all as doth water. Grace for this cause may be also compared to water; for that it is of a spreading nature, and can, if God will, cover the face of the whole earth; of body and soul.
4. Sin is of a fouling, defiling nature; and grace is of a washing, cleansing nature; therefore grace, and the Spirit of grace, is compared to water. 'I will,' saith God, 'sprinkle clean water upon you, [my Spirit, v 27] and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you' (Eze 36:25).
5. Water; the element of water naturally descends to and abides in low places, in valleys and places which are undermost; and the grace of God and the Spirit of grace is of that nature also; the hills and lofty mountains have not the rivers running over the tops of them; no, though they may run 'among them.' But they run among the valleys: and 'God resisteth the proud, and giveth grace unto the humble,' 'to the lowly' (John 4:6; 1 Peter 5:5; Prov 3:34).

6. The grace of God is compared to water, for that it is it which causeth fruitfulness; water causeth fruitfulness, want of water is the cause of barrenness; and this is the reason why the whole world is so empty of fruit to Godward, even because so few of the children of men have the Spirit of grace in their hearts. But,

[Second. The term LIFE.]

As there is a great special signification in this term WATER, so there is in this term LIFE, water of life. 'He showed me the water of life.' In that, therefore, there is added to this word water, that of life, it is, in the general, to show what excellent virtue and operation there is in this water. It is aquae vitae, water of life, or water that hath a health and life in it. And this term shows us,

1. That the world of graceless men are dead; dead in trespasses and sins (John 5:21, 25; Eph 2:1; Col 2:13). Dead, that is, without life and motion Godward, in the way of the testament of his Son.

2. It also shows us that there is not any thing in the world, or in the doctrine of the world, the law, that can make them live. Life is only in this water, death is in all other things. [3] The law, I say, which is that that would, if anything in the whole world, give life unto the world, but that yet killeth, condemneth, and was added that the offence might abound; wherefore there is no life either in the world or in the doctrine of the world. It is only in this water, in this grace of God, which is here called the after of life, or God's aquae vitae.[4]

3. It is also called the water of life to show that by the grace of God men may live, how dead soever their sins have made them. When God will say to a sinner, 'live,' though he be dead in his sins, 'he shall live.' 'When thou wast in thy blood, I said unto thee, Live; yea, when thou wast in thy blood, I said, Live' (Eze 16:6). And again, 'The dead shall hear the voice of the Son of God; and they that hear shall live' (John 5:25). That is, when he speaks words of grace, and mixeth those words with the Spirit and grace of the gospel, then men shall live; for such words so attended, and such words only, are spirit and life. 'The words that I speak unto you,' saith Christ, 'they are spirit, and they are life' (John 6:63).

4. In that this grace of God is here presented unto us under the terms of water of life, it is to show that some are sick of that disease that nothing can cure but that. There are many diseases in the world, and there are also remedies for those diseases; but there is a disease that nothing will, can, or shall cure, but a dram of this bottle, a draught of this aquae vitae, this water of life. This is intimated by the invitation, 'let him take the water of life freely' (Rev 22:17). And again, 'I will give unto him that is athirst of the fountain of the water of life freely' (Rev 21:6). This is spoken to the sick, to them that are sick of the disease that only Christ, as a physician, with his water of life, can cure (Mark 2:17). But few are sick of this disease, but few know what it is to be made sick of this disease.[5] There is nothing can make sick of this disease but the law and sin, and nothing can cure but the grace of God by the gospel, called here the water of life.

[THE GREATNESS AND ABUNDANCE OF THE WATER OF LIFE.]

[SECOND.] We come now to discourse of the second thing with which we are presented by the text, and that is, the quantity that there is of this water of life. It is a RIVER—'He showed me a river of water of life.' Waters that are cordial, and that have in them a faculty to give life to them that want it, and to maintain life where it is, are rare and scarce, and to be found only in close places and little quantities; but here you see there is abundance, a great deal, a RIVER, a river of water of life. In my handling of this point I will show you,

FIRST. What a river of water of life this is. SECOND. And then draw some inferences

therefrom.
FIRST. What a river this is, this river of water of life.[6]
First. It is a deep river. It is a river that is not shallow, but deep, with an 'O the depth!' (Rom 11:33). 'I will make their waters deep, saith God' (Eze 32:14). And again, they 'have drunk of the deep waters' (Eze 34:18). A river of water of life is much, but a deep river is more. Why, soul-sick sinner, sin-sick sinner, thou that art sick of that disease that nothing can cure but a potion of this river of the water of life, here is a river for thee, a deep river for thee. Those that at first are coming to God by Christ for life, are of nothing so inquisitive as of whether there is grace enough in him to save them. But, for their comfort, here is abundance, abundance of grace, a river, a deep river of the water of life, for them to drink of.
Second. As this river is deep, so it is wide and broad (Eph 3:18; Job 11:9). Wherefore, as thou art to know the depth, that is, that it is deep, so thou art to know its breadth, that is, that it is broad; it is broader than the sea, a river that cannot be passed over (Eze 47:5). Never did man yet go from one side of this river to the other when the waters indeed were risen; and now they are risen, even now they proceed out of the throne of God and of the Lamb too. Hence this grace is called 'the unsearchable riches of Christ' (Eph 3:8). Sinner, sick sinner, what sayest thou to this? Wouldst thou wade? wouldst thou swim? here thou mayest swim, it is deep, yet fordable at first entrance. And when thou thinkest that thou hast gone through and through it, yet turn again and try once more, and thou shalt find it deeper than hell, and a river that cannot be passed over. If thou canst swim, here thou mayest roll up and down as the fishes do in the sea. [7] Nor needest thou fear drowning in this river, it will bear thee up, and carry thee over the highest hills, as Noah's waters did carry the ark. But,
Third. As this river of water of life is deep and large, so it is a river that is full of waters. A river may be deep and not full. A river may be broad and not deep. Aye, but here is a river deep and broad, and full too. 'Thou waterest it; thou greatly enrichest it with the river of God, which is full of water' (Psa 65:9). Full of grace and truth. Fill the water-pots, saith Christ, up to the brim. The waters of a full cup the wicked shall have; and a river full of the water of life is provided for those who indeed have a desire thereto.
Fourth. As this river is deep, broad, and full, so it still aboundeth with water. The waters, says the prophet, 'were risen' (Eze 47:4). Hence, the Holy Ghost saith, God causeth the waters to flow (Psa 147:18). And again, 'And it shall come to pass in that day [the day of the gospel] that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim' (Joel 3:18). When a river overflows it has more water than its banks can bound: it has water. 'Behold, he smote the rock, that the waters gushed out, and the streams overflowed' (Psa 78:20). This river of water of life, which is also signified by these waters, is a river that abounds and that overflows its banks in an infinite and unspeakable manner. Thus much for the river, to wit, what a river of water of life it is. It is a river deep, broad, full, and abounding with this water, with this Spirit and grace of the gospel.
[Inferences to be drawn from this term RIVER.]
SECOND. Now I shall come to draw some inference from it, that is, from this term, a river. A river of water of life.
First. Then, a river is water that is common, common in the streams, though otherwise in the head. This river proceeds out of the throne, and so, as to its rise, it is special; it is also called the water of life, and as it is such, it is special; but as it is a river it is common, and of common use, and for common good. Hence the grace of God is called

the common salvation (Jude 3), for that by the word there is no restraint, no denial to or forbidding of any that will, from receiving thereof.

And whosoever will, let him take the water of life freely (Rev 22:17). What can more fully declare the commonness of a thing? Yea, this river is called, at the very head of it, an 'open fountain,' a fountain opened to the house of David and to the inhabitants of Jerusalem (Zech 13:1). And by David or Judah and Jerusalem is comprehended every soul that would drink of the water of life or living water. And hence it is that this river is said to 'go down into the desert and go into the sea,' where all kinds of fishes are (Eze 47:8). By sea is meant the world, and by fish the people, and thither shall run this river of water of life. But,

Second. Though a river, in the streams of it, is common, yet a river, as it passes through a country or province, will choose its own way, it will run in the valleys, in the plains, not over steeples and hills. It will also fetch its compasses and circuits; it will go about and reach hither and thither, and according to its courses it will miss by its turnings what places and people it lists, yet it is common, for that it lies open, yet it is common for all the beasts of the field. There is, therefore, a difference to be put betwixt the commonness of a thing and its presence. A thing may be common, yet far enough off of thee. Epsom, Tunbridge waters, and the Bath, may be common, but yet a great way off of some that have need thereof.[8] The same may be said of this river, it is common in the streams, but it runs its own circuit, and keeps its own water-courses. 'He sendeth the springs into the valleys which run among the hills' (Psa 104:10). Indeed, he openeth his river in high places, in his throne, and of the Lamb, but still they run in the midst of the valleys to water the humble and the lowly. Wherefore, they that thirst and would drink are bid to come down to the waters—'Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy,' &c. (Isa 55:1). And again, 'If any man thirst, let him come unto me and drink' (John 7:37). The waters are common, but you must come to them, to them where they are, or you will be nothing the better for them. 'Come ye to the waters.'

Third. This water of life is called a river, to intimate to you by what store of the same it is supplied. All rivers have the sea for their original: 'All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again' (Eccl 1:7).[9] And so this river of water of life is said to proceed out of the throne, as out of a place where it breaketh out, but the original is the sea, the ocean of grace, which is an infinite Deity. 'Thou wilt cast all their sins into the depths of the sea, into the depth of the sea of thy grace' (Micah 7:19). Rivers, when they are broken up, do with their gliding streams carry away a great deal of the filth, which from all parts of the countries through which they run, is conveyed into them; and they carry it away into the sea, where it is everlastingly swallowed up.[10] And, O! the filth that is cast into this river of God! and, O! how many dirty sinners are washed white therein, for by its continual gliding away, it carrieth that filth into the midst of the sea.

A river will take away the very stink of a dead dog: nor doth all the soil and draught that is cast into the rivers, cause that those that can should be afraid to make use thereof: all that have need do betake themselves to this river notwithstanding. But how much more virtue is there in this sweet river of grace that is designed, yea, opened on purpose, to wash away sin and uncleanness in, to carry away all our filth, and to remain as virtuous still!

Fourth. It is called a river, to show that it yields a continual supply, as I may call it, of new and fresh grace. Rivers yield continually fresh and new water. For though the channel or watercourse in which the water runs is the same, yet the waters themselves

are always new. That water that but one minute since stood in this place or that of the river, is now gone, and new and fresh is come in its place. And thus it is with the river of God, which is full of water; it yieldeth continually fresh supplies, fresh and new supplies of grace to those that have business in those waters. And this is the reason that when sin is pardoned, it seems as if it were carried away. Those waters have, with their continual streams, carried away the filth of the sinner form before his face. It is not so with ponds, pools, and cisterns; they will be foul and stink, if they be not often emptied, and filled again with fresh water. We must then put a difference between the grace that dwelleth in us, and this river of water of life. We are but as ponds, pools, and cisterns, that can hold but little, and shall also soon stink, notwithstanding the grace of God is in us, if we be not often emptied from vessel to vessel, and filled with fresh grace from this river (Jer 48:11). But the river is always sweet, nor can all the filth that is washed out of the world make it stink, or infect it: its water runs with a continual gliding stream, and so carries away all annoyance, as was said, into the depth of the sea.

Fifth. The grace of God is called a river, to show that it is only suited to those who are capable of living therein. Water, though it is that which every creature desireth, yet it is not an element in which every creature can live. Who is it that would not have the benefit of grace, of a throne of grace? But who is it that can live by grace? Even none, but those whose temper and constitution is suited to grace. Hence, as the grace of God is compared to a RIVER, so those that live by grace are compared to FISH: for that as water is that element in which the fish liveth, so grace is that which is the life of the saint. 'And there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed, and everything shall live whither the river cometh' (Eze 47:9). Art thou a fish, O man, art thou a fish? Canst thou live in the water; canst thou live always, and nowhere else, but in the water? Is grace thy proper element? The fish dieth if she be taken out of the water, unless she be timely put in again; the saint dieth if he be not in this river. Take him from this river, and nothing can make him live; let him have water, water of life enough, and nothing can make him die. I know that there are some things besides fish, that can make a shift to live in the water; but the water is not their proper, their only proper element. The frog can live in the water, but not in the water only; the otter can live in the water, but not in the water only. Give some men grace and the world, grace and sin; admit them to make use of their lusts for pleasure, and of grace to remove their guilt, and they will make a pretty good shift, as we say; they will finally scrabble on in a profession; but hold them to grace only, confine their life to grace, put them into the river, and let them have nothing but river, and they die; the word, and way, and nature of grace, is to them as light bread,[11] and their soul can do no other but loath it, for they are not suited and tempered for that element. They are fish, not frogs, that can live in the river, as in their only proper element. Wherefore, the grace of God, and Spirit of grace, is compared to a river, to show that none but those can live thereby whose souls and spirits are suited and fitted thereto.

Sixth. The grace, and Spirit of grace of God, is called or compared to a river, to answer those unsatiable desires, and to wash away those mountainous doubts that attend those that indeed do thirst for that drink. The man that thirsteth with spiritual thirst, fears nothing more than that there is not enough to quench his thirst. All the promises and sayings of God's ministers to such a man seem but as thimbles instead of bowls (Psa 63:1, 143:6). I mean so long as his thirst and doubts walk hand in hand together. There is not enough in this promise; I find not enough in that promise to quench the drought of my thirsting soul. He that thirsteth aright, nothing but God can quench his thirst. 'My

soul thirsteth for God, for the living God' (Psa 42:2, 63:1, 143:6). Well, what shall be done for this man? Will his God humour him, and answer his desires? Mark what follows: 'When the poor and needy seek water, and there is none,' (and they can find none, when all the promises seem to be dry, and like clouds that return after the rain), 'and their tongue faileth for thirst, I, the Lord, will hear them.' Aye, but Lord, what wilt thou do to quench their thirst? 'I will open rivers,' saith he, 'in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water' (Isa 41:17,18). Behold! here are rivers and fountains, a pool, and springs, and all to quench the thirst of them that thirst for God.

Wherefore, as I said, such provision for the thirsty intimates their fears of want and the craving appetite of their souls after God. Right spiritual thirst is not to be satisfied without abundance of grace. And 'they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures' (Psa 36:8).

Seventh. The grace of God is compared to a river, to show the greatness of the family of God. He has a family, a great family, and, therefore, it is not a little that must be provided for them. When Israel went out of Egypt, and thirsted by the way, God provided for them a river; he made it gush out of the rock; for, alas! what less than a river could quench the thirst of more than six hundred thousand men, besides women and children? (Psa 78:20).

I say, what less than a river could do it? When the people lusted for flesh, Moses said, 'Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them to suffice them?' (Num 11:22). Even so could not less than a river sustain and suffice that great people. Now his people in gospel days are not to be diminished, but increased; and if then they had need of a river, surely now of a sea; but the river is deep and broad, full, and abounds, or rises with water, so it will suffice.

Eighth. The grace of God is compared to a river, perhaps to show of what a low esteem it is with the rich and the full. The destitute indeed embrace the rock instead of a shelter, and the poor and needy, they seek water: but they that can drink wine in bowls, that can solace themselves with, as they think, better things, they come not to this river to drink; they never say they shall die if they drink not of this water. It is, therefore, for the poor and needy, God will lead THEM to his 'living fountains of waters,' and will 'wipe away all tears from THEIR eyes' (Rev 7:17). And thus I pass the second and come to the third particular, and that is, to show the head and spring from whence this river proceeds, or springs.

[THE HEAD OR WELL-SPRING OF THE WATER OF LIFE.]

[THIRD.] Rivers have their heads from whence they rise, out of which they spring, and so, accordingly, we read this river has; wherefore he saith, 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'

[GOD.] God is here to be taken for the whole Godhead, Father, Son, and Spirit, for that grace proceeds from them all; the grace of the Father, the grace of the Son, and the grace of the Spirit is here included. Hence, as the Father is called 'the God of grace' (1 Peter 5:10): so the Son is said to be full of grace, grace to be communicated (John 1:14-16), and the Holy Ghost is called 'the Spirit of grace' (Heb 10:29). So then by this we perceive whence grace comes. Were all the world gracious, if God were not gracious, what was man the better? If the Father, or the Son, or the Holy Ghost, are gracious, if they were not all gracious, what would it profit? But now God is gracious, the three persons in the Godhead are gracious, and so long they that seek grace are provided for; for that, there proceeds from them a river, or grace like a flowing stream;

indeed the original of grace to sinners is the good will of God; none can imagine how loving God is to sinful man. A little of it is seen, but they that see most, see but a little.
[THE LAMB.] But there is added, 'and of the Lamb.' The Lamb is, Jesus as sacrificed, Jesus as man, and suffering. Hence you have the Lamb, at the first vision of the throne, set forth unto us, that is, as slain. 'And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain' (Rev 5:6). Wherefore, by this word Lamb, we are to understand who, or by what means, grace doth now run from the throne of God, like a river, to the world. It is because of, or through the Lamb. We are 'justified freely by the grace of God through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood' (Rom 3:24). And again, 'We have redemption through his blood,' even 'the forgiveness of sins, according to the riches of God's grace' (Eph 1:7).
Nor doth the Lamb of God, by becoming a means, through death, of the conveyance of grace to us, at all darken the nature or glory of grace, but rather doth set it off the more. For wherein can grace or love more appear than in his laying down his life for us? I speak now of the grace of the Son. And wherein could the nature and glory of grace of the Father more appear than in giving his Son to death for us, that grace might, in a way of justice as well as mercy, be bestowed upon the world? Wherefore, as he saith here, that the river of water of life proceedeth from God, so he adds that the Lamb, because he would have us while we are entangled and overcome with this river of God's pleasure, not forget what it cost the Lamb of God that this grace might come unto us.
For the riches of grace and of wisdom are, that grace comes to us not only in a way of mercy and compassion, but in a way of justice and equity; but that could be by no other means but by redeeming blood. Which redeeming blood came not from us, nor yet through our contrivance or advice; wherefore, whatever it is to the Lamb, still all is of grace to us. Yea, the higher, the greater, the richer is grace, by how much the more it cost the Father and the Lamb, that we might enjoy it. When a man shall not only design me a purse of gold, but shall venture his life to bring it to me, this is grace indeed. But, alas! what are a thousand such short comparisons to the unsearchable love of Christ.
The Lamb, then, is he from whom, by, or through whom the grace of God doth come to us. It proceeds from the throne of God and of the Lamb. And it proceeds from him now as a donator: from him, not only as a means of conveyance, but as one that has power to give grace; power, as he is the Son of Man. For as the Son of Man he is the Lamb, and as he is the Lamb it cometh from him. 'The Son of man hath power on earth to forgive sins' (Matt 9:6). And that before he had actually paid to God the price of our redemption. But how much more now? Wherefore Paul, in his prayer for grace and peace for saints, supplicates both God and the Lamb—'Grace be to you, from God our Father, and from the Lord Jesus Christ' (Eph 1:2; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3).
'Proceeding out of the throne.' Formerly this river of water is said to come from under the threshold of the house of the Lord (Eze 47:1). And it is, said again, they 'shall go out from Jerusalem,' that is, the church or house of God still (Zech 14:8). In that they are said to come out from under the threshold, it may be to intimate that they ran but low formerly, if compared to what they do now. Which might also be signified by this, that they 'issued out,' that that issues out ordinarily comes forth but slowly. Also the prophet saith, the first time he went through the waters, they were but up to the ankles (Eze 47:3,4). But what is ankle-deep to that which followeth after? It is said also to come out from Jerusalem, where, I perceive, were no great rivers, to intimate, that as long as the first priesthood, first temple, and type, were in their splendour, only the

shadow of heavenly things were in use, and that then grace ran but slowly, nor would run much faster, because Jesus was not yet glorified. For the Spirit and abundance of grace was to be given not before but after his ascension.

Wherefore, now Jesus is ascended, now he is glorified, now grace proceeds from the throne, not from the threshold of the house. 'He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.'

THE THRONE. That of which the mercy-seat was a type, that which is called the throne of grace (Exo 25:17; Heb 4:16). And it is called the throne of grace, even, therefore, because it is that from or out of which proceeds this river of water of life, this overflowing grace of God. Now, it may be asked what is the throne of grace? and I shall answer it is the humanity of Christ. He is the throne, he is the Jacob in which God sitteth (Isa 22:22,23). And he shall be for a glorious throne to his Father's house (Rev 3:7). The fulness of the Godhead dwells in him bodily; and God was in Christ reconciling the world unto himself, nor can grace come to men but by Christ, nor can God rest as to our salvation but in him. But because I have spoken of this thing more particularly upon that text, 'Let us therefore come boldly unto the throne of grace,' &c., I shall, therefore, here say no more.

Only, methinks, it is a glorious title that the Holy Ghost has given to the humanity of Christ, in that he calls it the throne of God; and methinks he gives it the highest preference in that he saith, out thence proceeds a pure river of water of life: we will a little, therefore, speak something to this word—the throne, the throne of God.

First. A throne is the seat of majesty and greatness; it is not for things of an inferior quality to ascend or assume a throne. Now, then, since this river of water of life proceeds from the throne, it intimates, that in grace and mercy there is great majesty; for grace, as it proceeds, has a voice from the throne. And, indeed, there is nothing in heaven or earth that can so AWE the heart as the grace of God (Hosea 3:5). It is that which makes a man fear, it is that which makes a man tremble, it is that which makes a man bow and bend, and break to pieces (Jer 32:9). Nothing has that majesty and commanding greatness in and upon the hearts of the sons of men as has the grace of God. So that, I say, when he saith that this river of grace proceeds out of the throne of God, it is to show us what a majesty, what a commanding greatness, there is in grace. The love of Christ constraineth us.

When Moses went up to the mount the first time to receive the law, he did exceedingly fear and quake. Why? because of the fire and smoke, thick darkness and thunder, &c. But when he went up the second time thither, 'he made haste and bowed his head toward the earth, and worshipped.' But why? because it was before proclaimed that 'the Lord was merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin,' &c. (Exo 34:6-9).

There is nothing overmastereth the heart like grace, and so obligeth to sincere and unfeigned obedience as that. 'Examine me, O Lord,' said David, 'and prove me; try my reins and my heart. For thy loving kindness is before mine eyes: and I have walked in thy truth' (Psa 26:2,3). Therefore, he saith again, O Lord our God, 'how excellent is thy loving kindness' in all the earth! and that loving kindness is marvellous; for it has that majesty and that excellent glory in it as to command the heart and subdue sin. And, therefore, grace has given to it the title of sovereignty, or of one that reigns. The throne is called 'the throne of grace' (Heb 4:16), that on which it sits and reigns, as well as that from whence it proceeds: 'Grace reigns through righteousness unto eternal life by Jesus Christ our Lord' (Rom 5:21).

Second. As a throne is a seat of majesty and greatness, and so can awe, so it is the seat of authority and legislative power, and so will awe; this is confirmed from what was said but now, 'grace reigns.' Wherefore it is expected that they that hear the word of God's grace should submit thereto, and that at their peril. 'He that believes not shall be damned,' is a word of power, of law, and of authority, and the contemner shall find it so. Grace proceeds from the throne, from the throne of God and of the Lamb. Wherefore, sinner, here is laid a necessity upon thee, one of the two must be thy lot; either thou must accept of God's grace, and be content to be saved freely thereby, notwithstanding all thy undeservings and unworthiness, or else thou must be damned for thy rebellion and for thy rejecting of this grace. Wherefore, consider with thyself and think what is best to be done. Is it better that thou submit to the grace and mercy of God, and that thou acceptest of grace to reign for thee, in thee, and over thee, than that thou shouldst run the hazard of eternal damnation because thou wouldst not be saved by grace? Consider of this, I say, for grace is now in authority, it reigns and proceeds from the THRONE. Now, you know, it is dangerous opposing, rejecting, despising, or disowning of them in authority; better speak against twenty than against one that is in authority. If 'the wrath of a king is as messengers of death' (Prov 16:14), if the wrath of the king 'is as the roaring of a lion,' what is the wrath of God? (Prov 19:12). And you know, to despise grace, to refuse pardon, to be unwilling to be saved from the guilt and punishment due to treasons, the king's way, since that also is the best way, how will that provoke? how hot will that make wrath? But to accept of grace, especially when it is free grace, grace that reigns, grace from the throne, how sweet is it? 'His favour is as dew upon the grass.'

This, therefore, calls for thy most grave and sedate thoughts. Thou art in a strait, wilt thou fly before Moses, or with David fall into the hands of the Lord? wilt thou go to hell for sin, or to life by grace? One of the two, as was said before, must be thy lot: for grace is king, is upon the throne, and will admit of no other way to glory. In and by it thou must stand, if thou hast any hope, or canst at all 'rejoice in hope of the glory of God' (Rom 5:2).

Third. As the throne is the seat of majesty and authority, so it is the highest seat of authority. There is none above the throne, there is no appeal from the throne. There are inferior courts of judicature, there are under-governors, and they may sometimes, perhaps, be faulty; wherefore in some cases an appeal from such may be lawful or permitted; but from the throne none can appeal. Now grace is upon the throne, reigns upon the throne, proceeds from the throne. A man may appeal from the law to the throne, from Moses to Christ, from him that spake on earth to him that speaks from heaven; but from heaven to earth, from Christ to Moses, none can appeal, Moses himself has forbid it. For 'Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren like, unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people' (Acts 3:22, 23).

See here, this NEW prophet judges in the highest court; he is master of grace, the throne by which grace reigns; and even Moses admits that from himself an appeal may be made to this prophet; yea, he allows that men may flee from himself to this prophet for refuge; but there must be no appeal from him. Thou must hear him or die. How shall we escape, 'if we turn away from him that speaketh from heaven?' (Heb 12:25).

This, therefore, is to be duly weighed and deeply considered by us. It is not a saint, nor a minister, nor a prophet, nor an angel that speaks, for all these are but servants, but

inferiors; no, it is a voice from the throne, from authority, from the highest authority; it is the Lord from heaven. This grace proceeds from the throne, and, therefore, men must stand and fall by what shall come from hence. He that comes not hither to drink shall die for thirst. He that refuses this water now, shall not have so much as will hang upon the tip of his finger, if it would save his soul, hereafter. 'How shall we escape, if we neglect so great salvation' (Heb 2:3).

Apostates will, therefore, from hence find gripping pangs and burning coals, for they have turned themselves away from this throne, and from the grace that proceeds therefrom; nor is it to any purpose whatever they plead for themselves. They are fallen from grace, and what can help them? Christ is become of none effect unto such, whosoever is, that is, seeks to be, justified by the law; they 'are fallen from grace' (Gal 5:4).

Fourth. The throne is the seat of glory, 'When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory' (Matt 25:31). And if the throne of judgment is the seat of glory, much more the throne of grace. We will venture then to say that the throne of grace is the throne of God's glory, as the throne of judgment will be the throne of Christ's glory, and that grace proceedeth from his throne, that both it and he might have glory; glory in a way of mercy.

1. That it might have glory; therefore has he designed that grace shall be effectual in, and to the salvation of some, even 'to the praise of the glory of his grace, wherein he hath made us accepted in his Beloved' (Eph 1:6). He has designed, not the glory of man's works, but the glory of his own grace; and, therefore, has put man's works, as to justification before God, under his feet, and counts them as filthy rags; but has set his grace up above, has made it a king, given it authority to reign, has provided for it a throne, and called that throne the throne of grace, from whence it also proceeds to its own praise and glory, in and by the effectual salvation of those that receive it, and receive it not in vain.

2. As grace is exalted, and made to proceed out of the throne, to its own praise, to its own glory; so is it also thus exalted and made flow to us like a river, that we should be the praise of the glory of him that hath exalted it. We that receive it, and submit unto the throne whence it proceeds, have thereby 'obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory' (Eph 1:11,12). So that this throne is a throne of glory. 'A glorious high throne, from the beginning is the place of our sanctuary' (Jer 17:12). Now what follows from this, but that they that accept of this grace give glory to God, to his grace, and to the word of his grace; such, I say, 'glorify God for his mercy' (Rom 15:9). 'They glorify God for your professed subjection to the gospel of Christ' (2 Cor 9:13), which is the gospel or good tidings 'of the grace of God' (Acts 20:24). They, with Abraham, believe, and give glory to God (Rom 4:20). And with the Gentiles they glorify the word of the Lord (Acts 13:48).

But to slight grace, to do despite to the Spirit of grace, to prefer our own works to the derogating from grace, what is it but to contemn God? to contemn him when he is on the throne, when he is on the throne of his glory? I say, it is to spit in his face, even then when he commands thee to bow before him, to subject unto him, and to glorify the grace of his glory, that proceeds from the throne of his glory. If men in old time were damned because they glorified him not as God, shall not they be more than damned, if more than damned can be, who glorify him not for his grace? And, to be sure, none glorify him for his grace but those that close in therewith, and submit themselves thereto. Talkers of grace are but mockers of God, but flatterers of God. Those that only

talk highly of grace, and submit not themselves unto it, are but like to those that praise a look, or flatter him in his own conceits. Grace God has exalted, has set it upon the throne, and so made it a king, and given it authority to reign; and thou goest by, and hearest thereof, but wilt not submit thyself thereto, neither thy soul nor thy life; why, what is this more than to flatter God with thy lips, and than to lie unto him with thy tongue? what is this but to count him less wise than thyself? while he seeks glory by that by which thou wilt not glorify him; while he displays his grace before thee in the world from the throne, and as thou goest by, with a nod thou callest it a fine thing, but followest that which leadeth therefrom? Tremble, tremble, ye sinners, that have despised the richness of his goodness; the day is coming when ye shall behold, and wonder, and perish, if grace prevaileth not with you to be content to be saved by it to the praise of its glory, and to the glory of him who hath set it upon the throne (Acts 13:38-41).

Fifth. The throne is the seat of wisdom. Hence, he is called 'the Ancient of Days,' that sits on this throne, the throne of God (Dan 7:9). Infinite in wisdom, whose garments were white as snow, and the hair of his head like pure wool. By Ancient of Days, and in that it is said the hair of his head is like the pure wool, his wisdom is set forth unto us. Wherefore, when we read that out of the throne proceeds a river of grace; when we read this proceedeth out of the throne of God, it is as much as to say the wise God, who most perfectly knoweth all ways, counteth, in his wisdom, that to save men by grace is the best, most safe, and sure way: 'Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed' (Rom 4:16). And, again, forgiveness is according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence (Eph 1:7,8).—Wherefore, to set grace upon the throne, to let grace proceed out of the throne as a river, is by the wise God, the only wise God, counted the best way, the safest way, the way that doth best suit the condition of a sinful man, and that tends most to the utter disappointment of the devil, and death, and hell. Grace can justify freely, when it will, who it will, from what it will. Grace can continue to pardon, favour, and save from falls, in falls, out of falls. Grace can comfort, relieve, and help those that have hurt themselves. And grace can bring the unworthy to glory. This the law cannot do, this man cannot do, this angels cannot do, this God cannot do, but only by the riches of his grace, through the redemption that is in Jesus Christ. Wherefore, seeing God has set grace on the throne, and ordered that it should proceed from this throne to the world; yea, seeing he has made it king, and granted to it, to it only, the authority and sovereignty of saving souls, he has magnified not only his love, but his wisdom and his prudence before the sons of men. This, then, is his great device, the master-piece of all his witty inventions; and, therefore, it is said, as was hinted before, in this thing he hath proceeded towards us in ALL wisdom and prudence (2 Sam 14:14; Prov 8:11,12).

So then, he that comes to, and drinks of this water, glorifies God for his wisdom, praises God for his wisdom. Such an one saith that God is only wise, and, bowing his head, saith again, 'to God only wise, be glory both now and for ever. Amen.' But he that shall contemn this grace, confronts the highest wisdom, even wisdom upon the throne; he saith to himself, I am wiser than Daniel, than the judgment of God. I could have found out a more safe way to heaven myself; and had I been of God's council, I would have told him so. All this, so horrible blasphemy, naturally proceeds from him that liketh not that grace should be king on the throne, and should proceed out of the throne to the world; but 'shall he that contendeth with the Almighty instruct him?' He that reproveth God, let him answer it (Job 40:2).

The text says,[12] that this very doctrine to the Greeks, to the wise, is foolishness, and the preaching of it a foolish thing to them; but it will appear even then, when the conclusion of all things is come, and when these wise ones, by their wisdom, have fooled themselves to hell, that this 'foolishness of God is wiser than men, and the weakness of God is stronger than men' (1 Cor 1:21-25).

Christ Jesus, because he was low in the world, is trampled upon by some, but he is a glorious throne to his Father's house: for since his humility was the lowest of all, now he is exalted to be the throne of God, yea, is made the fountain whence grace continually flows, like the rivers, and comes down to us like a mighty stream. Wherefore, I will conclude this with both comfort and caution: with comfort, and that because of the security that they are under that indeed have submitted themselves to grace; 'sin shall not have dominion over you; for ye are not under the law, but under grace.' And let it be a caution to those that despise. Take heed, it is dangerous affronting of the wisdom of God. Now here is the wisdom of God, even wisdom upon the throne. It pleased God, for the glory of his wisdom, to make this the way: to wit, to set up grace to reign. I have often thought, and sometimes said, if God will be pleased with any way, surely he will be pleased with his own. Now this is the way of his own devising, the fruit and effect of his own wisdom; wherefore, sinner, please him, please him in that wherein he is well pleased. Come to the waters, cast thyself into them, and fear not drowning; let God alone to cause them to carry thee into his paradise, that thou mayest see his throne.

Sixth. The throne is the seat of faithfulness, the place of performing of engagements and promises. 'When I shall receive the congregation,' saith Christ, 'I will judge uprightly, ' that is faithfully (Psa 75:2). And now he has received it, and is made head over all things to it (Eph 1:22,23). And for this cause is he upon the throne, yea, is the throne, from whence proceeds all this grace, that like a river doth flow, and glide from heaven into the world. This river, then, is nothing else but the fulfilling of promises; the faithful fulfilling of promises. 'If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you' (John 16:7). 'This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh,' &c. (Acts 2:16-18). Now this river is the Spirit, the Spirit and grace of God, which was promised by the Father and the Son, and now it comes running from the throne of God and of the Lamb. For 'being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear' (Acts 2:33).

Behold, then, how mindful, how careful, how faithful our Father and the Lamb of God is! It is not exaltation, nor glory, nor a crown, nor a kingdom, nor a throne, that shall make him neglect his poor ones on earth. Yea, therefore, even because he is exalted and on the throne, therefore it is that such a river, with its golden streams, proceeds from the throne to come unto us. And it shall proceed to be far higher than ever was the swellings of Jordan. True, it runs not so high now as in former days, because of the curse of God upon Antichrist, by whose means the land of God's people is full of briers and thorns (Isa 32:13-17). But when the tide is at the lowest, then it is nearest the rising; and this river will rise, and in little time be no more so low as but ankle-deep; it will be up to the knees, to the loins, and be a broad river to swim in (Eze 47). For 'there the glorious Lord will be unto us a place of broad rivers and streams' (Isa 33:21). 'And there shall be no more curse' in the church, 'but the throne of God and of the Lamb shall be in it, and his servants shall serve him' without molestation (Rev 22:3-6).

'These sayings are faithful and true,' and in faithfulness shall they, from the throne of God and of the Lamb, be performed to the church. Faithfulness in him that rules, is that

which makes Sion rejoice; because thereby the promises yield milk and honey. For now the faithful God, that keepeth covenant, performs to his church that which he told her he would. Wherefore, our rivers shall run, and our brooks yield honey and butter (Job 20:17). Let this teach all God's people to expect, to look, and wait for good things from the throne. But, O! methinks this throne, out of which good comes like a river! who would not be a subject to it? who would not but worship before it? But,

Seventh. A throne is 'the seat of justice.' 'Justice and judgment are the habitation of thy throne' (Psa 89:14). And it is also from justice that this river of grace flows to us: justice to Christ, and justice to those that are found in him (Rom 3:24). God declares that he can justly justify, and justly forgive (1 John 1:9). Now, if he can justly justify and justly forgive, then can he give grace, and cause that it should proceed to, yea, flow after us as a river (1 Cor 10:4). The river that gushed out of the rock in the wilderness ran after the people there, wherefore they wandered therein. They drank of the rock that followed them; the rock was not removed out of his place, but the flood followed them whither they went. 'He opened the rock and the waters gushed out; they ran in the dry places like a river' (Psa 105:41). This rock, saith he, was Christ, that is, figuratively: and this throne is Christ really: and the water gushing out of the rock, and following of them in the wilderness, was to show how, when Christ became a throne, grace and goodness should follow us in the wilderness from thence so long as here we abide. Wherefore David, considering this, said, 'Surely goodness and mercy shall FOLLOW me all the days of my life, and I will dwell in the house of the Lord for ever' (Psa 23:6). But whence must this come? The text says from the throne; from the throne, the seat of justice; for from thence, by reason of what HE hath found in Christ for us, he, in a way of righteousness and justice, lets out to us rivers of his pleasures; whose original is that great and wide sea of mercy that flows in his infinite heart beyond thought.

All is paid for both US and grace (John 7:39). We are bought with a price (1 Cor 6:20). He has obtained eternal redemption for us (Heb 9:12). Yea, and as we are made his, and heaven made ours thus, so this river of grace has been also obtained by him for us (John 7:38). Wherefore, all comes to us in a way of justice and righteousness. Hence we are said to obtain 'faith through the righteousness of God' (2 Peter 1:1), that is, through the justice of God, and of Jesus our Lord. Mark, here is the justice of God, and the justice of Jesus our Lord; and we have our faith from the justice of God, because of the righteousness of Jesus our Lord; that is, Jesus answered with works of justice the demands of justice; and therefore, in a way of justice, grace reigns, and comes to us like a river, as is signified, for that it is said to come to us out of the throne.

Again, grace is said 'to reign through righteousness unto eternal life' (Rom 5:21). Through what righteousness? the righteousness or justice of God by Jesus Christ our Lord. By Jesus Christ, or for his sake. For for his sake, as I said, we are forgiven; and for his sake have all things pertaining to life and godliness. Which all things come to us, through, or down, the stream of this river in a way of justice; and, therefore, it is said to come from the throne.

Eighth. This throne is the seat of grace and mercy; and, therefore, it is called the mercy-seat and throne of grace. This throne turns all into grace, all into mercy. This throne makes all things work together for good. It is said of Saul's sons, they were not buried after they were hanged, until water dropped upon them out of heaven (2 Sam 21:10,14). And it may be said of us there is nothing suffered to come near us, until it is washed in that water that proceeds from the throne of grace. Hence afflictions flow from grace (Psa 119:67), persecutions flow from grace; poverty, sickness, yea, death itself is now made ours by the grace of God through Christ (1 Cor 3:22; Rev 3:19; Heb 12:5-7). O

grace, O happy church of God! all things that happen to thee are, for Christ's sake, turned into grace. They talk of the philosopher's stone, and how, if one had it, it would turn all things into gold. O! but can it turn all things into grace? can it make all things work together for good? No, no, this quality, virtue, excellency, what shall I call it, nothing has in it, but the grace that reigns on the throne of grace, the river that proceeds from the throne of God. This, this turns majesty, authority, the highest authority, glory, wisdom, faithfulness, justice, and all into grace. Here is a throne! God let us see it. John had the honour to see it, and to see the streams proceeding from it. O sweet sight! O heart-ravishing sight! 'He showed me a pure river of water of life proceeding out of the throne of God.'

Indeed, as was hinted before, in the days of the reign of Antichrist there are not those visions of this throne, nor of the river that proceedeth therefrom. Now he holdeth back the face of his throne, and spreadeth a cloud upon it; but the preserving, saving benefits thereof we have, as also have all the saints, in the most cloudy and dark day. And since we can see so little, we must believe the more; and by believing, give glory to God. We must also labour for more clear Scripture knowledge of this throne; for the holy Word of God is the perspective glass by which we may, and the magnifying glass that will cause us to behold, 'with open face, the glory of the Lord' (2 Cor 3:18).

But, methinks, I have yet said nothing of this throne, which is indeed none other but the spotless and glorified humanity of the Son of God. This throne is the Lord Jesus, this grace comes from the Divine Majesty, as dwelling bodily in the Lord Jesus. Wherefore let us fall down before the throne, and cast our crowns at the foot of the throne, and give thanks to him that sits upon the throne, and to the Lamb for ever and ever. O how should Jesus be esteemed of! The throne of the king is a royal seat: it is said of Solomon's, 'there was not the like made in any kingdom' (1 Kings 10:20). But of this it may be said there is not its like in heaven and earth. At the setting up of this throne, the angels flocked round about it, and the beasts and the elders gathered together to see it (Rev 4). When this throne was set in heaven, there was silence, all the heavenly host had no leisure to talk; they were surprised with sight and wonder. When this throne was set in heaven, what talk there was! it was as the music of the trumpet.[13]

'And behold,' says John, 'a door was opened in heaven; and the first voice which I heard was, as it were, of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit, and behold a THRONE WAS SET IN HEAVEN, and one sat upon the throne.'

This throne was Jesus Christ exalted, SET, that is, lifted up, not as upon the cross to the contempt and scorn of his person, but, as I said, to the wonderment of the four beasts, and the elders, and all the angels in heaven. 'A throne was set in heaven, and one sat upon the throne'; that is, God. And this intimates his desirable rest for ever: for to sit is to rest, and Christ is his rest for ever. Was it not, therefore, well worth the seeing? Yea, if John had taken the pains to go up thither upon his hands and knees, I say, to see the Lord Jesus as a throne set in heaven, and the glory of God resting and abiding upon him, and giving out by him all things, not only his Word, but all his dispensations and providences, to the end of the world; and this blessed thing among the rest, even 'a pure river of water of life, clear as crystal,' [how richly would he have been rewarded for his pains].

[THE NATURE AND QUALITY OF THIS WATER.]

[FOURTH.] But I leave this, and proceed to the fourth and last thing, namely, to the nature and quality of this water. It is said to be pure and clear; pure and clear as crystal. 'And he showed me a pure river of water of life, clear as crystal.' I know that there is a

two-fold quality in a thing, one with respect to its nature, and the other with respect to its operation. The first of these is inherent, and remaineth in the subject being as such, and so for the most part useless. The other is put forth then when it meeteth with fit matter on which it may freely work. As to instance aquae vitae, the very metaphor here made use of, hath a quality inherent in it, but keep it stopped up in a bottle, and then who will may faint notwithstanding; but apply it, apply it fitly, and to such as have need thereof, and then you may see its quality by the operation. This water, or river of grace, is called, I say, the water of life, and so, consequently, has a most blessed inherent quality; but its operation is seen by its working, the which it doth only then when it is administered and received for those ends for which it is administered. For then it revives where life is, and gives life where it is not. And thus far, in the general, have we spoken to it already. We will, therefore, in this place more particularly, though briefly, speak a few words unto it.

[The operative quality of this water.]

FIRST. Then this water of life is the very groundwork of life in us, though not the groundwork of life for us. The groundwork of life for us is the passion and merits of Christ, this is that for the sake of which grace is given unto us, as it is intimated by the text; it proceeds from the throne of God, who is Christ. Christ then having obtained grace for us, must needs be precedent, as to his merit, to that grace he hath so obtained. Besides, it is clear that the Spirit and grace come from God through him; therefore, as to the communications of grace to us, it is the fruit of his merit and purchase. But, I say, in us grace is the groundwork of life; for though we may be said before to live virtually in the person of Christ before God, yet we are dead in ourselves, and so must be until the Spirit be poured upon us from on high; for the Spirit is life, and its graces are life, and when that is infused by God from the throne, then we live, and not till then. And hence it is called, as before, living water, the water of life springing up in us to everlasting life. The Spirit, then, and graces of the Spirit, which is the river here spoken of, is that, and that only, which can cause us to live; that being life to the soul, as the soul is life to the body. All men, therefore, as was said before, though elect, though purchased by the blood of Christ, are dead, and must be dead, until the Spirit of life from God and his throne shall enter into them; until they shall drink it in by vehement thirst, as the parched ground drinks in the rain.[14]

Now when this living water is received, it takes up its seat in the heart, whence it spreads itself to the awakening of all the powers of the soul. For, as in the first creation, the Spirit of God moved upon the face of the waters, in order to putting of that creature into that excellent fashion and harmony which now we behold with our eyes; even so the new creation, to wit, the making of us new to God, is done by the overspreading of the same Spirit also. For the Spirit, as I may so say, sitteth and broodeth upon the powers of the soul, as the hen doth on cold eggs, till they wax warm and receive life. The Spirit, then, warmeth us, and bringeth the dead and benumbed soul—for so it is before conversion—to a godly sense and understanding of states, of states both natural and spiritual; and this is the beginning of the work of the Spirit, by which the soul is made capable of understanding what God and himself is.

And this drinking in of the Spirit is rather as the ground drinks in rain, than as a rational soul does through sense of the want thereof.

The Spirit also garnisheth the soul with such things as are proper for it, to the making of it live that life that by the Word of God is called for.

It implanteth light, repentance, faith, fear, love, desires after God, hope, sincerity, and what else is necessary for the making the man a saint; these things, I say, are the fruits

and effects of this Spirit which, as a river of water of life, proceedeth forth of the throne of God and of the Lamb. Hence the Spirit is called the Spirit of faith, the Spirit of love, and the Spirit of a sound mind; for that the Spirit is the root and original of all these things, by his operations in, and upon, the face of the soul (2 Cor 4:13; Gal 5:22; 2 Tim 1:7).

But, again, as this living water, this Spirit and the grace thereof, doth thus, so it also maintains these things once planted in the soul, by its continual waterings of them in the soul. Hence he saith, 'I will water it every moment'; water IT—his vineyard, the soul of the church, the graces of the church; and so the soul and graces of every godly man (Isa 27:3).

And because it so happeneth sometimes, that some of those things wherewith the Holy Ghost has beautified the soul may languish to a being, if not quite dead, yet 'ready to die' (Rev 3:2), therefore he doth not only refresh and water our souls, but renews the face thereof, by either quickening to life that which remains, or by supplying of us with that which is new, to our godly perseverance and everlasting life. Thus 'thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God' (Psa 65:9).

For this must be remembered, that as the herb that is planted, or seed sown, needs watering with continual showers of the mountains, so our graces, implanted in us by the Spirit of grace, must also be watered by the rain of heaven. 'Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makes it soft with showers: thou blessest the springing thereof' (Psa 65:10). Hence he says that our graces shall grow. But how? 'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon' (Hosea 14:5-7). Or, as he saith in another place, 'The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not' (Isa 58:11).

There is, besides this, another blessing that comes to us by this living water, and that is, the blessing of communion. All the warmth that we have in our communion, it is the warmth of the Spirit: when a company of saints are gathered together in the name of Christ, to perform any spiritual exercise, and their souls be edified, warmed, and made glad therein, it is because this water, this river of water of life, has, in some of the streams thereof, run into that assembly (Jer 31:12,13). Then are Christians like those that drink wine in bowls, merry and glad; for that they have drank into the Spirit, and had their souls refreshed with the sweet gales and strong wine thereof. This is the feast that Isaiah speaks of, when he saith, 'In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined' (Isa 25:6). This is called in another place, 'the communion of the Holy Ghost' (2 Cor 13:14). Now he warmeth spirits, uniteth spirits, enlighteneth spirits; revives, cherisheth, quickeneth, strengtheneth graces; renews assurances, brings old comforts to mind, weakens lusts, emboldeneth and raiseth a spirit of faith, of love, of hope, of prayer, and makes the Word a blessing, conference a blessing, meditation a blessing, and duty very delightful to the soul. Without this water of life, communion is weak, flat, cold, dead, fruitless, lifeless; there is nothing seen, felt, heard, or understood in a spiritual and heart-quickening way. Now ordinances are burdensome, sins strong, faith weak, hearts hard, and the faces of our souls dry, like the dry and parched ground.

This drink also revives us when tempted, when sick, when persecuted, when in the

dark, and when we faint for thirst. The life of religion is this water of life: where that runs, where that is received, and where things are done in this spirit, there all things are well; the church thrifty, the soul thrifty, graces thrifty, and all is well. And this hint I thought convenient to be given of this precious water of life, that is, with reference to the operative quality of it.

[The other qualities of this water.]

SECOND. I shall come, in the next place, to speak of it, as to the other descriptions which John doth give us of it. He says it is, First, pure; Second, clear; Third, clear to a comparison: 'And he showed me a pure river of water of life, clear as crystal.'

[First. The purity of this water.]

1. You read here that this water of life is PURE, that is, alone without mixture, for so sometimes that word PURE is to be understood. As where it saith, pure, 'pure olive oil' (Exo 27:20). 'Pure frankincense' (Exo 30:34). 'Pure gold' (Exo 25:11,17). 'Pure blood of the grape' (Deut 32:14), and the like. So then, when he saith, 'he showed me a pure river of water of life,' it is as if he had said he showed me a river of water that was all living, all life, and had nothing in it but life. There was no death, or deadness, or flatness in it; or, as he saith a little after, 'and there shall be no more curse.' A pure river. There is not so much as a grudge, or a piece of an upbraiding speech found therein. There is in it nothing but heart, nothing but love, nothing but grace, nothing but life. 'The gifts and calling of God are without repentance' (Rom 11:29).

2. PURE is sometimes set in opposition to show or appearance; as where he says, 'the stars are not pure' (Job 25:5). That is, not so without mixture of darkness, as they seem to be: so again, 'If thou wert pure and upright' (Job 8:6): that is, as thou seemest to be, or as thou wouldst have us believe thou art.

Now, take pure in this sense here, and then the meaning is, it is grace without deceit, without guile; its show and its substance are the same; it has nothing but substance in it; it is indeed what it seems to be in bulk; it is a river in show and a river indeed. It comes from God and from his throne in appearance, and really it comes from his very heart.

The great fear of the tempted is, that there is not so much grace in God, and that he is not so free of it as some scriptures seem to import. But this word PURE is levelled against such objections and objectors, for the destroying of their doubts, and the relieving of their souls. There is no fraud, nor guile, nor fable in the business; for though God is pleased to present us with his grace under the notion of a river, it is not to delude our fancies thereby; but to give us some small illustration of the exceeding riches of his grace, which as far, for quantity, outstrips the biggest rivers, as the most mighty mountain doth the least ant's egg or atom in the world.

3. But, again, this word PURE is set in opposition to that which is hurtful and destructive: 'I am pure from the blood of all men,' that is, I have hurt nobody (Acts 20:26). 'The wisdom that is from above is first pure,' it is not hurtful (James 3:17). Do you count them pure with the wicked balances? how can that be, since they are hurtful? (Micah 6:11).

Now take PURE in this sense here, and then it intimates, that the grace of God, and the doctrine of grace, is not a hurtful thing. It is not as wine of an intoxicating nature. If a man be filled with it, it will do him no harm (Eph 5:18). The best of the things that are of this world are some way hurtful. Honey is hurtful (Prov 25:16,27). Wine is hurtful (Prov 20:1). Silver and gold are hurtful, but grace is not hurtful (1 Tim 6:10). Never did man yet catch harm by the enjoyment and fulness of the grace of God. There is no fear of excess or of surfeiting here. Grace makes no man proud, no man wanton, no man

haughty, no man careless or negligent as to his duty that is incumbent upon him, either from God or man: no, grace keeps a man low in his own eyes, humble, self-denying, penitent, watchful, savoury in good things, charitable, and makes him kindly affectionated to the brethren, pitiful and courteous to all men.

True, there are men in the world that abuse the grace of God, as some are said to turn it into wantonness and into lasciviousness (Jude 4). But this is, not because grace has any such tendency, or for that it worketh any such effect; but because such men are themselves empty of grace, and have only done as death and hell hath done with wisdom, 'heard the fame thereof with their ears' (Job 28:22). It is a dangerous thing for a man to have the notions of grace, while his heart is void of the spirit and holy principles of grace; for such a man can do no other than abuse the grace of God. Alas, what can be expected of him that has nothing in him to teach him to manage that knowledge of grace which he has, but his flesh, his lusts, and lustful passions? Can these teach him to manage his knowledge well? Will they not rather put him upon all tricks, evasions, irreligious consequences and conclusions, such as will serve to cherish sin? What Judas did with Christ, that a graceless man will do with grace, even make it a stalking horse to his fleshly and vile designs; and rather than fail betray both it, and the profession of it, to the greatest enemies it has in the world.

And here I may say, though grace is pure, and not hurtful at all, yet one altogether carnal, sinful, and graceless, having to do with the doctrine of it, by the force of his lusts which tamper with it, he will unavoidably bring himself into the highest ruin thereby. An unwary man may destroy himself by the best of things, not because there is in such things an aptness to destroy, but because of the abuse and misuse of them. Some know the way of life, the water of life, by knowledge that is naked and speculative only; and it had been better for such if they had not known, than to know and turn from what they know; than to know, and make the knowledge subservient to their lusts (2 Peter 2:20-22). Some receive the rain of God, and the droppings of his clouds, because they continually sit under the means of his grace. But, alas! they receive it as stones receive showers, or as dunghills receive the rain; they either abide as hard stones still, or else return nothing to heaven for his mercy, but as the dunghills do, a company of stinking fumes. These are they that drink in the rain that comes often upon them, and that instead of bringing forth herbs meet for the dresser, bring forth briers and thorns; and these are they who are nigh unto cursing, whose end is to be burned (Heb 6:7,8).

By this word PURE I understand sometimes the chiefest good, the highest good. There are many things that may be called good, but none of them are good as grace is good. All things indeed are pure, that is, all creatures in themselves are good and serviceable to man, but they are not so good as grace (Rom 14:20; Gen 1:31). 'There is a generation that are pure,' that are good in their own eyes (Prov 30:12). There are good men, good consciences, good works, good days, good angels, &c., but none so good as grace, for it is grace that has made them so. Grace, this water of life, therefore is good, superlatively good, good in the highest degree, for that it makes all things good, and preserveth them good. And whatever it be that this water of life washeth not, it is soil, and given to the curse, as the prophet intimates where he saith, 'But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given to salt' (Eze 47:1).

But who understands this, who believes it? Its goodness is kept close from the fowls of the air. Men, most men, are ignorant of the goodness of it, nor do they care to inquire after the enjoyment of this pure, this good water of life. The reason is, because though it is good in itself, good in the highest degree, and that which makes all things good, yet

it is not such a good as is suited to a carnal appetite. There is good; and there is suitable good. Now suitable good is of two sorts: either such as is spiritual, or such as is temporal. That which is spiritual, is desired only of them that are spiritual; for temporal good will satisfy a carnal mind. Now grace is a spiritual good; this river of grace is the goodness of spiritual good. It is the original life of all the grace in our souls. No marvel, then, if it be so little set by of those that are carnally minded. They will serve a horse, and mire will serve a sow; so things of this life suit best with the men of this world; for their appetite is gross and carnal, and they savour not the things that be of the Spirit of God. 'The natural man receiveth not the things of the Spirit of God,' the things that be of this river of God; 'for they are foolishness unto him: neither can he know them, because they are spiritually discerned' (1 Cor 2:14). This is the river of OIL which the prophet speaks of, the river of SPIRIT. Were it a river of gold and silver, there would be old fishing on the banks thereof. But it is a river that runs 'like oil, saith the Lord God' (Eze 32:14). This rock pours us out 'rivers of oil' (Job 29:6)—'fresh oil' (Psa 92:10)—'soft oil' (Psa 55:21)—'the oil of joy' (Isa 61:3)—'the oil of gladness' (Psa 45:7) —oil to anoint the head withal (Eccl 9:8)—oil to make the face to shine (Psa 104:15) —oil by which thou wilt be made able to honour both God and man in some good measure as becomes thee (Judg 9:9).

I might have enlarged upon this head, and have showed you many more particulars wherein this term of pure might serve for the better setting forth of the excellency of this water of life, but I shall proceed no further upon this, but will come to that which remains.

[Second. The clearness of this water of life.]

As this river of water of life is said to be pure, so it is said to be CLEAR. 'He shewed me a pure river of water of life, clear.' This term has also its particular signification, and, therefore, ought to be heeded.

1. CLEAR is set in opposition to dark; therefore some are said to be 'clear as the sun' (Cant 6:10). And again, 'the light shall not be clear nor dark' (Zech 14:6). In both these places, clear is to be taken for light, daylight, sunlight; for, indeed, it is never day nor sunshine with the soul, until the streams of this river of water of life come gliding to our doors, into our houses, into our hearts. Hence the beginning of conversion is called illumination (Heb 10:32). Yea, the coming of this river of water of life unto us is called the day-spring from on high, through the tender mercy of our God (Luke 1:78). It is also called the dawning of the day (2 Peter 1:19). And hence, again, these men unto whom this river of water of life comes not, are said to be dark, darkness. 'Ye were sometimes darkness, but now are ye light in the Lord' (Eph 5:8). Wherefore, this water is like Jonathan's honey; it hath a faculty to open the eyes, to make them that sit in darkness see a great light (1 Sam 14:27; Matt 4:16). The light of the knowledge of the glory of God in the faith of Jesus Christ; 'God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light'; the Spirit that enlighteneth and giveth the light, 'of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor 4:6). This river casteth beams where it goes, like the beams of the sun; it shines, it casts out rays of glory unto those that drink thereof. The streams of this grace were they that overtook Saul when he was going to Damascus; they were the waters of this flood that compassed him round about. And if you will believe him, he saith this light from heaven was a great light, a light above the brightness of the sun, a light that did by the glory of it make dark to him all the things in the world (Acts 9:3, 22:6, 26:13).

2. CLEAR is set in opposition to that which is not pleasing. For to be clear is to be pleasant. Hence it is said, 'truly the light is sweet, and a pleasant thing it is for the eyes

to behold the sun' (Eccl 11:7). I read of rivers that looked red as blood, that stank like the blood of a dead man, but this is no such river (Exo 7:19,20; 2 Kings 3:22,23). I read of rivers whose streams are like streams of brimstone, fiery streams, streams of burning pitch, but this is none of them (Isa 30:27-33; David 7:9-11; Isa 34:9). 'There is a river' besides all these, clear and pleasant, 'the streams whereof shall make glad the city of God' (Psa 46:4).

There are the waters that the doves love to sit by, because by the clearness of these streams they can see their pretty selves, as in a glass (Cant 5:12).

These are the streams where the doves wash their eyes, and by which they solace themselves, and take great content. These streams are instead, as I said, of a looking-glass; their clearness presents us with an opportunity of seeing our own features. As in fair waters a man may see the body of the sun, and of the moon, and of the stars, and the very body of heaven; so he that stands upon the bank of this river, and that washeth his eyes with this water, may see the Son of God, the stars of God, the glory of God, and the habitation that God has prepared for his people. And are not these pleasant sights? is not this excellent water? has not this river pleasant streams?

3. CLEAR is set in opposition to dirty water and muddiness. I read of some waters that are fouled with the feet of beasts, and with the feet of men, yea, and deep waters too. Yea, saith God to some, ye 'have drunk of the deep waters,' and have fouled 'the residue with your feet'; and again, 'As for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet' (Eze 34:18,19). These waters are doctrines contained in the text, muddied and dirtied by the false glosses and sluttish opinions of erroneous judgments, of which the poor sheep have been made to drink. And, verily, this is apparent enough by the very colour and hue of those poor souls; for though the truth of God was in them, yet the very stain of tradition and superstition might be also seen in their scales. For as the fish of the river receive, by being there, the changeable colours of the waters, so professors, what doctrine they hear and drink, do look like that. If their doctrines are muddy, their notions are muddy; if their doctrines are bloody, their notions and tempers are bloody: but if their doctrines are clear, so are their notions, for their doctrine has given them a clear understanding of things.[15]

Now, here we have a river of water of life that is clear—clear without dirt and mud—clear without the human inventions and muddy conceptions of unsanctified and uninstructed judgments; yea, here you have a river the streams whereof lie open to all in the church, so that they need not those instruments of conveyance that are foul, and that use to make water stink, if they receive it to bring it to them that have need.

4. By clear we sometimes understand purgation; or that a thing has purged itself, or is purged from those soils and imputations of evil wherewith sometimes they have been charged. 'Then thou shalt be clear from this my oath'; or, 'How shall we clear ourselves?' (Gen 24:8-14, 44:16). Something of this sense may be in the text; for if men are not afraid to charge God with folly, which is intimated by 'that thou mightest be clear when thou judgest' (Psa 51:4), will they, think you, be afraid to impute evil to his Word, and grace, and Spirit? No, verily; they are bold enough at this work. Nay, more than this, even from the foundation of the world, men have cast slanders upon, and imputed based things into the blessed grace of the gospel. But not to look so far back. Paul was one of the pipes through which God conveyed this grace to the world; and what was he counted for his so doing, but 'a pestilent fellow, and a mover of sedition—throughout the world' (Acts 24:5,6). But, behold, no imputation can stick on the grace of God—not stick long; for that, like honey, will purge itself of what filth is put upon it, and of all bad

imputations of evil men's springs, and rivers are of a self-purging quality. Now, here we have to do with a river—a river of water of life; but a river more slandered than ever did Naaman the Syrian slander the waters of Israel in preferring those of Abana and Pharpar, rivers of Damascus, beyond them (2 Kings 5:10-12). But behold now, at last, when all the world have done what they can, and cast what reproaches and slanders upon it they are able, it is a river pure and clear. It has purged itself before kings—it has purged itself before princes and judges, and all the Naamans in the world; it is still a river—a river of water of life—a river of water of life CLEAR.

5. By clear we sometimes understand purity manifest, or innocency and goodness made known. 'In all things ye have approved yourselves to be CLEAR in this matter' (2 Cor 7:11). That is, you have made it appear, and stand upon your justification, and are willing to be searched and sounded to the bottom by those that have a desire to undertake that work. So this river of water of life in the fountain, and in the streams thereof, offer themselves to the consideration and conscience of all men. To this end how often doth God, the head of this river, and he out of whose throne it proceeds, call upon men to challenge him, if they can, with any evil or misdoing towards them, either by presence or doctrine; hence he says, 'Put me in remembrance; let us plead together; declare thou,' if thou canst, 'that thou mayest be justified,' and I condemned (Isa 43:26). So again: 'What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?' (Jer 2:5). So Christ: 'Which of you convinceth me of sin?' (John 8:46). And 'If I have spoken evil, bear witness of the evil' (John 18:23). So Paul: We 'have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God' (2 Cor 4:2). All these sentences are chiefly to be applied to doctrine, and so are, as it were, an offer to any, if they can, to find a speck, or a spot, or a wrinkle, or any such thing in this river of water of life.

Some men fly from it as from a bear; and some are afraid to drink of it, for fear it should be poison unto them. Some, again, dare not take it because it is not mixed, and as they, poor souls, imagine, qualified and made toothsome by a little of that which is called the wisdom of this world. Thus one shucks,[16] another shrinks, and another will none of God. Meanwhile, whoso shall please to look into this river shall find it harmless and clear; yea, offering itself to the consciences of all men to make trial if it be not the only chief good, the only necessary waters, the only profitable, for the health of the soul, of all the things that are in the world, and as clear of mischief as is the sun of spots.

[Third.—this river is clear to the most perfect comparison.]

As John saw this river pure and clear, so he saw it clear to a comparison. Clear to the best of comparisons, clear as crystal. Crystal is a very clear stone, as clear as the clearest glass, if not clearer; one may see far into it, yea, through it; it is without those spots, and streaks, and smirches that are in other precious stones. Wherefore, when he saith that this river is clear as crystal, it is as if God should say, Look, sinners, look to the bottom of these my crystal streams. I have heard of some seas that are so pure and clear, that a man may see to the bottom though they may be forty feet deep. I know this river of water of life is a deep river; but though it is said to be deep, it is not said we can see no bottom. Indeed, as to the wideness of it, it is said to be such as that it cannot be passed over; but I say, it is nowhere said that we cannot see to the bottom; nay, the comparison implies that a man with good eyes may see to the bottom. It is clear, as clear as crystal. So, then, we will a little look down to the bottom, and see, through these crystal streams, what is at the bottom of all.

1. Then the bottom of all is, 'That we might be saved' (John 5:34). 'These things I say,' saith Christ, 'that ye might be saved'; and, again, 'I am come that you might have life, and that you might have it more abundantly' (John 10:10). This is the bottom of this great river of water of life, and of its proceeding from the throne of God and of the Lamb: it is that we might be saved; it is that we might live. What a good bottom is here! what a sound bottom is here! But few deep rivers have a good bottom. Mud is at the bottom of most waters in the world; even the sea itself, when it worketh, casts up mire and dirt, and so do the hearts of sinners; but the bottom of this grace of God, and of the Spirit and Word thereof, is that we might be saved, consequently a very good bottom.
2. As the bottom of all is, 'that we may be saved,' so that we may be saved by grace, and this is a bottom sounder and sounder. Our salvation might have been laid upon a more difficult bottom than this. It might have been laid on our works. God might have laid it there, and have been just, or he might have left us to have laid it where we would; and then, to be sure, we had laid it there, and so had made but a muddy bottom to have gone upon to life. But now, this river of water of life, it has a better bottom; the water of life is as clear as crystal, look down to the bottom and see, we are 'justified freely by his grace' (Rom 3:24). 'By grace ye are saved,' there is the bottom (Eph 2:5,8). Now, grace, as I have showed you, is a firm bottom to stand on; it is of grace that life might be sure (Rom 4:16). Surely David was not here, or surely this was not the river that he spake of when he said, 'I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. Deliver me out of the mire, and let me not sink' (Psa 69:2,14). I say, to be sure this could not be the river. No, David was now straggled out of the way, was tumbled into some pit, or into some muddy and dirty hole; for as for this river it has a good bottom, a bottom of salvation by grace, and a man needs not cry out when he is here that he sinks, or that he is in danger of being drowned in mud or mire.
3. The bottom of all is, as I said, that we might be saved, saved by grace, and I will add, 'through the redemption that is in Christ.' This is still better and better. We read that, when Israel came over Jordan, the feet of the priests that did bear the ark stood on firm ground in the bottom, and that they set up great stones for a memorial thereof (Josh 3:17, 4:1-3). But had Jordan so good a bottom as has this most blessed river of water of life, or were the stones that Israel took out thence like this 'tried stone,' this 'sure foundation?' (Isa 28:16). O the throne! this river comes out of the throne, and we are saved by grace through the redemption that is in him. We read that there is a city that has foundations; grace is one, Christ another, and the truth of all the prophets and apostles, as to their true doctrine, another, &c. (Heb 11:10). And again, all these are the very bottom of this goodly river of the water of life (Eph 2:19,20).
4. There is another thing to be seen at the bottom of this holy river, and that is, the glory of God; we are saved, saved by grace, saved by grace through the redemption that is in Christ to the praise and glory of God. And what a good bottom is here. Grace will not fail, Christ has been sufficiently tried, and God will not lose his glory. Therefore they that drink of this river shall doubtless be saved; to wit, they that drink of it of a spiritual appetite to it. And thus much for the explication of the text.

[THE APPLICATION OF THE WHOLE.]

I now come to make some use of the whole.

You know our discourse has been at this time of the water of life, of its quantity, head-spring, and quality; and I have showed you that its nature is excellent, its quantity abundant, its head-spring glorious, and its quality singularly good.

FIRST. Let this, then, in the first place, be a provocation to us to be more free in

making use of this water. There are many, now-a-days, that are for inventing of waters, to drink for the health of the body; and to allure those that are ill to buy, they will praise their waters beyond their worth. Yea, and if they be helpful to one person in a hundred, they make as if they could cure every one. Well, here you have the great Physician himself, with his water, and he calls it the water of life, water of life for the soul: this water is probatum est.[17] It has been proved times without number; it never fails but where it is not taken (Acts 26:18; Isa 5:4,5). No disease comes amiss to it; it cures blindness, deadness, deafness, dumbness. It makes 'the lips of those that are asleep to speak' (Cant 7:9). This is the right HOLY WATER,[18] all other is counterfeit: it will drive away devils and spirits; it will cure enchantments and witchcrafts; it will heal the mad and lunatic (Gal 3:1-3; Mark 16:17,18). It will cure the most desperate melancholy; it will dissolve doubts and mistrusts, though they are grown as hard as stone in the heart (Eze 36:26). It will make you speak well (Col 4:6). It will make you have a white soul, and that is better than to have a white skin (Eze 36:25,26). It will make you taste well; it will make you disrelish all hurtful meats (Isa 30:22). It will beget in you a good appetite to that which is good; it will remove obstructions in the stomach and liver. It will cause that what you receive of God's bread shall turn to good nourishment, and make good blood. In a word, it preserveth life (John 4:14). They that take this water shall live longer than did old Methuselah, and yet he lived a great while (Gen 5:27).

Wherefore, let me continue my exhortation to you. Be more free in making use of this water; it is the wholesomest water in the world; you may take it at the third, sixth, ninth, or eleventh hour, but to take it in the morning of your age is best (Matt 20:3-6). For then diseases have not got so great a head as when they are of long continuance, consequently they will be removed with far more ease; besides, those that thus do will receive endless life, and the comfort of it betimes; and that, you know, is a double life to one (Eccl 11:1-4).

This water gently purges, and yet more effectually than any others. True, where bad humours are more tough and churlish, it will show itself stronger of operation, for there is no disease can be too hard for it. It will, as we say, throw the house out of the windows; but it will rid us of the plague of those most deadly infections that otherwise will be sure to make us sleep in death, and bring us, with the multitude, down to hell. But it will do no hurt; it only breaks our sleep in security, and brings us to a more quick apprehension of the plague of our heart and flesh. It will, as I said before, provoke to appetite, but make us only long after that which is wholesome. If any ask why I thus allegorize, I answer, the text doth lead me to it.

SECOND. I advise, therefore, in the next place, that thou get thee a dwelling-place by these waters. 'The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long' (Deut 33:12). If thou ask where that dwelling is, I answer, in the city of God, in and among the tabernacles of the Most High. This river comes from the throne to water the city of God; and to that end it is said to run 'in the midst of the street of it' (Rev 22:2). If ye will inquire, inquire, return, come. 'The seed also of his servants shall inherit it, and they that love his name shall dwell therein' (Psa 69:36). Get thee a dwelling in Jerusalem, in the midst of Jerusalem, and then thou wilt be seated by this river.

In old times, the ancients had their habitations by the rivers; yea, we read of Aroer that stood upon the brink of the river Arnon (Josh 13:9). Balaam also had his dwelling in his city Pethor, 'by the river of the land of the children of his people' (Num 22:5). O! by a river side is the pleasantest dwelling in the world; and of all rivers, the river of the water of life is the best. They that dwell there 'shall not hunger nor thirst; neither shall the heat

nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them' (Isa 49:10). Trees planted by the rivers, and that spread out their roots by the rivers, they are the flourishing trees, they bring forth their fruit in their season (Psa 1:3; Jer 17:8). And the promise is that men that take up their dwellings by this river of water of life, shall be fruitful as such trees.

If thou art a Christian, thou hast more than an ordinary call and occasion to abide by these waters; thy things will not grow but by these waters. Weeds and the excellencies of most men we may find in the barren wilderness, they grow under every hedge; but thine are garden, and so choice things, and will not thrive without much water, no, without the water of God's river. Dwell, therefore, here; that thy soul may be as a watered garden (Jer 31:12; Isa 12:1-3). And when thou seest how those that are loath to die,[19] make provision at Tunbridge, Epsom, the Bath, and other places, and what houses they get that they may have their dwellings by those waters, then do thou consider of thy spiritual disease, and how nothing can cure thee but this blessed water of life; be also much of desires to have a dwelling-place in Jerusalem, that thou mayest always be nigh to these waters. Be often also in watering thy plants with these waters. I mean the blessed graces of God in thy soul; then shalt thou grow, and retain thy greenness, and prove thyself to be a disciple indeed. And herein is God, and thy Father, glorified, that thou bear much fruit (John 15:8).

THIRD. My third word is, bless God for providing for man such waters. These only can make us live; all others come out of the Dead Sea, and do kill; there is no living water but this. I say, show thy acceptation of it with thanksgiving; if we are not to receive our bread and cheese but with thanksgiving, how should we bless God for this unspeakable gift! (2 Cor 9:15). This is soul life, life against sin, life from sin, life against the curse, life from the curse, life beyond hell, beyond desert, beyond thought, beyond desires. Life that is pleasing, life that is profitable, life everlasting.

O my brethren, bless God! who doth good and gives us such rain, filling our hearts with food and gladness.[20] When Moses would take the heart of Israel, and took in hand to raise up their spirits to thankfulness, he used to tell them that the land that they were to go to was a land that God cared for, and that was watered with the dew of heaven. Yea, 'a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land that flowed with milk and honey, which is the glory of all lands' (Deut 8:7; Exo 3:8, 13:5; Lev 20:24; Num 14:8). But yet in his description he makes no mention of a river of water of life; a river the streams whereof make glad the city of God.

This river is the running out of God's heart; the letting out of his very bowels, for God is the living God. This is his heart and soul. 'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul' (Jer 32:41). I say, if ever God's heart and soul appeared, it showed itself in giving this water of life, and the throne from whence it proceeds. Wherefore [there is] all the reason of the world, that in the reception of it thy heart and soul should run out and flow after him in thanksgiving. See how David words it in Psalm 103:1-5, and do likewise.

FOURTH. By the characters that are given of this water of life, thou art capacitated to judge when a notion, a doctrine, an opinion, comes to thine ears, whether it is right, good, and wholesome, or how. This river is pure, is clear, is pure and clear as crystal. Is the doctrine offered unto thee so? or is it muddy, and mixed with the doctrines of men? Look, man, and see if the foot of the worshippers of Bel be not there, and if the waters be not fouled thereby. What water is fouled is not the water of life, or at least not the water of life in its clearness. Wherefore, if thou findest it not right, go up higher to the spring-head, for always the nearer to the spring, the more pure and clear is the

water. Fetch, then, thy doctrine from afar, if thou canst not have it good nearer hand (Job 36:3). Thy life lies at stake; the counterfeit of things is dangerous; everybody that is aware, is afraid thereof. Now a counterfeit here is most dangerous, is most destructive. Wherefore take heed how you hear, what you hear; for, as I said before of the fish, by your colour it will be seen what waters you swim in; wherefore look you well to yourselves.[21]

FIFTH. Doth this water of life run like a river, like a broad, full, and deep river; then let no man, be his transgressions never so many, fear at all, but there is enough to save his soul, and to spare. Nothing has been more common to many than to doubt of the grace of God; a thing most unbecoming a sinner of any thing in the world. To break the law is a fact foul enough; but to question the sufficiency of the grace of God to save therefrom, is worse than sin, if worse can be. Wherefore, despairing soul, for it is to thee I speak, forbear thy mistrusts, cast off thy slavish fears, hang thy misgivings as to this upon the hedge; and believe thou hast an invitation sufficient thereto, a river is before thy face. And as for thy want of goodness and works, let that by no means daunt thee; this is a river of water of life, streams of grace and mercy. There is, as I said, enough therein to help thee, for grace brings all that is wanting to the soul. Thou, therefore, hast nothing to do, I mean as to the curing of thy soul of its doubts, and fears, and despairing thoughts, but to drink and live for ever.

SIXTH. But what is all this to the DEAD world—to them that love to be dead? They toss their vanities about as the boys toss their shuttlecocks in the air, till their foot slips, and themselves descend into the pit.

Let this suffice for this time.

FOOTNOTES:

1 As God gave us existence, so, in his munificence and royal bounty, he gives us his rich grace. We have nothing to give in return but grateful love. He redeems us from the captivity of sin, and earth, and hell. 'Every beast of the forest is mine, and the cattle upon a thousand hills: the world is mine, saith the Almighty, with the fulness thereof.' O to grace how great a debtor; freely bestowed to the poor and needy.—Ed.

2 Water is a curse, as in the dropsy, but essential to life with our food. Oil is valuable, properly taken, but an irritating oil to consume the bones is destructive. How awful the case of the rich man when refused a drop of water to cool that fire which he had created while living, and into which he had irretrievably plunged himself.—Ed.

3 Reliance upon an imperfect obedience to God's holy law, united with a hope, through Christ or some other means, of forgiveness for not having kept some parts of that law, is 'the doctrine of the world,' and of devils. It is a refuge of lies, which death will fearfully sweep away. We must rely wholly upon Christ, or perish.—Ed.

4 Aquae Vitae was a cordial-water well known in Bunyan's time, and much used in compounding medicines, but now almost forgotten. It was distilled from brewed beer, strongly hopped, and well fermented. The French have an intoxicating liquour called eau de vie; this is distilled from the refuse of the grapes after the wine is made.—Ed.

5 Although all mankind are fatally diseased, they only feel it that are made sick of sin; this is the law work, and when it takes place, then comes the new birth and salvation by the efficacy of this water of life.—Ed.

6 A RIVER inexhaustible, to supply the pure and unmixed joys of heaven to all the myriads of happy glorified souls, and applied by the Spirit of grace to quench the thirst of the soul on earth. This grace is fixed and permanent, 'springing up into everlasting life.' Blessed Jesus, 'give me this water, that I thirst not ever.'—Ed.

7 This water of life is as essential to the spiritual-mindedness of the soul, as natural

water is to the life of a fish. The grace of God is the element in which only the renewed soul can live and enjoy a little of that heaven into which, as an ocean of bliss, this river carries him.—Ed.

8 Those that are satisfied with the world, and its enjoyments, and seek not for happiness in the favour of God; those that depend on the merit of their own works for a righteousness; these do not thirst—they have no sense of their need, and will not condescend to come to THE FOUNTAIN.—Ed.

9 The rain is taken from the sea by water-spouts or in vapour; it is wonderfully distilled, and descends upon the earth in fertilizing showers which supply the rivers. In proportion to the rain or melting of the snow, is the quantity of water in the rivers. Bunyan was taught all this phenomena of nature, by a single verse in the inspired volume which he quotes. How wonderful is that Book!—Ed.

10 This is a most astonishing natural phenomenon: that such a river as the Thames, receiving constantly all the filth of a vast metropolis, containing more than two millions of inhabitants, buries it all, and yet purifieth itself.—Ed.

11 Light bread is an allusion to Numbers 21:5: 'our soul loatheth this light bread.' The heavenly manna, like Christ, is despised and rejected of man.—Ed.

12 By 'the text,' in this and other places, is meant the text of sacred Scripture; not the particular passage, or text, on which this treatise is founded.—Ed.

13 The solemn silence, and the sound of the trumpet, took place in quick succession when the medium of prayer and praise, from fallen man, was first exhibited in heaven. When Christ was revealed to John, as the throne upon which God received the prayers of all his saints, awe, and wonder, and silence, was felt in heaven for the space of half an hour; then came the sound of the trumpet with dire events to those who had refused to pray in the name of Christ.—Ed.

14 Thus the Spirit of God in regeneration produces light out of darkness, makes the barren heart fruitful, and from confusion, discord, and enmity, brings order, harmony, and tranquility. The renewed man is actuated by new hopes and fears; his judgment is enlightened, his will rectified, and his heart transformed; his eyes being divinely opened he sees into eternity; he has a hope full of immortality; spiritual appetites are excited in his soul; his affections are raised to God and heaven; his soul thirsteth for God, for the living God! Thus the Spirit giveth life to the dead, eyes to the blind, speech to the dumb, feet to the lame, and the hand of faith to lay hold on Christ for complete salvation. —Mason.

15 This is an excellent commentary upon that part of the Pilgrim's Progress which describes Christiana and her company at the foot of the hill Difficulty. Greatheart points out the spring at which Christian was refreshed before he began the arduous ascent which led him, in defiance of a persecuting world, to join in church fellowship, allegorically represented by the house Beautiful—'When Christian drank it was clear and good, but now it is dirty; and with the feet of some that are not desirous that pilgrims should here quench their thirst.' After the writing of the first part, and before that of the second, the Act of Uniformity had spread its baleful influence over England. To use Bunyan's words—'The Romish beasts have corrupted the doctrine by treading it down with their feet, and have muddied this water with their own dirt and filthiness. '—See Holy City.—Ed.

16 'Shuck,' to shake; obsolete as a verb, but retained as a noun to designate the pea-shell, after the peas have been shook out.—Ed.

17 Probatum est—is proved—a scrap of Latin commonly used in advertising medical prescriptions, in Bunyan's time.—Ed.

18 A Protestant can have but little idea of the insane superstition of the Papists in respect to holy water. The following lines, from Barnaby Googe's Popish Kingdome, will shed a little light upon it:—
'Besides, they do beleeue their sinnes to be forgiven quight, By taking holy water here, whereof if there do light But one small drop, it driueth out the hellishe deuils all Then which there can no greater griefe vnto the feend befall.'—4to. 1570, p. 42. In the Editor's library.—Ed.
19 The infatuation, nay, madness of human nature, in its fallen state, is shown by living to hasten the inroads of death; and when he appears, terror-stricken they fly from it to any remedy that is within their reach. How vast the number of suicides by intemperance!—Ed.
20 The real Christian, and such only, are in this blessed case; they have the promise of the life that now is, as well as of that which is to come. Their Father, the Almighty, supplies all their wants; giving joy and peace, when heart and flesh tremble.—Ed.
21 In proportion to the number of professed Christians who thus obey the gospel by judging for themselves, so will be the happiness of the church, and the hastening on of the kingdom of Christ. No one is a Christian that receives his doctrine from a prelate, priest, or minister, without prayerfully comparing it with the written Word. O man, take not the water of life as doled out by a fellow-man; go to the river for yourself—survey yourself as reflected in those crystal streams. Christ does not say to the heavy-laden, sin-burdened soul, Go to the church; but, Come unto me, and find rest. Blessed is he who loves the river of water unpolluted by human devices, forms, or ceremonies; who flies to the open bosom of his Christ, and finds refuge from every storm.—Ed.
***

THE BARREN FIG-TREE;
OR, THE DOOM AND DOWNFALL OF THE FRUITLESS PROFESSOR:
SHOWING, THAT THE DAY OF GRACE MAY BE PAST WITH HIM LONG BEFORE HIS LIFE IS ENDED;
THE SIGNS ALSO BY WHICH SUCH MISERABLE MORTALS MAY BE KNOWN.
BY JOHN BUNYAN
'Who being dead, yet speaketh.'—Hebrews 11:4
London: Printed for J. Robinson, at the Golden Lion, in St. Paul's Churchyard, 1688.

This Title has a broad Black Border.

ADVERTISEMENT BY THE EDITOR.

This solemn, searching, awful treatise, was published by Bunyan in 1682; but does not appear to have been reprinted until a very few months after his decease, which so unexpectedly took place in 1688. Although we have sought with all possible diligence, no copy of the first edition has been discovered; we have made use of a fine copy of the second edition, in possession of that thorough Bunyanite, my kind friend, R. B. Sherring, of Bristol. The third edition, 1692, is in the British Museum. Added to these posthumous publications appeared, for the first time, 'An Exhortation to Peace and Unity,' which will be found at the end of our second volume. In the advertisement to that treatise are stated, at some length, my reasons for concluding that it was not written by Bunyan, although inserted in all the editions of his collected works. That opinion is now more fully confirmed, by the discovery of Bunyan's own list of his works, published just before his death, in 1688, and in which that exhortation is not inserted. I was also much pleased to find that the same conclusion was arrived at by that highly intelligent Baptist

minister, Mr. Robert Robinson. His reasons are given at some length, concluding with, 'it is evident that Bunyan never wrote this piece.'[1] Why it was, after Bunyan's death, published with his 'Barren Fig-tree,' is one of those hidden mysteries of darkness and of wickedness that I cannot discover. The beautiful parable from which Bunyan selected his text, represents an enclosed ground, in which, among others, a fig-tree had been planted. It was not an enclosure similar to some of the vineyards of France or Germany, exclusively devoted to the growth of the vine, but a garden in which fruits were cultivated, such as grapes, figs, or pomegranates. It was in such a vineyard, thus retired from the world, that Nathaniel poured out his heart in prayer, when our Lord in spirit witnessed, unseen, these devotional exercises, and soon afterwards rewarded him with open approbation (John 1:48). In these secluded pleasant spots the Easterns spend much of their time, under their own vines or fig-trees, sheltered from the world and from the oppressive heat of the sun—a fit emblem of a church of Christ. In this vineyard stood a fig-tree—by nature remarkable for fruitfulness—but it is barren. No inquiry is made as to how it came there, but the order is given, 'Cut it down.' The dresser of the garden intercedes, and means are tried to make it fruitful, but in vain. At last it is cut down as a cumber-ground and burnt. This vineyard or garden represents a gospel church; the fig-tree a member—a barren, fruitless professor. 'It matters not how he got there,' if he bears no fruit he must be cut down and away to the fire.

To illustrate so awful a subject this treatise was written, and it is intensely solemn. God, whose omniscience penetrates through every disguise, himself examines every tree in the garden, yea, every bough. Wooden and earthy professor, your detection is sure; appearances that deceive the world and the church cannot deceive God. 'He will be with thee in thy bed fruits—thy midnight fruits—thy closet fruits—thy family fruits—they conversation fruits.' Professor, solemnly examine yourself; 'in proportion to your fruitfulness will be your blessedness.' 'Naked and open are all things to his eye.' Can it be imagined that those 'that paint themselves did ever repent of their pride?' 'How seemingly self-denying are some of these creeping things.' 'Is there no place will serve to fit those for hell but the church, the vineyard of God?' 'It is not the place where the worker of iniquity can hide himself or his sins from God.' May such be detected before they go hence to the fire. While there is a disposition to seek grace all are invited to come; but when salvation by Christ is abandoned, there is no other refuge, although sought with tears. Reader, may the deeply impressive language of Bunyan sink profoundly into our hearts. We need no splendid angel nor hideous demon to reveal to us the realities of the world to come. 'If we hear not Moses and the prophets,' as set forth by Bunyan in this treatise, 'neither should we be persuaded though one rose from the dead' to declare these solemn truths (Luke 16:31).

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

I have written to thee now about the Barren Fig-tree, or how it will fare with the fruitless professor that standeth in the vineyard of God. Of what complexion thou art I cannot certainly divine; but the parable tells thee that the cumber-ground must be cut down. A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also. 'Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever, like his own dung; they which have seen him shall say, Where is he?' (Job 20:6,7).

Now 'they count it pleasure to riot in the daytime.' But what will they do when the axe is

fetched out? (2 Peter 2:13,14).
The tree whose fruit withereth is reckoned a tree without fruit, a tree twice dead, one that must be 'plucked up by the roots' (Jude 12).
O thou cumber-ground, God expects fruit, God will come seeking fruit shortly.
My exhortation, therefore, is to professors that they look to it, that they take heed.
The barren fig-tree in the vineyard, and the bramble in the wood, are both prepared for the fire.
Profession is not a covert to hide from the eye of God; nor will it palliate the revengeful threatening of his justice; he will command to cut it down shortly.
The church, and a profession, are the best of places for the upright, but the worst in the world for the cumber-ground. He must be cast, as profane, out of the mount of God: cast, I say, over the wall of the vineyard, there to wither; thence to be gathered and burned. 'It had ben better for them not to have known the way of righteousness' (2 Peter 2:21). And yet if they had not, they had been damned; but it is better to go to hell without, than in, or from under a profession. These 'shall receive greater damnation' (Luke 20:47).
If thou be a professor, read and tremble: if thou be profane, do so likewise. For if the righteous scarcely be saved, where shall the ungodly and sinners appear? Cumber-ground, take heed of the axe! Barren fig-tree, beware of the fire!
But I will keep thee no longer out of the book. Christ Jesus, the dresser of the vineyard, take care of thee, dig about thee, and dung thee, that thou mayest bear fruit; that when the Lord of the vineyard cometh with his axe to seek for fruit, or pronounce the sentence of damnation on the barren fig-tree, thou mayest escape that judgment. The cumber-ground must to the wood-pile, and thence to the fire. Farewell.
Grace be with all them that love our Lord Jesus in sincerity. Amen.

JOHN BUNYAN

THE BARREN FIG-TREE, OR THE DOOM AND DOWNFALL OF THE FRUITLESS PROFESSOR.

'A CERTAIN MAN HAD A FIG-TREE PLANTED IN HIS VINEYARD; AND HE CAME AND SOUGHT FRUIT THEREON, AND FOUND NONE. THEN SAID HE UNTO THE DRESSER OF HIS VINEYARD, BEHOLD, THESE THREE YEARS I COME SEEKING FRUIT ON THE FIG-TREE, AND FIND NONE: CUT IT DOWN; WHY CUMBERETH IT THE GROUND? AND HE ANSWERING SAID UNTO HIM, LORD, LET IT ALONE THIS YEAR ALSO, TILL I SHALL DIG ABOUT IT, AND DUNG IT: AND IF IT BEAR FRUIT, WELL: AND IF NOT, THEN AFTER THAT THOU SHALT CUT IT DOWN.'—LUKE 13:6-9.

At the beginning of this chapter we read how some of the Jews came to Jesus Christ, to tell him of the cruelty of Pontius Pilate, in mingling the blood of the Galileans with their sacrifices. A heathenish and prodigious act; for therein he showed, not only his malice against the Jewish nation, but also against their worship, and consequently their God. An action, I say, not only heathenish, but prodigious also; for the Lord Jesus, paraphrasing upon this fact of his, teacheth the Jews, that without repentance 'they should all likewise perish.' 'Likewise,' that is by the hand and rage of the Roman empire. Neither should they be more able to avoid the stroke, than were those eighteen upon whom the tower of Siloam fell, and slew them (Luke 13:1-5). The fulfilling of which prophecy, for their hardness of heart, and impenitency, was in the days of Titus, son of Vespasian, about forty years after the death of Christ. Then, I say, were these Jews, and their city, both environed round on every side, wherein both they and it, to amazement, were miserably overthrown. God gave them sword and famine, pestilence and blood, for their outrage against the Son of his love. So wrath 'came upon them to the uttermost' (1 Thess 2:16).[2]

Now, to prevent their old and foolish salvo, which they always had in readiness against such prophecies and denunciations of judgment, the Lord Jesus presents them with this parable, in which he emphatically shows them that their cry of being the temple of the Lord, and of their being the children of Abraham, &c., and their being the church of God, would not stand them in any stead. As who should say, It may be you think to help yourselves against this my prophecy of your utter and unavoidable overthrow, by the interest which you have in your outward privileges. But all these will fail you; for what think you? 'A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.' This is your case! The Jewish land is God's vineyard; I know it; and I know also, that you are the fig-trees. But behold, there wanteth the main thing, fruit; for the sake, and in expectation of which, he set this vineyard with trees. Now, seeing the fruit is not found amongst you, the fruit, I say, for the sake of which he did at first plant this vineyard, what remains but that in justice he command to cut you down as those that cumber the ground, that he may plant himself another vineyard? 'Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?' This therefore must be your end, although you are planted in the garden of God; for the barrenness and unfruitfulness of your hearts and lives you must be cut off, yea, rooted up, and cast out of the vineyard.

In parables there are two things to be taken notice of, and to be inquired into of them that read. First, The metaphors made use of. Second, The doctrine or mysteries couched under such metaphors.

The metaphors in this parable are, 1. A certain man; 2. A vineyard; 3. A fig-tree, barren or fruitless; 4. A dresser; 5. Three years; 6. Digging and dunging, &c.

The doctrine, or mystery, couched under these words is to show us what is like to become of a fruitless or formal professor. For, 1. By the man in the parable is meant God the Father (Luke 15:11). 2. By the vineyard, his church (Isa 5:7). 3. By the fig-tree, a professor. 4. By the dresser, the Lord Jesus. 5. By the fig-tree's barrenness, the professor's fruitlessness. 6. By the three years, the patience of God that for a time he extendeth to barren professors. 7. This calling to the dresser of the vineyard to cut it down, is to show the outcries of justice against fruitless professors. 8. The dresser's interceding is to show how the Lord Jesus steps in, and takes hold of the head of his Father's axe, to stop, or at least to defer, the present execution of a barren fig-tree. 9. The dresser's desire to try to make the fig-tree fruitful, is to show you how unwilling he is that even a barren fig-tree should yet be barren, and perish. 10. His digging about it, and dunging of it, is to show his willingness to apply gospel helps to this barren professor, if haply he may be fruitful. 11. The supposition that the fig-tree may yet continue fruitless, is to show, that when Christ Jesus hath done all, there are some professors will abide barren and fruitless. 12. The determination upon this supposition, at last to cut it down, is a certain prediction of such professor's unavoidable and eternal damnation.

But to take this parable into pieces, and to discourse more particularly, though with all brevity, upon all the parts thereof.

'A certain MAN had a fig-tree planted in his vineyard.'

The MAN, I told you, is to present us with God the Father; by which similitude he is often set out in the New Testament.

Observe then, that it is no new thing, if you find in God's church barren fig-trees, fruitless professors; even as here you see is a tree, a fruitless tree, a fruitless fig-tree in the vineyard.[3] Fruit is not so easily brought forth as a profession is got into; it is easy

for a man to clothe himself with a fair show in the flesh, to word it, and say, Be thou warmed and filled with the best. It is no hard thing to do these with other things; but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every fig-tree that stands in the vineyard of God. Those words also, 'Every branch in me that beareth not fruit, he taketh away,' assert the same thing (John 15:2). There are branches in Christ, in Christ's body mystical, which is his church, his vineyard, that bear not fruit, wherefore the hand of God is to take them away: I looked for grapes, and it brought forth wild grapes, that is, no fruit at all that was acceptable with God (Isa 5:4). Again, 'Israel is an empty vine, he bringeth forth fruit unto himself,' none to God; he is without fruit to God (Hosea 10:1). All these, with many more, show us the truth of the observation, and that God's church may be cumbered with fruitless fig-trees, with barren professors.

Had a FIG-TREE.

Although there be in God's church that be barren and fruitless; yet, as I said, to see to, they are like the rest of the trees, even a fig-tree. It was not an oak, nor a willow, nor a thorn, nor a bramble; but a FIG-TREE. 'they come unto thee as the people cometh' (Eze 33:31). 'They delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice, they take delight in approaching to God,' and yet but barren, fruitless, and unprofitable professors (Isa 58:2-4). Judas also was one of the twelve, a disciple, an apostle, a preacher, an officer, yea, and such a one as none of the eleven mistrusted, but preferred before themselves, each one crying out, 'Is it I? Is it I?' (Mark 14:19). None of them, as we read of (John 6:70), mistrusting Judas; yet he in Christ's eye was the barren fig-tree, a devil, a fruitless professor. The foolish virgins also went forth of the world with the other, had lamps, and light, and were awakened with the other; yea, had boldness to go forth, when the midnight cry was made, with the other; and thought that they could have looked Christ in the face, when he sat upon the throne of judgment, with the other; and yet but foolish, but barren fig-trees, but fruitless professors. 'Many,' saith Christ, 'will say unto me in that day,' this and that, and will also talk of many wonderful works; yet, behold, he finds nothing in them but the fruits of unrighteousness (Matt 7:22,23). They were altogether barren and fruitless professors.

Had a fig-tree PLANTED.

This word PLANTED doth also reach far; it supposeth one taken out of its natural soil, or removed from the place it grew in once; one that seemed to be called, awakened; and not only so, but by strong hand carried from the world to the church; from nature to grace; from sin to godliness. 'Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it' (Psa 80:8). Of some of the branches of this vine were there unfruitful professors.

It must be concluded, therefore, that this professor, that remaineth notwithstanding fruitless, is, as to the view and judgment of the church, rightly brought in thither, to wit, by confession of faith, of sin, and a show of repentance and regeneration; thus false brethren creep in unawares![4] All these things this word planted intimateth; yea, further, that the church is satisfied with them, consents they should abide in the garden, and counteth them sound as the rest. But before God, in the sight of God, they are graceless professors, barren and fruitless fig-trees.

Therefore it is one thing to be in the church, or in a profession; and another to be of the church, and to belong to that kingdom that is prepared for the saint, that is so indeed. Otherwise, 'Being planted, shall it prosper? shall it not utterly wither, when the east-wind toucheth it? It shall wither in the furrows where it grew' (Eze 17:10).

Had a fig-tree planted in HIS vineyard.

In HIS vineyard. Hypocrites, with rotten hearts, are not afraid to come before God in Sion. These words therefore suggest unto us a prodigious kind of boldness and hardened fearlessness. For what presumption higher, and what attempt more desperate, than for a man that wanteth grace, and the true knowledge of God, to crowd himself, in that condition, into the house or church of God; or to make profession of, and desire that the name of God should be called upon him?

For the man that maketh a profession of the religion of Jesus Christ, that man hath, as it were, put the name of God upon himself, and is called and reckoned now, how fruitless soever before God or men, the man that hath to do with God, the man that God owneth, and will stand for. This man, I say, by his profession, suggesteth this to all that know him to be such a professor. Men merely natural, I mean men that have not got the devilish art of hypocrisy, are afraid to think of doing thus. 'And of the rest durst no man join himself to them; but the people magnified them' (Acts 5:13). And, indeed, it displeaseth God. 'Ye have brought,' saith he, 'men uncircumcised into my sanctuary' (Eze 44:7). And again, 'When ye come to appear before me, who hath required this at your hand, to tread my courts?' saith God (Isa 1:12). They have therefore learned this boldness of none in the visible world, they only took it of the devil, for he, and he only, with these his disciples, attempt to present themselves in the church before God. 'The tares are the children of the wicked one.' The tares, that is, the hypocrites, that are Satan's brood, the generation of vipers, that cannot escape the damnation of hell.

HAD a fig-tree planted in his vineyard.

He doth not say, He planted a fig-tree, but there was a fig-tree there; he HAD, or found a fig-tree planted in his vineyard.

The great God will now acknowledge the barren fig-tree, or barren professor, to be his workmanship, or a tree of his bringing in, only the text saith, he had one there. This is much like that in Matthew 15:13—'Every plant which my heavenly Father hath not planted, shall be rooted up.' Here again are plants in his vineyard which God will not acknowledge to be of his planting; and he seems to suggest that in his vineyard are many such. Every plant, or all those plants or professors, that are got into the assembly of the saints, or into the profession of their religion, without God and his grace, 'shall be rooted up.'

'And when the King came in to see the guests, he saw there a man which had not on the wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment?' (Matt 22:11,12). Here is one so cunning and crafty that he beguiled all the guests; he got and kept in the church even until the King himself came in to see the guests; but his subtilty got him nothing; it did not blind the eyes of the King; it did not pervert the judgment of the righteous. 'Friend, how camest thou in hither?' did overtake him at last; even a public rejection; the King discovered him in the face of all present. 'How camest thou in hither?' My Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father's planting. 'How camest thou in hither?' He that 'entereth not by the door, but climbeth up some other way, the same is a thief and a robber' (John 10:1). This text also is full and plain to our purpose; for this man came not in by the door, yet got into the church; he got in by climbing; he broke in at the windows; he got something of the light and glory of the gospel of our Lord Jesus Christ in his head; and so, hardy wretch that he was, he presumed to crowd himself among the children. But how is this resented? What saith the King of him? Why, this is his sign, 'the same is a thief and a robber.' See ye here also, if all they be owned as the planting of God that get into his church or profession of his name.

'Had a fig-tree.' Had one without a wedding-garment, had a thief in his garden, at his wedding, in his house. These climbed up some other way. There are many ways to get into the church of God, and profession of his name, besides, and without an entering by the door.

1. There is the way of lying and dissembling, and at this gap the Gibeonites got in (Josh 9 &c).
2. There is sometimes falseness among some pastors, either for the sake of carnal relations, or the like; at this hole Tobiah, the enemy of God, got in (Neh 13:4-9).
3. There is sometimes negligence, and too much uncircumspectness in the whole church; thus the uncircumcised got in (Eze 44:7,8).
4. Sometimes, again, let the church be never so circumspect, yet these have so much help from the devil that they beguile them all, and so get in. These are of the sort of thieves that Paul complains of, 'False brethren, that are brought in unawares' (Gal 2:4). Jude also cries out of these, 'Certain men crept in unawares' (Jude 4). Crept in! What, were they so lowly? A voluntary humility, a neglecting of the body, not in any humour (Col 2:23).[5] O! how seemingly self-denying are some of these 'creeping things,' that yet are to be held, (as we shall know them) an abomination to Israel (Lev 11:43,44). But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour (2 Tim 2:20). By these words the apostle seems to take it for granted, that as there hath been, so there still will be these kind of fig-trees, these barren professors in the house, when all men have done what they can; even as in a great house there are always vessels to dishonour, as well as those to honour and glory; vessels of wood and of earth, as well as of silver and gold. So, then, there must be wooden professors in the garden of God, there must be earthy, earthen professors in his vineyard; but that methinks is the biting word, 'and some to dishonour' (Rom 9:21,22). That to the Romans is dreadful, but this seems to go beyond it; that speaks but of the reprobate in general, but this of such and such in particular; that speaks of their hardening but in the common way, but this that they must be suffered to creep into the church, there to fit themselves for their place, their own place, the place prepared for them of this sort only (Acts 1:25). As the Lord Jesus said once of the Pharisees, These 'shall receive greater damnation' (Luke 20:47). Barren fig-tree, fruitless professor, hast thou heard all these things? Hast thou considered that this fig-tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his wedding? Dost not thou see that thou art called a thief and a robber, that hast either climbed up to, or crept in at another place than the door? Dost thou not hear that there will be in God's house wooden and earthly professors, and that no place will serve to fit those for hell but the house, the church, the vineyard of God? Barren fig-tree, fruitless Christian, do not thine ears tingle?

And HE came and sought fruit thereon.

When a man hath got a profession, and is crowded into the church and house of God, the question is not now, Hath he life, hath he right principles? but, Hath he fruit? HE came seeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vain-glorious heart; but hast thou fruit? Dost thou bring forth fruit unto God? And, 'Let every one that nameth the name of' the Lord Jesus 'Christ depart from iniquity' (2 Tim 2:19). He doth not say, And let every one that hath grace, or let those that have the Spirit of God; but, 'Let every one that nameth the name of' the Lord Jesus 'Christ depart form iniquity.'

What do men meddle with religion for? Why do they call themselves by the name of the Lord Jesus, if they have not the grace of God, if they have not the Spirit of Christ? God,

therefore, expecteth fruit. What do they do in the vineyard? Let them work, or get them out; the vineyard must have labourers in it. 'Son, go WORK to-day in my vineyard' (Matt 21:28). Wherefore, want of grace and want of Spirit will not keep God from seeking fruit. 'And he came and sought fruit thereon' (Luke 13:6, 8:8). He requireth that which he seemeth to have. Every man in the vineyard and house of God promiseth himself, professeth to others, and would have all men take it for granted, that a heavenly principle is in him, why then should not God seek fruit?

As for them, therefore, that will retain the name of Christians, fearing God, and yet make no conscience of bringing forth fruit to him, he saith to such, Away! 'As for you, —Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me, ' &c. (Eze 20:39). Barren fig-tree, dost thou hear? God expecteth fruit, God calls for fruit, yea, God will shortly come seeking fruit on this barren fig-tree. Barren fig-tree, either bear fruit, or go out of the vineyard; and yet then thy case will be unspeakably damnable. Yea, let me add, if thou shalt neither bear fruit nor depart, God will take his name out of thy mouth (Jer 44:26). He will have fruit. And I say further, if thou wilt do neither, yet God in justice and righteousness will still come for fruit. And it will be in vain for thee to count this austerity. He will reap where he hath not sowed, and gather where he hath not strewed (Matt 25:24-26). Barren fig-tree, dost thou hear?

Quest. What if a man have no grace?

Answ. Yes, seeing he hath a profession.

And he came and sought fruit THEREON.

A church, then, and a profession, are not places where the workers of iniquity may hide themselves and sins from God. Some of old thought that because they could cry, 'The temple of the Lord, the temple of the Lord!' that therefore they were delivered, or had a dispensation to do the abominations which they committed, as some in our days; for who, say they, have a right to the creatures, if not Christians, if not professors, if not church members? And, from this conclusion, let go the reins of their inordinate affections after pride, ambition, gluttony; pampering themselves without fear (Jude 12), daubing themselves with the lust-provoking fashions of the times; to walk with stretched out necks, naked breasts, frizzled fore-tops, wanton gestures, in gorgeous apparel, mixed with gold and pearl, and costly array.[6] I will not here make inspection into their lives, their carriages at home, in their corners and secret holes; but certainly, persons thus spirited, thus principled, and thus inclined, have but empty boughs, boughs that want the fruit that God expects, and that God will come down to seek.

Barren fig-tree, thou art not licensed by thy profession, nor by the Lord of the vineyard, to bear these clusters of Gomorrah; neither shall the vineyard, nor thy being crowded among the trees there, shelter thee from the sight of the eye of God. Many make religion their cloak, and Christ their stalking-horse, and by that means cover themselves and hide their own wickedness from men; but God seeth their hearts, hath his print upon the heels of their feet, and pondereth all their goings; and at last, when their iniquity is found to be hateful, he will either smite them with hardness of heart, and so leave them, or awaken them to bring forth fruit. Fruit he looks for, seeks, and expects, barren fig-tree!

But what! come into the presence of God to sin! What! come into the presence of God to hide thy sin! Alas, man! the church is God's garden, and Christ Jesus is the great Apostle and High-priest of our profession. What! come into the house that is called by my name! into the place where mine honour dwelleth! (Psa 26:8). Where mine eyes and heart are continually! (1 Kings 9:3). What! come there to sin, to hide thy sin, to cloak thy sin! His plants are an orchard with pleasant fruits (Cant 4:13). And every time

he goeth into his garden, it is to see the fruits of the valley, and to 'see if the vine flourished, and the pomegranates budded.'

Yea, saith he, he came seeking fruit on this fig-tree. The church is the place of God's delight, where he ever desires to be: there he is night and day. He is there to seek for fruit, to seek for fruit of all and every tree in the garden. Wherefore, assure thyself, O fruitless one, that thy ways must needs be open before the eyes of the Lord. One black sheep is soon espied, although in company with many; that is taken with the first cast of the eye; its different colour still betrays it. I say, therefore, a church and a profession are not places where the workers of iniquity may hide themselves from God that seeks for fruit. 'My vineyard,' saith God, 'which is mine, is before me' (Cant 8:12).

And he came and sought fruit thereon, AND FOUND NONE.

Barren fig-tree, hearken; the continual non-bearing of fruit is a dreadful sign that thou art to come to a dreadful end, as the winding up of this parable concludeth.

'AND FOUND NONE.' None at all, or none to God's liking; for when he saith, 'He came seeking fruit thereon,' he means 'fruit meet for God,' pleasant fruit, fruit good and sweet (Heb 6). Alas! it is not any fruit will serve; bad fruit is counted none. 'Every tree which bringeth not forth good fruit is hewn down, and cast into the fire' (Matt 3:10).

First. There is a fruit among professors that withers, and so never comes to be ripe; a fruit that is smitten in the growth, and comes not to maturity; and this is reckoned no fruit. This fruit those professors bear that have many fair beginnings, or blossoms; that make many fair offers of repentance and amendment; that begin to pray, to resolve, and to break off their sins by righteousness, but stop at those beginnings, and bring not fruit forth to perfection. This man's fruit is withered, wrinkled, smitten fruit, and is in effect no fruit at all.

Second. There is a hasty fruit, such as is the 'corn upon the house-top' (Psa 129:6); or that which springs up on the dung-hill, that runs up suddenly, violently, with great stalks and big show, and yet at last proves empty of kernel. This fruit is to be found in those professors that on a sudden are so awakened, so convinced, and so affected with their condition that they shake the whole family, the endship,[7] the whole town. For a while they cry hastily, vehemently, dolefully, mournfully, and yet all is but a pang, an agony, a fit, they bring not forth fruit with patience. These are called those hasty fruits that 'shall be a fading flower' (Isa 28:4).

Third. There is a fruit that is vile and ill-tasted, how long soever it be in growing; the root is dried, and cannot convey a sufficiency of sap to the branches, to ripen the fruit (Jer 24). These are the fruits of such professors whose hearts are estranged from communion with the Holy Ghost, whose fruit groweth from themselves, from their parts, gifts, strength of wit, natural or moral principles. These, notwithstanding they bring forth fruit, are called empty vines, such as bring not forth fruit to God. 'Their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb' (Hosea 9:16).

Fourth. There is a fruit that is wild. 'I looked for grapes and it brought forth wild grapes' (Isa 5:4). I observe, that as there are trees and herbs that are wholly right and noble, fit indeed for the vineyard; so there are also their semblance, but wild; not right, but ignoble. There is the grape, and the wild grape; the vine, and the wild vine; the rose, and canker rose; flowers and wild flowers; the apple, and the wild apple which we call the crab. Now, fruit from these wild things, however they may please the children to play with, yet the prudent and grave count them of little or no value. There are also in the world a generation of professors that, notwithstanding their profession, are wild by nature; yea, such as were never cut out, or off, from the wild olive-tree, nor never yet

planted into the good olive-tree. Now, these can bring nothing forth but wild olive berries, they cannot bring forth fruit unto God. Such are all those that have lightly taken up a profession, and crept into the vineyard without a new birth, and the blessing of regeneration.

Fifth. There is also untimely fruit: 'Even as a fig-tree casteth her untimely figs' (Rev 6, 13). Fruit out of season, and so no fruit to God's liking. There are two sorts of professors subject to bring forth untimely fruit: 1. They that bring forth fruit too soon; 2. They that bring forth fruit too late.

1. They that bring forth too soon. They are such as at present receive the Word with joy; and anon, before they have root downwards, they thrust forth upwards; but having not root, when the sun ariseth, they are smitten, and miserably die without fruit. These professors are those light and inconsiderate ones that think nothing but peace will attend the gospel; and so anon rejoice at the tidings, without foreseeing the evil. Wherefore, when the evil comes, being unarmed, and so not able to stand any longer, they die, and are withered, and bring forth no fruit. 'He that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended' (Matt 13:20,21). There is, in Isaiah 28:4, mention made of some 'whose glorious beauty shall be a fading flower,' because it is 'fruit before the summer.' Both these are untimely fruit.

2. They also bring forth untimely fruit that stay till the season is over. God will have his fruit in his season; I say, he will receive them of such men as shall render them to him in their seasons (Matt 21:41). The missing of the season is dangerous; staying till the door is shut is dangerous (Matt 25:10,11). Many there be that come not till the flood of God's anger is raised, and too deep for them to wade through; 'Surely in the floods of great waters they shall not come nigh unto him' (Psa 32:6). Esau AFTERWARDS is fearful: 'For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears' (Heb 12:17).

So the children of Israel, they brought to God the fruits of obedience too late; their 'Lo, we be here' came too late (Num 14:40-42); their 'We will go up' came too late (Num 14:40-44). The Lord had sworn before, 'that they should not possess the land' (Matt 25:10, 27:5). All these are such as bring forth untimely fruit (Heb 12:17; Luke 13:25-27). It is the hard hap of the reprobate to do all things too late; to be sensible of his want of grace too late; to be sorry for sin too late; to seek repentance too late; to ask for mercy, and to desire to go to glory too late.

Thus you see, 1. That fruit smitten in the growth, that withereth, and that comes not to maturity, is no fruit. 2. That hasty fruit, such as 'the grass upon the house-top,' withereth also before it groweth up, and is no fruit (Psa 129:6). 3. That the fruit that is vile, and ill-tasted, is no fruit. That wild fruit, wild grapes, are no fruit (Rev 6). That untimely fruit, such as comes too soon, or that comes too late, such as come not in their season, are no fruit.

And he came and sought FRUIT thereon, and found none.

Nothing will do but fruit; he looked for grapes. 'When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it' (Matt 21:34) .

Quest. But what fruit doth God expect?

Answ. Good fruit. 'Every tree that bringeth not forth good fruit, is hewn down' (Matt 7:19) . Now, before the fruit can be good, the tree must be good; for good fruit makes not a

good tree, but a 'good tree bringeth forth good fruit. Do men gather grapes of thorns, or figs of thistles?' A man must be good, else he can bring forth no good fruit; he must have righteousness imputed, that he may stand good in God;'s sight from the curse of his law; he must have a principle of righteousness in his soul, else how should he bring forth good fruits? and hence it is, that a Christian's fruits are called 'the fruits of the Spirit, the fruits of righteousness, which are by Jesus Christ' (Gal 5:22,23; Phil 1:11). The fruits of the Spirit, therefore the Spirit must be there; the fruits of righteousness, therefore righteousness must first be there. But to particularize in a few things briefly:—

First. God expecteth fruit that will answer, and be worthy of the repentance which thou feignest thyself to have. Every one in a profession, and that hath crowded into the vineyard, pretendeth to repentance; now of every such soul, God expecteth that the fruits of repentance be found to attend them. 'Bring forth, therefore, fruits meet for repentance,' or answerable to thy profession of the doctrine of repentance (Matt 3:8). Barren fig-tree, seeing thou art a professor, and art got into the vineyard, thou standest before the Lord of the vineyard as one of the trees of the garden; wherefore he looketh for fruit from thee, as from the rest of the trees in the vineyard; fruits, I say, and such as may declare thee in heart and life one that hath made sound profession of repentance. By thy profession thou hast said, I am sensible of the evil of sin. Now then, live such a life as declares that thou art sensible of the evil of sin. By thy profession thou hast said, I am sorry for my sin. Why, then, live such a life as may declare this sorrow. By thy profession thou hast said, I am ashamed of my sin; yea, but live such a life, that men by that may see thy shame for sin (Psa 38:18; Jer 31:19). By thy profession thou sayest, I have turned from, left off, and am become an enemy to every appearance of evil (1 Thess 5:22). Ah! but doth thy life and conversation declare thee to be such an one? Take heed, barren fig-tree, lest thy life should give thy profession the lie. I say again, take heed, for God himself will come for fruit. 'And he sought fruit thereon.' You have some professors that are only saints before men when they are abroad, but are devils and vipers at home; saints by profession, but devils by practice; saints in word, but sinners in heart and life. These men may have the profession, but they want the fruits that become repentance.[8]

Barren fig-tree, can it be imagined that those that paint themselves did ever repent of their pride? or that those that pursue this world did ever repent of their covetousness? or that those that walk with wanton eyes did ever repent of their fleshly lusts? Where, barren fig-tree, is the fruit of these people's repentance? Nay, do they not rather declare to the world that they have repented of their profession? Their fruits look as if they had. Their pride saith they have repented of their humility. Their covetousness declareth that they are weary of depending upon God; and doth not thy wanton actions declare that thou abhorrest chastity? Where is thy fruit, barren fig-tree? Repentance is not only a sorrow, and a shame for, but a turning from sin to God; it is called 'repentance from dead works' (Heb 6:1). Hast thou that 'godly sorrow' that 'worketh repentance to salvation, not to be repented of?' (2 Cor 7:10,11). How dost thou show thy carefulness, and clearing of thyself; thy indignation against sin; they fear of offending; thy vehement desire to walk with God; thy zeal for his name and glory in the world? And what revenge hast thou in thy heart against every thought of disobedience? But where is the fruit of this repentance? Where is thy watching, thy fasting, thy praying against the remainders of corruption? Where is thy self-abhorrence, thy blushing before God, for the sin that is yet behind? Where is thy tenderness of the name of God and his ways? Where is thy self-denial and contentment? How dost thou show before men the truth of thy turning to God? Hast thou 'renounced the hidden things of dishonesty, not

walking in craftiness?' Canst thou commend thyself 'to every man's conscience in the sight of God?' (2 Cor 4:2).

Second. God expecteth fruits that shall answer that faith which thou makest profession of. The professor that is got into the vineyard of God doth feign that he hath the faith, the faith most holy, the faith of God's elect. Ah! but where are thy fruits, barren fig-tree? The faith of the Romans was 'spoken of throughout the whole world' (Rom 1:8). And the Thessalonians' faith grew exceedingly (2 Thess 1:3).

Thou professest to believe thou hast a share in another world: hast thou let got THIS, barren fig-tree? Thou professest thou believest in Christ: is he thy joy, and the life of thy soul? Yea, what conformity unto him, to his sorrows and sufferings? What resemblance hath his crying, and groaning, and bleeding, and dying, wrought in thee? Dost thou 'bear about in thy body the dying of the Lord Jesus?' and is also the life of Jesus 'made manifest in thy mortal body?' (2 Cor 4:10,11). Barren fig-tree, 'show me thy faith by thy works.' 'Show out of a good conversation thy works with meekness of wisdom' (James 2:18, 3:13). What fruit, barren fig-tree, what degree of heart holiness? for faith purifies the heart (Acts 15:9). What love to the Lord Jesus? for 'faith worketh by love' (Gal 5:6).

Third. God expecteth fruits according to the seasons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good soil, by great waters, that thou mightest bring forth branches, and bear fruit; that thou mightest be a goodly vine or fig-tree. Shall he not therefore seek for fruit, for fruit answerable to the means? Barren fig-tree, God expects it, and will find it too, if ever he bless thee. 'For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned' (Heb 6:7,8).

Barren soul, how many showers of grace, how many dews from heaven, how many times have the silver streams of the city of God run gliding by thy roots, to cause thee to bring forth fruit! These showers and streams, and the drops that hang upon thy boughs, will all be accounted for; and will they not testify against thee that thou oughtest, of right, to be burned? Hear and tremble, O thou barren professor! Fruits that become thy profession of the gospel, the God of heaven expecteth. The gospel hath in it the forgiveness of sins, the kingdom of heaven, and eternal life; but what fruit hath thy profession of a belief of these things put forth in thy heart and life? Hast thou given thyself to the Lord? and is all that thou hast to be ventured for his name in this world? Dost thou walk like one that is bought with a price, even with the price of precious blood?

Fourth. The fruit that God expecteth is such as is meet for himself; fruit that may glorify God. God's trees are trees of righteousness, the planting of the Lord, that he may be glorified; fruit that tasteth of heaven, abundance of such fruit. For 'herein,' saith Christ, 'is my Father glorified, that ye bear much fruit' (John 15:8). Fruits of all kinds, new and old; the fruits of the Spirit are in all goodness, and righteousness, and truth. Fruits before the world, fruits before the saints, fruits before God, fruits before angels.

O my brethren, 'what manner of persons ought we to be,' who have subscribed to the Lord, and have called ourselves by the name of Israel? 'One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel' (Isa 44:5). Barren fig-tree, hast thou subscribed, hast thou called thyself by the name of Jacob, and surnamed thyself by the name of Israel? All this thou pretendest to, who art got into the vineyard, who art placed among the trees of the garden of God. God doth therefore

look for such fruit as is worthy of his name, as is meet for him; as the apostle saith, 'we should walk worthy of God'; that is, so as we may show in every place that the presence of God is with us, his fear in us, and his majesty and authority upon our actions. Fruits meet for him, such a dependence upon him, such trust in his word, such satisfaction in his presence, such a trusting of him with all my concerns, and such delight in the enjoyment of him, that may demonstrate that his fear is in my heart, that my soul is wrapped up in his things, and that my body, and soul, and estate, and all, are in truth, through his grace, at his dispose, fruit meet for him. Hearty thanks, and blessing God for Jesus Christ, for his good word, for his free grace, for the discovery of himself in Christ to the soul, secret longing after another world, fruit meet for him. Liberality to the poor saints, to the poor world; a life in word and deed exemplary; a patient and quiet enduring of all things, till I have done and suffered the whole will of God, which he hath appointed for me. 'That on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience' (Luke 8:15). This is bringing forth fruit unto God; having our 'fruit unto holiness, and the end everlasting life' (Rom 7:4, 6:22, 14:8).

Fifth. The Lord expects fruit becoming the vineyard of God. 'The vineyard,' saith he, 'in a very fruitful hill': witness the fruit brought forth in all ages (Isa 5:1). The most barren trees that ever grew in the wood of this world, when planted in this vineyard by the God of heaven, what fruit to Godward have they brought forth! 'Abel offered the more excellent sacrifice' (Heb 11:4). Enoch walked with God three hundred years (Heb 11:5). Noah, by his life of faith, 'condemned the world, and became heir of the righteousness which is by faith' (Heb 11:7). Abraham left his country, and went out after God, not knowing whither he went (Heb 11:8). Moses left a kingdom, and run the hazard of the wrath of the king, for the love he had to God and Christ. What shall I say of them who had trials, 'not accepting deliverance, that they might obtain a better resurrection? They were stoned; they were sawn asunder; were tempted; were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented' (Heb 11:35-37). Peter left his father, ship, and nets (Matt 4:18-20). Paul turned off from the feet of Gamaliel. Men brought their goods and possessions (the price of them) and cast it down at the apostle's feet (Acts 19:18-20). And others brought their books together, and burned them; curious books, though they were worth fifty thousand pieces of silver. I could add how many willingly offered themselves in all ages, and their all, for the worthy name of the Lord Jesus, to be racked, starved, hanged, burned, drowned, pulled in pieces, and a thousand calamities.[9] Barren fig-tree, the vineyard of God hath been a fruitful place. What dost thou there? What dost thou bear? God expects fruit according to, or becoming the soil of the vineyard.

Sixth. The fruit which God expecteth is such as becometh God's husbandry and labour. The vineyard is God's husbandry, or tillage. 'I am the true vine,' saith Christ, 'and my Father is the husbandman' (John 15:1). And again, 'Ye are God's husbandry, ye are God's building' (1 Cor 3:9). The vineyard; God fences it, God gathereth out the stones, God builds the tower, and the wine-press in the midst thereof. Here is labour, here is protection, here is removing of hindrances, here is convenient purgation, and all that there might be fruit.

Barren fig-tree, what fruit hast thou? Hast thou fruit becoming the care of God, the protection of God, the wisdom of God, the patience and husbandry of God? It is the fruit of the vineyard that is either the shame or the praise of the husbandman. 'I went by the field of the slothful,' saith Solomon, 'and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the

face thereof' (Prov 34:30-32).
Barren fig-tree, if men should make a judgment of the care, and pains, and labour of God in his church, by the fruit that thou bringest forth, what might they say? Is he not slothful, is not he careless, is he not without discretion? O! thy thorns, thy nettles, thy barren heart and barren life, is a continual provocation to the eyes of his glory, as likewise a dishonour to the glory of his grace.
Barren fig-tree, hast thou heard all these things? I will add yet one more.
'And he came and sought fruit thereon.'
The question is not now, What thou thinkest of thyself, nor what all the people of God think of thee, but what thou shalt be found in that day when God shall search thy boughs for fruit? When Sodom was to be searched for righteous men, God would not, in that matter, trust his faithful servant Abraham; but still, as Abraham interceded, God answered, 'If I find fifty,—or forty and five there, I will not destroy the city' (Gen 18:20-28). Barren fig-tree, what sayest thou? God will come down to see, God will make search for fruit himself.
'And he came and sought fruit thereon, and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?'
These words are the effects of God's search into the boughs of a barren fig-tree; he sought fruit, and found none—none to his liking, none pleasant and good. Therefore, first, he complains of the want thereof to the dresser; calls him to come, and see, and take notice of the tree; then signifieth his pleasure: he will have it removed, taken away, cut down from cumbering the ground.
Observe, The barren fig-tree is the object of God's displeasure;
God cannot bear with a fruitless professor.

THEN said he, &c.
THEN, after this provocation; then, after he had sought and found no fruit, then. This word, THEN, doth show us a kind of an inward disquietness; as he saith also in another place, upon a like provocation. 'THEN the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven' (Deut 29:18-20).
THEN; it intimateth that he was now come to a point, to a resolution what to do with this fig-tree. 'Then said he to the dresser of this vineyard,' that is, to Jesus Christ, 'behold,' as much as to say, come hither, here is a fig-tree in my vineyard, here is a professor in my church, that is barren, that beareth no fruit.
Observe, However the barren professor thinks of himself on earth, the Lord cries out in heaven against him. 'And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down' (Isa 5:5).
'Behold, THESE THREE YEARS I come seeking fruit.'
Observe, 'THESE THREE YEARS.' God cries out that this patience is abused, that his forbearance is abused. Behold, these three years I have waited, forborne; these three years I have deferred mine anger. 'Therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting' (Jer 15:6). 'These three years.' Observe, God layeth up all the time; I say, a remembrance of all the time that a barren fig-tree, or a fruitless professor, misspendeth in this world. As he saith also of Israel of old, 'forty years long was I grieved with this generation' (Psa 95:10).
'These three years,' &c. These three seasons: Observe, God remembers how many

seasons thou hast misspent: for these three years signify so many seasons. And when the time of fruit drew nigh, that is, about the season they begin to be ripe, or that according to the season might so have been. Barren fig-tree, thou hast had time, seasons, sermons, ministers, afflictions, judgments, mercies, and what not; and yet hast not been fruitful. Thou hast had awakenings, reproofs, threatenings, comforts, and yet hast not been fruitful. Thou hast had patterns, examples, citations, provocations, and yet has not been fruitful. Well, God hath laid up thy three years with himself. He remembers every time, every season, every sermon, every minister, affliction, judgment, mercy, awakening, pattern, example, citation, provocation; he remembers all. As he said of Israel of old, 'They have tempted me now these ten times, and have not hearkened to my voice' (Num 14:22). And again, 'I remember all their wickedness' (Hosea 7:2).

'These three years,' &c. He seeks for the fruit of every season. He will not that any of his sermons, ministers, afflictions, judgments, or mercies, should be lost, or stand for insignificant things; he will have according to the benefit bestowed. (2 Chron 32:24,25). He hath not done without a cause all that he hath done, and therefore he looketh for fruit (Eze 14:23). Look to it, barren fig-tree.[10]

I came 'SEEKING' fruit.

Observe, This word 'SEEKING' signifies a narrow search; for when a man seeks for fruit on a tree, he goes round it and round it; now looking into this bough, and then into that; he peeks into the inmost boughs, and the lowermost boughs, if perhaps fruit may be thereon. Barren fig-tree, God will look into all thy boughs, he will be with thee in thy bed-fruits, thy midnight-fruits, thy closet-fruits, thy family-fruits, thy conversation-fruits, to see if there be any among all these that are fit for, or worthy of the name of the God of heaven. He sees 'what the ancients of the house of Israel do in the dark' (Eze 8:12). 'All things are naked and opened unto the eyes of him with whom we have to do' (Heb 4:12,13).

Seeking fruit on 'THIS' fig-tree.

I told you before, that he keeps in remembrance the times and seasons that the barren professor had wickedly misspent. Now, forasmuch as he also pointeth out the fig-tree, THIS fig-tree, it showeth that the barren professor, above all professors, is a continual odium in the eyes of God. This fig-tree, 'this man Coniah' (Jer 22:28). This people draw nigh me with their mouth, but have removed their hearts far from me. God knows who they are among all the thousands of Israel that are the barren and fruitless professors; his lot will fall upon the head of Achan, though he be hid among six hundred thousand men. 'And he brought his household, man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zera, of the tribe of Judah, was taken' (Josh 7:17,18). This is the Achan, this is the fig-tree, this is the barren professor!

There is a man hath a hundred trees in his vineyard, and at the time of the season, he walketh into his vineyard to see how the trees flourish; and as he goes, and views, and prys, and observes how they are hanged with fruit, behold, he cometh to one where he findeth naught but leaves. Now he makes a stand; looks upon it again and again; he looks also here and there, above and below; and if after all this seeking, he finds nothing but leaves thereon, then he begins to cast in his mind, how he may know this tree next year; what stands next it, or how far it is off the hedge? But if there be nothing there that may be as a mark to know it by, then he takes his hook, and giveth it a private mark—'And the Lord set a mark upon Cain' (Gen 4), saying, Go thy ways, fruitless fig-tree, thou hast spent this season in vain. Yet doth he not cut it down, I will try it another year: may be this was not a hitting[11] season. Therefore he comes again

next year, to see if now it have fruit; but as he found it before, so he finds it now, barren, barren, every year barren; he looks again, but finds no fruit. Now he begins to have second thoughts, How! neither hit last year nor this? Surely the barrenness is not in the season; sure the fault is in the tree; however, I will spare it this year also, but will give it a second mark; and it may be he toucheth it with a hot iron, because he begins to be angry.

Well, at the third season he comes again for fruit, but the third year is like the first and second; no fruit yet; it only cumbereth the ground. What now must be done with this fig-tree? Why, the Lord will lop its boughs with terror; yea, the thickets of those professors with iron. I have waited, saith God, these three years; I have missed of fruit these three years; it hath been a cumber-ground these three years; cut it down. Precept hath been upon precept, and line upon line, one year after another, for these three years, but no fruit can be seen; I find none, fetch out the axe! I am sure THIS is the fig-tree, I know it from the first year; barrenness was its sign then, barrenness is its sign now; make it fit for the fire! Behold, 'now also the axe is laid unto the root of the trees: therefore, every tree that bringeth not forth good fruit, is hewn down, and cast into the fire' (Matt 3:10).

Observe, my brethren, God's heart cannot stand towards a barren fig-tree. You know thus it is with yourselves. If you have a tree in your orchard or vineyard that doth only cumber the ground, you cannot look upon that tree with pleasure, with complacency and delight. No; if you do but go by it, if you do but cast your eye upon it: yea, if you do but think of that tree, you threaten it in your heart, saying, I will hew thee down shortly; I will to the fire with thee shortly: and it is in vain for any to think of persuading of you to show favour to the barren fig-tree; and if they should persuade, your answer is irresistible, It yields me no profit, it takes up room and doth no good; a better may grow in its room.

Cut it down.

Thus, when the godly among the Jews made prayers that rebellious Israel might not be cast out of the vineyard, what saith the answer of God? (Jer 14:17). 'Though Moses and Samuel stood before me, yet my mind could not be toward this people': wherefore 'cast them out of my sight, and let them go forth' (Jer 15:1).

What a resolution is here! Moses and Samuel could do almost anything with God in prayer. How many times did Moses by prayer turn away God's judgments from even Pharaoh himself! yea, how many times did he by prayer preserve Israel, when in the wilderness, from the anger and wrath of God! (Psa 106:23). Samuel is reckoned excellent this way, yea, so excellent, that when Israel had done that fearful thing as to reject the Lord, and choose them another king, he prayed, and the Lord spared, and forgave them (1 Sam 12). But yet neither Moses nor Samuel can save a barren fig-tree. No; though Moses and Samuel stood before me, that is, pleading, arguing, interceding, supplicating, and beseeching, yet could they not incline mine heart to this people.

Cut it down.

'Ay, but Lord, it is a fig-tree, a fig-tree!' If it was a thorn, or a bramble, or a thistle, the matter would not be much; but it is a fig-tree, or a vine. Well, but mark the answer of God, 'Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?' (Eze 15:2,3). If trees that are set, or planted for fruit, bring not forth that fruit, there is betwixt them and the trees of the forest no betterment at all, unless the betterment lieth in the trees of the wood, for they are fit to build withal; but a fig-tree, or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all, but to be cut down and prepared for the fire; and so the prophet

goes on, 'Behold, it is cast into the fire for fuel.' If it serve not for fruit it will serve for fuel, and so 'the fire devoureth both the ends of it, and the midst of it is burnt.'

Ay, but these fig-trees and vines are church-members, inhabiters of Jerusalem. So was the fig-tree mentioned in the text. But what answer hath God prepared for these objections? Why, 'Thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel; so will I give the inhabitants of Jerusalem; and I will set my face against them, they shall go out from one fire, and another fire shall devour them' (Eze 15:6,7).

Cut it down.

The woman that delighteth in her garden, if she have a slip there, suppose, if it was fruitful, she would not take five pounds for it; yet if it bear no fruit, if it wither, and dwindle, and die, and turn cumber-ground only, it may not stand in her garden. Gardens and vineyards are places for fruit, for fruit according to the nature of the plant or flowers. Suppose such a slip as I told you of before should be in your garden, and there die, would you let it abide in your garden? No; away with it, away with it! The woman comes into her garden towards the spring, where first she gives it a slight cast with her eye, then she sets to gathering out the weeds, and nettles, and stones; takes a besom and sweeps the walks; this done, she falls to prying into her herbs and slips, to see if they live, to see if they are likely to grow. Now, if she comes to one that is dead, that she is confident will not grow, up she pulls that, and makes to the heap of rubbish with it, where she despisingly casts it down, and valueth it no more than a nettle, or a weed, or than the dust she hath swept out of her walks. Yea, if any that see her should say, Why do you so? the answer is ready. It is dead, it is dead at root; if I had let it stand it would but have cumbered the ground. The strange slips, and also the dead ones, they must be 'a heap in the day of grief, and of desperate sorrow' (Isa 17:10,11).

Cut it down.

There are two manner of cuttings down; First. When a man is cast out of the vineyard. Second. When a man is cast out of the world.

First. When a man is cast out of the vineyard. And that is done two ways; 1. By an immediate hand of God. 2. By the church's due execution of the laws and censures which Christ for that purpose has left with his church.

1. God cuts down the barren fig-tree by an immediate hand, smiting his roots, blasting his branches, and so takes him away from among his people. 'Every branch,' saith Christ, 'that beareth not fruit in me, he,' my Father, 'taketh away' (John 15:2). He taketh him out of the church, he taketh him away from the godly. There are two things by which God taketh the barren professor from among the children of God: (1.) Strong delusions. (2.) Open profaneness.

(.1). By strong delusion; such as beguile the soul with damnable doctrines, that swerve from faith and godliness, 'They have chosen their own ways,' saith God, 'and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them' (Isa 66:3,4). I will smite them with blindness, and hardness of heart, and failing of eyes; and will also suffer the tempter to tempt and affect his hellish designs upon them. 'God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness' (2 Thess 2:10-12).

(2.) Sometimes God takes away a barren professor by open profaneness. There is one hath taken up a profession of that worthy name, the Lord Jesus Christ; but this profession is but a cloak; he secretly practiseth wickedness. He is a glutton, a drunkard, or covetous, or unclean. Well, saith God, I will loose the reins of this professor; I will

give him up to his vile affections; I will loose the reins of his lusts before him; he shall be entangled with his beastly lusts; he shall be overcome of ungodly company. Thus they that turn aside to their own crooked ways 'the Lord shall lead them forth with the workers of iniquity' (Psa 125:5). This is God's hand immediately; God is now dealing with this man himself. Barren fig-tree, hearken! Thou art crowded into a profession, art got among the godly, and there art a scandal to the holy and glorious gospel; but withal so cunning that, like the sons of Zeruiah, thou art too hard for the church; she knows not how to deal with thee. Well, saith God, I will deal with that man myself, 'I will answer that man by myself.' He that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and yet comes and appears before me, 'I will set my face against that man, and will make him a sign and a proverb: and I will cut him off from the midst of my people; and ye shall know that I am the Lord' (Eze 14:7,8). But,

2. God doth sometimes cut down the barren fig-tree by the church, by the church's due execution of the laws and censures which Christ for that purpose hath left with his church. This is the meaning of that in Matthew 18; 1 Corinthians 5: and that in 1 Timothy 1:20 upon which now I shall not enlarge, But which way soever God dealeth with thee, O thou barren fig-tree, whither by himself immediately, or by his church, it amounts to one and the same; for if timely repentance prevent not, the end of that soul is damnation. They are blasted, and withered, and gathered by men, God's enemies; and at last being cast into the fire burning must be their end. 'That which beareth thorns and briars is nigh unto cursing, whose end is to be burned' (Heb 6:8).

Second. And, again, sometimes by 'Cut it down' God means, cast it out of the world. Thus he cut down Nadab and Abihu, when he burned them up with fire from heaven. Thus he cut down Korah, Dathan, and Abiram, when he made the earth to swallow them up (Num 3:4, 16:31-33). Thus he cut down Saul, when he gave him up to fall upon the edge of his own sword, and died (1 Sam 31:4). Thus he cut down Ananias, with Sapphira his wife, when he struck them down dead in the midst of the congregation (Acts 5:5,10). I might here also discourse of Absalom, Ahithophel, and Judas, who were all three hanged: the first by God's revenging hand, the others were given up of God to be their own executioners. These were barren and unprofitable fig-trees, such as God took no pleasure in, therefore he commanded to cut them down. The Psalmist saith, 'He shall take them away as with a whirlwind, both living, and in his wrath' (Psa 58:9). Barren fig-tree, hearken! God calls for the axe, his sword; bring it hither; here is a barren professor. Cut him down, why cumbereth he the ground?

Why cumbereth it the ground?

By these words the Lord suggesteth reasons of his displeasure against the barren fig-tree; it cumbereth the ground. The Holy Ghost doth not only take an argument from its barrenness, but because it is a cumber-ground, therefore cut it down; wherefore it must needs be a provocation. 1. Because, as much as in him lieth, he disappointeth the design of God in planting his vineyard; I looked that it should bring forth fruit. 2. It hath also abused his patience, his long-suffering, his three years' patience. 3. It hath also abused his labour, his pains, his care, and providence of protection and preservation: for he hedges his vineyard, and walls it about. Cumber-ground, all these things thou abusest! He waters his vineyard, and looks to it night and day; but all these things thou hast abused.

Further, there are other reasons of God's displeasure; as,

First. A cumber-ground is a very mock and reproach of religion, a mock and reproach to the ways of God, to the people of God, to the Word of God, and to the name of religion. It is expected of all hands, that all the trees in the garden of God should be

fruitful: God expects fruit, the church expects fruit, the world, even the world, concludes that professors should be fruitful in good works; I say, the world expecteth that professors should be better than themselves. But, barren fig-tree, thou disappointest all. Nay, hast thou not learned the wicked ones thy ways? Hast thou not learned them to be more wicked by thy example?—but that is by the by. Barren fig-tree, thou hast disappointed others, and must be disappointed thyself! 'Cut it down, why cumbereth it the ground?'

Second. The barren fig-tree takes up the room where a better tree might stand; I say, it takes up the room, it keeps, so long as it stand where it doth; a fruitful tree out of that place, and therefore it must be cut down. Barren fig-tree, dost thou hear? Because the Jews stood fruitless in the vineyard, therefore, saith God, 'The kingdom of God shall be taken from you,' and given to a nation that shall render him their fruits in their season (Matt 21:33-41). The Jews for their barrenness were cut down, and more fruitful people put in their room. As Samuel also said to barren Saul, 'The Lord hath rent the kingdom from thee, and hath given it to a neighbour of thine that is better than thou' (1 Sam 15:28). The unprofitable servant must be cast out, must be cut down (Matt 25:27). Cumber-ground, how many hopeful, inclinable, forward people, hast thou by thy fruitless and unprofitable life, kept out of the vineyard of God? For thy sake have the people stumbled at religion; by thy life have they been kept from the love of their own salvation. Thou hast been also a means of hardening others, and of quenching and killing weak beginnings. Well, barren fig-tree, look to thyself, thou wilt not go to heaven thyself, and them that would, thou hinderest; thou must not always cumber the ground, nor always hinder the salvation of others. Thou shalt be cut down, and another shall be planted in thy room.

Third. The cumber-ground is a sucker; he draws away the heart and nourishment from the other trees. Were the cumber ground cut down, the others would be more fruitful; he draws away that fatness of the ground to himself, that would make the others more hearty and fruitful. 'One sinner destroyeth much good' (Eccl 9:18).

The cumber-ground is a very drone in the hive, that eats up the honey that should feed the labouring bee; he is a thief in the candle, that wasteth the tallow, but giveth no light; he is the unsavoury salt, that is fit for nought but the dunghill. Look to it, barren fig-tree!

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that, thou shalt cut it down (vv 8,9).

These are the words of the dresser of the vineyard, who, I told you, is Jesus Christ, for he made intercession for the transgressors. And they contain a petition presented to an offended justice, praying, that a little more time and patience might be exercised towards the barren cumber-ground fig-tree.

In this petition there are six things considerable: 1. That justice might be deferred. O that justice might be deferred! 'Lord, let it alone,' &c., a while longer. 2. Here is time prefixed, as a space to try if more means will cure a barren fig-tree. 'Lord, let it alone this year also.' 3. The means to help it are propounded, 'until I shall dig about it, and dung it.'[12] 4. Here is also an insinuation of a supposition, that, by thus doing, God's expectation may be answered; 'and if it bear fruit, well.' 5. Here is a supposition that the barren fig-tree may yet abide barren, when Christ hath done what he will unto it; 'and if it bear fruit,' &c. 6. Here is at last a resolution, that if thou continue barren, hewing days will come upon thee; 'and if it bear fruit, well; and if not, then after that thou shalt cut it down.' But to proceed according to my former method, by way of exposition.

Lord, let it alone this year also.

Here is astonishing grace indeed! astonishing grace, I say, that the Lord Jesus should concern himself with a barren fig-tree; that he should step in to stop the blow from a barren fig-tree! True, he stopped the blow but for a time; but why did he stop it at all? Why did not he fetch out the axe? Why did he not do execution? Why did not he cut it down? Barren fig-tree, it is well for thee that there is a Jesus at God's right hand, a Jesus of that largeness of bowels, as to have compassion for a barren fig-tree, else justice had never let thee alone to cumber the ground as thou hast done! When Israel also had sinned against God, down they had gone, but that Moses stood in the breach. 'Let me alone,' said God to him, 'that I may consume them' in a moment, 'and I will make of thee a great nation' (Exo 32:10). Barren fig-tree, dost thou hear? Thou knowest not how oft the hand of Divine justice hath been up to strike, and how many years since thou hadst been cut down, had not Jesus caught hold of his Father's axe. Let me alone, let me fetch my blow, or 'Cut it down, why cumbereth it the ground?' Wilt thou not hear yet, barren fig-tree? Wilt thou provoke still? Thou hast wearied men, and provoked the justice of God! And 'will ye weary my God also?' (Isa 7:13).

Lord, let it alone this year.

Lord, a little longer! let us not lose a soul for want of means. I will try, I will see if I can make it fruitful, I will not beg a long life, nor that it might still be barren, and so provoke thee. I beg, for the sake of the soul, the immortal soul; Lord, spare it one year only, one year longer, this year also. If I do any good to it, it will be in little time. Thou shalt not be over wearied with waiting; one year and then.

Barren fig-tree, dost thou hear what a striving there is between the vine-dresser and the husbandman, for thy life? 'Cut it down,' says one; 'Lord, spare it,' saith the other. It is a cumber-ground, saith the Father; one year longer, prays the Son. 'Let it alone this year also.'

Till I shall dig about it, and dung it.

The Lord Jesus by these words supposeth two things, as causes of the want of fruit in a barren fig-tree; and two things he supposeth as a remedy.

The things that are a cause of want of fruit are, First. It is earth-bound. Lord, the fig-tree is earth-bound. Second. A want of warmer means, of fatter means. Wherefore, accordingly, he propoundeth to loosen the earth; to dig about it. And then to supply it with dung.

'To dig about it, and dung it. Lord, let it alone this year also, until I shall dig about it.' I doubt it is too much ground-bound. The love of this world, and the deceitfulness of riches lie too close to the roots of the heart of this professor (Luke 14). The love of riches, the love of honours, the love of pleasures, are the thorns that choke the word. 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father,' but enmity to God; how then, where these things bind up the heart, can there be fruit brought forth to God? (1 John 2:15,16). Barren fig-tree, see how the Lord Jesus, by these very words, suggesteth the cause of thy fruitfulessness of soul! The things of this world lie too close to thy heart; the earth with its things have bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. 'If any man love the world, the love of the Father is not in him'; how then can he be fruitful in the vineyard? This kept Judas from the fruit of caring for the poor (John 12:6). This kept Demas from the fruit of self-denial (2 Tim 4:10). And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth (Acts 5:5,10). What shall I say? These are 'foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil.' How then can good fruit grow from such a root, the root of all evil? 'Which while some coveted after, they have erred from the faith,

and pierced themselves through with many sorrows' (1 Tim 6:9,10). It is an evil root, nay, it is the root of all evil. How then can the professor that hath such a root, or a root wrapped up in such earthly things, as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

Till I shall 'DIG' about it.

Lord, I will loose his roots, I will dig up this earth, I will lay his roots bare; my hand shall be upon him by sickness, by disappointments, by cross providences; I will dig about him until he stands shaking and tottering; until he be ready to fall; then, if ever, he will seek to take faster hold. Thus, I say, deals the Lord Jesus ofttimes with the barren professor; he diggeth about him, he smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another at his self-conceitedness. Thus he diggeth about him; this is the way to take bad earth from his roots, and to loosen his roots from the earth. Barren fig-tree, see here the care, the love, the labour, and way, which the Lord Jesus, the dresser of the vineyard, is fain to take with thee, if haply thou mayest be made fruitful.[13]

Till I shall dig about it, and 'DUNG' it.

As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may be also a cause thereof. And this is more than intimated by the dresser of the vineyard; 'Till I shall dig about it and dung it.' I will supply it with a more fruitful ministry, with a warmer word; I will give them pastors after mine own heart; I will dung them. You know dung is a more warm, more fat, more hearty, and succouring matter than is commonly the place in which trees are planted.

'I will dig about it, and dung it.' I will bring it under a heart-awakening ministry; the means of grace shall be fat and good: I will also visit it with heart-awakening, heart-warming, heart-encouraging considerations; I will apply warm dung to his roots; I will strive with him by my Spirit, and give him some tastes of the heavenly gift, and the power of the world to come. I am loth to lose him for want of digging. 'Lord, let it alone this year also, till I shall dig about it and dung it.'

And if it bear fruit, WELL.

And if the fruits of all my labour doth make this fig-tree fruitful, I shall count my time, my labour, and means, well bestowed upon it; and thou also, O my God, shalt be therewith much delighted; for thou art gracious, and merciful, and repentest thee of the evil which thou threatenest to bring upon a people. These words, therefore, inform us, that if a barren fig-tree, a barren professor, shall now at last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul. His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his mis-spending year after year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ, will not pass by and forget all, and say, 'Well done,' at the last. When I say to the wicked, O wicked man, thou shalt surely die; if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die (Eze 33).

Barren fig-tree, dost thou hear? the axe is laid to thy roots, the Lord Jesus prays God to spare thee. Hath he been digging about thee? Hath he been dunging of thee? O barren fig-tree, now thou art come to the point; if thou shalt now become good, if thou shalt, after a gracious manner, suck in the gospel-dung, and if thou shalt bring forth fruit unto God, well; but if not, the fire is the last! fruit, or the fire; fruit, or the fire, barren fig-tree! 'If it bear fruit, well.'[14]

And if not, THEN after that thou shalt cut it down.

The Lord Jesus, by this if, giveth us to understand that there is a generation of

professors in the world that are incurable, that will not, that cannot repent, nor be profited by the means of grace. A generation, I say, that will retain a profession, but will not bring forth fruit; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful. O the desperate wickedness that is in thy heart! Barren professor, dost thou hear? the Lord Jesus stands yet in doubt about thee; there is an IF stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no, at last, thou wilt be good; whether he may not labour in vain; whether his digging and dunging will come to more than lost labour; 'I gave her space to repent,—and she repented not' (Rev 2:21). I digged about it, I dunged it; I gained time, and supplied it with means; but I laboured herein in vain, and spent my strength for nought, and in vain! Dost thou hear, barren fig-tree? there is yet a question, Whether it may be well with thy soul at last?

And if not, THEN after that thou shalt cut it down.

There is nothing more exasperating to the mind of a man than to find all his kindness and favour slighted; neither is the Lord Jesus so provoked with anything, as when sinners abuse his means of grace; if it be barren and fruitless under my gospel; if it turn my grace into wantonness, if after digging and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Gospel means, applied, is the last remedy for a barren professor; if the gospel, if the grace of the gospel, will not do, there can be nothing expected but cut it down. 'Then after that thou shalt cut it down.' 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' Therefore 'your house is left unto you desolate' (Matt 23:37,38). Yet it cannot be, but that this Lord Jesus, who at first did put a stop to the execution of his Father's justice, because he desired to try more means with the fig-tree; I say, it cannot be, but that a heart so full of compassion as his is should be touched, to behold this professor must now be cut down. 'And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes' (Luke 19:41,42).

After that thou shalt cut it down.

When Christ giveth thee over, there is no intercessor, no mediator, no more sacrifice for sin, all is gone but judgment, but the axe, but a 'certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries' (Heb 10:26,27). Barren fig-tree, take heed that thou comest not to these last words, for these words are a give up, a cast up, a cast up of a cast away; 'After that thou shalt cut it down.' They are as much as if Christ had said, Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it. But now, Father, the time is out, the year is ended, the summer is ended, and no good done! I have also tried with my means, with the gospel, I have digged about it; I have laid also the fat and hearty dung of the gospel to it, but all comes to nothing. Father, I deliver up this professor to thee again; I have done; I have done all; I have done praying and endeavouring; I will hold the head of thine axe no longer. Take him into the hands of justice; do justice; do the law; I will never beg for him more. 'After that thou shalt cut it down.' 'Woe also to them when I depart from them!' (Hosea 9:12). Now is this professor left naked indeed; naked to God, naked to Satan, naked to sin, naked to the law, naked to death, naked to hell, naked to judgment, and naked to the gripes of a guilty conscience, and to the torment of that worm that never dies, and to that fire that never shall be quenched. 'See that ye refuse not him that speaketh. For if they escaped not, who refused him that

spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven' (Heb 12:25).

From this brief pass through this parable, you have these two general observations:—First. That even then when the justice of God cries out, I cannot endure to wait on this barren professor any longer, then Jesus Christ intercedes for a little more patience, and a little more striving with this professor, if possible he may make him a fruitful professor. 'Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well,' &c. Second. There are some professors whose day of grace will end with, Cut it down, with judgment; when Christ, by his means, hath been used for their salvation.

First. The first of these observations I shall pass, and not meddle at all therewith; but shall briefly speak to the

Second, to wit, that there are some professors whose day of grace will end with, Cut it down, with judgment, when Christ, by his means, hath been used for their salvation. This the apostle showeth in that third chapter of his Epistle to the Hebrews, where he tells us that the people of the Jews, after a forty years' patience and endeavour to do them good by the means appointed for that purpose, their end was to be cut down, or excluded the land of promise, for their final incredulity. 'So we see that they could not enter in, because of unbelief.' 'Wherefore,' saith he, 'I was grieved with that generation, and said, They do alway err in their heart, and they have not known my ways; so I sware in my wrath, They shall not enter into my rest.' As who should say, I would they should have entered in, and for that purpose I brought them out of Egypt, led them through the sea, and taught them in the wilderness, but they did not answer my work nor designs in that matter; wherefore they shall not, I swear they shall not. 'I sware in my wrath, they shall not enter into my rest.' Here is cutting down with judgment. So again, he saith, 'As I have sworn in my wrath, If they shall enter into my rest; although the works were finished from the foundation of the world' (Heb 4:4,5). This word 'if' is the same with 'they shall not,' in the chapter before. And where he saith, 'Although the works were finished from the foundation of the world,' he giveth us to understand that what preparations soever are made for the salvation of sinners, and of how long continuance soever they are, yet the God-tempting, God-provoking and fruitless professor, is like to go without a share therein, 'although the works were finished from the foundation of the world.' 'I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day' (Jude 5,6). Here is an instance to purpose, an instance of men and angels: men saved out of the land of Egypt, and in their journey towards Canaan, the type of heaven, cut down; angels created and placed in the heavens in great estate and principality; yet both these, because unfruitful to God in their places, were cut down—the men destroyed by God, for so saith the text, and the 'angels reserved in everlasting chains under darkness, unto the judgment of the great day.'

Now, in my handling of this point, I shall discourse of the cutting down, or the judgment here denounced, as it respecteth the doing of it by God's hand immediately, and that too with respect to his casting them out of the world, and not as it respecteth an act of the church, &c. And as to this cutting down, or judgment, it must be concluded, that it cannot be before the day of grace be past with the fig-tree; but according to the observation, there are some professors whose day of grace will end with, Cut it down; and according to the words of the text, 'Then,' after that, 'thou shalt cut it down.' 'After that,' that is, after all my attempts and endeavours to make it fruitful, after I have left it, given it over, done with it, and have resolved to bestow no more days of grace, opportunities of grace, and means of grace upon it, then, 'after that,' thou shalt cut it down.

Besides, the giving up of the fig-tree is before the execution. Execution is not always presently upon the sentence given; for, after that, a convenient time is thought on, and then is cutting down. And so it is here in the text. The decree, that he shall perish, is gathered from its continuing fruitless quite through the last year—from its continuing fruitless at the end of all endeavours. But cutting down is not yet, for that comes with an afterward. 'Then, after that, thou shalt cut it down.'

So then, that I may orderly proceed with the observation, I must lay down these two propositions:—PROPOSITION FIRST. That the day of grace ends with some men before God takes them out of this world. And, PROPOSITION SECOND. The death, or cutting down of such men, will be dreadful. For this 'Cut it down,' when it is understood in the largest sense, as here indeed it ought, it showeth not only the wrath of God against a man's life in this world, but his wrath against him, body and soul; and is as much as to say, Cut him off from all the privileges and benefits that come by grace, both in this world and that which is to come. But to proceed:

PROPOSITION FIRST.—The day of grace ends with some men before God taketh them out of the world. I shall give you some instances of this, and so go on to the last proposition.

First. I shall instance Cain. Cain was a professor, a sacrificer, a worshipper of God, yea, the first worshipper that we read of after the fall; but his grapes were wild ones. His works were evil; he did not do what he did from true gospel motives, therefore God disallowed his work (Gen 4:3-8). At this his countenance falls, wherefore he envies his brother, disputes him, takes his opportunity, and kills him. Now, in that day that he did this act were the heavens closed up against him, and that himself did smartingly and fearfully feel when God made inquisition for the blood of Abel. 'And now art thou cursed, ' said God, 'from the earth; which hath opened her mouth to receive thy brother's blood from thy hand,' &c. 'And Cain said, My punishment is greater than I can bear.' Mine iniquity is greater than that it may be forgiven. 'Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid' (Gen 4:9-14). Now thou art cursed, saith God. Thou hast driven me out this day, saith Cain, and from thy face shall I be hid. I shall never more have hope in thee, smile from thee, nor expect mercy at thy hand. Thus, therefore, Cain's day of grace ended; and the heavens, with God's own heart, were shut up against him; yet after this he lived long. Cutting down was not come yet; after this he lived to marry a wife, to beget a cursed brood, to build a city, and what else I know not; all which could not be quickly done; wherefore Cain might live after the day of grace was past with him several hundred of years (Gen 4:10-17).

Second. I shall instance Ishmael. Ishmael was a professor, was brought up in Abraham's family, and was circumcised at thirteen years of age (Gen 16:12, 17:25,26). But he was the son of the bond-woman, he brought not forth good fruit; he was a wild

professor. For all his religion, he would scoff at those that were better than himself. Well, upon a day his brother Isaac was weaned, at which time his father made a feast, and rejoiced before the Lord, for that he had given him the promised son; at this Ishmael mocked them, their son, and godly rejoicing. Then came the Spirit of God upon Sarah, and she cried, Cast him out, 'cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac' (Gen 21:9-11). Now Paul to the Galatians makes this casting out to be, not only a casting out of Abraham's family, but a casting out also from a lot with the saints in heaven (Gal 4:29-31). Also Moses giveth us a notable proof thereof, in saying, that when he died he was gathered to his people—his people by his mother's side; for he was reckoned from her, the son of Hagar, the son of the bond-woman (Gen 25:17). Now, she came of the Egyptians, so that he was gathered when he died, notwithstanding his profession, to the place that Pharaoh and his host were gathered to, who were drowned in the Red Sea; these were his people, and he was of them, both by nature and disposition, by persecuting as they did (Gen 21:9).[15] But now, when did the day of grace end with this man? Observe, and I will show you. Ishmael was thirteen years old when he was circumcised, and then was Abraham ninety years old and nine (Gen 17:24-26). The next year Isaac was born; so that Ishmael was now fourteen years of age. Now, when Isaac was weaned, suppose he sucked four years, by that account, the day of grace must be ended with Ishmael by that time he was eighteen years old (Gen 25:12, &c.). For that day he mocked; that day it was said, 'Cast him out'; and of that casting out the apostle makes what I have said. Beware, ye young barren professors! Now, Ishmael lived a hundred and nineteen years after this, in great tranquility and honour with men. After this he also begat twelve princes, even after his day of grace was past.

Third. I shall instance Esau (Gen 25:27, &c.). Esau also was a professor; he was born unto Isaac, and circumcised according to the custom. But Esau was a gamesome professor, a huntsman, a man of the field; also he was wedded to his lusts, which he did also venture to keep, rather than the birthright. Well, upon a day, when he came from hunting, and was faint, he sold his birthright to Jacob, his brother. Now the birthright, in those days, had the promise and blessing annexed to it. Yea, they were so entailed in this, that the one could not go without the other; wherefore the apostle's caution is here of weight. Take heed, saith he, 'lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears' (Heb 12:16,17). Now, the ending of Esau's day of grace is to be reckoned from his selling of his birthright; for there the apostle points it, lest there be among you any that, like Esau, sells his birthright: for then goes hence the blessing also.

But Esau sold his birthright long before his death. Twenty years after this Jacob was with Laban, and when he returned home, his brother Esau met him (Gen 31:41, 32:4). Further, after this, when Jacob dwelt again some time with his father, then Jacob and Esau buried him. I suppose he might live above forty, yea, for ought I know, above fourscore years after he had sold his birthright, and so consequently had put himself out of the grace of God (Gen 35:28,29).[16]

Three things I would further note upon these three professors.

1. Cain, an angry professor; Ishmael, a mocking one; Esau, a lustful, gamesome one. Three symptoms of a barren professor; for he that can be angry, and that can mock, and that can indulge his lusts, cannot bring forth fruit to God.

2. The day of grace ended with these professors at that time when they committed

some grievous sin. Cain's, when he killed his brother; Ishmael's, when he mocked at Isaac; and Esau's, when, out of love to his lusts, he despised and sold his birthright. Beware, barren professor! thou mayest do that in half a quarter of an hour, from the evil of which thou mayest not be delivered for ever and ever.[17]

3. Yet these three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city (Gen 4:17). Ishmael was, after this, father of twelve princes (Gen 25:16). And Esau, after this, told his brother, 'I have enough, my brother, keep that thou hast unto thyself' (Gen 33:8,9). Ease and peace, and a prosperous life in outwards, is no sign of the favour of God to a barren and fruitless professor, but rather of his wrath; that thereby he may be capable to treasure up more wrath against the day of wrath, and revelation of the righteous judgment of God. Let this much serve for the proof of the first proposition, namely, That the day of grace ends with some men before God takes them out of the world.

SIGNS OF BEING PAST GRACE.

Now, then, to show you, by some signs, how you may know that the day of grace is ended, or near to ending, with the barren professor; and after that thou shalt cut it down. He that hath stood it out against God, and that hath withstood all those means for fruit that God hath used for the making of him, if it might have been, a fruitful tree in his garden, he is in this danger; and this indeed is the sum of the parable. The fig-tree here mentioned was blessed with the application of means, had time allowed it to receive the nourishment; but it outstood, withstood, overstood all, all that the husbandman did, all that the vine-dresser did.

But a little distinctly to particularize in four or five particulars.

First sign. The day of grace is like to be past, when a professor hath withstood, abused, and worn out God's patience, then he is in danger; this is a provocation; then God cries, 'Cut it down.' There are some men that steal into a profession nobody knows how, even as this fig-tree was brought into the vineyard by other hands than God's; and there they abide lifeless, graceless, careless, and without any good conscience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind; or it may be to stifle and choke the checks and grinding pangs of an awakened and disquieted conscience. Now, having obtained their purpose, like the sinners of Sion, they are at ease and secure; saying like Agag, 'Surely the bitterness of death is past' (1 Sam 15:22) ; I am well, shall be saved, and go to heaven. Thus in these vain conceits they spend a year, two, or three; not remembering that at every season of grace, and at every opportunity of the gospel the Lord comes seeking fruit. Well, sinner, well, barren fig-tree, this is but a coarse beginning: God comes for fruit.

1. What have I here? saith God; what a fig-tree is this, that hath stood this year in my vineyard, and brought me forth no fruit? I will cry unto him, Professor, barren fig-tree, be fruitful! I look for fruit, I expect fruit, I must have fruit; therefore bethink thyself! At these the professor pauses; but these are words, not blows, therefore off goes this consideration from the heart. When God comes the next year, he finds him still as he was, a barren, fruitless cumber-ground. And now again he complains, here are two years gone, and no fruit appears; well, I will defer mine anger. 'For my name sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off,' as yet (Isa 48:9). I will wait, I will yet wait to be gracious. But this helps not, this hath not the least influence upon the barren fig-tree. Tush, saith he, here is no threatening: God is merciful, he will defer his anger, he waits to be gracious, I am not yet afraid (Isa 30:18). O! how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our God into lasciviousness! Well, he comes the third year for fruit, as he did

before, but still he finds but a barren fig-tree; no fruit. Now, he cries out again, O thou dresser of my vineyard, come hither; here is a fig-tree hath stood these three years in my vineyard, and hath at every season disappointed my expectation; for I have looked for fruit in vain; 'Cut it down,' my patience is worn out, I shall wait on this fig-tree no longer.

2. And now he begins to shake the fig-tree with his threatenings: Fetch out the axe! Now the axe is death; death therefore is called for. Death, come smite me this fig-tree. And withal the Lord shakes this sinner, and whirls him upon a sick-bed, saying, Take him, death, he hath abused my patience and forbearance, not remembering that it should have led him to repentance, and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch this barren professor to hell! At this death comes with grim looks into the chamber; yea, and hell follows with him to the bedside, and both stare this professor in the face, yea, begin to lay hands upon him; one smiting him with pains in his body, with headache, heart-ache, back-ache, shortness of breath, fainting, qualms, trembling of joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now, while death is thus tormenting the body, hell is doing with the mind and conscience, striking them with its pains, casting sparks of fire in thither, wounding with sorrows, and fears of everlasting damnation, the spirit of this poor creature.[18] And now he begins to bethink himself, and to cry to God for mercy; Lord, spare me! Lord, spare me! Nay, saith God, you have been a provocation to me these three years. How many times have you disappointed me? How many seasons have you spent in vain? How many sermons and other mercies did I, of my patience, afford you? but to no purpose at all. Take him, death! O! good Lord, saith the sinner, spare me but this once; raise me but this once. Indeed I have been a barren professor, and have stood to no purpose at all in thy vineyard; but spare! O spare this one time, I beseech thee, and I will be better! Away, away you will not; I have tried you these three years already; you are naught; if I should recover you again, you would be as bad as you were before. And all this talk is while death stands by. The sinner cries again, Good Lord, try me this once; let me get up again this once, and see if I do not mend. But will you promise me to mend? Yes, indeed, Lord, and vow it too; I will never be so bad again; I will be better. Well, saith God, death, let this professor alone for this time; I will try him a while longer; he hath promised, he hath vowed, that he will amend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off they bed. And now God lays down his axe. At this the poor creature is very thankful, praises God, and fawns upon him, shows as if he did it heartily, and calls to others to thank him too. He therefore riseth, as one would think, to be a new creature indeed. But by that he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, What have you all been doing? How are all things out of order? I am I cannot tell what behind hand. One may see, if a man be but a little a to side, that you have neither wisdom nor prudence to order things.[19] And now, instead of seeking to spend the rest of his time to God, he doubleth his diligence after this world. Alas! all must not be lost; we must have provident care. And thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better; because judgment was not now speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

3. These things proving ineffectual, God takes hold of his axe again, sends death to a wife, to a child, to his cattle, 'Your young men have I slain,—and taken away your

horses' (Amos 4:9,10). I will blast him, cross him, disappoint him, and cast him down, and will set myself against him in all that he putteth his hand unto. At this the poor barren professor cries out again, Lord, I have sinned; spare me once more, I beseech thee. O take not away the desire of mine eyes; spare my children, bless me in my labours, and I will mend and be better. No, saith God, you lied to me last time, I will trust you in this no longer; and withal he tumbleth the wife, the child, the estate into a grave. And then returns to his place, till this professor more unfeignedly acknowledgeth his offence (Hosea 5:14,15).

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind; he mourns and prays, and like Ahab, awhile walks softly at the remembrance of the justness of the hand of God upon him. And now he renews his promises: Lord, try me this one time more; take off thy hand and see; they go far that never turn. Well, God spareth him again, sets down his axe again. 'Many times he did deliver them, but they provoked him with their counsel, and were brought low for their iniquity' (Psa 106:43). Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while, but at last they forget. Their lusts prick them, suitable temptations present themselves; wherefore they turn to their own crooked ways again. 'When he slew them, then they sought him, and they returned and inquired early after God'; 'nevertheless they did flatter him with their mouth, and they lied unto him with their tongue' (Psa 78:34-36).

4. Yet again, the Lord will not leave this professor, but will take up his axe again, and will put him under a more heart-searching ministry, a ministry that shall search him, and turn him over and over; a ministry that shall meet with him, as Elijah met with Ahab, in all his acts of wickedness, and now the axe is laid to the roots of the trees. Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious gospel; now is Christ Jesus s set forth evidently, now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room! But, alas! there is yet no fruit on this fig-tree. While his heart is searching, he wrangles; while the glorious grace of the gospel is unveiling, this professor wags and is wanton, gathers up some scraps thereof; 'Tastes the good Word of God, and the powers of the world to come'; 'drinketh in the rain that cometh oft upon him' (Heb 6:3-8; Jude 4). But bringeth not forth fruit meet for him whose gospel it is; 'Takes no heed to walk in the law of the Lord God of Israel with all his heart' (2 Kings 10:31). But counteth that the glory of the gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation; that good works lie in good words; and if they can finely talk, they think they bravely please God. They think the kingdom of God consisteth only in word, not in power; and thus proveth ineffectual this fourth means also.

5. Well, now the axe begins to be heaved higher, for now indeed God is ready to smite the sinner; yet before he will strike the stroke, he will try one way more at the last, and if that misseth, down goes the fig-tree! Now this last way is to tug and strive with this professor by his Spirit. Wherefore the Spirit of the Lord is now come to him; but not always to strive with man (Gen 6:3). Yet a while he will strive with him, he will awaken, he will convince, he will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days; he will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in; and that there is hope if he come. Further, he will show him the certainty of death, and of the judgment to come; yea, he will pull and strive with this

sinner; but, behold, the mischief now lies here, here is tugging and striving on both sides. The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive my instruction and live, but the man pulls away his shoulder; the Spirit shows him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists; they have 'done despite unto the Spirit of grace' (Heb 10:29). The Spirit parlieth a second time, and urgeth reasons of a new nature, but the sinner answereth, No, I have loved strangers, and after them I will go (Amos 4:6-12). At this God's fury comes up into his face: now he comes out of his holy place, and is terrible; now he sweareth in his wrath they shall never enter into his rest (Heb 3:11). I exercised towards you my patience, yet you have not turned unto me, saith the Lord. I smote you in your person, in your relations, in your estate, yet you have not returned unto me, saith the Lord. 'In thy filthiness is lewdness, because I have purged thee, and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I cause my fury to rest upon thee' (Eze 24:13). 'Cut it down, why doth it cumber the ground?' The second sign. That such a professor is almost, if not quite, past grace, is, when God hath given him over, or lets him alone, and suffers him to do anything, and that without control, helpeth him not either in works of holiness, or in straits and difficulties. 'Ephraim is joined to idols; let him alone' (Hosea 4:17). Woe be to them when I depart from them. I will laugh at their calamities, and will mock when their fear cometh (Prov 1:24-29). Barren fig-tree, thou hast heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots; gospel-dung hath heretofore been applied to thee; thou hast heretofore been strove with, convinced, awakened, made to taste and see, and cry, O the blessedness! Thou hast heretofore been met with under the word; thy heart hath melted, thy spirit hath fallen, thy soul hath trembled, and thou hast felt something of the power of the gospel. But thou hast sinned, thou hast provoked the eyes of his glory, thy iniquity is found to be hateful, and now perhaps God hath left thee, given thee up, and lets thee alone. Heretofore thou wast tender; thy conscience startled at the temptation to wickedness, for thou wert taken off from 'the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ' (2 Peter 2:20-22). But that very vomit that once thou wert turned from, now thou lappest up—with the dog in the proverb—again; and that very mire that once thou seemedst to be washed from, in that very mire thou now art tumbling afresh. But to particularize, there are three signs of a man's being given over of God.

1. When he is let alone in sinning, when the reins of his lusts are loosed, and he given up to them. 'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness' (Rom 1:28,29). Seest thou a man that heretofore had the knowledge of God, and that had some awe of Majesty upon him: I say, seest thou such an one sporting himself in his own deceivings, turning the grace of our God into lasciviousness, and walking after his own ungodly lusts? (Rom 1:30-31). His 'judgment now of a long time lingereth not, and his damnation slumbereth not' (2 Peter 2:13). Dost thou hear, barren professor? It is astonishing to see how those that once seemed 'sons of the morning,' and were making preparations for eternal life, now at last, for the rottenness of their hearts, by the just judgment of God, to be permitted, being past feeling, to give 'themselves over unto lasciviousness, to work all uncleanness with greediness' (Eph 4:18,19). A great number of such were in the first gospel-days; against whom Peter, and Jude, and John, pronounce the heavy judgment of God. Peter and Jude couple them with the fallen angels, and John forbids that prayer be made for them, because that is happened unto them that hath happened to the fallen angels that

fell, who, for forsaking their first state, and for leaving 'their own habitation,' are 'reserved in everlasting chains under darkness, unto the judgment of the great day' (Jude 5,6; 2 Peter 2:3-8). Barren fig-tree, dost thou hear? (1.) These are beyond all mercy! (2.) These are beyond all promises! (3.) These are beyond all hopes of repentance! (4.) These have no intercessor, nor any more share in a sacrifice for sin! (5.) For these there remains nothing but a fearful looking for of judgment! (6.) Wherefore these are the true fugitives and vagabonds, that being left of God, of Christ, of grace, and of the promise, and being beyond all hope, wander and straggle to and fro, even as the devil, their associate, until their time shall come to die, or until they descend in battle and perish!

2. Wherefore they are let alone in hearing. If these at any time come under the word, there is for them no God, no savour of the means of grace, no stirrings of heart, no pity for themselves, no love to their own salvation. Let them look on this hand or that, there they see such effects of the word in others as produceth signs of repentance, and love to God and his Christ. These men only have their backs bowed down alway (Rom 11:10). These men only have the spirit of slumber, eyes that they should not see, and ears that they should not hear, to this very day. Wherefore as they go to the place of the Holy, so they come from the place of the Holy, and soon are forgotten in the places where they so did (Eccl 8:10). Only they reap this damage, 'They treasure up wrath against the day of wrath, and revelation of the righteous judgment of God' (Rom 2:3-5). Look to it, barren professor!

3. If he be visited after the common way of mankind, either with sickness, distress, or any mind of calamity, still no God appeareth, no sanctifying hand of God, no special mercy is mixed with the affliction. But he falls sick, and grows well, like the beast; or is under distress, as Saul, who when he was engaged by the Philistines was forsaken and left of God, 'And the Philistines gathered themselves together, and came and pitched in Shunem, and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets' (1 Sam 28:4-6). The Lord answered him no more; he had done with him, cast him off, and rejected him, and left him to stand and fall with his sins, by himself. But of this more in the conclusion: therefore I here forbear.

4. These men may go whither they will, do what they will; they may range from opinion to opinion, from notion to notion, from sect to sect, but are steadfast nowhere; they are left to their own uncertainties, they have not grace to establish their hearts; and though some of them have boasted themselves of this liberty, yet Jude calls them 'wandering stars, to whom is reserved the blackness of darkness for ever' (Jude 13). They are left, as I told you before, to be fugitives and vagabonds in the earth, to wander everywhere, but to abide nowhere, until they shall descend to their own place, with Cain and Judas, men of the same fate with themselves (Acts 1:25).

A third sign that such a professor is quite past grace is, when his heart is grown so hard, so stony, and impenetrable, that nothing will pierce it. Barren fig-tree, dost thou consider? a hard and impenitent heart is the curse of God! A heart that cannot repent, is instead of all plagues at once; and hence it is that God said of Pharaoh, when he spake of delivering him up in the greatness of his anger, 'I will at this time,' saith he, 'send all my plagues upon thine heart' (Exo 9:14).

To some men that have grievously sinned under a profession of the gospel, God giveth this token of his displeasure; they are denied the power of repentance, their heart is bound, they cannot repent; it is impossible that they should ever repent, should they

live a thousand years. It is impossible for those fall-aways to be renewed again unto repentance, 'seeing they crucify to themselves the Son of God afresh, and put him to an open shame' (Heb 6:4-6). Now, to have the heart so hardened, so judicially hardened, this is as a bar put in by the Lord God against the salvation of this sinner. This was the burden of Spira's complaint, 'I cannot do it! O! how I cannot do it!'[20] This man sees what he hath done, what should help him, and what will become of him; yet he cannot repent; he pulled away his shoulder before, he stopped his ears before, he shut up his eyes before, and in that very posture God left him, and so he stands to this very day. I have had a fancy, that Lot's wife, when she was turned into a pillar of salt, stood yet looking over her shoulder, or else with her face towards Sodom; as the judgment caught her, so it bound her, and left her a monument of God's anger to after generations (Gen 19:26).

We read of some that are seared with a hot iron, and that are past feeling; for so seared persons in seared parts are. Their conscience is seared (1 Tim 4:2). The conscience is the thing that must be touched with feeling, fear, and remorse, if ever any good be done with the sinner. How then can any good be done to those whose conscience is worse than that? that is, fast asleep in sin (Eph 4:19). For that conscience that is fast asleep, may yet be effectually awakened and saved; but that conscience that is seared, dried, as it were, into a cinder, can never have sense, feeling, or the least regret in this world. Barren fig-tree, hearken, judicial hardening is dreadful! There is a difference betwixt that hardness of heart that is incident to all men, and that which comes upon some as a signal or special judgment of God. And although all kinds of hardness of heart, in some sense may be called a judgment, yet to be hardened with this second kind, is a judgment peculiar only to them that perish; hardness that is sent as a punishment for the abuse of light received, for a reward of apostacy. This judicial hardness is discovered from that which is incident to all men, in these particulars:—

1. It is a hardness that comes after some great light received, because of some great sin committed against that light, and the grace that gave it. Such hardness as Pharaoh had, after the Lord had wrought wondrously before him; such hardness as the Gentiles had, a hardness which darkened the heart, a hardness which made their minds reprobate. This hardness is also the same with that the Hebrews are cautioned to beware of, a hardness that is caused by unbelief, and a departing from the living God; a hardness completed through the deceitfulness of sin (Heb 3:7, &c). Such as that in the provocation, of whom God sware, that they should not enter into his rest. It was this kind of hardness also, that both Cain, and Ishmael, and Esau, were hardened with, after they had committed their great transgressions.
2. It is the greatest kind of hardness; and hence they are said to be harder than a rock, or than an adamant, that is, harder than flint; so hard, that nothing can enter (Jer 5:3; Zech 7:12).
3. It is a hardness given in much anger, and that to bind the soul up in an impossibility of repentance.
4. It is a hardness, therefore, which is incurable, of which a man must die and be damned. Barren professor, hearken to this.

A fourth sign that such a professor is quite past grace, is, when he fortifies his hard heart against the tenor of God's word (Job 9:4, &c.) This is called hardening themselves against God, and turning of the Spirit against them. As thus, when after a profession of faith in the Lord Jesus, and of the doctrine that is according to godliness, they shall embolden themselves in courses of sin, by promising themselves that they

shall have life and salvation notwithstanding. Barren professor, hearken to this! This man is called, 'a root that beareth gall and wormwood,' or a poisonful herb, such an one as is abominated of God, yea, the abhorred of his soul. For this man saith, 'I shall have peace, though I walk in the imagination' or stubbornness 'of mine heart, to add drunkenness to thirst'; an opinion flat against the whole Word of God, yea, against the very nature of God himself (Deut 29:18,19). Wherefore he adds, 'Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in God's book shall lie upon him, and the Lord shall blot out his name from under heaven' (Deut 19:20).

Yea, that man shall not fail to be effectually destroyed, saith the text: 'The Lord shall separate that man unto evil, out of all the tribes of Israel, according to all the curses of the covenant' (Deut 19:21). He shall separate him unto evil; he shall give him up, he shall leave him to his heart; he shall separate him to that or those that will assuredly be too hard for him.

Now this judgment is much effected when God hath given a man up unto Satan, and hath given Satan leave, without fail, to complete his destruction. I say, when God hath given Satan leave effectually to complete his destruction; for all that are delivered up unto Satan have not, nor do not come to this end. But that is the man whom God shall separate to evil, and shall leave in the hands of Satan, to complete, without fail, his destruction.

Thus he served Ahab, a man that sold himself to work wickedness in the sight of the Lord. 'And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so' (1 Kings 21:25, 22:20-22). Thou shalt persuade him, and prevail; do thy will, I leave him in thy hand, go forth, and do so.

Wherefore, in these judgments the Lord doth much concern himself for the management thereof, because of the provocation wherewith they have provoked him. This is the man whose ruin contriveth, and bringeth to pass by his own contrivance: 'I also will choose their delusions' for them; 'I will bring their fears upon them' (Isa 66:4). I will choose their devices, or the wickednesses that their hearts are contriving of. I, even I, will cause them to be accepted of, and delightful to them. But who are they that must thus be feared? Why, those among professors that have chosen their own ways, those whose soul delighteth in their abominations. Because they received not the love of the truth, that they might be saved: for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

'God shall send them.' It is a great word! Yea, God shall send them strong delusions; delusions that shall do: that shall make them believe a lie. Why so? 'That they all might be damned,' every one of them, 'who believed not the truth, but had pleasure in unrighteousness' (2 Thess 2:10-12).

There is nothing more provoking to the Lord, than for a man to promise when God threateneth; for a man to delight of conceit that he shall be safe, and yet to be more wicked than in former days, this man's soul abhorreth the truth of God; no marvel, therefore, if God's soul abhorreth him; he hath invented a way contrary to God, to bring about his own salvation; no marvel, therefore, if God invent a way to bring about this man's damnation: and seeing that these rebels are at this point, we shall have peace;

God will see whose word will stand, his or theirs.

A fifth sign of a man being past grace is, when he shall at this scoff, and inwardly grin and fret against the Lord, secretly purposing to continue his course, and put all to the venture, despising the messengers of the Lord. 'He that despised Moses' law, died without mercy;—of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?' &c. (Heb 10:28). Wherefore, against these despisers God hath set himself, and foretold that they shall not believe, but perish: 'Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you' (Acts 13:41).

After that thou shalt cut it down.

Thus far we have treated of the barren fig-tree, or fruitless professor, with some signs to know him by; whereto is added also some signs of one who neither will nor can, by any means, be fruitful, but they must miserably perish. Now, being come to the time of execution, I shall speak a word to that also; 'After that thou shalt cut it down.'

[PROPOSITION SECOND. The death or cutting down of such men will be dreadful.]

Christ, at last, turns the barren fig-tree over to the justice of God, shakes his hands of him, and gives him up to the fire for his unprofitableness. 'After that thou shalt cut it down.'

Two things are here to be considered:

First. The executioner; thou, the great, the dreadful, the eternal God. These words, therefore, as I have already said, signify that Christ the Mediator, through whom alone salvation comes, and by whom alone execution hath been deferred, now giveth up the soul, forbears to speak one syllable more for him, or to do the least act of grace further, to try for his recovery; but delivereth him up to that fearful dispensation, 'to fall into the hands of the living God' (Heb 10:31).

Second. The second to be considered is, The instrument by which this execution is done, and that is death, compared here to an axe; and forasmuch as the tree is not felled at one blow, therefore the strokes are here continued, till all the blows be struck at it that are requisite for its felling: for now cutting time, and cutting work, is come; cutting must be his portion till he be cut down. 'After that thou shalt cut it down.' Death, I say, is the axe, which God often useth, therewith to take the barren fig-tree out of the vineyard, out of a profession, and also out of the world at once. But this axe is now new ground, it cometh well-edged to the roots of this barren fig-tree. It hath been whetted by sin, by the law, and by a formal profession, and therefore must, and will make deep gashes, not only in the natural life, but in the heart and conscience also of this professor: 'The wages of sin is death,' 'the sting of death is sin' (Rom 6:23; 1 Cor 15:56). Wherefore death comes not to this man as he doth to saints, muzzled, or without his sting, but with open mouth, in all his strength; yea, he sends his first-born, which is guilt, to devour his strength, and to bring him to the king of terrors (Job 18:13,14).

But to give you, in a few particulars, the manner of this man's dying.

1. Now he hath his fruitless fruits beleaguer him round his bed, together with all the bands and legions of his other wickedness. 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins' (Prov 5:22).

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. 'God shall cast upon him, and not spare'; and he shall be 'afraid of that which is high' (Job 27:22; Eccl 12:5).

3. The dark entry he is to go through will be a sore amazement to him; for 'fears shall be in the way' (Eccl 12:5). Yea, terrors will take hold on him, when he shall see the

yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. Now, who will meet me in this dark entry? how shall I pass through this dark entry into another world?

4. For by reason of guilt, and a shaking conscience, his life will hang in continual doubt before him, and he shall be afraid day and night, and shall have no assurance of his life (Deut 28:66,67).

5. Now also want will come up against him; he will come up like an armed man. This is a terrible army to him that is graceless in heart, and fruitless in life. This WANT will continually cry in thine ears, Here is a new birth wanting, a new heart, and a new spirit wanting; here is faith wanting; here is love and repentance wanting; here is the fear of God wanting, and a good conversation wanting: 'Thou art weighed in the balances, and art found wanting' (Dan 5:27).

6. Together with these standeth by the companions of death, death and hell, death and evils, death and endless torment in the everlasting flames of devouring fire. 'When God cometh up unto the people he will invade them with his troops' (Hab 3:16).

But how will this man die? Can his heart now endure, or can his hands be strong? (Eze 22:14).

(1.) God, and Christ, and pity, have left him. Sin against light, against mercy, and the long-suffering of God, is come up against him; his hope and confidence now lie a-dying by him, and his conscience totters and shakes continually within him!

(2.) Death is at his work, cutting of him down, hewing both bark and heart, both body and soul asunder. The man groans, but death hears him not; he looks ghastly, carefully, dejectedly; he sighs, he sweats, he trembles, but death matters nothing.

(3.) Fearful cogitations haunt him, misgivings, direful apprehensions of God, terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be: now he looks no way but he is frighted.

(4.) Now would he live, but may not; he would live, though it were but the life of a bed-rid man, but he must not. He that cuts him down sways him as the feller of wood sways the tottering tree; now this way, then that, at last a root breaks, a heart-string, an eye-string, sweeps asunder.

(5.) And now, could the soul be annihilated, or brought to nothing, how happy would it count itself, but it sees that may not be. Wherefore it is put to a wonderful strait; stay in the body it may not, go out of the body it dares not. Life is going, the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary trembling soul, which is immediately seized by devils, who lay lurking in every hole in the chamber for that very purpose. His friends take care of the body, wrap it up in the sheet or coffin, but the soul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul, who yet standest a professor in the land of the living, among the trees of his garden. Amen.

FOOTNOTES:

[1]General Doctrine of Toleration, 8vo, 1781.

[2] This awful destruction of Jerusalem by the Romans is narrated by Josephus in his sixth book of the Jewish Wars, in language that makes nature shudder. Multitudes had assembled to celebrate the passover when the invading army beleaguered the city; a frightful famine soon filled it with desolation: this, with fire and sword, miserably destroyed one million, three hundred and thirty-seven thousand, four hundred and ninety Jews, while the Christians fled before the siege, and escaped to the mountains.

Well might the sun vail his face at that atrocious deed, which was so quickly followed by such awful punishment.—Ed.
[3] Reader, do not imagine that this was peculiar to Bunyan's days; look not upon your neighbours to find an example, but search your own heart—'Lord, is it I?' and strive and pray that you may bring forth more fruit.—Ed.
[4] The mode of admitting a member to church-fellowship, among the Baptists, was and now is by introducing the trembling convert to a private meeting of the whole church, that they may hear why the union is sought, how the soul became alarmed, and fled for refuge to Christ, with the grounds of hope; inquiries having been previously made into Christian character and godliness. If, with all these precautions, a barren professor gains admittance, the punishment is not upon the garden, but upon the barren tree. —Ed.
[5] 'Humour,' the temper or disposition of mind. Not out of love to humility, but these creeping things pretend to be humble, to gain some sinister end.—Ed.
[6] However strange it may appear, it is true that the Ranters, in Bunyan's time, used these arguments, and those so graphically put into the mouth of Bye-ends, in the Pilgrim, to justify their nonconformity to Christ. The tom-fooleries and extravagancies of dress introduced by Charles II, are here justly and contemptuously described. The ladies' head-dresses, called 'frizzled fore-tops,' became so extravagant, that a barber used high steps to enable him to dress a lady's head!—Ed.
[7] A word not to be found in our dictionaries, being local and almost obsolete. It means a division, end, or border of a town or village.—Ed.
[8] See the character of Talkative, in the Pilgrim's Progress. 'His house is as empty of religion as the white of an egg is of savour. There is in his house neither prayer, nor sign of repentance for sin. He is the very stain, reproach, and shame of religion. Thus say the common people that know him, A saint abroad and a devil at home.'—Ed.
[9] How great is the mercy that those horrid barbarities, perpetrated upon peaceful Christians, are now only heard of in those distance parts of Satan's empire, China and Madagascar! Has the enmity of the human heart by nature changed? No; but the number of Christians has so vastly increased with a civilizing influence, as to change the face of society. What a paradise will this earth become when Christ shall reign in every heart!—Ed.
[10] In the midst of these faithful admonitions, we venture to remark that, according to Lightfoot, so valuable was the fig-tree that it was never destroyed until means were carefully used to restore its fruitfulness, and that the use of these means occupied a period of three years. This illustrates the wisdom of our Lord in selecting the fig-tree as the principal object presented to view in his parable. It is a most valuable tree—capable of bearing much fruit; still, after every trial, if it remains barren, it must be cut down as a cumber-ground, and sent to the fire.—Ed.
[11] A 'hit,' in some parts of the country, is used to express a good crop. A 'hitting season' means a fruitful season.—Ed.
[12] This mode of infusing new vigour into plants and trees is thus described in the Gemara—'They lay dung in their gardens, to soften the earth. They dig about the roots of their trees, and sprinkle ashes, and pluck up suckers, and make a smoke beneath to kill vermin.'—Ed.
[13] Among the superstitions of the ancients, Michaelis states that both the Greeks and Asiatics had a superstition that a tree might be rendered fruitful by striking it, at the intercession of a friend, three times with the back of an axe.—Ed.
[14] However painfully unpleasant these terms may appear to eyes or ears polite, it is a

homely but just representation, and calculated to make a lasting impression on every reader. Afflictions, trials, crosses, are used as a means of creating or reviving spiritual life, as manure is applied to vegetation.—Ed.
[15] Mahomet professed descent from Ishmael, and that he came to revive the religion which God had revealed to Abraham, who taught it to Ishmael. Mahometanism is the religion of the outcast of God.—Ed.
[16] Bunyan had been haunted with the temptation 'to sell and part with Christ,' and, under a fear that he had fallen under that temptation, the case of Esau made a dreadful impression upon his soul; extreme horror and anguish seized upon his spirit; 'he was like a man bereft of life and bound over to eternal punishment,' for two years. At length, after an awful storm, he found peace in the promise, 'his blood cleanseth from ALL sins, ' and a proof that he had not sold Christ.—See Grace Abounding, No. 139-160.
[17] How solemn a thought! What an appeal to perpetual watchfulness. Why have I not made shipwreck of faith? Most emphatically may we reply, Because God has sustained my soul.—Ed.
[18] Bunyan's tongue and pen are here fired by his vivid imagination of eternal realities. With such burning words, we need no messenger from the invisible world to alarm the consciences of sinners. What angel could arouse more powerfully, alarmingly, convincingly, the poor sinner, than the whole of this chain of reasoning.—Ed.
[19] This picture is drawn by a master hand: the master is laid by for a season; or, as Bunyan quaintly expresses it, 'a little a to side': when raised from affliction earthly affairs absorb his attention, and he forgets his good resolves. According to the old rhyme:—
'The devil was sick, the devil a saint would be
The devil to well, the devil a saint was he.'—Ed.

[20] This is referred to in the Pilgrim, at the Interpreter's house, by the representation of a man in an iron cage, who says, 'I cannot get out, O now I cannot!' The awful account of Spira's despair must have made a strong impression upon Bunyan's mind. It commences with a poem.
'Here see a soul that's all despair; a man
All hell; a spirit all wounds; who can
A wounded spirit bear?
Reader, would'st see, what may you never feel
Despair, racks, torments, whips of burning steel!
Behold, the man's the furnace, in whose heart
Sin hath created hell; O in each part
What flames appear:
His thoughts all stings; words, swords;
Brimstone his breath;
His eyes flames; wishes curses, life a death;
A thousand deaths live in him, he not dead;
A breathing corpse in living, scalding lead.'
—Fearful Estate of Francis Spira.—Ed.

***
The Life and Death of Mr. Badman,
Presented to the World in a Familiar Dialogue Between Mr. Wiseman and Mr. Attentive.
By John Bunyan

ADVERTISEMENT BY THE EDITOR.

The life of Badman is a very interesting description, a true and lively portraiture, of the demoralized classes of the trading community in the reign of King Charles II; a subject which naturally led the author to use expressions familiar among such persons, but which are now either obsolete or considered as vulgar. In fact it is the only work proceeding from the prolific pen and fertile imagination of Bunyan, in which he uses terms that, in this delicate and refined age, may give offence. So, in the venerable translation of the holy oracles, there are some objectionable expressions, which, although formerly used in the politest company, now point to the age in which it was written. The same ideas or facts would now be expressed by terms which could not give offence; and every reader must feel great pleasure in the improvement of our language, as seen in the contrast between the two periods, and especially in the recollection that the facts might be stated with equal precision, and reflections made with equal force, in terms at which the most delicate mind could not be offended.

Those who read the writings of Bunyan must feel continually reminded of his ardent attachment to his Saviour, and his intense love to the souls of sinners. He was as delicate in his expressions as any writer of his age, who addressed the openly vicious and profane—calling things by their most forcible and popular appellations. A wilful untruth is, with him, 'a lie.' To show the wickedness and extreme folly of swearing, he gives the words and imprecations then commonly in use; but which, happily for us, we never hear, except among the most degraded classes of society. Swearing was formerly considered to be a habit of gentility; but now it betrays the blackguard, even when disguised in genteel attire. Those dangerous diseases which are so surely engendered by filth and uncleanness, he calls not by Latin but by their plain English names. In every case, the Editor has not ventured to make the slightest alteration; but has reprinted the whole in the author's plain and powerful language.

The life of Badman forms a third part to the Pilgrim's Progress, not a delightful pilgrimage to heaven, but, on the contrary, a wretched downward journey to the infernal realms. The author's object is to warn poor thoughtless sinners, not with smooth words, to which they would take no heed; but to thunder upon their consciences the peril of their souls, and the increasing wretchedness into which they were madly hurrying. He who is in imminent, but unseen danger, will bless the warning voice if it reach his ears, however rough and startling the sound may be.

The life of Badman was written in an age when profligacy, vice, and debauchery, marched like a desolating army through our land, headed by the king, and officered by his polluted courtiers; led on with all the pomp and splendour which royalty could display. The king and his ministers well knew that the most formidable enemies to tyranny, oppression, and misgovernment, were the piety and stern morality of the Puritans, Nonconformists, and the small classes of virtuous citizens of other denominations; and therefore every effort was made by allurements and intimidation to debauch and demoralize their minds. Well does Bunyan say that 'wickedness like a flood is like to drown our English world. It has almost swallowed up all our youth, our middle age, old age, and all are almost carried away of this flood. It reels to and fro like a drunkard, it is like to fall and rise no more.' 'It is the very haunts and walks of the infernal spirits.' 'England shakes and makes me totter for its transgressions.'

The gradations of a wicked man in that evil age, from his cradle to his grave, are graphically set before the reader; it is all drawn from reality, and not from efforts of imagination. Every example is a picture of some real occurrence, either within the view of the author, or from the narratives of credible witnesses. 'All the things that here I

discourse of, have been acted upon the stage of this world, even many times before mine eyes.' Badman is represented as having had the very great advantage of pious parents, and a godly master, but run riot in wickedness from his childhood. Lying and pilfering mark his early days; followed in after life by swearing, cheating, drunkenness, hypocrisy, infidelity and atheism. His conscience became hardened to that awful extent, that he had no bands in his death. The career of wickedness has often been so pictured, as to encourage and cherish vice and profanity—to excite the unregenerate mind 'to ride post by other men's sins.'[1] Not so the life of Badman. The ugly, wretched, miserable consequences that assuredly follow a vicious career, are here displayed in biting words—alarming the conscience, and awfully warning the sinner of his destiny, unless happily he finds that repentance that needeth not to be repented of. No debauchee ever read the life of Badman to gratify or increase his thirst for sin. The tricks which in those days so generally accompanied trading, are unsparingly exposed; becoming bankrupt to make money, a species of robbery, which ought to be punished as felony; double weights, too heavy for buying, and light to sell by, overcharging those who take credit, and the taking advantage of the necessities of others, with the abuse of evil gains in debauchery, and its ensuing miseries, are all faithfully displayed.

In the course of the narrative, a variety of awful examples of divine vengeance are introduced; some from that singular compilation, Clarke's looking-glass for Saints and Sinners; others from 'Beard's theatre of God's Judgments' and many that happened under the author's own immediate knowledge. The faithfulness of his extracts from books has been fully verified. The awful death of Dorothy Mately, of Ashover, in Derbyshire, mentioned, I had an opportunity of testing, by the aid of my kind friend, Thomas Bateman, Esq., of Yolgrave. He sent me the following extract from the Ashover Register for 1660:—'Dorothy Mately, supposed wife to John Flint of this parish, forswore herself; whereupon the ground opened, and she sunk over head, March 23, and being found dead, she was buried, March 25.' Thus fully confirming the facts, as stated by Bunyan. Solemn providences, intended, in the inscrutable wisdom of God, for wise purposes, must not be always called 'divine judgments.' A ship is lost, and the good with the bad, sink together; a missionary is murdered; a pious Malay is martyred; still no one can suppose that these are instances of divine vengeance. But when the atrocious bishop Bonner, in his old age, miserably perishes in prison, it reminds us of our Lord's saying, 'with what measure ye mete, it shall be measured to you again.' Bunyan's pictures, of which the life of Badman is a continued series, are admirably painted from life. The extraordinary depths of hypocrisy, used in gaining the affections of a pious wealthy young woman, and entrapping her into a marriage, are admirably drawn, as is its companion or counterpart, when Badman, in his widower-hood, suffers an infamous strumpet to inveigle him into a miserable marriage, as he so richly deserved. The death-bed scene of the pious broken-hearted Mrs. Badman, is a masterpiece. In fact the whole is a series of pictures drawn by a most admirable artist, and calculated to warn and attract the sinner from his downward course.

In comparison with the times of Bunyan, England has now become wonderfully reformed from those grosser pollutions which disgraced her name. Persons of riper age, whose reminiscences go back to the times of the slave trade, slavery, and war, will call to mind scenes of vice, brutality, open debauchery and profligacy, which, in these peaceful and prosperous times, would be instantly repressed and properly punished. Should peace be preserved, domestic, social, and national purity and happiness must increase with still greater and more delightful rapidity. Civilization and Christianity will triumph over despotism, vice, and false religions, and the time be hastened on, in

which the divine art of rendering each other happy will engross the attention of all mankind. Much yet remains to be done for the conversion of the still numerous family connections of Mr. Badman; but the leaven of Christianity must, in spite of all opposition, eventually spread over the whole mass.

Homely proverbs abound in this narrative, all of which are worthy of being treasured up in our memories. Is nothing so secret but it will be revealed? we are told that 'Hedges have eyes and pitchers have ears.' They who encourage evil propensities are 'nurses to the devil's brats.' It is said of him who hurries on in a career of folly and sin, 'The devil rides him off his legs.' 'As the devil corrects vice,' refers to those who pretend to correct bad habits by means intended to promote them. 'The devil is a cunning schoolmaster.' Satan taking the wicked into his foul embraces is 'like to like, as the devil said to the collier.'

In two things the times have certainly improved. Bunyan describes all 'pawnbrokers' to have been 'vile wretches,' and, in extortion, the women to be worse than the men. Happily for our days, good and even pious pawnbrokers may be found, who are honourable exceptions to Mr. Bunyan's sweeping rule; nor do our women in any respect appear to be greater extortioners than our men. The instructions, exhortations, and scriptural precepts and examples to enforce honest dealing, interspersed as reflections throughout this narrative, are invaluable, and will, I trust, prove beneficial to every reader.

I have taken the liberty of dividing this long-continued dialogue into chapters, for the greater facility of reference, and as periods in the history, where the reader may conveniently rest in his progress through this deeply interesting narrative.

GEO. OFFOR.

THE AUTHOR TO THE READER.

COURTEOUS READER,

As I was considering with myself what I had written concerning the Progress of the Pilgrim from this world to glory, and how it had been acceptable to many in this nation, it came again into my mind to write, as then, of him that was going to heaven, so now, of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou seest, under the name and title of Mr. Badman, a name very proper for such a subject. I have also put it into the form of a dialogue, that I might with more ease to myself, and pleasure to the reader, perform the work. And although, as I said, I have put it forth in this method, yet have I as little as may be gone out of the road of mine own observation of things. Yea, I think I may truly say that to the best of my remembrance, all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of this world, even many times before mine eyes.

Here therefore, courteous reader, I present thee with the life and death of Mr. Badman indeed; yea, I do trace him in his life, from his childhood to his death; that thou mayest, as in a glass, behold with thine own eyes the steps that take hold of hell; and also discern, while thou art reading of Mr. Badman's death, whether thou thyself art treading in his path thereto. And let me entreat thee to forbear quirking[2] and mocking, for that I say Mr. Badman is dead; but rather gravely inquire concerning thyself by the Word, whether thou art one of his lineage or no; for Mr. Badman has left many of his relations behind him; yea, the very world is overspread with his kindred. True, some of his relations, as he, are gone to their place and long home, but thousands of thousands are left behind; as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates. I may say, and yet speak nothing but too much truth in so

saying, that there is scarce a fellowship, a community, or fraternity of men in the world, but some of Mr. Badman's relations are there; yea, rarely can we find a family or household in a town, where he has not left behind him either a brother, nephew, or friend.

The butt[3] therefore, that at this time I shoot at, is wide; and it will be as impossible for this book to go into several families, and not to arrest some, as for the king's messenger to rush into a house full of traitors, and find none but honest men there.[4] I cannot but think that this shot will light upon many, since our fields are so full of this game; but how many it will kill to Mr. Badman's course, and make alive to the Pilgrim's Progress, that is not in me to determine; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the pan,[5] and doubt not but the report will quickly be heard.

I told you before that Mr. Badman had left many of his friends and relations behind him, but if I survive them, as that is a great question to me, I may also write of their lives; however, whether my life be longer or shorter, this is my prayer at present, that God will stir up witnesses against them, that may either convert or confound them; for wherever they live, and roll in their wickedness, they are the pest and plague of that country. England shakes and totters already, by reason of the burden that Mr. Badman and his friends have wickedly laid upon it. Yea, our earth reels and staggereth to and fro like a drunkard, the transgression thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threshold of this house, but only with this intelligence, that Mr. Badman lies dead within. Be pleased therefore, if thy leisure will serve thee, to enter in, and behold the state in which he is laid, betwixt his death-bed and the grave. He is not buried as yet, nor doth he stink, as is designed he shall, before he lies down in oblivion. Now as others have had their funerals solemnized, according to their greatness and grandeur in the world, so likewise Mr. Badman, forasmuch as he deserveth not to go down to his grave with silence, has his funeral state according to his deserts.

Four things are usual at great men's funerals, which we will take leave, and I hope without offence, to allude to, in the funeral of Mr. Badman.

First. They are sometimes, when dead, presented to their friends, by their completely wrought images, as lively as by cunning men's hands they can be; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds; and this I have endeavoured to answer in my discourse of Mr. Badman, and therefore I have drawn him forth in his features and actions from his childhood to his grey hairs. Here therefore, thou hast him lively set forth as in cuts; both as to the minority, flower, and seniority of his age, together with those actions of his life, that he was most capable of doing, in and under those present circumstances of time, place, strength; and the opportunities that did attend him in these.

Second. There is also usual at great men's funerals, those badges and escutcheons of their honour, that they have received from their ancestors, or have been thought worthy of for the deeds and exploits they have done in their life; and here Mr. Badman has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings. They all have descended in state, he only as an abominable branch. His deserts are the deserts of sin, and therefore the escutcheons of honour that he has, are only that he died without honour, 'and at his end became a fool.' 'Thou shalt not be joined with them in burial.' 'The seed of evil doers shall never be renowned' (Isa 14:20). The funeral pomp therefore of Mr. Badman, is to wear upon his hearse the badges of a dishonourable and wicked life; since 'his bones are full of the sin of his youth, which

shall lie down,' as Job says, 'with him in the dust.' Nor is it fit that any should be his attendants, now at his death, but such as with him conspired against their own souls in their life; persons whose transgressions have made them infamous to all that have or shall know what they have done.

Some notice therefore I have also here in this little discourse given the reader, of them who were his confederates in his life, and attendants at his death; with a hint, either of some high villainy committed by them, as also of those judgments that have overtaken and fallen upon them from the just and revenging hand of God. All which are things either fully known by me, as being eye and ear-witness thereto, or that I have received from such hands, whose relation, as to this, I am bound to believe. And that the reader may know them from other things and passages herein contained, I have pointed at them in the margin.

Third. The funerals of persons of quality have been solemnized with some suitable sermon at the time and place of their burial; but that I am not come to as yet, having got no further than to Mr. Badman's death; but forasmuch as he must be buried, after he hath stunk out his time before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog, will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it till the buriers have buried it in the valley of Hamon-gog (Eze 39).

Fourth. At funerals there does use to be mourning and lamentation, but here also Mr. Badman differs from others; his familiars cannot lament his departure, for they have not sense of his damnable state; they rather ring him, and sing him to hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him, his loss is only his own, and it is too late for him to recover that damage or loss by a sea of bloody tears, could he shed them. Yea, God has said he will laugh at his destruction; who then shall lament for him, saying, Ah! my brother. He was but a stinking weed in his life; nor was he better at all in his death; such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, stock, or fraternity of Mr. Badman, I tell thee, before thou readest this book, thou wilt neither brook the author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so, passeth also the sentence upon the wicked that live. I therefore expect neither credit of, nor countenance from thee, for this narration of thy kinsman's life. For thy old love to thy friend, his ways, doings, &c., will stir up in thee enmity rather in thy very heart against me. I shall therefore incline to think of thee, that thou wilt rend, burn, or throw it away in contempt; yea, and wish also, that for writing so notorious a truth, some mischief may befal me. I look also to be loaded by thee with disdain, scorn, and contempt; yea, that thou shouldest railingly and vilifyingly say I lie, and am a bespatterer of honest men's lives and deaths. For. Mr. Badman, when himself was alive, could not abide to be counted a knave, though his actions told all that went by, that indeed he was such an one. How then should his brethren that survive him, and that tread in his very steps, approve of the sentence that by this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution?

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man also that writeth Mr. Badman's life had need be fenced with a coat of mail, and with the staff of a spear, for that his surviving friends will know what he doth; but I have adventured to do it, and to play, at this time, at the hole of these asps;

if they bite, they bite; if they sting, they sting. Christ sends his lambs in the midst of wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds. But had one not need to walk with a guard, and to have a sentinel stand at one's door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it (Acts 23). But I am stript naked of these, and yet am commanded to be faithful in my service for Christ. Well then, I have spoken what I have spoken, and now 'come on me what will' (Job 13:13). True, the text say, Rebuke a scorner and he will hate thee; and that he that reproveth a wicked man getteth himself a blot and shame. But what then? Open rebuke is better than secret love, and he that receives it shall find it so afterwards.

So then, whether Mr. Badman's friends shall rage or laugh at what I have writ, I know that the better end of the staff[6] is mine. My endeavour is to stop a hellish course of life, and to 'save a soul from death' (James 5:20). And if for so doing I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream,[7] that cut his way through his armed enemies, and so got into the beauteous palace; I must, I say, remember him, and do myself likewise.

Yet four things I will propound to the consideration of Mr. Badman's friends before I turn my back upon them.

1. Suppose that there be a hell in very deed; not that I do question it any more than I do whether there be a sun to shine, but I suppose it for argument sake with Mr. Badman's friends. I say, suppose there be a hell, and that too such an one as the Scripture speaks of, one at the remotest distance from God and life eternal, one where the worm of a guilty conscience never dies, and where the fire of the wrath of God is not quenched. Suppose, I say, that there is such a hell, prepared of God—as there is indeed—for the body and soul of the ungodly world after this life to be tormented in; I say, do but with thyself suppose it, and then tell me is it not prepared for thee, thou being a wicked man? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man? And dost thou think, wast thou there now, that thou art able to wrestle with the judgment of God? why then do the fallen angels tremble there? Thy hands cannot be strong, nor can thy heart endure, in that day when God shall deal with thee (Eze 22:14).

2. Suppose that some one that is now a soul in hell for sin, was permitted to come hither again to dwell, and that they had a grant also, that, upon amendment of life, next time they die, to change that place for heaven and glory. What sayst thou, O wicked man? Would such an one, thinkest thou, run again into the same course of life as before, and venture the damnation that for sin he had already been in? Would he choose again to lead that cursed life that afresh would kindle the flames of hell upon him, and that would bind him up under the heavy wrath of God? O! he would not, he would not; Luke 16 insinuates it; yea, reason itself awake would abhor it, and tremble at such a thought.

3. Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldest be by an angel conveyed to some place, where, with convenience, from thence thou mightest have a view of heaven and hell, of the joys of the one and the torments of the other; I say, suppose that from thence thou mightest have such a view thereof as would convince thy reason that both heaven and hell are such realities as by the Word they are declared to be; wouldest thou, thinkest thou, when brought to thy home again, choose to thyself thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee thou wouldest eat fire and brimstone first.

4. I will propound again. Suppose that there was amongst us such a law, and such a magistrate to inflict the penalty, that for every open wickedness committed by thee, so much of thy flesh should with burning pincers be plucked from thy bones, wouldest thou then go on in thy open way of lying, swearing, drinking, and whoring, as thou with delight doest now? Surely, surely, no. The fear of the punishment would make thee forbear; yea, would make thee tremble, even then when thy lusts were powerful, to think what a punishment thou wast sure to sustain so soon as the pleasure was over. But O! the folly, the madness, the desperate madness that is in the hearts of Mr. Badman's friends, who, in despite of the threatenings of a holy and sin-revenging God, and of the outcries and warnings of all good men, yea, that will, in despite of the groans and torments of those that are now in hell for sin, go on in a sinful course of life, yea, though every sin is also a step of descent down to that infernal cave (Luke 16:24,28). O how true is that saying of Solomon, 'The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead' (Eccl 9:3). To the dead! that is, to the dead in hell, to the damned dead, the place to which those that have died bad men are gone, and that those that live bad men are like to go to, when a little more sin, like stolen waters, hath been imbibed by their sinful souls.

That which has made me publish this book is,

1. For that wickedness, like a flood, is like to drown our English world. It begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, middle age, old age, and all, are almost carried away of this flood. O debauchery, debauchery, what hast thou done in England! Thou hast corrupted our young men, and hast made our old men beasts; thou hast deflowered our virgins, and hast made matrons bawds. Thou hast made our earth 'to reel to and fro like a drunkard'; it is in danger to 'be removed like a cottage,' yea, it is, because transgression is so heavy upon it, like to fall and rise no more (Isa 24:20). O! that I could mourn for England, and for the sins that are committed therein, even while I see that, without repentance, the men of God's wrath are about to deal with us, each having his 'slaughtering weapon in his hand' (Eze 9:1,2). Well, I have written, and by God's assistance shall pray that this flood may abate in England; and could I but see the tops of the mountains above it, I should think that these waters were abating.

2. It is the duty of those that can to cry out against this deadly plague, yea, to lift up their voice as with a trumpet against it, that men may be awakened about it, fly from it, as from that which is the greatest of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. Who, that sees a house on fire, will not give the alarm to them that dwell therein? Who, that sees the land invaded, will not set the beacons on a flame. Who, that sees the devils as roaring lions, continually devouring souls, will not make an out-cry? But above all, when we see sin, sinful sin, a swallowing up a nation, sinking of a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry out and cry, They are drunk, but not with wine; they stagger, but not with strong drink; they are intoxicated with the deadly poison of sin, which will, if its malignity be not by wholesome means allayed, bring soul and body, and estate, and country, and all, to ruin and destruction?

3. In and by this outcry I shall deliver myself from the ruins of them that perish; for a man can do no more in this matter—I mean a man in my capacity—than to detect and condemn the wickedness, warn the evil doer of the judgment, and fly therefrom myself. But O! that I might not only deliver myself! O that many would hear, and turn at this my cry from sin! that they may be secured from the death and judgment that attend it. Why I have handled the matter in this method is best known to myself. And why I have

concealed most of the names of the persons whose sins or punishments I here and there in this book make relation of is, (1.) For that neither the sins nor judgments were all alike open; the sins of some were committed, and the judgments executed for them, only in a corner. Not to say that I could not learn some of their names, for could I, I should not have made them public, for this reason, (2.) Because I would not provoke those of their relations that survive them; I would not justly provoke them; and yet, as I think, I should, should I have entailed their punishment to their sins, and both to their names, and so have turned them into the world. (3.) Nor would I lay them under disgrace and contempt, which would, as I think, unavoidably have happened unto them had I withal inserted their names.

As for those whose names I mention, their crimes or judgments were manifest; public almost as anything of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin, and God his anger, by taking of open vengeance. As Job says, God has struck 'them as wicked men in the open sight of others' (Job 34:26). So that I cannot conceive, since their sin and judgment was so conspicuous, that my admonishing the world thereof should turn to their detriment. For the publishing of these things are, so far as relation is concerned, intended for remembrances, that they may also bethink themselves, repent and turn to God, lest the judgments for their sins should prove hereditary. For the God of heaven hath threatened to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation (Exo 20:5).

Nebuchadnezzar's punishment for his pride being open—for he was for his sin driven from his kingly dignity, and from among men too, to eat grass like an ox, and to company with the beasts—Daniel did not stick to tell Belshazzar his son to his face thereof; nor to publish it that it might be read and remembered by the generations to come. The same may be said of Judas and Ananias, &c., for their sin and punishment were known to all the dwellers at Jerusalem (Acts 1:19). Nor is it a sign but of desperate impenitence and hardness of heart, when the offspring or relations of those who have fallen by open, fearful, and prodigious judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against them and their house. Thus Daniel aggravates Belshazzar's crime, for that he hardened his heart in pride, though he knew that for that very sin and transgression his father was brought down from his height, and made to be a companion for asses. 'And thou his son, O Belshazzar,' says he, 'hast not humbled thine heart, though thou knewest all this' (Dan 5:22). A home reproof, indeed, but home [reproof] is most fit for an open and a continued in transgression.

Let those, then, that are the offspring or relations of such, who by their own sin, and the dreadful judgments of God, are made to become a sign (Deut 16:9-12), having been swept as dung from off the face of the earth, beware, lest when judgment knocks at their door, for their sins, as it did before at the door of their progenitors, it falls also with as heavy a stroke as on them that went before them (Num 16:38-40). Lest, I say, they in that day, instead of finding mercy, find for their high, daring, and judgment-affronting sins, judgment without mercy.

To conclude; let those that would not die Mr. Badman's death, take heed of Mr. Badman's ways; for his ways bring to his end. Wickedness will not deliver him that is given to it; though they should cloak all with a profession of religion. If it was a transgression of old for a man to wear a woman's apparel, surely it is a transgression now for a sinner to wear a Christian profession for a cloak. Wolves in sheep's clothing swarm in England this day; wolves both as to doctrine and as to practice too. Some

men make a profession, I doubt, on purpose that they may twist themselves into a trade; and thence into an estate; yea, and if need be, into an estate knavishly, by the ruins of their neighbour. Let such take heed, for those that do such things have the greater damnation. Christian, make thy profession shine by a conversation according to the gospel; or else thou wilt damnify religion, bring scandal to thy brethren, and give offence to the enemies; and it would be better that a millstone was hanged about thy neck, and that thou, as so adorned, was cast into the bottom of the sea, than so to do. Christian, a profession according to the gospel is, in these days, a rare thing; seek then after it, put it on, and keep it without spot, and, as becomes thee, white, and clean, and thou shalt be a rare Christian.

The prophecy of the last times is, that professing men, for so I understand the text, shall be many of them base (2 Tim 3); but continue thou in the things that thou hast learned, not of wanton men, nor of licentious times, but of the Word and doctrine of God, that is, according to godliness; and thou shalt walk with Christ in white. Now, God Almighty gave his people grace, not to hate or malign sinners, nor yet to choose any of their ways, but to keep themselves pure from the blood of all men, by speaking and doing according to that name and those rules that they profess to know and love; for Jesus Christ's sake.

JOHN BUNYAN.

CONTENTS.

CHAP. I. Badman's death and its awful consequences, This leads to the discourse of his life.
CHAP. II. Badman's wicked behavior in childhood,
CHAP. III. Badman's apprenticeship to a pious master,
CHAP. IV. He gets a new master bad as himself,
CHAP. V. Badman in business; the tricks of a wicked tradesman,
CHAP. VI. His hypocritical courtship and marriage to a pious, rich, young lady,
CHAP. VII. He throws off the mask and cruelly treats his wife.
Bunyan's rules for such as think of marriage,

CHAP. VIII. Badman is a bankrupt, and gets by it hat-fulls of money,
CHAP. IX. Badman's fraudulent dealings to get money,
CHAP. X. The simple Christian's views of extortion,
CHAP. XI. Instructions for righteous trading,
CHAP. XII. Badman's pride, atheism, infidelity, and envy,
CHAP. XIII. He gets drunk and breaks his leg. God's judgments upon drunkards,
CHAP. XIV. His pretended repentings and promises of reform when death grimly stares at him,
CHAP. XV. Death leaves him for a season, and he returns to his sins, like a sow that has been washed to her wallowing in the mire,
CHAP. XVI. His pious wife dies broken-hearted. Her deathbed charge to her family,
CHAP. XVII. He is tricked into a second marriage by a woman as bad as himself,
CHAP. XVIII. He parts from his wife, diseases attack him under
Captain Consumption; he rots away and dies in sinful security,

CHAP. XIX. Future happiness not to be hoped from a quiet, hardened death. Some remarkable instances,
CHAP. XX. Without godly repentance, the wicked man's hopes and life die together.

THE LIFE AND DEATH OF MR. BADMAN,

CHAPTER I.

[BADMAN'S DEATH AND ITS AWFUL CONSEQUENCES.]

WISEMAN. Good morrow, my good neighbour, Mr. Attentive; whither are you walking so early this morning? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your cattle, or what is the matter?

ATTENTIVE. Good Sir, good morrow to you, I have not as yet lost aught, but yet you give a right guess of me, for I am, as you say, concerned in my heart, but it is because of the badness of the times. And, Sir, you, as all our neighbours know, are a very observing man, pray, therefore, what do you think of them?

WISE. Why, I think, as you say, to wit, that they are bad times, and bad they will be, until men are better; for they are bad men that make bad times; if men, therefore, would mend, so would the times. It is a folly to look for good days so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it, to repentance, and then, my good neighbour, you will be concerned, not as you are now; now you are concerned because times are so bad, but then you will be so because times are so good; now you are concerned so as to be perplexed, but then you will be concerned so as to lift up your voice with shouting, for I dare say, could you see such days, they would make you shout.

ATTEN. Ay, so they would; such times I have prayed for, such times I have longed for; but I fear they will be worse before they be better.

WISE. Make no conclusions, man; for he that hath the hearts of men in his hand can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.

Now as Mr. Wiseman said this, he gave a great sigh.

ATTEN. Amen, amen. But why, good Sir, do you sigh so deeply; is it for ought else than that for the which, as you have perceived, I myself am concerned?

WISE. I am concerned, with you, for the badness of the times; but that was not the cause of that sigh, of the which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the bell tolled at our town yesterday.

ATTEN. Why, I trow, Mr. Goodman your neighbour is not dead. Indeed I did hear that he had been sick.

WISE. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned for that the world had lost a light; but the man that I am concerned for now was one that never was good, therefore such an one who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal. And as he spake this, the water stood in his eyes.[8]

ATTEN. Indeed, to go from a deathbed to hell is a fearful thing to think on. But, good neighbour Wiseman, be pleased to tell me who this man was, and why you conclude him so miserable in his death?

WISE. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

ATTEN. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby. So they agreed to sit down under a tree. Then Mr. Wiseman proceeded as followeth:—

WISE. The man that I mean is one Mr. Badman; he has lived in our town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died two deaths at once.

ATTEN. I perceive what you mean by two deaths at once; and to speak truth, it is a fearful thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state is more dreadful and fearful than any man can imagine. Indeed if a man had no soul, if his state was not truly immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him too to fall into the hands of revenging justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the dismal dungeon of hell, this must needs be unutterably sad, and lamentable.

WISE. There is no man, I think, that is sensible of the worth of one soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief: because, as you said well, that man's state is such that he has a sensible being for ever. For it is sense that makes punishment heavy. But yet sense is not all that the damned have, they have sense and reason too; so then, as sense receiveth punishment with sorrow, because it feels, and bleeds under the same, so by reason, and the exercise thereof, in the midst of torment, all present affliction is aggravated, and that three manner of ways:—1. Reason will consider thus with himself. For what am I thus tormented? and will easily find it is for nothing but that base and filthy thing, sin; and now will vexation be mixed with punishment, and that will greatly heighten the affliction. 2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this answer: This must be my state for ever and ever. Now this will greatly increase the torment. 3. Reason. will consider thus with himself. What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost communion with God, Christ, saints, and angels, and a share in heaven and eternal life: and this also must needs greaten the misery of poor damned souls. And this is the case of Mr. Badman.

ATTEN. I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive, what the torments of hell are? This word HELL gives a very dreadful sound.

WISE. Ay, so it does in the ears of him that has a tender conscience. But if, as you say, and that truly, the very name of hell is so dreadful, what is the place itself, and what are the punishments that are there inflicted, and that without the least intermission, upon the souls of damned men, for ever and ever.

ATTEN. Well, but passing this; my leisure will admit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell.

WISE. I will tell you. But first, do you know which of the Badmans I mean?

ATTEN. Why, was there more of them than one?

WISE. O yes, a great many, both brothers and sisters, and yet all of them the children of a godly parent, the more a great deal is the pity.

ATTEN. Which of them therefore was it that died?

WISE. The eldest, old in years, and old in sin; but the sinner that dies an hundred years old shall be accursed.

ATTEN. Well, but what makes you think he is gone to hell?
WISE. His wicked life, and fearful death, especially since the manner of his death was so corresponding with his life.
ATTEN. Pray let me know the manner of his death, if yourself did perfectly know it.
WISE. I was there when he died; but I desire not to see another such man, while I live, die in such sort as he did.
ATTEN. Pray therefore let me hear it.
WISE. You say you have leisure and can stay, and therefore, if you please, we will discourse even orderly of him. First, we will begin with his life, and then proceed to his death: because a relation of the first may the more affect you, when you shall hear of the second.
ATTEN. Did you then so well know his life?
WISE. I knew him of a child. I was a man, when he was but a boy, and I made special observation of him from first to last.
ATTEN. Pray then let me hear from you an account of his life; but be as brief as you can, for I long to hear of the manner of his death.

CHAPTER II.

[BADMAN'S WICKED BEHAVIOUR IN CHILDHOOD.]

WISE. I will endeavour to answer your desires, and first, I will tell you, that from a child he was very bad; his very beginning was ominous, and presaged that no good end was, in likelihood, to follow thereupon. There were several sins that he was given to, when but a little one, that manifested him to be notoriously infected with original corruption; for I dare say he learned none of them of his father and mother; nor was he admitted to go much abroad among other children that were vile, to learn to sin of them: nay, contrariwise, if at any time he did get abroad amongst others, he would be as the inventor of bad words, and an example in bad actions. To them all he used to be, as we say, the ringleader, and master-sinner from a child.
ATTEN. This was a bad beginning indeed, and did demonstrate that he was, as you say, polluted, very much polluted with original corruption. For to speak my mind freely, I do confess that it is mine opinion that children come polluted with sin into the world, and that ofttimes the sins of their youth, especially while they are very young, are rather by virtue of indwelling sin, than by examples that are set before them by others. Not but that they learn to sin by example too, but example is not the root, but rather the temptation unto wickedness. The root is sin within; 'for from within, out of the heart of men,' proceedeth sin (Mark 7:21).
WISE. I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the Word. Man in his birth is compared to an ass, an unclean beast, and to a wretched infant in its blood (Job 11:12; Eze 16). Besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation (Exo 13:13, 34:20). The scripture also affirmeth, that by the sin of one, judgment came upon all; and renders this reason, 'for that all have sinned' (Rom 5:12). Nor is that objection worth a rush, that Christ by his death hath taken away original sin. First. Because it is scriptureless. Secondly. Because it makes them incapable of salvation by Christ; for none but those that in their own persons are sinners are to have salvation by him. Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present. But when an antagonist comes to deal with us about this matter, then we have for him often other strong arguments, if he be an antagonist worth the taking notice of.
ATTEN. But, as was hinted before, he used to be the ring-leading sinner, or the master

of mischief among other children; yet these are but generals; pray therefore tell me in particular which were the sins of his childhood.
WISE. I will so. When he was but a child, he was so addicted to lying that his parents scarce knew when to believe he spake true; yea, he would invent, tell, and stand to the lies that he invented and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of a hard and desperate heart this way.
ATTEN. This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lie cannot be knowingly told and stood in, and I perceive that this was his manner of way in lying, but he must as it were force his own heart unto it. Yea, he must make his heart hard, and bold to do it. Yea, he must be arrived to an exceeding pitch of wickedness thus to do, since all this he did against that good education, that before you seemed to hint he had from his father and mother.
WISE. The want of good education, as you have intimated, is many times a cause why children do so easily, so soon, become bad; especially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is in many families; by virtue of which poor children are trained up in sin, and nursed therein for the devil and hell. But it was otherwise with Mr. Badman, for to my knowledge this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their son; nor did there want counsel and correction from them to him if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, that 'all liars shall have their part in the lake which burneth with fire and brimstone'; and that 'whosoever loveth and maketh a lie,' should not have any part in the new and heavenly Jerusalem (Rev 21:8,27, 22:15). But all availed nothing with him; when a fit, or an occasion to lie came upon him, he would invent, tell, and stand to his lie as steadfastly as if it had been the biggest of truths that he told, and that with that hardening of his heart and face, that it would be to those who stood by, a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to use, that thereby they might keep their children from hell (Prov 22:15, 23:13, 14).[9]
ATTEN. Truly it was, as I said, a bad beginning, he served the devil betimes; yea, he became nurse to one of his brats, for a spirit of lying is the devil's brat, 'for he is a liar and the father of it' (John 8:44).
WISE. Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother; wherefore another scripture also saith, 'Why hath Satan filled thine heart to lie,' &c. (Acts 5:3,4). Yea, he calleth the heart that is big with a lie, an heart that hath conceived, that is, by the devil. 'Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.' True, his lie was a lie of the highest nature, but every lie hath the same father and mother as had the lie last spoken of. 'For he is a liar, and the father of it.' A lie then is the brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. That soul therefore that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel therefore if the hearts that hatch and bring forth lies be so much of complexion with the devil. Yea, no marvel though God and Christ have so bent their word against liars.[10] A liar is wedded to the devil himself.

ATTEN. It seems a marvellous thing in mine eyes, that since a lie is in the offspring of the devil, and since a lie brings the soul to the very den of devils, to wit, the dark

dungeon of hell, that men should be so desperately wicked as to accustom themselves to so horrible a thing.
WISE. It seems also marvellous to me, especially when I observe for how little a matter some men will study, contrive, make, and tell a lie. You shall have some that will lie it over and over, and that for a penny profit. Yea, lie and stand in it, although they know that they lie. Yea, you shall have some men that will not stick to tell lie after lie, though themselves get nothing thereby. They will tell lies in their ordinary discourse with their neighbours, also their news, their jests, and their tales, must needs be adorned with lies; or else they seem to bear no good sound to the ear, nor show much to the fancy of him to whom they are told. But alas! what will these liars do, when, for their lies they shall be tumbled down into hell, to that devil that did beget those lies in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their lies?
ATTEN. Can you not give one some example of God's judgments upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof, be made afraid, and ashamed to lie.
WISE. Examples! why Ananias[11] and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lie, and that by God himself, in the midst of a company of people (Acts 5). But if God's threatening of liars with hell-fire, and with the loss of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have swept liars out of the world heretofore, should do it. Now, as I said, this lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.
ATTEN. I am sorry to hear this of him, and so much the more, because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying, is also accustomed to other evils besides; and if it were not so also with Mr. Badman, it would be indeed a wonder.
WISE. You say true, the liar is a captive slave of more than the spirit of lying; and therefore this Mr. Badman, as he was a liar from a child, so he was also much given to pilfer and steal, so that what he could, as we say, handsomely lay his hands on,[12] that was counted his own, whether they were the things of his fellow-children, or if he could lay hold of anything at a neighbour's house, he would take it away; you must understand me of trifles; for being yet but a child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of gardens and orchards; and as he grew up, to steal pullen[13] from the neighbourhood. Yea, what was his father's could not escape his fingers, all was fish that came to his net, so hardened, at last, was he in this mischief also.
ATTEN. You make me wonder more and more. What, play the thief too! What, play the thief so soon! He could not but know, though he was but a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say, it could not be but he must also hear from him that to steal was to transgress the law of God, and so to run the hazard of eternal damnation.
WISE. His father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying in the law of Moses, 'Thou shalt not steal' (Exo 20:15). And also that, 'This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off', &c. (Zech 5:3). The light of nature also, though he was little, must needs show him that what he took from others was not his own; and

that he would not willingly have been served so himself. But all was to no purpose, let father and conscience say what they would to him, he would go on, he was resolved to go on in his wickedness.
ATTEN. But his father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?
WISE. How! why like to a thief that is found. He would stand gloating,[14] and hanging down his head in a sullen, pouching manner; a body might read, as we used to say, the picture of ill-luck in his face; and when his father did demand his answer to such questions concerning his villainy, he would grumble and mutter at him, and that should be all he could get.
ATTEN. But you said that he would also rob his father, methinks that was an unnatural thing.
WISE. Natural or unnatural, all is one to a thief. Besides, you must think that he had likewise companions to whom he was, for the wickedness that he saw in them, more firmly knit, than either of father or mother. Yea, and what had he cared if father and mother had died for grief for him. Their death would have been, as he would have counted, great release and liberty to him; for the truth is, they and their counsel were his bondage; yea, and if I forget not, I have heard some say that when he was, at times, among his companions he would greatly rejoice to think that his parents were old, and could not live long, and then, quoth he, I shall be mine own man, to do what I list, without their control.
ATTEN. Then it seems he counted that robbing of his parents was no crime.
WISE. None at all; and therefore he fell directly under that sentence, 'Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer' (Prov 28:24). And for that he set so light by them as to their persons and counsels, it was a sign that at present he was of a very abominable spirit, and that some judgment waited to take hold of him in time to come (1 Sam 2:25).
ATTEN. But can you imagine what it was, I mean, in his conceit, for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things; I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter.
WISE. It was for that the things that he stole were small; to rob orchards, and gardens, and to steal pullen, and the like, these he counted tricks of youth, nor would he be beat out of it by all that his friends could say. They would tell him that he must not covet, or desire, and yet to desire is less than to take, even anything, the least thing that was his neighbour's; and that if he did, it would be a transgression of the law; but all was one to him; what through the wicked talk of his companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.
ATTEN. Well I heard a man once, when he was upon the ladder with the rope about his neck, confess, when ready to be turned off by the hangman, that that which had brought him to that end was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a thief by stealing of pins and points;[15] and therefore did forewarn all the youth that then were gathered together to see him die, to take heed of beginning, though but with little sins; because by tampering at first with little ones, way is made for the commission of bigger. [16]
WISE. Since you are entered upon stories, I also will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old

Tod, that was hanged about twenty years ago, or more, at Hertford, for being a thief. The story is this:—

At a summer assizes holden at Hertford, while the judge was sitting upon the bench, comes this old Tod into court, clothed in a green suit, with his leathern girdle in his hand, his bosom open, and all on a dung sweat, as if he had run for his life; and being come in, he spake aloud as follows:—My lord, saith he, here is the veriest rogue that breathes upon the face of the earth. I have been a thief from a child. When I was but a little one, I gave myself to rob orchards, and to do other such like wicked things, and I have continued a thief ever since. My lord, there has not been a robbery committed these many years, within so many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad, but after some conference with some of the justices, they agreed to indict him; and so they did of several felonious actions; to all which he heartily confessed guilty, and so was hanged, with his wife at the same time.

ATTEN. This is a remarkable story indeed, and you think it is a true one.

WISE. It is not only remarkable, but pat to our purpose. This thief, like Mr. Badman, began his trade betimes; he began too where Mr. Badman began, even at robbing of orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he was, at the same time, himself in the court, and stood within less than two yards of old Tod, when he heard him aloud to utter the words.

ATTEN. These two sins, of lying and stealing, were a bad sign of an evil end.

WISE. So they were, and yet Mr. Badman came not to his end like old Tod; though I fear to as bad, nay, worse than was that death of the gallows, though less discerned by spectators; but more of that by and by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his youth. Alas, alas, he swarmed with sins, even as a beggar does with vermin, and that when he was but a boy.

ATTEN. Why, what other sins was he addicted to, I mean while he was but a child?

WISE. You need not ask to what other sins was he, but to what other sins was he not addicted; that is, of such as suited with his age; for a man may safely say that nothing that was vile came amiss to him, if he was but capable to do it. Indeed, some sins there be that childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And, First, He could not endure the Lord's day, because of the holiness that did attend it; the beginning of that day was to him as if he was going to prison, except he could get out from his father and mother, and lurk in by-holes among his companions, until holy duties were over. Reading the Scriptures, hearing sermons, godly conference, repeating of sermons and prayers, were things that he could not away with; and, therefore, if his father on such days, as often he did, though sometimes, notwithstanding his diligence, he would be sure to give him the slip, did keep him strictly to the observation of the day, he would plainly show, by all carriages, that he was highly discontent therewith. He would sleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

ATTEN. This his abhorring of that day, was not, I think, for the sake of the day itself; for as it is a day, it is nothing else but as other days of the week. But I suppose that the reason of his loathing of it was for that God hath put sanctity and holiness upon it; also, because it is the day above all the days of the week that ought to be spent in holy devotion, in remembrance of our Lord's resurrection from the dead.

WISE. Yes, it was therefore that he was such an enemy to it; even because more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

ATTEN. Doth not God, by instituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do stand to holiness of heart, and a conversation in holy duties?

WISE. Yes, doubtless; and a man shall show his heart and his life what they are, more by one Lord's day than by all the days of the week besides. And the reason is, because on the Lord's day there is a special restraint laid upon men as to thoughts and life, more than upon other days of the week besides. Also, men are enjoined on that day to a stricter performance of holy duties, and restraint of worldly business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will show it, now they will appear what they are. The Lord's day is a kind of an emblem of the heavenly Sabbath above, and it makes manifest how the heart stands to the perpetuity of holiness, more than to be found in a transient duty does.

On other days, a man may be in and out of holy duties, and all in a quarter of an hour; but now, the Lord's day is, as it were, a day that enjoins to one perpetual duty of holiness. 'Remember that thou keep holy the Sabbath day'; which, by Christ, is not abrogated, but changed, into the first of the week, not as it was given in particular to the Jews, but as it was sanctified by him from the beginning of the world (Gen 2:2; Exo 31:13-17; Mark 16:1; Acts 20:7; 1 Cor 16:1,2; Mark 2:27,28; Rev 1:10); and therefore is a greater proof of the frame and temper of a man's heart, and does more make manifest to what he is inclined, than doth his other performance of duties. Therefore, God puts great difference between them that truly call, and walk in, this day as holy, and count it honourable, upon the account that now they have an opportunity to show how they delight to honour him; in that they have not only an hour, but a whole day, to show it in (Isa 58:13). I say, he puts great difference between these, and that other sort that say, When will the Sabbath be gone, that we may be at our worldly business? (Amos 8:5). The first he calleth a blessed man, but brandeth the other for an unsanctified worldling. And, indeed, to delight ourselves in God's service upon his holy days, gives a better proof of a sanctified nature than to grudge at the coming, and to be weary of the holy duties of such days, as Mr. Badman did.[17]

ATTEN. There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man; and, as such, what should he do in heaven? That being the place where a perpetual Sabbath is to be kept to God; I say, to be kept for ever and ever (Heb 4:9). And, for ought I know, one reason why one day in seven hath been by our Lord set apart unto holy duties for men, may be to give them conviction that there is enmity in the hearts of sinners to the God of heaven, for he that hateth holiness, hateth God himself. They pretend to love God, and yet love not a holy day, and yet love not to spend that day in one continued act of holiness to the Lord. They had as good say nothing as to call him Lord, Lord, and yet not do the things that he says. And this Mr. Badman was such a one, he could not abide this day, nor any of the duties of it. Indeed, when he could get from his friends, and so spend it in all manner of idleness and profaneness, then he would be pleased well enough; but what was this but a turning the day into night, or other than taking an opportunity at God's forbidding, to follow our callings, to solace and satisfy our lusts and delights of the flesh? I take the liberty to speak thus of Mr. Badman, upon a confidence of what you, Sir, have said of him is true.

WISE. You needed not to have made that apology for your censoring of Mr. Badman,

for all that knew him will confirm what you say of him to be true. He could not abide either that day, or anything else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little child.
ATTEN. I must say again I am sorry to hear it, and that for his own sake, and also for the sake of his relations, who must needs be broken to pieces with such doings as these. For, for these things' sake comes the wrath of God upon the children of disobedience (Eph 5:6). And, doubtless, he must be gone to hell, if he died without repentance; and to beget a child for hell is sad for parents to think on.
WISE. Of his dying, as I told you, I will give you a relation anon; but now we are upon his life, and upon the manner of his life in his childhood, even of the sins that attended him then, some of which I have mentioned already; and, indeed, I have mentioned but some, for yet there are more to follow, and those not at all inferior to what you have already heard.
ATTEN. Pray what were they?
WISE. Why he was greatly given, and that while a lad, to grievous swearing and cursing; yea, he then made no more of swearing and cursing than I do of telling my fingers. Yea, he would do it without provocation thereto. He counted it a glory to swear and curse, and it was as natural to him as to eat, and drink, and sleep.
ATTEN. O what a young villain was this! Here is, as the apostle says, a yielding of 'members, as instruments of righteousness unto sin,' indeed! (Rom 6:13). This is proceeding from evil to evil with a witness. This argueth that he was a black-mouthed young wretch indeed.
WISE. He was so; and yet, as I told you, he counted above all this kind of sinning to be a badge of his honour; he reckoned himself a man's fellow when he had learned to swear and curse boldly.
ATTEN. I am persuaded that many do think as you have said, that to swear is a thing that does bravely become them, and that it is the best way for a man, when he would put authority or terror into his words, to stuff them full of the sin of swearing.
WISE. You say right, else, as I am persuaded, men would not so usually belch out their blasphemous oaths as they do; they take a pride in it; they think that to swear is gentleman-like; and, having once accustomed themselves unto it, they hardly leave it all the days of their lives.[18]
ATTEN. Well, but now we are upon it, pray show me the difference between swearing and cursing; for there is a difference, is there not?
WISE. Yes; there is a difference between swearing and cursing. Swearing, vain swearing, such as young Badman accustomed himself unto. Now, vain and sinful swearing is a light and wicked calling of God, &c., to witness to our vain and foolish attesting of things, and those things are of two sorts. 1. Things that we swear, are or shall be done. 2. Things so sworn to, true or false.
1. Things that we swear, are or shall be done. Thou swearest thou hast done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that men swear about, if it be done lightly, and wickedly, and groundlessly, it is vain, because it is a sin against the third commandment, which says, 'Thou shalt not take the name of the Lord thy God in vain' (Exo 20:7). For this is a vain using of that holy and sacred name, and so a sin for which, without sound repentance, there is not, nor can be rightly expected, forgiveness.
ATTEN. Then it seems, though as to the matter of fact, a man swears truly, yet if he sweareth lightly and groundlessly, his oath is evil, and he by it under sin.

WISE. Yes, a man may say, 'The Lord liveth,' and that is true, and yet in so saying 'swear falsely'; because he sweareth vainly, needlessly, and without a ground (Jer 5:2). To swear groundedly and necessarily, which then a man does when he swears as being called thereto of God, that is tolerated by the Word.[19] But this was none of Mr. Badman's swearing, and therefore that which now we are not concerned about.
ATTEN. I perceive by the prophet that a man may sin in swearing to a truth. They therefore must needs most horribly sin that swear to confirm their jests and lies; and, as they think, the better to beautify their foolish talking.
WISE. They sin with a high hand; for they presume to imagine that God is as wicked as themselves, to wit, that he is an avoucher of lies to be true. For, as I said before, to swear is to call God to witness; and to swear to a lie is to call God to witness that that lie is true. This, therefore, must needs offend; for it puts the highest affront upon the holiness and righteousness of God, therefore his wrath must sweep them away (Zech 5:3). This kind of swearing is put in with lying, and killing, and stealing, and committing adultery; and therefore must not go unpunished (Jer 7:9; Hosea 4:2,3). For if God 'will not hold him guiltless that taketh his name in vain,' which a man may do when he swears to a truth, as I have showed before, how can it be imagined that he should hold such guiltless, who, by swearing, will appeal to God for lies that be not true, or that swear out of their frantic and bedlam madness. It would grieve and provoke a sober man to wrath, if one should swear to a notorious lie, and avouch that that man would attest it for a truth; and yet thus do men deal with the holy God. They tell their jestings, tales, and lies, and then swear by God that they are true. Now, this kind of swearing was as common with young Badman, as it was to eat when he was an hungered, or to go to bed when it was night.
ATTEN. I have often mused in my mind, what it should be that should make men so common in the use of the sin of swearing, since those that be wise will believe them never the sooner for that.
WISE. It cannot be anything that is good, you may be sure; because the thing itself is abominable. 1. Therefore it must be from the promptings of the spirit of the devil within them. 2. Also it flows sometimes from hellish rage, when the tongue hath set on fire of hell even the whole course of nature (James 3:6-9). 3. But commonly, swearing flows from that daring boldness that biddeth defiance to the law that forbids it. 4. Swearers think, also, that by their belching of their blasphemous oaths out of their black and polluted mouths, they show themselves the more valiant men. 5. And imagine also, that by these outrageous kind of villainies, they shall conquer those that at such a time they have to do with, and make them believe their lies to be true. 6. They also swear frequently to get gain thereby, and when they meet with fools they overcome them this way. But if I might give advice in this matter, no buyer should lay out one farthing with him that is a common swearer in his calling; especially with such an oath-master that endeavoureth to swear away his commodity to another, and that would swear his chapman's money into his own pocket.
ATTEN. All these causes of swearing, so far as I can perceive, flow from the same root as do the oaths themselves, even from a hardened and desperate heart. But, pray, show me now how wicked cursing is to be distinguished from this kind of swearing.
WISE. Swearing, as I said, hath immediately to do with the name of God, and it calls upon him to be witness to the truth of what is said; that is, if they that swear, swear by him. Some, indeed, swear by idols, as by the mass, by our lady, by saints, beasts, birds, and other creatures;[20] but the usual way of our profane ones in England is to swear by God, Christ, faith, and the like. But, however, or by whatever they swear, cursing is

distinguished from swearing thus.
To curse, to curse profanely, it is to sentence another or ourself, for or to evil; or to wish that some evil might happen to the person or thing under the curse unjustly.
It is to sentence for or to evil, that is, without a cause. Thus Shimei cursed David; he sentenced him for and to evil unjustly, when he said to him, 'Come out, come out, thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thy mischief, because thou art a bloody man' (2 Sam 16:7,8).
This David calls 'a grievous curse.' 'And behold,' saith he to Solomon his son, 'thou hast with thee Shimei,—a Benjamite,—which cursed me with a grievous curse in the day when I went to Mahanaim' (1 Kings 2:8).
But what was this curse? Why, First, It was a wrong sentence past upon David; Shimei called him bloody man, man of Belial, when he was not. Secondly, He sentenced him to the evil that at present was upon him for being a bloody man, that is, against the house of Saul, when that present evil overtook David for quite another thing. And we may thus apply it to the profane ones of our times, who in their rage and envy have little else in their youths but a sentence against their neighbour for and to evil unjustly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a sentencing of him for and to evil, and is in itself a grievous curse.
2. The other kind of cursing is to wish that some evil might happen to, and overtake this or that person or thing. And this kind of cursing Job counted a grievous sin. 'Neither have I suffered [says he] my mouth to sin by wishing a curse to his soul'; or consequently to body or estate (Job 31:30). This then is a wicked cursing, to wish that evil might either befall another or ourselves. And this kind of cursing young Badman accustom himself unto. 1. He would wish that evil might befall others; he would wish their necks broken, or that their brains were out, or that the pox or plague was upon them, and the like; all which is a devilish kind of cursing, and is become one of the common sins of our age. 2. He would also as often wish a curse to himself, saying, Would I might be hanged, or burned, or that the devil might fetch me, if it be not so, or the like. We count the Damn-me-blades to be great swearers, but when in their hellish fury they say, God damn me, God perish me, or the like, they rather curse than swear; yea, curse themselves, and that with a wish that damnation might light upon themselves; which wish and curse of theirs in a little time they will see accomplished upon them, even in hell fire, if they repent them not of their sins.
ATTEN. But did this young Badman accustom himself to such filthy kind of language?
WISE. I think I may say that nothing was more frequent in his mouth, and that upon the least provocation. Yea, he was so versed in such kind of language, that neither father, nor mother, nor brother, nor sister, nor servant, no, nor the very cattle that his father had, could escape these curses of his. I say that even the brute beasts, when he drove them or rid upon them, if they pleased not his humour, they must be sure to partake of his curse. He would wish their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like; and no marvel, for he that is so hardy to wish damnation or other bad curses to himself, or dearest relations, will not stick to wish evil to the silly beast in his madness.
ATTEN. Well, I see still that this Badman was a desperate villain. But pray, Sir, since you have gone thus far, now show me whence this evil of cursing ariseth, and also what dishonour it bringeth to God; for I easily discern that it doth bring damnation to the

soul.
WISE. This evil of cursing ariseth in general from the desperate wickedness of the heart, but particularly from, 1. Envy, which is, as I apprehend, the leading sin to witchcraft. 2. It also ariseth from pride, which was the sin of the fallen angels. 3. It ariseth too, from scorn and contempt of others. 4. But for a man to curse himself, must needs arise from desperate madness (Job 15; Eccl 7:22).
The dishonour that it bringeth to God is this. It taketh away from him his authority, in whose power it is only to bless and curse; not to curse wickedly, as Mr. Badman, but justly and righteously, giving by his curse, to those that are wicked, the due reward of their deeds.
Besides, these wicked men, in their wicked cursing of their neighbour, &c., do even curse God himself in his handiwork (James 3:9). Man is God's image, and to curse wickedly the image of God is to curse God himself. Therefore as when men wickedly swear, they rend, and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his neighbour, or that wisheth him evil, curseth, condemneth, and wisheth evil to the image of God, and, consequently judgeth and condemneth God himself.
Suppose that a man should say with his mouth, I wish that the king's picture was burned; would not this man's so saying render him as an enemy to the person of the king? Even so it is with them that, by cursing, wish evil to their neighbour, or to themselves, they contemn the image, even the image of God himself.
ATTEN. But do you think that the men that do thus, do think that they do so vilely, so abominably?
WISE. The question is not what men do believe concerning their sin, but what God's Word says of it. If God's Word says that swearing and cursing are sins, though men should count them for virtues, their reward will be a reward for sin, to wit, the damnation of the soul. To curse another, and to swear vainly and falsely, are sins against the light of nature. 1. To curse is so, because whoso curseth another, knows that at the same time he would not be so served himself. 2. To swear also is a sin against he same law; for nature will tell me that I should not lie, and therefore much less swear to confirm it. Yea, the heathens have looked upon swearing to be a solemn ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth (Gen 31:43-55).
ATTEN. But I wonder, since cursing and swearing are such evils in the eyes of God, that he doth not make some examples to others, for their committing such wickedness.
WISE. Alas! so he has, a thousand times twice told, as may be easily gathered by any observing people in every age and country. I could present you with several myself; but waving the abundance that might be mentioned, I will here present you with two. One was that dreadful judgment of God upon one N. P. at Wimbleton in Surrey; who, after a horrible fit of swearing at and cursing of some persons that did not please him, suddenly fell sick, and in little time died raving, cursing, and swearing.
But above all, take that dreadful story of Dorothy Mately, an inhabitant of Ashover, in the county of Derby. This Dorothy Mately, saith the relater, was noted by the people of the town to be a great swearer, and curser, and liar, and thief; just like Mr. Badman. And the labour that she did usually follow was to wash the rubbish that came forth of the lead mines, and there to get sparks of lead ore; and her usual way of asserting of things was with these kind of imprecations: I would I might sink into the earth if it be not so; or, I would God would make the earth open and swallow me up. Now upon the 23d of March, 1660, this Dorothy was washing of ore upon the top of a steep hill, about a

quarter of a mile from Ashover, and was there taxed by a lad for taking of two single pence out of his pocket, for he had laid his breeches by, and was at work in his drawers; but she violently denied it; wishing that the ground might swallow her up if she had them: she also used the same wicked words on several other occasions that day.

Now one George Hodgkinson, of Ashover, a man of good report there, came accidentally by where this Dorothy was, and stood still awhile to talk with her, as she was washing her ore; there stood also a little child by her tub-side, and another a distance form her, calling aloud to her to come away; wherefore the said George took the girl by the hand to lead her away to her that called her: but behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help; so looking back, he saw the woman, and her tub, and sieve twirling round, and sinking into the ground. Then said the man, Pray to God to pardon thy sin, for thou are never like to be seen alive any longer. So she and her tub twirled round and round, till they sunk about three yards into the earth, and then for a while staid. Then she called for help again; thinking, as she said, she should stay there. Now the man, though greatly amazed, did begin to think which way to help her; but immediately a great stone which appeared in the earth, fell upon her head, and broke her skull, and then the earth fell in upon her, and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two single pence in her pocket, but her tub and sieve could not be found.

ATTEN. You bring to my mind a sad story, the while I will relate unto you. The thing is this:—About a bow-shot from where I once dwelt, there was a blind ale-house,[21] and the man that kept it had a son, whose name was Edward. This Edward was, as it were, a half fool, both in his words and manner of behaviour. To this blind ale-house certain jovial companions would once or twice a week come, and this Ned, for so they called him, his father would entertain his guests withal; to wit, by calling for him to make them sport by his foolish words and gestures. So when these boon blades came to this man's house, the father would call for Ned. Ned, therefore, would come forth; and the villain was devilishly addicted to cursing, yea, to cursing his father and mother, and any one else that did cross him. And because, though he was a half fool, he saw that his practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this tippling-house, as they cal lit, to fuddle and make merry, then must Ned be called out; and because his father was best acquainted with Ned, and best knew how to provoke him, therefore he would usually ask him such questions, or command him such business, as would be sure to provoke him indeed. Then would he, after his foolish manner, curse his father most bitterly; at which the old man would laugh, and so would the rest of the guests, as at that which pleased them best, still continuing to ask that Ned still might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.

The curses wherewith this Ned did use to curse his father, and at which the old man would laugh, were these, and such like; the devil take you—the devil fetch you; he would also wish him plagues and destructions many. Well, so it came to pass, through the righteous judgment of God, that Ned's wishes and curses were in a little time fulfilled upon his father; for not many months passed between them after this manner, but the devil did indeed take him, possess him, and also in a few days carried him out of this world by death; I say Satan did take him and possess him; I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body; but when tormenting

time was come, as he had often tormenting fits, then he would lie like an hard bump in the soft place of his chest, I mean I saw it so, and so would rent and tear him, and make him roar till he died away.
I told you before that I was an ear and eye-witness of what I here say; and so I was. I have heard Ned in his roguery cursing his father, and his father laughing thereat most heartily; still provoking of Ned to curse, that his mirth might be increased. I saw his father also, when he was possessed, I saw him in one of his fits, and saw his flesh, as it was thought, by the devil gathered up on a heap, about the bigness of half an egg, to the unutterable torture and affliction of the old man. There was also one Freeman, who was more than an ordinary doctor, sent for, to cast out this devil; and I was there when he attempted to do it; the manner thereof was this:—They had the possessed into an out-room, and laid him on his belly upon a form, with his head hanging over the form's end. Then they bound him down thereto; which done, they set a pan of coals under his mouth, and put something therein which made a great smoke; by this means, as it was said, to fetch out the devil. There, therefore, they kept the man till he was almost smothered in the smoke, but no devil came out of him; at which Freeman was somewhat abashed, the man greatly afflicted, and I made to go away wondering and fearing.[22] In a little time, therefore, that which possessed the man, carried him out of the world, according to the cursed wishes of his son. And this was the end of this hellish mirth.
WISE. These were all sad judgments.
ATTEN. These were dreadful judgments indeed.
WISE. Ay, and they look like the threatening of that text, though chiefly it concerned Judas, 'As he loved cursing, so let it come unto him; as he delighteth not in blessing, so let it be far from him. As he clothed himself with cursing, like as with a garment, so let it come into his bowels like water, and like oil into his bones' (Psa 109:17,18).
ATTEN. It is a fearful thing for youth to be trained up in a way of cursing and swearing.
WISE. Trained up in them! that I cannot say Mr. Badman was, for his father hath ofttimes in my hearing bewailed the badness of his children, and of this naughty boy in particular. I believe that the wickedness of his children made him, in the thoughts of it, go many a night with heavy heart to bed, and with as heavy a one to rise in the morning. But all was one to his graceless son, neither wholesome counsel, nor fatherly sorrow, would make him mend his manners.
There are some indeed that do train up their children to swear, curse, lie, and steal, and great is the misery of such poor children whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly parents. It had been better for such parents had they not begat them, and better for such children had they not been born. O! methinks for a father or a mother to train up a child in that very way that leadeth to hell and damnation, what things so horrible! But Mr. Badman was not by his parents so brought up.
ATTEN. But methinks, since this young Badman would not be ruled at home, his father should have tried what good could have been done of him abroad, by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ; so should he, at least, have been prevented of time to do those wickednesses that could not be done without time to do them in.

CHAPTER III.

[BADMAN'S APPRENTICESHIP TO A PIOUS MASTER.]

WISE. Alas! his father did so; he put him out betimes to one of his own acquaintance, and entreated him of all love that he would take care of his son, and keep him for

extravagant ways. His trade also was honest and commodious; he had besides a full employ therein, so that this young Badman had no vacant seasons nor idle hours yielded him by his calling, therein to take opportunities to do badly; but all was one to him, as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his master.

ATTEN. I have known some children, who, though they have been very bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a family where the governors thereof have made conscience of maintaining of the worship and service of God therein; but perhaps that might be wanting in Mr. Badman's master's house.

WISE. Indeed some children do greatly mend when put under other men's roofs; but, as I said, this naughty boy did not so; nor did his badness continue because he wanted a master that both could and did correct it. For his master was a very good man, a very devout person; one that frequented the best soul means, that set up the worship of God in his family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never over-drive young Badman in business, nor that kept him at it at unseasonable hours.

ATTEN. Say you so! This is rare. I for my part can see but few that can parallel, in these things, with Mr. Badman's master.

WISE. Nor I neither, yet Mr. Badman had such an one; for, for the most part, masters are now-a-days such as mind nothing but their worldly concerns, and if apprentices do but answer their commands therein, soul and religion may go whither they will. Yea, I much fear that there have been many towardly lads put out by their parents to such masters, that have quite undone them as to the next world.

ATTEN. The more is the pity. But, pray, now you have touched upon this subject, show me how many ways a master may be the ruin of his poor apprentice.

WISE. Nay, I cannot tell you of all the ways, yet some of them I will mention. Suppose, then, that a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways; that is, if his master be not circumspect in all things that respect both God and man, and that before his apprentice.

1. If he be not moderate in the use of his apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the Word, to pray, &c. This is the way to destroy him; that is, in those tender beginning of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as have a tendency to provoke to profane drollery and jesting; and lastly, such as tend to corrupt and pervert the doctrine of faith and holiness. All these things will eat as doth a canker, and will quickly spoil, in youth, &c. those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of servants, that is, if some very bad be in the same place, that is a way also to undo such tender lads; for they that are bad and sordid servants will be often, and they have an opportunity too, to be distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of youth, to the corrupting of them.

4. If the master have one guise for abroad, and another for home; that is, if his religion hangs by in his house as his cloak does, and he be seldom in it, except he be abroad; this young beginners will take notice of, and stumble at. We say, hedges have eyes, and little pitchers have ears;[23] and, indeed, children make a greater inspection into

the lives of fathers, masters, &c., than ofttimes they are aware of. And therefore should masters be careful, else they may so destroy good beginnings in their servants.
5. If the master be unconscionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he seeks after unreasonable gain, or the like; his servant sees it, and it is enough to undo him. Eli's sons being bad before the congregation, made men despise the sacrifices of the Lord (1 Sam 2).
But these things, by the by, only they may serve for a hint to masters to take heed that they take not apprentices to destroy their souls. But young Badman had none of these hindrances; his father took care, and provided well for him, as to this. He had a good master, he wanted not good books, nor good instruction, nor good sermons, nor good examples, no nor good fellow-servants neither; but all would not do.
ATTEN. It is a wonder that in such a family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants, nor nothing do him good!
WISE. You talk, he minded none of these things; nay, all these were abominable to him.
1. For good books, they might lie in his master's house till they rotted from him, he would not regard to look into them; but contrariwise, would get all the bad and abominable books that he could, as beastly romances, and books full of ribaldry, even such as immediately tended to set all fleshly lusts on fire.[24] True, he durst not be known to have any of these to his master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times as yielded him fit opportunities thereto.
2. For good instruction, he liked that much as he liked good books; his care was to hear but little thereof, and to forget what he heard as soon as it was spoken. Yea, I have heard some that knew him then say, that one might evidently discern by the show of his countenance and gestures that good counsel was to him like little ease, even a continual torment to him; nor did he ever count himself at liberty but when farthest off of wholesome words (Prov 15:12). He would hate them that rebuked him, and count them his deadly enemies (Prov 9:8).
3. For good example, which was frequently set him by his master, both in religious and civil matters, these young Badman would laugh at, and would also make a by-word of them when he came in place where he with safety could.
4. His master indeed would make him go with him to sermons, and that here he thought the best preachers were, but this ungodly young man, what shall I say, was, I think, a master of art in all mischief, he had these wicked ways to hinder himself of hearing, let the preacher thunder never so loud. 1. His way was, when come into the place of hearing, to sit down in some corner and then to fall fast asleep. 2. Or else to fix his adulterous eyes upon some beautiful object that was in the place, and so all sermon-while therewith to be feeding of his fleshly lusts. 3. Or, if he could get near to some that he had observed would fit his humour, he would be whispering, giggling, and playing with them till such time as sermon was done.
ATTEN. Why! he was grown to a prodigious height of wickedness.
WISE. He was so, and that which aggravates all was, this was his practice as soon as he was come to his master—he was as ready at all these things as if he had, before he came to his master, served an apprenticeship to learn them.
ATTEN. There could not but be added, as you relate them, rebellion to his sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.
WISE. You say true, and I know not to whom more fitly to compare him than to that

man who, when I myself rebuked him or his wickedness, in this great huff replied, What would the devil do for company if it was not for such as I?
ATTEN. Why, did you ever hear any man say so?
WISE. Yes, that I did, and this young Badman was as like him as an egg is like an egg. Alas! the Scripture makes mention of many that by their actions speak the same, 'They say unto God, Depart from us, for we desire not the knowledge of thy ways' (Job 21:14). Again, 'They refused to hearken, and pulled away the shoulder, and stopped their ears. Yea, they make their hearts' hard 'as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent' (Zech 7:11,12). What are all these but such as Badman, and such as the young man but now mentioned? That young man was my play-fellow when I was solacing myself in my sins; I may make mention of him to my shame, but he has a great many fellows.
ATTEN. Young Badman was like him indeed, and he trod his steps as if his wickedness had been his very copy: I mean as to his desperateness, for had he not been a desperate one he would never have made you such a reply when you was rebuking of him for his sin. But when did you give him such a rebuke?
WISE. A while after God had parted him and I, by calling of me, as I hope, by his grace, still leaving him in his sins; and so far as I could ever gather, as he lived, so he died, even as Mr. Badman did; but we will leave him and return again to our discourse.
ATTEN. Ha! poor obstinate sinners! Do they think that God cannot be even with them?
WISE. I do not know what they think, but I know that God hath said, 'That as he cried, and they would not hear; so they cried and I would not hear, saith the Lord' (Zech 7:13). Doubtless there is a time coming when Mr. Badman will cry for this.
ATTEN. But I wonder that he should be so expert in wickedness so soon! Alas, he was but a stripling, I suppose he was as yet not twenty.
WISE. No, nor eighteen either; but, as with Ishmael, and with the children that mocked the prophet, the seeds of sin did put forth themselves betimes in him (Gen 21:9,10; 2 Kings 2:23,24).
ATTEN. Well, he was as wicked a young man as commonly one shall hear of.
WISE. You will say so when you know all.
ATTEN. All, I think, here is a great all; but if there is more behind, pray let us hear it.
WISE. Why then, I will tell you, that he had not been with his master much above a year and a half, but he came acquainted with three young villains, who here shall be nameless, that taught him to add to his sin much of like kind, and he as aptly received their instructions. One of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining, or stealing from his master.
ATTEN. Alas! poor wretch, he was bad enough before, but these, I suppose, made him much worse.
WISE. That they made him worse you may be sure of, for they taught him to be an arch, a chief one in all their ways.
ATTEN. It was an ill hap that he ever came acquainted with them.
WISE. You must rather word it thus—it was the judgment of God that he did, that is, he came acquainted with them through the anger of God. He had a good master, and before him a good father; by these he had good counsel given him for months and years together, but his heart was set upon mischief, he loved wickedness more than to do good, even until his iniquity came to be hateful, therefore, from the anger of God it was that these companions of his and he did at last so acquaint together. Says Paul, 'They did not like to retain God in their knowledge'; and what follows? wherefore 'God gave them over,' or up to their own hearts' lusts (Rom 1:28). And again, 'As for such as

turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity' (Psa 125:5). This therefore was God's hand upon him, that he might be destroyed, be damned, 'because he received not the love of the truth that he might be saved' (2 Thess 2:10). He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed (Prov 12:20).

ATTEN. I cannot but think indeed that it is a great judgment of God for a man to be given up to the company of vile men; for what are such but the devil's decoys, even those by whom he draws the simple into his net? A whoremaster, a drunkard, a thief, what are they but the devil's baits by which he catcheth others?

WISE. You say right; but this young Badman was no simple one, if by simple you mean one uninstructed; for he had often good counsel given him; but, if by simple you mean him that is a fool as to the true knowledge of, and faith in Christ, then he was a simple one indeed; for he chose death rather than life, and to live in continual opposition to God, rather than to be reconciled unto him; according to that saying of the wise man, 'The fools hated knowledge, and did not choose the fear of the Lord' (Prov 1:29). And what judgment more dreadful can a fool be given up to, than to be delivered into the hands of such men, that have skill to do nothing but to ripen sin, and hasten its finishing unto damnation? And, therefore, men should be afraid of offending God, because he can in this manner punish them for their sins. I knew a man that once was, as I though, hopefully awakened about his condition; yea, I knew two that were so awakened, but in time they began to draw back, and to incline again to their lusts; wherefore, God gave them up to the company of three or four men, that in less than three years' time, brought them roundly to the gallows, where they were hanged like dogs, because they refused to live like honest men.

ATTEN. But such men do not believe that thus to be given up of God is in judgment and anger; they rather take it to be their liberty, and do count it their happiness; they are glad that their cord is loosed, and that the reins are on their neck; they are glad that they may sin without control, and that they may choose such company as can make them more expert in an evil way.

WISE. Their judgment is, therefore, so much the greater, because thereto is added blindness of mind, and hardness of heart in a wicked way. They are turned up to the way of death, but must not see to what place they are going. They must go as the ox to the slaughter, 'and as a fool to the correction of the stocks, till a dart strike through his liver,' not knowing 'that it is for his life' (Prov 7:22,23). This, I say, makes their judgment double; they are given up of God for a while, to sport themselves with that which will assuredly make them 'mourn at the last, when their flesh and their body are consumed' (Prov 5:11). These are those that Peter speaks, that shall utterly perish in their own corruptions; these, I say, who 'count it pleasure to riot in the day-time,' and that sport 'themselves with their own deceivings,' are 'as natural brute beasts, made to be taken and destroyed' (2 Peter 2:12,13).

ATTEN. Well, but I pray now concerning these three villains that were young Badman's companions; tell me more particularly how he carried it then.

WISE. How he carried it? why, he did as they. I intimated so much before, when I said they made him an arch,[25] a chief one in their ways.

First, he became a frequenter of taverns and tippling-houses, and would stay there until he was even as drunk as a beast. And if it was so that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a drunkard at last, that he was taken notice of to be a drunkard even by all.

ATTEN. This was swinish, for drunkenness is so beastly a sin, a sin so much against

nature, that I wonder that any that have but the appearance of men can give up themselves to so beastly, yea, worse than beastly, a thing.
WISE. It is a swinish vanity indeed. I will tell you another story. There was a gentleman that had a drunkard to be his groom, and coming home one night very much abused with beer, his master saw it. Well, quoth his master within himself, I will let thee alone to night, but to-morrow morning I will convince thee that thou art worse than a beast by the behaviour of my horse. So, when morning was come, he bids his man go and water his horse, and so he did; but, coming up to his master, he commands him to water him again; so the fellow rode into the water the second time, but his master's horse would now drink no more, so the fellow came up and told his master. Then, said his master, thou drunken sot, thou art far worse than my horse; he will drink but to satisfy nature, but thou wilt drink to the abuse of nature; he will drink but to refresh himself, but thou to thy hurt and damage; he will drink that he may be more serviceable to his master, but thou till thou art incapable of serving either God or man. O thou beast, how much art thou worse than the horse that thou ridest on!
ATTEN. Truly, I think that his master served him right; for, in doing as he did, he showed him plainly, as he said, that he had not so much government of himself as his horse had of himself; and, consequently, that his beast did live more according to the law of his nature by far than did his man. But, pray, go on with what you have further to say.
WISE. Why, I say, that there are four things, which, if they were well considered, would make drunkenness to be abhorred in the thoughts of the children of men. 1. It greatly tendeth to impoverish and beggar a man. 'The drunkard,' says Solomon, 'shall come to poverty' (Prov 23:21). Many that have begun the world with plenty, have gone out of it in rags, through drunkenness. Yea, many children that have been born to good estates, have yet been brought to a flail and a rake, through this beastly sin of their parents. 2. This sin of drunkenness it bringeth upon the body many, great, and incurable diseases, by which men do, in little time, come to their end, and none can help them. So, because they are overmuch wicked, therefore they die before their time (Eccl 7:17). 3. Drunkenness is a sin that is oftentimes attended with abundance of other evils. 'Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine'; that is, the drunkard (Prov 23:29,30). 4. By drunkenness, men do oftentimes shorten their days; go out of the ale-house drunk, and break their necks before they come home. Instances, not a few, might be given of this, but this is so manifest a man need say nothing.
ATTEN. But that which is worse than all is, it also prepares men for everlasting burnings (1 Cor 6:10).
WISE. Yea, and it so stupefies and besots the soul, that a man that is far gone in drunkenness is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a mast; let his dangers be never so great, and death and damnation never so near, he will not be awaked out of his sleep (Prov 23:34,35). So that if a man have any respect either to credit, health, life, or salvation, he will not be a drunken man. But the truth is, where this sin gets the upper hand, men are, as I said before, so intoxicated and bewitched with the seeming pleasures and sweetness thereof, that they have neither heart nor mind to think of that which is better in itself; and would, if embraced, do them good.
ATTEN. You said that drunkenness tends to poverty, yet some make themselves rich

by drunken bargains.
WISE. I said so, because the Word says so. And as to some men's getting thereby, that is indeed but rare and base; yea, and base will be the end of such gettings. The Word of God is against such ways, and the curse of God will be the end of such doings. An inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the prophet saith, 'Woe to him that coveteth an evil covetousness, that he may set his nest on high' (Hab 2:5,9-12,15). Whether he makes drunkenness, or ought else, the engine and decoy to get it; for that man doth but consult the shame of his own house, the spoiling of his family, and the damnation of his soul; for that which he getteth by working of iniquity is but a getting by the devices of hell; therefore he can be no gainer neither for himself or family, that gains by an evil course. But this was one of the sins that Mr. Badman was addicted to after he came acquainted with these three fellows, nor could all that his master could do break him off this beastly sin.
ATTEN. But where, since he was but an apprentice, could he get money to follow this practice; for drunkenness, as you have intimated, is a very costly sin.
WISE. His master paid for all. For, as I told you before, as he learned of these three villains to be a beastly drunkard, so he learned of them to pilfer and steal from his master. Sometimes he would sell off his master's goods, but keep the money, that is, when he could; also, sometimes he would beguile his master by taking out of his cash box; and when he could do neither of these, he would convey away of his master's wares, what he thought would be least missed, and send or carry them to such and such houses, where he knew they would be laid up to his use; and then appoint set times there, to meet and make merry with these fellows.
ATTEN. This was as bad, nay, I think, worse than the former; for by thus doing he did not only run himself under the wrath of God, but has endangered the undoing of his master and his family.
WISE. Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard, must have money, either of his own or of some other man's; either of his father's, mother's, master's, or at the highway, or some way.
ATTEN. I fear that many an honest man is undone by such kind of servants.
WISE. I am of the same mind with you, but this should make the dealer the more wary what kind of servants he keeps, and what kind of apprentices he takes. It should also teach him to look well to his shop himself; also to take strict account of all things that are bought and sold by his servants. The master's neglect herein may embolden his servant to be bad, and may bring him too in short time to rags and a morsel of bread.
ATTEN. I am afraid that there is much of this kind of pilfering among servants in these bad days of ours.
WISE. Now while it is in my mind, I will tell you a story. When I was in prison, there came a woman to me that was under a great deal of trouble.[26] So I asked her, she being a stranger to me, what she had to say to me. She said she was afraid she should be damned. I asked her the cause of those fears. She told me that she had, some time since, lived with a shopkeeper at Wellingborough, and had robbed his box in the shop several times of money, to the value of more than now I will say; and pray, says she, tell me what I shall do. I told her I would have her go to her master, and make him satisfaction. She said she was afraid; I asked her, why? She said, she doubted he would hang her. I told her that I would intercede for her life, and would make use of other friends too to do the like; but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him,

before he sees you; and with that I asked her her master's name. But all that she said, in answer to this, was, Pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own. This is about ten or twelve years since, and I never saw her again. I tell you this story for this cause; to confirm your fears that such kind of servants too many there be; and that God makes them sometimes like old Tod, of whom mention was made before, through the terrors that he lays upon them, to betray themselves.

I could tell you of another, that came to me with a like relation concerning herself, and the robbing of her mistress; but at this time let this suffice.

ATTEN. But what was that other villain addicted to; I mean young Badman's third companion.

WISE. Uncleanness; I told you before, but it seems you forgot.

ATTEN. Right, it was uncleanness. Uncleanness is also a filthy sin.

WISE. It is so; and yet it is one of the most reigning sins in our day.[27]

ATTEN. So they say, and that too among those that one would think had more wit, even among the great ones.

WISE. The more is the pity; for usually examples that are set by them that are great and chief, spread sooner, and more universally, than do the sins of other men; yea, and when such men are at the head in transgressing, sin walks with a bold face through the land. As Jeremiah saith of the prophets, so may it be said of such, 'From them is profaneness gone forth into all the land': that is, with bold and audacious face (Jer 23:15).

ATTEN. But pray let us return again to Mr. Badman and his companions. You say one of them was very vile in the commission of uncleanness.

WISE. Yes, so I say; not but that he was a drunkard and also thievish, but he was most arch in this sin of uncleanness: this roguery was his masterpiece, for he was a ringleader to them all in the beastly sin of whoredom. He was also best acquainted with such houses where they were, and so could readily lead the rest of his gang unto them. The strumpets also, because they knew this young villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

ATTEN. That is a deadly thing: I mean, it is a deadly thing to young men, when such beastly queens shall, with words and carriages that are openly tempting, discover themselves unto them; it is hard for such to escape their snare.

WISE. That is true, therefore the wise man's counsel is the best: 'Come not nigh the door of her house' (Prov 5:8). For they are, as you say, very tempting, as is seen by her in the Proverbs. 'I looked,' says the wise man, 'through my casement, and behold among the simple ones I discerned a young man void of understanding, passing through the street near her corner, and he went the way to her house, in the twilight, in the evening, in the black and dark night. And, behold, there met him a women with the attire of an harlot, and subtle of heart; she is loud and stubborn; her feet abide not in her house; now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and, with an impudent face, said unto him, I have peace-offerings with me; this day have I paid my vows. Therefore came I forth to meet thee diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us solace ourselves with loves' (Prov 7:6-18). Here was a bold beast. And, indeed,

the very eyes, hands, words, and ways of such, are all snares and bands to youthful, lustful fellows. And with these was young Badman greatly snared.
ATTEN. This sin of uncleanness is mightily cried out against both by Moses, the prophets, Christ, and his apostles; and yet, as we see, for all that, how men run headlong to it!
WISE. You have said the truth, and I will add, that God, to hold men back from so filthy a sin, has set such a stamp of his indignation upon it, and commanded such evil effects to follow it, that, were not they that use it bereft of all fear of God, and love to their own health, they could not but stop and be afraid to commit it. For besides the eternal damnation that doth attend such in the next world, for these have no 'inheritance in the kingdom of Christ and of God' (Eph 5:5), the evil effects thereof in this world are dreadful.
ATTEN. Pray show me some of them, that as occasion offereth itself,
I may show them to others for their good.

WISE. So I will. 1. It bringeth a man, as was said of the sin before, to want and poverty; 'For by means of a whorish woman, a man is brought to a piece of bread' (Prov 6:26). The reason is, for that a whore will not yield without hire; and men, when the devil and lust is in them, and God and his fear far away from them, will not stick, so they may accomplish their desire, to lay their signet, their bracelets, and their staff to pledge, rather than miss of the fulfilling of their lusts (Gen 38:18). 2. Again, by this sin men diminish their strength, and bring upon themselves, even upon the body a multitude of diseases. This King Lemuels' mother warned him of. 'What, my son?' said she, 'and what the son of my womb? And what the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings' (Prov 31:2,3). This sin is destructive to the body. Give me leave to tell you another story. I have heard of a great man that was a very unclean person, and he had lived so long in that sin that he had almost lost his sight. So his physicians were sent for, to whom he told his disease; but they told him that they could do him no good, unless he would forbear his women. Nay then, said he, farewell sweet sight. Whence observe, that this sin, as I said, is destructive to the body; and also, that some men be so in love therewith, that they will have it, though it destroy their body.[28]
ATTEN. Paul says also, that he that sins this sin, sins against his own body. But what of that? He that will run the hazard of eternal damnation of his soul, but he will commit this sin, will for it run the hazard of destroying his body. If young Badman feared not the damnation of his soul, do you think that the consideration of impairing of his body would have deterred him therefrom?
WISE. You say true. But yet, methinks, there are still such bad effects follow, often upon the commission of it, that if men would consider them, it would put, at least, a stop to their career therein.
ATTEN. What other evil effects attend this sin?
WISE. Outward shame and disgrace, and that in these particulars:—
First, There often follows this foul sin the foul disease, now called by us the pox. A disease so nauseous and stinking, so infectious to the whole body, and so entailed to this sin, that hardly are any common with unclean women, but they have more or less a touch of it to their shame.
ATTEN. That is a foul disease indeed! I knew a man once that rotted away with it; and another that had his nose eaten off, and his mouth almost quite sewed up thereby.
WISE. It is a disease, that where it is it commonly declares that the cause thereof is

uncleanness. It declares to all that behold such a man, that he is an odious, a beastly, unclean person. This is that strange punishment that Job speaks of, that is appointed to seize on these workers of iniquity (Job 31:1-3).
ATTEN. Then it seems you think, that the strange punishment that Job there speaks of should be the foul disease.

WISE. I have thought so indeed, and that for this reason. We see that this disease is entailed, as I may say, to this most beastly sin, nor is there any disease so entailed to any other sin as this to this. That this is the sin to which the strange punishment is entailed, you will easily perceive when you read the text. 'I made a covenant with mine eyes,' said Job, 'why then should I think upon a maid? For what portion of God is there,' for that sin, 'from above, and what inheritance of the Almighty from on high?' And then he answers himself: 'Is not destruction to the wicked, and a strange punishment to the workers of iniquity?' This strange punishment is the pox. Also, I think that this foul disease is that which Solomon intends when he saith, speaking of this unclean and beastly creature, 'A wound and dishonour shall he get, and his reproach shall not be wiped away' (Prov 6:33). A punishment Job calls it; a wound and dishonour Solomon calls it; and they both do set it as a remark upon this sin; Job calling it a 'strange punishment,' and Solomon a 'reproach that shall not be wiped away,' from them that are common in it.
ATTEN. What other things follow upon the commission of this beastly sin?
WISE. Why, oftentimes it is attended with murder, with the murder of the babe begotten on the defiled bed. How common it is for the bastard-getter and bastard-bearer to consent together to murder their children, will be better known at the day of judgment, yet something is manifest now.
I will tell you another story. An ancient man, one of mine acquaintance, a man of good credit in our country, had a mother that was a midwife, who was mostly employed in laying great persons. To this woman's house, upon a time, comes a brave young gallant on horseback, to fetch her to lay a young lady. So she addresses herself to go with him, wherefore he takes her up behind him, and away they ride in the night. Now they had not rid far, but the gentleman lit of his horse, and, taking the old midwife in his arms from the horse, turned round with her several times, and then set her up again, then he got up and away they went till they came at a stately house, into which he had her, and so into a chamber where the young lady was in her pains. He then bid the midwife do her office, and she demanded help, but he drew out his sword, and told her if she did not make speed to do her office without, she must look for nothing but death. Well, to be short, this old midwife laid the young lady, and a fine sweet babe she had. Now there was made in a room hard by a very great fire; so the gentleman took up the babe, went and drew the coals from the stock, cast the child in and covered it up, and there was an end of that. So when the midwife had done her work he paid her well for her pains, but shut her up in a dark room all day, and when night came took her up behind him again, and carried her away till she came almost at home, then he turned her round and round as he did before, and had her to her house, set her down, bid her farewell, and away he went, and she could never tell who it was. This story the midwife's son, who was a minister, told me, and also protested that his mother told it him for a truth.
ATTEN. Murder doth often follow indeed, as that which is the fruit of this sin. But sometimes God brings even these adulterers and adulteresses to shameful ends. I heard of one, I think a doctor of physic, and his whore, who had three or four bastards

betwixt them and had murdered them all, but at last themselves were hanged for it, in or near to Colchester. It came out after this manner,—the whore was so afflicted in her conscience about it that she could not be quiet until she had made it known. Thus God many times makes the actors of wickedness their own accusers, and brings them, by their own tongues, to condign punishment for their own sins.

WISE. There has been many such instances, but we will let that pass. I was once in the presence of a woman, a married woman, that lay sick of the sickness whereof she died, and being smitten in her conscience for the sin of uncleanness, which she had often committed with other men, I heard her, as she lay upon her bed, cry out thus, I am a whore, and all my children are bastards, and I must go to hell for my sin, and look, there stands the devil at my bed's feet to receive my soul when I die.

ATTEN. These are sad stories, tell no more of them now, but if you please show me yet some other of the evil effects of this beastly sin.

WISE. This sin is such a snare to the soul, that, unless a miracle of grace prevents, it unavoidably perishes in the enchanting and bewitching pleasures of it. This is manifest by these and such like texts—'The adulteress will hunt for the precious life' (Prov 6:26). 'Whoso committeth adultery with a woman lacketh understanding. He that doeth it destroyeth his own soul' (Prov 6:32). 'A whore is a deep ditch, and a strange woman is a narrow pit' (Prov 23:27). 'Her house inclineth unto death, and her paths unto the dead. None that go under her return again, neither take they hold of the paths of life' (Prov 2:18,19). 'She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death' (Prov 7:26, 27).

ATTEN. These are dreadful sayings, and do show the dreadful state of those that are guilty of this sin.

WISE. Verily so they do. But yet that which makes the whole more dreadful is, that men are given up to this sin because they are abhorred of God, and because abhorred, therefore they shall fall into the commission of it, and shall live there. 'The mouth,' that is, the flattering lips, 'of strange women is a deep pit, he that is abhorred of the Lord shall fall therein' (Prov 22:14). Therefore it saith again of such, that they have none 'inheritance in the kingdom of Christ and of God' (Eph 5:5).

ATTEN. Put all together, and it is a dreadful thing to live and die in this transgression.

WISE. True, but suppose that instead of all these judgments this sin had attending of it all the felicities of this life, and no bitterness, shame, or disgrace mixed with it, yet one hour in hell will spoil all. O! This hell, hell-fire, damnation in hell, it is such an inconceivable punishment that, were it but thoroughly believed, it would nip this sin, with others, in the head. But here is the mischief, those that give up themselves to these things do so harden themselves in unbelief and atheism about the things, the punishments that God hath threatened to inflict upon the committers of them, that at last they arrive to almost an absolute and firm belief that there is no judgment to come hereafter; else they would not, they could not, no not attempt to commit this sin by such abominable language as some do.

I heard of one that should say to his miss when he tempted her to the committing of this sin, If thou wilt venture thy body I will venture my soul. And I myself heard another say, when he was tempting of a maid to commit uncleanness with him—it was in Oliver's days—that if she did prove with child he would tell her how she might escape punishment—and that was then somewhat severe—Say, saith he, when you come before the judge, that you are with child by the Holy Ghost. I heard him say thus, and it greatly afflicted me; I had a mind to have accused him for it before some magistrate,

but he was a great man, and I was poor and young, so I let it alone, but it troubled me very much.
ATTEN. It was the most horrible thing that ever I heard in my life. But how far off are these men from that spirit and grace that dwelt in Joseph (Gen 39:10).
WISE. Right; when Joseph's mistress tempted him, yea, tempted him daily, yea, she laid hold on him and said, with her whore's forehead, Come, 'lie with me,' but he refused; he hearkened not to lie with her or to be with her. Mr. Badman would have taken the opportunity.
And a little to comment upon this of Joseph. 1. Here is a miss, a great miss, the wife of the captain of the guard, some beautiful dame I'll warrant you. 2. Here is a miss won, and in her whorish affections come over to Joseph without his speaking of a word. 3. Here is her unclean desire made known, Come, 'lie with me,' said she. 4. Here was a fit opportunity, there was none of the men of the house there within. 5. Joseph was a young man, full of strength, and therefore the more in danger to be taken. 6. This was to him a temptation from her that lasted days. 7. And yet Joseph refused, (1.) Her daily temptation; (2.) Her daily solicitation; (3.) Her daily provocation, heartily, violently, and constantly. For when she got him by the garment, saying, 'Lie with me,' he left his garment in her hand and gat him out. Ay, and although contempt, treachery, slander, accusation, imprisonment, and danger of death followed—for a whore careth not what mischief she does when she cannot have her end—yet Joseph will not defile himself, sin against God, and hazard his own eternal salvation.
ATTEN. Blessed Joseph! I would thou hadst more fellows!
WISE. Mr. Badman has more fellows than Joseph, else there would not be so many whores as there are; for though I doubt not but that that sex is bad enough this way, yet I verily believe that many of them are made whores at first by the flatteries of Badman's fellows. Alas! there is many a woman plunged into this sin at first even by promises of marriage. I say by these promises they are flattered, yea, forced into a consenting to these villainies, and so being in, and growing hardened in their hearts, they at last give themselves up, even as wicked men do, to act this kind of wickedness with greediness. [29] But Joseph you see, was of another mind, for the fear of God was in him.
I will, before I leave this, tell you here two notable stories; and I wish Mr. Badman's companions may hear of them. They are found in Clark's Looking-glass for Sinners; and are these:—Mr. Cleaver, says Mr. Clark, reports of one whom he knew that had committed the act of uncleanness, whereupon he fell into such horror of conscience that he hanged himself, leaving it thus written in a paper:—'Indeed,' saith he, 'I do acknowledge it to be utterly unlawful for a man to kill himself, but I am bound to act the magistrate's part, because the punishment of this sin is death.'
Clark doth also, in the same page, make mention of two more, who, as they were committing adultery in London, were immediately struck dead with fire from heaven, in the very act. Their bodies were so found, half burned up, and sending out a most loathsome savour.
ATTEN. These are notable stories indeed.
WISE. So they are, and I suppose they are as true as notable.
ATTEN. Well, but I wonder if young Badman's master knew him to be such a wretch, that he would suffer him in his house.
WISE. They liked one another even as fire and water do. Young Badman's ways were odious to his master, and his master's ways were such as young Badman could not endure. Thus, in these two, were fulfilled that saying of the Holy Ghost: 'An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the

wicked' (Prov 29:27). The good man's ways, Mr. Badman could not abide, nor could the good man abide the bad ways of his base apprentice. Yet would his master, if he could, have kept him, and also have learned him his trade.
ATTEN. If he could! Why, he might, if he would, might he not?
WISE. Alas, Badman ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed. For he gave him no occasion to run away, except it was by holding of him as much as he could, and that he could do but little, to good and honest rules of life. And had it been one's own case, one should have let him go. For what should a man do that had either regard to his own peace, his children's good, or the preservation of the rest of his servant's from evil, but let him go? Had he staid, the house of correction had been most fit for him, but thither his master was loth to send him, because of the love that he bore to his father. A house of correction, I say, had been the fittest place for him, but his master let him go.
ATTEN. He ran away, you say, but whither did he run?

CHAPTER IV.

[HE GETS A NEW MASTER BAD AS HIMSELF.]

WISE. Why, to one of his own trade, and also like himself. Thus the wicked joined hand in hand, and there he served out his time.
ATTEN. Then, sure, he had his heart's desire when he was with one so like himself.
WISE. Yes, so he had, but God gave it him in his anger.
ATTEN. How do you mean?
WISE. I mean as before, that for a wicked man to be by the providence of God turned out of a good man's doors, into a wicked man's house to dwell, is a sign of the anger of God. For God by this, and such judgments, says thus to such an one. Thou wicked one, thou lovest not me, my ways, nor my people; thou castest my law and good counsel behind thy back. Come, I will dispose of thee in my wrath; thou shalt be turned over to the ungodly, thou shalt be put to school to the devil, I will leave thee to sink and swim in sin, till I shall visit thee with death and judgment. This was, therefore, another judgment that did come upon this young Badman.
ATTEN. You have said the truth, for God by such a judgment as this, in effect says so indeed; for he take them out of the hand of the just, and binds them up in the hand of the wicked, and whither they then shall be carried a man may easily imagine.
WISE. It is one of the saddest tokens of God's anger that happens to such kind of persons: and that for several reasons. 1. Such a one, by this judgment, is put out of the way, and from under the means which ordinarily are made use of to do good to the soul. For a family, where godliness is professed, and practised, is God's ordinance, the place which he has appointed to teach young ones the way and fear of God (Gen 18:18, 19). Now, to be put out of such a family, into a bad, a wicked one, as Mr. Badman was, must needs be in judgment, and a sign of the anger of God. For in ungodly families men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good.[30] 2. In bad families they have continually fresh examples, and also incitements to evil, and fresh encouragements to it too. Yea, moreover, in such places evil is commended, praised, well-spoken of, and they that do it are applauded; and this, to be sure, is a drowning judgment. 3. Such places are the very haunts and walks of the infernal spirits, who are continually poisoning the cogitations and minds of one or other in such families, that they may be able to poison others. Therefore observe it, usually in wicked families, some one or two are more arch for wickedness than are any other that are there. Now such are Satan's conduit pipes, for by them he conveys of the spawn of hell, through their being crafty in wickedness, into the ears and

souls of their companions. Yea, and when they have once conceived wickedness, they travail with it, as doth a woman with child, till they have brought it forth; 'Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood' (Psa 7:14). Some men, as here is intimated in the text, and as was hinted also before, have a kind of mystical but hellish copulation with the devil, who is the father, and their soul the mother of sin and wickedness; and they, so soon as they have conceived by him, finish, by bringing forth sin, both it and their own damnation (James 1:15).

ATTEN. How much then doth it concern those parents that love their children, to see, that if they go from them, they be put into such families as be good, that they may learn there betimes to eschew evil, and to follow that which is good!

WISE. It doth concern them indeed; and it doth also concern them that take children into their families, to take heed what children they receive. For a man may soon, by a bad boy, be damaged both in his name, estate, and family, and also hindered in his peace and peaceable pursuit after God and godliness; I say, by one such vermin as a wicked and filthy apprentice.

ATTEN. True, for one sinner destroyeth much good, and a poor man is better than a liar. But many times a man cannot help it; for such as at the beginning promise very fair are by a little time proved to be very rogues, like young Badman.

WISE. That is true also; but when a man has done the best he can to help it, he may with the more confidence expect the blessing of God to follow, or he shall have the more peace if things go contrary to his desire.

ATTEN. Well, but did Mr. Badman and his master agree so well? I mean his last master, since they were birds of a feather, I mean since they were so well met for wickedness.

WISE. This second master was, as before I told you, bad enough; but yet he would often fall out with young Badman, his servant, and chide, yea and sometimes beat him too, for his naughty doings.

ATTEN. What! for all he was so bad himself! This is like the proverb, The devil corrects vice.

WISE. I will assure you it is as I say. For you must know that Badman's ways suited not with his master's gains. Could he have done as the damsel that we read of, Acts 16:16, did, to wit, fill his master's purse with his badness, he had certainly been his white-boy, but it was not so with young Badman; and, therefore, though his master and he did suit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his master's business, for going to the whore-house, for beguiling of his master, for attempting to debauch his daughters, and the like. No marvel then if they disagreed in these points. Not so much for that his master had an antipathy against the fact itself, for he could do so when he was an apprentice; but for that his servant by his sin made spoil of his commodities, &c., and so damnified his master.

Had, as I said before, young Badman's wickedness had only a tendency to his master's advantage, as could he have sworn, lied, cozened, cheated, and defrauded customers for his master—and indeed sometimes he did so—but had that been all that he had done, he had not had, no, not a wry word from his master; but this was not always Mr. Badman's way.

ATTEN. That was well brought in, even the maid that we read of in the Acts, and the distinction was as clear betwixt the wickedness and wickedness of servants.

WISE. Alas! men that are wicked themselves, yet greatly hate it in others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that maid's master would have been troubled at the loss of her, if he had not lost, with her, his gain? No, I'll warrant you; she might have gone to the devil for him; but 'when her

masters saw that the hope of their gains was gone,' then, then he fell to persecuting Paul (Acts 16:17-20). But Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master were at odds.
ATTEN. Alas, poor Badman! Then it seems thou couldest not at all times please thy like.
WISE. No, he could not, and the reason I have told you.
ATTEN. But do not bad masters condemn themselves in condemning the badness of their servants?
WISE. Yes; in that they condemn that in another which they either have, or do allow in themselves (Rom 14:22). And the time will come when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced judgment against Baasha, as for all his evils in general, so for this in special, because he was 'like the house of Jeroboam and' yet 'killed him' (1 Kings 16:7). This is Mr. Badman's master's case; he is like his man, and yet he beats him. He is like his man, and yet he rails at him for being bad.
ATTEN. But why did not young Badman run away from this master, as he ran away from the other?
WISE. He did not. And if I be not mistaken, the reason why was this. There was godliness in the house of the first, and that young Badman could not endure. For fare, for lodging, for work, and time, he had better, and more by this master's allowance, than ever he had by his last; but all this would not content, because godliness was promoted there. He could not abide this praying, this reading of Scriptures, and hearing, and repeating of sermons; he could not abide to be told of his transgressions in a sober and godly manner.
ATTEN. There is a great deal in the manner of reproof; wicked men both can and cannot abide to hear their transgressions spoken against.
WISE. There is a great deal of difference indeed. This last master of Mr. Badman's would tell Mr. Badman of his sins in Mr. Badman's own dialect; he would swear, and curse, and damn, when he told him of his sins, and this he could bear better, than to be told of them after a godly sort. Besides, that last master would, when his passions and rage were over, laugh at and make merry with the sins of his servant Badman; and that would please young Badman well. Nothing offended Badman but blows, and those he had but few of now, because he was pretty well grown up. For the most part when his master did rage and swear, he would give him oath for oath, and curse for curse, at least secretly, let him go on as long as he would.
ATTEN. This was hellish living.
WISE. It was hellish living indeed; and a man might say, that with this master, young Badman completed himself yet more and more in wickedness, as well as in his trade: for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last master, and the wickedness he saw in him; he became a sinner in grain.[31] I think he had a bastard laid to his charge before he came out of his time.
ATTEN. Well, but it seems he did live to come out of his time, but what did he then?
WISE. Why, he went home to his father, and he, like a loving and tender-hearted father, received him into his house.
ATTEN. And how did he carry it there?
WISE. Why, the reason why he went home, was, for money to set up for himself; he stayed but a little at home, but that little while that he did stay, he refrained himself as

well as he could, and did not so much discover himself to be base, for fear his father should take distaste, and so should refuse, or for a while forbear to give him money. Yet even then he would have his times, and companions, and the fill of his lusts with them, but he used to blind all with this, he was glad to see his old acquaintance, and they as glad to see him, and he could not in civility but accommodate them with a bottle or two of wine, or a dozen or two of drink.

CHAPTER V.

[BADMAN IN BUSINESS, THE TRICKS OF A WICKED TRADESMAN.]

ATTEN. And did the old man give him money to set up with?

WISE. Yes, above two hundred pounds.

ATTEN. Therein, I think, the old man was out. Had I been his father, I would have held him a little at staves-end, till I had had far better proof of his manners to be good; for I perceive that his father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good master for a bad, &c. He should not therefore have given him money so soon. What if he had pinched a little, and gone to journey-work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability, he had known better how to have spent it: yea, and by that time perhaps, have better considered with himself, how to have lived in the world. Ay, and who knows but he might have come to himself with the prodigal, and have asked God and his father forgiveness for the villainies that he had committed against them.

WISE. If his father could also have blessed this manner of dealing to him, and have made it effectual for the ends that you have propounded, then I should have thought as you. But alas, alas, you talk as if you never knew, or had at this present forgot what the bowels and compassions of a father are. Why, did you not serve your own son so? But it is evident enough that we are better at giving good counsel to others, than we are at taking good counsel ourselves. But mine honest neighbour, suppose that Mr. Badman's father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

ATTEN. That is true, but it doth not follow that if the father had done as I said, the son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already?

WISE. He had done bad enough, that is true. But suppose his father had given him no money, and suppose that young Badman had taken a pet thereat, and in an anger had gone beyond sea, and his father had neither seen him, nor heard of him more. Or suppose that of a mad and headstrong stomach, he had gone to the highway for money, and so had brought himself to the gallows, and his father and family to great contempt, or if by so doing he had not brought himself to that end, yet he had added to all his wickedness such and such evils besides; and what comfort could his father have had in this? Besides, when his father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace than if he had taken your counsel.

ATTEN. Nay I think I should not have been forward to have given advice in the cause; but truly you have given me such an account of his villainies, that the hearing thereof has made me angry with him.

WISE. In an angry mood we may soon outshoot ourselves, but poor wretch as he is, he is gone to his place. But, as I said, when a good father hath done what he can for a bad child, and that child shall prove never the better, he will lie down with far more peace, than if through severity, he had driven him to inconveniences.

I remember that I have heard of a good woman, that had, as this old man, a bad and ungodly son, and she prayed for him, counselled him, and carried it motherly to him for several years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. Son, said she, thou hast been and art a wicked child, thou hast cost me many a prayer and tear, and yet thou remainest wicked. Well, I have done my duty, I have done what I can to save thee; now I am satisfied,

that if I shall see thee damned at the day of judgment, I shall be so far off from being grieved for thee, that I shall rejoice to hear the sentence of thy damnation at that day; and it converted him.

I tell you that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children, than by being churlish and severe towards them: but if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death, to consider; I have done by love as much as I could, to save and deliver my child from hell.

ATTEN. Well I yield. But pray let us return again to Mr. Badman. You say, that his father gave him a piece of money that he might set up for himself.[32]

WISE. Yes, his father did give him a piece of money, and he did set up, and almost as soon set down again; for he was not long set up, but by his ill managing of his matters at home, together with his extravagant expenses abroad, he was got so far into debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way to get a rich wife, they said among themselves, We will not be hasty with him; if he gets a rich wife he will pay us all.

ATTEN. But how could he so quickly run out, for I perceive it was in little time, by what you say?

WISE. It was in little time indeed, I think he was not above two years and a half in doing of it; but the reason is apparent, for he being a wild young man, and now having the bridle loose before him, and being wholly subjected to his lusts and vices, he gave himself up to the way of his heart, and to the sight of his eye, forgetting that for all these things God would bring him to judgment (Eccl 11:9). And he that doth thus, you may be sure, shall not be able long to stand on his legs. Besides he had now an addition of new companions; companions you must think most like himself in manners, and so such that cared not who sunk, if they themselves might swim. These would often be haunting of him, and of his shop too when he was absent. They would commonly egg[33] him to the alehouse, but yet make him jack-pay-for-all; they would also be borrowing money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his poverty came like 'one that travelleth, and his want as an armed man' (Prov 6:11). But all the while they studied his temper; he loved to be flattered, praised, and commended for wit, manhood, and personage; and this was like stroking him over the face. Thus they colleagued with him, and got yet more and more into him, and so, like horse leeches, they drew away that little that his father had given him, and brought him quickly down, almost to dwell next door to the beggar.

ATTEN. Then was the saying of the wise man fulfilled, 'He that keepeth company with harlots,' and 'a companion of fools, shall be destroyed' (Prov 29:3, 13:20).

WISE. Ay, and that too, 'A companion of riotous persons shameth his father' (Prov 28:7) .[34] For he, poor man, had both grief and shame, to see how his son, now at his own hand, behave himself in the enjoyment of those good things, in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his neighbours. 'But he that followeth after vain persons, shall have poverty enough' (Prov 28:19). The way that he took, led him directly into this condition; for who can expect other things of one that follows such courses? Besides, when he was in his shop, he could not abide to be doing; he was naturally given to idleness. He loved to live high, but his hands refused to labour; and what else can the end of such an one be but that

which the wise man saith? 'The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags' (Prov 23:21).[35]
ATTEN. But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast, and have returned.
WISE. Consideration, good consideration, was far from him, he was as stout and proud now as ever in all his life, and was as high too in the pursuit of his sin, as when he was in the midst of his fulness; only he went now like a tired jade, the devil had rid him almost off of his legs.
ATTEN. Well, but what did he do when all was almost gone?
WISE. Two things were now his play. 1. He bore all in hand by swearing, and cracking, and lying, that he was as well to pass as he was the first day he set up for himself, yea that he had rather got than lost; and he had at his beck some of his companions that would swear to confirm it as fast as he.
ATTEN. This was double wickedness, it was a sin to say it, and another to swear it.
WISE. That is true, but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was?

CHAPTER VI.

[HIS HYPOCRITICAL COURTSHIP AND MARRIAGE TO A PIOUS RICH YOUNG LADY.]

ATTEN. And what was the other thing?
WISE. Why that which I hinted before, he was for looking out for a rich wife: and now I am come to some more of his invented, devised, designed, and abominable roguery, such that will yet declare him to be a most desperate sinner.
The thing was this: a wife he wanted, or rather money; for as for a woman, he could have whores enow at his whistle. But, as I said, he wanted money, and that must be got by a wife or no way; nor could he so easily get a wife neither, except he became an artist at the way of dissembling; nor would dissembling do among that people that could dissemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion, but how to get her, there lay all the craft. Well, he calls a council of some of his most trusty and cunning companions, and breaks his mind to them; to wit, that he had a mind to marry: and he also told them to whom; but, said he, how shall I accomplish my end; she is religious, and I am not? Then one of them made reply, saying, Since she is religious, you must pretend to be so likewise, and that for some time before you go to her. Mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave yourself soberly, and make as if you liked the Word wonderful well; stand also where she may see you, and when you come home, be sure that you walk the street very soberly, and go within sight of her. This done for a while, then go to her, and first talk of how sorry you are for your sins, and show great love to the religion that she is of, still speaking well of her preachers and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner; and this is the way to get her. Also you must write down sermons, talk of scriptures, and protest that you came a-wooing to her, only because she is godly, and because you should count it your greatest happiness if you might but have such a one. As for her money, slight it, it will be never the further off, that is the way to come soonest at it, for she will be jealous at first that you come for her money; you know what she has, but make not a word about it. Do this, and you shall see if you do not entangle the lass. Thus was the snare laid for this poor honest maid, and she was quickly catched in his pit.
ATTEN. Why, did he take this counsel?

WISE. Did he! yes, and after a while, went as boldly to her, and that under a vizard of religion, as if he had been for honesty and godliness one of the most sincere and upright-hearted in England. He observed all his points, and followed the advice of his counsellors, and quickly obtained her too; for natural parts he had; he was tall, and fair, and had plain, but very good clothes on his back; and his religion was the more easily attained; for he had seen something in the house of his father, and first master, and so could the more readily put himself into the form and show thereof.

So he appointed his day, and went to her, as that he might easily do, for she had neither father nor mother to oppose. Well, when he was come, and had given her a civil compliment, to let her understand why he was come, then he began and told her that he had found in his heart a great deal of love to her person; and that of all the damsels in the world he had pitched upon her, if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were her religious and personal excellencies; and therefore entreated her to take his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain myself and family well, while my wife sits still on her seat; I have got thus and thus much already, and feel money come in every day, but that is not the thing that I aim at; it is an honest and godly wife. Then he would present her with a good book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly ministers, especially of those that he perceived she liked, and loved most. Besides he would be often telling of her what a godly father he had, and what a new man he was also become himself; and thus did this treacherous dealer deal with this honest and good girl, to her great grief and sorrow, as afterward you shall hear.

ATTEN. But had the maid no friend to look after her?

WISE. Her father and mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty lying tongue. But if she had never so many friends, she might have been beguiled by him. It is too much the custom of young people now, to think themselves wise enough to make their own choice; and that they need not ask counsel of those that are older, and also wiser than they; but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. Badman obtains his desire, gets this honest girl, and her money, is married to her, brings her home, makes a feast, entertains her royally, but her portion must pay for all.

ATTEN. This was wonderful deceitful doings, a man shall seldom hear of the like.

WISE. By this his doing, he showed how little he feared God, and what little dread he had of his judgments. For all this carriage, and all these words were by him premeditated evil; he knew he lied, he knew he dissembled; yea, he knew that he made use of the name of God, of religion, good men, and good books, but as a stalking-horse, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocrisy is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God, and that also bringeth the greater damnation. Now was he a whited wall, now was he a painted sepulchre (Matt 23:27). Now was he a grave that appeared not (Luke 11:44). For this poor, honest, godly damsel, little thought that both her peace and comfort, and estate, and liberty, and person, and all, were going to her burial, when she was going to be married to Mr. Badman; and yet so it was, she enjoyed herself but little afterwards; she was as if she was dead and buried to what she enjoyed before.

ATTEN. Certainly some wonderful judgment of God must attend and overtake such

wicked men as these.
WISE. You may be sure that they shall have judgment to the full, for all these things, when the day of judgment is come. But as for judgment upon them in this life, it doth not always come, no not upon those that are worthy thereof. 'they that tempt God are delivered, and they that work wickedness are set up' (Mal 3:15). But they are reserved to the day of wrath; and then, for their wickedness, God will repay them to their faces. 'The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and shall remain in the tomb' (Job 21:30-32) . That is, ordinarily they escape God's hand in this life, save only a few examples are made, that others may be cautioned, and take warning thereby. But at the day of judgment they must be rebuked for their evil with the lashes of devouring fire.
ATTEN. Can you give me no examples of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman.
WISE. Yes; Hamor and Shechem, and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughters to wife, were together slain with the edge of the sword. A judgment of God upon them, no doubt, for their dissembling in that matter (Gen 34:1). All manner of lying and dissembling is dreadful, but to make God and religion a disguise, therewith to blind thy dissimulation from others' eyes, is highly provoking to the Divine majesty. I knew one that dwelt not far off from our town, that got him a wife as Mr. Badman got his; but he did not enjoy her long; for one night as he was riding home from his companions, where he had been at a neighbouring town, his horse threw him to the ground, where he was found dead at break of day; frightfully and lamentably mangled with his fall, and besmeared with his own blood.
ATTEN. Well, but pray return again to Mr. Badman; how did he carry it to his wife, after he was married to her?
WISE. Nay, let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money. He deferred them a little while, but at last things were come to that point that pay he must, or must do worse; so he appointed them a time, and they came for their money, and he payed them down with her money, before her eyes, for those goods that he had profusely spent among his whores long before, besides the portion that his father gave him, to the value of two hundred pounds.
ATTEN. This beginning was bad, but what shall I say? It was like Mr. Badman himself. Poor woman! this was but a bad beginning for her; I fear it filled her with trouble enough, as I think such a beginning would have done one perhaps much stronger than she.
WISE. Trouble, aye, you may be sure of it, but now it was too late to repent; she should have looked better to herself when being wary would have done her good; her harms may be an advantage to others that will learn to take heed thereby, but for herself, she must take what follows, even such a life now as Mr. Badman her husband will lead her, and that will be bad enough.
ATTEN. This beginning was bad, and yet I fear it was but the beginning of bad.
WISE. You may be sure that it was but the beginning of badness, for other evils came on apace; as, for instance, it was but a little while after he was married, but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old clothes, who cast them off, or leave them to others to wear; for his part he would be religious no longer.
Now therefore he had pulled off his vizard, and began to show himself in his old shape,

a base, wicked, debauched fellow; and now the poor woman saw that she was betrayed indeed, now also his old companions begin to flock about him, and to haunt his house and shop as formerly. And who with them but Mr. Badman? And who with him again but they?

Now those good people that used to company with his wife began to be amazed and discouraged, also he would frown and glout[36] upon them as if he abhorred, the appearance of them, so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out a-nights to those drabs who were his familiars before, with whom he would stay sometimes till midnight, and sometimes till almost morning, and then would come home as drunk as a swine: and this was the course of Mr. Badman.

CHAPTER VII.

[HE THROWS OFF THE MASK AND CRUELLY TREATS HIS WIFE.]

Now when he came home in this case, if his wife did but speak a work to him about where he had been and why he had so abused himself, though her words were spoken in never so much meekness and love, then she was whore, and bitch, and jade! and it was well if she missed his fingers and heels. Sometimes also he would bring his punks home to his house, and woe be to his wife when they were gone if she did not entertain them with all varieties possible, and also carry it lovingly to them. Thus this good woman was made by Badman, her husband, to possess nothing but disappointments as to all that he had promised her, or that she hoped to have at his hands.

But that that added pressing weight to all her sorrow was that, as he had cast away all religion himself, so he attempted, if possible, to make her do so too. He would not suffer her to go out to the preaching of the word of Christ, nor to the rest of his appointments, for the health and salvation of her soul. He would now taunt at and reflectingly speak of her preachers, and would receive, yea, raise scandals of them, to her very great grief and affliction.

Now she scarce durst go to an honest neighbour's house, or have a good book in her hand, especially when he had his companions in his house, or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly and mockingly to her in the presence of his companions, calling of her his religious wife, his demure dame, and the like, also he would make a sport of her among his wanton ones abroad.

If she did ask him, as sometimes she would, to let her go out to a sermon, he would in a churlish manner reply, Keep at home, keep at home and look to your business, we cannot live by hearing of sermons. If she still urged that he would let her go, then he would say to her, Go if you dare. He would also charged her with giving of what he had to her ministers, when, vile wretch, he had spent it on his vain companions before. This was the life that Mr. Badman's good wife lived, within few months after he had married her.

ATTEN. This was a disappointment indeed.

WISE. A disappointment indeed, as ever I think poor woman had. One would think that the knave might a little let her have had her will since it was nothing but to be honest, and since she brought him so sweet, so lumping a portion—for she brought hundreds into his house—I say, one would think he should have let her had her own will a little, since she desired it only in the service and worship of God; but could she win him to grant her that? No, not a bit, if it would have saved her life. True, sometimes she would steal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage she had she carried it

so to all her neighbours that, though many of them were but carnal, yet they would not betray her, or tell of her going out to the Word if they saw it, but would rather endeavor to hide it from Mr. Badman himself.

ATTEN. This carriage of his to her was enough to break her heart.

WISE. It was enough to do it indeed, yea, it did effectually do it. It killed her in time, yea, it was all the time a killing of her. She would oftentimes, when she sat by herself, thus mournfully bewail her condition:—'Woe is me that I sojourn in Meshech,' and 'that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace.' O 'what shall be given unto thee,' thou 'deceitful tongue?' 'or what shall be done unto thee, thou false tongue?' (Psa 120). I am a woman grieved in spirit, my husband has bought me and sold me for his lusts. It was not me, but my money that he wanted; O that he had had it, so I had had my liberty! This she said, not of contempt of his person, but of his conditions,[37] and because she saw that, by his hypocritical tongue, he had brought her not only almost to beggary, but robbed her of the Word of God.

ATTEN. It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the faith and ways of God; but now, poor creature, instead of this there is nothing but the quite contrary.

WISE. It is a deadly thing indeed, and therefore, by the Word of God, his people are forbid to be joined in marriage with them. 'Be ye not,' saith it, 'unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?' (2 Cor 6:14-16). There can be no agreement where such matches are made; even God himself hath declared the contrary from the beginning of the world. 'I,' says he, 'will put enmity between thee and the woman, and between thy seed and her seed' (Gen 3:15). Therefore he saith in another place they can mix no better than iron and clay (Dan 2:43). I say they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli's sons that were spared, to consume the eyes and to grieve the heart. O! the wailing and lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked against their light and good counsel to the contrary.

ATTEN. Alas! he deluded her with his tongue, and feigned reformation.

WISE. Well, well, she should have gone more warily to work. What if she had acquainted some of her best, most knowing, and godly friends therewith? What if she had engaged a godly minister or two to have talked with Mr. Badman? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her back than he was before her face? And besides I verily think—since in the multitude of counsellors there is safety—that if she had acquainted the congregation with it, and desired them to spend some time in prayer to God about it, and if she must have had him, to have received him as to his godliness upon the judgment of others, rather than her own—she knowing them to be godly and judicious and unbiased men—she had had more peace all her life after, than to trust to her own poor, raw, womanish judgment as she did. Love is blind, and will see nothing amiss where others may see a hundred faults. Therefore I say she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was fittest to judge, because she was to be the person pleased, but as to his godliness, there the Word was the fittest judge, and they that could best understand it, because God was therein to be pleased. I wish that all young maidens will take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men as she was, lest they repent with her, when, as to this, repentance will do them no good, but for their unadvisedness go sorrowing to their graves.

ATTEN. Well things are past with this poor woman and cannot be called back, let others beware by her misfortunes, lest they also fall into her distress.

WISE. That is the thing that I say, let them take heed, lest for their unadvisedness they smart, as this poor woman has done. And ah! methinks, that they that yet are single persons, and that are tempted to marry to such as Mr. Badman, would, to inform and warn themselves in this matter before they entangle themselves, but go to some that already are in the snare, and ask them how it is with them, as to the suitable or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their ears about the unequality, unsuitableness, disadvantages, and disquietments, and sins that attend such marriages, that would make them beware as long as they live. But the bird in the air knows not the notes of the bird in the snare until she comes thither herself. Besides, to make up such marriages, Satan and carnal reason, and lust, or at least inconsiderateness, has the chiefest hand; and where these things bear sway, designs, though never so destructive, will go headlong on; and therefore I fear that but little warning will be taken by young girls at Mr. Badman's wife's affliction.

ATTEN. But are there no dissuasive arguments to lay before such, to prevent their future misery?

WISE. Yes: there is the law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by irrational creatures. 1. It is forbidden by the law of God, both in the Old Testament and in the New. 1. In the Old. Thou shalt not 'make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son' (Deut 7:3). 2. In the New Testament it is forbidden. 'Be ye not unequally yoked together with unbelievers,' let them marry to whom they will, 'only in the Lord' (2 Cor 6:14-16; 1 Cor 7:39).

Here now is a prohibition, plainly forbidding the believer to marry with the unbeliever, therefore they should not do it. Again, these unwarrantable marriages are, as I may so say, condemned by irrational creatures, who will not couple but with their own sort. Will the sheep couple with a dog, the partridge with a crow, or the pheasant with an owl? No, they will strictly tie up themselves to those of their own sort only. Yea, it sets all the world a wondering, when they see or hear the contrary. Man only is most subject to wink at, and allow of these unlawful mixtures of men and women; because man only is a sinful beast, a sinful bird, therefore he, above all, will take upon him, by rebellious actions, to answer, or rather to oppose and violate the law of his God and Creator; nor shall these or other interrogatories, What fellowship? what concord? what agreement? what communion can there be in such marriages? be counted of weight or thought worth the answering by him,

But further, the dangers that such do commonly run themselves into, should be to others a dissuasive argument to stop them from doing the like: for besides the distresses of Mr. Badman's wife, many that have had very hopeful beginnings for heaven, have, by virtue of the mischiefs that have attended these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages, conviction, the first step

towards heaven, hath ceased; prayer, the next step towards heaven, hath ceased; hungerings and thirstings after salvation, another step towards the kingdom of heaven, hath ceased. In a word, such marriages have estranged them from the Word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends, and also into carnal delights, where, and with whom, they have in conclusion both sinfully abode, and miserably perished.

And this is one reason why God hath forbidden this kind of unequal marriages. 'For they,' saith he, meaning the ungodly, 'will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly' (Deut 7:4). Now mark, there were some in Israel, that would notwithstanding this prohibition, venture to marry to the heathens and unbelievers. But what followed? 'They served their idols, they sacrificed their sons and their daughters unto devils. Thus were they defiled with their own works, and went a whoring with their own inventions; therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance' (Psa 106:36-40).

ATTEN. But let us return again to Mr. Badman; had he any children by his wife?

WISE. Yes, seven.

ATTEN. I doubt they were but badly brought up.

WISE. One of them loved its mother dearly, and would constantly hearken to her voice. Now that child she had the opportunity to instruct in the principles of Christian religion, and it became a very gracious child. But that child Mr. Badman could not abide, he would seldom afford it a pleasant word, but would scowl and frown upon it, speak churlishly and doggedly to it, and though, as to nature, it was the most feeble of the seven, yet it oftenest felt the weight of its father's fingers. Three of his children did directly follow his steps, and began to be as vile as, in his youth, he was himself. The other that remained became a kind of mongrel[38] professors, not so bad as their father, nor so good as their mother, but were betwixt them both. They had their mother's notions, and their father's actions, and were much like those that you read of in the book of Nehemiah; these children were half of Ashdod, 'and could not speak in the Jews' language, but according to the language of each people' (Neh 13:24).

ATTEN. What you say in this matter is observable, and if I take not my mark amiss, it often happeneth after this manner where such unlawful marriages are contracted.

WISE. It sometimes doth so, and the reason, with respect to their parents, is this. Where the one of the parents is godly, and the other ungodly and vile, though they can agree in begetting of children, yet they strive for their children when they are born. The godly parent strives for the child, and by prayers, counsel, and good examples, labours to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions did I say? yea, and examples too according to their minds. Thus the godly, as Hannah, is presenting her Samuel unto the Lord: but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one hearkeneth to the law of their mother and is preserved from destruction, but as for the other, as their fathers did, so do they. Thus did Mr. Badman and his wife part some of their children betwixt them; but as for the other three that were, as it were, mongrels, betwixt both, they were like unto those that you read of in Kings, they feared the Lord, but served their own idols (2 Kings 17). They had, as I said, their mother's notions, and I will add, profession too; but their father's lusts, and something of his life. Now their father did not like them, because they had their mother's tongue; and the mother did not like them because they had still

their father's heart and life; nor were they indeed fit company for good or bad. The good would not trust them because they were bad, the bad would not trust them because they were good; namely, the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words. So they were forced with Esau to join in affinity with Ishmael; to wit, to look out a people that were hypocrites like themselves, and with them they matched, and lived, and died.
ATTEN. Poor woman, she could not but have much perplexity.
WISE. Yea, and poor children, that ever they were sent into the world as the fruit of the loins, and under the government of such a father as Mr. Badman.
ATTEN. You say right, for such children lie almost under all manner of disadvantages: but we must say nothing, because this also is the sovereign will of God.
WISE. We may not by any means object against God; yet we may talk of the advantages and disadvantages that children have by having for their parents such as are either godly or the contrary.
ATTEN. You say right, we may so, and pray now, since we are about it, speak something in brief unto it, that is, unto this: what advantage those children have above others, that have for their parents such as indeed are godly?
WISE. So I will, only I must first premise these two or three things. 1. They have not the advantage of election for their fathers' sakes. 2. They are born as others, the children of wrath, though they come of godly parents. 3. Grace comes not unto them as an inheritance, because they have godly parents. These things premised I shall now proceed.
1. The children of godly parents are the children of many prayers. They are prayed for before, and prayed for after they are born; and the prayer of a godly father and godly mother doth much. 2. They have the advantage of what restraint is possible, from what evils their parents see them inclinable to, and that is a second mercy. 3. They have the advantage of godly instruction, and of being told which be and which be not the right ways of the Lord. 4. They have also those ways commended unto them, and spoken well of in their hearing, that are good. 5. Such are also, what may be kept out of evil company, from evil books, and from being taught the way of swearing, lying, and the like, as sabbath-breaking, and mocking at good men and good things, and this is a very great mercy. 6. They ave also the benefit of a godly life set before them doctrinally by their parents, and that doctrine backed with a godly and holy example. And all these are very great advantages.
Now all these advantages the children of ungodly parents want; and so are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do nor can they heartily instruct them; they do not after a godly manner restrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of such evil actions that are abomination to God and to all good men. They let their children break the sabbath, swear, lie, be wicked and vain. They commend not to their children a holy life, nor set a good example before their eyes. No, they do in all things contrary: estranging of their children what they can, from the love of God and all good men, so soon as they are born. Therefore it is a very great judgment of God upon children, to be the offspring of base and ungodly men (Job 30:8).
ATTEN. Well, but before we leave Mr. Badman's wife and children, I have a mind, if you please, to inquire a little more after one thing, the which I am sure you can satisfy me in.
WISE. What is that?

ATTEN. You said a while ago that this Mr. Badman would not suffer his wife to go out to hear such godly ministers as she liked, but said, if she did, she had as good never come home any more. Did he often carry it thus to her?
WISE. He did say so, he did often say so. This I told you then, and had also then told you more, but that other things put me out.
ATTEN. Well said; pray, therefore, now go on.
WISE. So I will. Upon a time, she was, on a Lord's day, for going to hear a sermon, and Mr. Badman was unwilling she should; but she at that time, as it seems, did put on more courage than she was wont; and, therefore, after she had spent upon him a great many fair words and entreaties, if perhaps she might have prevailed by them, but all to no purpose at all, at last she said she would go, and rendered this reason for it: I have a husband, but also a God; my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that in the way of his own appointments. I have a husband, but also a soul, and my soul ought to be more unto me than all the world besides. This soul of mine I will look after, care for, and, if I can, provide it a heaven for its habitation. You are commanded to love me, as you love your own body, and so do I love you; but I tell you true, I prefer my soul before all the world, and its salvation I will seek (Eph 5:28).[39]
At this, first he gave her an ugly wish, and then fell into a fearful rage, and sware moreover that if she did go, he would make both her and all her damnable brotherhood, for so he was pleased to call them, to repent their coming thither.
ATTEN. But what should he mean by that?
WISE. You may easily guess what he meant. He meant he would turn informer,[40] and so either weary out those that she loved from meeting together to worship God, or make them pay dearly for their so doing, the which, if he did, he knew it would vex every vein of her tender heart.
ATTEN. But do you think Mr. Badman would have been so base?
WISE. Truly he had malice and enmity enough in his heart to do it, only he was a tradesman; also he knew that he must live by his neighbours, and so he had that little wit in his anger, that he refrained himself and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade; yet these three things he would be doing: 1. He would be putting of others on to molest and abuse her friends. 2. He would be glad when he heard that any mischief befel them. 3. And would laugh at her when he saw her troubled for them. And now I have told you Mr. Badman's way as to this.
ATTEN. But was he not afraid of the judgments of God that did fly about at that time?
WISE. He regarded not the judgment nor mercy of God, for had he at all done that he could not have done as he did. But what judgments do you mean?
ATTEN. Such judgments, that if Mr. Badman himself had taken but sober notice of, they might have made him a hung down his ears.
WISE. Why, have you heard of any such persons that the judgments of God have overtaken.
ATTEN. Yes, and so, I believe, have you too, though you make so strange about it.
WISE. I have so indeed, to my astonishment and wonder.
ATTEN. Pray, therefore, if you please, tell me what it is, as to this, that you know; and then, perhaps, I may also say something to you of the same.
WISE. In our town there was one W. S., a man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn informer. Well, so he did, and was as diligent in his business as most of them could be; he would watch of nights,

climb trees, and range the woods of days, if possible, to find out the meeters, for then they were forced to meet in the fields; yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a bedlam in his course awhile, and had done some mischiefs to the people, he was stricken by the hand of God, and that in this manner: 1. Although he had his tongue naturally at will, now he was taken with a flattering in his speech, and could not for weeks together speak otherwise than just like a man that was drunk. 2. Then he was taken with a drauling, or slabbering at his mouth, which slabber sometimes would hang at his mouth well nigh half-way down to the ground. 3. Then he had such a weakness in the back sinews of his neck, that ofttimes he could not look up before him, unless he clapped his hand hard upon his forehead, and held up his head that way, by strength of hand. 4. After this his speech went quite away, and he could speak no more than a swine or a bear. Therefore, like one of them, he would gruntle and make an ugly noise, according as he was offended, or pleased, or would have anything done, &c.
In this posture he continued for the space of half a year or thereabouts, all the while otherwise well, and could go about his business, save once that he had a fall from the bell as it hangs in our steeple, which it was a wonder it did not kill him. But after that he also walked about, until God had made a sufficient spectacle of his judgment of his sin, and then on a sudden he was stricken, and died miserably; and so there was an end of him and his doings.
I will tell you of another. About four miles from St. Neots, there was a gentleman had a man, and he would needs be an informer, and a lusty young man he was. Well, an informer he was, and did much distress some people, and had perfected his informations so effectually against some, that there was nothing further to do but for the constables to make distress on the people, that he might have the money or goods; and, as I heard, he hastened them much to do it. Now, while he was in the heat of his work, as he stood one day by the fire-side, he had, it should seem, a mind to a sop in the pan, for the spit was then at the fire, so he went to make him one; but behold, a dog, some say his own dog, took distaste at something, and bit his master by the leg; the which bite, notwithstanding all the means that was used to cure him, turned, as was said, to a gangrene; however, that wound was his death, and that a dreadful one too. For my relator said that he lay in such a condition by this bite, as the beginning, until his flesh rotted from off him before he went out of the world. But what need I instance in particular persons; when the judgment of God against this kind of people was made manifest, I think I may say, if not in all, yet in most of the counties in England where such poor creatures were. But I would, if it had been the will of God, that neither I nor anybody else, could tell you more of these stories; true stories, that are neither lie nor romance.
ATTEN. Well, I also heard of both these myself, and of more too, as remarkable in their kind as these, if I had any list to tell them; but let us leave those that are behind to others, or to the coming of Christ, who then will justify or condemn them, as the merit of their work shall require; or if they repented, and found mercy, I shall be glad when I know it, for I wish not a curse to the soul of mine enemy.
WISE. There can be no pleasure in the telling of such stories, though to hear of them may do us a pleasure. They may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the destitute; they also carry along with them both caution and counsel to those that are the survivors of such. Let us tremble at the judgments of God, and be afraid of sinning against him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

ATTEN. Well, Sir, as you have intimated, so I think we have, in this place, spoken enough about these kind of men; if you please, let us return again to Mr. Badman himself, if you have any more to say of him.
WISE. More! we have yet scarce thoroughly begun with anything that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said anything to them; but we will pass them and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up, and married, and what a life he hath led his wife; and now I will tell you some more of his pranks. He had the very knack for knavery; had he, as I said before, been bound to serve an apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.
ATTEN. Nor perhaps so artificially neither. For as none can teach goodness like to God himself, so, concerning sin and knavery, none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood to the end of his life. But, pray, Sir, make a beginning.
WISE. Well, so I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whose money he paid his debts. How, when he had paid his debts, he having some money left, he sets up again as briskly as ever, keeps a great shop, drives a great trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, so that at last he came to owe some thousands, and thus he went on a good while. And, to pursue his ends the better, he begun now to study to please all men, and to suit himself to any company; he could now be as they, say as they, that is, if he listed; and then he would list, when he perceived that by so doing he might either make them his customers or creditors for his commodities. If he dealt with honest men, as with some honest men he did, then he would be as they, talk as they, seem to be sober as they, talk of justice and religion as they, and against debauchery as they; yea, and would too seem to show a dislike of them that said, did, or were otherwise than honest.
Again, when he did light among those that were bad, then he would be as they, but yet more close and cautiously, except they were sure of his company. Then he would carry it openly, be as they, say, damn them and sink them[41] as they. If they railed on good men, so could he; if they railed on religion, so could he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like villainies, so was he. This was now the path he trod in, and could do all artificially as any man alive. And now he thought himself a perfect man, he thought he was always a boy till now. What think you now of Mr. Badman?
ATTEN. Think! why I think he was an atheist; for no man but an atheist can do this. I say it cannot be but that the man that is such as this Mr. Badman must be a rank and stinking atheist, for he that believes that there is either God or devil, heaven or hell, or death and judgment after, cannot do as Mr. Badman did; I mean if he could do these things without reluctancy and check of conscience, yea, if he had not sorrow and remorse for such abominable sins as these.
WISE. Nay, he was so far off from reluctances and remorse of conscience for these things, that he counted them the excellency of his attainments, the quintessence of his wit, his rare and singular virtues, such as but few besides himself could be the masters of. Therefore, as for those that made boggle and stop at things, and that could not in conscience, and for fear of death and judgment, do such things as he, he would call them fools and noddies,[42] and charge them for being frighted with the talk of unseen bugbears, and would encourage them, if they would be men indeed, to labour after the

attainment of this his excellent art. He would oftentimes please himself with the thoughts of what he could do in this matter, saying within himself, I can be religious and irreligious, I can be anything or nothing; I can swear, and speak against swearing; I can lie, and speak against lying; I can drink, wench, be unclean, and defraud, and not be troubled for it. Now I enjoy myself, and am master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it, or among his intimates, to whom he knew he might say any thing.

ATTEN. Did I call him before an atheist? I may call him now a devil, or a man possessed with one, if not with many. I think that there cannot be found in every corner such a one as this. True, it is said of king Ahaz that he sinned more and more (2 Chron 28:22). And of Ahab, that he sold 'himself to work wickedness' (1 Kings 21:25). And of the men of Sodom, that they 'were sinners before the Lord exceedingly' (Gen 13:13).

WISE. An atheist he was no doubt, if there be such a thing as an atheist in the world; but for all his brags of perfection and security in his wickedness, I believe that at times God did let down fire from heaven into his conscience (Job 21:17). True, I believe he would quickly put it out again, and grow more wicked and desperate afterward, but this also turned to his destruction, as afterward you may hear.

But I am not of your mind to think that there are but few such in the world, except you mean as to the degree of wickedness unto which he had attained. For otherwise, no doubt, there is abundance of such as he; men of the same mind, of the same principles, and of the same conscience too, to put them into practice. Yea, I believe that there are many that are endeavouring to attain to the same pitch of wickedness, and all them are such as he in the judgment of the law, nor will their want of hellish wit to attain thereto excuse them at the day of judgment. You know that in all science some are more arch than some, and so it is in the art as well as in the practice of wickedness, some are two-fold and some seven-fold more the children of hell than others—and yet all the children of hell—else they would all be masters, and none scholars in the school of wickedness. But there must be masters, and there must be learners; Mr. Badman was a master in this art, and therefore it follows that he must be an arch and chief one in that mystery.

ATTEN. You are in the right, for I perceive that some men, though they desire it, are not so arch in the practice thereof as others, but are, as I suppose they call them, fools and dunces to the rest, their heads and capacities will not serve them to act and do so wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedness.

WISE. True, but yet I say such men shall at the day of judgment be judged, not only for what they are, but also for what they would be. For if 'the thought of foolishness is sin,' doubtless the desire of foolishness is more sin; and if the desire be more, the endeavour after it must needs be more and more (Psa 24:9). He then that is not an artificial atheist and transgressor, yet if he desires to be so, if he endeavoureth to be so, he shall be judged and condemned to hell for such a one. For the law judgeth men, as I said, according to what they would be. He that 'looketh on a woman to lust after her, hath committed adultery with her already in his heart' (Matt 5:28). By the same rule, he that would steal doth steal he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so. For God judgeth men according to the working of their minds, and saith, 'As he thinketh, so is he' (Prov 23:7). That is, so is he in his heart, in his intentions, in his desires, in his endeavours; and God's law, I say, lays hold of the desires, intentions, and endeavours, even as it lays hold of the act of wickedness itself (Matt 5; Rom 7:7). A man then that desires to be as bad as Mr.

Badman, and desires to be so wicked have many in their hearts, though he never attains to that proficiency in wickedness as he, shall be judged for as bad a man as he, because it was in his desires to be such a wicked one.
ATTEN. But this height of wickedness in Mr. Badman will not yet out of my mind. This hard, desperate, or, what shall I call it, diabolical frame of heart, was in him a foundation, a ground-work to all acts and deeds that were evil.
WISE. The heart, and the desperate wickedness of it, is the foundation and ground-work of all. Atheism, professed and practical, spring both out of the heart, yea, and all manner of evil besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness. 'Wickedness proceedeth form the wicked' (1 Sam 24:13). It is an evil tree that bars evil fruit. Men gather no grapes of thorns; the heart therefore must be evil before the man can do evil, and good before the man doth good (Matt 7:16-18).
ATTEN. Now I see the reason why Mr. Badman was so base as to get a wife by dissimulation, and to abuse her so like a villain when he had got her, it was because he was before, by a wicked heart, prepared to act wickedness.
WISE. You may be sure of it, 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within and defile the man' (Mark 7:20-23). And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lust, to promote his designs, to revenge his malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this life. And all these did Mr. Badman do, even to the utmost, if either opportunity, or purse, or perfidiousness, would help him to the obtaining of his purpose.
ATTEN. Purse! why he could not but have purse to do almost what he would, having married a wife with so much money.
WISE. Hold you there; some of Mr. Badman's sins were costly, as his drinking, and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to spend it.
ATTEN. Had he then such a good trade, for all he was such a bad man? Or was his calling so gainful to him as always to keep his purse's belly full, though he was himself a great spender?
WISE. No, it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by hatfuls and pocketfuls at a time.
ATTEN. Why I trow he was no highwayman, was he?
WISE. I will be sparing in my speech as to that, though some have muttered as if he could ride out now and then, about nobody but himself knew what, over night, and come home all dirty and weary next morning. But that is not the thing I aim at.
ATTEN. Pray let me know it, if you think it convenient that I should.

CHAPTER VIII.

[BADMAN IS A BANKRUPT, AND GETS BY IT 'HATFULS OF MONEY.']

WISE. I will tell you; it was this, he had an art to break, and get hatfuls of money by breaking.
ATTEN. But what do you mean by Mr. Badman's breaking? You speak mystically, do you not?
WISE. No, no, I speak plainly. Or, if you will have it in plainer language, it is this; —when Mr. Badman had swaggered and whored away most of his wife's portion, he began to feel that he could not much longer stand upon his legs in this course of life and keep up his trade and repute—such as he had—in the world, but by the new

engine of breaking. Wherefore upon a time he gives a great and sudden rush into several men's debts, to the value of about four or five thousand pounds, driving at the same time a very great trade, by selling many things for less than they cost him, to get him custom, therewith to blind his creditors' eyes. His creditors therefore seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. Badman had well feathered his nest with other men's goods and money, after a little time he breaks. And by and by it was noised abroad that Mr. Badman had shut up shop, was gone, and could trade no longer. Now by that time his breaking was come to his creditors' ears, he had by craft and knavery made so sure of what he had, that his creditors could not touch a penny. Well, when he had done, he sends his mournful sugared letters to his creditors, to let them understand what had happened unto him, and desired them not to be severe with him, for he bore towards all men an honest mind, and would pay so far as he was able. Now he sends his letters by a man confederate with him, who could make both the worst and best of Mr. Badman's case; the best for Mr. Badman and the worst for his creditors. So when he comes to them he both bemoans them and condoles Mr. Badman's condition, telling of them that, without a speedy bringing of things to a conclusion, Mr. Badman would be able to make them no satisfaction, but at present he both could and would, and that to the utmost of his power, and to that end he desired that they would come over to him. Well, his creditors appoint him a time and come over, and he, meanwhile, authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a writ. So his deputed friend treats with them about their concern with Mr. Badman, first telling them of the great care that Mr. Badman took to satisfy them and all men for whatsoever he owed, as far as in him lay, and how little he thought a while since to be in this low condition. He pleaded also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he had by many of his customers; some of which died in his debt, others were run away, and for many that were alive he never expected a farthing from them. Yet nevertheless he would show himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them, for he was not able to pay them all. The creditors asked what he would give? It was replied, Half-a-crown in the pound. At this they began to huff, and he to renew his complaint and entreaty, but the creditors would not hear, and so for that time their meeting without success broke up. But after his creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and, by many worlds and great ado, they obtained five shillings in the pound. So the money was produced, releases and discharges drawn, signed, and sealed, books crossed, and all things confirmed; and then Mr. Badman can put his head out a doors again, and be a better man than when he shut up shop, by several thousands of pounds.[43]

ATTEN. And did he do thus indeed?

WISE. Yes, once and again. I think he brake twice or thrice.

ATTEN. And did he do it before he had need to do it?

WISE. Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors. He had wherewithal of his father, and also by his wife, to have lived upon, with lawful labour, like an honest man. He had also, when he made this wicked break, though he had been a profuse and prodigal spender, to have paid his creditors their own to a farthing.

But had he done so, he had not done like himself, like Mr. Badman; had he, I say, dealt like an honest man, he had then gone out of Mr. Badman's road. He did it therefore of a dishonest mind, and to a wicked end; to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his cups and queans,[44] and to live in the full swing of his lusts, even as he did before.

ATTEN. Why this was a mere cheat.

WISE. It was a cheat indeed. This way of breaking, it is nothing else but a more neat way of thieving, of picking of pockets, of breaking open of shops, and of taking from men what one has nothing to do with. But though it seem easy, it is hard to learn; no man that has conscience to God or man, can ever be his crafts-master in this hellish art.

ATTEN. O! Sir! What a wicked man was this!

WISE. A wicked man indeed. By this art he could tell how to make men send their goods to his shop, and then be glad to take a penny for that which he had promised, before it came thither, to give them a groat: I say, he could make them glad to take a crown for a pound's worth, and a thousand for that for which he had promised before to give them four thousand pounds.

ATTEN. This argueth that Mr. Badman had but little conscience.

WISE. This argued that Mr. Badman had no conscience at all; for conscience, the least spark of a good conscience, cannot endure this.

ATTEN. Before we go any further in Mr. Badman's matters, let me desire you, if you please, to give me an answer to these two questions. 1. What do you find in the Word of God against such a practice as this of Mr. Badman's is? 2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him, nor go on in a trade any longer?

WISE. I will answer you as well as I can. And first, to the first of your questions; to wit, What I find in the Word of God against such a practice as this of Mr. Badman's is. The Word of God doth forbid this wickedness; and to make it the more odious in our eyes, it joins it with theft and robbery. 'Thou shalt not,' says God, 'defraud thy neighbour, neither rob him' (Lev 19:13). Thou shalt not defraud, that is, deceive or beguile. Now thus to break, is to defraud, deceive and beguile; which is, as you see, forbidden by the God of heaven: 'Thou shalt not defraud thy neighbour, neither rob him.' It is a kind of theft and robbery, thus to defraud, and beguile. It is a vilely robbing of his shop, and picking of his pocket; a thing odious to reason and conscience, and contrary to the law of nature. It is a designed piece of wickedness, and therefore a double sin. A man cannot do this great wickedness on a sudden, and through a violent assault of Satan. He that will commit this sin, must have time to deliberate, that by invention he may make it formidable, and that with lies and high dissimulations. He that commits this wickedness, must first hatch it upon his bed, beat his head about it, and lay his plot strong. So that to the completing of such a wickedness, there must be adjoined many sins, and they too must go hand in hand until it be completed. But what saith the scripture? 'Let no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such' (1 Thess 4:6). But this kind of breaking is a going beyond my brother; this is a compassing of him about, that I may catch him in my net; and as I said, an art to rob my brother, and to pick his pocket, and that with his consent. Which doth not therefore mitigate, but so much the more greaten, and make odious the offence. For men that are thus wilily abused, cannot help themselves; they are taken in a deceitful net. But God will here concern himself, he will be the avenger, he will be the avenger of all such either here, or in another world.

And this, the apostle testifies again, where he saith, 'But he that doeth wrong, shall

receive for the wrong which he hath done; and there is no respect of persons' (Col 3:25) . That is, there is no man, be he what he will, if he will be guilty of this sin, of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too; for 'there is no respect of persons.'

I might add, that this sin of wronging, of going beyond, and defrauding of my neighbour, it is like that first prank that the devil played with our first parents, as the altar that Uriah built of Ahaz, was taken from the fashion of that that stood at Damascus, to be the very pattern of it. The serpent beguiled me, says Eve; Mr. Badman beguiles his creditors. The serpent beguiled Eve with lying promises of gain; and so did Mr. Badman beguile his creditors. The serpent said one thing and meant another, when he beguiled Eve; and so did Mr. Badman when he beguiled his creditors.

That man therefore that doth thus deceive and beguile his neighbour, imitateth the devil; he taketh his examples from him, and not from God, the Word, or good men; and this did Mr. Badman.

And now to your second question; to wit, what I would have a man do that is in his creditor's debt, and that can neither pay him, nor go on in a trade any longer?

Answ. First of all. If this be his case, and he knows it, let him not run one penny further in his creditors' debt, for that cannot be done with good conscience. He that knows he cannot pay, and yet will run into debt; does knowingly wrong and defraud his neighbour, and falls under that sentence of the Word of God, 'The wicked borroweth, and payeth not again' (Psa 37:21). Yea, worse, he borrows, though at the very same time he knows that he cannot pay again. He doth also craftily take away what is his neighbour's. That is therefore the first thing that I would propound to such; let him not run any farther into his creditors' debt.

Secondly, After this, let him consider, how, and by what means he was brought into such a condition that he could not pay his just debts. To wit, whether it was by his own remissness in his calling, by living too high in diet or apparel, by lending too lavishingly that which was none of his own, to his loss; or whether by the immediate hand and judgment of God.

If by searching he finds that this is come upon him through remissness in his calling, extravagancies in his family, or the like; let him labour for a sense of his sin and wickedness, for he has sinned against the Lord. First, in his being slothful in business, and in not providing, to wit, of his own, by the sweat of his brow, or other honest ways, for those of his own house (Rom 12:11; 1 Tim 5:8). And, secondly, in being lavishing in diet and apparel in the family, or in lending to others that which was none of his own. This cannot be done with good conscience. It is both against reason and nature, and therefore must be a sin against God. I say therefore, if thus this debtor hath done, if ever he would live quietly in conscience, and comfortably in his condition for the future, let him humble himself before God, and repent of this his wickedness. For 'he that is slothful in his work, is brother to him that is a great waster' (Prov 18:9). To be slothful and a waster too, is to be as it were a double sinner.

But again, as this man should inquire into these things, so he should also into this, How came I into this way of dealing in which I have now miscarried? Is it a way that my parents brought me up in, put me apprentice to, or that by providence I was first thrust into? Or is it a way into which I have twisted myself, as not being contented with my first lot, that by God and my parents I was cast into? This ought duly to be considered, and if upon search a man shall find that he is out of the place and calling into which he was put by his parents, or the providence of God, and has miscarried in a new way,

that through pride and dislike of his first state he has chose rather to embrace; his miscarriage is his sin, the fruit of his pride, and a token of the judgment of God upon him for his leaving of his first state. And for this he ought, as for the former, to be humble and penitent before the Lord,

But if by search, he finds that his poverty came by none of these; if by honest search, he finds it so, and can say with good conscience, I went not out of my place and state in which God by his providence had put me; but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly nor indirectly made away with my creditors' goods; then has his fall come upon him by the immediate hand of God, whether by visible or invisible ways. For sometimes it comes by visible ways, to wit, by fire, by thieves, by loss of cattle, or the wickedness of sinful dealers, &c. And sometimes by means invisible, and then no man knows how; we only see things are going, but cannot see by what way they go. Well, now suppose that a man, by an immediate hand of God, is brought to a morsel of bread, what must he do now?

I answer: His surest way is still to think, that this is the fruit of some sin, though possibly not sin in the management of his calling, yet of some other sin. 'God casteth away the substance of the wicked' (Prov 10:3). Therefore let him still humble himself before his God, because his hand is upon him, and say, What sin is this, for which this hand of God is upon me? (1 Peter 5:6). And let him be diligent to find it out, for some sin is the cause of this judgment; for God 'doth not afflict willingly nor grieve the children of men' (Lam 3:33). Either the heart is too much set upon the world, or religion is too much neglected in thy family, or something. There is a snake in the grass, a worm in the gourd; some sin in thy bosom, for the sake of which God doth thus deal with thee.

Thirdly, This thus done, let that man again consider thus with himself: perhaps God is now changing of my condition and state in the world; he has let me live in fashion, in fulness, and abundance of worldly glory; and I did not to his glory improve, as I should, that his good dispensation to me. But when I lived in full and fat pasture, I did there lift up the heel (Deut 32:15). Therefore he will now turn me into hard commons, that with leanness, and hunger, and meanness, and want, I may spend the rest of my days. But let him do this without murmuring and repining; let him do it in a godly manner, submitting himself to the judgment of God. 'Let the rich rejoice in that he is made low' (James 1:9,10).

This is duty, and it may be privilege to those that are under this hand of God. And for thy encouragement to this hard work, for this is a hard work, consider of these four things. 1. This is right lying down under God's hand, and the way to be exalted in God's time. When God would have Job embrace the dunghill, he embraces it, and says, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord' (Job 1:21). 2. Consider, that there are blessings also that attend a low condition, more than all the world are aware of.[45] A poor condition has preventing mercy attending of it. The poor, because they are poor, are not capable of sinning against God as the rich man does (Psa 49:6). 3. The poor can more clearly see himself preserved by the providence of God than the rich, for he trusteth in the abundance of his riches. 4. It may be God has made thee poor, because he would make thee rich. 'Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?' (James 2:5).

I am persuaded if men upon whom this hand of God is, would thus quietly lie down and humble themselves under it, they would find more peace, yea more blessing of God attending them in it, than the most of men are aware of. But this is a hard chapter, and

therefore I do not expect that many should either read it with pleasure, or desire to take my counsel.

Having thus spoken to the broken man, with reference to his own self, I will now speak to him as he stands related to his creditors. In the next place therefore, let him fall upon the most honest way of dealing with his creditors, and that I think must be this:

First, Let him timely make them acquainted with his condition, and also do to them these three things. 1. Let him heartily and unfeignedly ask them forgiveness for the wrong that he has done them. 2. Let him proffer them ALL, and the whole ALL that ever he has in the world; let him hide nothing, let him strip himself to his raiment for them; let him not keep a ring, a spoon, or anything from them. 3. If none of these two will satisfy them, let him proffer them his body, to be at their dispose, to wit, either to abide imprisonment at their pleasure, or to be at their service, till by labour and travel he hath made them such amends as they in reason think fit, only reserving something for the succour of his poor and distressed family out of his labour, which in reason, and conscience, and nature, he is bound also to take care of. Thus shall he make them what amends he is able, for the wrong that he hath done them in wasting and spending of their estates.

By thus doing, he submits himself to God's rod, commits himself to the dispose of his providence; yea, by thus doing, he casteth the lot of his present and future condition into the lap[46] of his creditors, and leaves the whole dispose thereof to the Lord, even as he shall order and incline their hearts to do with him (Prov 16:33). And let that be either to forgive him, or to take that which he hath for satisfaction, or to lay his body under affliction, this way or that, according to law; can he, I say, thus leave the whole dispose to God, let the issue be what it will, that man shall have peace in his mind afterward. And the comforts of that state, which will be comforts that attend equity, justice, and duty, will be more unto him, because more according to godliness, than can be the comforts that are the fruits of injustice, fraudulency, and deceit. Besides, this is the way to engage God to favour him by the sentence of his creditors; for HE can entreat them to use him kindly, and he will do it when his ways are pleasing in his sight (Jer 15:10,11). When a man's ways please the Lord, he maketh even his enemies to be at peace with him (Prov 16:7). And surely, for a man to seek to make restitution for wrongs done to the utmost of his power, by what he is, has, and enjoys in this world, is the best way, in that capacity, and with reference to that thing, that a man can at this time be found active in.

But he that doth otherwise, abides in his sin, refuses to be disposed of by the providence of God, chooseth an high estate, though not attained in God's way; when God's will is that he should descend into a low one. Yea, he desperately saith in his heart and actions, I will be mine own chooser, and that in mine own way, whatever happens or follows thereupon.

ATTEN. You have said well, in my mind. But suppose now that Mr. Badman was here, could he not object as to what you have said, saying, Go and teach your brethren, that are professors, this lesson, for they as I am are guilty of breaking; yea, I am apt to think, of that which you call my knavish way of breaking, to wit, of breaking before they have need to break. But if not so, yet they are guilty of neglect in their calling, of living higher, both in fare and apparel, than their trade or income will maintain. Besides that they do break all the world very well knows, and that they have the art to plead for a composition, is very well known to men; and that is usual with them to hide their linen, their plate, their jewels, and it is to be thought, sometimes money and goods besides, is as common as four eggs a penny.[47] and thus they beguile men, debauch their

consciences, sin against their profession, and make, it is to be feared, their lusts in all this, and the fulfilling of them their end. I say, if Mr. Badman was here to object thus unto you, what would be your reply?

WISE. What? Why I would say, I hope no good man, no man of good conscience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the salvation of his own soul, will do thus. Professors such, perhaps, there may be, and who upon earth can help it? Jades there be of all colours. If men will profess, and make their profession a stalking-horse to beguile their neighbours of their estates, as Mr. Badman himself did, when he beguiled her that now is with sorrow his wife, who can help it? The churches of old were pestered with such, and therefore no marvel if these perilous difficult times be so. But mark how the apostle words it: 'Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God' (1 Cor 6:8-10; 2 Tim 3:1-5).

None of these shall be saved in this state, nor shall profession deliver them from the censure of the godly, when they shall be manifest such to be. But their profession we cannot help. How can we help it, if men should ascribe to themselves the title of holy ones, godly ones, zealous ones, self-denying ones, or any other such glorious title? and while they thus call themselves, they should be the veriest rogues for all evil, sin, and villainy imaginable, who could help it? True, they are a scandal to religion, a grief to the honest-hearted, an offence to the world, and a stumbling-stone to the weak, and these offences have come, do come, and will come, do what all the world can; but woe be to them through whom they come (Matt 18:6-8). Let such professors therefore be disowned by all true Christians, and let them be reckoned among those base men of the world, which, by such actions, they most resemble. They are Mr. Badman's kindred. For they are a shame to religion, I say, these slithy,[48] rob-shop, pick-pocket men, they are a shame to religion, and religious men should be ashamed of them. God puts such an one among the fools of the world, therefore let not Christians put them among those that are wise for heaven. 'As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool' (Jer 17:11). And the man under consideration is one of these, and therefore must look to fall by this judgment.

A professor! and practice such villainies as these! such a one is not worthy to bear that name any longer. We may say to such as the prophet spake to their like, to wit, to the rebellious that were in the house of Israel: 'Go ye, serve ye every one his idols' (Eze 20:39). If ye will not hearken to the law and testament of God, to lead your lives hereafter: 'but pollute God's holy name no more with your gifts, and with your idols.' Go, professors, go; leave off profession, unless you will lead your lives according to your profession. Better never profess, than to make profession a stalking-horse to sin, deceit, to the devil, and hell. The ground and rules of religion allow not any such thing: 'receive us,' says the apostle, 'we have wronged no man, we have corrupted no man, we have defrauded no man' (2 Cor 7:2). Intimating that those that are guilty of wronging, corrupting, or defrauding of any, should not be admitted to the fellowship of saints, no, nor into the common catalogue of brethren with them. Nor can men with all their rhetoric, and eloquent speaking, prove themselves fit for the kingdom of heaven, or men of good conscience on earth. O that godly plea of Samuel: 'Behold here I am,' says he, 'witness against me, before the Lord, and before his anointed, whose ox have

I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed?' &c. (1 Sam 12:3). This was to do like a man of good conscience indeed (Matt 10:19). And in this his appeal, he was so justified in the consciences of the whole congregation, that they could not but with one voice, as with one mouth, break out jointly, and say, 'Thou hast not defrauded us, nor oppressed us' (Matt 10:4).
A professor, and defraud, away with him! A professor should not owe any man anything but love. A professor should provide things, not of other men's but of his own, of his own honest getting, and that not only in the sight of God, but of all men; that he may adorn the doctrine of God our Saviour in all things.
ATTEN. But suppose God should blow upon a professor in his estate and calling, and he should be run out before he is aware, must he be accounted to be like Mr. Badman, and lie under the same reproach as he?
WISE. No: if he hath dutifully done what he could to avoid it. It is possible for a ship to sink at sea, notwithstanding the most faithful endeavour of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet, that left his wife in debt, to the hazarding the slavery of her children by the creditors (2 Kings 4:1,2). He was no profuse man, nor one that was given to defraud, for the text says he feared God; yet, as I said, he was run out more than she could pay.
If God would blow upon a man, who can help it? (Hagg 1:9). And he will do so sometimes, because he will change dispensations with me, and because he will try their graces. Yea, also, because he will overthrow the wicked with his judgments; and all these things are seen in Job. But then the consideration of this should bid men have a care that they be honest, lest this comes upon them for their sin. It should also bid them beware of launching further into the world, than in an honest way, by ordinary means, they can godlily make their retreat; for the further in the greater fall. It should also teach them to beg of God his blessing upon their endeavours, their honest and lawful endeavours. And it should put them upon a diligent looking to their steps, that if in their going they should hear the ice crack, they may timely go back again. These things considered, and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill. Let him give unto all their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which comes to strip him naked and bare: for he that doth otherwise fights against God; and declares that he is a stranger to that of Paul; 'I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need' (Phil 4:12).
ATTEN. But Mr. Badman would not, I believe, have put this difference betwixt things feigned and those that fall of necessity.
WISE. If he will not, God will, conscience will: and that not thine own only, but the consciences of all those that have seen the way, and that have known the truth of the condition of such a one.
ATTEN. Well: let us at this time leave this matter, and return again to Mr. Badman.
WISE. With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our discourse of his death.

CHAPTER IX.

[BADMAN'S FRAUDULENT DEALINGS TO GET MONEY.]

ATTEN. But pray, do it with as much brevity as you can.
WISE. Why, are you weary of my relating of things?
ATTEN. No: but it pleases me to hear a great deal in few words.
WISE. I profess myself not an artist that way, but yet, as briefly as I can, I will pass

through what of his life is behind; and again I shall begin with his fraudulent dealing, as before I have showed with his creditors, so now with his customers, and those that he had otherwise to deal withal.

He dealt by deceitful weights and measures. He kept weights to buy by, and weights to sell by; measures to buy by, and measures to sell by: those he bought by were too big, those he sold by were too little.

Besides, he could use a thing called slight of hand, if he had to do with other men's weights and measures, and by that means make them whether he did buy or sell, yea though his customer or chapman looked on, turn to his own advantage.

Moreover, he had the art to misreckon men in their accounts, whether by weight, or measure, or money, and would often do it to his worldly advantage, and their loss.

What say you to Mr. Badman now? And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his book or word. This was Mr. Badman's practice. What think you of Mr. Badman now?

ATTEN. Think! Why I can think no other but that he was a man left to himself, a naughty man; for these, as his other, were naughty things; if the tree, as indeed it may, ought to be judged, what it is, by its fruits, then Mr. Badman must needs be a bad tree. But pray, for my further satisfaction, show me now, by the Word of God, the evil of this his practice; and first of his using false weights and measures.

WISE. The evil of that! Why the evil of that appears to every eye. The heathens, that live like beasts and brutes in many things, do abominate and abhor such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

ATTEN. But show me something out of the Word against it, will you?

WISE. I will willingly do it. And first, look into the Old Testament: 'Ye shall,' saith God there, 'do no unrighteousness in judgment, in mete-yard, in weight, or in measure; just balances, just weights, a just ephah and a just hin shall you have' (Lev 19:35,36). This is the law of God, and that which all men, according to the law of the land, ought to obey. So again: 'Ye shall have just balances, and a just ephah,' &c. (Eze 45:10).

Now having showed you the law, I will also show you how God takes swerving therefrom. 'A false balance is not good' (Prov 20:23). 'A false balance is abomination to the Lord' (Prov 11:1). Some have just weights, but false balances; and by virtue of these false balances, by their just weights, they deceive the country. Wherefore God first of all commands that the balance be made just. A just balance shalt thou have; else they may be, yea are, deceivers, notwithstanding their just weights.

Now, having commanded that men have a just balance, and testifying that a false one is an abomination to the Lord, he proceedeth also unto weight and measure. Thou shalt not have in thy bag divers weights, a great and a small; that is, one to buy by, and another to sell by, as Mr. Badman had. 'Thou shalt not have in thine house divers measures, a great and a small. (And these had Mr. Badman also.) But thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things [that is, that use false weights and measures], and all that do unrighteously, are an abomination unto the Lord' (Deut 25:13-16). See now both how plentiful, and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old law, and therefore hath nothing to do with us under the New Testament. Not that I think you, neighbour, will object thus. Well, to this foolish objection, let us make an

answer. First, he that makes this objection, if he doth it to overthrow the authority of those texts, discovereth that himself is first cousin to Mr. Badman. For a just man is willing to speak reverently of those commands. That man therefore hath, I doubt, but little conscience, if any at all that is good, that thus objecteth against the text. But let us look into the New Testament, and there we shall see how Christ confirmeth the same; where he commandeth that men make to others good measure, including also that they make good weight; telling such that do thus, or those that do it not, that they may be encouraged to do it: 'Good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again' (Luke 6:38). To wit, both from God and man. For as God will show his indignation against the false man, by taking away even that he hath, so he will deliver up the false man to the oppressor, and the extortioner shall catch from him, as well as he hath catched from his neighbour; therefore, another scripture saith, 'When thou shalt make an end to deal treacherously, they shall deal treacherously with thee' (Isa 33:1). That the New Testament also hath an inspection into men's trading, yea, even with their weights and measures, is evident from these general exhortations, 'Defraud not'; 'lie not one to another.' 'Let no man go beyond his brother in any matter, for the Lord is the avenger of all such.' 'Whatsoever ye do, do it heartily, as to the Lord,' 'doing all in his name,' 'to his glory'; and the like. All these injunctions and commandments do respect our life and conversation among men, with reference to our dealing, trading, and so, consequently, they forbid false, deceitful, yea, all doings that are corrupt.

Having thus in a word or two showed you that these things are bad, I will next, for the conviction of those that use them, show you where God saith they are to be found.

1. They are not to be found in the house of the good and godly man, for he, as his God, abhors them; but they are to be found in the house of evil doers, such as Mr. Badman's is. 'Are there,' saith the prophet, 'yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable!' (Micah 6:10). Are they there yet, notwithstanding God's forbidding, notwithstanding God's tokens of anger against those that do such things! O how loth is a wicked man to let go a sweet, a gainful sin, when he hath hold of it! They hold fast deceit, they refuse to let it go.
2. These deceitful weights and measures are not to be found in the house of the merciful, but in the house of the cruel; in the house of them that love to oppress. 'The balances of deceit are in his hand; he loveth to oppress' (Hosea 12:7). He is given to oppression and cruelty, therefore he useth such wicked things in his calling. Yea, he is a very cheat, and, as was hinted before concerning Mr. Badman's breaking, so I say now, concerning his using these deceitful weights and measures, it is as bad, as base, as to take a purse,[49] or pick a pocket; for it is a plain robbery; it takes away from a man that which is his own, even the price of his money.
3. The deceitful weights and measures are not to be found in the house of such as relieve the belly, and that cover the loins of the poor, but of such as indeed would swallow them up. 'Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great [making the measure small, and the price great], and falsifying the balances by deceit? That ye may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works' (Amos 8:4-8). So detestable and vile a things is this in the sight of God.

4. God abominates the thoughts of calling of those that use false weights and measures, by any other term than that they be impure ones, or the like: 'Shall I count them pure,' saith he, 'with the bag of deceitful weights?' (Micah 6:11). No, by no means, they are impure ones; their hands are defiled, deceitful gain is in their houses, they have gotten what they have by coveting an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of the world.

Thus you see how full and plain the Word of God is against this sin, and them that use it. And therefore Mr. Badman, for that he used by these things thus to rook and cheat his neighbours, is rightly rejected from having his name in and among the catalogue of the godly.

ATTEN. But I am persuaded that the using of these things, and the doing by them thus deceitfully, is not counted so great an evil by some.

WISE. Whether it be counted an evil or a virtue by men, it mattereth not; you see by the Scriptures the judgment of God upon it. It was not counted an evil by Mr. Badman, nor is it by any that still are treading in his steps. But, I say, it is no matter how men esteem of things, let us adhere to the judgment of God. And the rather, because when we ourselves have done weighing and measuring to others, then God will weigh and measure both us and our actions. And when he doth so, as he will do shortly, then woe be to him to whom, and of whose actions it shall be thus said by him, 'TEKEL, thou art weighed in the balances, and are found wanting' (Dan 5:27). God will then recompense their evil of deceiving upon their own head, when he shall shut them out of his presence, favour, and kingdom, for ever and ever.

ATTEN. But it is a wonder, that since Mr. Badman's common practice was to do thus, that some one or more did not find him out, and blame him for this his wickedness.

WISE. For the generality of people he went away clever with his knavery. For what with his balance, his false balance, and good weight, and what with his slight of hand to boot, he beguiled sometimes a little, and sometimes more, most that he had to deal with; besides, those that use this naughty trade are either such as blind men with a show of religion, or by hectoring the buyer out by words. I must confess Mr. Badman was not so arch at the first; that is, to do it by show of religion; for now he began to grow threadbare, though some of his brethren are arch enough this way, yea, and of his sisters too, for I told you at first that there were a great many of them, and never a one of them good; but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. Badman's customers.

ATTEN. Then it seems he kept good weights and a bad balance; well that was better than that both should be bad.

WISE. Not at all. There lay the depth of his deceit; for if any at any time found fault that he used them hardly, and that they wanted their weight of things, he would reply, Why, did you not see them weighted? will you not believe your own eyes? if you question my weights, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his scales, so he blinded all by his balance.

ATTEN. This is cunning indeed; but as you say, there must be also something done or said to blind therewith, and this I perceive Mr. Badman had.

WISE. Yes, he had many ways to blind, but he was never clear at it by making a show of religion, though he cheated his wife therewith; for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way; they shall to view live a whole life religiously, and yet shall be guilty of these most horrible sins. And yet religion in itself is never the worse, nor yet the true professors of it. But, as Luther says, in the

name of God begins all mischief.[50] For hypocrites have no other way to bring their evils to maturity but by using and mixing the name of God and religion therewith. Thus they become whited walls; for by this white, the white of religion, the dirt of their actions is hid. Thus also they become graves that appear not, and they that go over them, that have to do with them, are not aware of them, but suffer themselves to be deluded by them. Yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why, he suffereth his very senses to be also deluded, by recalling of his chapman's religion to mind, and thinks verily that not his good chapman but himself is out; for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent, that he is beguiled, then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, &c. And so Mr. Cheat shall stand for a right honest man in the eye of his customer, though the next time he shall pick his pocket again.

Some plead custom for their cheat, as if that could acquit them before the tribunal of God. And others say it came to them for so much, and, therefore, another must take it for so much, though there is wanting both as to weight and measure; but in all these things there are juggles; or if not, such must know that 'that which is altogether just,' they must do (Deut 16:20). Suppose that I be cheated myself with a brass half-crown, must I therefore cheat another therewith? if this be bad in the whole, it is also bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou must deal justly in selling, or thou sinnest against thy soul, and art become as Mr. Badman. And know, that a pretence to custom is nothing worth. It is not custom, but good conscience that will help at God's tribunal.

ATTEN. But I am persuaded that that which is gotten by men this way doth them but little good.

WISE. I am of your mind for that, but this is not considered by those thus minded. For if they can get it, though they get, as we say, the devil and all, by their getting, yet they are content, and count that their getting is much.[51]

Little good! why do you think they consider that? No; no more than they consider what they shall do in the judgment, at the day of God Almighty, for their wrong getting of what they get, and that is just nothing at all.

But to give you a more direct answer. This kind of getting is so far off from doing them little good, that it doth them no good at all; because thereby they lose their own souls; 'What shall it profit a man if he shall gain the whole world, and lose his own soul?' (Mark 8:36). He loseth then, he loseth greatly that getteth after this fashion. This is the man that is penny-wise and pound-foolish; this is he that loseth his good sheep for a half-penny-worth of tar;[52] that loseth a soul for a little of the world. And then what doth he get thereby but loss and damage? Thus he getteth or rather loseth about the world to come. But what doth he get in this world, more than travail and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in getting, I mean, at temporal blessedness; but the man that thus getteth, shall not have that. For though an inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too, but what says Solomon? God casteth it away. 'The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked' (Prov 10:3; Jer 15:13, 17:3). The time, as I said, that they do enjoy it, it shall do them no good at all; but long, to be sure, they must not have it. For God will either take it away in their lifetime, or else in the generation following, according to that of Job: 'He,' the wicked, 'may prepare it, but the just shall put it on, and the innocent shall divide the silver' (Job 27:17).

Consider that also that it is written in the Proverbs; 'A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just' (Prov 13:22). What then doth he get thereby, that getteth by dishonest means? Why he getteth sin and wrath, hell and damnation, and now tell me how much he doth get.

This, I say, is his getting; so that as David says, we may be bold to say too; I beheld the wicked in great prosperity, and presently I cursed his habitation; for it cannot prosper with him (Psa 73). Fluster and huff, and make ado for a while he may, but God hath determined that both he and it shall melt like grease, and any observing man may see it so. Behold the unrighteous man, in a way of injustice, getteth much, and loadeth himself with thick clay, but anon it withereth, it decayeth and even he, or the generation following decline, and return to beggary. And this Mr. Badman, notwithstanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

ATTEN. He had all the bad tricks, I think, that it was possible for a man to have, to get money; one would think that he should have been rich.

WISE. You reckon too fast, if you count these all his bad tricks to get money; for he had more besides. If his customers were in his books, as it should go hard but he would have them there; at least, if he thought he could make any advantage of them, then, then would he be sure to impose upon them his worst, even very bad commodity, yet set down for it the price that the best was sold at; like those that sold the refuse wheat; or the worst of the wheat; making the shekel great, yet hoisting up the price (Amos 8). This was Mr. Badman's way. He would sell goods that cost him not the best price by far, for as much as he sold his best of all for. He had also a trick to mingle his commodity, that that which was bad might go off with the least mistrust. Besides, if his customers at any time paid him money, let them look to themselves, and to their acquaintances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of the payment, a hundred to one but they paid it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, wright or wrong; so that, relief that way, he could get none.

ATTEN. It is a bad, yea, an abominable thing for a man to have such servants. For by such means a poor customer may be undone, and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? He must sink, there is no remedy.

WISE. This is very bad, but this has been a practice, and that hundreds of years ago. But what saith the Word of God? 'I will punish all those that leap on the threshold, which till their masters' houses with violence and deceit' (Zeph 1:9).

Mr. Badman also had this art; could he get a man at advantage, that is, if his chapman durst not go from him, or if the commodity he wanted could not for the present be conveniently had elsewhere, then let him look to himself, he would surely make his purse-strings crack; he would exact upon him without any pity or conscience.

ATTEN. That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed?

WISE. Extortion is a screwing from men more than by the law of God or men is right; and it is committed sometimes by them in office, about fees, rewards, and the like:[53] but it is most commonly committed by men of trade, who without all conscience, when they have the advantage, will make a prey of their neighbour. And thus was Mr.

Badman an extortioner; for although he did not exact, and force away, as bailiffs and clerks have used to do, yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be extorting and forcing of money out of his neighbour's pocket. For every man that makes a prey of his advantage upon his neighbour's necessities, to force from him more than in reason and conscience, according to the present prices of things such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God (1 Cor 6:9,10).

ATTEN. Well, this Badman was a sad wretch.

CHAPTER X.

[THE SIMPLE CHRISTIAN'S VIEWS OF EXTORTION.]

WISE. Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the country too that live all their days in the practice, and so under the guilt of extortion; people, alas! that think scorn to be so accounted.

As for example: There is a poor body that dwells, we will suppose, so many miles from the market; and this man wants a bushel of grist, a pound of butter, or a cheese for himself, his wife, and poor children; but dwelling so far from the market, if he goes thither, he shall lose his day's work, which will be eightpence or tenpence damage to him, and that is something to a poor man.[54] So he goeth to one of his masters or dames for what he wanteth, and asks them to help him with such a thing; yes, say they, you may have it; but withal they will give him a gripe, perhaps make him pay as much or more for it at home, as they can get when they have carried it five miles to a market, yea, and that too for the refuse of their commodity. But in this the women are especially faulty, in the sale of their butter and cheese, &c. Now this is a kind of extortion, it is a making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

But above all, your hucksters, that buy up the poor man's victuals by wholesale, and sell it to him again for unreasonable gains, by retail, and as we call it by piecemeal; they are got into a way, after a stinging rate, to play their game upon such by extortion: I mean such who buy up butter, cheese, eggs, bacon, &c. by wholesale, and sell it again, as they call it, by pennyworths, two pennyworths, a halfpennyworth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do, many of them, bite and pinch the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin. 'He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.' Therefore he saith again, 'Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of them that spoiled them' (Prov 22:16,22,23).

O that he that gripeth and grindeth the face of the poor, would take notice of these two scriptures! Here is threatened the destruction of the estate, yea and of the soul too, of them that oppress the poor. Their soul we shall better see where, and in what condition that is in, when the day of doom is come; but for the estates of such, they usually quickly moulder; and that sometimes all men, and sometimes no man knows how. Besides, these are usurers, yea, they take usury for victuals, which thing the Lord has forbidden (Deut 23:19). And because they cannot so well do it on the market-day, therefore they do it, as I said, when the market is over; for then the poor fall into their mouths, and are necessitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus

with other folks' matters, and for my thus prying into the secrets of their iniquity. But to such I would say, since such actions are evil, it is time they were hissed out of the world. For all that do such things offend against God, wrong their neighbour, and like Mr. Badman do provoke God to judgment.

ATTEN. God knows there is abundance of deceit in the world!

WISE. Deceit! Ay, but I have not told you the thousandth part of it; nor is it my business now to rake to the bottom of that dunghill. What would you say, if I should anatomize some of those vile wretches called pawnbrokers, that lend money and goods to poor people, who are by necessity forced to such an inconvenience; and will make, by one trick or other, the interest of what they so lend amount to thirty, forty, yea sometimes fifty pound by the year; notwithstanding the principal is secured by a sufficient pawn; which they will keep too at last, if they find any shift to cheat the wretched borrower.

ATTEN. Say! Why such miscreants are the pest and vermin of the commonwealth, not fit for the society of men; but methinks by some of those things you discoursed before, you seem to import that it is not lawful for a man to make the best of his own.

WISE. If by making the best, you mean to sell for as much as by hook or crook he can get for his commodity; then I say it is not lawful. And if I should say the contrary, I should justify Mr. Badman and all the rest of that gang; but that I never shall do, for the Word of God condemns them. But that it is not lawful for a man at all times to sell his commodity for as much as he can, I prove by these reasons:—

First, If it be lawful for me alway to sell my commodity as dear, or for as much as I can, then it is lawful for me to lay aside in my dealing with others good conscience to them and to God; but it is not lawful for me, in my dealing with others, to lay aside good conscience, &c. Therefore it is not lawful for me always to sell my commodity as dear, or for as much as I can. That it is not lawful to lay aside good conscience in our dealings has already been proved in the former part of our discourse; but that a man must lay it aside that will sell his commodity always as dear, or for as much as he can, is plainly manifest thus.

1. He that will, as is mentioned afore, sell his commodity as dear as he can, must sometimes make a prey of the ignorance of his chapman. But that he cannot do with a good conscience, for that is to overreach, and to go beyond my chapman, and is forbidden (1 Thess 4:6). Therefore he that will sell his commodity as afore, as dear, or for as much as he can, must of necessity lay aside good conscience.

2. He that will sell his commodity always as dear as he can, must needs sometimes make a prey of his neighbour's necessity; but that he cannot do with a good conscience, for that is to go beyond and defraud his neighbour, contrary to 1 Thessalonians 4:6. Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must needs cast off and lay aside a good conscience.

3. He that will, as afore, sell his commodity as dear, or for as much as he can, must, if need be, make a prey of his neighbour's fondness; but that a man cannot do with a good conscience, for that is still a going beyond him, contrary to 1 Thessalonians 4:6. Therefore, he that will sell his commodity as dear, or for as much as he can, must needs cast off, and lay aside good conscience.

The same also may be said for buying; no man may always buy as cheap as he can, but must also use good conscience in buying; the which he can by no means use and keep, if he buys always as cheap as he can, and that for the reasons urged before. For such will make a prey of the ignorance, necessity, and fondness of their chapman, the which they cannot do with a good conscience. When Abraham would buy a burying-place of the sons of Heth, thus he said unto them: 'Intreat for me to Ephron the son of

Zohar, that he may give me the cave of Macphelah, which he hath—in the end of his field; for as much—as it is worth' shall he give it me (Gen 23:8,9). He would not have it under foot, he scorned it, he abhorred it; it stood not with his religion, credit, nor conscience. So also, when David would buy a field of Ornan the Jebusite, thus he said unto him, 'Grant me the place of this thrashing-floor, that I may build an altar therein unto the Lord; thou shalt grant it me for the full price' (1 Chron 21:22). He also, as Abraham, made conscience of this kind of dealing. He would not lie at catch[55] to go beyond, no, not the Jebusite, but will give him his full price for his field. For he knew that there was wickedness, as in selling too dear, so in buying too cheap, therefore he would not do it.[56]

There ought therefore to be good conscience used, as in selling so in buying; for it is also unlawful for a man to go beyond or to defraud his neighbour in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong, as I also before have forewarned and testified. See also the text, Leviticus 25:14. But,

Secondly. If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbour without the use of charity. But it is not lawful for me to lay aside, or to deal with my neighbour without the use of charity, therefore it is not lawful for me always to sell my commodity to my neighbour for as much as I can. A man in dealing should as really design his neighbour's good, profit, and advantage, as his own, for this is to exercise charity in his dealing.

That I should thus use, or exercise charity towards my neighbour in my buying and selling, &c., with him, is evident from the general command—'Let all your things be done with charity' (1 Cor 16:14). But that a man cannot live in the exercise of charity that selleth as afore, as dear, or that buyeth as cheap as he can, is evident by these reasons:—

1. He that sells his commodity as dear, or for as much money always as he can, seeks himself, and himself only. But charity seeketh not her own, not her own only (1 Cor 13). So then he that seeks himself, and himself only, as he that sells, as afore, as dear as he can, does, maketh not use of, nor doth he exercise charity in his so dealing.

2. He that selleth his commodity always for as much as he can get, hardeneth his heart against all reasonable entreaties of the buyer. But he that doth so cannot exercise charity in his dealing; therefore it is not lawful for a man to sell his commodity, as afore, as dear as he can.

3. If it be lawful for me to sell my commodity, as afore, as dear as I can, then there can be no sin in my trading, how unreasonably soever I manage my calling, whether by lying, swearing, cursing, cheating, for all this is but to sell my commodity as dear as I can (Eph 4:25). But that there is sin in these is evident, therefore I may not sell my commodity always as dear as I can.

4. He that sells, as afore, as dear as he can, offereth violence to the law of nature, for that saith, Do unto all men even as ye would that they should do unto you (Matt 7:12). Now, was the seller a buyer, he would not that he of whom he buys should sell him always as dear as he can, therefore he should not sell so himself when it is his lot to sell and others to buy of him.

5. He that selleth, as afore, as dear as he can, makes use of that instruction that God hath not given to others, but sealed up in his hand, to abuse his law, and to wrong his neighbour withal, which indeed is contrary to God (Job 37:7). God hath given thee more skill, more knowledge and understanding in thy commodity, than he hath given to him that would buy of thee. But what! canst thou think that God hath given thee this that thou mightest thereby make a prey of thy neighbour? that thou mightest thereby go

beyond and beguile thy neighbour? No, verily, but he hath given thee it for his help, that thou mightest in this be eyes to the blind, and save thy neighbour from that damage that his ignorance, or necessity, for fondness[57] would betray him into the hands of (1 Cor 10:13).

6. In all that a man does he should have an eye to the glory of God, but that he cannot have that sells his commodity always for as much as he can, for the reasons urged before.

7. All that a man does he should do 'in the name of the Lord Jesus' Christ, that is, as being commanded and authorized to do it by him (Col 3:17). But he that selleth always as dear as he can, cannot so much as pretend to this without horrid blaspheming of that name, because commanded by him to do otherwise.

8. And lastly, in all that a man does he should have an eye to the day of judgment, and to the consideration of how his actions will be esteemed of in that day (Acts 24:15,16). Therefore there is not any man can, or ought to sell always as dear as he can, unless he will, yea, he must say in so doing, I will run the hazard of the trial of that day. 'If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another' (Lev 25:14).

ATTEN. But why do you put in these cautionary words, They must not sell always as dear, nor buy always as cheap as they can? Do you not thereby intimate that a man may sometimes do so?

WISE. I do indeed intimate that sometimes the seller may sell as dear, and the buyer buy as cheap as he can; but this is allowable only in these cases: when he that sells is a knave, and lays aside all good conscience in selling, or when the buyer is a knave, and lays aside all good conscience in buying. If the buyer therefore lights of a knave, or if the seller lights of a knave, then let them look to themselves; but yet so as not to lay aside conscience, because he that thou dealest with doth so, but how vile or base soever the chapman is, do thou keep thy commodity at a reasonable price; or, if thou buyest, offer reasonable gain for the thing thou wouldst have, and if this will not do with the buyer or seller, then seek thee a more honest chapman. If thou objectest, But I have not skill to know when a pennyworth is before me, get some that have more skill than thyself in that affair, and let them in that matter dispose of thy money. But if there were no knaves in the world these objections need not be made.[58]

And thus, my very good neighbour, have I given you a few of my reasons why a man that hath it should not always sell too dear nor buy as cheap as he can, but should use good conscience to God and charity to his neighbour in both.

ATTEN. But were some men here to hear you, I believe they would laugh you to scorn.

WISE. I question not that at all, for so Mr. Badman used to do when any man told him of his faults; he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit that did stick or boggle at any wickedness. But let Mr. Badman and his fellows laugh, I will bar it, and still give them good counsel (Luke 16:13-15). But I will remember also, for my further relief and comfort, that thus they that were covetous of old served the Son of God himself. It is their time to laugh now, that they may mourn in time to come (Luke 6:25). And I say again, when they have laughed out their laugh, he that useth not good conscience to God and charity to his neighbour in buying and selling, dwells next door to an infidel, and is near of kin to Mr. Badman.

ATTEN. Well, but what will you say to this question? You know that there is no settled price set by God upon any commodity that is bought or sold under the sun, but all things that we buy and sell do ebb and flow, as to price, like the tide; how then shall a

man of a tender conscience do, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities?

CHAPTER XI.

[INSTRUCTIONS FOR RIGHTEOUS TRADING.]

WISE. This question is thought to be frivolous by all that are of Mr. Badman's way, it is also difficult in itself, yet I will endeavour to shape you an answer, and that first to the matter of the question, to wit, how a tradesman should, in trading, keep a good conscience; a buyer or seller either. Secondly, how he should prepare himself to this work and live in the practice of it. For the first, he must observe what hath been said before, to wit, he must have conscience to God, charity to his neighbour, and, I will add, much moderation in dealing. Let him therefore keep within the bounds of the affirmative of those eight reasons that before were urged to prove that men ought not, in their dealing, but to do justly and mercifully betwixt man and man, and then there will be no great fear of wronging the seller, buyer, or himself. But particularly to prepare or instruct a man to this work:—

1. Let the tradesman or others consider that there is not that in great gettings and in abundance which the most of men do suppose; for all that a man has over and above what serves for his present necessity and supply, serves only to feed the lusts of the eye. For 'what good is there to the owners thereof, saving the beholding of them with their eyes?' (Eccl 5:11). Men also, many times, in getting of riches, get therewith a snare to their soul (1 Tim 6:7-9). But few get good by getting of them. But his consideration Mr. Badman could not abide.

2. Consider that the getting of wealth dishonestly—as he does that getteth it without good conscience and charity to his neighbour—is a great offender against God. Hence he says, 'I have smitten mine hand at thy dishonest gain which thou hast made' (Eze 22:13). It is a manner of speech that shows anger in the very making of mention of the crime. Therefore,

3. Consider that a little, honestly gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith than will a stalled ox ill gotten (Prov 15:17). 'Better is a little with righteousness, than great revenues without right' (Prov 16:8; 1 Sam 2:5).

4. Be thou confident that God's eyes are upon all thy ways, and 'that he pondereth all thy goings,' and also that he marks, them, writes them down, and seals them p in a bag against the time to come (Prov 5:21; Job 14:17).

5. Be thou sure that thou rememberest that thou knowest not the day of thy death. Remember also that when death comes God will give thy substance, for the which thou hast laboured, and for the which perhaps thou hast hazarded thy soul, to one thou knowest not who, nor whether he shall be a wise man or a fool. And then, 'what profit hath he that hath laboured for the wind?' (Eccl 5:16).

Besides, thou shalt have nothing that thou mayest so much as carry away in thine hand. Guilt shall go with thee if thou hast got it [thy substance] dishonestly, and they also to whom thou shalt leave it shall receive it to their hurt. These things duly considered and made use of by thee to the preparing of thy heart to thy calling of buying and selling, I come, in the next place, to show thee how thou shouldst live in the practick part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend; if thou buyest, do not dispraise; any otherwise but to give the thing that thou hast to do with its just value and worth; for thou canst not do otherwise, knowingly, but of a covetous and wicked mind. Wherefore else are commodities overvalued by the seller, and also undervalued by the buyer. 'It is naught,

it is naught, saith the buyer,' but when he hath got his bargain he boasteth thereof (Prov 20:14). What hath this man done now, but lied in the dispraising of his bargain? and why did he dispraise it, but of a covetous mind to wrong and beguile the seller?
2. Art thou a seller, and do things grow dear? Set not thy hand to help or hold them up higher; this cannot be done without wickedness neither, for this is a making of the shekel great (Amos 8:5). Art thou a buyer, and do things grow dear? use no cunning or deceitful language to pull them down, for that cannot be done but wickedly too. What then shall we do, will you say? Why I answer, leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price is, for the time, more strong than that which would pull it down; that being the hand of the seller, who loveth to have it dear, especially if it shall rise in his hand. Therefore I say, do thou take heed and have not a hand in it, the which thou mayest have to thine own and thy neighbour's hurt, these three ways:—
1. By crying out scarcity, scarcity, beyond the truth and state of things; especially take heed of doing of this by way of a prognostic for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the second book of Kings (2 Kings 7:17). This sin hath a double evil in it. (1.) It belieth the present blessing of God among us; and (2.) It undervalueth the riches of his goodness, which can make all good things to abound towards us.
2. This wicked thing may be done by hoarding up when the hunger and necessity of the poor calls for it. Now, that God may show his dislike against this, he doth, as it were, license the people to curse such a hoarder up—'He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it' (Prov 11:26).
3. But if things will rise, do thou be grieved, be also moderate in all thy sellings, and be sure let the poor have a pennyworth, and sell thy corn to those in necessity. Which then thou wilt do when thou showest mercy to the poor in thy selling to him, and when thou, for his sake because he is poor, undersellest the market. This is to buy and sell with good conscience; thy buyer thou wrongest not, thy conscience thou wrongest not, thyself thou wrongest not, for God will surely recompense thee (Isa 57:6-8). I have spoken concerning corn, but thy duty is to 'let your moderation' in all things 'be known unto all men, the Lord is at hand' (Phil 4:5).

CHAPTER XII.

[BADMAN'S PRIDE, ATHEISM, INFIDELITY, AND ENVY.]

ATTEN. Well, Sir, now I have heard enough of Mr. Badman's naughtiness, pray now proceed to his death.
WISE. Why, Sir, the sun is not so low, we have yet three hours to night.
ATTEN. Nay, I am not in any great haste, but I thought you had even now done with his life.
WISE. Done! no, I have yet much more to say.
ATTEN. Then he has much more wickedness than I thought he had.
WISE. That may be. But let us proceed. This Mr. Badman added to all his wickedness this, he was a very proud man, a very proud man. He was exceeding proud and haughty in mind; he looked that what he said ought not, must not be contradicted or opposed. He counted himself as wise as the wisest in the country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him, or that their wit or personage should by others be set before his. He had scarce a fellowly carriage for his equals. But for those that were of an inferior rank, he would look over them in great contempt. And if at any time he had

any remote occasion of having to do with them, he would show great height and a very domineering spirit. So that in this it may be said that Solomon gave a characteristical note of him when he said, 'Proud and haughty scorner is his name, who dealeth in proud wrath' (Prov 21:24). He never thought his diet well enough dressed, his clothes fine enough made, or his praise enough refined.

ATTEN. This pride is a sin that sticks as close to nature, I think, as most sins. There is uncleanness and pride, I know not of any two gross sins that stick closer to men than they. They have, as I may call it, an interest in nature; it likes them because they most suit its lust and fancies; and therefore no marvel though Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.

WISE. You say right; pride is a sin that sticks close to nature, and is one of the first follies wherein it shows itself to be polluted. For even in childhood, even in little children, pride will first of all show itself; it is a hasty, an early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and therefore usually comes out first. But though children are so incident to it, yet methinks those of more years should be ashamed thereof. I might at the first have begun with Mr. Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did, and do those wherewith I began my relation of his life, therefore I passed it over, but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years, I have taken the occasion in this place to make mention of his pride.

ATTEN. But pray, if you can remember them, tell me of some places of scripture that speak against pride. I the rather desire this because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin, now when I tell them of it, unless I bring God's Word too, I doubt they will laugh me to scorn.

WISE. Laugh you to scorn! the proud man will laugh you to scorn bring to him what text you can, except God shall smite him in his conscience by the Word. Mr. Badman did use to serve them so that did use to tell him of his; and besides, when you have said what you can, they will tell you they are not proud, and that you are rather the proud man, else you would not judge, nor so malapertly[59] meddle with other men's matters as you do. Nevertheless, since you desire it, I will mention two or three texts; they are these:—'Pride and arrogancy—do I hate' (Prov 8:13). 'A man's pride shall bring him low' (Prov 29:23). 'And he shall bring down their pride' (Isa 25:11). 'And all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up' (Mal 4:1). This last is a dreadful text, it is enough to make a proud man shake. God, saith he, will make the proud ones as stubble; that is, as fuel for the fire, and the day that cometh shall be like a burning oven, and that day shall burn them up, saith the Lord. But Mr. Badman could never abide to hear pride spoken against, nor that any should say of him, He is a proud man.

ATTEN. What should be the reason of that?

WISE. He did not tell me the reason; but I suppose it to be that which is common to all vile persons. They love this vice, but care not to bear its name. The drunkard loves the sin, but loves not to be called a drunkard. The thief loveth to steal, but cannot abide to be called a thief; the whore loveth to commit uncleanness, but loveth not to be called a whore. And so Mr. Badman loved to be proud, but could not abide to be called a proud man. The sweet of sin is desirable to polluted and corrupted man, but the name thereof is a blot in his escutcheon.[60]

ATTEN. It is true that you have said; but pray how many sorts of pride are there?

WISE. There are two sorts of pride: pride of spirit, and pride of body. The first of these is thus made mention of in the scriptures. 'Every one that is proud in heart is an abomination to the Lord' (Prov 16:5). 'A high look, and a proud heart, and the ploughing of the wicked, is sin' (Prov 21:4). 'The patient in spirit is better than the proud in spirit' (Eccl 7:8). Bodily pride the scriptures mention. 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels.[61] the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails' (Isa 3:18-23). By these expressions it is evident that there is pride of body, as well as pride of spirit, and that both are sin, and so abominable to the Lord. But these texts Mr. Badman could never abide to read; they were to him as Micaiah was to Ahab, they never spake good of him, but evil.

ATTEN. I suppose that it was not Mr. Badman's case alone even to malign those texts that speak against their vices; for I believe that most ungodly men, where the scriptures are, have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.

WISE. That is out of doubt; and by that antipathy they show that sin and Satan are more welcome to them than are wholesome instructions of life and godliness.

ATTEN. Well, but not to go off from our discourse of Mr. Badman. You say he was proud; but will you show me now some symptoms of one that is proud?

WISE. Yes, that I will; and first I will show you some symptoms of pride of heart. Pride of heart is seen by outward things, as pride of body in general is a sign of pride of heart; for all proud gestures of the body flow from pride of heart; therefore Solomon saith, 'There is a generation, O how lofty are their eyes, and their eye-lids are lifted up' (Prov 30:13). And again, there is 'that exalteth his gait,' his going (Prov 17:19). Now, these lofty eyes, and this exalting of the gait, is a sign of a proud heart; for both these actions come from the heart. For out of the heart comes pride, in all the visible appearances of it (Mark 7). But more particularly—

1. Heart pride is discovered by a stretched-out neck, and by mincing as they go. For the wicked, the proud, have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their neighbours. 2. A proud heart is a persecuting one. 'The wicked in his pride doth persecute the poor' (Psa 10:2). 3. A prayerless man is a proud man (Psa 10:4). 4. A contentious man is a proud man (Prov 13:10). 5. The disdainful man is a proud man (Psa 119:51). 6. The man that oppresses his neighbour is a proud man (Psa 119:122). 7. He that hearkeneth not to God's word with reverence and fear is a proud man (Jer 13:15,17). 8. And he that calls the proud happy is, be sure, a proud man. All these are proud in heart, and this their pride of heart doth thus discover itself (Jer 43:2; Mal 3:15).

As to bodily pride, it is discovered that is something of it, by all the particulars mentioned before; for though they are said to be symptoms of pride of heart, yet they are symptoms of that pride, by their showing of themselves in the body. You know diseases that are within are seen ofttimes by outward and visible signs, yet by these very signs even the outside is defiled also. So all those visible signs of heart pride are signs of bodily pride also. But to come to more outward signs. The putting on of gold, and pearls, and costly array; the plaiting of the hair, the following of fashions, the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings, or

other fools' baubles, of which at this time the world is full, all these, and many more, are signs, as of a proud heart, so of bodily pride also (1 Tim 2:9; 1 Peter 3:3-5).
But Mr. Badman would not allow, by any means, that this should be called pride, but rather neatness, handsomeness, comeliness, cleanliness, &c., neither would he allow that following of fashions was anything else, but because he would not be proud, singular, and esteemed fantastical by his neighbours.
ATTEN. But I have been told that when some have been rebuked for their pride, they have turned it again upon the brotherhood of those by whom they have been rebuked, saying, Physician, heal thy friends, look at home among your brotherhood, even among the wisest of you, and see if you yourselves be clear, even you professors. For who is prouder than you professors? scarcely the devil himself.
WISE. My heart aches at this answer, because there is too much cause for it. This very answer would Mr. Badman give his wife when she, as she would sometimes, reprove him for his pride. We shall have, says he, great amendments in living now, for the devil is turned a corrector of vice; for no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him? Let us give the devil his due, the thing is too apparent for any man to deny. And I doubt not but the same answer is ready in the mouths of Mr. Badman's friends; for they may and do see pride display itself in the apparel and carriages of professors, one may say, almost as much, as among any people in the land, the more is the pity. Ay, and I fear that even their extravagancies in this hath hardened the heart of many a one, as I perceive it did somewhat the heart of Mr. Badman himself. For my own part, I have seen many myself, and those church members too, so decked and bedaubed with their fangles[62] and toys, and that when they have been at the solemn appointments of God in the way of his worship, that I have wondered with what face such painted persons could sit in the place where they were without swooning. But certainly the holiness of God, and also the pollution of themselves by sin, must need be very far out of the minds of such people, what profession soever they make.
I have read of a whore's forehead, and I have read of Christian shamefacedness (Jer 3:3; 1 Tim 2:9). I have read of costly array, and of that which becometh women professing godliness, with good works (1 Peter 3:1-3). But if I might speak, I know what I know, and could say, and yet do no wrong, that which would make some professors stink in their places; but now I forbear (Jer 23:15).
ATTEN. Sir, you seem greatly concerned at this, but what if I shall say more? It is whispered that some good ministers have countenanced their people in their light and wanton apparel, yea, have pleaded for their gold and pearls, and costly array, &c.
WISE. I know not what they have pleaded for, but it is easily seen that they tolerate, or at leastwise, wink and connive at such things, both in their wives and children. And so 'from the prophets of Jerusalem is profaneness gone forth into all the land' (Jer 23:15). And when the hand of the rulers are chief in a trespass, who can keep their people from being drowned in that trespass? (Ezra 9:2).
ATTEN. This is a lamentation, and must stand for a lamentation.
WISE. So it is, and so it must. And I will add, it is a shame, it is a reproach, it is a stumbling block to the blind; for though men be as blind as Mr. Badman himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton extravagancies. But many have their excuses ready; to wit, their parents, their husbands, and their breeding calls for it, and the like; yea, the examples of good people prompt them to it; but all these will be but the spider's web, when the thunder of the word of the great God shall rattle from heaven against them, as it will at death or

judgment; but I wish it might do it before. But alas! these excuses are but bare pretences, these proud ones love to have it so. I once talked with a maid by way of reproof for her fond and gaudy garment. But she told me, The tailor would make it so; when alas! poor proud girl, she gave order to the tailor so to make it. Many make parents, and husbands, and tailors, &c., the blind to others; but their naughty hearts, and their giving of way thereto, that is the original cause of all these evils.

ATTEN. Now you are speaking of the cause of pride, pray show me yet further why pride is now so much in request.

WISE. I will show you what I think are the reasons of it.

1. The first is, because, such persons are led by their own hearts, rather than by the Word of God (Mark 7:21-23). I told you before that the original fountain of pride is the heart. For out of the heart comes pride; it is, therefore, because they are led by their hearts, which naturally tend to lift them up in pride. This pride of heart tempts them, and by its deceits overcometh them; yea, it doth put a bewitching virtue into their peacock's feathers, and then they are swallowed up with the vanity of them (Oba 3).

2. Another reason why professors are so proud for those we are talking of now, is because they are more apt to take example by those that are of the world, than they are to take example of those that are saints indeed. Pride is of the world. 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but of the world' (1 John 2:16). Of the world, therefore, professors learn to be proud. But they should not take them for example. It will be objected, No, nor your saints neither, for you are as proud as others; well, let them take shame that are guilty. But when I say professors should take example for their life by those that are saints indeed, I mean as Peter says; they should take example of those that were in old time the saints; for sin at of old time were the best, therefore to these he directed us for our pattern. Let the wives' conversation be chaste and also coupled with fear. 'Whose adorning,' saith Peter, 'let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also who trusted in God, adorned themselves, being in subjection to their own husbands' (1 Peter 3:1-5).

3. Another reason is, because they have forgotten the pollution of their nature. For the remembrance of that must needs keep us humble, and being kept humble, we shall be at a distance from pride. The proud and the humble are set in opposition; 'God resisteth the proud, but giveth grace unto the humble.' And can it be imagined that a sensible Christian should be a proud one; sense of baseness tends to lay us low, not to lift us up with pride; not with pride of heart, nor pride of life. But when a man begins to forget what he is, then he, if ever, begins to be proud. Methinks it is one of the most senseless and ridiculous things in he world that a man should be proud of that which is given him on purpose to cover the shame of his nakedness with.

4. Persons that are proud have gotten God and his holiness out of their sight. If God was before them, as he is behind their back. And if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure in their apish knacks. The holiness of God makes the angels cover their faces, crumbles Christians, when they behold it, into dust and ashes. And as his majesty is, such is his Word (Isa 6) . Therefore they abuse it that bring it to countenance pride.

Lastly. But what can be the end of those that are proud in the decking of themselves after their antic manner? Why are they for going with their bull's foretops,[63] with their

naked shoulders, and paps hanging out like a cow's bag? Why are they for painting their faces, for stretching out their neck, and for putting of themselves unto all the formalities which proud fancy leads them to? Is it because they would honour God? because they would adorn the gospel? because they would beautify religion, and make sinners to fall in love with their own salvation? No, no, it is rather to please their lusts, to satisfy their wild and extravagant fancies; and I wish none doth it to stir up lust in others, to the end they may commit uncleanness with them. I believe, whatever is their end, this is one of the great designs of the devil and I believe also that Satan has drawn more into the sin of uncleanness by the spangling show of fine cloths, than he could possibly have drawn unto it without them. I wonder what it was that of old was called the attire of a harlot; certainly it could not be more bewitching and tempting than are the garments of many professors this day.

ATTEN. I like what you say very well, and I wish that all the proud dames in England that profess were within the reach and sound of your words.

WISE. What I have said I believe is true; but as for the proud dames in England that profess, they have Moses and the prophets, and if they will not hear them, how then can we hope that they should receive good by such a dull-sounding ram's-horn as I am?[64] However, I have said my mind, and now, if you will, we will proceed to some other of Mr. Badman's doings.

ATTEN. No; pray, before you show me anything else of Mr. Badman, show me yet more particularly the evil effects of this sin of pride.

WISE. With all my heart I will answer your request.

1. Then: It is pride that makes poor man so like the devil in hell, that he cannot in it be known to be the image and similitude of God. The angels, when they became devils, it was through their being lifted or puffed up with pride (1 Tim 3:6). It is pride also that lifteth or puffeth up the heart of the sinner, and so makes him to bear the very image of the devil.

2. Pride makes a man so odious in the sight of God, that he shall not, must not, come nigh his majesty. 'Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off' (Psa 138:6). Pride sets God and the soul at a distance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him. Now this is a dreadful thing.

3. As pride seest, so it keeps God and the soul at a distance. 'God resisteth the proud' (James 4:6). Resists, that is, he opposes him, he trusts him from him, he contemneth his person and all his performances. Come unto God's ordinances the proud man may; but come into his presence, have communion with him, or blessing from him, he shall not. For the high God doth resist him.

4. The Word saith that 'The Lord will destroy the house of the proud' (Prov 15:25). He will destroy his house; it may be understood he will destroy him and his. So he destroyed proud Pharaoh, so he destroyed proud Korah, and many others.

5. Pride, where it comes, and is entertained, is a certain forerunner of some judgment that is not far behind. When pride goes before, shame and destruction will follow after. 'When pride cometh, then cometh shame' (Prov 11:2). 'Pride goeth before destruction, and a haughty spirit before a fall' (Prov 16:18).

6. Persisting in pride makes the condition of a poor man as remediless as is that of the devils themselves (1 Tim 3:6). And this, I fear, was Mr. Badman's condition, and that was the reason that he died so as he did; as I shall show you anon.

But what need I thus talk of the particular actions, or rather the prodigious sins of Mr. Badman, when his whole life, and all his actions, went, as it were, to the making up one

massy body of sin? Instead of believing that there was a God, his mouth, his life and actions, declared that he believed no such thing.[65] His 'transgression saith within my heart, that there was no fear of God before his eyes' (Psa 36:1). Instead of honouring of God, and of giving glory to him for any of his mercies, or under any of his good providences toward him, for God is good to all, and lets his sun shine, and his rain fall upon the unthankful and unholy, he would ascribe the glory to other causes. If they were mercies, he would ascribe them, if the open face of the providence did not give him the lie, to his own wit, labour, care, industry, cunning, or the like. If they were crosses, he would ascribe them, or count them the offspring of fortune, ill luck, chance, the ill management of matters, the ill will of neighbours, or to his wife's being religious, and spending, as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, that is, graciously, or his hand in things. But, as the prophet saith, 'Let favour be showed to the wicked, yet will he not learn righteousness' (Isa 26:10). And again, They returned not to him that smote them, nor did they seek the Lord of hosts (Isa 9:13). This was Mr. Badman's temper, neither mercies nor judgment would make him seek the Lord. Nay, as another scripture says, 'He would not see the works of God, nor regard the operations of his hands either in mercies or in judgments' (Isa 26:11; Psa 29:5). But farther, when by providence he has been cast under the best means for his soul—for, as was showed before, he having had a good master, and before him a good father, and after all a good wife, and being sometimes upon a journey, and cast under the hearing of a good sermon, as he would sometimes for novelty's sake go to hear a good preacher—he was always without heart to make use thereof (Prov 17:6). In this land of righteousness he would deal unjustly, and would not behold the majesty of the Lord (Isa 26:10).

Instead of referencing the Word, when he heard it preached, read, or discoursed of, he would sleep, talk of others business, or else object against the authority, harmony, and wisdom of the scriptures; saying, How do you know them to be the Word of God? How do you know that these sayings are true? The scriptures, he would say, were as a nose of wax, and a man may turn them whithersoever he lists. One scripture says one thing, and another says the quite contrary; besides, they make mention of a thousand impossibilities; they are the cause of all dissensions and discords that are in the land. Therefore you may, would he say, still think what you will, but in my mind they are best at ease that have least to do with them.

Instead of loving and honouring of them that did bear in their foreheads the name, and in their lives the image of Christ, they should be his song, the matter of his jests, and the objects of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behavior, or else desperately swear that they did all in deceit and hypocrisy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was much like those that the prophet speaks of, that would sit and slander his mother's son (Psa 50:19,20). Yea, he would speak reproachfully of his wife, though his conscience told him, and many would testify, that she was a very virtuous woman. He would also raise slanders of his wife's friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies they acted and did unbeseeming men and women, that they committed uncleanness, &c. He was much like those that affirmed the apostle should say, 'Let us do evil that good may come' (Rom 3:7,8). Or, like those of whom it is thus written; 'Report, say they, and we will report it' (Jer 20:10). And if he could get any thing by the end that had scandal in it, if it did but touch professors, how falsely soever

reported, O! then he would glory, laugh, and be glad, and lay it upon the whole party; saying, Hang them rogues, there is not a barrel better herring of all the holy brotherhood of them. Like to like, quoth the devil to the collier, this is your precise crew. And then he would send all home with a curse.

ATTEN. If those that make profession of religion be wise, Mr. Badman's watchings and words will make them the more wary, and careful in all things.

WISE. You say true. For when we see men do watch for our halting, and rejoice to see us stumble and fall, it should make us so much abundantly the more careful.

I do think it was as delightful to Mr. Badman to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when a weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more the like.

He was an angry, wrathful, envious man, a man that knew not what meekness or gentleness meant, nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, especially against goodness itself, and against other things too, when he was displeased.

ATTEN. Solomon saith, He is a fool that rageth (Prov 14:16).

WISE. He doth so; and says moreover, that 'Anger resteth in the bosom of fools' (Eccl 7:9). And, truly, if it be a sign of a fool to have anger rest in his bosom, then was Mr. Badman, notwithstanding the conceit that he had of his own abilities, a fool of no small size.

ATTEN. Fools are mostly most wise in their own eyes.

WISE. True; but I was a saying, that if it be a sign that a man is a fool, when anger rests in his bosom; then what is it a sign of, think you, when malice and envy rests there? For, to my knowledge Mr. Badman was as malicious and as envious a man as commonly you can hear of.

ATTEN. Certainly, malice and envy flow from pride and arrogancy, and they again from ignorance, and ignorance from the devil. And I thought, that since you spake of the pride of Mr. Badman before, we should have something of these before we had done.

WISE. Envy flows from ignorance indeed. And this Mr. Badman was so envious an one, where he set against, that he would swell with it as a toad, as we say, swells with poison.[66] He whom he maligned, might at any time even read envy in his face wherever he met with him, or in whatever he had to do with him. His envy was so rank and strong, that if it at any time turned its head against a man, it would hardly ever be pulled in again; he would watch over that man to do him mischief, as the cat watches over the mouse to destroy it; yea, he would wait seven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy.

Envy is a devilish thing, the scripture intimates that none can stand before it: 'A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?' (Prov 27:3,4). This envy, for the foulness of it, is reckoned among the foulest villainies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, seditions, &c. (Gal 5:19,20). Yea, it is so malignant a corruption, that it rots the very bones of him in whom it dwells. 'A sound heart is the life of the flesh; but envy the rottenness of the bones' (Prov 14:30).

ATTEN. This envy is the very father and mother of a great many hideous and prodigious wickednesses. I say, it is the very father and mother of them; it both begets

them, and also nourishes them up, till they come to their cursed maturity in the bosom of him that entertains them.
WISE. You have given it a very right description, in calling of it the father and mother of a great many other prodigious wickednesses; for it is so venomous and vile a thing that it puts the whole course of nature out of order, and makes it fit for nothing but confusion, and a hold for every evil thing: 'For where envying and strife is, there is confusion, and every evil work' (James 3:16). Wherefore, I say, you have rightly called it the very father and mother of a great many other sins. And now for our further edification, I will reckon up of some of the births of envy. 1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And, 2. As you have also hinted, it is heavier than a stone, than sand; yea, and I will add, it falls like a millstone upon the head. Therefore, 3. It kills him that throws it, and him at whom it is thrown. 'Envy slayeth the silly one' (Job 5:2). That is, him in whom it resides, and him who is its object. 4. It was that also that slew Jesus Christ himself; for his adversaries persecuted him through their envy (Matt 27:18; Mark 15:10). 5. Envy was that, by virtue of which Joseph was sold by his brethren into Egypt (Acts 7:9).
6. It is envy that hath the hand in making of variance among God's saints (Isa 11:13). 7. It is envy in the hearts of sinners, that stirs them up to trust God's ministers out of their coasts (Acts 13:50, 14:6). 8. What shall I say? It is envy that is the very nursery of whisperings, debates, backbitings, slanders, reproaches, murders, &c.
It is not possible to repeat all the particular fruits of this sinful root. Therefore, it is no marvel that Mr. Badman was such an ill-natured man, for the great roots of all manner of wickedness were in him unmortified, unmaimed, untouched.
ATTEN. But it is a rare case, even this of Mr. Badman, that he should never in all his life be touched with remorse for his ill-spent life.

CHAPTER XIII.

[HE GETS DRUNK AND BREAKS HIS LEG—GOD'S JUDGMENTS UPON DRUNKARDS.]

WISE. Remorse, I cannot say he ever had, if by remorse you mean repentance for his evils. Yet twice I remember he was under some trouble of mind about his condition. Once when he broke his leg as he came home drunk from the ale-house; and another time when he fell sick, and thought he should die. Besides these two times, I do not remember any more.
ATTEN. Did he break his leg then?
WISE. Yes; once as he came home drunk from the ale-house.
ATTEN. Pray how did he break it?
WISE. Why upon a time he was at an ale-house, that wicked house about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets up and like a madman, as drunken persons usually ride, away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master, and with his fall broke his leg. So there he lay. But you would not think how he swore at first. But after a while, he coming to himself, and feeling by his pain, and the uselessness of his leg, what case he was in, and also fearing that this bout might be his death; he began to cry out after the manner of such, Lord help me, Lord have mercy upon me, good God deliver me, and the like. So there he lay, till some came by, who took him up, carried him home, where he lay for some time, before he could go abroad again.
ATTEN. And then you say he called upon God.
WISE. He cried out in his pain, and would say, O God, and, O Lord, help me. But

whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because when his pain was gone, and he had got hopes of mending, even before he could go abroad, he cast off prayer, and began his old game; to wit, to be as bad as he was before.[67] He then would send for his old companions; his sluts also would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

ATTEN. It was a wonder he did not break his neck.

WISE. His neck had gone instead of his leg, but that God was long-suffering towards him; he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk as he; but they have gone from the pot to the grave; for they have broken their necks betwixt the ale-house and home. One hard by us also drunk himself dead; he drank, and died in his drink.

ATTEN. It is a sad thing to die drunk.

WISE. So it is; but yet I wonder that no more do so. For considering the heinousness of that sin, and with how many others sins it is accompanied, as with oaths, blasphemies, lies, revellings, whorings, brawlings, &c., it is a wonder to me that any that live in that sin should escape such a blow from Heaven, that should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like bedlams and madmen, even as if they did dare God to meddle with them if he durst, for their being drunk. I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those dangers and destructions that by their sin they have deserved, and that by their bedlam madness they would rush themselves into. Only I consider again, that he has appointed a day wherein he will reckon with them, and doth also commonly make examples of some, to show that he takes notice of their sin, abhors their way, and will count with them for it at the set time (Acts 17:30,31).

ATTEN. It is worthy of our remark, to take notice how God, to show his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr. Badman's leg, for doubtless that was a stroke from heaven.

WISE. It is worth our remark, indeed. It was an open stroke, it fell upon him while he was in the height of his sin; and it looks much like to that in Job—'Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others.' Or, as the margin reads it, 'in the place of beholders' (Job 34:25,26). He lays them, with his stroke, in the place of beholders. There was Mr. Badman laid; his stroke was taken notice of by every one, his broken leg was at this time the town talk. Mr. Badman has broken his leg, says one. How did he break it? says another. As he came home drunk from such an ale-house, said a third. A judgment of God upon him, said a fourth. This his sin, his shame, and punishment, are all made conspicuous to all that are about him. I will here tell you another story or two.

I have read, in Mr. Clark's Looking-glass for Sinners, that upon a time a certain drunken fellow boasted in his cups that there was neither heaven nor hell; also he said he believed that man had no soul, and that, for his own part, he would sell his soul to any that would buy it. Then did one of his companions buy it of him for a cup of wine, and presently the devil, in man's shape, bought it of that man again at the same price; and so, in the presence of them all, laid hold on the soul-seller, and carried him away through the air, so that he was never more heard of.[68]

He tells us also, that there was one at Salisbury, in the midst of his health, drinking and carousing in a tavern; and he drank a health to the devil, saying that if the devil would not come and pledge him, he would not believe that there was either God or devil. Whereupon his companions, stricken with fear, hastened out of the room; and presently after, hearing a hideous noise, and smelling a stinking savour, the vintner ran up into the chamber; and coming in he missed his guest, and found the window broken, the iron bar in it bowed, and all bloody. But the man was never heard of afterwards.[69] Again, he tells us of a bailiff of Hedley, who, upon a Lord's day, being drunk at Melford, got upon his horse, to ride through the streets, saying that his horse would carry him to the devil. And presently his horse threw him, and broke his neck. These things are worse than the breaking of Mr. Badman's leg; and should be a caution to all of his friends that are living, lest they also fall by their sin into these sad judgments of God. But, as I said, Mr. Badman quickly forgot all; his conscience was choked before his leg was healed. And, therefore, before he was well of the fruit of one sin, he tempts God to send another judgment to seize upon him. And so he did quickly after. For not many months after his leg was well, he had a very dangerous fit of sickness, insomuch that now he began to think he must die in very deed.

CHAPTER XIV.

[HIS PRETENDED REPENTINGS AND PROMISES OF REFORM WHEN DEATH GRIMLY STARES AT HIM.]

ATTEN. Well, and what did he think and do then?

WISE. He thought he must go to hell; that I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear; and at times he would so tremble that he would make the very bed shake under him. But O! how the thoughts of death, of hell-fire, and of eternal judgment, did then wrack his conscience. Fear might be seen in his face, and in his tossings to and fro; it might also be heard in his words, and be understood by his heavy groans. He would often cry, I am undone, I am undone; my vile life has undone me!

ATTEN. Then his former atheistical thoughts and principles were too weak now to support him from the fears of eternal damnation.

WISE. Ay! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity; and to harden the heart against all good counsel, when a man is left of God, and given up to his reprobate mind. But, alas, atheistical thoughts, notions, and opinions must shrink and melt away, when God sends, yea, comes with sickness to visit the soul of such a sinner for his sin. There was a man dwelt about twelve miles off from us, that had so trained up himself in his atheistical notions, that at last he attempted to write a book against Jesus Christ, and against the Divine authority of the scriptures. But I think it was not printed. Well, after many days, God struck him with sickness, whereof he died. So, being sick, and musing upon his former doings, the book that he had written came into his mind, and with it such a sense of his evil in writing of it, that it tore his conscience as a lion would tear a kid. He lay, therefore, upon his deathbed in sad case, and much affliction of conscience; some of my friends also went to see him; and as they were in his chamber one day, he hastily called for pen, ink, and paper; which when it was given him, he took it and writ to this purpose:—I, such a one, in such a town, must go to hell-fire, for writing a book against Jesus Christ, and against the Holy Scriptures. And would also have leaped out of the window of his house, to have killed himself, but was by them prevented of that; so he died in his bed, such a death as it was. It will be well if others take warning by him.[70]

ATTEN. This is a remarkable story.

WISE. It is as true as remarkable. I had it from them that I dare believe, who also themselves were eye and ear witnesses; and also that catched him in their arms, and saved him, when he would have leaped out of his chamber window, to have destroyed himself!

ATTEN. Well, you have told me what were Mr. Badman's thoughts now, being sick, of his condition; pray tell me also what he then did when he was sick?

WISE. Did! he did many things which, I am sure, he never thought to have done; and which, to be sure, was not looked for of his wife and children. In this fit of sickness, his thoughts were quite altered about his wife; I say his thoughts, so far as could be judged by his words and carriages to her. For now she was his good wife, his godly wife, his honest wife, his duck and dear, and all. Now he told her that she had the best of it; she having a good life to stand by her, while his debaucheries and ungodly life did always stare him in the face. Now he told her the counsel that she often gave him was good; though he was so bad as not to take it.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from hell. He would also now consent that some of her good ministers might come to him to comfort him; and he would seem to show them kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said; only he did not care that they should talk much of his ill-spent life, because his conscience was clogged with that already. He cared not now to see his old companions, the thoughts of them were a torment to him; and now he would speak kindly to that child of his that took after its mother's steps, though he could not at all abide it before.

He also desired the prayers of good people, that God of his mercy would spare him a little longer; promising that if God would but let him recover this once, what anew, what a penitent man he would be toward God, and what a loving husband he would be to his wife; what liberty he would give her, yea, how he would go with her himself, to hear her ministers, and how they should go hand in hand in the way to heaven together.

ATTEN. Here was a fine show of things; I'll warrant you, his wife was glad for this.

WISE. His wife! ay, and a many good people besides. It was noised all over the town what a great change there was wrought upon Mr. Badman; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him; and what promises he now made to God, in his sickness, that if ever he should raise him from his sick bed to health again, what a new penitent man he would be towards God, and what a loving husband to his good wife. Well, ministers prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil; nay, some of the weaker sort did not stick to say that God had begun a work of grace in his heart; and his wife, poor woman, you cannot think how apt she was to believe it so; she rejoiced, and she hoped as she would have it. But, alas! alas! in little time things all proved otherwise.

After he had kept his bed a while, his distemper began to abate, and he to feel himself better; so he in a little time was so finely mended, that he could walk about the house, and also obtained a very fine stomach to his food; and now did his wife and her good friends stand gaping to see Mr. Badman fulfil his promise of becoming new towards God, and loving to his wife; but the contrary only showed itself. For, so soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to go off his heart, and he grew as great a stranger to his frights and fears, as if he never had them.

CHAPTER XV.

[DEATH LEAVES HIM FOR A SEASON, AND HE RETURNS TO HIS SIN LIKE A SOW THAT HAS BEEN WASHED TO HER WALLOWING IN THE MIRE.]

But verily, I am apt to think that one reason of his no more regarding or remembering of his sick-bed fears, and of being no better for them was some words that the doctor that supplied him with physic said to him when he was mending. For as soon as Mr. Badman began to mend, the doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness lay pretty hard upon him. To which the doctor replied, that those fears and outcries did arise from the height of his distemper; for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapours disturbed the brain: but you see, Sir, quoth he, that so soon as you got sleep and betook yourself to rest, you quickly mended, and your head settled, and so those frenzies left you. And it was so indeed, thought Mr. Badman; was my troubles only the effects of my distemper, and because ill vapours got up into my brain? Then surely, since my physician was my saviour, my lust again shall be my god. So he never minded religion more, but betook him again to the world, his lusts and wicked companions: and there was an end of Mr. Badman's conversion.

ATTEN. I thought, as you told me of him, that this would be the result of the whole; for I discerned, by your relating of things, that the true symptoms of conversion were wanting in him, and that those that appeared to be anything like them, were only such as reprobates may have.

WISE. You say right, for there wanted in him, when he was most sensible, a sense of the pollution of his nature; he only had guilt for his sinful actions, the which Cain, and Pharaoh, and Saul, and Judas, those reprobates, have had before him (Gen 4:13,14; Exo 9:27; 1 Sam 15:24; Matt 27:3-5).

Besides, the great things that he desired, were to be delivered from going to hell, and who would, willingly? and that his life might be lengthened in this world. We find not, by all that he said or did, that Jesus Christ the Saviour was desired by him, from a sense of his need of his righteousness to clothe him, and of his Spirit to sanctify him. His own strength was whole in him, he saw nothing of the treachery of his own heart: for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have turned with the dog to his vomit, and have begged prayers of the saints, and assistance from heaven upon that account, that he might have been kept from doing so. It is true he did beg prayers of good people, and so did Pharaoh of Moses and Aaron, and Simon Magus of Simon Peter (Exo 9:28; Acts 8:24). His mind also seemed to be turned to his wife and child; but, alas! it was rather from conviction that God had given him concerning their happy estate over his, than for that he had any true love to the work of God that was in them. True, some shows of kindness he seemed to have for them, and so had rich Dives when in hell, to his five brethren that were yet in the world: yea, he had such love as to wish them in heaven, that they might not come thither to be tormented (Luke 16:27,28).

ATTEN. Sick-bed repentance is seldom good for anything.

WISE. You say true, it is very rarely good for anything indeed. Death is unwelcome to nature, and usually when sickness and death visit the sinner; the first taking of him by the shoulder, and the second standing at the bed-chamber door to receive him; then the sinner begins to look about him, and to bethink with himself, these will have me away before God; and I know that my life has not been as it should, how shall I do to appear before God! Or if it be more the sense of the punishment, and the place of the

punishment of sinners, that also is starting to a defiled conscience, now roused by death's lumbering at the door. And hence usually is sick-bed repentance, and the matter of it; to wit, to be saved from hell, and from death, and that God will restore again to health till they mend, concluding that it is in their power to mend, as is evident by their large and lavishing promises to do it. I have known many that, when they have been sick, have had large measures of this kind of repentance, and while it has lasted, the noise and sound thereof has made the town to ring again. But, alas! how long has it lasted? ofttimes scarce so long as until the party now sick has been well. It has passed away like a mist or a vapour, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog. 'And they have not cried unto me with their heart, when they howled upon their beds' (Hosea 7:14).

ATTEN. Yet one may see by this the desperateness of man's heart; for what is it but desperate wickedness to make promise to God of amendment, if he will but spare them; and yet, so soon as they are recovered, or quickly after, fall to sin as they did before, and never to regard their promise more.

WISE. It is a sign of desperateness indeed; yea, of desperate madness (Deut 1:34,35). For, surely, they must needs think that God took notice of their promise, that he heard the words that they spake, and that he hath laid them up against the time to come; and will then bring out, and testify to their faces, that they flattered him with their mouth, and lied unto him with their tongue, when they lay sick, to their thinking, upon their death-bed, and promised him that if he would recover them they would repent and amend their ways (Psa 78:34-37). But thus, as I have told you, Mr. Badman did. He made great promises that he would be a new man, that he would leave his sins and become a convert, that he would love, &c. his godly wife, &c. Yea, many fine words had Mr. Badman in his sickness, but no good actions when he was well.

CHAPTER XVI.

[HIS PIOUS WIFE DIES BROKEN-HEARTED.—HER DEATH-BED CHARGE TO HER FAMILY.]

ATTEN. And how did his good wife take it, when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?

WISE. Why, it broke her heart, it was a worse disappointment to her than the cheat that he gave her in marriage. At least she laid it more to heart, and could not so well grapple with it. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her, and now, when he was so affrighted in his sickness, and so desired that he might live and mend; poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let[71] with gladness, to whisper it out amongst her friends, that it was so: but when she saw herself disappointed by her husband turning rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the ghost.

ATTEN. Pray how did she die?

WISE. Die! she died bravely; full of comfort of the faith of her interest in Christ, and by him, of the world to come. She had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation; the thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long of death, because she knew it would be her friend. She behaved herself like to some that were making of them ready to go meet their bridegroom. Now, said she, I am going to rest from my sorrows, my sighs, my tears, my mournings, and complaints: I have heretofore longed to be among the saints, but might by no means be suffered to go, but now I am going, and no man can stop me, to the great meeting, 'to the general assembly, and church of the first born which are written in heaven' (Heb 12:22-24). There I shall have

my heart's desire; there I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now I know will save my soul. I have prayed often for my husband, that he might be converted, but there has been no answer of God in that matter. Are my prayers lost? are they forgotten? are they thrown over the bar? No: they are hanged upon the horns of the golden altar, and I must have the benefit of them myself, that moment that I shall enter into the gates, in at which the righteous nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy David; I say, I can say of my husband, as he could of his enemies: 'As for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into mine own bosom' (Psa 35:13). My prayers are not lost, my tears are yet in God's bottle; I would have had a crown, and glory for my husband, and for those of my children that follow his steps; but so far as I can see yet, I must rest in the hope of having all myself.
ATTEN. Did she talk thus openly?
WISE. No: this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.
ATTEN. Well, but pray go on in your relation, this is good; I am glad to hear it, this is as a cordial to my heart while we sit thus talking under this tree.
WISE. When she drew near her end, she called for her husband, and when he was come to her she told him that now he and she must part, and, said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee; my prayers have been many for thee; and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But husband, I am going thither, where no bad man shall come, and if thou dost not convert, thou wilt never see me more with comfort; let not my plain words offend thee; I am thy dying wife, and of my faithfulness to thee, would leave this exhortation with thee; break off thy sins, fly to God for mercy while mercy's gate stands open; remember that the day is coming, when thou, though now lusty and well, must lie at the gates of death as I do; and what wilt thou then do, if thou shalt be found with a naked soul, to meet with the cherubims with their flaming swords? Yea, what wilt thou then do, if death and hell shall come to visit thee, and thou in thy sins, and under the curse of the law?
ATTEN. This was honest and plain; but what said Mr. Badman to her?
WISE. He did what he could to divert her talk, by throwing in other things; he also showed some kind of pity to her now, and would ask her what she would have? and with various kind of words put her out of her talk; for when she saw that she was not regarded, she fetched a deep sigh, and lay still. So he went down, and then she called for her children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also that death might be nearer them than they were aware of; and bid them look when they went through the churchyard again, if there were not little graves there. And, ah children, said she, will it not be dreadful to you if we only shall meet at the day of judgment, and then part again, and never see each other more? And with that she wept, the children also wept: so she held on her discourse. Children, said she, I am going from you; I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death (Rev 7:16, 21:3,4). Thither would I have you go also, but I can neither carry you nor fetch you thither; but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest; and then we

shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother when she was cold in her grave, and themselves were hot in their sins, if perhaps her words might put check to their vice, and that they might remember and turn to God.
Then they all went down but her darling, to wit, the child that she had most love for, because it followed her ways. So she addressed herself to that. Come to me, said she, my sweet child, thou art the child of my joy; I have lived to see thee a servant of God; thou shalt have eternal life. I, my sweet heart,[72] shall go before, and thou shalt follow after, if thou shalt 'hold the beginning of thy confidence stedfast unto the end' (Heb 3:14) . When I am gone, do thou still remember my words. Love thy Bible, follow my ministers, deny ungodliness still, and if troublesome times shalt come, set a higher price upon Christ, his word, and ways, and the testimony of a good conscience, than upon all the world besides.[73] Carry it kindly and dutifully to thy father, but choose none of his ways. If thou mayest go to service, choose that rather than to stay at home; but then be sure to choose a service where thou mayest be helped forwards in the way to heaven; and that thou mayest have such a service, speak to my minister, he will help thee, if possible, to such a one.
I would have thee also, my dear child, to love thy brothers and sisters, but learn none of their naughty tricks. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them' (Eph 5:11). Thou hast grace, they have none; do thou therefore beautify the way of salvation before their eyes, by a godly life and conformable conversation to the revealed will of God, that thy brothers and sisters may see and be the more pleased with the good ways of the Lord. If thou shalt live to marry, take heed of being served as I was; that is, of being beguiled with fair words and the flatteries of a lying tongue. But first be sure of godliness, yea, as sure as it is possible for one to be in this world. Trust not thine own eyes, nor thine own judgment, I mean as to that person's godliness that thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my minister's advice. I have also myself desired him to look after thee. Thus she talked to her children, and gave them counsel; and after she had talked to this a little longer, she kissed it, and bid it go down.
Well, in short, her time drew on, and the day that she must die. So she died, with a soul full of grace, a heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps because he was glad he was rid of her, but we will leave that to the manifest at judgment.
ATTEN. This woman died well. And now we are talking of the dying of Christians, I will tell you a story of one that died some time since in our town. The man was a godly old Puritan, for so the godly were called in time past. This man, after a long and godly life, fell sick, of the sickness whereof he died. And as he lay drawing on, the woman that looked to him thought she heard music, and that the sweetest that ever she heard in her life, which also continued until he gave up the ghost. Now when his soul departed from him the music seemed to withdraw, and to go further and further off from the house, and so it went until the sound was quite gone out of hearing.
WISE. What do you think that might be?
ATTEN. For ought I know the melodious notes of angels, that were sent of God to fetch him to heaven.
WISE. I cannot say but that God goes out of his ordinary road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better music in her heart than sounded in this woman's ears.
ATTEN. I believe so; but pray tell me, did any of her other children hearken to her

words, so as to be bettered in their souls thereby?
WISE. One of them did, and became a very hopeful young man. But for the rest I can say nothing.
ATTEN. And what did Badman do after his wife was dead?
WISE. Why, even as he did before; he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in fashion than in heart.
ATTEN. Would he not sometimes talk of his wife when she was dead?
WISE. Yes, when the fit took him, and could commend her too extremely, saying she was a good, godly, virtuous woman. But this is not a thing to be wondered at. It is common with wicked men to hate God's servants while alive, and to commend them when they are dead. So served the Pharisees the prophets. Those of the prophets that were dead they commended, and those of them that were alive they condemned. (Matt 23).

CHAPTER XVII.

[HE IS TRICKED INTO A SECOND MARRIAGE BY A WOMAN AS BAD AS HIMSELF.]

ATTEN. But did not Mr. Badman marry again quickly?
WISE. No, not a good while after; and when he was asked the reason he would make this slighty answer, Who would keep a cow of their own that can have a quart of milk for a penny? Meaning, who would be at the charge to have a wife that can have a whore when he listeth? So villainous, so abominable did he continue after the death of his wife. Yet at last there as one was too hard for him. For getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he at all his vile and ranting tricks. She had her companions as well as he had his, and she would meet them too at the tavern and ale-house more commonly than he was aware of. To be plain, she was a very whore, and had as great resort came to her, where time and place was appointed, as any of them all. Ay, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his dish the whores that she knew he haunted, and she could fit him also with cursing and swearing, for she would give him oath for oath, and curse for curse.
ATTEN. What kind of oaths would she have?
WISE. Why, damn her, and sink her, and the like.
ATTEN. These are provoking things.
WISE. So they are; but God doth not altogether let such things go unpunished in this life. Something of this I have showed you already, and will here give you one or two instances more.
There lived, saith one, in the year 1551, in a city of Savoy, a man who was a monstrous curser and swearer, and though he was often admonished and blamed for it, yet would he by no means mend his manners. At length a great plague happening in the city, he withdrew himself [with his wife and a kinswoman] into a garden, where being again admonished to give over his wickedness, he hardened his heart more, swearing, blaspheming God, and giving himself to the devil. And immediately the devil snatched him up suddenly, his wife and kinswoman looking on, and carried him quite away. The magistrates, advertised hereof, went to the place and examined the women, who justified the truth of it.
Also at Oster, in the duchy of Magalapole, saith Mr. Clark, a wicked woman used in her cursing to give herself body and soul to the devil, and being reproved for it, still continued the same; till, being at a wedding-feast, the devil came in person, and carried her up into the air, with most horrible outcries and roarings; and in that sort carried her

round about the town, that the inhabitants were ready to die for fear. And by and by he tore her in four pieces, leaving her four quarters in four several highways; and then brought her bowels to the marriage-feast, and threw them upon the table before the mayor of the town, saying, Behold these dishes of meat belong to thee, whom the like destruction waiteth for if thou dost not amend thy wicked life.

ATTEN. Though God forbears to deal thus with all men that thus rend and tear his name, and that immediate judgments do not overtake them, yet he makes their lives by other judgments bitter to them, does he not?

WISE. Yes, yes, and for proof, I need go no farther than to this Badman and his wife; for their railing, and cursing, and swearing ended not in words. They would fight and fly at each other, and that like cats and dogs. But it must be looked upon as the hand and judgment of God upon him for his villainy; he had an honest woman before, but she would not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus that measure that he meted to his first wife, this last did mete to him again. And this is a punishment wherewith sometimes God will punish wicked men. So said Amos to Amaziah, 'Thy wife shall be a harlot in the city' (Amos 7:17). With this last wife Mr. Badman lived a pretty while; but, as I told you before, in a most sad and hellish manner. And now he would bewail his first wife's death; not of love that he had to her godliness, for that he could never abide, but for that she used always to keep home, whereas this would go abroad; his first wife was also honest, and true to that relation, but this last was a whore of her body. The first woman loved to keep things together, but this last would whirl them about as well as he. The first would be silent when he chid, and would take it patiently when he abused her; but this would give him word for word, blow for blow, curse for curse; so that now Mr. Badman had met with his match. God had a mind to make him see the baseness of his own life in the wickedness of his wife's. But all would not do with Mr. Badman, he would be Mr. Badman still. This judgment did not work any reformation upon him, no, not to God nor man.

ATTEN. I warrant you that Mr. Badman thought when his wife was dead, that next time he would match far better.

WISE. What he thought I cannot tell, but he could not hope for it in this match. For here he knew himself to be catched, he knew that he was by this woman entangled, and would therefore have gone back again, but could not. He knew her, I say, to be a whore before, and therefore could not promise himself a happy life with her. For he or she that will not be true to their own soul, and therefore could not expect she should be true to him. But Solomon says, 'A whore is a deep ditch,' and Mr. Badman found it true. For when she had caught him in her pit, she would never leave him till she had got him to promise her marriage; and when she had taken him so far, she forced him to marry indeed. And after that, they lived that life that I have told you.

ATTEN. But did not the neighbours take notice of this alteration that Mr. Badman had made?

WISE. Yes; and many of his neighbours, yea, many of those that were carnal said, It is a righteous judgment of God upon him for his abusive carriage and language to his other wife: for they were all convinced that she was a virtuous woman, and that he, vile wretch, had killed her, I will not say with, but with the want of kindness.

CHAPTER XVIII.

[HE PARTS FROM HIS WIFE—DISEASES ATTACK HIM UNDER CAPTAIN CONSUMPTION, HE ROTS AWAY, AND DIES IN SINFUL SECURITY.]

ATTEN. And how long, I pray, did they live thus together.

WISE. Some fourteen or sixteen years, even until, though she also brought something with her, they had sinned all away, and parted as poor as howlets. And, in reason, how could it be otherwise? he would have his way, and she would have hers; he among his companions, and she among hers; he with his whores, and she with her rogues; and so they brought their[74] noble to ninepence.

ATTEN. Pray of what disease did Mr. Badman die, for now I perceive we are come up to his death?

WISE. I cannot so properly say that he died of one disease, for there were many that had consented, and laid their heads together to bring him to his end. He was dropsical, he was consumptive, he was surfeited, was gouty, and, as some say, he had a tang of the pox in his bowels. Yet the captain of all these men of death that came against him to take him away, was the consumption, for it was that that brought him down to the grave.[75]

ATTEN. Although I will not say but the best men may die of a consumption, a dropsy, or a surfeit; yea, that these may meet upon a man to end him; yet I will say again, that many times these diseases come through man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt that Mr. Badman's death did come by his abuse of himself in the use of lawful and unlawful things. I ground this my sentence upon that report of his life that you at large have given me.

WISE. I think verily that you need not call back your sentence; for it is thought by many that by his cups and his queans he brought himself to this his destruction: he was not an old man when he died, nor was he naturally very feeble, but strong and of a healthy complexion. Yet, as I said, he moultered away, and went, when he set agoing, rotten to his grave. And that which made him stink when he was dead, I mean, that made him stink in his name and fame, was, that he died with a spice of the foul disease upon him. A man whose life was full of sin, and whose death was without repentance.

ATTEN. These were blemishes sufficient to make him stink indeed.

WISE. They were so, and they did do it. No man could speak well of him when he was gone. His name rotted above ground, as his carcase rotted under. And this is according to the saying of the wise man, 'The memory of the just is blessed, but the name of the wicked shall rot' (Prov 10:7).

This text, in both the parts of it, was fulfilled upon him and the woman that he married first. For her name still did flourish, though she had been dead almost seventeen years; but his began to stink and rot before he had been buried seventeen days.

ATTEN. That man that dieth with a life full of sin, and with a heart void of repentance, although he should die of the most golden disease, if there were any thing that might be so called, I will warrant him his name shall stink, and that in heaven and earth.

WISE. You say true; and therefore doth the name of Cain, Pharaoh, Saul, Judas, and the Pharisees, though dead thousands of years ago, stink as fresh in the nostrils of the world as if they were but newly dead.

ATTEN. I do fully acquiesce with you in this. But, Sir, since you have charged him with dying impenitent, pray let me see how you will prove it; not that I altogether doubt it, because you have affirmed it, but yet I love to have proof for what men say in such weighty matters.

WISE. When I said he died without repentance, I meant so far as those that knew him could judge, when they compared his life, the Word, and his death together.
ATTEN. Well said, they went the right way to find out whether he had, that is, did manifest that he had repentance or no. Now then show me how they did prove he had none.
WISE. So I will. And first, this was urged to prove it. He had not in all the time of his sickness a sight and sense of his sins, but was as secure, and as much at quiet, as if he had never sinned in all his life.
ATTEN. I must needs confess that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sense? But it is strange that he had neither sight nor sense of sin now, when he had such a sight and sense of his evil before; I mean when he was sick before.
WISE. He was, as I said, as secure now as if he had been as sinless as an angel; though all men knew what a sinner he was, for he carried his sins in his forehead. His debauched life was read and known of all men; but his repentance was read and known of no man; for, as I said, he had none. And for ought I know, the reason why he had no sense of his sins now was, because he profited not by that sense that he had of them before. He liked not to retain that knowledge of God then, that caused his sins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardness and stupidity of spirit; and so was that scripture fulfilled upon him, 'He hath blinded their eyes' (Isa 6:10). And that, 'Let their eyes be darkened that they may not see' (Rom 11:10). O, for a man to live in sin, and to go out of the world without repentance for it, is the saddest judgment that can overtake a man.
ATTEN. But, Sir, although both you and I have consented that without a sight and sense of sin there can be no repentance, yet that is but our bare say so; let us therefore now see if by the scripture we can make it good.
WISE. That is easily done. The three thousand that were converted (Acts 2), repented not till they had sight and sense of their sins. Paul repented not till he had sight and sense of his sins (Act 9). The jailer repented not till the had sight and sense of his sins; nor could they (Act 16). For of what should a man repent? The answer is, Of sin. What is it to repent of sin? The answer is, To be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sense of it? (Psa 38:18). David did not only commit sins, but abode impenitent for them, until Nathan the prophet was sent from God to give him a sight and sense of them; and then, but not till then, he indeed repented of them (2 Sam 12). Job, in order to his repentance, cries unto God, 'Show me wherefore thou contendest with me?' (Job 10:2). And again, 'That which I see not teach thou me, I have borne chastisement, I will not offend any more' (Job 34:32). That is, not in what I know, for I will repent of it; nor yet in what I know not, when thou shalt show me it. Also Ephraim's repentance was after he was turned to the sight and sense of his sins, and after he was instructed about the evil of them (Jer 31:18-20).
ATTEN. These are good testimonies of this truth, and do, if matter of fact, with which Mr. Badman is charged, be true, prove indeed that he did not repent, but as he lived so he died in his sin (Job 20:11). For without repentance a man is sure to die in his sin; for they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's tribunal (Prov 5:22). And go with him, too, when he goes away from the judgment-seat, with a 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt 25:41). And there shall fret and gnaw his conscience, because they will be to him a never-dying worm (Mark 9:44; Isa 66:24).

WISE. You say well, and I will add a word or two more to what I have said. Repentance, as it is not produced without a sight and sense of sin, so every sight and sense of sin cannot produce it; I mean every sight and sense of sin cannot produce that repentance, that is repentance unto salvation; repentance never to be repented of. For it is yet fresh before us, that Mr. Badman had a sight and sense of sin, in that fit of sickness that he had before, but it died without procuring any such godly fruit; as was manifest by his so soon returning with the dog to his vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken; for repentance, as was said before, is a being sorry for, and returning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sense of sin will not produce repentance, then repentance cannot be produced there where there is no sight and sense of sin. That every sight and sense of sin will not produce repentance, to wit, the godly repentance that we are speaking of, is manifest in Cain, Pharaoh, Saul, and Judas, who all of them had sense, great sense of sin, but none of them repentance unto life.
Now I conclude that Mr. Badman did die impenitent, and so a death most miserable.
ATTEN. But pray now, before we conclude our discourse of Mr. Badman, give me another proof of his dying in his sins.

WISE. Another proof is this, he did not desire a sight and sense of sins, that he might have repentance for them. Did I say he did not desire it, I will add, he greatly desired to remain in his security, and that I shall prove by that which follows. First, he could not endure that any man now should talk to him of his sinful life, and yet that was the way to beget a sight and sense of sin, and so of repentance from it, in his soul. But I say he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent life, they were as little welcome to him, in the time of his last sickness, as was Elijah when he went to meet with Ahab as he went down to take possession of Naboth's vineyard. 'Hast thou found me,' said Ahab, 'O mine enemy?' (1 Kings 21:17-21). So would Mr. Badman say in his heart to and of those that thus did come to him, though indeed they came even of love to convince him of his evil life, that he might have repented thereof and have obtained mercy.
ATTEN. Did good men then go to see him in his last sickness?
WISE. Yes. Those that were his first wife's acquaintance, they went to see him, and to talk with him, and to him, if perhaps he might now, at last, bethink himself and cry to God for mercy.
ATTEN. They did well to try now at last if they could save his soul from hell. But pray how can you tell that he did not care for the company of such?
WISE. Because of the differing carriage that he had for them from what he had when his old carnal companions came to see him. When his old companions came to see him he would stir up himself as much as he could, both by words, and looks, to signify they were welcome to him; he would also talk with them freely and look pleasantly upon them, though the talk of such could be none other but such as David said carnal men would offer to him when they came to visit him in his sickness. 'If he come to see me,' says he, 'he speaketh vanity, his heart gathereth iniquity to itself' (Psa 41:6). But these kind of talks, I say, Mr. Badman better brooked than he did the company of better men. But I will more particularly give you a character of his carriage to good men, and good talk, when they came to see him. 1. When they were come he would seem to fail in his spirits at the sight of them. 2. He would not care to answer them to any of those questions that they would at times put to him, to feel what sense he had of sin, death, hell, and judgment. But would either say nothing or answer them by way of evasion, or

else by telling of them he was so weak and spent that he could not speak much. 3. He would never show forwardness to speak to or talk with them, but was glad when they held their tongues. He would ask them no question about his state and another world, or how he should escape that damnation that he had deserved. 4. He had got a haunt[76] at last to bid his wife and keeper, when these good people attempted to come to see him, to tell them that he was asleep, or inclining to sleep, or so weak for want thereof that he could not abide any noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more. 5. He was so hardened now in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men, and of their good doctrine too, that of love did come to see him, and that did labour to convert him. 6. When these good men went away from him he would never say, Pray, when will you be pleased to come again, for I have a desire to more of your company and to hear more of your good instruction? No, not a word of that, but when they were going would scarce bid them drink,[77] or say, Thank you for your good company and good instruction. 7. His talk in his sickness with his companions would be of the world, as trades, houses, lands, great men, great titles, great places, outward prosperity or outward adversity, or some such carnal thing. By all which I conclude that he did not desire a sense and sight of his sin, that he might repent and be saved.

ATTEN. It must needs be so as you say, if these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a lie of the dead.

WISE. I was one of them that went to him and that beheld his carriage and manner of way, and this is a true relation of it that I have given you.

ATTEN. I am satisfied. But pray, if you can, show me now, by the Word, what sentence of God doth pass upon such men.

WISE. Why, the man that is thus averse to repentance, that desires not to hear of his sins that he might repent and be saved, is said to be a man that saith unto God, 'Depart from me, for I desire not the knowledge of thy ways' (Job 21:14). He is a man that says in his heart and with his actions, 'I have loved strangers [sins] and after them will I go' (Jer 2:25). He is a man that shuts his eyes, stops his ears, and that turneth his spirit against God (Zech 7:11,12; Acts 28:26,27). Yea, he is the man that is at enmity with God, and that abhors him with his soul.

ATTEN. What other sign can you give me that Mr. Badman died without repentance?

WISE. Why, he did never heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains took hold upon him, then he would say, as other carnal men used to do, Lord, help me; Lord, strengthen me; Lord, deliver me, and the like. But to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

ATTEN. That is another bad sign indeed, for crying to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sin upon his bed, the Holy Ghost said of him, 'Behold he prayeth' (Acts 9:11). But he that hath not the first signs of repentance, it is a sign he hath none of the other, and so indeed none at all. I do not say but there may be crying where there may be no sign of repentance. 'They cried,' says David, 'unto the Lord, but he answered them not'; but that he would have done if their cry had been the fruit of repentance (Psa 18:41). But, I say, if men may cry and yet have no repentance, be sure they have none that cry not at all. It is said in Job, 'they cry not when he bindeth them' (Job 36:13); that is, because they have no

repentance; no repentance, no cries; false repentance, false cries; true repentance, true cries.

WISE. I know that it is as possible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Psalms, where repentance is most lively set forth even in its true and proper effects, shall their find that crying, strong crying, hearty crying, great crying, and incessant crying, hath been the fruits of repentance; but none of this had this Mr. Badman, therefore he died in his sins.

That crying is an inseparable effect of repentance, is seen in these scriptures—'Have mercy upon me, O God; according unto the multitude of thy tender mercies, blot out my transgressions' (Psa 51:1). 'O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My soul is also sore vexed, but thou, O Lord, how long? Return, O Lord, deliver my soul: O save me for thy mercies' sake' (Psa 6:1-4). 'O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart' (Psa 38:1-8).

I might give you a great number more of the holy sayings of good men whereby they express how they were, what they felt, and whether they cried or no when repentance was wrought in them. Alas, alas, it is as possible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman, when pangs of travail are upon her, to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man I should not be persuaded to believe it.

ATTEN. I know no reason why you should, for there is nothing can demonstrate that such a man hath it. But pray, Sir, what other sign have you by which you can prove that Mr. Badman died in his sins, and so in a state of damnation?

WISE. I have this to prove it. Those who were his old and sinful companions in the time of his health, were those whose company and carnal talk he most delighted in in the time of his sickness. I did occasionally hint this before, but now I make it an argument of his want of grace, for where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts, and desires, but the conversation also; yea, conversation and company too. When Paul had a work of grace in his soul he essayed to join himself to the disciples. He was for his old companions in their abominations no longer. He was now a disciple, and was for the company of disciples. 'And he was with them coming in and going out at Jerusalem' (Acts 9:27,28).

ATTEN. I thought something when I heard you make mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God's children he would herd with God's children, his delight would be with and in the company of God's children. As David said, 'I am a companion of all them that fear thee, and of them that keep thy precepts' (Psa 119:63).

WISE. You say well, for what fellowship hath he that believeth with an infidel? And although it be true that all that join to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. Badman did, surely are not godly men, but profane. He

was, as I told you, out of his element when good men did come to visit him; but then he was where he would be, when he had his vain companions about him. Alas! grace, as I said, altereth all, heart, life, company, and all; for by it the heart and man is made new. And a new heart and a new man must have objects of delight that are new, and like himself; 'Old things are passed away'; why? For 'all things are become new' (2 Cor 5:27). Now, if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth by consequence that the company must be answerable; hence it is said, that they 'that believed were together'; that 'they went to their own company'; that they were 'added to the church'; that they 'were of one heart and of one soul'; and the like (Acts 2:44-47, 4:23,32). Now if it be objected that Mr. Badman was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had a heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea, the company of all others, especially his fellow-sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his companions were his old associates, his delight was in them, therefore his heart and soul were yet ungodly.

ATTEN. Pray, how was he when he drew near his end; for, I perceive, that what you say of him now hath reference to him and to his actions at the beginning of his sickness? Then he could endure company and much talk; besides, perhaps then he thought he should recover and not die, as afterwards he had cause to think, when he was quite wasted with pining sickness, when he was at the grave's mouth. But how was he, I say, when he was, as we say, at the grave's mouth, within a step of death, when he saw and knew, and could not but know, that shortly he must die, and appear before the judgment of God?

WISE. Why, there was not any other alteration in him than what was made by his disease upon his body. Sickness, you know, will alter the body, also pains and stitches will make men groan; but for his mind he had no alteration there. His mind was the same, his heart was the same. He was the self-same Mr. Badman still. Not only in name but conditions, and that to the very day of his death; yea, so far as could be gathered to the very moment in which he died.

ATTEN. Pray, how was he in his death? Was death strong upon him? or did he die with ease, quietly?

WISE. As quietly as a lamb. There seemed not to be in it, to standers by, so as a strong struggle of nature. And as for his mind, it seemed to be wholly at quiet. But, pray, why do you ask me this question?

ATTEN. Not for mine own sake, but for others. For there is such an opinion as this among the ignorant, that if a man dies, as they call it, like a lamb, that is, quietly, and without that consternation of mind that others show in their death, they conclude, and that beyond all doubt, that such a one is gone to heaven, and is certainly escaped the wrath to come.

CHAPTER XIX.

[FUTURE HAPPINESS NOT TO BE HOPED FROM A QUIET HARDENED DEATH.]

WISE. There is no judgment to be made by a quiet death, of the eternal state of him that so dieth. Suppose that one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit, no man can judge of their eternal condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit, may go to heaven, or may go to hell; no man can tell whether a man goes, by any such manner of death. The judgment, therefore,

that we make of the eternal condition of a man must be gathered from another consideration, to wit, Did the man die in his sins? did he die in unbelief? did he die before he was born again? then he has gone to the devil and hell, though he died never so quietly. Again, Was the man a good man? had he faith and holiness? was he a lover and a worshipper of God by Christ according to his word? Then he is gone to God and heaven, how suddenly, or in what consternation of mind soever he died. But Mr. Badman was naught, his life was evil, his ways were evil, evil to his end. He therefore went to hell and to the devil, how quietly soever he died.

Indeed there is, in some cases, a judgment to be made of a man's eternal condition by the manner of the death he dieth. As, suppose now a man should murder himself, or live a wicked life, and after that die in utter despair; these men, without doubt, do both of them go to hell. And here I will take an occasion to speak of two of Mr. Badman's brethren, for you know I told you before that he had brethren, and of the manner of their death. One of them killed himself, and the other, after a wicked life, died in utter despair. Now, I should not be afraid to conclude of both these, that they went by and through their death to hell.

ATTEN. Pray tell me concerning the first, how he made away with himself?

WISE. Why, he took a knife and cut his own throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition, since the scripture saith, 'No murderer hath eternal life,' &c., but that it must be concluded that such a one is gone to hell. He was a murderer, self-murderer; and he is the worst murderer, one that slays his own body and soul.[78] Nor do we find mention made of any but cursed ones that do such kind of deeds. I say, no mention made in Holy Writ of any others, but such that murder themselves.

And this is a sore judgment of God upon men, when God shall, for the sins of such, give them up to be their own executioners, or rather to execute his judgment and anger upon themselves. And let me earnestly give this caution to sinners. Take heed, Sirs, break off your sins, lest God serves you as he served Mr. Badman's brother; that is, lest he gives you up to be your own murderers.

ATTEN. Now you talk of this; I did once know a man, a barber, that took his own razor and cut his own throat, and then put his head out of his chamber window, to show the neighbours what he had done, and after a little while died.

WISE. I can tell you a more dreadful thing than this; I mean as to the manner of doing the fact. There was, about twelve years since, a man that lived at Brafield, by Northampton, named John Cox, that murdered himself; the manner of his doing of it was thus. He was a poor man, and had for some time been sick, and the time of his sickness was about the beginning of hay-time, and taking too many thoughts how he should live afterwards, if he lost his present season of work, he fell into deep despair about the world, and cried out to his wife the morning before he killed himself, saying, We are undone. But quickly after, he desired his wife to depart the room, because, said he, I will see if I can get any rest; so she went out; but he, instead of sleeping, quickly took his razor, and therewith cut up a great hole in his side, out of which he pulled and cut off some of his guts, and threw them, with the blood, up and down the chamber. But this not speeding of him so soon as he desired, he took the same razor and therewith cut his own throat. His wife, the hearing of him sigh and fetch his wind short, came again into the room to him, and seeing what he had done, she ran out and called in some neighbours, who came to him where he lay in a bloody manner, frightful to behold. Then said one of them to him, Ah! John, what have you done? Are you not sorry for what you have done? He answered roughly, It is too late to be sorry. Then,

said the same person to him again, Ah! John, pray to God to forgive thee this bloody act of thine. At the hearing of which exhortation he seemed much offended, and in an angry manner said, Pray! and with that flung himself away to the wall, and so, after a few gasps, died desperately. When he had turned him of his back to the wall, the blood ran out of his belly as out of a bowl, and soaked quite through the bed to the boards, and through the chinks of the boards it ran pouring down to the ground. Some said that when the neighbours came to see him, he lay groping with his hand in his bowels, reaching upward, as was thought, that he might have pulled or cut out his heart. It was said, also, that some of his liver had been by him torn out and cast upon the boards, and that many of his guts hung out of the bed on the side thereof; but I cannot confirm all particulars; but the general of the story, with these circumstances above mentioned, is true. I had it from a sober and credible person, who himself was one that saw him in this bloody state, and that talked with him, as was hinted before.

Many other such dreadful things might be told you, but these are enough, and too many too, if God, in his wisdom, had thought necessary to prevent them.

ATTEN. This is a dreadful story. And I would to God that it might be a warning to others, to instruct them to fear before God, and pray, lest he give them up to do as John Cox hath done. For surely self-murderers cannot go to heaven; and, therefore, as you have said, he that dieth by his own hands, is certainly gone to hell. But speak a word or two of the other man you mentioned.

WISE. What? of a wicked man dying in despair?

ATTEN. Yes, of a wicked man dying in despair.

WISE. Well then. This Mr. Badman's other brother was a very wicked man, both in heart and life; I say in heart, because he was so in life, nor could anything reclaim him; neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his sins, God smote him with a sickness, of which he died. Now in his sickness his conscience began to be awakened, and he began to roar out of his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised about, many of the neighbours came to see him, and to read by him, as is the common way with some; but all that they could do, could not abate his terror, but he would lie in his bed gnashing of his teeth, and wringing of his wrists, concluding upon the damnation of his soul, and in that horror and despair he died; not calling upon God, but distrusting in his mercy, and blaspheming of his name.

ATTEN. This brings to my mind a man that a friend of mine told me of. He had been a wicked liver; so when he came to die, he fell into despair; and having concluded that God had no mercy for him, he addressed himself to the devil for favour, saying, Good devil, be good unto me.

WISE. This is almost like Saul, who being forsaken of God, went to the witch of Endor, and so to the devil for help (1 Sam 28). But, alas, should I set myself to collect these dreadful stories, it would be easy in little time to present you with hundreds of them. But I will conclude as I began; they that are their own murderers, or that die in despair, after they have lived a life of wickedness, do surely go to hell. And here I would put in a caution. Every one that dieth under consternation of spirit; that is, under amazement and great fear, do not therefore die in despair. For a good man may have this for his bands in his death, and yet go to heaven and glory (Psa 73:4). For, as I said before, he that is a good man, a man that hath faith and holiness, a lover and worshipper of God by Christ, according to his Word, may die in consternation of spirit; for Satan will not be wanting to assault good men upon their death-bed, but they are secured by the Word and power of God; yea, and are also helped, though with much agony of spirit, to

exercise themselves in faith and prayer, the which he that dieth in despair can by no means do. But let us return to Mr. Badman, and enter further discourse of the manner of his death.

ATTEN. I think you and I are both of a mind; for just now I was thinking to call you back to him also. And pray now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.

WISE. With all my heart. You know we were speaking before of the manner of Mr. Badman's death; how that he died still and quietly; upon which you made observation that the common people conclude, that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven; when, alas, if a wicked man died quietly, if a man that has all his days lived in notorious sin, dieth quietly; his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. Badman's case, he lived wickedly even to the last, and then went quietly out of the world; therefore Mr. Badman is gone to hell.

ATTEN. Well, but since you are upon it, and also so confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell; let me see what show of proof you have for this your opinion.

WISE. My first argument is drawn from the necessity of repentance. No man can be saved except he repents, nor can he repent that sees not, that knows not that he is a sinner; and he that knows himself to be a sinner will, I will warrant him, be molested for the time by that knowledge. this, as it is testified by all the scriptures, so it is testified by Christian experience. He that knows himself to be a sinner is molested, especially if that knowledge comes not to him until he is cast upon his death-bed; molested, I say, before he can die quietly. Yea, he is molested, dejected, and cast down, he is also made to cry out, to hunger and thirst after mercy by Christ, and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by faith and hope in God's mercy, to the which Mr. Badman and his brethren were utter strangers, his quietness is distinguished by all judicious observers by what went before it, by what it flows from, and also by what is the fruit thereof.

I must confess I am no admirer of sick-bed repentance, for I think verily it is seldom good of any thing. But I say, he that hath lived in sin and profaneness all his days, as Mr. Badman did, and yet shall die quietly, that is, without repentance steps in betwixt his life and death, he is assuredly gone to hell, and is damned.

ATTEN. This does look like an argument indeed; for repentance must come, or else we must go to hell-fire; and if a lewd liver shall, I mean that so continues till the day of his death, yet go out of the world quietly, it is a sign that he died without repentance, and so a sign that he is damned.

WISE. I am satisfied in it, for my part, and that from the necessity and nature of repentance. It is necessary, because God calls for it, and will not pardon sin without it. 'Except ye repent, ye shall all likewise perish?' (Luke 13:1-7). This is that which God hath said, and he will prove but a foolhardy man that shall yet think to go to heaven and glory without it. Repent, for 'the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit,' but no good fruit can be where there is not sound repentance, shall be 'hewn down, and cast into the fire' (Matt 3:10). This was Mr. Badman's case, he had attending of him a sinful life, and that to the very last, and yet died quietly, that is, without repentance; he is gone to hell and is damned. For the nature of repentance, I have touched upon that already, and showed that it never was where a quiet death is the immediate companion of a sinful life; and therefore Mr. Badman is gone to hell.

Secondly. My second argument is drawn from that blessed word of Christ. While the strong man armed keeps the house, 'his goods are in peace,' till a stronger than he comes (Luke 11:21). But the strong man armed kept Mr. Badman's house, that is, his heart, and soul, and body, for he went from a sinful life quietly out of this world. The stronger did not disturb by intercepting with sound repentance betwixt his sinful life and his quiet death. Therefore Mr. Badman is gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing of the sinner, if he can but keep him quiet. Can he but keep him quiet in a sinful life, and quiet in his death, he is his own. Therefore he saith, 'his goods are in peace'; that is, out of danger. There is no fear of the devil's losing such a soul, I say, because Christ, who is the best judge in this matter, saith, 'his goods are in peace,' in quiet, and out of danger.

ATTEN. This is a good one too; for, doubtless, peace and quiet with sin is one of the greatest signs of a damnable state.

WISE. So it is. Therefore, when God would show the greatness of his anger against sin and sinners in one word, he saith, They are 'joined to idols; let them alone' (Hosea 4:17) . Let them alone, that is, disturb them not; let them go on without control; let the devil enjoy them peaceably, let him carry them out of the world unconverted quietly. This is one of the sorest of judgments, and bespeaketh the burning anger of God against sinful men. See also when you come home, the fourteenth verse of the fourth chapter of Hosea, 'I will not punish your daughters when they commit whoredom.' I will let them alone, they shall live and die in their sins. But,

Thirdly. My third argument is drawn from that saying of Christ, 'He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them' (John 12:40). There are three things that I will take notice of from these words.

1. The first is, that there can be no conversion to God where the eye is darkened, and the heart hardened. The eye must first be made to see, and the heart to break and relent under and for sin, or else there can be no conversion. 'He hath blinded their eyes, and hardened their heart, lest they should see, and understand and' so 'be converted.' And this was clearly Mr. Badman's case; he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

2. The second thing that I take notice of from these words is, that this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this among many is one of the judgments that he giveth them up unto, to wit, to blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And then, and there, and not short of then and there, their eyes come to be opened.[79] Hence it is said of the rich man mentioned in Luke, 'He died, and in hell he lifted up his eyes' (Luke 16:22). Implying that he did not lift them up before; he neither saw what he had done, nor whither he was going, till he came to the place of execution, even into hell. He died asleep in his soul; he died besotted, stupefied, and so consequently for quietness like a child or lamb, even as Mr. Badman did. This was a sign of God's anger; he had a mind to damn him for his sins, and therefore would not let him see nor have a heart to repent for them, lest he should convert; and his damnation, which God had appointed, should be frustrate. 'Lest they should be converted, and I should heal them.'

3. The third thing I take notice of from hence is, that a sinful life and a quiet death

annexed to it is the ready, the open, the beaten, the common highway to hell: there is no surer sign of damnation than for a man to die quietly after a sinful life. I do not say that all wicked men that are molested at their death with a sense of sin and fears of hell do therefore go to heaven, for some are also made to see, and are left to despair, not converted by seeing, that they might go roaring out of this world to their place. But I say there is no surer sign of a man's damnation than to die quietly after a sinful life; than to sin and die with his eyes shut; than to sin and die with an heart that cannot repent. 'He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart' (John 12:40). No not so long as they are in this world, 'Lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them' (Acts 28:26,27; Rom 2:1-5).

God has a judgment for wicked men; God will be even with wicked men. God knows how to reserve the ungodly to the day of judgment to be punished (2 Peter 2). And this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. Fourthly, it is said in the book of Psalms, concerning the wicked, 'There are no bands in their death, but their strength is firm' (Psa 73:4-6). By no bands he means no troubles, no gracious chastisements, no such corrections for sin as fall to be the lot of God's people for theirs; yea, that many times falls to be theirs at the time of their death. Therefore he adds concerning the wicked, 'They are not in trouble [then] as other men, neither are they plagued like other men'; but go as securely out of the world as if they had never sinned against God, and put their own souls into danger of damnation. 'There is no bands in their death.' They seem to go unbound, and set at liberty out of this world, though they have lived notoriously wicked all their days in it. The prisoner that is to die at the gallows for his wickedness, must first have his irons knocked off his legs; so he seems to go most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death, they seem to be more at liberty when they are even at the wind-up of their sinful life, than at any time besides. Hence you shall have them boast of their faith and hope in God's mercy when they lie upon their death-bed; yea, you shall have them speak as confidently of their salvation as if they had served God all their days; when the truth is, the bottom of this their boasting is because they have no bands in their death. Their sin and base life comes not into their mind to correct them, and bring them to repentance; but presumptuous thoughts, and a hope and faith of the spider's, the devil's, making, possesseth their soul, to their own eternal undoing (Job 8:13,14).

CHAPTER XX.

[WITHOUT GODLY REPENTANCE, THE WICKED MAN'S HOPE AND LIFE DIE TOGETHER.]

Hence wicked men's hope is said to die, not before, but with them; they give up the ghost together. And thus did Mr. Badman. His sins and his hope went with him to the gate, but there his hope left him, because he died there; but his sins went in with him, to be a worm to gnaw him in conscience for ever and ever.

The opinion, therefore of the common people concerning this kind of dying is frivolous and vain; for Mr. Badman died like a lamb, or, as they call it, like a chrisom-child,[80] quietly and without fear. I speak not this with reference to the struggling of nature with death, but as to the struggling of the conscience with the judgment of God. I know that nature will struggle with death. I have seen a dog and sheep die hardly. And thus may a wicked man do, because there is an antipathy betwixt nature and death. But even while, even then, when death and nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state, as the block or bed on which the sick lies. And thus they may die like a

chrisom-child in show, but indeed like one who by the judgment of God is bound over to eternal damnation; and that also by the same judgment is kept from seeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that so die, for it cuts them off from all possibility of repentance, and so of salvation, so it is as great a judgment upon those that are their companions that survive them, for by the manner of their death, they dying so quietly, so like unto chrisom-children, as they call it, they are hardened, and take courage to go on in their course.

For comparing their life with their death, their sinful, cursed lives, with their childlike, lamblike death, they think that all is well, that no damnation is happened to them; though they lived like devils incarnate, yet they died like harmless ones. there was no whirlwind, no tempest, no band or plague in their death. They died as quietly as the most godly of them all, and had as great faith and hope of salvation, and would talk as boldly of salvation as if they had assurance of it. But as was their hope in life, so was their death; their hope was without trial, because it was none of God's working, and their death was without molestation, because so was the judgment of God concerning them.

But I say, at this their survivors take heart to tread their steps, and to continue to live in the breach of the law of God; yea, they carry it stately in their villainies; for so it follows in the Psalm; 'There are no bands in their death, but their strength is firm,' &c. 'therefore pride compasseth them,' the survivors, 'about as a chain, violence covereth them as a garment' (Psa 73:6). Therefore they take courage to do evil, therefore they pride themselves in their iniquity. Therefore, wherefore? Why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly and as like to lambs as if they had been innocent.

Yea, they are bold, by seeing this, to conclude that God either does not, or will not, take notice of their sins. They 'speak wickedly, and speak loftily' (Psa 73:8). They speak wickedly of sin, for that they make it better than by the Word it is pronounced to be. They speak wickedly concerning oppression that they commend, and count it a prudent act. They also speak loftily. 'They set their mouth against the heavens,' &c. 'And they say, How doth God know? and is there knowledge in the Most High?' (Psa 73:11). And all this, so far as I can see, ariseth in their hearts from the beholding of the quiet and lamblike death of their companions. 'Behold these are the ungodly who prosper in the world,' that is, by wicked ways; 'they increase in riches' (Psa 73:12).

This therefore is a great judgment of God, both upon that man that dieth in his sins, and also upon his companion that beholdeth him so to die. He sinneth, he dieth in his sins, and yet dieth quietly. What shall his companion say to this? What judgment shall he make how God will deal with him, by beholding the lamblike death of his companion? Be sure he cannot, as from such a sight, say, Woe be to me, for judgment is before him. He cannot gather that sin is a dreadful and a bitter thing, by the childlike death of Mr. Badman. But must rather, if he judgeth according to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, that 'every one that doth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?' (Mal 2:17).

Yea, this is enough to puzzle the wisest man. David himself was put to a stand by beholding the quiet death of ungodly men. 'Verily,' says he, 'I have cleansed my heart in vain, and washed my hands in innocency' (Psa 73:13). They, to appearance, fare better by far than I: 'Their eyes stand out with fatness,' they have more than heart could wish. But all the day long have I been plagued, and chastened every morning. This, I

say, made David wonder, yea, and Job and Jeremiah too. But he goeth into the sanctuary, and then he understands their end, nor could he understand it before. 'I went into the sanctuary of God.' What place was that? Why there where he might inquire of God, and by him he resolved of this matter; 'Then,' says he, 'understood I their end.' Then I saw that thou hast 'set them in slippery places,' and that 'thou castedst them down to destruction.' Castedst them down, that is, suddenly, or, as the next words say, 'As in a moment they are utterly consumed with terrors'; which terrors did not seize[81] them on their sick-bed, for they had 'no bands' in their death. The terrors, therefore, seized them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief, and pricking in his reins; so deep, so hard, and so difficult did he find it rightly to come to a determination in this matter.

And, indeed, this is a deep judgment of God towards ungodly sinners; it is enough to stagger a whole world, only the godly that are in the world have a sanctuary to go to, where the oracle and Word of God is, by which his judgments, and a reason of many of them are made known to, and understood by them.

ATTEN. Indeed this is a staggering dispensation. It is full of the wisdom and anger of God. And I believe, as you have said, that it is full of judgment to the world. Who would have imagined, that had not known Mr. Badman, and yet had seen him die, but that he had been a man of an holy life and conversation, since he died so stilly, so quietly, so like a lamb or a chrisom-child? Would they not, I say, have concluded that he was a righteous man? or that if they had known him and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay farther, if some had known that he had died in his sins, and yet that he had died so like a lamb, would they not have concluded that either God doth not know our sins, or that he likes them; or that he wants power, or will, or heart, or skill, to punish them; since Mr. Badman himself went from a sinful life so quietly, so peaceable, and so like a lamb as he did?

WISE. Without controversy, this is a heavy judgment of God upon wicked men; one goes to hell in peace, another goes to hell in trouble; one goes to hell, being sent thither by his own hands; another goes to hell, being sent thither by the hand of his companion; one goes thither with his eyes shut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boasting of heaven and happiness all the way he goes (Job 21:23). One goes thither like Mr. Badman himself, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fullest of snares and traps to wicked men; therefore, they that die as he are the greatest stumble to the world. They go, and go, they go on peaceably from youth to old age, and thence to the grave, and so to hell, without noise. 'They go as an ox goeth to the slaughter, or as a fool to the correction of the stocks'; that is, both senselessly and securely. O! but being come at the gates of hell. O! but when they see those gates set open for them. O! but when they see that that is their home, and that they must go in thither, then their peace and quietness flies away for ever. Then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgment, as do the devils themselves. O! when they see they must shoot the gulf and throat of hell! when they shall see that hell hath shut her ghastly jaws upon them, when they shall open their eyes and find themselves within the belly and bowels of hell! Then they will mourn, and weep, and hack, and gnash their teeth for pain. But his must not be, or if it must, yet very rarely, till they are gone out of the sight and hearing of those mortals whom they do leave behind them alive in the world.

ATTEN. Well, my good neighbour Wiseman, I perceive that the sun grows low, and that you have come to a conclusion with Mr. Badman's life and death; and, therefore, I will take my leave of you. Only first, let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr. Badman's state. I also thank you for your freedom with me, in granting of me your reply to all my questions. I would only beg your prayers that God will give me much grace, that I may neither live nor die as did Mr. Badman.

WISE. My good neighbour Attentive, I wish your welfare in soul and body; and if aught that I have said of Mr. Badman's life and death may be of benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me, that I with you may be kept by the power of God through faith unto salvation.

ATTEN. Amen. Farewell.

WISE. I wish you heartily farewell.

FOOTNOTES:

[1] Reynolds' preface to God's Revenge against Murder.

[2] Quirk, an artful or subtle evasion of a truthful home-thrust.—Ed.

[3] Butt, a mark set up to shoot at. 'Some are always exposed to the wit and raillery of their well-wishers, pelted by friends and foes, in a word, stand as butts.'—Spectator, No. 47.—Ed.

[4] The office of a Christian minister is like that of a king's messenger, not only to comfort and reward the king's friends, but to arrest his enemies. England was then overrun with the latter 'game.' Alas! there are too many of them now. May the revival of this shot 'light upon many.'—Ed.

[5] 'Fire to the pan,' alluding to the mode of using fire-arms, by applying a lighted match to the pan, before the fire-lock was invented.—Ed.

[6] In the single combat of quarter-staff, he who held the best end of the staff usually gained the victory.—Ed.

[7]: Pilgrim's Progress, Interpreter's House. This is a remarkable illustration of a difficult part of the allegory—faithful admonitions repaid by murderous revenge, but overcome by Christian courage.—Ed.

[8] 'The unrighteous shall not inherit the kingdom of God' (1 Cor 6:9). Instead of Christ, the Prince of peace, being theirs, the prince of the power of the air is theirs; instead of the comforts of the gospel, the curses of the law are theirs; instead of heaven, hell is theirs and an exclusion from God and happiness for ever! Sinner, think NOW on these things.—Mason.

[9]: These Scriptures have often been perverted to justify the most cruel punishments inflicted on helpless children. The word translated 'a rod,' is derived from the Hebrew verb 'to govern,' and, as a noun, signifies a sceptre, a pen, or a staff, the emblems of government. Brutal punishments, as practised in our army, navy, and schools, are not only inhuman and indecent, but have one direct tendency, that of hardening the mind and instilling a vindictive ferocious disposition. After bringing up a very large family, who are a blessing to their parents, I have yet to learn what part of the human body was created to be beaten. There are infinitely better modes of instructing, correcting, and governing children, than that of bruising their flesh, or breaking their bones, or even of a box on the ear.—Ed.

[10] Peculiarly awful are the denunciations of the Scriptures against the crime of lying. The liar and the murderer are joined together to receive the curse. 'Thou shalt destroy them that speak lies—the man of blood and of deceit are abhorred of the Lord' (Psa 5:6)

.
[11] The first edition has 'Saphhira and his wife.' It is not noticed in the errata, but was corrected in the later copies.—Ed.
[12] The solemn importance of instilling right principles into the mind, from the first dawn of reason, cannot be too strongly enforced. Many a wretched midnight burglar commenced his career of vice and folly by stealing fruit, followed by thieving anything that he could HANDSOMELY. Pilfering, unless severely checked, is a hotbed for the foulest crimes.—Ed.
[13] Poultry.—Ed.
[14] 'Gloating,' staring sulkily; or with an evil eye.—Ed.
[15] Point, a tag or metal point fixed on the end of a lace. Fox narrates that a martyr, brought to the stake in his shirt, took a point from his hose, and trussed in his shirt between his legs.—Ed.
[16]: 'Sin will at first, just like a beggar, crave One penny or one halfpenny to have; And if you grant its first suit, 'twill aspire From pence to pounds, and so will still mount higher To the whole soul.'—Bunyan's Caution against Sin.
[17] Christian assemblies are the life, food, and nourishment of our souls; consequently the forsaking of them, and the profanation of the Sabbath, are usually the forerunners of apostacy.—Mason.
[18] Profane swearers use the language of hell before they arrive at their awful destination. Were God to answer their imprecations they would be miserable beyond conception. 'Because of swearing the land mourneth.'—Ed.
[19] Profane cursing and swearing was awfully fashionable in Bunyan's days. This led many pious persons to denounce oaths altogether; and the time is fast coming when the world will agree with the Quakers that an affirmation is the best test of truth. It is like the controversy of the teetotallers; some who would be ashamed of taking intoxicating liquors, except as medicine, will soon throw such physics to the dogs or on the dunghill. —Ed.
[20] This is one of Bunyan's home-thrusts at Popery. Classing the mass, our lady-saints, and beasts, among the idols or objects of divine worship. He omits an oath very common among Irish labourers, which much puzzled me when a boy, 'bloodunoons,' meaning the bleeding wounds of the Saviour. How thankful ought we to be that, in our days, profane swearing stamps, upon any one who uses it, the character of a blackguard.—ED
[21] Out of public view—obscure, contemptible. See Imperial Dictionary.—Ed.
[22] Thank Heaven such enormous brutalities have fled before the benign enlightening influence of the gospel. To suffocate a man, in order to drive out an imaginary evil spirit, was like the popular trial for witchcraft. The poor woman, if cross, and old, and ugly, her hands and legs being tied together, was thrown into deep water; if she floated, it was a proof of guilt to hang her, if she sunk and was drowned, she was declared to be innocent!—Ed.
[23] Parallels to these important proverbs are found in all languages derived from the Hebrew. 'There is nothing hid from God,' and 'There is nothing hid that shall not be known' (Jer 32; Matt 10). In French, 'Leo murailles ont des oreilles—Walls have ears.' Shakespeare, alluding to a servant bringing in a pitcher, as a pretence to enable her to overhear a conversation, uses this proverb, 'pitchers have ears and I have many servants.' May that solemn truth be impressed upon every heart, that however screened from human observation, 'Thou God seest me.'—Ed.
[24] No period in English history was so notorious for the publication of immoral books,

calculated to debauch the mind, as the reign of Charles II. It must have been more painfully conspicuous to Bunyan, who had lived under the moral discipline of the Commonwealth.—Ed.
[25]: From _____ chief, 'my worthy arch and patron.'—King Lear; or from the Teutonic 'arg,' a rogue. It usually denotes roguish, knavish, sly, artful.—Ed.
[26] This is one among a multitude of proofs of the popularity and high esteem in which Bunyan was held, even while a prisoner for Christ's sake.—Ed.
[27] Reader, bless God that you live in a happier day than that of Bunyan. The reign of Charles II was pre-eminently distinguished for licentiousness and debauchery. Still there were some who crucified the flesh, with its lusts, and held every obscene word in detestation and abhorrence; because it is written 'be ye holy, for I am holy.' Such must have sorely dazzled the owls of debauchery. Can we wonder that they tormented and imprisoned them?—Ed.
[28] How often is suicide committed without poison, suffocation, the knife, or firearms. About forty years ago one of my neighbours was told by his doctor that, unless he gave up the bottle, it would send him into another world. He called his servant and ordered wine, saying, I had rather die than give up all my enjoyments. In about six months I saw his splendid funeral.—Ed.
[29] The remorse and stings of conscience seducers will feel in the next life, for being the instruments of so much wickedness and desolation in others, will prove to them a thousand hells.—Mason.
[30] Ungodly, Christless, prayerless families are little hells—filthy fountains, whose waters cast up mire and dirt; they are the blind and willing captives of sin and Satan, going down to the chambers of death and endless despair.—Ed.
[31] 'In grain,' material dyed before it is manufactured, so that every grain receives the colour, which becomes indelible.—Ed.
[32] By 'a piece of money' is here meant two hundred pounds. It probably means a portion or piece of his fortune.—Ed.
[33] From the Anglo-Saxon 'Eggian,' to incite, urge.—Ed.
[34] The Genevan or Puritan version of this passage is very striking: 'he that feedeth the gluttons, shameth his father.'—Ed.
[35] This is one of the numerous passages of Holy Writ which are more expressive without than with the words supplied in italics: women are not exempt from the 'rags' which must ever follow drowsiness.—Ed.
[36] 'Glout,' to pout or look sulky; obsolete.—Ed.
[37] This is one of the hardest lessons a disciple has to learn in the school of Christ; not to hate the sinner, but the sin; especially under circumstances of such cruel deception. —Ed.
[38] Mixed, impure. "Tis true, the cause is in the lurch Between the right and mongrel church.'—Hudibras.—Ed.
[39] Such were the sound reasons which animated the martyrs to resist unjust human laws, interfering with or directing the mode of divine worship; and such are the reasons which prevent conformity to national religions, to the payment of church rates, and similar ungodly impositions.—Ed.
[40] The Quakers braved the storm, met in public, and appeared to court persecution. Not so the Baptists; they met in woods and caves, and with such secrecy that it was not possible to detect them, unless by an informer. William Penn taunted them in these words: 'they resolve to keep their old haunt of creeping into garrets, cheese-lofts, coalholes, and such like nice walks.' And so would I, rather than be disturbed by

constables.—Ed.
[41] Sink them is an unusual kind of oath, wishing that body or mind might be depressed. Shakespeare uses the word in reference to mental suffering: 'If I have a conscience, let it sink me.'—Ed.
[42] Noddy, a simpleton; see Imperial Dictionary.—Ed.
[43] Fraudulent bankruptcy is a sore and prevailing evil. It is thieving under the protection of the law. How many live in state, until their creditors get a few shillings in the pound, and the bankrupt gets the curse of God upon his soul!—Ed.
[44] Quean, a slut, a strumpet; see Imperial Dictionary.—Ed.
[45] Witness the shepherd boy's song in the Pilgrim:—

He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

This poor boy, in his very mean clothes, carried more heart's ease in his bosom, than he that was clad in silk and velvet.—Ed.
[46] For this use of the word lap, see Proverbs 16:33.—Ed.
[47] In the reign of Edward II, the price of provisions was regulated by Act of Parliament. Twenty-four eggs were ordered to be sold for one penny, but the penny of that period contained as much silver as the threepenny piece of Bunyan's, and of our time. I have bought, within the last forty years, the finest eggs at four a penny in Normandy.—Ed.
[48] 'Slither,' slippery, deceitful; obsolete, except in Lincolnshire.—Ed.
[49] Purses were worn, in Bunyan's time, hanging to the girdle, or slung over the shoulder, as they now are in some parts of Germany. A pickpocket was then called 'a cut-purse.'—Ed.
[50] Many ecclesiastical instruments of terror, spoliation, and death, began with, 'In the name of God. Amen.' That sacred name has been, and now is, awfully profaned and prostituted to the vilest purposes.—Ed.
[51] This is a sad mistake; such getting is a curse: 'Cursed is the deceiver': 'I will curse your blessings,' saith Jehovah by his prophet Malachi.—Ed.
[52] Modern editors, not so well aware as Bunyan of the value of tar as a medicine for sheep, altered the word to ship. A halfpenny worth of tar will serve a sheep, but not a ship.—Ed.
[53] This was attempted when Bunyan was released from his cruel imprisonment by the King's pardon, which one instrument included the names of nearly five hundred suffers; and because the fees upon a pardon were twenty pounds, 'the covetous clerks did strive to exact upon us,' says Whitehead, 'by demanding that sum upon every name.' Further application to the King put an end to this exaction.—Ed.
[54] When the labourer's wages were eightpence or tenpence per day, in 1683, wheat averaged forty-five shillings per quarter. How comparatively happy is the present state of our agricultural labourers; and so would be that of the farmer, if rent was as low now as it was at that period.—Ed.
[55] To lie at catch, to watch for an opportunity to take an unfair advantage. See the conversation between Faithful and Talkative in the Pilgrim's Progress.—Ed.
[56] Augustine had so strong a sense of fair dealing, that when a bookseller asked for a book far less than it was worth, he, of his own accord, gave him the full value thereof!! See Clark's Looking-glass, edit. 1657.—Ed.
[57] 'Fondness,' an inordinate desire to possess. 'I have such a fond fantasy of my own.

'—Sir. T. More.—Ed.
[58] Cheating, either in quality, weight, or price of commodities, is not common in Mahometan countries, where the punishment is very severe; that of nailing the dealer's ears to his door-posts. It is a foul disgrace to Christian countries that these crimes are so common.—Ed.
[59] Malapert, dexterous in evil-speaking. 'It is blasphemous to say that God will not hear us for our presumptuous malapertness unless we invoke the saints.'—Tyndale.
[60] This is a phrase in heraldry to signify that the armorial bearings are marked with some sign of disgrace. Thus John de Aveones having reviled his mother in the King's presence, he ordered that the tongue and claw of the lion which he bore in his arms should be defaced. In many cases a baton is inserted as a mark of illegitimacy.—Ed.
[61] From a fine Persian drawing in the editor's cabinet, it appears that the nose jewel lies on the right cheek, and is fixed by a ring cut through to form a spring; one edge of the cut going inside, and the other meeting outside the nostril, so as to be readily removed as occasion required.—Ed.
[62] An attempt at something new, a foolish innovation, generally used with the word new; as, 'In holiday gown, and my new fangled hat.'—Cunningham.—Ed.
[63] A tuft of hair worn on a man's forehead, or a projecting conspicuous part of the women's caps worn by the fashionables of that time.—Ed.
[64] No one, except he has blown a ram's horn, or attended the Jewish ceremony of the New-year, Tizri 1 (Sept.), can imagine the miserable sounding of a ram's horn. Bunyan, with all his powers and popularity, was, to an extraordinarily degree, 'a humble man. '—Ed.
[65] A professor of Christianity who indulges in sin, is the worst of Atheists. Such conduct is practical hypocrisy and Atheism.—Ed.
[66] The general opinion, to a late period, was, that the frog or toad was poisonous. Bartolomeus calls the frog 'venomous,' and that in proportion to the number of his spots. Bunyan, who was far in advance of his age, throws a doubt upon it, by the words 'as we say.'—Ed.
[67] Outward reformation without inward grace is like washing a sow, which you may make clean, but never can make cleanly; it will soon return to the mire, and delight in filth more than ever.—Mason.
[68] Mr. Clark relates this singular story on the authority of 'Disci de Temp.' The writers in the Middle Ages are full of such narrations; see especially the first English book of homilies called The Festival.—Ed.
[69] Clark's authority for this account is Beard's Theatre of God's Judgments.—Ed.
[70] See the account of an Atheist in his pride in Pilgrim's Progress and notes.
[71] To let, prevent, or hinder. See Isaiah 43:13.—Ed.
[72] Terms of endearment: thus Shakespeare, in Henry IV, represents the hostess calling her maid, Doll Tear-sheet, sweet-heart. It is now more restricted to lovers while courting.—Ed.
[73] Uncertain was the liberty occasionally enjoyed by our pilgrim forefathers, who were always expecting 'troublesome times.' We ought to be more thankful for the mercies we enjoy; and to pray that the state may soon equally recognize and cherish every good subject, without reference to sect, or authorizing persecution.—Ed.
[74] The noble was a gold coin of Henry VIII; value six shillings and eightpence.—Ed.
[75] Bunyan's allegorical spirit appears in nearly all his writings. Diseases lay their heads together to bring Badman to the grave, making Consumption their captain or leader of these men of death.—Ed.

[76] 'Haunt,' an Anglo-Norman word. Custom, practice; more commonly used as a verb, to haunt, or frequently visit.—Ed.
[77] An old tippling custom, more honoured in the breach than in the observance.—Ed.
[78] The dialogues between Hopeful and Christian in Doubting Castle admirably prove the wickedness of suicide. The unlettered tinker triumphs over all the subtleties of the Dean of St. Paul's. See Pilgrim's Progress.—Ed.
[79] This is the most awful of all delusions. It is exemplified in the character of Ignorance, in the Pilgrim's Progress, who was ferried over death by Vain Confidence, but found 'that there was a way to hell, even from the gates of heaven.'—Ed.
[80] Chrisom is a consecrated unguent, or oil, used in the baptism of infants in the Romish Church. It is prepared with great ceremony on Holy Thursday. A linen cloth anointed with this oil, called a chrisom cloth, is laid upon the baby's face. If it dies within a month after these ceremonies, it was called a chrisom child. These incantations and charms are supposed to have power to save its soul, and ease the pains of death. Bishop Jeremy Taylor mentions the phantasms that make a chrisom child to smile at death. Holy Dying, chap. i., sect. 2.—Ed.
[81] These two words are 'cease' and 'ceased' in the first edition; they were corrected to 'seize' and 'seized' in Bunyan's second edition.—Ed.
***

A Few Sighs From Hell;
or,
The Groans of the Damned Soul:
or, An Exposition of those Words in the Sixteenth of Luke, Concerning the Rich Man and the Beggar

WHEREIN IS DISCOVERED THE LAMENTABLE STATE OF THE DAMNED; THEIR CRIES, THEIR DESIRES IN THEIR DISTRESSES, WITH THE DETERMINATION OF GOD UPON THEM. A GOOD WARNING WORD TO SINNERS, BOTH OLD AND YOUNG, TO TAKE INTO CONSIDERATION BETIMES, AND TO SEEK, BY FAITH IN JESUS CHRIST, TO AVOID, LEST THEY COME INTO THE SAME PLACE OF TORMENT.

Also, a Brief Discourse touching the profitableness of the Scriptures for our instruction in the way of righteousness, according to the tendency of the said parable.

BY THAT POOR AND CONTEMPTIBLE SERVANT OF JESUS CHRIST, JOHN BUNYAN.

'The wicked shall be tuned into hell, and all the nations that forget God.'—Psalm 9:17
'And whosoever was not found written in the book of life was cast into the lake of fire.'—Revelation 20:15

London: Printed by Ralph Wood, for M. Wright, at the King's Head in the Old Bailey, 1658.[1]

ADVERTISEMENT BY THE EDITOR

How awful is that cry of anguish which has reached us from beyond the tomb, even from the infernal realms, and on which Bunyan, with his singular and rare ability, fixes our attention. It is the voice of one who had received his good things in this fleeting life; who had fared sumptuously every day, without providing for eternity, and now cries for a drop of water to cool his parched tongue. Plunged into unutterable, inconceivable, and eternal torments, he pleads that the poor afflicted beggar, who had lain at his gate, might be sent from the dead to warn his relatives, that they might escape, and not aggravate his misery, by upbraiding him as a cause of their destruction, by having neglected to set them a pious example. He knows that there is no hope for his own

wretched soul, and expresses no wish that his family should pay for masses to ease his pangs. No, such tomfooleries are limited to this insane world. His poor request is one drop of water, and a warning messenger to his relatives. The answer is most decisive—there is a great, an eternal gulf fixed—none can pass between heaven and hell; and as to your father's house, 'They have Moses and the prophets'; and now it may be added, They have Jesus and his apostles; if they hear not them, 'neither will they be persuaded though one rose from the dead.' No; if Isaiah, with his mighty eloquence, again appeared among mortals, again would his cry be heard, 'Who hath believed our report?' 'What! seek the living among the dead? To the law, and to the testimony, saith God.'

Reader, these are solemn realities. He who came from the unseen world—from the bosom of the Father—reveals them unto us. O! that we may not mistake that voice for thunder, which called upon a trembling world to 'HEAR HIM.'

The rich man personates all the thoughtless and uncoverted who die in their sins, his wealth can neither bribe death nor hell; he is stricken, and descends to misery with the bitter, but unavailing regret of having neglected the great salvation. He had taken no personal, prayerful pains to search the sacred Scriptures for himself; he had disobeyed the gospel, lived in revelry, and carelessness of his soul; he had ploughed iniquity and sown wickedness, and reaps the same. 'By the blast of God he perishes, and is consumed by the breath of his nostrils.' 'They have sown the wind, and they shall reap the whirlwind.'

The opinion universally prevails, although the voice of infinite wisdom has declared it false, that miracles, or a messenger from the invisible world could awake the dead in sin. The world's eyes are shut, and its ears are stopped from seeing and hearing that most illustrious celestial messenger of mercy—'God manifest in the flesh'—who still speaks to us in his words. He revealed, and he alone could have revealed, these solemn, these heart-stirring facts—He performed the most astonishing miracles—His doctrines were truth—He required holiness of life to fit the soul for heaven; therefore He was despised, tortured, murdered. In the face of all this, the poor wretch cries, 'send Lazarus.' What refined cruelty! He had borne the cross and received the crown. Uncrown him, and send him back to lie at my brother's gate, and if he dares to tell him the truth, that my soul was in hell, even while the splendid funeral was carrying my body to the tomb, he will hurry him to death. Poor fool! are not thy kindred as hardened as thou wast? Send Lazarus from the dead! That, as Bunyan justly says, would be to make a new Bible, to improve the finished salvation. No, if they will not hear Moses and the prophets, our Lord and his apostles, they must all likewise perish. This is a very meagre outline of this solemn treatise; it is full of striking illustrations, eminently calculated to arouse the thoughtless, and to convey solid instruction to the thoughtful.

This was the third volume that Bunyan published, and, with modest timidity, he shelters himself under a strong recommendatory preface by his pastor, who, in the Grace Abounding, he calls 'holy Mr. Gifford.' So popular was it, as to pass through nine editions in the author's lifetime.[2] The preface, by John Gifford, was printed only with the first edition. As it gives a very interesting account of Bunyan, and his early labours in the ministry, which has never been noticed by any of his biographers, and is extremely rare, it is here reprinted from a fine copy in the British Museum, and must prove interesting to every admirer of John Bunyan. I close with two short extracts—may they leave an abiding impression upon our minds. 'God will have a time to meet with them that now do not seek after him.' 'O! regard, regard, for the judgment day is at hand, the graves are ready to fly open, the trumpet is near the sounding, the sentence

will ere long be passed, and then,' it will be seen whether we belong to the class of Dives, who preferred the world, or to that of Lazarus, who preferred Christ; and then, O then! time cannot be recalled.

GEO. OFFOR.

PREFACE, BY THE REV. JOHN GIFFORD,

PASTOR OF THE CHURCH OF CHRIST AT BEDFORD, OF WHICH JOHN BUNYAN WAS A MEMBER.

TO THE READER.

It is sad to see how the most of men neglect their precious souls, turning their backs upon the glorious gospel, and little minding a crucified Jesus, when, in the meanwhile, their bodies are well provided for, their estates much regarded, and the things of this present life are highly prized, as if the darling was of less value than a clod of earth; an immortal soul, than a perishing body; a precious Saviour, than unsatisfying creatures. Yea, though they have been often wooed with gracious entreaties, glorious promises, and fresh bleeding wounds, to make choice of the better part, that shall never be taken from them; yet, alas! such influence hath this world, and the pleasures of it, and such is the blindness of their understandings, that they continue still to hunt after those things which cannot profit, nor be a help to them in the worst hour. Yea, that will prove no better than poison to their souls, and refuse that would be (if embraced) their happiness here, and their glory hereafter. Such a strange stupidity hath seized upon the hearts of men, that they will venture the loss of their immortal souls for a few dying comforts, and will expose themselves to endless misery for a moment's mirth, and short-lived pleasures. But, certainly, a barn well fraught, a bag well filled, a back well clothed, and a body well fed, will prove but poor comforts when men come to die, when death shall not only separate their souls from their bodies, but both from their comforts. What will it then avail them that they have gained much? Or what will they give in exchange for their souls? Be wise, then (O reader, to whose sight this may come), before it be too late, and thou repent, when repentance shall be hid from thine eyes; also it will be as a dagger to thine heart one day, to remember what a Christ, what a soul, what a heaven thou hast lost for a few pleasures, a little mirth, a short enjoyment of this present world; yea, and that after many warnings against many reproofs, and, notwithstanding the many tenders of a full Christ, instead of those empty vanities which thy soul closed with, hunted after, and would by no means be persuaded to part withal. No, but thou wouldst take thy time, and swim in this world's delights, though thy soul thereby was drowned in perdition and destruction (1 Tim 6:9). True, few there are that will be persuaded that this course they take, though their daily conversations do bear witness to it; for how much time is spent, and how much care is the hearts of men filled withal, after attaining, keeping, and increasing these things? And how seldom do they trouble their heads, to have their minds taken up with thoughts of the better? Cumbering themselves with many things, but wholly neglecting the one thing necessary; yea, whereby do they measure their own or other men's happiness, but by the large incomes of this world's good, accounting this the greatest, if not the only blessedness, to have their corn, wine, and oil increase in abundance, and reckoning those that are most serious about, and earnest after the world to come, men of foolish spirits, giddy brains, and worthy to be branded in the forehead for simple deluded ones. But surely he is the most fool that will be one at last; and he that God calls so (Luke 12:20) will

pass for one in the end; yea, within a short time, they themselves shall change their notes. Ask the rich man spoken of in the ensuing treatise, who was the fool—he or Lazarus? and he will soon resolve the question, that he now sees, and by woeful experience finds (whatsoever his former thoughts were), that he, not Lazarus, was the silly deluded one; for he, fool-like, preferred the worse things before the better, and refused that which once might have been had; but now he hath slipped the time, it cannot be gained, when this poor man, knowing the day of his visitation, was making sure of that glory which he now enjoys, and shall enjoy for evermore. So that in this parable (if I may so call it) thou shalt find that Scripture confirmed, 'That the triumphing of the wicked is short' (Job 20:5). Together with that, 'That the temptations (or afflictions) of the righteous, which cause heaviness, are but for a season' (1 Peter 1:6). And in this treatise, both of these are largely opened and explained. Behold, here a rich man clothed in silks, fed with delicates, and faring deliciously every day; but look a little farther, and lo! this man clothed with vengeance, roaring under torments, and earnestly begging for a drop of water to cool his tongue; a sad change. On the other hand, here thou shalt see a poor, but a gracious man, with a pinched belly, naked back, and running sores, begging at the rich man's gate for a morsel to feed his belly, a sad state, yet but short; for look again, and behold this beggar gloriously carried, as in a chariot of triumph, by the angels into Abraham's bosom, shining in glory, clothed with beautiful garments, and his soul set down with Abraham, Isaac, and Jacob, in the kingdom of the Father; his rags are gone, his sores healed, and his soul filled with joy unspeakable, and full of glory; the one carried not his costly fare, and his gorgeous apparel with him into hell; nor the other his coarse diet, mouldy bread, filthy rags, and ulcerous body into heaven; but the happiness of the one, and the misery of the other, took their leaves at the grave; the worldly man's portion was but for his life, and the godly man's afflictions lasted no longer; 'For mark the perfect, and behold the upright, for the end of that man is peace; but the end of the wicked shall be cut off' (Psa 37:37,38). His present comforts, his future hopes, and his cursed soul together; yea, though he lives many days, and rejoices in them all, yet the days of darkness will overtake him, and his eye shall see no more good; in his life time he enjoyed his good things, and, at the hour of death, legions of devils will beset him, innumerable evils will befal him; and then shall he pay full dear for all the pleasures of sin, that have carried away his heart from closing with, and following the Lord in the day of his prosperity. Ungodly men, because they feel no changes now, they fear none hereafter, but flatter themselves with dying as the godly, though their life is consumed in wickedness, and their strength in providing for and satisfying the lusts of the flesh. But as it fared with wicked Balaam, so shall it fare with these, and their vain hopes will prove a feeding upon ashes through their deceived heart, that hath turned them aside (Isa 44:20). 'For they that sow to the flesh, shall of the flesh reap corruption' (Gal 6:8). 'And they that plough iniquity, and sow wickedness, shall reap the same' (Job 4:8; Hosea 8:7). But they that sow to the Spirit, shall of the Spirit reap life everlasting. Say ye then to the righteous, 'It shall go well with him; however it goes with him now, a few days will produce a happy change.' 'It shall go well with him that feareth the Lord' (Eccl 8:12). Go on then, O soul, thou that hast set thy face towards heaven, though the east wind beats upon thee, and thou find trouble and sorrow; these shall endure but for a night, joy will undoubtedly come in the morning; besides those sweet visits thou shalt have from thy precious Saviour, in this thy day of darkness, wait but a while, and thy darkness shall be turned into light. 'When the light of the wicked shall be put out, and the spark of his fire, wherewith he warmed himself, shall not shine' (Job 18:5). 'Grudge not to see the wicked prosper, and their

steps washed with butter, but rather put on bowels of mercy and pity, as the elect of God, knowing that they are set in slippery places' (Psa 73:18). And their day is coming, when fearful horror shall surprise them, and hell be opened to receive them; nor yet be disquieted in thy mind, that troubles and afflictions do beset thee round; for, as a worser thing is reserved for them, so a better is prepared for thee. Do they drink wine in bowls? and dost thou mingle thy tears with thy drink? Do they live in pleasures, and spend their days in wealth? and dost thou sigh and mourn in secret? Well, there is a cup for them in the hand of the Lord, the wine whereof is red, and full of mixture, which they must drink up the dregs (Psa 75:8). And the Lord hath a bottle for thy tears (Psa 56:8). And a book for thy secret sighs, and ere long thy brinish tears shall be turned into the sweetest wine, which thou shalt drink new in the kingdom of the Father, and thy secret sighs into glorious praises; when thy mouth shall be filled with laughter, and thy eyes see the King in his glory.

Now, considering that these lines may be brought to the sight both of the one sort and the other, I shall lay a few things before the thought of each; and first to the worser sort.

First. Consider what an ill bargain thou wilt make, to sell thy precious soul for short continuance in thy sins and pleasures. If that man drives but an ill trade, who, to gain the world, should lose his soul (Matt 16:26), then, certainly, thou art far worse that sells thy soul for a very trifle. O it is pity that so precious a thing should be parted withal, to be made a prey for the devouring lion, for that which is worse than nothing! If they were branded for desperate wretches that caused their children to pass through the fire to Moloch, surely thou much more that gives thy soul to devouring flames, to be fuel for the everlasting fire, upon so unfit terms; what meanest thou, O man, to truck with the devils? Is there no better merchandise to trade in than what comes from hell, or out of the bowels of the earth? and to be had upon no lower rates than thy immortal soul? Yes, surely the merchandise of wisdom, which is better than the merchandise of silver, and the gain thereof than fine gold (Prov 3:14, 8:19), is exposed to sale (Rev 3:18), and to be had without money or price; and if thou shouldest part with anything for it, it is such that it is better to part withal than to keep. The wise merchant that sought a goodly pearl, having found one, sold all that he had, not himself, not his soul, and all that he sold was in itself not worth a farthing, and yet obtained the pearl (Matt 13:45,46). Paul made the like exchange when he threw away his own righteousness, which was but rags, yea, filthy rags (Isa 64:6), and put on the garment of salvation, and cast away to the dunghill that which was once his gain, and won Christ (Phil 3:8). Thou needest not cast away thy soul for puddle pleasures; behold the fountain of living water is set open, and thou invited to it, to take and drink thy belly, thy soul full, without price or money (Isa 55:2).

Secondly. Take a short (yet let it not be a slight) view of the best of the things men prize so high, that for the love of, they lose their souls: what are they? Even painted nothings, promising vanities (like the apples of Sodom, fair to the eye, but being touched, turn to dust; or like our mother Eve's, that had a beautiful look, but, being tasted, brings forth death), which, from the most part, have proved snares to the owners, and always miserable comforters at the parting; they cannot satisfy in life, for the more of these things are had, the more (with a disquieted spirit) are they reached after, and what comes in serves but to whet up the greedy unsatisfied appetite after more. The world passeth away, and the lust thereof (1 John 2:17). Though most men content themselves with these, yet it is not in these to satisfy them, and had they but one glimpse of the world to come, one cranny of light to discern the riches of Christ, and the least taste of the pleasures that are at the right hand of God (Psa 16:11), they

would be as little satisfied without a share in them, as they are now with what of worldly things they enjoy; much less can they ease from pain at death. Clap a bag of gold (as one once did) to thy sinking spirit, pained body, and tormented conscience, and it can neither cheer up the one, nor appease the other, least of all can they deliver from, or yield comfort after death; those cannot serve as a bribe to death to pass thee by, nor yet bring comfort to thy soul when thou art gone. The rich fool's large crop and great increase could not procure one night's respite, nor one moment's comfort. Besides, God regards them so little, that frequently he gives the largest share of them to whom he hateth most (Psa 17:14), and the least to them who are the excellent in the earth, in whom his soul delights, although he hath made them heirs of the kingdom (James 2:5). Yet doth he bestow such a small portion of these worldly things upon them, hereby declaring to all how little he sets by those things which most set so much by, and to draw up our hearts, minds, and affections to the things above; yea, His own Son that he appointed heir of all things (Heb 1:2) shall come forth neither of rich kindred, nor attended with gallants, nor yet accoutered with the world's glory, but in a low, mean, and abject condition, at whose birth a manger received him; and through his life sorrows, wants, and sufferings did attend, and at the end a shameful death, in the world's esteem, befals him, and by all this he shows his contempt of the worldly man's darling. Cast not away thy soul then, O man, in seeking after, solacing thyself in, and contenting thyself with this present world; for though thou mayest make gold thy hope, and put thy confidence in thy wealth, yet when this thy hope shall fail, and thy confidence slip from thee (as sure it will ere long), glad wouldst thou be of the least drop of the water of life, and the least filing of that precious gold (that thou art now called upon to drink of, and to buy for thyself); but, alas, they shall not be had. Then, O then, what profit will thy treasures of wickedness yield thee; and whereto will thy thick clay that thou hast hoarded up, and thy carnal pleasures which thou hast drunk down, as the fish drinks down water; whereto, I say, will they serve, unless to weigh thee the deeper into hell, and increase the fire, when it shall be kindled upon thee?

Thirdly. Look upon thy loss, too, which is such that ten thousand worlds cannot repair—thy soul, thy body, thy comforts, thy hopes, thy share in a crucified Jesus, the crown of life, and everlasting communion with the Father, Son, and Spirit, blessed angels, and glorified saints, and a soul-satisfying, soul-saving Christ, who came from the bosom of love, and gave himself to open a way to everlasting glory, by the sacrifice of himself, to whom thou art called, invited, and persuaded to come; whose heart is open, arms spread, and who hath room enough in his bosom to receive thee, grace enough to pardon thee, blood enough to justify thee, treasures enough to enrich thee, pleasures enough to delight thee (Psa 36:8), and glory enough to crown thee; in whom it hath pleased the Father that in him should all fulness dwell (Col 1:19); to make them perfectly blessed that come to him, so that there is no need to seek happiness among the creatures, which most do, and thereby lose true happiness, and their souls too. Turn in hither, and thou shalt eat of his bread, and drink of the wine which he hath mingled (Prov 9:4,5). Wouldst thou fare deliciously every day, and have thy soul delight itself in fatness? (Isa 55:2). Hearken diligently, and come to the wedding; the oxen and fatlings are killed, and all things are ready (Matt 22:5). I tell thee, whatsoever food thou feedest upon else, will prove no better to thee than the prodigal's husks (Luke 15:16). That will starve thee whilst thou feedest on them; and if thou drinkest of other wine, it will prove as a cup of wine mixed with poison, which though it be pleasant to the taste, it will be the death of thy soul. Wilt thou, then, lose this Christ, this food, this pleasure, this heaven, this happiness, for a thing of nought? Wilt thou drink out of a puddle, a

broken cistern which leaks out the water, and holds nothing but mud, and refuse the fountain of living water, which, whosoever tastes of, shall live for ever?
Fourthly. Beware of persuading thyself into a conceit of the poor man's end, if thou livest the rich man's life, and diest his death. It is strange to see how many run swift by the very way to hell, yet are full of confidence of going to heaven, though Scripture everywhere shuts them out, and Christ at last will certainly shut them out for ever hereafter, living and dying in their present state. Let none, therefore, deceive you, neither deceive yourselves, for none such can enter into the kingdom of heaven. But for these things' sake cometh the wrath of God on the children of disobedience (1 Cor 6:9; Eph 5:5,6). And how sad will thy disappointment be, that goest on securely fearing nothing, being fully, yet falsely, persuaded of eternal life at last, and then drop down into the bottomless pit! Like wicked Haman, that dreamed of greater honour, but behold a gallows; or our mother Eve, who conceited to be as God, but became a cursed creature. Though the devil may persuade thee thou mayest live as in hell here, yet in heaven hereafter, believe him not, for he endeavours to keep thee in his snares, that he may drag thee to hell with him; and the better to effect his devilish design upon thee, he will present (and through his cursed subtlety knows how to do it) thy sins and this world in as lovely and taking a guise as may be, but will hide the evil consequences from thine eyes, that thou mightest be inveigled by gazing on the one, and not be affrighted by beholding the other; his bait shall be pleasant, but his hook hid, like the strumpet in Proverbs 7, that entices the simple with fair words, but conceals that the way to her house leads to the chambers of death; nothing appears but a bed richly furnished, and a promise of solacing him with loves; but he that followeth after her, goeth as an ox to the slaughter, and as a fool to the correction of the stocks.
Fifthly. This is thy day to prevent the loss of the one, and to get an interest in the other; this is the day of salvation, the accepted day of the Lord (2 Cor 6:2). Let the sun of this day be set before this work be done, and an everlasting night of darkness will close thee in, wherein thou, thou shalt have time enough indeed to bemoan thy folly, but none to learn to grow wiser. It is a sad thing, especially in soul concernments, to be wise too late, and to cry out when time is past, O that I had improved it when it was present. Then will the remembrance of thy former misspent time, and thy despair of ever gaining more, be like poisoned arrows drinking up they spirit. Amongst all the talents God hath entrusted man withal, this is not the least, because on it depends eternity; and according to the use we make of this, will our eternal condition be, though the most of men live at such a rate as if it was given them to no other end than to waste in wickedness, and consume in pleasures. What means else their spending days, weeks, months, years, yea, their whole life, in whoring, swearing, playing, coveting, and fulfilling the lusts of the flesh, so that when they come to die, the great work that they were sent to do is then to be done; their souls, Christ, eternity, was scarce thought on before; but now, when merciless death begins to gripe them, then do they begin to bethink themselves of those things which they should have got in readiness before, and that is the reason why we so often hear many that lie upon their death-beds to cry out for a little longer time; and no wonder, for they have the salvation of their souls to seek. O sad case! to have their work to do when the night is come, and a Christ to seek when death hath found them; take therefore the counsel of the Holy Ghost (Heb 3:7), 'To-day, if you will hear his voice, harden not your hearts.' Mark, it is the Spirit's counsel. True, the devil and thine own heart will tell thee another tale, and be ready to whisper in thine ears, Thou mayest have time enough hereafter; what need of so much haste, another day may serve as well; let thy soul be filled with pleasure a little longer, and thy bags

filled a little more; thou mayest have time for this and that too. O, but this is the suggestion of an enemy, that would cause thee to defer so long, that thy heart may grow too hard, and thine ear too heavy to hear at all; but, certainly, this being the greatest business, challengeth the first and greatest care (Matt 6:33). And let this be done; then, if thou shalt either have so much time to spare, or a heart to do it, take thy time for the other.

Sixthly. This day of thy mercy and Christ's importunity will not last long; it is but a day, and that a day of visitation. Indeed it is rich grace that there should be a day, but dally not because it is but a day. Jerusalem had her day, but because therein she did not know the things of her peace, a pitch night did overtake (Luke 19:42,43). It is a day of patience, and if thou despisest the riches of God's goodness, patience, and long-suffering towards thee, and art not thereby led to repentance (Rom 2:5), a short time will make it a day of vengeance. Though now Christ calls, because he is willing to save sinners, yet he will not always call; see then that thou refuse not him that speaks from heaven in this gospel day (Heb 12:25). But seek him while he may be found, and call upon him while he is near (Isa 55:6), lest thou criest after him hereafter, and he refuse thee. It is not crying, Lord, Lord, when the day of grace is past, that will procure the least crumb of mercy (Matt 7:21). No, if thou comest not when called, but stayest while supper is ended, thou shalt not taste thereof (Luke 14:24), though a bit would save thy life, thy soul; if thou drinkest not of the fountain while it is opened, thou shalt not when it is shut, though thou beggest with tears of blood for one drop to cool thy scorching flaming heart; thou that mightest have had thy vessel full, and welcome, shall not now have so much as will hang on the tip of a finger. O! remember, the axe is laid to the root of the tree (Matt 3:10). And although three years' time may be granted, through the vine-dresser's importunity, that will soon be expired, and then the axe that is now laid, shall cut up the tree by its roots, if it bring not forth good fruit. Seest thou not that many of late have been snatched away, on each side of thee (by that hand that hath been stretched out and is so still)? and though thou mayest escape a while, yet hast thou no assurance that the destroying angel will long pass by thy door. O then, neglect thy soul no longer, but consider time is short, and uncertain, eternity long, thy work great, thy soul immortal, this world vanishing, Christ precious, hell hot, and heaven desirable.

And if thou beest a Christian (to whom this may come) that hast not only had a prize in thy hands, but wisdom given thee from above to make use of it, and art one who (whilst others are seeking to make this world and hell together sure to themselves) spendest thy time, and makest it thy only business, to make sure of the one thing necessary, and heaven to thy soul, I shall lay two or three things before thy thoughts.

First. Walk with a fixed eye upon the world to come. Look not at the things that are seen, that are temporal, but at the things which are not seen, that are eternal (2 Cor 4:18). A Christian's eye should be upon his journey's end, as our Lord Jesus, who for the joy that was set before him, endured the cross (Heb 12:2). When the stones flew about Stephen's ears, his eyes were lifted up to heaven, and saw the glory of God, and Jesus standing on the right hand of God (Acts 7:55,56). What though thou at present mayest lie at the rich man's gates, yet a few days will translate thee into Abraham's bosom. Though Israel had a sharp voyage through the wilderness, yet Caleb and Joshua, men of excellent spirits, had their eye upon the good land they were going to. Though graceless souls are too dull sighted to see afar off (2 Peter 1:9), yet thou that hast received the unction from above, dost in some measure know what is the hope of thy calling, and what is the riches of the glory of his inheritance in the saints.

Secondly. Be satisfied with thy present condition, though it be afflictive, for it shall not

last always. Thy sorrows shall be short, and thy joys long; roll thyself upon the Lord, for there is a heaven will pay for all; Christ first endured the cross before he wore the crown. David, before he was a king, was a shepherd. The poor man spoken of in this ensuing treatise, before he was carried into heaven, had experiences of sorrow and sufferings on earth. Let the flesh be silent in passing judgment on the dispensations of God towards thee, and the men of this world, in this present life. David, by prying too far herein with his own wisdom, had almost caught a fall (Psa 73). Though God's judgments may be too deep for our reason to dive into, yet are they always righteous, and his paths mercy and truth to those that keep his covenants (Psa 25:10). When Jeremiah would debate with the Lord concerning his judgments in the wicked's prosperity, he would lay this down as an indubitable truth, that his judgments were righteous (Jer 12:1). And his end was not to charge God, but to learn understanding of him in the way of his judgments; and although the ways of his providence may be dark to his people, that they cannot discern his footsteps, yet are they always consistent with his everlasting covenant, and the results of the favour he bears to them. If the wicked flourish like the grass, it is that they should be destroyed for ever (Psa 92:7). And if the godly have many a wave beating upon them, yet will the Lord command his loving-kindness in the day time (Psa 42:7,8). And, after a little while being tossed to and fro in these boisterous waves, they shall arrive at the heavenly haven, this world being not their resting-place, but there remains one for them (Heb 4:9).

Thirdly. Let the faith and hopes of a glorious deliverance get thy heart up above thy present sufferings, that thou mayest glory in tribulation who hast ground of rejoicing in hope of the glory of God (Rom 5:2,3). For whatsoever thy present grievances are, whether outward afflictions, or inward temptations, this may be thy consolation that a few days will rid thee of them; when thou shalt sigh no more, complain no more, but those shall be turned into praises. Thou hast (if I may so call it) all thy hell here; let thy life be expired, and thy misery is ended; thy happiness begins, where wicked men's end; and when thine is once began, it shall have no more end.

Reader, I have an advertisement to thee concerning the following discourse, and the author of it. Thou hast in the discourse many things of choice consideration presented to thee in much plainness, evidence, and authority; the replications are full, the applications are natural. Be not offended at his plain and downright language, it is for the discharge of the author's conscience, and thy profit, besides the subject necessarily leads him to it. It is a mercy to be dealt thoroughly and plainly with in the matters of thy soul. We have too many that sow pillows under men's elbows, and too few who, dealing plainly, divide to every man his portion. Read it not to pick quarrels with it, but to profit by it; and let not prejudice either against the author, or manner of delivery, cause thee to stumble and fall at the truth. Prejudice will both blind the eye that it shall not see the truth, and close it in with it, and make them too quick-sighted, either to make faults where there is none, or to greaten them where they are; and so cause the reader to turn the edge against the author or his work, that should be turned upon his own heart. It is marvellous to see how the truth is quarrelled at that comes from one, that would be easily received it if did drop from another; and I doubt not, if this book had some other hand at it, there is scarce any expression that may be now carpt at by some, but would have been swallowed without straining. We are now fallen into such an age (the good Lord help us) that truth, upon its own account, can challenge but little acceptance, except the author be liked, or his lines painted with his own wit. But certainly truth is of so excellent a nature, of such singular advantage, and of so royal a descent, that it deserves entertainment for itself, and that not in our houses or heads

only, but in our hearts too. Whatsoever the hand is that brings it, or the form that it appears in, men account gold worth receiving, whatsoever the messenger is that brings it, or the vessel that holds it.

If thou meetest (reader) with any passage that seems doubtful unto thee, let love that thinks no evil put the best construction upon it, and do not hastily condemn what thou canst not presently yield to; or if any expression thou meetest with may (haply) offend thee, do not throw aside the whole, and resolve to read of it no more; for though some one may offend thee, yet others (I hope) may affect thee; or if there be that which some may call tautology, be not displeased at it; for that word that may not fasten upon thy heart in one page, may in another; and although it may be grievous to thy eye (if thou beest nice and curious), yet bear with it, if it may be profitable to thy soul.

Concerning the author (whatsoever the censures and reports of many are) I have this to say, that I verily believe God hath counted him faithful, and put him into the ministry; and though his outward condition and former employment was mean, and his human learning small, yet is he one that hath acquaintance with God, and taught by his Spirit, and hath been used in his hand to do souls good; for to my knowledge there are divers who have felt the power of the word delivered by him; and I doubt not but that many more may, if the Lord continue him in his work; he is not like unto your drones, that will suck the sweet, but do no work. For he hath laid forth himself to the utmost of his strength, taking all advantages to make known to others what he himself hath received of God, and I fear this is one reason why the archers have shot so sorely at him; for by his and others' industry in their Master's work, their slothfulness hath been reproved, and the eyes of many have been opened to see a difference between those that are sent of God and those that run before they are sent. And that he is none of those light fanatic spirits that our age abounds withal, this following discourse, together with his former, that have been brought to public view, will testify; for among other things that may bear record to him herein, you shall find him magnifying and exalting the Holy Scriptures, and largely showing the worth, excellency, and usefulness of them.

And yet surely if thou shalt (notwithstanding this) stumble at his meanness and want of human learning, thou wilt declare thine unacquaintance with God's declared method, who to perfect his own praise, and to still the enemy and avenger, makes choice of babes and sucklings, and in their mouths ordaineth strength (Psa 8:2). Though men that have a great design, do, and must make use of those that in reason are most likely to effect it, yet must the Lord do so too? Then instruments (not himself) would carry away the praise; but that no flesh should glory in his presence, he hath chosen the foolish things of the world, to confound the wise, and base things of the world, and things that are despised, hath God chosen (1 Cor 1:27-29). Cast thine eye back to the beginning of the gospel dispensation (which surely, if at any time, should have come forth in the wisdom and glory of the world), and thou shalt see what method the Lord did take at the first to exalt his son Jesus: he goes not amongst the Jewish rabbis, nor to the schools of learning, to fetch out his gospel preachers, but to the trades, and those most contemptible too; yet let not any from hence conceive that I undervalue the gifts and graces of such who have been, or now are endued with them, nor yet speak against learning being kept in its place; but my meaning is, that those that are learned should not despise those that are not; or those that are not, should not despise those that are, who are faithful in the Lord's work: and therefore being about to leave thee, I shall leave with thee two Scriptures to be considered of. The one is John 13:20, Verily, verily, I say unto you, he that receiveth whomsoever I send (mark whomsoever) receiveth me; and he that receiveth me, receiveth him that sent me. The other is Luke

10:16, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

J. G.

THE AUTHOR TO THE READER.

Friend, because it is a dangerous thing to be walking towards the lace of darkness and anguish; and again, because it is (notwithstanding) the journey that most of the poor souls in the world are taking, and that with delight and gladness, as if THERE was the only happiness to be found, I have therefore thought it my duty, being made sensible of the danger that will befal those that fall therein, for the preventing of thee, O thou poor man or woman! to tell thee, by opening this parable, what sad success those souls have had, and are also like to have, that have been, or shall be found persevering therein.

We use to count him a friend that will forewarn his neighbour of the danger, when he knoweth thereof, and doth also see that the way his neighbour is walking in doth lead right thereto, especially when we think that our neighbour may be either ignorant or careless of his way. Why friend, it may be, nay twenty to one, but thou hast been, ever since thou didst come into the world, with thy back towards heaven, and thy face towards hell; and thou, it may be, either through ignorance or carelessness, which is as bad, if not worse, hast been running full hastily that way ever since. Why friend? I beseech thee put a little stop to thy earnest race, and take a view of what entertainment thou art like to have, if thou do in deed and in truth persist in this thy course. Friend, thy way leads 'down to death,' and thy 'steps take hold on hell' (Prov 5:5). It may be the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy soul. Hark, dost thou not hear the bitter cries of them that are but newly gone before, saying, Let him 'dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame?' (Luke 16:24). Dost thou not hear them say, Send out from the dead, to prevent my father, my brother, and my father's house, from coming 'into this place of torment?' Shall not then these mournful groans pierce thy flinty heart? Wilt thou stop thine ears, and shut thy eyes? And wilt thou not regard? Take warning and stop thy journey before it be too late. Wilt thou be like the silly fly, that is not quiet unless she be either entangled in the spider's web, or burned in the candle? Wilt thou be like the bird that hasteth to the snare of the fowler? Wilt thou be like that simple one named in the seventh of Proverbs, that will be drawn to the slaughter by the cord of a silly lust? O sinner, sinner, there are better things than hell to be had, and at a cheaper rate by the thousandth part! O! there is no comparison, there is heaven, there is God, there is Christ, there is communion with an innumerable company of saints and angels. Hear the message then that God doth send, that Christ doth send, that saints do bring, nay, that the dead do send unto thee: 'I pray thee, therefore, that thou wouldst send him to my father's house'; 'if one went unto them from the dead they would repent.' 'How long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning? And fools hate knowledge?' 'Turn you at my reproof: behold,' saith God, 'I will pour out my Spirit unto you, I will make known my words unto you.' I say, hear this voice, O silly one, and turn and live, thou sinful soul, lest he make thee hear that other saying, But, 'because I have called, and ye refused, I have stretched out my hand, and no man regarded; I also will laugh at your calamity, I will mock when your fear cometh' (Prov 1:22-26).

O poor soul, If God and Christ did [thus] with thee for thine harm, it would be another matter; then if thou didst refuse, thou mightest have some excuse to make, or fault to find, and ground to make delays. But this is for thy profit, for thy advantage, for the

pardoning of thy sins, the salvation of thy soul, the delivering of thee from hell fire, from the wrath to come, from everlasting burnings, into favor with God, Christ, and communion with all happiness, that is so indeed.

But it may be thou wilt say, All that hath been spoken to in this discourse is but a parable, and parables are no realities. I could put thee off with this answer, That though it be a parable, yet it is a truth, and not a lie; and thou shalt find it so too, to thy cost, if thou shalt be found a slighter of God, Christ, and the salvation of thy own soul.

But secondly, know for certain, that the things signified by parables are wonderful realities. O what a glorious reality was there signified by that parable, 'The kingdom of heaven is like unto a net that was cast into the sea,' &c. Signifying, that sinners of all sorts, of all nations, should be brought into God's kingdom, by the net of the gospel. And O! how real a thing shall the other part thereof be, when it is fulfilled, which saith, And 'when it was full they drew to shore, and gathered the good into vessels, but cast the bad away' (Matt 13:47,48). Signifying the mansions of glory that the saints should have, and also the rejection that God will give to the ungodly, and to sinners. And also that parable, what a glorious reality is there in it, which saith, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit' (John 12:24). To signify that unless Jesus Christ did indeed spill his blood, and die the cursed death, he should abide alone; that is, have never a soul into glory with him; but if he died, he should bring forth much fruit; that is, save many sinners. And also how real a truth there was in that parable concerning the Jews putting Christ to death, which the poor dispersed Jews can best experience to their cost; for they have been almost ever since a banished people, and such as have had God's sore displeasure wonderfully manifested against them, according to the truth of the parable (Matt 21:33-41). O therefore, for Jesus Christ's sake, do not slight the truth, because it is discovered in a parable! For by this argument thou mayest also, nay, thou wilt slight almost all the things that our Lord Jesus Christ did speak; for he spake them for the most part, if not all, in parables. Why should it be said of thee as it is said of some, These things are spoken to them that are without 'in parables, that seeing they might not see, and hearing they might not understand?' (Luke 8:10). I say, take heed of being a quarreller against Christ's parables, lest Christ also object against the salvation of thy soul at the judgment day.

Friend, I have no more to say to thee now. If thou dost love me pray for me, that my God would not forsake me, nor take his Holy Spirit from me; and that God would fit me to do and suffer what shall be from the world or devil inflicted upon me. I must tell thee, the world rages, they stamp and shake their heads, and fain they would be doing; the Lord help me to take all they shall do with patience; and when they smite the one cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of glory, shall rest upon me. Farewell.

I am thine, if thou be not ashamed to own me, because of my low and contemptible descent in the world.[3]

JOHN BUNYAN

A Few Sighs from Hell;

OR

The Groans of a Damned Soul..

Luke 16:19-31.

'There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the

rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And, beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'

This Scripture was not spoken by our Lord Jesus Christ to show you the state of two single persons only, as some, through ignorance of the drift of Christ in his parables, do dream; but to show you the state of the godly and ungodly to the world's end; as is clear to him that is of an understanding heart. For he spake them to the end that after generations should take notice thereof, and fear, lest they also fell into the same condition. Now in my discourse upon these words I shall not be tedious; but as briefly as I may, I shall pass through the several verses, and lay you down some of the several truths contained therein. And the Lord grant that they may be profitable, and of great advantage to those that read them, or hear them read.

The 19th and 20th verses also, I shall not spend much time upon, only give you three or four short hints, and so pass to the next verses; for they are the words I do intend most especially to insist upon.

The 19th, 20th, and 21st verses run thus:—'There was a certain rich man which was clothed in purple and fine linen, and fared' deliciously or 'sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores.'

First. If these verses had been spoken by Jesus Christ, and no more, all the world would have gone near to have cast a wrong interpretation on them. I say, if Jesus had said only thus much, 'There was a certain rich man' which 'fared sumptuously daily, and a certain beggar laid at his gate full of sores'; the world would have made this conclusion of them—the rich man was the happy man; for, at the first view, it doth represent such a thing; but take all together, that is, read the whole parable, and you shall find that there is no man in a worse condition than he; as I shall clearly hold forth afterward.

Second. Again, if a man would judge of men according to outward appearance, he shall ofttimes take his mark amiss. Here is a man to outward appearance appears the only blessed man, better by half than the beggar, inasmuch as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of dog's meat. 'And desiring to be fed with the crumbs which fell from the rich man's table.' The rich man fares well every day, but the beggar must be glad of a bit when he can get it. O! who would not be in the rich man's state? A wealthy man, sorts of new suits and dainty dishes every day; enough to make one who minds nothing but his belly, and his back, and his lusts, to say, O that I were in that man's condition! O that I had about me as that man has! Then I should live a life indeed; then

should I have heart's-ease good store; then I should live pleasantly, and might say to my soul, 'Soul,' be of good cheer, 'eat, drink, and be merry' (Luke 12:19). Thou hast everything plenty, and art in a most blessed condition.

I say, this might be, aye, and is, the conclusion with them that judge according to outward appearance. But if the whole parable be well considered, you will see (Luke 16:15), that which is had in high estimation with men is an abomination in the sight of God. And again (John 16:20-22), that condition, that is the saddest condition, according to outward appearance, is ofttimes the most excellent; for the beggar had ten thousand degrees the best of it, though, to outward appearance, his state was the saddest;[4] from whence we shall observe thus much:—1. That those who judge according to outward appearance, do for the most part judge amiss (John 7:24). 2. That they who look upon their outward enjoyments to be token of God's special grace unto them, are also deceived (Rev 3:17). For as it is here in the parable, a man of wealth and a child of the devil may make but one person; or a man may have abundance of outward enjoyments, and yet be carried by the devils into eternal burnings (Luke 12:20). But this is the trap in which the devil hath caught many thousands of poor souls, namely, by getting them to judge according to outward appearance, or according to God's outward blessings.

Do but ask a poor, carnal, covetous wretch, how we should know a man to be in a happy state, and he will answer, those that God blesseth, and giveth abundance of this world unto; when, for the most part, they are they that are the cursed men. Alas! poor men, they are so ignorant as to think that because a man is increased in outward things, and that by a small stock, therefore God doth love that man with a special love, or else he would never do so much for him, never bless him so, and prosper the work of his hands. Ah! poor soul, it is the rich man that goes to hell. And 'the rich man died,' and in hell, mark, 'in hell he lift up his eyes,' &c.

Methinks to see how the great ones of the world will go strutting up and down the streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of that blessed condition. 'Not many wise men after the flesh, not many mighty, not many noble are called' (1 Cor 1:26). Ah! did they that do now so brag, that nobody dare scarce look on them, but believe this, it would make them hang down their heads and cry, O give me a Lazarus' portion.

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this world, Have a care that you have not your portion in this world. Take heed that it be not said to you hereafter, when you would very willingly have heaven, Remember in your lifetime you had your portion (Psa 17:14).

And friend, thou that seekest after this world, and desirest riches, let me ask this question, Wouldst thou be content that God should put thee off with a portion in this life? Wouldst thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this world? Wouldst thou be glad to have all thy good things in thy lifetime, to have thy heaven to last no longer than while thou dost live in this world? Wouldst thou be willing to be deprived of eternal happiness and felicity? If you say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, lest thy table be made a snare unto thee (Psa 19:22). Lest the wealth of this world do bar thee out of glory. For, as the apostle saith, 'They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition' (1 Tim 6:9). Thus much in general; but now more particularly.

These two men here spoken of, as I said, do hold forth to us that state of the godly and ungodly; the beggar holdest forth the godly, and the rich man the ungodly. 'There was a certain rich man.'

But why are the ungodly held forth under the notion of a rich man? 1. Because Christ would not have them look too high, as I said before, but that those who have riches should have a care that they be not all their portion (James 1:10-12; 1 Tim 6:17). 2. Because rich men are most liable to the devil's temptations; are most ready to be puffed up with pride, stoutness, cares of this world, in which things they spend most of their time in lusts, drunkenness, wantonness, idleness, together with the other works of the flesh; for which things sake, the wrath of God cometh on the children of disobedience (Col 3:6). 3. Because he would comfort the hearts of his own, which are most commonly of the poorer sort; but God hath chosen the poor, despised, and base things of this world (1 Cor 1:26). Should God have set the rich man in the blessed state, his children would have concluded, being poor, that they had no share in the life to come.

And again, had not God given such a discovery of the sad condition of those that are for the most part rich men, we should have had men concluded absolutely that the rich are the blessed men. Nay, albeit the Lord himself doth so evidently declare that the rich ones of the world are, for the most part, in the saddest condition, yet they, through unbelief, or else presumption, do harden themselves, and seek for the glory of this world as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass; but let them know that the Lord hath a time to fulfil that he had a time to declare, for the scripture cannot be broken (John 10:35).

But again, the Lord by this word doth not mean those are ungodly who are rich in the world, and no other, for then must all those that are poor, yet graceless and vain men, be saved and delivered from eternal vengeance, which would be contrary to the Word of God, which saith that together with the kings of the earth, and the great men, and the chief captains, and the mighty men, there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ, to judgment (Rev 6:15).

So that though Christ doth say, 'There was a certain rich man,' yet you must understand he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's second coming, when all that are ungodly shall stand at the left hand of Christ, with pale faces and guilty consciences, with the vials of the Almighty's wrath ready to be poured out upon them. Thus much in brief touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Verse 20.—'And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores.'

This verse doth chiefly hold forth these things; 1. That the saints of God are a poor contemptible people; 'There was a certain beggar.' If you understand the word beggar to hold forth outward poverty, or scarcity in outward things, such are saints[5] of the Lord, for they are for the most part a poor, despised, contemptible people. But if you allegorize it and interpret it thus, They are such as beg earnestly for heavenly food; this is also the spirit of the children of God, and it may be, and is a truth in this sense, though not so naturally gathered from this scripture. 2. That 'he was laid at his gate, full of sores.' These words hold forth the distempers of believers, saying he was 'full of sores,' which may signify the many troubles, temptations, persecutions, and afflictions

in body and spirit which they meet withal while they are in the world, but also the entertainment they find at the hands of those ungodly ones who live upon the earth. Whereas it is said, he was 'laid at his gate, full of sores.' Mark, he was laid at his gate, not in his house—that was thought too good for him—but he was laid at his gate, full of sores. From whence observe, (1.) That the ungodly world do not desire to entertain and receive the poor saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses; shut them out of doors; if they will needs be near us, let them be at the gate. And he 'was laid at his gate, full of sores.' (2.) Observe that the world are not at all touched with the afflictions of God's children for all they are full of sores; a despised, afflicted, tempted, persecuted people the world doth not pity, no, but rather labour to aggravate their trouble by shutting them out of doors; sink or swim, what cares the world? They are resolved to disown them; they will give them no entertainment: if the lying in the streets will do them any good, if hard usage will do them any good, if to be disowned, rejected, and shut out of doors by the world will do them any good, they shall have enough of that; but otherwise no refreshment, no comfort from the world. And he 'was laid at his gate, full of sores.'
Verse 21.—'And he desired to be fed with the crumbs which fell from the rich man's table: the dogs came also and licked his sores.'
By these words our Lord Jesus doth show us the frame of a Christian's heart, and also the heart and carriage of worldly men towards the saints of the Lord. The Christian's heart is held forth by this, that anything will content him while he is on this side glory. And 'he desired to be fed with the crumbs'; the dogs' meat, anything. I say a Christian will be content with anything, if he have but to keep life and soul together; as we used to say, he is content, he is satisfied; he hath learned—if he hath learned to be a Christian—to be content with anything; as Paul saith, 'I have learned in whatsoever state I am, therewith to be content' (Phil 4:11). He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the crumbs that fall from the rich man's table will but satisfy nature and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. And he 'desired to be fed with the crumbs that fell from the rich man's table.'[6] But mark, he had them not; you do not find that he had so much as a crumb, or a scrap allowed unto him. No, then the dogs will be beguiled, THAT must be preserved for the dogs. From whence observe that the ungodly world do love their dogs better than the children of God.[7] You will say that is strange. It is so indeed, yet it is true, as will be clearly manifested; as, for instance, how many pounds do some men spend in a year on their dogs, when in the meanwhile the poor saints of God may starve for hunger? They will build houses for their dogs, when the saints must be glad to wander, and lodge in dens and caves of the earth (Heb 11:38). And if they be in any of their houses for the hire thereof, they will warn them out or eject them, or pull down the house over their heads, rather than not rid themselves of such tenants.[8] Again, some men cannot go half a mile from home but they must have dogs at their heels, but they can very willingly go half a score miles without the society of a Christian. Nay, if when they are busy with their dogs they should chance to meet a Christian, they would willingly shift him if they could. They will go on the other side the hedge or the way rather than they will have any society with him; and if at any time a child of God should come into a house where there are but two or three ungodly wretches, they do commonly wish either themselves or the saint out of doors; and why so? because they cannot down[9] with the society of a Christian; though if there come in at the same time a dog, or a drunken swearing wretch, which is worse than a dog, they will make him welcome; he shall sit down with them and partake

of their dainties. And now tell me, you that love your sins and your pleasures, had you not rather keep company with a drunkard, a swearer, a strumpet, a thief, nay, a dog, than with an honest-hearted Christian? If you say no, what means your sour carriage to the people of God? Why do you look on them as if you would eat them up? Yet at the very same time if you can but meet your dog, or a drunken companion, you can fawn upon them, take acquaintance with them, to the tavern or ale house with them, if it be two or three times in a week. But if the saints of God meet together, pray together, and labour to edify one another, you will stay till doomsday before you will look into the house where they are. Ah! friends, when all comes to all, you will be found to love drunkards, strumpets, dogs, anything, nay, to serve the devil, rather than to have loving and friendly society with the saints of God.

Moreover, 'the dogs came and licked his sores.' Here again you may see, not only the afflicted state of the saints of God in this world, but also that even dogs themselves, according to their kind, are more favourable to the saints than the sinful world; though the ungodly will have no mercy on the saints, yet it is ordered so that these creatures, dogs, lions, &c. will. Though the rich man would not entertain him into his house, yet his dogs will come and do him the best good they can, even to lick his running sores. It was thus with Daniel when the world was mad against him, and would have him thrown to the lions to be devoured, the lions shut their mouths at him, or rather the Lord did shut them up, so that there was not that hurt befel to him as was desired by the adversaries (Dan 6). And this I am persuaded of, that would the creatures do as some men would have them, the saints of God should not walk so quietly up and down the streets and other places as they do. And as I said before, so I say again, I am persuaded that, at the day of judgment, many men's conditions and carriages will be so laid open, that it will evidently appear they have been very merciless and mad against the children of God, insomuch, that when the providence of God did fall out so as to cross their expectation, they have been very much offended thereat, as is very evidently seen in them who set themselves to study how to bring the saints into bondage, and to thrust them into corners, as in these late years (Psa 31:13). And because God hath in his goodness ordered things otherwise, they have gnashed their teeth thereat.[10] Hence then let the saints learn not to commit themselves to their enemies; 'beware of men' (Matt 10:17). They are very merciless men, and will not so much favour you, if they can help it, as you may suppose they may. Nay, unless the overruling hand of God in goodness do order things contrary to their natural inclination, they will not favour you so much as a dog.

Verse 22.—'And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.'

The former verses do briefly hold forth the carriage of the ungodly in this life toward the saints. Now this verse doth hold forth the departure, both of the godly and ungodly, out of this life.

Where he said, 'And it came to pass, that the beggar died, and was carried—into Abraham's bosom,' and 'the rich man also died';—the beggar died, that represents the godly; and the rich man died, that represents the ungodly. From whence observe, neither godly nor ungodly must live always without a change, either by death or judgment; the good man died and the bad man died. That scripture doth also back this truth, that good and bad must die, marvellous well, where it is said, 'And it is appointed unto men once to die, but after this the judgment' (Heb 9:27).

Mark, he doth not say it is so that men by chance may die; which might beget, in the hearts of the ungodly especially, some hope to escape the bitterness of it. But he saith

it is a thing most certain, it is appointed; mark, 'it is appointed unto men once to die, but after this the judgment.' God hath decreed it, that since men have fallen from that happy estate that God at the first did set them in, they shall die (Rom 6:23). Now when it is said the beggar died and the rich man died, part of the meaning is they ceased to be any more in this world; I say partly the meaning, but not altogether. Though it be altogether the meaning when some of the creatures die, yet it is but in part the meaning when it is said that men, women, or children die; for there is to them something else to be said, more than barely agoing out of the world. For if when unregenerate men and women die there were an end of them, not only in this world but also in the world to come, they would be happy over they will be now, for when ungodly men and women die there is that to come after death that will be very terrible to them, namely, to be carried by the angels of darkness from their death-beds to hell, there to be reserved to the judgment of the great day, when both body and soul shall meet and be united together again, and made capable to undergo the uttermost vengeance of the Almighty to all eternity. This is that, I say, which doth follow a man that is not born again, after death, as is clear from that in 1 Peter 3:18, 19, where, before speaking of Christ being raised again, by the power of his eternal Spirit, he saith, By which, that is, by that Spirit, 'he went and preached unto the spirits in prison.' But what is the meaning of this? Why, thus much, that those souls who were once alive in the world in the time or days in which Noah lived, being disobedient in their times to the calls of God by his Spirit in Noah, for so I understand it, was, according to that which was foretold by that preacher, deprived of life and overcome by the flood, and are now in prison. Mark, he preached to the spirits in prison; he doth not say, who were in prison, but to them in, that is, now in prison, under chains of darkness, reserved, or kept there in that prison, in which now they are, ready, like villains in the jail, to be brought before the judgment-seat of Christ at the great day. But of this I shall speak further by and by.

Now if this one truth, that men must die and depart this world, and either enter into joy or else into prison, to be reserved to the day of judgment, were believed, we should not have so many wantons walk up and down the streets as there do, at least it would put a mighty check to their filthy carriages, so that they would not, could not walk so basely and sinfully as they do. Belshazzar, notwithstanding he was so far from the fear of God as he was, yet when he did but see that God was offended and threatened him for his wickedness, it made him hang down his head and knock his knees together (Dan 5:5,6). If you read the verses before you will find he was careless, and satisfying his lusts in drinking and playing the wanton with his concubines. But so soon as he did perceive the finger of a hand-writing, 'then,' saith the scripture, 'the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.' And when Paul told Felix of righteousness, temperance, and judgment to come, it make him tremble. And let me tell thee, soul, whosoever thou art, that if thou didst but verily believe that thou must die and come into the judgment, it would make thee turn over a new leaf. But this is the misery, the devil doth labour by all means as to keep out other things that are good, so to keep out of the heart, as much as in him lies, the thoughts of passing from this life into another world; for he knows, if he can but keep them from the serious thoughts of death, he shall the more easily keep them in their sins, and so from closing with Jesus Christ; as Job saith, 'Their houses are safe from fear, neither is the rod of God upon them.' Which makes them say to God, 'Depart from us, for we desire not the knowledge of thy ways' (Job 21:14). Because there is no fear of death and judgment to come, therefore they do put off God and his ways, and spend their days in their sins, and in a moment, that is,

before they are aware, go down to the grave (Job 21:17). And thus it fared also with the man spoken of in Luke 12:20. The man, instead of thinking of death, he thought how he might make his barns bigger. But, in the midst of his business in the world, he lost his soul before he was aware, supposing that death had been many years off. But God said unto him, 'Thou fool,' thou troublest thyself about things of this life, thou puttest off the thoughts of departing this world, when this night thy soul shall be taken from thee; or, this night, they, that is, the devil, will fetch away thy soul from thee. And here it comes to pass, men's not being exercised with the thoughts of departing this life, that they are, so unexpectedly to themselves and their neighbours, taken away from the pleasures and profits, yea, and all the enjoyments they busy themselves withal while they live in this world. And hence it is again, that you have some in your towns and cities that are so suddenly taken away, some from haunting the ale-houses, others from haunting the whore-houses, others from playing and gaming, others from the cares and covetous desires after this world, unlooked for as by themselves or their companions. Hence it is also that men do so wonder at such tidings as this. There is such a one dead, such a one is departed; it is because they do so little consider both the transitoriness of themselves and their neighbours. For had they but their thoughts well exercised about the shortness of this life, and the danger that will befall such as do miss of the Lord Jesus Christ, it would make them more wary and sober, and spend more time in the service of God, and be more delighted and diligent in inquiring after the Lord Jesus, who is the deliverer 'from the wrath to come' (1 Thess 1:10). For, as I said before, it is evident, that they who live after the flesh in the lusts thereof, do not really and seriously think on death, and the judgment that doth follow after: neither do they indeed endeavour so to do; for did they, it would make them say with holy Job, 'All the days of my appointed time will I wait till my change come' (Job 14:14). And as I said before, that not only the wicked, but also the godly have their time to depart this life. And the beggar died. The saints of the Lord, they must be deprived of this life also, they must yield up the ghost into the hands of the Lord their God; they must also be separated from their wives, children, husbands, friends, goods, and all that they have in the world. For God hath decreed it; it is appointed, namely, by the Lord, for men once to die, and 'we must all appear before the judgment-seat of Christ,' as it is, 2 Corinthian 5:10, 11.

But it may be objected, if the godly do die as well as the wicked, and if the saints must appear before the judgment-seat as well as the sinners, then what advantage have the godly more than the ungodly, and how can the saints be in a better condition than the wicked?

Answ. Read the 22d verse over again, and you will find a marvellous difference between them, as much as is between heaven and hell, everlasting joy and everlasting torments; for you find, that when the beggar died, which represents the godly, he was carried by the angels into Abraham's bosom, or into everlasting joy (Psa 1). But the ungodly are not so, but are hurried by the devils into the bottomless pit, drawn away in their wickedness (Prov 14:32), for he saith, 'And in hell he lifted up his eyes.' When the ungodly do die, their misery beginneth, for then appear the devils, like so many lions, waiting every moment till the soul depart from the body. Sometimes they are very visible to the dying party,[11] but sometimes more invisible; but always this is certain, they never miss of the soul if it do die out of the Lord Jesus Christ; but do hale it away to the prison, as I said before, there to be tormented and reserved until that great and general day of judgment, at which day they must, body and soul, receive a final sentence from the righteous Judge, and from that time be shut out from the presence of

God into everlasting woe and distress. But the godly, when the time of their departure is at hand, then also are the angels of the Lord at hand; yea, they are ready waiting upon the soul to conduct it safe into Abraham's bosom. I do not say but the devils are ofttimes very busy doubtless, and attending the saints in their sickness: ay, and no question but they would willingly deprive the soul of glory. But here is the comfort, as the devils come from hell to devour the soul, if it be possible, at its departure, so the angels of the Lord come from heaven, to watch over and conduct the soul, in spite of the devil, safe into Abraham's bosom.

David had the comfort of this, and speaks it forth for the comfort of his brethren (Psa 34:7), saying, 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Mark, the angel of the Lord encampeth round about his children, to deliver them. From what? From their enemies, of which the devil is not the least. This is an excellent comfort at any time, to have the holy angels of God to attend a poor man or woman; but especially it is comfortable in the time of distress, at the time of death, when the devils beset the soul with all the power that hell can afford them. But now it may be, that the glorious angels of God do not appear at the first, to the view of the soul; nay, rather hell stands before it, and the devils ready, as if they would carry it thither. But this is the comfort, the angels do always appear at the last, and will not fail the soul, but will carry it safe into Abraham's bosom. Ah friends, consider, here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Christ to pray for their safe conduct to glory; but the saints have an intercessor (John 17:9). Here is the world, when they die, they have none of the angels of God to attend upon them; but the saints have their company. In a word, the unconverted person, when he dieth, he sinks into the bottomless pit; but the saints, when they die, do ascend with, and by the angels, into Abraham's bosom, or into unspeakable glory (Luke 23:43).

Again, it is said, that the rich man when he died was buried or put into the earth; but when the beggar died, he was carried by the angels into Abraham's bosom. The one is a very excellent style, where he saith he was carried by angels into Abraham's bosom: it denotes the excellent condition of the saints of God, as I said before; and not only so, but also the preciousness of the death of the saints in the eyes of the Lord (Psa 116:15) . That after-generations may see how precious in the sight of the Lord the death of his saints is, when he saith they are carried by the angels into Abraham's bosom.

Thus many times the Lord adorneth the death and departure of his saints, to hold forth unto after-generations, how excellent they are in his eyes. It is said of Enoch, that God took him; of Abraham, that he died in a good old age; of Moses, that the Lord buried him; of Elijah, that he was taken up into heaven; that the saints sleep in Jesus; that they die in the Lord; that they rest from their labour, that their works follow them; that they are under the altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus to judge the world. All which sayings signify thus much, that to die a saint is very great honour and dignity. But the ungodly are not so. The rich or ungodly die and are buried; he is carried from his dwelling to the grave, and there he is buried, hid in the dust; and his body doth not so fast moulder and come to nought there, but his name doth stink as fast in the world, as saith the holy scripture: 'The name of the wicked shall rot' (Prov 10:7). And indeed, the names of the godly are not in so much honour after their departure, but the wicked and their names do as much rot. What a dishonour to posterity was the death of Balaam, Agag, Ahithophel, Haman, Judas, Herod, with the rest of their companions?

Thus the wicked have their names written in the earth, and they do perish and rot, and the name of the saints do cast forth a dainty savour to following generations; and that the Lord Jesus doth signify where he saith the godly are 'carried by the angels into Abraham's bosom'; and that the wicked are nothing worth, where he saith the ungodly die and are buried.

Verse 23.—'And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.'

The former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct[12] that the godly have into the kingdom of their Father. Now our Lord doth show, in this verse, partly what doth and shall befal to the reprobate after this life is ended, where he saith, 'And in hell he lifted up his eyes.' That is, the ungodly, after they depart this life, do lift up their eyes in hell.

From these words may be observed these things, First. That there is a hell for souls to be tormented in, when this life is ended. Mark, after he was dead and buried, 'In hell he lifted up his eyes.' Second. That all that are ungodly, and do live and die in their sins, so soon as ever they die, they go into hell: he died and was buried; 'And in hell he lifted up his eyes.' Third. That some are so fast asleep, and secure in their sins, that they scarce know well where they are till they come into hell; and that I gather from these words, 'In hell he lifted up his eyes.' He was asleep before, but hell makes him lift up his eyes.

[First.] As I said before, it is evident that there is a hell for souls, yea, and bodies too, to be tormented in after they depart this life, as is clear, first, because the Lord Jesus Christ, that cannot lie, did say that after the sinner was dead and buried, 'In hell he lifted up his eyes.'

Now if it be objected that by hell is here meant the grave, that I plainly deny: 1. Because there the body is not sensible of torment or ease; but in that hell into which the spirits of the damned depart, they are sensible of torment, and would very willingly be freed from it, to enjoy ease, which they are sensible of the want of; as is clearly discovered in this parable, 'Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue.' 2. It is not meant the grave, but some other place, because the bodies, so long as they lie there, are not capable of lifting up their eyes, to see the glorious condition of the children of God, as the souls of the damned do. 'In hell he lifted up his eyes.' 3. It cannot be the grave, for then it must follow that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned; for he saith, 'The rich man died'; that is, his soul was separated from his body. 'And in hell he lifted up his eyes.'

If it be again objected that there is no hell but in this life; that I do also deny, as I said before: after he was dead and buried, 'In hell he lifted up his eyes.' And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done and is doing in his own person for sinners, thou wilt find such a hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost make but a mock at the servants of the Lord, when they tell thee of the torments of hell, thou wilt find that when thou departest out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither; and will, with its hellish crew, give thee such a sad salutation that thou wilt not forget it to all eternity. When that scripture comes to be fulfilled on thy soul, in Isaiah 14:9, 10, 'Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they,' that is, that are in hell, shall say, 'Art thou

also become weak as we? art thou become like unto us?' O sometimes when I have had but thoughts of going to hell, and consider the everlastingness of their ruin that fall in thither, it hath stirred me up rather to seek to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it. 'And in hell he lifted up his eyes.'

[Second.] The second thing I told you was this, that all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into hell. This is also verified by the words in this parable, where Christ said, He 'died and was buried, and in hell he lifted up his eyes.' As the tree falls, so it shall be, whether it be to heaven or hell (Eccl 11:3). And as Christ said to the thief on the cross, 'Today thou shalt be with me in paradise.' Even so the devil in the like manner may say unto thy soul, To-morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in; he departs from a long sickness to a longer hell; from the gripings of death, to the everlasting torments of hell. 'And in hell he lifted up his eyes.' Ah friends! If you were but yourselves, you would have a care of your souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. O what will it profit thy soul to have pleasure in this life, and torments in hell? (Mark 8:36). Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delightest in, than to have soul and body to be cast into hell. O then do not now neglect our Lord Jesus Christ, lest thou drop down to hell (Heb 2:3). Consider, would it not wound thee to thine heart to come upon thy death-bed, and instead of having the comfort of a well spent life, and the merits of the Lord Jesus Christ, together with the comforts of his glorious Spirit: to have, first, the sight of an ill-spent life, thy sins flying in thy face, thy conscience uttering itself with thunder-claps against thee, the thoughts of God terrifying of thee, death with his merciless paw seizing upon thee, the devils standing ready to scramble for thy soul, and hell enlarging herself, and ready to swallow thee up; and an eternity of misery and torment attending upon thee, from which there will be no release. For mark, death doth not come alone to an unconverted soul, but with such company, as wast thou but sensible of it would make thee tremble. I pray consider that scripture (Rev 6:8), 'And I looked and behold a pale horse, and his name that sat on him was Death, and hell followed with him.' Mark, death doth not come alone to the ungodly, no, but hell goeth with him. O miserable comforters! O miserable society! Here comes death and hell unto thee. Death goeth into thy body, and separates body and soul asunder; hell stands without, as I may say, to embrace, or rather, to crush thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights will be ended when this comes to pass. Lo it will come. Blessed are all those that through Christ Jesus his merits, by faith, do escape these soul-murdering companions. 'And in hell he lifted up his eyes.'

[Third.] The third thing you know that we did observe from these words was this, That some are so fast asleep, and secure in their sins, that they scarce know where they are, until they come into hell. And that I told you I gather by these words, 'In hell he lifted up his eyes.' Mark, it was in hell that he lift up his eyes. Now some do understand by these words that he came to himself, or began to consider with himself, or to think with himself in what an estate he was, and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed. Thus it fares with some men that they scarce know where they are, till they lift up their eyes in hell. It is with those people as with those that fall down in a swoon; you know if a man do fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself, and lifteth up his eyes.

Truly thus, it is to be feared, it is with many poor souls, they are so senseless, so hard, so seared in their conscience (1 Tim 4:2), that they are very ignorant of their state; and when death comes it strikes them as it were into a swoon, especially if they die suddenly, and so they are hurried away, and scarce know where they are till in hell they lift up their eyes: this is he who 'dieth in his full strength, being wholly at ease and quiet' (Job 21:23).

Of this sort are they spoken of in Psalm 73, where he saith, 'There are no bands in their death: but their strength is firm.' 'They are not in trouble as other men, neither are they plagued like other men.' And again, 'they spend their days in wealth, and in a moment,' mark, 'in a moment,' before they are aware, they 'go down to the grave' (Job 21:13).

Indeed this is too much known by woeful and daily experience; sometimes when we go to visit them that are sick in the towns and places where we live, O how senseless, how seared in their consciences are they! They are neither sensible of heaven nor of hell, of sin nor of a Saviour; speak to them of their condition, and the state of their souls, and you shall find them as ignorant as if they had no souls to regard. Others, though they lie ready to die, yet they are busying themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same for ever. Again, come to others, speak to them about the state of their souls, though they have no more experience of the new birth than a beast, yet will they speak as confidently of their eternal state, and the welfare of their souls, as if they had the most excellent experience of any man or woman in the world, saying, 'I shall have peace' (Deut 29:19).

When, as I said even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there were no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world. Nay, thus many of them are, even an hour or less before their departure. Ah, poor souls! though they may go away here like a lamb, as the world says, yet, if you could but follow them a little, to stand and listen soon after their departure, it is to be feared, you should hear them roar like a lion at their first entrance into hell, far worse than even did Korah, &c., when they went down quick into the ground (Num 16:31-35).

Now, by this one thing doth the devil take great advantage on the hearts of the ignorant, suggesting unto them that because the party deceased departed so quietly, without all doubt they are gone to rest and joy; when, alas! it is to be feared the reason why they went away so quietly, was rather because they were senseless and hardened in their consciences; yea, dead before in sins and trespasses. For, had they had but some awakenings on their death-beds, as some have had, they would have made all the town to ring of their doleful condition; but because they are seared and ignorant, and so depart quietly, therefore the world takes heart at grass,[13] as we use to say, and make no great matter of living and dying they cannot tell how; 'therefore pride compasseth them as a chain' (Psa 75:6). But let them look to themselves, for if they have not an interest in the Lord Jesus now, while they live in the world, they will, whether they die raging or still, go unto the same place; 'and lifted up their eyes in hell.'

O, my friends, did you but know what a miserable condition they are in that go out of this world without an interest in the Son of God, it would make you smite upon your thigh, and in the bitterness of your souls cry out, 'Men and brethren, what shall we do to be saved?' (Acts 16:29-31). And not only so, but thou wouldst not be comforted until thou didst find a rest for thy soul in the Lord Jesus Christ.

Verse 23. 'And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.'

Something, in brief, I have observed from the first part of this verse, namely, from these

words, 'And in hell he lifted up his eyes.' And, indeed, I have observed but something, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this:—Methinks the Lord Jesus Christ doth hereby signify that men are naturally unwilling to see or take notice of their sad state, I say by nature; but though now they are willingly ignorant, yet in hell they shall lift up their eyes. That is, in hell they shall see and understand their miserable condition; and, therefore, to these words: 'In hell he lifted up his eyes,' he adds, 'being in torments.' As if he had said, though once they shut their eyes, though once they were willingly ignorant (2 Peter 3:5), yet, when they depart into hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their eyes. While men live in this world, and are in a natural state, they will have a good conceit of themselves, and of their condition—they will conclude that they are Christians, that Abraham is their father, and their state to be as good as the best (Matt 3:7-9). They will conclude they have faith, the Spirit, a good hope, and an interest in the Lord Jesus Christ; but then, when they drop into hell, and lift up their eyes there, and behold first their soul to be in extreme torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will begin to be awakened, who all their lifetime where in a dead sleep. I say, when this comes to pass, lo it will; then in hell they shall lift up their eyes, in the midst of torments they shall lift up their eyes.

Again, you may observe in these words, 'And in hell he lifted up his eyes, being in torments,' that the time of the ungodly men's smarting for their sins will be in the torments of hell. Now here I am put to a stand, when I consider the torments of hell into which the damned do fall. O unspeakable torments! O endless torments! Now that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall show you briefly what are the torments of hell. First. By the names of it. Second. by the sad state thou wilt be in, if thou comest there.

First. The names. It is called a never-dying worm (Mark 9). It is called an oven fire, hot (Mal 4:1). It is called a furnace, a fiery-furnace (Matt 13). It is called the bottomless pit, the unquenchable fire, fire and brimstone, hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire (Rev 21).

[Second. By the sad state thou wilt be in, if thou comest there.]

1. One part of thy torments will be this, thou shalt have a full sight of all thy ill spent life, from first to last; though here thou canst sin today and forget it by to-morrow, yet there thou shalt be made to remember how thou didst sin against God at such a time, and in such a place, for such a thing, and with such a one, which will be a hell unto thee. God will 'set them in order before thine eyes' (Psa 51:21).

2. Thou shalt have the guilt of them all lie heavy on thy soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy soul, as if thy belly were full of pitch, and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched (Mar 9:43-49). While men live here, O how doth the guilt of one sin sometimes crush the soul! It makes a man in such plight that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed.[14] Nay, I do know that they have been so tormented with the guilt of one sinful thought, that they have been even at their wits' end, and have hanged themselves. But now when thou comest into hell, and hast not only one or two, or an hundred sins, with the guilt of them all on thy soul and body, but all the sins that ever

thou didst commit since thou camest into the world, altogether clapped on thy conscience at one time, as one should clap a red hot iron to thy breasts, and there to continue to all eternity: this is miserable.

3. Again, then thou shalt have brought into thy remembrance the slighting of the gospel of Christ; here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject him. This is plainly held forth in Isaiah 28, where, speaking of the Lord Jesus Christ, the foundation of salvation, verse 16, he saith of them that reject the gospel, that, when the overflowing scourge doth pass through the earth, which I understand to be at the end of the world, then, saith he, it shall take you morning by morning, by day and by night shall it pass over you; that is, continually, without any intermission. 'And it shall be a vexation only to understand the report.' 'A vexation,' that is, a torment, or a great part of hell only to understand the report, to understand the good tidings that came into the world by Christ's death for poor sinners. And you will find this verily to be the mind of the Spirit, if you compare it with Isaiah 53:1, where he speaks of men's turning their backs upon the tenders of God's grace in the gospel, he saith, 'Who hath believed our report?' or the gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great that he even sent his Son out of his bosom to die for sinners, and yet that they should be so foolish as to put him off from one time to another; that they should be so foolish as to lose heaven and Christ, and eternal life in glory, for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing; I say this will be a very great torment unto thee.

4. Another part of thy torment will be this: Thou shalt see thy friends, thy acquaintance, they neighbours; nay, it may be thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others, in the kingdom of heaven, and thyself thrust out (Luke 13:28). 'There shall be weeping and gnashing of teeth, when ye shall see Abraham (your father), and Isaac, and Jacob, (together with your brethren), and all the prophets in the kingdom of heaven, and you yourselves thrust out.' Nay, saith he, 'they shall come from the east, and from the west'—that is, those that thou didst never see in all thy life before, and they shall sit down with thy friends, and thy neighbours, thy wife and thy children, in the kingdom of heaven, and thou, for thy sins and disobedience, shall be shut, nay, thrust out. O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils, to keep company with thee. While thou art in this world, the very thoughts of the devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O! what wilt thou do, when not only the supposition of the devils appearing, but the real society of all the devils in hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits' end, and be ready to run stark mad again for anguish and torment?

6. Again, that thou mightest be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, thou shalt have his wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy body and soul so fast, and so thick, that thou shalt be tormented out of measure. And so saith the Scripture (2 Thess 1:9), speaking of the wicked, 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power,' when the saints shall be admiring his goodness and glory. Again, this thou shalt have, as I said before, without any

intermission; thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched; as it is written in Mark 9.
7. Again, in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict unto him; I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deliverance; but here is thy misery, this is thy state for ever, here thou must be for ever: when thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, this is my portion for ever. When thou hast been in hell so many thousand years as there are stars in the firmament, or drops in the sea, or sands on the sea-shore, yet thou hast to lie there for ever. O this one word EVER, how will it torment thy soul!
Friends, I have only given a very short touch of the torments of hell. O! I am set, I am set, and am not able to utter what my mind conceives of the torments of hell. Yet this let me say to thee, accept of God's mercy through our Lord Jesus Christ, lest thou feel THAT with thy conscience which I cannot express with my tongue, and say, I am sorely tormented in this flame.
'And seeth Abraham afar off, and Lazarus in his bosom.'
When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and vengeance, one thing they shall have, which is this, they shall see the happy and blessed state of God's children. He seeth Abraham afar off, and Lazarus in his bosom; which, as I said before, is the happy state of the saints when this life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out.
1. Observe, Those that die in their sins are far from going to heaven; he seeth Abraham afar off, and Lazarus in his bosom. And, indeed, it is just with God to deal with them that die in their sins according to what they have done; and to make them who are far from righteousness now, to stand far from heaven to all eternity. Hearken to this, ye stout-hearted, that are far from righteousness, and that are resolved to go on in your sins, when you die you will be far from heaven; you will see Lazarus, but it will be afar off.
Again, he 'seeth Abraham afar off, and Lazarus in his bosom.'
These are some of the things the damned do behold, so soon as they come into torment. Mark, and he 'seeth Lazarus in Abraham's bosom.' Lazarus, who was he? Why even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the world, he seeth Lazarus in Abraham's bosom.
From whence observe, That those who live and die the enemies of the saints of God, let them be never so great, or stout, let them bear never so much sway while they are in the world, let them brag and boast never so much while they are here, they shall, in spite of their teeth, see the saints, yea, the poor saints, even the Lazaruses or the ragged ones that belong to Jesus, to be in a better condition than themselves. O! who do you think was in the best condition? who do you think saw themselves in the best condition? He that was in hell, or he that was in heaven? He that was in darkness, or he that was in light? He that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, saints, angels, the other in tormenting flames, under the curse of God's eternal hatred, with the devils and their angels, together with

an innumerable company of howling, roaring, cursing, ever-burning reprobates? Certainly, this observation will be easily proved to be true here in this world, by him that looks upon it with an understanding heart, and will clear itself to be true in the world to come, by such as shall go either to heaven or to hell.

2. The second observation from these words, 'And seeth Abraham afar off, and Lazarus in his bosom,' is this; they that are the persecutors of the saints of the Lord now in this world, shall see the Lord's persecuted ones to be they that are so highly esteemed by the Lord, as to sit or to be in Abraham's bosom, in everlasting glory, though they, the enemies to the children of God,[15] did so lightly esteem them, that they scorned to let them gather up the dog's meat that falls under their table. This is also verified, and held forth plainly by this parable. And therefore be not grieved, O you that are the tempted, persecuted, afflicted, sighing, praying saints of the Lord, though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty countenance, yet the time shall come when they shall spy you in Abraham's bosom!

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience, than I can upon a piece of paper. Therefore, leaving these to the blessing of the Lord, I shall come to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

Verse 24.—'And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.'

You know I told you that verse 22 is a discovery of the departure of the godly and the ungodly out of this life; where he saith the beggar died, and the rich man also died. The 23d verse is a discovery of the proper places, both of the godly and the ungodly after death; one being in Abraham's bosom, or in glory, the other in hell. Now this 24th verse is a discovery of part of the too late repentance of the ungodly, when they are dropped down into hell; 'And he cried, and said, Father Abraham, have mercy on me.' From these words, 'And he cried,' we may observe,

First. What a change the ungodly will have when they come into hell. 'He cried.' It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his prosperity, among his filthy companions. But now the case is otherwise, now he is in another frame, now his proud, stout, currish carriage, is come down; 'And he cried.' The laughter of the ungodly will not last always, but will be sure to end in a cry; 'The triumphing of the wicked is short' (Job 20:5). Consider, you must have a change either here or in hell. If you be not new creatures, regenerate persons, new-born babes, in this world, before you go hence, your note will be changed, your conditions will be changed; for if you come into hell, you must cry. O did but the singing drunkards, when they are making merry on the ale bench,[16] think on this, it would make them change their note, and cry, What shall I do? Whither shall I go when I die? But, as I said before, the devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds; and, indeed, these two things are so nearly linked together, that the devil cannot well get the soul to go on in sin with delight unless he can keep the thoughts of that terrible after clap out of their minds.

But let them know that it shall not always be thus with them; for if, when they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry; 'And he cried.' O what

an alteration will there be among the ungodly when they go out of this world? It may be a fortnight, or a month before their departure, they were light, stout, surly, drinking themselves drunk, slighting God's people, mocking at goodness, and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the bravest;[17] but now, they are dropped down into hell, they cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbours, telling of lies, following of plays and sports, to pass away the time; but now they are in hell, they do cry. It may be last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus; but, refusing his proffers, and slighting the grace that was once tendered, they are now in hell, and do cry.

Before, they had so much time, they thought that they could not tell how to spend it, unless it were in hunting, and whoring, in dancing, and playing, and spending whole hours, yea, days, nay, weeks, in the lusts of the flesh; but when they depart into another place, and begin to lift up their eyes in hell, and consider their miserable and irrecoverable condition, they will cry.

O what a condition wilt thou fall into, when thou dost depart this world; if thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted;[18] and this thou wilt find to be true, when in hell thou dost lift up thine eyes, and dost cry.

Here then, before we go any further, you may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry, why so? 1. They will cry to think that they should be cut off from the land of the living, never more to have any footing therein. 2. They will cry to think that the gospel of Christ should be so often proffered them, and yet they are not profited by it. 3. They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery. 4. They will cry to think that they should be so foolish as to follow their pleasures, when others were following of Christ (Luke 13:28). 5. They will cry to think that they must be separated from God, Christ, and the kingdom of heaven, and that for ever. 6. To think that their crying will now do them no good. 7. To think that, at the day of judgment, they must stand at the left hand of Christ, among an innumerable company of the damned ones. 8. They will cry to think that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge; or together with Christ, to pass a sentence of condemnation on their souls for ever and ever (1 Cor 6:2,3). 9. Cry to think that when the judgment is over, and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out, to appear before the terrible tribunal. There they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch, whether this be to be slighted and made a mock at. And again tell me now, if it be not better to leave sin, and to close in with Christ Jesus, notwithstanding that reproach thou shalt meet with for so doing, than to live a little while in this world in pleasures and feeding thy lusts, in neglecting the welfare of thy soul, and refusing to be justified by Jesus; and in a moment to drop down to hell and to cry? O! consider, I say, consider betimes, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell, and cry for anguish of spirit.

'And he cried and said, Father Abraham, have mercy on me, and send Lazarus,' &c.

[Second.] These words do not only hold forth the lamentable condition of the damned, and their lamentable howling and crying out under their anguish of spirit, but also they do signify to us, as I said before, their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery that by their sins they have plunged themselves into. I say, these words do hold forth a desire that the damned have, to be delivered from those torments that they now are in: O 'Father Abraham,' saith he, 'have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.' These words, 'Father Abraham,' may have some difficulty in them. It is possible that some may think them to be meant of Abraham; and those, or him that crieth out here, to be the Jews. Or it may be some may understand it to be God, or Jesus Christ his Son, which I rather suppose it may be, that is here cried out unto; because you find the same cry to him as it were uttered by the ungodly in other places of the Scripture; as in Luke 13:25, 26. Then shall they say, 'Lord, Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets.' Nay more, 'In thy name have cast out devils, and in thy name done many wonderful works' (Matt 7:22). This was just at their rejection. And again, in Matthew 25:11, they cry again to him, even to Jesus, 'Lord, Lord, open to us.' And he there again gives them a repulse, as also in this parable.

But however or whosoever Abraham is, yet these truths may be observed from the words. 1. That the damned, when in an irrecoverable estate, will seek for, or desire deliverance from the wrath that they are and shall be in for eternity. 'Surely in the floods of great waters they shall not come nigh unto him' (Psa 32:6). 2. That they will pray, if I may so call it, earnestly for deliverance from their miserable estate. These two things are clear from the words. For mark, he not only said, 'Father Abraham, have mercy on me'; but 'he CRIED,' and said, 'Father Abraham, have mercy on me.' 3. From whence take a third observation; and that is, there is a time coming wherein, though men shall both cry and pray, yet they are like to have no mercy at the hands of God; for so was this man served, as I shall further show by and by when I come to it.

Some people are so deluded by the devil as to think that God is so merciful as to own or regard anything for prayer; they think anything will go for current and good satisfaction, while they are here in this world, through ignorance of the true nature of the mercy of God, and the knowledge in what way God is satisfied for sinners. Now I say, through ignorance they think, that if they do but mutter over some form of prayers, [19] though they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings; when, alas! there is nothing less. O friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now, to strive and pray, and to enable you to lay hold of Christ, that your souls may be saved, lest the time come that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must and shall be damned.

Then again, you may see that though God be willing to save sinners at some time, yet this time doth not always last. No, he that can find in his heart to turn his back upon Jesus Christ now, shall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them that now do not seek after him. They shall have a time, yea time enough hereafter to repent their folly, and to befool themselves, for turning their backs upon the Lord Jesus Christ. 'I will laugh at your calamity,' saith he, and 'mock when your fear cometh' (Prov 1:26).

Again, this should admonish us to take time while it is proffered, lest we repent us of our unbelief and rebellion when we are deprived of it. Ah friends! Time is precious, an hour's time to hear a sermon is precious. I have sometimes thought thus with myself, Set the case, the Lord should send two or three of his servants, the ministers of the gospel, to hell among the damned, with this commission; Go ye to hell, and preach my grace to those that are there. Let your sermon be an hour long, and hold forth the merits of my Son's birth, righteousness, death, resurrection, ascension, and intercession, with all my love in him, and proffer it to them, telling them that now once more, and but once, do I proffer the means of reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of mercy. O they that could spend whole days, weeks, nay, years, in rejecting the Son of God, would now be glad of one tender of that mercy. 'Father,' saith he, 'have mercy on me.'

Again, from these words you may observe, that mercy would be welcome when souls are under judgment. Now his soul is in the fire, now he is under the wrath of God, now he is in hell, there to be tormented; now he is with the devils and damned spirits; now he feels the vengeance of God. Now, O now, have mercy on me! Here you may see, that mercy is prized by them that are in hell, they would be glad if they could have it. Father, have mercy on me; for my poor soul's sake, send me a little mercy.

'And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue.'

[Third.] These words do not only hold forth that the ungodly have a desire of mercy, but what those mercies are, what these poor creatures would be glad of. As, 1. to have the company of a Lazarus granted to them. Father Abraham, have mercy on me, and send Lazarus. Now Lazarus was he that was beloved of God, and also he that was hated of them. Therefore, 2. Observe, that those saints, that the world in their lifetime could not endure, now they are departed, they would be glad to have society with them. O now send Lazarus! Though the time was when I cared not for him, yet now let me have some society with him.

Though the world disregard the society of God's children now, yet there is a time coming in which they would be glad to have the least company with them. Nay, do but observe, those of the saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. Send Lazarus; he that I slighted more than my dogs, he that I could not endure should come into my house, but must lie at my gate, send him. Now Lazarus shall be welcome to me, now do I desire some comfort from him; but he shall go without it.

From whence again observe, that there is a time coming, O ye surly dogged persecutors of the saints, that they shall slight you as much as ever you slighted them. You have given them many an hard word, told many a lie of them, given them many a blow. And now in your greatest need and extremity they shall not pity you, the righteous shall rather 'rejoice when he seeth the vengeance' of God upon thee (Psa 58:10).

Again, Send Lazarus. From whence observe, that any of the saints shall then be owned by you to be saints. Now you look upon them to be the sect with Hymeneus and Philetus, but then you shall see them to be the Lazaruses of God, even God's dear children. Though now the saints of the Lord will not be owned by you, because they are beggarly, low, poor, contemptible among you; yet the day is coming that you shall own them, desire their company, and wish for the least courtesy from them.

'Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.'

Thus shall the souls that abide in their sins cry out in the bitterness of their spirits, with wonderful anguish and torment of conscience, without intermission; 'That he may dip

the tip of his finger in water, and cool my tongue.' That he, namely, the man who before I scorned should eat with the dogs of my flock, that before I slighted and had no regard of, that I shut out of door; send him, 'that he may dip the tip of his finger in water, and cool my tongue.'

Now these words, 'that he may dip the tip of his finger in water,' &c., do hold forth the least friendship or favour; as if he should have said, Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesy—ONE DROP OF WATER—what is that? Take a pail full of it if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold upon the tip of his finger; this signifies that they that fall short of Christ shall be tormented even as long as eternity lasteth, and shall not have so much as the least ease, no not so long as while a man may turn himself round, not so much leave as to swallow his spittle, not a drop of cold water.

O that these things did take place in your hearts, how would it make you to seek after rest for your souls before it be too late, before the sun of the gospel be set upon you! Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices, by closing in with the tenders of mercy; lest you partake of the same portion with them, and cry out in the bitterness of your souls, One drop of cold water to cool my tongue. 'For I am tormented in this flame.'

Indeed, the reason why the poor world does not so earnestly desire for mercy, is partly because they do not so seriously consider the torment that they must certainly fall into if they die out of Christ. For let me tell you, did but poor souls indeed consider that wrath, that doth by right fall to their shares because of their sins against God, they would make more haste to God through Christ for mercy than they do; then we should have them say, It is good closing with Christ to-day, before we fall into such distress.

But why is it said, Let him 'dip the tip of his finger in water, and cool my tongue?' Because that, as the several members in the body have their share in sin, and committing of that, so the several members of the body shall at that time be punished for the same. Therefore, when Christ is admonishing his disciples, that they should not turn aside from him, and that they should rather fear and dread the power of their God than any other power, he saith, 'Fear him,' therefore, that can cast both body and soul into hell (Luke 12:4). And again, 'Fear him which is able to destroy both soul and body in hell' (Matt 10:28). Here is not one member only, but all the body, the whole body of which the hands, feet, eyes, ears, and tongue are members. And I am persuaded, that though this may be judged carnal by some now, yet it will appear to be a truth then, to the greater misery of those who shall be forced to undergo that which God, in his just judgment, shall inflict upon them. O then they will cry, One dram of ease for my cursing, swearing, lying, jeering tongue. Some ease for my bragging, braving, flattering, threatening, dissembling tongue. Now men can let their tongues run at random, as we used to say; now they will be apt to say, Our tongues are our own, who shall control them? (Psa 12:4). But then they will be in another mind. Then, O that I might have a little ease for my deceitful tongue? Methinks sometimes to consider how some men do let their tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give an account to him who is ready to judge the quick and the dead, surely they would be more wary of, and have more regard unto their tongue.

'The tongue,' saith James, 'is an unruly evil, full of deadly poison'; 'it setteth on fire the course of nature, and it is set on fire of hell' (James 2). The tongue, how much mischief

will it stir up in a very little time! How many blows and wounds doth it cause! How many times doth it, as James saith, curse man! How oft is the tongue made the conveyer of that hellish poison that is in the heart, both to the dishonour of God, the hurt of its neighbours, and the utter ruin of its own soul! And do you think the Lord will sit still, as I may say, and let thy tongue run as it lists, and yet never bring you to an account for the same? No, stay. The Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine eyes, O sinner. Yea, and thy tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident, that though this be made light of now, yet the time is coming when many poor souls will rue the day that ever they did speak with a tongue. O, will one say, that I should so disregard my tongue! O that I, when I said so and so, had before bitten off my tongue! That I had been born without a tongue! my tongue, my tongue, a little water to cool my tongue, for I am tormented in this flame; even in that flame that my tongue, together with the rest of my members, by sinning, have brought me to. Poor souls now will let their tongues say anything for a little profit, for two-pence or three-pence gain. But, O what a grief will this be at that day when they, together with their tongue, must smart for that which they by their tongues have done while they were in this world. Then, you that love your souls, look to your tongues, lest you bind yourselves down so fast to hell with the sins of your tongues, that you will never be able to get loose again to all eternity. 'For by thy words thou shalt be condemned,' if thou have not a care of thy tongue. For 'I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment' (Matt 12:36).

Verse 25.—'But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'

These words are the answer to the request of the damned. The verse before, as I told you, is a discovery of the desires they have after they depart this world. Here is the answer, 'Son, remember,' &c.

The answer signifies this much, that, instead of having any relief or ease they are hereby the more tormented, and that by fresh recollections, or by bringing afresh their former ill-spent life, while in the world, into their remembrance. Son, remember thou hadst good things in thy lifetime; as much as if he had said, Thou art now sensible what it is to lose thy soul; thou art now sensible what it is to put off repentance; thou art now sensible that thou hast befooled thyself, in that thou didst spend that time in seeking after outward, momentary, earthly things, which thou shouldest have spent in seeking to make Jesus Christ sure to thy soul; and now, through thy anguish of spirit, in the pains of hell thou wouldst enjoy that which in former time thou didst make light of; but alas! thou art here beguiled and altogether disappointed, thy crying will now avail thee nothing at all; this is not the acceptable time (2 Cor 6:2). This is not a time to answer the desires of damned reprobates; if thou hadst cried out in good earnest whilst grace was offered, much might have been; but then thou wast careless, and didst turn the forbearance and goodness of God into wantonness. Wast thou not told, that those who would not hear the Lord when he did call, should not be heard, if they turned away from him, when they did call. But contrariwise he would laugh at their calamity, and mock when their fear did come (Prov 1:24-28).

Now, therefore, instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember that in thy lifetime thou didst behave thyself rebelliously against the Lord, in that thou wert careless of his word and ordinances, yea, and of the welfare of thine own

soul also. Therefore, now I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them, to thine everlasting astonishment and confusion.

From these words, therefore, which say, 'Remember that thou in thy life-time receivedst THY GOOD THINGS,' there are these things to be taken notice of,

First. They that, by putting off repentance and living in their sins, lose their souls, shall, instead of having the least measure of comfort when they come into hell, have their ill-spent life always very fresh in their remembrance. While they live here they can sin and forget it, but when they depart they shall have it before them; they shall have a remembrance, or their memory notably enlightened, and a clearer, and a continual sight of all their wicked practices that they wrought and did while they were in the world. 'Son, remember,' saith he; then you will be made to remember: 1. How you were born in sin, and brought up in the same. 2. Remember how thou hadst many a time the gospel preached to thee for taking away of the same, by him whom the gospel doth hold forth. 3. Remember that out of love to thy sins and lusts, thou didst turn thy back on the tenders of the same gospel of good tidings and peace. 4. Remember that the reason why thou didst lose thy soul, was because thou didst not close in with free grace, and the tenders of a loving and free-hearted Jesus Christ. 5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy lusts when they wrought; to drunkards when they called; to pleasures when they proffered themselves; to the cares and incumbrances of the world, which, like so many thorns, did choke that or those convictions that were set on thy heart. 6. Remember how willing thou wast to satisfy thyself with a hypocrite's hope, and with a notion of the things of God, without the real power and life of the same. 7. Remember how thou, when thou wast admonished to turn, didst put off turning and repenting till another time. 8. Remember how thou didst dissemble at such a time, lie at such a time, cheat thy neighbour at such a time, mock, flout, scoff, taunt, hate, persecute,[20] the people of God at such a time, in such a place, among such company. 9. Remember that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; whilst the saints were a praying, thou wert a cursing; while they were speaking good of the name of God, thou wast speaking evil of the saints of God. O then thou shalt have a scalding hot remembrance of all thy sinful thoughts, words, and actions, from the very first to the last of them that ever thou didst commit in all thy life-time. Then thou wilt find that scripture to be a truth, 'The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see' (Deut 28:65-67). Nay, thou wilt find worse things to thy woe than this scripture doth manifest. For, indeed, there is no tongue able to express the horror, terror, torment, and eternal misery that those poor souls shall undergo, without the least mitigation of ease, and a very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have. And, therefore, there is much weight in these words, 'Son, remember that thou in thy lifetime receivedst thy good things.'

From these words you see this is to be observed, That the ungodly shall remember, or have in remembrance, the misspending their lives; 'Remember that in thy lifetime thou receivedst thy good things.' You may take these words, good things, either simply for the things of this world, which in themselves are called, and may be called good things;

or else with these words, namely, the things of this life, all the pleasures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheer themselves therewith. Soul, soul, eat, drink, and be merry; for thou hast much goods laid up for many years (Luke 12:19,20). Now I say, God, according to his glorious power and wisdom, will make poor creatures have always in their minds a fresh and clear remembrance of their ill-spent life; he will say unto them, Remember, remember, that in thy lifetime it was thus and thus with thee, and in thy lifetime thy carriage was so and so.

If sinners might have their choice, they would not have their sins and transgressions so much in the remembrance, as it is evident by their carriages here in this world; for they will not endure to entertain a serious thought of their filthy life, they 'put far away the evil day' (Amos 6:3; Eze 12:27); but will labour by all means to put the thoughts of it out of their mind; but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to judgment, it will be to convince the ungodly world of their wicked and ungodly deeds; mark, 'to convince' them (Jude 14,15). They will not willingly take notice of them now. But then they shall hereafter, in spite of their teeth. And also, between this and then, these that die out of Christ shall be made to see, acknowledge, and confess, do what they can, when they lift up their eyes in hell, and remember their transgressions. God will be a swift witness against them (Mal 3:5), and will say, Remember that thou didst in thy lifetime, how thou didst live in thy lifetime. Ha, friend! if thou dost not in these days of light 'remember the days of darkness' (Eccl 11:8), the days of death, hell, and judgment, thou shalt be made in the days of darkness, death, hell, and at the judgment too, to remember the days of the gospel, and how thou didst disregard them too, to thy own destruction, and everlasting misery. This is intimated in that 25th of St. Matthew.

'Remember that thou in thy lifetime receivedst thy good things.'

The great God, instead of giving the ungodly any ease, will even aggravate their torments; first, by slighting their perplexities, and by telling of them what they must be thinking of. Remember, saith he, O ye lost souls, that you had your joy in your lifetime, your peace in your lifetime, your comforts, delights, ease, wealth, health, your heaven, your happiness, and your portion in your lifetime.

O miserable state! Thou wilt then be in a sad condition indeed, when thou shalt see that thou hast had thy good things, thy best things, thy pleasant things; for that is clearly signified by these words, 'Remember that thou in thy lifetime receivedst thy good things,' or all the good things thou art like to have.

Second. From whence take notice of another truth, though it be a dreadful one, which is this; there are many poor creatures, who have all their good, sweet, and comfortable things in this life, or while they are alive in this world; 'Remember,' saith he, 'that in thy lifetime thou receivedst thy good things' (Psa 17:14).

The wicked's good things will shortly have an end; they will last no longer with them than this life, or their lifetime. That scripture was not written in vain; it is like the crackling of thorns under a pot, make a little blaze for a sudden, a little heat for a while; but come and consider them by and by, and instead of a comfortable heat, you will find nothing but a few dead ashes; and instead of a flaming fire, nothing but a smell of smoke.

There is a time coming, that the ungodly would be glad of a better portion, when they shall see the vanity of this, that is, when they shall see what a poor thing it is for a man to have his portion in this world. It is true, while they are here on this side hell, they

think there is nothing to be compared with riches, honours, and pleasures in this world; which makes them cry out, 'Who will shew us any good?' (Psa 4:6). That is comparable to the pleasures, profits, and glory of this world? But then they will see there is another thing that is better, and of more value than ten thousand worlds. And seriously, friends, will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost heaven for a little pleasure and profit in your lifetime? Certainly, it will grieve you and perplex you exceedingly, to see what a blessed heaven you left for a dunghill-world. O! that you did but believe this! that you did but consider this, and say within yourselves, What! shall I be contented with my portion in this world! what! shall I lose heaven for this world! I say, consider it while you have day-light, and gospel-light, while the Son of God doth hold out terms of reconciliation to you, lest you be made to hear such a voice as this is, 'Son, remember that in thy lifetime thou receivedst thy good things'; thy comforts, thy joys, thy ease, thy peace, and all the heaven thou art like to have. O poor heaven! O short pleasures! What a pitiful thing it is to be left in such a case? Soul, consider, is it not miserable to lose heaven for twenty, thirty, or forty years' sinning against God? When thy life is done, thy heaven is also done? when death comes to separate thy soul and body, in that day also thou must have thy heaven and happiness separated from thee, and thou from that. Consider these things betimes, lest thou have thy portion in thy lifetime. 'For if in this life only we have hope,' our portion, 'we are of all men most miserable' (1 Cor 15:19). Again consider, that when other men, the saints, are to receive their good things, then thou hast had thine. When others are to enter into joy, then thou art to leave and depart from thy joy. When others are to go to God, thou must go to the devil. O miserable! Thou hadst better thou hadst never been born, than to be an heir of such a portion; therefore, I say, have a care it be not thy condition. 'Remember that thou receivedst thy good things, and LAZARUS EVIL THINGS.'

These words do not only hold forth the misery of the wicked in this life, but also great consolation to the saints; where he saith, 'And Lazarus evil things'; that is, Lazarus had his evil things in his lifetime, or when he was in the world. From whence observe,

1. That the life of the saints, so long as they are in this world, is attended with many evils or afflictions; which may be discovered to be of divers natures; as saith the Scripture, 'Many are the troubles[21] of the righteous, but the Lord delivereth him out of them all' (Psa 34:19).
2. Take notice, that the afflictions or evils that accompany the saints, may continue with them their lifetime, so long as they live in this vale of tears; yea, and they may be divers, that is, of several sorts; some outward, some inward, and that as long as they shall continue here below, as hath been the experience of all saints in all ages; and this might be proved at large, but I only hint in these things, although I might enlarge much upon them.
3. The evils that do accompany the saints will continue with them no longer than their lifetime; and here indeed lies the comfort of believers, the Lazaruses, the saints, they must have all their bitter cup wrung out to them in their lifetime. Here must be all their trouble, here must be all their grief; Behold, saith Christ, 'the world shall rejoice, but ye shall lament; but your mourning' shall, mark, it 'shall be turned into joy' (John 16:20). You shall lament, you shall be sorrowful, you shall weep in your lifetime; but your sorrow shall be turned into joy, and your joy no man, let him be what he will, no man shall take away from you. Now if you think, when I say the saints have all their evil things in their lifetime, that I mean, they have nothing else but trouble in this their

lifetime, this is your mistake. For let me tell you, that though the saints have all their evil things in their lifetime, yet even in their lifetime they have also joy unspeakable, and full of glory, while they look not at the things that are seen, but at the things which are not seen. The joy that the saints have sometimes in their heart, by a believing consideration of the good things to come, when this life is ended, doth fill them fuller of joy, than all the crosses, troubles, temptations, and evils, that accompany them in this life can fill them with grief (2 Cor 4).

But some saints may say, My troubles are such as are ready to overcome me. Answ. Yet be of good comfort, they shall last no longer than thy lifetime. But my trouble is, I am perplexed with a heart full of corruption and sin, so that I am much hindered in walking with God. Answ. It is like so, but thou shalt have these troubles no longer than thy lifetime. But I have a cross husband, and that is a great grief to me. Well, but thou shalt be troubled with him no longer than thy lifetime, and therefore be not dismayed, be not discomforted, thou shalt have no trouble longer than this lifetime. Art thou troubled with cross children, cross relations, cross neighbours? They shall trouble thee no longer than this lifetime.

Art thou troubled with a cunning devil, with unbelief; yea, let it be what it will, thou shalt take thy farewell of them all, if thou be a believer, after thy lifetime is ended. O! excellent! 'Then God shall wipe away all tears from your eyes; and there shall be no more death nor sorrow, neither crying, nor any more pain; for the former things are passed away' (Rev 21:4). But now on the contrary, if thou be not a right and sound believer; then, though thou shouldest live a thousand years in this world, and meet with sore afflictions every day, yet these afflictions, be they never so great and grievous, they are nothing to that torment that will come upon thee, both in soul and in body, after this life is ended.

I say, be what thou wilt, if thou be found in unbelief, or under the first covenant, thou are sure to smart for it at the time when thou dost depart this world. But the thing to be lamented is, for all this is so sad a condition to be fallen into, yet poor souls are, for the most part, senseless of it, yea, so senseless, at some times, as though there was no such misery to come hereafter. Because the Lord doth not immediately strike with his sword, but doth bear long with his creature, waiting that he might be gracious. Therefore, I say, the hearts of some of the sons of men are wholly set upon it to do mischief (Eccl 8:11). And that forbearance and goodness of God, that one would think should lead them to repentance; the devil hardening of them, by their continuing in sin, and by blinding their eyes, as to the end of God's forbearance towards then, they are led away with a very hardened and senseless heart, even until they drop into eternal destruction.

But poor hearts, they must have a time in which they must be made sensible of their former behaviors, when the just judgments of the Lord shall flame about their ears, insomuch, that they shall be made to cry out again with anguish, I am sorely 'tormented in this flame.'

'But now he is comforted, and thou art tormented.' As if he should say, Now hath God recompensed both Lazarus and you, according to what you sought after while you were in this world. As for your part, you did neglect the precious mercy and goodness of God, you did turn your back on the Son of God, that came into the world to save sinners; you made a mock of preaching the gospel; you was admonished over and over, to close in with the loving kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty years; all which time you, instead of spending it 'to make your calling and election sure' (2 Peter 1:10), did spend it in making of eternal

damnation sure to thy soul (Job 21:29,30). And also Lazarus, he in his lifetime did make it his business to accept of my grace and salvation in the Lord Jesus Christ. When thou wast in the ale-house, he frequented the word preached; when thou wert jeering at goodness, he was sighing to the sins of the times (Eccl 9:4-6). While thou wert swearing, he was praying; in a word, while thou wert making sure of eternal ruin, he, by faith in the blood of the Lord Jesus Christ, was making sure of eternal salvation. Therefore, 'Now he is comforted, and thou art tormented.'

Here, then, you may see, that as the righteous shall not be always void of comfort and blessedness; so neither shall the ungodly go always without their punishment. As sure as God is in heaven, it will be thus. They must have their several portions. And, therefore, you that are the saints of the Lord, follow on, be not dismayed, forasmuch as ye know that your labour is not in vain in the Lord (1 Cor 15:58). Your portion is eternal glory. And you that are so loth now to close in with Jesus Christ, and to leave your sins to follow him, your 'day is coming' (Psa 37:13), in which you shall know, that your sweet morsels of sin, that you do so easily take down (Job 20:12-14), and it scarce troubles you, will have a time so to work within you to your eternal ruin, that you will be in a worse condition than if you had ten thousand devils tormenting of you. Nay, you had better have been plucked limb from limb a thousand times, if it could be, than to be partakers of this torment that will, assuredly without mercy, lie upon you.

Verse 26.—'And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.'

These words are still part of that answer, that the souls in hell shall have for all their sobbings, sighings, grievous cries, tears, and desires, that they have, to be released out of those intolerable pains they feel, and are perplexed with. And O! methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the world to fall down dead. The verse I last spake to was and is a very terrible one, and aggravates the torments of poor sinners wonderfully. Where he saith, 'Remember that thou in thy lifetime receivedst thy good things, and Lazarus evil things,' &c. I say, these words are very terrible to those poor souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken as to the present condition then upon the sinner. These do not only back the former, but do yet further aggravate their misery, holding forth that which will be more intolerable. The former verse is enough to smite any sinner into a swoon, but this is to make him fall down dead. Where he saith, 'And beside all this.' There is still something to aggravate thy misery yet far more abundantly. I shall briefly speak to the words as they have relation to the terror spoken of in the verses before. As if he had said, Thou thinkest thy present state unsupportable, it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born. Now thou findest the want of mercy; now thou wouldst leap at the least dram of it: now thou feelest what it is to slight the tenders of the grace of God; now it makes thee to sob, sigh, and roar exceedingly for the anguish that thou art in. 'But beside all this,' I have other things to tell thee of, that will break thine heart indeed. Thou art now deprived of a being in the world; thou art deprived of hearing the gospel; the devil hath been too hard for thee, and hath made thee miss of heaven; thou art now in hell among an innumerable company of devils, and all thy sins beset thee round; thou art all over wrapped in flames, and canst not have one drop of water to give thee any ease; thou criest in vain, for nothing will be granted. Thou seest the saints in heaven, which is no small trouble to thy damned soul; thou seest that neither God nor Christ takes any care to ease thee, or speak any comfort unto thee. 'But beside all this,'

there thou art, and there thou art like to lie, never think of any ease, never look for any comfort; repentance now will do thee no good, the time is past, and can never be called again, look what thou hast now, thou must have for ever.

It is true, I spoke enough before to break thine heart asunder; 'But beside all this,' there lie and swim in flames for ever. These words, 'Beside all this,' are terrible words indeed. I will give you the scope of them in a similitude. Set the case you should take a man, and tie him to a stake, and with red-hot pinchers, pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cries out for ease and help, the tormentors answer, Nay, 'but beside all this,' you must be handled worse. We will serve you thus these twenty years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red-hot spit; would not this be lamentable? Yet this is but a flea-biting to the sorrow of those that go to hell; for if a man were served so there would, ere it were long, be an end of him. But he that goes to hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease; and yet never dissolved into nothing. If the biggest devil in hell might pull thee all to pieces, and rend thee small as dust, and dissolve thee into nothing, thou wouldst count this a mercy. But here thou mayst lie and fry, scorch, and broil, and burn for ever. For ever, that is a long while, and yet it must be so long. 'Depart from me, ye cursed,' saith Christ, 'into everlasting fire,' into the fire that burns for ever, 'prepared for the devil and his angels' (Matt 25:41). O! thou that wast loth to foul thy foot if it were but dirty, or did but rain; thou that was loth to come out of the chimney-corner, if the wind did but blow a little cold; and was loth to go half-a-mile, yea, half-a-furlong to hear the word of God, if it were but a little dark; thou that wast loth to leave a few vain companions, to edify thy soul; thou shalt have fire enough, thou shalt have night enough, and evil company enough, thy bellyfull, if thou miss of Jesus Christ; and 'beside all this,' thou shalt have them for ever, and for ever.

O thou that dost spend whole nights in carding and dicing, in rioting and wantonness; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest spendthrift in the country; thou that lovest to sin in a corner when nobody sees thee! O thou that for bye-ends dost carry on the hypocrite's profession, because thou wouldst be counted somebody among the children of God,[22] but art an enemy to the things of Christ in thine heart. Thou that dost satisfy thyself, either with sins, or a bare profession of godliness, thy soul will fall into extreme torment and anguish, so soon as ever thou dost depart this world, and there thou shalt be weeping and gnashing thy teeth (Matt 8:12). 'And beside all this,' thou art like never to have any ease or remedy, never look for any deliverance, thou shalt die in thy sins, and be tormented as many years as there are stars in the firmament, or sands on the seashore; 'and beside all this, ' thou must abide it for ever.

'And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence.' 'There is a great gulf fixed.' You will say, what is that? Answ. It is a nice question; therefore,

1. See thou rather to enter in at the strait gate, than curiously to inquire what this gulf is. But,

2. If thou wouldst needs know if thou do fall short of heaven, thou wilt find it this, namely, the everlasting decree of God; that is, there is decree gone forth from God, that those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep, that thou shalt never be able

to wade through it as long as eternity lasts. As Christ saith, 'Agree with thine adversary quickly, whiles thou art in the way with him' (Matt 5:25); 'lest he hale thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. I tell thee thou shalt by no means come out thence,' there is the gulf, the decree, 'thou shalt not depart thence till thou hast paid the' utmost farthing, or 'very last mite' (Luke 12:58,59). These words therefore, 'there is a great gulf fixed,' I do understand to be the everlasting decree of God. God hath decreed that those who go to heaven shall never go from thence again into a worse place; and also those that go to hell, and would come out, they shall not come out thence again. And friend, this is such a gulf, so fixed by him that cannot lie, that thou wilt find it so, which way soever thou goest, whether it be to heaven or hell.

Here therefore thou seest how secure God will make those who die in the faith; God will keep them in heaven; but those that die in their sins, God will throw them to hell and keep them there; so that they that would go from heaven to hell, cannot; neither can they come from hell that would go to heaven. Mark, he doth not say, they would not—for, O how fain would these who have lost their souls for a lust, for two-pence, for a jug of ale, for a strumpet, for this world, come out of that hot scalding fiery furnace of God's eternal vengeance, if they might—but here is their misery, they that would come from you to us, that is, from hell to heaven, cannot, they must not, they shall not; they cannot, God hath decreed it, and is resolved the contrary; here therefore lies the misery, not so much that they are in hell, but there they must lie for ever and ever. Therefore, if thy heart would at any time tempt thee to sin against God, cry out, No, for then I must go to hell, and lie there for ever. If the drunkards, swearers, liars, and hypocrites did but take this doctrine soundly down, it would make them tremble when they think of sinning. But poor souls, now they will 'make a mock of sin' (Prov 14:9), and play with it as a child doth play with a rattle; but the time is coming, that these rattles that now they play with will make such a noise in their ears and consciences, that they shall find, that if all the devils in hell were yelling at their heels, the noise would not be comparable to it. Friend, thy sins, as so many bloodhounds, will first hunt thee out (Num 32:23), and then take thee and bind thee, and hold thee down for ever (Prov 5:22). They will gripe thee and gnaw thee as if thou hadst a nest of poisonous serpents in thy bowels (Job 20:14). And this will not be for a time, but, as I have said, for ever, for ever, for ever.

Verse 27.—'Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house.'

The verses before, I told you, were spoken partly to hold forth the desire that the damned have to be freed of their endless misery. Now this verse still holds forth the cries of those poor souls very vehement, they would very fain have something granted to them, but it will not be; as will more clearly appear afterward.

'Then he said, I PRAY THEE THEREFORE, FATHER,' &c. As if he should say, seeing I have brought myself into such a miserable condition, that God will not regard me, that my exceeding loud and bitter cries will not be heard for myself; seeing I must not be admitted to have so much as one drop of cold water, nor the least help from the poorest saints. And seeing, 'beside all this,' here my soul must lie to all eternity, broiling and frying; seeing I must, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; seeing my state is such, that I would not wish a dog in my condition, 'send him to my father's house.' It is worthy to be taken notice of, again, who it is he desired to be sent, namely, Lazarus. O friend, see here how the stout hearts and stomachs of poor creatures will be humbled, as I said before, they will be so brought down, that those things that they disdained and made light of in this world, they would be glad of in the life to come. He who by this man was so slighted, as that he thought it a dishonour that he should eat with the dogs of his flock. What, shall I regard Lazarus, scrubbed, beggarly Lazarus! what, shall I so far dishonour my fair, sumptuous, and gay house, with such a scabbed creep-hedge as he! No, I scorn he should be entertained under my roof. Thus in his lifetime, while he was in his bravery; but now he is come into another world, now he is parted from his pleasures, now he sees his fine house, his dainty dishes, his rich neighbours and companions, and he, are parted asunder; now he finds instead of pleasures, torments; instead of joys, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horror and guilt of sin; O now send Lazarus!

Lazarus, it may be, might have done him some good, if he might have been entertained in time past, and might have persuaded him, at least not to have gone on so grievously wicked, but he slights him, he will not regard him, he is resolved to disown him, though he lose his own soul for so doing. Ay, but now send Lazarus, if not to me, yet to my father's house, and let him tell them, from me, that if they run on in sin, as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the Lazaruses of our Lord Jesus Christ; it may be now you are loth to receive these little ones of his, because they are not gentlemen, because they cannot, with Pontius Pilate, speak Hebrew, Greek, and Latin.[23] Nay, they must not, shall not speak to them, to admonish them, and all because of this.

Though now the gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay, they are now desired to hear and receive it: though now they will not own, regard, or embrace these Christian proffers of the glorious truth of Jesus, because they come out of some of the basest earthen vessels; yet the time is coming, when they will both sigh and cry, Send him to my father's house (1 Cor 1:26). I say, remember this, ye that despise the day of small things; the time is coming, when you would be glad, if you might enjoy from God, from Christ, or his saints, one small drop of cold water, though now you are unwilling to receive the glorious distilling drops of the gospel of our Lord Jesus.

Again, see here the lamentable state they are in, that go to hell from their fathers, mothers, sisters, brothers, &c. While they are in this world, men delight to set their

children ill examples; and also children love to follow the wicked steps of their ungodly parents; but when they depart this life, and drop down into hell, and find themselves in irrecoverable misery, then they cry, send some body to my father's house, to my brother's house. Tell them my state is miserable, tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.

'I pray thee—SEND HIM TO MY FATHER'S HOUSE.' Ah, friends and neighbours, it is like you little think of this, that some of your friends and relations are crying out in hell, Lord, send some body to my father's house, to preach the gospel to them, lest they also come into these torments.

Here, men while they live, can willingly walk together in the way of sin, and when they are parted by death, they that are living, seldom or never consider of the sad condition that they that are dead are descended into. But ye ungodly fathers, how are your ungodly children roaring now in hell? And you ungodly children, how are your ungodly parents that lived and died ungodly, now in the pains of hell also? And one drunkard is singing on the ale bench, and another roaring under the wrath of God, saying, O that I was with him, how would I rebuke him, and persuade him by all means to leave off these evil courses. O! that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like. O! did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done; even with the loss of my precious soul.

'Send him to my father's house.' Not to my father, but to my 'father's house.' It may be there is ungodly children, there is ungodly servants, wallowing in their ungodliness; send him therefore to my father's house. It is like they are still the same that I left them; I left them wicked, and they are wicked still; I left them slighters of the gospel, saints, and ways of God, and they do it still; 'send him to my father's house,' it is like there is but a little between them and the place where I am; send him to-day, before to-morrow, 'lest they also come into the same place of torment. I pray thee that thou wouldst send him.' I beg it on my bended knee, with crying and with tears, in the agony of my soul. It may be they will not consider, if thou do not send him. I left them sottish enough, hardened as well as I; they have the same devil to tempt them, the same lusts and world to overcome them; 'I pray thee therefore, that thou wouldst send him to my father's house'; make no delay, lest they lose their souls, lest they come hither: if they do, they are like never to return again. O! little do they think how easily they may lose their souls; they are apt to think their condition to be as good as the best, as I once through ignorance did; but send him, send him without delay, 'lest they also come into this place of torment.' O that thou wouldst give him commission, do thou send him thyself; the time was when I, together with them, slighted those that were sent of God; though we could not deny but that he spake the word of God, and was sent of him, as our consciences told us; yet we preferred the calls of men before the calls of God. For though they had the one, yet because they had not the other in that antichristian way which we thought meet, we could not, would not, either hear him ourselves, nor yet give consent that others should. But now a call from God is worth all. Do THOU 'therefore send him to my father's house.'

The time was, when we did not like it, except it might be preached in the synagogue; we thought it a low thing to preach and pray together in houses. We were too high-spirited, too superstitious; the gospel would not down with us, unless we had it in such a place, by such a man; no, nor then neither effectually. But now, O that I was to live in the world again; and might have that privilege to have some acquaintance with blessed

Lazarus, some familiarity with that holy man; what attendance would I give unto his wholesome words! How would I affect his doctrine, and close in with it! How would I square my life thereby! Now therefore, as it is better to hear the gospel under a hedge than to sit roaring in a tavern, it is better to welcome God's begging Lazaruses than the wicked companions of this world. It is better to receive a saint in the name of a saint, a disciple in the name of a disciple, than to do as I have done (Luke 10:16). O! it is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance, and also the misery of man, if without it, than to be 'daubed with untempered mortar' (Eze 13:10). O! I may curse the day that ever I gave way to the flatteries and fawning of a company of carnal clergymen,[24] but this my repentance is too late; I should have looked about me sooner, if I would have been saved from this woeful place. Therefore send him, not only to the town I lived in, and unto some of my acquaintance, but to my father's house.

In my lifetime I did not care to hear that word that cut me most, and showed me mine estate aright. I was vexed to hear my sins mentioned, and laid to my charge; I loved him best that deceived me most—that said, Peace, peace, when there was no such thing (Jer 5:30,31). But now, O that I had been soundly told of it! O that it had pierced both mine ears and heart, and had stuck so fast that nothing could have cured me, saving the blood of Christ! It is better to be dealt plainly with, than that we should be deceived; they had better see their lost condition in the world, than stay while they be damned, as I have done. Therefore send Lazarus, send him to my father's house. Let him go and say I saw your son, your brother, in hell, weeping and wailing, and gnashing his teeth. Let him bear them down in it, and tell them plainly it is so, and that they shall see their everlasting misery, if they have not a special care. 'Send him to my father's house.'

Verse 28.—'For I have five brethren; that he may testify unto them, lest they also come into this place of torment.'

These words are, if I may so say, a reason given by those in hell why they are so restless and do cry so loud; it is that their companions might be delivered from those intolerable torments which they must and shall undergo if they fall short of everlasting life by Jesus Christ. 'Send him to my father's house; for I have five brethren.' Though, while they lived among them in the world, they were not so sensible of their ruin, yet now they are passed out of the world, and do partake of that which before they were warned of; they can, I say, then cry out, Now I find that to be true indeed, which was once and again told and declared to me that it would certainly come to pass.

'FOR I HAVE FIVE BRETHREN.' Here you may see that there may be, and are, whole households in a damnable state and condition, as our Lord Jesus doth by this signify. 'Send him to my father's house,' for they are all in one state, I left all my brethren in a pitiful case. People, while they live here, cannot endure to hear that they should be all in a miserable condition; but when they are under the wrath of God they see it, they know it, and are very sure of it; for they themselves, when they were in the world, lived as they do, but they fell short of heaven, and therefore, if they go on, so shall they. O, therefore, send him quickly to my father's house, for all the house is in an undone condition, and must be damned if they continue so.

The thing observable is this, namely, that those that are in hell do not desire that their companions should come thither; nay rather, saith he, send him to my father's house, and let him testify to them that are therein, lest they also come, &c.

Quest. But some may say, What should be the reason that the damned should desire not to have their companions come into the same condition that they are fallen into, but

rather that they might be kept from it, and escape that dreadful state?
Answ. I do believe there is scarce so much love in any of the damned in hell as really to desire the salvation of any. But in that there is any desire in them that are damned, that their friends and relations should not come into that place of torment, it appears to me to be rather for their own ease than for their neighbour's good; for, let me tell you, this I do believe, that it will aggravate the grief and horror of them to see their ungodly neighbours in the like destruction with them. For where the ungodly do live and die, and descend into the pit together, the one is rather a vexation to the other than any thing else. And it must needs be so, because there are no ungodly people that do live ungodly together but they do learn ill examples one of another, as thus: If there live one in the town that is very expert and cunning for the world, why now the rest that are of the same mind with him, they will labour to imitate and follow his steps: this is commonly seen.
Again, if there be one given to drunkenness, others of the town, through his means, run the more into that sin with him, and do accustom themselves the more unto it because of his enticing them, and also by setting such an ill example before them. And so if there be any addicted to pride, and must needs be in all the newest fashions, how do their example provoke others to love and follow the same vanity; spending that upon their lusts which should relieve their own and others' wants. Also if there be any given to jesting, scoffing, lying, whoring, backbiting, junketing,[25] wantonness, or any other sin, they that are most expert in these things do ofttimes entangle others, that peradventure would not have been so vile as now they are, had they not had such an example, and hence they are called corrupters (Isa 1:4).
Now these will, by their doings, exceedingly aggravate the condemnation of one another. He that did set his neighbor an ill example, and thereby caused him to walk in sin, he will be found one cause of his friend's destruction, insomuch that he will have to answer for his own sins and for a great part of his neighbour's too, which will add to his destruction; as that scripture in Ezekiel showeth, where, speaking of the watchman that should give the people warning, if he did not, though the man did die in his sins, yet his blood shall be required at the watchman's hand (Eze 33).
So here let me tell thee that if thou shouldst be such a one, as by thy conversation and practices shall be a trap and a stumbling-block to cause thy neighbour to fall into eternal ruin—though he be damned for his own sins—yet God may, nay he will charge thee as being guilty of his blood, in that thou didst not content thyself to keep from heaven thyself, but didst also, by thy filthy conversation, keep away others, and cause them to fall with thee. O, therefore, will not this aggravate thy torment? Yea, if thou shouldst die and go to hell before thy neighbour or companions, besides the guilt of thine own sins, thou wouldst be so loaden with the fear of the damnation of others to be laid to thy charge, that thou wouldst cry out, O send one from the dead to this companion and that companion with whom I had society in my lifetime, for I see my cursed carriage will be one cause of his condemnation, if he fall short of glory.
I left him living in foul and heinous offences; but I was one of the first instruments to bring him to them. O! I shall be guilty both of my own and his damnation too! O that he might be kept out hence, lest my torment be aggravated by his coming hither!
For where ungodly people do dwell together, they being a snare and stumbling-block one to another by their practices, they must needs be a torment one to another, and an aggravation of each other's damnation. O cursed be thy face, saith one, that ever I set mine eyes on thee. It was long of thee. I may thank thee. It was thee that did entice me and ensnare me. It was your filthy conversation that was a stumbling-block to me. It

was your covetousness, it was your pride, your haunting the ale-house, your gaming and whoring. It was long of you that I fell short of life; if you had set me a good example, as you did set me an ill one, it may be I might have done better than now I do; but I learned of you, I followed your steps, I took counsel of you. O that I had never seen thy face! O that thou hadst never been born to do my soul this wrong, as you have done! O, saith the other, and I may as much blame you, for do not you remember how at such a time, and at such a time, you drew me out, and drew me away, and asked me if I would go with you, when I was going about other business, about my calling; but you called me away, you sent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned covetousness of me, I learned pride and drunkenness of you. Though I learned you to cheat, you learned me to whore, to lie, to scoff at goodness. Though I, base wretch, did stumble you in some things, yet you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither, the very looks of you do wound my soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom. It was with you, you! Grief to my soul! Since I could not shun thy company there, O that I had been without thy company here!

I say, therefore, for those that have sinned together to go to hell together, it will very much perplex and torment them both; therefore I judge this is one reason why they that are in hell do desire that their friends or companions do not come thither into the same place of torment that they are in. And therefore where Christ saith that these damned souls cry out, Send to our companions, that they may be warned and commanded to look to themselves, O send to my five brethren! it is because they would not have their own torments heightened by their company; and a sense, yea, a continual sense of their sins, which they did cause them to commit when they were in the world with them. For I do believe that the very looks of those that have been beguiled of their fellows, I say their very looks will be a torment to them: for thereby will the remembrance of their own sins be kept, if possible, the fresher on their consciences, which they committed with them; and also they will wonderfully have the guilt of the others sins upon them, in that they were partly the cause of his committing them, being instruments in the hands of the devil to draw them in too. And, therefore, lest this come to pass, 'I pray thee send him to my father's house.' For if they might not come hither, peradventure my torment might have some mitigation; that is, if they might be saved, then their sins will be pardoned, and not so heavily charged on my soul. But if they do fall into the same place where I am, the sins that I have caused them to commit will lie so heavy, not only on their souls, but also on mine, that they sin me into eternal misery, deeper and deeper. O therefore send him to my father's house, to my five brethren, and let him testify to them, lest they come into this place of torment.

These words being thus understood, what a condition doth it show them to be in then, that now much delight in being the very ringleaders of their companions into sins of all sorts whatsoever?

While men live here, if they can be counted the cunningest in cheating, the boldest for lying, the archest for whoring, the subtilest for coveting and getting the world; if they can but cunningly defraud, undermine, cross, and anger their neighbours, yea, and hinder them from the means of grace, the gospel of Christ, they glory in it, take a pride in it, and think themselves pretty well at ease, and their minds are somewhat quiet, being beguiled with sin.

But, friend, when thou hast lost this life, and dost begin to lift up thine eyes in hell, and

seest what thy sins have brought thee to; and not only so, but that thou, by thy filthy sins, didst cause others, devil-like, to fall into the same condemnation with thee; and that one of the reasons of their damnation was this, that thou didst lead them to the commission of those wicked practices of this world, and the lusts thereof; then, O that somebody would stop them from coming, lest they also come into this place of torment, and be damned as I am! How ill it torment me! Balaam could not be contented to be damned himself, but also he must, by his wickedness, cause others to stumble and fall. The Scribes and Pharisees could not be contented to keep out of heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater damnation. The deceived cannot be content to be deceived himself; but he must labour to deceive others also. The drunkard cannot be content to go to hell for his own sins, but he must labour to cause others to fall into the same furnace with him. But look to yourselves, for here will be damnation upon damnation, damned for thy own sins, and damned for thy being a partaker with others in their sins; and damned for being guilty of the damnation of others. O how will the drunkards cry for leading their neighbours into drunkenness! How will the covetous person howl for setting his neighbour, his friend, his brother, his children and relations, so wicked an example! by which he hath not only wronged his own soul, but also the souls of others. The liar, by lying, learned others to lie; the swearer learned others to swear; the whoremonger learned others to whore.

Now all these, with others of the like sort, will be guilty, not only of their own damnation, but also of the damnation of others. I tell you, that some men have so much been the authors of the damnation of others, that I am ready to think that the damnation of them will trouble them as much as their own damnation. Some men, it is to be feared, at the day of judgment, will be found to be the authors of destroying whole nations. How many souls do you think Balaam, with his deceit, will have to answer for? How many Mahomet? How many the Pharisees, that hired the soldiers to say the disciples stole away Jesus? (Matt 18:11-15); and by that means stumbled their brethren to this day; and was one means of hindering them from believing the things of God and Jesus Christ, and so the cause of the damnation of their brethren to this very day.

How many poor souls hath Bonner to answer for, think you, and several filthy blind priests? How many souls have they been the means of destroying by their ignorance and corrupt doctrine? Preaching, that was no better for their souls than ratsbane to the body, for filthy lucre's sake (O ye priests, this word is for you). They shall see, that they, many of them it is to be feared, will have whole towns to answer for; whole cities to answer for. Ah, friend, I tell thee, thou that hast taken in hand to preach to the people, it may be thou hast taken in hand thou canst not tell what. Will it not grieve thee to see thy whole parish come bellowing after thee to hell, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the truth; thou didst lead us away with fables, thou wast afraid to tell us of our sins, lest we should not put meat fast enough in thy mouth. O cursed wretch, that ever thou shouldst beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the word abroad, but that thou didst reprove us, and also tell us that that which we see now is the way of God was heresy, and a deceivable doctrine; and wast not contented, blind guide as thou wert, to fall into the ditch thyself, but hast also led us thither with thee.[26]

I say, look to thyself, lest thou cry out when it is too late, Send Lazarus to my people, my friends, my children, my congregation to whom I preached, and beguiled through my folly. Send him to the town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their souls and mine own too (Eze 33:1-6).

O send him therefore, and let him tell them, and testify unto them, lest they also come into this place of torment. Consider this, ye that live thus in the world, while ye are in the land of the living, lest you fall into this condition. Set the case thou shouldest by thy carriage destroy but a soul, but one poor soul, by one of thy carriages or actions, by thy sinful works; consider it now, I say, lest thou be forced to cry, 'I pray thee therefore, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.'

If so, then I shall not only say to the blind guides, Look you to yourselves, and shut not[27] out others; no, but this doth reach unto all those that do not only keep souls from heaven by preaching and the like, but speaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. O what red lines will those be against all those rich ungodly landlords, that so keep under their poor tenants that they dare not go out to hear the word, for fear their rent should be raised, or they turned out of their houses! What sayest thou, landlord, will it not cut thy soul, when thou shalt see that thou couldest not be content to miss of heaven thyself, but thou must labour to hinder others also? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accused of the ruin of thy neighbour's soul, thy servant's soul, thy wife's soul, together with the ruin of thy own? Think on this, you drunken, proud, rich, and scornful landlords; think on this, you mad-brained blasphemous husbands, that are against the godly and chaste conversation of your wives; also you that hold your servants so hard to it that you will not spare them time to hear the word, unless it be where and when your lusts will let you. If you love your own souls, your tenants' souls, your wives' souls, your servants' souls, your children's souls; if you would not cry, if you would not howl, if you would not bear the burden of the ruin of others for ever, then I beseech you to consider this doleful story, and labour to avoid the soul-killing torment that this poor wretch groaneth under, when he saith, 'I pray thee therefore, that thou wouldst send him to my father's house,[28]

For I have five brethren, THAT HE MAY TESTIFY,' mark, 'that he may testify UNTO THEM, lest they also come into this place of torment.'

These words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon, and therefore, mark, he saith, 'That he may testify unto them,' &c. Mark, I pray you, and take notice of the word TESTIFY. He doth not say, And let him go unto them, or speak with, or tell them such and such things. No, but let him testify, or affirm it constantly, in case any should oppose it. 'Let him testify unto them.' It is the same word the Scripture uses to set forth the vehemency of Christ, his telling of his disciples of him that should betray him. And he testified, saying, One of you shall betray me. And he testified, that is, he spake it so as to dash or overcome any that should have said it shall not be. It is a word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. And he commanded them to preach, 'and to testify, that it is he which was ordained of God to be the judge of quick and dead.' To testify, mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him testify to them, lest they come into this place of torment.

From whence observe, that it is not an easy matter to persuade them who are in their sins alive in this world, that they must and shall be damned if they turn not, and be converted to God. 'Let him testify to them,' let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriages of almost all men now in the world toward them that do preach the gospel;

and show their own miserable state plainly to them, if they close not with it? If a man do but indeed labour to convince sinners of their sins and lost condition by nature, though they must be damned if they live and die in that condition, O how angry are they at it! Look how he judges, say they, hark how he condemns us; he tells us we must be damned if we live and die in this state. We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are agoing. 'Forbear, why shouldest thou be smitten,' said the ungodly king to the prophet, when he told him of his sins (2 Chron 25:16).

I say, tell the drunkard he must be damned if he leaves not his drunkenness, the swearer, liar, cheater, thief, covetous, railers, or any ungodly persons, they must and shall lie in hell for it, if they die in this condition; they will not believe you, not credit you. Again, tell others that there are many in hell that have lived and died in their conditions, and so are they like to be, if they convert not to Jesus Christ, and be found in him, or that there are others that are more civil and sober men, who, although we know that their civility will not save them, if we do but tell them plainly of the emptiness and unprofitableness of that, as to the saving of their souls, and that God will not accept them, nor love them, notwithstanding these things, and that if they intend to be saved, they must be better provided than with such a righteousness as this; they will either fling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their hearts, that the word preached shall not profit them, it being mixed not with faith, but with prejudice in them that hear it (Heb 4:1,2). Nay, they will some of them be so full of anger that they will break out and call, even those that speak the truth, heretics; yea, and kill them (Luke 4:25-29). And why so? Because they tell them, that if they live in their sins that will damn them; yet if they turn and live a righteous life, according to the holy, and just, and good law of God, that will not save them. Yea, because we tell them plainly that unless they leave their sins and [self] righteousness too, and close in with a naked Jesus Christ, his blood and merits, and what he hath done, and is now doing for sinners, they cannot be saved; and unless they do eat the flesh of the Son of man, and drink his blood, they have no life abiding in them, they gravel[29] presently, and are offended at it, as the Jews were with Christ for speaking the same thing to them (John 6:53,60). And fling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore, he that is a preacher of the Word, had need not only tell them, but testify to them, again and again, that their sins, if they continue in them, will damn them, and damn them again. And tell them again, their living honestly according to the law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the gospel, and saying they do believe in Christ, will do them no good at the general day of judgment. Ha, friends! How many of you are there at this very day, that have been told once and again of your lost undone condition, because you want the right, real, and saving work of God upon your souls! I say, hath not this been told you, yea, testified unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your souls, consider, and beg of God for Jesus Christ's sake, that he would work such a work of grace in your hearts, and give you such a faith in his Son Jesus Christ, that you may not only have rest here, as you think, not only think your state safe while you live here, but that you may be safe indeed, not only here, but also when you are gone, lest you do cry in the anguish and perplexity of your souls, Send one to my companions that have been beguiled by Satan

as I have been, and so, by going on, come into this place of torment as I have done.
Again, one thing more is to be observed from these words, Let him 'testify to them, LEST THEY ALSO COME INTO THIS PLACE OF TORMENT.'
Mark, lest they come in. As if he had said, Or else they will come into this place of torment, as sure as I am here. From whence observe, that though some souls do for sin fall into the bottomless pit of hell before their fellows, because they depart this world before them, yet the other, abiding in the same course, are as sure to go to the same place as if they were there already. How so? Because that all are condemned together, they have all fallen under the same law, and have all offended the same justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark, I pray you, what the Scriptures say, 'He that believeth not, is condemned already' (John 3:18).
He is condemned as well as they, having broken the same law with them; if so, then what hinders but they will partake of the same destruction with them? Only the one hath not the law yet so executed upon them, because they are here; the other have had the law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life which thou must certainly drink.[30] The same law, I say, is in force against you both, only he is executed and thou art not. Just as if there were a company of prisoners at the bar, and all condemned to die; what, because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same law that executed its severity upon the parties now deceased, will for certain be executed on them that are alive in its appointed time. Even so it is here, we are all condemned by nature; if we close not in with the grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; and 'therefore send him,' saith he, 'LEST,' mark, 'lest they also come into this place of torment.
Again, 'Send him to my father's house,' and let him 'testify unto them, lest they also come into this place of torment.' As if he had said, It may be he may prevail with them, it may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of torment. Observe again, that there is a possibility of obtaining mercy, if now, I say, now in this day of grace, we turn from our sins to Jesus Christ; yea, it is more than possible. And therefore, for thy encouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon God's own terms, and close with him effectually, God hath promised, yea, made many promises, that thy soul shall be conducted safe to glory, and shall for certain escape all the evils that I have told thee of; aye, and many more than I can imagine. Do but search the Scriptures, and see how full of consolation they are to a poor soul that is minded to close in with Jesus Christ. 'Him that cometh to me,' saith Christ, 'I will in no wise cast out.' Though he be an old sinner, 'I will in no wise cast him out'; mark, in no wise, though he be a great sinner, I will in no wise cast him out, if he come to me. Though he have slighted me neve so many times, and not regarded the welfare of his own soul, yet let him now come to me, and notwithstanding this, 'I will in no wise cast him out,' nor throw away his soul (John 6:37). Again, saith the apostle, 'Now,' mark now, 'is the accepted time, now is the day of their salvation.' Now here is mercy in good store, now God's heart is open to sinners; now he will make you welcome; now he will receive anybody if they do but come to Christ. 'He that cometh to me,' saith Christ, 'I will in no wise cast out.' And why? Because 'NOW is the accepted time, now is the day of salvation' (2 Cor 6:2). As if the apostle had said, If you will have mercy, have it now, receive it now, close in with it now. God hath a certain day to hold out his grace to sinners. Now is the time, now is the day. It is true, there is a day of damnation, but this is a day of salvation. There is a day

coming, wherein sinners must cry to the mountains to fall on them, to the hills to cover them from the wrath of God; but now, now is the day in which he doth hold out his grace. There is a day coming, in which you will not be admitted to have the privilege of one drop of water to cool your tongue, if now, I say, if now you slight his grace and goodness which he holds out to you. Ah, friends, consider there is now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not (Matt 7:23). Now there are his servants that do beseech you to accept of his grace, but if thou lose the opportunity that is put into thine hand, thou thyself mayest beseech hereafter, and no mercy be given thee. 'And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue.' And thee was none given. Therefore let it never be said of thee, as it will be said of some, 'Wherefore is there a price in the hand of a fool, seeing he hath no heart to it?' Seeing he hath no heart to make a good use of it (Prov 17:16). Consider therefore with thyself, and say, It is better going to heaven than hell; it is better to be saved than damned; it is better to be with saints than with damned souls; and to go to God is better than to go to the devil. Therefore 'seek ye the Lord while he may be found, and call ye upon him while he is near' (Isa 55:6). Lest in thy trouble he leave thee to thyself, and say unto thee plainly, Where I am, thither 'ye cannot come' (John 8:21).

O if they that are in hell might but now again have one such invitation as this, how would they leap for joy! I have thought sometimes should God send but one of his ministers to the damned in hell, and give him commission to preach the free love of God in Christ extended to them, and held out to them, if now while it is proffered to them they will accept of his kindness; O how welcome would they make this news, and close in with it on any terms! Certainly they would say, we will accept of grace on any terms in the world, and thank you too, though it cost life and limbs to boot; we will spare no cost nor charge, if mercy may be had. But poor souls, while they live here they will not part from sin, with hell-bred devilish sin. No, they will rather lose their souls than lose their filthy sins.

But, friend, thou wilt change thy note before it be long, and cry, O simple wretch that I am that I should damn my soul by sin! It is true, I have had the gospel preached to me, and have been invited in. I have been preached to, and have been warned of this; but 'how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me' (Prov 5:12,13). O therefore, I say, poor soul! Is there hope? Then lay thine hand upon thy mouth, and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy; and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to hell beforehand, and expect with grief of heart your companions to come after; and in the mean time, with anguish of heart, do sigh and say, O send him to my companions, and let him testify to them, lest they also come into this place of torment.

[USE AND APPLICATION

Of the Preceding portion of the Parable.]

[31]Now then, from what hath been said, there might many things be spoken by way of use and application; but I shall be very brief, and but touch some things, and so wind up. And, First, I shall begin with the sad condition of those that die out of Christ, and speak something to that. Secondly, To the latter end of the parable, which more evidently concerns the Scripture, and speak somewhat to that.

[First. I shall begin with the sad condition of those that die out of Christ.]

1. Therefore you see that the former part of the parable contains a sad declaration of

the state of one living and dying out of Christ; how that they lose heaven for hell, God for the devil, light for darkness, joy for sorrow. 2. How that they have not so much as the least comfort from God, who in the time they live here below neglect coming to him for mercy; not so much as one drop of cold water. 3. That such souls will repent of their folly, when repentance will do them no good, or when they shall be past recovery. 4. That all the comfort such souls are like to have, they have it in this world. 5. That all their groanings and sighs will not move God to mitigate in the least his heavy hand of vengeance that is upon them, for the transgression they have committed against him. 6. That their sad state is irrecoverable, or they must never, mark, never come out of that condition. 7. Their desires will not be hard for their ungodly neighbours. From these things then, I pray you consider the state of those that die out of Christ Jesus; yea, I say, consider their miserable state; and think thus with thyself, Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.

Think thus with thyself, What, shall I lose a long heaven for short pleasure? Shall I buy the pleasures of this world at so dear a rate as to lose my soul for the obtaining of that? Shall I content myself with a heaven that will last no longer than my lifetime? What advantage will these be to me when the Lord shall separate soul and body asunder, and send one to the grave, the other to hell, and at the judgment-day, the final sentence of eternal ruin must be passed upon me?

1. Consider, that the profits, pleasures, and vanities of this world will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the suds,[32] and in the brambles of all that thou hast done. And therefore to prevent this,

2. Consider thy dismal state, think thus with thyself, It is true, I do love my sins, my lusts and pleasures; but what good will they do me at the day of death and of judgment? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my profits do me? And what good will my vanities do, when death says he will have no nay? What good will all my companions, fellow-jesters, jeerers, liars, drunkards, and all my wantons do me? Will they help to ease the pains of hell? Will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will not they rather cause God to show me no mercy, to give me no comfort; but rather to thrust me down in the hottest place of hell, where I may swim in fire and brimstone.

3. Consider thus with thyself, Would I be glad to have all, every one of my sins to come in against me, to inflame the justice of God against me? Would I be glad to be bound up in them as the three children were bound in their clothes, and to be as really thrown into the fiery furnace of the wrath of Almighty God as they were into Nebuchadnezzar's fiery furnace?

4. Consider thus, Would I be glad to have all, and every one of the ten commandments, to discharge themselves against my soul? The first saying, Damn him, for he hath broken me; the second saying, Damn him, for he hath broken me, &c. Consider how terrible this will be, yea, more terrible than if thou shouldest have ten of the biggest pieces of ordnance in England to be discharged against thy body, thunder, thunder, one after another! Nay, this would not be comparable to the reports that the law, for the breach thereof, will give against thy soul; for those can but kill the body, but these will kill both body and soul; and that not for an hour, a day, a month, or a year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting damnation, eternal destruction, eternal

wrath and displeasure from God, eternal gnawings of conscience, eternal continuance with devils. O consider, it may be the thought of seeing the devil doth now make thine hair to stand right up on thine head. O but this, to be damned, to be among all the devils, and that not only for a time, as I said before, but for ever, to all eternity! This is wonderfully miserable, ever miserable; that no tongue of man, no, nor of angels, is able to express it.

5. Consider much with thyself, Not only my sins against the law will be laid to my charge, but also the sins I have committed in slighting the gospel, the glorious gospel. These also must come with a voice against me. As thus, Nay, he is worthy to be damned, for he rejected the gospel, he slighted the free grace of God tendered in the gospel; how many times was thou, damned wretch, invited, intreated, beseeched to come to Christ, to accept of mercy, that thou mightest have heaven, thy sins pardoned, thy soul saved, and body and soul glorified, and all this for nothing but the acceptance, and through faith forsaking those imps of Satan, which by their embracements have drawn thee downward toward the gulf of God's eternal displeasure? How often didst thou read the promises, yea, the free promises of the common salvation! How oft didst thou read the sweet counsels and admonitions of the gospel, to accept of the grace of God! But thou wouldst not, thou regardest it not, thou didst slight all.

Second. As I would have thee to consider the sad and woeful state of those that die out of Christ, and are past all recovery, so would I have thee consider the many mercies and privileges thou enjoyest above some, peradventure, of thy companions that are departed to their proper place. As,

1. Consider, thou hast still the thread of thy life lengthened, which for thy sins might seven years ago, or more, have been cut asunder, and thou have dropped down amongst the flames.

2. Consider the terms of reconciliation by faith in Christ are still proffered unto thee, and thou invited, yea, entreated to accept of them.

3. Consider the terms of reconciliation are but—bear with me though I say but—only to believe in Jesus Christ, with that faith that purifies the heart, and enables thy soul to feed on him effectually, and be saved from this sad state.

4. Consider the time of thy departure is at hand, and the time is uncertain, and also that for ought thou knowest the day of grace may be past to thee before thou diest, not lasting so long as thy uncertain life in this world. And if so, then know for certain that thou art as sure to be damned as if thou wast in hell already; if thou convert not in the meanwhile.

5. Consider it may be some of thy friends are giving all diligence to make their calling and election sure, being resolved for heaven, and thou thyself endeavourest as fast to make sure of hell, as if resolved to have it; and together with this, consider how it will grieve thee that while thou wast making sure of hell thy friends were making sure of heaven; but more of this by and by.

6. Consider what a sad reflection this will have on thy soul, to see thy friends in heaven, and thyself in hell; thy father in heaven, and thou in hell; thy mother in heaven, and thou in hell; thy brother, thy sister, thy children in heaven, and thou in hell. As Christ said to the Jews of their relations according to the flesh, so may I say to thee concerning thy friends, 'There shall be weeping and gnashing of teeth,' when you shall see your fathers and mothers, brethren and sisters, husbands and wives, children and kinsfolk, with your friends and neighbours in the kingdom of heaven, and thou thyself thrust out (Luke 13:27-29).

But again, because I would not only tell thee of the damnable state of those that die out

of Christ, but also persuade thee to take hold of life, and go to heaven, take notice of these following things.
(1.) Consider that whatever thou canst do, as to thy acceptance with God, is not worth the dirt of thy shoes, but is all 'as filthy rags' (Isa 54:6).
(2.) Consider that all the conditions of the new covenant, as to salvation, are and have been completely fulfilled by the Lord Jesus Christ, and that for sinners.
(3.) Consider that the Lord calls to thee, for to receive whatsoever Christ hath done, and that on free cost (Rev 22:17).
(4.) Consider that thou canst not honour God more than to close in with his proffers of grace, mercy, and pardon of sin (Rom 4).
Again, that which will add to all the rest, thou shalt have the very mercy of God, the blood of Christ, the preachers of the word, together with every sermon, all the promises, invitations, exhortations, and all the counsels and threatenings of the blessed word of God. Thou shalt have all thy thoughts, words, and actions, together with all thy food, thy raiment, thy sleep, thy goods, and also all hours, days, weeks, months and years, together with whatsoever else God hath given thee. I say, thy abuse of all these shall come up in judgment against thy soul; for God will reckon with thee for everything, whether it be good or bad (Eccl 12:14).
(5.) Nay further, it is so unreasonable a thing for a sinner to refuse the gospel, that the very devils themselves will come in against thee, as well as Sodom, that damned crew. May not they, I say, come in against thee, and say, O thou simple[33] man! O vile wretch! That had not so much care of thy soul, thy precious soul, as the beast hath of its young, or the dog of the very bone that lieth before him. Was thy soul worth so much, and didst thou so little regard it? Were the thunder-claps of the law so terrible, and didst thou so slight them? Besides, was the gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these things? Hast thou valued sin at a higher rate than thy soul, than God, Christ, angels, saints, and communion with them in eternal blessedness and glory? Wast thou not told of hell-fire, those intolerable flames? Didst thou never hear of the intolerable roarings of the damned ones that are therein? Didst thou never hear or read that doleful saying in Luke 16, how the sinful man cries out among the flames, 'One drop of water to cool my tongue?' Thus, I say, may the very devils, being ready to go with thee into the burning furnace of fire and brimstone, though not for sins of so high a nature as thine, trembling say, O that Christ had died for devils, as he died for man! And, O that the gospel had been preached to us as it hath been to thee! How would we have laboured to have closed in with it! But woe be to us, for we might never have it proffered; no, not in the least, though we would have been glad of it. But you, you have it proffered, preached, and proclaimed unto you (Prov 8:4). Besides, you have been intreated, and beseeched to accept of it, but you would not. O simple fools! that might have escaped wrath, vengeance, hell-fire, and that to all eternity, and had no heart at all to do it.
(6.) May not the messengers of Jesus Christ also come in with a shrill and terrible note against thy soul, when thou standest at the bar of God's justice, saying, Nay, thou ungodly one, how often hast thou been forewarned of this day? Did we not sound an alarm in thine ears, by the trumpet of God's word day after day? How often didst thou hear us tell thee of these things? Did we not tell thee sin would damn thy soul? Did we not tell thee that without conversion there was no salvation? Did we not tell thee that they who loved their sins should be damned at this dark and gloomy day, as thou art like to be? Yea, did we not tell thee that God, out of his love to sinners, sent Christ to die for them, that they might, by coming to him, be saved? Did not we tell thee of these

things? Did we not run, ride, labour, and strive abundantly, if it might have been, for the good of thy soul, though now a damned soul? Did we not venture our goods, our names, our lives? Yea, did we not even kill ourselves with our earnest intreaties of thee to consider of thine estate, and by Christ to escape this dreadful day? O sad doom! When thou shalt be forced full sore against thy will to fall under the truth of this judgment, saying, O 'How have I hated instruction, and how hath my heart despised reproof!' for, indeed, 'I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me' (Prov 5:12,13).

(7.) May not thy father, thy mother, thy brother, thy sister, thy friend, &c., appear with gladness against thee at the terrible day, saying, O thou silly wretch! how rightly hath God met with thee! O how righteously doth his sentence pass upon thee! Remember thou wouldst not be ruled nor persuaded in thy lifetime. As thou didst not care for us and our admonitions then, so neither do we care for thy ruin, terror, and damnation now. No, but we will stand on God's side in sentencing of thee to that portion which the devils must be partakers of. 'The righteous shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked' (Psa 58:10). O sad! It is enough to make mountains tremble, and the rocks rend in pieces, to hear this doleful sound. Consider these things, and if thou wouldst be loth to be in this condition, then have a care of living in sin now. How loth wilt thou be to be thrust away from the gates of heaven! And how loth wilt thou be to be deprived of the mercy of God! How unwillingly wilt thou set foot forward towards the lake of fire! Never did malefactor so unwillingly turn off the ladder when the halter was about his neck, as thou will turn from God to the devil, from heaven to hell, when the sentence is passed upon thy soul.

O how wilt thou sigh and groan! How willingly wouldst thou hide thyself, and run away from justice! But alas! as it is with them that are on the ladder ready to be executed, so it will be with thee. They would fain run away, but there are many halbert-men[34] to stay them. And so the angels of God will beset thee round, I say round on every side; so that thou mayest indeed look, but run thou canst not. Thou mayest wish thyself under some rock, or mountain (Rev 6:15,16), but how to get under, thou knowest not. O how unwilling wilt thou be to let thy father go to heaven without thee! thy mother or friends, &c., go to heaven without thee! How willingly wouldst thou hang on them, and not let them go! O father! cannot you help me? Mother, cannot you do me some good? O how loth am I to burn and fry in hell, while you are singing in heaven! But alas! the father, mother, or friends reject them, slight them, and turn their backs upon them, saying, You would have none of heaven in your lifetime, therefore you shall have none of it now. You slighted our counsels then, and we slight your tears, cries, and condition now. What sayest thou, sinner? Will not this persuade thine heart, nor make thee bethink thyself? This is now before thou fall into that dreadful place, that fiery furnace. But O consider how dreadful the place itself, the devils themselves, the fire itself will be! And this at the end of all, Here thou must lie for ever! Here thou must fry for ever, and for ever! This will be more to thee than any man with tongue can express, or with pen can write. There is none that can, I say, by the ten thousandth part, discover the state and condition of such a soul.

I shall conclude this, then, with A FEW CONSIDERATIONS OF ENCOURAGEMENT.

[First Encouragement.] Consider, for I would fain have thee come in, sinner, that there is way made by Jesus Christ for them that are under the curse of God, to come to this comfortable and blessed state of Lazarus I was speaking of. See Ephesians 2.

[Second Encouragement.] Consider what pains Christ Jesus took for the ransoming of thy soul from all the curses, thunder-claps, and tempests of the law; from all the intolerable flames of hell; from that soul-sinking appearance of thy person, on the left hand, before the judgment-seat of Christ Jesus, from everlasting fellowship, with innumerable companies of yelling and soul-amazing devils, I say, consider what pains the Lord Jesus Christ took in bringing in redemption for sinners from these things. 'In that though he was rich, yet he became poor, that ye, through his poverty, might be' made 'rich' (2 Cor 8:9). He laid aside his glory (John 17), and became a servant (Phil 2:7). He left the company of angels, and encountered with the devil (Luke 4; Matt 4). He left heaven's ease for a time, to lie upon hard mountains (Luke 6:12; John 8:1). In a word, he became poorer than they that go with flail and rake; yea, than the very birds or foxes, and all to do thee good. Besides, consider a little of these unspeakable and intolerable slightings and rejections, and the manifold abuses that came from men upon him. How he was falsely accused, being a sweet, harmless, and undefiled lamb. How he was undervalued, so that a murderer was counted less worthy of condemnation than he. Besides, how they mocked him, spit on him, beat him over the head with staves, had the hair plucked from his cheeks. 'I gave my back to the smiters,' saith he, 'and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting' (Isa 50:6). His head crowned with thorns, his hands pierced with nails, and his side with a spear; together with how they used him, scourged him, and so miserably misusing him, that they had even spent him in a great measure before they did crucify him; insomuch that there was another fain to carry his cross. Again,

[Third Encouragement.] Not only this, but lay to heart a little what he received from God, his dear Father, though he were his dear and tender Son.

1. In that he did reckon[35] him the greatest sinner and rebel in the world. For he laid the sins of thousands, and ten thousands, and thousands of thousands of sinners to his charge (Isa 53). And caused him to drink the terrible cup that was due to them all; and not only so, but did delight in so doing. 'For it pleased the LORD to bruise him.' God dealt indeed with his son, as Abraham would have deal with Isaac; ay, and more terribly by ten thousand parts. For he did not only tear his body like a lion, but made his soul an offering for sin. And this was not done feignedly, but really—for justice called for it, he standing in the room of sinners. Witness that horrible and unspeakable agony that fell on him suddenly in the garden, as if all the vials of God's unspeakable scalding vengeance had been cast upon him all at once, and all the devils in hell had broken loose from thence at once to destroy him, and that for ever; insomuch that the very pangs of death seized upon him in the same hour. For, saith he, 'My soul is exceeding sorrowful' and 'sore amazed,' even 'unto death' (Mark 14:34).

2. Witness also that strange kind of sweat that trickled down his most blessed face, where it is said: 'And he sweat, as it were, great drops' or clodders 'of blood,' trickling 'down to the ground.' O Lord Jesus! what a load didst thou carry! What a burden didst thou bear of the sins of the world, and the wrath of God! O thou didst not only bleed at nose and mouth with the pressure that lay upon thee, but thou wast so pressed, so loaden, that the pure blood gushed through the flesh and skin, and so ran trickling down to the ground. 'And his sweat was as it were great drops of blood,' trickling or 'falling down to the ground' (Luke 22:44). Canst thou read this, O thou wicked sinner, and yet go on in sin? Canst thou think of this, and defer repentance one hour longer? O heart of flint! yea, harder. O miserable wretch! What place in hell will be hot enough for thee to have thy soul put into, if thou shalt persist or go on still to add iniquity to iniquity.

3. Besides, his soul went down to hell, and his body to the bars of the grave (Psa 16:10;

Acts 2:31). And had hell, death, or the grave, been strong enough to hold him, then he had suffered the vengeance of eternal fire to all eternity. But, O blessed Jesus! how didst thou discover thy love to man in thy thus suffering! And, O God the Father! how didst thou also declare thy purity and exactness of thy justice, in that, though it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our nature, and represent our persons, answering for our sins, instead of ourselves! Thou didst so wonderfully pour out thy wrath upon him, to the making of him cry out, 'My God, my God, why hast thou forsaken me?' And, O Lord Jesus! what a glorious conquest hast thou made over the enemies of our souls, even wrath, sin, death, hell, and devils, in that thou didst wring thyself from under the power of them all! And not only so, but hast led them captive which would have led us captive; and also hast received for us that glorious and unspeakable inheritance that 'eye hath not seen, nor ear heard, neither have entered into the heart of man' to conceive; and also hast given thine some discovery thereof through thy Spirit.

And now, sinner, together with this consider,

4. That though Jesus Christ hath done all these things for sinners, yet the devils make it their whole work, and continually study how they may keep thee and others from enjoying of these blessed privileges that have been thus obtained for sinners by this sweet Jesus. He labours, I say, (1.) To keep thee ignorant of thy state by nature. (2.) To harden thy heart against the ways of God. (3.) To inflame they heart with love to sin and the ways of darkness. And, (4.) To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of flaming hell-fire, even the same that he himself is fallen into, together with the rest of the wicked world, by reason of sin. Look to it therefore.

[Fourth Encouragement.] But now, in the next place, a word of encouragement to you that are the saints of the Lord.

1. Consider what a happy state thou art in that hast gotten the faith of the Lord Jesus into thy soul; but be sure thou have it, I say, how safe, how sure, how happy art thou! For when others go to hell, thou must go to heaven; when others go to the devil, thou must go to God; when as others go to prison, thou must be set at liberty, at ease, and at freedom; when others must roar for sorrow of heart, then thou shalt also sing for the joy of heart.

2. Consider thou must have all thy well-spent life to follow thee instead of all thy sins and the glorious blessings of the gospel instead of the dreadful curses and condemnations of the law; the blessing of the father, instead of a fiery sentence from the judge.

3. Let dissolution come when it will, it can do thee no harm; for it will be but only a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies, to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory. For death shall not hurt thee with his sting, nor bite thee with his soul-murdering teeth; but shall be a welcome guest to thee, even to thy soul, in that it is sent to free thee from thy troubles which thou art in whilst here in this world dwelling in the tabernacle of clay.

4. Consider however it goes with friends and relations, yet it will go well with thee (Eccl 8:12). However it goes with the wicked, yet 'surely I know'; mark, 'yet surely I know,' saith he, 'that it shall be well with them that fear God, which fear before him.' And therefore let this,

(1.) In the first place, cause thee cheerfully to exercise thy patience under all the calamities, crosses, troubles, and afflictions that may come upon thee; and, by patient

continuance in well-doing, to commit both thyself and thine affairs and actions into the hands of God, through Jesus Christ, as to a faithful Creator, who is true in his word, and loveth to give unto thee whatsoever he hath promised to thee.

(2.) And, therefore, to encourage thee while thou art here with comfort to hold on for all thy crosses in this thy journey, be much in considering the place that thou must go into so soon as dissolution comes. It must be into heaven, to God the judge of all, to an innumerable company of angels, to the spirits of just men made perfect, to the general assembly and church of the first-born, whose names are written in heaven, and to Jesus, to the redeemer, who is the mediator of the new covenant, and to the blood of sprinkling, that speaks better things for thee than Abel's did for Cain (Heb 11:22-24).

(3.) Consider that when the time of the dead that they shall be raised is come, then shall thy body be raised out of the grave and be glorified, and be made like to Jesus Christ (Phil 3:21). O excellent condition!

(4.) When Jesus Christ shall sit on the throne of his glory you also shall sit with him, even when he shall sit on the throne of his glory. O will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly (1 Cor 6:2,3). Will it not be glorious to enjoy those things that eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive?

Will it not be glorious to have this sentence, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' Will it not be glorious to enter then with the angels and saints into that glorious kingdom? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then, how will it comfort thee to see thou hast not lost that glory; to think that the devil hath not got thy soul, that thy soul should be saved, and that not from a little, but from an exceeding danger;[36] not with a little, but a great salvation. O, therefore, let the saints be joyful in glory, let them triumph over all their enemies. Let them begin to sing heaven upon earth, triumph before they come to glory, salvation, even when they are in the midst of their enemies, for 'this honour have all his saints' (Psa 149:9).

Verse 29.—'Abraham said unto him, They have Moses and the prophets, let them hear them.'

In the verses foregoing you see there is a discovery of the lamentable state of the poor soul that dies out of Christ, and the special favour of God. And also how little the glorious God of heaven doth regard and take notice of their most miserable condition. Now in this verse he doth magnify the word which was spoken to the people by the prophets and apostles, 'They have Moses and the prophets, let them hear them.' As if he should say, thou askest me that I should send Lazarus back again into the world to preach to them that live there, that they might escape that doleful place that thou art in. What needs that? Have they not Moses and the prophets? Have they not had my ministers and servants sent unto them and coming as from me? I sent Enoch and Noah, Moses and Samuel. I sent David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, and the rest of the prophets, together with Peter, Paul, John, Matthew, James, Jude, with the rest; 'Let them hear them.' What they have spoken by divine inspiration I will own, whether it be for the damnation of those that reject, or the saving of them that receive their doctrine. And, therefore, what need have they that one should be sent unto them in another way? 'They have Moses and the prophets, let them hear them.' Let them receive their word, close in with the doctrine declared by them. I shall not at this time speak anything to that word 'Abraham,' having touched upon it already; but shall tell

you what is to be understood by these words, 'They have Moses and the prophets, let them hear them.' The things that I shall observe from hence are these:—

[First.] That the scriptures spoken by the holy men of God are a sufficient rule to instruct to salvation them that do assuredly believe and close in with what they hold forth. 'They have Moses and the prophets, let them hear them.' That is, if they would escape that doleful place, and be saved indeed from the intolerable pains of hell-fire, as they desire, they have that which is sufficient to counsel them. 'They have Moses and the prophets'; let them be instructed by them, 'Let them hear them.' For 'all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'; why? 'That the man of God may be perfect, thoroughly furnished unto all good works' (2 Tim 3:16,17). Do but mark these words, 'All scripture is profitable.' ALL; take it where you will, and in what place you will, 'All is profitable': For what? 'That the man of God,' or he that is bound for heaven, and would instruct others in their progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for doctrine, and all this in a very righteous way—that the poor soul may not only be helped, but thoroughly furnished, not only to some, but to all good works. And when Paul would counsel Timothy to stick close to the things that are sound and sure, presently he puts him upon the scripture, saying, 'From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.' The scripture holds forth God's mind and will, of his love and mercy towards man, and also the creature's carriage towards him from first to last; so if thou wouldst know the love of God in Christ to sinners, then 'search the scriptures, for they are they which testify of him.'

Wouldst thou know what thou art, and what is in thine heart? Then search the Scriptures and see what is written in them (Rom 1:29-31, 3:9-18; Jer 17:9; Gen 6:5, 8:21; Eph 4:18, with many others). The Scriptures, I say, they are able to give a man perfect instruction into any of the things of God necessary to faith and godliness, if he hath but an honest heart seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this. And first, if we come to the creation of the world.

Wouldst thou know somewhat concerning that? Then read Genesis 1 and 2, and compare them with Psalm 33:6; also Isaiah 66:2; Proverbs 8 towards the end.

Wouldst thou know whether he made them of something or nothing? Read Hebrews 11:3.

Wouldst thou know whether he put forth any labour in making them, as we do in making things? Read Psalm 33:9.

If thou wouldst know whether man was made by God corrupt or upright, read Ecclesiastes 7:29; Genesis 1:10, 18, 25, 31.

Wouldst thou know where God did place man after he had made him? Read Genesis 2:15.

Wouldst thou know whether that man did live there all his time or not? Then read Genesis 3:23, 24.

If thou wouldst know whether man be still in that state by nature that God did place him in? Then read Ecclesiastes 7:29, and compare it with Romans 5:16; Ephesians 2:1-3. 'God made men upright, but they have sought out many inventions.'

If thou wouldst know whether the man were first beguiled, or the woman that God made an help-mate for him? Read Genesis 3:6, and compare with 1 Timothy 2:14.
Wouldst thou know whether God looked upon Adam's eating [the fruit of] the forbidden tree to be sin or no? Read Romans 5:12-15, and compare it with Genesis 3:17.
Wouldst thou know whether it were the devil who beguiled them, or whether it was a natural serpent, such as do haunt the desolate places? Read Genesis 3:13, with Revelation 20:1-3.
Wouldst thou know whether that sin be imputed to us? Read Romans 5:12-15, and compare it with Ephesians 2:2.
Wouldst thou know whether man was cursed for his sin? Read Galatians 3:10; Romans 5:15.
Wouldst thou know whether the curse did fall on man, or on the whole creation with him? Compare Genesis 3:17, with Romans 8:20-22.
Wouldst thou know whether man be defiled in every part of him by the sin he hath committed? Then read Isaiah 1:6.
Wouldst thou know man's inclination so soon as he is born? Read Psalm 58:3. 'The wicked are estranged from the womb; they go astray as soon as they be born.'
Wouldst thou know whether man once fallen from God by transgression, can recover himself by all he can do? Then read Romans 3:20,23.
Wouldst thou know whether it be the desire of the heart of man by nature, to follow God in his own way or no? Compare Genesis 6:5, and Genesis 8:21, with Hosea 11:7.
Wouldst thou know how God's heart stood affected toward man before the world began? Compare Ephesians 1:4, with 2 Timothy 1:9.
Wouldst thou know whether sin were sufficient to draw God's love from his creatures? Compare Jeremiah 3:7, and Micah 7:18, with Romans 5:6-8.
Wouldst thou know whether God's love did still abide towards his creatures for anything they could do to make him amends? Then read Deuteronomy 11:5-8.
Wouldst thou know how God could still love his creatures, and do his justice no wrong? Read Romans 3:24-26. 'Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation' for sin, 'through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.'
That is, God having his justice satisfied in the blood, and righteousness, and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though never so great sinners, and do his justice no wrong, because it hath had a full and complete satisfaction given it by that blood (1 John 1:7,8).
Wouldst thou know who he was, and what he was, that did out of his love die for sinners, then compare John 3:16, 17,; Romans 5:8, with Isaiah 9:6.
Wouldst thou know whether this Saviour had a body of flesh and bones before the world was, or took it from the Virgin Mary? Then read Galatians 4:4.
Wouldst thou know whether he did in that body bear all our sins, and where? Then read 1 Peter 2:24. 'Who bare our sins in his own body on the tree.'
Wouldst thou know whether he did rise again after he was crucified, with the very same body? Then read Luke 24:38-41.
Wouldst thou know whether he did eat or drink with his disciples after he rose out of the grave? Then read Luke 24:42, and Acts 10:41.
If thou wouldst be persuaded of the truth of this, that that very body is now above the clouds and stars, read Acts 1:9-11, and Luke 24 toward the end.

If thou wouldst know that the Quakers hold an error that say the body of Christ is within them;[37] consider the same scripture.
Wouldst thou know what that Christ that died for sinners is doing in that place whither he is gone? Then read Hebrews 7:24.
Wouldst thou know who shall have life by him, read 1 Timothy 1:14, 15, and Romans 5:6-8, which say, 'Christ died' for sinners, 'for the ungodly.'
Wouldst thou know whether they that live and die in their sins shall go to heaven or not? Then read 1 Corinthians 6:10; Revelation 21:8, 27, which saith, 'They shall have their part in the lake which burneth with fire and brimstone.'
Wouldst thou know whether man's obedience will obtain that Christ should die for them, or save them? Then read Mark 2:17; Romans 5:6, 7.
Wouldst thou know whether righteousness, justification, and sanctification do come through the virtue of Christ's blood? Compare Romans 5:9 with Hebrews 12:12.
Wouldst thou know whether natural man can abstain from the outward act of sin against the law, merely by a principle of nature? Then compare well Romans 2:14, with Philippians 3:6.
Wouldst thou know whether a man by nature may know something of the invisible things of God? Compare seriously Romans 1:20, 21 with 2:14, 15.
Wouldst thou know how far a man may go on in a profession of the gospel, and yet fall away? Then read Hebrews 6:4-6. 'They may taste the good Word of God, and the powers of the world to come.' They may taste 'the heavenly gift, and be partakers of the Holy Ghost,' and yet so fall as never to be recovered, or renewed again unto repentance. See also Luke 13.
Wouldst thou know how hard it is to go to heaven? Read Matthew 7:13, 14; Luke 13:24.
Wouldst thou know whether a man by nature be a friend to God, or an enemy? Then read Romans 5:10; Colossians 1:21.
Wouldst thou know what, or who they are that shall go to heaven? Then read John 3:3-7, and 2 Corinthians 5:17. Also, wouldst thou know what a sad thing it is for any to turn their backs upon the gospel of Jesus Christ? then read Hebrews 10:28, 29, and Mark 16:16.
Wouldst thou know what is the wages of sin? Then read Romans 6:23.
['The wages of sin is death.']

Wouldst thou know whither those do go that die unconverted to the faith of Christ? Then read Psalm 9:17, and Isaiah 14:9.
Reader, here might I spend many sheets of paper, yea, I might upon this subject write a very great book, but I shall now forbear, desiring thee to be very conversant in the Scriptures, 'for they are they which testify of Jesus Christ' (John 5:39). The Bereans were counted noble upon this account: 'These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily,' &c. (Acts 17:11). But here let me give thee one caution, that is, have a care that thou do not satisfy thyself with a bare search of them, without a real application of him whom they testify of to thy soul, lest instead of faring the better for thy doing this work, thou dost fare a great deal the worse, and thy condemnation be very much heightened, in that though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thyself shouldest be such a fool as to lose Jesus Christ, notwithstanding thy hearing, and reading so plentifully of him.
'They have Moses and the prophets, let them hear them.'

As if he should say, what need have they that one should be sent to them from the dead? Have they not Moses and the prophets? Hath not Moses told them the danger of living in sin? (Deut 27:15-26, 28:15-68, 29:18-22). Hath he not there told them, what a sad state those persons are in that deceive themselves with the deceit of their hearts, saying they shall have peace though they follow their sins, in these words: 'And when he heareth the words of this curse, he blesseth himself in his heart, saying, I shall have peace though I' go on, or 'walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.'

Again, Did not Moses write of the Saviour that was to come afterwards into the world? (Deut 18:18). Nay, have not all the prophets from Samuel, with all those that follow after, prophesied, and foretold these things? Therefore what need have they that I should work such a miracle, as to send one from the dead unto them? 'They have Moses and the prophets, let them hear them.'

[Second.] From whence observe again, that God doth honour the writings of Moses and the prophets, as much, nay more, than if one should rise from the dead: 'Should not a people seek unto their God?' What, seek 'for the living among the dead? To the law, and to the testimony,' saith God, 'if they speak not according to this word, it is because there is no light in them' (Isa 8:19,20). And let me tell you plainly, I do believe that the devil knows this full well, which makes him labour to beget in the hearts of his disciples and followers light thoughts of them; and doth persuade them, that even a motion from their own beguiled conscience, or from his own wicked spirit, is to be observed and obeyed before them. When the very apostle of Jesus Christ, though he heard a voice from the excellent glory, saying, 'This is my beloved Son,' &c., yet writing to the churches, he commends, the writing of the prophets before it, saying, 'We have also a more sure word of the prophets, to which ye do well to take heed,' &c. (2 Peter 1:17-19).[38] Now if thou doubtest whether that place be meant the scriptures, the words of the prophets or no, read but the next verse, where he addeth for a certain confirmation thereof, these words, 'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.'

And therefore what a sad thing is it for those that go about to disown the Scriptures! I tell you, however they may slight them now, yet when they come into hell, they will see their folly: 'They have Moses and the prophets, let them hear them.'

Further, who are they that are so tossed to and fro, with the several winds of doctrine that have been broached in these days, but such for the most part, as have had a light esteem of the scriptures; for the ground of error, as Christ saith, is because they know not them (Mark 12:24). And indeed, it is just with God to give them over to follow their own dark blinded consciences, to be led into errors, that they might be damned into hell, who did not believe that the things contained in the Scripture were the truth, that they might be saved and go to heaven. I cannot well tell how to have done speaking for, and on the Scriptures' side; only this I consider, a word is enough to the wise; and therefore I shall commit these things into the hands of them that are of God; and as for the rest, I shall say to them, rather than God will save them from hell with the breach of his holy Word, if they had a thousand souls apiece, God would destroy them all; for 'the Scripture cannot be broken' (John 10:35).

Verse 30.—'And he said, Nay, Father Abraham; but if one went unto them from the dead, they will repent.'

The verse before, you know, as I told you, it was part of an answer to such as lose their souls; so it is a vindication of the Scriptures of Moses and the prophets, 'They have Moses and the prophets, let them hear them.'

Now this verse is an answer to what was said in the former; and such an one as hath in it a rejection of the former answer. 'Nay, father Abraham.' Nay, saith he, do not say so, do not put them off with this; send one from the dead, and then there will be some hopes. It is true thou speakest of the Scripture, of Moses and the prophets, and sayest, 'let them hear them'; but these things are not so well as I could wish, I had rather thou wouldst send one from the dead. In these words therefore, Nay, father Abraham, there is a repulse given; nay, let it not be so; nay, I do not like of that answer. Hear Moses and the prophets, nay. The same expression is used by Christ, Luke 13:2, 3. Think you that they upon whom the tower of Siloam fell, were sinners above others? 'I tell you nay; but except ye repent, ye shall all likewise perish.' So here, Nay, father Abraham, &c. By this word Nay, therefore, is signified a rejecting the first answer.

Now observe, I pray you, the reason why he says Nay, is, because God doth put over all those that will be saved, to observe and receive the truth contained in Scripture, and believe that. To have a high esteem of them, and to love and search them, as Christ saith, 'Search the Scriptures,' for 'they are they which testify of me' (John 5:39). But the damned say, Nay; as if he had said, This is the thing. To be short, my brethren are unbelievers, and do not regard the Word of God. I know it by myself, for when I was in the world, it was so with me; many a good sermon did I hear, many a time was I admonished, desired, entreated, beseeched, threatened, forewarned of what I now suffer; but alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the preacher told hell would be my portion, the devil would wreck his malice on me; God would pour on me his sore displeasure; but he had as good have preached to the stock, to the post, to the stones I trod on; his words rang in mine ears, but I kept them from mine heart. I remember he alleged many a Scripture, but those I valued not; the Scriptures, thought I, what are they? A dead letter, a little ink and paper, of three or four shillings' price.[39] Alas! What is the Scripture? Give me a ballad, a news-book, George on horseback, or Bevis of Southampton; give me some book that teaches curious arts, that tells of old fables;[40] but for the holy Scriptures I cared not. And as it was with me then, so it is with my brethren now, we were all of one spirit, loved all the same sins, slighted all the same counsels, promises, encouragements and threatenings of the Scriptures; and they are still, as I left them, still in unbelief, still provoking God, and rejecting good counsel, so hardened in their ways, so bent to follow sin, that let the Scriptures be showed to them daily, let the messengers of Christ preach till their hearts ache, till they fall down dead with preaching, they will rather trample it under foot, and swine-like rend them, than close in with those gentle and blessed proffers of the gospel. 'Nay, father Abraham, but if one should rise from the dead, they would repent.' Though they have Moses and the prophets, the Scriptures, they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them 'if one should rise from the dead.' And this truth indeed is so evident, that ungodly ones have a light esteem of the Scriptures, that it needs not many strong arguments to prove it, being so evidently manifested by their every day's practice, both in words and actions, almost in all things they say and do. Yet for the satisfaction of the reader, I shall show you by a scripture or two, though I might show many, that this was and is true, with the generality of the world. See the words of Nehemiah in his 9th chapter concerning the children of Israel, who though the Lord offered them mercy

upon mercy, as it is from verse 19-25, yet verse 26, saith he, 'Nevertheless they were disobedient' for all thy goodness towards them, 'and rebelled against thee.' But how? 'And cast thy law behind their backs; slew thy prophets which testified against them, to turn them to thee, and they wrought great provocations.'

Observe, 1. They sinned against mercy. And then, 2. They slighted the law, or Word of God. 3. They slew the prophets that declared it unto them. 4. The Lord counts it a great provocation. See Hebrews 3:10-19; Zechariah 7:11, 12. 'But they refused to hearken,' saith he, there of the wicked, 'and pulled away the shoulder, and stopped their ears, that they should not hear' the law. 'Yea, they made their hearts' hard as 'an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent' unto them 'in his Spirit by the former prophets,' &c.

Mark, I pray you, here is also, (1.) A refusing to hearken to the words of the prophets. (2.) That they might so do, they stopped their ears. (3.) If anything was to be done, they pulled away their shoulder. (4.) To effect his, they labour to make their hearts hard as an adamant stone. (5.) And all this, lest they should hear and close in with Jesus, and live, and be delivered from the wrath to come. All which things do hold out an unwillingness to submit to, and embrace the words of God, and so Jesus Christ which is testified of by them. Many other scriptures I might bring in for confirmation of the thing, as that in Amos 7:12, 13; also 1 Samuel 2:24, 25; 2 Chronicles 25:15, 16; Jeremiah 7:23-28, 16:12. Read also seriously that saying in 2 Chronicles 36:15, where he saith, 'And the Lord God of their fathers sent to them by his messengers, rising up betimes, because he had compassion on his people, and on his dwelling-place.' And did they make them welcome? No, but they mocked the messengers of God, and despised his words. And was that all? No, they 'misused his prophets.' How long? 'Until the wrath of the Lord arose against them. Till there was no remedy.' See also Jeremiah 29:19, 25:3-7; Luke 11:49.

And besides, the conversion of almost all men doth bear witness to the same, both religious and profane persons, in that they daily neglect, reject, and turn their backs upon the plain testimony of the Scriptures. As,

First. Take the THREATENINGS laid down in holy writ, and how are they disregarded? There are but a few places in the Bible but there are threatenings against one sinner or other; against drunkards, swearers, liars, proud persons, strumpets, whoremongers, covetous, railers, extortioners, thieves, lazy persons. In a word, all manner of sins are reproved, and without faith in the Lord Jesus, there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures. But for all this, how thick, and by heaps, do these wretches walk up and down our streets?[41] Do but go into the alehouses, and you shall see almost every room besprinkled with them, so foaming out their own shame, that it is enough to make the heart of a saint to tremble, insomuch that they would not be bound to have society with them any long while for all the world. For as the ways of the godly are not liked of by the wicked, even so the ways of the wicked 'are an abomination to the just' (Prov 29:27; Psa 120:5,6).

1. The Scripture says, 'Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD' (Jer 17:5).

And yet how many poor souls are there in the world, that stand in so much awe and dread of men, and do so highly esteem their favour, that they will rather venture their souls in the hands of the devil with their favour, than they will fly to Jesus Christ for the salvation of their souls? Nay, though they be convinced in their souls, that the way is the way of God; yet how do they labour to stifle conviction, and turn their ears away

from the truth, and all because they will not lose the favour of an opposite neighbour? O! I dare not for my master, my brother, my landlord, I shall lose his favour, his house of work, and so decay my calling. O, saith another, I would willingly go in this way, but for my father, he chides and tells me he will not stand my friend when I come to want; I shall never enjoy a pennyworth of his goods; he will disinherit me. And I dare not, saith another, for my husband, for he will be a railing, and tells me he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his ways, they will also be so prevalent with God against thee, as to make him cast off thy soul, because thou didst rather trust man than God; and delight in the embracing of man rather than in the favour of the Lord.[42]

2. Again, the Scripture saith, 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy' (Prov 29:1). Yet many are so far from turning, though they have been convinced of their wretched state a hundred times, that when convictions or trouble for sin comes on their consciences, they go on still in the same manner resisting and choking the same, though remediless destruction be hard at their heels.

3. Again thou hast heard say, 'Except a man be born again,' 'he cannot enter into the kingdom of God' (John 3:3-7). And yet thou goest on in a natural state, an unregenerate condition; nay, thou dost resolve never to turn nor be changed, though hell be appointed on purpose to swallow up such (Isa 14:9). 'The wicked shall be turned into hell, and all the nations that forget God' (Psa 9:17).

4. Again, the Scripture saith plainly that he that loveth and maketh a lie shall have his part 'in the lake which burneth with fire and brimstone' (Rev 21:8,27). And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lie for a penny, or twopence, or sixpence, again. And also if thou canst make the rest of thy companions merry, by telling things that are false, of them that are better than thyself, thou dost not care a straw. Or if thou hearest a lie from, or of another, thou wilt tell it, and swear to the truth of it, O miserable!

5. Thou hast heard and read, that 'He that believeth not shall be damned' (Mark 16:16). And that 'all men have not faith' (2 Thess 3:2). And yet thou dost so much disregard these things, that it is like thou didst scarce ever so much as examine seriously whether thou wast in the faith or no; but dost content thyself with the hypocrite's hope, which at the last God will cut off, and count it not better than the spider's web (Job 8:13, 14), or the house that is builded on the sands (Luke 6:49). Nay, thou peradventure dost flatter thyself, and thinkest that thy faith is as good as the best of them all; when, alas, poor soul, thou mayest have no saving faith at all; which thou hast not, if thou be not born again, and made a new creature (2 Cor 2:17).

6. Thou hast heard, that he that neglects God's great salvation shall never escape his great damnation (Heb 2:3, compared with Luke 14:24, and Rev 14:19,20). And yet when thou art invited, intreated, and beseeched to come in, thou wilt make any excuse to serve the turn (Luke 14:17,18; Rom 12:1; 2 Cor 5:19,20). Nay, thou wilt be so wicked as to put off Christ time after time, notwithstanding he is so freely proffered to thee; a little ground, a few oxen, a farm, a wife, a twopenny matter, a play; nay, the fear of a mock, a scoff or a jeer, is of greater weight to draw thee back, than the salvation of thy soul to draw thee forward.

7. And thou hast heard, that whosoever will be a friend of the world is the enemy of God (James 4:4). But thou regardest not these things, but contrariwise; rather than thou wilt be out of the friendship and favour of this world, thou wilt sin against thine own

conscience, and get thyself into favour by fawning and flattering of the world. Yea, rather than thou wilt go without it, thou wilt dissemble, lie, backbite thy neighbour, and an hundred other tricks thou wilt have.

8. You have heard that the day of judgment is near, in which you and I, all of us, must appear before the tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our sins in thought, word, and deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered for eternal life; and that not notionally or traditionally, but really and savingly, in the power, and by the operation of the Spirit, through faith (Eccl 11:9, 12:14; Acts 10:42, 17:30,31; 2 Cor 5:10; Heb 9:27; Rev 20:12). 'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books.' There is the book of the creatures, the book of conscience, the book of the Lord's remembrance, the book of the law, the book of the gospel (Rom 1:20, compare with Rom 2:12,15; Rev 6:17; John 12:48).[43] Then 'he shall separate them one from another, as a shepherd divideth his sheep on the right hand, but the goats on his left' (Matt 25:30-32). 'And shall say to them on his right hand, Come, ye blessed' (v 34). But to the other, go, or 'Depart, ye cursed' (v 41). Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the world, and from their sins and pleasures, to fly from the wrath to come? (Matt 3:7). Notwithstanding the Scripture saith also that heaven and earth shall pass away, rather than one jot, or one tittle of the word shall fail, 'till all be fulfilled,' they are so certain (Luke 21:33; Matt 5:18).

[Second PROMISES.] But leaving the threatenings, let us come to THE PROMISES, and speak somewhat of them, and you may see how light men make of them, and how little they set by them, notwithstanding the mouth of the Lord hath spoken them. As

1. 'Turn,' ye fools, ye scorners, ye simple ones, 'at my reproof'; and 'behold I will pour out my Spirit unto you' (Prov 1:23). And yet persons had rather be in their foolishness and scorning still, and had rather embrace some filthy lust, than the holy, undefiled, and blessed Spirit of Christ, through the promise, though by it, as many as receive it, 'are sealed unto the day of redemption' (Eph 4:30), and although he that lives and dies without it, is none of Christ's (Rom 8:9).

2. God hath said, if thou do but come to him in Christ, 'Though your sins be as' red as 'scarlet, they shall be as white as snow'; and he will by no means cast thee away. Compare Isaiah 1:18 with John 6:37. Yet poor souls will not come to Christ that they might have life (John 5:40), but rather after their hardness and impenitent heart treasurest up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God (Rom 2:5).

3. Christ Jesus hath said in the Word of truth that if any man will serve and follow him, where he is, 'there shall also his servant be' (John 12:26). But yet poor souls choose rather to follow sin, Satan, and the world, though their companions be the devils and damned souls for ever (Matt 25:41).

4. He hath also said, 'Seek ye first the kingdom of God, and all' other 'things shall be added.' But let whoso will seek after the kingdom of heaven first for them; for they will take the first time, while time serves to get the things of this life. And if it be so, that they must needs seek after heaven, or else be damned, they will stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them, or till they are older; when they have little else to do, or when they come to

be sick, and to die. Then, Lord, have mercy upon them! though it be ten thousand to one but they perish for ever.

For commonly the Lord hath this way to deal with such sinners, who put him off when he is striving with them, either to laugh at their calamity, and mock when their fear cometh (Prov 1:26,28). Or else send them to the gods they have served, which are the devils (Judg 10:13,14). Go to the gods you have served, and 'let them deliver you,' saith he; compare this with John 8:44.

5. He hath said, 'There is no man that forsaketh father, or mother, wife, or children, or lands, for his sake and the gospel's, but shall have a hundred fold in this world, with persecution, and in the world to come life everlasting' (Mark 10:29,30).

But men, for the most part, are so far off from believing the certainty of this, that they will scarce lose the earning of a penny to hear the Word of God, the gospel of salvation. Nay, they will neither go themselves, nor suffer others to go, if they can help it, without threatening to do them a mischief, if it lie in their way. Nay, further, many are so far from parting from any worldly gain for Christ's sake, and the gospel's, that they are still striving, by hook and by crook, as we say, by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way to get more, thou they get together with these, death, wrath, damnation, hell, the devil, and all the plagues that God can pour upon them. And if any do not run with them to the same excess of riot, but rather for all their threats will be so bold and careless, as they call it, as to follow the ways of God; if they can do no more, yet they will whet their tongues like a sword to wound them, and do them the greatest mischief they can, both in speaking against them to neighbours, to wives, to husbands, to landlords, and raising false reports of them. But let such take heed lest they be in such a state, and woeful condition as he was in, who said, in vexation and anguish of soul, One drop of cold water to cool my tongue.

Thus might I add many things out of the holy Writ, both threatenings and promises, besides those heavenly counsels, loving reproofs, free invitations to all sorts of sinners, both old and young, rich and poor, bond and free, wise and unwise. All which have been, now are, and is to be feared, as long as this world lasts, will be trampled under the feet of those swine, I call them not men, who will continue in the same. But take a review of some of them:—

1. Counsel.

What heavenly counsel is that where Christ saith, 'buy of me gold tried by the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear' (Rev 3:18). Also that, 'Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk without money and without price' (Isa 55:1). 'Hear, and your soul shall live' (v 3). 'Take hold of my strength, that you may make peace with me, and you shall make peace with me' (Isa 27:5).

2. Instruction.

What instruction is here?

'Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me,' saith Christ, 'watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord' (Prov 8:33-35). Take heed that no man deceive you by any means. 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life' (John 6:27). 'Strive to enter in at the strait gate' (Luke 13:24). 'Believe on the Lord Jesus, and thou shalt be saved' (Acts 16:31). 'Believe not every spirit, but try the spirits.' 'Quench not the Spirit.' 'Lay hold on eternal life.' 'Let your light so shine before men, that they may see your good works,

and glorify your Father which is in heaven' (Matt 5:16). Take heed, and beware of hypocrisy; 'watch and be sober,' 'learn of me,' saith Christ, 'come unto me.'

3. Forewarning.

What forewarning is here?

'Because there is wrath, beware lest he take thee away with his stroke, then a great ransom cannot deliver thee' (Job 36:18). 'Be ye not mockers, lest your hands be made strong, for I have heard from the Lord God of hosts, a consumption even determined upon the whole earth' (Isa 28:22). 'Beware, therefore, lest that come upon you that is written, Behold, ye despisers, and wonder and perish. For I work a work in your days, which ye shall in no wise believe, though a man declare it unto you' (Acts 13:40,41). 'Let him that thinketh he standeth take heed lest he fall' (1 Cor 10:12). 'Watch and pray, that you enter not into temptation' (Matt 26:41). 'Let us therefore fear lest a promise being' made, and 'left us of entering into his rest, any of you should seem to come short of it' (Heb 4:1). 'I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of Egypt, afterward destroyed them that believed not' (Jude 5). 'Hold that fast which thou hast, that no man take thy crown' (Rev 3:11).

4. Comfort.

What comfort is here?

'Him that cometh to me, I will in no wise cast out' (John 6:37). 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest' (Matt 11:28). 'Be of good cheer, thy sins be forgiven thee' (Matt 9:2). 'I will never leave, nor forsake thee,' for 'I have loved thee with an everlasting love' (Jer 31:3). 'I lay down my life for the sheep.' I lay down my life that they may have life. 'I am come that they might have life, and that they might have it more abundantly.' 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee' (2 Cor 6:2). 'Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.' 'For I have blotted out as a thick cloud thy transgression, and as a cloud thy sins; return unto me, for I have redeemed thee' (Isa 44:22).

5. Grief to those that fall short.

O sad grief!

'How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me' (Prov 5:11-13). They shall 'curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness' (Isa 8:21,22). 'He hath dispersed' abroad, 'he hath given to the poor, his righteousness endureth for ever.—The wicked shall see it, and be grieved, he shall gnash his teeth, and melt away; the desire of the wicked shall perish' (Psa 112:9,10). 'There shall be weeping,—when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out' (Luke 13:28). All which things are slighted by the world.

Thus much, in short, touching this, That ungodly men undervalue the Scriptures, and give no credit to them, when the truth that is contained in them is held forth in simplicity unto them, but rather cry out, Nay, but if one should rise from the dead then they think something might be done; when alas, though signs and wonders were wrought by the hands of those that preach the gospel, these poor creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their forerunners, who albeit the Lord Jesus Christ himself did confirm his doctrine by miracles, as opening blind eyes, casting out of devils, and raising the dead, they were

so far from receiving either him or his doctrine, that they put him to death for his pains! Though he had done so many miracles among them, yet they believed not in him (John 12:37).

But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. [Ground.] Because they do not believe that they are the Word of God, but rather suppose them to be the inventions of men, written by some politicians, on purpose to make poor ignorant people to submit to some religion and government.[44] Though they do not say this, yet their practices testify the same; as he that when he hears the words of the curse, yet blesseth himself in his heart, and saith he shall have peace, though God saith he shall have none (Deut 29:18-20). And this must needs be, for did but men believe this, that it is the Word of God, then they must believe that he that speak it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of eternal vengeance. For the reason why the Thessalonians received the Word, was, because they believed it was the Word of God, and not the word of man, which did effectually work in them by their thus believing. 'When ye received the Word of God which ye heard of us,' saith he, 'ye received it not as the word of man, but, as it is in truth, the Word of God, which effectually worketh also in you that believe' (1 Thess 2:13). So that did a man but receive it in hearing, or reading, or meditating, as it is the Word of God, they would be converted. 'But the Word preached did not profit,—not being mixed with faith in them that heard it' (Heb 4:2).

2. [Ground.] Because they do not indeed see themselves by nature heirs of that exceeding wrath and vengeance that the Scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for refuge to the hope that is set before them. But if there be never such sins committed, and never so great wrath denounced, and the time of execution be never so near, yet if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regards it nothing at all. And that man, by nature, is in this condition, it is evident. For, take the same man that is senseless, and ignorant of that misery he is in by nature, I say, take him at another time when he is a little awakened, and then you shall hear him roar, and cry out so long as trouble is upon him, and a sense of the wrath of God hanging over his head, Good sirs, what must I do to be saved?

Though the same man at another time, when his conscience is fallen asleep, and grown hard, will lie like the smith's dog at the foot of the anvil, though the fire-sparks fly in his face. But, as I said before, when any one is a little awakened, O what work will one verse, one line, nay, one word of the holy Scriptures make in his heart.[45] He cannot eat, sleep, work, keep company with his former companions, and all because he is afraid that the damnation spoken of in Scripture will fall to his share, like Balaam, who said, 'I cannot go beyond the word of the Lord' (Num 22:18). So long as he had something of the word of the Lord with authority, severity, and power on his heart; but at another time he could teach 'Balak to cast a stumbling-block before the children of Israel' (Rev 2:14).

3. [Ground.] Because the carnal priests do tickle the ears of their hearers with vain philosophy and deceit, and thereby harden their hearts against the simplicity of the gospel and Word of God, which things the apostle admonished those that have a mind to close in with Christ to avoid, saying, 'Beware lest any man,' be he what he will, 'spoil you through philosophy and vain deceit, after the traditions of men, and rudiments of

the world, and not after Christ' (Col 2:8). And you who muzzle up your people in ignorance with Aristotle, Plato, and the rest of the heathenish philosophers, and preach little, if anything, of Christ rightly; I say unto you, that you will find you have sinned against God, and beguiled your hearers, when God shall, in the judgment-day, lay the cause of the damnation of many thousands of souls to your charge, and say, He will require their blood at your hands (Eze 33:6).

4. [Ground.] Another reason why the carnal unbelieving world do so slight the Scriptures and Word of God, is, because the judgment spoken of in the Scripture is not presently executed on the transgressors. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil' (Eccl 8:11). Because God doth not presently strike the poor wretch as soon as he sins, but waits, and forbears, and is patient, therefore the world judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced either to stretch out his mighty power to turn them, or else send death, with the devil and hell, to fetch them. 'Thou thoughtest,' saith God, 'that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver' (Psa 50:21,22).

5. [Ground.] Another reason why the blind world do slight the authority of Scripture, is, because they give ear to the devil, who, through his subtilty, casteth false evasions and corrupt interpretations on them, rendering them not so point blank the mind of God, and a rule for direction to poor souls, persuading them that they must give ear and way to something else besides, and beyond that; or else he labours to render it vile and contemptible, by persuading them that it is a dead letter, when indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead but that the knowledge of it is able to make any man wise unto salvation, through faith and love, which is in Christ Jesus (2 Tim 3:15); and is profitable for instruction, reproof, and correction in righteousness, that the man of God may be thoroughly furnished to all good works (v 17).

And where it is said the letter killeth, he meaneth the law, as it is the ministration of damnation, or a covenant of works, and so indeed it doth kill, and must do so, because it is just, forasmuch as the party that is under the same is not able to yield to it a complete and continual obedience. But yet I will call Peter and Paul to witness that the Scriptures are of a very glorious concernment, inasmuch as in them is held forth to us the way of life; and also in that they do administer good ground of hope to us. 'For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope' (Rom 15:4). And again, 'Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith' (Rom 16:25,26). And therefore whosoever they be that slight the Scriptures, they slight that which is no less than the Word of God; and they who slight that, slight him that spake it; and they that do so, let them look to themselves, for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, so I have done with this. Consider the danger of slighting the words of the prophets or apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. [Consider] Such souls do provoke God to anger, and to execute his vengeance on them. 'They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear' the law, and 'they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of Hosts' (Zech 7:11,12).
2. [Consider] God will not regard in their calamity. 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me' (Prov 1:24-28).
3. [Consider] God doth commonly give up such men to delusions, to believe lies. 'Because they received not the love of the truth that they might be saved,' therefore 'God shall send them strong delusion, that they should believe a lie, that they all might be damned' (2 Thess 2:10-12).
4. [Consider] In a word, they that do continue to reject and slight the Word of God, they are such, for the most part, as are ordained to be damned. Old Eli, his sons not hearkening to the voice of their father reproving them for their sins, but disobeying his voice, it is said, It was 'because the Lord would slay them' (1 Sam 2:25). Again see in 2 Chronicles 25:15, 16. Amaziah having sinned against the Lord, he sends to him a prophet to reprove him; but Amaziah says, 'Forbear, why shouldest thou be smitten?' He did not hearken to the word of God, 'Then the prophet forbare, saying, I know that God hath determined to destroy thee, because thou hast—not hearkened unto my counsel.' Read, therefore, and the Lord give thee understanding. For a miserable end will those have that go on sinning against God, rejecting his Word.
Other things might have been observed from this verse, which at this time I shall pass by; partly because the sum of them hath been touched already, and may be more clearly hinted at in the following verse; and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.
Verse 31.—'And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'
'And he said'; that is, and God made answer to the words spoken in the verse before, 'And he said unto him, If they hear not Moses,' &c. As if he had said, Moses was a man of great renown, a man of worthy note, a man that talked with God face to face, as a man speaketh to his friend. The words that Moses spake were such as I commanded him to speak. Let who will question them, I will own them, credit them, bless them that close in with them, and curse those that reject them.
I myself sent the prophets, they did not run of their own heads, I gave them commission, I thrust them out, and told them what they should say. In a word, they have told the world what my mind is to do, both to sinners and to saints; 'They have Moses and the prophets, let them hear them.' Therefore he that shall reject and turn his back either upon the threatenings, counsels, admonitions, invitations, promises, or whatsoever else I have commanded them to speak as to salvation and life, and to directions therein, shall be sure to have a share in the many curses that they have spoken, and the destruction[46] that is pronounced by them. Again, 'If they hear not Moses and the prophets,' &c. As if he had said, Thou wouldst have me send one from the dead unto them; what needs that? They have my mind already, I have declared unto them what I intend to stand to, both for saving them that believe, and damning them that do not.

That therefore which I have said I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible, and so to revoke my first sayings by the mouth of my prophets. But I am God and not man, and my Word is immutable, unchangeable, and shall stand as fast as my decrees can make it; heaven and earth shall pass away, but one jot or tittle of my Word shall not pass (Matt 5:18). If thou hadst ten thousand brethren, and every one in danger of losing his soul, if they did not close in with what is contained and recorded in the Scriptures of truth, they must even every one of them perish, and be for ever damned in hell, for the Scriptures cannot be broken. I did not send them so unadvisedly to recall it again by another consideration. No, for I speak in righteousness and in judgment (Isa 63:1-3), and in much wisdom and counsel. It being therefore gone out of my mouth in this manner, it shall not return in vain, until it hath accomplished the thing whereto I have sent it (Isa 55:11).

But again, thou supposest that miracles and wonders will work more on them, which makes thee say, Send one from the dead. But herein thou art mistaken, for I have proved them with that once and again, by more than one, or two, or three of my servants. How many miracles did my servant Moses work by commandment from me in the land of Egypt, at the Red Sea, and in the wilderness! Yet they of that generation were never the sooner converted for that; but, notwithstanding, rebelled and lusted, and in their hearts turned back into Egypt (Acts 7). How many miracles did Samuel, David, Elias, Elisha, Daniel, and the prophets, together with my Son, who raised the dead, cast out devils, made them to see that were born blind, gave and restored limbs! Yet for all this, as I said before, they hated him, they crucified him. I raised him again from the dead, and he appeared to his disciples, who were called, and chosen, and faithful, and he gave them commandment and commission to go and testify the truth of this to the world; and to confirm the same he enabled them to speak with divers tongues, and to work miracles most plentifully, yet there was great persecution raised against them, insomuch that but a few of them died in their beds. And, therefore, though thou thinkest that a miracle will do so much with the world, yet I say no. For if they will not believe Moses and the prophets, neither will they be persuaded though one should rise from the dead.

From these words, therefore, take notice of this truth, namely, that those who reject and believe not Moses and the prophets are a very hard-hearted people, that will not be persuaded though one rise from the dead. They that regard not the holy Scriptures to turn to God, finding them to testify of his goodness and mercy, there is but little hopes of their salvation; for they will not, mark, they will not be persuaded though one should rise from the dead. This truth is confirmed by Jesus Christ himself. If you read John 5, where the Lord is speaking of himself that he is the very Christ, he brings in four or five witnesses to back what he said. 1. John Baptist. 2. The works that his Father gave him to do. 3. His Father speaking from heaven. 4. The testimony of the Scriptures. When all this was done, seeing yet they would not believe, he lays the fault upon one of these two things:—(1.) Their regarding an esteem among men. (2.) Their not believing of the prophets' writings, even Moses and the rest. 'For had ye believed Moses,' saith he, 'ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?'

Now, I say, he that shall slight the Scriptures, and the testimony of the prophets in them concerning Jesus Christ, must needs be in great danger of losing his soul, if he abide in this condition; because he that slights the testimony doth also slight the thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the

reason of men's not receiving him, so the apostle in another place lays down the reason again with a high and mighty aggravation (1 John 5:10), saying, 'He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record,' mark, 'the record that God gave of his Son.' The record, you will say, what is that? Why even the testimony that God gave of him by the mouth of all the holy prophets since the world began (Acts 3:18-20). That is, God sending his holy Spirit into the hearts of his servants, the prophets and apostles, he, by his Spirit in them, did bear witness or record of the truth of salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood which saith, 'There are three that bear witness in earth, the Spirit, and the water, and the blood.' That is, the Spirit in the apostles which preached him to the world, as is clear if you read seriously 1 Thessalonians 4:8. The apostle, speaking of Jesus Christ and obedience to God through him, saith thus, Now 'he that despiseth, despiseth not man, but God.' But it is you that speak; true, but it is by and through the Spirit, 'He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.' This is therefore a mighty confirmation of this truth, that he that slights the record or testimony that God, by his Spirit in his prophets and apostles, hath testified unto us, slights the testimony of the Spirit who moved them to speak these things; and if so, then I would fain know how any man can be saved by Jesus Christ that slights the testimony concerning Christ, yea, the testimony of his own Spirit concerning his own self? It is true men may pretend to have the testimony of the Spirit, and from that conceit set a low esteem on the holy Scriptures; but that spirit that dwelleth in them and teacheth them so to do, it is no better than the spirit of Satan, though it calls itself by the name of the Spirit of Christ. 'To the law,' therefore, 'and to the testimony,' try them by that; 'if they speak not according to this word, it is because there is no light in them.' The apostle Peter, when he speaks of the glorious voice that he had from the excellent majesty, saying of Christ, 'This is my beloved Son, hear him,' saith thus to them whom he wrote unto, 'You have also a more sure word of prophecy,' or of the prophets, for so you may read it, 'unto which ye do well that ye take heed.' That is, though we tell you that we had this excellent testimony from his own mouth evidently, yet you have the prophets. We tell you this, and you need not doubt of the truth of it; but if you should, yet you may not, must not, ought not to question them. Search therefore into them, until the day dawn, and the day-star arise in your hearts. That is until by the same Spirit that gave forth the Scripture you find the truth confirmed to your souls, which you have recorded in the Scriptures—that this word of prophecy, or of the prophets, is the Scriptures. Read on; for, saith he, 'knowing this first, that no prophecy of the scripture is of any private interpretation,' &c. (2 Peter 1:20).

[Object.] But, you will say, What needs all this ado, and why is all this time and pains spent in speaking to this that is surely believed already? This is a thing received by all, that they believe the Scriptures to be the Word of God, that sure word of prophecy; and therefore you need not spend your time in proving these things, and the truth of them, seeing we grant and confess the truth of it before you being to speak your judgment of them.

Answ. The truths of God cannot be borne witness unto too often; you may as well say, 1. You need not preach Jesus Christ so much, seeing he hath been, and is received for the true Messias already. 2. Though many may suppose that they do believe the Scriptures, yet if they were but well examined, you will find them either by word of mouth, or else by conversation, to deny, reject, and slight the holy Scriptures. It is true, there is a notional and historical assent in the head. I say, in the head of many, or most,

to the truth contained in Scripture. But try them, I say, and you shall find but a little, if any, of the faith of the operation of God in the hearts of poor men, to believe the Scriptures, and things contained in them. Many, yea, most men believe the Scriptures as they believe a fable, a story, a tale, of which there is no certainty! But alas! there are but few do in deed and in truth believe the Scriptures to be the very Word of God.
Object. But you will say, This seems strange to me.
Answ. And it seems as true to me, and I doubt not but to make it manifest, that there are but few, yea, very few, that do effectually, for that I aim at, believe the Scriptures and the truths contained in and spoken of by them.
But to make this appear, and that to purpose, if God will, I shall lay you down the several operations that the Scriptures have on them who do effectually believe the things contained in them.
First. He that doth effectually believe the Scriptures, hath in the first place been killed, I say killed by the authority of the holy Scriptures; struck stark dead in a spiritual sense, by the holy Scriptures, being set home by that Spirit, which gave them forth, upon the soul. 'The letter killeth'; the letter strikes men dead (2 Cor 3:6). And this Paul witnessed and found, before he could say, I believe all that the prophets have spoken. Where he saith, 'I was alive without the law once.' That is, in my natural state, before the law was set on my heart with power; 'But when the commandment came, sin revived and I died' (Rom 7:9). 'And that law which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me' (v 11). Now that which is called 'the letter' in 2 Corinthians, is called the law in Romans 7, which by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the Scriptures. I kill, saith God: that is, with my law I pierce, I wound, I prick men into the very heart, by showing them their sins against my law (Deut 31:26; Acts 2:37). And he that is ignorant of this, is also ignorant of, and doth not really and effectually believe the Scripture.
But you will say, How doth the law kill and strike dead the poor creatures?
Answ. The letter or law doth kill thus. It is set home upon the soul, and discovers to the soul its transgressions against the law, and shows the soul also, that it cannot completely satisfy the justice of God, for the breach of his law, therefore it is condemned (John 3:18). Mark, 'He that believeth not, is condemned already.' To wit, by the law, that is, the law doth condemn him; yea, it hath condemned him already for his sins against it; as it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them' (Gal 3:10). Now all men as they come into the world are in this condition, that is, condemned by the law. Yet not believing their condemnation by the law really, they do not also believe really and effectually the law that doth condemn them. For as men have but a notion of the one, that is, their condemnation, because of sins against the law: so they have but a notion of the condemning, killing, and destroying power of the law. For, as the one is, so in these things always is the other. There is no man that doth really believe the law or gospel, further than they do feel the power and authority of them in their hearts. 'Ye do err, not knowing the Scriptures, nor the power of God.' Now this letter or law, is not to be taken in the largest sense, but is strictly to be tied to the ten commandments, whose proper work is only by showing the soul its sin against this law, to kill, and there leaves him stark dead, not giving him the least life, or support, or comfort, but leaves the soul in a helpless and hopeless condition, as from itself, or any other mere creature.
It is true the law hath laid all men for dead, as they come into the world; but all men do not see themselves dead, until they see that law that struck them dead, striking in their

souls, and having struck them that fatal blow. As a man that is fast asleep in a house, and that on fire about his ears, and he not knowing of it because he is asleep; even so, because poor souls are asleep in sin, though the wrath of God, the curse of his law, and the flames of hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees that through this he is a dead man; even so they that do see their state by nature, being such a sad condition, do also see themselves by that law to be dead men naturally.

But now, when didst thou feel the power of this first part of the Scripture, the law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of the Scripture that doth contain the law in it, to be the truth of God. Yet if thou shouldest have felt something, I say, something of the killing power of the law of God in thine heart, this is not an argument to prove that thou believest all the things contained in Scripture, for there is gospel as well as law, and therefore I shall speak to that also, that is, whether thou hast felt the power of the gospel, as well as something of the power of the law.

Second. Then thou hast found the power of the gospel, and so believed it, thou hast found it thus with thy soul.

1. Thou hast been showed by the Word or truth of the gospel, in the light of the Spirit of Christ, that by nature thou wert without the true faith of the Son of God in thy soul. For when He, the Spirit, is come, he shall show men that 'they believe not in me,' saith Christ (John 16:9). Mark, though thou hast, as I said before, felt somewhat of the power of the law, letter, or ten commandments, yet, as thou hast not been brought to this, to see by the Spirit in the gospel, that thou art without faith by nature, thou hast not yet tasted, much less believed, any part of the gospel. For the gospel and the law are two distinct covenants. And they that are under the law or first covenant, and yet in the meantime to be a stranger to the covenant of promise, that is, the gospel, and so have no hope in them (Eph 2:12). There is not any promise that can be savingly believed, until the soul be by the gospel converted to Jesus Christ. For though men do think never so much that they believe the things or the Word of the gospel of our salvation; yet unless they have the work of grace in their souls, they do not, cannot rightly believe the things contained in the Scriptures. Again,

2. As the law killeth those that believe it, even so the promises contained in the gospel do, through faith, administer comfort to those that believe it aright. My words, saith Christ, My words, 'they are Spirit, and they are life' (John 6:63). As if he had said, the words contained in the law as a covenant of works, they wound, they kill, they strike dead those that are under them. But as for me, 'The words that I speak unto you, they are spirit, and they are life.' That is, whosoever doth receive them believingly, shall find them full of operation, to comfort, quicken, and revive their soul. For as I did not come into the world to destroy men's lives, so the words that I speak, as I am sent to preach the gospel, they have no such tendency unto those that believe them. The promises that are in the gospel, O how do they comfort them! Such a promise, and such a promise, O how sweet is it! How comfortable to those that believe them! Alas! there are many poor souls that think they believe the Scriptures to be the Word of God, and yet they never enjoyed anything of the life and promises; they come in upon the heart to quicken, to revive thee, to raise thee from the sentence of death that is passed on thee by the law. And through the faith that is wrought in thy soul, by the operation of God's Holy Spirit, though once killed by the law or letter, thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

Third. Dost thou in deed and in truth believe the Scriptures to be the Word of God?

Then the things contained in them, especially the things of the gospel, are very excellent to thy soul; as the birth of Christ, the death, resurrection, intercession, and second coming. O how precious and excellent are they to thy soul! insomuch that thou regardest nothing in comparison of them! O! it is Christ's birth, death, blood, resurrection, &c., according to the Scriptures, that thou dost rejoice in exceedingly, and abundantly desire after! 'Whom having not seen, ye love; in whom thou now ye see him not, yet believing ye rejoice, with joy unspeakable, and full of glory' (1 Cor 15:1-6, compared with Phil 3:6-8; 1 Peter 1:8).

Fourth. Dost thou believe the Scriptures to be the Word of God? Then thou standest in awe of, and dost much reverence them. Why, they are the Word of God, the true sayings of God; they are the counsel of God; they are his promises and his threatenings. Poor souls are apt to think, if I could hear God speak to me from heaven with an audible voice, then sure I should be serious and believe it. But truly, if God should speak to thee from heaven, except thou wert converted, thou wouldst not regard, nor really believe him. But if thou dost believe the Scriptures, thou seest that they are the truth as really as if God should speak to thee from heaven through the clouds, and therefore never flatter thyself, foolishly thinking, that if it were so and so, then thou couldst believe. I tell thee, saith Christ, If they believe 'not Moses and the prophets, neither will they believe though one should rise from the dead.' But,

Fifth. Dost thou believe the Scriptures to be the Word of God? Then, through faith in Christ, thou endeavourest to have thy life squared according to the Scriptures, both in word and practice. Nay, this I say, thou mayest have though thou do not believe them all. My meaning is, that if thou believe none but the ten commandments, thy life may be, according to them, a legal holy life; and if thou do believe the gospel too, then thy life will be the faith of the Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the Scripture concerning the glorious things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the Scriptures carry such a blessed beauty in them to that soul that hath faith in the things contained in them, that they do take the heart and captivate the soul of him that believeth them into the love and liking of them, believing all things that are written in the law and the prophets, and have hope towards God that there shall be a resurrection of the dead, both of the just and unjust. 'And herein do I exercise myself, to have always a conscience void of offence toward God and toward men' (Acts 24:14-16).

Sixth. He that believes the Scriptures to be the Word of God, if he do but suppose that any one place of Scripture doth exclude him, and shut him out of, and from a share in the promises contained in them, O it will trouble him, grieve him, perplex him. Yea, he will not be satisfied until he be resolved, and the contrary sealed to his soul; for he knows that the Scriptures are the word of God, all truth; and therefore he knows that if any one sentence doth exclude or bar him out for want of this or the other qualification, he knows also that not the word alone shuts him out, but he that speaks it, even God himself. And, therefore, he cannot, will not, dare not be contented until he find his soul and Scripture together, with the things contained therein, to embrace each other, and a sweet correspondency and agreement between them. For you must know that to him that believes the Scriptures aright, the promises, or threatenings, are of more power to comfort or cast down, than all the promises or threatenings of all the men in the world. And this was the cause why the martyrs of Jesus did so slight both the promises of their adversaries, when they would have overcome them, with proffering the great things of this world unto them, and also their threatenings, when they told them they would rack them, hang them, burn them (Acts 20:24). None of these things could

prevail upon them, or against them; because they did most really believe the Scriptures, and the things contained in them, as is clearly found, and to be seen in Hebrews 11, and also in Mr. Fox's records of their brethren.

Seventh. He that believeth the Scriptures to be the Word of God, believeth that men must be born again, and also be partakers of that faith which is of the operation of God, according as he hath read and believed, or else he must and shall be damned. And he that believeth this aright will not be contented until, according as it is written, he do partake of and enjoy the new birth, and until he do find, through grace, that faith that is wrought by the operation of God in his soul. For this is the cause why men do satisfy themselves with so slender a conceited hope that their state is good, when it is nothing so, namely, because they do not credit the Scripture; for did they, they would look into their own hearts, and examine seriously whether that faith, that hope, that grace which they think they have be of that nature, and wrought by that spirit and power that the Scripture speaketh of. I speak this of an effectual believing, without which all other is nothing unto salvation.

[FIVE USES BY WAY OF SELF-EXAMINATION.]

Now then, because I would not be too tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the Scriptures, and the things contained in them, but shall speak a few words of examination concerning the things already mentioned. As,

First USE. Thou sayest thou dost in deed and in truth effectually believe the Scriptures: I ask, therefore, wast thou ever killed stark dead by the law of works contained in the Scriptures—killed by the law or letter, and made to see thy sins against it, and left in a helpless condition by that law? For, as I said, the proper work of the law is to slay the soul, and to leave it dead in a helpless state. For it doth neither give the soul any comfort itself when it comes, nor doth it show the soul where comfort is to be had; and therefore it is called 'the ministration of condemnation,' as in 2 Corinthians 3:9, 'the ministration of death,' verse 7. For though men may have a notion of the blessed Word of God, as the children had, yet before they be converted it may truly be said of them, Ye err, not knowing the Scriptures, nor the power of God (Mark 12:24).

Second USE. You say you do believe the Scriptures to be the Word of God. I say again, Examine, wast thou ever quickened from a dead state by the power of the Spirit of Christ, through the other part of the Scripture; that is to say, by the power of God in his Son Jesus Christ, through the covenant of promise? I tell thee from the Lord, if thou hast, thou hast felt such a quickening power in the words of Christ (John 6) that thou hast been lifted out of that dead condition that thou before wast in. And that when thou wast under the guilt of sin, the curse of the law, and the power of the devil, and the justice of the great God, thou hast been enabled, by the power of God in Christ, revealed to thee by the Spirit through and by the Scripture, to look sin, death, hell, the devil, and the law, and all things that are at enmity with thee, with boldness and comfort in the face, through the blood, death, righteousness, resurrection, and intercession of Christ, made mention of in the Scriptures. And,

Third USE. On this account, O how excellent are the Scriptures to thy soul! O how much virtue dost thou see in such a promise, in such an invitation! They are so large as to say, Christ will in no wise cast me out! My crimson sins shall be white as snow! I tell thee, friend, there are some promises that the Lord hath helped me to lay hold of Jesus Christ through and by, that I would not have out of the Bible for as much gold and silver as can lie between York and London piled up to the stars; because through them Christ is pleased by his Spirit to convey comfort to my soul. I say, when the law curses, when

the devil tempts, when hell-fire flames in my conscience, my sins with the guilt of them tearing of me, then is Christ revealed so sweetly to my poor soul through the promises that all is forced to fly and leave off to accuse my soul. So also, when the world frowns, when the enemies rage and threaten to kill me, then also the precious, the exceeding great and precious promises do weigh down all, and comfort the soul against all. This is the effect of believing the Scriptures savingly; for they that do so have by and through the Scriptures good comfort, and also ground of hope, believing those things to be its own which the Scriptures hold forth (Rom 15:4).

Fourth USE. Examine, Dost thou stand in awe of sinning against God, because he hath in the Scriptures commanded thee to abstain from it? Dost thou give diligence to make thy calling and election sure, because God commanded it in Scripture? Dost thou examine thyself whether thou be in the faith or no, having a command in Scripture so to do? Or dost thou, notwithstanding what thou readest in the Scripture, follow the world, delight in sin, neglect coming to Jesus Christ, speak evil of the saints, slight and make a mock at the ordinance of God, delight in wicked company, and the like? Then know that it is because thou dost not in deed and in truth believe the Scriptures effectually. For, as I said before, if a man do believe them, and that savingly, then he stands in awe, he looks to his steps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of truth; yet not from a legal or natural principle; that is, to seek for life by doing that good thing, but knowing that salvation is already obtained for him by the blood of that man Christ Jesus on the cross because he believes the Scriptures, therefore, mark I pray, therefore, I say, he labours to walk with his God in all well-pleasing and godliness, because the sweet power of the loves of Christ, which he feels in his soul by the Spirit, according to the Scriptures, constrain him so to do (2 Cor 5:14).

Fifth USE. Examine again, Dost thou labour after those qualifications that the Scriptures do describe a child of God by? That is, faith, yea the right faith, the most holy faith, the faith of the operation of God. And also, dost thou examine whether there is a real growth of grace in thy soul, as love, zeal, self-denial, and a seeking by all means to attain, if possible, to the resurrection of the dead? That is, not to satisfy thyself until thou be dissolved and rid of this body of death, and be transformed into that glory that the saints shall be in after the resurrection-day. And in the meantime dost labour and take all opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly. Yet, I say, thou dost aim at it, seek after it, press towards it, and to hold on in thy race; thou shunnest that which may any way hinder thee, and also closest in with what may any way further the same; knowing that that must be, or desiring that it should be, thine eternal frame, and therefore out of love and liking to it thou dost desire and long after it, as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things, but rather busy thy thoughts about the things here below, following those things that have no scent of divine glory upon them? If so, look to thyself, thou art an unbeliever, and so under the wrath of God, and wilt for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul, and thy everlasting destruction.

Consider and regard these things, and lay them to thy heart before it be too late to recover thyself, by repenting of the one, and desiring to close in with the other. O! I say, regard, regard, for hell is hot. God's hand is up, the law is resolved to discharge against thy soul! The judgment-day is at hand, the graves are ready to fly open, the trumpet is

near the sounding, the sentence will ere long be passed, and then you and I cannot call time again.

[USE AND APPLICATION.]

[47]But again, seeing they are so certain, so sure, so irrevocable and firm, and seeing the saving faith of the things contained therein, is to reform the soul, and bring it over into the things of God, really conforming to the things contained therein, both to the point of justification, and also an impartial walking, and giving up thy soul and body to a conformity to all the commands, counsels, instructions, and exhortations contained therein; this then will learn us how to judge of those who give up themselves to walk in the imaginations of their own hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein. As

FIRST. This will show us that all your drunkards, whoremasters, liars, thieves, swearers, backbiters, slanderers, scoffers at goodness, &c. I say, we may see by this that they that live in such things, have not the faith of these things contained in their hearts, seeing they delight to practise those things that are forbidden by and in them. And so, they continuing living and dying in this state, we may conclude without fear that these portions of holy Scripture belong unto them, and shall for certain be fulfilled upon them: 'He that believeth not shall be damned' (Mark 16:16). 'The unrighteous shall not inherit the kingdom of God' (1 Cor 6:9,10). 'But the abominable, the unbelieving, the whoremongers, and all liars, shall have their part in the lake which burneth with fire and brimstone' (Rev 21:8). 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt 25:41). Depart, depart from me, for I will not save you. Depart, for my blood shall not at all wash you. Depart, for you shall not set one foot into the kingdom of heaven.

'Depart, ye cursed,' ye are cursed of God, cursed of his law, cursed of me, cursed by the saints, and cursed by the angels; cursed all over, nothing but cursed, and therefore depart from me; and whither? into everlasting fire—fire that will scald, scorch, burn, and flame to purpose. 'Fire that shall never be quenched' (Mark 9). Fire that will last to all eternity. And must we be all alone? No, you shall have company, store of company with you. Namely, all the raging, roaring devils, together with an innumerable company of fellow-damned sinners, men, women, and children. And if the Scriptures be true, as they will one day wonderfully appear to be, then this must and shall be thy portion, if thou live and die in this state; and of all them who continue in sinning against the truth contained in the Scriptures. As,

First. Dost thou delight to sin against plain commands? THOU ART GONE.

Second. Dost thou slight and scorn the counsels contained in the Scriptures, and continue in so doing? THEN THOU ART GONE.

Third. Dost thou continually neglect to come to Christ, and usest arguments in thine own heart to satisfy thy soul with so doing? THEN THOU ART GONE. (Luke 14:17,18, compared with v 24, and Heb 2:3). 'How shall we escape if we neglect so great salvation?' How shall we escape, that is, there is no way to escape.

(1.) Because God hath said we shall not (Heb 12:25). 'See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth,' that was Moses, 'much more shall not we escape if we turn away from him that speaketh from heaven.'

(2.) Because he hath not only said they shall not, but also hath bound it with an oath, saying, 'So I sware in my wrath, They shall not enter into my rest' (Heb 3:11). To whom did he swear that they should not enter into his rest? Answer, 'to them that believed not.' So we see, that they could not enter in because of unbelief (vv 18,19).

SECOND. This will teach us what to think and conclude of such, who, though they do not so openly discover their folly by open and gross sins against the law, yet will give more heed to their own spirits, and the movings thereof, though they be neither commanded nor commended for the same in Scripture; nay, though the Scripture command and commend the contrary, than they will to the holy and revealed will of God (Isa 8:20). I say, such men are in as bad a state as the other to the full, being disobedient to God's will revealed in his Word, as well as they, though in a different manner; the one openly transgressing against the plain and well-known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own spirits, and the motions thereof, although not warranted by the Scriptures.

A few words more, and so I shall conclude. And,

First. Take heed that you content not yourself with a bare notion of the Scriptures in your heads, by which you may go far, even so far as to be able to dispute for the truth, to preach the gospel, and labour to vindicate it in opposition to gainsayers, and yet be found at the left hand of Christ at the judgment-day, forasmuch as thou didst content thyself with a notion or traditional knowledge of them.[48]

Second. Have a care that thou own the whole Scripture, and not own one part and neglect another, or slight it; as thus: To own the law, and slight the gospel; or to think that thou must be saved by thy good doings and works; for that is all one, as if thou didst thrust Christ away from thee; or else so to own the gospel, as if by it thou wert exempted from all obedience to the ten commandments, and conformity to the law in life and conversation; for in so doing thou wilt for certain make sure of eternal vengeance.

Third. Have a care that thou put not wrong names on the things contained in the Scriptures, as to call the law, Christ, and Christ, the law, for some having done so, in my knowledge, have so darkened to themselves the glorious truths of the gospel, that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own souls for the devil to inhabit, and obtained a place in hell for their own souls to be tormented for ever and ever.

Against this danger therefore in reading and receiving the testimony of Scripture, learn to distinguish between the law and the gospel, and to keep them clear asunder, as to the salvation of thy soul.

1. And that thou mayest so do, in the first place beg of God that he would show thee the nature of the gospel, and set it home effectually with life and power upon thy soul by faith. Which is this, that God would show thee, that as thou being man hast sinned against God, so Christ, being God-man, hath bought thee again, and with his most precious blood set thee free from the bondage thou hast fallen into by thy sins. And that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou, being first justified freely by mere grace through the blood of Jesus, shouldst also receive thy strength from him who hath bought thee, to walk before him in all well-pleasing. Being enabled thereto by virtue of his Spirit, which hath revealed to thy soul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, viz., Jesus Christ.

2. Then if the law thou readest of, tell thee in thy conscience thou must do this and the

other good work of the law, if ever thou wilt be saved; answer plainly, that for thy part thou art resolved now not to work for life, but to believe in the virtue of that blood shed upon the cross, upon Mount Calvary, for the remission of sins. And yet because Christ hath justified thee freely by his grace, thou wilt serve him in holiness and righteousness all the days of thy life, yet not in a legal spirit, or in a covenant of works; but mine obedience, say thou, I will endeavour to have it free, and cheerful, out of love to my Lord Jesus.

3. Have a care thou receive not this doctrine in the notion only, lest thou bring a just damnation upon thy soul, by professing thyself to be freed by Christ's blood from the guilt of sin, while thou remainest still a servant to the filth of sin. For I must tell you, that unless you have the true and saving work of the faith and grace of the gospel in your hearts, you will either go on in a legal holiness, according to the tenor of the law; or else through a notion of the gospel, the devil bewitching and beguiling thy understanding, will, and affections, thou wilt, Ranter-like, turn the grace of God into wantonness, and bring upon thy soul double, if not treble damnation, in that thou couldest not be contented to be damned for thy sins against the law, but also to make ruin sure to thy soul, thou wouldst dishonour the gospel, and turn the grace of God, held forth and discovered to men by that, into licentiousness.[49]

But that thou mightest be sure to escape these dangerous rocks on the right hand and on the left, see that thy faith be such as is spoken of in Scripture. And that thou be not satisfied without that, which is a faith wrought by the mighty operation of God, revealing Christ to and in thee, as having wholly freed thee from thy sins by his most precious blood. Which faith, if thou attain unto, will so work in thy heart, that first thou wilt see the nature of the law, and [secondly] also the nature of the gospel, and delight in the glory of it; and also thou wilt find an engaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory, and thy comfort, by the faith of the same Lord Jesus.

FOOTNOTES:

[1] There were nine editions of this book published during the Author's life; all those subsequent to the first have the following title:—'Sighs from Hell, or the Groans of a Damned Soul; discovering from the 16th of Luke the lamentable state of the damned: and may fitly serve as a warning word to sinners, both old and young, by faith in Jesus Christ, to avoid the same place of torment. With a discovery of the usefulness of the Scriptures as our safe-conduct for avoiding the torments of hell. By John Bunyan. London: Printed for F. Smith, at the Elephant and Castle, without Temple-bar. At 1s bound.'

[2] In the 'errata' to the first edition, Bunyan says—'At the first I thought to put out with this a discourage of the two covenants, which since I thought to put forth in a piece by itself.' This shows that his great work on the covenants was the fourth volume which he wrote. In the second edition, the author altered the arrangement of the text, by placing in his comment on verse 28 a considerable part of what in the first edition formed the 'use and application.'

[3] In the second and subsequent editions, this was altered to 'I am thine to serve in the Lord Jesus.'—Ed.

[4] 'Sad' frequently occurs in this treatise; it is from the Saxon, saetan—set, fixed, gloomy, grievous, mournful.—Ed.

[5] The first and second editions have 'the saints,' instead of 'such are saints.'—Ed.

[6] In quoting these passages, Mr. Bunyan has mixed the Puritan version with that now authorized; very probably, quoting from memory. His text is from the present version;

the reader will see, by comparison, the different words employed in the two translations.—Ed.
[7] Solemn truth! The heir of heaven and immortality has to trudge the street in the foulest weather, while the sinner's lap-dog is held up to the carriage window, taken out for an airing.—Ed.
[8] Reader, this feeling yet remains. Christians have recently, even in Scotland, had to meet in barns, or in the open air, for worship, because no landowner would sell or let a piece of ground on which to build a place of worship.—Ed.
[9] Cannot down; will not receive, submit to, or feel pleasure in. 'If a boy is hungry, bread by itself will down.'—Locke on Education. 'Down and beg mercy of the Duke.'—Shakespeare.—Ed.
[10] Alluding to the awful sufferings of Leighton, and all Christians of his time, under that bigoted demon in human shape, Laud.—Ed.
[11] It is a very ancient and prevailing opinion, that man is always attended by invisible spirits, whose powers or mode of intercourse with our spirits is unknown. These attendants are most active at the hour of death. They cannot be seen unless the eyes are made to possess new or miraculous powers. It may be that, when dying, the spirit, before it entirely quits its mortal habitation, has a glimpse of spiritual existences. If so, how awful for the sinner to see the infernal demons ready to drag away his soul; but most joyful for the Christian to embrace his celestial guides. This is illustrated in the Pilgrim's Progress, during Christian's conflict at the hour of death.—Vol. 3, p. 163.—Ed.
[12] Guard, convoy, or escort. See Pilgrim's Progress, the entrance into the celestial city.—Ed.
[13] This proverb was very probably founded upon Jeremiah 50:11: 'Ye are grown fat as the heifer at grass, and bellow as bulls.'—Ed.
[14] Bunyan is here expressing what he had most acutely felt. 'I blessed the condition of the dog and toad, because they had no soul to perish under the everlasting weight of hell. I was broken to pieces,' until he found refuge in Jesus. See Grace Abounding, No. 104.—Ed.
[15] The first edition has, 'and the practice of the saints.' This was left out in all the subsequent editions.—Ed.
[16] Ale bench, in Bunyan's time, was very similar to a taproom; more generally the place of resort for the idle tipplers, but sometimes of refreshment to the weary traveller.—Ed.
[17] Formerly designated not only a courageous man, but his counterpart, a braggart, a bully, or a dandy. In these latter senses it is obsolete.—Ed.
[18] These feelings appear in awful reality in Grace Abounding, Nos. 87 and 104.—Ed.
[19] How awfully general is this wretched delusion. The chattering of monkeys or parrots is more acceptable than to mock God with a solemn sound upon a thoughtless tongue. Jews gabble Hebrew, and Papists Latin, and, alas! others who NEVER prayed, have been from childhood in the habit of repeating or reading a form of words, called, with devilish subtlety, 'saying prayers.'—Ed.
[20] The intelligent reader should notice that these terms are not jumbled together. Their selection and arrangement would confer honour upon the most profound doctor of philology; while from Bunyan they flowed from native genius, little inferior to inspiration. To show the enmity of the unconverted to those who bear the image of Christ, he descends step by step. They first mock, or deride them by mimicry; second, flout, or treat them with contemptuous sneers, both by words and actions; third, scoff at them with insolent ridicule, sometimes accompanied by a push or blow; fourth, taunt,

revile, upbraid, bully, and challenge them: all these produce, fifth, hate, abhorrence, and detestation, leading inevitably to, sixth, persecution—to pursue with malignity—to afflict, harass, and destroy. Such are the gradations in the opposition of the carnal mind to the most excellent of the earth; and such the worldly inheritance of the followers of our once lowly, but now exalted Saviour.—Ed.
[21] 'Troubles,' see Puritan translation.—Ed.
[22] With what searching truthfulness is the character of Bye-ends drawn in the Pilgrim's Progress, p. 132: 'looking one way and rowing another.'—Ed.
[23] This is not intended to convey any reflection upon human learning, but to exhibit the contemptuous spirit of learned men, so generally manifested to the illiterate, but really learned followers of the Lamb. They sometimes meet their match, even in worldly wit. Thus, when three learned gentlemen from Oxford overtook a pious waggoner, they ironically saluted him as Father Abraham, Father Isaac, and Father Jacob; he replied, Gentlemen, you are mistaken: I am neither Abraham, Isaac, nor Jacob, but Saul, the son of Kish, who was sent to find his father's asses, and so I have found them.—Ed.
[24] The word 'clergy' is omitted from all the editions published after Bunyan's death. These words are calculated to fix upon the mind the necessity of a visitation from heaven, of personal examination of the Scriptures, and of solemn, earnest, persevering prayer, without which no clergyman can do a sinner good. But how inexpressibly terrible will be the misery of carnal clergymen, who, by precept or example, have led their hearers to a false hope of heaven. How will such souls gnash their teeth in bitter anguish, and trample their devoted souls to the hottest hell!—Ed.
[25] Making an entertainment by stealth, privately indulging in wickedness.—Ed.
[26] Awful responsibility!! A heavy curse on the souls of those who labour to prevent private judgment, guided simply by the Bible—who lead poor sinners to rely upon acts of uniformity, liturgies, articles, or creeds, the groveling inventions of men; instead of relying wholly on the revealed will of God, which alone is able to make man wise unto salvation.—Ed.
[27] The word 'not' is omitted from most of the editions published in Bunyan's life.—Ed.
[28] These times of tyrannizing oppression are fast passing away. It was difficult, a few years ago, to hire a room in some of the villages even round London, for a Sunday school and lecture, or to admit a missionary into a workhouse. A poor baby has been scornfully driven from the font—the dead body of a dissenter has been refused Christian burial—the cries of poverty and distress have been disregarded—from bitter sectarianism. The genial influence of Christianity is fast driving these demoniac feelings to the owls and bats.—Ed.
[29] Anguish or embarrassment of mind, derived from the name of a most painful disease.—Ed.
[30] This is one of Bunyan's proverbs, which, however homely, is sure to make a lasting impression on the mind. Sin breeds the scorpions which will torment the sinner, unless they tormented the Saviour. O for greater hatred of sin!—Ed.
[31] From this paragraph to the end of the comment on verse 28, was placed by Bunyan, in his first edition, as the first part of the general use and application.—Ed.
[32] A familiar phrase, expressive of embarrassment. 'There is no comfort in the house upon a washing day.' Suds, in this sentence, would puzzle a foreigner. Johnson's dictionary interprets it, 'A lixivium of soap and water!'—Ed.
[33] The word 'simple' is here used as it is by Solomon in the Proverbs—silly, unwise. —Ed
[34] Men armed with halberts or javelins; now only used at assizes in England, or by

officers attending meetings of magistrates in Scotland.—Ed.
[35] Modern editors have altered this to, 'did deal with him.'—Ed.
[36] Altered in the third edition to 'a great exceeding danger.'—Ed.
[37] Bunyan published this work before the Quakers were formed into a Society. Many of the wildest enthusiasts called themselves Quakers. Barclay, in his Apology, very clearly defines what the Society of Friends mean by, 'Christ within, the hope of glory.' 'It is a spiritual, heavenly, and invisible principle, in which God, as Father, Son, and Spirit, dwells or reigns.'—Prop. V. and VI.—Ed.
[38] This quotation, probably made from memory, is from the Genevan or Puritan version of the Bible.—Ed.
[39] How favourable an alteration has been produced by permitting the free publication of the Bible. In Bunyan's time, under the monopoly of church and state, they were full of typographical errors, and at a high price. When eggs were four-a-penny, one hundred and sixty must have been paid for an ordinary copy; while now a handsome one, with gilt edges, may be had for eighteen or twenty. Thanks to those good men who brought about this wondrous change.—Ed.
[40] The improvement in the whole class of books used by children, since the Tract Society commenced its operations, is almost incredible. None but antiquarians have seen the books which Bunyan names, but they are as inferior to Who killed Cock Robin, as that is to Dr. Watt's Divine Songs.—Ed.
[41] Such was the then state of society, fostered by the Book of Sports and Pastimes, authorized by Charles I. to be used on Sunday, and by Rupert and his cavaliers with the civil war, notwithstanding the restraints of the Commonwealth. They are very young, or dim-sighted, or badly read, who do not now see a wonderful improvement in the state of public morals and religion.—Ed.
[42] These persecutions are fast disappearing. One of my near relatives was locked into a first floor parlour in Whitechapel, without hat or shoes, to prevent his going to hear Mr. Whitefield; but, at the risk of being turned out of doors by his parents, he escaped out of the window, by clinging to the rain water-pipe, and enjoyed the public service at the Tabernacle.—Ed.
[43] For an admirable and deeply impressive account of these distinct books, see Bunyan on The Resurrection of the Dead.—Ed.
[44] The idea prevails to a vast extent. The splendour, power, and intolerance of national hierarchies is mistaken for the humble benignity of the Bible system of Christianity or personal religion. Antichrist, tricked out in robes and gewgaws, is, by perverted minds, received as Christ.—Ed.
[45] This is exemplified in Bunyan's experience, published by him in Grace Abounding. 'That scripture also did tear and rend my soul (Isa 57:22).' Sec. 104. 'That scripture did seize upon my soul (Heb 12:16,17).' Sec. 141.—Ed.
[46] This word was, by a typographical error, printed 'doctrine,' in an edition of 1707; this error has been followed in all the after copies.—Ed.
[47] A very considerable portion of the use and application as found in the first edition, was, in the second and subsequent ones, removed to the comment on verse 28; from the words, 'Now then, from what hath been said,' to the end of the comment on that verse. I should have preferred Bunyan's first arrangement, but dared not alter what he had considered an improvement.—Ed.
[48] Of all men most miserable must be those clergymen and religious teachers, who, in the great day, will say, 'Lord, Lord, have we not prophesied in thy name,' to whom the Lord will profess, 'I never knew you, depart, ye cursed.'—Matt 7:21-23.—Ed.

[49] The Ranters were a sect of the wildest enthusiasts. It very soon became extinct. An exaggerated account of their sentiments is to be found in Ross's view of all Religions.—Ed.

***

ONE THING IS NEEDFUL;

or,

SERIOUS MEDITATIONS UPON THE FOUR LAST THINGS: DEATH, JUDGMENT, HEAVEN, AND HELL

UNTO WHICH IS ADDED EBAL AND GERIZZIM, OR THE BLESSING AND THE CURSE,

by John Bunyan.

London: Printed for Nath. Ponder, at the Peacock in the Poultry, 1688.[1]

ADVERTISEMENT BY THE EDITOR.

According to Charles Doe, in that curious sheet called The Struggler for the Preservation of Mr. John Bunyan's Labours, these poems were published about the year 1664, while the author was suffering imprisonment for conscience sake, very probably in separate sheets or tracts, to be sold by his wife or children, to aid in their humble maintenance. They were afterwards united to form a neat little volume, 32 mo. The editor is the fortunate possessor of the third edition, being the last that was printed during the author's lifetime, and with his latest corrections. From this the present edition has been accurately reprinted. The three tracts are distinct as to pages; a strong indication that they were originally separate little volumes. A copy of the fourth edition of this extremely rare book, without date, and somewhat larger in size, is in the British Museum, in which the pages are continued throughout the volume.

These poems are upon subjects the most solemn and affecting to all mankind, and, like all Bunyan's other works, were evidently written, not for display, but to impress upon the heart those searching realities upon which depend our everlasting destiny. Die we must; yes, reader, you and I must follow our fathers to the unseen world. Heaven forbid that we should be such mad fools, as to make no provision for the journey; no inquiries about our prospects in that eternity into which we must so soon enter. True it is, that unless Heaven stops us in our mad career, we shall plunge into irretrievable ruin.

In the first of these poems, many of the minute circumstances attendant on death are pressed upon the memory. Very soon, as Bunyan awfully expresses the though, we must look death in the face, and 'drink with him.' Soon some kind friend or relative will close our eyelids, and shut up our glassy eyes for ever; tie up the fallen jaw, and prepare the corrupting body for its long, but not final resting-place. Our hour-glass is fast ebbing out; time stands ready with his scythe to cut us down; the grave yawns to receive us. 'Man dieth and wasteth away; yea, man giveth up the ghost, and where is he' (Job 14:10). The answer is ready, sure, certain—he goes to the judgment of the great day. There every thought that has passed over his mind, while on earth, will be manifested and scrutinized; every action, every sin, and every supposed good work, however private, will then be published. It is an awful thought. Thousands of works which are thought good will be weighed in the unerring balances of truth, will be found wanting, and proved to be bad, not arising from evangelical motives; while all our thoughts, words, and actions will appear in their real colours tainted by sin. Those only who are clothed in the Redeemer's righteousness, and cleansed by his purifying, sanctifying sufferings, can stand accepted, and will receive the invitation, Come, ye blessed, inherit the kingdom of your father, and your God, by adoption into his family; while an innumerable multitude will be hurried away by the voice of the judge, Go, ye cursed, into everlasting torment. Solemn consideration. Reader, have you fled for

refuge to the hope set before you in the gospel? Have you felt the alarm in your soul under a sense of sin and judgment? Were you dead, and are you made alive? O, then, while you bless the Saviour for such unspeakable mercies, seek with all diligence, as life is prolonged, to extend the blessing to others. There is no work nor device in the grave, whither we are all hastening, that can benefit mortals. The great gulf will be fixed, and our state be finally decided for eternity. O, then, if you have not yet attained that good hope of heavenly felicity, sure and stedfast—hasten—yes,

'Hasten, O sinner, to be blest
And stay not for the morrow's sun;
For fear the curse should thee arrest
Before the morrow be begun.'

GEO. OFFOR.

ONE THING IS NEEDFUL,

OR

SERIOUS MEDITATIONS UPON THE FOUR LAST THINGS—DEATH, JUDGMENT, HEAVEN, AND HELL

AN INTRODUCTION TO THE ENSUING DISCOURSE.

1. These lines I at this time present
To all that will them heed,
Wherein I show to what intent
God saith, Convert[2] with speed.
2. For these four things come on apace,
Which we should know full well,
Both death and judgment, and, in place
Next to them, heaven and hell.
3. For doubtless man was never born
For this life and no more:
No, in the resurrection morn
They must have weal or woe.
4. Can any think that God should take
That pains, to form a man
So like himself, only to make
Him here a moment stand?
5. Or that he should make such ado,
By justice, and by grace;
By prophets and apostles too,
That men might see his face?
6. Or that the promise he hath made,
Also the threatenings great,
Should in a moment end and fade?
O! no, this is a cheat.
7. Besides, who is so mad, or worse,
To think that Christ should come
From glory, to be made a curse,
And that in sinners' room,
8. If nothing should by us be had
When we are gone from hence,
But vanities, while here? O mad

And foolish confidence.
9. Again, shall God, who is the truth,
Say there is heaven and hell
And shall men play that trick of youth
To say, But who can tell?
10. Shall he that keeps his promise sure
In things both low and small,
Yet break it like a man impure,
In matters great'st of all?
11. O, let all tremble at that thought,
That puts on God the lie,
That saith men shall turn unto nought
When they be sick and die.
12. Alas, death is but as the door
Through which all men do pass,
To that which they for evermore
Shall have by wrath or grace.
13. Let all therefore that read my lines,
Apply them to the heart:
Yea, let them read, and turn betimes,
And get the better part.
14. Mind therefore what I treat on here,
Yea, mind and weigh it well;
'Tis death and judgment, and a clear
Discourse of heaven and hell.

OF DEATH

1. Death, as a king rampant and stout
The world he dare engage;
He conquers all, yea, and doth rout
The great, strong, wise, and sage.
2. No king so great, nor prince so strong,
But death can make to yield,
Yea, bind and lay them all along,
And make them quit the field.
3. Where are the victors of the world,
With all their men of might?
Those that together kingdoms hurl'd,
By death are put to flight.
4. How feeble is the strongest hand,
When death begins to gripe!
The giant now leaves off to stand,
Much less withstand and fight.
5. The man that hath a lion's face
Must here give place and bend,
Yea, though his bones were bars of brass,
'Tis vain here to contend.
6. Submit he must to feeble ones,
To worms who will enclose

His skin and flesh, sinews and bones,
And will thereof dispose
7. Among themselves, as merchants do
The prizes they have got;
Or as the soldiers give unto
Each man the share and lot,
8. Which they by dint of sword have won,
From their most daring foe;
While he lies by as still as stone,
Not knowing what they do.
9. Beauty death turns to rottenness,
And youth to wrinkled face;
The witty he brings to distress,
And wantons to disgrace.
10. The wild he tames, and spoils the mirth
Of all that wanton are,
He takes the worldling from his worth,
And poor man from his care.
11. Death favours none, he lays at all,
Of all sorts and degree;
Both old and young, both great and small,
Rich, poor, and bound, and free.
12. No fawning words will flatter him,
Nor threat'nings make him start;
He favours none for worth or kin,
All must taste of his dart.
13. What shall I say? the graves declare
That death shall conquer all;
There lie the skulls, dust, bones, and there
The mighty daily fall.
14. The very looks of death are grim
And ghastly to behold;
Yea, though but in a dead man's skin,
When he is gone and cold.
15. How 'fraid are some of dead men's beds,
And others of their bones;
They neither care to see their heads,
Nor yet to hear their groans.
16. Now all these things are but the shade
And badges of his coat;[3]
The glass that runs, the scythe and spade,
Though weapons more remote:
17. Yet such as make poor mortals shrink
And fear, when they are told,
These things are signs that they must drink
With death; O then how cold.
18. It strikes them to the heart! how do
They study it to shun!
Indeed who can bear up, and who

Can from these shakings run?
19. But how much more then when he comes
To grapple with thy heart;
To bind with thread thy toes and thumbs,[4]
And fetch thee in his cart?
20. Then will he cut thy silver cord,
And break thy golden bowl;
Yea, break that pitcher which the Lord
Made cabin for thy soul.
21. Thine eyes, that now are quick of sight,
Shall then no way espy
How to escape this doleful plight,
For death will make thee die.
22. Those legs that now can nimbly run,
Shall then with faintness fail
To take one step, death's dart to shun,
When he doth thee assail.
23. That tongue that now can boast and brag
Shall then by death be tied
So fast, as not to speak or wag,
Though death lies by thy side.
24. Thou that didst once incline thine ear
Unto the song and tale,
Shall only now death's message hear,
While he, with face most pale,
25. Doth reason with thee how thy days
Hath hitherto been spent;
And what have been thy deeds and ways,
Since God thee time hath lent.
26. Then will he so begin to tear
Thy body from thy soul,
And both from life, if now thy care
Be not on grace to roll.
27. Death puts on things another face
Than we in health do see:
Sin, Satan, hell, death, life and grace
Now great and weighty be.
28. Yea, now the sick man's eye is set
Upon a world to come:
He also knows too without let[5]
That there must be his home.
29. Either in joy, in bliss and light,
Or sorrow, woe, and grief;
Either with Christ and saints in white,
Or fiends, without relief.
30. But, O! the sad estate that then
They will be in that die
Both void of grace and life! poor men!
How will they fear and cry.

31. Ha! live I may not, though I would
For life give more than all;
And die I dare not, though I should
The world gain by my fall.
32. No, here he must no longer stay,
He feels his life run out,
His night is come, also the day
That makes him fear and doubt.
33. He feels his very vitals die,
All waxeth pale and wan;
Nay, worse, he fears to misery
He shortly must be gone.
34. Death doth already strike his heart
With his most fearful sting
Of guilt, which makes his conscience start,
And quake at every thing.
35. Yea, as his body doth decay
By a contagious grief,
So his poor soul doth faint away
Without hope or relief.
36. Thus while the man is in this scare,
Death doth still at him lay;
Live, die, sink, swim, fall foul or fair,[6]
Death still holds on his way.
37. Still pulling of him from his place,
Full sore against his mind;
Death like a sprite stares in his face,
And doth with links him bind.
38. And carries him into his den,
In darkness there to lie,
Among the swarms of wicked men
In grief eternally.
39. For only he that God doth fear
Will now be counted wise:
Yea, he that feareth him while here,
He only wins the prize.
40. 'Tis he that shall by angels be
Attended to that bliss
That angels have; for he, O he,
Of glory shall not miss.
41. Those weapons and those instruments
Of death, that others fright:
Those dreadful fears and discontents
That brings on some that night.
42. That never more shall have a day,
Brings this man to that rest
Which none can win but only they
Whom God hath called and blest
43. With the first fruits of saving grace,

With faith, hope, love, and fear
Him to offend; this man his face
In visions high and clear,
44. Shall in that light which no eye can
Approach unto, behold
The rays and beams of glory, and
Find there his name enroll'd,
45. Among those glittering starts of light
That Christ still holdeth fast
In his right hand with all his might,
Until that danger's past,
46. That shakes the world, and most hath dropt
Into grief and distress,
O blessed then is he that's wrapt
In Christ his righteousness.
47. This is the man death cannot kill,
For he hath put on arms;
Him sin nor Satan hath not skill
To hurt with all their charms.
48. A helmet on his head doth stand,
A breastplate on his heart:
A shield also is in his hand,
That blunteth every dart.
49. Truth girds him round the reins, also
His sword is on his thigh;
His feet in shoes of peace do go
The ways of purity.
50. His heart it groaneth to the Lord,
Who hears him at his call,
And doth him help and strength afford,
Wherewith he conquers all.
51. Thus fortified, he keeps the field
While death is gone and fled;
And then lies down upon his shield
Till Christ doth raise the dead.

OF JUDGMENT.

1. As 'tis appointed men should die,
So judgment is the next
That meets them most assuredly;
For so saith holy text.
2. Wherefore of judgment I shall now
Inform you what I may,
That you may see what 'tis, and how
'Twill be with men that day.
3. This world it hath a time to stand,
Which time when ended, then
Will issue judgment out of hand
Upon all sorts of men.

4. The Judge we find, in God's record,
The Son of man, for he
By God's appointment is made Lord
And Judge of all that be.
5. Wherefore this Son of man shall come
At last to count with all,
And unto them shall give just doom,
Whether they stand or fall.
6. Behold ye now the majesty
And state that shall attend
This Lord, this Judge, and Justice high
When he doth now descend.
7. He comes with head as white as snow,
With eyes like flames of fire;
In justice clad from top to toe,
Most glorious in attire.
8. His face is filled with gravity;
His tongue is like a sword;
His presence awes both stout and high,
The world shakes at his word.
9. He comes in flaming fire, and
With angels clear and bright,
Each with a trumpet in his hand,
Clothed in shining white.
10. The trump of God sounds in the air,
The dead do hear his voice;
The living too run here and there,
Who made not him their choice.
11. Thus to his place he doth repair,
Appointed for his throne,
Where he will sit to judge, and where
He'll count with every one.
12. Angels attending on his hand
By thousands on a row;
Yea, thousand thousands by him stand,
And at his beck do go.
13. Thus being set, the books do ope
In which all crimes are writ.
All virtues, too, of faith and hope,
Of love; and every whit
14. Of all that man hath done or said,
Or did intend to do;
Whether they sinn'd, or were afraid
Evil to come into.
15. Before this bar each sinner now
In person must appear;
Under his judgment there to bow
With trembling and with fear:
16. Within whose breast a witness then

Will certainly arise,
That to each charge will say Amen,
While they seek and devise
17. To shun the sentence which the Lord
Against them then will read,
Out of the books of God's record,
With majesty and dread.
18. But every heart shall opened be
Before this judge most high;
Yea, every thought to judgment he
Will bring assuredly.
19. And every word and action, too,
He there will manifest;
Yea, all that ever thou didst do,
Or keep within thy breast,
20. Shall then be seen and laid before
The world, that then will stand
To see thy judge open ev'ry sore,
And all thy evils scann'd.
21. Weighing each sin and wickedness
With so much equity,
Proportioning of thy distress
And woful misery.
22. With so much justice, doing right,
That thou thyself shalt say,
My sins have brought me to this plight,
I threw myself away.
23. Into that gulph my sins have brought
Me justly to possess,
For which I blame not Christ, I wrought
It out by wickedness.
24. But O! how willingly would these
That thus in judgment be,
If that they might have help or ease,
Unto the mountains flee.
25. They would rejoice if that they might
But underneath them creep,
To hide them from revenging right,
For fear of which they weep.
26. But all in vain, the mountains then
Will all be fled and gone;
No shelter will be found for men
That now are left alone.
27. For succour they did not regard
When Christ by grace did call
To them, therefore they are not heard,
No mountains on them fall.
28. Before this Judge no one shall shroud
Himself, under pretence

Of knowledge, which hath made him proud,
Nor seeming penitence.
29. No high profession here can stand,
Unless sincerity
Hath been therewith commixed, and
Brought forth simplicity.[7]
30. No mask nor vizor here can hide
The heart that rotten is;
All cloaks now must be laid aside,
No sinner must have bliss.
31. Though most approve of thee, and count
Thee upright in thy heart;
Yea, though preferred and made surmount
Most men to act thy part,
32. In treading where the godly trod,
As to an outward show;
Yet this hold still, the grace of God
Takes hold on but a few,
33. So as to make them truly such
As then shall stand before
This Judge with gladness; this is much
Yet true for evermore.
34. The tree of life this paradise
Doth always beautify,
'Cause of our health it is the rise
And perpetuity.
35. Here stands the golden throne of grace
From out of which do run
Those crystal streams that make this place
Far brighter than the sun.
36. Here stands mount Zion with her king.
Jerusalem above,
That holy and delightful thing,
So beautified with love.
37. That, as a mother succours those
Which of her body be,
So she far more, all such as close
In with her Lord; and she
38. Her grace, her everlasting doors
Will open wide unto
Them all, with welcome, welcome, poor,
Rich, bond, free, high and low,
39. Unto the kingdom which our Lord
Appointed hath for all
That hath his name and word ador'd;
Because he did them call
40. Unto that work, which also they
Sincerely did fulfil,
Not shunning always to obey

His gracious holy will.
41. Besides, this much doth beautify
This goodly paradise,
That from all quarters, constantly,
Whole thousands as the price
42. Of precious blood, do here arrive;
As safe escaping all,
Sin, hell, and satan did contrive
To bring them into thrall.
43. Each telling his deliverance
I' th' open face of heaven;
Still calling to remembrance
How fiercely they were driven
44. By deadly foe, who did pursue
As swift as eagles fly;
Which if thou have not, down thou must
With those that then shall die
The second death, and be accurs'd
Of God. For certainly,
45. The truth of grace shall only here
Without a blush be bold
To stand, whilst others quake and fear,
And dare not once behold.
46. That heart that here was right for God
Shall there be comforted;
But those that evil ways have trod,
Shall then hang down the head.
47. As sore confounded with the guilt
That now upon them lies,
Because they did delight in filth
And beastly vanities.
48. Or else because they did deceive
With hypocritical
Disguises, their own souls, and leave
Or shun that best of all
49. Approved word of righteousness,
They were invited to
Embrace, therefore they no access
Now to him have, but woe.
50. For every one must now receive
According to their ways;
They that unto the Lord did cleave,
The everlasting joys.
51. Those that did die in wickedness,
To execution sent,
There still to grapple with distress,
Which nothing can prevent.
52. Of which two states I next shall write,
Wherefore I pray give ear,

And to them bend with all our might
Your heart with filial fear.

OF HEAVEN.

1. Heaven is a place, also a state, It doth all things excel, No man can fully it relate, Nor of its glory tell. 2. God made it for his residence, To sit on as a throne, Which shows to us the excellence Whereby it may be known. 3. Doubtless the fabric that was built For this so great a king, Must needs surprise thee, if thou wilt But duly mind the thing. 4. If all that build do build to suit The glory of their state, What orator, though most acute, Can fully heaven relate? 5. If palaces that princes build, Which yet are made of clay, Do so amaze when much beheld, Of heaven what shall we say? 6. It is the high and holy place; No moth can there annoy, Nor make to fade that goodly grace That saints shall there enjoy. 7. Mansions for glory and for rest Do there prepared stand; Buildings eternal for the blest Are there provided, and 8. The glory and the comeliness By deepest thought none may With heart or mouth fully express, Nor can before that day. 9. These heav'ns we see, be as a scroll, Or garment folded up, Before they do together roll, And we call'd in to sup. 10. There with the king, the bridegroom, and By him are led into His palace chambers, there to stand With his prospect to our view. 11. And taste and smell, and be inflam'd, And ravished to see The buildings he hath for us fram'd, How full of heaven they be. 12. Its state also is marvellous, For beauty to behold; All goodness there is plenteous, And better far than gold. 13. Adorn'd with grace and righteousness, While fragrant scents of love O'erflow with everlasting bliss, All that do dwell above. 14. The heavenly majesty, whose face Doth far exceed the sun, Will there cast forth its rays of grace After this world is done. 15. Which rays and beams will so possess All things that there shall dwell, With so much glory, light, and bliss, That none can think or tell. 16. That wisdom which doth order all Shall there be fully shown; That strength that bears the world there shall By every one be known. 17. That holiness and sanctity Which doth all thought surpass, Shall there in present purity Outshine the crystal glass. 18. The beauty and the comeliness Of this Almighty shall Make amiable with lasting bliss Those he thereto shall call. 19. The presence of this God will be Eternal life in all, And health and gladness, while we see Thy face, O immortal! 20. Here will the Lord make clear and plain How sweetly did agree His attributes, when Christ was slain Our Saviour to be. 21. How wisdom did find out the way, How strength did make him stand, How holiness did bear the sway, And answer just demand. 22. How all these attributes did bend Themselves to work our life, Through the Christ whom God did send To save us by his might. 23. All this will sparkle in our eye Within the holy place, And greatly raise our melody, And flow our hearts with grace. 24. The largest thought that can arise Within the widest heart Shall then be filled with surprize, And pleas'd in every part. 25. All mysteries shall here be seen, And every knot, unty'd; Electing love, that hid hath been, Shall shine on every side. 26. The God of glory here will be The life of every one; Whose goodly attributes shall we Possess them as our own. 27. By wisdom we all things shall know, By light all things shall see, By strength, too, all things we shall do, When we in glory be. 28. The Holy Lamb of God, also, Who for our sakes did die, The holy ones of God shall know, And that most perfectly. 29. Those small and short discoveries That we have of him here, Will there be seen with open eyes, In visions full and clear. 30. Those many thousand acts of grace That here we feel and find, Shall there be real with open face Upon his heart most kind. 31. There he will show us how he was Our prophet, priest, and king; And how he did maintain our cause, And us to glory bring. 32. There we shall see how he was touch'd With all our

grief and pain (As in his word he hath avouch'd), When we with him shall reign; 33. He'll show us, also, how he did Maintain our faith and love, And why his face sometimes he hid From us, who are his dove; 34. These tempting times that here we have, We there shall see were good; Also that hidden strength he gave, The purchase of his blood. 35. That he should stand for us before His Father, thus we read. But then shall see, and shall adore Him for his gracious deed. 36. Though we are vile, he without shame Before the angels all Lays out his strength, his worth, and name, For us, who are in thrall. 37. This is he who was mock'd and beat, Spit on, and crown'd with thorns; Who for us had a bloody sweat, Whose heart was broke with scorns. 38. 'Tis he who stands so much our friend, As shortly we shall see, With open face, world without end, And in his presence be. 39. That head that once was crown'd with thorns, Shall now with glory shine; That heart that broken was with scorns, Shall flow with life divine; 40. That man that here met with disgrace, We there shall see so bright; That angels can't behold his face For its exceeding light. 41. What gladness will possess our heart When we shall see these things! What light and life, in every part, Will rise like lasting springs! 42. O blessed face and holy grace, When shall we see this day? Lord, fetch us to this goodly place We humbly do thee pray. 43. Next to this Lamb we shall behold All saints, both more and less, With whit'ned robes in glory roll'd, 'Cause him they did confess. 44. Each walking in his righteousness With shining crowns of gold, Triumphing still in heav'nly bliss, Amazing to behold. 45. Each person for his majesty Doth represent a king; Yea, angel-like for dignity, And seraphims that sing. 46. Each motion of their mind, and so Each twinkling of their eye; Each word they speak, and step they go, It is in purity. 47. Immortal are they every one, Wrapt up in health and light, Mortality from them is gone, Weakness is turn'd to might. 48. The stars are not so clear as they, They equalize the sun; Their glory shines to perfect day, Which day will ne'er be done. 49. No sorrow can them now annoy, Nor weakness, grief or pain; No faintness can abate their joy, They now in life do reign. 50. They shall not there, as here, be vex'd With Satan, men, or sin; Nor with their wicked hearts perplex'd, The heavens have cop'd[8] them in. 51. Thus, as they shine in their estate, So, too, in their degree; Which is most goodly to relate, And ravishing to see. 52. The majesty whom they adore, Doth them in wisdom place Upon the thrones, and that before The angels, to their grace. 53. The saints of the Old Testament, Full right to their degree; Likewise the New, in excellent Magnificency be. 54. Each one his badge of glory wears, According to his place; According as was his affairs Here, in the time of grace. 55. Some on the right hand of the Lamb, Likewise some on the left, With robes and golden chains do stand Most grave, most sage, and deft.[9] 56. The martyr here is known from him Who peaceably did die, Both by the place he sitteth in, And by his dignity. 57. Each father, saint, and prophet shall, According to his worth, Enjoy the honour of his call, And plainly hold it forth. 58. Those bodies which sometimes were torn, And bones that broken were For God's word; he doth now adorn With health and glory fair. 59. Thus, when in heav'nly harmony These blessed saints appear, Adorn'd with grace and majesty, What gladness will be there! 60. The light, and grace, and countenance, The least of these shall have, Will so with terror them advance, And make their face so grave, 61. That at them all the world will shake, When they lift up their head; Princes and kings will at them quake, And fall before them dead. 62. This shall we see, thus shall we be, O would the day were come, Lord Jesus take us up to thee, To this desired home. 63. Angels also we shall behold, When we on high ascend, Each shining like to men of gold, And on the Lord attend. 64. These goodly creatures, full of grace, Shall stand about the throne, Each one with lightning in his face, And shall to us be

known. 65. These cherubims with one accord Shall cry continually, Ah, holy, holy, holy, Lord, And heavenly majesty. 66. These will us in their arms embrace, And welcome us to rest, And joy to see us clad with grace, And of the heavens possess'd. 67. This we shall hear, this we shall see, While raptures take us up, When we with blessed Jesus be, And at his table sup. 68. Oh shining angels! what, must we With you lift up our voice? We must; and with you ever be, And with you must rejoice. 69. Our friends that lived godly here, Shall there be found again; The wife, the child, and father dear, With others of our train. 70. Each one down to the foot in white, Fill'd to the brim with grace, Walking among the saints in light, With glad and joyful face. 71. Those God did use us to convert, We there with joy shall meet, And jointly shall, with all our heart, In life each other greet. 72. A crown to them we then shall be, A glory and a joy; And that before the Lord, when he The world comes to destroy. 73. This is the place, this is the state, Of all that fear the Lord; Which men nor angels may relate With tongue, or pen, or word. 74. No night is here, for to eclipse Its spangling rays so bright; Nor doubt, nor fear to shut the lips, Of those within this light. 75. The strings of music here are tun'd For heavenly harmony, And every spirit here perfum'd With perfect sanctity. 76. Here runs the crystal streams of life, Quite through all our veins. And here by love we do unite With glory's golden chains. 77. Now that which sweet'neth all will be The lasting of this state; This heightens all we hear or see To a transcendant rate. 78. For should the saints enjoy all this But for a certain time, O, how would they their mark then miss, And at this thing repine? 79. Yea, 'tis not possible that they Who then shall dwell on high, Should be content, unless they may Dwell there eternally. 80. A thought of parting with this place Would bitter all their sweet, And darkness put upon the face Of all they there do meet. 81. But far from this the saints shall be, Their portion is the Lord, Whose face for ever they shall see, As saith the holy word. 82. And that with everlasting peace, Joy, and felicity, From this time forth they shall increase Unto eternity.

OF HELL, AND THE ESTATE OF THOSE THAT PERISH.

1. Thus, having show'd you what I see Of heaven, I now will tell You also, after search, what be The damned wights of hell. 2. And O, that they who read my lines Would ponder soberly, And lay to heart such things betimes As touch eternity. 3. The sleepy sinner little thinks What sorrows will abound Within him, when upon the brinks Of Tophet he is found. 4. Hell is beyond all though a state So doubtful[10] and forlorn, So fearful, that none can relate The pangs that there are born. 5. God will exclude them utterly From his most blessed face, And them involve in misery, In shame, and in disgrace. 6. God is the fountain of all bliss, Of life, of light, and peace; They then must needs be comfortless Who are depriv'd of these. 7. Instead of life, a living death Will there in all be found. Dyings will be in every breath, Thus sorrow will abound. 8. No light, but darkness here doth dwell; No peace, but horror strange: The fearful damning wights[11] of hell In all will make this change. 9. To many things the damned's woe Is liked in the word, And that because no one can show The vengeance of the Lord. 10. Unto a dreadful burning lake, All on a fiery flame, Hell is compared, for to make All understand the same. 11. A burning lake, a furnace hot, A burning oven, too, Must be the portion, share, and lot, Of those which evil sow. 12. This plainly shows the burning heat With which it will oppress All hearts, and will like burnings eat Their souls with sore distress. 13. This burning lake, it is God's wrath Incensed by the sin Of those who do reject his path, And wicked ways walk in. 14. Which wrath will so perplex all parts Of body and of soul, As if up to the very hearts In burnings they did roll. 15. Again, to show the stinking state Of this so sad a case, Like burning brimstone God doth make The hidings of his face. 16. And truly as the steam, and smoke, And flames of brimstone

smell, To blind the eyes, and stomach choke, So are the pangs of hell. 17. To see a sea of brimstone burn, Who would it not affright? But they whom God to hell doth turn Are in most woful plight. 18. This burning cannot quenched be, No, not with tears of blood; No mournful groans in misery Will here do any good. 19. O damned men! this is your fate, The day of grace is done, Repentance now doth come too late, Mercy is fled and gone. 20. Your groans and cries they sooner should Have sounded in mine ears, If grace you would have had, or would Have me regard your tears. 21. Me you offended with your sin, Instructions you did slight, Your sins against my law hath been, Justice shall have his right. 22. I gave my Son to do you good, I gave you space and time With him to close, which you withstood, And did with hell combine. 23. Justice against you now is set, Which you cannot appease; Eternal justice doth you let From either life or ease. 24. Thus he that to this place doth come May groan, and sigh, and weep; But sin hath made that place his home, And there it will him keep. 25. Wherefore, hell in another place Is call'd a prison too, And all to show the evil case Of all sin doth undo. 26. Which prison, with its locks and bars Of God's lasting decree, Will hold them fast; O how this mars All thought of being free! 27. Out at these brazen bars they may The saints in glory see; But this will not their grief allay, But to them torment be. 28. Thus they in this infernal cave Will now be holden fast From heavenly freedom, though they crave, Of it they may not taste. 29. The chains that darkness on them hangs Still ratt'ling in their ears, Creates within them heavy pangs, And still augments their fears. 30. Thus hopeless of all remedy, They dyingly do sink Into the jaws of misery, And seas of sorrow drink. 31. For being cop'd[12] on every side With helplessness and grief, Headlong into despair they slide Bereft of all relief. 32. Therefore this hell is called a pit, Prepared for those that die The second death, a term most fit To show their misery. 33. A pit that's bottomless is this, A gulf of grief and woe, A dungeon which they cannot miss, That will themselves undo. 34. Thus without stay they always sink, Thus fainting still they fail, Despair they up like water drink, These prisoners have no bail. 35. Here meets them now that worm that gnaws, And plucks their bowels out, The pit, too, on them shuts her jaws; This dreadful is, no doubt. 36. This ghastly worm is guilt for sin, Which on the conscience feeds, With vipers' teeth, both sharp and keen, Whereat it sorely bleeds. 37. This worm is fed by memory, Which strictly brings to mind, All things done in prosperity, As we in Scripture find. 38. No word, nor thought, nor act they did, But now is set in sight, Not one of them can now be hid, Memory gives them light. 39. On which the understanding still Will judge, and sentence pass, This kills the mind, and wounds the will, Alas, alas, alas! 40. O, conscience is the slaughter shop, There hangs the axe and knife, 'Tis there the worm makes all things hot, And wearies out the life. 41. Here, then, is execution done On body and on soul; For conscience will be brib'd of none, But gives to all their dole. 42. This worm, 'tis said, shall never die, But in the belly be Of all that in the flames shall lie, O dreadful sight to see! 43. This worm now needs must in them live, For sin will still be there, And guilt, for God will not forgive, Nor Christ their burden bear. 44. But take from them all help and stay, And leave them to despair, Which feeds upon them night and day, This is the damned's share. 45. Now will confusion so possess These monuments of ire, And so confound them with distress, And trouble their desire. 46. That what to think, or what to do, Or where to lay their head, They know not; 'tis the damned's woe To live, and yet be dead. 47. These cast-aways would fain have life, But know, they never shall, They would forget their dreadful plight, But that sticks fast'st of all. 48. God, Christ, and heaven, they know are best, Yet dare not on them think, The saints they know in joys do rest, While they their tears do drink. 49. They cry alas, but all in vain, They stick fast in the mire, They would be rid of

present pain, Yet set themselves on fire. 50. Darkness is their perplexity, Yet do they hate the light, They always see their misery, Yet are themselves all night. 51. They are all dead, yet live they do, Yet neither live nor die. They die to weal, and live to woe, This is their misery. 52. Amidst all this so great a scare That here I do relate, Another falleth to their share In this their sad estate. 53. The legions of infernal fiends Then with them needs must be, A just reward for all their pains, This they shall feel and see. 54. With yellings, howlings, shrieks, and cries, And other doleful noise, With trembling hearts and failing eyes, These are their hellish joys. 55. These angels black they would obey, And serve with greedy mind, And take delight to go astray, That pleasure they might find. 56. Which pleasure now like poison turns Their joy to heaviness; Yea, like the gall of asps it burns, And doth them sore oppress 57. Now is the joy they lived in All turned to brinish tears, And resolute attempts to sin Turn'd into hellish fears. 58. The floods run trickling down their face, Their hearts do prick and ache, While they lament their woful case, Their loins totter and shake. 59. O wetted cheeks, with bleared eyes, How fully do you show The pangs that in their bosom lies, And grief they undergo! 60. Their dolour in their bitterness So greatly they bemoan, That hell itself this to express Doth echo with their groan. 61. Thus broiling on the burning grates, They now to wailing go, And say of those unhappy fates That did them thus undo. 62. Alas, my grief! hard hap had I Those dolours here to find, A living death, in hell I lie, Involv'd with grief of mind. 63. I once was fair for light and grace, My days were long and good; I lived in a blessed place Where was most heav'nly food. 64. But wretch I am, I slighted life, I chose in death to live; O, for these days now, if I might, Ten thousand worlds would give. 65. What time had I to pray and read, What time to hear the word! What means to help me at my need, Did God to me afford! 66. Examples, too, of piety I every day did see, But they abuse and slight did I, O, woe be unto me. 67. I now remember how my friend Reproved me of vice, And bid me mind my latter end, Both once, and twice, and thrice. 68. But O, deluded man, I did My back upon him turn; Eternal life I did not heed, For which I now do mourn. 69. Ah, golden time, I did thee spend In sin and idleness, Ah, health and wealth, I did you lend To bring me to distress. 70. My feet to evil I let run, And tongue of folly talk; My eyes to vanity hath gone, Thus did I vainly walk. 71. I did as greatly toil and strain Myself with sin to please, As if that everlasting grain Could have been found in these. 72. But nothing, nothing have I found But weeping, and alas, And sorrow, which doth now surround Me, and augment my cross. 73. Ah, bleeding conscience, how did I Thee check when thou didst tell Me of my faults, for which I lie Dead while I live in hell. 74. I took thee for some peevish foe, When thou didst me accuse, Therefore I did thee buffet so, And counsel did refuse. 75. Thou often didst me tidings bring, How God did me dislike, Because I took delight in sin, But I thy news did slight. 76. Ah, Mind, why didst thou do those things That now do work my woe? Ah, Will, why was thou thus inclin'd Me ever to undo? 77. My senses, how were you beguil'd When you said sin was good? It hath in all parts me defil'd, And drown'd me like a flood. 78. Ah, that I now a being have, In sorrow and in pain; Mother, would you had been my grave, But this I wish in vain. 79. Had I been made a cockatrice, A toad, or such-like thing;[13] Yea, had I been made snow or ice, Then had I had no sin; 80. A block, a stock, a stone, or clot, Is happier than I; For they know neither cold nor hot, To live nor yet to die. 81. I envy now the happiness Of those that are in light, I hate the very name of bliss, 'Cause I have there no right. 82. I grieve to see that others are In glory, life, and well, Without all fear, or dread, or care, While I am racked in hell. 83. Thus will these souls with watery eyes, And hacking of their teeth, With wringing hands, and fearful cries, Expostulate their grief. 84. O set their teeth they will, and gnash, And

gnaw for very pain, While as with scorpions God doth lash Them for their life so vain. 85. Again, still as they in this muse, Are feeding on the fire, To mind there comes yet other news, To screw their torments higher. 86. Which is the length of this estate, Where they at present lie; Which in a word I thus relate, 'Tis to eternity. 87. This thought now is so firmly fix'd In all that comes to mind, And also is so strongly mix'd With wrath of every kind. 88. So that whatever they do know, Or see, or think, or feel, For ever still doth strike them through As with a bar of steel. 89. For EVER shineth in the fire, EVER is on the chains; 'Tis also in the pit of ire, And tastes in all their pains. 90. For ever separate from God, From peace, and life, and rest; For ever underneath the rod That vengeance liketh best. 91. O ever, ever, this will drown'd Them quite and make them cry, We never shall get o'er thy bound, O, great eternity! 92. They sooner now the stars may count Than lose these dismal bands; Or see to what the motes[14] among Or number up the sands. 93. Then see an end of this their woe, Which now for sin they have; O wantons, take heed what you do, Sin will you never save. 94. They sooner may drink up the sea, Than shake off these their fears; Or make another in one day As big with brinish tears; 95. Than put an end to misery, In which they now do roar, Or help themselves; no, they must cry, Alas, for evermore. 96. When years by thousands on a heap Are passed o'er their head; Yet still the fruits of sin they reap Among the ghostly dead. 97. Yea, when they have time out of mind Be in this case so

ill, For EVER, EVER is behind[15] Yet for them to fulfill.

EBAL AND GERIZZIM,

OR

THE BLESSING AND THE CURSE:

BEING A SHORT EXHORTATION TO SINNERS, BY THE MERCY AND SEVERITY OF GOD.

FROM MOUNT GERIZZIM.

Besides what I said of the Four Last Things,
And of the weal and woe that from them springs;
An after-word still runneth in my mind,
Which I shall here expose unto that wind
That may it blow into that very hand
That needs it. Also that it may be scann'd
With greatest soberness, shall be my prayer,
As well as diligence and godly care;
So to present it unto public view,
That only truth and peace may thence ensue.
    My talk shall be of that amazing love
Of God we read of; which, that it may prove,
By its engaging arguments to save
Thee, I shall lay out that poor help I have
Thee to entice; that thou wouldst dearly fall
In love with thy salvation, and with all
That doth thereto concur, that thou mayst be
As blessed as the Blessed can make thee,
Not only here but in the world to come,
In bliss, which, I pray God, may be thy home.
    But first, I would advise thee to bethink
Thyself, how sin hath laid thee at the brink
Of hell, where thou art lulled fast asleep
In Satan's arms, who also will thee keep
As senseless and secure as e'er he may,
Lest thou shouldst wake, and see't, and run away
Unto that Jesus, whom the Father sent
Into the world, for this cause and intent,
That such as thou, from such a thrall as this
Might'st be released, and made heir of bliss.
Now that thou may'st awake, the danger fly,
And so escape the death that others die,
Come, let me set my trumpet to thine ear,
Be willing all my message for to hear:
'Tis for thy life, O do it not refuse;
Wo unto them good counsel do abuse.
Thou art at present in that very case,
Which argues thou art destitute of grace:
For he that lies where sin hath laid him, lies
Under the curse, graceless, and so he dies
In body and in soul, within that range,
If God his heart in mercy doth not change
Before he goes the way of all the earth,
Before he lose his spirit and his breath.

Repentance there is none within the grave,
Nor Christ, nor grace, nor mercies for to save
Thee from the vengeance due unto thy sin,
If now thou dost not truly close with him.
    Thou art like him that sleepeth in the sea
On broken boards, which, without guide or stay,
Are driven whither winds and water will;
While greedy beasts do wait to have their fill
By feeding on his carcass, when he shall
Turn overboard, and without mercy fall
Into the jaws of such as make a prey
Of those whom justice drowneth in the sea.
    Thou art like him that snoring still doth lie
Upon the bed of vain security,
Whilst all about him into burning flame
By fire is turned; yea, and while the frame
And building where he lies consuming is,
And while himself these burnings cannot miss.
    Thou art like one that hangeth by a thread
Over the mouth of hell, as one half-dead;
And O, how soon this thread may broken be,
Or cut by death, is yet unknown to thee!
But sure it is, if all the weight of sin,
And all that Satan, too, hath doing been,
Or yet can do, can break this crazy thread,
'Twill not be long before, among the dead,
Thou tumble do, as linked fast in chains,
With them to wait in fear for future pains.
    What shall I say? Wilt thou not yet awake?
Nor yet of thy poor soul some pity take?
Among the lions it hood-winked lies;
O, that the Lord would open once thine eyes
That thou might'st see it, then I dare say thou,
As half-bereft of wits, wouldst cry out, How
Shall I escape? Lord help, O! help with speed,
Reach down thy hand from heav'n, for help I need,
To save me from the lions, for I fear
This soul of mine they will in pieces tear.
    Come, then, and let us both expostulate
The case betwixt us, till we animate
And kindle in our hearts that burning love
To Christ, to grace, to life, that we may move
Swifter than eagles to this blessed prey;
Then shall it be well with us in that day
The trump shall sound, the dead made rise, and stand,
Then to receive, for breach of God's command,
Such thunder-claps as these, Depart from me
Into hell-fire, you that the wicked be,
Prepared for the devil, and for those

That with him and his angels rather chose
To live in filthy sin and wickedness,
Whose fruit is everlasting bitterness.
    We both are yet on this side of the grave,
We also gospel-privileges have;
The word, and time to pray; God give us hearts,
That, like the wise man, we may act our parts,
To get the pearl of price; then we shall be
Like godly Mary, Peter, Paul, and we
Like Jacob, too, the blessing shall obtain;
While Esau rides a-hunting for the gain
Of worldly pelf, which will him not avail
When death or judgment shall him sore assail.
    Now, to encourage us for to begin,
Let us believe the kingdom we may win,
And be possess'd thereof, if we the way
Shall hit into, and then let nothing stay
Or hinder us; the crown is at the end,
Let's run and strive, and fly, and let's contend
With greatest courage it for to obtain;
'Tis life, and peace, and everlasting gain.
The gate of life, the new and living way,
The promise holdeth open all the day,
Which thou by Jacob's ladder must ascend,
Where angels always wait, and do attend
As ministers, to minister for those
That do with God, and Christ, and glory close.
    If guilt of sin still lieth at our door,
Us to discourage, let us set before
Our eyes a bleeding Jesus, who did die
The death, and let's believe the reason why
He did it, was that we might ever be
From death and sin, from hell and wrath set free.
Yea, let's remember for that very end
It was his blessed Father did him send;
That he the law of God might here fulfil,
That so the mystery of his blessed will
Might be revealed in the blessedness
Of those that fly to Christ for righteousness.
    Now let us argue with ourselves, then, thus
That Jesus Christ our Lord came to save us,
By bearing of our sins upon his back,
By hanging on the cross as on a rack,
While justice cut him off on every side,
While smiles Divine themselves from him did hide,
While earth did quake, and rocks in pieces rent,
And while the sun, as veiled, did lament
To see the innocent and harmless die
So sore a death, so full of misery.

Yea, let us turn again, and say, All this
He did and suffered for love of his.
He brought in everlasting righteousness,
That he might cover all our nakedness;
He wept and wash'd his face with brinish tears
That we might saved be from hellish fears;
Blood was his sweat, too, in his agony,
That we might live in joyful ecstasy;
He apprehended was and led away,
That grace to us-ward never might decay.
With swords, and bills, and outrage in the night,
That to the peace of heav'n we might have right.
Condemned he was between two thieves to die,
That we might ever in his bosom lie;
Scourged with whips his precious body were,
That we lashes of conscience might not fear;
His head was crowned with thorns, that we might be
Crowned with glory and felicity;
He hanged was upon a cursed tree,
That we delivered from death might be;
His Father from him hides his smiles and face,
That we might have them in the heavenly place;
He cry'd, My God, why hast forsaken me?
That we forsaken of him might not be.
Into his side was thrust a bloody spear,
That we the sting of death might never fear;
He went into the grave after all this,
That we might up to heav'n go, and have bliss.
Yea, rise again he did out of the earth,
And shook off from him all the chains of death;
Then at his chariot wheels he captive led
His foes, and trod upon the serpent's head;
Riding in triumph to his Father's throne,
There to possess the kingdom as his own.
What say'st thou, wilt not yet unto him come?
His arms are open, in his heart is room
To lay thee; be not then discouraged,
Although thy sins be many, great, and red;
Unto thee righteousness he will impute,
And with the kisses of his mouth salute
Thy drooping soul, and will it so uphold,
As that thy shaking conscience shall be bold
To come to mercy's seat with great access,
There to expostulate with that justice
That burns like fiery flames against all those
That do not with this blessed Jesus close;
Which unto thee will do no harm, but good,
Because thou hast reliance on that blood
That justice saith hath given him content,

For all that do unfeignedly repent
Their ill-spent life, and roll upon free grace,
That they within that bosom might have place,
That open is to such, where they shall lie
In ease, and gladness, and felicity,
World without end, according to that state
I have, nay, better than I, can relate.
    If thou shalt still object, thou yet art vile,
And hast a heart that will not reconcile
Unto the holy law, but will rebel,
Hark yet to what I shall thee farther tell.
Two things are yet behind that help thee will,
If God should put into thy mind that skill,
So to improve them as becometh those
That would with mercy and forgiveness close.
 First, then, let this sink down into thy heart,
That Christ is not a Saviour in part,
But every way so fully he is made
That all of those that underneath his shade
And wing would sit, and shroud their weary soul,
That even Moses dare it not control,
But justify it, approve of 't, and conclude
No man nor angel must himself intrude
With such doctrine that may oppose the same,
On pain of blaspheming that holy name,
Which God himself hath given unto men,
To stay, to trust, to lean themselves on, when
They feel themselves assaulted, and made fear
Their sin will not let them in life appear.
 For as God made him perfect righteousness,
That he his love might to the height express,
And us present complete before the throne;
Sanctification, too, of his own
He hath prepared, in which do we stand,
Complete in holiness, at his right hand.
Now this sanctification is not
That holiness which is in us, but that
Which in the person of this Jesus is,
And can inherently be only his.
But is imputed to us for our good.
As is his active righteousness and blood;
Which is the cause, though we infirm are found,
That mercy and forgiveness doth abound
To us-ward, and that why we are not shent[16]
And empty, and away rebuked sent,
Because that all we do imperfect is.
Bless God, then, for this holiness of his,
And learn to look by faith on that alone,
When thou seest thou hast nothing of thine own;

Yea, when thy heart most willing is to do
What God by his good word doth call thee to;
And when thou find'st most holiness within,
And greatest power over every sin,
Yet then to Jesus look, and thou shalt see
In him sanctification for thee,
Far more complete than all that thou canst find
In the most upright heart and willing mind,
That ever man or angels did possess,
When most filled with inherent righteousness.
Besides, if thou forgettest here to live,
And Satan get thee once into his sieve,
He will so hide thy wheat, and show thy brun[17]
That thou wilt quickly cry, I am undone.
Alas, thy goodliest attainments here,
Though like the fairest blossoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
When once the east-wind of temptations beat
Upon thee, with their dry and blasting heat!
Rich men will not account their treasure lies
In crack'd groats and four-pence half-pennies,[18]
But in those bags they have within their chests,
In staple goods, which shall within their breasts
Have place accordingly, because they see
Their substance lieth here. But if that be
But shaken, then they quickly fear, and cry,
Alas, 'tis not this small and odd money,
We carry in our pockets for to spend,
Will make us rich, or much will stand our friend.
If famine or if want do us assail,
How quickly will these little pieces fail!
If thou be wise, consider what I say
And look for all in Christ, where no decay
Is like to be; then though thy present frame
Be much in up-and-down, yet he the same
Abideth, yea, and still at God's right hand,
As thy most perfect holiness will stand.
It is, I say, not like to that in thee,
Now high, then low, now out, then in, but he
Most perfect is, when thou art at the worst
The same, the very same; I said at first,
This helpeth much when thou art buffeted,
And when thy graces lie in thee as dead;
Then to believe they are all perfect still
In Christ thy head, who hath that blessed skill,
Yet to present thee by what is in him
Unto his Father, one that hath no sin.
Yea, this will fill thy mouth with argument

Against the tempter, when he shall present
Before thee all thy weakness, and shall hide
From thee thy graces, that thou mayst abide
Under the fretting fumes of unbelief,
Which never yielded Christian man relief.
Nor help thyself thou mayst against him thus:
O Satan, though my heart indeed be worse
Than 'twas a while ago, yet I perceive
Thou shalt me not of happiness bereave,
Nor yet of holiness; for by the Word
I find that Jesus Christ, our blessed Lord,
Is made sanctification for me
In his own person, where all graces be,
As water in the fountain; and that I,
By means of that, have yet a sanctity,
Both personal and perfect every way;
And that is Christ himself, as Paul doth say.
Now, though my crazy pitcher oft doth leak,
By means of which my graces are so weak,
And so much spent, that one I cannot find
Able to stay or help my feeble mind;
Yet then I look to Jesus, and see all
In him that wanting is in me, and shall
Again take courage, and believe he will
Present me upright in his person, till
He humble me for all my foolishness,
And then again fill me with holiness.
Now, if thou lovest inward sanctity,
As all the saints do most unfeignedly,
Then add, to what I have already said,
Faith in the promise; and be not afraid
To urge it often at the throne of grace,
And to expect it in its time and place.
Then he that true is, and that cannot lie,
Will give it unto thee, that thou thereby
Mayst serve with faith, with fear, in truth and love,
That God that did at first thy spirit move
To ask it to his praise, that he might be
Thy God, and that he might delight in thee.
If I should here particulars relate,
Methinks it could not but much animate
Thy heart, though very listless to inquire
How thou mayst that enjoy, which all desire
That love themselves and future happiness;
But O, I cannot fully it express:
The promise is so open and so free,
In all respects, to those that humble be,
That want they cannot what for them is good;
But there 'tis, and confirmed is with blood,

A certain sign, all those enjoy it may,
That see they want it, and sincerely pray
To God the Father, in that Jesus' name
Who bled on purpose to confirm the same.

[THE NECESSITY OF A NEW HEART.]

Now wouldst thou have a heart that tender is,
A heart that forward is to close with bliss;
A heart that will impressions freely take
Of the new covenant, and that will make
The best improvement of the word of grace,
And that to wickedness will not give place;
All this is in the promise, and it may
Obtained be of them that humbly pray.
Wouldst thou enjoy that spirit that is free,
And looseth those that in their spirits be
Oppressed with guilt, or filth, or unbelief;
That spirit that will, where it dwells, be chief;
Which breaketh Samson's cord as rotten thread,
And raiseth up the spirit that is dead;
That sets the will at liberty to choose
Those things that God hath promis'd to infuse
Into the humble heart? All this, I say,
The promise holdeth out to them that pray.

[THE SPIRIT OF PRAYER.]

Wouldst thou have that good, that blessed mind,
That is so much to heavenly things inclin'd
That it aloft will soar, and always be
Contemplating on blest eternity.
That mind that never thinks itself at rest,
But when it knows it is for ever blest;
That mind that can be here no more content,
Than he that in the prison doth lament;
That blessed mind that counts itself then free
When it can at the throne with Jesus be,
There to behold the mansions he prepares
For such as be with him and his co-heirs.
This mind is in the covenant of grace,
And shall be theirs that truly seek his face.

[OF GODLY FEAR.]

Is godly fear delightful unto thee,
That fear that God himself delights to see
Bear sway in them that love him? then he will
Thy godly mind in this request fulfil.
By giving thee a fear that tremble shall,
At every trip thou takest, lest thou fall,
And him offend, or hurt thyself by sin,

Or cause poor souls that always blind have been
To stumble at thy falls, and harder be
Against their own salvation and thee.
That fear that of itself would rather choose
The rod, than to offend or to abuse
In anything that blessed worthy name,
That hath thee saved from that death and shame;
That sin would soon have brought thee to, if he
Had not imputed righteousness to thee.
I will love them, saith God, and not depart
From them, but put my fear within their heart,
That I to them may always lovely be,
And that they never may depart from me.

[OF UPRIGHTNESS AND SINCERITY.]

Wouldst thou be very upright and sincere?
Wouldst thou be that within thou dost appear,
Or seem to be in outward exercise
Before the most devout, and godly wise?
Yea, art thou thus when no eye doth thee see
But that which is invisible? and be
The words of God in truth thy prop and stay?
And do they in thy conscience bear more sway
To govern thee in faith and holiness,
Than thou canst with thy heart and mouth express?
And do the things that truly are divine,
Before thee more than gold or rubies shine?
And if, as unto Solomon, God should
Propound to thee, What wouldst thou have? how would
Thy heart and pulse beat after heav'nly things,
After the upper and the nether springs?
Couldst, with unfeigned heart and upright lip,
Cry, Hold me fast, Lord, never let me slip,
Nor step aside from faith and holiness,
Nor from the blessed hope of future bliss?
Lord, rather cross me anywhere than here;
Lord, fill me always with thy holy fear,
And godly jealousy of mine own heart,
Lest I, Lord, should at any time depart
From thy most blessed covenant of grace,
Where Jesus rules as King, and where thy face
Is only to be seen with comfort, and
Where sinners justified before thee stand.
If these thy groanings be sincere and true,
If God doth count thee one that dost pursue
The things thou cryest after with thy heart,
No doubt but in them thou shalt have a part.

[HOW GRACES ARE TO BE OBTAINED.]

The next word that I would unto thee say,
Is how thou mayst attain without delay,
Those blessed graces, and that holiness
Thou dost with so much godly zeal express
Thy love to, and thy longing to enjoy,
That sins and weakness might thee less annoy.
Know, then, as I have hinted heretofore,
And shall now speak unto a little more,
All graces in the person of the Son
Are by the Father hid, and therefore none
Can them obtain but they who with him close;
All others graceless are but only those;
For of his fulness 'tis that we receive,
And grace for grace; let no man then deceive
Himself or others with a feigned show
Of holiness, if Jesus they eschew.
When he ascended to his Father, then
It was that he received gifts for men;
Faith, hope, and love, true zeal, an upright heart,
Right humbleness of mind, and every part
Of what the word of life counts holiness,
God then laid up in him, that we redress
And help might have, who do unto him fly
For righteousness and gospel sanctity.

[OF IMPUTED RIGHTEOUSNESS.]

Now, if thou wouldst inherit righteousness,
And so sanctification possess
In body, soul, and spirit, then thou must
To Jesus fly, as one ungodly first;
And so by him crave pardon for thy sin
Which thou hast loved, and hast lived in;
For this cannot at all forgiven be,
For any righteousness that is in thee;
Because the best thou hast is filthy rags,
Profane, presumptuous, and most beastly brags
Of flesh and blood, which always cross doth lie
To God, to grace, and thy felicity.
Then righteousness imputed thou must have,
Thee from that guilt and punishment to save
Thou liest under as a sinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holiness in thee.
The reason is, because all graces are
Only in Christ, and be infused where,
Or into those whom he doth justify,
By what himself hath done, that he thereby
Might be the whole of all that happiness

The sinner shall enjoy here, and in bliss.
Besides, if holiness should first be found
In those whom God doth pardon, then the ground
Why we forgiven are would seem to be,
He first found holiness in thee and me;
But this the holy Scriptures will refute,
And prove that righteousness he doth impute
Without respect to goodness first in man;
For, to speak truth indeed, no goodness can
Be found in those that underneath the law
Do stand; for if God goodness in them saw,
Why doth he once and twice say, There is none
That righteous be; no, not so much as one;
None understandeth, none seek after God,
His ways they have not known, but have abode
In wickedness, unprofitably they
Must needs appear to be then every way.
Their throats an open sepulchre, also
Their mouths are full of filthy cursings too;
And bitterness, yea, underneath their lips
The asp hath poison. O how many slips
And falls in sin must such poor people have!
Now here's the holiness that should them save,
Or, as a preparation, go before,
To move God to do for them less or more?
No, grace must on thee righteousness bestow,
Or, else sin will for ever thee undo.
Sweet Paul this doctrine also doth express,
Where he saith, Some may have righteousness,
Though works they have not; and it thus may stand,
Grace by the promise gives what the command
Requireth us to do, and so are we
Quitted from doing, and by grace made free.

[OF HOLINESS OF LIFE.]

Now, then, if holiness thou wouldst obtain,
And wouldst a tender Christian man remain,
Keep faith in action, let that righteousness
That Christ fulfilled always have express
And clear distinction in thy heart, from all
That men by Scripture, or besides, it, call
Inherent gospel holiness, or what
Terms else they please to give it; for 'tis that,
And that alone, by which all graces come
Into the heart; for else there is no room
For ought but pride, presumption, or despair,
No love or other graces can be there.
Received you the Spirit, saith St. Paul,
By hearing, faith, or works? not works, and shall

No ways retain the same, except you do
Hear faith, embrace the same, and stick thereto.

[THE OPERATION OF FAITH.]

The word of faith unto me pardon brings,
Shows me the ground and reason whence it springs:
To wit, free grace, which moved God to give
His Son to die and bleed, that I might live
This word doth also loudly preach to me,
Though I a miserable sinner be,
Yet in this Son of God I stand complete,
Whose righteousness is without all deceit;
'Tis that which God himself delighteth in,
And that by which all his have saved been.

[OF LOVE TO GOD.]

When I do this begin to apprehend,
My heart, my soul, and mind, begins to bend
To God-ward, and sincerely for to love
His son, his ways, his people, and to move
With brokenness of spirit after him
Who broken was, and killed for my sin.
Now is mine heart grown holy, now it cleaves
To Jesus Christ my Lord, and now it leaves
Those ways that wicked be; it mourns because
It can conform no more unto the laws
Of God, who loved me when I was vile,
And of sweet Jesus, who did reconcile
Me unto justice by his precious blood,
When no way else was left to do me good.
If you would know how this can operate
Thus on the soul, I shall to you relate
A little farther what my soul hath seen
Since I have with the Lord acquainted been.
The word of grace, when it doth rightly seize
The spirit of a man, and so at ease
Doth set the soul, the Spirit of the Lord
Doth then with might accompany the word;
In which it sets forth Christ as crucified,
And by that means the Father pacified
With such a wretch was thou, and by this sight,
Thy guilt is in the first place put to flight,
For thus the Spirit doth expostulate:
Behold how God doth now communicate
(By changing of the person) grace to thee
A sinner, but to Christ great misery,
Though he the just one was, and so could not
Deserve this punishment; behold, then, what
The love of God is! how 'tis manifest,

And where the reason lies that thou art blest.
This doctrine being spoken to the heart,
Which also is made yield to every part
Thereof, it doth the same with sweetness fill,
And so doth sins and wickednesses kill;
For when the love of God is thus reveal'd,
And thy poor drooping spirit thereby seal'd,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nourish sin,
It smites them, as the worm did Jonah's gourd,
And makes them dwindle of their own accord,
And die away; instead of which there springs
Up life and love, and other holy things.
Besides, the Holy Spirit now is come,
And takes possession of thee as its home;
By which a war maintained always is
Against the old man and the deeds of his.
    When God at first upon mount Sinai spake,
He made his very servant Moses quake;
But when he heard the law the second time,
His heart was comforted, his face did shine.
What was the reason of this difference,
Seeing no change was in the ordinance,
Although a change was in the manner, when
The second time he gave it unto men?
At first 'twas given in severity,
In thunder, blackness, darkness, tempest high,
In fiery flames it was delivered.
This struck both Moses and the host as dead;
But Moses, when he went into the mount
The second time, upon the same account
No fear, nor dread, nor shaking of his mind,
Do we in all the holy Scripture find;
But rather in his spirit he had rest,
And look'd upon himself as greatly blest.
He was put in the rock, he heard the name,
Which on the mount the Lord did thus proclaim:
The Lord, merciful, gracious, and more,
Long-suffering, and keeping up in store
Mercy for thousands, pardoning these things,
Iniquity, transgressions, and sins,
And holding guilty none but such as still
Refuse forgiveness, of rebellious will.
    This proclamation better pleased him
Than all the thunder and the light'ning.
Which shook the mount, this rid him of his fear,
This made him bend, make haste, and worship there.
    Jehoshaphat, when he was sore opprest
By Amnon and by Moab, and the rest

Of them that sought his life, no rest he found,
Until a word of faith became a ground
To stay himself upon; O, then they fell,
His very song became their passing-bell.
Then holiness of heart a consequence
Of faith in Christ is, for it flows from thence;
The love of Christ in truth constraineth us,
Of love sincerely to make judgment thus:
He for us died that for ever we
Might die to sin, and Christ his servants be.
O! nothing's like to the remembrance
Of what it is to have deliverance
From death and hell, which is of due our right,
Nothing, I say, like this to work delight
In holy things; this like live honey runs,
And needs no pressing out of honey-combs.

[LOVE INDUCING CHRISTIAN CONDUCT.]

Then understand my meaning by my words,
How sense of mercy unto faith affords
Both grace to sanctify, and holy make
That soul that of forgiveness doth partake.
Thus having briefly showed you what is
The way of life, or sanctity, of bliss,
I would not in conclusion have you think,
By what I say, that Christian men should drink
In these my words with lightness, or that they
Are now exempted from what every day
Their duty is. No, God doth still expect,
Yea, doth command, that they do not neglect
To pray, to read, to hear, and not dissent
From being sober, grave, and diligent
In watching, self-denial, and with fear
To serve him all the time thou livest here.
Indeed I have endeavoured to lay
Before your eyes the right and only way
Pardon to get, and also holiness,
Without which never think that God will bless
Thee with the kingdom he will give to those
That Christ embrace, and holy lives do choose
To live, while here all others go astray,
And shall in time to come be cast away.

FROM MOUNT EBAL.

Thus having heard from Gerizzim, I shall
Next come to Ebal, and you thither call,
Not there to curse you, but to let you hear
How God doth curse that soul that shall appear
An unbelieving man, a graceless wretch;

Because he doth continue in the breach
Of Moses' law, and also doth neglect
To close with Jesus; him will God reject
And cast behind him; for of right his due
Is that from whence all miseries ensue.
Cursed, saith he, are thy that do transgress
The least of my commandments, more or less.
Nothing that written is must broken be,
But always must be kept unto by thee,
And must fulfilled be; for here no man
Can look God in the face, or ever stand
Before the judgment-seat; for if they be
Convict, condemned too assuredly.
Now keep this law no mortal creature can,
For they already do, as guilty, stand
Before the God that gave it; so that they
Obnoxious to the curse lie every day,
Which also they must feel for certainty,
If unto Jesus Christ they do not fly.
Hence, then, as they for ever shall be blest,
That do by faith upon the promise rest,
So peace unto the wicked there is none;
'Tis wrath and death that they must feed upon.
    That what I say may some impression make
On carnal hearts, that they in time may take
That course that best will prove when time is done,
These lines I add to what I have begun.
    First, thou must know that God, as he is love
So he is justice, therefore cannot move,
Or in the least be brought to favour those
His holiness and justice doth oppose.
    For though thou mayst imagine in thy heart
That God is this or that, yet if thou art
At all besides the truth of what he is,
And so dost build thy hope for life amiss,
Still he the same abideth, and will be
The same, the same for ever unto thee.
    As God is true unto his promise, so
Unto his threat'ning he is faithful too.
Cease to be God he must, if he should break
One tittle that his blessed mouth did speak.
    Now, then, none can be saved but the men
With whom the Godhead is contented when
It them beholds with the severest eye
Of justice, holiness, and yet can spy
No fault nor blemish in them; these be they
That must be saved, as the Scriptures say.
    If this be true, as 'tis assuredly,
Woe be to them that wicked live and die;

Those that as far from holiness have been
All their life long as if no eye had seen
Their doings here, or as if God did not
At all regard, or in the least mind what,
Wherein, or how they did his law transgress,
Either by this or other wickedness;
But how deceived these poor creatures are,
They then shall know when they their burthen bear.
Alas, our God is a consuming fire;
So is his law, by which he doth require
That thou submit to him, and if thou be
Not in that justice found that can save thee
From all and every sentence which he spake
Upon mount Sinai, then as one that brake
It, thou the flames thereof shall quickly find
As scourges thee to lash, while sins do bind
Thee hand and foot, for ever to endure
The strokes of vengeance for thy life impure.
What I have said will yet evinced be,
And manifest abundantly to thee,
If what I have already spoken to
Be joined with these lines that do ensue.
Justice discovers its antipathy
Against profaneness and malignity.
Not only by the law it gave to men,
And threatenings thereunto annexed then.
But inasmuch as long before that day,
He did prepare for such as go astray,
That dreadful, that so much amazing place—
Hell, with its torments—for those men that grace
And holiness of life slight and disdain,
There to bemoan themselves with hellish pain.
This place, also, the pains so dismal be,
Both as to name and nature, that in me
It is not to express the damning wights,
The hellish torture, and the fearful plights
Thereof; for as intolerable they
Must needs be found, by those that disobey
The Lord, so can no word or thought express
Unto the full the height of that distress;
Such miserable caitiffs, that shall there
Rebukes of vengeance, for transgressions bear.
Indeed the holy Scriptures do make use
Of many metaphors, that do conduce
Much to the symbolizing of the place,
Unto our apprehension; but the case—
The sad, the woful case—of those that lie
As racked there in endless misery,
By all similitudes no mortals may

Set forth in its own nature; for I say
Similitudes are but a shade, and show
Of those or that they signify to you.
The fire that doth within thine oven burn,
The prison where poor people sit and mourn,
Chains, racks, and darkness, and such others, be
As painting on the wall, to let thee see
By word and figures the extremity
Of such as shall within these burnings lie.
    But certainly, if wickedness and sin
Had only foolish toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it pass, he would not thus have done.
He doth not use to punish any one
With any place or punishment that is
Above or sharper than the sin of his
Hath merited, and justice seeth due;
Read sin, then, by the death that doth ensue.
    Most men do judge of sin, not by the fruits
It bears and bringeth forth, but as it suits
Their carnal and deluded hearts, that be
With sensual pleasures eaten up; but he
That now so judgeth, shortly shall perceive
That God will judge thereof himself, and leave
Such men no longer to their carnal lusts,
To judge of wickedness, and of the just
And righteous punishment that doth of right
Belong thereto; and will, too, in despite
Of all their carnal reason, justify
Himself, in their eternal misery.
Then hell will be no fancy, neither will
Men's sins be pleasant to them; but so ill
And bitter, yea, so bitter, that none can
Fully express the same, or ever stand
Under the burden it will on them lay,
When they from life and bliss are sent away.
    When I have thought how often God doth speak
Of their destruction, who HIS law do break;
And when the nature of the punishment
I find so dreadful, and that God's intent,
Yea, resolution is, it to inflict
On every sinner that shall stand convict,
I have amazed been, yet to behold,
To see poor sinners yet with sin so bold,
That like the horse that to the battle runs,
Without all fear, and that no danger shuns,
Till down he falls. O resolute attempts!
O sad, amazing, damnable events!

The end of such proceedings needs must be,
From which, O Lord, save and deliver me.
But if thou think that God thy noble race
Will more respect, than into such a place
To put thee; hold, though thou his offspring be,
And so art lovely, yet sin hath made thee
Another kind of creature than when thou
Didst from his fingers drop, and therefore now
Thy first creation stands thee in no stead;
Thou hast transgressed, and in very deed
Set God against thee, who is infinite,
And that for certain never will forget
Thy sins, nor favour thee if thou shalt die
A graceless man; this is thy misery.
When angels sinned, though of higher race
Than thou, and also put in higher place,
Yet them he spared not, but cast them down
From heaven to hell; where also they lie bound
In everlasting chains, and no release
Shall ever have, but wrath, that shall increase
Upon them, to their everlasting woe.
As for the state they were exalted to,
That will by no means mitigate their fear,
But aggravate their hellish torment here;
For he that highest stands, if he shall fall,
His danger needs must be the great'st of all.
Now if God noble angels did not spare
Because they did transgress, will he forbear
Poor dust and ashes? Will he suffer them
To break his law, and sin, and not condemn
Them for so doing? Let not man deceive
Himself or others; they that do bereave
Themselves by sin of happiness, shall be
Cut off by justice, and have misery.
Witness his great severity upon
The world that first was planted, wherein none
But only eight the deluge did escape,
All others of that vengeance did partake;
The reason was, that world ungodly stood
Before him, therefore he did send the flood,
Which swept them all away. A just reward
For their most wicked ways against the Lord,
Who could no longer bear them and their ways,
Therefore into their bosom vengeance pays.
We read of Sodom, and Gomorrah too,
What judgments they for sin did undergo;
How God from heaven did fire upon them rain,
Because they would not wicked ways refrain;
Condemning of them with an overthrow,

And turned them to ashes. Who can know
The miseries that these poor people felt
While they did underneath those burnings melt?
Now these, and many more that I could name,
That have been made partakers of the flame
And sword of justice, God did then cut off,
And make examples unto all that scoff
At holiness, or do the gospel slight;
And long it will not be before the night
And judgment, painted out by what he did
To Sodom and Gomorrah, fulfilled
Upon such sinners be, that they may now
That God doth hate the sin, and persons too.
Of such as still rebellious shall abide,
Although they now at judgment may deride.

FOOTNOTES:

[1] On the reverse of the title-page is the following singular advertisement:—'This author having published many books, which have gone off very well, there are certain ballad-sellers about Newgate, and on London Bridge, who have put the two first letters of this author's name, and his effigies, to their rhymes and ridiculous books, suggesting to the world as if they were his. Now know, that this author publisheth his name at large to all his books; and what you shall see otherwise, he disowns.'—Ed.

[2] 'Convert,' for 'be ye converted,' was a common mode of speech in Bunyan's time. It is so used in Holy Writ, Isaiah 6:10.—Ed.

[3] Armorial bearings as now worn by heralds embroidered on the tabard or coat.—Ed.

[4] A common custom when death takes place. The two great toes are tied together, to make the body look decent; and formerly the hands were placed with the palms together, as if in the attitude of prayer, and were kept in that posture by tying the thumbs together.—Ed.

[5] Without fail, or in spite of all hindrance.—Ed.

[6] Alluding to wrestlers. Some modes of throwing each other down are called fair, others foul or unfair.—Ed.

[7] Sincerity is the fountain and source of all real inquiries after truth, holiness, and heaven. It leads to personal examination of God's Word, which leads us from the complexity of human inventions to the simplicity of the gospel.—Ed

[8] The exact spelling of Bunyan is here followed; but whether he meant 'coped,' 'covered,' or 'cooped'—inclosed, or shut in—must be left to the reader's judgment. I prefer the latter.—Ed.

[9] Fit, convenient. 'Deft' is now obsolete.—Ed.

[10] Full of fear and dread. Bunyan, in his Holy War, brings his immense armies of doubters, under General Incredulity, from Hell-gate Hill.—Ed.

[11] Quick, nimble, active, powerful spirits. Wight is now obsolete, except in irony; see Imperial Dictionary.—Ed.

[12] See note on verse fifty of the Meditations on Heaven.—Ed.

[13] This is a common temptation. Job felt it, and murmured at having been born, Job 3:3, and 10:18, 19. Jeremiah passed through the same experience, Jeremiah 20:14, 15. Bunyan had the same bitter feelings, and wished himself a dog or toad; see Grace Abounding, No. 104. Colonel Gardener was similarly tried. How awful is the havoc that

sin has made with human happiness.-Ed.
[14] The finest particles or atoms of matter—
'As thick, as numberless 'As the gay motes that people the sunbeams.'—Milton.—Ed.
[15] How does this remind us of the awfully impressive cries of the man in the iron cage—'O, eternity, eternity! how shall I grapple with the misery that I must meet with in eternity!' 'A thousand deaths live in him, he not dead.'—Ed.
[16] From the Saxon scendan, to violate, spoil, revile; see Imperial Dictionary.—Ed.
[17] Altered by poetical license from 'bran.' Chaucer, in one instance, spells it 'bren,' to rhyme with men.—Ed.
[18] This evidently refers to a coin value four-penny half-penny, and, like a cracked groat, not so much prized as good coin. In Turner's Remarkable Providences, folio, 1697, pages 28, is a very singular allusion to one of these coins:—'Christian, the wife of R. Green, of Brenham, Somersetshire, in 1663, made a covenant with the devil. He pricked the fourth finger off her right hand, between the middle and upper joint, and took two drops of her blood on his finger, giving her four-pence half-penny. He then vanished, leaving a smell of brimstone behind.'—Ed.
***
A Book for Boys and Girls Or, Temporal Things Spritualized.
by John Bunyan,
Licensed and entered according to order.
London: Printed for, and sold by, R. Tookey, at his Printing House in St. Christopher's Court, in Threadneedle Street, behind the Royal Exchange, 1701.
Advertisement by the Editor.
Some degree of mystery hangs over these Divine Emblems for children, and many years' diligent researches have not enabled me completely to solve it. That they were written by Bunyan, there cannot be the slightest doubt.
'Manner and matter, too, are all his own.'[1]
But no book, under the title of Divine Emblems, is mentioned in any catalogue or advertisements of Bunyan's works, published during his life; nor in those more complete lists printed by his personal friends, immediately after his death. In all these lists, as well as in many advertisement, both before, and shortly after Mr. Bunyan's death, a little book for children is constantly introduced, which, judging from the title, must have been similar to, if not the same as, these Emblems; but the Editor has not been able to discover a copy of the first edition, although every inquiry has been made for it, both in the United Kingdom and America. It was advertised in 1688, as Country Rhymes for Children, upon seventy-four things.[2] It is also advertised, in the same year, as A Book for Boys and Girls, or Country Rhymes for Children, price 6d.[3] In 1692, it is included in Charles Doe's catalogue table of all Mr. Bunyan's books, appended to The Struggler for their preservation, No. 36; Meditations on seventy-four things, published in 1685, and not reprinted during the author's life. In Charles Doe's second catalogue of all Mr. Bunyan's books, appended to the first edition of the Heavenly Footman, March 1698, it is No. 37. A Book for Boys and Girls, or Country Rhymes for Children, in verse, on seventy-four things. This catalogue describes every work, word for word, as it is in the several title pages. In 1707 it had reached a third edition, and was 'ornamented with cuts';[4] and the title is altered to A Book for Boys and Girls, or Temporal Things Spiritualized, with cuts. In 1720, it was advertised, 'price, bound, 6d.'[5] In Keach's Glorious Lover, it is advertised by Marshall, in 12mo. price 1s. In 1724, it assumed its present title, and from that time was repeatedly advertised as Divine Emblems, or Temporal Things Spiritualized, fitted for the use of boys and girls,

adorned with cuts.

By indefatigable exertions, my excellent friend and brother collector of old English bibles, James Dix, Esq., Bristol, has just discovered and presented to me the second edition of this very rare little volume, in fine preservation, from which it appears, that in 1701, the title page was altered from Country Rhymes and Meditations, to A Book for Boys and Girls, or Temporal Things Spiritualized. It has no cuts, but, with that exception, it contains exactly the same subjects as the subsequent editions published under the more popular title of Divine Emblems.

The only difficulty that remains is to discover seventy-four meditations in the forty-nine Emblems. This may be readily done, if the subjects of meditation are drawn out. Thus, the first emblem contains meditations on two things, the Barren Fig-tree, and God's Vineyard. So the second has a meditation on the Lark and the Fowler, and another on the comparison between the Fowler and Satan. Upon this plan, the volume contains exactly seventy-four meditations.

Under the title of Divine Emblems, it has passed through a multitude of editions, and many thousand copies have been circulated. It was patronized in those early efforts of the Religious Tract Society, which have been so abundantly blessed in introducing wholesome food to the young, instead of the absurd romances which formerly poisoned the infant and youthful mind.

Among these numerous editions, two deserve special notice. The first of these was published in 1757, 'on a curious paper, and good letter, with new cuts.' It has a singular preface, signed J. D., addressed 'to the great Boys, in folio, and the little ones in coats.' The first eight pages are occupied with a dissertation on the origin of language, perhaps arising from a line in the dialogue between a sinner and spider, 'My name entailed is to my creation.' In this preface, he learnedly attempts to prove that language was the gift of God by revelation, and not a gradual acquirement of man as his wants multiplied. The other remarkable edition was published about 1790.[6] It is, both the text and cuts, printed from copperplate engravings, very handsomely executed. This is an honour conferred upon very few authors;[7] nor was it ever conferred upon one more worthy the highest veneration of man than is the immortal allegorist.

The number of editions which have been printed of these little engaging poems, is a proof of the high estimation in which they have been held for nearly one hundred and seventy years; and the great rarity of the early copies shows the eager interest with which they have been read by children until utterly destroyed.

The cuts were at first exceedingly coarse and rude, but were much improved in the more modern copies. Those to Mason's edition are handsome. The engraver has dressed all his actors in the costume of the time of George the Third; the women with hooped petticoats and high head dresses; clergymen with five or six tier wigs; men with cocked hats and queues; and female servants with mob caps. That to Emblem Fifteen, upon the sacraments, is peculiarly droll; the artist, forgetting that the author was a Baptist, represents a baby brought to the font to be christened! and two persons kneeling before the body of our Lord!

GEO. OFFOR.

TO THE READER.

COURTEOUS READER,

The title page will show, if there thou look,
Who are the proper subjects of this book.
They're boys and girls of all sorts and degrees,
From those of age to children on the knees.

Thus comprehensive am I in my notions,
They tempt me to it by their childish motions.
We now have boys with beards, and girls that be
Big[8]as old women, wanting gravity.
    Then do not blame me, 'cause I thus describe them.
Flatter I may not, lest thereby I bribe them
To have a better judgment of themselves,
Than wise men have of babies on their shelves.[9]
Their antic tricks, fantastic modes, and way,
Show they, like very boys and girls, do play
With all the frantic fopperies of this age,
And that in open view, as on a stage;
Our bearded men do act like beardless boys;
Our women please themselves with childish toys.
    Our ministers, long time, by word and pen,
Dealt with them, counting them not boys, but men.
Thunderbolts they shot at them and their toys,
But hit them not, 'cause they were girls and boys.
The better charg'd, the wider still they shot,
Or else so high, these dwarfs they touched not.
Instead of men, they found them girls and boys,
Addict to nothing as to childish toys.
    Wherefore, good reader, that I save them may,
I now with them the very dotterel[10] play;
And since at gravity they make a tush,
My very beard I cast behind a bush;
And like a fool stand fing'ring of their toys,
And all to show them they are girls and boys.
    Nor do I blush, although I think some may
Call me a baby, 'cause I with them play.
I do't to show them how each fingle-fangle
On which they doting are, their souls entangle,
As with a web, a trap, a gin, or snare;
And will destroy them, have they not a care.
    Paul seemed to play the fool, that he might gain
Those that were fools indeed, if not in grain;[11]
And did it by their things, that they might know
Their emptiness, and might be brought unto
What would them save from sin and vanity,
A noble act, and full of honesty.
Yet he nor I would like them be in vice,
While by their playthings I would them entice,
To mount their thoughts from what are childish toys,
To heaven, for that's prepared for girls and boys.
Nor do I so confine myself to these,
As to shun graver things; I seek to please
Those more compos'd with better things than toys;
Though thus I would be catching girls and boys.
    Wherefore, if men have now a mind to look,

Perhaps their graver fancies may be took
With what is here, though but in homely rhymes:
But he who pleases all must rise betimes.
Some, I persuade me, will be finding fault,
Concluding, here I trip, and there I halt:
No doubt some could those grovelling notions raise
By fine-spun terms, that challenge might the bays.
But should all men be forc'd to lay aside
Their brains that cannot regulate the tide
By this or that man's fancy, we should have
The wise unto the fool become a slave.
What though my text seems mean, my morals be
Grave, as if fetch'd from a sublimer tree.
And if some better handle[12] can a fly,
Than some a text, why should we then deny
Their making proof, or good experiment,
Of smallest things, great mischiefs to prevent?
    Wise Solomon did fools to piss-ants[13] send,
To learn true wisdom, and their lies to mend.
Yea, God by swallows, cuckoos, and the ass,[14]
Shows they are fools who let that season pass,
Which he put in their hand, that to obtain
Which is both present and eternal gain.
    I think the wiser sort my rhymes may slight,
But what care I, the foolish will delight
To read them, and the foolish God has chose,
And doth by foolish things their minds compose,
And settle upon that which is divine;
Great things, by little ones, are made to shine.
    I could, were I so pleas'd, use higher strains:
And for applause on tenters[15] stretch my brains.
But what needs that? the arrow, out of sight,
Does not the sleeper, nor the watchman fright;
To shoot too high doth but make children gaze,
'Tis that which hits the man doth him amaze.
    And for the inconsiderableness
Of things, by which I do my mind express,
May I by them bring some good thing to pass,
As Samson, with the jawbone of an ass;
Or as brave Shamgar, with his ox's goad
(Both being things not manly, nor for war in mode),
I have my end, though I myself expose
To scorn; God will have glory in the close.

J.B.

A BOOK FOR BOYS AND GIRLS, &c.
DIVINE EMBLEMS, OR TEMPORAL THINGS
SPIRITUALIZED, &c.

I.

UPON THE BARREN FIG-TREE IN GOD'S VINEYARD

What, barren here! in this so good a soil?
The sight of this doth make God's heart recoil
From giving thee his blessing; barren tree,
Bear fruit, or else thine end will cursed be!
Art thou not planted by the water-side?
Know'st not thy Lord by fruit is glorified?
The sentence is, Cut down the barren tree:
Bear fruit, or else thine end will cursed be.
Hast thou been digg'd about and dunged too,
Will neither patience nor yet dressing do?
The executioner is come, O tree,
Bear fruit, or else thine end will cursed be!
He that about thy roots takes pains to dig,
Would, if on thee were found but one good fig,
Preserve thee from the axe: but, barren tree,
Bear fruit, or else thy end will cursed be!
The utmost end of patience is at hand,
'Tis much if thou much longer here doth stand.
O cumber-ground, thou art a barren tree.
Bear fruit, or else thine end will cursed be!
Thy standing nor they name will help at all;
When fruitful trees are spared, thou must fall.
The axe is laid unto thy roots, O tree!
Bear fruit, or else thine end will cursed be.

II.

UPON THE LARK AND THE FOWLER.

Thou simple bird, what makes thou here to play?
Look, there's the fowler, pr'ythee come away.
Do'st not behold the net? Look there, 'tis spread,
Venture a little further, thou art dead.
Is there not room enough in all the field
For thee to play in, but thou needs must yield
To the deceitful glitt'ring of a glass,
Plac'd betwixt nets, to bring thy death to pass?
Bird, if thou art so much for dazzling light,
Look, there's the sun above thee; dart upright;
Thy nature is to soar up to the sky,
Why wilt thou come down to the nets and die?
Take no heed to the fowler's tempting call;
This whistle, he enchanteth birds withal.
Or if thou see'st a live bird in his net,
Believe she's there, 'cause hence she cannot get.
Look how he tempteth thee with is decoy,
That he may rob thee of thy life, thy joy.
Come, pr'ythee bird, I pr'ythee come away,
Why should this net thee take, when 'scape thou may?

Hadst thou not wings, or were thy feathers pull'd,
Or wast thou blind, or fast asleep wer't lull'd,
The case would somewhat alter, but for thee,
Thy eyes are ope, and thou hast wings to flee.
Remember that thy song is in thy rise,
Not in thy fall; earth's not thy paradise.
Keep up aloft, then, let thy circuits be
Above, where birds from fowler's nets are free.

Comparison.
This fowler is an emblem of the devil,
His nets and whistle, figures of all evil.
His glass an emblem is of sinful pleasure,
And his decoy of who counts sin a treasure.
This simple lark's a shadow of a saint,
Under allurings, ready now to faint.
This admonisher a true teacher is,
Whose works to show the soul the snare and bliss,
And how it may this fowler's net escape,
And not commit upon itself this rape.

III.

UPON THE VINE-TREE.

What is the vine, more than another tree?
Nay most, than it, more tall, more comely be.
What workman thence will take a beam or pin,
To make ought which may be delighted in?
Its excellency in its fruit doth lie:
A fruitless vine, it is not worth a fly.

Comparison.
What are professors more than other men?
Nothing at all. Nay, there's not one in ten,
Either for wealth, or wit, that may compare,
In many things, with some that carnal are.
Good are they, if they mortify their sin,
But without that, they are not worth a pin.

IV.

MEDITATIONS UPON AN EGG.

1.
The egg's no chick by falling from the hen;
Nor man a Christian, till he's born again.
The egg's at first contained in the shell;
Men, afore grace, in sins and darkness dwell.
The egg, when laid, by warmth is made a chicken,
And Christ, by grace, those dead in sin doth quicken.
The egg, when first a chick, the shell's its prison;
So's flesh to the soul, who yet with Christ is risen.

The shell doth crack, the chick doth chirp and peep,
The flesh decays, as men do pray and weep.
The shell doth break, the chick's at liberty,
The flesh falls off, the soul mounts up on high
But both do not enjoy the self-same plight;
The soul is safe, the chick now fears the kite.

2.
But chicks from rotten eggs do not proceed,
Nor is a hypocrite a saint indeed.
The rotten egg, though underneath the hen,
If crack'd, stinks, and is loathsome unto men.
Nor doth her warmth make what is rotten sound;
What's rotten, rotten will at last be found.
The hypocrite, sin has him in possession,
He is a rotten egg under profession.

3.
Some eggs bring cockatrices; and some men
Seem hatch'd and brooded in the viper's den.
Some eggs bring wild-fowls; and some men there be
As wild as are the wildest fowls that flee.
Some eggs bring spiders, and some men appear
More venom'd than the worst of spiders are.[16]
Some eggs bring piss-ants, and some seem to me
As much for trifles as the piss-ants be.
Thus divers eggs do produce divers shapes,
As like some men as monkeys are like apes.
But this is but an egg, were it a chick,
Here had been legs, and wings, and bones to pick.

V.

OF FOWLS FLYING IN THE AIR.

Methinks I see a sight most excellent,
All sorts of birds fly in the firmament:
Some great, some small, all of a divers kind,
Mine eye affecting, pleasant to my mind.
Look how they tumble in the wholesome air,
Above the world of worldlings, and their care.
And as they divers are in bulk and hue,
So are they in their way of flying too.
So many birds, so many various things
Tumbling i' the element upon their wings.

Comparison.
These birds are emblems of those men that shall
Ere long possess the heavens, their all in all.
They are each of a diverse shape and kind,
To teach we of all nations there shall find.

They are some great, some little, as we see,
To show some great, some small, in glory be.[17]
Their flying diversely, as we behold,
Do show saints' joys will there be manifold;
Some glide, some mount, some flutter, and some do,
In a mix'd way of flying, glory too.
And all to show each saint, to his content,
Shall roll and tumble in that firmament.

VI.

UPON THE LORD'S PRAYER.

Our Father which in heaven art,
Thy name be always hallowed;
Thy kingdom come, thy will be done;
Thy heavenly path be followed
By us on earth as 'tis with thee,
We humbly pray;
And let our bread us given be,
From day to day.
Forgive our debts as we forgive
Those that to us indebted are:
Into temptation lead us not,[18]
But save us from the wicked snare.
The kingdom's thine, the power too,
We thee adore;
The glory also shall be thine
For evermore.

VII.

MEDITATIONS UPON PEEP OF DAY.

I oft, though it be peep of day, don't know
Whether 'tis night, whether 'tis day or no.
I fancy that I see a little light,
But cannot yet distinguish day from night;
I hope, I doubt, but steady yet I be not,
I am not at a point, the sun I see not.
Thus 'tis with such who grace but now[19] possest,
They know not yet if they be cursed or blest.

VIII.

UPON THE FLINT IN THE WATER.

This flint, time out of mind, has there abode,
Where crystal streams make their continual road.
Yet it abides a flint as much as 'twere
Before it touched the water, or came there
Its hard obdurateness is not abated,
'Tis not at all by water penetrated.
Though water hath a soft'ning virtue in't,
This stone it can't dissolve, for 'tis a flint.

Yea, though it in the water doth remain,
It doth its fiery nature still retain.
If you oppose it with its opposite,
At you, yea, in your face, its fire 'twill spit.

Comparison.
This flint an emblem is of those that lie,
Like stones, under the Word, until they die.
Its crystal streams have not their nature changed,
They are not, from their lusts, by grace estranged.

IX.

UPON THE FISH IN THE WATER.

1.
The water is the fish's element;
Take her from thence, none can her death prevent;
And some have said, who have transgressors been,
As good not be, as to be kept from sin.

2.
The water is the fish's element:
Leave her but there, and she is well content.
So's he, who in the path of life doth plod,
Take all, says he, let me but have my God.

3.
The water is the fish's element,
Her sportings there to her are excellent;
So is God's service unto holy men,
They are not in their element till then.

X.

UPON THE SWALLOW.

This pretty bird, O! how she flies and sings,[20]
But could she do so if she had not wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing my doubtings cease.

XI.

UPON THE BEE.

The bee goes out, and honey home doth bring,
And some who seek that honey find a sting.
Now would'st thou have the honey, and be free
From stinging, in the first place kill the bee.

Comparison.
This bee an emblem truly is of sin,
Whose sweet, unto a many, death hath been.
Now would'st have sweet from sin and yet not die,

Do thou it, in the first place, mortify.

XII.

UPON A LOWERING MORNING.

Well, with the day I see the clouds appear,
And mix the light with darkness everywhere;
This threatening is, to travellers that go
Long journeys, slabby rain they'll have, or snow.
Else, while I gaze, the sun doth with his beams
Belace the clouds, as 'twere with bloody streams;
This done, they suddenly do watery grow,
And weep, and pour their tears out where they go.

Comparison.

Thus 'tis when gospel light doth usher in
To us both sense of grace and sense of sin;
Yea, when it makes sin red with Christ's blood,
Then we can weep till weeping does us good.

XIII.

UPON OVER-MUCH NICENESS.

'Tis much to see how over nice some are
About the body and household affair,
While what's of worth they slightly pass it by,
Not doing, or doing it slovenly.
Their house must be well furnished, be in print,[21]
Meanwhile their soul lies ley,[22] has no good in't.
Its outside also they must beautify,
When in it there's scarce common honesty.
Their bodies they must have tricked up and trim,
Their inside full of filth up to the brim.
Upon their clothes there must not be a spot,
But is their lives more than one common blot.
How nice, how coy are some about their diet,
That can their crying souls with hogs'-meat quiet.
All drest must to a hair be, else 'tis naught,
While of the living bread they have no thought.
Thus for their outside they are clean and nice,
While their poor inside stinks with sin and vice.

XIV.

MEDITATIONS UPON A CANDLE.

Man's like a candle in a candlestick,
Made up of tallow and a little wick;
And as the candle when it is not lighted,
So is he who is in his sins benighted.
Nor can a man his soul with grace inspire,
More than can candles set themselves on fire.
Candles receive their light from what they are not;

Men grace from Him for whom at first they care not.
We manage candles when they take the fire;
God men, when he with grace doth them inspire.
And biggest candles give the better light,
As grace on biggest sinners shines most bright.
The candle shines to make another see,
A saint unto his neighbour light should be.
The blinking candle we do much despise,
Saints dim of light are high in no man's eyes.
Again, though it may seem to some a riddle,
We use to light our candles at the middle.[23]
True light doth at the candle's end appear,
And grace the heart first reaches by the ear.
But 'tis the wick the fire doth kindle on,
As 'tis the heart that grace first works upon.
Thus both do fasten upon what's the main,
And so their life and vigour do maintain.
The tallow makes the wick yield to the fire,
And sinful flesh doth make the soul desire
That grace may kindle on it, in it burn;
So evil makes the soul from evil turn.[24]
But candles in the wind are apt to flare,
And Christians, in a tempest, to despair.
The flame also with smoke attended is,
And in our holy lives there's much amiss.
Sometimes a thief will candle-light annoy,
And lusts do seek our graces to destroy.
What brackish is will make a candle sputter;
'Twixt sin and grace there's oft' a heavy clutter.
Sometimes the light burns dim, 'cause of the snuff,
Sometimes it is blown quite out with a puff;
But watchfulness preventeth both these evils,
Keeps candles light, and grace in spite of devils.
Nor let not snuffs nor puffs make us to doubt,
Our candles may be lighted, though puffed out.
The candle in the night doth all excel,
Nor sun, nor moon, nor stars, then shine so well.
So is the Christian in our hemisphere,
Whose light shows others how their course to steer.
When candles are put out, all's in confusion;
Where Christians are not, devils make intrusion.
Then happy are they who such candles have,
All others dwell in darkness and the grave.
But candles that do blink within the socket,
And saints, whose eyes are always in their pocket,
Are much alike; such candles make us fumble,
And at such saints good men and bad do stumble.[25]
Good candles don't offend, except sore eyes,
Nor hurt, unless it be the silly flies.

Thus none like burning candles in the night,
Nor ought[26] to holy living for delight.
But let us draw towards the candle's end:
The fire, you see, doth wick and tallow spend,
As grace man's life until his glass is run,
And so the candle and the man is done.
The man now lays him down upon his bed,
The wick yields up its fire, and so is dead.
The candle now extinct is, but the man
By grace mounts up to glory, there to stand.

XV.

UPON THE SACRAMENTS.

Two sacraments I do believe there be,
Baptism and the Supper of the Lord;
Both mysteries divine, which do to me,
By God's appointment, benefit afford.
But shall they be my God, or shall I have
Of them so foul and impious a thought,
To think that from the curse they can me save?
Bread, wine, nor water, me no ransom bought.[27]

XVI.

UPON THE SUN'S REFLECTION UPON THE CLOUDS IN A FAIR MORNING.

Look yonder, ah! methinks mine eyes do see
Clouds edged with silver, as fine garments be;
They look as if they saw that golden face
That makes black clouds most beautiful with grace.
Unto the saints' sweet incense, or their prayer,
These smoky curdled clouds I do compare.
For as these clouds seem edged, or laced with gold,
Their prayers return with blessings manifold.

XVII.

UPON APPAREL.

God gave us clothes to hide our nakedness,
And we by them do it expose to view.
Our pride and unclean minds to an excess,
By our apparel, we to others show.[28]

XVIII.

THE SINNER AND THE SPIDER.

Sinner.
What black, what ugly crawling thing art thou?
Spider.
I am a spider————————-
Sinner.
A spider, ay, also a filthy creature.
Spider.

Not filthy as thyself in name or feature.
My name entailed is to my creation,
My features from the God of thy salvation.

Sinner.
I am a man, and in God's image made,
I have a soul shall neither die nor fade,
God has possessed me[29] with human reason,
Speak not against me lest thou speakest treason.
For if I am the image of my Maker,
Of slanders laid on me He is partaker.

Spider.
I know thou art a creature far above me,
Therefore I shun, I fear, and also love thee.
But though thy God hath made thee such a creature,
Thou hast against him often played the traitor.
Thy sin has fetched thee down: leave off to boast;
Nature thou hast defiled, God's image lost.
Yea, thou thyself a very beast hast made,
And art become like grass, which soon doth fade.
Thy soul, thy reason, yea, thy spotless state,
Sin has subjected to th' most dreadful fate.
But I retain my primitive condition,
I've all but what I lost by thy ambition.

Sinner.
Thou venomed thing, I know not what to call thee,
The dregs of nature surely did befall thee,
Thou wast made of the dross and scum of all,
Man hates thee; doth, in scorn, thee spider call.

Spider.
My venom's good for something, 'cause God made it,
Thy sin hath spoiled thy nature, doth degrade it.
Of human virtues, therefore, though I fear thee,
I will not, though I might, despise and jeer thee.
Thou say'st I am the very dregs of nature,
Thy sin's the spawn of devils, 'tis no creature.
Thou say'st man hates me 'cause I am a spider,
Poor man, thou at thy God art a derider;
My venom tendeth to my preservation,
Thy pleasing follies work out thy damnation.
Poor man, I keep the rules of my creation,
Thy sin has cast thee headlong from thy station.
I hurt nobody willingly, but thou
Art a self-murderer; thou know'st not how
To do what good is; no, thou lovest evil;
Thou fliest God's law, adherest to the devil.[30]

Sinner.
Ill-shaped creature, there's antipathy
'Twixt man and spiders, 'tis in vain to lie;
I hate thee, stand off, if thou dost come nigh me,
I'll crush thee with my foot; I do defy thee.

Spider.
They are ill-shaped, who warped are by sin,
Antipathy in thee hath long time been
To God; no marvel, then, if me, his creature,
Thou dost defy, pretending name and feature.
But why stand off? My presence shall not throng thee,
'Tis not my venom, but thy sin doth wrong thee.
Come, I will teach thee wisdom, do but hear me,
I was made for thy profit, do not fear me.
But if thy God thou wilt not hearken to,
What can the swallow, ant, or spider do?
Yet I will speak, I can but be rejected,
Sometimes great things by small means are effected.
Hark, then, though man is noble by creation,
He's lapsed now to such degeneration,
Is so besotted and so careless grown,
As not to grieve though he has overthrown
Himself, and brought to bondage everything
Created, from the spider to the king.
This we poor sensitives do feel and see;
For subject to the curse you made us be.
Tread not upon me, neither from me go;
'Tis man which has brought all the world to woe,
The law of my creation bids me teach thee;
I will not for thy pride to God impeach thee.
I spin, I weave, and all to let thee see,
Thy best performances but cobwebs be.
Thy glory now is brought to such an ebb,
It doth not much excel the spider's web;
My webs becoming snares and traps for flies,
Do set the wiles of hell before thine eyes;
Their tangling nature is to let thee see,
Thy sins too of a tangling nature be.
My den, or hole, for that 'tis bottomless,
Doth of damnation show the lastingness.
My lying quiet until the fly is catch'd,
Shows secretly hell hath thy ruin hatch'd.
In that I on her seize, when she is taken,
I show who gathers whom God hath forsaken.
The fly lies buzzing in my web to tell
Thee how the sinners roar and howl in hell.
Now, since I show thee all these mysteries,

How canst thou hate me, or me scandalize?

Sinner.
Well, well; I no more will be a derider,
I did not look for such things from a spider.

Spider.
Come, hold thy peace; what I have yet to say,
If heeded, help thee may another day.
Since I an ugly ven'mous creature be,
There is some semblance 'twixt vile man and me.
My wild and heedless runnings are like those
Whose ways to ruin do their souls expose.
Daylight is not my time, I work in th' night,
To show they are like me who hate the light.
The maid sweeps one web down, I make another,
To show how heedless ones convictions smother;
My web is no defence at all to me,
Nor will false hopes at judgment be to thee.

Sinner.
O spider, I have heard thee, and do wonder
A spider should thus lighten and thus thunder.

Spider.
Do but hold still, and I will let thee see
Yet in my ways more mysteries there be.
Shall not I do thee good, if I thee tell,
I show to thee a four-fold way to hell;
For, since I set my web in sundry places,
I show men go to hell in divers traces.
One I set in the window, that I might
Show some go down to hell with gospel light.
One I set in a corner, as you see,
To show how some in secret snared be.
Gross webs great store I set in darksome places,
To show how many sin with brazen faces;
Another web I set aloft on high,
To show there's some professing men must die.
Thus in my ways God wisdom doth conceal,
And by my ways that wisdom doth reveal.
I hide myself when I for flies do wait,
So doth the devil when he lays his bait;
If I do fear the losing of my prey,
I stir me, and more snares upon her lay:
This way and that her wings and legs I tie,
That, sure as she is catch'd, so she must die.
But if I see she's like to get away,
Then with my venom I her journey stay.

All which my ways the devil imitates
To catch men, 'cause he their salvation hates.

Sinner.
O spider, thou delight'st me with thy skill!
I pr'ythee spit this venom at me still.

Spider.
I am a spider, yet I can possess
The palace of a king, where happiness
So much abounds. Nor when I do go thither,
Do they ask what, or whence I come, or whither
I make my hasty travels; no, not they;
They let me pass, and I go on my way.
I seize the palace,[31] do with hands take hold
Of doors, of locks, or bolts; yea, I am bold,
When in, to clamber up unto the throne,
And to possess it, as if 'twere mine own.
Nor is there any law forbidding me
Here to abide, or in this palace be.
Yea, if I please, I do the highest stories
Ascend, there sit, and so behold the glories
Myself is compassed with, as if I were
One of the chiefest courtiers that be there.
Here lords and ladies do come round about me,
With grave demeanour, nor do any flout me
For this, my brave adventure, no, not they;
They come, they go, but leave me there to stay.
Now, my reproacher, I do by all this
Show how thou may'st possess thyself of bliss:
Thou art worse than a spider, but take hold
On Christ the door, thou shalt not be controll'd.
By him do thou the heavenly palace enter;
None chide thee will for this thy brave adventure;
Approach thou then unto the very throne,
There speak thy mind, fear not, the day's thine own;
Nor saint, nor angel, will thee stop or stay,
But rather tumble blocks out of the way.
My venom stops not me; let not thy vice
Stop thee; possess thyself of paradise.
Go on, I say, although thou be a sinner,
Learn to be bold in faith, of me a spinner.
This is the way the glories to possess,
And to enjoy what no man can express.
Sometimes I find the palace door uplock'd,
And so my entrance thither has upblock'd.
But am I daunted? No, I here and there
Do feel and search; so if I anywhere,
At any chink or crevice, find my way,

I crowd, I press for passage, make no stay.
And so through difficulty I attain
The palace; yea, the throne where princes reign.
I crowd sometimes, as if I'd burst in sunder;
And art thou crushed with striving, do not wonder.
Some scarce get in, and yet indeed they enter;
Knock, for they nothing have, that nothing venture.
Nor will the King himself throw dirt on thee,
As thou hast cast reproaches upon me.
He will not hate thee, O thou foul backslider!
As thou didst me, because I am a spider.
Now, to conclude since I such doctrine bring,
Slight me no more, call me not ugly thing.
God wisdom hath unto the piss-ant given,
And spiders may teach men the way to heaven.

Sinner.
Well, my good spider, I my errors see,
I was a fool for railing upon thee.
Thy nature, venom, and thy fearful hue,
Both show that sinners are, and what they do.
Thy way and works do also darkly tell,
How some men go to heaven, and some to hell.
Thou art my monitor, I am a fool;
They learn may, that to spiders go to school.

XIX.

MEDITATIONS UPON THE DAY BEFORE THE SUN- RISING.

But all this while, where's he whose golden rays
Drives night away and beautifies our days?
Where's he whose goodly face doth warm and heal,
And show us what the darksome nights conceal?
Where's he that thaws our ice, drives cold away?
Let's have him, or we care not for the day.
Thus 'tis with who partakers are of grace,
There's nought to them like their Redeemer's face.

XX.

OF THE MOLE IN THE GROUND.

The mole's a creature very smooth and slick,
She digs i' th' dirt, but 'twill not on her stick;
So's he who counts this world his greatest gains,
Yet nothing gets but's labour for his pains.
Earth's the mole's element, she can't abide
To be above ground, dirt heaps are her pride;
And he is like her who the worldling plays,
He imitates her in her work and ways.
Poor silly mole, that thou should'st love to be
Where thou nor sun, nor moon, nor stars can see.

But O! how silly's he who doth not care
So he gets earth, to have of heaven a share!

XXI.

OF THE CUCKOO.

Thou booby, say'st thou nothing but Cuckoo?
The robin and the wren can thee outdo.
They to us play through their little throats,
Taking not one, but sundry pretty taking notes.
But thou hast fellows, some like thee can do
Little but suck our eggs, and sing Cuckoo.
Thy notes do not first welcome in our spring,
Nor dost thou its first tokens to us bring.
Birds less than thee by far, like prophets, do
Tell us, 'tis coming, though not by Cuckoo.
Nor dost thou summer have away with thee,
Though thou a yawling bawling Cuckoo be.
When thou dost cease among us to appear,
Then doth our harvest bravely crown our year.
But thou hast fellows, some like thee can do
Little but suck our eggs, and sing Cuckoo.
Since Cuckoos forward not our early spring,
Nor help with notes to bring our harvest in;
And since, while here, she only makes a noise,
So pleasing unto none as girls and boys,
The Formalist we may compare her to,
For he doth suck our eggs, and sing Cuckoo.

XXII.

OF THE BOY AND BUTTERFLY.

Behold how eager this our little boy
Is for this Butterfly, as if all joy,
All profits, honours, yea, and lasting pleasures,
Were wrapt up in her, or the richest treasures,
Found in her, would be bundled up together,
When all her all is lighter than a feather.
He halloos, runs, and cries out, Here, boys, here,
Nor doth he brambles or the nettles fear.
He stumbles at the mole-hills, up he gets,
And runs again, as one bereft of wits;
And all this labour and this large outcry,
Is only for a silly butterfly.

Comparison.

This little boy an emblem is of those
Whose hearts are wholly at the world's dispose,
The butterfly doth represent to me,
The world's best things at best but fading be.
All are but painted nothings and false joys,

Like this poor butterfly to these our boys.
His running through nettles, thorns, and briars,
To gratify his boyish fond desires;
His tumbling over mole-hills to attain
His end, namely, his butterfly to gain;
Doth plainly show what hazards some men run.
To get what will be lost as soon as won.
Men seem in choice, than children far more wise,
Because they run not after butterflies;
When yet, alas! for what are empty toys,
They follow children, like to beardless boys.[32]

XXIII.

OF THE FLY AT THE CANDLE.

What ails this fly thus desperately to enter
A combat with the candle? Will she venture
To clash at light? Away, thou silly fly;
Thus doing thou wilt burn thy wings and die.
But 'tis a folly her advice to give,
She'll kill the candle, or she will not live.
Slap, says she, at it; then she makes retreat,
So wheels about, and doth her blows repeat.
Nor doth the candle let her quite escape,
But gives some little check unto the ape:
Throws up her heels it doth, so down she falls,
Where she lies sprawling, and for succour calls.
When she recovers, up she gets again,
And at the candle comes with might and main,
But now behold, the candle takes the fly,
And holds her, till she doth by burning die.

Comparison.

This candle is an emblem of that light
Our gospel gives in this our darksome night.
The fly a lively picture is of those
That hate and do this gospel light oppose.
At last the gospel doth become their snare,
Doth them with burning hands in pieces tear.[33]

XXIV.

ON THE RISING OF THE SUN.

Look, look, brave Sol doth peep up from beneath,
Shows us his golden face, doth on us breathe;
He also doth compass us round with glories,
Whilst he ascends up to his highest stories.
Where he his banner over us displays,
And gives us light to see our works and ways.
Nor are we now, as at the peep of light,
To question, is it day, or is it night?

The night is gone, the shadows fled away,
And we now most sure are that it is day.
Our eyes behold it, and our hearts believe it;
Nor can the wit of man in this deceive it.
And thus it is when Jesus shows his face,
And doth assure us of his love and grace.

XXV.

UPON THE PROMISING FRUITFULNESS OF A TREE.

A comely sight indeed it is to see
A world of blossoms on an apple-tree:
Yet far more comely would this tree appear,
If all its dainty blooms young apples were.
But how much more might one upon it see,
If all would hang there till they ripe should be.
But most of all in beauty 'twould abound,
If then none worm-eaten should there be found.
But we, alas! do commonly behold
Blooms fall apace, if mornings be but cold.
They too, which hang till they young apples are,
By blasting winds and vermin take despair,
Store that do hang, while almost ripe, we see
By blust'ring winds are shaken from the tree,
So that of many, only some there be,
That grow till they come to maturity.

Comparison.

This tree a perfect emblem is of those
Which God doth plant, which in his garden grows,
Its blasted blooms are motions unto good,
Which chill affections do nip in the bud.
Those little apples which yet blasted are,
Show some good purposes, no good fruits bear.
Those spoiled by vermin are to let us see,
How good attempts by bad thoughts ruin'd be.
Those which the wind blows down, while they are green,
Show good works have by trials spoiled been.
Those that abide, while ripe upon the tree,
Show, in a good man, some ripe fruit will be.
Behold then how abortive some fruits are,
Which at the first most promising appear.
The frost, the wind, the worm, with time doth show,
There flows, from much appearance, works but few.

XXVI.

UPON THE THIEF.

The thief, when he doth steal, thinks he doth gain;
Yet then the greatest loss he doth sustain.
Come, thief, tell me thy gains, but do not falter.

When summ'd, what comes it to more than the halter?
Perhaps, thou'lt say, The halter I defy;
So thou may'st say, yet by the halter die.
Thou'lt say, Then there's an end; no, pr'ythee, hold,
He was no friend of thine that thee so told.
Hear thou the Word of God, that will thee tell,
Without repentance thieves must go to hell.
But should it be as thy false prophet says,
Yet nought but loss doth come by thievish ways.
All honest men will flee thy company,
Thou liv'st a rogue, and so a rogue will die.
Innocent boldness thou hast none at all,
Thy inward thoughts do thee a villain call.
Sometimes when thou liest warmly on thy bed,
Thou art like one unto the gallows led.
Fear, as a constable, breaks in upon thee,
Thou art as if the town was up to stone thee.
If hogs do grunt, or silly rats do rustle,
Thou art in consternation, think'st a bustle
By men about the door, is made to take thee,
And all because good conscience doth forsake thee.
Thy case is most deplorably so bad,
Thou shunn'st to think on't, lest thou should'st be mad.
Thou art beset with mischiefs every way,
The gallows groaneth for thee every day.
Wherefore, I pr'ythee, thief, thy theft forbear,
Consult thy safety, pr'ythee, have a care.
If once thy head be got within the noose,
'Twill be too late a longer life to choose.
As to the penitent thou readest of,
What's that to them who at repentance scoff.
Nor is that grace at thy command or power,
That thou should'st put it off till the last hour.
I pr'ythee, thief, think on't, and turn betime;
Few go to life who do the gallows climb.

XXVII.

OF THE CHILD WITH THE BIRD AT THE BUSH.

My little bird, how canst thou sit
    And sing amidst so many thorns?
Let me a hold upon thee get,
    My love with honour thee adorns.
Thou art at present little worth,
    Five farthings none will give for thee,
But pr'ythee, little bird, come forth,
    Thou of more value art to me.
'Tis true it is sunshine to-day,
    To-morrow birds will have a storm;
My pretty one come thou away,

My bosom then shall keep thee warm.
Thou subject are to cold o'nights,
When darkness is thy covering;
At days thy danger's great by kites,
How can'st thou then sit there and sing?
Thy food is scarce and scanty too,
'Tis worms and trash which thou dost eat;
Thy present state I pity do,
Come, I'll provide thee better meat.
I'll feed thee with white bread and milk,
And sugar plums, if them thou crave.
I'll cover thee with finest silk,
That from the cold I may thee save.
My father's palace shall be thine,
Yea, in it thou shalt sit and sing;
My little bird, if thou'lt be mine,
The whole year round shall be thy spring.
I'll teach thee all the notes at court,
Unthought-of music thou shalt play;
And all that thither do resort,
Shall praise thee for it every day.
I'll keep thee safe from cat and cur,
No manner o' harm shall come to thee;
Yea, I will be thy succourer,
My bosom shall thy cabin be.
But lo, behold, the bird is gone;
These charmings would not make her yield;
The child's left at the bush alone,
The bird flies yonder o'er the field.

Comparison.
This child of Christ an emblem is,
The bird to sinners I compare,
The thorns are like those sins of his
Which do surround him everywhere.
Her songs, her food, and sunshine day,
Are emblems of those foolish toys,
Which to destruction lead the way,
The fruit of worldly, empty joys.
The arguments this child doth choose
To draw to him a bird thus wild,
Shows Christ familiar speech doth use
To make's to him be reconciled.
The bird in that she takes her wing,
To speed her from him after all,
Shows us vain man loves any thing
Much better than the heavenly call.

XXVIII.

OF MOSES AND HIS WIFE.

This Moses was a fair and comely man,
His wife a swarthy Ethiopian;
Nor did his milk-white bosom change her sin.
She came out thence as black as she went in.
Now Moses was a type of Moses' law,
His wife likewise of one that never saw
Another way unto eternal life;
There's mystery, then, in Moses and his wife.
The law is very holy, just, and good,
And to it is espoused all flesh and blood;
But this its goodness it cannot bestow
On any that are wedded thereunto.
Therefore as Moses' wife came swarthy in,
And went out from him without change of skin,
So he that doth the law for life adore,
Shall yet by it be left a black-a-more.

XXIX.

OF THE ROSE-BUSH.

This homely bush doth to mine eyes expose
A very fair, yea, comely ruddy rose.
This rose doth also bow its head to me,
Saying, Come, pluck me, I thy rose will be;
Yet offer I to gather rose or bud,
Ten to one but the bush will have my blood.
This looks like a trapan,[34] or a decoy,
To offer, and yet snap, who would enjoy;
Yea, the more eager on't, the more in danger,
Be he the master of it, or a stranger.
Bush, why dost bear a rose if none must have it.
Who dost expose it, yet claw those that crave it?
Art become freakish? dost the wanton play,
Or doth thy testy humour tend its way?

Comparison.

This rose God's Son is, with his ruddy looks.
But what's the bush, whose pricks, like tenter-hooks,
Do scratch and claw the finest lady's hands,
Or rend her clothes, if she too near it stands?
This bush an emblem is of Adam's race,
Of which Christ came, when he his Father's grace
Commended to us in his crimson blood,
While he in sinners' stead and nature stood.
Thus Adam's race did bear this dainty rose,
And doth the same to Adam's race expose;
But those of Adam's race which at it catch,
Adam's race will them prick, and claw, and scratch.

XXX.

OF THE GOING DOWN OF THE SUN.

What, hast thou run thy race, art going down?
Thou seemest angry, why dost on us frown?
Yea, wrap thy head with clouds and hide thy face,
As threatening to withdraw from us thy grace?
O leave us not! When once thou hid'st thy head,
Our horizon with darkness will be spread.
Tell who hath thee offended, turn again.
Alas! too late, intreaties are in vain.

Comparison.

Our gospel has had here a summer's day,
But in its sunshine we, like fools, did play;
Or else fall out, and with each other wrangle,
And did, instead of work, not much but jangle.
And if our sun seems angry, hides his face,
Shall it go down, shall night possess this place?
Let not the voice of night birds us afflict,
And of our misspent summer us convict.[35]

XXXI.

UPON THE FROG.

The frog by nature is both damp and cold,
Her mouth is large, her belly much will hold;
She sits somewhat ascending, loves to be
Croaking in gardens, though unpleasantly.

Comparison.

The hypocrite is like unto this frog,
As like as is the puppy to the dog.
He is of nature cold, his mouth is wide
To prate, and at true goodness to deride.
He mounts his head as if he was above
The world, when yet 'tis that which has his love.
And though he seeks in churches for to croak,
He neither loveth Jesus nor his yoke.

XXXII.

UPON THE WHIPPING OF A TOP.

'Tis with the whip the boy sets up the top,
The whip makes it run round upon its toe;
The whip makes it hither and thither hop:
'Tis with the whip the top is made to go.

Comparison.

Our legalist is like unto this top,
Without a whip he doth not duty do;
Let Moses whip him, he will skip and hop;

Forbear to whip, he'll neither stand nor go.

XXXIII.

UPON THE PISMIRE.

Must we unto the pismire go to school,
To learn of her in summer to provide
For winter next ensuing. Man's a fool,
Or silly ants would not be made his guide.
But, sluggard, is it not a shame for thee
To be outdone by pismires? Pr'ythee hear:
Their works, too, will thy condemnation be
When at the judgment-seat thou shalt appear.
But since thy God doth bid thee to her go,
Obey, her ways consider, and be wise;
The piss-ant tell thee will what thou must do,
And set the way to life before thine eyes.

XXXIV.

UPON THE BEGGAR.

He wants, he asks, he pleads his poverty,
They within doors do him an alms deny.
He doth repeat and aggravate his grief,
But they repulse him, give him no relief.
He begs, they say, Begone; he will not hear,
But coughs, sighs, and makes signs he still is there;
They disregard him, he repeats his groans;
They still say nay, and he himself bemoans.
They grow more rugged, they call him vagrant;
He cries the shriller, trumpets out his want.
At last, when they perceive he'll take no nay,
An alms they give him without more delay.

Comparison.

This beggar doth resemble them that pray
To God for mercy, and will take no nay,
But wait, and count that all his hard gainsays
Are nothing else but fatherly delays;
Then imitate him, praying souls, and cry:
There's nothing like to importunity.

XXXV.

UPON THE HORSE AND HIS RIDER.

There's one rides very sagely on the road,
Showing that he affects the gravest mode.
Another rides tantivy, or full trot,
To show much gravity he matters not.
Lo, here comes one amain, he rides full speed,
Hedge, ditch, nor miry bog, he doth not heed.
One claws it up-hill without stop or check,

Another down as if he'd break his neck.
Now every horse has his especial guider;
Then by his going you may know the rider.

Comparison.
Now let us turn our horse into a man,
His rider to a spirit, if we can.
Then let us, by the methods of the guider,
Tell every horse how he should know his rider.
Some go, as men, direct in a right way,
Nor are they suffered to go astray;
As with a bridle they are governed,
And kept from paths which lead unto the dead.
Now this good man has his especial guider,
Then by his going let him know his rider.
Some go as if they did not greatly care,
Whether of heaven or hell they should be heir.
The rein, it seems, is laid upon their neck,
They seem to go their way without a check.
Now this man too has his especial guider,
And by his going he may know his rider.
Some again run as if resolved to die,
Body and soul, to all eternity.
Good counsel they by no means can abide;
They'll have their course whatever them betide.
Now these poor men have their especial guider,
Were they not fools they soon might know their rider.
There's one makes head against all godliness,
Those too, that do profess it, he'll distress;
He'll taunt and flout if goodness doth appear,
And at its countenancers mock and jeer.
Now this man, too, has his especial guider,
And by his going he might know his rider.

XXXVI.

UPON THE SIGHT OF A POUND OF CANDLES FALLING TO THE GROUND.

But be the candles down, and scattered too,
Some lying here, some there? What shall we do?
Hold, light the candle there that stands on high,
It you may find the other candles by.
Light that, I say, and so take up the pound
You did let fall and scatter on the ground.

Comparison.
The fallen candles do us intimate
The bulk of God's elect in their laps'd state;
Their lying scattered in the dark may be
To show, by man's lapsed state, his misery.
The candle that was taken down and lighted,

Thereby to find them fallen and benighted,
Is Jesus Christ; God, by his light, doth gather
Who he will save, and be unto a Father.

XXXVII.

UPON A PENNY LOAF.

Thy price one penny is in time of plenty,
In famine doubled, 'tis from one to twenty.
Yea, no man knows what price on thee to set
When there is but one penny loaf to get.

Comparison.

This loaf's an emblem of the Word of God,
A thing of low esteem before the rod
Of famine smites the soul with fear of death,
But then it is our all, our life, our breath.[36]

XXXVIII.

THE BOY AND WATCHMAKER.

This watch my father did on me bestow,
A golden one it is, but 'twill not go,
Unless it be at an uncertainty:
But as good none as one to tell a lie.
When 'tis high day my hand will stand at nine;
I think there's no man's watch so bad as mine.
Sometimes 'tis sullen, 'twill not go at all,
And yet 'twas never broke nor had a fall.

Watchmaker.

Your watch, though it be good, through want of skill
May fail to do according to your will.
Suppose the balance, wheels, and springs be good,
And all things else, unless you understood
To manage it, as watches ought to be,
Your watch will still be at uncertainty.
Come, tell me, do you keep it from the dust,
Yea, wind it also duly up you must?
Take heed, too, that you do not strain the spring;
You must be circumspect in every thing,
Or else your watch, were it as good again,
Would not with time and tide you entertain.

Comparison.

This boy an emblem is of a convert,
His watch of the work of grace within his heart,
The watchmaker is Jesus Christ our Lord,
His counsel, the directions of his Word;
Then convert, if thy heart be out of frame,
Of this watchmaker learn to mend the same.

Do not lay ope' thy heart to worldly dust,
Nor let thy graces over-grow with rust,
Be oft' renewed in the' spirit of thy mind,
Or else uncertain thou thy watch wilt find.

XXXIX.

UPON A LOOKING-GLASS.

In this see thou thy beauty, hast thou any,
Or thy defects, should they be few or many.
Thou may'st, too, here thy spots and freckles see,
Hast thou but eyes, and what their numbers be.
But art thou blind? There is no looking-glass
Can show thee thy defects, thy spots, or face.

Comparison.

Unto this glass we may compare the Word,
For that to man advantage doth afford
(Has he a mind to know himself and state),
To see what will be his eternal fate.
But without eyes, alas! how can he see?
Many that seem to look here, blind men be.
This is the reason they so often read
Their judgment there, and do it nothing dread.

XL.

OF THE LOVE OF CHRIST.

The love of Christ, poor I! may touch upon;
But 'tis unsearchable. O! there is none
Its large dimensions can comprehend
Should they dilate thereon world without end.
When we had sinned, in his zeal he sware,
That he upon his back our sins would bear.
And since unto sin is entailed death,
He vowed for our sins he'd lose his breath.
He did not only say, vow, or resolve,
But to astonishment did so involve
Himself in man's distress and misery,
As for, and with him, both to live and die.
To his eternal fame in sacred story,
We find that he did lay aside his glory,
Stepped from the throne of highest dignity,
Became poor man, did in a manger lie;
Yea, was beholden unto his for bread,
Had, of his own, not where to lay his head;
Though rich, he did for us become thus poor,
That he might make us rich for evermore.
Nor was this but the least of what he did,
But the outside of what he suffered?
God made his blessed son under the law,

Under the curse, which, like the lion's paw,
Did rent and tear his soul for mankind's sin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth testify.
Nor did he of constraint himself thus give,
For sin, to death, that man might with him live.
He did do what he did most willingly,
He sung, and gave God thanks, that he must die.
But do kings use to die for captive slaves?
Yet we were such when Jesus died to save's.
Yea, when he made himself a sacrifice,
It was that he might save his enemies.
And though he was provoked to retract
His blest resolves for such so good an act,
By the abusive carriages of those
That did both him, his love, and grace oppose;
Yet he, as unconcerned with such things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.

XLI.

ON THE CACKLING OF A HEN.

The hen, so soon as she an egg doth lay,
(Spreads the fame of her doing what she may.)
About the yard she cackling now doth go,
To tell what 'twas she at her nest did do.
Just thus it is with some professing men,
If they do ought that good is, like our hen
They can but cackle on't where e'er they go,
What their right hand doth their left hand must know.

XLII.

UPON AN HOUR-GLASS.

This glass, when made, was, by the workman's skill,
The sum of sixty minutes to fulfil.
Time, more nor less, by it will out be spun,
But just an hour, and then the glass is run.
Man's life we will compare unto this glass,
The number of his months he cannot pass;
But when he has accomplished his day,
He, like a vapour, vanisheth away.

XLIII.

UPON A SNAIL.

She goes but softly, but she goeth sure,
She stumbles not, as stronger creatures do.
Her journey's shorter, so she may endure

Better than they which do much farther go.
She makes no noise, but stilly seizeth on
The flower or herb appointed for her food,
The which she quietly doth feed upon
While others range and glare, but find no good.
And though she doth but very softly go,
However, 'tis not fast nor slow, but sure;
And certainly they that do travel so,
The prize they do aim at they do procure.

Comparison.
Although they seem not much to stir, less go,
For Christ that hunger, or from wrath that flee,
Yet what they seek for quickly they come to,
Though it doth seem the farthest off to be.
One act of faith doth bring them to that flower
They so long for, that they may eat and live,
Which, to attain, is not in others power,
Though for it a king's ransom they would give.
Then let none faint, nor be at all dismayed
That life by Christ do seek, they shall not fail
To have it; let them nothing be afraid;
The herb and flower are eaten by the snail.[37]

XLIV.

OF THE SPOUSE OF CHRIST.

Who's this that cometh from the wilderness,
Like smokey pillars thus perfum'd with myrrh,
Leaning upon her dearest in distress,
Led into's bosom by the Comforter?
She's clothed with the sun, crowned with twelve stars,
The spotted moon her footstool she hath made.
The dragon her assaults, fills her with jars,
Yet rests she under her Beloved's shade,
But whence was she? what is her pedigree?
Was not her father a poor Amorite?
What was her mother but as others be,
A poor, a wretched, and a sinful Hittite.
Yea, as for her, the day that she was born,
As loathsome, out of doors they did her cast;
Naked and filthy, stinking and forlorn;
This was her pedigree from first to last.
Nor was she pitied in this estate,
All let her lie polluted in her blood:
None her condition did commiserate,
There was no heart that sought to do her good.
Yet she unto these ornaments is come,
Her breasts are fashioned, her hair is grown;
She is made heiress of the best kingdom;

All her indignities away are blown.
Cast out she was, but now she home is taken,
Naked (sometimes), but now, you see, she's cloth'd;
Now made the darling, though before forsaken,
Barefoot, but now as princes' daughters shod.
Instead of filth, she now has her perfumes;
Instead of ignominy, her chains of gold:
Instead of what the beauty most consumes,
Her beauty's perfect, lovely to behold.
Those that attend and wait upon her be
Princes of honour, clothed in white array;
Upon her head's a crown of gold, and she
Eats wheat, honey, and oil, from day to day.
For her beloved, he's the high'st of all,
The only Potentate, the King of kings:
Angels and men do him Jehovah call,
And from him life and glory always springs.
He's white and ruddy, and of all the chief:
His head, his locks, his eyes, his hands, and feet,
Do, for completeness, out-go all belief;
His cheeks like flowers are, his mouth most sweet.
As for his wealth, he is made heir of all;
What is in heaven, what is on earth is his:
And he this lady his joint-heir doth call,
Of all that shall be, or at present is.
Well, lady, well, God has been good to thee;
Thou of an outcast, now art made a queen.
Few, or none, may with thee compared be,
A beggar made thus high is seldom seen.
Take heed of pride, remember what thou art
By nature, though thou hast in grace a share,
Thou in thyself dost yet retain a part
Of thine own filthiness; wherefore beware.

XLV.

UPON A SKILFUL PLAYER OF AN INSTRUMENT.

He that can play well on an instrument,
Will take the ear, and captivate the mind
With mirth or sadness; for that it is bent
Thereto, as music in it place doth find.
But if one hears that hath therein no skill,
(As often music lights of such a chance)
Of its brave notes they soon be weary will:
And there are some can neither sing nor dance.

Comparison.

Unto him that thus skilfully doth play,
God doth compare a gospel-minister,
That rightly preacheth, and doth godly pray,

Applying truly what doth thence infer.
This man, whether of wrath or grace he preach,
So skilfully doth handle every word;
And by his saying doth the heart so reach,
That it doth joy or sigh before the Lord.
But some there be, which, as the brute, doth lie
Under the Word, without the least advance
Godward; such do despise the ministry;
They weep not at it, neither to it dance.

XLVI.

OF MAN BY NATURE.

From God he's a backslider,
Of ways he loves the wider;
With wickedness a sider,
More venom than a spider.
In sin he's a considerer,
A make-bate and divider;
Blind reason is his guider,
The devil is his rider.

XLVII.

UPON THE DISOBEDIENT CHILD.

Children become, while little, our delights!
When they grow bigger, they begin to fright's.
Their sinful nature prompts them to rebel,
And to delight in paths that lead to hell.
Their parents' love and care they overlook,
As if relation had them quite forsook.
They take the counsels of the wanton's, rather
Than the most grave instructions of a father.
They reckon parents ought to do for them,
Though they the fifth commandment do contemn;
They snap and snarl if parents them control,
Though but in things most hurtful to the soul.
They reckon they are masters, and that we
Who parents are, should to them subject be!
If parents fain would have a hand in choosing,
The children have a heart will in refusing.
They'll by wrong doings, under parents gather,
And say it is no sin to rob a father.
They'll jostle parents out of place and power,
They'll make themselves the head, and them devour.
How many children, by becoming head,
Have brought their parents to a piece of bread!
Thus they who, at the first, were parents joy,
Turn that to bitterness, themselves destroy.
But, wretched child, how canst thou thus requite
Thy aged parents, for that great delight

They took in thee, when thou, as helpless, lay
In their indulgent bosoms day by day?
Thy mother, long before she brought thee forth,
Took care thou shouldst want neither food nor cloth.
Thy father glad was at his very heart,
Had he to thee a portion to impart.
Comfort they promised themselves in thee,
But thou, it seems, to them a grief wilt be.
How oft, how willingly brake they their sleep,
If thou, their bantling, didst but winch or weep.
Their love to thee was such they could have giv'n,
That thou mightst live, almost their part of heav'n.
But now, behold how they rewarded are!
For their indulgent love and tender care;
All is forgot, this love he doth despise.
They brought this bird up to pick out their eyes.

XLVIII.

UPON A SHEET OF WHITE PAPER.

This subject is unto the foulest pen,
Or fairest handled by the sons of men.
'Twill also show what is upon it writ,
Be it wisely, or nonsense for want of wit,
Each blot and blur it also will expose
To thy next readers, be they friends or foes.

Comparison.

Some souls are like unto this blank or sheet,
Though not in whiteness. The next man they meet,
If wise or fool, debauched or deluder,
Or what you will, the dangerous intruder
May write thereon, to cause that man to err
In doctrine or in life, with blot and blur.
Nor will that soul conceal from who observes,
But show how foul it is, wherein it swerves.
A reading man may know who was the writer,
And, by the hellish nonsense, the inditer.

XLIX.

UPON FIRE.

Who falls into the fire shall burn with heat;
While those remote scorn from it to retreat.
Yea, while those in it, cry out, O! I burn,
Some farther off those cries to laughter turn.

Comparison.

While some tormented are in hell for sin;
On earth some greatly do delight therein.
Yea, while some make it echo with their cry,

Others count it a fable and a lie.[38]

FOOTNOTES:

[1] Bunyan's poem in the Holy War.
[2] On the leaf following the title to One Thing is Needful, &c., by John Bunyan, 1688. A rare little 32mo, published by the author, in possession of the Editor.
[3] At the end of Grace Abounding, the sixth edition, and also in The Work of Jesus Christ as an Advocate, by Bunyan, 1688.
[4] Advertised in the eighth edition of Solomon's Temple Spiritualized.
[5] In Youth Directed and Instructed—a curious little book for children.
[6] Square 24mo., by Bennet, Gurney, and others, without date.
[7] Sturt engraved the Book of Common Prayer; some French artists elegantly etched two of their devotional books; and Pyne engraved the texts of Horace and Virgil with beautiful vignettes.
[8] Altered to 'huge' in the Emblems, 1724.
[9] A familiar phrase, denoting persons who have been always frivolous and childish, or those who have passed into second childhood. 'On the shelf' is a common saying of ladies when they are too old to get married.—Ed.
[10] The name of a bird that mimics gestures.—Ed.
[11] Indelible, as when raw material is dyed before it is wove, every grain receives the dye.—Ed.
[12] For this use of the word 'handle,' see Jeremiah 2:8. 'They that handle the law.'—Ed.
[13] This word, with pismire and emmet, has become obsolete. 'Ant' is the term now universally used.—Ed.
[14] See Psalm 84:3; Leviticus 11:16; Numbers 20.
[15] A machine used in the manufacture of cloth, on which it is stretched.—Ed.
[16] Spiders being venomous was a vulgar error, universally believed, until modern discoveries have proved the contrary, excepting a few foreign species.—Ed.
[17] This is a scriptural idea of the inhabitants of heaven. Revelation 11:8, saints 'small and great.' Matthew 19:28: 'The Son of man on his throne, and the twelve apostles on their thrones.' Revelation 4:10: 'Four and twenty elders on their thrones.' Revelation 5:11: 'An innumerable company of worshippers.'—Ed.
[18] In an ancient battledore or horn-book, and in one of Henry VIII's primers, both in the editor's possession, this sentence is translated—'And let us not be led into temptation.'—Ed.
[19] When divine light first dawns upon the soul, and reveals sin, O how difficult is it to conclude that sin is pardoned, and the sinner blest!—Ed.
[20] The swallow is remarkably swift in flight; 'their note is a slight twittering, which they seldom if ever exert but upon the wing.'—Goldsmith's Natural History.—Ed.
[21] 'Be in print'; a proverbial expression, to show order and regularity; like type in print. —Ed.
[22] 'Ley'; barren or fallow, uncultivated, generally spelt lea.—Ed.
[23] This riddle is solved in the fourth line following. The light of the fear and love of God begins in the middle of our bodily frame, with the heart. Bunyan's love of religious riddles is seen in the second part of the Pilgrimage, when Christian is resting at the house of Gaius.—Ed.
[24] Convictions of sin make the soul turn from sin.—Ed.
[25] This character is admirably drawn in the second part of the Pilgrim's Progress—Mr. Brisk, a suitor to Mercy.—Ed.

[26] Preterite of the verb 'to save,' from the Saxon agan, to be held or bound by moral obligation.—Imperial Dictionary.—Ed.
[27] What folly, nay, madness, for man to pretend to make God of a little flour, or to rely for forgiveness of sin on a wafer, a bit of bread, or a little wine or water. How degraded is he that pretends to believe such palpable absurdities.—Ed.
[28] This is one of Bunyan's keen, shrewd, home thrusts. Clothes professedly made to hide what they studiously display!!—Ed.
[29] Possessed me with, or has given me possession of.—Ed.
[30] Man's sinfulness, by nature and practice, justly, but awfully described.—Mason.
[31] See Proverbs 30:20, and Pilgrim's Progress. There is also a very striking allusion to the subject of this emblem, in Bunyan's Light in Darkness.
[32] He who, in riper years, seeks happiness in sensual gratification, is a child in understanding: he only changes his toys.—Ed.
[33] 'To the one, a savour of death unto death; and to the other, a savour of life unto life' (2 Cor 2:16).
[34] 'Trapan' is the Saxon verb to ensnare, modernized to trap.—Ed.
[35] How agonizing will be the cry of the lost soul—'The harvest is past, the summer is ended, and we are not saved' (Jer 8:20).—Ed. Upon the brittle thread of life hang everlasting things.—Mason.
[36] When the Word of God dwells in us richly in all wisdom, then will the peace of God rule in our hearts, and we shall be sweetly inclined to every good thought, word, and work.—Ed.
[37] If the crawling snail finds food, wherefore do ye doubt, O! ye of little faith.—Ed.
[38] Fools make a mock at sin. The scorner occupies a proud, an elevated seat, which will sink under him, and crush him down to everlasting destruction. The threatenings and promises of God stand sure for ever.—Ed
***

THE STRUGGLER;
CONTAINING
THE CHRONOLOGICAL ORDER IN WHICH MR. BUNYAN'S BOOKS WERE PUBLISHED, AND THE NUMBER OF EDITIONS THEY PASSED THROUGH DURING HIS LIFE.
THIRTY REASONS WHY CHRISTIAN PEOPLE SHOULD PROMOTE THEIR CIRCULATION, AND THE STRUGGLER FOR THE PRESERVATION OF THESE LABOURS.—PUBLISHED IN 1691.
BY CHARLES DOE, ONE OF MR. BUNYAN'S PERSONAL FRIENDS.
A CATALOGUE-TABLE OF MR. BUNYAN'S BOOKS.
AND
THEIR SUCCESSION IN PUBLISHING, MOST ACCORDING TO HIS OWN RECKONING.

Note.—Those that are in Italic letter are them that compose the first folio: And the rest are intended, when time serves, for a second folio.[1]

1. Gospel truths opened, 1656 2. A vindication of that [sm. 4to] 1657 3. Sighs from Hell (9 Impressions), [1650] 4. The 2 Covenants Law and Grace 5. I will pray with the Spirit, 1663 6. A map of salvation, &c., [A broadside] 7. The four last things (3 Impressions), 8. Mount Ebal and Gerizim, 9. Prison Meditations, 10. The Holy City, &c., 1665 11. The Resurrection, &c., 1665 12. Grace Abounding (6 Impressions), [1666] 13. Justification by Jesus Christ, [sm. 4to] 1671 14. Confession of Faith, &c., 1672 15. Difference in Judgment, &c., 1673 16. Peaceable principles, &c., 1674 17. Election and Reprobation, &c., [sm. 4to] [No date] 18. Light for them in Darkness, 19. Christian Behaviour (4 Impressions), 20. Instructions for the Ignorant, 1675 21. Saved by Grace, 22. The Strait-Gate, 1676 23. The Pilgrim's Progress (12 Impressions), [1678] 24. The Fear of God,

1679 25. Come and Welcome to Jesus Christ (4 Impressions) 26. The Holy War (3 Impressions) 1682 27. The Barren Fig Tree, 28. The Greatness of the Soul, &c., [1683] 29. A case of Conscience of prayer, [sm. 4to] [1683] 30. Advice to Sufferers, 1684 31. The 2d pt. Pilgrim's Progress (3 Impressions), [1684] 32. Life and Death of Mr. Badman, [2] [1680] 33. Holy Life the beauty of Christianity, 34. The Pharisee and Publican, 1685 35. A caution against Sin, [a sheet] [1684] 36. Meditations on 74 things, 37. The first-day Sabbath, 1685 38. The Jerusalem Sinner Saved, 1688 39. Jesus Christ an advocate, 1688 40. The House of God, 1688 41. The Water of Life, 1688 42. Solomon's Temple Spiritualized, [1688] 43. The Excell. of a broken heart, [1689] 44. His last Sermon at London, 1688

Twelve Manuscripts part of the first folio 1692 45. Exposit. on 10 first chap. of Genesis, 46. Justification by Imputed Righteousness, 47. Paul's departure and crown, 48. Of the Trinity and a Christian, 49. Of the Law and a Christian, 50. Israel's Hope encouraged, 51. Desires of the righteous granted, 52. The unsearchable riches of Christ, 53. Christ Compleat Saviour in's Interest, 54. Saint's Knowledge of Christ's love, 55. House of the Forest of Lebanon, 56. A description of Antichirst,

Four Manuscripts yet unprinted. 57. A Christian Dialogue.[3] 58. The Heavenly Footman.[4] 59. A Pocket Concordance.[3] 60. An Account of his Imprisonment.[5]

Here's sixty pieces of his labours, and he was sixty years of age.

He was born at Elstow, nigh Bedford, about 1628. And about 1652 was, by irresistible grace, converted: and in 1660 he had preached five years, and then, for that, was thrown into Bedford Gaol; and in 1671 was called to the pastoral office at Bedford, being the 11th of his twelve years and an half's imprisonment; and died at London, Aug. 31, 1688.

[Where the date is in brackets it is supplied from original copies in the Editor's possession.]

REASONS

WHY CHRISTIAN PEOPLE SHOULD PROMOTE BY SUBSCRIPTIONS THE PRINTING IN FOLIO THE LABOURS OF MR. JOHN BUNYAN, LATE MINISTER OF THE GOSPEL, AND PASTOR OF THE CONGREGATION AT BEDFORD.

I. He was a very able and excellent minister of the gospel; viz., able to express himself, and had excellent matter known to all Christians that have heard him preach.

II. He became thus able and excellent a minister by a great degree of Gospel Grace bestowed upon his own soul, more than probable for that very end; for that God wrought him from a very great profane sinner, and an illiterate poor man, to this profound understanding the true or genuine spiritual meaning of the Scriptures, whereby he could experimentally preach to souls with power, and affection, and apostolical learning, the true nature of the gospel.

III. God's bestowing such great grace, to turn so great a sinner, to make such a great gospel labourer, and thrust him into his harvest, argues there was great need, and therefore without question his labours ought to be preserved.

IV. Our Bunyan being so graciously, by the Lord of the harvest, thrust into labour, clearly shows to us, (and may by this preservation to future ages), that God is not bound to human means of learned education (though learning may be useful in its place), but can, when he will, make a minister of the gospel without man's forecast of education, and in spite of all the men in the world that would oppose it, though it be above sixteen hundred years after the apostles.

V. Many thousands had the soul benefit and comfort of his ministry to astonishment, as if an angel or an apostle had touched their souls with a coal of holy fire from the altar.

VI. This excellent operation of the special grace of God in him, and the gift of utterance when he preached, confounded the wisdom of his adversaries that heard him, or heard of him, he being, as it is commonly called, unlearned, or had not school education.
VII. For all these reasons before-mentioned, of the spirituality of his preaching, his labours in writing deserve preservation by printing as much as any other famous man's that have writ since the apostles' time.
VIII. Moreover he hath been a Christian sufferer for above twelve years, by imprisonment, whereby he sealed to the truth he preached.
IX. Yet, for all that imprisonment, he preached then, and there, and afterwards abroad, as a faithful labourer for the salvation of souls.
X. And he was not a man that preached by way of bargain for money, for he hath refused a more plentiful income to keep his station.
XI. And his moderation, or desire of money, was as the apostle Paul's practice, below his privilege; so that he did not, when he died, leave much wealth to his family.
XII. And the Church that wants such a pastor may find it long before they get one, and therefore ought to respect our Bunyan's labours.
XIII. If God had not put it into the heart of some Christians or Church to preserve the Epistles of the Apostle to the Romans, Corinthians, Galatians, and others, we in this age of the world should in all probability never have known that there ever were any such Christians and doctrines; their names and doctrines might have been lost, and we might have perished, and that would have been dreadful; for God mostly works by second causes.
XIV. And why should any Christian people, that have reason to reckon themselves obliged herein, set themselves aside from communicating to other Christians and the ages to come the gospel labours of so eminent a minister as God so graciously honoured and assisted them with?
XV. And if these labours (of, as I may say, an apostle of our age, if we have any) are not preserved by printing thus in folio, most of them in all probability will be lost, for there are many of them have been out of print many years, and will never otherwise be printed again because of the charge, &c.
XVI. By the late Act for liberty of conscience, it is lawful now to print the works of dissenters, though it was not so formerly; therefore much danger cannot plead excuse.
XVII. It is a good work without controversy, and therefore there can be no scruple of conscience about its pleasing God.
XVIII. There is also to the subscribers a further benefit in this folio; for, whereas these twenty books would, if bought single, cost nigh twenty shillings now, as printed in folio they will have them for about twelve shillings bound together in one volume, which conveniency also prevents losing.
XIX. These ten manuscripts, which were never before printed, would, if printed in small books, and bought single, cost almost the money that these twenty in folio comes for, which is great odds.
XX. Not to preserve his labours and name, which are so great, is a disingenuous slighting or despising them, and serving them no better than a wicked man's that rots. Bunyan hath preached, and freely bestowed many a good and gospel-truth, and soul-reviving expression; for which of them doth any of his friends slight him? Nay, do not they rather owe him something for his labour he bestowed on them, as Philemon did to Paul?
XXI. The price of the first part will be an easier purchase than of the whole; and all in one volume would be somewhat too big in bulk and price.

XXII. There is need of printing these books now, because errors and superstitions, like the smoke of the bottomless pit, darken protestants understanding the purer truths of the gospel.
XXIII. And when this first part is sold off, we shall endeavour to publish a second part, whereby he that is wiling may have the whole in folio.
XXIV. This preservation will preserve the name of John Bunyan, a champion of our age to future ages; whereby it may be said in the pulpit, The great convert Bunyan said so and so.
XXV. If the labours of so eminent a minister should not be preserved,
I known not whose should.

XXVI. Antichristian people are diligent to preserve the works of their eminent men; and therefore Christians should be diligent to preserve theirs.
XXVII. The chief reasons we argue from are not common rules, that therefore every good minister's endeavours ought to be printed in folio. But this case is extraordinary, as an eminent minister, made so by abundance of gospel grace, who has also writ much, which hath gone off well. I say eminent, though he was, when young, profane, and had not school education to enable him, as is apparent to all that knew him.
XXVIII. By this printed in folio a man may have recourse for satisfaction in a case of conscience to any of these particular books with the rest, which otherwise are not to be bought; and that I have proved by often trying most London booksellers, and before that given them above twice the price for a book; and I know not how to get another of those sorts for any price whatsoever.
XXIX. All these things, or half of them, beside many others that might be given, being considered, I cannot see but it is an absolute duty.
XXX. And lastly (pardon me, if I speak too great a word, as it may seem to some to be borne), all things considered; that is, his own former profaneness, poverty, unlearnedness, together with his great natural parts, the great change made by grace, and his long imprisonment, and the great maturity in grace and preaching he attained to, I say our deceased Bunyan hath not left in England, or the world, his equal behind him, as I know of. And this is the unfeigned belief of,
Your Christian brother,
CHARLES DOE.

THE STRUGGLER

(FOR THE PRECEDING PRESERVATION OF MR. JOHN BUNYAN'S LABOURS IN FOLIO) THINKS IT MAY ANSWER THE DESIRES OF MANY TO GIVE THE FOLLOWING RELATION:—

CHRISTIAN READER,

I do here as further duty presume to give you, according to my understanding, a relation in three parts, concerning our eminent author, Mr. John Bunyan, and his labours.
I. The author's parentage, imprisonment, times, and manner of his life and death, &c.
II. Relations and observations upon his labours, &c.
III. Notes on printing this folio and index, &c.
First, Our excellent author, by the abundant grace of God, Mr. John Bunyan, was born at Elstow, a mile side of Bedford, about the year 1628. His father was mean, and by trade a mender of pots and kettles, vulgarly called a tinker, and of the national religion, as commonly men of that trade are, and was brought up to the tinkering trade, as also were several of his brothers, whereat he worked about that country,[6] being also very profane and poor, even when married, &c.

But it pleased God, by his irresistible grace, to work in him some convictions and fears of hell, and also desires of heaven, which drove him to reading and hearing of religious matters, so, controlling grace growing abundantly, he did not take up religion upon trust, but grace in him continually struggling with himself and others, took all advantages he lit on to ripen his understanding in religion, and so he lit on the dissenting congregation of Christians at Bedford, and was, upon confession of faith, baptized about the year 1651, o 52, or 53.

And after a little time, having a gift of utterance, and love to the conviction of sinners, preached about the country the same salvation he found by experience himself stood in need of, by faith and repentance, and worked at his tinkering trade for a livelihood, whereby the reigning grace of God appeared the more sovereign and glorious in this choice, even as it shone in the choice of Peter, a fisherman, and the rest of the apostles, and others of the eminent saints of old, most of them tradesmen, and of whom most excellent things are spoken, &c.

In the year 1660, being the year king Charles returned to England, having preached about[7] five years, the rage of gospel enemies was so great that, November 12, they took him prisoner at a meeting of good people, and put him in Bedford jail, and there he continued about six years, and then was let out again, 1666, being the year of the burning of London, and, a little after his release, they took him again at a meeting, and put him in the same jail, where he lay six years more.[8] Before they took him his intent was to preach on these words, 'Dost thou believe on the Son of God?' (John 9:35). From whence he intended to show the absolute need of faith in Jesus Christ. And after he was released again, they took him again, and put him in prison the third time, but that proved but for about half a year.

Whilst he was thus twelve years and a half in prison, he writ several of his published books, as by many of their epistles appears, as 'Pray by the Spirit,' 'Holy City,' 'Resurrection,' 'Grace Abounding,' and others, also 'The Pilgrim's Progress,' as himself and many others have said.

The pastor of Bedford congregation died, and, after some years' vacancy, John Bunyan, though a prisoner, was, by the church, called to the pastoral office, December 21, 1671, and as it pleased the Lord to rule the rage of men, it proved in or about the last year of his twelve years' imprisonment. And, being out, he preached the gospel publicly at Bedford, and about the counties, and at London, with very great success, being mightily followed everywhere. And it pleased the Lord to preserve him out of the hands of his enemies in the severe persecution at the latter end of king Charles the Second's reign, though they often searched and laid wait for him, and sometimes narrowly missed him.

In 1688, he published six books, being the time of king James the Second's liberty of conscience, and was seized with a sweating distemper, which, after his some weeks going about, proved his death, at his very loving friend's, Mr. Strudwick's, a grocer, at Holborn Bridge, London, on August 31, 1688, and in the 60th year of his age, and was buried in Finsbury burying-ground, where many London dissenting ministers are laid; and it proved some days above a month before our great gospel deliverance was begun by the Prince of Orange's landing, whom the Lord of his continued blessing hath since made our preserving king, William the Third.

And as to his family, he left his widow, Elizabeth, and three sons, John, Thomas, and Joseph, and three daughters, Elizabeth, Sarah, and Mary; but his blind daughter he writes of in his 'Grace Abounding' died some years before him, and his widow died 1690-1.

Secondly, Concerning his labours; God did give of his extraordinary grace of the gospel to our author, Bunyan, and it is worthy our observation, for thereby God may have due honour, his people comfort, and adversaries confuted in their several corrupt notions, especially that of only them that have school education are fitly qualified for ministers of the glorious gospel of Jesus Christ. And also hereby the superstitious man is confounded in his way of worship, as were his predecessors, the rulers of the Jews, in the case of Peter and John, saying, Whence had these men this knowledge, seeing they are unlearned? but there was and is a reason beyond their false rules of education—for they had been with Jesus.

This is also apt to convince sincere-hearted Christians that God can, when he will, make a minister of his gospel, and send him forth in the power of his Spirit, and defend him, nay, may I say, it is God's prerogative to make his gospel-ministers, and he makes them effectual to all the ends of his gospel, to preach, as the great apostle saith, in season and out of season, to abase and abound, &c. He that can make the dry bones live (as in Eze 37), what can he not do? yea, they shall live, and become a great host, and antichristian arts must fall; for the Lord doth make his servants, as he did Jeremiah, as brazen walls against people and priests.

And however some subtilly and vain-gloriously pretend to be the only lawful successors of the apostles, yet certain I am, from safer reason of faith, that our author Bunyan was really, sincerely, and effectually a lawful successor of the apostles, and as lawful as any have been above this thousand years. Nay, may I say, he was a second Paul; for that his conversion was in a great measure like that great apostle's, who, of a great enemy to godliness, was, by strong and irresistible workings of sovereign grace, made a great minister of, and sufferer for, the gospel. Thousands of Christians in country and city, can testify that their comfort under his ministry has been to admiration, so that their joy hath showed itself by much weeping.

To the eye of carnal reason it may seem that the great apostle Paul's imprisonment was a contradiction to his commission of effectually preaching the gospel to many countries; especially considering his commission was strengthened by his miraculous conversion, from the glory and call of the Lord Jesus from heaven, for the making of him such a great gospel preacher. And yet God suffered it so to be, and we have reason to believe for the best; because God usually works those seeming contrary things to his own end and glory. And the effect was, the saints were strengthened thereby, and several epistles were written thereby, which hath preserved much of the gospel in writing to the ages after, and even for our very great and needful help.

And I reckon I shall not be out of the way, if I observe and say—What hath the devil or his agents gotten by putting our great gospel-ministry, Bunyan, in prison? for in prison, as before mentioned, he wrote many excellent books, that have published to the world his great grace, and great truth, and great judgment, and great ingenuity; and to instance in one, the Pilgrim's Progress, he hath suited to the life of a traveler so exactly and pleasantly, and to the life of a Christian, that this very book, besides the rest, hath done the superstitious sort of men and their practice more harm, or rather good, as I may call it, than if he had been let alone at his meeting at Bedford, to preach the gospel to his own auditory, as it might have fallen out; for none but priest-ridden people know how to cavil at it, it wins so smoothly upon their affections, and so insensibly distils the gospel into them, and hath been printed in France, Holland, New England, and in Welsh, and about a hundred thousand in England, whereby they are made some means of grace, and the author become famous; and may be the cause of spreading

his other gospel-books over the European and American world, and in process of time may be so to the whole universe.

When Mr. Bunyan preached in London, if there were but one day's notice given, there would be more people come together to hear him preach than the meeting-house would hold. I have seen to hear him preach, by my computation, about twelve hundred at a morning lecture, by seven o'clock, on a working day, in the dark winter time. I also computed about three thousand that came to hear him one Lord's-day, at London, at a town's end meeting-house; so that half were fain to go back again for want of room, and then himself was fain, at a back door, to be pulled almost over people to get upstairs to his pulpit.

Mr. Bunyan's dispute with a scholar to this effect.

As Mr. Bunyan was upon the road near Cambridge, there overtakes him a scholar that had observed him a preacher, and said to him, How dare you preach, seeing you have not the original, being not a scholar?

Then said Mr. Bunyan, Have you the original?

Yes, said the scholar.

Nay, but, said Mr. Bunyan, have you the very self-same original copies that were written by the penmen of the scriptures, prophets and apostles?

No, said the scholar, but we have the true copies of those originals.

How do you know that? said Mr. Bunyan.

How? said the scholar. Why, we believe what we have is a true copy of the original.

Then, said Mr. Bunyan, so do I believe our English Bible is a true copy of the original.

Then away rid the scholar.

Another dispute with a scholar.

As Mr. Bunyan was preaching in a barn, and showing the fewness of those that should be saved, there stood one of the learned to take advantage of his words; and having done preaching, the schoolman said to him, You are a deceiver, a person of no charity, and therefore not fit to preach; for he that in effect condemneth the greatest part of his hearers hath no charity, and therefore not fit to preach.

Then Mr. Bunyan answered—The Lord Jesus Christ preached in a ship to his hearers on the shore (Matt 13); and showed that they were as four sorts of ground—The high-way, The stony, The thorny, and The good ground; whereof the good ground was the only persons to be saved.

And your position is—That he that in effect condementh the greatest part of his hearers hath no charity, and therefore not fit to preach the gospel.

But here the Lord Jesus Christ did so; then your conclusion is—The Lord Jesus Christ wanted charity, and therefore not fit to preach the gospel.

Horrid blasphemy; away with your hellish logic, and speak Scripture.

Then replied the learned: 'Tis blasphemy to call logic hellish, which is our reason—the gift of God; for that which distinguisheth a man from a beast is the gift of God.

But Mr. Bunyan replied: Sin doth distinguish a man from a beast; is sin therefore the gift of God? &c.

They parted.

I once asked him his opinion in a common religious point, and offered some arguments to prove my opinion for the general of it; but he answered, that where the Scripture is silent we ought to forbear our opinions; and so he forebore to affirm either for or against, the Scripture being altogether silent in this point.

Thirdly, concerning this folio, &c. I have struggled to bring about this great good work; and it had succeeded in Mr. Bunyan's lifetime, even all his labours in folio, but that an

interested bookseller opposed it; and notwithstanding the many discouragements I have met with in my struggles in this so great a work, we have—and I may believe by the blessing of the Lord—gotten about four hundred subscriptions, whereof about thirty are ministers; which also shows the great esteem our author's labours are in among Christian people. And that the reasonableness and duty of the preservation of his labours in folio, by subscription, may be continued to memory, I have also added my reasons, which I distributed in my late struggles to effect this work.

His effigies was cut in copper,[9] from an original paint done to the life, by his very good friend, a limner; and those who desire it single, to put in a frame, may have it at this bookseller's—Mr. Marshall; and also the catalogue-table. The epistle is writ by two ministers, Mr. Wilson of Hichin, in Hertfordshire, and Mr. Chandler, who succeeds Mr. Bunyan at Bedford.

And Mr. Burton, that writ the epistle to Some Gospel-truths Opened, being the first book Mr. Bunyan writ, was minister at Bedford.

Note.—I would not charge the following running-titles upon our author, Bunyan; because they were added in the proposals, for want of running titles and the knowledge of them, and the copies being at Bedford when the proposals were drawn up at London; and also because, perhaps, he designed some other like running-titles:—

Paul's departure and crown.
Israel's hope encouraged.
The saint's privilege and profit.
Christ a complete Saviour.
The saint's knowledge of Christ's love.
Of the Trinity and a Christian.
Of the Law and a Christian.

Notes upon the Index, &c.[10]

I did intend to print a complete table of all the texts of Scriptures used in our author's labours, that from thence, looking into his book, his sense might be easily found upon any text; so his labours might have been also in the nature of an exposition upon the whole Bible; but I have delayed till some other opportunity, it may be of the next folio, and whenever it falls I intend to give notice.

Because I and other subscribers, especially ministers, were willing this folio should be commoded with an index, I have, as a Christian, exposed myself and made one, and that without money for my labour of writing it, though I confess it might have seemed some other men's duty; yet being ignorant of the man that had the opportunity, and would have done it, unless paid for it, I was necessitated to effect it; and if the bookseller had paid for it, he would have lessened the number of 140 sheets of Mr. Bunyan's labours in this folio at ten shillings. Excuse this fault in me, if it be one.

I could have collected abundance more of excellent matter in this table; and I have placed an Italic-lettered word in every paragraph in the table, to be the guide-word to the same word in the folio, which is a black-lettered word in the folio, latter part; that is, those books formerly printed, where the printer hath not failed to make it so, and also in the manuscripts, forepart, a guide-word to the same word under which I have drawn a black line, in as many folios as opportunity and time would permit me to do, because I had not time and convenience before this folio was printed to mark the manuscripts for to be a black-lettered word, as I had time for the formerly printed books.[11] Also note, the book, though marked, doth not always refer to the table, but the table to the book, is the intent; and because the word in the book doth not always, though very often, fall in

alphabetical order, therefore some other like word is put in its place in the table.
Also note, sometimes many principal words are in one paragraph, and then, though the matter be not to be found in the table by the word, that some perhaps may expect, yet it may be found by another word, because several words are so united that one cannot well part them; and it would be too large a table to put them all in severally in alphabetical order—as soul, sinner, saved, salvation, justification, Christ, God, &c.
Also note. When to the table-phrase more than one number is placed, then expect not that the same black-letter word is always to be found in the book to the last number, as is to the first number, but it may be some other black or marked word of like meaning; as for antichrist the black-lettered word in some places is harlot, and for apostles the black-letter word sometimes is twelve, because the word apostle is not in that part of the folio, though intended by twelve.
Also note. The phrase in the table is not always the very same, word for word, in the book, because the design of the table is to give matter in short saying, as well as most commonly a complete sentence; and, therefore, they that would have Mr. Bunyan's entire, complete, and full sense of the matter, let them look out of the table into the book, and there take all its connection together. Also, I have to keep the table as short as I well could; and yet, to direct well to the matter in the book, placed one part of the matter under one word, in alphabetical order, and another part of the same matter in another following paragraph, under another word in the table; so that, by finding one word in the table, you may often find in the same paragraph, in the book, before or after that word, other matter thereto relating.[12]
I had but about two years' acquaintance with our author, and, therefore, have said but little of him, because of hastening this to the press; yet if any more comes to my memory, I intend to put it at the end of the index.
Your Christian brother,
C. D.

FOOTNOTES:

1. Difficulties as to copyright prevented this second volume from being published.—See EDITOR'S PREFACE.
2. A good copy of this rare volume with the wood-cuts, having the reverse blank, in the editor's possession, and a fine copy, without the cuts, at Mr. Pickering's, agree as to the date of 1680. It is misplaced in this chronological table; but the date shows that it was not intended as a third part of the Pilgrim's Progress; the second part of which was not published for four years after the life of Badman.—Ed.
3. These MSS., although diligently sought, cannot be found.
4. This was published in a separate pocket volume by C. Doe, 1698.
5. Published from Mr. Bunyan's MS, 1765.
6. As doth appear by his book of his conversion, intitled, Grace Abounding, &c.
7. As in his book intitled, Grace Abounding, s. 319.
8. As he says in his Epistle to his Confession of Faith.
9. Alluding to the portrait published as a frontispiece to the folio volume, 1692.—Ed.
10. The Index accompanying the first folio.—Ed.
11. This is as originally printed. Mr. Doe means, he had not time to mark in the manuscript such words as the printer should put in black-letter.—Ed.
12. The table to which Charles Doe here refers is only to twenty of Mr. Bunyan's books. It is diffuse, and badly arranged. The Index given with this first complete edition of all the admirable works of our great pilgrim forefather, is entirely new. It is the result of a careful reading of every treatise, extracting a notice of such tings as the editor

conceived to be most deeply interesting. These extracts were then arranged, in order to furnish a useful index to all the works of Bunyan. It has been attended with very great labour, and some delay to the publication; but no sacrifice is too great, in order to render Bunyan's works as complete as possible.

GEORGE OFFOR.

** End of Volume 3 **

*** END OF THE PROJECT GUTENBERG EBOOK WORKS OF JOHN BUNYAN — COMPLETE *** Updated editions will replace the previous one—the old editions will be renamed. Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution. START: FULL LICENSE

THE FULL PROJECT GUTENBERG LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license. Se ction 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works 1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8. 1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below. 1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You

can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others. 1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States. 1.E. Unless you have removed all references to Project Gutenberg: 1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed: This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook. 1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9. 1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work. 1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™. 1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License. 1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1. 1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9. 1.E.8. You may

charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- • You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- • You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- • You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- • You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below. 1.F. 1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment. 1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE. 1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the

person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem. 1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE. 1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions. 1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause. Section 2. Information about the Mission of Project Gutenberg™ Pr oject Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life. Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org. Section 3. Information about the Project Gutenberg Literary Archive Foundation The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws. The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact Secti on 4. Information about Donations to the Project Gutenberg Literary Archive Foundation Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-

readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS. The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate. While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate. International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff. Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate Section 5. General Information About Project Gutenberg™ electronic works Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support. Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition. Most people start at our website which has the main PG search facility: www.gutenberg.org. This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.